

Teaching Asian American Contributions to the Civil Rights Movement Through Children’s Literature

Heather L. Reichmuth and Kyle L. Chong

According to recent census data, the number of Asian-identifying people in the United States has almost tripled in the past thirty years.¹ Despite this growth, research has found that social studies curriculum nationally leaves out the experiences of Asian Americans and their contribution to American history.² This erasure is not only apparent in social studies curriculum, but also in children’s literature. The Cooperative Children’s Book Center’s (CCBC) statistics reveal that in 2020, less than 10% of children’s literature included an Asian character.³ This is concerning when we consider Rudine Sims Bishop’s now widely recognized notion of windows, mirrors, and sliding glass doors in children’s literature; books can act as windows to new possibilities and mirrors in which children can see themselves reflected.⁴ With very little presence in the social studies curriculum and in children’s literature, Americans have neither windows nor mirrors to consider Asian Americans’ contributions to our history.⁵ Towards this end, using children’s literature as a classroom resource has the potential to break down harmful dominant, racialized understandings of diverse experiences by adding perspectives and narratives that may be absent in school textbooks. Children’s literature allows for a more nuanced understanding of historical events while also promoting identity development in children.⁶

Children’s literature is a powerful way to engage young learners in understanding the civil rights movement (CRM); yet at the same time, most children’s books focused on the CRM often create ahistorical, inaccurate depictions by only focusing on a few key people such as Rosa Parks or Martin Luther King Jr. or events such as the March on Washington. This is problematic as it negates the multiple actors who worked toward racial equality in the U.S.⁷ Recently, calls to bring Asian American voices into the classroom, such as

the *Social Studies and the Young Learner* special issue *Asian American Narratives in U.S. History and Contemporary Society*, have begun to meet that demand. This lesson plan series hopes to respond to these calls by focusing on the contributions of Asian Americans during the CRM. This is a much-needed perspective since the CRM is often considered a black-white issue, negating the Asian American community’s involvement in the fight for social justice⁸ and perpetuating harmful, racist stereotypes about Asian Americans, particularly the notion of Asian Americans as *perpetual foreigners* and *model minority*.

The concept of Asian Americans as *perpetual foreigners*—the notion that people from Asian contexts are perceived as foreign and unassimilable despite their historical presence in the United States—stems from xenophobic laws such as the Chinese Exclusion Act of 1882, in which people of Chinese and other East Asian descent were largely excluded from entering the U.S. and denied formal citizenship until the 1950s. The *model minority* stereotype frames Asian Americans as the “ideal” minority compared to other minoritized groups, and in particular, as compliant, obedient, and, therefore, not experiencing racism. These stereotypes create an illusion that Asian Americans are not legitimate Americans and have not engaged in transformative social movements in U.S. history.

In this article, we as teacher educators and a white parent of a Korean American (Heather L. Reichmuth) and as a Taiwanese-Japanese American (Kyle L. Chong) share how children’s literature can be used to center the contributions of Asian Americans to the ongoing work of civil rights activism while disrupting harmful/racist stereotypes about Asian Americans.



Figure 1.
Protestors link arms in front of the International Hotel (I-Hotel) in San Francisco during the August 4, 1977, protest against the eviction of elderly Filipino and Chinese American tenants.

(Nancy Wong/
Wikimedia/CC BY-SA 3.0)

Why Teach about Asian American Contributions to the Civil Rights Movement?

The National Council for the Social Studies (NCSS) national curriculum standards and C3 framework provide a lens for educators to engage their students in a deeper understanding of the responsibilities and challenges of living in a democracy. When considering Asian American contributions to the CRM, we believe themes 4 and 10 are most relevant. Theme 4 **INDIVIDUAL DEVELOPMENT AND IDENTITY** states, “Personal identity is shaped by an individual’s culture, by groups, by institutional influences, and by lived experiences shared with people inside and outside the individual’s own culture throughout her or his development.”⁹ Lessons centered on Asian Americans’ experiences and the CRM using children’s literature can be empowering for Asian American identifying students as they can see their own history and counterstories as shaping American political and social discourse. For non-Asian identifying students, this lesson can provide a deeper understanding of the community, its challenges, and achievements while hopefully disrupting harmful stereotypes. This focus develops students’ identity formation and understanding of Asian Americans’ contributions as a politically engaged community.

Theme 10 **CIVIC IDEALS AND PRACTICES** states, “An understanding of civic ideals and practices is critical to full participation in society and is an essential component of education for citizenship, which is the central purpose of social studies.” Centering a lesson on Asian Americans’ involvement in the CRM helps students gain a deeper understanding of both historical documentation of civic movements as well as the

basic rights of people living in a democracy. Seeing how others, in this case Asian Americans, fought for their civil rights helps students understand the individuals and institutions that impact diverse communities and their ability to participate in civic life.

Asian Americans and the Civil Rights Movement

During the 1960s and 1970s, Asian Americans and members of other minoritized groups fought for equal rights. Asian American activists attribute the Black CRM as a model to advocate for their rights and create social change in their communities.¹⁰ Asian American activists, acting in solidarity and coalition with other racialized communities, spearheaded four key contributions to the lives of Asian and non-Asian Americans: the term *Asian American*, the Third World Liberation Front strikes (1967), the International Hotel (I-Hotel) incident (1977), and the struggle at Confucius Plaza (1974).

One foundational contribution was the coining of the term *Asian American* in the 1960s by civil rights activists Yuji Ichioka and Emma Gee. They did so to cultivate panAsian solidarity and coalition and to bridge the disparate groups of multiple ethnic backgrounds (e.g., Mongolia, Pakistan, China, Japan, Korea) to unite in a cause for equity. Joined together, panAsianism positioned the Asian American community as a broad coalition that engaged in resistance during the CRM across communities organized by national origin, and in solidarity with Black-led accomplishments in the CRM despite individual communities’ unique experiences.¹¹

The panAsian coalition that emerged in the San Francisco Bay Area in the 1960s united Asian American students in the Third World Liberation strikes (1967). These strikes protested the white-centered, Eurocentric curriculum at the University of California Berkeley and San Francisco State University (SFSU), where protesting students demanded change, arguing that their voices and experiences were not acknowledged by the universities. These protests resulted in the creation of the College of Ethnic Studies at SFSU, followed by the emergence of similar programs at colleges across the country.

The third contribution, the I-Hotel incident of 1977, was a protest against building developers in San Francisco's Manilatown who sought to evict elderly Filipino and Chinese Americans in order to develop more expensive housing (see Figure 1). The protests ended when police forcibly removed tenants from their homes. Despite the seemingly unsuccessful end to the protest, the episode, covered nationally, paved the way for eviction controls and demonstrated Asian Americans' collective political power as a panethnic coalition.

A fourth contribution was the 1974 Struggle at Confucius Plaza, a protest against the DeMatteis Corporation, a private company known to have discriminatory labor practices. The corporation refused to hire Chinese or any minoritized workers for their 764-unit apartment project in Manhattan. Hundreds of Asian Americans as well as members of other racial groups came out in solidarity. Protestors were arrested by police, but in the end, the DeMatteis Corporation agreed to hire 27 minoritized workers—Asians among them. This event also led to the foundation of Asian Americans for Equality (AAFE), an organization which today provides community development, community services, and financial empowerment for minoritized individuals in the New York City area.

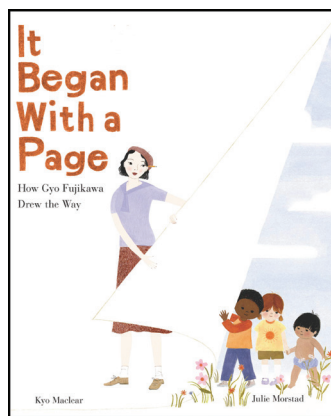
The coalition building and resistance among Asian Americans since the 1960s contradicts the *model minority* myth of Asians Americans as compliant, obedient, and, therefore, not experiencing racism. It also pushes back on notions of Asian Americans as *perpetual foreigners*, disinterested in or incapable of comprehending the political status quo. In fact, the Asian contributions to the CRM are evidence to the contrary.

Bringing Asian American Contributions to the Civil Rights Movement into the Classroom

As teachers, we should present accessible and engaging materials to our students. After reviewing a number of children's books on Asian Americans and their experiences in the U.S., we found that Kyo Maclear's NCSS/CBC Notable Social Studies Trade Book for Young People award-winning biography, *It Began with a Page: How Gyo Fujikawa Drew the Way*, was ideal for engaging upper-elementary students in understanding how one Japanese American woman's life was impacted by the social events surrounding her, eventually leading her to push back against social norms in her own life's

work.¹² We chose this book for four reasons: (1) Fujikawa was born and raised in the U.S. which pushes back on the perpetual foreigner stereotype; (2) It shows how one's positionality is influenced by social and political events; (3) It allows children to reflect on how their own lives are influenced by society; (4) It can empower students to take on social change in their own lives. In lesson 4, we incorporated another children's book, Gwendolyn Hooks's *If You Were a Kid During the Civil Rights Movement*, which we found added a broader perspective for students to understand the CRM and how diverse communities experienced social change in different ways.

We provide four lessons for teachers to incorporate *It Began with a Page* to teach about the Asian American contributions to the CRM, targeted for Grade 5 History, centering around a central inquiry question: "How are Gyo Fujikawa's perspectives on and contributions to the CRM similar to those of other activists in the Civil Rights Movement, and how can there be multiple contributions to a social movement?" The lessons tie into NCSS themes 4 and 10, allowing students to think critically about the experiences of one Asian American woman and how twentieth-century history shaped both her life and ours. In addition, this lesson sequence aligns with the NCSS C3 Framework (D2.His.1.3–5 and D2.His.3.3–5) by helping students create a chronology of Gyo Fujikawa's contributions to the CRM in the context of other activists.¹³ This sequence also aligns with Learning for Justice's Social Justice Standards (ID.3–5.2, DI.3–5.8, AC.3–5.17) by supporting Asian American students in learning how people of their community enacted resistance during the CRM while also teaching all students about these contributions. Finally, this lesson sequence can inspire students to see how they can be active democratic citizens by understanding how their own unique positionality and talents can contribute to social change.



Lesson 1: Situating the life of Gyo Fujikawa

We encourage teachers to start by reading *It Began with a Page* aloud to the class. To help students historically situate Gyo Fujikawa's story in American history, the timeline (see Pullout) should be filled out either as a whole class or in small groups following the read aloud. The timeline begins in 1908 with

Fujikawa's birth and touches on historical moments throughout her life such as women's right to vote, World War II, and the CRM. The lesson's goals are for students to understand that not everyone who looks a certain way has the same life

experiences and that regional differences within the U.S. can have a direct impact on peoples' lives. The lesson's overarching question is "How is your life affected by social and political change?"

This timeline pursues these goals by situating Fujikawa's story in both chronological and geographical contexts. Doing so showcases the regional differences among Asian Americans throughout the U.S. during these periods. For example, unlike Japanese Americans on the West Coast, Fujikawa, who lived in New York at the time, was not incarcerated; however, her family who lived on the West Coast, was. Although Fujikawa was not incarcerated, she visited her family at their prison and experienced prejudice towards Japanese Americans. Therefore, this timeline speaks to NCSS Theme 4 by showing how Fujikawa's experience was both similar to and different from the experience of other Japanese Americans in this period.

After going through the timeline as a class, teachers can then re-read the book with the timeline available as reference. Following the second reading, students should create their own timeline, highlighting historical events that have happened during their lives, such as the COVID-19 pandemic. This activity highlights how students' own lives, not only Fujikawa's, are also historically situated. After students finish their timelines, we suggest teachers put students into small groups to discuss questions (see Pullout) which dig into Fujikawa's biography by considering her life accomplishments, such as her 1963 book *Babies* that showcases children of multiple races playing together, and how historical events influenced her personally and her work as an artist. Similarly, the questions also ask students to make connections between their own lives and modern history.

Lesson 2: Asian American Civil Rights Activism Historically

The second lesson historicizes the political achievements of Asian American activists in the 1960s and 1970s that Gyo Fujikawa bore witness to. This work provided much of the inspiration for Fujikawa's work and contextualizes the political and cultural history in *It Began with a Page*. Teachers should begin by reviewing the book and Lesson #1 with the class, particularly, how historical events have impacted students' own lives. Then, teachers should ask students to individually read the cards summarizing the historical events (see Pullout) and share their readings with their group. After, students should fill out a graphic organizer to compare the four events and their impacts, then they should make connections using the discussion questions (see Pullout for questions). Teachers can use this lesson to frame Fujikawa's story in a historical continuum in which students can see not only the story of one Asian American woman's entry point into civic engagement, but also understand how one's civic engagement is informed by the intersections of their ethnic, racial, and cultural identities (which do not always

align). The overarching question is, "What are the different ways you can create social change in the world around you?"

These discussion questions align with NCSS Theme 4 which supports students' understanding of "the relationships between social norms and emerging personal identities, the social processes that influence identity formation" by challenging stereotypical portrayals of Asian Americans' roles in social movements. These questions challenge students to shape their racial and cultural identities and find community to achieve social change.

This lesson also encourages students to consider how they can shape society beyond protesting. With questions like, "Is the only way to make change in society through protesting? How might you make changes where you live?" teachers can show students that they can have an impact on their surroundings even if it does not look like a protest. We suggest that teachers also invite students to think about how Gyo Fujikawa broke barriers and took steps towards some of the CRM's goals even though she may not have been present at the events. As a closing, we suggest that students think about ways they can address social issues in the world around them, such as by creating new stories or using their creative talents.

Lesson 3: Asian American Activists

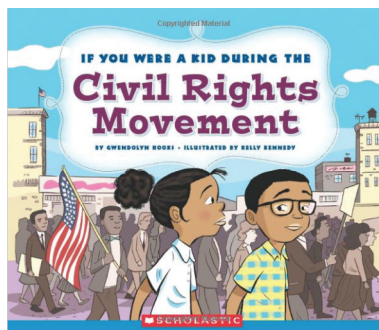
The third lesson focuses on the stories of four Asian American women who worked to create opportunities for Asian Americans and people of Color throughout U.S. history: Mamie Tape, Gyo Fujikawa, Yuri Kochiyama, and Grace Lee Boggs. Teachers should begin by explaining that the first two lessons took on a macro view of historical social events in Fujikawa's lifetime and that this lesson will take a micro look at four women's impacts on our society. Teachers should ask students to read each activist's biography (see Pullout) and compare them using a chart or graphic organizer. Following this, students should share in small groups how these activists made change in their own lives or the world around us. This lesson aligns with NCSS Theme 4 by exemplifying how students can demonstrate "self-direction when working towards and accomplishing personal goals and making an effort to understand others and their beliefs, feelings, and conviction" by modeling how these four leaders worked to achieve their own goals with few Asian American women role models.

Teachers can also approach this lesson by foregrounding how some people experience different problems because of the way they look, such as how Mamie Tape was not allowed to go to school with neighborhood children even after she won her case at the California Supreme Court. Or by focusing on how Gyo Fujikawa experienced pushback from publishers because the characters in her book were of diverse racial backgrounds and placed together on a page.

Additionally, it is important not only to center the problems these activists faced, but also to highlight how they addressed

the problems they encountered. For example, Mamie Tape's case can highlight the importance of pursuing equal justice under the law, or in Yuri Kochiyama's case, the importance of civic organizing. Returning to Gyo Fujikawa, this lesson can also help students visualize the importance of seeing people who look like them in the books and media they interact with. This visualization can help students consider how these four women's activism shaped their lives and the lives of other Americans.

Lesson 4: Making Connections Across Civil Rights Movements



The final lesson incorporates Gwendolyn Hooks's *If You Were a Kid During the Civil Rights Movement* to engage students in a more nuanced understanding of the multiracial coalition of the CRM. We believe that the inclusion of Hooks's

children's book will strengthen students' understanding of the diverse actors and experiences of individuals and communities during the CRM by helping them make connections between the previous lessons and Hooks's narrative.

After reading Hooks's book, give students an example or two of similarities or differences between the Black-led CRM and Asian American activism. Then in small groups, have students discuss and fill out a Venn diagram of these similarities and differences (see Pullout). This will illuminate how Asian Americans made specific contributions that benefitted Asian Americans and minoritized Americans, such as Tape's and Fujikawa's contributions to securing greater representation in education and children's literature. Teachers can also use this Venn diagram to showcase the unique struggles of individual communities, their different inequities and experiences, and also overlapping inequities. After, students should be directed to look at *Making Connections to Today* (see Pullout), which includes images of Asian American protestors at Black Lives Matter and Anti-Asian Hate protests. Students should answer the questions that follow which ask them to

make connections between Asian American activism in the past and their own lives today.

Lesson 4 allows students to identify how the Black-led CRM influenced the Asian American Movement and caused individuals within a community to come together and stand up for their own rights both in the past and today. Building from Theme 7 **INDIVIDUAL DEVELOPMENT AND IDENTITY**, this lesson allows students to recognize the influence of individual change while also observing how individuals and groups can act as role models for civic progress. It also ties into Theme 10 by highlighting how citizens become involved in the democratic process for the common good by allowing students to appreciate how coalition building and the bridging of communities underscores one aspect of civic participation.

These lessons, taken together, create a sequence that illustrates how Gyo Fujikawa's art contributed to national political change and can be viewed as part of a broader social movement. As students interact with the histories and events of Asian Americans who contributed to the broader CRM, we hope that teachers can encourage students to see how they too can impact change around them in ways that build on students' existing strengths.

Conclusion

The Asian Rights Movement saw the first bridging of Asian Americans across the country to unite in solidarity against the oppression and silencing of their communities. Gyo Fujikawa's story allows social studies teachers to tell a more complicated narrative of the Civil Rights Era by showcasing the coalition of Asian American voices, individuals, and talents in the fight for equal rights and the ending of discrimination. Adding these voices to the social studies curriculum pushes back on racist notions of Asian Americans as perpetual foreigners and passive conformists in our country, especially as these notions continue to reproduce stereotypes in our schools and society, oppressing those who identify as Asian American. ■

Notes

1. U.S. Census Bureau, *2020 Demographic and Housing Estimates*, accessed August 30, 2022, <https://data.census.gov/cedsci/table?q=United%20States&q=0100000US&tid=ACSDP5Y2020.DP05>.
2. Sohyun An, "Asian Americans in American History: An AsianCrit

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If You Were a Kid During the Civil Rights Movement

by Gwendolyn Hooks

This book follows Connie Underwood and Mark Jenkins, two kids who live in the 1960s, as they observe and try to understand the demonstrations, protests, and unequal treatment of Black Americans. While following the kids, the book highlights themes, defines terms, and gives historical context to what the characters are experiencing. These explanations help readers gain a deeper understanding of the historical roots of segregation and how Black Americans actively pursued racial justice and inclusion during the Civil Rights Era. The book also includes primary historical images which further contextualize the experiences of Black Americans in the South.

Additional Resources

Activists

"Asian Americans Have a Long History of Activism in the U.S." AJ+, April 1, 2021. YouTube video, 4:22, <https://www.youtube.com/watch?v=XZr1DzaMmil>.

"Grace Lee Boggs: AAPI Civil Rights Heroes," Advancing Justice—Asian Law Caucus, May 16, 2019. YouTube video, 2:02, <https://www.youtube.com/watch?v=iLUWq3ViKIM>.

"Satsuki Ina was born American but looked like the enemy," Asian Americans, PBS, April 21, 2020. Video clip, 4:34, <https://www.pbs.org/video/when-you-are-born-american-look-enemy-yemyyb/>.

"Yuri [Kochiyama] and Malcolm [X]," See Us Unite, May 18, 2021. YouTube video, 3:00, <https://www.youtube.com/watch?v=Xje14nAK2Xc>.

"Rising Together: Asian American Activist/Nightly News Film," NBC News, aired May 17, 2021. YouTube video, 11:15, <https://www.youtube.com/watch?v=7BZnHa-4Cl8>.

19th Amendment

Lower Elementary: "Women's Right to Vote," A Kid Explains History, August 13, 2016. YouTube video, 4:10, <https://www.youtube.com/watch?v=d-RR8cgvnMo>.

Upper Elementary: "From Women's Suffrage to the ERA," American Experience, PBS, July 6, 2020. Video clip, <https://www.pbs.org/video/vote-from-womens-suffrage-to-the-era/>.

WWII & Japanese Incarceration

"Children in Internment Camps: A Japanese American's Reflection," Smithsonian Channel, June 21, 2018. YouTube video, 2:27, <https://www.youtube.com/watch?v=liZxBHGA4Ds>.

"Desmond Meets a Survivor of the Japanese-American Internment" HiHo Kids, February 25, 2019. YouTube video, 4:15, <https://www.youtube.com/watch?v=HqHoHpOujGo>.

McCarran-Walter Act: Background Information on U.S. Immigration Laws

"Growth, Cities, and Immigration: Crash Course U.S. History #25," CrashCourse, August 15, 2013. YouTube video, 6:30–8:30, <https://www.youtube.com/watch?v=RRhjqqe75oA>.

Historicizing the Chinese Exclusion Act

"The Chinese Exclusion Act," PBS, May 7, 2018. YouTube video, 1:30, https://www.youtube.com/watch?v=-v3_y3EbRIU.

The Story of the Bagai family from India to San Francisco

"The History You Didn't Learn: The Immigrants of Angel Island," in Olivia B. Waxman and Paulina Cachero, "11 Moments from Asian American History That You Should Know," *Time*, April 30, 2021. Embedded video, 4:28–8:47, <I><https://time.com/5956943/aapi-history-milestones/?jwsourc=cl>.

PBS series *Asian Americans*

Asian Americans, PBS. Video clips, <https://www.pbs.org/show/asian-americans/extras/>.

I-Hotel: History Pamphlet

International Hotel's Final Victory (International Hotel Senior Housing, 2020), https://www.ihotel-sf.org/wp-content/uploads/2018/02/IHotel_histBk_8-English-copy.pdf

TEACHING ASIAN AMERICAN CONTRIBUTIONS TO THE CIVIL RIGHTS MOVEMENT *from page 15*

- Perspective on Asian American Representation in US History Curriculum Standards," *Theory and Research in Social Education* 44, no. 2 (2016): 244–276, <https://doi.org/10.1080/00933104.2016.1170646>.
3. Data on books by and about Black, Indigenous and People of Color published for children and teens compiled by the Cooperative Children's Book Center, School of Education, University of Wisconsin-Madison, <https://ccbc.education.wisc.edu/literature-resources/ccbc-diversity-statistics/books-by-about-poc-fnn/>.
 4. Rudine Sims Bishop, "Mirrors, Windows, and Sliding Glass Doors," *Perspectives: Choosing and Using Books for the Classroom* 6, no. 3 (Summer 1990): ix–xi.
 5. Noreen N. Rodriguez and Esther J. Kim, "In Search of Mirrors: An Asian Critical Race Theory Content Analysis of Asian American Picture Books from 2007 to 2017," *Children's Literature Assembly* 44, no. 2 (2018): 17–30.
 6. Joanne Yi, "Reading Diverse Books Is Not Enough: Challenging Racist Assumptions Using Asian American Children's Literature," *Social Studies and the Young Learner* 34, no. 3 (2022): 8–13; Noreen N. Rodriguez, and Amanda Vickery, "Much Bigger Than a Hamburger: Disrupting Problematic Picturebook Depictions of the Civil Rights Movement," *International Journal of Multicultural Education* 22, no. 2 (2020): 109–128.
 7. John H. Bickford, "Assessing and Addressing Historical Misrepresentations within Children's Literature about the Civil Rights Movement," *The History Teacher* 48, no. 4 (2015): 693–736.
 8. Janine Young Kim, "Are Asians Black?: The Asian-American Civil Rights Agenda and the Contemporary Significance of the Black/White Paradigm," *The Yale Law Journal* 108, no. 8 (1999): 2385–2412.
 9. National Curriculum Standards for Social Studies (NCSS), "The Themes of Social Studies," *National Curriculum Standards for Social Studies* (Silver Spring, MD: NCSS, 2010), <https://www.socialstudies.org/standards/national-curriculum-standards-social-studies-introduction>; NCSS, *The College, Career, and Civic Life (C3) Framework for Social Studies State Standards: Guidance for*

Enhancing the Rigor of K-12 Civics, Economics, Geography, and History (Silver Spring, MD: NCSS, 2013).

10. Scot Nakagawa, "What Do Asian Americans Owe the Black Civil Rights Movement?" interview by Celeste Headlee, *Tell Me More*, NPR online, August 23, 2013, <https://www.npr.org/templates/story/story.php?storyId=214833622>.
11. Jeff Chang, *Who We Be: A Cultural History of Race in Post-Civil Rights America* (London: Picador, 2014).
12. Kyo Maclear, *It Began with a Page: How Gyo Fujikawa Drew the Way* (New York: HarperCollins, 2019).
13. NCSS, *The College, Career, and Civic Life (C3) Framework for Social Studies State Standards; Learning for Justice, Social Justice Standards: The Learning for Justice Anti-Bias Framework* (Montgomery, AL: SPLC, 2018).

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Teaching Writing in the Social Studies

Joan Brodsky Schur | NCSS Bulletin 118, 143 pages, 2020

Good writing skills are a pathway to academic success and a lifelong asset for students. The social studies disciplines offer excellent opportunities for the development of these skills because social studies subjects require students to present information clearly and accurately, to summarize different perspectives, and to construct persuasive arguments.

In this book, Joan Brodsky Schur draws on her extensive experience as a teacher of both social studies and English to show how social studies teachers can integrate excellent writing instruction into their courses. In every chapter, she recommends several writing strategies, each of which is embedded in social studies content, to show how thinking skills, mastery of information, and writing reinforce one another. The chapters of the book present a structured progression in which students become proficient at writing on a small scale—for example, through short writes, or paragraphs about clearly defined topics—as the foundation for more ambitious projects such as essays and research papers.

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