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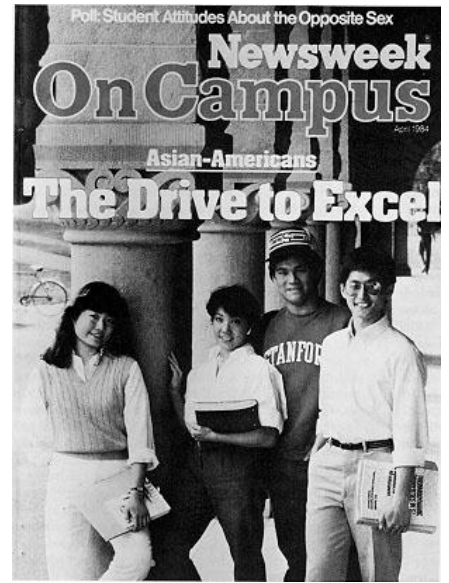
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An **Asian American** is generally defined as a person of Asian ancestry who was born in or is an immigrant to the United States.

Ethnic Group	Asian alone	Asian & at least One Other Race (i.e., Filipino-White)
Chinese	2,314,537	130,826
Filipino	1,850,314	57,811
Asian Indian	1,678,765	40,013
Korean	1,076,872	22,550
Vietnamese	1,122,528	47,144
Japanese	796,700	55,537
Cambodian	171,937	11,832
Pakistani	153,533	11,095
Laotian	168,707	10,396
Hmong	169,428	5,284
Thai	112,989	7,929
Taiwanese	118,048	14,096
Indonesian	39,757	4,429
Bangladeshi	41,280	5,625

Stereotypes about Asian Americans



What awaits you...

In the weeks to come we will learn something about Asian Americans and their experiences with racism in the United States since their arrival up to today. We will look at the four biggest and most important groups – Japanese Americans, Chinese Americans, Filipino Americans, and Korean Americans – and at how a distinctly Asian American identity came into existence. Moreover, we will have a closer look at the relationship between White America and Asian America.

Final Project ...

What we will learn in the weeks to come will be included in a final project for this unit: a fictional radio show commemorating the murder of Vincent Chin on June 19th, 1982. We will also get in touch with contemporary Asian American authors who will contribute an interview answering your questions to the project.

The following topics will be included in the project

- an intro explaining who Vincent Chin was and why it is important to remember him
- an immigration history of Japanese, Chinese, Filipino, and Korean Americans
- a history of institutionalized racism
- an account of contemporary instances of racism in the media
- an interview with Shawn Wong and Perry Miyake on Asian American issues and their works
- a short summary

Assignments

Apart from your regular homework you have the following assignments that you are to post in your weblog*

- (at least) 5 entries entitled “Did you know that ...”
- (at least) 5 short radio-style reports about 5 different topics of your choice

Of course you may also publish any kinds of documents, links, videos, music, etc. relating to our topic in your weblog.

It's up to you when you publish your entries. However, it is important that by then end of the unit we have reports about each topic because we will use them for the final project. In order to select the best reports of the class you should keep track of what your classmates are writing. This will also ensure that we cover each topic.

After the first lesson you will find an example for a “Did you know that ...” entry and after lesson #2 you will find an example for a radio-style report at www.asianamericansandracism1882-2007.blogspot.com.

**** Your weblog***

1. Go to www.blogger.com and open an account
2. Create your weblog and find an adequate title for it
3. email the URL of your weblog to s.woessner@gmx.net by Wednesday April 18th, 2007

Project: Asian Americans

What is Asian
America?

explore

Immigration
History

2007
Virginia Tech
Massacre

Institutionalized
Racism

Contacting
AA Writers

Everyday
Racism

reactions

examples

F3/M2

Chinese
Americans

Japanese
Americans

Korean
Americans

Filipino
Americans

1942
JA
Internment

1982
Vincent
Chin

1992
L.A. Race
Riots

2003
FA Racial
Profiling

2007
George
Takei

2007
The
Onion

2006
Jtown
Murders

2006
Rosie
O'Donnell

2007
Jin tha
MC

2006
Michelle
Malkin

2007
Gene
Yang

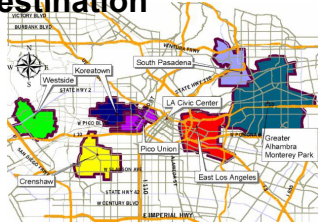
2007
Tim
Hardaway

Handout on Korean Americans

Origin

- All over Korea

Destination



- first Hawai'i
- later United States mainland
 - California, Utah, Colorado, Wyoming, Arizona, Alaska
 - especially L.A., New York
- recently the Old South

Reasons

- Push-reasons: Japanese colonialism
 - o "people without a country" → could not return
- Pull-reasons: work, peace, democracy

Immigration History

- 1903 first immigrants arrived
- Immigration stopped by 1908 because Koreans were Japanese nationals and the Japanese were excluded
- 1965+ immigration resumed

Occupation in the US

- early immigrants
 - o laborers, field workers, agriculture
 - o mines, coal mines, railroad
 - o salmon fisheries
- since 1965
 - o self-employment (hotels, laundries, barbershops)
 - o grocery stores, gas stations (often in ghettos)
 - o university students → don't stay

Experiences with racism

- 1790 Naturalization Act (→ whites only)
- 1901 Anti-Miscegenation
- 1906 School Segregation in SF
- 1907/08 Gentlemen's Agreement
- 1913 Alien Land Law
- 1924 Quota Act
- 1965 Immigration Act → colorblind (cf. democracy)
- 1992 L.A. Race Riots / Sai-I-Gu (4/29)
- "gooks"



IF RACE MIXING CONTINUES
AT THE CURRENT RATE...WHAT
WILL HUMANS LOOK LIKE IN
THE FUTURE?
YEC!

Important things to know



- today, there are about 2 million Korean Americans in the US
- early immigrants fought for Korea's independence, whereas their children focused on their lives in the United States → generation gap
- between 1953 and today, about 150.000 Korean orphans have been adopted by American families
- in some states January 13th is celebrated as Korean American Day
- most Korean Americans are Christians / Protestants
- Kim Hyung-soon invented the nectarine (peach x plum)
- Like Chinese Americans a lot of Korean Americans – mostly the wives of American GIs of the Korean War – sponsored not only their real family but alleged family members
- most current immigrants are college-educated professionals
- even though Korean American shop-owners have their stores in ghettos they often live in the suburbs

Notable KA



Yunjin Kim Amerie
Individual experience

- Jay Kim: first KA to be elected to US Congress
- Danny Chun: Justice at NY State Supreme Court
- Sandra Oh: actress (*Grey's Anatomy*)
- Yunjin Kim: actress (*Lost*)
- Amerie: Hip Hop artist, actress, half African American
- Daniel Chun: writer, co-producer of *The Simpsons*
- Kim Hyung-soon: first Korean American millionaires (→ nectarine)

[extract of an interview]

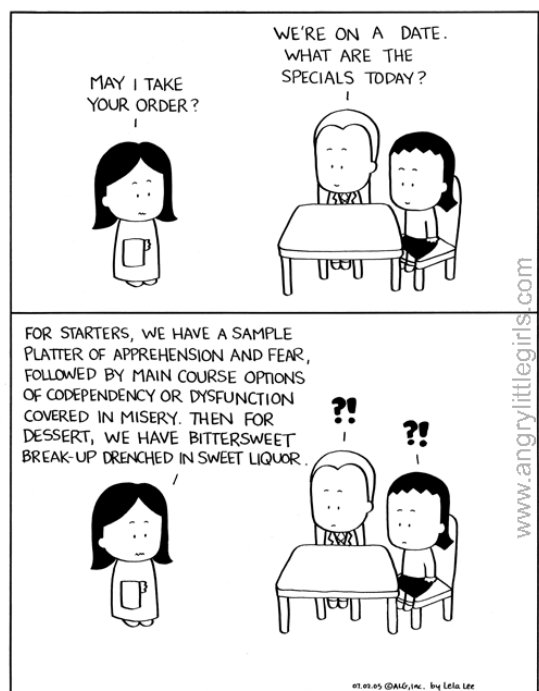


Lela Lee

Lela Lee: I am Korean American. My parents immigrated and I was born here. I was actually the only daughter to be born in the U.S. I grew up in a suburb of Los Angeles, an hour east of Los Angeles. When I grew up, there were probably two other Asian families and we were made fun of. They would say, "Oh are you Chinese?" And I would say, "No." And they would say, "Are you Japanese?" And I would say, "No." And they would say, "Well, what are you then?" I would say, "I'm Korean" and they would say, "Where is that?" My parents were probably part of the first influx of Koreans to come to the U.S. at that time in the early 70s. Now I think it has changed a bit because I go back and I see that certain shops are run by Koreans or maybe because I'm Asian, I'm always looking for other people that are Asian. It seems that the numbers are getting a little bit more diverse. It's getting more diverse out there and also people have become more knowledgeable and more aware of other countries because everybody has become so globalized and awareness of other cultures is not so rare.

KA literature

- Lela Lee: *Angry Little Girls*



The Chinese in America

With 3.4 million, Chinese Americans are the biggest Asian group in the United States.

First Wave of Chinese Immigration 1850-1882

Chinese immigration set in during the Gold Rush of the 1850s. Back then, China was economically and politically unstable and internal rebellions as well as the Opium Wars made matters even worse. As a result, many Chinese left their homes in Guangdong province for America.

1. 1850s to 1860s: Search for Gold

At the beginning, many Chinese came to America searching for gold in order to bring home. They were initially welcomed and accepted, and their future seemed auspicious. However, the political climate changed and ethnic antagonism led to attempts to exclude the many Chinese living and working in America by then. Two thirds of all the Chinese in the US were working in mines and had formed small, successful companies. Their daily lives, however, were competitive and anxious. In the opinion of white miners, the Chinese were too much of a competition for them. Not only did the 1790 Naturalization Law make it impossible for the Chinese to become citizens, but a number of anti-Chinese laws was passed between 1852 and 1862.

When the profits of gold mining decreased, many Chinese transformed into wage earners working in the quartz mines for white employers because they didn't have the capital to work in their own right. This was the beginning of the Chinese dependence on white capitalists.

2. 1865 – 1869: Railroad Construction

For a short period of time, Chinese workers found a new area of occupation in the railroad construction. They were more efficient, a lot cheaper than white workers and forced the white workers out of their jobs. Thanks to their work, the railroad company saved a lot of money and could still depict the Chinese achievement as their own.

3. From the 1870s: Industry and the City

After the period of railroad construction, more and more Chinese moved to San Francisco to seek employment in the manufacturing industry, making boots, shoes, woolens, cigars, tobacco, and sewing. With their work, they tremendously assisted in the development of San Francisco. They were paid according to an ethnically based dual wage-system and worked in segregated units. Once more, ethnic antagonism occurred.

Only few Chinese were able to work in the Chinese ethnic economy in the retail business, the service, vice, and entertainment sectors.

At any rate, with their arrival in the cities, the Chinese became more and more visible.

4. *From the 1870s: Agriculture and the Countryside*

Chinese in the rural areas of the West taught their American employers how to raise fruit instead of wheat and worked in vineyards and wineries in Northern California. They introduced irrigation systems, etc. and worked very hard. Many of them wanted to be farmers in their own right, but only some succeeded in tenant farming and as truck gardeners. Most were laborers who worked efficiently and were paid low wages according to the omnipresent dual wage system. This is why they had to leave their families where they were, in China.

In 1882, after the Chinese Exclusion Act was passed, they realized how much their labor was needed and demanded higher wages. They even built up a kind of labor organization to fight for their interests.

In the rural areas, as well as in the cities, ethnic antagonism developed quickly and the Chinese were the targets of white labor resentment.

5. *Self-employment*

Ethnic antagonism restricted the labor market for the Chinese and soon forced them into self-employment. This is how the American phenomenon of the Chinese laundryman came into existence. People needed someone to wash their clothes and only small capital and almost no knowledge of the English language was necessary. However, even there, the Chinese were mistreated and harassed.

It seemed that whenever the Chinese began making a profit, the Caucasians took it from them by enacting laws—laws limiting the size of shrimping nets, laws forbidding ironing after dark, laws banning the importation of prostitutes, laws banning any paraphernalia connected to the lottery or even allowing Chinese to visit lotteries, laws requiring that laundries be built of brick or stone and have metal roofs, laws forbidding the hiring of Chinese for public works. The laws not only acted as a constant, niggling persecution, but denied this specific race the very things that brought most European immigrants to American shores. Although some of those laws were overturned by the Supreme Court, many were not.

“Perhaps this is just the essence of the old saying, ‘The more you dig, the more you find.’”

source: Lisa See *On Gold Mountain*. p. 42.

By 1870, most of the 63000 Chinese in America were working in California, making up 25 % of the entire work force. Almost all of them were adult males and there was a wide range of classes. In rural areas, Chinese worked as service workers and farm laborers, in urban areas, they were businessmen (shopkeepers, merchants), professionals, artisans, and wage-earning workers.

By 1900 45 % of all Chinese lived in San Francisco and the Bay Area, the remaining 55 % had spread geographically, and Chinatowns came into being in most areas.

Women and Families

At the beginning, there were only very few Chinese women in the US.

Until 1870 many were prostitutes. Only few were employed as housekeepers, servants, laundresses, seamstresses, shoemakers, cooks, miners, and fisherwomen.

After 1870, more and more Chinese had their wives come join them in the US, or they brought their wives with them, some even went back to marry and return with their wives. The number of Chinese families increased, but still, for most Chinese men, it was a womanless world. They spent their free time gambling, reading, or with other activities, and they often assembled in the typically Chinese-American institution of the store, where they would meet and escape the strangeness of their everyday lives by telling stories, reading newspapers, etc.

Chinatowns

The interiors presented a different sight altogether. More than half of the rooms had no windows; many others were concealed behind false doors. Some white social workers believed that the interiors had evolved according to Chinese custom, based on the belief that evil spirits didn't like the darkness or to turn corners, but others knew the secret rooms were a Gold Mountain necessity: they provided a means of hiding illegal residents or facilitating escape from gambling dens. Few buildings had heat or electricity. Bachelors lived in boardinghouses, sleeping in bunks with small ovens wedged between them. In these rooms could be found every type of vermin known to man—ants, fleas, cockroaches, rats. Residents trapped the rats in wire cages and killed them with boiling water.

The city fathers frequently complained about Chinatown's filth, saying

water.

The city fathers frequently complained about Chinatown's filth, saying that it created a health hazard for the city at large. The politicians had a point. By 1880, nearly all of the fruits and vegetables consumed by Caucasians were grown by Chinese who had leased small plots of land along Adams, Pico, and West Washington. But the corrals in Chinatown, which housed the vegetable peddlers' horses, swarmed with insects. A state commission also found seven privies in the corrals. All this wouldn't have been such a problem if the peddlers didn't sleep alongside their horses, if the wagons—loaded with the city's fresh produce—weren't kept there all night, and if the produce weren't washed in the horse troughs in the morning. But as easily as city fathers could get upset, they could also calm down—especially at the thought of having to pay for any improvements—and life would go on as usual.

Source: Lisa See *On Gold Mountain*. p. 63.

Source: Lisa See *On Gold Mountain*. p. 63.

Ban on Chinese Immigration 1882-1943

In 1882 the Chinese Exclusion Act was passed. It was not repealed until 1943.

However, after the San Francisco Earthquake of 1906, the Chinese found several ways of entering the country.

Immigration officials began to use a new immigrant processing station on Angel Island, on the Sausalito side of San Francisco Bay. After the 1906 earthquake, builders were temporarily diverted to more pressing needs, but on January 21, 1910, Angel Island finally opened. Immigration officials hailed Angel Island—which, like Alcatraz, was escape-proof—as “the Ellis Island of the West.” The Chinese immigrants who lingered there—from two days to as much as two years—called it by the more lyrical name “Isle of the Immortals.”

Across the country, at Ellis Island, the period between 1900 and 1920 marked the peak years of immigration, with 14 million immigrants entering the United States. Immigrants to the West Coast were far fewer, and a much higher percentage were turned away. Each Chinese who came to the United States for the first time, and any Chinese returning to the United States from a visit home, went through interrogations.

As immigration rules tightened, many Chinese took advantage of the few loopholes in restrictions for entrance to the Gold Mountain. Forming their own *hui* or partnership, cooks, houseboys, laundrymen, and gardeners became “merchants” and were permitted to bring in a relative or, with any luck, a wife. But the greatest boon to Chinese immigrants came with the San Francisco earthquake, which destroyed most of the city's records, including birth certificates. Suddenly a Chinese laborer could say that he had been born here and was an American citizen by birth. (It was said that every Chinese woman living in San Francisco would have had to have borne eight hundred sons if each Chinese claim-

As “citizens,” men could bring in their wives. In 1910, Chinese women numbered only five percent of the total Chinese population in the United States. From 1910 to 1924, one in four Chinese entering the country would be a woman. As “citizens,” the Chinese could also bring over their sons. The law stated that children of Americans were U.S. citizens no matter where in the world they were born. A new and effective scam developed in which an American citizen of Chinese descent falsely reported the birth of a son in the home village. Such “paper sons” were guaranteed entry into the United States, with automatic citizenship. In China, the market in false birth documents skyrocketed.

False papers, however, didn't guarantee entry. Immigrants still faced the ever tougher questions of interrogators, who were relentless in their efforts to bar common laborers from entering the country: How many trees grow in your home village? Who are your neighbors? How many children do you have? Do you keep a dog? How many steps are there

before your doorway? What is the location of the ancestral temple? Each question was designed to induce an immigrant to make a mistake, proving that he was not the son of an American citizen, that he did not come from the village he said he came from, that he wasn't a merchant, student, teacher, minister, or diplomat. The interrogation process was effective and unforgiving. From 1910 to 1935, only one in four Chinese immigrants was allowed to remain in the United States.

Source: Lisa See *On Gold Mountain*. p. 81 f

Second Wave of Chinese Immigration 1952 – today

With the 1952 McCarran-Walter Act and the Immigration Act of 1965 a second wave of Chinese immigration began. Most of the new immigrants were professionals from Mainland China who tended to cluster in suburban areas instead of living in Chinatowns.

Songs from Gold Mountain

The moment I hear
we've entered the port,
I am all ready:
my belongings wrapped in a bundle.
Who would have expected joy to become sorrow:
Detained in a dark, crude, filthy room?
What can I do?
Cruel treatment, not one restful breath of air.
Scarcity of food, severe restrictions—all
unbearable.
Here even a proud man bows his head low.

Source: Jeffrey Chan et al. *The Big Aiiieeeee!* p. 143.

(二) 有能較：沒法計較，無可奈何
(一) 伏：作「狀」

一聞入港口。打起個伏包。^(一)
誰知歡喜反為愁。閨室受困更濁陋。
有能較。^(二)殘酷氣難唻。
缺食不堪嚴掣肘。英雄到此也垂頭。

Take this as a **starting point** in finding out more about Chinese Americans. Make sure you cover all relevant topics (→ handout on Korean Americans). If necessary use the internet and other sources of information.

1. Create a **handout** for your classmates.
2. Design a **poster** for your group presentation. Find an object representing Chinese Americans and use it for the poster. (→ Korean Americans: nectarine)
3. Be prepared to **present** your results to the class.

Japanese Americans 1885-2000

The history of the Japanese in the US is the history of a minority that has survived despite legal discrimination (institutionalized racism) and racist attitudes. However, theirs is also the history of the working class of a capitalist country and the proof for the difference between America's democratic ideals and the harsh reality of all those whose ancestors did not come from Europe.

First Wave of Japanese Immigration: 1882 – 1924

Most Japanese who immigrated at the turn of the 19th century fled from a life in poverty in Meiji-Japan (push-factor) and hoped for a better life in America. For them, this was the country of democracy and a country in need of cheap labor due to the 1882 Chinese Exclusion Act.

The first immigrants came as *student-laborers* in order to learn English and take some knowledge back to Japan. Between 1891 and 1900 Japanese peasants came to the mainland United States. Before 1891 they had rather chosen Hawai'i as their destination. After 1900 a secondary immigration from Hawai'i to the United States began.

These first immigrants – the Issei (first generation) – mostly came from an agricultural background and came as sojourners, i.e. men who went to America in order to make money they sent back to Japan. Their ultimate goal was to return to Japan. It wasn't until the beginning of the 20th century that they began to think about staying in the US.

In 1907/1908 the Gentlemen's Agreement between Japan and the United States stopped labor immigration. It was then that the Issei began having their wives and children join them. Those who were not married yet began to look for so-called *picture brides* (s. *The four immigrants' manga*). This practice was stopped by the Ladies' Agreement of 1921.

In 1924 the Quota Act, also known as the Oriental Exclusion Act, stopped immigration from Asia to the United States completely. The Japanese who stayed in the US after 1924 founded families and this is how the Japanese ethnic enclaves came into existence (s. Toshio Mori: *Lil' Yokohama*). According to American laws, the Issei's American born offspring – the Nisei (second generation) – were American citizens (→ *ius solis*).

The Nisei grew up between two cultures: on the one hand they had to struggle with the fact that they grew up as but were not treated like Americans and on the other hand their Japanese parents tried to make them proud of their Japanese heritage. The fact that their parents spoke Japanese and the Nisei spoke English only widened the generation gap.

Japanese American Internment: 1942 – 1946

During World War Two between 110.000 and 120.000 Issei and Nisei (American citizens!) were put into internment camps. Executive Order 9066 was supposedly based on military necessity, however, today, we know that racism was the real reason.

A lot of Nisei fought in the 442nd Combat Team for America, whereas others decided to side with Japan. They became known as the so-called *no-no boys*.

After internment most Japanese Americans returned to the West Coast and began to rebuild their communities. Executive Order 9066 had taken everything from them and they weren't given back anything.

It was not until 1983 that Japanese Americans got an apology for their unfair treatment during World War Two and it took another seven years until the first camp survivors finally received a sum of \$ 20.000 in redress payments.

The model minority: 1950s and 1960s

In the 1950s and 1960s Japanese Americans tried to blend in and assimilate. The Japanese American communities flourished and Japanese Americans became America's *model minority*. Due to the war in Korea they were able to make money and rose into the middle class. It wasn't until the end of the 1960s that the children of the Nisei, the Sansei (third generation) began to unmask the *model minority* myth as a racist idea.

Second Wave of Japanese Immigration: 1965 – today

In 1965 the Oriental Exclusion Act was revoked and a new wave of Japanese immigration set in. Since then, Japanese Americans have begun to refer to themselves rather as *nikkeijin* (persons of Japanese ancestry) than as Issei, Nisei or Sansei.

These new immigrants are often well-educated university students. A small number of them have decided to leave Japan because they cannot cope with the Japanese way of life.

Since 1970 the Japanese American population has become very heterogenous (→ mixed-race children, out-marriage, etc.). Due to massive immigration from other Asian countries Japanese Americans, formerly the biggest Asian group in the US, constitute the 6th or 7th largest Asian group. There are only three Japantowns left and even those are in danger of disappearing. However, the Japanese American sense of community has never ceased to exist. It is still very much alive as can be seen in annual festivities and on the Internet.

Filipino Americans

The Philippine-American War 1898-1902

In December 1898, the U.S. purchased the Philippines from Spain as part of the Treaty of Paris for the sum of \$20 million (USD), after the U.S. defeated Spain in the Spanish-American War. The U.S. government made plans to make the Philippines an American colony. However, the Filipinos, fighting for independence from Spain since 1896, had already declared independence on June 12, 1898, and had considered the Americans allies.

One common view of how the conflict began was that on February 4, 1899, a misunderstanding occurred between the two nations. A Filipino was shot by an American soldier at San Juan Bridge. It was believed that the American soldier gave fair warnings to the Filipino as he entered U.S. borders, but that the latter's inability to understand English led to the first shot that sparked the war.

On August 14, 1899, 11,000 American ground troops were sent to occupy the Philippines. They were successful in defeating the Philippine Army in just over three years time and Filipino leadership generally accepted American rule in 1902. However, sporadic guerrilla fighting continued until 1913.

Immigration

As colonized subjects Filipinos were legally considered American nationals who could enter and work in the United States without any problems. Between 1920 and 1930 approximately 40,000 Filipinos left their country to live in the United States. They fled a poor and war-torn country and were hoping to find a better life in their new country. Through their American education in a country colonized by the US the so-called *manongs* (oldtimers) had been taught to believe in American democratic ideals.

However, as soon as they set foot on American soil, Filipinos were discriminated against and excluded. This is why they gathered in very few American cities where they lived in their own communities. One of these communities was Stockton, California.

Occupation

One quarter of all Filipino immigrants worked as domestic servants. They were preferred over other ethnicities because of their "mask of docility."

Another 10% working in fisheries of the North West and in Alaska. They lived in a vicious circle because they had to borrow money to go to their workplaces and their companies incited them to spend the money they earned on drinking, whores, and food they sold.

More than 60% of the Filipino immigrants worked in agriculture. Their labor force was needed because the Chinese were already barred from immigration by the 1882 Chinese Exclusion Act and so were the Japanese from 1924 (Quota Act). Other

Asian immigrants – who were, at a time, favored for work in agriculture – were disliked, too.

However, it seems that there were groups in the United States who thought that too many Filipinos were coming to take the jobs of whites. This is why, in 1934, an end was put to immigration through the Tydings-McDuffie Act.

1934 Tydings-McDuffie Act

The Tydings-McDuffie Act (officially the Philippine Independence Act; Public Law 73-127) approved on March 24, 1934 was a United States federal law which provided for self-government of the Philippines and for Filipino independence (from the United States) after a period of ten years.

The Tydings-McDuffie Act provided for the drafting and guidelines of a Constitution for a 10-year "*transitional period*" which became the government of the Commonwealth of the Philippines before the granting of Philippine independence, during which the US would maintain military forces in the Philippines. Furthermore, during this period the American President was granted the power to call into military service all military forces of the Philippine government. The act permitted the maintenance of US naval bases, within this region, for two years after independence.

The act reclassified all Filipinos that were living in the United States as aliens for the purposes of immigration to America. Filipinos were no longer allowed to work legally in the US, and a quota of 50 immigrants per year was established.

Furthermore, the Act paved the way for the Filipino Repatriation Act of 1935.

Bachelor Society

After the passage of the Tydings-McDuffie Act Filipinos had two options: they could either remain in the US or return – empty-handed – to their home country. Most of them chose to remain in the United States because they were afraid of being laughed at when they returned almost poorer than they had left.

Since mostly men had immigrated and were unable to have their families (if they had one) join them, a lot of Filipinos remained single. They mostly lived in boarding houses (hotels) in particular districts of the cities where they lived and died a lonely death, only remembered by their old bachelor friends. (→ Bienvenido N. Santos *Lonely in the Autumn Evening*)

Take this as a **starting point** in finding out more about Filipino Americans. Make sure you cover all relevant topics (→ handout on Korean Americans). If necessary use the internet and other sources of information.

1. Create a **handout** for your classmates.
2. Design a **poster** for your group presentation. Find an object representing Filipino Americans and use it for the poster. (→ Korean Americans: nectarine)
3. Be prepared to **present** your results to the class.

Chinese American Literature

Louis Chu: *Eat a Bowl of Tea* (extract)

27

When Ben Loy first learned that his wife was pregnant, he was not impressed. In fact he was a little irritated because Mei Oi had called him when he was busy at the restaurant.

Upon further reflection, however, he became elated over the news. He remembered the encounters he had had with friends: Is Auntie going to have a baby? Is there any good news? Heh, heh, what are you waiting for? And from his father: How is Ah Sow these days? Is she well? The old man did not come right out and ask it, but Ben Loy knew what he meant. Wing Sim's wife was no exception: When are you going to invite us to the happy banquet? From his mother Lau Shee, writing to his father: Ben Loy and Lee Shee have been married more than a year. I should think it's time that they have a little one.

Only a week earlier he had seen no way out of his predicament. He had reconciled himself to remaining childless, and he would defend himself with: We don't want children. He consoled himself that in America many couples are childless. But being Chinese, he supposed that his parents would insist, sooner or later, that he and Mei Oi adopt a little boy to carry on the ancestral name, so that someone will cry at his and her funerals. In China, if the children were all girls, the parents would eventually adopt a boy. They want to keep the family name in the tablet house forever, and only a boy could make that possible. A daughter would merely become somebody else's wife.

Ben Loy told himself that, if the baby was a girl, he would not go looking for a boy to adopt. Boy or girl, what's the difference? In America, girls are looked upon with more love and affection than boys anyway.

He was happy because it was the most natural thing for a married couple to do, to have a baby.

When he thought of his youthful foolishness, he despised himself. He felt guilty for speaking sharply to Mei Oi when she called to tell him about the baby. But he would have been more courteous if it had not been so unexpected.

Mixed with this glad tidings, the father-to-be experienced an emotional shock. He had not believed that he was capable of becoming a father. The many months that it took for his wife to become pregnant certainly did not add to his manly pride. With some

Wing Tek Lum: *Grateful Here*

1

Emerging from the subway station,
then lost among the orange signs on Nedicks snackbars,
I could smell the thick rice soup and dumplings
I would order in that basement lunchroom
already beckoning me. I thought:
like a salmon returning to its spawning ground
—and, bemused, followed by Chinese nose.

2

Early one Sunday morning each spring,
our family would visit my grandparents' graves,
offering gifts of tea and suckling pig,
burning colored paper, incense, and loud firecrackers.
Later, my mother would take me to church.
I sang in the choir and would carry, that day,
fragile lilies to the altar of my risen Lord.

3

When walking with a Caucasian girl,
holding hands, I would pass by teenage hangouts,
overhearing insults. They would always pick on the girl,
as though she were a lesbian.
Separately, I guess, we would pretend
not to have noticed—avoiding embarrassment
for the other, tightening our grips.

4

Observing two gay Negroes, powdered gray,
and strutting regally on their high-heeled boots,
I followed them half-enuously with my eyes,
understanding, for the first time, that dark allure
of nighttime caresses. I was in rural Pennsylvania,
and found housewives at the grocer's brought their children
with small, craning necks to whisper about me.

5

After a sit-in at the Pentagon,
the arresting marshal misspelt my name.
Actually, though, I know I should feel grateful here.
In fact, just last week on the radio, I heard
that the Red Guards had broken the wrists
of a most promising young pianist. Among other things,
he had journeyed to the West to play Beethoven and Brahms.

Japanese American Literature

John Okada: *No-No Boy* (extract)

down the passage formed by the walls of two sagging buildings. There had been a door there at one time, a back door to a movie house which only charged a nickel. A nickel was a lot of money when he had been seven or nine or eleven. He wanted to go into the alley to see if the door was still there.

Being on Jackson Street with its familiar store fronts and taverns and restaurants, which were somehow different because the war had left its mark on them, was like trying to find one's way out of a dream that seemed real most of the time but wasn't really real because it was still only a dream. The war had wrought violent changes upon the people, and the people, in turn, working hard and living hard and earning a lot of money and spending it on whatever was available, had distorted the profile of Jackson Street. The street had about it the air of a carnival without quite succeeding at becoming one. A shooting gallery stood where once had been a clothing store; fish and chips had replaced a jewelry shop; and a bunch of Negroes were horsing around raucously in front of a pool parlor. Everything looked older and dirtier and shabbier.

He walked past the pool parlor, picking his way gingerly among the Negroes, of whom there had been only a few at one time and of whom there seemed to be nothing but now. They were smoking and shouting and cussing and carousing and the sidewalk was slimy with their spittle.

"Jap!"

His pace quickened automatically, but curiosity or fear of indignation or whatever it was made him glance back at the white teeth framed in a leering dark brown which was almost black.

"Go back to Tokyo, boy." Persecution in the drawl of the persecuted.

The white teeth and brown-black leers picked up the cue and jiggled to the rhythmical chanting of "Jap-boy. To-ki-yo. Jap-boy. To-ki-yo . . ."

"Friggin' niggers, he uttered savagely to himself and, from the same place deep down inside where tolerance for the Negroes and the Jews and the Mexicans and the Chinese and the too short and too fat and too ugly abided because he was Japanese and knew what it was like better than did those who were white and average and middle class and good Democrats or liberal Republicans, the hate which was unrelenting and terrifying seethed up.

Then he was home. It was a hole in the wall with groceries crammed in orderly confusion on not enough shelving, into not enough space. He knew what it would be like even before he stepped in. His father had described the place to him in a letter, composed in simple Japanese characters because otherwise Ichiro

Lawson Fusao Inada: *On Being Asian American**for Our Children*

Of course, not everyone
can be an Asian American.
Distinctions are earned,
and deserve dedication.

Thus, from time of birth,
the journey awaits you
ventures through time,
the turns of the earth.

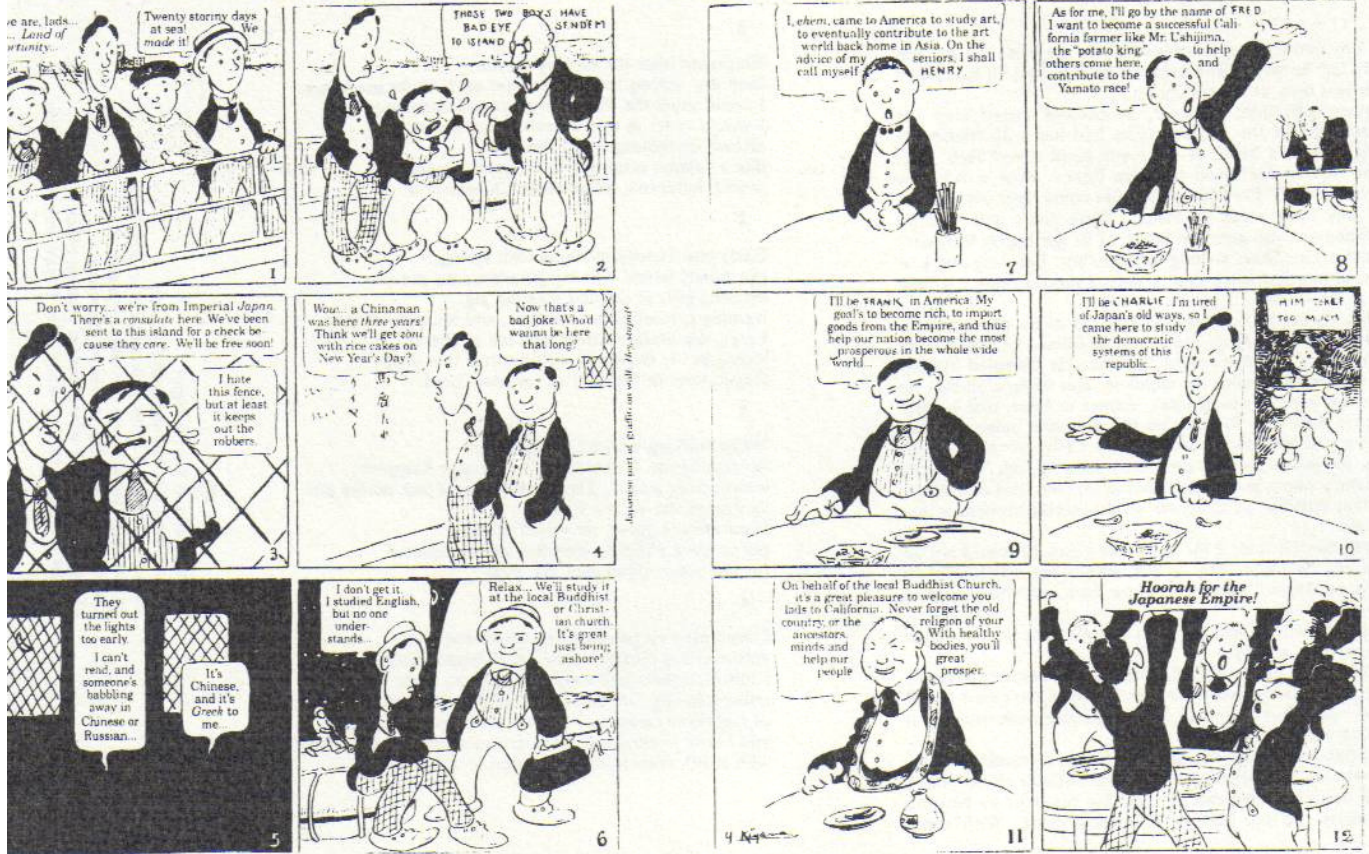
When you seem to arrive,
the journey continues;
when you seem to arrive,
the journey continues.

Take me as I am, you cry.
I, I, am an individual.
Which certainly is true.
Which generates an echo.

Who are all your people
assembled in celebration,
with wisdom and strength,
to which you are entitled.

For you are at the head
of succeeding generations,
as the rest of the world
comes forward to greet you.

Japanese American Literature

Henry Kiyama: *Arrival in San Francisco* (extract from: *Four Immigrants Manga*)

Japanese American Literature

Toshio Mori: *Tomorrow is Coming, Children* (extract from: *Yokohama, California*)

Yes, time is your friend in America, children. See, my face and hands are wrinkled, my hair gray. My teeth are gone, my figure bent. These are of America. I still cannot speak English too well, but I live among all kinds of people and come and go like the seasons, the bees, and the flowers. Ah, San Francisco, my dream city. My San Francisco is everywhere. I like the dirty brown hills, the black soil and the sandy beaches. I like the tall buildings, the bridges, the parks and the roar of city traffic. They are of me and I feel like humming.

You don't understand, Johnny? Ah, you are young. You will. Your grandma wants to be buried here in America. Yes, little ones. Once I had a brother and a sister in Japan. Long ago they wrote me a letter. Come back, sister, they said. We want to see you again. Hurry. Oh, it was long before you were born. But I did not return. I never saw them again. Now they are dead. I stayed in America; I belong here.

Now I do not ask myself: why did I come? The fog has lifted. Yes, Annabelle and Johnny, we are at war. I do not forget the fact. How can I ever forget? My mother country and my adopted land at war! Incredulous! After all these years when men of peace got along together. Your grandma sometimes cries in the night when her eyes open. No, not for herself. She is thinking of your Uncle Mamoru in the U.S. Infantry "somewhere" overseas and his comrades, and the people going through hardships and sufferings. In time of war, weak men fall and the strong triumph.

War is painful. If there were no war we would not be in a relocation center. We would be back in our house on Market Street, hanging out our wash on the clothesline and watering our flower garden. You would be attending school with your neighborhood friends. Ah, war is terrifying. It upsets personal life and hopes. But war has its good points too.

In what way, Johnny? Well, you learn your lessons quickly during wartimes. You become positive. You cannot sit on the fence, you must choose sides. War has given your grandmother an opportunity to find where her heart lay. To her surprise her choice had been made long ago, and no war will sway her a bit. For grandma the sky is clear. The sun is shining.

But I am old. This where you come in. Children, you must grow big and useful. This is your world. . . .

Now run along to bed like a good boy and girl. Sleep and rise early. Tomorrow is coming, children.

Japanese American Literature

Milton Murayama: *All I asking for is my body* (extract)

"But his parents didn't invite you. Do you understand, Kiyo-chan?"

"But why? Nobuyuki-san and Mitsunobu-san go."

"Kiyo-chan is a good boy so he'll obey what his mother says, won't he?"

"But why, Mother! I eat at Nobuyuki's and Mitsunobu's homes when their parents aren't home. And I always thank their parents when I see them. I haven't thanked Makoto's parents yet, but I will when I see them."

"But don't you see, Kiyoshi, you will bring shame to your father and me if you go there to eat. People will say, 'Ah, look at the Oyama's number two boy. He's a *hoitobo*! He's a *chorimbo*! That's because his parents are *hoitobo* and *chorimbo*!'"

Hoitobo means beggar in Japanese and *chorimbo* is something like a bum, but they're ten times worse than beggar and bum because you always make your face real ugly when you say them and they sound horrible!

"But Makoto invites us. Mother! Once Mitsunobu didn't want to go and Makoto dragged him. We can always have Makoto-san over to our home and repay him the way we do Mitsunobu-san and Nobuyuki-san."

"But can't you see, Kiyo-chan, people will laugh at you. 'Look at that Kiyoshi Oyama,' they'll say, 'he always eats at the Sasaki's'. It's because his parents are poor and he doesn't have enough to eat at home.' You understand, don't you, Kiyo-chan? You're a good filial boy so you'll obey what your parents say, won't you? Your father and I would cry if we had two unfilial sons like Toshio . . ."

"But what about Nobuyuki and Mitsunobu? Won't people talk about them and their parents like that too?"

"But Kiyoshi, you're not a monkey. You don't have to copy others. Whatever Nobuyuki and Mitsunobu do is up to them. Besides, we're poor and poor families have to be more careful."

"But Mitsunobu's home is poor too! They have lots of children and he's always charging things at the stores and his home looks poor like ours!"

"Nemmind! You'll catch a sickness if you go there too often." She made a real ugly face.

"What kind of sickness? Won't Mitsunobu-san and Nobuyuki-san catch it too?"

She dropped her sewing on her lap and looked straight at me. "Kiyoshi, you will obey your parents, won't you?"

I stood up and hitched up my pants. I didn't say yes or no. I just grunted like Father and walked out.

But the next time I went to eat at Makoto's I felt guilty and the corned beef and onions didn't taste so good. And when I came home that night the first thing Mother asked was, "Oh, did you

Filipino American Literature

Bienvenido N. Santos: *Immigration Blues* (extract)

THROUGH the window curtain, Alipio saw two women, one seemed twice as large as the other. In their summer dresses, they looked like the country girls he knew back home in the Philippines, who went around peddling rice cakes. The slim one could have passed for his late wife Seniang's sister whom he remembered only in pictures because she never made it to the United States. Before Seniang's death, the couple had arranged for her coming to San Francisco, filing all the required petition papers to facilitate the approval of her visa. The sister was always "almost ready, all the papers have been signed," but she never showed up. His wife had been ailing and when she died, he thought that hearing of her death would hasten her coming, but the wire he had sent her was neither returned nor acknowledged.

The knocking on the door was gentle. A little hard of hearing, Alipio was not sure it was indeed a knocking on the door, but it sounded different from the little noises that sometimes hummed in his ears in the daytime. It was not yet noon, but it must be warm outside in all that sunshine, otherwise those two women would be wearing spring dresses at the least. There were summer days in San Francisco that were cold like winter in the Midwest.

He limped painfully to the door. Until last month, he wore crutches. The entire year before that, he was bed-ridden, but he had to force himself to walk about in the house after coming from the hospital. After Seniang's death, everything had gone to pieces. It was one bust after another, he complained to the few friends who came to visit him.

"Seniang was my good luck. When God decided to take her, I had nothing but bad luck," he said.

Filipino American Literature

Jessica Tarahata Hagedorn: *Pet Food and Tropical Apparitions* (extract)

uncertainly in the dim foyer, waiting for my mother to come out of the kitchen so I could say goodbye. She never did.

Maybe she heard everything that was said between Auntie Greta and me and, angry as she was, that was enough for her. She often said that walls have ears.

Telling myself over and over again that I had done the right thing, I sang this as I walked down the street:

Little Richard
Tutti-Frutti
Fats Domino
I'm walkin' . . .
are you ready for a brand new beat?
Summer's here
the time is right
for dancin' in the street . . .
Sal Mineo
James Dean
Marlon Brando
Rat-hole
Rabbit-hole
and Goodbye, Feets!

The sign dangled from the fire escape in front of the shabby building:

STUDIO APT. FOR RENT

I entered the lobby of the dimly lit building, one of those Victorian San Francisco dwellings that must've been grand in the early 1900s. Times had certainly changed—the neighborhood had quietly deteriorated and the building had decayed right along with it. It still had marvelous dark wood panelings and art nouveau, daffodil-shaped lamps along the walls, but the carpets were stained and faded, and you could smell the grease emanating from the apartments. Another faded sign in the lobby read:

STANLEY GENDZEL, MANAGER, APT. . .

I hesitated before knocking on his door. Bells tinkled faintly, and someone came toward me down the dark, dank hallway. I put my suitcase down and whirled around to face the young man who stood there, staring at me. Could this be Stanley Gendzel? I wondered.

Barefoot, the young man held a large orange cat in his arms. The cat gazed at me with the same dispassionate curiosity.

The young man and the cat bore a striking similarity—the young man with copper-colored skin, slender and beautiful, with his ominous lion's-maned hair, the color of brown fading into reddish-gold, much like the extraordinary cat's thick fur. After a few moments, the young man put the cat down, and we both watched it scurry away into the darkness.

"I'm looking for the manager," I said.

The young man smiled. "Manager?"

Oh no, I thought, this couldn't be Stanley Gendzel!

"I'm looking for a place to live," I said, as firmly as I could. Looking for an apartment of my own was one of the momentous decisions of my life, and I was determined to act as adult and businesslike as possible.

"Oh," the young man said, still being playful with me. "A place. You need a place."

"I certainly do," I retorted.

"Then you need to see Stanley," he said.

There was a moment of silence, and we looked each other over like two animals sniffing each other out.

Suddenly he said, "Let me show you my guitar."

I shook my head. "No."

"Let me show you my cello."

"No." Where was Stanley Gendzel?

"Let me show you my saxophone."

"No!"

"Let me show you my soprano saxophone."

"Hmmm . . ." I was getting curious.

"Let me show you my bass saxophone."

"Oooh . . ."

San Francisco Chronicle, April 19th, 2007]

VIRGINIA TECH MASSACRE KOREAN AMERICANS: Local community worries about '1.5 generation' and fears racial backlash

The 1992 riots in Los Angeles served as a wake-up call for many Korean Americans.

After they watched their businesses in the largely black South Central neighborhood go up in flames amid protest over the acquittal of four police officers in Rodney King's beating, Korean Americans believed they had to integrate, or a risk backlash against their community.

Now, in the wake of the killing of 33 people at Virginia Tech by a Korean immigrant, Korean American leaders in the Bay Area again fear a racially motivated backlash -- and once again, see an opportunity for community soul-searching.

How best can they convey their common sorrow to others? And how best can they serve troubled youth -- especially those from the so-called 1.5 generation, who immigrated as children and often feel torn between two worlds?

There's also a matter of reputation.

"Koreans always believe whether Koreans are in a foreign country or inside Korea, they belong to the Korean nation," said Choong Nam Kim, a Korea expert at the East-West Center, a Pacific Rim think tank in Hawaii. "One Korean in a foreign country, doing something wrong, hurts the image and pride of the Korean people. Smaller countries who want to be recognized by the world are very sensitive about their international image."



Gunman Cho Seung-Hui -- or Seung Cho, as he Americanized his name -- was part of this 1.5 generation, people who aren't second-generation

but don't feel like first-generation immigrants either. He moved to the United States with his older sister and parents in 1992 and grew up in Washington, D.C., suburbs. He was sullen and depressed, a fan of shooting video games and an English major who wrote twisted fiction.

The revelation Wednesday of a video Cho made about his plans -- and sent to NBC the day of the killings -- appeared to show he was mentally ill. And the factors that contributed to Cho's alienation can't be known. But local Korean American parents are talking about how they can overcome linguistic, cultural and generational barriers to communicate with their children.

"The first generation is always working, not knowing what's going on with the 1.5 generation," said Peter Park, 44, a Hillsborough real estate agent who immigrated from South Korea as a child and struggled in school. His mother worked long hours at a sewing factory, the family's sole breadwinner after his father died. "We are trying to get the gap closer."

Park said he told his 22-year-old son, enrolled in culinary school in San Diego, to keep a low profile this week and not to talk back if people try to rile him about the shooter's nationality or ethnicity.

Heesun Lho, 20, a junior majoring in biology at Stanford University, was shocked and saddened upon hearing about the massacre -- but also felt compelled to defend Korean culture. She is concerned that Cho's actions may be regarded as caused by elements of Korean or Asian culture, said Lho, co-president of the Korean Student Association.

Likewise, James Lee, 25, fears fallout similar to what Muslim and Arab Americans have experienced since the Sept. 11 terrorist attacks.

"I don't know what the generalizations of Koreans are in the United States, but we're not bad people," said Lee, a San Francisco native and co-president of the Korean Student Association at San

Francisco State University. "I hope they don't look at us with a veil of hate."

At the same time, Korean Americans should not overreact, said Brian Song, a reporter for the Korea Daily, a local version of one of South Korea's biggest newspapers, the JoongAng Ilbo.

The South Korean news media have extensively covered the story, as have Korean-language media in the United States, and Song has been reporting on Korean American community reaction. "Not all Koreans are killers. We don't have to feel guilty," said Song, who was born in the United States but grew up in South Korea before moving back to the United States. "We are all Americans, and we feel the same as other Americans."

Separately, the South Korean president offered his condolences -- a move that reflects not only how the tragedy has gripped the world, but also is an effort to bolster relations between the longtime allies, political analysts said.

"Praying for the victims, I convey my deepest condolences from the bottom of my heart to the injured, the bereaved families and U.S. citizens," President Roh Moo Hyun said Tuesday.

South Korea and the United States have clashed in recent years over North Korea policy and U.S. bases on the Korean Peninsula. But the two countries also successfully concluded talks on a free trade agreement earlier this month.

Many Korean Americans and South Koreans feel a collective responsibility for the shooting, even though they had nothing to do with it, said Charles Kim, president of the Korean American Coalition in Los Angeles.

"We have this extended-family concept," he said. "People feel very close. Instead of I, we believe in 'we,' and we includes everybody. They feel so bad one of their own did it."

Read the text. Who belongs to which group?
→ first generation Korean American, second generation Korean American, 1.5 generation Korean American, Korean

M10

I am Korean and I think that ...



Roh Moo Hyun
President of South Korea

M10

I am a 1.5 generation Korean
American and I think that ...



Cho Seung-Hui
Student who killed 32 people on April
16th. 2007

M10

I am a first generation Korean
American and I think that ...



Choong Nam Kim
Korea expert at the East-West
Center

M10

I am a second generation
Korean American and I think
that ...



Will Yun Lee
actor
(‘Colonel Moon’ in *Die Another Day*)

I am Korean and I think that

- This was a horrible deed
- I am deeply concerned and convey my condolences to the injured, the bereaved families and U.S. citizens
- I believe that despite the tragic events of April 16th, 2007 we should see this as the ultimate sign that we have to work together because we're all concerned



Roh Moo Hyun
President of South Korea

I am a 1.5 generation Korean American and I think that ...

- Despite the fact that my parents and I immigrated together, I don't feel like a first generation immigrant. I don't quite feel like second generation either, though. I have trouble finding my own identity even though I am trying to fit in. I feel alienated.
- My parents always work and don't know what's going on with me
- We should not overreact, not feel guilty because not all Koreans are killers. We are all Americans, though.



Cho Seung-Hui
Student who killed 32 people on April
16th. 2007

I am a first generation Korean American and I think that ...

- this tragedy has a deep impact on the Korean American community because the fact that a Korean committed the crime hurts the image and pride of all Koreans
- because we worked so much we neglected our children and we need to make up for that
- we need to overcome the gap (linguistic, cultural, generational) between us and our children born in Korea



Choong Nam Kim
Korea expert at the East-West
Center

I am a second generation Korean American and I think that ...

- We may have to be prepared for a racially motivated backlash
- My dad told me to keep a low profile and to not let others provoke me
- It is shocking and sad what happened but I feel compelled to defend the Korean culture because what Cho did was not caused by Korean/Asian culture.
- It is impossible we will experience the same as Muslim and Arab Americans after 9/11
- No matter what Americans believe we're not bad people and I hope they don't hate us
- Many Korean Americans and South Koreans feel a collective responsibility for the shooting even though they had nothing to do with it. But we have the extended family concept, we believe in a shared Korean American identity, so we do feel guilty in a way.



Will Yun Lee
actor
(‘Colonel Moon’ in *Die Another Day*)

INSTITUTIONALIZED RACISM

Definition (*Everyday*) Racism

a belief or ideology that all members of each race possess characteristics or abilities specific to that race, especially to distinguish it as being either superior or inferior to another race or races (Oxford English Dictionary)

Definition *Institutionalized Racism*

racial discrimination by governments or companies through laws, rules, policies, and regulations in public and private matters which are color-coded and “racialize” society

"the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin" (Stokely Carmichael, black civil rights activist, late 1960s)

Effects of Everyday and Institutionalized Racism

discrimination, violence, segregation, hatred, colonization

Laws	timeline	History
1790 Naturalization Act		
		beginning of Chinese immigration
1852 Foreign Miners Tax		
1854 People vs. Hall		
1855 Landing Tax		
1875 Page Law		
1880 Anti-Miscegenation Mongolians – whites (C)		
1882 Chinese Exclusion Act		end of Chinese immigration
1888 Scott Act		
		beginning of Japanese / Korean immigration
1901 Anti-Miscegenation (K)		
1906 SF school segregation		
1908 Gentlemen’s Agreement		end of Korean immigration
1909 Anti-Miscegenation (J)		
1913 Alien Land Law		
1920 Ladies’ Agreement		
1922 Cable Act		
1924 Quota Act		end of Japanese immigration / beginning of Filipino immigration
1934 Tydings Mc-Duffie Act		end of Filipino immigration
1942 Japanese American Internment		World War II (enemy: Japan)
1943 Chinese Exclusion Repeal Act		
1953 raids of Chinatowns		mid-1940s beginning of Cold War (enemy: communists → China, North Korea)
1982 Vincent Chin → court decision		1950-1953 Korean War
1992 verdict in Rodney King Beating → L.A. Race Riots		Early 1990 end of Cold War
	2001 9/11 (enemy: Muslims, Arab Americans)	
2002 Filipino American racial profiling		

Institutionalized Racism

(Everyday) Racism : _____

Institutionalized Racism : _____

Laws / Events	Explanation	History
1790 Naturalization Act		
1852 Foreign Miners Tax		beginning of Chinese immigration
1854 People vs. Hall		
1855 Landing Tax		
1875 Page Law		
1880 Anti-Miscegenation		
1882 Chinese Exclusion Act		end of Chinese immigration
1888 Scott Act		
		beginning of Japanese / Korean immigration
1901 Anti-Miscegenation		
1906 SF school segregation		

1908 Gentlemen's Agreement		end of Korean immigration
1909 Anti-Miscegenation		
1913 Alien Land Law		
1920 Ladies' Agreement		
1922 Cable Act		
1924 Quota Act		end of Japanese immigration / beginning of Filipino immigration
1934 Tydings Mc-Duffie Act		end of Filipino immigration
1942 Japanese American Internment		World War II (enemy: Japan)
1943 Chinese Exclusion Repeal Act		
		mid-1940s beginning of Cold War
1953 raids of Chinatowns		(enemy: communists → China, North Korea)
1982 Vincent Chin → court decision		1950-1953 Korean War
1992 verdict in Rodney King Beating → L.A. Race Riots		Early 1990s end of Cold War
		2001 9/11 (enemy: Muslims, Arab Americans)
2002 Filipino American racial profiling		

Use the Internet in order to get information on the laws and events you have been assigned. Work with a partner.

Institutionalized Racism

- (Everyday) Racism : a belief or ideology that all members of each race possess characteristics or abilities specific to that race, especially to distinguish it as being either superior or inferior to another race or races (Oxford English Dictionary)
- Institutionalized Racism : racial discrimination by governments or companies through laws, rules, policies, and regulations in public and private matters which are color-coded and "racialize" society;
 "the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin" (Stokely Carmichael, black civil rights activist, late 1960s)
 → discrimination, violence, segregation, hatred, colonization

Laws / Events	Explanation	History
1790 Naturalization Act	Citizenship to free whites only	
1852 (-1870) Foreign Miners Tax	Tax of \$3 for mining if you are not a citizen	beginning of Chinese immigration
1854 People vs. Hall	Hall and two others tried for the murder of a Chinese; Chinese witnesses not allowed to testify against white persons	
1855 Landing Tax	Master of a ship has to pay \$50 for each passenger ineligible for citizenship	
1875 Page Law	Entry of prostitutes prohibited (incl. wives)	
1880 Anti-Miscegenation	Marriage between whites and Chinese/Mongolians prohibited	
1882 Chinese Exclusion Act	Chinese laborers barred from entering the US; first law against a whole racial group	end of Chinese immigration
1888 Scott Act	Chinese returning from China can no longer enter the US	
1901 Anti-Miscegenation	Marriage between whites and Koreans prohibited	beginning of Japanese / Korean immigration
1906 SF school segregation	Japanese children have to go to segregated schools (→ cf. xenophobia after Japan had won the war with Russia in 1905)	

1908 Gentlemen's Agreement	Japan no longer issues passports to laborers The Japanese who have already settled in the US may be joined by their families and there will be no laws against them	end of Korean immigration → beginning of Japanese settlement
1909 Anti-Miscegenation	Marriage between whites and Japanese prohibited	
1913 Alien Land Law	Persons ineligible for citizenship cannot buy or own land	
1920 Ladies' Agreement	No more picture brides from Japan	
1922 Cable Act	If someone married a person ineligible for citizenship the person lost their citizenship	
1924 Quota Act	Quota for immigration of people eligible for citizenship; exclusion of those ineligible for citizenship (→ Asians; Chinese already excluded, so especially the Japanese)	end of Japanese immigration / beginning of Filipino immigration
1934 Tydings Mc-Duffie Act	Independence granted to the Philippines	end of Filipino immigration
1942 Japanese American Internment	Japanese Americans evacuated from the West Coast for alleged security reasons	World War II (enemy: Japan)
1943 Chinese Exclusion Repeal Act	Symbolic repeal of Chinese Exclusion Act → Quota Act still intact	
1953 raids of Chinatowns	→ cf. McCarthyism	mid-1940s beginning of Cold War (enemy: communists → China, North Korea) 1950-1953 Korean War
1982 Vincent Chin → court decision	Murderers were set free	Early 1990s end of Cold War
1992 verdict in Rodney King Beating → L.A. Race Riots	Police officers were acquitted	
2002 Filipino American racial profiling	Filipino Americans were fired because a lot of Filipinos in the Philippines are Muslims → cf. 9/11	2001 9/11 (enemy: Muslims, Arab Americans)

World War Two (WWII): A Different View



Group 1**FBI ROUNDS UP MORE JAPANESE
Aliens to Be Sent to Owens Valley Center**

The FBI and Bay Area police were rounding up alien Japanese again today. The searches and arrests, said Nat J.L. Pieper, FBI chief here, were being made "on allegations of contraband and known association with Japanese nationalistic groups."

Among those taken into custody was Maoshi Koike, at 531 Brush-st, Oakland. He was identified as a Japanese instructor of languages, an expert linguist who has taught at the University of Southern California and University of Pasadena.

Short Wave Set Found

A short wave receiving set was found at the Brush-st address. When Kikuzo Tanaka said it was his rather than Koike's, the raiders took Tanaka in custody, too.

Also seized as members of the Japanese Military Virtue Society were Kaheiji Yokomizo, 670 32nd-st, Oakland, a cleaning plant operator, and Kikutaro Nakashima, 608 143rd-av, San Leandro, active in the Japanese association.

All were booked en route to the Immigration Station here for hearings which may send them to internment camps.

Center Prepared

Within a week the reception center at Manzanar, in the Owens Valley, will be ready to receive hundreds of alien and American-born Japanese who must evacuate the Pacific Coast military area.

More than 100 carpenters and mechanics directed by Lieut. Col. W.B. Higgins, of the Corps of Engineers, are rushing construction of the center for the Wartime Civil Control Administration. The WCCA is the military-civilian organization that will handle evacuation and resettlement problems, under supervision of Lieut. Gen. John L. DeWitt, commander of the Western Defense Command and Fourth Army.

They will be classified as to professions and occupations, and remain at the centers only until they are able to complete plans for re-establishing themselves in back-from-the-coast regions from which they are not banned by military decree.

Persons facing evacuation were warned today against "stalling" or unintentionally taking too much time to straighten out their affairs before leaving the military areas.

The next step in operation of the WCCA, General DeWitt said, will "border on enforced removal."

GOODBYE! WRITE SOON!
Alien Exodus Like an Outing

With a few courteous bows, lots of promises to “write soon” and many sturdy American-type handshakes, the first Japanese involved in military evacuation orders yesterday said farewell to San Francisco.

The elders, steeped in their native traditions, displayed few emotions. School-age youngsters romped and played among the piles of household good strewn in front of the control stations of the Wartime Civil Control Administration, 2020 and 1701 Van Ness-av.

College-age boys and girls and their slightly older friends and relatives, most of them American citizens, still laughed, wise-cracked in the latest slang, gave the scene the air of an outing.

By taxi, streetcar, truck, van and in the autos of Occidental friends, the Japanese arrived with their suitcases, trunks and bundles of household goods.

They reported to control officials, who checked them off, gave them identification tags. Late in the afternoon they boarded 10 buses, which took them to a special train.

Armed military police patrolled the sidewalk in front of the station, watched over personal properties, kept motorists and gawkers on the move.

As the buses rolled away friends remaining waved goodbye, raised their thumbs in the air, made the victory V signal in final tribute. The younger Japanese responded, broad smiles on their faces; heads bobbed up and down in affirmation.

San Francisco News
April 7, 1942

Read the texts you have been given and come up with a **group presentation**.

- Invent a little **story** where you found the document (→ attic, flea market ...)
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“人を迎え心なごみて夏めきし地面平ら”

借職にある友人が、あちこちの収容所を廻された後、ツール・レイクへ配置された。彼の収容所たらい廻しは「調査官」という名目で収容者の動向を見張っていた幾人かの人の密告の結果だった。

彼の来訪は私の心に幸せと平静さを与えてくれた。しかし、真夏の荒野は相変わらず平坦で単調であり、この幸福感も心の平安も、いつこわれるか分からない頼りないものであることに思い至った。それはまたこの現実は「結局、何一つ変わらないのだ」ということを思い起こさせた。

White Bare Feet
The Endless Wave of Wild Grass

Bare Feet

I frequently walked the lonely path leading to the hospital area I visit my dying mother-in-law terminally ill with cancer.

One day, while kicking the black volcanic ash off my sandals, noticed for the first time my bare white feet. With aching heart, an challenging the war and the elements, I realized the monotony and the futility of our existence.

“素足が白くそして穂草がつづく”

私は、カンテで死期の近かった義母を見舞う為に 病院内に通じる林しい道をよく歩いていた。

或る日サンダルについた黒い火山灰を振り落として自分の素足の白さに初めて気が付いた。そして痛む心がかえながら、戦争や他のことと戦っている自分達の存在が何と単純で無意味なものであるかを実感した。

Depressing Autumn Sky
Thinking About the War

Autumn Sky/War

Fall comes early to the lava beds of Tule Lake and by September the weather turns blustery, with sudden storms blanketing the area. The dismal autumn sky relates to my thoughts about the war and I become aware that it is the war our lives depend on. What is happening to the war? How many tears must I shed until it ends? What is befalling my parents in Hiroshima City?

“—帯秋の空せきばくみ戦を念ふ”

ツール・レイクの熔岩帯への秋の訪れは早い。九月になると天候は荒々しくなり突風が来て一番に吹きまくる。秋の空は私に戦争のことを想わせる。この戦争は私達の生命を左右するものだ。この戦争は一体どうなっているのだろうか。戦争が終わるまで私はどれだけの涙を流すことになるのだろうか。広島にいる私の両親の身には何か困難が振りかかっているのだろうか。

Spider Web Turned Black
Confined Three Years

Spider Web

My baby is taking a nap and soon I shall leave for the camp hospital to see my dying mother-in-law, who is still waiting to hear from her only son interned in the Santa Fe camp. Letters to my husband and his letters to me, and to his mother, are censored and news is scanty. What shall I tell her today?

This is the third year the Tule Lake Segregation Center has been in operation and even the spider webs have turned black. What a long confinement it has been in our barren room where even a spider web focuses my attention!

櫛にまつわる白き髪もわびしき秋朝

久遠の友の声聞くよう今朝の秋風

遠くに友病むとき夕日にうなだれて日まわり

ピーエ強制収容所で

谷口貞子

大いなる力に答ふ弱ものいくら折っても冬が来る

172

OINARU CHIKARA NI KOTAU YOWAMONO IKURA INNOTTE MO
FUYU GA KURU

For puny individuals
futile to invoke higher powers
winter comes

b G2

Taniguchi, Sadayo
Gila Concentration Camp

TOOKU NI TOMO YAMU TO KIKU YUHI NI UNADARETE HIMAWARI

From far away heard
of friend's illness
sunflower drooping in setting sun

KUON NO TOMO NO KOE KIKU YOO KESA NO AKIKAZE

As if I hear
eternal voice of friend
this morning's autumn wind

KUSHI NI MATSUWARU SHIROKI KAMI MO WABISHIKI AKIASA

Coiled in comb
wretched gray hair
autumn morning

173

From: Violet Matsuda de Cristoforo: *May Sky. There is Always Tomorrow.* (Sun & Moon 1997)

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Alien Registration No. 2718233

Name Homage Matsushita
(First name) (Middle name) (Last name)

RIGHT INDEX FINGERPRINT

Birth date March 9th 1896
(Month) (Day) (Year)

Born in Shoyama-ken Japan
(City) (Province) (Country)

Citizen or subject of Japan (Country)

Length of residence in United States 22 yrs. 7 mos.

Address of residence 700 24th Avenue South
(Street address or rural route)
Seattle King Washington
(City) (County) (State)

Height 5 ft. — in.

Weight 88 lb.

Color of hair Black

Distinctive marks None

(Signature of holder) Homage Matsushita

(Signature of Identification Official) Donald D. Smith

Application filed in Alien Registration Division. Copy filed with Federal Bureau of Investigation office at Seattle, Wash.

16-30100-1

| Alien Registration card, 1942. All aliens living in the United States were required to hold wartime identification.

Alien Registration No. 2718239

Name Iwao Matsushita
(First name) (Middle name) (Last name)

RIGHT INDEX FINGERPRINT

Birth date Jan 10 1892
(Month) (Day) (Year)

Born in Miwa Mikawa-Ken Japan
(City) (Province) (Country)

Citizen or subject of Japan (Country)

Length of residence in United States 24 yrs. 7 mos.

Address of residence Fort Missoula Montana
(Street address or rural route)
Missoula Missoula Montana
(City) (County) (State)

Height 5 ft. 3 in.

Weight 125 lb.

Color of hair gray-blk

Distinctive marks Scars on right cheek

(Signature of holder) Iwao Matsushita

(Signature of Identification Official) G. A. Hewitt

Application filed in Alien Registration Division. Copy filed with Federal Bureau of Investigation office at Fort Missoula, Montana

16-30100-1

| Iwao Matsushita's Alien Registration card was issued January 7, 1944, prior to his parole to the Minidoka Relocation Center.

From: Louis Fiset: *Imprisoned Apart. The World War II Correspondence of an Issei Couple.* (University of Washington Press 1997)

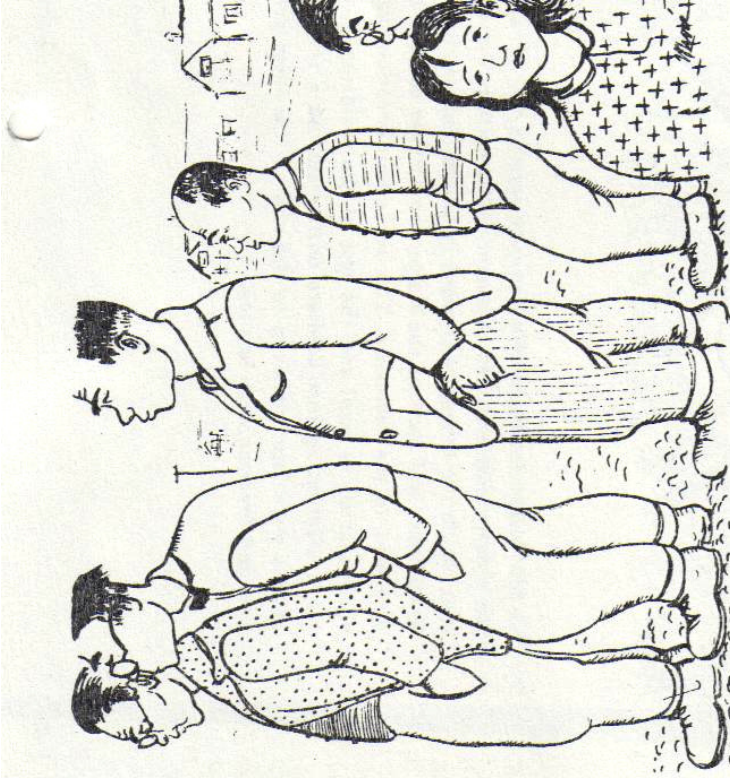
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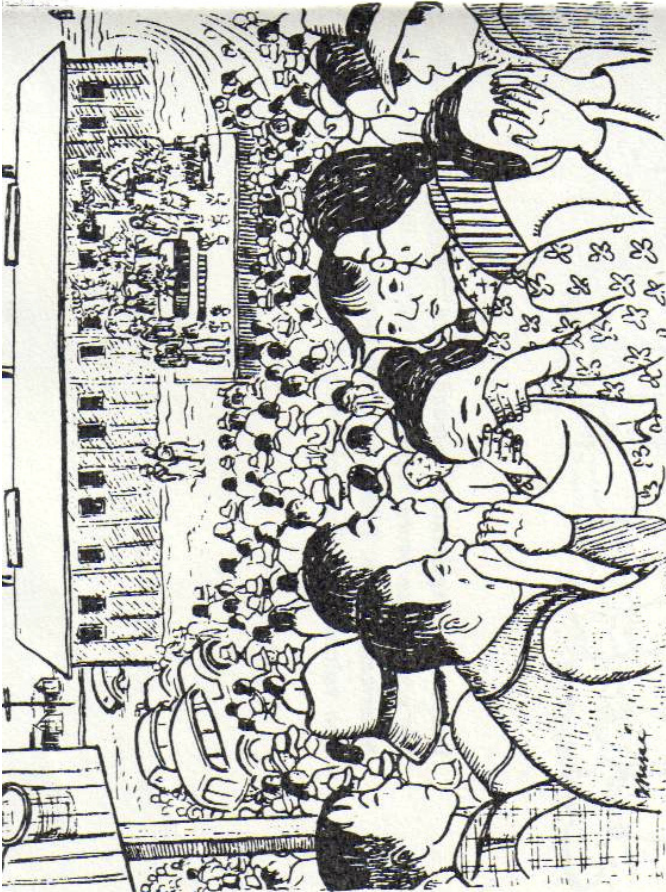


On January 29, 1943, President Roosevelt announced that volunteers would be accepted in a Japanese American combat unit. A recruiting team came to the center, and a printed form was submitted to all men of military age. It contained 28 questions to determine loyalty and willingness to fight. Question 28 read: "Will you swear unqualified allegiance to the United States of America and forswear any form of allegiance or obedience to the Japanese Emperor or any other foreign power or organization?"

At the same time, the War Relocation Authority, yielding to increasing pressure, decided to conduct a general registration of all persons in the camp seventeen years of age or older. To determine their loyalty, Question 28 was used. It brought about a dilemma. Aliens (Issei) would be in a difficult position if they renounced Japanese citizenship and

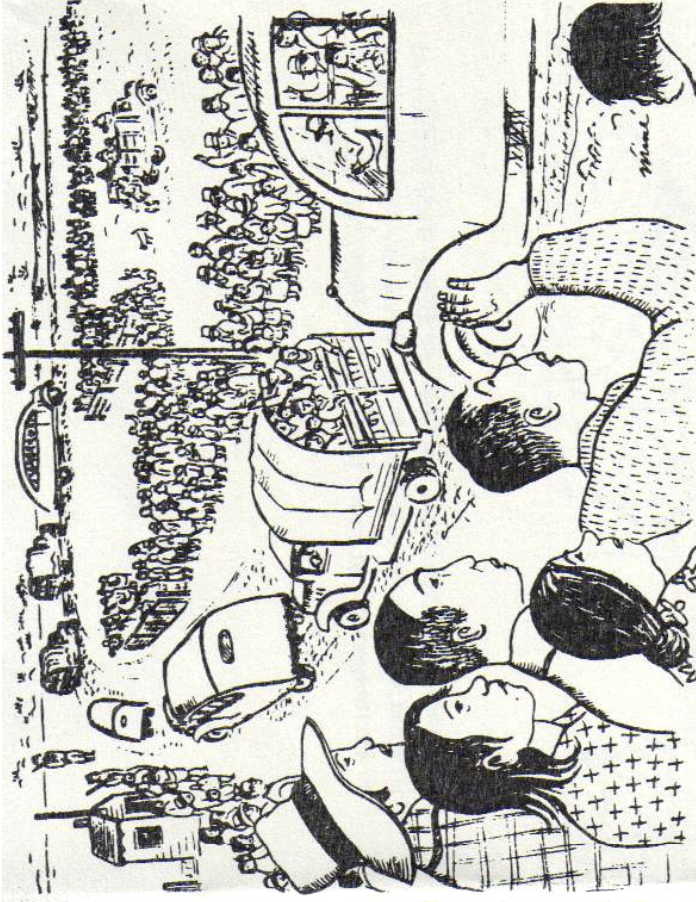


Despite the registration misunderstandings and the three 105 young men were accepted for service in the Japanese American Combat Team, out of the many—including alien who volunteered. Our university friend was one of the



A few weeks later the Wakasa case stirred up the center. An elderly resident was shot and killed within the center area inside the fence, by a guard in one of the watchtowers. Particulars and facts of the matter were never satisfactorily disclosed to the residents. The anti-administration leaders again started to howl and the rest of the residents shouted for protection against soldiers with guns. As a result, the guards were later removed to the rim of the outer project area and firearms were banned.

[180]



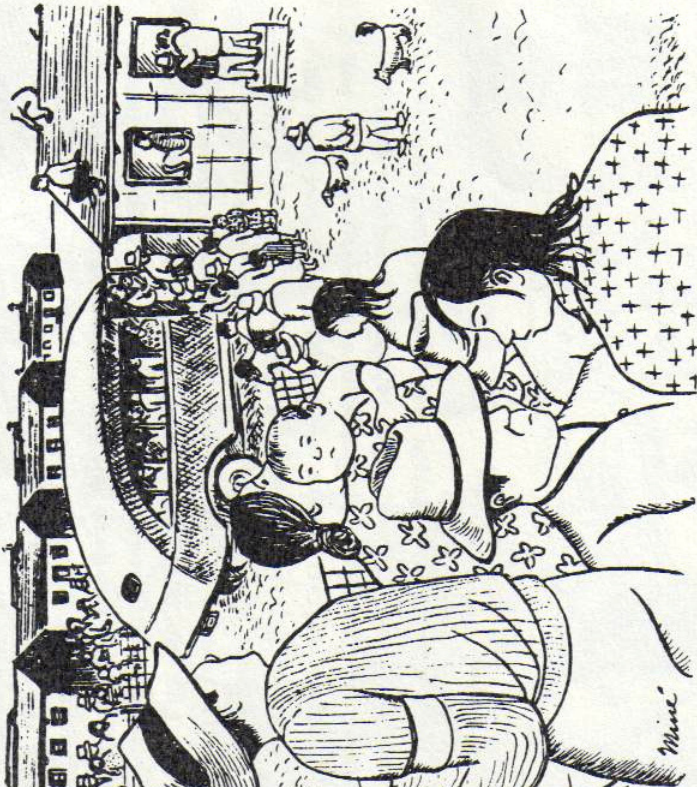
The program of segregation was now instituted. One of its purposes was to protect loyal Japanese Americans from the continuing threats of pro-Japanese agitators. Tule Lake, one of the ten original centers, was chosen as the segregation center for the disloyal. In the fall of 1943 thirteen hundred Topazians (about one tenth of the total) were sent there. The group included all who had said they wished to return to Japan; the "No, nos," that is, those who would not change their unsatisfactory answers to the questionnaire when they were given a chance to do so; all who remained under suspicion of disloyalty after investigation by the War Relocation Authority and the Federal Bureau of Investigation; and close relatives who would rather be segregated with their families than be separated from them.

Whatever decision was made, families suffered deeply.

[199]



Under the change in rules, many now went outside the fences to the outer project area to gather vegetation and small stones for their gardens. Others hunted for arrow heads.



Twelve hundred loyal citizens and aliens were transferred from Tule Lake to Topaz. Their arrival once more brought excitement to our now relatively peaceful city.

THE QUESTION OF LOYALTY

I met the deadline
for alien registration
once before
was numbered fingerprinted
and ordered not to travel
without permit.

But alien still they said I must
foreswear allegiance to the emperor.
For me that was easy
I didn't even know him
but my mother who did cried out
If I sign this
What will I be?
I am doubly loyal
to my American children
also to my own people.
How can double mean nothing?
I wish no one to lose this war.
Everyone does.

I was poor
at math.
I signed
my only ticket out.

EVACUATION

As we boarded the bus
bags on both sides
(I had never packed
two bags before
on a vacation
lasting forever)
the *Seattle Times*
photographer said
Smile!
so obediently I smiled
and the caption the next day
read:

Note smiling faces
a lesson to Tokyo.

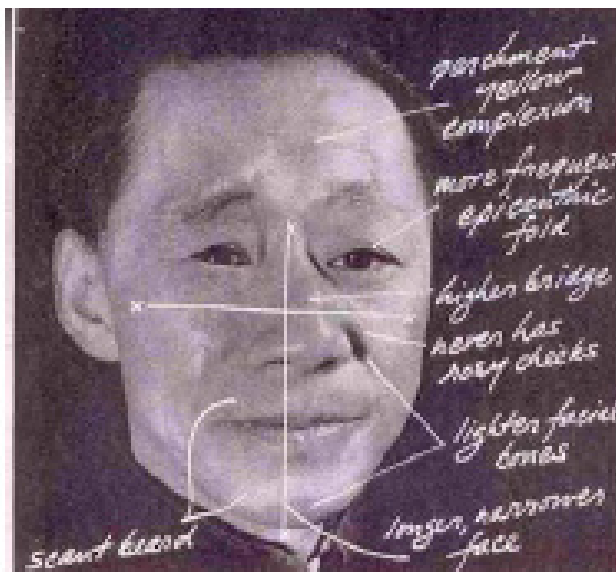
From: Mitsuye Yamada: *Camp Notes and Other Writings*. (Rutgers University Press 1998)

Read the texts you have been given and come up with a **group presentation**.

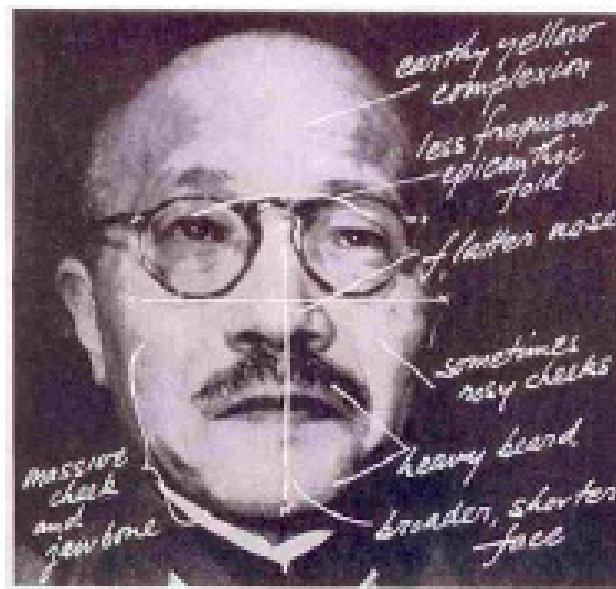
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Group 5

LIFE-December 22, 1941, Vol. 11, No. 25, pp.81-82



Chinese public servant, Ong Wen-hao, is representative of Northern Chinese anthropological group with long, fine-boned face and scant beard. Epicanthic fold of skin above eyelid is found in 85% of Chinese. Southern Chinese have round, broad faces, not as massively boned as the Japanese. Except that their skin is darker, this description fits Filipinos who are often mistaken for Japs. Chinese sometimes pass for Europeans; but Japs more often approach Western types.



Japanese warrior, General Hideki Tojo, current Premier, is a Samurai, closer to type of humble Jap than highbred relatives of Imperial Household. Typical are his heavy beard, massive cheek and jaw bones. Peasant Jap is squat Mongoloid, with flat, blob nose. An often sounder clue is facial expression, shaped by cultural, not anthropological, factors. Chinese wear rational calm of tolerant realists. Japs, like General Tojo, show humorless intensity of ruthless mystics.

HOW TO TELL JAPS FROM THE CHINESE

ANGRY CITIZENS VICTIMIZE ALLIES WITH EMOTIONAL OUTBURST AT ENEMY

In the first discharge of emotions touched off by the Japanese assaults on their nation, U.S. citizens have been demonstrating a distressing ignorance on the delicate question of how to tell a Chinese from a Jap. Innocent victims in cities all over the country are many of the 75,000 U.S. Chinese, whose homeland is our staunch ally. So serious were the consequences threatened, that the Chinese consulates last week prepared to tag their nationals with identification buttons. To dispel some of this confusion, LIFE here adduces a rule-of-thumb from the anthropometric conformations that distinguish friendly Chinese from enemy alien Japs.

To physical anthropologists, devoted debunkers of race myths, the difference between Chinese and Japs is measurable in millimeters. Both are related to the Eskimo and North American Indian. The modern Jap is the descendant of Mongoloids who invaded the Japanese archipelago back in the mists of prehistory, and of the native aborigines who possessed the islands before them. Physical anthropology, in consequence, finds Japs and Chinese as closely related as Germans and English. It can, however, set apart the special types of each national group.

The typical Northern Chinese, represented by Ong Wen-hao, Chungking's Minister of Economic Affairs (left, above), is relatively tall and slenderly built. His complexion is parchment yellow, his face long and delicately boned, his nose more finely bridged. Representative of the Japanese people as a whole is Premier and General Hideki Tojo (left, below), who betrays aboriginal antecedents in a squat, long-torsoed build, a broader, more massively boned head and face, flat, often pug, nose, yellow-ocher skin and heavier beard. From this average type, aristocratic Japs, who claim kinship to the Imperial Household, diverge sharply. They are proud to approximate the patrician lines of the Northern Chinese.




Chinese journalist, Joe Chiang, found it necessary to advertise his nationality to gain admittance to White House press conference. Under Immigration Act of 1924, Japs and Chinese, as members of the "yellow race," are barred from immigration and naturalization.

CONTINUED ON NEXT PAGE 81

ONLY ZENITH HAS THIS!

ZENITH WAVEMAGNET PORTABLE



U. S. PATENT No. 2,080,003

WAVEMAGNET

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A NEW DIFFERENCE—IT'S GUARANTEED!

THE PORTABLE RADIO GUARANTEED TO PLAY WIDER OTHER PORTABLES PAIR... OR YOUR MONEY BACK.

IT SINGS ON AIR, THE YEAR YOUR COMPLAINT

A most remarkable invention... the famous Wavemagnet W... in this case... which you can carry to the beach, equipped with a light, compact battery pack. Obviously it works to the point of the world, outside when on ground.

WHEN YOU GO TRAVEL... PLAN... USE WAVEMAGNET

Take this portable... which you can carry to the beach, equipped with a light, compact battery pack. Obviously it works to the point of the world, outside when on ground.

... the year your complaint... the year your complaint... the year your complaint...

AGAIN A YEAR AHEAD

ZENITH RADIO

ADDRESSES: 410 STATE STREET, CHICAGO, ILL. 60601

Japs and Chinese (continued)

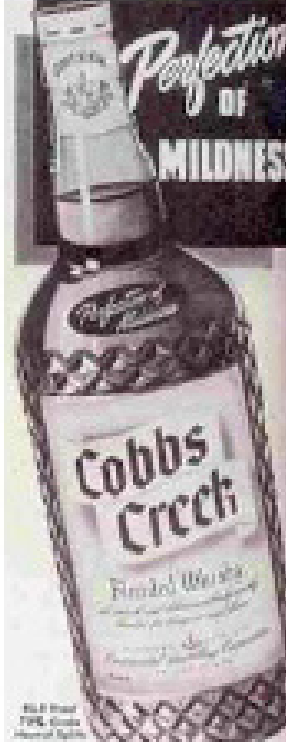


Tall Chinese brothers, full length, show lanky, lithe build of northern anthropological group that has suffered most in China's recent history from flood, famine and war with Japs. Average height of Northern Chinese is 5 ft. 7 in., sometimes exceeds 6 ft. Most Chinese in America come from southern and coastal cities, Canton and Shanghai. They are shorter than Northern Chinese, but retain the slight proportions of the young men shown here. When middle-aged and fat, they look more like Japs.



Short Japanese admirals, full length, exhibit the squat, solid, long torso and short stocky legs of the most numerous Japanese anthropological group. Since Navy is relatively new and junior service, Jap naval officer corps numbers fewer Samurai, has more of the round-faced, flat-nosed peasant type. Over 6 ft. tall, Admiral Nomura shows traits of the big, fair-skinned hairy Ainu, aborigines who still live on reservations in Northern Japan. Special emissary Kurosu, also atypical, looks European.

Perfection of MILDNESS



Cobbs Creek

Pure Malt Scotch Whisky

50.0 Proof 100% Grain Neutral Spirit

COTYARD, PITTSBURGH, PENNSYLVANIA, U.S.A.

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When your baby suffers from teething pains, soothe his or her with Dr. Hand's Teething Lotion. It's the most tender, little pain and the pain will be relieved promptly.


Dr. Hand's Teething Lotion is the prescription of a famous baby specialist, and has been used by mothers for over 80 years. The lotion is usually enough for the baby's entire teething period.

Just rub it on the gums.

DR. HAND'S TEETHING LOTION

Buy a tube your doctor today.

The Pleasantest in Taste



WEST BRANCH

Cedar Hope Chests


WEST BRANCH, IOWA, U.S.A.

Group 1

Goodbye! Write Soon!

FBI rounds up more Japanese

Group 3

Alien Registration No. <u>2718233</u> Name <u>Hanayo - Matsushita</u> (First name) (Middle name) (Last name) RIGHT INDEX FINGERPRINT  (Signature of holder) <u>Hanayo Matsushita</u>	Birth date <u>March 4th 1891</u> Born in <u>Okazaki, Okayama</u> or near (City) (Province) (Country) Citizen or subject of (Country) Length of residence in United States <u>22</u> yrs. <u>7</u> mos. Address of residence <u>105 29th Avenue South</u> (Street address or rural route) (City) (County) (State) Height <u>5</u> ft. <u>0</u> in. Weight <u>88</u> lb. Color of hair <u>Black</u> Distinctive marks <u>None</u> (Signature of Identification Official) Application filed in Alien Registration Division. Copy filed with Federal Bureau of Investigation office at <u>Seattle, Wash.</u>
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Group 2

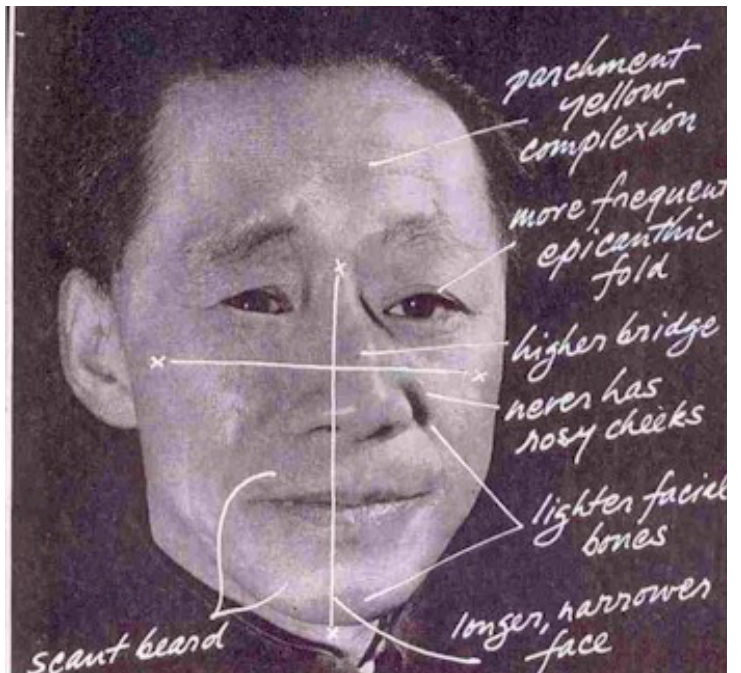
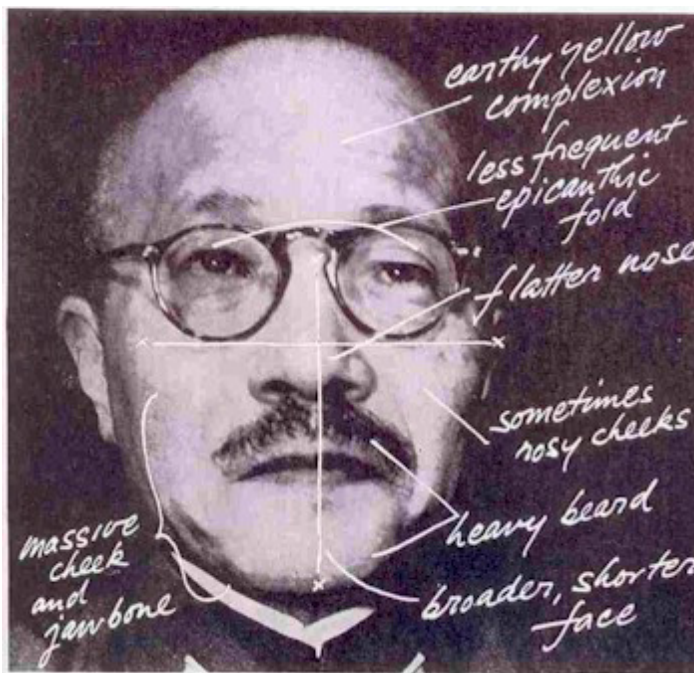
“一带秋の空せきばくみ戦を念ふ”

ツール・レイクの娯岩帯への秋の訪れは早い。九月になると天候は荒々しくなり突風が来て一带に吹きまくる。秋の空は私に戦争のことを想わせる。この戦争は私達の生命を左右するものだ。この戦争は一体どうなっているのだろう。戦争が終わるまで私はどれだけの涙を流すことになるのだろう。広島にいる私の両親の身には何か困難が振りかかっているのだろうか。

Group 4



Group 5



Name: _____

M14

JAPANESE AMERICAN INTERNMENT

Answer the following questions!

(source: <http://www.asianamericanmedia.org/jainternment/index.html>)

- 1. What is Japanese American internment?**

- 2. When did it happen and how long did it last?**

- 3. Was internment justified?**

- 4. What is Executive Order 9066 and who signed it?**

- 5. Name at least 5 internment camps!**

- 6. What was life in camp like?**

- 7. What was the loyalty questionnaire and what was its result?**

- 8. Why were the Nisei outraged by questions no. 27 and 28?**

- 9. What is a *No-No boy*?**

Name: _____

M14

10. Name and explain briefly the four challenges to the constitutionality of the curfew, mass removal and internment!

11. What are the 442nd RCT and the 100th Infantry Battalion? What do you know about Japanese American involvement in the MIS?

12. What was the dilemma for the Nisei who served in the United States Army?

13. What was the impact of internment on the Japanese American community?

14. Explain what the term *redress* refers to!

15. What are the *coram nobis* cases ?

16. What is the *Day of Remembrance*?

JAPANESE AMERICAN INTERNMENT

1. What is Japanese American internment?

- After the bombing of Pearl Harbor in 1941, President Roosevelt signed E.O. 9066, authorizing the removal and incarceration of over 110,000 Japanese Americans. Two thirds of them were American citizens and almost half of them were children.
- Internment applied only to the Japanese living on the West Coast of the United States mainland. The Japanese Americans living in Hawai'i were not interned (and couldn't have been because on the one hand there were too many to evacuate from the island, and, on the other hand, they were needed as a work force)
- Internment was actually the culmination of a history of racial discrimination against Asians begun in the mid-1800s.

2. When did it happen and how long did it last?

- Beginning with FBI raids in early 1942, the US government began to increasingly restrict the rights of Japanese Americans, both first generation Japanese citizens and second generation American citizens.
- On February 19th, 1942 Executive Order 9066 was signed.
- Some Japanese Americans could leave the camps as early as a few months after their arrival (for studies, work, etc.). Others stayed there until 1946.

3. Was internment justified?

- No. It has been proved that the government had their own evidence that Japanese Americans posed no military threat.
- The alleged military threat to homeland security was invented because Japanese Americans had become way too visible and prosperous, which is why certain Americans hated them.

4. What is Executive Order 9066 and who signed it?

- E.O. 9066 was signed on Feb 19th, 1942 by President Franklin D. Roosevelt, based on General DeWitt's recommendations.
- It authorized the Army to "designate military areas" from which "any persons may be excluded." The words "Japanese," or "Japanese Americans" never appeared in the Order. But the intent of the command was used only against persons of Japanese ancestry.
- As a consequence of E.O. 9066 the mass removal of persons of Japanese ancestry was initiated, based on the pretext of "military necessity," a justification which later proved groundless and without evidence

5. Name at least 5 internment camp

- Tule Lake
- Minidoka
- Manzanar
- Topaz
- Heart Mountain



6. What was life in camp like?

Assembly centers (15)

- Numbers instead of names
- Could bring what they could carry
- Housed in horse stalls under unsanitary conditions or in barracks
- toilet and bathing facilities were communal and devoid of privacy.
- Barbed wire fences and armed guard towers with guns facing toward the inmates surrounded these compounds
- Inmates stood in line for everything, including meals, latrines, supplies and services.
- Meals were nutritionally inadequate, medical care, minimal.
- However: inmates helped organize essential services. They worked in the camp offices, canteens, mess halls, hospitals, and schools, among other places, and earned wages, paid with scrip, of \$8 to \$16 per month for a 44-hour week.

Permanent WAR Camps (10)

- Location: isolated inland areas in vast, sandy deserts or swamp lands → dust storms, bitter cold winters, and sizzling summers
- Camps were prisons, fenced in with barbed wire and guarded by military police instead of the promised "resettlement camps"
- Whole families lived in single rooms with no furniture except for cots and a pot-bellied stove
- recreational activities to prevent violence
- Family life deteriorated because children were encouraged to spend time away from the family "home."
- Parental authority diminished
- anger erupted among the internees → violence, demonstrations, riots

7. What was the loyalty questionnaire and what was its result?

- labelled "applications for leave clearance"
- provoked the greatest upheaval within the camps
- all inmates older than 17 had to complete the questionnaire
- its result was the segregation of those who had answered no-no to questions no. 27/28 to Tule Lake and the splitting up of families
- about 18.000 people were sent to Tule Lake, about two thirds of them were Nisei

8. Why were the Nisei outraged by questions no. 27 and 28?

- these questions were intended to separate the "loyal" from the "disloyal"
- Question no. 27: "Are you willing to serve in the armed forces of the United States on combat duty wherever ordered?"
- Question no. 28: "Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?"
- The Nisei were outraged because their loyalty to their home country was questioned and they feared separation from their families because their Issei parents might answer differently than they
- The Issei were in a difficult position: they were being asked to renounce allegiance to the only country of which they were citizens, yet they could not become American citizens → would be homeless

9. What is a *No-No boy*?

- someone who answered no-no to questions no. 27 and 28 of the loyalty questionnaire
- cf. book by John Okada: *No No Boy*

10. Name and explain briefly the four challenges to the constitutionality of the curfew, mass removal and internment!

- *Hirabayashi vs. United States* (1943)
 - Gordon Hirabayashi, a second generation Japanese American, born and raised in Washington, was a senior at the University of Washington.
 - Hirabayashi was arrested and convicted on two counts, one for violating General DeWitt's curfew order, and two, for failing to register at a control center to prepare for departure to an "assembly" center.
- *Yasui vs. United States* (1943)
 - Minoru Yasui was an American born citizen of Japanese ancestry, a graduate of the University of Oregon Law School, a U.S. Army reserve officer, an attorney and active member of the Japanese American Citizens League.
 - Yasui challenged the curfew orders on the grounds of racial discrimination. He served nine months in solitary confinement while awaiting trial.
- *Korematsu vs. United States* (1944)
 - Born and raised in Oakland, California, Fred Korematsu tried to enlist in the Navy, but was denied because of his Japanese ancestry. At the outbreak of World War II, he was dismissed from his job as a welder at a San Leandro shipyard, due to his Japanese ancestry.
 - Korematsu ignored the evacuation orders so that he could be with his fiancée. He was arrested by the FBI and after spending two and a half years in jail, found guilty of violating the evacuation orders and put on five years probation.
 - Korematsu was then taken into custody by the Military Police was sent to sent to an assembly center.
- *Ex parte Endo* (1944)
 - In 1942, the California State Highway Commission in Sacramento, California dismissed Mitsuye Endo from her civil service stenographer job and the military ordered her to a detention center. She was a U.S. citizen and had a brother serving in the U.S. Army.
 - Her attorney, James Purcell, filed a *writ of habeas corpus* on her behalf, contending that the War Relocation Authority had not rights to detain a loyal American citizen who was innocent of the various allegations the Army had used to justify the eviction and incarceration.
 - On December 18, 1944, the Supreme Court ruled unanimously that Endo "should be given her liberty" and released from custody, since her loyalty was clearly established.
 - This case triggered the end of mass internment and the reopening of the West Coast for resettlement

11. What are the 442nd RCT and the 100th Infantry Battalion? What do you know about Japanese American involvement in the MIS?

- in January 1944 the military draft for Japanese Americans was reinstated
- some Nisei men resisted the draft because they wouldn't fight in the army of a country who had imprisoned their families → they were sent to prison
- 442nd: Several thousand volunteers served in the all-Nisei 442nd Regimental Combat Team (RCT).
- 100th Infantry Battalion: composed of many Japanese Americans from Hawaii,

- both fought brilliantly overseas in Europe and suffered tremendous casualties; they were the most highly decorated units in U.S. history
- Many Nisei served on the front lines as translators and interpreters in the Military Intelligence Service (MIS) in the Pacific war
- Nisei women also served in the Women's Auxiliary Corps (WAC's).

12. What was the dilemma for the Nisei who served in the United States Army?

- they fought for a country that was still imprisoning their families

13. What was the impact of internment on the Japanese American community?

- economic loss
- emotional trauma
- splitting up of families
- communities had to be rebuilt → fewer than before (today: 3!)
- the Nisei who had grown up in the internment camps had to deal with a lot of problems → hardly any of them talked about their lives in camp with their children
- involvement in politics began (→ brought about the 1952 Walter-McCarran Act allowing for naturalization of Asian immigrants)
- during the 1960s, the Sansei (third generation) began to fight for social justice (cf. Third World Student Strikes, Vietnam War protests)
- there are still Sansei and Yonsei (4th generation), however, who continue to search for a sense of cultural identity and historical integrity both destroyed during WWII

14. Explain what the term *redress* refers to!

- beginning in the late 1970s a few Nisei and an increasing number of Sansei demanded a government apology and individual reparations for internment
- in 1988 the Civil Rights Liberties Act brought an official government apology and the promise of a redress payment of \$20.000 to each surviving internee

15. What are the *coram nobis* cases ?

- *coram nobis* cases (from the Latin "in our presence", usually translated in context as "the error before us") are petitions to the court in its capacity of a Court of Equity to correct a previous error "of the most fundamental character" to "achieve justice" where "no other remedy" is available
- a legal team led by Sansei attorneys filed these cases based on newly discovered government records which documented the Justice Department's deliberate suppression of evidence in the *Hirabayashi v. United States* (1943), *Yasui v. United States* (1943) and *Korematsu v. United States* (1944) cases, thus challenging the verdicts
- all three decisions were overturned, proving in court what Japanese Americans had known and felt in their hearts for decades

16. What is the *Day of Remembrance*?

- many communities and campuses commemorate annually the day E.O. 9066 was signed by President Roosevelt
- Although DOR is a commemoration of a dark chapter in American history, it has been transformed into a celebration of the courage, dignity and persistence of the internees.
- The act of remembering this history – especially the courage and dignity of the Issei and Nisei – has often rekindled the commitment of younger generations and the broader public to take personal responsibility for assuring that such an injustice is never repeated -- against any group of people.

Big S.F. Chinatown Protest Over a Slaying in Detroit

By Stephen Magagnini

Several hundred Asian Americans staged an angry demonstration in San Francisco's Chinatown yesterday to protest the slaying of a young engineering student after a race-related dispute in a Detroit bar last year.

Yesterday's rally at Portsmouth Square marked the first anniversary of the assault of Vincent Chin, 27. He was beaten with a baseball bat by an autoworker and his stepson last June 19th and died several days later.

Chin had stopped into the Fancy Pants Club, a topless bar, for a bachelor party to celebrate his forthcoming marriage, and got into an argument with the two men.

Chin - a Chinese American - was reportedly mistaken for a Japanese American, and blamed for America's sagging auto industry by Ron Ebens, a factory foreman for Chrysler Corp., and his stepson, Michael Nitz.



After Ebens and Nitz - who are white - pleaded guilty to manslaughter, a Wayne County, Mich., judge fined them \$3700 each and placed them on three years' probation. Judge Charles Kaufman - who could have sentenced Ebens and Nitz to 15 years in prison - cited their lack of criminal records for his lenient sentence.

Asian Americans throughout the country were infuriated by the sentence, and rallies have been held in Detroit

and Los Angeles to raise money to take the Chin case to federal court on the ground that Chin's civil rights were violated*.

"(Ebens and Nitz) beat Chin to death simply because he was an Asian American, and they didn't spend a single day in jail. People have received more (punishment) for cruelty to animals," said Hoyt Zia, co-chairman of Asian Americans for Justice, the Bay Area group that organized yesterday's "National Day of Remembrance."

Zia, who likened the Chin case to the slaying of a Vietnamese high school student in Davis on May 4, said: "This is an issue that unites all Asian Americans."

Zia was one of at least a dozen speakers - including lawyers, doctors, labor leaders, businessmen and politicians - who addressed a crowd that included Americans of Chinese, Japanese, Korean, and Vietnamese extraction, as well as a few native Americans and Caucasians.



The Portsmouth Square rally, which followed a procession through Chinatown led by Chinese lion dancers, was launched with the explosion of several packs of firecrackers for good luck. Each speech was translated into Chinese.

"Is a life only worth \$3000?" asked Harrington Lim, president of the Chinese Benevolent Association.

"My blood boiled when I first learned that Vincent Chin was deliberately attacked and murdered as an act of racial hatred," said Harold Fong, president of the local chapter of the Chinese American Citizens Alliance. "If the roles were reversed, and the victims were white and the murderers were Asian, I ask you, would the punishment be the same?"

George Suey, another Chinese community leader, said: "We will not stand idly by and let the bigots take over this nation - this is our Constitution, too. If we can't walk the streets and hold our heads high with pride and dignity, we don't deserve to walk the streets at all."

One bystander was James Arima, a Japanese American accountant who learned of the Vincent Chin case several months ago in ethnic newspapers.

"We believe there was not a proper investigation of the facts, and that the judge made a ruling based on inadequate information," said Arima, who came from Contra Costa with his 8-year-old daughter, Arianna. "Chin's dying words were reportedly, 'it's not fair!'"

Jean Quan, secretary of Asian Americans for Justice, said: "He was an only son, working at a restaurant on weekends to support his widowed mother. He was buried on the day he was to be married."

More than 20 Asian American churches throughout the Bay Area held memorial services yesterday in observance of Chin's death.

"This is something that everybody can agree on," Quan said. "It's unusual that all the ethnic communities have put aside their differences and come together."

* It was reported that before being beaten to death, Chin had been called both a "Nip" and a "Chink." This shows that people like Ebens and Nitz don't make a difference between Japanese Americans and Chinese Americans or any other ethnic Asian American identity. Therefore, all Asian Americans are concerned because they could be next.

The Murder of Vincent Chin (1982)

- Who : Vincent Chin (victim)
Ron Ebens & Michael Nitz (murderers)
- Where : Detroit
- When : 19/06/1982 (night of his bachelor party)
- What : Chin murdered with baseball bat by an autoworker and his stepson (both white)
- Why : Chinese American mistaken for Japanese
Japan blamed for America's sagging auto industry
- Outcome : 1 life taken
3 years probation, \$ 3.700 fine
- Reactions : Asian Americans infuriated
demonstrations (→ Portsmouth Square Rally, SF)

→ Asian American Movement / first Asian American coalition ("This is an issue that unites all AA")



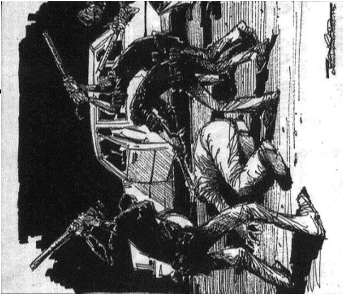
Riots in L.A. After King Verdict - Cops in beating acquitted on 10 of 11 counts

SIMI VALLEY - A Superior Court jury acquitted four Los Angeles police officers yesterday of using excessive force when they beat black motorist Rodney King, rousing renewed anger over a racially charged case that had set off a political uproar in Los Angeles and unleashed a national debate on police abuse.

The not-guilty verdicts by the jury, which included no blacks, were reached after barely six hours of deliberations, the panel's forewoman disclosed in court.

For the rest of seven days of deliberations, she said, the panel focused exclusively on a single count of assault against one of the officers. The jury was unable to reach a consensus, and Judge Stanley Weisberg declared a mistrial on that count. Jurors apparently were not convinced by a videotape that

captured the March 3, 1991, beating of King by Sergeant Stacey Koon and officers Laurence Powell, Theodore Briseno and Timothy Wind.



The 81-second video, filmed by an amateur, showed the officers delivering repeated baton blows and kicks to King as he lay prone on the ground. Its images, broadcast repeatedly, are familiar to television viewers the world over.

The long-awaited verdicts immediately triggered protests and expressions of outrage by shocked community leaders, politicians and many residents throughout California -- and violence in

predominantly black neighborhoods.

A visibly angry Los Angeles Mayor Tom Bradley said he was left "speechless" by the "senseless" verdicts.

"The jury's verdict will never blind the world to what we saw on the videotape," he said.

The mayor declared that the system "failed us" and that the men who beat King did not deserve to wear the uniform of the Los Angeles Police Department.

"I'm outraged at this result," King's attorney, Steve Lerman, said. "Any right-thinking, normal person who sees that videotape and experiences the shock and viciousness of the event can't sit with this verdict as being the final say."

Except for the single deadlocked count, all four defendants, who are white, were acquitted of all counts. They may face a federal civil rights investigation. Each defendant had faced charges of assault with a deadly weapon and of assault

under the color of authority; the jury deadlocked, favoring acquittal, on the latter count for Powell.

Deputy District Attorney Terry White, the lead prosecutor on the case, said his office will seek a new trial on that charge. A hearing was set for May 15.

Powell and Koon were acquitted of filing a false police report. Koon also was found not guilty of acting as an accessory after the fact.

The jury refused to talk to reporters after the verdicts were read in a packed, silent courtroom at the East County Courthouse, 40 miles northeast of Los Angeles in Simi Valley.

"This experience has been an extremely difficult and stressful one, one that we have all agonized over a great deal," said a statement prepared by the jury forewoman, a 64-year-old military contracts manager. "We feel we have done the best job we could have done."

KING'S REACTION



Lerman, who spoke to King after the verdicts were read, said the 26-year-old Altadena resident was shocked. The results of this trial, he added, send a very negative message to the world.

"It says it's OK to beat somebody on the ground and beat the crap out of him," Lerman said. "They (the jury) chose to ignore and disregard the fundamental issue: the issue of brutal, vicious felonious assault against this man. There is nothing Rodney King did to deserve this fate, and (the defendants) are walking out as heroes. . . ."

"The fact that maybe 12 white jurors are not going to convict four white cops, it may be as basic as that," he said.

24 Dead in L.A. Rioting / Looting in S.F. - Curfew Ordered / Chaos still growing in Los Angeles

LOS ANGELES - Los Angeles was shrouded in smoke, fear and death last night as rioting sparked by the acquittal verdict in the Rodney King police beating case spread in its second day.

As of late last night, 24 people were dead, more than 1, 200 buildings were destroyed or damaged and more than 900 people were injured in the rioting that erupted after Wednesday's acquittal of four white officers charged with the 1991 beating of King, a black motorist.

Last night, police counted more than 400 arrests, and National Guard troops sent in by Governor Wilson took up their posts in a bid to return order to the city's debris-strewn streets. Although the violence at first was centered in the 25-square-mile south-central Los Angeles district, where many blacks and Latinos live, by late yesterday the fires, looting and fear had spread throughout the city -- to streets from Beverly Hills to the San Fernando Valley.

"There's fires in Hollywood," said Los Angeles Police Department spokeswoman Sharon Michaelson. "There's been some shootings in the Wilshire District Koreatown. In the San Fernando Valley, some malls were struck by looting and fires. It's nuts. Any store they can steal from . . . If I weren't a police officer, I wouldn't go out of my house." One sniper stood atop a building on Melrose Avenue, home to the area's trendiest clothing stores, and shot at people below.

Two motorcyclists in Long Beach were pulled from their bikes, robbed, beaten and shot by a gang. One died, and the other was critically injured. About 300 youths set fires and broke store windows in Pomona, 30 miles east. Looting also was reported in Pasadena and Beverly Hills. Television cameras recorded the fires, the looting, the deadly confrontations and rampaging gangs of youths. In most cases, there were no police or fire officials to be seen.

Law enforcement was so overwhelmed that vandals ran past police officers smiling, their arms laden with stolen goods. Firefighters donned

bulletproof vests. A few local merchants, fearful that their stores had been targeted for destruction, patrolled with assault rifles.

Michaelson said the violence was now so widespread that it went far beyond a reaction to the King case, which prompted an international outcry over police brutality after an onlooker captured the March 3, 1991, beating of King on a powerful 81-second videotape. "This has gone way beyond the verdict," Michaelson said. "It's just something for these young kids to do now. It's craziness. It doesn't matter if King was black or white. It's beyond that."

BUSH CALLS FOR CALM

Along with Barr, President Bush called for calm in Los Angeles and elsewhere in the country -- where violence prompted by the verdict broke out in a few locations, including downtown Atlanta and San Jose.



In Los Angeles, one of the most intense outbursts of violence came in the Wilshire District Koreatown area, located about two miles west of the downtown area. At nightfall, bursts of gunfire were heard again and again as Korean storeowners attempted to protect their shops from large bands of looters marauding through the smoke-shrouded streets.

As crowds watched, stores burst into flames. At other locations, rioters used their bare hands and crowbars to peel off the metal doors covering storefronts. Blood -- much of it from looters cut as they broke store windows -- was splattered on the streets.

VICTIMS OF RIOTS

One of the dead was a security guard protecting a Korean-owned market. The guard, an Hispanic, was cut down by gunfire from a passing van. The Los Angeles County coroner's office said that more than half of those slain in the rioting were killed by gunshots. Another handful died in motor vehicle accidents. In some cases, coroner's deputies said they needed police escorts to

enter the riot-torn areas to reclaim the bodies.

The dead included 23 males and one female, ranging in age from 18 to 45.

The crowds running along the streets were mainly black but included groups of whites, Latinos and Asians as well. Many rioters carried plastic shopping bags crammed full of looted goods. Others smiled broadly as they stepped over shards of shattered plate-glass windows to pick over store goods and then rush away with their plunder.

In some instances, looters pulled up their cars in front of burning storefronts and loaded their trunks with everything -- from tires to hair spray and liquor. The violence seemed to have no particular pattern.

But bystanders said that the arsonists often hit businesses owned by whites and Koreans, and black owners in some cases protected their stores by placing hand-printed signs in windows proclaiming "Black-Owned Business."

Often the mood of those running or driving on the streets appeared to be one of exhilaration, as if the riots marked a release that felt good.

[...]

Los Angeles Times, March 20th, 1991

A Senseless and Tragic Killing New tension for Korean-American and African-American communities

The killing of 15-year-old Latasha Harlins presents a new challenge to African-Americans and Korean-Americans of this city. The fatal shooting of the African-American teen-ager by a Korean shopkeeper threatens to put new strains on relations between the two communities.

When Latasha entered Soon Ja Du's store in South Los Angeles, she was going to buy a bottle of orange juice. Du shot the teen-ager, after Du believed that Latasha was trying to steal the juice, Du's son said. A security camera videotape of the incident last Saturday reportedly shows otherwise. Police said the videotape corroborated witness accounts that Latasha had put the juice in her knapsack but was approaching the store counter with money in her hand. After a brief scuffle with Du, Latasha threw the orange juice on the counter and was heading out of the store when Du shot her in the back of the head, police said.

"There was no attempt at shoplifting. There was no robbery. There was no

crime at all," said Police Cmdr. Michael J. Bostic. Du was arrested on suspicion of murder.

The police have described the incident as a "business dispute," moving quickly to try to deflate rumors that the shooting was racially motivated. Leaders of the African-American and Korean-American communities met immediately and jointly expressed shock at the shooting. "This senseless loss of a young girl's life reflects the worst type of violence perpetuated upon a consumer by a merchant," according to a joint statement.

The shooting should not be allowed to set back efforts begun in 1986 to ease tensions between African-American residents and Korean-American merchants in South-Central Los Angeles. Cultural misunderstandings and racial myths have long sparked black-Korean conflict, here and in other cities nationwide. It's significant that both Koreans and blacks have condemned this tragic shooting. That's a start, but the fragile relationship between the two communities cries out for more concentrated attention.

1. What is your text about? Stick to basic **facts** (what happened?).
2. What are the **reactions** of the ethnic groups concerned?
3. Be prepared to **present** your ideas to the class.

F10



SA-I-GU

By Ishle Yi Park



koreans mark disaster
with numbers.
April 29, 1992.
fire. if I touch
the screen my fingers
will singe or sing.

we watch grainy reels of a black
man flopping on concrete
arched, kicked, and nightsticked,
rodney king.
here I rub my own tender
wrists, ask my mother unanswerable
questions -
why are the cops doing this?
my mother will answer simply, and
wisely, because those cops are bad.
of the looters, because they are mad.
But why hurt us - she chokes
Because, Ishle, we live close enough.
While l.a.p.d. ring beverly hills like a
moat,
They won't answer rings from south
central
furious and consistent as rain.
where did they hide, our women -
under what oil-stained
chevy did they breathe life?
who pulled them

by hair into riot
for a crime
they did not commit -
who watched and did nothing?

the mile high cameras hover,
they zoom in, dub it:
war of blacks & koreans
then watch us rip
each other to red tendons for scraps
in the city that they abandoned,
a silence white as white silence
and we have no jesse
no martin no malcolm
no al, no eloquent, rapid tongue
just fathers, with thick-tongues
and children, too young to carry more
than straw broomstick and hefty bag.
all the women cry
and they hurl what is not already shattered.

but two mornings later,
they march over ashes
dust licking their proud ankles
30,000 koreans
sing in a language that
most will never master
a tribute song
to those who came before
and those who will march after
we shall overcome
someday.



U.S. screeners oust private workers / Guards protest, cry racism at San Jose, Oakland airports

The Bay Area's first wave of federal security screeners report for duty this morning at Mineta San Jose International Airport, producing cries of discrimination by the largely minority private guards who are being dismissed and must reapply for their jobs.

The existing screeners held protests Monday at San Jose and Oakland international airports, condemning what they describe as a federal government practice of stringing along minority workers -- who've toiled in low-wage security jobs for years -- only to see the new, better paid federal security jobs go to a largely white workforce.

"Before, the TSA said if you're a citizen, you're OK," said Melecio Ubarre, 63, an American citizen who has worked security at the San Jose airport for 15 years. "But now, citizen or noncitizen, you're out."

Officials at the new Transportation Security Administration, however, stressed that as the federal government took over security, any of the 371 San Jose screeners who passed the agency's employment assessment "will be guaranteed a job by the federal government." "We hope we hire as many (current screeners) as possible," said TSA spokeswoman Heather Rosenker. "We would be silly not to want them, if they're qualified to do the work." She said assessments of the current screeners should begin this week.

Passed after Sept. 11, the national Aviation and Transportation Security Act required screeners to be U.S. citizens.

However, citizen or not, the vast majority of existing screeners at the San Jose airport's Terminal C will be laid off today and forced to reapply for the new jobs with the TSA.

Terminal C employs about half the airport's screeners, and screeners said they expected more than 100 of their colleagues to be laid off.

The laid-off screeners will be replaced by about 40 members of the TSA's Mobile Screening Force -- who will work temporarily during the transition, which will take several weeks -- and 195 screeners who now have permanent jobs at the airport, TSA spokeswoman Deirdre O'Sullivan said. Eventually, the airport's federal force is expected to grow to 450 screeners.

Similar layoffs are expected during the federal security takeover at Oakland International, which screeners say they've been told will start Monday.

San Francisco International is one of five U.S. airports that will be allowed to retain private screeners under TSA supervision. But SFO screeners will still have to be citizens and reapply for the federal jobs.

While more than 80 percent of the security workers at the three Bay Area airports are ethnic minorities -- including many Filipino citizens -- a TSA representative confirmed that, of the 36,000 federal screeners hired so far nationwide, 58 percent are white, 39 percent are ethnic minorities, and the ethnicity of the remaining 3 percent is unclear.

At some airports, fewer than 15 percent of the existing screeners have passed the hiring assessment.

The existing screeners and some members of Congress question whether the new law, which requires screeners to be able to read, speak and write English well enough to direct passengers and read documents, discriminates against immigrant workers.

"I am very concerned that minorities, females, Hispanics are not given the opportunities to be screeners," Rep. Corrine Brown, D-Fla., told Transportation Secretary Norm Mineta and TSA director James Loy at a congressional hearing in July.

In response, Mineta stressed his commitment to diversity in the workforce.

O'Sullivan tried to allay minority screeners' fears that the hiring assessment is tilted against candidates who speak English with an accent.

"There is no 'English diction test.' They have to be able to read and write English," she said. "The TSA has made a conscious effort to make this test as objective as possible."

But as protesters at San Jose airport waved signs saying "Stop the Immigrant Bashing," screeners said gutting an experienced workforce jeopardizes aviation security.

A frustrated San Jose screener, Virgil Deveraturda, 61, told the crowd: "Even if you are an outstanding employee with letters of commendation, that doesn't count. We've all been told that we'll be fired and have to start from scratch."

The throng cheered when Assemblyman Manny Diaz, D-San Jose, said: "I don't know what terrorism has to do with whether you're a citizen or not. To me, this is a racist (security) act."

Sega, temp agency Spherion settle discrimination case Equal Employment Opportunity Commission lawsuit accused S.F. gamemaker of ordering firings based on national origin

The U.S. Equal Employment Opportunity Commission said Thursday it has reached a \$600,000 settlement with video-gamemaker Sega of America Inc., which it sued for allegedly discriminating against 18 temporary workers.

The 2002 suit had accused San Francisco's Sega and Spherion Corp., a Florida staffing firm, of firing 13 Filipino employees because of their national origin.

In what appeared to be an odd twist, the federal agency said five other workers were dismissed because they were friends with an employee who threatened to file a complaint against the company for allegedly giving preferential treatment to Filipino workers.

"For many of us, working for Sega was our lifeblood," said Jeffrey Sideño, one of the Filipino workers named in the suit, in a press conference. "Being terminated was painful and disturbing." The case attracted a lot of attention among Bay Area Filipinos, prompting some to call for a boycott of Sega products.

Sega and Spherion admitted no wrongdoing in the settlement. In a statement, Sega maintained that the company "does not discriminate on the basis of race, color, religion, sex, and national origin, or any other protected status." Spherion spokesman Kip Havel said in a statement that the "decision to settle was based on the company's desire to expedite the matter's resolution."

The case began when a Sega employee who was being terminated threatened to file a complaint against the company for allegedly favoring Filipino workers over other groups in the game-testing department in San Francisco, said EEOC senior trial attorney Cindy O'Hara.

Sega reacted by asking the department manager for a list of temp employees, O'Hara said.

According to O'Hara, who cited a deposition statement, the manager "was asked to highlight the people who were friends of the terminated

employee and highlight all the temporary workers into the company's policies.

Spherion also will seek to recruit Filipino workers in the Bay Area by placing ads in a local Filipino newspaper, the agency said.

The Bay Area is home to more than 300,000 Filipinos.

Bill Tamayo, EEOC regional attorney, said the settlement highlights the agency's growing focus on discrimination cases based on national origin.

The number of complaints of discrimination based on national origin received by the agency throughout the United States has grown from about 7,000 in 1995 to about 9,000 in 2002, Tamayo said.

O'Hara said the settlement also showed the agency's concerns over the plight of temporary workers.

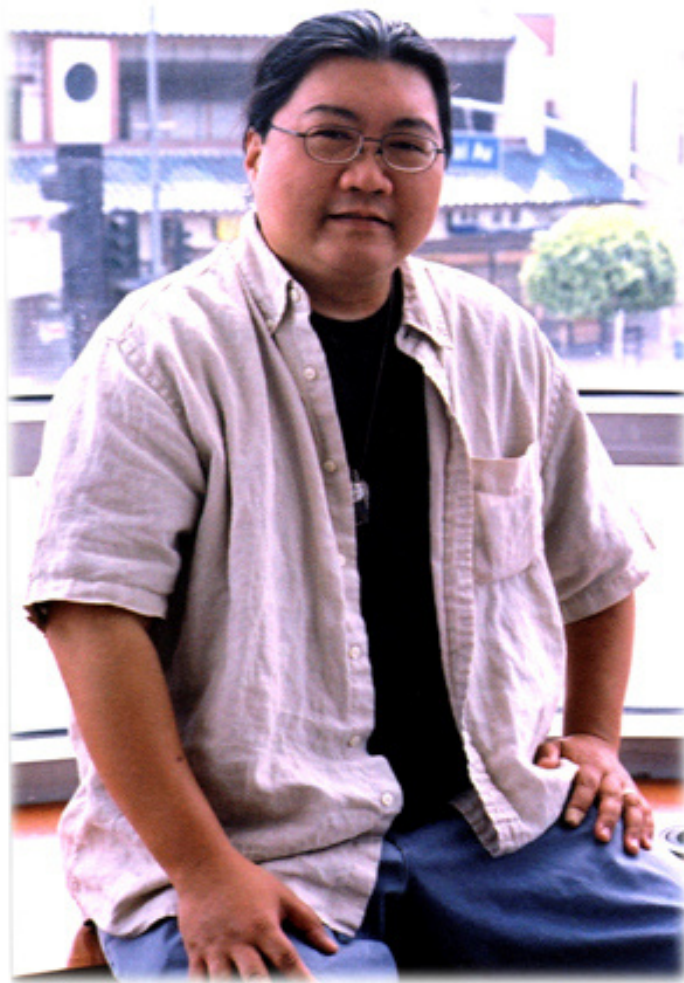
"You can't let people go for unlawful reasons even if they're temps," she said. "Employers using temp agencies have to follow the law."

Both companies have also agreed to implement training programs "to prevent future discrimination," the EEOC said.

Spherion, which has 800 locations in nine countries, agreed to incorporate the EEOC's guidelines on hiring

This is 2002. Imagine you are a Filipino American. You have just been fired from your job at either Sega or one of the airports mentioned. Write a letter of complaint to the newspaper, the mayor, your boss or somebody else of relevance to your case and express your opinion that you think you've been racially discriminated against. Back up your complaint by saying that this is just one more instance in the history of institutionalized racism and use the cases of 1942, 1982, 1992 as a backup. Make sure you explain in detail the similarities between these cases and yours.

Perry Miyake



black pants underneath, others are wearing regular work clothes, and many are wearing flat brim black hats.

You will know why you're standing in line with me. I am my grandfather come back to America after having been raised in China. My father is dead so I've had to assume someone else's name and family in order to legally enter the country. All this information about my new family has been memorized. All my sons after me will have my assumed name.

I was not allowed to ever leave the building, even to go outside. Husbands were not allowed to see their wives or children, who were kept in another part of the building. We ate in different shifts. There were riots in the mess hall and the main building. We had given up everything to come to this country. Many were former citizens. If you run your fingers across the walls at night in the dark, your fingers will be filled with the splinters of poems carved into the walls. Maybe there is a dim light to help see what your fingers feel. But you can only read, "Staying on this island, my sorrow increases with the days/my face is growing sallow and body is getting thin," before your fingers give out following the grooves and gouges of the characters.

Sometimes the morning will show you someone has hung themselves in the night, someone who could no longer bear the waiting, or the interrogation, or failing the interrogation—someone waiting to be sent back to China. Everyone knows how to hang yourself. There are no nails or hooks high enough to hang a piece of cloth from and leap from a stool to a quick death. There is only one way—to tie your piece of cloth on one of those big nails about four and a half feet off the floor, lean against the wall to brace yourself, and bend your knees and hold them up off the floor. Then your bones will be collected and placed on the open seas.

I have memorized someone else's family history, taken someone else's name, and suppressed everything that I have chronicled for myself. The questions begin in the Interrogation Room. It is a room blocked off from the light. The windows are painted black. One immigration officer has a list of questions in his hand and the other has a file folder in front of him with the data given by relatives years ago.

Question: How large is your village?

Answer: It has fifty houses.

Question: How many rows of houses are there?

Answer: Ten rows.

Question: Which way does the village face and where is the head?

Answer: It faces east and the head is south.

Question: Where is your house located?

Answer: Second house, third row, counting from the south.

Question: Do you know who lived in that house before your family?

Answer: I do not remember.

Question: How many houses in your row?

Answer: Five.

Question: Do all of the houses in your row touch each other?

Answer: None of them do.

Question: How far apart are they?

Answer: About six feet.

Question: What were the sleeping arrangements in your house when you were last in China?

Answer: My mother, all my brothers, and I occupied the south bedroom.

Question: How many beds are in the south bedroom?

Answer: Sometimes two, and sometimes three.

Question: Please explain that statement.

Answer: When the weather gets warm, we use three.

Question: How many steps lead to your front door?

Answer: None.

Question: Is there a clock in your house?

Answer: Yes.

Question: Describe it.

Answer: It is wood on the outside. It is brass with a white porcelain face. It has brass numbers.

Question: Where did your mother buy provisions?

Answer: She buys at the Tin Wo Market.

Question: How far and in what direction is that from your village?

Answer: One or two li west.

Question: How many of your brothers have attended school?

Answer: All my brothers.

Question: Did they attend the same school with you?

Answer: Yes.

Question: When did your youngest brother start school?

Answer: The beginning of this year.

Question: When did your oldest brother start school?

Answer: When he was eleven years old.

Question: When did you quit school?

Answer: I attended school for six months this year, then I quit.

Question: Who told you to quit?

Answer: My mother. She told me to prepare myself to go to the United States.

Question: When did you first learn that you were to come to the United States of America?

Answer: About the time my mother told me to quit school.

The officer asking the questions stops for a moment. He puts down the paper he's been reading from and draws out a tobacco pouch and begins to roll a cigarette for himself. He rises from his chair and goes to the window. He licks his cigarette and draws a match out from his pocket and lights his cigarette. The second officer has stopped writing whatever he was writing and puts down his pencil. The first one begins scraping the black paint from a small section of the window. He pulls out his pocket knife, unfolds it, and continues scraping until he has a small peephole. "It's a nice day outside," he says to no one. The room fills with the cigarette smoke. He continues to look out the hole in the window and, absently, is folding and unfolding his pocket knife. "Where does your mother receive her mail?" He asks with his back still turned to me.

"I don't know."

"Who goes after the mail?"

"My mother."

"Where do you suppose she goes to get it?"

"I don't know."

"Describe your mother."

"She is medium in height and slim in build. She has black hair. She is exuberant, graceful, and stubborn." I see her on no particular day in my mind. Her hair is set in a fashionable wave. She always wore red lipstick, not brilliant red but a darker shade. She used eyebrow pencil even though she didn't need it. She was always looking at her clothes to see if everything was in place, picking lint off, brushing her hand over the material as if to smooth out a wrinkle. She was doing that now as she crossed the street. She had extravagant taste in clothes, not flashy, but suits made of Italian knits, cashmere sweaters, elegant slips.

"Does your mother wear any jewelry?"

"Yes."

"Describe it."

"It is a dark green jade bracelet. She wears it on her right wrist. I can hear her working around the house when she has it on because it knocks against everything she touches. I've felt it touching my skin many times."

The officer turns from the window to face me. He steps towards

me, but I do not see him move towards me. I'm gazing out of the small hole he's carved in the window.

"Have you ever seen a photograph of your father?"

"Yes. Yes, it was taken on a day like today. He is seated in a wooden chair on a lawn somewhere next to a wooden table with a heart-shaped hole. . . ." I see my father sleeping on a cot. It is night and the air around me is brilliantly cold. There is snow outside. Then the poor men filled the island with their smells, filled the yellow glow of the bare light in the building. Their fists rose like clubs. Then I smelled the rotting wood of the building and I rose with them. I moved with them through the barracks screaming at the doors until the taste of metal came to my tongue. We beat at the steel doors until they broke loose from the wooden building. Then water came rushing in pushing us back. Ocean water from a fire hose pushed at us until we were all huddled in the corners of the bunk room. The doors closed again.

After the riot of blood, a man was beaten and thrown into isolation. And beaten again and again until I could hear his flesh break like glass, cutting him deeper and the salt of his sweat moved like dark worms in his wound.

On days like today, the glass is merely under my feet and I pick the pieces up like I'm collecting bones. This is my home base, my Rainsford, California. I place the glass in a small pile on the floor and rise up to the window. On days like today, I will remember the time I took the rotting wooden windowsill in my hands and tore it to shreds. It crumbled like bone marrow. The window is open.

On days like today, I hear someone moving through the chain link fence, something she's wearing strikes a note on the fence post and as the vibration fades away, she moves through.

never to come back. Taken out of mess hall by guards and never heard from again. Woke up one morning and their little cubicle was cleaned out. One by one, until there was only one last activist left in camp.

Wayne.

Wayne was a patriotic American. His dad was a decorated 442ND vet, staunch Republican, VFW member. Wayne was drafted and did a tour in Vietnam, came back, finished his commitment, went to college, became radicalized, then an airline mechanic.

He and his dad didn't agree on much politically until the first attacks in September 2001. After that they both flew American flags proudly on their houses, cars, fences.

One day last November David saw Wayne in the mess hall sitting at a rear table, staring at his coffee.

"You okay, man?" David asked quietly.

Wayne didn't answer, didn't look up.

It looked like he was gonna cry. It looked as if he were finally thoroughly defeated.

"Let's get outa here," David offered. "Take a walk, have a smoke." David waited.

Finally Wayne said, "I'm all right."

"You sure?"

"Yeah. Go on." Wayne pushed David toward the door as he stood up and started walking up front to the food line.

Then, as he got to the front of the hall, Wayne stepped onto the bench and up onto the new guest table in front of Lillian and turned around to face his people.

"They would like us to believe that yellow people first arrived in this country the day the last F.O.B. stepped off the boat," Wayne said loudly through the noise.

Lillian signaled the guards, who were busy dozing or scoping junior high chicks.

"They would like us to believe that yellow people did not die

When David first arrived last summer, there were still activists in camp. Veterans of the early Asian American movement, of civil rights and Vietnam, the fight against the foreign takeover and bulldozing of Little Tokyo, the constitutional struggle for redress and pilgrimages to the ten World War II Japanese American concentration camps including, ironically, Manzanar. They had deliberately subjected themselves to Re-Vac and once interned, protested living conditions, rotten food, lack of hot water, harassment by guards, rape, extortion, and finally the murder of an eighth-grade kid slammed on crystal meth who cut a hole in the barbed wire with a pair of homemade pliers—the presence of which later became the source of more concern than the drugs—and started walking toward the mountains.

The kid may not have heard the guards shouting at him or the siren. He may not have heard the crowd gathered at the fence cheering him on, the crowd that kept cheering until the 50 caliber machine gun in the tower diced him into road kill.

After almost half a year of lawsuits, negotiations, peaceful demonstrations, a silent protest, many petitions, a boycott and several committee meetings with Lillian, the most vocal leaders of the opposition gradually disappeared. Called in for a conference

laying track for the first intercontinental railroad." Wayne paced the length of the table as he spoke with growing confidence. "They would like us to believe that yellow people did not volunteer to fight for this country while we were incarcerated as whole families by this, our own country."

The mess hall grew silent.

"They would like us to believe that yellow people did not comprise the most decorated fighting unit in the history of the United States military."

Lillian snapped her fingers at the uniforms who were slower to react than the trustees, who were already closing in around the row of tables as Wayne skipped down the center.

"They would like us to believe that yellow people did not take arid, unused land and turn Central California into the fruit and vegetable producing capital of the world." Wayne's voice grew louder as he saw the trustees climbing up on the ends of the table, the uniforms closing in on him.

"They would like us to believe that American is a racial designation meaning non-Asian, that American means anything but Asian."

He shouted desperately, "They would like us to believe that we haven't been a part of this country for over a century."

Hands grabbed for his feet, finally snagging a cuff, latching onto him like an octopus, slowly dragging him down.

But Wayne kept screaming.

"They would like us to believe that Japanese Americans never existed. That we... never... existed."

And with that, trustees stuffed a rubber ball into his mouth and bound his face, wrists and ankles with duct tape, wrapping him up for the uniforms to carry out of the mess hall.

Past David who was standing outside the doorway.

Where Lillian waited, silently, seething.

She examined Wayne with distaste, then bent down close to him. Her lips brushed his ear.

David heard her whisper, "I'm going to make you disappear."

They all knew what that meant. She'd find a charge and Wayne would go to prison. Maximum security, overcrowded with violent offenders whose only remaining reason for living was to pounce on fresh, unprotected meat. If he lasted a month, it would be a month too long. And when he found that brief second of freedom to take a header off the third-floor tier, official hands would be clean.

When Wayne didn't react, Lillian waved him away with a flick. Dust, lint, troublemakers, gone.

Then she smiled the Smile.

The one that said she'd just realized God had given her the power.

David looked away just as she turned her eyes on him, before she could lock on.

"This is for your own good," she reluctantly admitted, like a parent who has, against her will, been forced to administer punishment to a naughty child.

David found himself absently nodding in agreement.

The next morning, David looked across the barracks at Wayne's cot. The cot was bare, the walls empty where there had been photos of his kids and his ex-wife tacked to the wall. The stack of books on the floor next to his bed and the bundle of old letters rubber-banded together that had sat on top were gone. Later that morning, an announcement was made that the head of an illegal Ecstasy lab had been arrested.

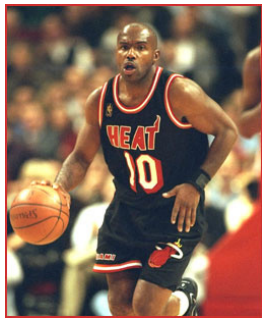
David saw Wayne's jacket in the PX the next week, the rust-colored down-filled jacket with Hendrix patches on the velcro flap pockets and an American flag patch on shoulder.

He bought the jacket.

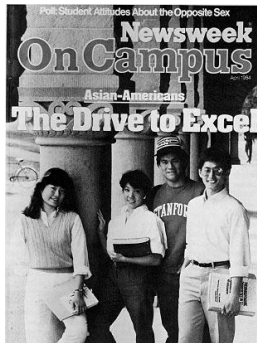
It was going to be a cold winter.



"The fact is that it's news all over the world. That you know, you can imagine in China it's like: 'Ching chong ... ching chong. Danny DeVito, ching chong, chong, chong, chong. Drunk. 'The View.' Ching chong,"



"Well, you know, I hate gay people. I let it be known I don't like gay people. I don't like to be around gay people. I'm homophobic. It shouldn't be in the world, in the United States, I don't like it."



Asian-Americans: The Drive to Excel
(*Newsweek*)



Japanese Heritage Nets Local Boy Fun Camping Trip
MANZANAR, Calif. April 8 – While the bulk of Americans are out sweating for the war effort, young Kenny Matsuda and millions of other lucky Japanese Americans will get to idle away the time at specially constructed camps, thanks to the War Relocation Authority. (*The Onion*)



Hate Crime Charges Filed In J-Town Murders

The San Francisco District Attorney's Office has added hate crime allegations to a triple-murder case involving a white defendant and three Asian victims. Joseph Melcher, 25, is accused of killing two people on Oct. 21, one inside a Japantown bar and another outside near Peace Plaza in Japantown. (*Nichi Bei Times Weekly* March 29, 2007)

“Ching Chong“ by Ted Baxter and Max Cortlander
ragtime piano song, 1917

Way out in old San Fran, there is a Chinaman
 Who's known for miles around;
 Wonderful place he keeps, down where he eats and sleeps,
 Way underneath the ground!
 Each night the festive chinks come there to wink and blink,
 And dream away the hours.
 They sing this funny song while they are borne along
 On beds of poppy flow'rs:

"Ching, Chong, Oh Mister Ching Chong,
 You are the king of Chinatown.

Ching Chong, I love your sing-song,
 When you have turned the lights all down;

Ching Chong, just let me swing long,
 Through the realms of Drowsy Land;
 Dreaming while stars are beaming,
 Oh **Mister Ching Chong,** sing-song man."

When you're in Frisco Town don't fail to drop around
 And see this **Ching Chong** man.

Wonderful things you'll learn down where the torches burn,
 He'll show you all he can.

Then when the time is ripe he'll fill your little pipe
 And then a light he'll bring.

Gently you'll float away far out on Slumber Bay,
 And softly you will sing:

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Nursery Rhymes

Ching Chong Chinaman sitting on the grass,
 Along came a bumblebee and stung him on his..
 Ask no questions, tell no lies,
 I saw a policeman doing up his...
 flies are a nuisance, bugs are even worse,
 And this is the end of my silly little verse.

Ching chong chinaman went to milk a cow.
Ching chong chinaman didnt know how.
Ching chong chinaman pulled the wrong tit.
Ching chong chinaman got covered in shit.

Chin chin chinaman bought a little shop
 And all he sold was peppermint rock
 He wee'd in a bottle and called it pop
Chin chin chinaman bought a little shop

Ching Chong Chinaman sitting on the fence,
 Trying to make a dollar out of 55 cents
 But he missed,
 Missed,
 Just like this.



Japan: Jan Ken Pon (じゃん・けん・ぽん)
 USA: Rock, Paper, Scissors
 Südafrika: **Ching Chong Chow**
 Frankreich: Pierre, Feuille, Ciseaux
 Korea: Gaw, Bawi, Bo
 (Süd)Deutschland: Schnick, Schnack, Schnuck
 Deutschland: u.a. **Ching Chang Chung**

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 (Süd)Deutschland: Schnick, Schnack, Schnuck
 Deutschland: u.a. **Ching Chang Chung**

WANTED

The SUNDANCE KID

\$5,000 REWARD



Harry Longbaugh

Wanted by
Crook County
Wyoming
Authorities

The Kid is wanted for
Grand Larceny and
Armed Payroll Robbery
He is very dangerous and
travels with one known as
Butch Cassidy. If anyone
has information contact the
Sheriff, Crook Co. Wyo.

Asian Leaders Angered by Rosie O'Donnell's 'Ching Chong' Comments

NEW YORK "The View" co-host is in hot water for using the expression "ching chong" to describe Chinese people talking about Danny DeVito's drunken appearance on her show.



"The fact is that it's news all over the world. That you know, you can imagine in China it's like: 'Ching chong ... ching chong. Danny DeVito, ching chong, chong, chong, chong. Drunk. 'The View.' Ching chong," O'Donnell said on a Dec. 5 episode of "The View."

The statement didn't sit well with John C. Liu, a New York City councilman, who fired off a letter to "View" co-host Barbara Walters.

"The 'ching-chong' bit is not a trivial matter," Liu told FOXNews.com. "It really hits a raw nerve for many people in the community — many like myself, who grew up with these kinds of taunts. We all know that it never ends at the taunts."

Liu isn't the only one offended.

The Asian American Journalists Association called O'Donnell's comments a "mockery" that gives "the impression that [Asian Americans] are a group that is substandard to English-speaking people."

Liu said his office has received complaints from around the New York area following the appearance. He directed his letter to Walters

instead of O'Donnell because as producer of the show, he said, she ought to know better.

"It's just stupidity, and it's stupidity that justifies a response," Liu said of O'Donnell's behavior, adding the comments came "from someone who has been indignant herself when it comes to comments made by other people where she has perceived it as being negative against a particular community."

In November, O'Donnell made up with Kelly Ripa, co-host of "Live With Regis and Kelly," after accusing her of homophobia for pushing Clay Aiken's hand away from her mouth on the program.

O'Donnell remains unfazed.

"She's a comedian in addition to being a talk show co-host," Cindi Berger, O'Donnell's spokeswoman, said in a statement. "I certainly hope that one day they will be able to grasp her humor."

On Dec. 8, O'Donnell wrote in her blog "it was not my intent to mock." She clarified her position on Dec. 10, calling the bit "comedy."

"I do many accents and probably will continue to," she wrote. "My mom in law impression offends some southerners. What can u do? I come in peace."

O'Donnell is not the first comedian to raise the ire of the Asian-American community.

In 2001, Sarah Silverman told a joke on "Late Night With Conan O'Brien" that had the punch line "I love Chinks."

The NBC program issued an apology to Guy Aoki, the president of the Media Action Network for Asian Americans, following Silverman's appearance.

Liu is still waiting for an apology for O'Donnell's comments.

"I think an acknowledgement that it was a mistake would be very much appreciated by the community," he said.

source: Foxnews Monday, December 11, 2006 <http://www.foxnews.com/story/0,2933,235842,00.html>

s. also: <http://www.youtube.com/watch?v=0qINiw6ub5U>

Japanese Heritage Nets Local Boy Fun Camping Trip



Lucky camper Kenny Matsuda waiting for the train to Camp Manzanar

MANZANAR, Calif. April 8 – While the bulk of Americans are out sweating for the war effort, young Kenny Matsuda and millions of other lucky Japanese Americans will get to idle away the time at specially constructed camps, thanks to the War Relocation Authority.

Campers will enjoy such activities as capture-the-flag, group sing-alongs and random interrogations.

“I do not understand what I have done,” said Kenny after a busy day of

fun camping activities left him exhausted. “The guards say I am here for my protection, but I cannot leave and go back to my home. And my mommy and daddy are crying every day.”

Kenny complains of meals, stern treatment from camp authorities and cramped, prison-like sleeping quarters.

Ah, young campers. They complain now, but when the bus comes to pick them up, they’ll be crying to stay.

Source: *The Onion* April 9th, 2007

(http://www.theonion.com/content/history/april_9_1942)

Hate Crime Charges Filed In J-Town Murders

The San Francisco District Attorney's Office has added hate crime allegations to a triple-murder case involving a white defendant and three Asian victims. Joseph Melcher, 25, is accused of killing two people on Oct. 21, one inside a Japantown bar and another outside near Peace Plaza in Japantown.

Prosecutors also claim that Melcher is responsible for an apparently random road rage incident two months earlier. The hate crime allegations tie all three homicides together because the victims were of the same ethnicity, race and national origin while Melcher is of European decent, Assistant District Attorney Eric Fleming said March 23 in court.

Witnesses claim that at the time of at least one of the incidents, Melcher yelled out not to mess with "Johnny Boy, whitey San Francisco coke dealer." Melcher's defense lawyer, Deputy Public Defender Gabriel Bassan, vehemently denied the allegations and maintained that his client is not guilty on all charges. If convicted of the hate crime allegations, Melcher would spend the rest of his life in prison. Allegations of multiple murder would also make him eligible for life in prison.

Police said Melcher killed Robert Stanford, 21, and shot Stanford's 16-year-old friend as they were leaving the Portola neighborhood home where they had been playing Monopoly into the early hours of Aug. 27. Stanford's stepfather, David Garrison, said outside court that the hate crimes are a long time in coming. "I really wanted them to file it from the get-go," Garrison said.

"This is the worst thing that can happen to a family. I mean, it was such a completely random thing." Melcher apparently didn't know Stanford or the two other homicide victims he allegedly shot in Japantown.

In the Japantown incident, police said Melcher shot and killed 34-year-old Song Sun Lee with a semi-automatic handgun inside The Flow bar at 1704 Post St. An unidentified female bartender also sustained injuries but survived. Once outside, according to police and witnesses, Melcher approached Kam Yan Li, 22, asked him something and then opened fire. Li, who friends fondly called Steven, died the next day.

Homicide inspectors Maureen D'Amico and Michael Johnson began looking into a link to the killings after they noticed the description of Melcher fit the description given in Stanford's murder. They also noticed the same caliber weapon was used in both shootings and that ballistic evidence confirmed the match: a gun registered to Melcher in Los Angeles.

According to police, Stanford was killed occurred around 2:30 a.m. on Aug. 27 near the intersection of San Bruno Avenue and Burrows Street. Stanford and his friend were leaving Stanford's girlfriend's house in their car when a small red vehicle blocked their way. The driver of the red car got out and fired on the two men, killing Stanford and injuring his friend. Police only speculated at the time that the killing was a road rage incident.

Source: *Nichi Bei Times Weekly* March 29, 2007

(http://www.nichibeitimes.com/articles/news.php?subaction=showfull&id=1175199288&archive=&start_from=&ucat=1&)



Who killed Vincent Chin?

Part 1

- Host [Music]
- Welcome to the first part of our three part documentary series on Asian Americans and racism.
Today, June 19th, 2007, marks the 25th anniversary of Vincent Chin's death.
- [Manuel, Robert] [The Vincent Chin case1]
- Host Even though we know who the actual killers of Vincent Chin were – the two men who paid each a little over \$ 3.000 for having taken the life of a Chinese American – one question remains unanswered ... Looking back at 125 years of institutionalized racism against Asian Americans in the US one cannot help but wonder: Who killed Vincent Chin? Two individuals or a whole society?
Chinese Americans were the first Asians to emigrate in large numbers to the United States in the mid-19th century and they were the first to be excluded by law. They were followed by the Japanese, the Koreans, and the Filipinos who ended up sharing their fate. Even during the time when the 1924 Quota Act had almost entirely stopped Asian immigration to America the Asian Americans who had settled in the US had to endure further discrimination.
The passage of the 1964 Civil Rights Act finally outlawed discrimination based on race, skin color, religion, sex or national origin. However, discrimination did not stop. It just took more subtle forms and has, until this day, not ceased to exist. And Vincent Chin was just one among many victims.
In the next 40 minutes we will trace the discriminatory practices against Asian Americans that indirectly led to Vincent Chin's death back to their beginning in 1882 and will follow its course up to the present day.
We will start our exploration of the relationship between Asian Americans and racism by taking a brief look at the immigration history of the four most prominent Asian American groups, Chinese Americans, Japanese Americans, Korean American and Filipino Americans. We will then go on to have a closer look at institutionalized racism and in how far it has been a part of the history of each of the four Asian American groups. Today we will hear about Japanese American internment during World War II and the 1982 Vincent Chin murder.
Each part of this historical overview will be followed by recent Asian American literary and artistic responses to the injustices done. German high school students will join in with their own reactions.
We will now hear a brief overview of Chinese American history by Julia Faigle and Alexander Pogacnik, two experts on the topic.
- [Julia, Alex] [The Chinese in America]
- Host After the exclusion of the Chinese in 1882, the next group of Asian immigrants were the Japanese. Anneka Merz and Bianca Hoffmann have prepared a short summary of Japanese American history for us ...
- [Anneka, Bianca] [Japanese Americans]
- Host Since Korea was a colony of Japan at the beginning of the 20th century, Korean American history is inextricably linked to Japanese American history. Let's hear what Nadine Mück and Julia Hildt can tell us about this...
- [Nadine, Julia] [Korean Americans]
- Host The last group of Asian immigrants to legally be allowed to enter the United States were Filipino Americans. Let's hear why the 1924 Quota Act did not stop their immigration and in how far Filipinos have contributed to the American society.

[Marius, Moritz]

[Filipino Americans]

Host

We have now heard a lot about all kinds of racist laws and exclusionary tactics against Asian Americans. Those laws and regulations are all part of what is called in legal terms "Institutionalized Racism."

Institutionalized Racism is racial discrimination by governments or companies through laws, rules, policies, and regulations in public and private matters which are color-coded and "racialize" society. Stokely Carmichael, a black civil rights activist of the late 1960s, described it as "the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin."

All groups of Asian Americans have been victims of institutionalized racism. The most shocking examples date back to a 60-year-period beginning in 1942. Japanese Americans were the first to be victimized when they were interned during WW II. The 1982 Vincent Chin case, even though it united all Asian Americans, brought with it another form of institutionalized racism, this time aimed at Chinese Americans. Korean Americans had to feel the consequences of institutionalized racism against African Americans during the 1992 L.A. Race Riots, and a great number of Filipino Americans lost their jobs after 9/11 because it was feared that they could be terrorists, too, since a lot of Filipinos in the Philippines are Muslims.

Let's hear a little more about Japanese American Internment now. I hand over the microphone to Caterina Kiefer and Aranka Neufeld, our experts on Japanese American internment.

[Caterina, Aranka]

[JA internment]

Host

Japanese Americans have responded in different ways to this treatment. Here is an extract of *No-No Boy* by John Okada

[Holger, Christoph]

[Extract from *No-No Boy*]

Host

Even more famous Japanese Americans, like George Takei, talk about the time they spent in the camps in their autobiographies. This shows what deep impact the dark chapter in American history had on everybody concerned. Listen to a short extract of Takei's autobiography *To the Stars*.

[Extract from *To the Stars* read by Takei]

Host

Here is what German highschool students thought when they first learned about the camps

[Students]

[Responses]

Host

Tragic, isn't it? Especially because even the contemporary Japanese American community is still traumatized by what happened more than 60 years ago.

We already heard who Vincent Chin was and what happened to him in 1982. Now let's hand over once more to Manuel Luippold and Robert Wirt so they can explain a little more in detail what this murder had to do with institutionalized racism.

[Manuel, Robert]

[Beitrag Vincent Chin case 2]

[Students]

Responses

Host

Thank you, Manuel and Robert.

This is it for today, dear listeners. Tune in again next week to learn more about Asian Americans and racism in part two of our three part series entitled *Who killed Vincent Chin?*

[Musik]

Part 2

- Host [Musik]
- Welcome back for another episode of our three part documentary series *Who killed Vincent Chin*. Last week we have learned about the immigration history of several groups of Asian Americans and about Institutionalized Racism up to the 1980s.
- Today we will hear more on Institutionalized Racism from the 90s to today.
- 10 years after the Vincent Chin murder another tragic event marked the face of ethnic America. These were the L.A. Race Riots, spurred by racial tensions between African Americans and Korean Americans, as well as the verdicts in the killing of Latasha Harlins by a Korean American shopowner and the beating of Rodney King by four white policemen but really a sign of much deeper sitting problems in American society.
- I welcome Robert Schmidt and Andreas Fehst who will tell us more about both an outsider's view of the riots, as well as the Korean American perspective of what happened.
- [Robert, Andreas] The L.A. race riots are forever to be remembered by the Korean American community as Sai-I-Gu which means April 29th in Korean.
- [Holger, Christoph] [Gedicht Sai-I-Gu]
- Host Here is a response poem by Sarah Weck.
- Host Now let's hear what German highschool students have to say...
- [Students] Responses
- Host Thank you. Now let's turn to the most recent example of institutionalized racism that dates back to the beginning of the 21st century. Ilja Welzel, Severin Finkbeiner, and Patrick Streicher will explain what happened and how Filipinos reacted.
- [Ilja, Severin, Patrick] [Beitrag Filipino layoffs]
- Host Again, let's hear the reaction of German highschool students on this recent injustice.
- [Students] Responses
- Host After having heard a lot about how Asian Americans were the victims of racist hate crimes and institutionalized racism, let's now turn to the massacre caused by a Korean American student at Virginia Tech on April 16th, 2007. Let's have a look at what happened, who the killer was and why he committed the crime. This will be followed by voices from the Korean American community that will show us, among others, what 125 years of institutionalized racism can do to an ethnic group. Here are Fabian Schäufele and Sebastian Schlaich with their background story...
- [Fabian, Sebastian] [Beitrag Virginia Tech massacre]
- Host A survey among German high school students showed that most were shocked by what happened. Nevertheless, there is a tendency to think positive because none believed this could actually happen at their school.
- [Students] [Reactions from students]

Host Despite the great impact of institutionalized racism on the Asian American community, let's not forget that besides this form of racism Asian Americans are also faced with racism in their daily lives, both as individuals and as members of a certain ethnic or racial group. Benjamin Weber and Christian Hartmann have collected a few examples of racist and other discriminatory slurs against Asian Americans and others who are different. They will also explain how the Asian American community reacted to these verbal attacks.

[Benjamin, Christian] [Beitrag Recent Racism]

Host Thank you, Benjamin and Christian.
We have now learned a lot about Asian Americans. But what about the Asians who are living among us in Germany? What are their views and experiences in Germany and with racism?
Sarah Weck, an American exchange student, has interviewed Rosa Liu and Liyun Chen, both of Chinese heritage but with very different backgrounds, identities, and experiences.

[Liyun, Rosa, Sarah] [Beitrag Interview Liyun, Rosa, Sarah]

Host Thank you, Sarah, Liyun, and Rosa!

This is it for today, dear listeners. Tune in again next week to learn more about Asian Americans and racism in part three of our three part series entitled *Who killed Vincent Chin?*

[Musik]

Part 3

Host [Musik]

Welcome back for the last episode of our three part documentary series *Who killed Vincent Chin*. Last week we have learned about Institutionalized Racism from the 1990s to today, as well as about recent racism in the media. We also heard about how recent events, like the Virginia Tech Massacre, influence the Asian American community.

Today we have two special guest, Perry Miyake and Shawn Wong. They belong to the group of Asian Americans who have decided to dedicate their lives to educating people about what it means to be Asian Americans. Perry Miyake, Japanese American writer from Los Angeles, and Shawn Wong, Chinese American writer and professor at the University of Washington in Seattle, have been kind enough to answer a few questions for us about their lives, identities, experiences, and work as educators and artists. The interview was conducted by Frank Erne. But first let's hear extracts of Perry Miyake's *21st Century Manzanar* and Shawn Wong's *Homebase*.

[Mr. Erne, Ms. Wössner] [Beitrag Extracts *21st Century Manzanar*, *Homebase*]

Host Now, let's see what Shawn Wong and Perry Miyake have to say ...

[Mr. Erne, S. Wong, P. Miyake] [Beitrag Interviews w/ Shawn Wong/Perry Miyake]

Host Thank you Frank, Shawn, and Perry.
Our time is almost over, so let's look back at the past 120 minutes and 125 years of discrimination against Asian Americans. Here are Sarah Weck and Liyun Chen with a short summary of what we have learned over the past few weeks.

[Sarah, Liyun]

In this documentary series we gave you a real look behind racism, starting with a brief background of Chinese, Japanese, Korean, and Filipino Americans including the horrible period of Japanese Internment. We looked at effects of racism in the 20th century, including the cases of Vincent Chin, Rodney King, and Latasha Harlins.

Concerning racism occurring in our current generation, we dug into Filipino layoff cases, the Virginia Tech massacre, and other recent cases in today's society. Liyun Chen and Rosa Liu shared their own experiences with racism with us, and Perry Miyake and Shawn Wong gave us a bit more insight into their views as Asian Americans and writers as well.

Host

Thank you Sarah, thank you Liyun.

This should have made clear that the murder of Vincent Chin by two white unemployed autoworkers was but a symptom of the serious disease of discrimination and racial hatred in the United States. So yes, Ron Ebens & Michael Nitz did kill Vincent Chin, but the real killer behind this murder and many others is racism.

Racism is a highly contagious disease but we should never lose hope that it can be healed soon.

Thank you for your interest. Have a good day.

[students]

[fade out: Did you know that ... with music]

Klassenarbeit Nr. 4**I Asian American immigration history****1. Check the right answer! (6VP)**

- a. Why did the Japanese emigrate to the United States?
- Because there were too many earthquakes in Japan
 - Because they wanted to become famous
 - Because they were poor and the United States needed laborers
 - Because they wanted to learn English
- b. What was the major contribution of the Chinese to the United States?
- Fortune Cookie
 - Chinatowns
 - Railroad
 - Chop Suey
- c. Why could Filipinos immigrate despite the fact that Asian immigration was stopped by the 1924 Quota Act?
- Because they weren't considered Asian
 - Because they were American nationals (colonial subjects)
 - Because they spoke English very well
 - Because they were American citizens
- d. Which fruit was invented by Korean Americans?
- Nectarine
 - Peach
 - Strawberry
 - Coconut
- e. What does the Japanese sentence 子供のために (kodomo no tame ni) mean?
- I love Japan
 - For the sake of the children
 - Hold on!
 - It can't be helped
- f. What was the 442nd RCT
- A Japanese combat team in World War II
 - An Asian American unit of the US army during World War II
 - A Japanese American unit of the US army during World War I
 - A Japanese American unit of the US army during World War II
 - An segregated unit of the US army for all non-citizens

Name: _____

June 21st, 2007

KA1

2. True or False? Correct if necessary! (3VP)

a. Japanese American internment was justified.

True False _____

b. *No-No Boys* refused to follow internment orders.

True False _____

c. The 1906 San Francisco Earthquake had two major consequences for Chinese Americans. First of all, since all birth certificates were destroyed, a lot of Chinese could claim to be American by becoming paper sons. Second, they became the inventors of fortune cookies because they wanted to attract tourists to the new, very exotic Chinatown.

True False _____

d. *Sai-I-Gu* is Japanese for April 29th, the date of the L.A. Race Riots.

True False _____

e. In 2002, Filipinos were laid off from their jobs at airports and in software companies because their employers were afraid they could be terrorists since a big part of the Philippines is Buddhist.

True False _____

f. Cho Seung-Hui was a 1.5 generation Korean American. That means he was born in the United States but went to Korea as a child.

True False _____

II Institutionalized Racism

1. What is institutionalized racism? (1VP)

2. Which law stopped the immigration of Japanese laborers but still allowed for the entry of Japanese women and children, as well as non-laborers? (1VP)

3. Name two more examples of institutionalized racism and explain them in a few words. (1VP)

III Vincent Chin

1. **Who was Vincent Chin and what happened to him? (1VP)**

2. **What is the significance of the Vincent Chin case for the Asian American community? (1VP)**

IV L.A. Race Riots

1. **What were the reasons for the L.A. Race Riots? (2VP)**

2. **What can we learn from the L.A. Race Riots? (1VP)**

V Comment on the following extract of *To the Stars* by George Takei. (What does he talk about? What do you know about what happened? etc.) **(4VP)**

Tule Lake was a cold, windswept, **dry lake bed** near the northern California-Oregon border. It was the bleakest opposite of **Rohwer**.

[...]

Camp Tule Lake was an **internment camp** converted into a maximum security **segregation** camp for "**no-no boys**" or those who had applied for repatriation or expatriation to Japan, or those whose loyalty was questionable "in the opinion of the Project Director." The **barbed wire fence** and **guard towers** were here, too, but unlike Rohwer, the fence was heavy wire mesh and "man-proof." The guard towers were turrets equipped with **machine guns**. [...] Half of the 18.000 internees in Camp Tule Lake were **children** like me.

I liked our barrack in our new Block 80. It was right across the way from the **mess hall**. [...] Mama didn't like the idea of **people lining up** just outside our windows three times a day, every day. [...] Daddy was philosophical. He said that was the trade-off. Here at Tule Lake, we had **two rooms**. Each room individually was smaller than the one we had at Rohwer, but combined, we had more space. We now had what we could call a bedroom and a living room. [...]

There were other reasons I liked being across from the mess hall. **Life in camp** was usually boring and monotonous. But the mess hall was the social focal point and cultural center of the block. We were closer and had better access to those great **special events**.

(George Takei: *To the Stars*. Pocket: 1994. pp. 46 ff.)

Name: _____

June 21st, 2007

KA1

**VI Give one example of recent racism (2006/2007) against Asian Americans.
What do you think about such racial discrimination? Do you think this could
happen in Germany or somewhere else in Europe? (3VP)**



Good Luck!

Total Points: _____ / 24

Grade: _____

Klassenarbeit Nr. 4**I Asian American immigration history****1. Check the right answer! (6VP)**

a) Why did the Japanese emigrate to the United States?

- Because there were too many earthquakes in Japan
- Because they wanted to become famous
- Because they were poor and the United States needed laborers
- Because they wanted to learn English

b) What was the major contribution of the Chinese to the United States?

- Fortune Cookie
- Chinatowns
- Railroad
- Chop Suey

c) Why could Filipinos immigrate despite the fact that Asian immigration was stopped by the 1924 Quota Act?

- Because they weren't considered Asian
- Because they were American nationals (colonial subjects)
- Because they spoke English very well
- Because they were American citizens

d) Which fruit was invented by Korean Americans?

- Nectarine
- Peach
- Strawberry
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e) What does the Japanese sentence 子供のために (kodomo no tame ni) mean?

- I love Japan
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f) What was the 442nd RCT

- A Japanese combat team in World War II
- An Asian American unit of the US army during World War II
- A Japanese American unit of the US army during World War I
- A Japanese American unit of the US army during World War II
- An segregated unit of the US army for all non-citizens

2. True or False? Correct if necessary! (3VP)

a) Japanese American internment was justified.

- True False → it was authorized by FDR but not justified because there was no proof

b) No-No Boys refused to follow internment orders.

- True False → they answered “no” to questions no. 27 and 28 of the loyalty questionnaire

c) The 1906 San Francisco Earthquake had two major consequences for Chinese Americans. First of all, since all birth certificates were destroyed, a lot of Chinese could claim to be American by becoming paper sons. Second, they became the inventors of fortune cookies because they wanted to attract tourists to the new, very exotic Chinatown.

- True False _____

d) *Sai-I-Gu* is Japanese for April 29th, the date of the L.A. Race Riots.

- True False → it's Korean for April 29th

e) In 2002, Filipinos were laid off from their jobs at airports and in software companies because their employers were afraid they could be terrorists since a big part of the Philippines is Buddhist.

- True False → because a big part of the Philippines is Muslim

f) Cho Seung-Hui was a 1.5 generation Korean American. That means he was born in the United States but went to Korea as a child.

- True False → He was born in Korea and immigrated as a child to the US

II Institutionalized Racism

1. What is institutionalized racism? (1VP)

Racism by the state through laws / by public institutions through racially discriminatory regulations

racial discrimination by governments or companies through laws, rules, policies, and regulations in public and private matters which are color-coded and “racialize” society

“the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin” (Stokely Carmichael, black civil rights activist, late 1960s)

2. Which law stopped the immigration of Japanese laborers but still allowed for the entry of Japanese women and children, as well as non-laborers? (1VP)

1907/08 Gentlemen's Agreement

3. Name two more examples of institutionalized racism and explain them in a few words. (1VP)

1924 Quota Act → immigration quota for all countries; Asia close to 0
1882 Chinese Exclusion Act → stopped Chinese immigration

III Vincent Chin

1. Who was Vincent Chin and what happened to him? (1VP)

Vincent Chin was a 27-year-old Chinese American engineering student from Detroit. On June 19th, 1982 (, the night of his bachelor party,) he was murdered with a baseball bat by an autoworker and his stepson who were both white. They killed him because they blamed Japan for America's sagging auto industry and because they believed him to be Japanese.

The verdict was 3 years probation and a fine of \$3,700. (They did not spend one single day in jail. As a consequence of the verdict, Asian Americans rallied all over the United States.)

2. What is the significance of the Vincent Chin case for the Asian American community? (1VP)

The Vincent Chin murder was "an issue that united all Asian Americans." It was also the beginning of the Asian American Movement.

IV L.A. Race Riots

1. What were the reasons for the L.A. Race Riots? (2VP)

There were two particular events that triggered the L.A. Race Riots: the verdicts in

- the Rodney King beating (4 white cops were acquitted for having beaten the African American Rodney King; the scene had been videotaped)
- the Latasha Harlins killing (a Korean American shopowner was acquitted for having shot a 15-year-old African American girl whom she believed to be stealing)

However, racial tensions between Korean Americans and African Americans had already existed for quite some time and these two particular events just triggered the outbreak of violence.

2. What can we learn from the L.A. Race Riots? (1VP)

Behind everything you can see on the news, a personal history and fate is hidden. You should never forget that even though what is going on may be far away.

V Comment on the following extract of *To the Stars* by George Takei. (What does he talk about? What do you know about what happened? etc.) **(4VP)**

Tule Lake was a cold, windswept, **dry lake bed** near the northern California-Oregon border. It was the bleakest opposite of **Rohwer**.

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(George Takei: *To the Stars*. Pocket: 1994. pp. 46 ff.)

ex:

- Tule Lake = internment camp in the desert → other internment camps were ...
- No-no boys → segregation due to loyalty questionnaire
- Barbed wire fences, guards with rifles pointing inwards → not for protection
- Mess halls → meals together, families disintegrated
- Boring life
- Special events → Americanization
- Small rooms for a whole family

VI Give one example of recent racism (2006/2007) against Asian Americans.
What do you think about such racial discrimination? Do you think this could happen in Germany or somewhere else in Europe? (3VP)

- Rosie O'Donnell
- Tim Hardaway (→ Asian American x gay)
- The Onion
- JTown murders SF

- reference to France / Sarkozy

- own opinion

Notenschlüssel

24	1
23	1-
22	1-2
21	2+
20	2
19	2-
18	2-3
17	3+
16	3
15	3-
14	3-4
13	4+
12	4
11	4-
10	4-5
9	5+
8	5
7	5-
6	5-6
5	6+
0-4	6