

The top half of the cover features a close-up, slightly blurred image of the American flag, showing the stars and stripes in shades of blue and white.

# The Journey from Gold Mountain: The Asian American Experience

**Curriculum and Resource Guide**

A black and white historical photograph of a large group of Japanese immigrants, mostly women and children, walking in a line. They are dressed in traditional Japanese clothing, including kimonos and various styles of hats. The background shows a building with a staircase.

**JACL**  
Japanese American Citizens League

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## Introduction

Emma Lazarus' poem on the Statue of Liberty proclaims,

*Give me your tired, your poor,  
Your huddled masses yearning to breath free.  
The wretched refuse of your teeming shore;  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!*

**T**he United States has always proclaimed itself as a nation of immigrants who came to this country because it symbolized the spirit of freedom. Those who came sought economic opportunity or sanctuary from religious and political oppression. These immigrants and their descendents took advantage of opportunities to establish roots, build communities, secure a livelihood and future in America, and contribute to the growth of its institutions of government, business and culture.

The history of American immigration also has a darker side where anti-Catholic, anti-Mexican or anti-Asian sentiment led to barriers of discrimination toward immigrants who aspired to a better life in America. The history of Asian immigration began in the mid-1800s with the arrival of the Chinese, who were blamed for job shortages and stigmatized as foreigners incapable of assimilating into the American culture. The Japanese and Filipinos who followed were subjected to similar treatment where fear of the mythical "Yellow Peril" stirred public resentment causing their marginalization from the mainstream of society until well into the Twentieth Century.

The advances forged by the Civil Rights Movement during the 1950s and 1960s moderated blatant discrimination, enabling Asian Americans to begin making strides to claim their place in America. The Asian American population increased dramatically from 1970 to 2000 due to immigration policies that removed racial barriers, placed an emphasis on family reunification and allowed for refugee resettlement following the Vietnam War. In recent years, this diverse group of Americans, comprising over twenty distinct groups, continues to confront the historical challenges

of discrimination, while making significant contributions to our society.

The Asian American experience is often ignored in the history curriculum. While some textbooks make mention of aspects of Asian American history, few cover this history in any detail. The purpose of this curriculum guide is to provide a comprehensive treatment of the history of Asian Americans to enrich students in their understanding about this fast-growing segment of the population.

By using this curriculum guide, teachers will discover new ways to provide classroom activities that address the learning standards set forth by the National Council for the Social Studies (NCSS). The lesson plans contained in the curriculum guide were developed to align with the NCSS thematic strands of Culture; Time, Continuity and Change; Individual Development and Identity; Individuals, Groups and Institutions; Power, Authority and Governance.

This guide contains a chronology of important events in history that shaped the Asian American experience. The guide also contains a section that profiles promi-

nent Asian Americans detailing their important contributions to our society. There is a section on resources of books that will provide more insight on the Asian Americans. A final section provides a rationale for the instruction of multicultural education, the concept that recognizes the importance of cultural diversity in promoting equality and achievement for all students.

## The Journey from Gold Mountain: The Asian American Experience

**A**sian immigration to central North America predates the existence of the United States. The first settlers from Asia on the American continent were Filipino deserters from Spanish ships known as “Manilamen” in English, and “Tagalas” in Spanish. Escaping the oppressive rule of the Spaniards, the colonial masters of the Philippines, these settlers organized obscure fishing villages near what became New Orleans and Acapulco, Mexico starting around 1763.<sup>1</sup> The village of St. Malo near New Orleans consisted of a number of wooden houses with high “Manila style roofs” supported

by wooden piles above a mosquito infested swamp. Though many had families in New Orleans, only men lived in St. Malo. Set well apart from any thoroughfare to the city, these new immigrants were free to live and work without the intrusion of the police or the tax man.<sup>2</sup> It is speculated that some these Filipino immigrants participated in the battle of New Orleans during the War of 1812, but for the most part, they had a purposely quiet and localized impact on American society.

The first Asian immigrants to come to the United States in significant numbers were the Chinese in the middle of the 19th Century. The Chinese, primarily from Guangdong province, were motivated by problems at home as well as opportunities abroad. At that time, China was rocked by a number of violent conflicts including the Red Turban uprisings (1854-64) and the Taiping Rebellion (1850-64) responsible for the death of at least twenty million Chinese. The Opium Wars of 1839-42 and 1856-60 against Great Britain also inflicted economic devastation.<sup>3</sup> The Qing government of China, having lost to Britain in both

conflicts, was forced to pay reparations. As a result, the Qing imposed high taxes on farmers, many of whom lost their lands because they could not sustain these payments. When the news of the 1848 discovery of gold at Sutter’s Mill reached China, the dream of economic opportunity in California, popularly called *Gam Saan* or “Gold Mountain,” lured these disenfranchised farmers as well as middle class merchants and entrepreneurs.

Nearly all of the Chinese who traveled to *Gam Saan* were sojourners, travelers to a foreign land with the intention of returning home when they had made enough money. As a result, the first immigrants were almost entirely men, the majority with wives in China, hoping to get rich within a few years and then return to their families. Contrary to popular belief at the time, the Chinese in America were not “coolies,” kidnapped men forced into slavery. They came of their own free will, mostly by the credit ticket system in which a Chinese broker lent the emigrant money for the voyage with the promise that the worker would repay the loan with interest from his earnings in America.

Unfortunately, the tales of gold and good fortune in California were largely overblown, and *Gam Saan* for many immigrants did not hold the promise that its name suggested. Though some were wildly successful like Wong Kee, who at one time employed as many as 900 workers in his mining company, and more returned home as successful sojourners, most Chinese found themselves simply as outcasts in the rugged frontier West.<sup>4</sup> White settlers from the eastern United States were as new to California as the Chinese, but labeled the Chinese as “aliens” because of their different appearance and customs. Chinese competed with whites for the limited gold and jobs, often willing to work for less than white workers. Competition with the Chinese brought to the surface the economic pressures whites were trying to escape in the industrializing Northeast, and the Chinese quickly became scapegoats as a result.<sup>5</sup>

White settlers took a number of steps to discourage Chinese immigration. As early as 1852, the California legislature passed the Foreign Miner’s License Tax, stipulating a monthly tax of three dollars on every foreign miner not desiring to become a citizen. Because the Chinese were sojourners, this tax almost exclusively affected them.

Furthermore, even if the Chinese did want to become American citizens they were prohibited under the Naturalization Act of 1790 that allowed only “free white persons”<sup>6</sup> to become citizens. The tax was not uniformly collected and Chinese miners were frequently forced to pay more than they owed. In 1855, the legislature passed another law titled “An Act to Discourage the Immigration to this State of Persons Who Cannot Become Citizens Thereof” levying a \$50 tax on the owner of a ship “for each passenger ineligible for naturalized citizenship.”<sup>7</sup> As with the miner’s tax, the law, though not explicit, was drafted to curb Chinese immigration.

In 1870, Congress amended the Nationality Act of 1790 that originally stated, “any alien, being a free white person who shall have resided within the limits and under the jurisdiction of the United States for

a term of two years, may be admitted to become a citizen thereof” to conform with the 14th Amendment of 1868 and allowed “aliens of African nativity and persons of African descent to become naturalized citizens.” Congress rejected attempts to make Chinese immigrants eligible for citizenship and retained the racial prohibition on naturalization for nonwhite immigrants who would be classified as “aliens ineligible for citizenship.” This term would reappear in a number of pieces of legislation, especially in California, targeting Asian immigrants. It would have a detrimental impact until the passage of the Walter-McCarran Act of 1952.

The reaction from the legislature and white working class contrasted with the messages sent from business

owners and corporate moguls who needed cheap foreign labor. In 1865, white workers for the Central Pacific Railroad, then engaged in laying the tracks that would connect the eastern half of the country with the West, threatened to strike, demanding higher wages. Management countered by threatening to hire Chinese worker to prevent the strike, yet hired Chinese workers anyway. Despite initial misgivings over the Chinese being too delicate for the work, the initial crews of Chinese workers

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proved to be as hard working as whites and accepted less pay. From that point on, the Central Pacific actively recruited Chinese workers, even printing handbills in Chinese and sending recruiters to China.<sup>8</sup> Within two years, 12,000 Chinese worked for the Central Pacific Railroad, a number accounting for 90 percent of its workforce.<sup>9</sup>

Notwithstanding the demand for Chinese labor, they were mistreated. The Chinese could not attain the higher positions offered to whites. In addition, they were the only workers who were willing to assume the danger of handling explosives. On Cape Horn, a particularly notorious rock outcrop in the Sierra Nevada Mountains near Colfax, California, workers were lowered down the cliff face in a wicker basket to drill holes in a solid granite wall and then stuff them with dynamite. Those unlucky enough not to be pulled



up before the dynamite exploded, perished. Many Chinese also died from harsh weather conditions. For their work, including those handling explosives, they received a flat salary below that of all white workers. In 1869, when tracks from east and west were joined at Promontory Point, Utah, no Chinese were allowed to attend the ceremony.

The mistreatment of Asians was also common in Hawaii, a site of major immigration from China, Japan, Korea and the Philippines. Although Hawaii was not an official territory of the United States until the passage of the Hawaii Organic Act in 1900, American sugar companies established large plantations over much of the country around the middle of the 19th Century, turning Hawaii into something of an economic colony of the United States. Between 1850 and 1920, over 300,000 Asians immigrated to Hawaii, eventually accounting for 65 percent of the population.<sup>10</sup> Like the Central Pacific Railroad, the Hawaiian Sugar Planters' Association (HSPA) actively recruited workers from China and other Asian countries. Before 1900, most came under the contract labor system. Laborers would sign contracts to work on island plantations for a number of years in return for free passage and some pay, essentially a system of indentured servitude.

For Chinese and other Asian workers, conditions on the plantations were crude. Single men were put in bunkhouses and whole families were crammed into single rooms. The water supply was frequently unsanitary, and in the early years there were no cooking or recreational facilities. Work life was heavily regimented. Whistles sounded at 5am for wakeup, and work started one-half hour later. Laborers worked six days a week until dusk supervised by "lunas," or white foremen, who would verbally abuse workers and sometimes strike them to maintain discipline. Talking during work was generally forbidden. Workers were not even allowed to stand and stretch while hoeing weeds.<sup>11</sup>

This controlled lifestyle was difficult for many traditional Chinese men who were used to making decisions for their household. Still, plantation life in some ways was preferable to that of the mainland. Because of the contract system, workers stayed in one place instead of roaming from place to place to compete for jobs. It was also more common for Chinese workers to bring their wives with them to the plantation (in 1900, women accounted for 13.5 percent of the Chinese population of Hawaii versus 5 percent on the mainland<sup>12</sup>). Additionally, because Asians accounted for such a large percentage of Hawaii's population, incidences of racial discrimination and violence were less pronounced.

**Racial prejudice played a role in the types of jobs the Chinese could enter. To avoid conflict, many Chinese chose to be self-employed, filling Chinatowns with restaurants, shops, and particularly laundries.**

In the absence of communal plantations, Chinese on the mainland formed their own communities called Chinatowns. In the 1870s, after the completion of the railroad and long after the Gold Rush, many Chinese moved into urban economies, multiplying the Chinese populations in West Coast cities, particularly in San Francisco. In response to housing segregation, Chinese established their own communities to consolidate power and maintain some sense of Chinese culture. Within

Chinatowns, immigrants associated with others of the same surname or in *huiguan*, community organizations representing different regions of China. In 1862, the six largest *huiguan* in San Francisco formed an umbrella organization called the Chinese Six Companies, later the Chinese Consolidated Benevolent Association. The Six Companies responded to the many needs of Chinatown. Lawmakers ignored the interests of the Chinese, so a governing body was needed in the Chinese community to help maintain order. The Six Companies filled this role and also served the community by providing loans, funeral services, a Chinese school, a Chinese census, settling disputes, and even acting as unofficial ambassadors to the Qing Government in China.<sup>13</sup>

Racial prejudice played a role in the types of jobs the Chinese could enter. To avoid conflict, many Chinese

chose to be self-employed, filling Chinatowns with restaurants, shops, and particularly laundries. By 1890, there were 6,400 Chinese laundry workers in California, accounting for one out of twelve Chinese workers in the state.<sup>14</sup> Many Chinese men agreed to do what they viewed as “woman’s work” because the cost to operate laundries was relatively low, and it offered independence, unlike the work in the mines and factories.

Nonetheless, many Chinese did enter into the factories and mines of the West Coast, putting them in direct competition with white workers, in particular with recent immigrants from Italy and Ireland. As mentioned earlier, the Chinese, partially because of the limited needs of the strictly male Chinese society in America, worked for less than whites, sparking numerous incidents of racial violence. “The Chinese Massacre” of 1871 occurred in Los Angeles when a mob of approximately one hundred white men burned and pillaged the Chinatown, killing as many as twenty-eight Chinese. The Snake River Massacre claimed the lives of thirty-one Chinese miners who were “robbed, killed, and mutilated by a group of white ranchers and schoolboys.”<sup>15</sup>

In the mid-1880s, a string of anti-Chinese outbreaks occurred in the Northwest. Following a forced eviction of the Chinese in Rock Springs, Wyoming, the “Anti-Chinese Congress” met in Seattle to discuss the fate of the Chinese in that region. The decision of the “Congress” was to expel all Chinese from the Northwest by November 1, 1885. Similarly, a series of forced evictions occurred in Tacoma and Seattle, but less violent than the one in Rock Springs. In Seattle, the social unrest became so severe that Governor Watson Squire declared martial law and called in federal troops to protect the Chinese leaving for California on the steamer *Queen*.<sup>16</sup>

Though incidents like these were most pronounced in the West, anti-Chinese sentiment was not solely a West Coast phenomenon. The movement to exclude the Chinese from the United States started in California in the 1870s with strong assistance from the Workingmen’s Party, but expanded to the national stage within a decade. The Workingmen’s Party was a political party in California composed heavily of Irish immigrants. Many Irish moved west to avoid discrimination in the east, so in addition to opposing the

Chinese for economic reasons, Irish immigrants could also foster a sense of their own American identity by attacking the Chinese and other non-whites as the true foreign elements in America. The anti-Chinese movement was fueled in part by the poor economy of the 1870s. The anti-Chinese sentiment became a partisan issue in California where Democrats and Republicans competed to adopt anti-Chinese platforms. The Chinese had no political voice because they were not eligible for citizenship and they could not vote.

The Chinese were victimized in the same manner during the national elections in 1876. The Democrats, with their strong base of Southern support, sympathized with the Western outcry against the Chinese because of their own animosity toward recently freed slaves. The Republicans were more hesitant on the issue of Chinese exclusion than the Democrats, but acquiesced in order to receive crucial votes from white immigrant workers. Both sides found it easier to placate workers with anti-Chinese platforms rather than tackling the root causes of workers’ problems, the business practices of large industrial monopolies. In 1882, the southern Democrats sponsored the Chinese Exclusion Act, initially vetoed by President Chester Arthur for violations of treaties with China, but passed later that year upon revision.<sup>17</sup>

The Chinese Exclusion Act stated that “the coming of Chinese laborers” to America “endangers the good order of certain localities within the territory thereof.”<sup>18</sup> As such, only Chinese laborers were excluded from immigrating, a compromise that did not completely satisfy the Workingmen’s Party. Students and merchants could still enter the United States, inspiring some Chinese laborers to immigrate under false pretenses. The Act also specifically reaffirmed the fact that foreign-born Chinese still could not become naturalized citizens, an issue in contention after the Civil Rights Act of 1870 extended citizenship to African Americans. To maintain diplomatic relations with China, the Act was to be temporary, lasting for only ten years, but it was later renewed for another ten years by the Geary Act, and then indefinitely. Under the original Act, Chinese laborers residing in the United States by November 17, 1880 were allowed to return to the United States if they went overseas, provided they obtained a government issued pass before leaving. The Scott Act of 1888, however, severely reduced eligibility for this special pass system, stranding 20,000

Chinese who had left the country, many of whom had businesses and families in America, until its repeal in 1894.<sup>19</sup>

## The Japanese Arrive

Though the Page Law of 1875 restricted immigration of Chinese contract laborers and women imported for “immoral purposes,” the Chinese Exclusion Act was the first and only immigration law in American history to exclusively target a particular nationality.<sup>20</sup> Some Chinese laborers managed to circumvent the law by claiming to be merchants, others by claiming to be the sons of Chinese American citizens (American-born Chinese were guaranteed citizenship under the Fourteenth Amendment). This “paper son” method was especially popular after the San Francisco earthquake of 1906 that destroyed most of the immigration records. It allowed many Chinese to claim relatives and attempt to bring them into the United States by providing family details to those who were willing to pay a fee to obtain the information, thus bringing about the term, “paper son.” Still, after 1882, Chinese immigration was reduced to a trickle. While this satisfied some working class exclusionists, large companies and farmers still needed an abundant source of cheap labor, opening the door for the second “wave” of Asian immigrants—the Japanese.

When Commodore Perry arrived in Edo (modern day Tokyo) in 1853 with a fleet of battleships to “open” the island chain, Japan had been completely closed to the Western world. Though Perry succeeded in his mission, emigration from Japan was still prohibited by the Japanese government until 1885, and then under strict regulation until 1894. When Japan did “open” its labor market, Hawaiian sugar planters took advantage. Between 1885 and 1894, 29,000 Japanese came to Hawaii on three-year work contracts; and from 1894 to 1908, 125,000 came.<sup>21</sup> Planters liked importing Japanese workers because they believed they

offset the Chinese workers by preventing strikes and the formation of unions. Similarly, plantation owners imported Portuguese, Italians, Southern blacks, and Koreans, though not to the same degree. Japanese laborers became even more attractive in 1900 when Hawaii was annexed by the United States, extending the Chinese Exclusion Act to the islands.

The Japanese emigrated for reasons similar to the Chinese where economic conditions at home caused many to seek their fortunes elsewhere. Intimidated by Perry’s military display, Japan reluctantly entered into a treaty with the United States. In the transition to internationalism and modernization, the Tokugawas fell in 1868 after centuries of rule, making way for

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the imperial Meiji government. The Meiji government was avidly pro-modernization, and promoted a program of industrialization. To finance this program, the new government devised a new land-tax system. Farmers formerly taxed on the size of their crop were now taxed on the value of their land, a system that did not account for factors such as crop failures. In the 1880s, some 367,000 farmers lost their land under the new system.<sup>22</sup> Rather than be tenant farmers in their own country, many decided to seek their fortune abroad.

The Japanese began arriving on the United States mainland in the early 1890s. The flow of immigrants increased when the Organic Law of 1900 rendered the contracts of all Japanese in Hawaii null and void, freeing them to pursue opportunity in the American West. Many *Issei* (first generation Japanese immigrants) sought work in farming in California’s growing agricultural economy. The Immigration Commission in 1909 calculated that of the 79,000 Japanese immigrants on the mainland, approximately one-half were involved in farming.<sup>23</sup> White farmers also valued Japanese for their expertise in agriculture and for the comparatively low cost of their labor. In addition, Japanese also sought jobs as industrial fishermen, miners, loggers and service workers. The growing population together with restrictive housing barriers

gave rise to the establishment of Japantowns in many urban centers of the West. These enclaves provided opportunities to many independent Japanese business owners.

Because of their physical similarities the *Issei*, or immigrant generation, they were mistaken for Chinese during the early years of their immigration. Though most Japanese who came before 1908 were “*dekaseginin*” or sojourners, they were adaptable to western ways. Japanese men adopted western clothes and haircuts. It was also more common for Japanese women to immigrate than Chinese women who had been constrained from coming to the United States by federal law. The Japanese government sought to reduce the problems of gambling, drunkenness and prostitution found in bachelor societies by encouraging the emigration of women to Hawaii and the mainland.<sup>24</sup> A picture bride system soon developed where Japanese men married women from Japan through an exchange of photographs.

Before the turn of the 20th Century, Asians were viewed as an inferior race, little better than “beasts of burden.” This all changed with the Sino-Japanese War (1894-1895) and the Russo-Japanese War (1904-1905). Japan prevailed in both wars and established Korea as a Japanese protectorate. In less than forty years, Japan had transformed itself from a pre-modern agrarian society to a formidable industrial and military power. Unfortunately, these victories earned the Japanese more fear than respect in America. The rapid influx of out-of-work Japanese soldiers and Korean refugees after the Russo-Japanese War together with the increasing labor and social organization of the *Issei*, contributed to the view of the Japanese and other Asians as the “Yellow Peril.”

The “Yellow Peril” stereotyped all Asians, not just the Japanese, as a threat both at home and abroad. At the time, America was becoming a small colonial power. By the end of the Spanish-American War, the United States had dominion over Puerto Rico, Guam, Samoa, Cuba, Hawaii and the Philippines. With interests now in the Pacific, Japan’s colonial expansion was seen as threatening. At home, many white Americans looked at Asian immigrants as foreign agents intent on securing world control for their home countries. These fears were embodied in the form of the fictitious Dr. Fu Manchu, first appearing in the popular novel,

*The Insidious Dr. Fu Manchu* (1913), and further popularized in subsequent novels and movies. Fu Manchu “lived” in London’s Chinatown and secretly schemed to bring the world under the control of an “Asiatic Empress.”<sup>25</sup>

The “Yellow Peril” fears compounded the pre-existing animosity toward Asian immigrant laborers. Like the Chinese before them, Japanese workers were frequently used as strike breakers across the West. Cries for Japanese exclusion arose almost from the moment the Japanese arrived in America. The first national push occurred in 1902 to include Japan in the renewal of the Chinese Exclusion Act. When the movement failed, western residents acted locally. The San Francisco Labor Council organized a boycott of Japanese businesses on March 10, 1905. Two months later, the Japanese and Korean Exclusion League was formed to lobby against Asian immigration and to promote anti-Asian laws.<sup>26</sup>

On October 11, 1906, the San Francisco school board mandated that all “Oriental” students attend segregated schools in Chinatown, ignoring the fact that it was nearly impossible for most Japanese and Korean students to commute that far.<sup>27</sup> Japanese community organizations, unable to sway the school board, alerted the Japanese press and the Japanese government. With the school board’s decision now a national matter, President Theodore Roosevelt stepped in to mediate. The President, careful to quiet the rage of Californians rallying around the decision, and to pacify the powerful Japanese government, invited a delegation of state representatives and the mayor of San Francisco to the White House on January 3, 1907. After a week of discussions, the school board agreed to relent in return for a promise from the President that Japanese immigration would be curbed. On March 14, Roosevelt barred immigration of Japanese from Hawaii, Canada and Mexico by executive order. Then, in late 1907 and 1908, a series of secret notes were passed between the governments of the United States and Japan. This series of exchanges became known as the Gentlemen’s Agreement, where Japan agreed not to issue any passports to Japanese laborers trying to enter the United States.<sup>28</sup> As the Panama Canal had not been completed, which would ease the movement of naval fleets from the Atlantic Ocean to the Pacific Ocean, Roosevelt felt he needed to avoid any potential aggression from Japan.

The Gentlemen's Agreement, while significantly restricting Japanese immigration, did not eliminate it. Non-laborers were still allowed to enter the United States, and many laborers obtained visas for Canada or Mexico, crossing the border more easily from those countries. The nature of Japanese immigration also changed. The Gentlemen's Agreement allowed laborers already in the United States to bring their wives, parents and children from Japan. As a result, thousands of Japanese women came to the mainland, even outnumbering male Japanese immigrating in the years immediately following the agreement. The Japanese no longer came as sojourners, but with the intention of settling in America.

Anti-Japanese elements in the United States were not pleased by this development. In 1913, California passed the Alien Land Law declaring that aliens who could not become naturalized could not own land in the state. The Law was directed at the Japanese, who more than any other group of Asian immigrants pursued land ownership. Some *Issei* began registering property under the names of their *Nisei* (second generation) children who were born in the United States and were American citizens. To prevent

this, the California legislature passed a stricter Alien Land Law in 1920 that outlawed this practice and barred Japanese from even leasing land. As a result, Japanese-owned lands shrunk from 74,769 acres in 1920 to 41,898 acres in 1925, a decline of 44 percent and leased lands from 192,150 to 76,397 acres, a decline of 60 percent.<sup>29</sup>

The two California land laws and similar ones in other western states proscribing land ownership clearly defined the benefits to be derived from becoming a naturalized citizen. Although this privilege had been specifically denied to Chinese immigrants through the Chinese Exclusion Act, there was still some question as to whether Japanese immigrants could be naturalized. The issue garnered national attention in 1922 with the Supreme Court case *Ozawa v. United States*. In

the case, lawyers for Takao Ozawa claimed that when Congress drafted the Naturalization Act of 1790, they intended "free white persons" to mean all those who weren't black. Ozawa, a highly assimilated Japanese immigrant appealing his rejected application for citizenship, was lighter skinned than many naturalized Italians and Greeks and therefore appeared clearly eligible. Though the Court agreed that Ozawa was assimilated and light skinned, it held that "the words 'white person' were meant to indicate a person of what is popularly known as the Caucasian race."<sup>30</sup>

One year later, the Naturalization Act was again challenged by an Asian Indian applying for citizenship in *United States v. Bhagat Singh Thind*. Asian Indians,

numbering only a few thousand in the United States at the time, were considered technically Caucasian, and some were granted citizenship. Thind, a United States veteran of World War I, was naturalized in 1920, but the Board of Immigration challenged his citizenship for his outspoken beliefs on India's independence.<sup>31</sup> In *Thind*, the Court backtracked from *Ozawa*, stating that the 1790 Act "does not employ the word 'Caucasian,' but the words 'white persons.'" According to

the Court, whiteness should be defined by "common speech" and not "scientific origin."<sup>32</sup> As a result, Thind along with many other Asian Indians became "denaturalized."

Both *Ozawa* and *Thind* exemplified the popular belief of nativism, which promoted the idea that Western European Americans with older immigrant lineages and Native Americans were the true "natives" of America. Fueled by increasing United States involvement in international politics and the growing immigration from Asia and Eastern Europe, nativism contributed to the passage of the Immigration Act of 1917. The 1917 Act was the most comprehensive immigration doctrine the United States had enacted. It declared a "barred zone" over most of Asia with the exception of Japan, forbidding immigration from those countries. As isolationist

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sentiment increased after World War I, Congress passed the even stricter Immigration Act of 1924. To inhibit postwar immigration from Eastern Europe, the number of immigrants admitted from each nation would be equal to two percent of the population of United States residents from that nation according to the census of 1890, a year before most Eastern Europeans came to the United States. The Act also added Japan to the list of barred countries, nullifying the Gentlemen's Agreement and ending Japanese immigration to America.

This era also witnessed the immigration of Koreans to the United States motivated primarily by political chaos and poverty, and limited at first to Hawaii where approximately 7,000 emigrated between 1903 and 1905 seeking better working and living conditions.<sup>33</sup> Some Koreans then migrated to California; by 1905 approximately 1,000 Koreans lived in that State.<sup>34</sup> In that year, after learning of the deplorable working conditions and the low wages in other countries, and under pressure from Japan, which then occupied Korea, the Korean Government banned all emigration.

This, in effect, stopped the entry of Koreans into the United States until years later.<sup>35</sup>

## “Little Brown Brothers” and the All-American Loophole

The desires of exclusionists conflicted with the needs of American businessmen. Despite worker outcry, there was no shortage of jobs, especially during the “roaring twenties.” This continuing demand for labor prompted the immigration of Filipinos, sometimes dubbed the “third wave” of Asian American immigrants.

Officially, America acquired the Philippines from Spain in 1898 for \$20 million following the American victory in the Spanish-American War, though fighting did not end on the islands until 1902. A segment of the Filipino population led by Emilio Aguinaldo declared independence from the United States, precipitating a bloody war. American victory in the Philippine American War, known in the United States as the

## The Angel Island Immigration Station

**F**rom 1910 to 1940, the Angel Island Immigration Station located in San Francisco Bay, processed over 175,000 immigrants, the vast majority from China and Japan. Angel Island has been referred to as the “Ellis Island of the West,” but this is misleading. While immigrants on Ellis Island were usually processed in a matter of hours, immigrants on Angel Island could spend two weeks to two years before they were either allowed entry or deported. Because of exclusionary laws such as the Chinese Exclusion Act and the Gentlemen's Agreement, Angel Island operated as a blockade rather than as a gateway for Asian immigration.

Prior to 1910, Asian immigrants were housed on the mainland in the squalid Pacific Mail Steamship

Company shed near San Francisco's Chinatown. To avoid a lengthy and uncertain immigration process, immigrants would cut through barbed wire or file down iron bars to escape, disappearing into the city streets. Angel Island's isolation, like that of neighboring Alcatraz Island, prevented escape, making it an ideal location to detain immigrants.

Upon arrival at Angel Island, men and women were separated, including husbands and wives, and housed in crowded conditions surrounded by barbed wire. In the weeks, and sometimes months that followed, detainees received substandard food and medical care while being subjected to exhaustive interrogations. One of the few ways that Chinese and Japanese could legally enter the

Filipino “insurrection,” claimed the lives of 4,243 American soldiers and countless Filipinos.<sup>36</sup> What followed was over forty years of American rule.

After the war, the United States tried to cultivate a regime of “benevolent despotism” or at least the appearance of it. William Howard Taft, first civilian governor of the Philippines, declared Filipinos to be America’s “little brown brothers.”<sup>37</sup> From 1903 to 1910, the United States funded a program to educate Filipino students in American schools on the mainland. These “pensionados” numbered only about five hundred when the program ended and they returned home to the Philippines, but they inspired thousands of unsponsored students to come to the United States. The United States also actively recruited Filipinos to work for the navy. By 1930, there were about 25,000 Filipinos working for the United States Navy, mostly as stewards and mess hall attendants.<sup>38</sup>

Though they were not citizens of the United States, Filipinos were considered American nationals. Consequently, Filipinos could freely move from the

Philippines to Hawaii or to the mainland once they acquired an easily obtainable certificate of residence. This loophole to Asian exclusion first caught the attention of the Hawaiian Sugar Planters’ Association (HSPA) after immigration of Japanese laborers to Hawaii was banned by the Gentlemen’s Agreement. In 1909, the HSPA began full-scale recruitment to bring Filipinos to Hawaii. Filipino laborers, called *Sakadas*, came mostly under three-year contracts negotiated in advance. After the expiration of their contracts, many stayed in Hawaii while others returned home or moved to the mainland.

Filipinos began migrating in large numbers to California after the Immigration Act of 1924. Many were displaced tenant farmers, so they were able to blend into the agricultural economy of the state. A number of Filipinos also went to Alaska to work in salmon canneries. Like the Asian immigrants before them, the vast majority of Filipinos were male laborers and worked for less than competing workers, including whites and Japanese. Unlike the Chinese and Japanese, however, Filipinos did not tend to live in



Angel Island interrogation.

country was by proving they had a relative already living in the United States. To expose false relatives or “paper sons” interrogators probed immigrants for the most miniscule details of their lives such as “How many streets does your village have?” or “How many stairs lead up to your family house?”<sup>1</sup> One wrong or inconsistent answer could lead to immediate deportation. The demoralizing treatment

and living conditions on Angel Island compelled many detainees to carve poems in the dormitory walls that reflected their despair. One poem reads:

*Leaving behind my writing brush and  
removing my sword, I came to America.  
Who was to know two streams of tears would  
flow upon arriving here?<sup>2</sup>*

In 1940, a fire destroyed the main administration building, and the immigration station was closed. The rest of the station was slated for demolition in the 1970s, but was saved through the efforts of concerned citizens. Today the Angel Island Immigration Station is a national historic landmark.

1 Brimner, *Cornerstones of Freedom: Angel Island* p. 22  
2 Cao, Novas, and Silva, *Everything you need to know about Asian American History*, p. 38

dense, segregated communities. "Little Manilas" were rare and fleeting, possibly because centuries of Spanish rule or their identity as American nationals had diminished their "cultural cohesiveness."<sup>39</sup> Filipinos also differed from earlier Asian immigrants in that they were the first to actively court white women and even inter-marry.

This last difference became the source of much agitation. In the Philippines, Filipinos were taught that they were a part of a friendly father country. When they arrived in America, however, they found that Americans did not treat them as the so-called "little brown brothers." Americans looked upon Filipinos as "jungle folk," only recently civilized by American influence, and feared mixing between races.<sup>40</sup>

A number of violent outbursts occurred over the popularity of Filipino dance halls, where Filipino men would dance with white women. The most notable incident was the race riots in Watsonville, California on January 19, 1930. The riots began with a nonviolent anti-Filipino demonstration against a Filipino dance hall, but over the course of a few days, groups of demonstrators turned into mobs that targeted Filipinos, beating them, and destroying their property. The riots ended on January 22, when a Filipino man, Fermin Tobera, was shot through the heart.<sup>41</sup>

Fears of intermarriage and miscegenation were not only reflected in the violent actions of mobs, but also in state and federal laws. As early as 1884, interracial marriage was banned under Section 69 of the California Civil Code forbidding the marriage of a white person to a "Negro" or a "Mongolian." In the 20th Century, prohibitions against miscegenation were linked to the notion of the "Yellow Peril." For some, the threat of the "Yellow Peril" was twofold: the threat of Asiatic domination by conventional warfare coupled with a "fifth column" revolution, and the threat of the dissolution of the white race through race mixing. This second facet of the "Yellow Peril" was argued in Lothrop Stoddard's book, *The Rising Tide of Color*, in 1920. Stoddard,

a eugenicist, held that white blood, particularly from the "Nordic" races of Western Europe, was the most advanced or "highly specialized." He also argued that because Nordic blood was so highly specialized, it was most at risk of contamination. Stoddard feared a "racial suicide" and the washing away of Nordic blood by the "rising tide" of the colored races.<sup>42</sup> This type of popular sentiment may have led to the passage of federal laws such as the Cable Act of 1922, which stipulated that any female American citizen would lose her citizenship by marrying an "alien ineligible for citizenship."

The popularity of books like *The Rising Tide of Color* reveals the trend of the time to justify racism with

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science. Although the classification and judgment of races was arbitrary and based on visible rather than actual genetic differences, it was held by many to be an indisputable, scientific fact. This pseudo-scientific racism sometimes undermined the aim of exclusionist laws. The 1884 California code only prohibited marriage to "Mongolians," thus exempting Filipinos because they were considered to be of the "Malay" race. Since

Filipinos were considered as American nationals, the Cable Act did not apply to them. Until April 21, 1933, many Filipinos married white women until the California Civil Code was amended on that date to include a prohibition against "Malays."<sup>43</sup>

Filipino immigration was resisted in the 1920s, but strong support to exclude Filipinos did not materialize until the 1930s. Just as the economic hardship of the 1870s had fueled the Chinese Exclusion Movement, the Great Depression roused sentiment against Filipinos. Philippine independence was the avenue advocated by most exclusionists. If the Philippines were no longer under the ownership of the United States, then they could be included in the Asiatic Barred Zone. In 1934, Congress passed the Philippine Independence Act, known as the Tydings-McDuffie Act, which promised independence for the Philippines in ten years. Under this Act, Filipinos were reclassified as aliens and an immigration quota of fifty Filipinos



a year was established. For twelve years (Philippine independence was delayed by World War II), Filipinos were in the odd position of owing allegiance to a country in which they were considered aliens. This alien status was especially damaging during the Depression because it rendered them ineligible for government relief programs. The passage of the Tydings-McDuffie Act was the final step in Asian exclusion, effectively shutting down all immigration from Asia until World War II.

## World War II and the Japanese American Internment

December 7, 1941 profoundly affected America's views about Asians. The attack at Pearl Harbor reinforced the "Yellow Peril" fears, but it also caused the United States to forge alliances with Asian nations, China among them. America's entry into World War II presented opportunities for some Asian Americans and for others, it caused loss and disillusionment.

Following Japan's attack at Pearl Harbor on December 7, 1941, agents of the FBI swept through Japanese American communities in California, Oregon and Washington, arresting leaders who were identified as "potential threats" to the security of the West Coast. Those arrested were leaders of Japanese American community organizations, ministers of churches, teachers at language and martial arts schools, and editors of Japanese American vernacular newspapers. Despite never having been accused of any crime or acts of treason, and without trial or representation, they were taken away to United States Department of Justice detention centers, many for the duration of the war. Their families did not know where they were taken or if they would ever see them again.



On February 19, 1942, two months after the attack at Pearl Harbor, President Franklin D. Roosevelt signed Executive Order 9066, which set into motion a series of events that led to one of our country's most tragic constitutional failures. Executive Order 9066 gave broad authority to the military to secure the borders of the United States and to create military zones from which individuals — citizens and aliens alike — could be forced from their homes. Although the executive order was carefully crafted so that no specific groups of people were singled out, its implementation resulted in the wholesale removal and imprisonment of the entire Japanese American population residing on the West Coast of the United States.

Under the authority of Executive Order 9066, the western portions of California, Washington and Oregon were declared as military zones, and in April 1942, the military imposed a curfew and travel restrictions on Japanese Americans. Singled out by race alone, Japanese Americans became the target of racial policies that deprived them of their rights as American citizens. Soon after the curfew, the military posted notices in all Japanese American

communities, ordering all citizens and resident aliens of Japanese ancestry to abruptly leave their homes, schools and businesses and report to assembly areas, bringing with them only what they could carry. The government euphemistically referred to this program as an "evacuation" to "relocation centers," when in fact it was the forced removal and incarceration of American citizens into concentration camps.

Under direction of armed police and the military, Japanese immigrants and Americans of Japanese ancestry were herded onto buses and trains for the forced journey to government detention camps. Without regard for due process or basic constitutional guarantees, over 120,000 persons of Japanese ancestry, two-thirds of whom were American citizens, (the Issei — or first generation — were ineligible for

citizenship due to discriminatory naturalization laws) were imprisoned in ten concentration camps located in remote, desolate areas in California, Idaho, Utah, Arizona, Colorado, Wyoming and Arkansas. Approximately 10,000 people were imprisoned in each camp surrounded by barbed wire and armed military guards.

In January 1943, the United States Department of War announced that Japanese American volunteers would be accepted for military combat duty in Europe. Most of the volunteers came from Hawaii, but there were also those who volunteered from within the concentration camps on the mainland. The volunteers were assigned to a segregated Japanese American unit — the 442nd Regimental Combat Team. For its size and length of service, the 442nd eventually became the most decorated American unit in United States military history.

The treatment of Japanese Americans during World War II remains as one of the most serious violations of constitutional rights in the history of the United States. The President signed the executive order with an intent to single out those of Japanese ancestry; the Congress supported the President's actions and gave statutory authority to the order; and the Supreme Court upheld the government's actions in three test cases that sanctioned the forced exclusion and imprisonment of a group of citizens based solely on race. This all transpired, despite the fact that eight articles and amendments of the Bill of Rights had been denied them.

The long struggle for regaining citizenship rights is a good example of the difficult and slow struggle that Japanese Americans faced when returning to normal life. Anti-Japanese sentiment on the West Coast still thrived in their absence and many people were opposed to the return of the Japanese Americans. In addition, much of the personal property that had been left behind had been stolen, vandalized or ruined

by neglect. Unlike their forced removal, there was no large government effort to reintroduce Japanese Americans back into society after the war. They were forced to pick up the pieces of their lives after their incarceration.

## **A Changing Nation: The Aftermath of World War II**

After World War II, the United States found itself in a new position with regard to Asia. Japan had been defeated and all other Asian nations were not equipped to pose a military threat to the United States. Though the "Yellow Peril" had always been

more racist myth than fact, its influence waned with the diminished level of a perceived threat. Furthermore, knowledge of the horrors of Nazi brutality toward Jews and others caused many to abhor parallel racism in American society.<sup>44</sup> Slowly, the American attitude towards those of Asian descent within its borders began to change.

One factor contributing to the changing opinion of Asian Americans was their heroic

participation in the war effort. The heroic exploits of the Japanese American 442nd Regimental Combat Team became widely known and heralded. Tens of thousands of Asian Americans of all ancestries enlisted to serve their country, enough to support military units for Chinese, Filipino and Korean Americans as well as the Filipinos who were recruited to fight against the Japanese in the Philippines with the promise of United States citizenship. The goodwill generated by this contribution was reflected in the legislation of the time. In 1946, three years after Chinese could become naturalized as citizens, the Luce-Cellar Bill extended the same right to Filipinos and Asian Indians. In a similar display of postwar goodwill, the War Brides Act of 1945 (later amended in 1947 to include veterans of Asian descent) along with the GI Fiancées

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Act of 1946, allowed thousands of Asian fiancées and wives of servicemen to enter the United States. No longer concerned with an “Asian invasion,” these women were allowed to enter as non-quota immigrants.<sup>45</sup> Anti-miscegenation laws, while still supported by a segment of the population, also fell from favor. In 1948, the California Supreme Court declared in *Perez v. Sharp* that California’s anti-miscegenation law constituted a violation of civil rights, releasing a wave of marriage applications that had been stymied for years.

The Cold War with Russia and the “hot” war with North Korea and China further influenced America’s opinion towards Asians. After the war, the Soviet Union, a former ally during the war, was now America’s greatest foe. The United States became increasingly fearful of the “domino effect,” the idea that as one country turned to communism, other surrounding countries would follow suit like “dominoes.” This theory seemed an all too present reality when China and most of Eastern Europe “fell” to communism after World War II. On the Korean Peninsula, the country was divided at the 38th parallel.

On the north was Soviet-liberated Korea with guerilla leader Kim Il Sung as chairman, and on the south was American-liberated Korea that became its own country in 1948 with the election of Korean exile Syngman Rhee. The Korean War started in June of 1950 when North Korea invaded southern Korea. At the time, most American forces had left Korea, but they soon returned to help the South Korean government. Communist China countered by backing North Korea in November of that year. The war stalemated after three years with the 38th parallel once again designated as the border dividing north and south.<sup>46</sup>

The Korean War again showed that the United States was no longer an isolationist country. Now it was involved in the reconstruction of a war-torn world, including Japan and Germany. America was deeply involved in world politics and interested in modeling

itself as the leading nation to promote democratic values. In the landmark anti-segregation case *Brown v. Board of Education*, the amicus brief by Justice Department stated, “The existence of discrimination against minority groups in the U.S. has an adverse effect upon our relations with other countries.”<sup>47</sup> At the same time, the United States was gripped by fear of communism, and believed tighter and more organized control of its borders to be the solution against communist infiltration. These somewhat conflicting desires worked to reshape racially-biased American immigration policy.

The Korean War initiated the largest wave of Korean immigration to the United States since the Russo-

Japanese War. Most of this immigration consisted of Korean women and orphans covered under the War Brides Act. In 1952, Congress passed the Walter-McCarran Act, over a veto by President Harry Truman, a compromise between the desire for equality and a hesitation to open national borders. On the one hand, the act nullified both the Naturalization Act of 1790 and all federal anti-Asian exclusion laws, allowing for the first time all legal

immigrants in America to become naturalized citizens. On the other hand, the Act did not abolish the biased quota system, allowing only a total of 2,000 visas annually for all nineteen of the countries in the Eastern hemisphere. One other important difference in the Act was the establishment of a preference system. The United States no longer looked at race as the only factor for immigration but gave preference to those with professional and technical skills.<sup>48</sup>

Anti-Asian laws also were repealed in state and local governments during the 1950s, including the infamous alien land laws of California in 1956. The development of the Civil Rights Movement continued to change things for Asian Americans, most notably with the Immigration Act of 1965. Since the mid-1950s, Martin Luther King, Jr. and other civil rights leaders had been

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advocating equal rights and opportunity for all Americans. In 1964, the government acknowledged this movement on a federal level with the passage of the Civil Rights Act. With discrimination within United States borders, the discriminatory policies used to control those borders came into sharp relief, and Congress soon turned their attention to immigration reform. The Immigration Act of 1965, also known as the Hart-Cellar Reform Act, abolished the national origins quota system established in 1924 and adopted a hemisphere quota system. Quotas for Asian nations jumped from approximately 100 to 20,000 immigrants per year, making the quotas representative of world population distribution rather than by racial preference.<sup>49</sup>

The era of the Civil Rights Movement also produced a new stereotype for Asian Americans — the “model minority.” Sociologist William Peterson first coined the term in his 1966 article, “Success Story: Japanese American Style,” to contrast Japanese Americans with other so-called “problem minorities,” implicitly African Americans and Latinos. At the time, these minorities were drawing attention to the discrimination and racism that existed in the United States with boycotts, protests and civil disobedience. The riots in the Watts neighborhood of Los Angeles occurred six months before publication of the article. By comparison, Asian Americans were cast in the stereotype of being quiet, successful, and self-reliant. They were portrayed as the embodiment of the Horatio Alger “rags to riches” dream, persevering despite prejudice and hardships, and without government assistance. Nevertheless, this seemingly positive stereotype still did not remove the stigma of Asian Americans as being “foreigners.” Moreover, the “model minority” myth was sometimes used to deflect responsibility for the affects of racism on other minorities.

## **After 1965: Increasing Unity and Complexity in the Asian American Community**

Legislators of the time could not have predicted the effect that the Immigration Act of 1965 would have on immigration from Asia. When it passed, the bill was not expected to have that great an impact. Since

the bill favored spouses and children of American citizens, allowing them to enter as non-quota immigrants, it was reasoned that not many Asians would enter the United States. In defense of the bill he proposed, Emmanuel Cellar declared, “Since the people of... Asia have very few relatives here, comparatively few could emigrate from those countries.” Cellar could not have been more wrong. Since 1965, Asians have been coming to America in numbers that far exceed pre-1965 statistics. Between 1971 and 1980 alone, about 1.6 million Asian immigrants arrived on American soil, and between 1981 and 1990, a surprising 2.8 million.<sup>50</sup> Aided by the increased ease of travel and motivated by new economic and political opportunities in the United States, Asian Americans grew to be more numerous, diverse and vocal than ever before in American society.

One immediate diversifying effect that the act produced was the surge in immigration of Koreans and Asian Indians. For Koreans, post-1965 immigration became known as a renewed “third wave.” For Asian Indians, it was the first time they had come to the United States in significant numbers. Because the 1965 Immigration Act maintained the “preference system,” like that of the Walter-McCarran Act, most immigrants from these countries were educated professionals. This phenomenon of importing the “best and brightest” was particularly pronounced with Asian Indians, and the process became known as a “brain drain.”

In the 1970s, other new groups of Asians, those affected by the Vietnam War, would be motivated to come to the United States. The United States became involved in Vietnam in the 1950s after France released colonial control of the country following an eight-year war. At the time, Vietnam was divided at the 17th parallel between the communist north and anti-Communist south. The United States provided financial and military aid to South Vietnam to repress internal communist insurgencies, dramatically increasing the number of American “advisors” in the country when the National Liberation Front, known popularly as the Viet Cong, was created in 1960. Motivated by the attack on the USS *Maddox* and the USS *C. Turner Joy*, in the Gulf of Tonkin by North Vietnamese gunboats, the United States began an all out war against North

Vietnam in early 1965. After years of unsuccessful warfare against North Vietnam, the United States began seeking a way to end its involvement in this unpopular war. As a result, the United States signed a ceasefire with North Vietnam in January of 1973, evacuating the last American troops from Saigon on April 30, 1975.<sup>51</sup>

When Vietnam “fell” to the North Vietnamese, it did so faster than expected. South Vietnamese soldiers, trained to defend their country, were expected to hold off North Vietnamese forces until at least 1976, but suffered a quick defeat as soon as American troops were gone. In the final hours of the Saigon evacuation, American troops along with South Vietnamese desperate to leave their country were airlifted from the tops of buildings. This hurried departure led to the first wave of 132,000 Vietnamese refugees, most of whom had strong ties to the United States government and would certainly be singled out for severe retribution by the North Vietnamese had they stayed in Vietnam. Subsequent waves lasting into the 1980s would also include ethnic Vietnamese minorities like the Cham, Montagnards, Khmer and ethnic Chinese, as well as refugees from Laos and Cambodia fleeing communist regimes in those countries. Refugees from Southeast Asia numbered in the hundreds of thousands, many seeking refuge in surrounding Asian countries, but the majority looking for asylum in the United States.<sup>52</sup>

Because refugees fled Southeast Asia in such numbers, it often took years for them to find homes in other countries. Large numbers of refugees who left on boats were consistently denied entry as they traveled from one country’s port to another, and became known as “boat people.” Feeling responsible for this human crisis, the United States began accepting “boat people” in 1977 under a third preference visa, good for two years. Three years later, Congress passed the Refugee Act of 1980. The Refugee Act superseded the

Immigration Act in the area of refugees and helped more than one-half million Southeast Asians gain permanent resident status in the United States within the first decade of its passage. In 1987, the Amerasian Homecoming Act became law permitting foreign-born children of American soldiers, many of whom were orphans, and their families to immigrate to the United States. Overall, well over a million Southeast Asian refugees and immigrants have come to America since the Vietnam War, turning that previously non-existent Asian community into a booming one.<sup>53</sup>

The war in Vietnam shaped certain negative images about this new group of immigrants. During the war, American soldiers used the term “gook,” a racial

slur that originated during the Korean War, to describe all Asians they encountered. Because the Vietnam War experience seemed, for many soldiers, a series of guerilla battles in which it was difficult to distinguish North Vietnamese soldiers from South Vietnamese allies and dangerous southern Viet Cong from peaceful civilians, many soldiers started labeling all Asians as “gooks.” The trauma of war abroad turned into tensions at home for some soldiers who

returned to find Vietnamese as their neighbors.

During the 1980s, American automobile manufacturers operating outdated plants began losing their competitive edge to newer, more efficient Asian manufacturers, particularly Japan. People accused Japan of trying to do economically what they failed to do militarily in World War II. Lee Iacocca, chairman of the Chrysler Corporation, even made a joke about dropping more nuclear weapons on Japan.<sup>54</sup> “Buy American” campaigns were started, and anything that was Japanese became a target for “Japan bashing.” The perceived Japanese threat was embodied in Hollywood films

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such as *Rising Sun*, where the protagonist battles a faceless horde of Japanese businessmen and gangsters bent on American economic takeover.<sup>55</sup>

These tensions were expressed in hate incidents and hate crimes directed at Asian Americans. The most notable incident occurred in Detroit where two disgruntled autoworkers beat Vincent Chin, a young Chinese American to death. The tragedy was compounded when the judge in the case sentenced the killers to only three years probation and \$3,750 in fines.<sup>56</sup> Other examples include an incident in 1989 when Patrick Purdy, wearing combat fatigues and using an AK-47 rifle, sprayed a playground filled primarily with Asian American children at the Cleveland Elementary School in Stockton, California.

One Vietnamese and four Cambodian children were killed and 29 others were wounded. In another incident in 2000, Benjamin Smith, a member of a supremacist group calling itself the World Church of the Creator, went on a shooting spree in Illinois and Indiana, killing a Korean student, Won-Joon Yoon at the University of Indiana and wounding a Chinese American student at the University of Illinois.

Interethnic tension led to a tragic incident affecting the Korean American community — the Los Angeles riots of 1992. The riots began when the beating of African American motorist Rodney King by Los Angeles Police officers provoked anger in the African American community when the beating was caught on tape and played continuously by media outlets. Community outrage erupted into violence when a jury acquitted the policemen of using excessive force in subduing King. The riots took place as a result of the years of discrimination and neglect toward the residents in Watts. For the Korean store-owners, their presence in Watts presented one of the few ways for these immigrants to make a living, in part, because of language barriers and because many had difficulty finding entry level opportunities elsewhere. Rioters

ransacked stores owned by people of all nationalities, but Korean immigrant store owners suffered fully one-half of the \$850 million of damage, with 2,300 Korean stores destroyed.<sup>57</sup>

## **A Growing Population and Political Empowerment**

Since 1970 when the Census Bureau counted approximately 1.5 million Asian Americans, or less than one percent of the total United States population, the growth in the Asian American population has been dramatic. By 2000, there were nearly 12 million Asian Americans, comprising 4.2 percent of the population.

In contrast to an earlier time, this growth was not limited to certain geographic areas such as the West Coast. The states with the largest Asian American populations in order were California, New York, Hawaii, Texas and Illinois. The cities with the largest Asian American populations in order were New York, Los Angeles, Chicago, Houston and Philadelphia.

The growth in the Asian American community brought with it recognition for the

importance of political empowerment. For Asian Americans, this movement grew out of the civil rights challenges of the 1960s, which began with efforts to establish Asian American studies programs on university campuses. Following statehood for Hawaii in 1959, Asian Americans quickly became a political force because of their sizable population in the state. Hiram Fong was elected as Hawaii's first United States senator and Daniel Inouye was elected as its first United States representative. On the United States mainland, Norman Mineta was the first Asian American elected as a congressman from California in 1974, after having served as the mayor of San Jose. Mineta later became the first Asian American to be appointed to the Cabinet, serving as the Secretary of

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Commerce under President Bill Clinton and as Secretary of Transportation under President George W. Bush. In 1996, Gary Locke became the first Asian American to serve as the governor of a mainland state when he was elected as Washington's governor. Mee Moua became the first Hmong elected to the Minnesota Senate in 2002. Despite these electoral successes, the Asian American community continues to struggle to see representatives from their community elected to offices within all levels of government. These efforts to increase their political representation are similar to the efforts by the Hispanic and African American communities, and by the Irish, Italians, Polish and other ethnic groups dating to their initial arrival in the United States.

Coupled with attempts to elect individuals to public office have been the efforts by Asian American communities to influence public opinion and shape public policy. The killing of Vincent Chin in a Detroit suburb in 1982 by two autoworkers during a climate of "Japan-bashing," became a focus of national attention when the judge gave a light sentence to the killers following their guilty pleas for manslaughter. The case became a rallying point for Asian Americans eager to seek justice and to begin addressing the history of marginal and discriminatory treatment by the government. One of Chin's killers was convicted of civil rights violations and sentenced to 25 years in prison, though he was later acquitted in a re-trial in 1987. Vincent Chin's mother later awarded damages in a civil court.

Beginning in 1979, the Japanese American community, led by the Japanese American Citizens League (JACL), a national civil rights organization, began a decade-long campaign to seek reparations from the federal government for unjustly incarcerating Japanese Americans during World War II. This "Redress" campaign resulted in the establishment of a federal commission, the Commission on Wartime Relocation and Internment of Civilians (CWRIC), to investigate the facts and circumstances surrounding the internment and to make recommendations to Congress. In 1983, the CWRIC concluded that the internment was unjustified and recommended an apology by Congress and a payment of \$20,000 to those affected by Executive Order 9066. Many in the Japanese American

community regarded the amount of the payment as purely symbolic because the monetary sum could not replace the loss of liberty or the personal and community trauma caused by the incarceration. It would take five more years before the House of Representatives finally approved legislation on September 17, 1987, adopting the primary provisions of the CWRIC recommendations. Following approval of the legislation by the Senate, President Ronald Reagan signed the Civil Liberties Act into law on August 11, 1988.

## **The Impact of September 11, 2001**

Following the September 11, 2001 terrorists attacks, Arab Americans and Muslim Americans were singled out and associated with the terrorists. However, because of ignorance and the proximity of certain Asian countries to the Middle East, South Asian and Muslim Americans were also targeted for acts of intolerance. Just as Muslim women wearing *hijab* (headscarves) were singled out and forced to wear stickers stating they had passed airport security, so too, were Sikh men wearing turbans subjected to the same treatment. Four days after September 11th, a Sikh man was shot and killed while planting flowers outside his gas station in Mesa, Arizona. The man arrested said he did it because the victim was "was dark-skinned, bearded and wore a turban." The pattern of hate crimes and hate incidents directed at South Asians and Muslims has continued since September 11, 2001. This story has repeated itself through the decades beginning with the initial immigration of the Chinese who were demonized as foreigners and targeted as the cause for economic downturns during the 1800s. Japanese Americans suffered the same fate at the outbreak of World War II when they were deemed a security risk to our nation and confined unjustly in concentration camps during the 1940s.

## **Asian Americans: An Integral Part of the American Landscape**

Though there is much in the Asian American historical experience that recounts mistreatment and discrimination, there has also been a steadfast endeavor by Asian Americans to find opportunity and to contribute and become an integral part of American society. Asian American contributions are reflected in the building of the Transcontinental Railroad and in the influence Japanese Americans had in developing the agricultural industry in California and the heroic exploits of the Japanese American 442nd Regimental Combat Team in Europe during World War II. Asian Americans continue to make significant contributions to American society and to our popular culture. This is seen through the contributions of individuals such as the renowned cellist Yo-Yo Ma, Olympian Apollo Anton Ono, Pittsburgh Steelers Pro-Bowler Hines Ward, the architect of New York's World Trade Center, Minoru Yamasaki, Yahoo! founder Jerry Yang, astronauts Ellison Onizuka and Kalpana Chawla who died in separate NASA missions, the Pulitzer prize author Jhumpa Lahiri, comedian Margaret Cho, Hip-Hop artist Mike Shinoda, television chef Ming Tsai and fashion designer Vera Wang. Moreover, Asian Americans have brought their customs and traditions which have been absorbed into our culture helping shape our ever-changing society.

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Notes:

- 1 Bautista, *The Filipino Americans (1763-Present)* p. 100.
- 2 Ibid. pp. 103-4.
- 3 Takaki, *Strangers From a Different Shore* p. 32.
- 4 Chang, *The Chinese in America* p. 45.
- 5 Lee, *Orientalism* pp. 20-2.
- 6 Chin, Franks, Ng, Yamato, *Asian Americans in the United States* p. 31.
- 7 Takaki p. 82.
- 8 Chang pp. 55-7.
- 9 Takaki p. 85.
- 10 Takaki p. 132.
- 11 Chan p. 36.
- 12 Tong, *The Chinese Americans* p. 26.
- 13 Chang pp. 78-9.
- 14 Takaki p. 92.
- 15 Chang p. 134.
- 16 Wilcox, "Anti-Chinese Riots in Washington." *Anti-Chinese Violence in North America* pp. 205-11.
- 17 Okihiro, *The Colombia Guide to Asian American History* pp. 82-3.
- 18 The Chinese Exclusion Act
- 19 Chang p. 136.
- 20 Cao, Novas, and Silva, *Everything You Need to Know About Asian American History* pp. 29-30.
- 21 Chan p. 11-2.
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- 23 Wilson and Hosokawa, *East to America* p. 64.
- 24 Takaki p. 46.
- 25 Lee pp. 113-4.
- 26 Wilson and Hosokawa p. 122.
- 27 McWilliams, *Prejudice* p. 26.
- 28 Wilson and Hosokawa p. 125.
- 29 Takaki p. 206.
- 30 *Takao Ozawa v. United States*.
- 31 Chan p. 94.
- 32 *U.S. v. Bhagat Singh Thind*.
- 33 Bong-Youn Choy. *Koreans in America* (Chicago: Nelson-Hall, 1979) pp. 77-78.
- 34 Ibid. p. 77.
- 35 Ibid. p. 76.
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- 37 Ibid.
- 38 Bautista pp. 110-1.
- 39 Cao, Novas, & Silva p. 228.
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- 42 Lee pp. 136-9.
- 43 Bautista p. 131.
- 44 Lee pp. 146-8.
- 45 Tong p. 76.
- 46 Cao, Novas, and Silva pp. 172-6.
- 47 Lee pp. 156-7.
- 48 Tong pp. 78-9.
- 49 Kitano p. 18.
- 50 Cao, Novas, and Silva p. 50-1.
- 51 Chan pp. 153-5.
- 52 Rutledge, *The Vietnamese Experience in America* pp. 2-6.
- 53 Ibid. pp. 36-7, 133.
- 54 Zia pp. 57-8.
- 55 Chung, "'Rising Sun' Protest," *Asian Weekly* p. 2.
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- 57 Lee pp. 204-5.

## Glossary

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**Alien Land Law** – A law passed by the California Legislature in 1913 stipulating that aliens who could not become naturalized citizens could not own land in the state. Though not explicitly stated, the act was directed at Japanese immigrants who pursued land ownership in California.

**Amerasian Homecoming Act of 1987** – A federal law that allowed the foreign-born children of American soldiers and their families to immigrate to the United States as non-quota immigrants.

**Asiatic Empress** (related to the fictional Fu Manchu) – The fictional daughter of Fu Manchu, Fah Lo Suee, who first appeared in the movie, “The Hand of Fu Manchu,” as the Lady of the Si Fan. In this novel, he tries to establish his daughter as the empress of his international crime network.

**Brown v. Board of Education** – Landmark civil rights case, in which the Supreme Court of the United States found separate school facilities for children of different races to be inherently unequal, effectively ending legal segregation in the public schools.

**Cable Act of 1922** – A federal law stipulating that any female citizen of the United States would lose her citizenship if she married an alien ineligible for citizenship. The Cable Act was repealed in 1936.

**Central Pacific Railroad** – The railroad company that built tracks from California to Promontory Point, Utah where it connected with the rail networks from the East, creating the first transcontinental railroad. At one point, 90 percent of the Central Pacific workforce was made up of Chinese laborers.

**Chinese Consolidated Benevolent Association (CCBA)** – Also known as the Chinese Six Companies, the CCBA was an umbrella group composed of the six largest *huiguan* (community groups made up of immigrants from a particular region in China) in San Francisco. The CCBA provided many services for the Chinese community including funerals, loans to immigrants, a Chinese school, and an unofficial ambassador to the Qing Government in China.

**Chinese Exclusion Act of 1882** – A federal law enacted by Congress in 1882 that suspended the immigration of all Chinese laborers to the United States for ten years.

**Civil Rights Act of 1964** – A federal law that prohibited racial discrimination in public facilities and in public and private hiring practices.

**Civil Rights Movement (United States)** – A social movement that began in the early 1950s to end racial discrimination, public and private, with particular focus on the segregationist laws of the American South. It also led to efforts to end discrimination based on gender, disability and national origin.

**Foreign Miner’s License Tax** – A tax enacted by the California Legislature in 1852 that stipulated a three dollar assessment per month on every foreign miner not desiring to become a citizen. The tax was not uniformly enforced, except toward the Chinese, who were often overcharged. Also, Chinese were ineligible for citizenship.

**Geary Act** – A law that extended the Chinese Exclusion Act for ten years. Under the Geary Act, Chinese residents had to carry a resident permit at all times or face possible deportation or imprisonment.

**Gentlemen’s Agreement of 1907-08** – An agreement between the governments of the United States and Japan. Under the agreement, Japan promised to stop issuing passports to Japanese laborers, and the United States agreed to end discrimination against students of Japanese descent in the San Francisco school system. The Gentlemen’s Agreement severely limited immigration from Japan, but did not eliminate it. Those who could still come to the United States included non-laborers, former residents, “settled agriculturalists”, and spouses and children of immigrants.

**GI Fiancées Act of 1946** – An act that accompanied the War Brides Act and extended the same privileges to fiancées of American soldiers.

**“Gook”** – A racial slur for people of Asian descent that was originated during the Korean War and popularized in the Vietnam War.

**Hawaiian Sugar Planters’ Association (HPSA)** – A voluntary organization founded in 1895 by the owners of sugar plantations on the Hawaiian Islands. The HPSA actively lobbied the U.S. Congress in promoting the sugar industry in Hawaii, including the recruitment of cheap labor from foreign countries.

**Immigration Act of 1917** – Also known as the Asiatic Barred Zone Act, a federal law that created a “barred zone” from which immigration to the United States was prohibited over most of Asia and the Pacific Islands, excluding Japan.

**Immigration Act of 1924** – Also known as the National Origins Quota Act, a law that limited the number of immigrants from certain countries to 2% of their population in the United States according to the census of 1890. The law also extended the “barred zone” to include Japan, nullifying the Gentlemen’s Agreement and ending all immigration from that country.

**Immigration Act of 1965** – Also known as the Hart-Cellar Reform Act, a federal law that abolished the biased quota system created by the Immigration Act of 1924 and established a non-biased hemisphere quota system reflective of world population.

**Issei** – First generation Japanese immigrants to the United States who were born during the late 1800s through the early 1900s.

**“Japan-bashing”** – A term popularized in the 1980s for the anti-Japanese sentiment in America, stemming from Japan’s growing economic influence. “Japan-bashing” sometimes took the form of boycotting or destroying Japanese goods and was visible in major Hollywood films such as *Rising Sun*.

**Luce-Celler Bill** – A bill signed into law in 1946 by President Truman that extended naturalization rights to Filipinos and Asian Indians and re-established immigration from India and the Philippines. The law allowed a token quota of 100 immigrants from each country annually.

**Lunas** – Name for overseers who supervised the workers on Hawaiian plantations.

**McCarren-Walter Act** – An act passed by Congress in 1952 that abolished the racial restrictions of the Naturalization Act of 1790 and federal anti-Asian exclusion laws, allowing all legal immigrants to become naturalized citizens. The act still maintained the biased quota system of immigration, allowing only 2,000 visas annually for immigrants from Asian and Pacific nations.

**Model Minority Myth** – Common stereotype of Asian Americans that developed during the civil rights era of the 1960s. This myth, based on a stereotype, was used to contrast Asian Americans with so-called “problem minorities” like African Americans and Latinos. The myth praised Asian Americans for their apparent success in overcoming racism without the use of protests and without relying on government assistance programs.

**National Liberation Front (Vietnam War)** – Also known as the Viet Cong, a “guerilla” army consisting of both South Vietnamese and the army of North Vietnam. They fought the armed forces of South Vietnam and United States during the Vietnam War. The NLF sought to “liberate” South Vietnam from capitalist influence and unify it with communist North Vietnam.

**Nativism** – In the United States, Nativism is the belief that people with older immigrant lineages and American Indians are the true “natives” of America. Nativism is an anti-immigrant concept that was used in the late 19th and early 20th centuries to justify barring immigration from Asia.

**Naturalization Act of 1790** – The first federal legislation passed regarding the naturalization of foreign-born immigrants. The Act stipulates that only “free white persons” are eligible for citizenship, thus excluding all Asian immigrants.

**Nisei** – Meaning literally “second generation,” the term used for the children of the *Issei*. Since *Nisei* children were born in the United States, they were American citizens by law and entitled to all the privileges of citizenship.

**Organic Act of 1900** – A federal law that established the Hawaiian Islands as a territory of the United States and placed them under the authority of a territorial governor appointed by the President.

**Ozawa v. United States** – A 1922 Supreme Court case in which Takao Ozawa claimed U.S. citizenship because he was light-skinned and highly assimilated, thereby making him eligible as a “free white person.” The court rejected Ozawa’s appeal, holding that the Naturalization Act of 1790 defined a “free white person” as “a person of what is popularly known as the Caucasian race.”

**Perez v. Sharp** – California Supreme Court case decided in 1948 that eliminated the ban on interracial marriage in California.

**Philippine Independence Act** – Also known as the Tydings-McDuffie Act, passed in 1934, it called for the independence of the Philippine Islands from the colonial control of the United States after a transitional period of ten years. The act also reclassified all Filipinos as aliens rather than American nationals, and imposed a quota of 50 persons a year for immigration from the Philippines.

**Refugee Act of 1980** – A federal act that superseded the Immigration Act of 1965, allowing refugees to enter the country as non-quota immigrants.

**Russo-Japanese War (1904-05)** – A war between Russia and Japan for colonial control over the Liaodong Peninsula in eastern Manchuria, including Port Arthur. Though Russian forces outnumbered the Japanese, Japan defeated Russia in less than one year. The war ended on September 5, 1905 with the Treaty of Portsmouth, mediated by President Theodore Roosevelt.

**Scott Act of 1888** – A law that severely restricted the special pass system established by the Chinese Exclusion Act of 1882, where Chinese laborers residing in the United States before November 17, 1880 could leave the country and return freely, if they obtained a special pass before their departure. As a result of the Scott Act, 20,000 Chinese were denied re-entry into the United States.

**Sino-Japanese War (1894-5)** – A war between China and Japan for control of Korea. Japan, whose modern forces greatly outmatched the outdated military of Qing Dynasty China, won a quick and decisive victory. As a result, China abandoned its claims to Korea, Taiwan and portions of eastern Manchuria, including the Liaodong Peninsula.

**Taiping Rebellion (1850-64)** – Rebellion against the Qing Dynasty of China by the forces of the Kingdom of Heavenly Peace led by Hong Xiuquan, a Christian convert claiming to be the younger brother of Jesus Christ. The rebellion lasted for more than a decade and claimed the lives of over twenty million Chinese.

**U.S. v. Bhagat Singh Thind** – A 1923 United States Supreme Court case where the government contested the citizenship of Bhagat Singh Thind, an Asian Indian. Thind argued he was a “free white person” because Asian Indians were considered as caucasian. The Court disagreed, arguing that the words “free white person” did not mean “a person of what is popularly know as the Caucasian race,” as they had decided in Ozawa, but rather a person who is considered white by “common speech,” thereby revoking Thind’s citizenship.

**War Brides Act of 1945** – Law that allowed the foreign born wives and adopted children of American soldiers to immigrate to the United States as non-quota immigrants.

**War Relocation Authority** – The civilian agency created by President Roosevelt on March 18, 1942, which was responsible for administering the internment of Japanese Americans, as well as some German and Italian Americans, during World War II.

**Workingmen’s Party** – A California labor organization led by Dennis Kearny during the 1870s. The party, whose main political platform was Chinese exclusion, played a prominent role in the anti-Chinese movement that resulted in the Chinese Exclusion Act of 1882.

**Yellow Peril** – A term that originated in Europe and the United States around the turn of the 20th Century. The term was used to describe the perceived menace of industrializing Asian countries and Asian immigrants. Depending on the context, “Yellow Peril” could refer to the direct military threat posed by Asian nations, the economic threat posed by Asian immigrants who worked for less pay, or the threat to “racial purity” posed by race-mixing and intermarriage.



Immigrants arriving at Angel Island.

## A Chronology of Asians and Pacific Islanders in America

*These important events shaped the Asian American experience and they are part of the larger history of the United States.*

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- 1763** Small group of Filipino deserters from Spanish ships settle in Louisiana.
- 1790** Naturalization Law, restricts citizenship to only “free white persons,” thus excluding Asians from becoming United States citizens.
- 1806** Eight shipwrecked Japanese sailors are the first Japanese to arrive in the kingdom of Hawaii.
- 1840** The United States Census counts eight Chinese.
- 1843** The first recorded Japanese arrival in the United States.
- 1848** The discovery of gold at Sutter’s Mill in California draws Chinese immigrants to the West Coast.
- 1851** The first Chinese settle in Washington, D.C.
- 1852** 195 Chinese contract laborers arrive in Hawaii. Over 20,000 Chinese enter California.
- 1854** *People v. Hall* constitutes a law forbidding Chinese from testifying in court against whites.
- 1858** California passes a law barring the entry of Chinese and “Mongolians” into the state.
- 1862** Congress enacts a law that allows “any alien” honorably discharged from the United States military to apply for naturalization.
- 1865** The Central Pacific Railroad recruits Chinese workers for the first transcontinental railroad.
- 1868** 149 Japanese contract workers arrive in Hawaii to work in the sugar plantations. The United States and China sign the Burlingame-Seward Treaty, agreeing to reciprocal trade, travel and immigration.
- 1869** The transcontinental railroad is completed. Most of the western section of the railroad was built by Chinese laborers.
- 1875** The Page Law bars the entry of Chinese, Japanese, and “Mongolian” prostitutes, felons, and contract laborers to the United States. The intent of the law was to prevent Chinese women from immigrating to the United States.
- 1880** Section 69 of California’s Civil Code prohibits the issuance of marriage licenses for whites and “Mongolians, Negroes, mulattoes and persons of mixed blood.” The census reports 148 Japanese in the continental United States.
- 1882** The Chinese Exclusion Law suspends the immigration of Chinese laborers to the United States for ten years, excludes Chinese from citizenship by naturalization, and halts Chinese immigration for 60 years.

- 1884** The Chinese Exclusion Law is amended to require a certificate as the sole permissible evidence for reentry into the United States.
- 1885** The first Japanese contract laborers arrive in Hawaii.
- 1888** The Scott Act renders 20,000 Chinese re-entry certificates null and void.
- 1889** *Chae Chan Ping v. United States* upholds the constitutionality of the Chinese exclusion laws.
- 1892** The Geary Act renews the exclusion of Chinese laborers for another ten years and denies them bail for writ of habeas corpus. *Fong Yue Ting v. United States* upholds the constitutionality of the Geary Act.
- 1894** The United States circuit court in Massachusetts declares in *In re Saito* that Japanese are ineligible for naturalization because they are “Mongolian,” neither white nor black.
- 1898** Under the Treaty of Paris ending the Spanish-American War, the Philippines becomes a protectorate of the United States. The United States annexes Hawaii and gains control of American Samoa. The Supreme Court in *Wong Kim Ark v. United States* rules that Chinese born in the United States cannot be stripped of their citizenship.
- 1900** The Organic Act makes all United States laws applicable to Hawaii. In *Sung v. United States*, the Supreme Court rules that unreasonable search and seizure, trial without jury, and cruel and unusual punishment are acceptable in deportation proceedings.
- 1902** Chinese exclusion is extended for another ten years.
- 1902** 7,000 Koreans arrive in Hawaii (between 1902 and 1905).
- 1903** The first group of Korean workers arrives in Hawaii. In *Kaoru v. Fisher*, the Supreme Court rules that poor immigrants likely to become public charges can be taken into custody.
- 1904** Chinese exclusion is made indefinite and applicable to United States insular possessions. Asian Indians begin to immigrate to the United States (7,000 by 1923, primarily on the West Coast).
- 1907** Japan and the United States reach a “Gentlemen’s Agreement,” whereby Japan stops issuing passports to laborers desiring to immigrate to this country. President Theodore Roosevelt signs Executive Order 589 prohibiting Japanese with passports for Hawaii, Mexico, or Canada from re-emigrating to the United States. The first group of Filipino workers arrives in Hawaii.
- 1910** Angel Island is established as a detention center for those Asian non-laboring classes desiring entry into the United States. The Supreme Court extends the 1870 Naturalization Act to other Asians, making them ineligible for citizenship.
- 1913** California passes an alien land law prohibiting “aliens ineligible to citizenship” from buying land or leasing it for longer than three years.
- 1917** Arizona passes an alien land law. The 1917 Immigration Law delineates a “barred zone” from whence no Asian immigrants (including Asian Indians) can come.
- 1918** Servicemen of Asian ancestry who had served in World War I receive the right of naturalization.
- 1920** Japan stops issuing passports to picture brides due to anti-Japanese sentiment in the United States. An initiative on the California ballot closes loopholes in the 1913 Alien Land Law Acts. The Supreme Court in *Kwock Jan Fat v. White* rules that aliens who wish to immigrate have a right to a fair trial.
- 1921** Washington and Louisiana pass alien law laws.



- 1922** *Takao Ozawa v. United States*. declares Japanese are ineligible for naturalized citizenship. New Mexico passes an alien land law. In *Ho v. White*, the Supreme Court rules that Congress has the right to deport “dangerous” “aliens” — the “alien” must prove citizenship to remain in the United States and can be held for trial. The Cable Act stipulates that any American female citizen who marries “an alien ineligible for citizenship” will lose her citizenship.
- 1923** *United States v. Bhagat Singh Thind* declares Asian Indians ineligible for naturalized citizenship. Idaho, Montana, and Oregon pass alien land laws. *Frick v. Webb* forbid “aliens ineligible to citizenship” from owning stocks in corporations formed for farming.
- 1924** The National Origins Quota Act (Immigration Act) bars any “alien ineligible for citizenship” from immigrating to the United States. This act completely ends Asian immigration, except for Filipinos, who are subjects of the United States.
- 1925** The Legislative Act makes Filipinos ineligible for citizenship unless they have served three years in the United States Navy.
- 1931** The Cable Act is amended to allow American-born women who lost their citizenship by marrying “an alien ineligible for citizenship” to be re-granted their citizenship at a later date.
- 1934** The Tydings-McDuffie Act promises Philippine independence in ten years and reduces Filipino immigration to the United States to fifty persons per year.
- 1935** President Franklin D. Roosevelt signs the Filipino Repatriation Act, which offers to pay the way back to the Philippines for Filipinos choosing to do so. Two thousand Filipinos leave the United States.
- 1935** President Franklin D. Roosevelt grants citizenship to five hundred persons of Asian ancestry for their military service during World War I.
- 1936** The 1922 Cable Act is repealed.
- 1940** Angel Island Immigration Station closes.
- 1941** The United States declares war on Japan following a military attack on Pearl Harbor. Two thousand community leaders of Japanese ancestry along the Pacific Coast states and Hawaii are rounded up and incarcerated in Department of Justice camps.
- 1942** President Franklin D. Roosevelt signs Executive Order 9066 authorizing the military to designate zones from which people can be removed. This effectively allows the military to begin the process of incarcerating over 120,000 person of Japanese ancestry, two-thirds of whom are American citizens.
- 1942** Court cases are filed to test the Constitutionality of government actions against Japanese Americans. Minoru Yasui defies a curfew order. Gordon Hirabayashi refuses to follow the curfew and exclusion orders. Fred Korematsu is arrested for failing to report for detention. Mitsuye Endo files a habeas corpus petition.
- 1943** Congress repeals all Chinese exclusion laws with the “Magnuson Act,” and grants the right of naturalization and a small immigration quota of 105 to Chinese.
- 1944** Executive Order 9066 is rescinded, effective January 2, 1945. President Harry S. Truman signs into law the War Brides Act of 1945, which allows 722 Chinese and 2,042 Japanese to immigrate to the United States.
- 1944** Supreme Court rules that detention orders are a valid use of “war powers” in the Korematsu case. In *Endo*, the Court declares the War Relocation Authority cannot detain a loyal citizen against their will, opening the way for Japanese Americans to return to the West Coast.

- 1946** Japanese American concentration camps are closed. The Philippines is granted independence. United States citizenship is offered to all Filipinos, not just servicemen. The Luce-Cellar bill confers the right of naturalization and small immigration quotas to Asian Indians and Filipinos.
- 1947** The 1945 War Brides Act is amended to allow Chinese American veterans to bring brides to the United States.
- 1948** Congress passes the Displaced Persons Act, granting permanent resident status to 3,500 Chinese visitors, seamen, and students currently in the United States because of Chinese civil war.
- 1952** The Walter-McCarran Immigration Nationality Act abolishes the Asiatic Barred Zone. It also grants the right of naturalization and a small immigration quota to Japanese and Koreans.
- 1952** With *Fujii Sei v. State of California*, California Alien Land Laws are deemed unconstitutional.
- 1956** California repeals its alien land laws.
- 1959** Hawaii becomes the Fiftieth state.
- 1965** The 1965 Immigration Law, or National Origins Act, abolishes “national origins” as the basis for allocating immigration quotas to various countries, raising the immigration quota to 20,000 annually for Asian countries, the same as for European countries. Public Law 89-236 permits Chinese from Hong Kong, Taiwan, Southeast Asia, and Latin America to immigrate to the U.S.
- 1967** The Supreme Court rules anti-miscegenation laws to be unconstitutional.
- 1969** Approximately 12,500 Korean immigrants enter the United States.
- 1970** Census figures for the last decade show a doubling of the United States population of Chinese to 433,000; 337,000 Filipinos; and 69,000 Koreans.
- 1972** Between 1972 and 1983, 11,930 Guamanians migrate to the U.S.
- 1974** *Lau v. Nichols* rules that school districts with children who speak little English must provide them with bilingual education.
- 1975** More than 130,000 refugees from Vietnam, Cambodia, Laos, enter the United States as Communist governments rise to power in their homelands.
- 1977** Southeast Asian refugees are allowed to become permanent residents of the United States.
- 1978** The House Joint Resolution 10007 officially recognizes Asian Pacific American Heritage Week.
- 1976** President Gerald Ford rescinds Executive Order 9066 that allowed for the incarceration of Japanese Americans during World War II.
- 1979** The resumption of diplomatic relations between the People’s Republic of China and the United States allows members of long-separated Chinese American families to be reunited.
- 1980** The Refugee Act systematizes the admission of refugees into the United States.
- 1981** The Commission on Wartime Relocation and Internment of Civilians, established by Congress, concludes that the incarceration of persons of Japanese ancestry during World War II was a “grave injustice,” and that Executive Order 9066 resulted from “race prejudice, war hysteria and a failure of political leadership.”

- 1983** Congress authorizes the admission of Amerasian children from Korea, Vietnam, and Thailand into the United States.
- 1984** Filipino World War II veterans are denied United States citizenship. Over 1,000 veterans face deportation.
- 1987** The Immigration Reform and Control Act of 1985 is signed into law. It raises the Hong Kong immigration quota from 600 to 5,000 per year; and allows aliens who can prove that they were in the United States prior to January 1, 1982 to apply for temporary status and become citizens after seven years.
- 1988** President Ronald Reagan signs the Civil Liberties Act of 1988, apologizing to and providing redress to thousands of Japanese Americans who were denied their civil and constitutional rights by the United States government during World War II. The Amerasian Homecoming Act allows children in Vietnam born to American fathers to emigrate to the United States.
- 1989** The United States reaches an agreement with Vietnam to allow political prisoner to emigrate to the United States.
- 1990** Hate Crimes Statistics Act Passed. The Act requires that the Attorney General collect and publish data annually about crimes motivated by bigotry based on race, religion, national origin, sexual orientation or ethnicity.
- 1992** Following the Rodney King verdict in Los Angeles, three thousand Korean American businesses in African American neighborhoods are burned and looted. The damage totaled an estimated \$800 million dollars.
- 1999** Wen Ho Lee, a scientist at Los Alamos National Laboratory and a naturalized citizen, was falsely accused by the federal government of passing secrets to the Chinese government. He was arrested, interrogated, and imprisoned in solitary confinement for 278 days until his release on September 13, 2000.
- 2000** Norman Mineta is named Secretary of Commerce by President Bill Clinton, making him the first Asian American to serve as a Cabinet Member.
- 2000** Twenty-one Asian Americans (19 of Japanese ancestry, 1 of Chinese ancestry, 1 of Filipino Ancestry) awarded the Congressional Medal of Honor for their bravery and courage during World War II. Only five were alive to receive their medals at a special White House ceremony.
- 2001** California State Legislature passes Senate Bill 307 to initiate a planning process to help preserve the last remaining "Japantowns" in California.
- 2001** Daniel M. Tani becomes the second Asian American astronaut in space with his successful mission to deliver supplies and repair the International Space Station, which is currently orbiting the Earth.
- 2001** Norman Mineta is sworn in as the Secretary of Transportation following his appointment by President George W. Bush.
- 2003** Kalpana Chawla is killed with members of the Columbia crew during re-entry from a NASA mission.

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Registration at Angel Island.

## Profiles of Asian Americans

*Asian American history is often viewed as a collective experience of a group of people. Within this group, many Asian Americans have made important contributions to our society.*

### CAMBODIAN

#### **Haing Ngor** – Actor

Born in Cambodia, Haing Ngor worked as a physician until the Khmer Rouge took over the country in the mid-1970s. After being captured by the Khmer Rouge, Ngor spent four years as a slave laborer until he escaped to Thailand and eventually to the United States. After working at various jobs in the United States, Ngor was asked to play the role of Dith Pran in the movie, *The Killing Fields*. This movie was based on the life of the Cambodian translator and journalist, who also survived in Cambodia during the time of the Khmer Rouge. Ngor won an Oscar for his performance and went on to act in Oliver Stone's *Heaven and Earth* and the television series *Vanishing Son*. Ngor also wrote his autobiography, *Haing Ngor: A Cambodian Odyssey*. In 1996, he was killed outside of his home in Los Angeles.

#### **Dith Pran** – Journalist

A journalist and translator, Dith Pran was born in Cambodia in 1942. Pran used his knowledge of French and English to work at various jobs, becoming a full-time guide and translator for *New York Times* reporter, Sydney Schanberg, in 1973. Schanberg and Pran covered the war in Cambodia until the country fell to the Khmer Rouge. Schanberg returned to the United States, unable to take Pran with him. In Cambodia, Pran tried to avoid being taken prisoner by the Khmer Rouge but he was forced into one of their concentration camps. During this time, Schanberg tried to locate Pran, but to no avail. In 1979, Pran escaped to Thailand and then to the United States where he was reunited with his family. Pran's story was printed in the *New York Times*, educating many people about the horrors that existed in Cambodia. Schanberg also

accepted a Pulitzer Prize for himself and Pran in 1976 for their work in Cambodia. Later, their story was depicted in the movie, *The Killing Fields*. Pran became a United States citizen and continued his work for the *New York Times* as a photographer. He also became involved in educating students about the genocide in Cambodia and heads the Dith Pran Holocaust Awareness Project.

### CHINESE

#### **Elaine Chao** – Government

Elaine Chao was born in Taiwan in 1953 and moved to the United States when she was eight. She graduated from Mount Holyoke College with an economics degree and received her M.B.A. from Harvard Business School. Chao has led organizations such as the Peace Corps and United Way. She has held various governmental positions, including that of Deputy Secretary at the U.S. Department of Transportation. Chao is also a Distinguished Fellow at The Heritage Foundation, a public policy research institution. In 2001, Chao was appointed Secretary of Labor by President George W. Bush, becoming the first Asian Pacific American woman to serve in the cabinet.

#### **Hiram Fong** – Government

One of eleven children, Hiram Fong was born in Hawaii in 1907. His parents emigrated from China as indentured servants to work on a Hawaiian sugar plantation. Following high school, Fong lacked the financial resources to attend college. Instead, he worked for three years at the Pearl Harbor Naval Shipyard, saving enough money to attend the University of Hawaii. After graduating, Fong attended

Harvard Law School, graduating in 1935. He returned to Hawaii, and opened the first multiracial law firm in Honolulu. Fong later turned to politics and was elected to the legislature of the Territory of Hawaii in 1938. Hawaii would become a state in 1959, and Fong helped in this process through his position as vice-president of the Territorial Constitutional Convention, beginning in 1950. He became Hawaii's first U.S. senator in 1959 as well as being the first Asian American elected to the U.S. Senate. Fong served on the Senate until his retirement in 1977.

### **David Henry Hwang** – Playwright

Award-winning playwright David Henry Hwang was born in Los Angeles, California, in 1957. As a youngster, his grandmother told him old Chinese myths and the history of his family, which would later influence his writing. Hwang attended Stanford as an English major where he wrote his first play, *F.O.B.* (“fresh off the boat”), which won an Obie Award in 1981. His next play was *The Dance and the Railroad*, which was written when Hwang was at the Yale School of Drama. Significant works followed including *M. Butterfly*, which won numerous awards, including a Tony Award for best Broadway play in 1988, and *Golden Child*, an Obie award in 1997 and a Tony nomination in 1998. Hwang won another Tony nomination in 2003 for his book, *Flower Drum Song*, which was based on the Rodgers and Hammerstein musical. The subjects of Hwang's works include the relationship between Chinese immigrants and Americans and the Chinese experience in America.

### **Maxine Hong Kingston** – Writer

Maxine Hong Kingston was born in California in 1940. Her immigrant parents ran a laundry in Stockton, California. At the laundry, Kingston would hear stories, myths, and the history of the people of China from her mother, as well as stories from other Chinese people in the community who used the laundry as a gathering place. These stories would later influence her writing. After graduating from the University of California at Berkeley with an English degree, Hong married Earl Kingston. Kingston's first book, titled *The Woman Warrior: Memoirs of a Girlhood Among Ghosts*, about elements of Kingston's childhood, was published in 1976. It became a best-seller. Two more books, *China Men* and *Tripmaster Monkey: His Fake Book*, her first novel, were later published. Kingston has received a number of awards including the National Book Critics Circle Award for nonfiction and

the National Book Award for nonfiction. Kingston's works, shaped by her background and family, discuss the Chinese American experience.

### **Michelle Kwan** – Figure Skater

Born in California in 1980, Michelle Kwan began skating at the age of five. At age seven, she won her first skating competition. Kwan has won five world skating titles and seven U.S. titles. She has also earned more perfect scores in major skating competitions than any other skater. In 2001, she was awarded the Amateur Athletic Union (AAU) James E. Sullivan Award, given to the top amateur athlete in the country. When skating, Kwan wears a Chinese good luck charm that she received from her grandmother.

### **Bruce Lee** – Actor

Bruce Lee was born in San Francisco in 1940. He went to Hong Kong with his family in 1941, where he attended school and studied martial arts, focusing first on the martial art of Wing Chun. In 1959, he returned to the United States and attended the University of Washington, receiving his degree in philosophy. In the 1960's Lee played the role of “Kato” in the television series, “The Green Hornet.” Lee also starred in a number of movies, which displayed his skill in martial arts. His movies include “Fists of Fury” (1972) and “Enter the Dragon” (1973). Known for his skill in martial arts, Lee also developed the martial art style of jeet kune do or “way of the intercepting fist.” Although he was gaining more and more recognition, Lee died in Hong Kong in 1973, just before the release of “Enter the Dragon.” His story was later told in the 1993 movie, “Dragon: The Bruce Lee Story.”

### **Maya Lin** – Architect

Maya Ying Lin was born in Ohio in 1960 to immigrant parents who came to the United States in the 1940s. While attending Yale University as an architectural student, Lin gained national recognition as the winner of a national contest to design a monument to honor the veterans of the Vietnam War. At age twenty-one, Lin's design was chosen from over a thousand entries, and her monument for the Vietnam Veteran's Memorial opened in 1982. After receiving her graduate degree in architecture from Yale, Lin worked as a sculptor and architect. In 1989, she designed the Civil Rights Memorial in Montgomery, Alabama, which was dedicated the same year. Lin continues her work today in a design studio in New York City.

**Gary Locke** – Government

Born in Seattle, Washington, in 1950, Gary Locke left his hometown to attend Yale University where he studied political science. He went on to earn his law degree from Boston University Law School before returning home. Locke worked as a prosecutor in King County and was later elected to the Washington State House of Representatives. While serving as a state representative, Locke spent five years as the chairman of the Appropriations Committee. In 1993, Locke became chief executive of King County before being elected governor of Washington in 1996. He was re-elected for a second term in 2000. Gary Locke is the first Chinese American governor in the U.S., and the first Asian Pacific American governor on the U.S. mainland.

**Wing Luke** – Government

Wing Luke was born in China in 1925 and moved to the United States with his family in 1930. Luke served in the army and earned a Bronze star before returning home to attend the University of Washington. Luke graduated with a degree in political science and public administration and earned a degree in law. In 1957, he was appointed the assistant attorney general in the Civil Rights Division in Washington State. In 1962, he ran for the Seattle City Council and became the first Asian American elected official in the Pacific Northwest. Luke fought for civil rights and pushed for legislation to prevent racial discrimination. He died in a plane crash in 1965. Today, Seattle's Wing Luke Asian Museum is a tribute to his memory.

**Yo Yo Ma** – Musician

Yo Yo Ma gave his first public cello concert at age five in France, where he was born, in 1955. Ma began playing the cello at age four under the guidance of his father. At the age of seven, his family moved to New York City, where he attended the Juilliard School of Music when he was nine. A Harvard graduate, Ma is an internationally known cellist. He has received numerous musical distinctions, including over a dozen Grammy Awards. Besides doing performances and recordings, Ma also spends time working with young musicians in different educational programs.

**I.M. Pei** – Architect

Born in Canton, China, in 1917, I.M. Pei came to the United States as a college student in 1935. He received his bachelor's and master's degrees at the

Massachusetts Institute of Technology (MIT) and Harvard, respectively. First working for Webb & Knapp, Inc., Pei later formed his own firm, I.M. Pei & Partners of New York. A renowned architect and recipient of numerous honors and awards, I.M. Pei's work can be seen around the world. Included among his works are The National Center for Atmospheric Research, the glass and steel terminal at New York's JFK International Airport, New York and Dallas City Hall, the John F. Kennedy Memorial Library in Boston, and the glass pyramid at the Louvre museum in France. Among his awards are the Gold Medal of the American Institute of Architects (1979, their highest award) and the Pritzker Architecture Prize (1983).

**Amy Tan** – Writer

The daughter of Chinese immigrants who came to America after World War II, Amy Tan was born in 1952. Tan was still very young when her brother and father both died of cancer in 1967. After moving to Switzerland with her family and then returning to the United States, Tan did her undergraduate work in English and linguistics at San Jose State University before getting her master's degree in linguistics. In 1989, Tan's book, *The Joy Luck Club*, came out and became a best-seller, later turning into a movie. The book tells of the relationships between first-generation Chinese mothers and their daughters, their experiences, and the generational misunderstandings that exist. Tan's next best-seller was *The Kitchen God's Wife*, which came out in 1991. Continuing to write, Tan also has two children's books and two more novels that have been published.

**Chang-Lin Tien** – Educator

Chang-Lin Tien was born in China in 1935. He received his education in Shanghai and Taiwan before coming to the United States in 1956. Tien received a master's degree at the University of Louisville before attending Princeton University to earn both a master's and doctoral degree in mechanical engineering. In 1959, Tien became an assistant professor at the University of California at Berkeley, a full professor in 1968, chairman for the Department of Mechanical Engineering in 1974, and Vice Chancellor for Research in 1983. Tien also served as Executive Vice Chancellor at the University of California, Irvine, before returning to hold the position of Chancellor at UC Berkeley in 1990. With his position at UC Berkeley, Tien became the first Asian American to head a major university

in the United States, serving as Chancellor for seven years. Tien was an internationally known scholar whose research focused on thermal science and engineering. Tien died in 2002.

#### **Vera Wang** – Designer

Vera Wang was born in New York in 1949. She was a figure skater as a teenager, competing in the U.S. National Championships. Wang attended Sarah Lawrence College, graduating with a degree in art history in 1971. She worked as a fashion editor for Vogue, later taking a position with Ralph Lauren. In 1990, Wang opened her own bridal boutique. She has made a name for herself in the fashion world as a bridal wear designer, also making evening wear and other fashions worn by many celebrities. Her designs have even expanded to include costumes worn by well-known figure skaters.

#### **Anna May Wong** – Actress

Anna May Wong was born in Los Angeles in 1905. She first appeared on the screen in a silent movie called "The Red Lantern." Wong acted in other movies but mostly in supporting roles. The atmosphere in the U.S. at that time made it difficult for people of Asian ancestry to get roles because of stereotypical ideas and discrimination. So, Wong moved to Europe to continue her acting career before moving back to the United States in 1930. Anna May Wong is credited as the first Asian American movie star. She died in 1961.

#### **David Wu** – Government

David Wu was born in Taiwan in 1955 and came to the United States in 1961. Wu did his undergraduate work at Stanford University, graduating in 1977. He also attended Harvard Medical School and studied law at Yale University. Wu worked as a clerk for a federal judge in Oregon, later acting as co-founder of Cohen & Wu law firm. In 1998, he was elected to the U.S. House of Representatives. He is the Chair of the Congressional Asian Pacific American Caucus and also serves on committees such as the Education and the Workforce Committee and the Science Committee.

#### **Jerry Yang** – Businessman

Jerry Yang was born in Taiwan in 1968. When he was ten, his family moved to the United States to live in San Jose, California. Yang attended Stanford University and received both his undergraduate and graduate degrees in electrical engineering. In 1994, Yang and co-founder David Filo created the Yahoo!, the internet

search engine. Yang is on the board of directors for Yahoo!, which has become a frequently used website and a billion dollar business.

## FILIPINO

#### **Carlos Bulosan** – Author

Carlos Bulosan was born in the Philippines in 1911 and came to the United States around 1930. Bulosan worked at various jobs, from a cannery in Alaska, to harvests on the West Coast, and was active in the labor movement. Bulosan turned towards writing to express himself and is often known for his book, *America Is in the Heart: A Personal Story*, an "autobiographical fiction" that portrays Filipinos in America. Bulosan's other works include *Letters from America* (1942), *Chorus from America* (1942), and *The Voice of Bataan* (1943), which are poetry collections, the book, *Laughter of My Father* (1944), and novels such as *The Cry and the Dedication* and *On Becoming Filipino*. Bulosan, like many other immigrants, saw America as the land of equality and opportunity, but faced discrimination and hardships upon coming to America. He died in 1956.

#### **Sergeant Jose Calugas** – Military

Sergeant Jose Calugas was born in the Philippines in 1907. During World War II, Calugas served in the U.S. Army, Battery B, 88th Field Artillery, Philippine Scouts. He was one of the first Filipinos awarded the Medal of Honor for his actions during the war. His Medal of Honor Citation states that in the Philippines in 1942, "a battery gun position was bombed and shelled by the enemy until 1 gun was put out of commission and all the cannoneers were killed or wounded. Sergeant Calugas, ... voluntarily and without orders ran 1,000 yards across the shell-swept area to the gun position. There he organized a volunteer squad which placed the gun back in commission and fired effectively against the enemy, although the position remained under constant and heavy Japanese artillery fire." Calugas later retired from the army as a captain. He died in 1998.

#### **Benjamin J. Cayetano** – Government

Born and raised in Hawaii, Benjamin J. Cayetano holds the distinction of being the first Hawaii governor of Filipino descent. Cayetano grew up in Hawaii. He



earned an associate of arts degree in 1966 from Los Angeles Harbor College in Wilmington, California, followed by a degree in political science from the University of California at Los Angeles. Cayetano also graduated from Loyola Law School. In 1972, he was appointed to the Hawaii Housing Authority. He ran for the Hawaii State Legislature and served in Hawaii's State House from 1975-1978 and the State Senate from 1979-1986. In 1994, Cayetano was elected as governor of Hawaii and served until 2002.

**Pablo Manlapit** – Labor Leader

Pablo Manlapit was born in 1891 in the Philippines. Manlapit moved to Hawaii in 1910 where he worked at various jobs until becoming a lawyer in 1919. He was an activist in the labor movement, forming the Filipino Federation of Labor in 1919, and the Filipino Higher Wage Movement in 1920. In 1920 and 1924, two strikes occurred. The first lasted about 165 days, involving thousands of Filipino and Japanese workers. The 1924 strike became a violent one, killing sixteen people, among them four policemen, and was later called the Hanapepe Massacre. Manlapit was arrested after the 1924 strike. Manlapit died in 1969 at age 79.

**Lea Salonga** – Singer, Actress

Lea Salonga was born in the Philippines in 1971. Salonga started singing at a young age, and released her first album, *Small Voice*, when she was ten. Salonga went on to star in the London and Broadway musical, *Miss Saigon*, winning numerous awards including the Laurence Olivier, Tony, Drama Desk, and Outer Critics Circle awards. Salonga's singing voice was also used in the Disney films *Aladdin* and *Mulan*. Her varied history includes television and theater performances as well as recordings. Salonga was also cast to be in the 2003 Broadway musical, *Flower Drum Song*.

**Philip Vera Cruz** – Labor Leader

Born in the Philippines in 1904, Philip Vera Cruz went to the United States in 1926 to find work so that he could support his family. Cruz worked in California for many years, and in 1965, he participated in a grape strike in Delano, California. Soon after, the United Farm Workers (UFW) formed, combining both Filipino and Mexican unions, with Vera Cruz as an officer and Cesar Chavez as the leader. Vera Cruz was vice president from 1971-1977, and was an integral part in labor activism and issues before passing away at age 89.

**Amar Bose** – Businessman

Amar Bose was born in Philadelphia in the 1930s. He attended the Massachusetts Institute of Technology (MIT) to study electrical engineering where he later became a professor. In 1964, he founded the Bose Corporation to produce sound systems. In 1968, the corporation designed a speaker system that received wide recognition for the quality of sound it produced. Bose systems have since conducted more research in sound systems to produce new technologies in many different areas.

**Subrahmanyan Chandrasekhar** – Scientist, Nobel Recipient

Astrophysicist Subrahmanyan Chandrasekhar was born in Lahore, India, (now Pakistan) in 1910. He earned a degree in physics at Presidency College in Madras, India. Chandrasekhar received his Ph.D. from Cambridge, England 1933. After a fellowship at Trinity College and a few months lecturing at Harvard University, Chandrasekhar became a member of the University of Chicago faculty in 1937. In 1983, Chandrasekhar won the Nobel Prize in Physics with William Alfred Fowler "for his theoretical studies of the physical processes of importance to the structure and evolution of the stars." His work was important to the discovery of black holes. Chandrasekhar died in 1995.

**Kalpana Chawla** – Astronaut

Kalpana Chawla was born in India in 1961. She graduated from Punjab University in India with a degree in aeronautical engineering. In the United States, she received her master's in aerospace engineering from the University of Texas and her doctorate in aerospace engineering from the University of Colorado in 1988. Chawla started working for the NASA Ames Research Center that same year. In 1994, she was chosen as a trainee to be a NASA mission specialist, and she took her first flight in 1996. In January, 2003, Chawla went into space with the *Columbia* crew for sixteen days. During re-entry on February 1, 2003, the *Columbia* disintegrated killing the entire crew. Chawla was the first Asian American and Indian-American woman in space.

**Narinder Kapany** – Scientist

Born in India, Narinder Kapany received his education at Agra University in India and continued his studies in London. Kapany did advanced studies in optics at the Imperial College of Science and Technology in London, followed by studies at the University of London, where he received his Ph.D. in 1955. A physicist, Kapany has been called the “father of fiber-optics.” Kapany founded Optics Technology in 1960, Kaptron Inc. in 1973, and also K2 Optronics. In addition, Kapany founded the Sikh Foundation, an organization that promotes Sikh culture. Kapany has received many honors, including “The Excellence 2000 Award” from the USA Pan-Asian American Chamber of Commerce and is associated with the British Royal Academy of Engineering, the Optical Society of America, and the American Association for the Advancement of Science.

**Jhumpa Lahiri** – Writer

Although her parents were born and raised in India, Jhumpa Lahiri was born in London in 1967 and was raised in Rhode Island. She attended Barnard College to study English literature, later attending Boston University to graduate with three M.A. degrees in English, Creative Writing, and Comparative Literature and the Arts, and a doctoral degree in Renaissance Studies. Since becoming a writer, Lahiri’s works have been published in journals such as *The New Yorker*. With India as the background for many of her stories, Lahiri’s first book, *Interpreter of Maladies*, was published in 1999. In 2000, the collection of stories in *Interpreter of Maladies* won Lahiri the Pulitzer Prize for fiction.

**Zubin Mehta** – Conductor

Zubin Mehta was born in 1936. Initially studying medicine, Mehta left medical school after two years to pursue music in Austria. After receiving his diploma in conducting, Mehta won the Liverpool International Conductor’s Competition in England, giving him a contract with the Royal Liverpool Philharmonic for one year. Mehta went on to act as Music Director for the Montreal Symphony, the Los Angeles Philharmonic, and the Israel Philharmonic Orchestra in 1977-15. Conducting for the Los Angeles Philharmonic in 1962, Mehta was the youngest to ever do so. In 1978, he became the director of the New York Philharmonic, a position he would hold for thirteen years. During this time, the Israel Philharmonic Orchestra named him Music Director for Life. Mehta continues to direct groups around the world.

**Dalip Singh Saund** – Government

Born in India in 1899, Dalip Singh Saund grew up in India and then traveled to the United States to continue his studies. He received his master’s degree in mathematics at the University of California at Berkeley and his Ph.D. in 1924. At that time, Asian Indians were not allowed citizenship, and although he was interested in politics, Saund was not a U.S. citizen making him ineligible to run. However, Saund fought to have this law changed. In 1946, Congress passed an amendment to this law, and Saund applied for and became a U.S. citizen. In 1955, Saund ran for Congress and became the first Asian American elected to Congress. He served on the House Foreign Affairs Committee, advocated Asian American issues (many Indian), and was reelected twice. Saund died in 1973.

**M. Night Shyamalan** – Film Director, Screenwriter

M. Night Shyamalan was born in Tamil-Nadu, India, in 1970. Shyamalan graduated from New York University’s Tisch School of the Arts in 1992. Shyamalan produced, directed and acted in his first film, “Praying with Anger.” His next films included “Wide Awake” in 1998, and “The Sixth Sense” in 1999. “The Sixth Sense” starred Bruce Willis and Haley Joel Osment, and was the number two box-office hit for that year. Shyamalan also wrote the screenplay for “Stuart Little” in 1999. His credits also include “Unbreakable” (2000) and “Signs” with Mel Gibson (2002).

**PAKISTANI****Bapsy Sidhwa** – Writer

Bapsy Sidhwa came to the United States in 1983 from Pakistan, where she was born in 1938. Sidhwa is a novelist and author of many books. Her titles include *The Crow Eaters*, which was published in 1983, *The Bride*, which came out in the same year, and *Ice-Candy-Man*, which was published six years later in 1989. These earlier works focus on Pakistan. In 1994, however, *An American Brat* was published. This novel tells the story of a teenage, Pakistani girl, who comes to the United States in 1978. It documents her experiences in a new country.

**Michael M. Honda** – Government

Michael Honda was born in California. He spent his early years during World War II in an internment camp with his family before returning to live in California. Honda spent two years in the Peace Corps. He graduated from San Jose State University where he received his master's degree in education and later worked as a teacher and principal. In 1971, he was appointed to the San Jose Planning Commission and was later elected to the San Jose Unified School Board in 1981 and the Santa Clara County Board of Supervisors in 1990. In 1996, Honda was elected to the California Assembly. In 2000, he was elected to the U.S. House of Representatives.

**Daniel K. Inouye** – Government

Daniel K. Inouye was born in Hawaii in 1924. He wanted to become a surgeon and studied pre-med at the University of Hawaii. Inouye interrupted his studies to join the army in 1943. As a member of the 442nd Regimental Combat Team, Inouye fought in Italy during World War II. He was awarded the Distinguished Service Cross, the Bronze Star, and the Purple Heart. In 2000, his Distinguished Service Cross was upgraded to the Medal of Honor. During the war he lost his right arm, ending his chances at becoming a surgeon. He turned to law and graduated from the University of Hawaii and George Washington University Law School. He became involved in the political arena and was elected as Hawaii's first U.S. Representative in 1959, becoming the first Japanese American to serve in Congress. Inouye was elected to the Senate in 1962. He served on the senate committee that investigated the Watergate scandal and chaired the committee that investigated the Iran Contra Affair. Inouye has fought for the rights of Native Hawaiians and he played a major role in securing reparations for Japanese Americans for their unjust internment during World War II.

**Fred Korematsu** – Activist

Fred Korematsu was born in Oakland, California in 1919. Within months after Japan's attack at Pearl Harbor, President Franklin Roosevelt signed Executive Order 9066, which led to the removal of Japanese Americans from their homes on the West Coast. Korematsu was convicted for refusing to report for detention. He filed a case challenging the constitution-

ality of being sent to an internment camp. The Supreme Court upheld the constitutionality of the internment citing national security. Years later in 1983, Korematsu successfully challenged his conviction by showing that the government had withheld important information during his World War II trial. In 1998, Korematsu received the Presidential Medal of Freedom from President Bill Clinton. Korematsu died in 2006.

**Robert Matsui** – Government

Robert Matsui was born in 1941 in California. He and his family were confined in an internment camp during World War II. Following the war, the Matsui family returned to Sacramento. Matsui attended the University of California at Berkeley and Hastings College of Law. In 1967, Matsui started his own law practice. Four years later, he was elected to the Sacramento City Council. In 1978, Matsui was elected to the U.S. House of Representatives. His congressional career has been marked by his membership on the Committee on Ways and Means and by his support for legislation to provide remedies for the Japanese American incarceration during World War II. Matsui died in 2005.

**Spark M. Matsunaga** – Government

Born in 1916, Masayuki Matsunaga grew up in Hawaii and graduated from the University of Hawaii in 1941. Although he planned to attend law school, this changed with the United States' entry into World War II. Instead, Matsunaga joined the army and served with the 100/442nd Regimental Combat Team. Achieving the ranks of Lieutenant and Colonel, Matsunaga received the Purple Heart award. Continuing his studies, he attended Harvard Law school. Upon his return to Hawaii, Matsunaga served on the Territorial Legislature and State Senate after Hawaii became a state in 1959. In 1976, Matsunaga was elected as a U.S. senator. His accomplishments included the Peace Institute, the environment, and reparations for Japanese Americans interned during WWII. Senator Matsunaga died in 1990.

**Norman Y. Mineta** – Government

Norman Mineta was born in 1931 in California. During World War II, the Minetas along with 120,000 other people of Japanese descent were sent to an internment camp. The family was released in 1943, and Norman Mineta finished his schooling in San Jose. He graduated from the University of California at Berkeley with a

business degree and served the U.S. army as a military intelligence officer in Japan and Korea beginning in 1953. In 1967, Mineta became a member of the San Jose City Council and was elected as the mayor of San Jose in 1971. In 1975, he was elected to the U.S. House of Representatives, where he would serve until 1995. Mineta was also an active member in the legislative campaign to obtain redress and an official governmental apology for the internment of Japanese Americans during World War II. In 2000, Mineta was appointed by President Bill Clinton as the Secretary of Commerce becoming the first Asian American to serve in the Cabinet. In 2001, Mineta was appointed by President George W. Bush as the Secretary of Transportation.

### **Patsy Takemoto Mink** – Government

Former U.S. House of Representatives member, Patsy Takemoto Mink, was born in Hawaii in 1927. Mink graduated from the University of Hawaii and the University of Chicago Law School. She began her political career in the Hawaii House of Representatives. In 1964, Mink was elected to the U.S. House of Representatives, making her the first Asian American woman elected to Congress. Mink is noted for her work in education, childcare, and women's rights. She was instrumental in gaining passage of Title IX of the Higher Education Act, which made it illegal for educational institutions to discriminate based on gender. This opened the door for women in admissions, financial aid, and athletics, where women now receive the same funding as men and enjoy the same athletic privileges. Mink died in September of 2002.

### **Isamu Noguchi** – Artist

Isamu Noguchi was born in Los Angeles, California, in 1904 to Yone Noguchi and Leonie Gilmour. He was raised by his mother in Japan, but attended Columbia University to study medicine. In 1926, he left his medical studies to pursue art, and went to France after receiving the Guggenheim Fellowship. In France, he met and studied with Constantin Brancusi, a Romanian sculptor. Noguchi later returned to the United States to continue his work, also traveling back and forth between Japan and the United States. Noguchi's works are many, and his interests included playgrounds and gardens. In 1985, he opened the Isamu Noguchi Garden Museum in New York, housing more than one hundred of his works. He was awarded the National Medal of Art in 1987. He died in 1988.

### **Ellison Onizuka** – Astronaut

Born in 1946, Ellison Onizuka grew up in Hawaii. His grandparents came from Japan to work on a Hawaiian plantation. Onizuka went to the University of Colorado and earned a degree in aerospace engineering and a Master's degree. He also participated in the Air Force ROTC program. After graduating, Onizuka went on to teach and test aircrafts at the Air Force Test Pilot School at Edwards Air Force Base. He was eventually asked to apply for NASA's astronaut program and was selected for *Skylab*. In 1985, Onizuka went on the *Discovery* mission and gained the distinction of being the first Asian American in space. His next mission was on the *Challenger*, which was scheduled to take off in January of 1986. On January 28, 1986, *Challenger* exploded just after take-off, killing all members on board.

### **Eric K. Shinseki** – Military

General Eric K. Shinseki was born in Hawaii in 1942. Following his graduation from West Point, he continued his military education at the United States Army Command and General Staff College, and the National War College. Shinseki served in many positions in the United States and abroad, serving more than ten years in Europe. In 1997, he was promoted to general. Shinseki was the Commanding General of the U.S. Army Europe, Commander of the Allied Land Forces Central Europe, and Commander of the NATO Stabilization Force in Bosnia-Herzegovina. In 1998, Shinseki became the 28th Vice Chief of Staff, the highest rank achieved by an Asian American in the U.S. armed forces. In 1999, Shinseki became the 34th Chief of Staff of the U.S. Army. Shinseki has been awarded numerous honors, including the Bronze Star and Purple Heart during his service in the war in Vietnam. Shinseki retired from the army in 2003.

### **George Takei** – Actor

George Takei was born in Los Angeles in 1940. As a child, he was sent to an internment camp with his family. Takei graduated from the University of California at Los Angeles with an undergraduate and graduate degree in theater. In 1966, he was cast as Mr. Sulu on the television series, *Star Trek*, and has appeared in all the *Star Trek* movies. Takei has made countless television, film, and theatrical appearances. A very active member of the community, he has served in many different positions, serving on the board of governors for East West Players, the board of trustees

of the Japanese American National Museum, and the advisory committee of the California Civil Liberties Public Education Program.

#### **Edison Uno** – Activist

Edison Tomimaro Uno was born in Los Angeles, California, in 1929. He was sent with his family to an internment camp during World War II. Uno attended Los Angeles State College and graduated with a degree in political science. Uno is noted for his commitment to civil rights and Asian American causes. He began working for the University of California at San Francisco in 1956, and served as the Assistant Dean of Students from 1969-1974. He taught classes in Japanese American and Asian American history and worked to establish an ethnic studies program. Uno was instrumental in beginning the movement within the Japanese American community to seek remedies for their unjust internment during World War II.

#### **Kristi Yamaguchi** – Figure Skater

A “Yonsei” or fourth generation Japanese American, Kristi Yamaguchi was born in California in 1971. Yamaguchi began skating when she was six years old. In 1986, she won the U.S. pairs Championship with Rudi Galindo. In 1989, she competed in the singles and pairs competitions at the World Championships, the first woman to do so. Awarded first place at the 1991 and 1992 World Championships, Yamaguchi went on to win a gold medal in the 1992 Albertville Winter Olympics. Yamaguchi is also a four-time world pro figure skating champion. In addition to skating, Yamaguchi has formed the “Always Dream Foundation” for children.

#### **Minoru Yamasaki** – Architect

Minoru Yamasaki was born in 1912. Graduating from the University of Washington in Seattle with an architecture degree, Yamasaki moved to New York to get his graduate degree at New York University. Working first at Columbia University in New York as a part-time professor, Yamasaki moved to Detroit in 1949 where he worked for a firm on large public projects. His design for the St. Louis Airport Terminal Building won him the American Institute of Architects honor award in 1956. Yamasaki’s works also include Rainier Square in Seattle, the Century Plaza Complex in Los Angeles, and the World Trade Center Towers in New York City, which was completed in 1973. Yamasaki died in 1986.

#### **Margaret Cho** – Comedian

Margaret Cho was born in San Francisco, California, in 1968. Her parents had emigrated from Korea to the United States. Cho began doing stand-up comedy at age sixteen and later won a contest to be an opening act for the comedian Jerry Seinfeld. Cho continued her comedy work in Los Angeles, and in 1994, she won the American Comedy Award for Female Comedian. Although short-lived, Cho also had her own sitcom, “All-American Girl,” which was the first television series about Asian Americans. Cho continues to perform her routines, which frequently appear on cable television. In 1999, Cho did her first show, *I’m The One That I Want*, followed by *Notorious C.H.O.* in 2001, and *Revolution in 2003*.

#### **Herbert Choy** – Federal Judge

Herbert Y.C. Choy was born in Hawaii in 1916 to Korean immigrants who moved to Hawaii to work on sugar plantations. Choy graduated from the University of Hawaii in 1938 and received his law degree from Harvard University in 1941. Choy was the Hawaii Attorney General in 1957 and was appointed to the United States Court of Appeals for the Ninth Circuit by President Nixon in 1971. Choy was the first Korean American lawyer as well as the first Asian American judge to be appointed to a federal court.

#### **Sammy Lee** – Olympic Diver

Sammy Lee was born in 1920. He graduated from Occidental College and the University of Southern California Medical School. In 1948, at age twenty-eight, Lee became a member of the U.S. Olympic diving team. He won two back-to-back Olympic gold medals in diving in the 1948 and 1952 Olympics and was the first to do so in diving. Lee then began his medical career as a doctor. He maintained his interest in diving, however, and served three times as a presidential representative to the Olympics, earning the James E. Sullivan award for being an outstanding amateur athlete in 1958. Lee was the first Asian American to be given this honor. Lee also helped Olympic diver Greg Louganis and was inducted into the U.S. Olympic Hall of Fame in 1990.

#### **Angela Oh** – Attorney, Activist

Angela Oh was born in 1955. She completed her undergraduate work from the University of California

at Los Angeles, also receiving a master's degree in public health. She attended the University of California at Davis for her law degree. As an attorney and civil rights activist, Oh has served in many different positions, including President of the Korean American Bar Association of Southern California, board member of the California Women's Law Center, and trustee for the Asian Pacific American Women's Leadership Institute. Oh was also a member of the Advisory Board for President Bill Clinton's Initiative on Race, appointed in 1997.

## PACIFIC ISLANDERS

### **Daniel Akaka** – Government

Daniel Kahikina Akaka was born in Hawaii and attended the University of Hawaii. He received his undergraduate degree in education, followed by professional certificates in secondary education and school administration, and a master's degree in education in 1966. Akaka served during World War II and following the war, he became a teacher and principal. He was elected as a member of Congress in 1976 and as a U.S. senator in 1990. Akaka is the first person of Native Hawaiian ancestry to serve on the senate. In 1993, Akaka worked to get a joint resolution from Congress to apologize to Hawaiians for the overthrow of the government, led by Queen Liliuokalani, in 1893.

### **Eni Faleomavaega** – Government

Eni F.H. Faleomavaega was born in Vailoatai Village, American Samoa. He graduated from Brigham Young University in 1966. Faleomavaega earned his law degree from the University of Houston Law School and graduated with a Master of Law degree from the University of California at Berkeley, Boalt Hall School of Law in 1973. Faleomavaega served in the military and began his political career as the administrative assistant to American Samoa's first delegate to Washington D.C. From 1975, he served as staff counsel to the House of Representatives Committee on Interior and Insular Affairs, became the deputy attorney general of American Samoa in 1981, and lieutenant governor in 1985. In 1989, Faleomavaega became the United States congressional representative for American Samoa.

### **Duke Kahanamoku** – Father of Surfing

Duke Kahanamoku was born in Honolulu, Hawaii, in 1890. In 1912, he entered his first Olympics, winning a gold and silver medal in swimming. In 1920, Kahanamoku won two more gold medals at the Antwerp Olympics. Continuing his participation in the Olympics, Kahanamoku earned a silver medal in 1924 and a bronze medal in 1932. He was a pioneering surfer and has been called "the father of international surfing." For his great swimming and surfing talents, Kahanamoku was inducted into both the swimming and surfing halls of fame. He was also appeared in Hollywood movies for nine years and served for twenty-six years as the City and County sheriff of Honolulu. Kahanamoku died in 1968.

### **Lydia Liliuokalani** – Hawaiian Queen

Queen Lydia Liliuokalani was born in Hawaii in 1838. A musician as well as royalty, Liliuokalani wrote the Hawaiian National Anthem as well as the song, "Aloha Oe." Liliuokalani was the sister of King David Kalakaua. After King Kalakaua died in 1891, she ascended the throne. At the time, the United States was trying to gain more control over Hawaii, but Liliuokalani tried to prevent this and restore power to the Native Hawaiians. She was dethroned in 1893, and failed in an attempt to regain power. Hawaii was later annexed by the United States in 1898. Liliuokalani died in 1917.

### **Robert Underwood** – Government

Robert Underwood was born in Guam in 1948. He attended California State University where he received his bachelor's and master's degrees in history. Underwood also earned his Ed.D. at the University of Southern California. Underwood started to work at the University of Guam in 1976 as the director of the Bilingual Bicultural Training Program. He worked as an assistant professor in 1981, and as the director of the bilingual education assistance for Micronesia in 1983. Underwood also served as the dean of the College of Education in 1988 and academic vice president in 1990. Underwood became a Congressional delegate for Guam in 1992, and was one of the founders of the Congressional Asian Pacific American Caucus. His term ended on January 3, 2003.

## VIETNAMESE

### **Dat Nguyen** – NFL Football Player

Dat Nguyen was born in Saigon, Vietnam, in 1975. He attended high school in Texas and college at Texas A&M. Nguyen starred in football in college, setting career records with his 51 consecutive starts, 517 career tackles, and average of 10.7 tackles per game. At 5-11 and 243 pounds, Nguyen was said by critics to be too small to play pro football, however, he went on to play linebacker for the Dallas Cowboys. He later won the Vince Lombardi Award.

### **Dustin Nguyen** – Actor

Dustin Nguyen was born in Vietnam in 1962, and later moved with his family to the United States. As an actor, Nguyen made various television appearances, including on “The A-Team,” before getting a role on “General Hospital” in 1985. In 1987, Nguyen earned a role in the television series, “21 Jump Street,” where he joined other stars such as Johnny Depp. Nguyen has also appeared in films such as “Rapid Fire” in 1992, “Heaven and Earth” in 1993, and “3 Ninjas Kick Back” in 1994.

### **Eugene Huu-Chau Trinh** – Astronaut

Eugene H. Trinh was born in Vietnam in 1950, but moved to France with his family when he was two-years-old. Trinh stayed in France until 1968 when he left for the United States and entered Columbia University. Trinh graduated with a degree in mechanical engineering and applied physics in 1972, and attended Yale University to get his masters and doctorate degrees in applied physics. Trinh serves as a “payload specialist” for NASA. His research includes areas such as physical acoustics and fluid dynamics, and he has designed experiments for space flights. Trinh was a member of the Space Shuttle *Columbia* crew on the United States Microgravity Laboratory Spacelab mission in 1992.

## MULTICULTURAL

### **Dwayne “The Rock” Johnson** – Actor

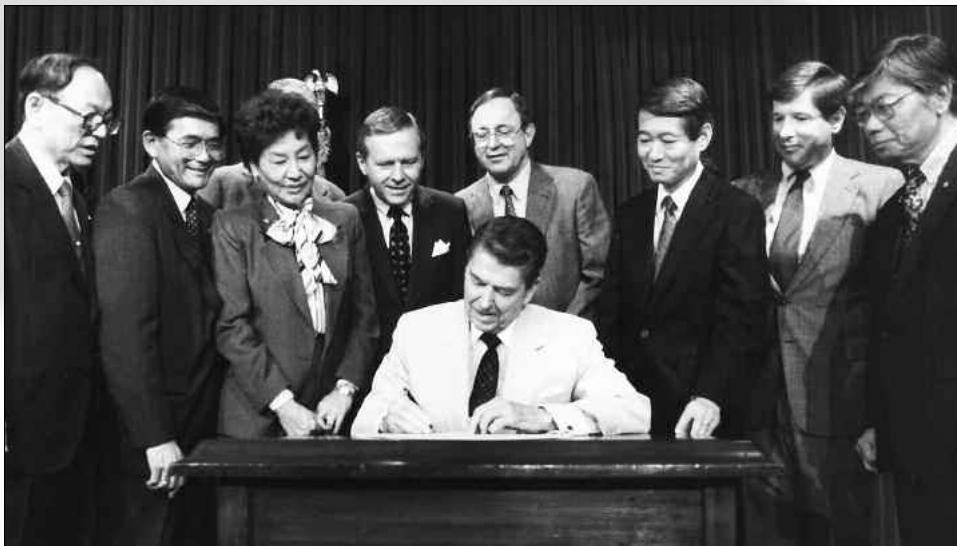
Dwayne Johnson, also known as “The Rock,” was born in California in 1972. The son of an African-Canadian father and Samoan mother, Johnson comes from a family of wrestlers. He attended the University of Miami and played football, before an injury prevented him from continuing. An actor and wrestler, Johnson was the World Wrestling Federation champion at age 24, winning the title more than five times. His acting credentials include movies such as “The Mummy Returns,” “The Scorpion King,” and “The Rundown.”

### **Lou Diamond Phillips** – Actor

Lou Diamond Phillips was born in the Philippines in 1962, and is part Spanish, Scottish/Irish, Chinese, Filipino, Hawaiian, and Cherokee. He studied drama at the University of Texas before making his way into the film industry. His first big film was “La Bamba,” in 1987, where he had the lead role as the singer, Ritchie Valens. Phillips has numerous film credits including titles such as “Stand and Deliver” in 1988, “Young Guns” in 1988, “Young Guns II” in 1990, “A Show of Force” in 1990, and “Courage Under Fire” in 1996. He has won the Independent Spirit Best Supporting Actor award for his performance in “Stand and Deliver.”

### **Tiger Woods** – Golfer

Eldrick (Tiger) Woods was born in California in 1975. Born to parents of mixed ethnicity, Woods is part Caucasian, African American, American Indian, Chinese and Thai. He began golfing as a child, winning the U.S. Junior Amateur Championships from 1991-1993 and the U.S. Amateur Title from 1994-1996. Woods attended Stanford University before turning professional in 1996. In the following year, Woods won his first major tournament, the Masters. At age 21, he was the youngest and first person of African or Asian ancestry to ever do so. Woods is pursuing a number of career records and he remains as one of the most recognizable athletes in the world.



President Ronald Reagan signing The Civil Liberties Act of 1988.



## Resources on Asian Americans

*This section lists books and websites on the Asian American experience.*

Websites –

### **Smithsonian Asian Pacific American Program**

The Smithsonian Museum, located in Washington, D.C., maintains a website on their Asian American Program. The site offers a tremendous resource selection, covering many different perspectives within Asian America.

<http://www.apa.si.edu/>

### **Japanese American National Museum**

The Japanese American National Museum is the only museum in the United States dedicated to sharing the historical experience of Americans of Japanese ancestry.

<http://www.janm.org/nrc/>

### **Densho: The Japanese American Legacy Project**

Densho's mission is to preserve the oral histories of Japanese Americans who were unjustly incarcerated during World War II. The site offers firsthand accounts about the internment, coupled with historical images and teacher resources that explore principles of democracy and equal justice.

<http://www.densho.org/>

### **Korean American Museum**

The Korean American community has established the Korean American Museum to interpret and preserve its history, culture, and achievements. The website features a history of the Korean American experience in the United States.

<http://www.kamuseum.org/>

### **Calisphere**

California was the point of entry for much of the initial immigration of Asian Americans. This site contains a vast selection of photos, documents, political cartoons, newspapers from the libraries and museums of the University of California campuses.

<http://www.calisphere.universityofcalifornia.edu/>

### **PBS: Searching for Asian America**

PBS brings a website that displays the intricacies of the Asian American experience. Through the use of written interviews, photos and video, the website displays a large amount of untapped information.

<http://www.pbs.org/searching/>

### **Go For Broke**

The Go For Broke National Education Center preserves the legacy of the Japanese American veterans whose heroism and sacrifices during World War II triumphed over racism and intolerance.

<http://www.goforbroke.org/>

### **University of California-Irvine, Southeast Asian Archives**

UCI, through the Southeast Asian Archives, focuses on the Asian American refugee experience. Many of the Southeast Asian populations immigrated to the United States through a refugee program that was established by the United States. This site offers links to those programs as well as literature on the refugee experience.

<http://www.lib.uci.edu/libraries/collections/sea/sasian.html>

**Asian-Nation**

Asian-Nation, a one-stop information resource and overview of the historical, demographic, political, and cultural issues that make up today's diverse Asian American community. Asian-Nation is an online version of "Asian Americans 101."

<http://www.asian-nation.org/index.shtml>

**Angel Island Immigration Station and Chinese Americans**

Angel Island Immigration Station Foundation highlights the Asian immigration experience through the Angel Island immigration station located in San Francisco Bay. The site gives great detail about the need for preserving a historical landmark as well as the rich history that surrounds the station.

<http://www.aiisf.org/>

**UC Berkeley Moffitt Library**

This site contains a compilation of media lists, created by the UC Berkeley Moffitt Library, concerning the Asian American experience. Additionally, the site includes multiethnic videos, which include African American and Latino.

<http://www.lib.berkeley.edu/MRC/AsianAmvid.html>

**Wikipedia.com: Asian America**

Wikipedia, the free, online dictionary, gives a definition of Asian America and provides a history of the Asian American experience and its demographics.

[http://en.wikipedia.org/wiki/Asian\\_American](http://en.wikipedia.org/wiki/Asian_American)

**Asian American Village**

IMDiversity.com is dedicated to providing career and self-development information to all minorities, specifically African Americans, Asian Americans, Hispanic Americans, Native Americans and women.

<http://www.imdiversity.com/Villages/Asian/>

Books –

**MULTICULTURAL****Children**

ZUKI, STEVEN, AND BILL FUKUDA MCCOY  
(ILLUSTRATOR)

**Believers in America: Poems About Americans of Asian and Pacific Islander Descent (Many Voices, One Song)**

Chicago: Children's Press, 1994.

Original poems recognizing Asian Pacific Americans and their contributions to the United States. Included are poems about individuals as well as ethnic groups as a whole.

CARLSON, LORI M., ED., AND CYNTHIA KADOHATA  
(INTRODUCTION)

**American Eyes: New Asian-American Short Stories for Young Adults**

Fawcett Books, 1996. (Gr. 8-12) (Reprint edition)

Collection of short stories from ten young writers of Japanese, Chinese, Vietnamese, Hawaiian, Filipino, and Korean descent.

YEP, LAURENCE, AND KAM MAK (ILLUSTRATOR)

**American Dragons:****Twenty-five Asian American Voices**

Harper Trophy, 1995. (Gr. 8+) (Reprint edition)

Twenty-five Asian American writers share a collection of twenty-five poems, short stories, and a play excerpt concerning ideas of identity, relationships, and the Asian American experience.

**Adult**

ANCHETA, ANGELO N.

**Race, Rights, and the Asian American Experience**

New Brunswick: Rutgers University Press, 1998.

Asian Americans and civil rights laws, with a focus on racial discrimination.

CHAN, SUCHENG

**Asian Americans: An Interpretive History**

Boston: Twayne Publishers, 1991.

An outline of the history of Asians in America, beginning in the 1840's.

CHANG, GORDON H., ED.

**Asian Americans and Politics: Perspectives, Experiences, Prospects**

Washington D.C./Stanford: Woodrow Wilson Center Press, 2001.

Fifteen essays examine Asian Americans in American politics. Topics include the historical relationship, political controversies, and future of Asian Americans in politics in America. Also discussed are the voting behavior, political opinion, and demographics of Asian Americans.

DANIELS, ROGER

**Asian America: Chinese and Japanese in the United States since 1850**

Seattle: University of Washington Press, 1988.

The Chinese and Japanese experience in America is examined from 1850 until the early 1980's. This history looks at reasons for emigration to America, the early experiences and reception of immigrants, racial discrimination and laws, World War II and the Cold War, and the period from 1960 on.

HAGEDORN, JESSICA TARAHATA, ED.

**Charlie Chan Is Dead: An Anthology of Contemporary Asian American Fiction**

New York: Penguin, 1993.

Anthology of short stories and novel excerpts from forty-eight Asian American writers.

HING, BILL ONG

**Making and Remaking Asian America Through Immigration Policy, 1850-1990 (Asian America)**

Stanford, California: Stanford University Press, 1993.

"The history of Asian Americans is both a tale of hope and opportunity, as well as menial labor, prejudice, and a hostile legal system... The author analyzes how U.S. immigration policies and laws have shaped Asian American communities..." – Choice

HONGO, GARRETT, ED.

**The Open Boat: Poems from Asian America**

Anchor, 1993.

Collection of poems from thirty-one Asian American writers.

HOUSTON, VELINA HASU, ED., AND ROBERTA UNO (FOREWORD)

**But Still, Like Air, I'll Rise: New Asian American Plays**

Philadelphia: Temple University Press, 1997.

Asian American playwrights present eleven plays on subjects including family, work, and love.

KITANO, HARRY H.L., AND ROGER DANIELS

**Asian Americans: Emerging Minorities**

Englewood Cliffs, New Jersey: Prentice-Hall, 1995.

Overview of the various Asian American groups "from an historical and socio-cultural perspective."

LEE, JOANN FAUNG JEAN

**Asian American Experiences in the United States: Oral Histories of First to Fourth Generation**

**Americans from China, The Philippines, Japan, India, the Pacific Islands, Vietnam, and Cambodia**

New York: The New Press, 1992.

More than fifty interviews were conducted to document these oral histories, separated into sections titled "Profiles," "Aspects of Americanization," and "Reflections on Interracial Marriage."

MIN, PYONG GAP, ED.

**Asian Americans: Contemporary Trends and Issues**

Thousand Oaks, California: SAGE Publications, 1995.

"A solid contribution to the literature on race and ethnic relations." – Choice

NAM, VICKIE

**YELL-Oh Girls! Emerging Voices Explore Culture, Identity, and Growing Up Asian American**

New York: Quill, 2001.

An anthology of eighty pieces written by Asian American girls in high school or college on various topics, interspersed by writings from notable Asian American females.

OKIHIRO, GARY Y.

**Margins and Mainstreams:**

**Asians in American History and Culture**

Seattle: University of Washington Press, 1994.

"A concise, highly readable, and state-of-the-art reflection on Asian American history by one of its leading scholars." – Western Historical Quarterly

TAKAKI, RONALD

**Strangers from a Different Shore:**

**A History of Asian Americans**

Boston/Toronto/London: Little, Brown, and Company, 1989.

History of Asian Americans (Japanese, Chinese, Korean, Filipino, Asian Indian, Vietnamese, Cambodian, Laotian) with personal testimonies provided throughout the text.

WU, FRANK H.

**Yellow: Race in America Beyond Black and White**

New York: Basic Books, 2002.

A look at racial identity, racial diversity, and race relations in the United States, with a discussion of contemporary issues such as affirmative action and an examination of stereotypes.

ZIA, HELEN

**Asian American Dreams:**

**The Emergence of an American People**

New York: Farrar, Straus & Giroux, 2000.

"Zia has given us a way to examine the gritty reality of what it takes to strengthen a voice from within America, from student organizing movements, the prosecution of hate crimes, advocacy for equality of job opportunities, to an examination of intergenerational tensions." – Angela E. Oh, Attorney, former member, Advisory Board to the President's Initiative on Race

**Teachers**

ZHOU, MIN, AND JAMES GATEWOOD, EDS.

**Contemporary Asian America:**

**A Multidisciplinary Reader**

New York: New York University Press, 2000.

Excerpts from various writers on topics such as the model minority myth and social constructions, including a list of study questions, suggested readings, and films.

ESPIRITU, YEN LE

**Asian American Panethnicity:**

**Bridging Institutions and Identities**

Philadelphia: Temple University Press, 1992.

Consideration of contemporary issues and problems with a discussion of ethnic theories, the politics

of funding, census classification, and hate crimes. Examination of the ways in which different ethnic groups can come together to form one, pan-ethnic group, and with what effects.

**CHINESE**

**Children**

TAN, AMY, AND GRETCHEN SCHIELDS (ILLUSTRATOR)

**Moon Lady**

Simon & Schuster Children's, 1995. (Reprint edition) (Ages 4-8)

A grandmother tells three of her grandchildren a story from her childhood days when she visited the Moon Lady who granted secret wishes.

HOUBLER, DOROTHY, THOMAS HOUBLER, AND BETTE BAO LORD (INTRODUCTION)

**The Chinese American Family Album**

New York: Oxford University Press Children's Books, 1998. (Ages 9-12)

"A valuable resource for studies of immigration in general, and the Chinese Americans in particular." – School Library Journal

YEE, PAUL, AND SIMON NG (ILLUSTRATOR)

**Tales from Gold Mountain:**

**Stories of the Chinese in the New World**

Groundwood Books, 1999. (Reprint edition) (Ages 9-12)  
Eight tales of the Chinese in North America, illustrating the hardships they endured as immigrants in a new land.

WONG, JADE SNOW, AND KATHRYN UHL (ILLUSTRATOR)

**Fifth Chinese Daughter**

University of Washington Press, 1989. (Ages 9-12)  
Story of a girl who grew up in San Francisco's Chinatown before World War II.

WONG, JANET S., AND YANGSOOK CHOI (ILLUSTRATOR)

**This Next New Year**

Frances Foster Books, 2000. (Ages 4-8)

Readers follow a young boy who makes plans for the Chinese New Year.

## Adults

CHAN, SUCHENG, ED.

### **Entry Denied: Exclusion and the Chinese Community in America, 1882-1943**

Philadelphia: Temple University Press, 1991.

Examination of the exclusion of the Chinese from America and their struggles to resist.

CHANG, IRIS

### **The Chinese in America: A Narrative History**

New York: Viking, 2003

History of Chinese immigration and their lives in the United States beginning in the 1800s.

CHEN, JACK

### **The Chinese of America: From the Beginnings to the Present**

New York: Harper & Row, 1981.

History of the Chinese in America, beginning with arrivals in 1785 through the exclusion era and up to 1980, including problems and issues faced by the community.

FARKAS, LANI AH TYE

### **Bury My Bones in America: The Saga of a Chinese Family in California 1852-1996**

Nevada City, California: Carl Mautz Publishing, 1998.

A great-granddaughter, the author of this book, tells the story of her family from the time of her great-grandfather's immigration to the United States, noting the struggles and discrimination he faced while trying to settle in a new land.

GILLENKIRK, JEFF, AND JAMES MOTLOW

### **Bitter Melon: Stories from the Last Rural Chinese Town in America**

Seattle: University of Washington Press, 1987.

Locke, California, a village built and inhabited by only the Chinese, is explored through oral histories and historical photographs.

LAI, HIM MARK, GENNY LIM, AND JUDY YUNG, EDS.

### **Island: Poetry and History of Chinese Immigrants on Angel Island**

San Francisco: Chinese Culture Foundation, 1980.

Collection of poems written by Chinese immigrants that were saved from the barrack walls of Angel Island, including an introduction to Chinese immigration.

LING, HUPING

### **Surviving on the Gold Mountain: A History of Chinese American Women and Their Lives**

\_\_\_\_\_: State University of New York Press, 1998.

Overview of Chinese American women and their experiences in America, beginning in the 19th Century.

MARK, DIANE MEI LIN, AND GINGER CHIH.

### **A Place Called Chinese America**

Dubuque, Iowa: Kendall-Hunt, 1993. (2nd edition)

History of the Chinese in America, using many interviews and photographs along with the text.

MCCLAIN, CHARLES J.

### **In Search of Equality: The Chinese Struggle Against Discrimination in Nineteenth Century America**

Berkeley, California: University of California Press, 1994.

A look at the ways in which the Chinese fought racial discrimination through legal cases in the 19th Century and the impact that they had.

MCCUNN, RUTHANNE LUM

### **Chinese American Portraits: Personal Histories 1828-1988**

San Francisco: Chronicle Books, 1988.

Short biographies of various Chinese Americans who have varied stories and backgrounds, separated into three sections of "Pioneers," "Generations," and "Contemporaries." Numerous historical photographs are included.

SEE, LISA

### **On Gold Mountain: The 100 Year Odyssey of My Chinese American Family**

New York: St. Martin's Press, 1995.

Research combined with childhood stories tells the story of a Chinese American family over the course of a century.

TAN, AMY

### **The Joy Luck Club**

New York: Putnam, 1989.

Best-selling novel about the relationships of four Chinese immigrant mothers and their American daughters.

## Children

BRAINARD, CECILIA MANGUERRA, ED.

### **Growing up Filipino: Stories for Young Adults**

Philippine American Literary House, 2003.

Collection of twenty-nine stories about being “young and Filipino.”

## Adults

BACHO, PETER

### **Dark Blue Suit: And Other Stories**

University of Washington Press, 1997.

Twelve stories about Filipino immigrants and their American children, beginning in 1950’s Seattle.

BANDON, ALEXANDRA

### **Filipino Americans**

New York: MacMillan, 1993.

Reasons for Filipino immigration and a look at their new lives in America, through the use of case studies.

BAUTISTA, VELTISEZAR

### **The Filipino Americans From 1763 to the Present: Their History, Culture, and Traditions**

Farmington Hills, Michigan: Bookhaus Publishers, 1998.

The Filipino experience in America, documented along with photographs. Also included is a section on notable Filipino Americans with a short biography for each person.

BULOSAN, CARLOS, AND E. SAN JUAN JR., ED.

### **On Becoming Filipino: Selected Writings of Carlos Bulosan (Asian American History and Culture series)**

Philadelphia: Temple University Press, 1995.

Collection of writings by Carlos Bulosan, an early Filipino writer, who talks about the Filipino American experience during the first half of the 1900s.

CARBO, NICK, AND EILEEN TABIOS, EDS.

### **Babaylan: An Anthology of Filipina and Filipina American Writers**

Consortium Book Sales & Dist., 2000.

Anthology of fiction and poetry by more than sixty Filipina and Filipina American writers.

CRISOSTOMO, ISABELO T.

### **Filipino Achievers in the USA & Canada: Profiles in Excellence**

Farmington Hills, Michigan: Bookhaus Publishers, 1996. Filipinos in North America, featuring over 100 notable Filipinos with a profile on each.

ESPIRITU, JAIME P.

### **Being Here**

Professional Press, 1997.

Novel about a boy who comes to America at age twelve and the discoveries he makes about what America is and who is “American.”

ESPIRITU, YEN LE

### **Filipino American Lives**

Philadelphia, Pennsylvania: Temple University Press, 1995.

Thirteen personal narratives about the Filipino American experience.

KERKVLIT, MELINDA TRIA

### **Unbending Cane:**

#### **Pablo Manlapit, a Filipino Labor Leader in Hawaii**

Honolulu: University of Hawaii Press, 2002.

Story of the Hawaiian labor leader, Pablo Manlapit.

MCREYNOLDS, PATRICIA JUSTINIANI

### **Almost Americans: A Quest for Dignity**

Red Crane Books, 1997.

The daughter of a Filipino man and Norwegian woman shares her story and experiences as a Filipino American and of the struggles she has faced as a Filipino and multiracial American.

POSADAS, BARBARA MERCEDES

### **The Filipino Americans**

Greenwood Publishing Group, 1999.

Overview of the immigration and experiences of Filipinos who came to the United States after 1965.

SCHARLIN, CRAIG, AND LILIA V. VILLANUEVA

### **Philip Vera Cruz: A Personal History of Filipino Immigrants and the Farmworkers Movement.**

Los Angeles: UCLA Labor Center, Institute of Industrial Relations & UCLA Asian American Studies Center, 1994. (Memorial edition)

Life story of the Filipino labor leader and activist, Philip Vera Cruz.

VALLANGCA, CARIDAD CONCEPCION

**The Second Wave: Pinoy and Pinoy (1945-1960)**

San Francisco: Strawberry Hill Press, 1987.

Collection of oral histories on Filipino immigration to the United States between 1945 and 1960.

VALLANGCA, ROBERTO V.

**Pinoy: The First Wave, 1898-1941**

San Francisco: Strawberry Hill Press, 1977.

The first wave of Filipino immigrants, or pinoy, tell their stories of coming to America from the Philippines, working in America, and the memories and personal stories they carry of their early days in a new country.

**JAPANESE**

**Children**

MOCHIZUKI, KEN, AND DOM LEE (ILLUSTRATOR)

**Baseball Saved Us**

New York: Lee & Low, 1995. (Ages 4-8)

1993 Parents' Choice Award. A Japanese American boy who is sent to an internment camp with his family during World War II uses baseball as an outlet against the racism he experiences during and after the war.

SAY, ALLEN

**Grandfather's Journey.**

Boston: Houghton Mifflin Company, 1993. (Ages 4-8)

1994 Caldecott Medal. Grandson recounts his grandfather's journey to America and describes both his grandfather's and eventually his own feelings and love for both Japan and America.

UCHIDA, YOSHIKO

**A Jar of Dreams**

New York: Atheneum, 1982. (Ages 9-12)

A Japanese American family faces hard times in the 1930's because of both the Depression and their Japanese heritage. While their heritage is first seen as a handicap, they later realize it is something to be proud of.

HOUSTON, JEANNE WAKATSUKI, AND

JAMES D. HOUSTON

**Farewell to Manzanar**

Bantam Books, 1983. (Reissue edition)

A young girl interned at the Manzanar camp during World War II tells of her experiences during the war.

**Adults**

DANIELS, ROGER

**Prisoners Without Trial: Japanese Americans in World War II**

**(Critical Issue Series, Eric Foner, Series Editor)**

New York: Hill and Wang, 1993.

Daniels writes about the Japanese internment during World War II, extending to the 1988 Civil Liberties Act, and whether or not it could happen again to another ethnic group.

HOSOKAWA, BILL AND ROBERT A. WILSON

**East to America:**

**History of the Japanese in the United States**

New York: William Morrow and Company, 1980.

An overview of the history of the Japanese in America.

INADA, LAWSON FUSAO, ED., CALIFORNIA

HISTORICAL SOCIETY, PATRICIA WAKIDA (PREFACE),

WILLIAM M. HOHRI (AFTERWORD)

**Only What We Could Carry**

Heyday Books, 2000.

Collection of literature and pictures, from poetry to news accounts to cartoons, from voices who recount the internment of the Japanese during World War II.

KITANO, HARRY H.L.

**Generations and Identity: The Japanese American**

Needham Heights, Massachusetts: Ginn Press, 1993.

MAKI, MITCHELL T., HARRY H.L. KITANO, AND

S. MEGAN BERTHOLD

**Achieving the Impossible Dream:**

**How Japanese Americans Obtained Redress**

Champaign: University of Illinois Press, 1999.

Detailed account and background of the redress movement for the Japanese who were interned during World War II, from the beginning of the movement until redress was finally achieved.

NAKANO, MEI

**Japanese American Women, Three Generations  
1890-1990**

Berkeley, Sebastopol: Mina Press Publishing/  
San Francisco: National Japanese American Historical  
Society, 1990.

Three generations of Japanese American women are  
studied, from the early immigrants of the 1890s, to  
internment camp experiences, up to 1990.

OKIHIRO, GARY Y., AND JOAN MYERS (ILLUSTRATOR)  
**Whispered Silences: Japanese Americans and  
World War II (photographs)**

Seattle: University of Washington Press, 1996.

Black and white photographs of ten Japanese  
internment camps are accompanied by words from  
Gary Okihiro in a four-part essay, including personal  
and family memoirs as well as the stories of other  
Japanese Americans.

OKUBO, MINE

**Citizen 13660**

Seattle: University of Washington Press, 1983.

(Reprint edition)

Memoir of Mine Okubo and her life in the Japanese  
internment camps during World War II.

"A remarkably objective and vivid and even humorous  
account... In dramatic and detailed drawings and brief  
text, she documents the whole episode... all that she  
saw, objectively, yet with a warmth of understanding."

– New York Times Book Review

TAKAHASHI, JERE

**Nisei/Sansei: Shifting Japanese-American  
Identities and Politics  
(Asian American History and Culture)**

Philadelphia: Temple University Press, 1997.

Second and third generation Japanese Americans and  
political identity.

WEGLYN, MICHI NISHIURA, AND JAMES A. MICHENER  
(INTRODUCTION)

**Years of Infamy: The Untold Story of America's  
Concentration Camps**

Seattle: University of Washington Press, 1995.

(Updated edition)

"A truly excellent and moving book... The story of  
the concentration camps for Japanese has often  
been told, but usually with an emphasis on the silver  
lining... Michi Weglyn concentrates instead on the

other side of the picture. Years of Infamy is hard  
hitting but fair and balanced. It is a terrible story of  
administrative callousness and bungling, untold  
damage to the human soul, confusion, and terror." –  
Edwin O. Reischauer, former U.S. Ambassador to  
Japan. (UW Press webpage)

YONEDA, KARL G.

**Ganbatte: The Sixty-Year Struggle of  
a Kibei Worker**

Los Angeles: UCLA Asian American Studies Center  
Press, 1984.

Autobiography of a man, born in the United States  
but educated in Japan, and his struggles...

## KOREAN

### Children

CHOI, YANGSOOK

**The Name Jar**

\_\_\_\_\_: Alfred A. Knopf, 2001. (Ages 4-8)

A little girl who has just moved to America from Korea  
is teased for her Korean name and wants to change it.  
With the help of her classmates, however, she learns  
that she has a good name.

RECORVITS, HELEN, AND GABI SWIATKOWSKA  
(ILLUSTRATOR)

**My Name is Yoon**

New York: Farrar, Straus & Giroux, 2003. (K-2)

Although born in Korea, Yoon moves with her family  
to America and discovers that she likes her name  
written in Korean much better than in English. She  
struggles to adjust to her new name in English and  
life in America.

PAK, SOYUNG, AND SUSAN KATHLEEN HARTUNG  
(ILLUSTRATOR)

**Dear Juno**

New York: Viking Children's Books, 1999. (Ages 4-8)

A little boy is able to communicate with his grand-  
mother in Korea through letters, despite the fact that  
they don't speak the same language.



LEE, MARIE G.

**If It Hadn't Been for Yoon Jun**

\_\_\_\_\_: Houghton Mifflin Company, 1993.

(Ages 9-12)

A Korean girl who was adopted as a baby by an American family meets a boy in junior high school who has just come from Korea. At first uninterested in being friends, or finding out more about Korean culture, she later changes her mind.

**Adults**

ABELMANN, NANCY, AND JOHN LIE (CONTRIBUTOR)

**Blue Dreams:**

**Korean Americans and the Los Angeles Riots**

Cambridge, Massachusetts: Harvard University Press, 1995.

Korean Americans in the aftermath of the Los Angeles riots, looking at questions of racial tension, immigration, and other social issues.

HURH, WON MOO

**The Korean Americans (The New Americans Series, Ronald H. Bayor, Series Editor)**

Westport, Connecticut/London: Greenwood Press, 1998.

Overview of Korean Americans separated into sections on "background," "coming to America," and "adjustment and adaptation."

KANG, K.CONNIE

**Home Was the Land of Morning Calm: A Saga of a Korean-American Family**

\_\_\_\_\_: Perseus Publishing, 1995.

Memoir of Kang and her family from the time her grandfather was fighting against the Japanese occupation of Korea to their life in America.

KIM, ELAINE H., AND EUI-YOUNG YU

**East to America: Korean American Life Stories**

New York: New Press, 1997.

More than thirty interviews with Koreans in America from a wide array of backgrounds and histories, from a monk to a rapper and from first generation to third generation Korean Americans. Written after the Los Angeles riots to show the diversity of the community.

LEE, MARY PAIK

**Quiet Odyssey:**

**A Pioneer Korean Woman in America**

Seattle: University of Washington Press, 1990.

Autobiography of a Korean girl who emigrates with her family to the United States in 1905.

MIN, PYONG GAP AND NANCY FONER

**Changes and Conflicts:**

**Korean Immigrant Families in New York**

\_\_\_\_\_: Pearson Education POD, 1997.

A look at how traditional family values have changed and remained the same among Korean immigrant families in New York.

YU, DIANA

**Winds of Change: Korean Women in America**

Silver Spring, Maryland: Women's Institute Press, 1991.

A look at Korean women in America with chapters focusing on areas such as religion, law, education, and politics.

CHARR, EASURK EMSEN, AND WAYNE PATTERSON, EDS.

**The Golden Mountain: The Autobiography of a Korean Immigrant, 1895-1960**

1995.

Life story of a Korean immigrant who emigrated to Hawaii in 1904.

KWON, HO-YOUN, AND SHIN KIM, EDS.

**The Emerging Generation of Korean-Americans**

Seoul: Kyung Hee University Press, 1993.

**PACIFIC ISLANDERS**

SPICKARD, PAUL, JOANNE L. RONDILLA, DEBBIE HIPPOLITE WRIGHT, EDS., AND KEKUNI BLAISDELL (CONTRIBUTOR), AND MELANI ANAE (CONTRIBUTOR)

**Pacific Diaspora: Island Peoples in the United States and Across the Pacific**

Honolulu: University of Hawaii Press, 2002.

Volume of articles and essays about Pacific Islander Americans.

## SOUTHEAST ASIAN

HAINES, DAVID W., ED.

### **Refugees as Immigrants: Cambodians, Laotians, and Vietnamese in America**

Totowa, New Jersey: Rowman and Littlefield, 1989.  
"Refugees as Immigrants" is an excellent collection of research on the post-1975 settlement and adaptation of refugees from Southeast Asia." – APA Journal

HOWARD, KATSUYO K.

### **Passages: An Anthology of the Southeast Asian Refugee Experience**

Fresno, California: Southeast Asian Student Services, California State University, Fresno, 1990.  
Book of student essays.

KNOLL, TRICIA

### **Becoming Americans: Asian Sojourners, Immigrants, and Refugees in the Western United States**

Portland, Oregon: Coast to Coast Books, 1982.  
An overview of different groups from East Asia and their adaptation to life in America, supplemented with historical photographs, maps, and graphs.

TENHULA, JOHN, ED.

### **Voices From Southeast Asia: The Refugee Experience in the United States (Ellis Island Series)**

New York: Holmes and Meier, 2004. (Reprint edition)  
"John Tenhula helps us to remember and to learn in this fine oral history. A gifted editor [he] assembles his diverse testimonies into precise vignettes of absorbing power. Their laconic tone is most effective in conveying the impact of painful memories." – New York Times Book Review

## CAMBODIAN

### **Children**

COBURN, JEWELL REINHART, AND EDMUND FLOTTE (ILLUSTRATOR)

#### **Angkat: The Cambodian Cinderella.**

Fremont, California: Shen's Books, 1998. (Ages 4-8)  
Cambodian Cinderella story with watercolor illustrations.

GRAFF, NANCY PRICE, AND RICHARD HOWARD (ILLUSTRATOR)

#### **Where the River Runs:**

#### **A Portrait of a Refugee Family**

\_\_\_\_\_: Little Brown & Co., 1993. (Ages 9-12)

The daily life of a Cambodian family who came to the U.S. in 1983.

### **Adults**

CRIDDLE, JOAN DEWEY

#### **Bamboo and Butterflies: From Refugee to Citizen.**

Providence, Utah: East West Bridge Publishing House, 1998. (2nd edition)

"Their first experiences in America are recounted with great humor and poignancy, offering a unique perspective on what it is like to be strangers in a strange land." – Recorded Books, Inc.

CRIDDLE, JOAN DEWEY, AND TEEDA BUTT MAM

#### **To Destroy You is No Loss:**

#### **The Odyssey of a Cambodian Family**

Providence, Utah: East West Bridge Pub. House, 1998. (2nd edition)

A teenage girl who made it to America from Cambodia tells her story of living in Cambodia under the reign of the Khmer Rouge.

FIFFER, SHARON SLOAN

#### **Imagining America: Paul Thai's Journey from the Killing Fields of Cambodia to Freedom in the U.S.A.**

New York: Paragon House, 1991.

Paul Thai traveled from Cambodia to Thailand to America with his family to escape the "killing fields" of Cambodia when he was a teenager. The story tells about the hardships in Cambodia and the struggles of adjusting to life in America.

WELARATNA, USHA

#### **Beyond the Killing Fields:**

#### **Voices of Nine Cambodian Survivors in America**

Stanford, California: Stanford University Press, 1994.  
Nine personal narratives of Cambodian refugees who came to America after Cambodia fell to the Khmer Rouge. Their stories start from life before the Khmer Rouge and finish in America.

[Violent descriptions about experiences during the reign of the Khmer Rouge.]

SHANBERG, SYDNEY H.

**The Death and Life of Dith Pran**

New York: Viking Penguin, 1985.

Life story of the journalist from Cambodia whose story is also told in the movie, "The Killing Fields."

**LAOTIAN (HMONG)**

**Children**

COBURN, JEWELL REINHART, TZEXA CHERTA LEE, AND ANNE SIBLEY O'BRIEN (ILLUSTRATOR)

**Jouanah: A Hmong Cinderella**

Fremont, California: Shen's Books, 1996. (K-3)  
Hmong variation of Cinderella that takes place in Laos, told with illustrations. "A true delight for the eyes, and a good story of a young woman who prevails over hardship and injustice..." – Children's Literature

CHA, DIA, AND CHUE CHA (ILLUSTRATOR), AND NHIA THAO CHA (ILLUSTRATOR)

**Dia's Story Cloth.**

New York: Lee & Low Books, 1998. (Reprint) (Ages 4-8)  
Narrative of a Hmong girl's experience from Laos, to a refugee camp in Thailand, and finally to America, with her history recorded in a Hmong story cloth.

SHEA, PEGI DEITZ

**Tangled Threads : A Hmong Girl's Story.**

\_\_\_\_\_: Clarion Books, 2003. (Gr. 5-9, Ages 10-14)  
A young girl moves from Laos to America with her grandmother to join family and must figure out how to balance these two different cultures.

OMOTO, SUSAN

**Hmong Milestones in America:  
Citizens in a New World (To Know the Land).**

Evanston, Illinois: John Gordon Burke Pub., 2002.  
(Young Adult, Gr. 5-8?)  
Document of the Hmong experience from Laos to America and their adjustments into American life.

**Adults**

CHAN, SUCHENG, ED.

**Hmong Means Free: Life in Laos and America**

Philadelphia: Temple University Press, 1994.  
Oral histories from three generations of Hmong refugees.

DONNELLY, NANCY D.

**Changing Lives of Refugee Hmong Women**

Seattle: University of Washington Press, 1994.  
With much based on oral history, a look at Hmong women in America and their changing identities.

FADERMAN, LILLIAN WITH GHIA XIONG

**The Hmong and the American Immigrant**

**Experience: I Begin My Life All Over**

Boston: Beacon Press, 1998.  
Over thirty narratives (derived from interviews) about the Hmong refugee experience and living in America, with an introduction to Hmong history by the author.

FADIMAN, ANNE

**The Spirit Catches You and You Fall Down**

New York: Farrar, Straus & Giroux, 1998.  
National Book Critics Award for Nonfiction. True story of the misunderstandings that occur when Western medical practices and Hmong cultural practices in treating a Hmong girl suffering from epilepsy.

MOUA, MAI NENG, ED.

**Bamboo Among the Oaks:**

**Contemporary Writing by Hmong Americans**

St. Paul: Minnesota Historical Society, 2002.  
Anthology of writings by Hmong Americans and their outlooks on being Hmong in America.

PROUDFOOT, ROBERT

**Even the Birds Don't Sound the Same Here:  
The Laotian Refugees' Search for Heart in  
American Culture**

New York: Peter Laing Publishing, 1990.  
A look at the Laotian refugee experience.

**Children**

TRAN, KHANH TUYET, NANCY HOM (ILLUSTRATOR),  
AND CHRISTOPHER N.H. JENKINS (TRANSLATOR)

**The Little Weaver of Thai-Yen Village/Co Be  
Th-Det Lang Thai-Yen**

\_\_\_\_\_: Children's Book Press, 1987. (Ages 4-8)

"A sensitive story about a young Vietnamese girl who loses her family in the war and is brought to the United States. Her dilemma of how to maintain pride in one's native culture while trying to adapt to American life is one shared by many in the United States." – Boston Globe

BLANC, FELICE AND LIZA STUART

**I am Vietnamese American  
(Our American Family Series)**

New York: Rosen/PowerKids Press, 2001. (K-5)  
A Vietnamese American boy shares his culture.

**Adults**

FREEMAN, JAMES A.

**Hearts of Sorrow: Vietnamese-American Lives**

Stanford, California: Stanford University Press, 1989.  
Personal accounts from Vietnamese Americans who range in both age and background. The sections are separated chronologically and by theme, with narratives about Vietnamese childhood, the war, leaving Vietnam, and life in America.

HAYSLIP, LE LY, WITH JAMES HAYSLIP

**Child of War, Woman of Peace**

New York/London/Toronto/Sydney/Auckland: Anchor Books Doubleday, 1994.

"Child of War, Woman of Peace" bears witness to a traumatic past, of both East and West, that cannot be known through formal histories alone." – New York Times Book Review

KIBRIA, NAZLI

**Family Tightrope:**

**The Changing Lives of Vietnamese Americans**

Princeton, New Jersey: Princeton University Press, 1993.  
A look at Vietnamese families in America focusing on areas such as gender relations, generation gaps, and

family life, and the ways in which the two different cultures have shaped Vietnamese families.

RUTLEDGE, PAUL JAMES

**The Vietnamese Experience in America**

Bloomington/Indianapolis: Indiana University Press, 1992.

Starting with the fall of Saigon when many Vietnamese fled the country, the experience of the Vietnamese until they reached America, their subsequent resettlement, adjustment to American life, and their society. Also included are small excerpts from interviews which are interspersed throughout the book.

TRAN, BARBARA, MONIQUE T.D. TRUONG, LUU TRUONG KHOI, AND TRUONG KHOI LUU, EDS.

**Watermark: Vietnamese American Poetry & Prose  
(Asian American Writers' Workshop Series)**

Philadelphia: Temple University Press, 1998.

Forty works, including fiction and poetry, by Vietnamese Americans writers.

WHITMORE, JOHN K., MARCELLA H. CHOY, AND NATHAN S. CAPLAN

**The Boat People and Achievement in America:  
A Study of Family Life, Hard Work, and  
Cultural Values**

Ann Arbor: University of Michigan Press, 1989

## SOUTH ASIAN

LEONARD, KAREN ISAKSEN

**The South Asian Americans (The New Americans  
Series, Ronald H. Bayor, Series Editor)**

Westport, Connecticut/London: Greenwood Press, 1997.

The immigration and subsequent life in America of people from India, Pakistan, Bangladesh, Sri Lanka, Nepal, and Bhutan

MISHRA, PRAMOD KUMAR

**South Asian Diaspora in North America:  
An Annotated Bibliography**

Delhi: Kalinga Publications, 2002.

RUSTOMJI-KERNS, ROSHNI, ED.

**Living in America: Poetry and Fiction of South Asian American Writers**

Boulder, Colorado: Westview Press, 1995.  
Anthology of poetry and fiction written by both established and emerging South Asian American writers.

SHANKAR, LAVINA DHINGRA, AND  
RAJINI SRIKANTH, EDS.

**A Part, Yet Apart: South Asians in Asian America (Asian American History and Culture)**

Philadelphia: Temple University Press, 1998.  
Collection of essays that examine how much South Asians are already part of Asian America and to what extent they should be.

**INDIAN**

**Children**

YAMATE, SANDRA, AND JANICE TOHINAKA  
(ILLUSTRATOR)

**Ashok by any Other Name.**

Chicago: Polychrome Publishing Corp., 1992.  
(Ages 4-8)  
An Indian American boy is unhappy with his name and searches for a more "American" one. "[The book] beautifully narrates the experience common to many young immigrants – self-consciousness about foreign-origin names that are usually mispronounced by classmates." – India Tribune, June 6, 1992

BANDON, ALEXANDRA

**Asian Indian Americans (Footsteps to America)**

Parsippany, New Jersey: New Discovery Books, 1995.  
(Gr. 5-8, Ages 9-12)  
From immigration to life in the U.S., the opportunities as well as hardships that Asian Indian Americans have faced.

**Adults**

DASGUPTA, SATHI SENGUPTA

**On the Trail of an Uncertain Dream: Indian Immigrant Experience in America**

New York: AMS Press, 1989.

HELWEG, ARTHUR W., AND USHA M. HELWEG

**An Immigrant Success Story: East Indians in America**

Philadelphia: University of Pennsylvania Press, 1991.  
Immigration of Asian Indians to the United States and their adjustment to life in America.

RANGASWAMY, PADMA

**Namaste America: Indian Immigrants in an American Metropolis**

Pennsylvania: Pennsylvania State University Press, 2000.  
A look at Indian immigrants, focusing on Chicago.

**PAKISTANI**

SIDHWA, BAPSY

**An American Brat**

Minneapolis, Minnesota: Milkweed Editions, 1995.  
(Reprint edition)  
Novel about the experiences of a teenage, Pakistani girl, who comes to the United States in 1978.



# Gender and Racial Stereotypes

## Lesson Plan 1

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**GRADE:** High School

**OBJECTIVE:** Our feelings about ourselves and others is shaped by our families, our neighborhoods, by society, and by the mass media (TV, movies, books, magazines, etc.). This lesson will help students examine their attitudes about gender and race and make them more sensitive to stereotypes and the feelings of the opposite sex and people of other races.

**MATERIALS:** Paper, large newsprint

**PROCEDURES:**

1. Read this list of professions and have students write on a piece of paper whether they see males (M) or females (F) in those roles. They should do this quickly.

Senator  
Elementary school teacher  
Professional basketball player  
Head of major corporation  
Rock band musician  
Plumber  
Auto technician  
Secretary  
Prime minister or president of country  
Professional baseball player

2. Discuss characteristics of each profession. Write these on newsprint.

3. For each profession, how many students thought of men and how many thought of women. Tally the results. Write the results on newsprint.

4. Discuss what words come to mind when you think about men and what words come to mind when you think of women.

5. Discuss what a stereotype is. Point out that a stereotype is making generalizations about people, based on usually one characteristic (sex, race, age, etc.) and assuming that they are all alike. Ask students where they learned or picked up the ideas they have about men and women. Do they themselves fit these stereotypes? Can students think of people of the opposite sex who do not fit the gender descriptions or break the stereotype for the professions?
6. Now have them see in their minds people of the opposite sex doing those jobs. How does that make them feel? Discuss this in depth if possible. They can also write their responses. Continue to discuss gender stereotypes, discrimination based on gender, and ways of dealing with this discrimination.
7. Looking first at gender stereotypes and discrimination is a way of helping students look at racial stereotypes and discrimination with an open mind. Ask the students to write descriptions and their opinions of these racial groups: They do not need to share these descriptions if they choose not to. They can be entirely private.

African American  
 Asian Americans  
 European American  
 Latino Americans

Next, ask them to think about and write what they are basing their descriptions/opinions on. Are these descriptions and opinions based on personal experience (they belong to this group, they know people of this race, etc.). Is it second-hand? Is it based on movies, TV shows, books, etc.? If possible, ask students to share their descriptions. Discuss whether one can make generalizations about an entire race. Challenge students to think of at least one person (real or fictional) of each race who does not fit the description they wrote.

8. The next four activities should take about a week. The students should make simple charts for each activity.

Name of movie,TV show: Gender and race of main character,  
 Magazine cover, News show: Reporter or anchor, model

- 8a. 5 TV shows
- 8b. 5 movies (current movies showing in theatres now)
- 8c. 3 news shows
- 8d. 5 magazine covers

9. Class discussion:

Tally the results on newsprint taped to the board. Look at the results and discuss the meaning. How does this affect people in terms of how they see themselves? If this class is made up of students who do see themselves reflected in TV shows, movies, and magazine covers (white students), ask them to imagine a scenario where a different race is always portrayed instead. For example, white students should watch a movie made in Hong Kong or Japan or a movie with an all-African American cast. They should look at a copy of Ebony. How would they feel if the majority of movies, TV shows and magazines featured only Asian or Black faces? Discuss the importance to one's self-esteem of seeing oneself reflected in the media, in those who are considered beautiful and handsome, or those in power. What are the reasons for the lack of diversity in the mass media? This last question can be explored further.



### **ADDITIONAL ACTIVITIES:**

- 1.** How can individuals increase the visibility of Asian Americans? Examine the power structure. For example, who decides what TV shows and movies will be made? Look at the example of African Americans and their history and progress in this area.
- 2.** Research local groups and individuals who are making news, art, music, theatre, etc. Interview some of these people.
- 3.** Read relevant sections of the UC-Davis Asian American Association Mission Statement, pausing whenever needed for student comments, questions, discussion. Discuss gender stereotypes for different racial and ethnic groups.

### **NCSS STANDARDS:**

(From the Curriculum Standards for Social Studies, National Council for the Social Studies)

#### **I. Culture**

Social studies programs should include experiences that provide for the study of culture and cultural diversity.

#### **II. Time, Continuity, and Change**

Social studies programs should include experiences that provide for the study of the ways human beings view themselves in and over time.

#### **IV. Individual Development and Identity**

Social studies programs should include experiences that provide for the study of individual development and identity.

#### **V. Individuals, Groups, and Institutions**

Social studies programs should include experiences that provide for the study of interactions among individuals, groups, and institutions.

#### **VI. Power, Authority and Governance**

Social studies programs should include experiences that provide for the study of how people create and change structures of power, authority, and governance.

# Standards of Beauty

## Lesson Plan 2

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**GRADE:** High School

**OBJECTIVE:** Students will become critically aware of the dominant standard of beauty in this country and see how it is reinforced by movies, tv, magazines, newspapers. They will become more aware of the experience of Asian Americans in terms of the dominant standard of beauty. This activity should follow the Gender and Racial Stereotypes activity.

**MATERIALS:** Paper, large newsprint

**PROCEDURES:**

1. Ask the class to volunteer names of people of both sexes that they consider or are generally considered to be beautiful/handsome. Write these names on a large piece of paper. Why are these people beautiful/handsome? Returning to the examination of magazine covers, have class describe the race and physical appearance of the models. Come up with a description of the predominant standard of beauty in this country for men and women.
2. Have the class write a description of themselves. They should include: hair color, skin color, facial features, height (use terms like tall, average, short), body build and other qualities that are relevant. Ask them to be honest and frank. Ask them to think privately about whether or now they fit the standards of beauty agreed upon by the majority. If they want, they can share their feelings.
3. Have the class visualize Bruce Lee. As a class, write a description of Bruce Lee. If possible, bring a Bruce Lee movie to class and show at least part of the movie. Have them imagine that Bruce Lee and his female counterpart are the standards of beauty. How would they feel? This is how many Asian Americans feel growing up in this country.
4. If there are students who have grown up or lived in other countries, ask them to share their experiences in regards to this issue.
5. Have the class think of all the movies they've seen in their lives. How many had Asian American or Asian characters? Students should create a simple chart listing all the movies they can think of that had any Asian American or Asian actors. They should write down the name, the country of origin (U.S.A., Hong Kong, Japan, India, etc.), what type of movie it was (action, comedy, romance, drama), if the characters were Asian or Asian American, whether they were main characters or minor characters.

**6.** Class discussion:

- Did you identify with any of the characters?
- Did you admire any of the characters? Did you wish you were any of the characters?
- Based solely on these movies, what is the standard of beauty for men?
- Based solely on these movies, what is the standard of beauty for women?
- If you are not Asian or Asian American, and you grew up watching ONLY these movies, how do you think this would make you feel?

**ADDITIONAL ACTIVITIES:**

1. Hand out copies or read the UC-Davis mission statement\* (see below) to the class, pausing whenever appropriate for student comments questions, discussion.
2. Video Project: students can create their own video or short film using Asian American characters and themes of their choice.

**NCSS STANDARDS:**

From the Curriculum Standards for Social Studies, National Council for the Social Studies)

**I. Culture**

Social studies programs should include experiences that provide for the study of culture and cultural diversity.

**II. Time, Continuity, and Change**

Social studies programs should include experiences that provide for the study of the ways human beings view themselves in and over time.

**IV. Individual Development and Identity**

Social studies programs should include experiences that provide for the study of individual development and identity.

**V. Individuals, Groups, and Institutions**

Social studies programs should include experiences that provide for the study of interactions among individuals, groups, and institutions.

**VI. Power, Authority and Governance**

Social studies programs should include experiences that provide for the study of how people create and change structures of power, authority, and governance.

**IX. Global Connections**

Social studies programs should include experiences that provide for the study of global connections and interdependence.

\*The UC-Davis Asian American Association Mission Statement

## **ADDITIONAL RESOURCES:**

Asian American Association  
Asian American Studies Departments at many universities  
Asian American Journalists Association  
yellowworld.org

The UC-Davis Asian American Association seeks to counteract the mainstream media's stereotypical and jilted portrayals of Asia, Asians, and Asian-Americans by showcasing films made by Asian-Americans and with films from Asia. These films will tell stories too often ignored and untold as well as fight the one-dimensional portrayals of Asians in the mainstream media. Thus this film festival was started in order to promote authentic and alternative cultural productions. We want to show a different side of the Asian American experience and lend a more dimensional and a more human scope to our experiences.

A stereotype is basically anything that is a one-dimensional portrayal. For people of Asian descent in America, the stereotypes given to us have typically been those of being foreign in a bad way, of helpless people, especially women, needing to be rescued by an "enlightened" western perspective, of being hypersexual women or asexual men, as supernerds, of being a model minority that needs no help, etc. The bottom line is that stereotypes Asian stereotypes, as well as those for other peoples of color are numerous, but consistently ridiculous. We want to promote more human and more complex images of Asians and to educate people about our diverse situations and histories with our film festival. We're not trying to push for an idea of a perfect and positive portrayal, but rather that of a three-dimensional one, a real one.

We hope the film festival will empower and inspire young Asian-Americans by allowing them to see a side of themselves on rarely shown on the silver screen. Through the powerful medium of film, we will also give others just a small glimpse of Asia, Asians and Asian-Americans, and some of our struggles, triumphs, and histories. We hope everyone will go watch, enjoy, and learn, especially in the support of greater cultural and social awareness and for greater APA empowerment—the goal of the Asian American Association.

What are some problematic portrayals and stereotypes we're trying to combat? Hollywood and the mainstream Western media have painted people of Asian descent in a very unflattering light or in a very one-dimensional fashion at the least. While White Americans on television can be anything from a Brad Pitt macho type figure to a divorced mother fighting for custody of her children, Asians (as well as other minorities and people of color) never get anything close to that treatment.

For example, Asian countries are often seen as being backwards or as evil empires in media. They are either a threat to be feared or people who need to be rescued from themselves or just plain weird. Vietnam War era movies, such as *Apocalypse Now*, or the recent *Lost In Translation* are prime examples of these portrayed. You'll also see newsreels of dirty starving masses in the aftermath of a disaster before you'll see a modern prospering Hong Kong. Therefore many uninformed viewers have a negative view of Asia, which cause many Asian-Americans to have this same mentality to their ancestral homelands as well.

Asian culture is also extremely commodified. Look no further than Gwen Stefani's Gwenihana harajuku girl menagerie, Kanji tattoos that make no sense, or the *Fast and the Furious's* robbing of the Asian-American invented import racing scene—only this time replacing it with White heroes and having Asians as the bad guys. This use of parts of Asian cultures as a convenient accessory or marketing ploy when needed devalues the richness of different ways of life and tradition.

As a whole, the popular media portrays Asians in a very flat manner by repeating the same themes of freakish foreigners, overzealous workers, or model minorities. In that context, we tend to be portrayed as foreigners coming to steal jobs, or as the “good” minority who never cause any conflicts who are quiet. These problematic approaches lead to false representations that become internalized in the minds of the American public—including Asian Americans.

Asian women usually play the roles of soft and submissive geisha women or dominatrix “dragon ladies.” Asian women are also paired with White men and rarely with Asian men. Interestingly enough, Asian women tend to be more Americanized than their male counterparts. Lucy Liu’s film roles in *Charlie’s Angels* epitomize this. Essentially, most of the time Asian women are seen in TV or movies, they are made to fulfill a certain kind of fantasy for a mainstream American consumption by being shown as easily accessible, hypersexual women.

As a result, many women of Asian descent in America have become targets for fetishes. They are looked at as passive but sexual, and open for harassment. Many Asian-American women suffer due to these stereotypes, both externally from unwelcome gestures and internally because of what they have been told to be.

Asian men typically are emasculated computer nerds, kung fu fighters, take-out delivery boys, or clumsy immigrants. The portrayals in the media tend to desexualize Asian or exaggerate their foreignness. They often play sidekick characters, reinforcing the notion that they are weak and incomplete men. The way in which Chinese movie stars such as Jackie Chan and Jet Li have been made to become laughable foreign sideshow entertainment demonstrate this. Jet Li and Jackie Chan have been sidekicks to “more American” White and African-American stars in numerous films and almost never get the girl.

Queer Asian men ironically get the same treatment as Asian women in the American media. Queer Asian women are extremely rare and as freakish. Any exploration of any further gender identity for Asians in the American media just doesn’t exist.

There is a very noticeable trend that most Asian men tend to be more or “imported” on television roles than are Asian women. Men of color have a long history of being demonized in one way or another in the media history of this country. Women of color are usually shown as accessible sex objects. These themes of gender, which are classic forms of internal colonialism whereby whole people are demonized, are important to recognize because they are made to package and sell to an audience that demands this kind of media portrayal. This audience tends to be made up of uninformed masses that are easily influenced by such negative images because there is no alternative to them. This audience also includes Asian Americans who begin to believe and internalize these images as well. As a result images deeply affect Asian-American men and women in how they view themselves.

# Angel Island Through Poetry

## Lesson Plan 3

Adapted from "Angel Island" ©1997 by The Asia Society  
(<http://www.askasia.org/teachers/lessons/>)

**GRADE:** Intermediate

**OBJECTIVE:** To learn about Angel Island Immigration Station as a major point for immigration into the United States from the Pacific and to understand the Chinese immigrant experience at Angel Island through poetry

**MATERIALS:** The book, *Island: Poetry and History of Chinese Immigrants on Angel Island* by Him Mark Lai, Genny Lim and Judy Yung (University of Washington Press, 1980), copies of photographs from Angel Island (from *Island*, other texts or resources such as the Angel Island Association and Angel Island Immigration Station Foundation websites)

### PROCEDURES:

1. Lead a discussion with the group as to why someone would want to leave his/her homeland and immigrate to the US.
  - a. What do you think the US has to offer?
  - b. What would be some positives and negatives to immigration?
  - c. Do you know your own family's immigration history? (share)
  
2. Describe the following scenario for students to imagine taking place in their own lives:
  - a. "Imagine that you are forced to leave your home in the United States because of poverty, unemployment, famine or war. You decide to go to another country because you have heard stories about people who have returned after making their fortunes, and you hope to do the same.
  
  - b. You must use your entire life savings and even borrow extra to pay for the very expensive and long voyage by sea to your destination. When you arrive, officials meet you at the dock and lead you to a run-down wooden building enclosed with barbed wire located on an island where you are told you will be detained indefinitely. However, you notice that immigrants of other nationalities are allowed to go ashore almost immediately.
  
  - c. In the days to follow, you learn that you must prove that you deserve to be admitted by answering detailed questions about your home and family and by passing medical tests. If you came with family, you will be separated from them. You are led to a small room furnished with triple bunks to share with twenty to thirty

others, during your stay at the station. Guards escort you to every meal, that includes a combination of low-quality meat, vegetables and rice steamed into a soupy stew. You meet other detainees and find out that some have been there for over a year and others have been deported.”

3. Give students a few minutes to think about the scenario described and chart the following on the board:
  - a. List adjectives describing their feelings and thoughts
  - b. Discuss reasons for their feelings
  - c. List possible emotional outlets, ways they could express themselves
  
4. Distribute copies of photographs from Angel Island to students.
  - a. What is happening in the photos?
  - b. How do the people in the photos look?
  - c. Describe the photo with one word or a brief sentence.
  
5. Explain to students that these are pictures from Angel Island Immigration Station in California. Most of the people in the photographs are Chinese, the largest group of immigrants who entered and were detained at Angel Island. Detainees faced prison-like conditions and unjust treatment and were held at the station from a few days to a few years for interrogation by immigration officials. They wrote poems to express their feelings of sadness, despair and humiliation and carved them into the wooden walls of their barracks. The poems have been compiled into the *Island* text, which also includes oral history accounts from former detainees.
  
6. Choose one poem to analyze as a class or select two or three poems from *Island* for students to read in groups and analyze. General questions that touch on common themes of most of the poems:
  - a. What reasons does the author give for wanting to immigrate?
  - b. What are the impressions and expectations the writer has of life in America before he arrives at Angel Island?
  - c. What are some of his feelings after arriving at Angel Island?
  - d. What are some probable reasons for these feelings?
  - e. What is the overall tone or mood of the author?
  
7. Share answers and discuss. Try to generate questions for inquiry and further research. For example:
  - a. Why were immigrants detained?
  - b. Why was the detainment period so long?
  - c. Why were most of the detainees Chinese?
  - d. What types of questions were asked during the interrogations?
  
8. Have students learn more about the Angel Island Immigration Station by reading selected oral histories from *Island*, through research on the internet and/or other resources.
  
9. After the research has been conducted and shared with the class, have students write a poem, letter or short narrative expressing their thoughts and feelings as if they had been in the same situation as the early Chinese immigrants at Angel Island.

### **EXTENSION:**

- 1.** Ask students to develop dramatizations of different scenarios at Angel Island. These might include the events leading up to their departure from their homeland, during the trip across the Pacific, interrogation procedures, living conditions at the detention center, etc.
- 2.** Have students present dramatic readings/interpretations of self-selected poems.
- 3.** Students interview a parent or another adult family member to trace their family's pre-US origins and present to class.
- 4.** Research Ellis Island and compare and contrast the experiences of European immigrants at Ellis Island to Asian American immigrants at Angel Island.

### **NCSS STANDARDS:**

- 1.1.A** Enable learners to analyze and explain the ways groups, societies, and cultures address human needs and concerns.
- 1.1.G** Guide learners as they construct reasoned judgments about specific cultural responses to persistent human issues.
- 1.2.E** Provide learners with opportunities to investigate, interpret, and analyze multiple historical and contemporary viewpoints within and across cultures related to important events, recurring dilemmas, and persistent issues, while employing empathy, skepticism, and critical judgment.
- 1.4.B** Help learners to identify, describe, and express appreciation for the influences of various historical and contemporary cultures on an individual's daily life
- 1.5.B** Help learners understand the concepts of role, status, and social class and use them in
- 1.6.B** Help students to explain the purpose of government and how its powers are acquired used, and justified.
- 1.6.G** Challenge learners to apply concepts such as power, role, status, justice, and influence to the examination of persistent issues and social problems.



# Diversity in Asian America

## Lesson Plan 4

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**GRADE:** Elementary

**OBJECTIVE:** To recognize the diversity that exists within the Asian American community

**MATERIALS:** at least one copy of *Children of Asian America* compiled on behalf of The Asian American Coalition (Polychrome Pub. Corp., 1995), chart paper/large butcher paper, world map

**PROCEDURES:**

1. Divide the class into four to five groups. Elicit ideas/images/words from students that come to mind when they hear “Asian American,” and write their responses on chart paper. Briefly review some of the answers. Is there one Asian American “image” that surfaces?
2. If possible, distribute a copy of the book to each group (or provide students with photocopies of some the pictures). Have students examine the pictures of the book and compare their notes with ideas from the chart paper. Do the children match any of their previous descriptions? If so, how? If not, how are the children different?
3. Explain to students that the term “Asian American” actually includes many different ethnic groups with distinct traditions and histories. See how many represented countries students can identify and locate on a map. Make sure to point out less obvious countries and their geographic locations as well.
4. Assign each a group a selected story from the text; selections are up to the teacher but should include a mix of stories from immigrant, refugee and US-born children. Provide each group discussion questions about each story’s main conflict to check for understanding.
5. Tell students that they will be responsible for presenting the main elements of their assigned story to the rest of the class. Groups can retell their stories through dramatization, or make available other methods of retelling such as writing (see Extension), oral presentations or visual representation. Allow enough time for students to plan together and set a time for whole class presentations.

6. After the presentations, revisit the initial chart paper with students.
  - a. How have your ideas (stereotypes) of Asian Americans been corrected/changed?
  - b. Now that you have heard some different stories of Asian American children, how would you respond if someone said that all Asian Americans are the same?
  - c. What can you do if you hear someone using stereotypes to describe any group of people or individual?

### **EXTENSION:**

1. Supplement the lesson with more detailed Asian American demographic information from Census Bureau statistics to give students a clearer picture of the population's diversity.
2. Retell the story through a narrative poem. Provide students with the following format<sup>1</sup>:
  - a. Line 1: character's name
  - b. Line 2: two words describing the character
  - c. Line 3: three words describing the setting
  - d. Line 4: four words stating the problem
  - e. Line 5: five words describing one event
  - f. Line 6: six words describing another event
  - g. Line 7: seven words describing a third event
  - h. Line 8: eight words describing the solution to the problem
3. Connect this lesson with others that examine stereotypes (i.e., cultural, gender- and age-related).

### **NCSS STANDARDS:**

- 1.1.D** Encourage learners to compare and analyze societal patterns for preserving and transmitting culture while adapting to environmental and social change
- 1.1.E** Ask learners to give examples and describe the importance of cultural unity and diversity within and across groups.
- 1.4.C** Assist learners to describe the ways family, religion, gender, ethnicity, nationality, socioeconomic status, and other group and cultural influences contribute to the development of a sense of self.
- 1.4.F** Enable learners to analyze the role of perceptions, attitudes, values, and beliefs in the development of personal identity.
- 1.4.G** Have learners compare and evaluate the impact of stereotyping, conformity, acts of altruism, and other behaviors on individuals and groups.

1 Adapted from McLaughlin and Allen (2002), *Guided Comprehension: A Teaching Model for Grades 3-8*, p.134.

# Experiencing Chinatown

## Lesson Plan 5

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**GRADE:** Upper Elementary

**OBJECTIVES:** To help students become familiar with the culture and life of a Chinatown community. To help students understand the bicultural experience of a young Chinese American youth.

**MATERIALS:** The book, *My Chinatown* by Kam Mak; World Map

### **PROCEDURES:**

1. Ask students to look at the pictures in the book. Have students ask questions about the story. Who is the story about? Where is he from? How do you know? Where does the story take place? Is it in the United States? How do you know? Write their questions on the board.
2. Read the story to the students.
3. Have students answer their pre-activity questions. Ask what students know about Chinatown and if they have ever been there. Discuss Chinatowns and their impact on the APA community: Explain that Chinatowns were created a long time ago to help immigrants adjust to the new land and to feel like they belonged since they were not accepted in the larger society. Explain that Chinatowns also were a place for immigrants to remember and celebrate their culture. Chinatowns are also a different place to its residents and to the outsiders who come to eat and shop there.
4. Divide the class into small groups. Have them work together to answer these questions. Each group should be ready to report their answers back to the larger group.
  - a. Where is the boy from? Where is he living now? Find each place on the map and calculate approximately how far away he is from his country of origin.
  - b. What does the cobbler say to the boy? Does the boy agree? Why or why not? Have you ever/are you learning a new language in school? How does it feel? What language(s) are spoken in Chinatown? Imagine the boy is in our class. Write a list of some things your group thinks we can do so that he will feel better about being in our class.

c. What are things about Hong Kong that the boy misses? Can he find those same things in the New York Chinatown? How are they different? Have you ever felt homesick before? When? Think of what you would miss if you had to pack quickly because your family was moving to another country. What things, people, and activities in your life would you miss? How would you feel if you could have some of the same things in the new country? What if they are not exactly the same?

d. What were some foods, games, or festivals mentioned in the book that were unfamiliar to you? Make a list and use the Internet to find out more about these things.

e. How did the boy's feelings about being in America change over the year? What parts of the story show us? Think of a time when you went/moved to someplace new. Where did you go? What or who was familiar to you? What or who was new? How did you feel about those people/things? What made it easier for you to feel comfortable there? Tell your group the answers to these questions, then draw a scene or picture of the new place you went.

5. Have students give short reports to the larger group. Extend the discussion if necessary.

### **EXTENSION:**

1. Arrange a walking tour of the Chinatown. Have students pay close attention to the sights, sounds, smells, and tastes. Have students write their own description of Chinatown. Have students write about how their experience was different or similar to the boy from *My Chinatown*?

2. Meet with a local Chinese American association/community organization in Chinatown. Interview someone about the history and function of the Chinatown in your city, as well as what services are available. Have students use the computers to create a map of the Chinatown, and report their interview findings in a pamphlet they design. The pamphlet is to provide information that would assist a new immigrant to Chinatown.

3. Have students write and illustrate their own book about the sights, sounds, people, and tastes of their own community.

### **NCSS STANDARDS**

#### **I. Culture**

Social studies programs should include experiences that provide for the study of culture and cultural diversity.

#### **II. Time, Continuity, And Change**

Social studies programs should include experiences that provide for the study of the ways human beings view themselves in and over time.

#### **III. People, Places And Environment**

Social studies programs should include experiences that provide for the study of people, places, and environments.

#### **IV. Individual Identity And Development**

Social studies programs should include experiences that provide for the study of people, places, and environments.

# Refugees and Immigrants

## Lesson Plan 6

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**GRADE:** Intermediate

**OBJECTIVES:** To help students distinguish between immigrant and refugee experience. To help students empathize with refugees who had to flee their countries under duress. To help students learn about some of the conditions that caused people to leave Southeast Asia.

**MATERIALS:** Handout with scenario and questions

**PROCEDURES:**

1. Tell students to imagine they are living in a place where they feel very happy, and they do not want to move. Ask them what things might force them to move. Write their ideas on the board (Ex. War, better jobs, parents must leave, etc)
2. Explain that some people who come to this country came because they were forced to, out of fear of being persecuted for reasons of race, religion, nationality, or political opinion. They are refugees.
3. Hand out the written scenario, and have students read it together.

**Scenario:** *You live in a village with your family and friends. One night, your family gets news from a neighbor that army soldiers are coming towards your village. There was a war in your country, and the people in your village supported the side that lost. Your family and other people in your village have reason to believe that when these soldiers arrive, they will either incarcerate or execute you. You must get ready to leave immediately. You can only take what you can carry in one bundle, the size of your backpack. You will travel for an unknown time before you can find refuge. You don't know if there will be food or water for you.*

4. Then students answer these questions individually. Tell them to be prepared to share their answers with others.
  - a. Make a list of things you would take. For each item, write a reason why you chose to take it. Be ready to discuss these reasons. Also be ready to tell others: Which are practical or useful? Which are emotional? What are things you could share with others?
  - b. Make a list of 6 people who will go with you. List family members, and/or friends.

- c. Now, imagine you find out that your transportation (boat, airplane, etc.) is not big enough for everyone. Two of the 6 people cannot go with you, and try to survive on their own. You and your group must decide who will stay. Write how you think your group will make that decision.
  - d. Describe how you feel about leaving these two people.
  - e. Imagine you are one of the people who stay behind. Write how you would feel. Break students into small groups, and give them time to share their answers with each other.
5. After sharing, ask students to take some time to reflect on the activity and discussions. Have students debrief by writing a short journal entry that explains how they felt about doing the activity. If students feel comfortable, share some responses in the larger group.
  6. Explain to students that this is an experience that many refugees to America have had. Explain that many of the Southeast Asians that came to this country in the 1970s (and later to Chicago's north side) were refugees because of the US war in the Vietnam, or civil war and/or political strife. List several of the Southeast Asian countries and have students identify them on a map. Ask students if they know of other countries that refugees are from.
  7. Reference the initial list of reasons why they would move from their home. Ask students if they know why their own families came to the US. Ask students why they think immigrants come to the country, and how that is similar or different than the reasons why refugees come. [Be sure to point out that not all Americans are immigrants or refugees. Include the experiences of American Indians, African Americans, and Chicanos in your discussion. American Indians did not "immigrate" to what is now the US; African Americans were forced to enter the US through slavery, and many Chicanos were already living in what is now the US because of the "annexation" of the southwest through the Mexican-American War.]
  8. Break students into groups and have them develop their own working definitions of "refugee" and "immigrant." Have students post their definitions and compare.

### **EXTENSIONS:**

1. Have students do research on the history of the Vietnam War. Write journal entries detailing the war, from an assigned role. Possible student roles could be: a South Vietnamese soldier, a North Vietnamese soldier, a South Vietnamese woman or child, an American at home, an American soldier, an anti-war protester, etc.
2. Students can visit a Southeast Asian community organization. Interview willing community members about their experiences before, during, and after their arrival in Chicago.
3. Have students conduct Internet research on Hmong, Cambodian, and Thai people. Find out what the conditions were in their countries of origin. Prepare a multimedia presentation to teach other students about these groups.

\* Parts of lesson adapted by: *The Lesson on the Vietnam War* [Center for Social Studies Education, 1991]

**NCSS STANDARDS:**

**1.1.A** Enable learners to analyze and explain ways groups, societies, and cultures address human needs and concerns

**1.3.A** Enable learners to construct, use and refine mental maps of locales, regions, and the world that demonstrate their understanding of relative location, direction, size and shape.

**1.4.A** Assist learners in articulating personal connections to time, place, and social/cultural systems.





## Multicultural Education: Promoting Equality And Achievement

*Why is multicultural education important? This section provided a rationale for the instruction of multicultural education, the concept that recognizes the importance of cultural diversity in promoting equality and achievement for all students.*

**O**f all the institutions in the United States, schools are given the important yet challenging role of educating the country's children. More than just preparing them for the workforce, elementary and secondary schools are expected to provide not only academic social and emotional support for over 53 million children<sup>1</sup> but also to shape them into moral and responsible citizens. Such responsibilities continue to be the foremost concerns in school goals, even as the country's current national trend in ethnic and racial makeup is at its most diverse. However, the outcomes of these goals fall short of their anticipated promises. Academic achievement gaps along racial and ethnic lines persist. The curriculum continues to highlight mainstream people, perspectives and ideas and

belittles if not ignores others. Socially and emotionally, many children find themselves feeling excluded and rejected by their peers in their own schools. The current policies and practices do not support creating diverse communities or do not provide the necessary resources to students who need the most help. Instead, they continue to create disproportionate levels of education, making the concept of equality difficult to achieve in this country.

Multicultural education provides schools with opportunities to address these inadequacies by providing a theoretical foundation and educational practices that promote the academic, emotional and social success of all children. A distinguishing characteristic of multicultural education is its recognition of students as unique individuals with diverse identities and distinct learning styles, as knowledge seekers, relationship makers, and caring and empathetic people. What results are students who have the knowledge, skills,

and caring to become responsible and just citizens of our nation and the world.

### The Larger View: Changing Demographics

The demographic makeup of the U.S. population is continually changing and evolving. The results of the 2000 U.S. Census show that, in the context of race, the white community has dropped from 76% to 69% of the U.S. population, while "Hispanics"<sup>2</sup> are 13%, African Americans 12%, and Asian Pacific Americans 4%. This move from a majority white community to growing communities of color has been attributed to high rates of immigration from Asian Pacific American and Hispanic communities<sup>3,4</sup>. Between 1990-2000, the Asian Pacific American population increased by 52% from 6.6 to 10 million, not only in places such as California and New York that have the highest

number of Asian Pacific Americans, but also in Indiana, Arkansas, and South Dakota. The Hispanic population increased by 58% from 22 million to 35 million, making it the second-largest community in the United States. With increased immigration from non-English speaking countries, the U.S. is finding itself navigating through a multitude of languages, as exemplified by the nearly 17% of children between the ages of 5-17 speaking another language.<sup>5</sup> One in three children will come from an immigrant family by 2040, and by 2050, people of color will make up 47% of the U.S. population.<sup>6</sup>

For the first time in its history, the 2000 Census presented people with the option of choosing to designate more than one ethnicity and/or race—a reflection of its recognition of multiracialism—and 6.8 million took advantage of it. According to the National Center for Health Statistics, the number of multiracial babies born since the 1970s has increased more than 260%.<sup>7</sup> More than one million first generation biracial babies have been born since 1989.<sup>8</sup> These statistics translate into students of color making up 40% of the national school demographics.<sup>9</sup>

In addition to ethnic and racial demographics, socioeconomics have changed the face of the country and its classrooms. Currently, 31.1 million people live in poverty, and the gap between the rich and rest of U.S. society has sharply increased since the mid-1990s.<sup>10</sup> According to United for a Fair Economy's analysis of the most recent Federal Reserve's Survey of Consumer Finances, the U.S. population shows a startling disparity of wealth: the top 1% of the richest U.S. Americans has nearly 40% of the wealth and the top 10% has 70%.<sup>11</sup> When analyzing the economic distribution on the basis of race, the disparities are even greater. From 1995-2001, the net worth of a typical family of color decreased by 7% to \$17,100 while that of a typical white family increased by 37% to \$120,000.<sup>12</sup> One out of every six of the nation's children or 16.3% live in poverty, a higher rate than 25 or 30 years ago.<sup>13</sup> Communities of color are disproportionately represented in these numbers. For example, 24% of Asian Pacific American children in New York City live in poverty, a higher rate than the U.S. national average of 17%.<sup>14</sup>

## Parameters of Schooling and their Challenges

With growing ethnic and racial diversity, pronounced socioeconomic divisions, and other inequities based on gender, physical and mental abilities, sexual orientation, and religion, schools must adapt to become dynamic and responsive to the diverse needs of their students. The predominance of a curriculum that is largely monocultural and increasing concerns about name-calling, bullying, and even hate crimes among students underscore the need for school reform efforts that are responsive to the needs of diverse learners.

### Monocultural Curriculum

Curriculum is generally viewed as a neutral and apolitical source to educate students about U.S. society and values. Curriculum is typically contained in textbooks which provide students with information to make sense of what and how they see, interpret and respond to their surroundings. Seventy-five percent of classroom time is spent on textbooks, with history classes using more time.<sup>15</sup> Shadow studies that track teachers' activities have shown that between 80 and 90% of their classroom and homework assignments are textbook driven.<sup>16</sup> Unfortunately, the conscious and unconscious biases of textbook writers riddle these key educational resources with omissions, distortions and falsehoods. After reviewing twelve leading high school U.S. American history textbooks, James Loewen, author of *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*, concluded that none of them provided the diverse perspectives necessary to develop a critical understanding of history.<sup>17</sup> According to Loewen, the textbooks lacked depth and complexity and included concerning levels of biased nationalism. Many textbooks focused on the male, white and economically successful perspective that misleads both students and teachers in believing that this perspective is the only legitimate one and alienates female students, students of color and students who live with fewer economic means. Furthermore, the textbooks' recounting of stories that describe success as emanating from individual efforts reinforces the meritocracy myth of the "American Dream" where everyone can succeed if they just work hard enough, while ignoring stories that reflect the actual difficulties and unlikelihood of achieving the "American Dream." This approach can unwittingly perpetuate the virtual invisibility of racism,

sexism, homophobia, and classism in America by largely ignoring content about people who have actively fought against such forms of bigotry. One can open a current textbook to see that many authors relegate the stories of non-mainstream communities to separate text boxes or designate them as optional reading topics, sending messages that awareness and knowledge of such communities are not crucial and “won’t be on the test.”

Fiction books offered in English classes and school libraries also presents a monocultural picture. The Center for the Learning and Teaching of Literature found through a national survey of public, private, and parochial secondary schools that of the ten most frequently assigned book-length readings, none were written by an author of color and only one by a woman (Harper Lee, author of *To Kill A Mocking Bird*).<sup>18</sup> In comparing these results with those in 1965, it found that little has changed. Anita Davis and Thomas McDaniel’s research determined that young children’s literature is not exempt from such bias and also has not improved in a more balanced gender representation over time. Their study examined Caldecott award-winning books between 1972-1997 and is a replication of an earlier study done by Suzanne Czaplinski in 1972 of gender bias in Caldecott award-winning books from 1940 to 1971. They found that 61% of the Caldecott award-winning books tell more male-centered stories than those that are female-centered which is only a 2% decrease from the 63% male-centered stories finding by Czaplinski.<sup>19</sup> Other research findings reveal that female characters are typically passive and take on domestic qualities while their male counterparts are active in both work and play.<sup>20</sup> On the other side of the gender coin, boys remain pigeonholed in their traditional role, which rarely expands to reflect nurturing roles or “non-traditional” male careers.<sup>21</sup>

### **Name-Calling, Bullying and Other Forms of Violence**

In addition to monocultural curriculum, name-calling, bullying, and harassment contribute to an exclusive school environment. Three out of ten children—9 students in an average classroom of 30 students—between grades 6 through 10 are involved with incidents of bullying, whether as the bully, target or a combination of the two on a regular basis.<sup>22</sup> A 2002 national report from the Families and Work Institute

and The Colorado Trust reveals that a majority of young teens identify emotional violence, such as name-calling, gossip, and rejection, as their primary concern. As one respondent stated, “The one thing I would change is gossiping/talking behind people’s back in a negative way. That tends to start 90% of the violence at schools.”<sup>23</sup> Involvement in bullying—either as a person bullying or being targeted by the bullying—has been associated with violence-related behaviors such as carrying a weapon, physical fighting and physical injury, both in and outside of schools. When outside of the school, these behaviors can often escalate into more violent ones.<sup>24</sup> As a result, students often stay home, choosing safety and well being over academic learning.

Such acts of violence stem from biased attitudes that students’ harbor. A recent survey by the National Mental Health Association reported that 90% of students hear gay epithets in schools on a regular basis.<sup>25</sup> Another survey that polled the nation’s teenagers on their perception of race relations indicated that 84% believe that most people their age possess some form of racial prejudice, 53% say their friends bear some form of racial prejudice, and 33% believe their teachers possess some form of racial prejudice. The survey also indicated that 45% of the students have personally experienced prejudice in the past year and 43% do not believe that their school promotes cultural awareness.<sup>26</sup>

Beyond the school setting, students are also learning that many people have great disregard for those different from themselves, as indicated by the rise of hate crimes nationally. In 2001, the FBI documented 9,730 bias-motivated criminal incidents reported by nearly 12,000 police agencies across the country—a 21% increase over the previous year. In the aftermath of the September 11th terrorist attacks, reported hate crimes against Arab Americans, Muslim Americans, Sikhs, and other perceived to be of Middle Eastern descent, increased from 28 in 2000 to 481 in 2001. The number of hate crimes directed at individuals on the basis of their national origin/ethnicity doubled from 911 in 2000 to 2,098.<sup>27</sup> The sad reality of these crimes can be found in who are involved in hate-related criminal acts: 33% of all known hate crime offenders are under eighteen and 30% of all victims of bias-motivated aggravated assaults and 34% of the victims of simple assault are under eighteen.<sup>28</sup>

Many of these acts of social rejection and exclusion are based on stereotyping, prejudice and discrimination. While it is natural to make sense of the world by compartmentalizing people into categories, e.g., “in-groups” and “out-groups,” making judgments about people solely on the basis of membership in a group cannot but help to perpetuate stereotypes and biases. Such attitudes and behaviors are further encouraged when making distinctions leads to seeing others as more homogenous and exaggerating the perceived group differences.<sup>29</sup> These examples of inequities in schools are not reflective of the kind of democratic society that this country espouses.

## **What Multicultural Education Is (And Isn't)**

Seeking ways to eradicate racism, some people take on a color-blind approach: an ideal that looks at the behavior of individuals while ignoring their race and ethnicity. Many people who practice this color-blind ideology believe that this will enable them to treat people with fairness. However, this method falsely assumes that everyone operates with similar experiences, values, and beliefs. It ignores, for example, people's unique and shared experiences as they relate to ethnicity. Many who hold to this view want to treat people and be treated according to what they feel most comfortable with, which is usually based on white mainstream values. Further, this method hides the reality of racism and other forms of bigotry that has affected both children's and adults' current understanding of themselves and others. In the end, colorblindness does little to solve the problems of prejudice and discrimination.

A more effective way to stop bigotry is for schools to provide education that encourages students to create a just and fair society. This kind of education—multicultural education—provides schools such a framework to fight personal and institutional prejudice and advance student learning. In recent decades, interest in multicultural education has increased among educators. Various people call it various things such as diversity education and anti-bias education and define it in numerous ways. According to the National Association for Multicultural Education (NAME):

*Multicultural education is a philosophical concept built on the ideals of freedom,*

*justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations. It affirms our need to prepare student for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice.<sup>30</sup>*

Multicultural education is not just the three “f’s”—food, festivals, and fashion. It is not a simplistic approach that profiles token heroes and holidays, schedules monthly celebrations, or promotes slogans such as “Respect for All” or “Celebrate Diversity.” It isn't solely about boosting self-esteem or a numbers game about how many different ethnicities and races are represented in the school. And, as multicultural educators emphatically share, multicultural education is not second-class and totally “feel-good” education.

Multicultural education is academically rigorous and increases educational equality and achievement for all students. Multicultural education places the life histories and experiences of all students at the center of the teaching and learning process, creating an environment that help students answer the question, “How does this matter to my life?” In addition, it helps all students, including white mainstream students, develop the knowledge, skills, and attitudes to function effectively in the U.S. and the global society.

Multicultural education first acknowledges the concept of identity development. Starting at age three, children recognize and learn about gender differences. These three-year-olds have already learned about ethnic prejudice by thinking about racial differences in racial terms.<sup>31</sup> As children continue to grow and experience racism first-hand, children develop more sophisticated understanding of race and ethnicity and their link to social class; as well as an understanding, if not acceptance, of racial and ethnic biases.<sup>32</sup> This recognition of

racial and ethnic identity development better explains the connection between students' regard for their cultural identity and academic success and emotional needs. For example, Signithia Fordham's research exemplifies the tension that students of color feel between success in schools and their familial and cultural values. In her study, African American high school students believe that if they adopt this concept of "racelessness" or, more accurately, a white identity, they will succeed academically in a school system that prescribes to the dominant, white culture.<sup>33</sup> In this study, the high-achieving students were deservedly proud of their abilities to "make it" in the system, but they also consciously and unconsciously revealed their confusion of their identity, feelings of alienation from their family and friends, and their internalized racism of African Americans. Another study done with Cambodian refugee children show that the more they adapted their behavior with the mainstream U.S. culture, the more their emotional adjustment suffered.<sup>34</sup> In essence, current educational models ask children to sacrifice either their identity or their academic success, rather than allowing both to flourish.

Students from the dominant U.S. culture enter into school prepared to succeed because they are familiar with the rules, methods, and values needed to achieve in an educational system that has been created, defined, and maintained by those from the same cultural group as them.<sup>35</sup> In addition, these same students will rarely have the benefits of experiencing different ways of learning and understanding unless schools consciously introduce new and different approaches and experiences to the students. Such privileges and advantages are difficult to reflect on if students do not first acknowledge the prevailing practice of a power dynamics that defines values and perspectives as "right" and "wrong" rather than "many" and "different." This is a loss of more enriching and potentially more valuable experience that students will never know, and perpetuates systematic inequities in schools that claim to serve all children equally.

Recognizing how identity affects students' attitudes and behaviors toward school and education, multicultural education responds to students' needs. Multicultural education expert James Banks identified three approaches to achieve the goals of multicultural education: curriculum reform, intergroup education, and achievement.<sup>36</sup>

## **Curriculum Reform Approach**

Educators must diversify the content and delivery of curriculum to expose students to a variety of "realities" and "truths." Rather than showing just one perspective, the curriculum reform approach regards multicultural education as a process that involves additions, updates and changes that encourage a variety of perspectives from different communities. Often in conflict with one another, such views open students' minds to better understand the complexity of the United States. In addition, even the words and phrases used to describe a situation or event may require some exploration of the assumptions they carry. For example, when considering "America" as a "nation of immigrants," students may unconsciously assume or may have learned that (1) the term "America" refers to the country of the United States of America, rather than including both the continents of South America and North America; (2) people came to the U.S. only as immigrants, not as slaves, involuntary migrants or refugees, (3) the immigrant population came from Europe rather than from Asia or Central or South America (4) the phrase minimizes the place of indigenous peoples, such as Native Americans.

Teachers should carefully review curriculum textbooks, asking such questions as, "What are my students reading? How does the text develop their critical thinking skills? How does it help them become critical readers?" Teachers may identify patterns of stereotypes, such as gender stereotypes of active men or docile women. They should also think about what is *not* included in the textbook; for example, the invisibility of Japanese American soldiers fighting in World War II while their community were interned. Even if mentioned, limited and isolating representation of communities is worth re-examining, such as the LGBTQ community being represented only in the context of the AIDS epidemic in the 1980s instead of their contribution to the scientific or literary community. Teachers should consider why there is very little mention of the realities and complexities of history, such as the romantic and sexist claims that Rosa Parks was too tired to give up her seat (when, in reality, she as well as other African Americans—both men and women—planned carefully to fight against injustices by deliberately not vacating their seats). Once identified, these shortcomings should also be posed to the students who read the text.

Another approach is to ask five questions that James Loewen has articulated when examining textbooks, movies, exhibits, or any resource for curriculum use:

- Why was it written (or filmed, shown, etc.)? What was the context (e.g. era or historical event) in which this medium was created?
- Whose viewpoint is being presented? Whose viewpoint is absent?
- How believable is the account presented?
- Is the account backed up by other, i.e., secondary or primary, sources or do other authors contradict it?
- After reading or listening to the words or seeing the images, how is one supposed to feel about America as presented?<sup>37</sup>

In addition to critically reading and identifying their texts' biases, students should have a curriculum that accurately and fairly tells the stories of all people. Described by James Banks as the "transformation approach," this approach challenges the basic structure of a monocultural curriculum by infusing diverse voices throughout the course content and assumes that these voices are valid and equally important for all students to hear and understand.

Other recommendations when reflecting on curriculum include the following:

- The diverse learning styles of students should be recognized, and teaching practices should be adapted to meet students' needs. Examples include providing opportunities for individual, small and large group learning; using a variety of instructional strategies such as visual, auditory (speaking and listening) and kinesthetic (hands-on) experiences; and assessing student learning beyond pencil-and-paper tests using presentations, portfolios and other dynamic measures.
- Instructional approaches should be culturally responsive (i.e., acknowledge the presence of culturally diverse students and the need for these students to find relevant connections among themselves, and with the subject matter and tasks teachers ask them to perform). Examples of these approaches include adapting learning tasks for English language learners; depicting people, history and issues that reflect diverse identities and

perspectives in instructional materials; scheduling tests and assignments so as not to conflict with cultural or religious observances; taking into account the needs of students with disabilities when taking trips and participating in activities; encouraging family education and involvement, and making every effort to provide information about school in students' native language (where possible) and in other ways that make it accessible to all families.

- Teachers using facilitation methods encourage learning by engaging students in thoughtful discussions and critical thinking. Setting ground rules or working agreements creates a safe space for such dialogues. One-way lectures should be limited while opportunities for students to actively engage with course material should be provided in greater frequency. Provide assignments that challenge students to articulate their ideas and positions on issues rather than reiterating facts.
- Cooperative learning among diverse students working together toward common goals can help facilitate positive learning experiences. Cooperative learning can be successful when value is placed on small group discussion as a vehicle for learning and reflection (as opposed to teacher directed discussion only); when students are explicitly taught communication skills and given opportunities to develop proficiency in areas such as active listening, managing conflict, using "I"-statements, and providing feedback; when class activities require groups of students to work together toward common goals; and when assignments encourage students to share resources and knowledge by broadening criteria for grading/assessment in order to discourage competition.

It's important to mention that multicultural education advocates do not desire the removal of white-centered, Western civilization from the core curriculum. In fact, the removal of legitimate and important aspects of the country's heritage would be antithetical to multicultural education. Recognizing the value of this common core of knowledge, multicultural educators address the bigger questions about who gets the power to determine what and what is not considered important information, and who is given the authority to choose whose stories to tell and from what perspective

they are being told. Unlike those who believe that knowledge is neutral and apolitical and exists in a hierarchy of cultural competence, multicultural education acknowledges that knowledge is fluid and changing, depending on who, when and how it is being delivered.<sup>38</sup> Multicultural education aims to provide multiple perspectives of a situation, problem, or idea to students so that they can grapple with the complexity of these issues themselves.

### **Intergroup Education**

In addition to curriculum reform, schools should also include programs for students to apply their understanding of cultural diversity to their current surroundings and practice of how to function in a diverse society. Students may feel vulnerable when discussing issues of diversity and revealing some preconceived yet untested notions about prejudice; therefore, it is important to create a safe environment where people's ideas are respected. Just like in curriculum, an introductory activity that asks students to develop a list of agreements or guidelines of what respectful behavior is can ease anxiety, encourage ownership of the process, and ensure learning and growth with minimal hostility and hurt feelings.

Topics of intergroup education should include an exploration of identity and cultural values, experiences that shape the students' multiple components of their own identity. When exploring cultural identity and how it affects students' interactions with individuals and institutions, educators should communicate the value and importance of students' experiences. For some students, this may be one of the first times that they can positively acknowledge their cultural identity. While talking about prejudices that students have grown up with can be very difficult, particularly when students realize that they may have been given false or biased information in the past, students need encouragement to continue the process of "unlearning" prejudice. When students have opportunities to examine their identity, their academic and emotional needs are better met. A study done by R.G. Rumbaut and K. Ima of Southeast Asian American students show the connection between grades and identity. Students who have strong cultural identity and ties with members of their own ethnic communities were found to have higher grade point averages.<sup>39</sup> According to Jean Phinney, when teens have the opportunity to

explore their cultural identity and understand how it affects their lives, they are more likely to be better adjusted than those who have not.<sup>40</sup>

As important as racial group membership is for students' identity development, it is equally important for students to participate in diverse group settings. Creating groups across different group membership lines, based on race, gender, or abilities, for example, can improve intergroup relations.<sup>41</sup> Examples of these kinds of groups are extracurricular clubs, athletic teams, classroom group work, and even school grade level. When diverse representation in groups is established and goals of the project are agreed to, other differences do not primarily influence the relationship; and, at the same time, prevailing stereotypes and prejudices can be challenged and proven wrong. For example, students will see each other not by race but by their shared participation and interest in the drama club, which can debunk racial stereotypes that offer a limiting view of students of color, such as all Asians are only interested in getting good grades.

Students should also be encouraged to examine what group and institutional discrimination looks, sounds and feels like. Empathy, active learning, and broader perspective taking are a part of examining the complex nature of bias. It should be noted that such explorations could make some students feel helpless, angry, guilty or overwhelmed by the pervasiveness of bigotry. This kind of energy can be directed toward skill development in actively responding to bigotry, practicing how to challenge bias in ways that are effective and respectful. Bystanders who overhear damaging rumors about someone can challenge their truth and appropriateness; targets of name-calling can become effective confronters by seeking help from a caring adult to help stop the situation; groups of students can get involved in a community service or service learning project to understand the connection between school achievement and resources and the school community's socioeconomic status. But in order to understand the issues, choose appropriate behaviors and apply them effectively, students need a safe space and enough time to explore these issues and practice how to respond to them when confronted. Role-playing and case studies are some of the ways that students can not only analyze the situation but devise a repertoire of responses using conflict resolution strategies.

## **School Policies and Practices**

Curriculum reform and intergroup education are two areas that schools can investigate to help students achieve academically and effectively function in a diverse community and world. These changes and additions, though, are not enough. As the goals of multicultural education state, it is important to examine school policies and practices that help shape the context in which academic and social learning is taking place. Members of school communities reveal their values in what and how they regard their students. Are there policies, procedures and agreed-upon practices to address name-calling in the cafeteria or bullying in the bathroom? Does the school demonstrate sensitivity to the religious beliefs of all students? For example, are Christmas trees displayed and mostly Christian-based music sung during the winter holiday performances? When visitors enter the schools, do they only see framed, professional photographs of high-achieving students lining the hallway? Who is racially, ethnically, gender-wise, and economically represented in advanced placement, regular, or remedial classes and why? When funding becomes an issue, how are criteria for proposed cuts developed? Are ESL classes and resources among the first to be considered? How diverse is the administrative and teaching staff, knowing that such diversity provides not only role models but also different perspectives?

If one broadens this focus to include governmental policies that inform life in the larger community where students live, the challenges are even more daunting. For example, the Civil Rights Project of Harvard University released a recent study that indicated increased school resegregation due to an increasingly conservative judiciary and its dismantling of desegregation orders of the 1960s. As a result, the average white student attends a school that is four-fifths white; the average African American student attends a school that has less than 33% white students; and the average Latino student attends a school where less than 50% of the student body are non-Latinos with more than 75% in schools that are predominately non-white.<sup>42</sup> When including data from a number of studies that have linked poverty and race (due to racism) it is no surprise that school funding systems have created a situation where high-poverty communities of African Americans and Latinos receive very little resources and expertise. As a result, inequitable

expertise and access to resources plague these schools, which hurt students' ability to achieve. For example, unable to entice highly experienced teachers, such schools have teachers who tend to have less experience and less preparation than those who serve middle-class, mostly white students.<sup>43</sup> Further, such segregation creates a vacuum of social interaction across ethnic and racial lines, which hinders progress for positive intergroup relationships. Without first-hand knowledge and experience of other people's cultures, students base their impressions of other cultures on secondary and tertiary sources, such as family, friends, and media. While such sources can be helpful in navigating through life, they are often replete with stereotypes and prejudice, which go unchallenged and are accepted as truth.

These difficult questions must be explored to determine whether these factors help sustain a hierarchy of valued students. Only then will school-side changes take place and make obsolete the cliché "Do as I say, not as I do."

## **Teacher's First Steps**

Multicultural education broadens the traditional curriculum through a comprehensive approach. It examines content and provides guidelines on expanding the core curricula to include perspectives to engage all students. It respectfully opens the door for students to discuss the successes and challenges of living in a diverse society, and provides them with the skills to interact with and navigate in diverse communities. It also encourages inquiry into the larger questions about local, state, and national issues that affect the daily lives of people. In doing so, it transforms the educational process to one that engenders democratic principles and civic involvement.

Multicultural education addresses so many issues that affecting change as an individual can be daunting. While many strategies are offered in this article, educators should—before anything else—commit to becoming caring, empathetic adults. A study done by Deborah Byrnes reported that few elementary-school teachers—only two out of twenty-five—felt comfortable using the terms "racism" and prejudice in their classroom.<sup>44</sup> This kind of reluctance does not help



students talk about and process their attitudes and behaviors. As schools ask students to engage in the process of “unlearning” prejudice, educators must do the same and very difficult task of looking within themselves to consider how their personal prejudices or ignorance about different groups of students, preferred teaching styles and attitudes, and definition of an inclusive school community match up to the ideal setting where diversity is respected. Teachers’ attitudes and assumptions do affect the students’ attitudes about their ability to achieve. A number of studies show that all teachers, regardless of their background, who care about and mentor their students can affect their futures.<sup>45</sup>

*Famed child development theorist Haim Ginott is quoted as saying:*

*I have come to a frightening conclusion. I am the decisive element in the classroom. It is my personal approach that creates the climate. It is my daily mood that makes the weather. As a teacher I possess tremendous power to make a child’s life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, hurt or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated, and a child humanized or de-humanized.<sup>46</sup>*

Teachers have the awesome responsibility of caring for all children, particularly those in most need of attention and confidence. While there are innumerable approaches to educating students, multicultural education provides the opportunity to give students a voice in their own learning. In the end, however, it is up to the teacher to decide how strong and informed this voice is.

Notes:

- 1 U.S. Census Bureau 2003.
- 2 The word “Hispanics” is used in the Census and in conjunction with the term “Latinos.” The Census defines Hispanics or Latinos as “people who classified themselves in one of the specific Spanish, Hispanic, or Latino categories listed on the Census 2000 questionnaire— “Mexican, Mexican Am., Chicano,” “Puerto Rican”, or “Cuban”—as well as those who indicate that they are “other Spanish/Hispanic/Latino.” Note that some communities make a distinction among the terms Hispanics, Latinos and Chicanos.” For more information, refer to U.S. Census Bureau “Hispanic Origin.”
- 3 The phrase “communities of color” or “people of color” refers to African Americans, Asian Americans, Latinos, Native Americans, those of mixed ancestry. (from Philip H. Herbst (1997) The Color of Words: An Encyclopedic Dictionary of Ethnic Bias.)
- 4 Banks 2003.
- 5 U.S. Census Bureau 2002, p. 144.
- 6 Banks 2003.
- 7 Wardle 2001.
- 8 Wardle Ibid.
- 9 Banks 2003.
- 10 Crenshaw 2003.
- 11 United for a Fair Economy 2003.
- 12 Leondar-Wright 2003.
- 13 Children’s Defense Fund 2002.
- 14 Asian American Federation 2003.
- 15 Goldstein 1978, p. 1.
- 16 Rebecca Jones (Feb. 2001) US Textbooks are Long on the Blitz, but Where’s the Beef? The Education Digest, 66 (6), 23-30.
- 17 Loewen 1995.
- 18 Applebee 1990.
- 19 Davis and Thomas 1999.
- 20 Zittleman and Sadker, 2002/2003.
- 21 Zittleman, Ibid.
- 22 Nansel et al 2003.
- 23 Galinsky and Salmond 2002.
- 24 Nansel et al 2003.
- 25 Corcoran 2002.
- 26 USA Weekend 1995.
- 27 Federal Bureau of Investigation 2002. It is important to note that these numbers do not show the full picture—many civil rights organizations and social scientists that gather hate crime data are quick to point out that these crimes are underreported.
- 28 Federal Bureau of Investigation 2002.
- 29 Bank et al. 2001.
- 30 <http://www.nameorg.org/resolutions/definition.html> (February 1, 2003.)
- 31 Quintana, Stephen 1999.
- 32 Quintana, Stephen 1999.
- 33 Fordham 1990.
- 34 Nieto 1999, pp. 68-69.
- 35 Nieto 1999, p. 55.
- 36 Banks 1994, pp. 8-9.
- 37 Loewen 1995, pp. 316-317.

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