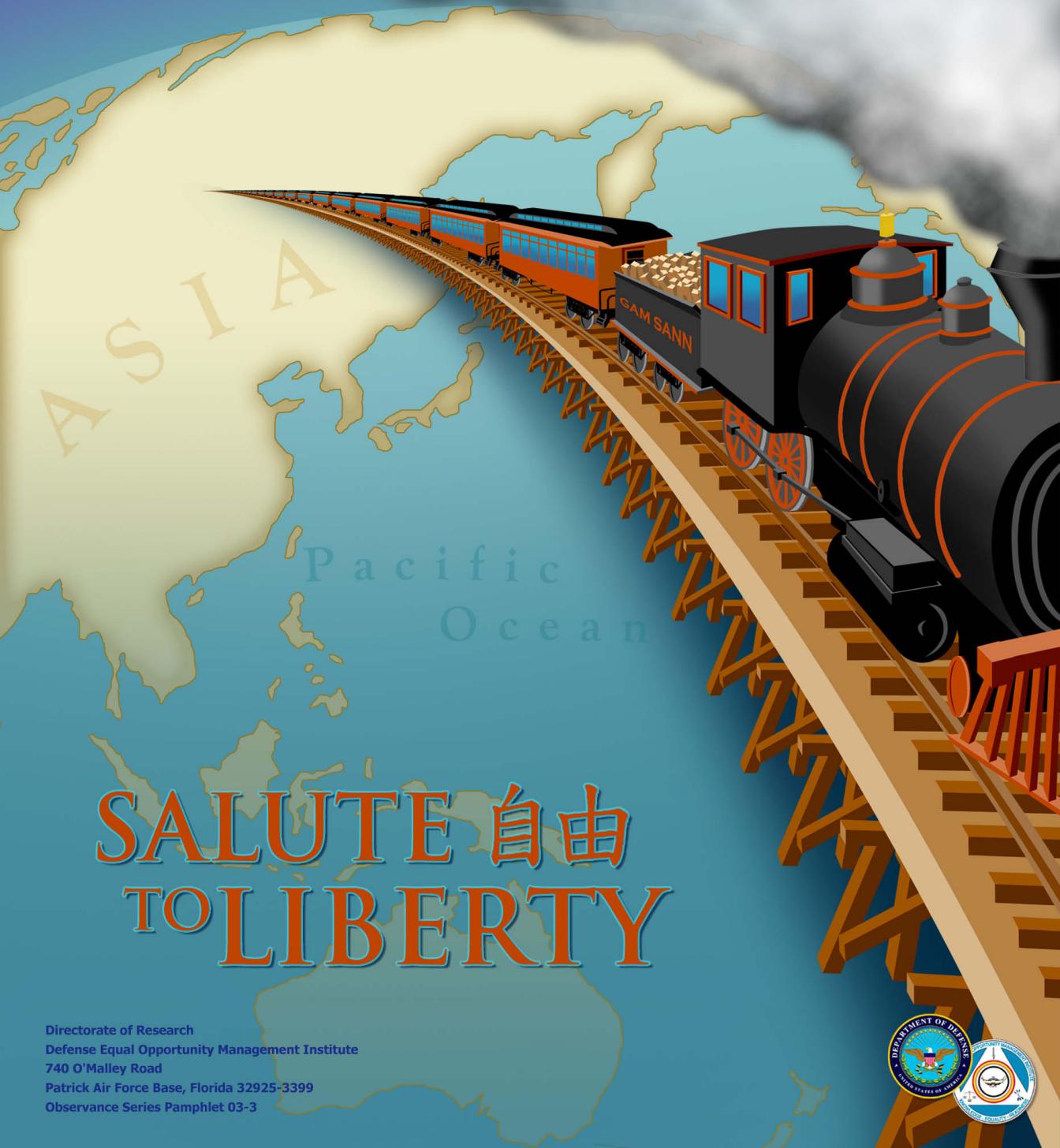


Asian Pacific American Heritage Month

May 2003



SALUTE 自由 TO LIBERTY

Directorate of Research
Defense Equal Opportunity Management Institute
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Patrick Air Force Base, Florida 32925-3399
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Preface

United States Navy Master Chief Dennis J. Burns, Research Directorate Project Coordinator at the Defense Equal Opportunity Management Institute (DEOMI), Patrick AFB, Florida, has served on the faculty and staff since August 2000. Master Chief Burns conducted the research to publish this booklet. The Institute thanks Master Chief Burns for his contribution and dedication.

Scope

The Topical Research Intern Program provides the opportunity for Service members, Department of Defense (DoD) civilian employees, and members of the U.S. Coast Guard to work on a diversity/equal opportunity project while on a 30-day tour of duty at the Institute. During their tour, the interns use a variety of primary and secondary source materials to compile research pertaining to an issue of importance to equal opportunity (EO) and equal employment opportunity (EEO) personnel, supervisors, and other leaders throughout the Services. The resulting publications (such as this one) are intended as resource and educational materials and do not represent official policy statements or endorsements by the DoD or any of its agencies. The publications are distributed to EO/EEO personnel and senior officials to aid them in their duties. Additionally, the publications are posted on the Internet at: <https://www.patrick.af.mil/deomi/deomi.htm>

The opinions expressed in this report are those of the author and should not be construed to represent the official position of the DEOMI, the military Services, DoD, or the United States Coast Guard.

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Asian Pacific American Heritage Month
2003 Asian Pacific American Heritage Month National Theme
Salute to Liberty

The history of Asian Pacific American Heritage Month (APAHM) dates back to June of 1977 when Congressmen Frank Horton (R-NY) and Norman Y. Mineta (D-CA) introduced House Resolution 540 into the House of Representatives. It called for the President to proclaim the first week in May as Asian Pacific American Heritage Week. The following month, Senators Daniel Inouye and Spark Matsunaga introduced similar legislation (Senate Joint Resolution 72) into the U.S. Senate. In October 1978, President James Earl (Jimmy) Carter Jr. signed Joint Resolution 72 officially declaring the first week in May as Asian Pacific Heritage Week.

Twelve years later, in May of 1990, President George W. Bush signed a proclamation expanding the weeklong celebration into an entire month. Two years after that, on October 23, 1992, the 102nd Congress unanimously approved and President George W. Bush signed into law House Resolution 5572, permanently designating the month of May as Asian Pacific American Heritage Month (Organization of Chinese Americans, n.d.).

The Asian Pacific American Heritage Council (APAHC) chose Salute to Liberty as the 2003 national theme for Asian Pacific American Heritage Month (Asian Pacific Heritage Council, A Brief History, n.d.).

The APAHC was formed in 1979 to bring together existing Asian Pacific ethnic organizations. The common denominator amongst the various Asian communities was pride in their distinct Asian heritage and a desire to increase public awareness of their diversity by becoming socially pro-active. Today, well-known American corporations support several annual events promoting Asian Pacific diversity among the general public (Asian Pacific Heritage Council, News and Events, n.d.).

Foreword

A military career often involves years of foreign travel that include profound cross-cultural experiences. When approached as an opportunity for personal growth, each overseas assignment becomes a fascinating educational experience as unique as the host culture itself. I am appreciative and pleasantly reminded of the collective impact these culturally stimulating experiences have had on my life when conversing with family or friends who have not traveled abroad. Although my enduring perceptions of other cultures may be the result of subconscious, evaluative comparisons to my own American socialization, even National Geographic is no match for real-life, first-hand experiences. My Navy-issued, wide-angled, global cultural panorama has compressed the world into a much smaller and simpler place to understand, appreciate, and accept. It is precisely that combination of experiences and perspectives that influenced the direction of the research employed herein to express the 2003 Asian Pacific American Heritage Month theme, “Salute to Liberty.”

To advance my understanding and appreciation for the word and concept of “liberty,” I conducted research and discovered that although the terms *liberty* and *freedom* are often used interchangeably, their meanings are distinct in application. I suspect that is why one of America’s most notable monuments is called the Statue of Liberty and not the Statue of Freedom. The following defining comparison is most appropriate for the purposes of this publication.

Liberty has reference to previous restraint; freedom, to the simple, unrepressed exercise of our powers. A slave is set at (granted) liberty; his master had always been in a state of freedom (Dictionary.com, Liberty, n.d.).

Asians and Pacific Islanders comprise an infinitely diverse group of people spread across an immense geographic area. Nevertheless, the history of several prominent sub-groups discloses a pattern of emigration in search of liberty—largely in the United States of America. For Asian and Pacific Islander immigrants, America was not about their past, it was their future. Since discussion and recognition of every sub-group is not possible, the objective is to build a foundation of generic information from which to appreciate the ensuing collection of historically relative literal snapshots.

Although noteworthy events in the history of Asian and Pacific Islander immigration are discussed, this paper is more than the story of one group’s struggle and sacrifice to achieve liberty. The main goal of this publication is to convey an understanding and appreciation for the struggle and sacrifices others have endured to attain the treasured freedom that Americans often take for granted; it is a salute to liberty.

Who are Asian Pacific Americans?

Throughout this publication, the terms Asian, Pacific Islander, and Asian Pacific American, regardless of the context in which they appear, are applied with respect for the proud heritage and many unique cultures, traditions, religions, and people they represent.

Asians

Seventeen million square miles of real estate make Asia the world's largest continent and home to 3.3 billion people, three-fifths of the world's population. Besides the world's highest peak (Mt. Everest) and its lowest point (the Dead Sea), Asia's topography includes high plateaus, great peninsulas, deserts, swamps, offshore islands, the longest rivers, largest lakes, and greatest mountain ranges of the world. The climate ranges from torrid heat to arctic cold and from torrential rains to extreme aridity.

Asia can be divided into six regions, each with distinctive physical, cultural, economic, and political characteristics. Southwest Asia consists of Asia Minor, Arabia, and the Fertile Crescent. South Asia refers to Afghanistan and the Indian subcontinent. Southeast Asia consists of the southeast peninsula, the East Indies, and the Philippines. East Asia includes China, Mongolia, Korea, and the islands of Taiwan and Japan. Russian Asia comprises the northern third of the continent and includes the vast region of Siberia and the Russian Far East. Central Asia includes a group of independent former republics of the Soviet Union (Encyclopedia.com, Asia, 2003).

Pacific Islanders

Measured at its maximum dimensions, the Pacific Ocean is 9,000 miles long and 11,000 miles wide; approximately 20,000 islands are scattered throughout the Pacific Ocean. Early explorers once described this part of the world as the South Seas and the South Sea Islands. Today, South Seas is used synonymously with the term Oceania which includes Polynesia-the central and southern-most Pacific islands; Melanesia-the southwest Pacific islands; and Micronesia-the western Pacific islands. The largest Pacific islands, such as Taiwan, Japan, Hong Kong, and the Malay Archipelago, are structurally part of the Asian continent because they rise from the continental shelf. Oceania islands, on the other hand, are clearly not part of the Asian continent because they are either high volcanic islands or low coral islands. These geographic distinctions explain the use of the all-inclusive designation 'Asian Pacific Islander' versus 'Asian' (Encyclopedia.com, 2003).

Race Categories in Federal Agencies

Geographically, the term Asian would include all people of Asia. Practically, Asian refers to people of East, Southeast, and South Asia as opposed to those of Southwest Asia-such as Arabs, Turks, Iranians, and Kurds. The Office of Management and Budget (OMB) issues policies, guidelines and standards for classifying data on race and ethnicity within all federal agencies. The OMB officially defines Asians as persons having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam. The OMB defines Native

Hawaiian or Other Pacific Islander as a person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands (Association of MultiEthnic Americans, 1997).

After years of government agency workshops, public hearings, and research groups' recommendations to create standards befitting the nation's increasingly diverse population, OMB Directive 15 of October 30, 1997 announced new standards for federal data on race and ethnicity. Currently, OMB recognizes five race categories: American Indian or Alaska Native, Asian, Black or African American, Native Hawaiian or Other Pacific Islander, and White. Additionally, respondents may self-identify as multi-racial by selecting more than one of the five race categories (U.S. Census Bureau, Race and Ethnic Classifications, n.d.).

Census 2000 Race and Ethnic Classifications

Soon after the October 1997 standards were approved, OMB authorized modifications for Census 2000 questionnaires including a sixth racial category: Some Other Race. The questionnaire also added six specific Asian sub-categories (Asian Indian, Chinese, Filipino, Japanese, Korean, and Vietnamese) plus three specific Pacific Islander sub-categories (Native Hawaiian, Guamanian or Chamorro, and Samoan), as well as Other Asian and Other Pacific Islander that have write-in areas to provide other race responses (U.S. Census Bureau, Race and Ethnic Classifications, n.d.).

Census 2000 Demographics

Illustrative pie charts of overall U.S. racial demographics and specific Asian Pacific American ethnic categories are available at Appendixes A and B.

Asian Pacific Islander Population Profile

The Census Bureau of the U.S. Commerce Department conducted a Current Population Survey (CPS) in March 2000. Not to be confused with the 2000 Census, the CPS provides data on age, marital status, family type and size, education, labor force participation and employment status, occupation, income and earnings, poverty, and tenure (owner/renter). Highlights of the Asian and Pacific Islander CPS include:

- 80% of Asian and Pacific Islander family households were maintained by married couples and 42% of these households had incomes of \$75,000 or more.
- 44% of Asian and Pacific Islanders age 25 and over had a bachelor's degree or higher and 86% had at least a high school diploma in 2000.
- In 1999, Asian and Pacific Islanders had a record-low poverty rate of 10.7%.
- There were 2.5 million Asian and Pacific Islander families; women maintained 13% percent with no spouse present and men 7% with no spouse present.
- Asian and Pacific Islander families tend to be relatively large; 23% of Asian and Pacific Islander married-couple families had five or more members.
- 53% of Asian and Pacific Islander households owned their own homes (U.S. Census Bureau, Nation's Asian and Pacific Islander Population, 2001).

Defining Asian Pacific American is difficult at best. Fred Pang, ex-Assistant Secretary of Defense for Force Management, speaking at a commemorative ceremony honoring Asian Pacific Americans in Atlanta on May 17, 1997, lent a unique perspective on the matter.

It may seem like a mouthful to say Asian-Pacific-American Heritage Month, but try saying Chinese-Japanese-Korean-Filipino-Vietnamese-Thai-Cambodian-Laotian-Hmong-Indian-Pakistani-Bangladeshi-Afghan-Polynesian-Melanesian-American Heritage Month.

Mr. Pang went on to comment on the harmony of diversity in America compared to the extreme ethnic violence occurring in other parts of the world. He concluded that while problems of varying degree have sometimes arisen from our diversity, “In general, the principles of law and order and tolerance and freedom have won out in the end” (Anonymous, *Defense Issues*, Vol.12, Number 28).

Oriental or Asian?

The term *Oriental* was once used to designate the biogeographic region of South Asia. Asian is now strongly preferred in place of *Oriental* for persons native to Asia or descended from an Asian people. The usual objection to *Oriental* (meaning “Eastern”) is that it identifies Asian countries and peoples in terms of their location relative to Europe. However, this objection is not generally made of other Euro-centric terms such as Near and Middle Eastern. The real problem with *Oriental* is more likely its implications from an earlier era when Europeans viewed the regions east of the Mediterranean as exotic lands full of romance and intrigue, the home of despotic empires, and inscrutable customs. Applications invoking such stereotypical notions render *Oriental* outdated. As a noun in contemporary contexts (as in the first Oriental to be elected), it is now widely taken to be offensive. However, *Oriental* should not be thought of as an ethnic slur to be avoided in all situations. As with *Asiatic*, its use, other than as an ethnonym, in phrases such as *Oriental* cuisine or *Oriental* medicine, is not usually considered objectionable. In fact, certain applications of *Oriental* confer genuineness or superior quality; for example, *oriental pearls* or *an oriental ruby* (Dictionary.com, Asian, n.d.; Dictionary.com, Oriental, n.d.).

Within this publication, limited use of the term(s) *Orient* and *Oriental* is meant only to reflect the historically accurate application of the term(s). Additionally, a glossary of relative terms begins on page 19, and several key concepts are presented in the following section.

Background on Immigration

Throughout this publication, some basic concepts and definitions will prove helpful in developing an understanding and appreciation for the significance of APAHM.

Immigration Terms

Emigrate and *immigrate* both imply a permanent move across a political boundary, but the words are distinct in meaning. *Emigrate* describes the move relative to the point of departure: *After the Nazis came to power, many scientists emigrated* (that is, left Germany). *Immigrate* describes the move relative to the destination: *The promise of prosperity encouraged many people to immigrate* (that is, move to the United States).

The terms *immigrant* and *refugee* are not synonymous. For example, immigrants make a conscious decision for socio-economic reasons and plan their departure, while refugees usually depart due to political persecution with little or no chance to prepare. Upon arrival, immigrants possess marketable skills to help stimulate the economy and prefer to stay even though they are free to return home. Refugees typically rely on public assistance because of limited skills and cannot return until changes occur in their home country (Untitled, n.d.).

Push-Pull Theory

People decide to immigrate for a variety of personal reasons, but their decisions are motivated by broader underlying factors collectively known as the push-pull theory. Basically, immigrants have reasons why they leave a country (push) and reasons why they choose a new country (pull). Push factors include war, famine, oppression, poverty, unemployment, and economic hardship. Pull factors include an expanding economy, a high demand for labor, religious tolerance, the availability of social opportunities, and family reunification (Reasons for Immigration, n.d.; Untitled, n.d.).

United States Immigration

It is commonly accepted that Europeans discovered the New World. Nonetheless, it is a misrepresentation to claim that a “new world” was “discovered” because the North American continent (and its indigenous population) existed all along; it was only “new” to the Europeans who were unaware of its existence.

However, something very new did take place following the Europeans’ arrival; a mixture of cultures and peoples from everywhere on earth created the most remarkable demographic phenomenon in the history of the world. In fact, since the founding of Jamestown in 1607, the United States has received two-thirds of all the world’s immigrants, over 50 million people. The 136 years between 1819 and 1955 mark the greatest period of migration in human history, as more than 40 million immigrants came to the United States. In addition to the indigenous peoples, America was a land of opportunity for millions of immigrants comprising many languages, religions, customs, and traditions. The contributions of those immigrants to the development of the United States make their unique chapters of immigration an integral part of American history (History of Americas, n.d.).

Chinese Immigration and the Yellow Peril

The concept of Yellow Peril can be traced to the 5th Century B.C. when the Mongol Hordes of Attila the Hun swooped across Europe, ransacking the entire Roman Empire, including Rome itself. Although the threat of their occupation faded in the 50 years leading to Attila's death, images remained. Subsequent incursions by Genghis Khan revived fearful images of the Golden Horde as vicious, demonic people whose utterly foreign way of life terrified Eastern Europe. They seemed to be invincible warriors, possessing inhuman courage and endurance, feeling no pain, taking no prisoners, and raping and pillaging. This frightful impression of East Asians survived the ages to wash ashore in the New World (The Illuminated Lantern, Inscrutable Oriental, 2000).

At the onset of 1849, only 54 Chinamen resided in California; by year-end, the Gold Rush (Gam Sann) had attracted large numbers of Chinese immigrants to California, a trend that peaked at 20,000 in 1852. Immigration slowed until the late 1860s when laborers were recruited to build the transcontinental railroad. For many years, the Chinese were welcomed because of their passion for work, cleanliness, adaptability, facility for learning, and willingness to perform the drudgery of life for any reasonable wage. Adept as laborer, carpenter, cook, and farmer, California Governor McDougal referred to Chinamen as, "one of the most worthy of our newly adopted citizens." So great was the demand and praise for Chinese labor that the "open door" policy of the 1868 Burlingame Treaty guaranteed unrestricted Chinese labor immigration, but no guarantee of naturalization. By 1876, there were 116,000 Chinese immigrants in California alone (Cordova, D., Cordova, F., Lai, H.M., Mason, W.M., Odo, F.S., & Uyeda, C.I., n.d.; Norton, n.d.).

The large influx of Chinese immigrants set in motion increasingly obvious demographic and economic trends that influenced California's socio-political landscape. While it is a matter of record that California successfully sought to enter the Union as a Free State (one without slavery), it is less widely known that California also desired to be a pure, White land. Attempts to restrict entry into California to only free White people met with varying success. When many White Californians lost their agricultural, railroad, and mining jobs in the 1850s, Blacks were blamed for the growing unemployment. However, political debates quickly changed course when it was understood that while 4,000 Blacks did live in California, there were over 47,000 Chinese. Consequently, the focus came to rest on the legions of Chinese sweeping into the country, allegedly taking away the good, honest work of the White man. Thus, blamed for the current economic woes and looming social ills, a backlash of repulsive Asian stereotypes (particularly Chinese) rejuvenated the centuries-old image of Yellow Peril (The Illuminated Lantern, Inscrutable Oriental, 2000).

The resulting California grass roots "anti-coolie" movement proved a political windfall. In 1876, a special committee of the state legislature issued a report to the U.S. Congress concerning, "the Evils of Chinese Immigration." In 1877, a Joint Congressional Committee issued a scathing report describing a vast hive of backward

Mongolians swarming the Pacific coast. The report paved the way for the 1882 Chinese Exclusion Act, prohibiting Chinese labor immigration for 10 years, a 10-year renewal in 1892, and its indefinite renewal in 1902 (Central Pacific Railroad Photographic Museum, 2002).

Short of detailing the entire chronological history of Chinese immigration, suffice it to say that America has generally taken a one-dimensional view of the Chinese; they are either perceived as mysterious citizens of a changeless land with despotic rulers who pose a constant threat to world peace, or they are people awakening from a long sleep who want to become like Westerners. As early as the 1890s, the American press reported tales of China as a strange, barbaric land of cruel, diabolical people who ate dogs and rats, replete with rumors of “trendy cannibalism.” Chinese military leaders were depicted having a limitless number of soldiers to overrun White countries and Western civilization (The Illuminated Lantern, Western Visions, 2000). So far, we have seen how such racist stereotypes emerged; but how did they survive and persist through the 20th Century?

Minstrel stage performances by White entertainers in Blackface makeup were extremely popular in the late 19th and early 20th centuries; their unique blend of Afro-American and European melodic and rhythmic influences produced some of America’s favorite folk songs such as “Pop Goes the Weasel” and “Oh! Susanna.” Equally popular, though less renowned, were similar performances known as Yellowface (Asian identities) and Redface (Native American identities), plus comic stereotypes of conniving Jews, drunken Irishmen, ignorant Southerners and the like. For example, the character of “John Chinaman” depicted reasons why Chinese were not assimilable and therefore had no right to citizenship. John Chinaman’s Pidgin English (or Chinglish) was mocked as nonsense, his eating habits disgusting, and his long ponytail as a dangerous gender-transgressive element. Yellowface minstrelry was a means for working class White society to view the unknowable Oriental and safely confirm Oriental stereotypes without the interference from an actual Oriental. Blackface and related stereotypical performances were essentially eliminated in the post-vaudeville 1920s when they became widely associated with racism and bigotry (AmeriMusic, 1999-2000).

However, the history of Yellowface received much less critical attention, and considerably less public censure. Long after it became politically unacceptable for a White actor to appear in Blackface, White actors and actresses had no moral qualms about Yellowface roles requiring them to “slant” their eyes, do that funny walk, and practice their embarrassingly poor “Oriental” accents. During the so-called Golden Age of Hollywood, actors such as Warner Oland, as detective Charlie Chan, and Siamese King, Yul Brunner, made their careers in Oriental roles. Other actors and actresses performing in Yellowface roles include: Myrna Loy as Fah Lo See, a sadistic nymphomaniac; John Wayne as Genghis Khan in *The Conqueror*; Marlon Brando as a comical Okinawan in *Teahouse of the August Moon*; Mickey Rooney, donning “slanted eyes,” thick glasses, and buck teeth, in *Breakfast at Tiffany’s*; Peter Lorre as *Mr. Moto*; Boris Karloff as Oriental sleuth, *James Lee Wong*; and Peter Sellers in the 1980’s comedy, *The Fiendish Plot of Dr. Fu Manchu*.

Dr. Fu Manchu

Although commonly assumed by Westerners to be an important figure in Chinese history, in reality, Dr. Fu Manchu was nothing more than a fictitious character, the racially stereotypical creation of Arthur Henry Ward. Ward was an Irishman residing in London, known by his pen name, Sax Rohmer. Rohmer had no secret political agenda; as an accomplished writer, he merely recognized that popular Western literature was ready for an Oriental arch villain. The immortal Dr. Fu Manchu became an expression of the collective racist fears of the time, fears that produced the concept of the Yellow Peril; Rohmer simply attached a haunting face and name to the Yellow Peril paranoia amongst working class Westerners. The Dr. Fu Manchu series of books, and their counterpart sequel of movies, became a smashing success, making Rohmer one of the most widely read and highly paid writers during the 1920s and 1930s. The first book in the series, *The Mystery of Dr. Fu Manchu*, appeared in 1913 and contained a telling description of Dr. Fu Manchu as expressed by his fictitious Scotland Yard nemesis, the xenophobic Nayland Smith (Ng & Wilson, 1995).

Imagine a person, tall, lean and feline, high-shouldered, with a brow like Shakespeare and a face like Satan, a close-shaven skull, and long, magnetic eyes of the true cat-green. Invest him with all the cruel cunning of an entire Eastern race, accumulated in one giant intellect, with all the resources of science past and present, with all the resources, if you will, of a wealthy government-which, however, already has denied all knowledge of his existence. Imagine that awful being, and you have a mental picture of Dr. Fu-Manchu, the Yellow Peril incarnate in one man. Sax Rohmer

Beyond his fearsome physical description, the nefarious Dr. Fu Manchu was forever plotting to destroy the West and dominate the world. Worse yet, having received a Western education, the evil Asian Dr. Fu Manchu betrayed the West by turning its own knowledge against itself. The Dr. Fu Manchu character served to confirm and perpetuate even the most absurd Yellow Peril myths such as the inability to feel pain. The 1932 release of *The Mask of Dr. Fu Manchu* involved tombs, horror chambers, mental enslavement drugs, virgin sacrifice, and ray guns, all culminating with criminal mastermind, Dr. Fu Manchu, leading the Eastern races on a massive jihad against the West. Two explicit examples of the mind-boggling political incorrectness of the genre include Dr. Fu Manchu openly discussing his daughter's perverse sexual designs on the rugged Anglo hero, and proclaiming to his Pan-Asian allies that, "We will KILL the White man and TAKE his women" (The Illuminated Lantern, The Yellow Peril, 2000; The Movies of Fu Manchu, n.d.).

Even the titles of Rohmer's Fu Manchu books and movies fueled the irrational racial prejudices that viewed all Chinese as mandarin warlords and opium den keepers. Examples include, *The Mysterious Dr. Fu Manchu*, *Daughter of the Dragon*, *The Brides of Dr. Fu Manchu*, and *The Vengeance of Dr. Fu Manchu*. Colorful movie posters, the popular advertising medium of the time, depicted star Yellowface casts donning their stereotypical evil expressions and matching wardrobes. The time-honored practice of White actors performing in Yellowface has not stopped.

Casting directors maintained for many years that Asian and Asian American actors lacked the qualifications or talent to successfully perform Asian roles, choosing instead to cast Asians in stereotypical roles as houseboys, maids, cooks, or laundry workers; Hop Sing of *Bonanza* fame, for example. This is a catch-22 for Asian actors who can't find work because they lack experience and can't get experience because the best Asian roles go to White actors. This was precisely the justification utilized in the now infamous casting of David Carradine in the 1970s television series *Kung Fu*, over the original choice, Bruce Lee.

In 1990, the Yellowface phenomenon received national attention when a White actor, Jonathan Pryce, was selected to play an Eurasian pimp in the Broadway production of *Miss Saigon*. The producer's racially offensive refusal to allow Asian American actors to audition for the role, coupled with Pryce's earlier London stage appearance wearing heavy prosthetic eyelids, generated an outcry that threatened to cancel the New York production. However, in the end, the right of artistic freedom and nontraditional casting won the day; *Miss Saigon* became a lucrative Broadway production.

Ironically, there is logic to support the idea that White actors simply make better Orientals than Asian actors. For example, as the embodiment of the Yellow Peril, the Dr. Fu Manchu character is not Asian, but rather the personification of the West's irrational fears and phobias. Dr. Fu Manchu is like a mirror reflecting the Oriental caricature that only exists in the minds of many Americans; hence, the depiction of "real" Asian characters was not a high priority for Hollywood filmmakers. When one critic asked the producer of *The Good Earth* why he didn't cast any Asian actors in leading roles in the film, he responded, "I'm in the business of creating illusions" (Ito, n.d.).

Whether it is a Yellowface solo stage actor, a modern TV series, a Broadway play or Hollywood movie, what has not changed over the years is the tendency to stereotype and sensationalize Chinese affairs and personalities. The West tends to view China through a prism of extreme hopes and fears. Both ends of that stereotypical spectrum lead to misunderstandings that affect fundamental issues such as social interaction, human rights, international trade, and diplomacy. Lastly, while Yellow Peril may be historically attributed to the Chinese, Western application of the Yellow Peril concept refers to all Asians and Pacific Islanders alike, including, for example, Filipinos (Knapp, n.d.; Norton, n.d.; *The Illuminated Lantern, Western Visions*, 2000; *The Free Encyclopedia*, n.d.; Wasserstrom, 1996).

Filipino Immigration to the United States

Luzon Indios (Filipinos)

Although generally considered as recent immigrants to the Americas, the first known Asian newcomers to the New World were Filipino sailors who settled in the Louisiana bayous in 1763, a decade before the Revolutionary War, more than 100 years before passage of the first U.S. federal immigration law in 1882 (Espina, 1988). At the time, the Philippines and Mexico were possessions of the Spanish Crown due to the respective conquests of Ferdinand Magellan and Hernando Cortes. The lifeline for Spaniards in both countries was the lucrative galleon trade bringing silks and spices to Acapulco, Mexico, and boatloads of Mexican and Peruvian silver to Manila. Because only a few thousand Spaniards occupied the Philippines, the conquered Filipinos were forced to man the galleons and ply the trade routes to the New World. Upon arriving in port in Acapulco, a third to half of the crews would jump ship. These Filipinos were not in search of fame or fortune; they were 18th Century refugees wandering into the Louisiana bayous to escape the brutality and injustice of their Spanish masters (Ancestors in the Americas, 1998; Asian American History Month, 2000).

The all-male Filipino refugees established St. Malo, an obscure fishing settlement near the mouth of Lake Borgne, in what is now St. Bernard Parish. Their Manila-like houses were built on stilts in the bayous amidst a wilderness of reeds. As reticent deserters of the Spanish Crown, their lifestyle of extreme privation explains why the public knew nothing of the settlement for many years even though it existed only a few miles from New Orleans. Despite being drifters without roots in a foreign land, some felt they lived a life of abundance as long as they had products of the sea. The “Manilamen” of St. Malo lived simple, contented, and happy lives until 1915 when the rundown fishing village was destroyed by a hurricane. Although women and liquor were prohibited in St. Malo, the search for fertile fishing grounds resulted in the development of nearby villages with less strict social barriers that produced subsequent generations of Filipinos (Espina, 1988).

Today, many local, national, and international organizations endeavor to retain and assert the traditional Filipino culture. This characteristic pride in cultural heritage comes from their sense of community effort, or “bayanihan.” This focal point of the Filipino culture led to noteworthy contributions to the colorful city of New Orleans. The earliest example began in Manila Village; a prosperous Barataria Bay settlement established by the founder, Quintin de la Cruz, when he realized the water teemed with shrimp prized by Filipinos. The harvested shrimp were sun-dried on the wooden platforms that connected the stilt buildings. Later in the day, to the tune of a worn guitar, men would rhythmically shuffle their feet to pop the dried shrimp from their brittle shells in a strange and picturesque ritual known as “Dancing the Shrimp.” The finished product was packed into barrels and shipped around the world from the port of New Orleans. This traditional method of processing sun-dried shrimp lasted until the 1920s when modern shrimp-shucking machinery forever replaced the shuffling feet of the Manilamen. Today, Barataria Bay is the center of the Louisiana shrimp industry (Espina, 1988;

Encyclopedia.com, Barataria Bay, 2002; Louisiana Endowment for the Humanities, 1998).

Another early Filipino contribution occurred during the 1935 New Orleans Mardi Gras parade. Eager to prove themselves with their first float, they decorated their unique parade entry in traditional Philippine fashion using banana stems, bamboo sticks, weeping willow trees, over 1,700 hand-made flowers, and 33 guitar players dressed in colorful, traditional costumes, strumming tunes for their Mardi Gras Queen. In those days when horses and mules pulled floats, the Filipinos creatively constructed their float platform around a truck, and thereby became the first group to introduce motorized vehicles to parade floats and forever fuel the fascination of the Mardi Gras parade. They won the best-decorated float grand prize that year (plus the next two years) and earned an up-front position in the following year's parade. This was the first recognition of such magnitude for the Filipino community of Louisiana (Espina, 1988).

Compared to other Asian groups, several factors facilitated the Filipinos' relatively uncomplicated integration into the American landscape. As a colony of the Spanish Crown for 350 years, the Filipinos were by and large Roman Catholic, an established and accepted Christian religion within the United States. In 1898, after Spain ceded the Philippines to end the Spanish American War, the United States invested heavily to expand the Filipino educational system. By 1901, the first of more than 1,000 American teachers had arrived; students learned and used English in school. In the 20 years immediately following American colonization, the U.S. government awarded 400 promising Filipino students (called Pensionados) scholarships to attend American universities, thus facilitating cultural exchange and setting the stage for eventual Philippine independence (Cordova, et al., n.d.).

Today, Filipinos are in a peculiar socio-economic position in America. Although highly educated, fluent in English, possessing professional or technical backgrounds, and enjoying relatively stable families, Filipinos earn less than all other Asians except Vietnamese. Because women comprise the majority of the Filipino workforce, their presence is largely invisible or absent in higher salaried managerial positions. And while Filipinos tend to identify with mainstream society, the majority of Americans erroneously view them as part of the mythical model minority. Filipino youth wrestle with traditional cultural values of patriarchal authority, family togetherness, kinship, and filial piety. As intermarriage continues and ethnic enclaves are eroded, Filipinos are developing a more sophisticated sense of themselves as a historically specific nationality. In contrast, the relatively large number of early immigrants from other groups, such as the Japanese, facilitated the retention of their unique cultures through development of their own communities, newspapers, churches, and organizations (San Juan, 1999).

Japanese Immigration

The story of Japanese immigration is no less unique than any other chapter in American history. The following paragraphs provide only enough background to begin to appreciate this group's experience, hard work, perseverance, and the irony of being stereotypically labeled as America's model minority.

Meiji Restoration

The Tokugawa family dynasty controlled Japan from 1603 to 1867 by enforcing a regime of centralized feudalism that wrought domestic discontent. A strict policy of isolationism and non-interference kept Japan a medieval society locked in time. The Tokugawa period did bring about certain economic and social changes such as farming improvements, expansion of interregional trade, and increased literacy rates. But in the early 19th Century, already weakened by debt and internal division, the Tokugawa shogunate caused further disorder by signing treaties appeasing Western demands to end Japanese isolationism. Such unpopular political policies prompted imperial forces to expel the foreigners and overthrow the Shogun and his Samurai in 1868. Anti-Tokugawa nobles led a palace coup to reinstate power to the Imperial court of 14-year-old Prince Mutsuhito, and begin Japan's period of industrial growth. This marked the end of the feudal system, and the beginning of the Meiji Restoration that brought great social, economic, and military reforms. Aside from a basic fear of the West, the Japanese desired parity in the international arena; instead of rejecting Western intrusion, Japan became an eager pupil. Carried out under the slogan "Fukoku Kyohei" (enrich the country and strengthen the military), reforms were implemented to create a modern economy and society. Foreign experts were hired to establish factories and educational institutions while students were sent to Europe and the United States to study science and technology. Under the Meiji Constitution adopted in 1889, Japan terminated its treaties with the West, and following several diplomatic and military victories, gained recognition as a world power (Encyclopedia.com, Meiji Restoration, n.d.; Gadd, n.d.; Fact Monster, n.d.).

Japanese Emigration to Hawaii

On June 19, 1868, following four years of intense negotiations with an unstable Japanese government, a 34-day ocean journey by the British sailing ship, *HMS Scioto*, brought the first 149 Japanese immigrants to Hawaii. While the political upheaval back home made their departure difficult, the Hawaiian island kingdom embraced the Japanese as cognate sugar plantation laborers with the potential to repopulate the decreasing indigenous population. The venture quickly soured when the laborers discovered they had to work under a 3-year contract at \$4 per month, with 50% of their wages withheld annually. Unable to sustain themselves, several workers died while others committed suicide. A dispatched Japanese ambassador negotiated the return of some workers and improvements for those who chose to remain. Thus, concerned with projecting an image worthy of international prestige, Japan temporarily halted labor emigration to Hawaii.

In 1885, Japan reestablished immigration to Hawaii, but limited the privilege to disease-less, apolitical, well-behaved and hard-working individuals that would enhance

Japan's international image. As a result, 65,000 workers arrived in Hawaii before the turn of the century, causing the Hawaiian government to fear Japanese would supplant the native population. To counter this fear, Hawaii began to deny entry and/or citizenship to Japanese immigrants and levy new taxes on popular Japanese consumer products. These measures succeeded in shifting Japanese immigration from Hawaii (Hawaii was not a state until August 21, 1959) to the United States (Japanese Immigration to the United States, n.d.).

Japanese Immigration to the United States

Unlike Hawaii, the continental United States never encouraged Japanese immigration. It is unlikely any Japanese immigrants came to the United States until after Admiral Perry's fleet sailed to Japan in 1854. They immigrated to the United States as laborers without plans of staying or becoming active participants in the social life. As the Japanese political landscape induced further emigration, the growing Japanese labor community established a foothold in the agricultural industry. They organized Japanese-owned produce and flower operations, and formed cooperatives to improve growing, packing and marketing crops. Japanese entrepreneurs engaged in farming, distributing and selling new strains of rice. As their collective economic power grew, so too did America's Yellow Peril fears; the 1892 legalized segregation of Asians within the San Francisco public school system marked the beginning of a national anti-Japanese movement. At the same time, Japan was beginning to play a role on the world stage. Unlike its neighbors, Japan fought Western conquest and exploitation by beating the aggressors at their own game; they modernized, industrialized, and mobilized military might at lightning speed. Quick to learn from Western expansion, Japan incorporated the Ryukyu Islands in 1879, forced China to cede Formosa in the Sino-Japanese War, and achieved international prominence with the signing of the Anglo-Japanese Alliance in 1902. In 1905, the Empire of the Rising Sun humiliated Russia by destroying the Russian Baltic Fleet and gaining substantial assets in a peace treaty negotiated by United States President T. Roosevelt. Therefore, in order to placate an increasingly hostile, anti-Japanese California electorate and an increasingly powerful Japanese government, President Roosevelt entered into the Gentlemen's Agreement of 1907. Unlike other immigration policies, such as the Chinese Exclusion Act, the Gentlemen's Agreement contained huge loopholes, not the least of which were that it did not apply to non-laborers or to parents and wives of laborers who were already working in the United States (Japanese Immigration, n.d.; Asian American History Month, 2000).

Shashin-kekkon (Picture Brides)

The Gentlemen's Agreement came at a time when arranged marriages (omiai-kekkon) were the accepted long-standing tradition of Japan and anti-miscegenation ordinances in California prohibited intermarriage of Mongoloids and Caucasians. Consequently, once the Gentlemen's Agreement became official, Japanese laborers began choosing brides from photos and entering into long-distance proxy marriages. From 1908 to 1924, more than 20,000 Japanese brides sailed to the United States and met their husbands for the first time at the Angel Island immigration station. As a by-product of the Gentlemen's Agreement, the picture bride phenomenon is often cited as an example of the abuse Japanese suffered due to racial prejudice. The irony is that the

liberal agreement actually increased the number of Japanese women and children in the United States, and prevented the demise of the mainland Japanese population within the United States. Japan agreed to discontinue the practice in a 1921 “Ladies Agreement.” A few years later, the 1924 Immigration Act prohibited entry to any aliens ineligible for citizenship, effectively halting all Asian immigration (Angel Island Immigration Station Foundation, n.d.; Asian American History Month, 2000). It would take 50 years and a communist takeover in Southeast Asia before large numbers of Asians were again offered residence in the United States, and they came as refugees.

Vietnamese Boat People

“Indochina” was the 19th Century European term used in reference to the area of Southeast Asia situated between India and China. The countries of Cambodia, Laos, and Vietnam, although diverse in cultures, languages, and religion, were known as French Indochina, as they shared a background as colonies of France from 1858 to 1954. After the withdrawal of the French following their defeat in 1954 at Dien Bien Phu, Vietnam was divided into the Democratic Republic of Vietnam under Ho Chi Minh in the North, and the Republic of Vietnam in the South under Ngo Dinh Diem. Escalating discord between the two led to war. United States support of the anti-Communist government in the South led to active American intervention, commonly known as the Vietnam War, which eventually spread to neighboring Cambodia and Laos (University of California Irvine, Past, n.d.).

In 1968, during the Vietnamese lunar New Year celebration known as *Tet*, the Vietcong conducted a massive surprise offensive. In 1975, the imminent United States pullout from Vietnam produced a mass exodus to Saigon. As the invading Vietcong army closed in, rumors of Communist atrocities spread quickly. As American helicopters relentlessly ferried more fortunate Vietnamese to safe transport destined for America, other fearful, homeless, and hungry Vietnamese families hoarded food and headed for the relative safety of the countryside. The fear of communist reprisal produced the first wave of Southeast Asian refugees in spring 1975; among the two million such refugees, 130,000 entered the United States as dependents of U.S. servicemen, or under sponsorship of someone already living in the United States. Although the ultimate takeover of Saigon was surprisingly quiet, with little or no bloodshed, the new communist government conducted summary public executions of petty criminals to instill law and order. Upon surrendering to communist authorities, former South Vietnamese soldiers were sentenced to lengthy re-education camps where they were malnourished, mentally distressed, and released as socio-political outcasts (Cultural Bridge, n.d.; University of California Irvine, Past, n.d.; Woollacot, 1977).

The communization of South Vietnam continued in several phases, beginning with the conversion of South Vietnam’s currency, immediately creating massive deflation and a nation of paupers. Next, the communist government confiscated possessions of the wealthiest merchants and sentenced them to re-education camps for several years. This was later extended to include successful lesser merchants of the middle class. The final phase consisted of relocating those least desirable individuals, predominately ethnic Chinese, to undeveloped, crowded, unsanitary tropical areas without the means or skills necessary to survive. As the North Vietnamese practiced the methodical communization of South Vietnam, the communist revolutionary Khmer Rouge army executed over 1,000,000 citizens of neighboring Cambodia, and another 500,000 Indo-Chinese people fled to refugee camps in Thailand (University of California Irvine, Past, n.d.).

The growing likelihood of communist political persecution prompted a second wave of Vietnamese refugees in 1978. Most were middle-class citizens whom the communists had no use for except as agricultural laborers. They became “boat people”

who, rather than watch their families slowly die in detention camps, took to the unforgiving sea in rickety, overcrowded boats, armed only with their iron will and eternal hope of a better life. They set to sea knowing they could never return, and that if the harsh elements and lack of food did not claim their lives, they would likely fall prey to modern sea pirates who were ruthlessly exploiting defenseless boat people (University of California Irvine, Past, n.d.; Vu, n.d.).

As the unspeakable fate of the Vietnamese boat people became universally known, world outcry forced the Vietnamese government to establish the Orderly Departure Program under the United Nations High Commissioner for Refugees (UNHCR), enabling people to legally leave Vietnam for humanitarian reasons. The U.S. Congress passed legislation to aid refugees: the Refugee Act of 1980 reduced entry restrictions; the 1988 Amerasian Homecoming Act admitted over 70,000 family members of American servicemen; and the Humanitarian Operation brought 152,000 more, including former political prisoners and their families (University of California Irvine, Exodus, n.d.).

Conclusion

Emigrating from one's homeland to a foreign country is a difficult and challenging task, particularly when the process is compounded by societal prejudice and (sometimes legal) discrimination, thereby ensuring a second-class existence. Immigrants often contend with their dilemma and seek acceptance through assimilation; they deny their own cultural heritage and adopt the cultural norms, language, and mannerisms of their new society. However, the true value of assimilation is that it provides the host society a rationale for tolerating immigrants.

Unable to fully assimilate into American society because of their unalterable physical appearance, second and third generation Asian Pacific Americans are marginalized citizens, virtual immigrants in the land of their birth. Despite winning the gold in American model minority competition, Asian Pacific Americans sometimes find themselves living in the shadows of American freedom.

The reader may detect more than an ounce of passion in the approach taken within this particular observance publication. Twenty-five-years ago I was in the South China Sea, aboard the *USS Blue Ridge* (LCC-19), involved in a humanitarian mission rescuing Vietnamese boat people. Despite the deplorable condition in which they were discovered adrift at sea, the younger, more resilient refugees were slowly nursed back to life. In one fleeting moment, while passing one young child to the safety of the next crewmember's waiting arms, I shall never forget that most imperceptible, yet unmistakable, smile. Without speaking a word, she mustered her last bit of strength to thank me, to tell me she felt safe and looked forward to the future.

My first-hand military experiences have taught me that freedom is a highly elusive concept. Throughout the ages it seems to randomly blossom then wither, but never die. As a relatively young nation, even our idea and awareness of freedom has changed over time, just as it did on September 11, 2001. And just as freedom has meant different things to different people, at different times, so too has liberty for those who did not have it. I am hopeful that by increasing awareness of Asian Pacific American history, this booklet will enable its readers to look beyond the perception of the model minority to recognize the individuality of Asian Pacific Americans and understand that their very existence is a salute to liberty.

Glossary

Note: All of these terms relate to the study of Asian Pacific Americans and many of them appear within this publication's text; others are provided as a reference.

Angel Island: Largest island in San Francisco Bay, primarily a military installation, used as an Asian immigrant processing and deportation center from 1910 to 1940, nicknamed "Ellis Island of the West."

Arabia: Southwest Asian Peninsula consisting of Saudi Arabia, Yemen, Oman, Qatar, Bahrain, Kuwait and the United Arab Emirates.

Archetype: In Jungian psychology, an inherited pattern of thought or symbolic imagery derived from past collective experiences and present in the individual unconscious.

Archipelago: A geographic term describing a cluster of islands.

Asia Minor: Extreme west Asia; the Turkish peninsula.

Banana: An Americanized Asian; yellow on the outside, white on the inside.

Blackface: Show business phenomenon of 1828 through 1930s, commonly referring to a White actor in Blackface makeup, whose performance stereotyped Black people.

Cable Act of 1922: The Cable Act specifies that any U.S.-born woman marrying a "person ineligible for citizenship" would automatically lose her U.S. citizenship. In a marriage terminated by divorce or death, a Caucasian woman could regain her citizenship, but a Nisei woman could not, because she was "of a race ineligible for citizenship."

Caucasian: A member of the White race.

Caucasoid: A member of the Caucasian racial classification.

Coolie: An unskilled Chinese laborer; the combination of two Chinese words, "koo" meaning to rent, and "lee" meaning muscle.

Daimyo: The territorial barons or great feudal landholders of Japan.

Doppelganger: Ghostly double of a living person, especially one that haunts its fleshly counterpart.

Dysgenic: Relating to or causing the deterioration of hereditary qualities in offspring.

Ellis Island: A 27-acre island in Upper New York Bay, part of the Statue of Liberty National Monument opened to tourists since 1976. A federally controlled arsenal and

fort since 1808, most famously served as U.S. chief immigration station from 1892-1954. It is estimated 40% of all Americans have an ancestor who arrived through Ellis Island.

Emigration: The process of leaving one country to take up permanent or semi-permanent residence in another.

Ethnic enclave: Region where immigrants live together, own businesses.

Exogamy: The custom of marrying outside the tribe, family, clan, or other social unit.

Fertile Crescent: Historic region of the Middle East consisting of Israel, Jordan, Lebanon, Syria, Iraq and the West Bank.

Filial piety: Devotion and reverence to parents and family.

Forbidden City: Another name for remarkable white marble group of buildings in Beijing subsequent to Beijing becoming China's capital in 1421.

Freedom: The condition of being free of restraints.

Fukoku Kyohei: Japanese slogan for programs designed to create a modern economy and society; translation, "enrich the country and strengthen the military."

Galleon: A large square-rigged sailing ship with three or more masts; used by the Spanish for commerce and war from the 15th to 18th centuries.

Gam Sann: Chinese for "Gold Mountain." The lure of the California gold rush.

Gentlemen's Agreement 1908: U.S.-Japanese agree to restrict immigration of laborers to U.S. but allow family members to join males already there.

Gold Mountain: English translation of Gam Sann, Chinese metaphor for the California Gold Rush.

Golden Horde: The Mongol army that invaded and dominated large parts of eastern Europe in the 13th Century.

Hanzi: Chinese characters, originated in China approximately 4,000 years ago; over 50,000 hanzi have been used and cataloged. Current Chinese writing uses about 6,000 of these characters.

HMS Sciotto: Ship that brought the first 149 Japanese immigrants to Hawaii on June 19, 1868.

Ho Chi Minh: (1890-1969) Vietnamese Communist leader who was the first president of North Vietnam.

Hollow bamboo: Being of Asian origin but giving up many traditions.

Huaquiao: Overseas Chinese of Southeast Asia.

Immigration: The process of entering one country from another to take up permanent or semi-permanent residence.

Indochina: European term of the 19th Century describing the area of mainland Southeast Asia between India and China. French Indochina referred to the three distinct countries of Cambodia, Laos, and Vietnam because they were French colonies from 1858 to 1954.

Issei: First-generation Japanese immigrants from Japan.

Jihad: A crusade or struggle.

Kanji: Chinese characters, first imported to Japan in the 5th Century via Korea. Kanji are ideograms; every character has a meaning and corresponds to a word. In combining characters, more words can be created. There are about 50,000 characters of which 2,000 to 3,000 are needed for the understanding of newspapers. Japanese government declared a set of 1,945 characters as “kanji for everyday use.”

Kibei: A person born in the United States of Japanese immigrant parents and educated chiefly in Japan.

Loving vs. Virginia: Supreme Court rules anti-miscegenation laws unconstitutional in June 1967; William Marutani becomes first Nisei to successfully argue in Supreme Court.

Meiji Restoration: The 1868 restoration of emperor Meiji’s imperial power in the new capital of Tokyo; this transfer of political power marked the end of the Tokugawa Era and brought about drastic reforms that profoundly changed Japanese society.

Melanesia: Southwest Pacific division of Oceania (south of the equator and NE of Australia) includes the Solomon Islands, Vanuatu (formerly New Hebrides), New Caledonia, Tuvalu, the Bismarck Louisiade Archipelagos, the Admiralty Islands, Fiji, Norfolk Island and New Guinea.

Micronesia: Western Pacific division of Oceania includes the Caroline Islands (Yap, Chuuk, Pohnpei and Kosrate), the Marshall Islands, Northern Mariana Islands, Guam, Gilbert Islands, Kiribati and Nauru.

Miscegenation: Reproduction by parents of different races (especially by White and non-White persons) [syn: crossbreeding, interbreeding].

Model minority: General assumption that as minorities, Asians can and will succeed in education and career choices.

Mongoloid: Anthropologically, of or being a major human racial classification traditionally distinguished by physical characteristics such as yellowish-brown skin pigmentation, straight black hair, dark eyes with pronounced epicanthic folds, and prominent cheekbones and including peoples indigenous to central and eastern Asia.

Nisei: Second-generation, U.S.-born, American citizen children of Issei.

Oceania: Collective name for the estimated 20,000 islands of the Pacific; generally considered synonymous with the South Sea Islands of Melanesia, Micronesia and Polynesia.

Omiai-kekkon: The traditional Japanese arranged marriage based on socio-economic status, personality, and family background.

Opium wars: In 1839 China attempted to halt illegal importation of opium by British merchants. Britain responded by bombing Canton (Guangzhou), easily winning the battle and forcing China to cede commercial privileges and the island of Hong Kong.

Orient: The countries of Asia, especially eastern Asia.

Oriental: Of or relating to countries of the Orient, their peoples or cultures.

Pensionados: Filipino students from the Philippine Islands came to the mainland with government fellowships, to acquire an education for professional careers within the Philippine government.

Picture brides: Marriage of Japanese immigrant women arranged partially through a photograph.

Push/pull theory: Immigration is “pushed” by unfavorable conditions in the homeland and “pulled” by host country's economic needs.

Polynesia: Central and south division of Oceania consisting of the Hawaiian Islands, New Zealand, Easter Island, Samoa (American and Western), French Polynesia (Tahiti and the Society Islands, Marquesa Islands, Austral Islands and the Tuamotu Archipelago), Niue Island, Tokelau, Tuvalu, Tonga, Wallis, Futuna, and Pitcairn Island.

Sansei: Third generation, U.S.-born, American citizen grandchildren of Japanese immigrants to America; children of Nisei.

Shashin-kekkon: The picture bride system, a long-distance marriage by proxy.

Shogun: Title for the Japanese emperor's military deputy who served as a feudal administrator and actually ruled Japan from the 12th to 19th Century.

South Seas: Name early explorers gave to the whole Pacific Ocean. Today it commonly refers to only the central, south and southwest Pacific Ocean; specifically the South Sea Islands (Oceania) and waters about them.

White man's burden: The supposed or presumed responsibility of White people to govern and impart their culture to non-White people, often advanced as a justification for European colonialism.

Yappie: Young Asian professional.

Yellowface: Show business phenomenon of 1828 through 1930s, commonly referring to a White actor in Oriental makeup and disguise, whose performance stereotyped Asians, particularly the Chinese.

Yellow Peril: A term referring to the perceived threat to Western nations posed by the rising advancement and success of industrious Eastern Asia immigrants (especially Chinese) that threatened the living standard of American workers and society in general.

Yonsei: Fourth generation, U.S.-born, American citizen great-grandchildren of Issei; children of Sansei.

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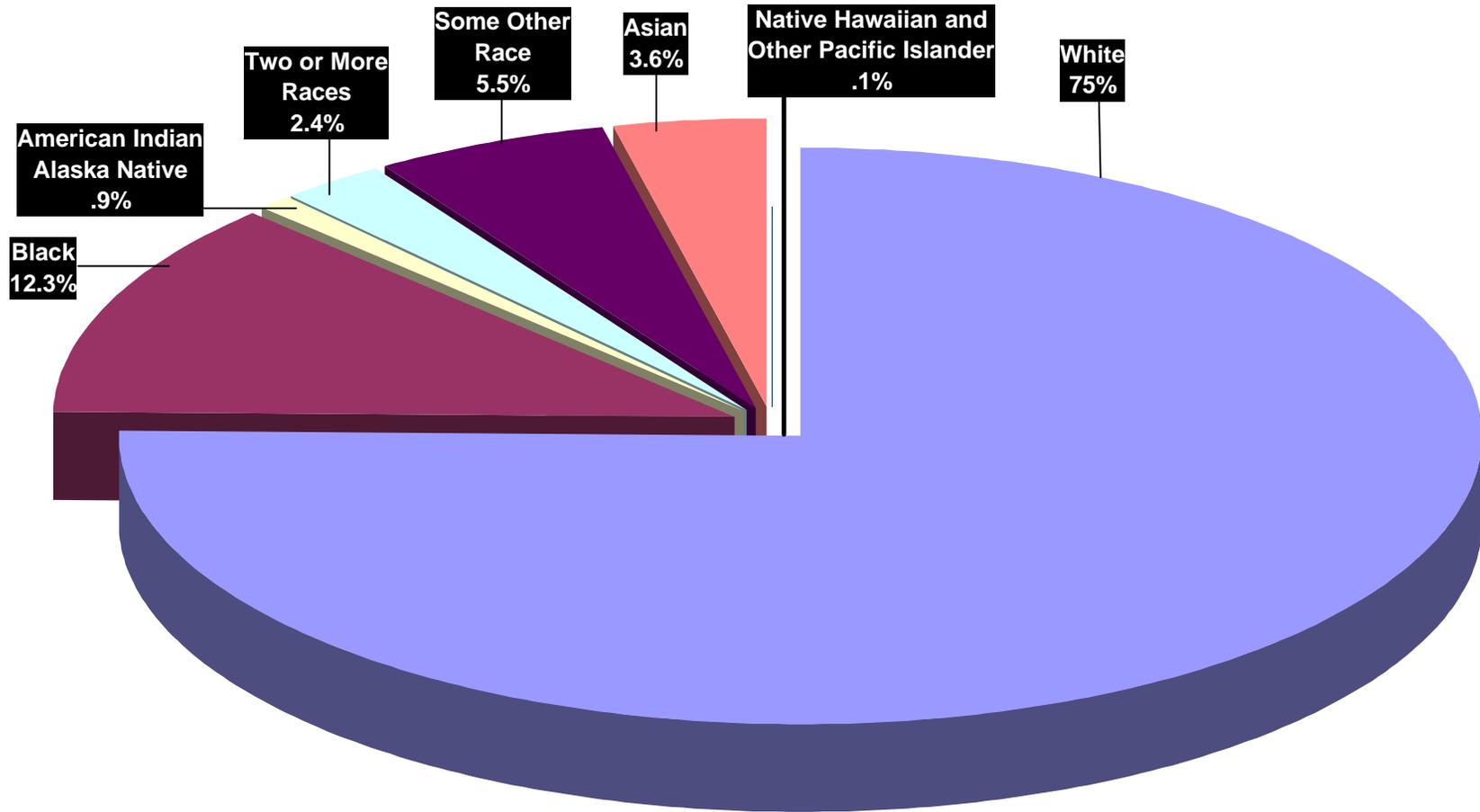
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Source: U.S. Census Bureau, March 2001

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