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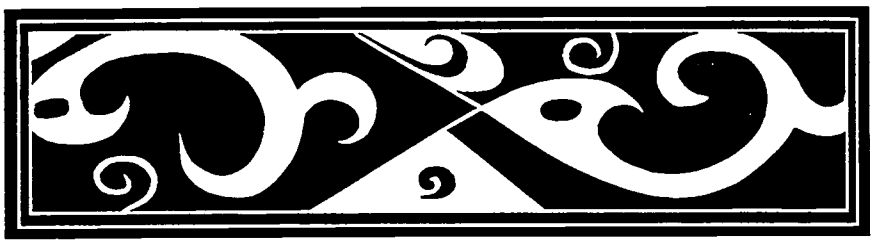
ABSTRACT

This curriculum guide provides teachers with materials on Asian-American history and culture that include some of the most recent scholarship in the field. Although it is not a comprehensive treatment of history and culture, it examines many important topics and events. The guide is organized by theme. The themes, each of which is introduced by background material for the teacher, are: (1) "Asian-American Identity"; (2) "Struggle and Change"; (3) "Asian Values and Traditions"; and (4) "Asian and Asian-American Contributions." The thematic approach helps students see the similarities among Asian cultural groups and helps students who are not of Asian ancestry make connections to the Asian American experience. The thematic approach helps promote the view that Asian Americans are not "the other," but a part of the tapestry of American culture. Learning activities for each theme provide a development section directed to the teacher. Activity sheets that can be duplicated for students can be the basis of class discussions. These sheets incorporate a variety of instructional strategies and contain a number of types of materials. Contains a 27-item bibliography for students. (SLD)

Asian-American Heritage



A Resource Guide for Teachers

GRADES K-12

BOARD OF EDUCATION OF THE CITY OF NEW YORK

Asian-American Heritage

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PREFACE

Over the last 30 years, changes in immigration patterns have made New York City a multicultural community like no other in the world. Today hundreds of diverse ethnic groups populate our city's neighborhoods — served by its institutions, including its schools. Young people growing up, attending school and eventually taking jobs here need to be aware of their own cultural identities, but they also need to understand and appreciate the cultures of others. To help meet this challenge, the Board of Education has developed *Asian-American Heritage: A Resource Guide for Teachers*, which is the second guide in an anticipated series of heritage guides.

The need to understand the rich heritages that Asian Americans bring with them to this city and nation is particularly acute. The Asian American population in the United States has grown tremendously since 1965. A recent Census Bureau report confirmed and projected Asian Americans as the fastest growing group in the United States. This population has enriched and will continue to enrich our nation culturally and economically.

This curriculum guide provides teachers with materials on Asian-American history and culture that include some of the most recent scholarship in the field. While not a comprehensive treatment of history and culture, the guide examines many important periods, events, and topics and suggests areas for further study.

This resource guide is intended to inspire all students to learn more about Asian-American history and culture, as well as to encourage further investigation of other heritages. Through these materials, students and teachers will recognize the common experiences shared by New Yorkers of all ethnicities and the necessity for understanding and cooperation.

ACKNOWLEDGMENTS

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This guide was developed under the auspices of Judith A. Rizzo, Deputy Chancellor for Instruction, and Maria Santory Guasp, Chief Executive for Instructional and Student Support Programs.

We wish to thank Leslie Agard-Jones, former director of the Office of Multicultural Education, under whose leadership this project was initiated.

Our sincerest thanks go to the following members of the Asian-American Heritage Curriculum Planning Committee for their assistance in developing an outline for the guide, suggesting activities and resources, and reviewing the manuscript:

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This guide was prepared for publication by the Office of Instructional Publications, Nicholas A. Aiello, Ph.D., Director. Regina Paleski and Dan Mausner served as editors of the manuscript. Heidi Lanino Bilezikian designed the book and cover.

CONTENTS

INTRODUCTION

Asian-American Heritage: A Resource Guide for Teachers has been developed as a component of the curriculum mandated by the New York State Education Department and articulated in the Chancellor's Curriculum Frameworks. Activities and resources contained in this guide, while emphasizing social studies, are interdisciplinary in scope. Teachers using a literature-based approach will find many opportunities to integrate history with language arts. Suggestions are also included for connecting Asian-American history and culture to mathematics and the arts.

The guide's treatment of the history and cultures of Americans of Asian ancestry is not a comprehensive one; however, it does present a number of significant topics across a variety of grade levels and spans a range of Asian-American nationalities. For additional activities and resources related to the history of Asians in the United States, see the Board of Education curriculum guides entitled *Grades 7 and 8 United States & New York State History: A Multicultural Perspective.*

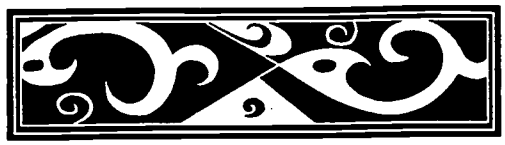
Asian-American Heritage is organized thematically. The themes, each of which begins with background information for the teacher, are: "Asian-American Identity," "Struggle and Change," "Asian Values and Traditions," and "Asian and Asian-American Contributions." We have chosen this thematic approach so that students will recognize the similarities that cut across the experiences of the various Asian groups in the United States, as well as the uniqueness that characterizes each. A thematic approach also allows students who are not of Asian ancestry to make connections to the Asian-American experience. Themes and topics such as "identity," "immigration," "celebrations," and "contributions" are central, but not unique to Asian-Americans. A thematic approach promotes the view that Asian-Americans are not "the other," but part of the tapestry of an evolving American culture.

Learning activities in each theme provide a development section directed to the teacher and corresponding activity sheets, which can be duplicated for students and used as the basis of class discussion. The learning activities incorporate or suggest a variety of instructional strategies, including cooperative learning, roleplaying, and decision making. The activity sheets contain a variety of materials, including photographs, maps, graphs, readings from historical documents, oral histories, dialogues, newspaper articles, and biographical sketches. Each learning activity also suggests follow-up activities for students.

Finally, a students' suggested reading list follows at the end of the guide. The books listed have been reviewed and approved by the Office of Multicultural Education. These titles are available in and can be borrowed from the Bilingual Resource Library, Room 214, 131 Livingston Street, Brooklyn, New York.

Comments and suggestions pertaining to this guide are welcome and my be directed to the Office of Multicultural Education, Room 621, 131 Livingston Street, Brooklyn, NY 11201.

THEME A
Asian-American Identity



Teacher Background

Asian-American is a term generally used to refer to people from China, Japan, Korea, Vietnam, Cambodia, Laos, Thailand, the Pacific Islands (the Philippines, Malaysia, Indonesia), Taiwan, and the countries of the Indian subcontinent who have immigrated to the United States and become citizens or who were born here of Asian immigrant families. The term "Asian-American" emphasizes the two different cultural influences that make these people who they are. This biculturalism often leads to identity questions when these cultural influences pull a person in different directions. For an Asian-American, the question of "Who am I?" can only be resolved when life as an American is understood to be affected by an Asian heritage.

The fact that most Americans who are not of Asian heritage have difficulty distinguishing members of various Asian ethnic groups, despite many cultural differences and some observable physical differences, only complicates the identity issue. Thus Americans often refer to Koreans, Japanese, and even Cambodians as "Chinese" and to all people from the Indian subcontinent as "Indians." This is but one of the forms of stereotyping to which Asian-Americans have been subject since they began to arrive in this country in fairly large numbers in the mid-19th century.

Although Asian-Americans are indeed from a variety of countries with different languages, histories, cultures, beliefs and reasons for immigrating to the United States, Asian-American groups do share a common set of values, such as group orientation, strong family ties, emphasis on education, and respect for the elderly. These shared values strengthen Asian-Americans' ties to one another.

These commonalities notwithstanding, the diversity within the Asian-American population is a relatively new phenomenon. Asian immigration to the United States started in the mid-19th century when large numbers of Chinese laborers came to California to work in mining and railroad construction. After the passage of the Chinese Exclusion Act in 1882, low-paying jobs went to the Japanese who were imported to work on the plantations of Hawaii and the farms of California. Restrictive measures were soon, however, taken against the Japanese, and later against Filipino and Indian immigrants. As a result, the Asian-American population was insignificant in size until the late 1960s.

The Immigration Act of 1965 dramatically changed this picture. This new law opened the door to immigration from all countries by abolishing discrimination based on national origin. Exclusionary laws aimed at Asians, which dated back to 1882, were abolished and aliens were to be admitted as immigrants based on three criteria: their possession of needed occupational skills, their close family relationships to those already here, and their vulnerability to political and religious persecution. As a result, the proportion of Asians among new immigrants increased from 9% in 1960 to 25% in 1970, and 44% in 1980. Between 1980 and 1988, Asians made up 40% to 47% of total U.S. immigrants.

Not only has total Asian immigration to the United States increased dramatically, but the specific ethnic groups comprising that immigration has changed as well. The Japanese made up the largest Asian ethnic group in the United States in 1970. But due to the large influx in the following decade of immigrants from many different Asian countries, the Chinese and Filipinos, respectively, emerged as the first- and second-largest Asian ethnic groups in 1980. Other ethnic groups making up a sizable segment of the Asian-American population today are Indians, Koreans, and Vietnamese.

Theme A of this resource guide examines the question of Asian-American identity by focusing on immigration patterns and population statistics. It also explores the Asian immigrant school experience in the United States, biculturalism, patterns of naming, and the impact of stereotyping on Asian-Americans.

Learning Activity 1

What do we want to find out about Asian-Americans?

Performance Objectives

Students will be able to:

- identify the state of their current knowledge about Asian-Americans.
- raise questions about Asian-Americans, past and present.

Motivation

- Distribute Activity Sheet 1A, "Asian-American Survey." Instruct students to answer the survey as directed on the activity sheet. Have students pair off and share their answers with a partner.

Development

- Ask volunteers to tabulate the percentages of students in the class who gave a certain answer.
- Distribute Activity Sheet 1B, "The Facts." Have students read and explain their answers to the following questions:
  - What do "the facts" on this activity sheet tell us about Asian-Americans today and in the past?
  - How do these facts compare with the answers you gave to the survey?
  - Which of these facts about Asian-Americans surprised you most?
  - From what sources has your information about Asian-Americans come? (e.g., friends, television, movies, family, newspapers, books)
  - How have these various sources of information influenced your perceptions of Asian-Americans?
- Distribute Activity Sheet 1C, "Concerning Asian-Americans." Have students work in pairs to complete the activity sheet. A summary of student responses to both questions can be written on chart paper, displayed in the classroom, and referred to throughout the course of the class's study of Asian-Americans.

ACTIVITY SHEET 1A

Asian-American Survey

Check (✓) your responses to the following statements about Asian-Americans.

Statements	Agree	Disagree	Not Sure
1. In 1990, Asian-Americans represented a sizable proportion of the total U.S. population.			
2. Most Asian-Americans are Chinese and Japanese.			
3. Most Asian-Americans are more or less homogeneous in socioeconomic status.			
4. Asian-Americans are the "model minority," different from disadvantaged minority groups.			
5. Most Asian-American students are super students/whiz kids.			
6. Asian-Americans are heavily concentrated on the West Coast.			
7. Asian-Americans are culturally more alike than different.			
8. Culturally, it is not possible for Asian-Americans to assimilate. They will always be "strangers from a different shore."			
9. Every Asian-American group has felt the effects of a range of policies and laws meant to exclude them from immigration to the United States.			
10. Asian-Americans have had the greatest impact on American culture in the areas of science and mathematics.			

ACTIVITY SHEET 1B

The Facts

1. Despite the fact that since 1965, the Asian-American population has increased fivefold from 1.5 million in 1970 to 7.3 million in 1990, Asian-Americans still represent only 2.9% of the total U.S. population.

2. In 1970, the Japanese made up the largest Asian ethnic group in the United States. However, due to the large influx in the following decade of immigrants from many different Asian countries, Chinese and Filipinos, respectively, emerged as the first- and second-largest Asian ethnic groups in the United States in the 1980s.

3. Indochinese refugees and immigrants from mainland China are far behind other Asian groups in socioeconomic status.

4. Asian-Americans fare well in terms of median family income when compared to white Americans. However, Asian-Americans as a whole and three Asian groups—Vietnamese, Korean, and Chinese—in particular, show higher proportions of families at the poverty level than white Americans.

5. Using standardized test results as indicators, Asian-American students as a group do much better than other minority students, and better than white students. However, Asian-American students have the largest proportions of both the highest and the lowest Scholastic Achievement Test scores.

6. According to the 1990 census, 55.7% of Asian-Americans live in the West; 18.4% in the Northeast. California is the state with the largest number of Asian- and Pacific-Islander–Americans. Nearly 40% of all Asian- and Pacific-Islander–Americans have settled in California, making up 9.6% of the state's residents. New York State and Hawaii are the second and third largest Asian-American states.

7. Chinese, Koreans, and Japanese are physically similar and their cultural similarities stem from Confucianism which spread from China to Korea, and then through Korea to Japan. China had a strong cultural influence on Vietnam; however, during nearly 100 years of French colonization, the Vietnamese were influenced by French culture and religion. India and Pakistan were not influenced by Confucianism; Hinduism and other religions affect the subcontinent's culture, and British colonization there had a significant impact. The Philippines, long a Spanish and then a U.S. colony, is perhaps the most Westernized country.

   Still, despite significant cultural differences, Asians tend to hold some common values that differ from dominant American values, for example, respect for authority and a high regard for the elderly.

8. Recent studies show that only a small proportion of second-generation Koreans are fluent in the Korean language. Even smaller proportions of second-generation Chinese, Indians, and Filipinos have mastered their mother languages. However, second-generation Asian-Americans continue to show strong psychological ethnic attachments by identifying themselves as, for example, Korean-American rather than as American.

9. The Chinese Exclusion Act of 1882 was the first and only immigration act to specifically designate an ethnic, racial, or national group for exclusion from the United States. However, later exclusionary laws restricted the entry of other Asian groups into the United States.

10. Although Asian-American excellence in science and math is the stereotype, Asian-Americans have and continue to contribute in the fields of music, art, and business.

ACTIVITY SHEET 1C

Concerning Asian-Americans

List below some of the most important, or most surprising, things you now know about Asian-Americans. Then list some of the questions you would still like to have answered about Asian-Americans.

WHAT I KNOW	WHAT I WANT TO KNOW

Learning Activity 2

How much can we learn about Asian-Americans by looking at population statistics?

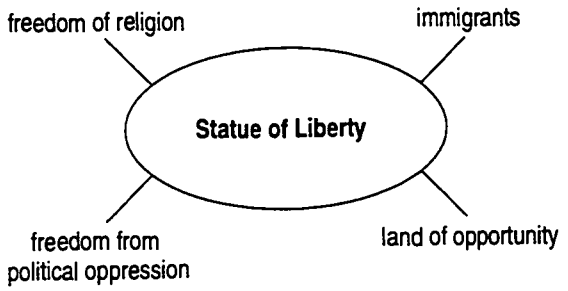
Performance Objectives

Students will be able to:

- draw conclusions from statistics on Asian-American population in the United States, i.e., statistics related to immigration, education, and business.
- analyze changes over time in Asian-American demographic patterns.
- use statistical data to project how Asian-Americans will affect life in our city and nation in the future.

Motivation

- Show students a picture of the Statue of Liberty. Ask the class:
  - What words or images come to mind when you see or think of the Statue of Liberty?
- Create a word web that records students' responses and shows how the Statue of Liberty has been a symbol to people all over the world. For example:



- Tell students that today they will begin to see how the immigration of Asian-Americans has influenced and continues to influence our city and nation.

Development

- Distribute Activity Sheet 2A, "Asian-Americans in the United States." Have students study the map and tables, complete the activity, and explain their answers to the following questions:
  - What do this map and the tables tell us about the Asian presence in the United States?
  - Which Asian nations today have the greatest numbers of people in the United States?
  - How has the Asian presence in the United States changed over time?
  - In 1960, Asian-Americans numbered fewer than 900,000. Then the Immigration Act of 1965 opened the door to immigration from all countries by abolishing discrimination based on national origin. How do the figures in Table 2 show the impact of the Immigration Act of 1965?
  - What questions do the numbers raise about Asian-Americans and their presence in this country over time?
- Distribute Activity Sheet 2B, "Asian-Americans: A Statistical Profile." Have students, working in pairs, study the bar graph and tables, complete the exercise, and explain their answers to the following questions:
  - What does this activity sheet tell us about Asian-Americans?
  - What conclusions can you draw from the figures on entrepreneurs (business owners)?
  - What conclusions can you draw from the data on education?

- How do the statistics on the education of Asian-Americans compare to the statistics for white Americans?
- Based on the figures here, what predictions would you make for the future of Asian-Americans in this nation?

- Distribute Activity Sheet 2C, "Asian-Americans in New York City and the Tri-State Region." Have students study the activity sheet, complete the activity, and explain their answers to the following questions:
  - What information does this activity sheet present about Asians in New York City and the tri-state region?
  - How do the figures for the numbers of immigrants from Asian countries to the tri-state area compare to figures for Asian immigrants in the rest of the United States?
  - What conclusions can we draw about the numbers of Asians in New York City public schools over the last 25 years?
  - If you had to suggest ways these figures can be used to plan for the future of New York City and the tri-state region, what suggestions would you make? Why?

Follow-Up Activities

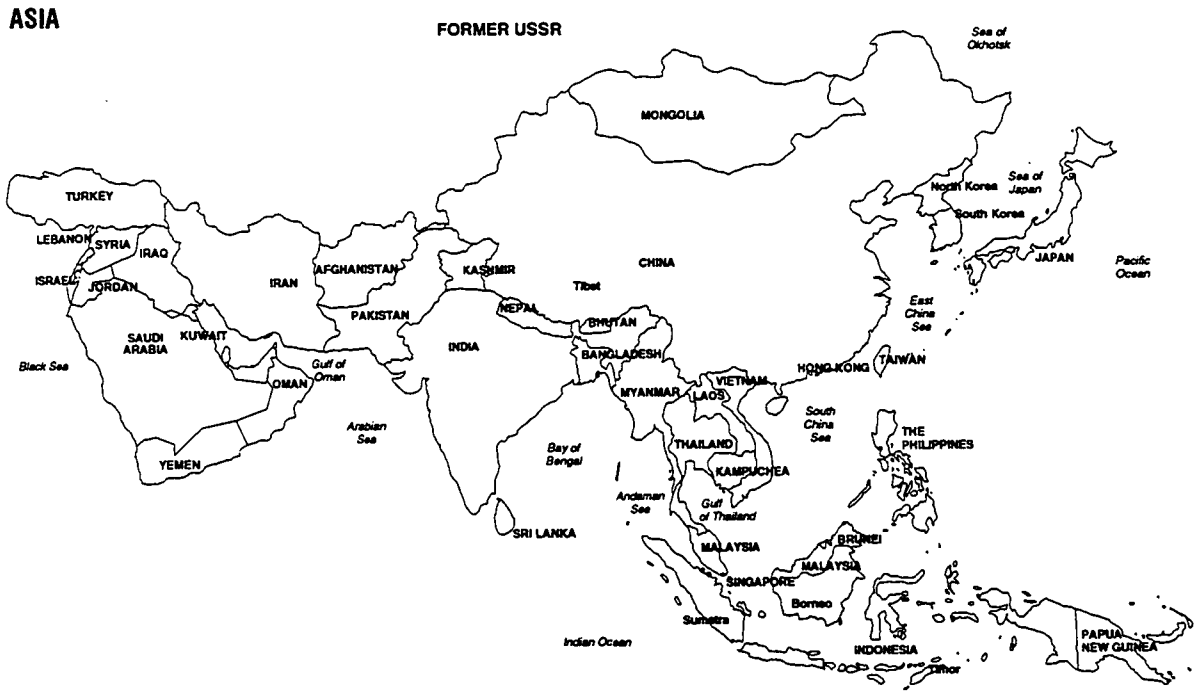
Students can:

- work in small groups to prioritize ways in which schools and neighborhoods can plan for the influx of Asian and other immigrants.
- interview recent immigrants from Asia and other world regions to find out why they came to the United States and determine their plans for career, education, and other goals.
- visit neighborhoods that have seen an influx of Asian immigrants, such as Midwood (Pakistanis), Elmhurst (Koreans), and Sunset Park (Chinese).

ACTIVITY SHEET 2A

Asian-Americans in the United States

Examine the map and the two tables. Shade or color in the countries from which the highest numbers of Asians have come to the United States.



Barbara J. Marivs, *Contemporary American Success Stories: Famous People of Asian Ancestry*, Vol. 1 (Childs, Maryland: Mitchell Lane Publishers, 1994), p. 7. Permission pending.

Table 1. Asian-Americans in the United States (greatest numbers)

Total Asians in U.S.	6,908,638
Chinese, China	1,645,472
Filipino, Philippines	1,406,770
Japanese, Japan	847,562
Indian, India	815,447
Korean, Korea	798,849
Vietnamese, Vietnam	614,547
Laotian, Laos	149,014
Cambodian, Cambodia	147,411
Hmong, (rural Laos)	90,082
Thai, Thailand	91,275

U.S. Bureau of the Census, 1990.

Table 2. Changes in Asian-American and Pacific-Islander–American Population, from 1970 to 1990

	1970*	1980	% Increase From 1970 to 1980	1990	% Increase From 1980 1990
Total U.S. population	203,211,926	226,545,805	11.4	248,709,873	9.8
Pacific Islanders	1,439,562	3,550,439	164.6	7,273,662	107.8
Pacific Islanders as % of total U.S. population	0.7	1.5		2.9	
Chinese	436,062	806,040	84.8	1,645,472	104.1
Japanese	591,290	700,974	18.5	847,562	20.9
Filipino	343,060	774,652	125.8	1,460,770	88.6
Korean	691,550	354,593	412.9	798,849	125.3
Indian		361,531		815,447	125.6
Vietnamese		261,729		614,547	134.8

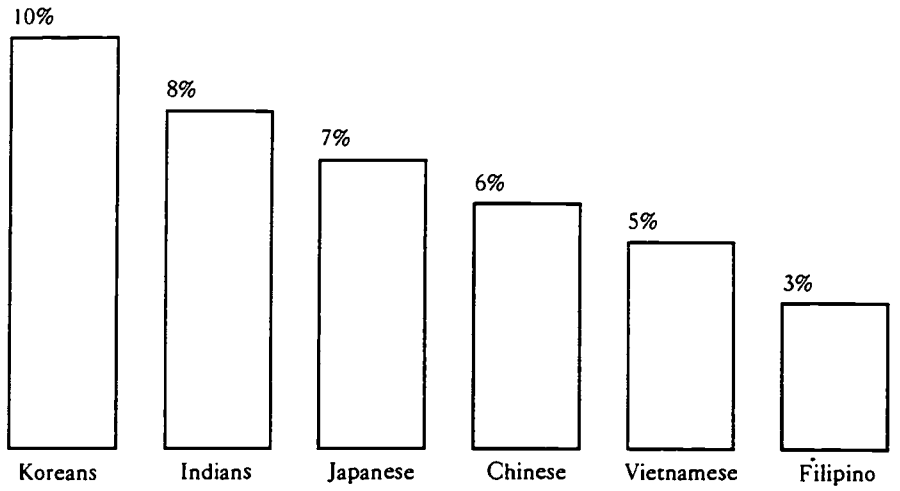
U.S. Bureau of the Census, 1993.
*In the 1970 census, Asian Indians were classified into a white category and Vietnamese-Americans were not tabulated separately. Since 1980, the census has classified Asian-Americans and Pacific-Islander–Americans into one racial category.

ACTIVITY SHEET 2B

Asian-Americans: A Statistical Profile

Bar Graph.

Percentage of entrepreneurs among Asian-Americans



Estimates by Professor William O'Hare, University of Louisville, from U. S. Census data for 1987.

Table 1. Businesses owned by Asian-Americans

	1977	1987
Japanese	27,000	53,000
Chinese	23,000	90,000
Filipino	10,000	40,000
Korean	9,000	69,000
Indian	7,000	52,000
Other	7,000	25,000
Total	83,000	355,000

U. S. Bureau of the Census statistics.

Table 2. Educational attainment

	Asian women	White (non-Hispanic) women	Asian men	White (N-H) men
College degree	38%	23%	48%	29%
Some college	14%	21%	15%	20%
H.S. diploma	29%	44%	24%	38%
No H.S. diploma	19%	13%	13%	13%
	100%	100%	100%	100%

From a 1993 sampling of Americans ages 25-64 by the Asian American Public Policy Institute and the UCLA Asian American Studies Center.

Exercise

Answer the following questions based on the bar graph and tables.

1. Which Asian group in 1987 had the greatest percentage of entrepreneurs (business owners)?	
2. What percentage of business owners in 1987 were Indian?	
3. What was the percentage difference between Korean and Filipino business owners in 1987?	
4. How many more businesses were owned by Asian-Americans in 1987 than in 1977?	
5. Which Asian-American group had the highest total number of business owners in 1987?	
6. What percent of Asian-Americans in 1990 had four or more years of college?	
7. What groups were found in 1986 to earn a higher percentage of college degrees within six years than the national average?	

Now make up three additional problems/questions that can be answered by the bar graph and tables. Have your partner answer them.

1. _____

_____

2. _____

_____

3. _____

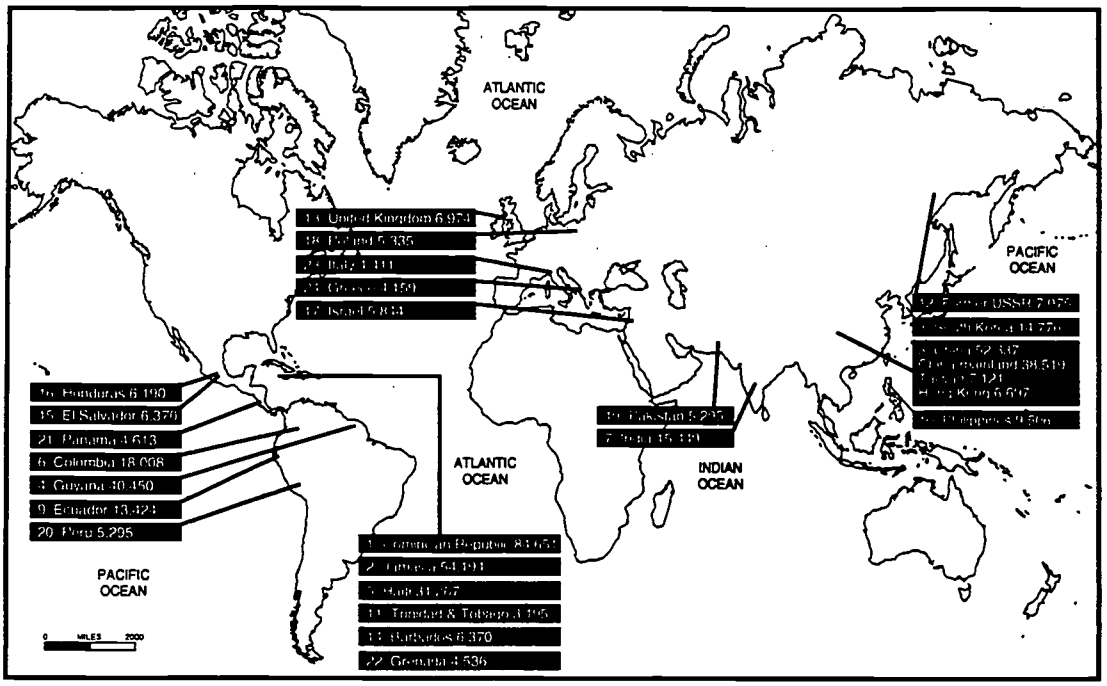
_____

ACTIVITY SHEET 2C

Asian-Americans in New York City and the Tri-State Region

Examine the data below which shows Asian-Americans in New York City and the tri-state region. Then write in your notebooks three needs that the New York region must address based on the information here.

Twenty-Four Nations Sending Greatest Numbers of Immigrants to New York City



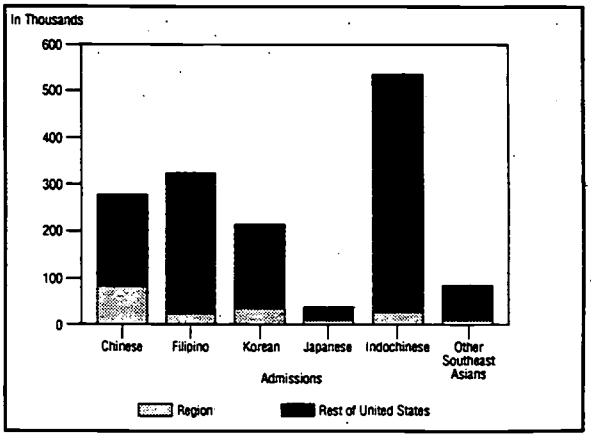
New York's New World, Daily News Special Reprint, p. 6. Permission pending.

ASIANS IN THE NEW YORK CITY PUBLIC SCHOOLS, 1970–1993

Year	Asian or Pacific Islander		Year	Asian or Pacific Islander	
1970	17,491	1.5%	1982	44,614	4.9%
1971	18,931	1.7%	1983	49,316	5.3%
1972	20,452	1.8%	1984	54,287	5.8%
1973	22,067	2.0%	1985	57,631	6.2%
1974	23,252	2.1%	1986	61,688	6.6%
1975	24,277	2.2%	1987	65,166	6.9%
1976	27,824	2.6%	1988	68,441	7.3%
1977	30,408	2.9%	1989	71,963	7.7%
1978	32,377	3.2%	1990	75,635	7.9%
1979	36,339	3.8%	1991	80,369	8.3%
1980	38,197	4.0%	1992	86,069	8.7%
1981	40,626	4.4%	1993	90,479	8.9%

The Board of Education of the City of New York

IMMIGRANTS TO TRI-STATE REGION AND UNITED STATES IN 1980–1986 (by country of birth)



Outlook: The Growing Asian Presence in the Tri-State Region (New York: Chinese-American Planning Council, Inc., United Way of Tri-State, and Regional Plan Association, 1989), p. 7. Permission pending.

Learning Activity 3

How important are names to Asians and Asian-Americans?

Performance Objectives

Students will be able to:

- explain naming patterns in China and Korea.
- compare and contrast naming patterns in Asia with those in the United States.
- assess the extent to which names and forms of address impact on Asian-American identity and relationships with others.

Motivation

- Ask students to share the meaning of their names and how they were given their names. Ask:
  - — Why are names so important to us all? (They are a key to self-identity.)
- Tell students that today they will examine the meaning of Chinese and Korean names and the way Asian-Americans feel about names.

Development

- Distribute Activity Sheet 3A, "Naming Chinese Children." Have students roleplay the panel discussion, complete the exercise and explain their answers to the following questions:
  - — What does this activity sheet tell us about Chinese names?
  - — How are Chinese children named today? How are the names written?
  - — What changes in naming children have occurred since 1949?
  - — To what extent do names reflect changes in the status of women in China? in Chinese politics?
  - — How would you compare naming patterns in the United States or within your ethnic or cultural group to patterns in China? Explain.
- Distribute Activity Sheet 3B, "How a Girl Got Her Chinese Name." Have students work in pairs or small groups to study the poem, complete the exercise, and explain their answers to the following questions:
  - — What is this poem about?
  - — How did the poet get her first Chinese name? What does this name mean?
  - — Why did Nellie's parents give her a second Chinese name? What does that name mean?
  - — How did Nellie feel about these names? Cite lines from the poem to explain your answer.
- Have groups share their "Dear Abby" responses to Nellie. After reading the poem aloud, ask students:
  - — How does the information in the poem compare to what we have read about Chinese names in the panel discussion?
  - — What advice might you give Nellie about handling all of these names?
  - — How important are names in defining a person's identity and sense of self-worth? Explain.
- Distribute Activity Sheet 3C, "What's in a Name?" Have students read the selection, complete the exercise and explain their answers to the following questions:
  - — What does this selection tell us about how Koreans and Korean-Americans feel about names?

— What differences exist between Americans and Korean-Americans in using names and titles?

— How does culture explain the differences?

— Mr. Kim suggests that a Korean-American will always be different from an "American." Is there a true "American" identity? Explain.

Follow-Up Activities

Students can:

- research the meanings of their given and/or surnames.
- create family crests that highlight values important to the students' families and/or names.
- research and create chops, name stamps that are used on Asian documents, art, etc.
- make a Venn diagram that compares and contrasts naming patterns in the United States and China or between Korea and China.

ACTIVITY SHEET 3A

Naming Chinese Children

Choosing a name has always been important in Chinese society. Read this panel discussion to see how naming practices have changed, then complete the exercise that follows.

Reporter: Ni hao (How are you?). Welcome to our school visit to China. We are meeting with a group of students who are studying the meanings of Chinese names to learn how naming practices have changed over time. First, let's find out why there have been changes in naming patterns.

Student 1: In 1949, when the People's Republic of China was established, the government sought to eliminate many of the traditional ways in China. There were changes in government, housing, and health education. Even the choice of infants' names was affected.

Student 2: In traditional China, children's names were usually chosen by grandparents or by taking the next name on the family list of names. The family name was written first and although the given name might be written with two characters, it was considered one name. Girls' and boys' names were usually easy to tell apart by the meanings of the characters. A girl might be named *Jingxian*, which means Quiet, while if a boy were named Jingxian it would mean Courage, since a different character is used. Often all children in one generation (brothers, sisters, cousins) had given names with one syllable in common, such as *Shushen*, *Shulin*, and *Shugang*. *Shu* means tree in each name. *Shen* means forest, *lin* means grove, and *gang* means strong or tough.

Reporter: What happened when a woman married in traditional China?

Student 3: In the past, a married woman took her husband's name and was no longer called by her childhood name. A girl whose family or maiden name was Lei who married a man named Goa, was called Goa Shi which means wife of Goa. Children were given their father's family name.

Student 4: People have always been addressed formally. Men used to be addressed as *xiansheng*, meaning elder born. Married women were called *taitai* meaning great one, while unmarried women were addressed as *xiaojie*, or little miss.

Reporter: What happened in mainland China after the 1949 Revolution?

Student 1: More parents began to choose their child's name themselves. Choosing from a family list or giving generational names became less common. Just as in traditional China, the family name was written first, followed by the given name. However, for a short time names that honored the Revolution were somewhat popular such as *Hong* (red), *Weidong* (protect the Party) or *Li Aimin* (love the people).

Student 2: It became hard to tell the differences between boys' names and girls' names. When a woman married, she kept her own family name and her given name. Children were usually given their father's names.

Reporter: Are these changes still in place today?

Student 3: Many of the changes are still true but there continue to be new changes. Given names are now usually one syllable and revolutionary names are not as popular. Just as in traditional China, names today often reflect the place of birth, the season, or the hopes of the parents. A name can have more than one meaning, like *Ning*, which translates to frozen, staring, stable, smooth, or winter.

Student 4: A child may be given the mother's family name if there are no uncles with children to carry on the name. However, this is becoming less common. In addition, in formal situations, a full name and job title are used. Still, the tradition of writing the family name first continues.

Reporter: Thank you for sharing this information with us. Now it's time to take questions from the audience.

Adapted from Mary Hammond, editor. *China Mosaic: Multidisciplinary Units for the Middle Grades*, East Asian Resource Center (Seattle University of Washington, 1988), pp. 72-73.

Exercise

Write two questions that you might have about naming practices in China.

Question 1: _____

_____

Question 2: _____

_____

ACTIVITY SHEET 3B

How a Girl Got Her Chinese Name

Read the following poem and complete the exercise that follows. Note that the pronunciation of a name in different Chinese dialects varies, which results in different meanings for the same name.

How a Girl Got Her Chinese Name

— Nellie Wong

On the first day of school the teacher asked me:
What do your parents call you at home?

I answered: Nellie.

Nellie? Nellie?
The teacher stressed the l's, whinnying like a horse.
No such name in Chinese for a name like Nellie.
We shall call you *Nah Lei*
which means *Where* or *Which Place.*

The teacher brushed my new name,
black on beige paper.
I practiced writing *Nah Lei*
holding the brush straight, dipping
the ink over and over.

After school I ran home.
Papa, Mama, the teacher says my name is *Nah Lei.*
I did not look my parents in the eye.

Nah Lei? Where? Which Place?
No, that will not do, my parents answered.
We shall give you a Chinese name,
we shall call you *Lai Oy.*

So back to school I ran,
announcing to my teacher and friends
that my name was no longer *Nah Lei,*
not *Where*, not *Which Place,*
but *Lai Oy, Beautiful Love,*
my own Chinese name.
I giggled as I thought:
Lai Oy could also mean *lost pocket*
depending on the heart
of a conversation.

But now in Chinese school
I was *Lai Oy,* to pull out of my pocket
every day, after American school,
even Saturday mornings,
from Nellie, from *Where*, from *Which Place*
to *Lai Oy*, to *Beautiful Love.*

Between these names
I never knew I would ever get lost.

Eileen Thompson, *Experiencing Poetry* (New York: Globe, 1987), pp. 38-39. Permission pending.

Exercise

Nellie wrote this letter to Dear Abby to express her feelings. Write back a response in the space provided.

Dear Abby,

I've always thought about myself as Nellie. But now I don't know what to think. First, my teacher in Chinese school gave me one name that sounds like Nellie, but then my parents decided that name was no good. I have so many names now you can just call me Confused. Please help.

Confused

Dear Confused,

Abby

ACTIVITY SHEET 3C

What's in a Name?

Read the selection below by Kichung Kim, a professor of English at San Jose State University in California, and complete the exercise that follows.

I LIVED THROUGH the ravages of the Korean War as a teenager in the large, crowded cities of Seoul and Pusan. When I arrived in a small college town in Virginia, I was literally entranced by the apparent sweetness of informal friendliness I saw everywhere: smiling faces and spontaneous "hi's" of young and old. Consequently I saw the American practice of calling practically everyone, sometimes even one's parents, by their first names as an embodiment of the American ideal of universal equality and freedom. I also believed that this practice promoted quick and easy friendships among people regardless of their age, sex, or social background.

Still, I have never embraced this American practice wholeheartedly. In fact, my Korean friends and I reject it. In my circle of Korean friends, many of whom I have known for nearly 20 years, we never stray from calling each other formally by our surname plus title: Dr. Lee, Professor Han, Mrs. Kim, etc. We deviate from this rule only when a Korean friend adopts an American first name.

I call my best friend, a friend of 20 years probably closer to me than anyone else, Dr. Kim, and his wife Mrs. Kim. With Shakespeare's Juliet I have often wondered:

"What's in a name? That which we call a rose
By any other name would smell as sweet."

Juliet is certainly right about the rose. Another name would not change the flower. Why, then, don't my Korean friends and I call each other by our first names, doing away with minor differences in age, sex, and professional achievement? Sometimes in the past, inspired by impulses arising from our American ideals, we would try the American practice, making faint-hearted attempts to call everyone by their first names. But these attempts never lasted long. We returned to our old way imperceptibly, obviously much more at home with it.

At the university where I teach I have many American colleagues and friends I know as well as I know my Korean friends, and with them I am invariably on a first-name basis. Regardless of age, sex, or rank, we call each other by our first names. I often ask myself: "Are John and I closer than Dr. Kim and I, since we call each other by our first names?" The answer is clearly no, for Dr. Kim is my closest friend. Yet he and I will probably address each other formally to our dying day.

My Korean friends and I are, every one of us, quite thoroughly Americanized, with full awareness of our political and legal freedom and equality....

Why do we still insist on traditional Korean address even after 20 years of friendship? What follows are, at best, my own personal and tentative thoughts on the matter.

The mental makeup of Americans and Koreans differs in that while Americans are deeply concerned with all the ways they are disconnected from others in society, Koreans are just as deeply concerned with all the ways they are connected. Americans therefore see all the ways they are separated from others and concentrate on their separate, individual selves—their freedom, equality, privacy, as well as isolation. Koreans, on the other hand, are likely to be more concerned with their myriad connections to others, the web which firmly establishes their niche in society through interconnections with hundreds of other people.

I came to understand this essential difference when I returned to Korea for the first time after 20 years in the United States. During that brief stay I experienced strangely contradictory sensations. While I felt closed in, almost claustrophobic, I also felt secure and supported on every side. While I felt much more at home, I also felt much more tied down. While I felt much less alone, I felt much less free and not equal to everyone else.

In Korea I felt I was not so much a wholly separate person as I was a son and son-in-law, a relative to my various kin, a friend, and a friend of friends and acquaintances. In other words, my identity was determined not so much by my own personality, as it was in the United States, but rather by the web of infinite interconnecting relationships which enveloped and fixed me....

What it comes down to, it seems to me, is that even though equals in friendship, we Koreans still make sure we respect the small but significant differences that exist between us. Our tradition instilled in us an awareness, though most unconscious, of the complexity of our relationship to each other. Our behavior thus rests on an implicit code of conduct rising, in turn, from our deep-rooted awareness of that web to interconnectedness....

If my Korean friends and I do not call each other by our first names, it is not because we do not believe in equality and freedom, but because these do not define our relationships. We see that even among friends there are profound differences of age, sex and social background. These differences must be fully accounted for and respected if our friendships are to endure. We consider other values in our relationships, in addition to freedom and equality, to which we also pay respect.

Because Dr. Kim, my closest friend, is eldest of my Korean friends, we always accord him the respect due his age, through extra courteous demeanor and address. Let me give one further illustration. Once in a while when he is especially moved, Dr. Kim calls me by my first name, as he would a younger brother, but I would never think of calling him by his first name....

After 30 years here I see more clearly that each way of life, American or Korean, exacts its own price. To be free and independent, people need to remain separate and somewhat isolated from one another. To be secure and close, people need to be satisfied with less than perfect freedom and independence.

Adapted from *Focus Korea* (New York: The Asia Society, 1986), pp. 44-46. Permission pending.

Exercise

For each of the following situations, write the action Mr. Kim would take and the reason he would act in that way.

Situation	Action	Reason
1. Mr. Kim meets an elderly Korean man.		
2. Mr. Kim calls on an American student to answer a question.		
3. Mr. Kim's best friend, Dr. Kim, calls him by his first name.		
4. Mr. Kim introduces his best friend, Dr. Kim, to an American co-worker.		

Learning Activity 4

What is American school like for new students from Asia?

Performance Objectives

Students will be able to:

- explain how the two Asian children in the reading selections felt about their first day in an American school.
- appreciate how literature is a vehicle for describing experiences, such as an immigrant's school experience.
- compare and contrast their first impressions of a new school with those of Asian immigrants.

Motivation

- Ask students to share their experiences about the first day of school. A semantic web can be created with "first day of school" in the center. Responses can be placed under categories such as feelings, new friends, or activities.
- Tell students that today they will read about the first-day-of-school experiences of two children who came here from Asia. Help students to locate on a map: Asia, Vietnam, and China.

Development

- Read to youngsters the selection from *Angel Child, Dragon Child* by Michele Maria Surat on Activity Sheet 4A, "Ut's First Day at School." Then, set the purpose for the reading by asking the following question:
  - — How was American school different from Ut's school in Vietnam?
- Further students' comprehension by asking additional questions such as:
  - — What does this story tell us about Ut's first day at school?
  - — How would you describe Ut's feelings on that day?
  - — Why was Ut troubled when the teacher called her Hoa?
  - — What did the other children think of Ut? How do we know?
  - — How was Ut both an Angel Child and a Dragon Child on her first day of school?
  - — How did Ut's first day at school compare to yours? Explain.
- Have students use the second page of Activity Sheet 4A to write or draw a picture about their personal response to this reading selection. Have them share their written responses or pictures.
- Distribute Activity Sheet 4B, "Shirley's First Day at School." Read aloud the excerpt from the novel *In the Year of the Boar and Jackie Robinson* by Betty Bao Lord, or have the students read it. Then have the students complete the exercise and explain their answers to the following questions:
  - — What does this selection tell us about Shirley's first impressions of school in New York?
  - — What did Shirley's mother expect of her? What does this tell us about the Chinese family and culture?
  - — How does the American school compare to the school in China? How does this affect Shirley's thinking about the teacher? the window pole?
  - — How does this selection highlight the ways Shirley was torn between her Chinese heritage and her wish to make American friends?

— How did your first day in a new school compare to Shirley's?

— If you were in Shirley's place, would you have done anything different on that day? Explain.

Follow-up Activities

Students can:

- research education or schools in Asian countries and compare what they find to the depictions in these novels.
- make a class book that includes pictures and/or articles on their first day at school.
- help youngsters who come from other countries through peer tutoring or special interest clubs.

ACTIVITY SHEET 4A

Ut's First Day at School

After reading about Ut's first day in an American school, write a response and/or draw pictures on the following page describing your feelings.

My sisters skipped through the stone gate two by two. Mother was not there to skip with me. Mother was far away in Vietnam. She could not say, "Ut, my little one, be an Angel Child. Be happy in your new American School."

I hugged the wall and peeked around the corner.

A boy with fire-colored hair pointed his finger. "Pajamas!" he shouted. "They wore white pajamas to school!" The American children tilted back their long noses, laughing.

I turned away. "I want to go home to Father and Little Quang," I said.

Chi Hai's hands curved over my shoulders. "Children stay where parents place them, Ut. We stay."

Somewhere, a loud bell jangled. I lose my sisters in a swirl of rushing children.

"Pa-jaa-mas!" they teased.

Inside, the children did not sit together and chant as I was taught. Instead, they waved their hands and said their lessons one by one. I hid my hands, but the teacher called my name. "Nguyen Hoa."

Hoa is my true name, but I am Ut. Ut is my at-home name—a tender name for smallest daughter.

"Hoa," the teacher said slowly. "Write your name, please." She pressed a chalk-piece to my hand and wrote in the air.

"I not understand," I whispered. The round-eyed children twittered. The red-haired boy poked my back.

"Stand up, Pajamas!"

I stood and bowed. "Chao buoi sang," I said like an Angel Child. The children screeched like blue jays.

I sat down and flipped up my desktop, hiding my angry Dragon face.

Adapted from Michele Maria Surat, *Angel Child, Dragon Child* (New York: Scholastic, 1983), pp. 4-10. permission pending.

Angel Child, Dragon Child

"Angel Child" Feelings	*"Dragon Child" Feelings*
	

Mary Beth Spann, *Literature-Based Multicultural Activities: An Integrated Approach* (New York: Scholastic Professional Books, 1992), p. 137. Permission pending.

ACTIVITY SHEET 4B

Shirley's First Day at School

Read below an excerpt from the novel, *In the Year of the Boar and Jackie Robinson* by Betty Bao Lord, and complete the exercise that follows.

MOTHER SHOOK her head. Apparently, she had lost the argument. She announced in Chinese, "Shirley, you will enter fifth grade."

"Fifth? But, Mother, I don't speak English. And besides, I only completed three grades in Chungking."

"I know. But the principal has explained that in America everyone is assigned according to age. Ten years old means fifth grade. And we must observe the American rules, mustn't we?"

Shirley nodded obediently. But she could not help thinking that only Shirley had to go to school, and only Shirley would be in trouble if she failed.

Mother stood up to leave. She took Shirley by the hand. "Remember, my daughter, you may be the only Chinese these Americans will ever meet. Do your best. Be extra good. Upon your shoulders rests the reputation of all Chinese."

All five hundred million? Shirley wondered.

"You are China's little ambassador."

"Yes, Mother." Shirley squared her shoulders and tried to feel worthy of this great honor. At the same time she wished she could leave with Mother.

Alone, the schoolmistress and Shirley looked at each other. Suddenly the principal shut one eye, the right one, then opened it again.

Was this another foreign custom, like shaking hands? It must be proper if a principal does it, Shirley thought. She ought to return the gesture, but she didn't know how. So she shut and opened both eyes. Twice.

This brought a warm laugh.

The principal then led her to class. The room was large, with windows up to the ceiling, row after row of students, each one unlike the next. Some faces were white, like clean plates; others black like ebony. Some were in-between shades. A few were spotted all over. One boy was as big around as a water jar. Several others were as thin as chopsticks. No one wore a uniform of blue, like hers. There were sweaters with animals on them, shirts with stripes and shirts with squares, dresses in colors as varied as Grand-grand Uncle's paints. Three girls even wore earrings.

While Shirley looked about, the principal had been making a speech. Suddenly it ended with "Shirley Temple Wong." The class stood up and waved....

"Hi, Shirley!" The class shouted.

Shirley bowed deeply. Then, taking a guess, she replied, "Hi!"

The teacher introduced herself and showed the new pupil to a front-row seat. Shirley liked her right away, although she had a most difficult name, Mrs. Rappaport. She was a tiny woman with dainty bones and fiery red hair brushed skyward. Shirley thought that in her previous life she must have been a bird, a cardinal perhaps. Yet she commanded respect, for no student talked out of turn. Or was it the long mean pole that hung on the wall behind the desk that commanded respect? It dwarfed the bamboo cane the teacher in Chungking had used to punish Four Hands whenever he stole a trifle from another.

Throughout the lessons, Shirley leaned forward, barely touching her seat, to catch the meaning, but the words sounded like gurgling water. Now and then, when Mrs. Rappaport looked her way, she opened and shut her eyes as the principal had done, to show friendship.

At lunchtime, Shirley went with the class to the school cafeteria, but before she could pick up a tray, several boys and girls waved for her to follow them. They were smiling, so she went along. They snuck back to the classroom to pick up coats, then hurried out the door and across the school yard to a nearby store. Shirley was certain they should not be there, but what

choice did she have? These were now her friends.

One by one they gave their lunch money to the store owner, whom they called "Mr. P." In return, he gave each a bottle of orange-colored water, bread twice the size of an ear of corn oozing with meatballs, peppers, onions, and hot red gravy, and a large piece of brown paper to lay on the icy sidewalk and sit upon. While they ate, everyone except Shirley played marbles or cards and traded bottle caps and pictures of men swinging a stick or wearing one huge glove. It was the best lunch Shirley had ever had.

And there was more. After lunch, each of them was allowed to select one item from those displayed under the glass counter. There were paper strips dotted with red and yellow sugar tacks, chocolate soldiers in blue tin foil, boxes of raisins and nuts, envelopes of chips, cookies as big as pancakes, candy elephants, lollipops in every color, a wax collection of red lips, white teeth, pink ears and curly black mustaches. Shirley was the last to make up her mind. She chose a hand, filled with juice. It looked better than it tasted, but she did not mind. Tomorrow she could choose again.

But when she was back in her seat, waiting for Mrs. Rappaport to enter the classroom, Shirley's knees shook. What if the teacher found out about her escapade? There would go her ambassadorship. She would be shamed. Her parents would lose face. All five hundred million Chinese would suffer. Round and round in her stomach the meatballs tumbled like pebbles.

Then Mrs. Rappaport came in. She did not look pleased. Shirley flinched when the teacher went straight to the long mean pole. For the first time her heart went out to Four Hands. She shut her eyes and prayed to the Goddess of Mercy. Oh Kwan Yin, please don't let me cry! She waited listening for Mrs. Rappaport's footsteps to become louder and louder. They did not. Finally curiosity overcame fear and she looked up. Mrs. Rapppaport was using the pole to open a window.

Adapted from Betty Bao Lord, *In the Year of the Boar and Jackie Robinson* (New York: Harper Trophy Books, 1984), pp. 43-47.

Exercise

Read about each of the following situations that Shirley faced on her first day of school. Check (✓) whether she was happy, sad, or confused in each situation. Then give a reason for your choice.

Situation	Happy	Sad	Confused	Reason
1. Mother told Shirley that she must do her best as an ambassador from China.				
2. Shirley sees the boys and girls in the class.				
3. Shirley sees the window pole.				
4. The teacher's words sound like gurgling water.				
5. The children invite Shirley to lunch with them.				

Learning Activity 5

What identity issues are faced by Asian students in American schools?

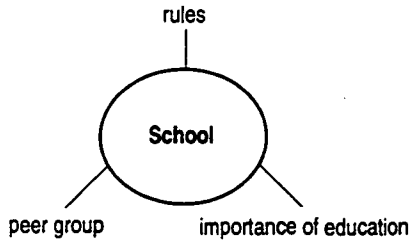
Performance Objectives

Students will be able to:

- compare and contrast school rules in China and the United States.
- recognize some of the identity issues confronting Asian students in American schools.
- explain the ways some Asian-American students overcome challenges in American schools.
- assess the continuing impact of the educational values that Asian-Americans bring with them to the United States.

Motivation

- Ask students what words or ideas come to mind when they hear the word "school." Create a semantic web with "school" at the center. Have students categorize their responses to include school rules, the peer group, and importance of education.



- Tell students that today they will learn about Asian schools, the identity issues faced by Asians in American schools, and the ways Asian-Americans meet the challenges of school life in the United States.

Development

- Distribute Activity Sheet 5A, "School Rules in China." Have students work in pairs to study the activity sheet, complete the exercise, and explain their answers to the following questions:
  - — What does this activity sheet tell us about the code of behavior that is expected of youngsters in Chinese schools?
  - — What moral principles are students expected to follow in China?
  - — How do these rules compare to school rules and the discipline code in your school? Which rules are similar? Which are different?
  - — To what extent do school rules reflect the culture of a society?
  - — If you were used to following these rules, how do you think you would feel upon entering a school in the United States?
- Distribute Activity Sheet 5B, "An Afghan Teenager Comes to the United States." Have students read the selection, complete the exercise and explain their answers to the following questions:
  - — What does this selection tell us about Abdul's reaction to school in New York City?
  - — How was Abdul torn between his Afghan heritage and his wish to fit in at his American school?
  - — How did he deal with the issue of his Asian-American identity in school? How did Abdul handle problems with his peers? language problems? the cultural differences?
  - — Which school challenge do you think was the greatest? Explain.
  - — If you were to go to school in a foreign country and faced obstacles like Abdul

did, how might you handle these situations?

- Distribute Activity Sheet 5C, "Cram Schools: Immigrants' Tools for Success." Have students read the article, complete the exercise and explain their answers to the following questions:
  - — What does this article tell us about cram schools?
  - — Why do Asian-American children attend cram schools?
  - — To what extent are cram schools in the United States like their Asian counterparts?
  - — How much do cram schools reflect the educational principles that Asian youngsters followed in their homelands?
  - — Do cram schools help or hinder Asian-American students as they deal with issues of their identity in this country? Explain.

Follow-up Activities

Students can:

- research the school programs in various Asian countries and compare them with programs in the United States.
- prepare a questionnaire about schools to distribute to students or parents who attended schools in other countries. Oral histories can then be prepared, audio- or videotaped, and shared.
- conduct a panel discussion in which youngsters newly arrived in the United States share their school experiences in various parts of the world with the class or grade.
- compare after-school activities in the United States with the cram schools.

ACTIVITY SHEET 5A

School Rules in China

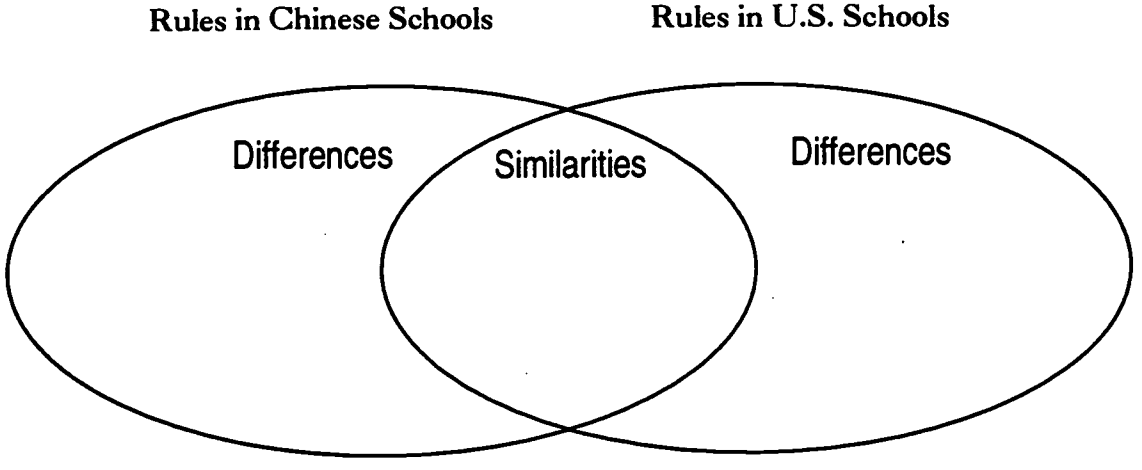
Read the rules that are posted in a middle school in China. Youngsters are expected to follow these rules to become a person with good moral character. After examining these rules, complete the exercise that follows.

RULES FOR DAILY BEHAVIOR

1. Show respect to others. Respect their personalities, religions and customs.
2. Respect your teachers and be united with your fellow pupils.
3. Show kindness and concern to others. Always act with modesty and courtesy.
4. Respect your elders. Respect the guidance and teachings of your parents. Show concern by doing household chores and physical labor. Respect both sets of grandparents and talk to them politely.
5. Have a great love of your country.
6. Help in class. Be attentive in class and do your homework conscientiously. Study hard and make progress every day.
7. Follow the discipline of the school. Come to class on time and take care of school property. Be neat in your personal appearance and hygiene. Love physical labor and keep an active exercise routine.
8. Use all the opportunities that the school provides.
9. Avoid breaking the laws. Do not get involved in illegal activities. Do not tell lies and be prepared to correct your mistakes.
10. Observe the standards for a successful person to follow. Do this with the help of your parents and society.

Exercise

Complete this diagram by comparing the rules in your school to those in China. Place differences in the outside of the circles and similarities in the place where the circles overlap.



ACTIVITY SHEET 5B

An Afghan Teenager Comes to the United States

Read this account of Abdul, an immigrant who came to America in the late 1980s from Afghanistan and went to school in Brooklyn, New York. Then complete the exercise that follows.

I WAS FOURTEEN (when I came to America). Within a month of arriving, I enrolled in a big public high school. I remember I was happy that I was coming to school again to learn something, to become someone. But I was scared, too. The school counselor just looked at me and said, "If you're fourteen, you're in the eighth grade." Getting used to studying after six years was hard. I had to learn English because my family didn't speak it and we couldn't talk to anyone.

One period a day they put me in ESL, English as a Second Language. The words began to become a little familiar to my ears. But the American kids gave me a hard time. They made fun of me. And the curse words! All day. Every day. If the teacher asked me a question and I knew the answer, when I said it, because I couldn't pronounce it well and I had the wrong accent, they laughed at me. I felt very bad.

I couldn't do anything about it. Even if I had wanted to get physical, fight with them, it wasn't good. I'm not an animal. I'm a human being. I have a brain. I can talk. Why fight? Being peaceful, I think, is the best way. Some teachers knew what was going on, but they didn't care. I was a problem they didn't need.

I wanted to go back to Afghanistan. I hated this place. I didn't have any friends. I didn't have anyone to talk to. I still don't have a lot of friends, good friends, like best friends. My sister and brothers went to a different school. I was lonely, but I had to deal with it. I went through it. I went to school. I came home. And I had to study hard to learn English. Like in social studies I had to read, then I'd find a word where I didn't know the meaning and I had to look it up in the dictionary. It would take me a long time to do just one page.

Now I'm seventeen and the American kids don't always know that I'm a foreigner. They tease less. I found out that if you act the way they do, say the things they say, do the things they do, they will be calm. So I try not to act strange to them. I wear T-shirts and stone-washed jeans and aviator glasses.

My hair looks like their hair. I'm about five feet ten inches. Clint Eastwood and Charles Bronson are my heroes. After school I watch TV—"Three's Company" and "Different Strokes"—to help me know what's going on in American families, what they do.

There are no others from Afghanistan in my school. Afghan people are spread all around. You can't find them too much. In each city you can find one or two. That's it. Sometimes I tell people where I'm from and I'm very surprised that they don't know Afghanistan. They are very weak in geography. They say, "Where's Afghanistan? Is it a town? Do they have cars? Do they have school?"

I always think about my country, going there one day, seeing it, practicing my religion with no problem. Religion is very important in my life. I am Muslim. We have a small mosque (a Muslim house of worship) where we go on Saturdays. From eleven to three I go to religious school. I study Dari and Pashto, the two languages of my country. Then from eight to midnight, I go to mosque. I believe in Allah and his Prophet Muhammed. The Qur'an, or Koran, is the holy book.

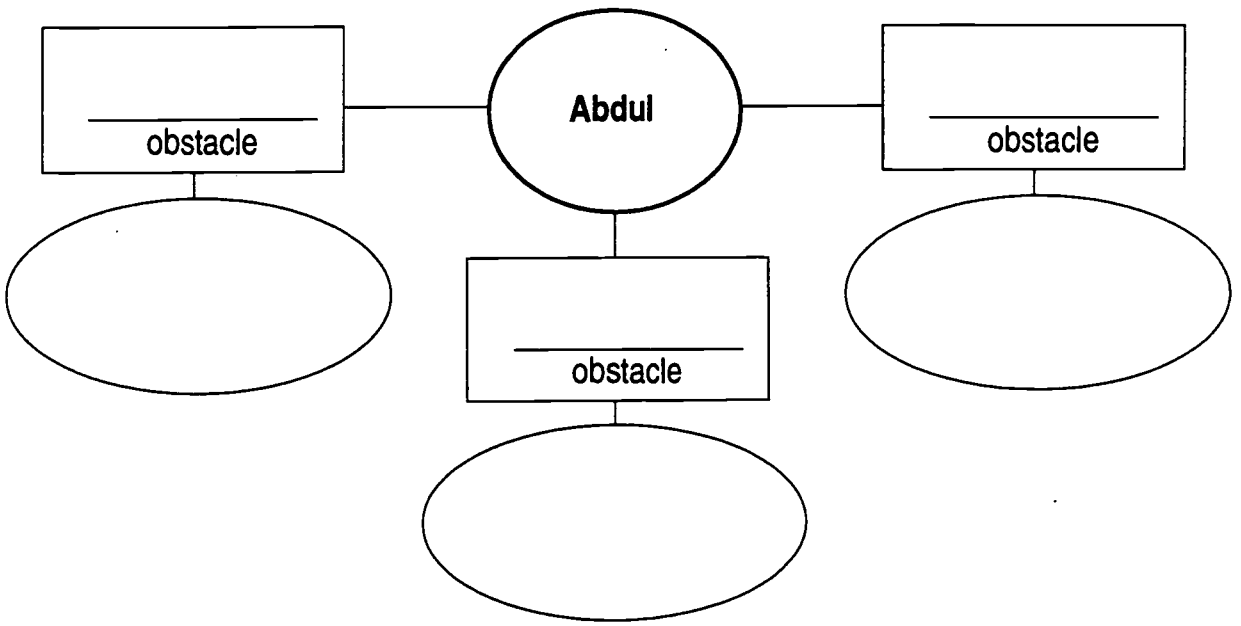
There are rules, the Islamic rules, for everything, for daily life. But here I can't practice my religion when I should. Five times a day I should pray, the first time before sunrise. I can do that with my family, but at school I can't say to my teacher, "Please, teacher, I need to leave because I must pray." Also the food in school is a problem. I'm not allowed to eat all kinds of food; pork, for example. I just eat pizza because of the cheese, that's all right. Other things I don't eat, because I don't know how they make it. Or it's not right, the way it should be for a Muslim. So I do without.

I don't date. My religion forbids it. My marriage will be arranged. For a Muslim, your parents have to decide who you should marry. For me, my mother and my uncle will discuss it and decide. Then they will say, "This girl is good for this son." That's fine with me. In fact, I think it's perfect. I know my mother; she went through it herself and she knows. I don't have to think about disease. I know I'm going to marry someday, so why should I date girls? I listen to my mother. I don't want to change my culture and forget my language.

Janet Bode, *New Kids on the Block: Oral Histories of Immigrant Teens*, as found in Berkin et al., *American Voices* (Glenview, IL: Scott Foresman, 1992), pp. 840-1. Permission pending.

Exercise

Complete this character web for Abdul. In each rectangle, fill in an obstacle that Abdul faced. Then write how he overcame each obstacle in the oval under the rectangle.



ACTIVITY SHEET 5C

Cram Schools: Jmmigrants' Tools for Success

Read this newspaper article about cram schools, the after-school study sessions that are popular in the Asian countries of Japan, China, and Korea. Then complete the exercise that follows.

Cram Schools: Immigrants' Tools for Success

ON A BRISK Saturday morning, while most of their friends were relaxing at home, 16-year-old Jerry Lee and eight other Asian teenagers huddled over their notebooks and calculators for a full day of math and English lessons.

During the week, they all attend public schools in the city. But every Saturday, they go to a Korean hagwon, or cram school, in Flushing to spend up to seven hours immersed in the finer points of linear algebra or Raymond Chandler.

"I complain, but my mom says I have to go," said Jerry, a Stuyvesant High School student from Sunnyside, Queens, who has already scored a 1520 on the Scholastic Assessment Test for college, but is shooting for a perfect 1600. "It's like a habit now."

Long a tradition in the Far East, where the competition to get into a top university borders on the fanatic, the cram schools of Asia have begun to appear in this country too, in Queens and New Jersey and Los Angeles and elsewhere, following the migration of many Koreans, Japanese and Chinese over the last two decades.

In the last 10 years, the cram schools—called juku in Japanese and buxiban in Chinese—have become a flourishing industry, thriving on immigrant parents' determination to have their children succeed. Only a handful of cram schools existed here when the hagwon that Jerry attends, the Elite Academy, opened in 1986. Today, the Korean-language yellow pages list about three dozen Asian cram schools in the New York area. In Los Angeles, the Chinese yellow pages list about 40.

In Asia, academic competition begins as early as age 4 or 5, as children vie for the best preschools so they can have an edge in getting into the best elementary schools. By the time they enter high school, the competition to get into a prestigious university like Seoul National University or Tokyo University is famously intense.

While the pressure to get into a good school is not nearly so extreme in the United States, the cram schools, like the Elite Academy in Flushing or the ambitiously named Nobel Education Institute in Arcadia, a heavily Asian suburb of Los Angeles, have nonetheless found a burgeoning niche in Asian communities. Chinese and Korean newspapers bulge with cram school advertisements. Some schools simply print lists of their graduates who have been accepted to New York City's specialized high schools, Hunter College High, Stuyvesant and Bronx Science, as well as to Harvard, Stanford and M.I.T....

Jeong Kim, an 18-year-old freshman at M.I.T. who attended the Elite Academy, said there was never any debate in his home over whether he would go to the school. From the seventh grade on he spent all of his Saturdays at the school.

"Of course, I didn't like it too much, but my parents said go, so I went," he said.

His father, Sung Kim, had gone to a hagwon in Korea and knew how hard it was. But he sent his children anyway.

"In human life, there are certain periods in which we must do certain things," he said. "When you are in school, it is time to study."

Mr. Kim graduated in business from one of the best universities in Korea. He owns a dry-cleaning store in Queens, where he works 14 hours a day, six days a week. No vacation. No holidays.

"I would never be doing this kind of work in Korea," he said. "But here, we have to do anything we can to survive."

After years of paying for classes at the hagwon, he now has one child in M.I.T. and another in Harvard.

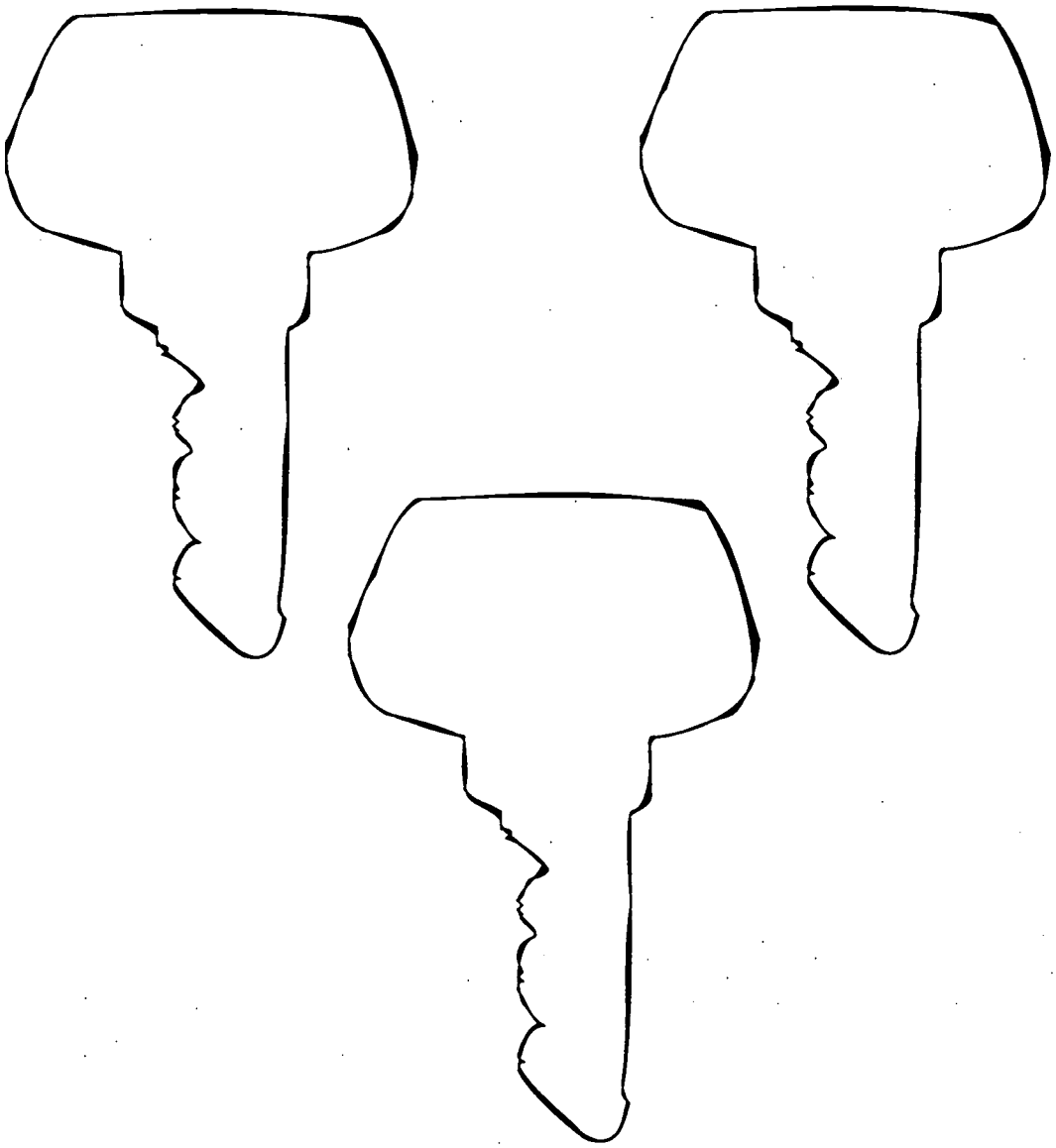
"I think it has paid off," he said. "They will be able to get any job they want."

Adapted from the *New York Times*, January 28, 1995, p. A1, 24. Permission pending.

Exercise

Unlocking the Keys to Success

In each of these keys, write how the cram school hopes to provide a key that opens the door to success.



Learning Activity 6

How are Asian-Americans pulled by both their old and new cultures?

Performance Objectives

Students will be able to:

- explain why Aekyung, the student in the reading selection, and other Asian immigrants to the United States are struggling with adjustment to a new way of life.
- identify the ways in which Aekyung feels pride in Korean culture and contributions to the world.
- assess the struggle of new immigrants' need to assimilate versus the need to maintain their ethnic pride.

Motivation

- Ask the students if they or any people they know were born outside the United States. Elicit from the students what it might be like to go to school or live in another country and what they would do to keep their family/ethnic heritage.
- Tell students that today they are going to read about a young Korean girl whose family has come recently to the United States and her wish to learn the new ways and still remain proud of Korean ways.

Development

- Distribute Activity Sheet 6, "Aekyung's Dream." Have students read the selection, complete the exercise, and explain their answers to the following questions:
  - — What does this story tell us about the experiences and feelings of Aekyung?
  - — What problems did Aekyung have in the United States? How did she try to solve them?
  - — Why does Aekyung keep saying, "I'm Korean, not Chinese"?
  - — How did her family try to help Aekyung learn the new ways in America and still remain proud of her Korean heritage?
  - — What accomplishment of King Sejong was Aekyung and her family so proud of? Do you agree with them? Why does recalling this accomplishment give Aekyung a strong feeling about her Korean heritage?
  - — What did it mean when King Sejong said to Aekyung in her dream, "You must be strong like a tree with deep roots. In this way, the cruel winds will not shake you, and your life will blossom like the mukung flower"?
  - — To what extent is this a story for only Asian-Americans? How can the message of "Aekyung's Dream" be used to help newcomers to your school and/or community?

Follow-up Activities

Students can:

- help newcomers in the school or community through peer tutoring, clubs, or community organizations.
- have a "Share Day" during which youngsters can share special contributions, accomplishments, or inventions of their ethnic groups.
- research other Korean inventions such as movable type or the iron-clad boat (turtle boat).
- rewrite the story of Aekyung as a play and perform it for another class.

Aekyung's Dream

— by Min Pack

IT WAS A beautiful and sunny fall morning. The sky through Aekyung's window was a clear blue. It was almost time for school but Aekyung was still lying in bed, listening to the songs of the birds. She wanted to talk with them, but she was afraid to. "Their voices are lovely," she thought, "but are they singing in English or Korean?"

Aekyung felt terribly sad. She remembered how every morning in Korea she had jumped out of bed to open the window and say "Hello!" to the birds. But now she didn't even feel like getting up. "They must be singing in English," she decided at last. Aekyung had been in America for only six months and she didn't speak English very well.

"Get up, Aekyung!" called her mother busily from the kitchen. "It's a beautiful sunny day. You should get up and go to school!"

Aekyung didn't want to go to school. She was always alone there. Nobody ever played with her. The other day, one of her classmates had teased her about her "Chinese" eyes and then yelled at her, "Go home!" Aekyung had burst into tears. She was Korean, not Chinese. Didn't anybody know about Koreans?

Aekyung tried not to say anything to her mother about what had happened. She knew how hard and late into the night her parents worked, and she didn't want to make them sad. But when her mother came into her room, Aekyung couldn't help saying in a trembling voice, "Mother, I don't want to go to school. I don't like to be teased for being different. Besides," she exclaimed, trying to hide her tears, "I'm Korean, not Chinese!"

"I know, my daughter, I know," mother replied soothingly. "But that isn't enough reason to stop going to school. You shouldn't let those mean feelings bother you. Just ignore them. Everything will be all right."

Aekyung went to school the rest of the week and tried to ignore the teasing of the other children. On Sunday, Aekyung's Aunt Kim came to visit. She had just returned from Korea with many presents for the family and a fancy Korean dress for Aekyung.

"How was everything in Korea?" asked father.

"Oh, it was quite different than when I was a girl," answered Aunt Kim. "When I arrived in Seoul, I couldn't find my old neighborhood. Instead of Kiwa houses,* tall apartment buildings were everywhere. But the countryside is as calm and beautiful as ever and the people care for each other as they always have."

Aunt Kim brought many color photographs from Korea. Among them, Aekyung recognized a picture of King Sejong of the Yi Dynasty.

"Do you remember what King Sejong did?" asked father.

"I haven't forgotten," replied Aekyung. "He created our Korean alphabet in the 15th century. Look, I can still write it." And she wrote down the 14 consonants and 10 vowels of the Korean alphabet.

"Very good," commented Aunt Kim. "Are you going to learn English as well as you know Korean?"

"I'm trying," she sighed. "But it's very difficult." Father looked at Aekyung and smiled.

That night, Aekyung dreamt about King Sejong. She dreamed that she was back in his palace in the 15th century, and that he spoke to her:

"My dear child, you must be strong like a tree with deep roots. In this way, the cruel winds will not shake you, and your life will blossom like the mukung flower."**

The court dancers pressed around her, offering her flowers. Then she woke up.

King Sejong remained in Aekyung's memory. As time passed, Aekyung stopped crying at home and in school. Instead, she spent her time repeating words and sentences in English. Soon, she was able to speak to her classmates in her new language.

One day in art class, she began to paint King Sejong in the royal palace. As she worked, some of the other children gathered around her. Among them was one of the boys who had teased her.

"Hey Chinese, what's that you're painting?" he asked.

"I'm Korean," answered Aekyung shyly, "and this is our great King Sejong."

The boy looked closer. "You sure are a good painter," he said. "You're a good Korean painter."

Aekyung beamed.

After school that day, Aekyung sat contentedly in her room, wondering how she could help other newcomers to America. The sun shone through her open window, pleasantly warming her black silky hair. She listened quietly to the singing birds...in English...then Korean...then, in English and Korean!

For the first time she realized that the birds understood the languages of all people. She looked out at them happily. "Hello!" she greeted them. "Hello! An Yong! (on-yúng) Hello! An Yong!"

*Kiwa houses: traditional Korean houses
**Mukung flower: Korean national flower

Min Pack, *The World Around Us Anthology* (New York: Macmillan/McGraw-Hill, 1991), pp. 232-234. Permission pending.

Exercise

After the new writing system called *hangul* was invented, it was tested when King Sejong ordered the writing of *Songs*, which included 248 poems that praised the founding of the Yi dynasty and the achievements of Sejong's predecessors.

Read the poem below which relates to the story "Aekyung's Dream." Underline the words in the story and the words in the poem that are similar. Then illustrate the poem in the space provided.

The tree that strikes deep root
Is firm amidst the winds.
Its flowers are good,
Its fruit abundant.
The stream whose source is deep
Gushes forth even in a drought.
It forms a river
And gains the sea.

Hans Johannes Hoefer, *Republic of Korea* (Singapore: APA Publications, 1987), p. 262. Permission pending.

Learning Activity 7

How has stereotyping affected Asian-Americans?

Performance Objectives

Students will be able to:

- explain the nature of stereotyping and its root causes.
- hypothesize about the roots of some common Asian-American stereotypes.
- assess the degree to which commonly held stereotypes of Asian-Americans result in prejudice and discrimination.

Note to Teacher

- When discussing with students the issue of stereotyping, care must be taken to avoid reinforcing stereotypes or allowing students to treat them humorously. Emphasis must be placed on the negative impact that stereotyping has on peoples' lives and relationships.

Motivation*

- Ask students to suggest qualities and behaviors that are generally true of teachers. Compile a list on the chalkboard. Possible answers: Teachers....
  - — are usually much older than students.
  - — know more than students (especially in their own field of expertise).
  - — prefer classical or "easy listening" music to rap and rock 'n' roll.
  - — like roomier family cars instead of small sports models.
  - — are intolerant of noise.
  - — prefer shoes to sneakers.
- Ask students: Are all these statements about teachers absolutely true? for all teachers? for some teachers? Why is it dangerous to generalize about a whole group of people?
- Tell students that this kind of generalization—assuming that all members of a group will have the same traits or behave the same way—is called a stereotype. Today they will examine some of the root causes and the effects of commonly held Asian-American stereotypes.

Development

- Distribute Activity Sheet 7A, "Breaking the Stereotypes." Have students read the selection, complete the exercise, and then explain their answers to the following questions:
  - — What does this article tell us about commonly held stereotypes of Asian-Americans and their effects?
  - — According to Eric Kim, how does the way Asian men are stereotyped compare to the way Asian women are stereotyped?
  - — Why do people generalize? Are generalizations ever useful? What harm can come from stereotyping?
  - — Why does Eric Kim say that "sometimes I don't believe I can change people's stereotypes about Asians without confronting them"? Do you agree that stereotypes must be confronted, faced down, rather than ignored? Explain.
  - — How do you explain the root causes of the stereotypes of Asian men as "geeks —short, nerdy, passive"; or the caricatures of Asian men as "paranoid deli owners, Confucius-spewing detectives or kung fu fighters with fists of fury"?
  - — How has Eric Kim's life been affected by the stereotyping of Asian Americans?

*Adapted from *A World of Difference: A Prejudice Reduction Program of the Anti-Defamation League of B'nai B'rith* (New York: The Anti-Defamation League of B'nai B'rith, 1986), p. 57. Permission pending.

— Do you agree or disagree with Eric Kim's final statement that the people who hold stereotypes of Asians "are the ones who are victims of the stereotypes, not us (Asians)"? Why or why not?

- Distribute Activity Sheet 7B, "Origin of a Stereotype." Have students read, complete the exercise and explain their answers to the following questions:
  - — What does this account tell us about the origin of the "Chinese laundryman" stereotype?
  - — How did lack of other economic opportunities force Chinese men into the laundry business, thereby leading to the stereotype?
  - — Where did the young Chinese immigrant get his preconceived ideas about Americans?
  - — Why do you think some of the "learned Chinese men" did not change their views of Americans?
  - — What does the change in the speaker's beliefs tell us about stereotypes?
  - — How could the experiences of this Chinese immigrant and Korean-American Eric Kim have been different if they were treated as individuals instead of as stereotypes?

Follow-up Activities

Students can:

- write a journal/diary entry telling about a time when they were the victim of stereotyping or when they stereotyped someone else.
- debate the statement: "Resolved: stereotypes are learned from the general society; they are not created by individuals."
- analyze their textbook or any other book for examples of stereotyping.
- agree to watch a particular television program for the next few weeks and keep a log of all ethnic, racial, religious, or sex-role stereotypes they observe. When compiled, they can write letters to the television station reporting their findings.

ACTIVITY SHEET 7A

Breaking the Stereotypes

Have You Ever Met an Asian Man You Thought Was Sexy?

— by Eric Kim

"Yo, Bruce Lee! Hey, whatzaah happening?" That's what a group of teenage guys shouted at me a couple of years ago as I walked down the street with a friend. They followed that up with a series of yelps and shrieks that I took to be their attempts at kung fu sounds. As I was about to turn and respond, my friend quickly pointed out that it would be better, and safer, to ignore these guys.

In retrospect, though, I wonder if rising above it was the best response. Sometimes I don't believe I can change people's stereotypes about Asians without confronting them. At least Bruce Lee, the late martial arts expert, is at the macho end of the spectrum, along with the stereotype of the greedy, wealthy businessmen who are invading America. At the other end of the spectrum, Asian men in America are seen as geeks—short, nerdy, passive and somewhat asexual "Orientals."

As a six-foot, 180 pound, Korean-born guy, I always hated that people would assume I was a wimpy bookworm who couldn't play sports. It pleased me to see how upset non-Asians would get after a few Asian friends and I whipped them in a game of full-court basketball. Before we hit the court, the other guys would snicker and assume we'd be easy to beat. Afterward, they'd act as if being outdone in sports by a

Asian was an affront to their masculinity.

It's different for Asian women, who are usually stereotyped as exotic, passive, sensual, the ultimate chauvinist fantasy. The reality of these stereotypes is played out on the street: Look around and you'll see an Asian woman with a Caucasian man a lot sooner than you'll see a white woman with an Asian date. Even Asian women sometimes shun Asian men as being either too wimpy or too dominating. I was born and grew up in Seoul, South Korea, and went to an international high school there. The student body was about 80 percent Asian and 20 percent Caucasian. I think being in the majority gave me a certain social confidence. I never thought twice about dating or flirting with non-Asian girls. If I felt nervous or awkward, it was because I was shy, not because I wasn't white.

When I started college in the United States, I promised myself that I'd meet people of all races, since most of my friends in Seoul had been Asian. Yet when I arrived here, for the first time in my life I felt like a minority. For the first time in my life, I was told to "go back home" and had to listen to strangers on the bus give me their diatribes on Vietnam and Korea. Feeling I was a minority affected how I approached other people. Even though there were a lot of attractive non-Asian women at school, I hesitated to approach them, because I imagined that they were only interested in Caucasian guys. I assumed that non-Asian women bought the Asian stereotypes and saw me as a nonentity. It wasn't that I kept trying and getting shot down; I simply assumed they would never consider me. The frustrating mix of my own pride and the fear of getting rejected always managed to keep me from appreciating a non-Asian woman I was attracted to.

My girlfriend now is Asian-American. There are many things I love about her, and it strengthens our relationship that we have a cultural bond. Relationships are about trust, vulnerability and a willingness to open up. That can be hard for an Asian man to achieve with a non-Asian woman; though he may find

her attractive, his emotions may be blocked by fear, waylaid by the caricatures of Asian men as paranoid deli owners, Confucius-spewing detectives or kung fu fighters with fists of fury.

These images say little about what it means to be a 24-year-old Asian man. These images don't reflect our athleticism, our love of rap or our possible addiction to ESPN. Because of these images, Asian men are rarely seen for what we are—and so we may look at a non-Asian woman with interest, then tuck that interest away.

It's not easy to confess that I know many women don't find me attractive. But for me, the very process of facing down Asian stereotypes makes them less meaningful. Most of all, I try to keep a sense of humor about it. After all, when my friends and I whip some unsuspecting non-Asians on the basketball court, they are the ones who are victims of the stereotypes, not us.

Eric Kim works for a film production company in New York City.

Glamour, March 1995, p. 92. Permission pending.

Exercise

In the space provided, identify one stereotype of Asian-Americans cited by Eric Kim, hypothesize about its root cause, and describe its impact on Asian-Americans today. Then identify one stereotype that has been associated with your own ethnic/racial group, hypothesize about its root cause, and describe its impact on members of your culture.

	ASIAN-AMERICANS	YOUR OWN ETHNIC/ RACIAL GROUP
STEREOTYPE		
ROOT CAUSE		
IMPACT ON GROUP MEMBERS		

ACTIVITY SHEET 7B

Origin of a Stereotype

The "Chinese laundryman" is a commonly held stereotype that has its roots in mid-19th-century America. The account below, written by a young Chinese immigrant who arrived in this country before the Chinese Exclusion Act of 1882, tells not only the origins of the "Chinese laundryman" stereotype, but also tells of the stereotypes Chinese at that time held about Americans.

THE CHINESE laundryman does not learn his trade in China; there are no laundries in China. The women there do the washing in tubs and have no washboards or flat irons. All the Chinese laundrymen here were taught in the first place by American women just as I was taught.

When I went to work for that American family I could not speak a word of English, and I did not know anything about housework. The family consisted of husband, wife, and two children. They were very good to me and paid me $3.50 a week, of which I could save $3.

I did not know how to do anything, and I did not understand what the lady said to me, but she showed me how to cook, wash, iron, sweep, dust, make beds, wash dishes, clean windows, paint and (polish) brass, polish the knives and forks, etc. by doing the things herself, and then overseeing my efforts to imitate her. She would take my hands and show me how to do things. She and her husband and children laughed at me a great deal, but it was all good-natured....

It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last $35 a month... So I had $410 at the end of two years, and I was now ready to start in business.

When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty and worked for the men employed by the railroads....

I have found out, during my residence in this country, that much of the Chinese prejudice against Americans is unfounded, and I no longer put faith in the wild tales that were told about them in our village, though some of the Chinese, who have been here twenty years and who are learned men, still believe that there is no marriage in this country, that the land is infested with demons, and that all the people are given over to general wickedness.

I know better. Americans are not all bad, nor are they wicked wizards. Still, they have their faults, and their treatment of us is outrageous.

The reason why so many Chinese go into the laundry business is because it requires little capital and is one of the few opportunities that are open. Men of other nationalities who are jealous of the Chinese, because he is a more faithful worker than one of their people, have raised such a great outcry about Chinese cheap labor that they have shut him out of working on farms or in factories or building railroads or making streets or digging sewers. He cannot practice any trade, and his opportunities to do business are limited to his own countrymen. So he opens a laundry when he quits domestic service.

Adapted from "There Are No Laundries in China," as found in Annie Dillard, *American Studies Album*, (Glenview, Illinois: Scott Foresman, 1995), pp. 294-296. Permission pending.

Exercise

The Chinese immigrant described how the stereotypes of Americans that he brought with him changed over time with his experiences. In the space provided below, identify one stereotype he originally had about Americans, and then cite one experience that changed his original belief. Finally, identify one stereotype that you may have held of Chinese (or any other ethnic group) and one experience that changed your thinking.

Chinese Stereotype of Americans	Experience that changed that stereotype

Your stereotype of Chinese (or any other ethnic group)	Experience that changed that stereotype

THEME B
Struggle and Change

Teacher Background

Asians have been coming to the United States in significant numbers since the 1849 California Gold Rush brought the first wave of immigrants from China. These single men, recruited as contract laborers from southern China, came as "sojourners," who intended to work for a short time and then return home to share their new-found wealth with their families. In many cases, however, poverty, political upheaval, natural disasters, and overcrowding in their homeland kept them in California longer than they planned. During the 1860s and 1870s a second wave of Chinese immigrants arrived to fill jobs provided by the nation's rapid industrial growth and the building of the Transcontinental Railroad.

After the railroads were built and the gold mines exhausted, Chinese immigrants began to compete for the jobs other Americans wanted, and resentment grew. Resentment led to increased acts of discrimination and prejudice. At this time, many Chinese immigrants moved into new fields of work so they would not be in competition with others and would not be considered a threat by non-Asian workers. Nevertheless, in 1882 the Chinese Exclusion Act was passed—the only United States law to prevent immigration and naturalization on the basis of nationality. One of the tragic outcomes of the 1882 Exclusion Act was the separation of families. The Exclusion Act prohibited Chinese women from coming to the United States, and at the same time it prevented Chinese men from bringing their families into the United States.

By the 1890s, large numbers of Japanese laborers, together with smaller numbers of Koreans and Asian Indians, began arriving on the West Coast, where they replaced the Chinese as cheap labor in the agricultural, fishing, and railroad industries. Korean immigrants began to come to Hawaii to work as railroad builders and farmworkers. They stopped coming after Japan annexed Korea in 1910. Many of those who had migrated to the United States before the annexation organized here for Korean independence.

By the early 1900s, when Japanese workers became successful enough to compete with American farmworkers, anti-Japanese laws were being passed and violence toward Japanese immigrants began to occur. A "Gentlemen's Agreement" with Japan was enacted in 1907 to curtail the flow of Japanese immigrants, and in 1924, all Asian immigrants, with the exception of Filipinos, whose native country had been annexed to the United States as a result of the Spanish-American War, were excluded by law from immigration to this nation.

When all other Asians were excluded, Filipinos began immigrating to the United States, first to Hawaii and later to the West Coast, where they worked in farms and canneries, filling the continuing need for cheap labor. During the 1930s, when the Depression heightened the competition for fewer and fewer jobs, negative feelings against Filipinos increased, resulting in the passage of the Tydings-McDuffie Act in 1934, which severely restricted Filipino immigration as well.

The immigration laws of the United States remained discriminatory toward Asians until 1965, when, in response to the Civil Rights movement, nonrestrictive annual quotas of 20,000 immigrants per country were

established. For the first time in the history of the United States, large numbers of Asian families were able to come to the United States. Thousands of Asians came, bringing their technical and scientific skills.

Beginning in 1975, Southeast Asian refugees from Vietnam, Cambodia, and Laos began to immigrate to the United States. Through a variety of refugee resettlement programs, Southeast Asians and the Amerasian children of American servicemen have entered the United States.

Learning Activity 1

How did conditions in the United States and in Asia influence Asians to immigrate to the United States in the 19th and 20th centuries?

Performance Objectives

Students will be able to:

- interpret a poem written by an Asian immigrant at Angel Island.
- analyze the causes and effects of major events in Asian-American history.
- assess conditions in the United States and in Asia to determine how each influenced immigration patterns.
- draw a map of Asia to scale and locate the nations from which Asians have come to the United States.

Motivation

- Ask: Can anyone recite the lines engraved on the base of the Statue of Liberty?

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

- If they do not know, tell students that these lines are from a poem called "The New Colossus" written by Jewish writer and New Yorker Emma Lazarus in 1883. You can use an overhead projector to display the lines.
- Ask:
  - — What do you think these lines mean?
  - — Why were they placed on the Statue of Liberty?
  - — How might immigrants arriving in New York City have felt upon reading this inscription?
- Tell students that they will read a poem written by an Asian immigrant who was detained at Angel Island, on the West Coast. Then they will examine a timeline of Asian-American immigration and history.

Development

- Distribute Activity Sheet 1A, "Angel Island Poem." Have students read the poem, complete the exercise, and explain their answers to the following questions:
  - — What does this poem tell us about the experiences and feelings of many Asian immigrants to the United States between 1910 and 1940?
  - — How does the poet describe his voyage to the United States?
  - — How does he describe his detention on Angel Island?
  - — What feelings are suggested by the words, "I look up and see Oakland so close by"?
  - — If you were in this immigrant's place, how would you have felt upon being detained? Explain.
- Distribute Activity Sheet 1B, "Timeline of Asian-American Experiences in the United States" and Activity Sheet 1C, "Group Discussion Questions on Asian-American History."
- Divide the class into groups of four students. Assign each student in the group one of the four questions on Activity Sheet 1C. He or she will become

an "expert" on that question and eventually will be responsible for teaching it to the other students in the group.

- Have all the question 1 experts meet in one part of the room and share their answers to develop the best response, while the question 2 experts meet in another part of the room to do the same, and so on.
- Have each expert, upon returning to his or her original group, teach the other group members the answer to his or her question. Every member of the group will be responsible for knowing the answers to all the questions.
- Have each group now develop a project on Asian-American history in the United States and present that project to the class. With the students, evaluate the group projects based on content, creativity, and ability to address the four questions on Activity Sheet 1C. The following are suggestions for group presentations:
  - — write and perform a song
  - — write a diary account from the perspective of an Asian-American immigrant
  - — create and perform a play
  - — publish a newspaper or magazine
  - — design and create a poster
  - — compile photographs and prepare a photo album
  - — hold a panel discussion
  - — roleplay an interview with an Asian-American immigrant
- Distribute Activity Sheet 1D, "Origins," and assign each student a numbered square shown on Map A. Tell them that this is the section they are to draw. *
- Hand out paper and rulers and have students enlarge their sections by a ratio of 1 inch = 8 inches.
- Have students paste the sections together and create one large wall map of Asia.
- Have students use Map B to identify the countries and capital cities of Asia and write them on Map A. Students can refer to an atlas to add geographic features.

Follow-up Activities

Students can:

- survey non-Asian immigrant family members and friends to ascertain reasons for their coming to the United States, then compare these with the reasons learned in class as to why Asians came to this country.
- invite an Asian-American immigrant to visit the class and tell about his or her reasons for leaving the homeland and coming to the United States. Ask the visitor to relate his or her experiences upon arrival.
- conduct further research on any one of the events listed on the timeline of Asian-American history and make an oral presentation to the class.

55.

* Map activity adapted from The Super Novas Interdisciplinary Team in Clinton Community School District, Clinton, Iowa. Permission pending.

ACTIVITY SHEET 1A

Angel Island Poem

Congress passed a law in 1882 limiting immigration from China. But many Chinese, seeking a better life, still tried to come. In 1910 the United States opened a new immigration center for Chinese immigrants on Angel Island in San Francisco Bay. As soon as their boats docked, Chinese men and women were separated from each other and taken to a wooden building on Angel Island. On this island, Chinese immigrants had to take medical tests and answer many questions before they could leave. Some were forced to stay on Angel Island for a few weeks, others for as long as three years. This lack of freedom, along with poor food, poor health care, and lack of privacy made Angel Island seem like a prison. During their long hours of waiting, many of the immigrants wrote poems on the walls of the building expressing their feelings about their condition. Most of these poems were written by teenage boys and young men who did not sign their names.

I used to admire the land of the Flowery Flag
as a country of abundance.

I immediately raised money and
started my journey.

For over a month, I have experienced
enough wind and waves.

Now on an extended sojourn in jail, I am
subject to the ordeals of prison life.

I look up and see Oakland so close by.

I wish to go back to my motherland
to carry the farmer's hoe.

Discontent fills my belly and it is
difficult for me to sleep.

I just write these few lines to express
what is on my mind.

風慕花旗幾優哉，
即時籌款動程來。
風波閱月已歷盡。
監牢居所受災磨。
仰望屋嵩相咫尺，
願回祖國負耕鋤。
滿腹牢騷難寢寐，
聊書數句表心裁。

From Him Mark Lai, Genny Lim, and Judy Yung, *Island: Poetry and History of Chinese Immigrants on Angel Island, 1910-1940* (Seattle: University of Washington Press, 1980). Permission pending.

Exercise

Pretend it is the year 1920 and you are an immigrant from China forced to stay on Angel Island. Write your own poem expressing your feelings about your condition.

ACTIVITY SHEET 1B

Timeline of Asian-American Experiences in the United States

1763	Small settlement of Filipinos established in Louisiana.
1840s-50s	Driven by crop failures and the threat of famine, Chinese begin to enter the United States in significant numbers. Gold Rush in California also draws Chinese immigrants to work in the mines.
1860s	Chinese immigrants, as a source of cheap labor, build most of the western section of the Transcontinental Railroad.
1870s	Anti-Chinese sentiment grows in United States. In Los Angeles and other parts of California, anti-Chinese riots break out with little interference from police.
1882	The Chinese Exclusion Act bars immigration of Chinese laborers for 10 years but exempts merchants, students and teachers, diplomats, and travelers. Japanese workers are recruited to replace the Chinese as a source of cheap labor.
1884	The Supreme Court holds that wives of Chinese laborers cannot enter the United States.
1898	The Philippine Islands become a protectorate of the United States following the Spanish-American War. Hawaii is annexed to the United States.
1902-5	7,500 Koreans arrive in Hawaii to work in sugar cane and pineapple fields. They are welcomed as strikebreakers, replacing Japanese laborers demanding better work conditions and wages.
1904	The exclusion of Chinese immigrants made indefinite.
1905	Japan defeats Russia in war; Korea becomes a Japanese protectorate.
1907	Under Gentlemen's Agreement between the United States and Japan, Japan agrees to limit immigration to the United States mainland and Hawaii. Wives of Japanese in the United States are allowed to immigrate; Japanese colonial government bans further immigration of Korean laborers to the United States.
1910	Angel Island begins operating as a West Coast detention center for Asian nonlaboring classes seeking entry into the United States. Immigrants suffer long delays and primitive living conditions.
1911-17	2,000 Asian Indians, forced to seek work in other countries due to famine and an agricultural system imposed by the British colonial government, enter the United States. Anti-Asian sentiment grows.
1922-23	The Supreme Court rules that Japanese and Asian Indians are not eligible for citizenship.
1924	The Immigration Act of 1924 permanently excludes any alien ineligible for citizenship. The Japanese, who never before had been totally banned by federal law, are its primary target. Filipinos, subjects of the United States and exempt from the law, arrive to work on farms.
1930s	Influx of Filipinos hits peak, as does anti-Filipino sentiment.
1934	The Tydings-McDuffie Act grants independence to the Philippines in 10 years. Establishes quota of 50 Filipino immigrants per year.

1942	The United States is at war with Japan. Executive Order 9066 puts 110,000 Japanese, many of whom are second- and third-generation American citizens, in 10 internment camps.
1943	Chinese exclusion repealed.
1946	Asian Indians and Filipinos are granted citizenship rights; quotas are increased to 100 immigrants per year.
1965	National Origins Act increases immigration to 20,000 per year for each independent country outside the Western Hemisphere. First preference is given to a family member of an American citizen.
1975	The United States withdraws from Vietnam and opens its doors to over 700,000 Southeast Asian refugees.
1988	The Civil Liberties Act of 1988 apologizes and offers reparations to thousands of Japanese-Americans interned during World War II.
1992	Korean businesses looted and burned during riots in Los Angeles that erupted due to outrage over the acquittal of police officers tried for using excessive force against Rodney King.

ACTIVITY SHEET 1C

Group Discussion Questions on Asian-American History

1. What were some of the major reasons why each Asian-American group left or was "pushed" from its homeland?

2. What were some of the conditions in the United States that attracted or "pulled" Asian immigrants to this country?

3. How have United States relations with Asia influenced the way Asian-Americans have been treated in the United States? Give examples.

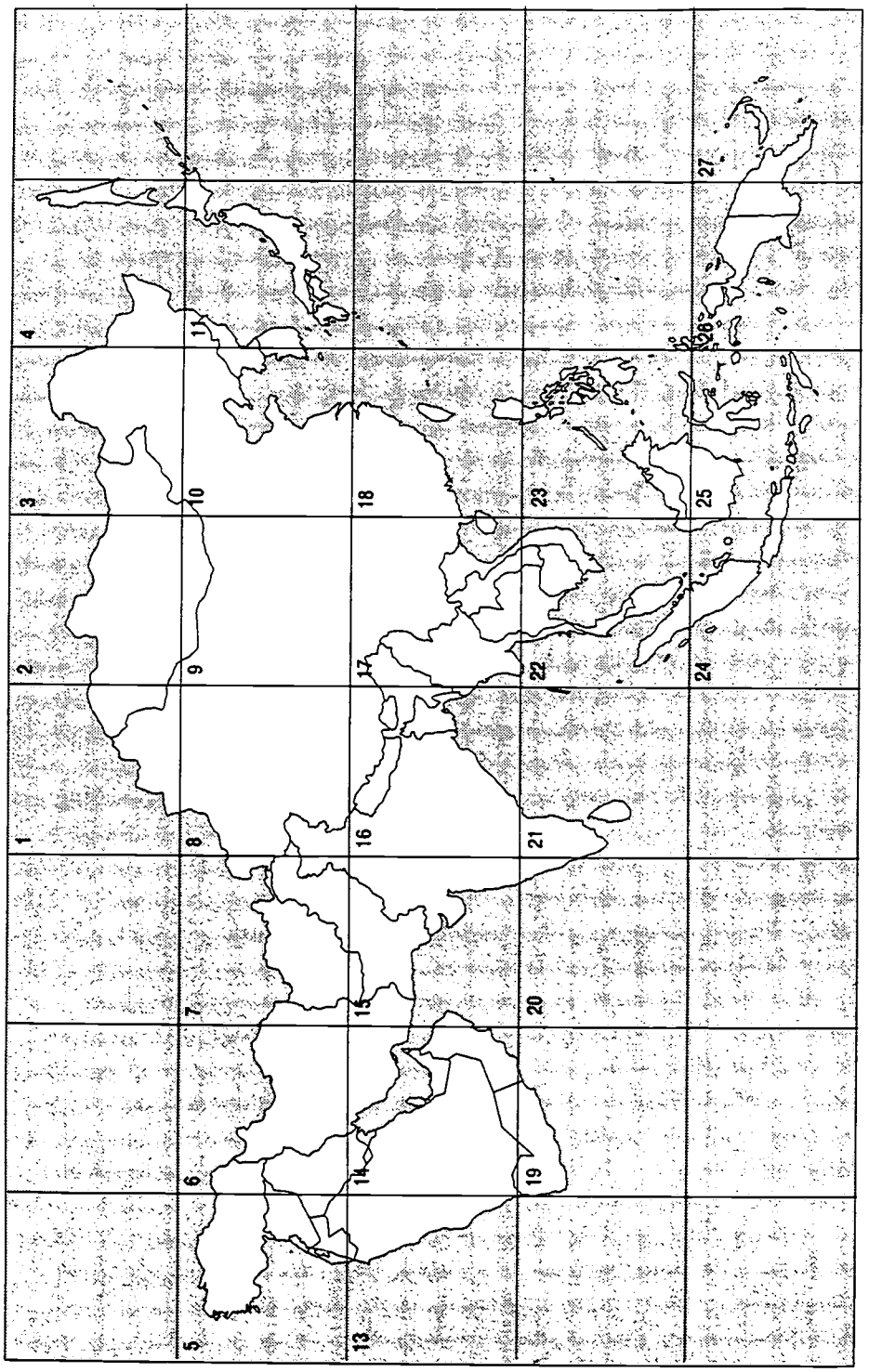
4. Give examples of the discrimination that Asian-Americans have faced in this country and explain the causes.

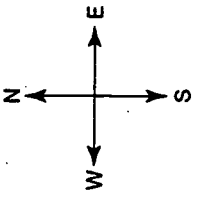
ACTIVITY SHEET 1D

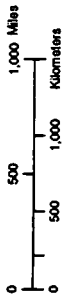
Origins

Create a wall map of Asia by enlarging Map A below, using the ratio 1 inch = 8 inches. Then use Map B as a guide to identify and label on your wall map the nations from which Asian-Americans have come to the United States, along with cities, rivers, etc.

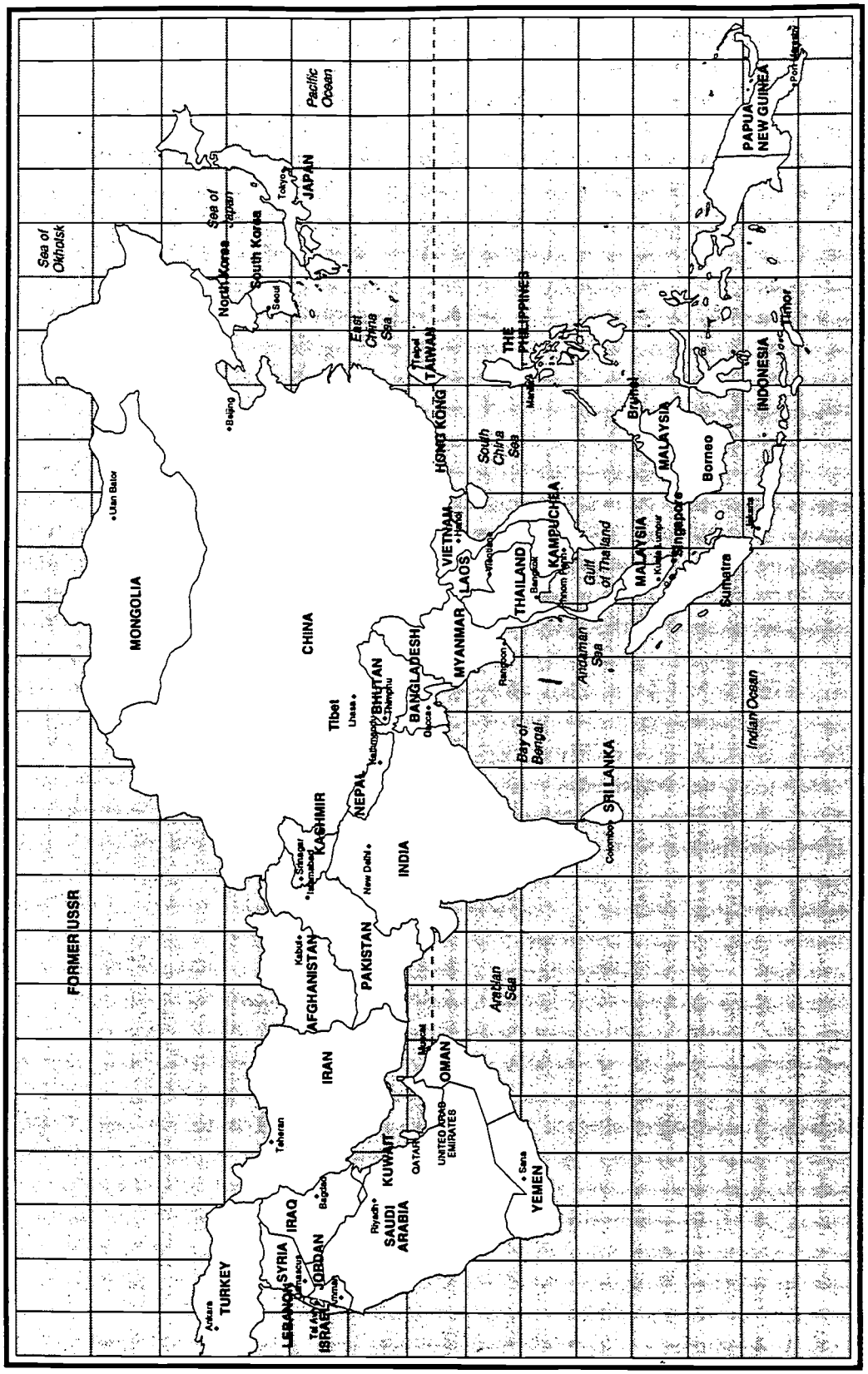
Map A: Grid Map of Asia







Map B: Political Map of Asia



Learning Activity 2

How did Chinese-Americans contribute to the building of the Transcontinental Railroad?

Performance Objectives

Students will be able to:

- explain the contribution that Chinese made to the building of this nation's railroads.
- describe obstacles faced by Chinese railway workers and steps they took to overcome those obstacles.
- assess how literature allows us to empathize with Chinese who were not recognized for their contributions.

Motivation

- Ask: Have you ever accomplished something or made a contribution to something but received no recognition for that accomplishment or contribution?
- Have volunteers briefly give examples.
- Ask: How did this make you feel?
- Tell students that today they will learn about an important contribution that Chinese made to this country in the 1860s that received no recognition.

Development

- Distribute Activity Sheet 2A, "Railway Story." Read the story aloud to students as they follow along. Stop intermittently to check for comprehension. Have students explain their answers to the following questions:
  - — What does this story tell us about the role that Chinese played in building this country's railroads?
  - — Why did young Chu leave China and go to America?
  - — What kind of work did young Chu find in the United States? Describe the nature of that work.
  - — Why did the other railway workers discourage young Chu in his search for his father?
  - — How did the Chinese workers suffer when winter came?
  - — Why did the workers refuse to set up camp at the mountain with the half-finished tunnel?
  - — Why did young Chu volunteer to spend the night in the tunnel?
  - — What did Chu's father mean when he said, "I'm gone, but I am not done yet"?
  - — How did young Chu ensure that his father and the others who had died would rest in peace?
  - — How does this story make you feel? How would you have felt to find out that the white workers' bodies were buried in a churchyard, but your father's body was thrown into a river and swept away? How important would it be to you that your father's contributions be recognized and respected?
  - — How good a job has the author done to make you feel the way Chinese-Americans feel about the role they played in building this nation's railways? Explain.
- Distribute Activity Sheet 2B, "Creating a Caption." Have students work in pairs to decide on a caption for the illustration. Have volunteers share their captions with the class and discuss. Ask students to explain how the picture illustrates the story they have just read.
- Enlarge the game on Activity Sheet 2C, "Transcontinental Railroad Game," and

distribute one copy to students working in pairs. To play the game, each pair of students needs a die and two buttons to use as markers. Players roll the die to move the number of spaces indicated. Have students play the game following instructions on the activity sheet. The winner is the player who, when either player lands on or passes the other's marker, has moved farthest from his or her starting point. Finally, have students explain their answers to the following questions:

— What does this game tell us about the building of the Transcontinental Railroad?

— Why did the owners of the Central Pacific Railroad Company hire Chinese workers?

— What hardships did the Chinese railway workers face?

— Why did the Chinese go on strike in 1867? Why did their strike fail?

— As a Chinese railway worker, how would you have felt at being excluded from and not even mentioned at the celebration at Promontory Point, Utah, in 1869? Explain.

- Have students roleplay "negotiations" between the Chinese workers and the owners of the Central Pacific Company over salary, hours, and working conditions.

Follow-up Activities

Students can:

- draw their own illustrations of the story, "Spirits of the Railway."
- plot on a wall map of the United States the route taken by the Transcontinental Railroad, identifying the various states through which it passed.
- write epitaphs, or design memorials, to the Chinese workers who built the western portion of the Transcontinental Railroad.

ACTIVITY SHEET 2A

Railway Story

SPIRITS OF THE RAILWAY

by Paul Yee

ONE SUMMER MANY, many years ago, heavy floodwaters suddenly swept through south China again. Farmer Chu and his family fled to high ground and wept as the rising river drowned their rice crops, their chickens and their water buffalo.

With their food and farm gone, Farmer Chu went to town to look for work. But a thousand other starving peasants were already there. So when he heard there was work across the ocean in the New World, he borrowed some money, bought a ticket, and off he sailed.

Long months passed as his family waited to hear from him. Farmer Chu's wife fell ill from worry and weariness. From her hard board bed she called out her husband's name over and over, until at last her eldest son borrowed money to cross the Pacific in search of his father....

After two months at sea, young Chu arrived in a busy American port city. He looked everywhere for his father, but was unsuccessful. Soon penniless, young Chu took a job with a crew of 30 Chinese building a railway to tie the nation together....

The crew pitched their tents and began to work. They hacked at hills with hand-scoops and shovels to level a pathway for the train. Their hammers and chisels chipped boulders into gravel and fill. Their dynamite and drills thrust tunnels deep into the mountain. At night, the crew would sit around the campfire chewing tobacco, playing cards, and talking.

From one camp to another, the men trekked up the rail line, their food and tools dangling from sturdy shoulder poles. When they met other workers, Chu would turn ahead and shout his father's name and ask for news. But the workers just shook their heads grimly.

"Search no more, young man!" one grizzled old worker said. "Don't you know that too many have died here? My own brother was buried alive in a mudslide."

"My uncle was killed in a dynamite blast," muttered another. "No one warned him about the fuse."...

The angry memories rose and swirled like smoke among the workers.

"The white boss treats us like mules and dogs!"

"They need a railway to tie this nation together, but they can't afford to pay decent wages."

"What kind of country is this?"

Chu listened, but still he felt certain that his father was alive....

The Chinese workers suffered through a terrible winter and many of them died. When spring came and the survivors approached a mountain with a half-finished tunnel, other workers came running out shouting, "It's haunted!" "There are ghosts inside!"

Young Chu's fellow workers were too frightened to set up camp, but the white boss threatened them with "No work, no pay!" So young Chu volunteered to prove that there was no reason to be afraid by spending the night inside the tunnel....

Adapted from Paul Lee, *Tales From Gold Mountain: Stories of the Chinese in the New World* (New York: Macmillan Publishing Co., 1989), pp 11 - 15. Permission pending.

Chu took his bedroll, a lamp, and food and marched into the mountain. He heard the crunch of his boots and water dripping. He knelt to light his lamp. Rocks lay in loose piles everywhere, and the shadowy walls closed in on him.

At the end of the tunnel he sat down and ate his food. He closed his eyes and wondered where his father was. He pictured his mother weeping in her bed and heard her voice calling his father's name. He lay down, pulled his blankets close, and eventually he fell asleep.

Chu awoke gasping for breath. Something heavy was pressing down on his chest. He tried to raise his arms but could not. He clenched his fists and summoned all his strength, but still he was paralyzed. His eyes strained into the darkness, but saw nothing.

Suddenly the pressure eased and Chu groped for the lamp. As the chamber sprang into light, he cried, "What do you want? Who are you?"

Silence greeted him, and then a murmur sounded from behind. Chu spun around and saw a figure in the shadows. He slowly raised the lamp. The flickering light traveled up blood-stained trousers and a mud-encrusted jacket. Then Chu saw his father's face.

"Papa!" he whispered, lunging forward.

"No! Do not come closer!" The figure stopped him. "I am not of your world. Do not embrace me."

Tears rose in Chu's eyes. "So, it's true," he choked. "You ... you have left us... ."

His father's voice quivered with rage. "I am gone, but I am not done yet. My son, an accident here killed many men. A fuse exploded before the workers could run. A ton of rock dropped on us and crushed us flat. They buried the whites in a churchyard, but our bodies were thrown into the river, where the current swept us away. We have no final resting place." ...

Chu fell upon his knees. "What shall I do?"

His father's words filled the tunnel. "Take chopsticks; they shall be our bones. Take straw matting; that can be our flesh. Wrap them together and tie them tightly. Take the bundles to the mountaintop high above the nests of eagles, and cover us with soil. Pour tea over our beds. Then we shall sleep in peace."

When Chu looked up, his father had vanished. He stumbled out of the tunnel and blurted the story to his friends. Immediately they prepared the bundles and sent him off with ropes and a shovel to the foot of the cliff, and Chu began to climb.

When he swung himself over the top of the cliff, he was so high up that he thought he could see the distant ocean. He dug the graves deeper than any wild animal could dig, and laid the bundles gently in the earth.

Then Chu brought his fists together above his head and bowed three times. He knelt and touched his forehead to the soil three times. In a loud clear voice he declared, "Three times I bow, three things I vow. Your pain shall stop now, your sleep shall soothe you now, and I will never forget you. Farewell."

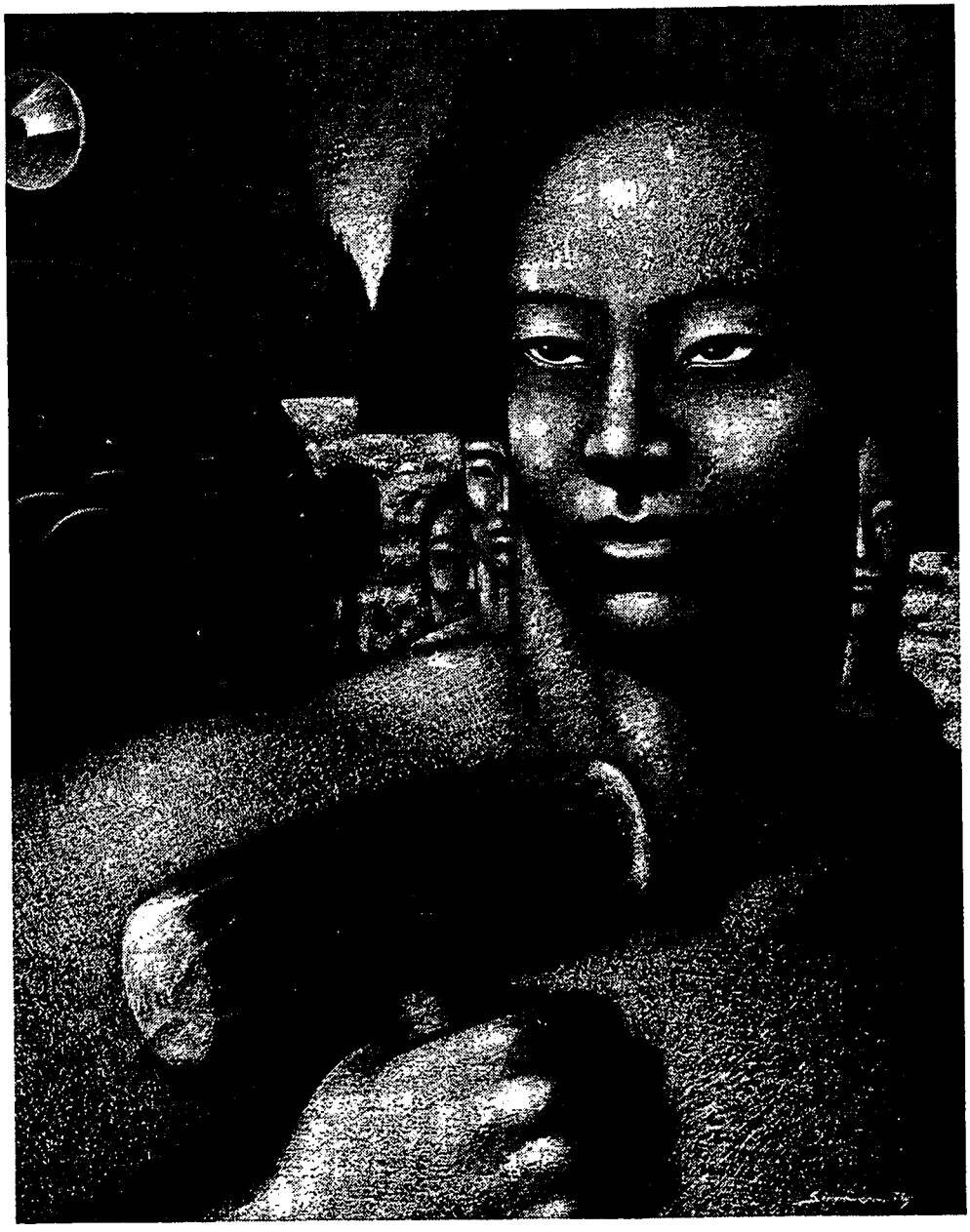
Then, hanging onto the rope looped around a tree, Chu slid slowly back down the cliff. When he reached the bottom, he looked back and saw that the rope had turned into a giant snake that was sliding smoothly up the rock face.

"Good," he smiled to himself. "It will guard the graves well." Then he returned to the camp, where he and his fellow workers lit their lamps and headed into the tunnel. And spirits never again disturbed them, nor the long trains that came later.

ACTIVITY SHEET 2B

Creating a Caption

The picture below was drawn to illustrate the story, "Spirits of the Railway." Give the picture a caption.



Painting by Simon Ng. Permission pending.

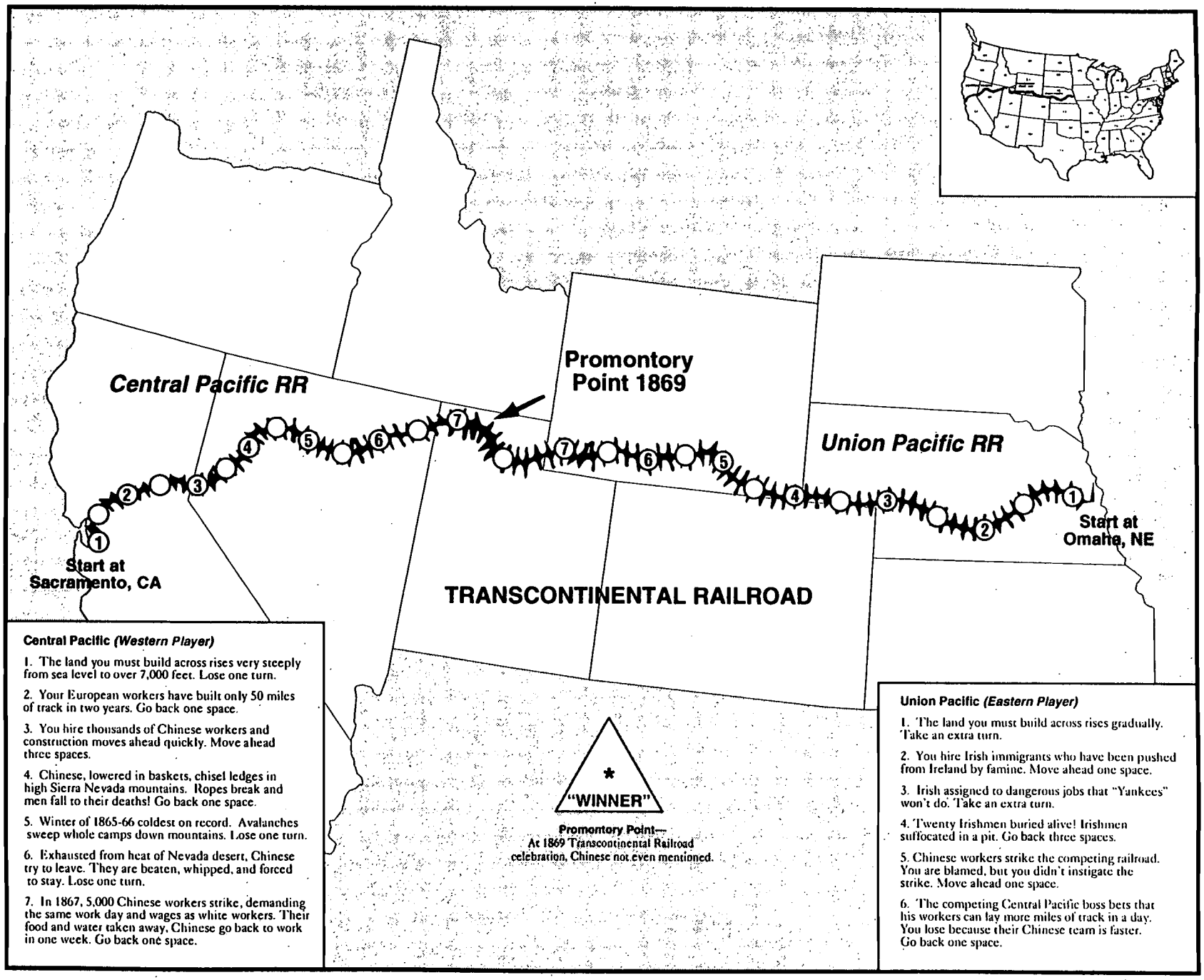
ACTIVITY SHEET 2C

Transcontinental Railroad Game

In 1862, a law was passed allowing two companies to build a railroad linking the nation's west and east coasts. The Union Pacific Company had the right to build west from Omaha, Nebraska; the Central Pacific had the right to build east from Sacramento, California. When the two companies met, the Transcontinental Railroad would be complete. The government promised the companies $48,000 for every mile of railroad that was completed. The "race" to see which company would lay more track was on.

How to Play the Game

- One player places a marker on the western starting point (Sacramento, California). That player will be the Central Pacific player. The other player, the Union Pacific player, places a marker on the eastern starting point (Omaha, Nebraska).
- Take turns rolling the die and moving the markers the number of spaces shown on the die.
- If you land on a numbered space, follow the instructions beside that number for your railroad company.
- The player wins who, when either player lands on or passes the other's marker, has moved farthest from his or her starting point. The winner moves his or her marker onto Promontory Point.



Learning Activity 3

Why was the Chinese Exclusion Act passed in 1882?

Performance Objectives

Students will be able to:

- explain reasons for passage of the Chinese Exclusion Act.
- assess justification for the Chinese Exclusion Act.
- analyze the impact of exclusion on Chinese family life in the United States.

Motivation

- Ask: How would you feel as a member of a group specifically barred from immigration to the United States?
- Ask: Can you identify a group that was at one time in this nation's history singled out for exclusion?
- Have students report what they already know about the Chinese Exclusion Act.
- Tell students that they will examine in greater detail the causes and effects of the Chinese Exclusion Act.

Development

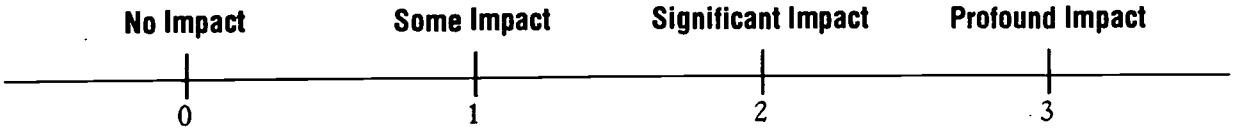
- Distribute Activity Sheet 3A, "The West: 1870s - 1880s." Have students complete the exercise on the activity sheet; then have them explain their answers to the following questions:
  - — What does this activity sheet tell us about conditions for workers in the West in the 1870s and 1880s?
  - — As a worker in the West, what would have been your reaction to the economic conditions identified on this activity sheet?
  - — What alternatives were available to workers at this time to improve their lives?
  - — What is your reaction to actions taken against the Chinese?
  - — If you were a Chinese victim of these attacks, how would you have responded?
  - — If you were the Governor of California, how would you have responded to these attacks?
  - — What would you have said to convince rioters in Denver to stop their violence against the Chinese?
- Distribute Activity Sheet 3B, "The Chinese Exclusion Act." Have students complete the exercise on the activity sheet, then have them answer the following questions:
  - — What do we learn about the Chinese Exclusion Act from this activity sheet?
  - — Why were certain groups of Chinese, such as teachers, students, merchants, and tourists, permitted to enter the United States?
- Distribute Activity Sheet 3C, "Reentry Document." Have students read the document, complete the exercise, and answer the following questions:
  - — What do we learn about the Chinese Exclusion Act from this document?
  - — Why was it necessary to certify that Quan Sam had not performed manual labor during the past year?
  - — As Quan Sam, how would you have felt about being required to have this document?
  - — Was the government justified in requiring this document? Why or why not?
- Distribute Activity Sheet 3D, "Chinese Immigrant Family Life." Have students read, complete the exercise, and explain their answers to the following questions:

— What do these letters tell us about the impact of exclusion on Chinese immigrant families in this country?

— What problems were these families facing? How did the Chinese Exclusion Act cause these problems?

— As a Chinese immigrant, how would you have felt about living in a "bachelor society"?

— Use the scale below to rate the impact of exclusion on the Chinese family. Explain your reasons.



ACTIVITY SHEET 3A

The West: 1870s - 1880s

Read the headlines below describing economic conditions in the West in the 1870s and 1880s, and complete the exercise that follows.

The American Mosaic

1869 COMPLETION OF CENTRAL PACIFIC RAILROAD LEADS TO LARGE-SCALE UNEMPLOYMENT

1870 GOLD PRODUCTION DECLINES AGAIN, MINERS ADDED TO LIST OF UNEMPLOYED WORKERS

1870 ANTI-CHINESE CONVENTION CALLS FOR END TO CHINESE IMMIGRATION

1873 STOCK MARKET CRASHES; BUSINESSES FAIL; RECORD NUMBERS OUT OF WORK

1877 RIOT AGAINST CHINESE OCCURS IN SAN FRANCISCO

1877 WORKINGMEN'S PARTY OF CALIFORNIA ORGANIZED, DECLARING, "CHINESE MUST GO. WE WILL NOT ACCEPT THE LOW WAGES PAID TO THE CHINESE."

1877 SEVEN WHITE MEN MURDER TEN CHINESE IN SNAKE RIVER, OREGON, MASSACRE

1880 RIOTING MOB CHASES RESIDENTS OUT OF DENVER'S CHINATOWN, BURNING BUILDINGS AND HANGING ONE MAN

1881 CHINESE BLAMED FOR BRINGING LEPROSY TO HAWAII

Exercise

Place a check mark next to the statements below that can be concluded from the headlines above.

1. The Chinese were never accepted as workers in the West.
2. As jobs declined, anti-Chinese feeling increased.
3. Actions taken against the Chinese were limited to verbal attacks only.

ACTIVITY SHEET 3B

The Chinese Exclusion Act

On May 6, 1882, the United States Congress passed the Chinese Laborers Exclusion Act. This act was followed by other anti-Chinese laws. Read the list of some of the Act's declarations below, and complete the exercise that follows.

- Chinese are prohibited from coming to the United States for 10 years. (The term "laborers" shall include both skilled and nonskilled workers.)
- Ship captains bringing Chinese workers to the United States may be fined up to $500 or sentenced to one year in prison for each Chinese landed.
- Chinese workers living in the United States at present wishing to leave the country and return must register and obtain a certificate allowing reentry to the United States.
- Chinese teachers, tourists, merchants, and students are still permitted under this law to enter the United States.
- Chinese, other than workers, must have a certificate of identification from their government.
- Chinese born outside the United States may not become naturalized citizens.

Exercise

Imagine you are a leader in the Chinese-American community. Write a letter to the president of the United States protesting the Chinese Exclusion Act.

Dear Mr. President:

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

Sincerely,

_____

ACTIVITY SHEET 3C

Reentry Document

After 1882, Chinese merchants wishing to return home to visit their families needed a special document like the one below to reenter the United States.

WE, THE UNDERSIGNED, Citizens and Residents of the City of Los Angeles, County of Los Angeles, and State of California, not of Chinese birth or extraction, do hereby certify that QUAN SAM, whose photograph is hereunto attached,

is a Chinese Merchant of good standing and is a member of a Chinese General Merchandise and Grocery Firm doing business in this City at No.72 Plaza Street, under the style and name of QUONG TSUE LUNG & CO., and that we have known the said QUAN SAM as a Merchant with the above mentioned Firm for more than one year past, and know that he has performed no manual labor, except what was necessary in his business as a Merchant, for at least one year last past.

The said QUAN SAM wishes to visit his Native Land (China) and being desirous of again returning to the United States to continue his business, to facilitate his landing upon his return we have made the above statements, for we know the said QUAN SAM is a bona fide Merchant and is well know to many business men of Los Angeles. He was registered as a Merchant on the 6th day of March,1894: Certificate #93117.

.....(SEAL).

.....(SEAL).

.....(SEAL).

Subscribed and sworn to before me this ..... day of October,A.D.1900.

.....
NOTARY PUBLIC in and for
..... State of California.

Exercise

How justified was the government in requiring this document of Chinese merchants? Circle the number below that matches your opinion and explain your reason.

- 0 Not at all justified
- 1 Somewhat justified
- 2 Justified
- 3 Totally justified

Reason for your answer:

_____

_____

_____

_____

_____

_____

_____

_____

_____

Courtesy Statue of Liberty/Ellis Island Foundation. Permission pending.

ACTIVITY SHEET 3D

Chinese Immigrant Family Life

The 1882 Chinese Exclusion Act had a significant effect on Chinese family life in the United States. From 1882 to 1924, only import/export merchants could bring their wives with them from China, and from 1924 to 1930, no Chinese wives were allowed entry.

Read the following letter from a Chinese immigrant in Oregon to his wife in China at the end of the nineteenth century.[1]

> Dear Wife,
>
> It has been several autumns now since your husband left you for a far remote alien land. Thanks to my hearty body I am all right. Therefore stop your worries about me.
>
> Yesterday I received another of your letters. I could not keep tears from running down my cheeks when thinking about the miserable and needy circumstances of our home, and thinking back to the time of our separation.
>
> Because of our destitution I went out, trying to make a living. Who could know that Fate is always opposite to man's design? Because I can get no gold, I am detained in this secluded corner of a strange land. Furthermore, my beauty, you are implicated in an endless misfortune. I wish this paper would console you a little. This is all I can do for now.

Now read a description of "bachelor life" in New York City written in 1906:[2]

> It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last $35 a month. I sent money home to comfort my parents, but I still managed to save $410, and I was ready to start in the laundry business.
>
> I came to New York and opened a shop in the Chinese quarter. In all New York there are less than forty Chinese women, and it is impossible to get a Chinese woman out here unless one goes to China and marries her there. That is in the case of a merchant. A laundryman can't bring his wife here under any circumstances. How can the Chinese make this country their home as matters are now? They are not allowed to bring wives here from China, and if they marry American women there is a great outcry.

Exercise

State the problem facing these Chinese immigrants, the cause of the problem, and your proposed solution.

The Problem	Cause of the Problem	Your Solution

[1] Adapted from Ronald Takaki, *Strangers from a Different Shore* (Boston: Little, Brown & Co., 1989). Permission pending.

[2] Adapted from "The Life Story of a Chinaman" in *The Life Story of Undistinguished Americans*, Hamilton Holt, ed. (New York: James Pott & Co.) Copyright 1906 by James Pott & Co. Permission pending.

Learning Activity 4

How were Japanese-Americans deprived of their civil liberties during World War II?

Performance Objectives

Students will be able to:

- explain reasons for the internment of Japanese-Americans after the bombing of Pearl Harbor.
- describe the impact of evacuation and internment on Japanese-Americans.
- debate the legitimacy of a forced evacuation during wartime.

Motivation

- Ask:
  - — How would you feel if you were members of a group of people forced by the government to leave your homes and most of your belongings and move far away?
  - — Would such a government action ever be justifiable?
- Tell students that today we are going to examine the forced evacuation of Japanese-Americans from their homes during World War II.

Development

- Distribute Activity Sheet 4A, "Evacuation." Have students read the selections, complete the exercises, and explain their answers to the following questions:
  - — What do these selections tell us about the treatment of Japanese-Americans during World War II?
  - — Why do you suppose President Roosevelt signed an order to forcibly remove people of Japanese ancestry from the West Coast?
  - — How did Executive Order 9066 have an impact on Minoru Yasui? on Theresa Takayoshi and her family?
  - — Evacuees could only take what they could carry with them to assembly centers. As a Japanese-American evacuee, what would you have taken with you and why?
  - — After Pearl Harbor, thousands of foreign-born Italians and Germans suspected of disloyalty were arrested, and hundreds were interned in military camps. However, alien residents of Italian and German descent did not undergo the massive internment that Japanese-Americans did. How do you account for the difference in the way these groups were treated?
- Distribute Activity Sheet 4B, "Detention." Have students read it, complete the exercise, and explain their answers to the following questions:
  - — What conditions did detainees face in the camps?
  - — As a detainee at the Portland Assembly Center and/or at Camp Harmony, how would you have felt about your situation?
  - — Could you have taken any action to protest your situation?
- Distribute Activity Sheet 4C, "Korematsu *v.* United States." Have students read and complete the exercise. Have students roleplay the Supreme Court's hearing of the Korematsu case. One or two students might roleplay Korematsu's attorneys presenting his case before the Court. Several students can roleplay Supreme Court justices asking questions of the

attorneys. Then have students explain their answers to the following questions:

— What action did Fred Korematsu take to protest the policy of Japanese-American internment?

— Why do you suppose Mr. Korematsu believed that the evacuation order violated his Constitutional rights?

— How did the Supreme Court decide the Korematsu case? What reasons did the Court give for its decision?

— Do you agree with the Court that during wartime some government actions are justified that would not be permitted in peace time?

— In a dissenting opinion in the Korematsu case, Justice Frank Murphy stated that the internment of Japanese-Americans reminded him of the Nazi treatment of the Jews. In what ways were the two situations similar? In what ways were they different?

— In 1988, Japanese-Americans received a formal apology from the United States government for the harm it had caused in violating their civil rights during World War II. Congress also voted to compensate the survivors in the amount of $20,000 each. Was the United States government right to apologize and compensate the survivors? As a Japanese-American, would you be satisfied with this apology and payment? Why or why not?

Follow-Up Activities

Students can:

- imagine that they are Japanese-Americans during World War II and write poems or draw pictures expressing their feelings about the internment.
- research and report on the Japanese-American reaction to the 1988 United States government apology and reparations.

ACTIVITY SHEET 4A

Evacuation

SELECTION 1

Minoru Yasui was a Japanese-American lawyer who was living in Portland, Oregon, when Pearl Harbor was bombed. Read his description of how persons of Japanese ancestry were treated under Executive Order 9066, then complete the exercise that follows.

On the home front, things for Japanese-Americans were deteriorating daily. In Portland, the city council gave instructions not to issue business licenses to Japanese. Business contracts with Japanese individuals, citizens or noncitizens, were being ignored, and open-and-shut cases in court were being lost when the claimant was Japanese.

On February 19, 1942, President Franklin Delano Roosevelt signed Executive Order 9066. This gave the Secretary of War the power to remove citizens from some areas and relocate them. We kept hearing that the Japanese Issei (people born in Japan) would all be interned (put in camps); we heard that the Nisei (U.S. citizens of Japanese ancestry) would be allowed to remain at home to run the businesses and farms the Issei would have to leave behind; we heard conflicting rumors that Issei and Nisei alike would be put into work camps to labor for the war effort; we heard suggestions that all Japanese would be sterilized and, after the war, deported to Japan. We heard a hundred and one wild things, almost daily, almost hourly.

At the end of April 1942, military orders were posted for all residents of Japanese ancestry, aliens and non-aliens (U.S. citizens), calling for them to report for evacuation and processing at the North Portland Livestock Pavilion.

Exercise

Place the following events in Minoru Yasui's life in the order in which they occurred.

___ President Roosevelt signed Executive Order 9066.

___ The Portland, Oregon, City Council gave orders to stop giving business licenses to Japanese-Americans.

___ All Japanese living in Oregon (Nisei and Issei) reported to a livestock pavilion.

___ Issei and Nisei were confused about the intended treatment of Japanese in America during wartime.

SELECTION 2

Theresa Takayoshi was forcibly evacuated from her home in Seattle. Read her description of the experience, then complete the exercise that follows.

My husband and I owned an ice cream parlor where we made our own ice cream. We'd had the store for two years, and as business got better and better, we put in sandwiches and soup. We had a soup kitchen, I made chili and, you know, we had a lot. Our business was good.

After Pearl Harbor some people started to stay away from our business. However, most of my neighbors stuck with us.

By April, obviously the word was out officially that the evacuation was going to take place. But my husband and I hung on until the last, thinking that the government was going to say it couldn't handle all those people.

We sold the store for a thousand dollars the day before we left. We had done an inventory, and the contents of the store were worth ten thousand. Our machines alone were worth eight thousand—that's what we paid for them. And we sold the whole store for a thousand dollars.

Anyway, we had put an ad in the paper, and it ran for weeks and weeks. The way the paper wrote it up was: "Ice creamery, library, lunches, residential spot, sacrifice, evacuee." And then they had our address. Well, we had people coming in droves offering us a hundred dollars, two hundred dollars. And finally this man offered us a thousand dollars. We put him on hold for a couple of days, but we took it the day before we left.

Evacuation took place on May 9, 1942. There was a beauty shop right next to our store, and in front of it, a young fellow bought our car for twenty-five dollars. It was a 1940 Oldsmobile, not very old. Well, he bought it for twenty-five dollars. He then drove us down to Dearborn and Seventh, where there was a big bunch of people and luggage all over. The Army had told us that all we could take was what we could carry. You can't expect a two-year-old and a six-year-old to carry very much, and we followed the rule to the letter.

Exercise

The forced evacuation of persons of Japanese ancestry from their homes and their relocation to internment camps was the official policy of the United States during World War II. Alternatives that the United States government might have considered are listed below. Read each one and give the advantages and disadvantages of each action.

Alternative Actions	Advantages	Disadvantages
Send all Issei back to Japan.		
Evacuate & relocate only Issei.		
Conduct an ongoing surveillance of Japanese communities on the West Coast.		
Arrest only those persons of Japanese ancestry who commit acts of espionage.		

ACTIVITY SHEET 4B

Detention

Persons of Japanese ancestry who were forcibly evacuated from their homes were first sent to assembly centers; from there they were sent to relocation centers. Read below about conditions at these centers.

Portland Assembly Center

The Portland Assembly Center was terrible. It's just amazing how people can think of putting another group of human beings into a place like that. There was so much horse and cow manure around. We were put into a small room that just had plywood walls and it was a horse stall with planks on the floor with about an inch of space between them. In the corner we saw this folding bed, army camp cot, with mattress ticking, and were supposed to go out there and fill it with straw so that we would have a mattress.

This was May of 1942. We were there until September of 1942.We lived in a horse stall from May to September, and my son was born in a horse stall.[1]

Camp Harmony

The resettlement center is actually a jail—armed guards in towers with spotlights and deadly tommy guns, fifteen feet of barbed-wire fences, everyone confined to quarters at nine, lights out at ten o'clock. The guards were ordered to shoot anyone who approaches within twenty feet of the fences. No one is allowed to take the two-block-long hike to the latrines (bathrooms) after nine, under any circumstances.

The apartments, as the army calls them, are two-block-long stables, with windows on one side. The stalls are about eighteen by twenty-one feet; some contain families of six or seven persons.

The food and sanitation problems are the worst. Mealtime lines extend for blocks; standing in a rainswept line, feet in the mud, waiting for the small portions of canned hot dogs and boiled potatoes. Milk only for the kids. Dirty, unwiped dishes, greasy silver, a starchy diet, no butter, no milk, crying kids, mud, wet mud that stinks when it dries, no vegetables.

Today one of the surface sewage-disposal pipes broke and the sewage flowed down the streets. Kids play in the water. Shower baths without hot water. Stinking mud everywhere.

Can this be the same America we left a few weeks ago?[2]

[1] Adapted from John Tateishi, *And Justice for All: An Oral History of the Japanese American Internment Camps* (New York: Random House). Copyright 1984 by John Tateishi. Permission pending.

[2] Adapted from Ted Nakashima, *The New Republic*, June 15, 1942. Permission pending.

Exercise

As a representative of the Red Cross sent to investigate the assembly and relocation centers described above, write a report on the conditions you found. Be sure to include five to seven findings in your report.

RED CROSS REPORT

ACTIVITY SHEET 4C

Korematsu v. United States

Fred Korematsu was a Nisei who refused to report for evacuation. He believed that the evacuation orders violated his rights under the United States Constitution. Assume that you are Mr. Korematsu's attorney. Review the U.S. Bill of Rights (which can be found in any U.S. history textbook), and then use some of its key phrases to write a "brief" (summary of a legal argument), which you will present to the United States Supreme Court.

In the case of Korematsu v. United States, attorneys for the claimant will argue that:

Now read an excerpt from the Supreme Court's actual decision in the Korematsu case. Mr. Justice Black said:

> We are dealing with an exclusion order. To cast this case into outlines of racial prejudice, without reference to the real military dangers which were presented, merely confuses the issue. Korematsu was not excluded from the Military Area because of hostility to him or his race. He was excluded because we are at war with the Japanese Empire, because military authorities feared an invasion of our West Coast and felt constrained (required) to take proper security measures, because they decided that the military urgency of the situation demanded that all citizens of Japanese ancestry be segregated from the West Coast temporarily.

Learning Activity 5

How were Japanese-Americans treated by the United States government during World War II?

Performance Objectives

Students will be able to:

- explain reasons given for the evacuation and internment of Japanese-Americans after the bombing of Pearl Harbor.
- describe the impact of evacuation and internment on Japanese-Americans.
- judge the fairness of a forced evacuation during wartime.

Motivation

- Have students call out by fives. Have all "threes" take their belongings and sit in one corner of the room in a rather cramped manner. Take away some of their privileges such as being called on, getting up to sharpen pencils, etc. When asked why, tell them because they are "threes."
- After a period of time, ask the "threes" how they felt to be treated in this way.
- Tell students that today they are going to read about a group of people, Japanese-Americans, who had their rights taken away from them just because they were of Japanese heritage.

Development

- Distribute Activity Sheet 5A, "Taking the Blame." Have students read, or you may wish to read, the selection aloud to younger students. Have students complete the exercise and explain their answers to the following questions:
  - What does this story tell us about the way many Americans reacted to Japan's attack on Pearl Harbor? Who did they blame?
  - What made Yuki think that animals are much better than people?
  - Have you ever been sad or mad about something, but an animal helped to make you feel better? Explain.
  - When Yuki was angry at Garvis, she screamed that she was not Japanese, but an American. What makes her American and not Japanese? (Reread what Miss Holt said before answering.)
- Distribute Activity Sheet 5B, "Evacuation." Read aloud to students, have them complete the exercise, and explain their answers to the following questions:
  - What happened to Japanese-Americans soon after the Pearl Harbor attack? (Find Ken's explanation of "evacuation" and underline it.)
  - How did Ken explain the reasons for Japanese being moved from the West Coast?
  - How did the newspapers explain the evacuation?
  - Do you think that the President's executive order was fair? Why or why not?
  - How would you feel if you were being evacuated and could only take what you could carry and had to leave everything else behind? How would you feel about leaving your friends?
- Distribute Activity Sheet 5C, "The Camps." Have students read, and draw pictures of what they think the camps were like. Have them share their pictures and explain their answers to the following questions:

- — What do we learn about the camps to which Japanese-Americans were sent during World War II?
- — How did the "apartments" smell? Why?
- — How would you have felt about being housed in a horse stable?

- Distribute Activity Sheet 5D, "Camp Photo Album." Have students work in pairs to complete the exercise. Have volunteers read their responses aloud to the class.

Follow-Up Activities

Students can:

- pretend that they are Japanese-American children inside the camps, or their friends on the outside, and write pen-pal letters back and forth describing their feelings.
- imagine that they are in one of the internment camps during World War II and make a mural depicting the living conditions.
- write diary entries, one for the time before the evacuation, one for during the evacuation, several for the time inside the camp, and one for returning home.

ACTIVITY SHEET 5A

Taking the Blame

Read the story below about Yuki, an eleven-year-old Japanese-American girl living in California.

On December 7, 1941, Japanese planes bombed Pearl Harbor, Hawaii, heavily damaging the U.S. Fleet there, killing 2,335 soldiers and sailors and 68 civilians. On the same day, the Japanese military launched attacks on the Philippines, Guam, the Midway Islands, Hong Kong, and Malaya. The following day the United States Congress voted to declare war against Japan.

Very soon after, Yuki's father, who worked for a Japanese business firm, was taken away by F.B.I. men.

Pepper licked Yuki's face, wagging his tail and whimpering softly as though to console her. Even the big gray carp came swishing up to the surface of the pond, opening his mouth wide to make Yuki laugh. It was as though they knew the sadness and fear that troubled her and were trying to give her some cheer. Animals were really much nicer than people, Yuki thought. They never said things that could make you sad.

She thought now about red-haired Garvis who sat opposite her at school. The day after the Pearl Harbor attack he had leaned over and hissed, "You dirty Jap!"

Yuki was so angry she had shrieked back, "I am not! I'm not a Jap. I'm an American!" And she didn't care who heard her.

Miss Holt had stopped writing on the blackboard and had stated then and there to the entire class that the Japanese born in America, the Nisei, were just as American as anyone else in the school.

"They must never be confused with the Japanese militarists who attacked Pearl Harbor," she explained. "The Nisei are good and loyal citizens," she added emphatically, "just as you and I."

She brushed the chalk dust from her hands and looked straight at Garvis as she spoke. That made Yuki feel a little better, but she could never forget what he had said.

Adapted from Uchida, Yoshiko, *Journey to Topaz* (New York: Charles Scribner's Sons, 1971, 1985), p. 20. Permission pending.

ACTIVITY SHEET 5B

Evacuation

(Ken is Yuki's eighteen-year-old brother.)

It was a few days later that Ken made an announcement at suppertime. "I'm leaving school, Mom," he said matter-of-factly.

"Leaving the university?" Mother asked. "But why?"

"Most of my friends are leaving," Ken explained quickly. "The guys who live in Brawley and San Pedro and Los Angeles are all going back to help run the farms and businesses their fathers had to leave when they were interned. Besides," he added, his face suddenly growing stern, "everybody says there's going to be an evacuation."

"A what?" Yuki asked.

Ken looked at Mother, although it was Yuki who had asked ... the question. "They say the government is going to move all the Japanese from the West Coast," he explained.

Yuki nearly choked on her lamb chop and Mother coughed into her tea.

"Don't be foolish, Kenichi," Mother scolded. "Why would the United States ever do a thing like that? We are not spies or traitors. And besides, you children are American citizens. You were born right here in California. How could they do anything like that to citizens?"

Ken shrugged. "There are a lot of people in California who'd be very happy to be rid of the Japanese competition in business and on the farms. They'd be glad to see us leave. It's people like that who spread those false rumors about sabotage in Hawaii when there wasn't any at all."

Ken's face was flushed and his voice was rising. He could get quite steamed up about anything that he thought was unfair or wrong.

Mother tried to quiet him. "People can get hysterical when they are afraid, Kenichi," she explained. "Fear sometimes makes people do terrible things." ...

"But why should we be victims of their stupid fears?" he asked bitterly.

Even Mother couldn't answer that. Ken thought that talk of an evacuation was more than a rumor, but Yuki couldn't believe him. How in the world could they ever gather up all the Japanese in California and shift them somewhere else? Where would they go? What would happen to all their homes? It was an impossible idea.

"You're crazy," she said to Ken... .

On February 19, 1942, President Franklin D. Roosevelt issued an executive order authorizing the Secretary of War and his military commanders to prescribe areas from which any or all persons could be excluded.

"That means the entire West Coast," Ken said flatly, "and 'all persons' means us—the Japanese."

It was strange, Yuki thought, that the United states should be at war with Italy and Germany too, but that it was only the Japanese who were considered so dangerous to the country.

"It doesn't seem fair," she objected to Ken.

"The papers say it's for our own safety," Mother explained, trying to find some logical reason for such an illogical act.

Ken shrugged. "I'd rather take a chance and have the choice of being free," he said firmly.

"Me too," Yuki added.

But then, of course, no one had asked their opinion.

Adapted from Uchida, Yoshiko, *Journey to Topaz* (New York: Charles Scribner's Sons, 1971, 1985), pp. 24, 25 29. Permission pending.

Exercise

Imagine you are being evacuated—going away—you don't know where, for how long, or under what conditions. You are told that you can only take with you what you can carry. Answer the questions below.

1. Make a list of everything you would take with you (clothing, toothbrush, books, toys, etc.).

2. List the things you would leave behind.

3. How would you feel about the things you had to leave behind?

4. You cannot take your pet with you where you are going. What would you do with it? How would this make you feel?

5. List all of the people you see regularly (every day or almost every day).

6. How would you feel if you could not see them again. Who would you miss the most and why?

7. If you had to sell your toys, pets, bicycle, etc., how much would you charge for each? How much do you think people would pay you for them? Remember you only have one or two days to sell them all.

ACTIVITY SHEET 5C

The Camps

This is another Japanese-American family. Two sisters, Emi and Reiko, and their mother just arrived at a racetrack that the U.S. Army had turned into a prison camp.

They were assigned to Barrack 16, Apartment #40, and Papa's friend Mr. Noma helped them look for it.

It wasn't among the mass of army barracks built around the racetrack or in the infield. In fact it wasn't a barrack at all. It was a long stable where the horses had lived, and each stall had a number on it.

"Well, here it is," Mr. Noma said as he came to a stall marked #40. "This is your apartment."

Emi and Reiko peered inside. "Gosh, Mama, it's filthy!"

No matter what anybody called it, it was just a dark, dirty horse stall that still smelled of horses. And the linoleum laid over the dirt was littered with wood shavings, nails, dust, and dead bugs. There was nothing in the stall except three folded army cots lying on the floor.

Mama tried to cheer them up. "I'll have Mrs. Simpson send us material for curtains," she said. "It will look better when we fix it up." But Emi could tell Mama felt just as bad as she did. And no one could think of anything more to say.

Mr. Noma went to get mattresses for them. "I'd better hurry before they're all gone," he said. He rushed off because he didn't want to see Emi's mother cry.

But she didn't cry. She just went out to borrow a broom and swept out the dust and dirt and bugs.

Adapted from Uchida, Yoshiko. *The Bracelet* (New York: Philomel Books, 1976, 1993). Permission pending.

ACTIVITY SHEET 5D

Camp Photo Album

Look at the photos of life for Japanese-Americans in the prison camps. In the spaces provided, write one sentence or one word that describes each photo.

Choose one photo and pretend you are a person in it. Write a description of how you feel, what you are thinking, and/or what you are saying.

Picture 1
Conrat, Maisie and Richard, *Executive Order 9066*. Photographer Dorothea Lange, WRA. San Bruno, CA, June 16, 1942. Permission pending.

Picture 3
Conrat, Maisie and Richard, *Executive Order 9066*. Photographer Frances Stewart, WRA. Newell, CA, February 2, 1943. Permission pending.

Picture 2
Conrat, Maisie and Richard, *Executive Order 9066*. Photographer Dorothea Lange,WRA. San Bruno, CA, June 16, 1942. Permission pending.

Picture 4
Conrat, Maisie and Richard, *Executive Order 9066*. Photographer Dorothea Lange, WRA. San Bruno, CA, June 16, 1942. Permission pending.

Learning Activity 6

How are refugees from Asia today struggling for equality in their new homeland?

Performance Objectives

Students will be able to:

- describe the experiences of Vietnamese refugees before and after coming to the United States.
- explain the struggles of Vietnamese refugees to gain acceptance and equality in the United States.
- assess their own feelings about the immigration of refugees to this country.

Motivation

- Ask the class:
  - — How did you or members of your families come to the United States?
  - — Did anyone have to escape or flee from their homelands for political or economic reasons?
- Have a volunteer tell his or her story of fleeing the homeland.
- Tell students that today they are going to read about the experiences of two young girls, each of whom fled her homeland and immigrated to the United States.

Development

- Distribute Activity Sheet 6A, "Two Refugees: Their Experiences." Instruct students to work in pairs. One member of the pair is responsible for Selection A, the other partner for Selection B. Have students read their assigned selection and then teach each other what they have learned. Finally, have each pair complete the exercise on the activity sheet and explain their answers to the following questions.
  - — What do these selections tell us about the experiences of Vietnamese refugees both before and after their arrival in the United States?
  - — How are the experiences of Thuhuong and Binh alike? How are they different?
  - — Do you think their experiences are typical of other refugees to the United States? Explain.
  - — What seem to be Thuhuong's two most important goals? Do you think she will eventually be able to achieve them? Why or why not?
  - — How accepted does Thuhuong feel in her new homeland? Explain.
  - — How accepted does Binh feel in her new country? Explain.
  - — What does Binh mean by "Everyone who first appears to be American isn't really American"? Do you agree?
- Distribute Activity Sheet 6B, "Desperation." Have students read, complete the exercise, and explain their answers to the following questions.
  - — What story does this article tell about the Vietnamese boat people who have been detained in Southeast Asian camps since 1975?
  - — Why are many of these refugees threatening to commit suicide?
  - — How do you suppose you would react if you were forced to return to your country from a refugee camp?
  - — Should the United States open its doors to these people? Why or why not?

Follow-Up Activities

Students can:

- mail letters to the United Nations High Commissioner for Refugees expressing their feelings about the forced return of refugees to Vietnam.
- invite a refugee from Southeast Asia to address the class about his or her experiences.
- investigate and report on the efforts of many churches in the New York region to help in the resettlement of Southeast Asian refugees.
- research and report on the current laws regarding the admission of political refugees into the United States.
- hold a debate on the wisdom of current immigration laws.
- write poetry and draw pictures from the perspective of a Vietnamese refugee facing repatriation to his or her homeland.

ACTIVITY SHEET 6A

Two Refugees: Their Experiences

SELECTION A: THUHUONG NGUYEN

I WAS JUST A LITTLE CHILD during the Vietnam War. I remember the sounds of the bombs—running, running, dead bodies and blood and I don't know where I'm running to. This is one of the earliest memories of my childhood. When I was fourteen years old, my mother told me to go with these people and get on a boat. I didn't know who they were or where I was going, but I was brought up to do what I was told. When I got on the boat, it was horrible—dark and cramped, with no food and water. For six days it was too crowded to even lie down. We finally made it to a refugee camp in Galang. They gave us just enough food to keep us alive. I spent ten months there and it kept getting more and more crowded with refugees arriving every day. All I could do was hold on to the idea of America as a place that would save my life.

I have so much family still in Vietnam who are in a desperate situation. I send them as much money as I can. It makes it hard to save for college, but I am so much better off than they are that I can't say no to their needs. If I could get a college degree, I could make more money to send them, but it's impossible to save up enough for the tuition. I work six days a week, over twelve hours a day. Sometimes I feel so bad. I'm afraid my life will pass by and I'll never be able to get an education or have a family. My brother in Oregon wants to give me some money for college, but he needs that money for his own family and I really do want to take care of myself.

I like my independence but sometimes it feels a bit lonely. People here aren't so friendly toward me. Sometimes I feel invisible, like they see right through me. Now that I can speak English, I still don't feel totally accepted here. I used to think that it was just a language problem, but I'm afraid the problem is bigger than that. I think some people resent me because I'm Vietnamese.

Adapted from *Exploring Themes* (New York: Longman Publishers, 1993). Permission pending.

SELECTION B: BINH

THE MAIN reason we left Vietnam was that the Communists took away my father's shop. Their motto was to take away from the rich and give to the poor. I guess we were considered well off....

The night we left it was very dark. We sneaked from the house down to the river. My mother bribed a guard with gold. The night was chilly. We had to hide in the hold of a fishing boat, covered with tarps. The boat stank of fish....

We sailed into the South China Sea, and soon we ran out of food and water. We were hoping to be picked up by a ship from France, Great Britain... or the United States. But first a ship from Taiwan picked us up. We begged for food and they fed us. They gave us one day's water and sent us back to our boat. We sailed some more, and, finally, after three days, an American ship picked us up.... They took us on board and gave us food.... The next day they took us to Singapore.

It was weird stepping on land. I had been seasick the whole time and was very weak. For several months, we lived in a house with other refugees... .

Fortunately, my older brother and sister were already in the United States. This helped speed up the paperwork for us. We flew from Singapore to San Francisco. We spent a couple of nights quarantined, being checked for illness and disease. Then we flew to Peoria, Illinois, and our family was reunited... .

It was hard to adjust to living in a new country. We lived in cramped quarters. There was the language barrier. We were the only Vietnamese family in Farmington (Illinois). My mom had an especially hard time. My brother and sister were... more independent than they would have been in Vietnam. They came and went as they pleased. They said whatever they wanted. It was the United States! When I go to see Vietnamese families I feel awkward with the rigid formalities, like how you're supposed to greet people. Or that you can't pick up a tea glass before an adult does. Or that kids are not supposed to speak unless they are spoken to first.

At first, I didn't feel entirely comfortable in my new life. American kids surrounded us. They talked to us, and we didn't know what they were saying. But I picked up English fast because I was young. I entered public school in the second grade. People made fun of us because our skin was... different. They called us chocolate, and I wanted to punch them....

I love going to school in Chicago. I want to study to be a pharmacist. It's neat to meet people from so many different cultures. Everyone who first appears to be American isn't really American. They are Romanian or Italian or Russian. The cultural diversity is amazing and totally interesting, and I love it.

Adapted from *In Their Own Voices: Teenage Refugees From Vietnam Speak Out*, Kenneth Wapner, ed. (New York: Globe Fearon Educational Publisher, A Division of Simon & Schuster, 1995), pp. 15-21, 51. Permission pending.

Exercise

Use the chart below to compare and contrast the experiences of the two refugees from Vietnam whose stories you have read. Write as much information as you can.

Aspect of the Refugee Experience	Thuhuong	Binh
Experiences before coming to the U.S.		
Expectations, hopes, goals in the U.S.		
Experiences living in the U.S.		

ACTIVITY SHEET 6B

Desperation

The article below appeared in *The New York Times* on March 16, 1995—twenty years after South Vietnam fell to North Vietnam causing hundreds of thousands of Vietnamese to flee the country by sea.

'Boat People' Prefer Death To Homeland

By Philip Shenon

The New York Times

Twenty years after they began fleeing their homeland, thousands of Vietnamese remain in detention in Southeast Asia. Many at this Philippines camp say they would rather die than be forced to return home.

MORONG, Philippines—Tran Ba is so desperate to avoid being forced back home to Vietnam that in a protest this month he doused himself with kerosene in front of horrified Philippine guards and threatened to set himself afire.

"Next time I will light the match," said Mr. Ba, who left Vietnam four years ago believing that he had been promised a new life in the United States.

Ta Thi Ngoan, a 53-year-old tailor who has been detained here since 1988, has told the guards that she is prepared to kill herself and her 10 children if they are returned to Vietnam. "If I go back to Vietnam, I will go straight to prison," she said. Her neighbor, Kim Thi Ng, said several families in the detention camp here had stored rat poison. "People are very serious about suicide," Mrs. Ng said.

Two decades after the first boatloads of Vietnamese pushed off the shores of their homeland into the treacherous waters of the South China Sea, the final chapter of their exodus is being written in detention camps like the one here along the mountainous western coast of the Philippines.

For many of these Vietnamese, who have spent years in these camps only to face a forced return to Vietnam, the final chapter will in many ways be tragic. The question is whether it will be violent as well.

In February, Southeast Asian governments announced final plans to close the camps, which have housed the more than 800,000 Vietnamese who fled their homeland after 1975. The closings mean that the 46,306 Vietnamese left in the camps today—those who have been unable to find third countries willing to accept them—will soon be compelled to return to Vietnam.

Forcing them home will be an ugly, possibly dangerous business, as tens of thousands of people are pushed or dragged onto planes headed for Vietnam, which many of them had hoped never to see again.

As the clock ticks down, violent outbursts are becoming common in detention camps.

In Indonesia last June, two Vietnamese boat people set themselves on fire and died in a protest over plans for their forced return to Vietnam.

Hundreds of Vietnamese in camps in Hong Kong have announced suicide pacts, and more than 200 were injured last April in a clash with the police after refusing to move to another camp in preparation for their forced return. There have been scores of cases of self-mutilation by Vietnamese who have insisted that they would rather die than return home.

"Many of these incidents were carried out more with a view toward attracting attention than causing real harm," said Jahanshah Assadi, director of the Hong Kong mission of the United Nations High Commissioner for Refugees. "But we've had attempts at hanging, attempts at self-immolation, people taking a knife or sharp-edged instrument and puncturing their arms, legs, stomachs."

No Asylum in U.S., So Where to Go?

The Vietnamese here arrived not by boat but by plane, after they had been approved by the United States Government for a program known as Orderly Departure. The program was set up under the Carter Administration to offer asylum to Vietnamese affiliated with the former

South Vietnamese Government and to Amerasian children and their families.

But after arriving in the Philippines, the 270 Vietnamese remaining here were thrown out of the program, most after American officials determined that they had falsified their immigration papers.

In many cases, the Americans asserted that the Amerasians, most of them children of American soldiers, were traveling with Vietnamese who were only pretending to be family members in hopes of getting to the United States.

"There have been a very small number of people who were found to be ineligible," said James Nealon, the spokesman for the United States Embassy in Manila. "The United States is acknowledging our level of responsibility in this issue. We're working very closely with the Vietnamese Government to repatriate those concerned."

Repatriation is what the people here say they fear.

Mrs. Ng, an English-language interpreter from Ho Chi Minh City, the southern capital formerly known as Saigon, has a 25-year-old Amerasian daughter whose father, Mrs. Ng said, was an American soldier.

After leaving Vietnam in 1992 under the Orderly Departure Program, they arrived in the Philippines to be told that their application to continue to the United States had been denied, and that they would have to find some other country to accept them, or return to Vietnam.

"They said that we falsified the documents," she said. "But nobody told us in detail what we had done wrong. I still do not know."

Mrs. Ng, who insisted that she did not falsify her documents, said she feared that she and her daughter would be labeled spies if they returned to Vietnam.

"We know the mentality of the Vietnamese Communists," she said. "They would think that we have stayed in the Philippines all these years to be trained by the Americans, by the C.I.A., and we would be put in prison as soon as we go back. This is why people would rather die here than go home to Vietnam."

Exercise

Write a letter to the United Nations High Commissioner for Refugees, explaining your position on the issue of refugees stranded in camps.

Dear High Commissioner:

I have recently read that the Vietnamese refugees who remain in Southeast Asian detention camps will soon be forced to return to Vietnam. According to this report, the Vietnamese refugees are reacting by _____

_____

_____

_____

_____

I believe that the following steps should be taken to deal with this situation:

_____

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I feel this way because _____

_____

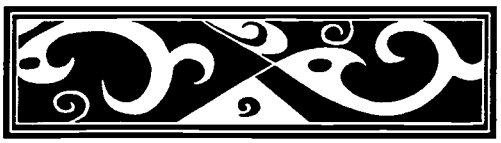
_____

_____

Sincerely,

_____

THEME C
Asian Values and Traditions



Teacher Background

Traditionally, extended families have been the norm in Asian societies. For example, the family in Vietnam normally consists of the parents, all children and their in-laws, the grandparents, and the great-grandparents. Occasionally, uncles and aunts are included. Although not all members of the extended family are housed together, they tend to cluster around an area such as a village, small town, or place with easy access to a large city. Generally, the Vietnamese are inclined to develop feelings of isolation or loneliness if their friends and relatives are not around them, especially when they are living in communities alien to them.

The extended family is also traditional in Korea, China, Japan, and India. However, as many areas of these countries have become urbanized, aspects of the extended family have changed. In Korea, for example, traditional houses in agricultural villages had "L" or "U" shapes with enough rooms for the extended family. The eldest male was head of the family. Sons remained home after marriage while daughters went to live with their husbands' families. The eldest son was responsible for his aged parents and inherited the bulk of the family's wealth. As long as there were sons to take on leadership, the families were maintained. Changes in the Korean legal system, migration to the cities, and immigration have brought changes to the family. Urban apartments are not large enough to accommodate extended families. Eldest sons do not have to live with parents and women have more say in family decisions.

In Japan prior to World War II, extended families were the rule with three or more generations living together. The system was patriarchal with a rigid hierarchy in which the father commanded obedience from his children and, in turn, offered the same to his parents. Married women were expected to faithfully obey husbands and in-laws. Democratization of the legal structure after 1947 and rapid economic growth dramatically changed family life in Japan. Today the nuclear family is most common in Japan (61% of all households in 1985 vs. 15.2% extended families).

In traditional China, it was as a member of a family that a Chinese person had his or her position in society. In each family, the most important person was the oldest male—"Filial Piety," the duty of the sons to obey their father and respect him was a most important obligation. The housing of the extended family under one roof was, for the most part, more common among the wealthy. In recent times, with modernization, the one-child policy, and migration to cities, it is not uncommon for families to share space in crowded city apartments.

Indian extended families are also patriarchal. This importance of the male can be seen in the holiday celebration of Raksha Bandhan, which celebrates the brother/sister relationship and the brother's promise to look after his sister. Upon marriage, the daughter traditionally moved to her husband's house while sons remained with their parents. Thus the dowry, or valuable gifts that a woman's family gives to a man's family upon marriage,

is considered significant. The arranged marriage, which is still sought by some Indians and Indian-Americans, also remains a mainstay for some in other Asian cultures.

The family continues to be the primary vehicle through which values are transmitted to Asians and Asian-Americans, although knowledge of Asian values also comes from study of Asian literature and art and from holidays and celebrations. Storytelling was a folk tradition in Korea and other Asian cultures, as parents and grandparents recited stories that told about the world, life, nature, and behavior. Chinese epics, such as *Journey to the West,* and the Indian epic, *The Ramayana,* are told through dance, sculpture, and other art forms. Block printing, a Japanese art that dates back 300 years reflects values that are important to the society. Similarly, the holidays are times for the extended family to get together to remember ancestors, eat special foods, and show respect to parents and grandparents.

New Year's is an ancient holiday that has special meaning to Asians and Asian-Americans. The Lunar New Year which is celebrated in much of Asia, including China, Korea, Japan, and Vietnam (where it is called Tet) is based on the phases of the moon and falls between January 19 and February 21. The celebration also heralds spring. The Lunar New Year, like many New Year's celebrations, marks both an ending and a beginning with time for rejoicing, feasting, the settling of quarrels and debts, and joining family and friends. The belief that the first day of the year is symbolic of the entire year means that one honors gods and ancestors, thinks good thoughts, and gives gifts. In preparation, houses are cleaned, food is gathered and new clothing is worn. To ward off evil, New Year festivals are often characterized by loud noises—the ringing of bells, and shooting off of firecrackers. Blossoms, which are symbolic of spring, are popular at New Year. The Cambodian (Buddhist) New Year is celebrated in April. With Westernization, the January 1 New Year is also celebrated in Japan. It is common to see Christmas and Valentine's Day celebrated there as well.

Many of these traditions continue in Asian-American communities, although there are changes and/or adaptations. For example, Vietnamese-Americans might go to a temple or community center where they receive tangerines, instead of blossoming branches, for good luck, or a red envelope of lucky money which will be exchanged the next year. Some Vietnamese families choose not to celebrate the holiday because it is a sad reminder of what they left behind when they fled their homeland.

The 60th birthday celebration known as *the hwangap* is a very special day in Korea. In addition to recognizing the fact that longevity is deeply honored and only recently commonplace, the importance of this day is based on a centuries-old Chinese belief in the 12-year life cycle of the zodiac system. After completing 5 cycles of the zodiac, a person could retire from public life and assume the position of a respected elder because after 60 years the cycle of life is considered completed and starts anew. On this day, family members pay homage to the elder by performing traditional bows and preparing an elaborate feast. The bowing exemplifies the important Confucian value of filial piety or respect of the younger person shown to the elder.

The first birthday, or *tol* (also spelled *dol*), is also marked with great enthusiasm. The families recognize that infant mortality was high in the past and use the occasion of the first birthday to thank the spirits for allowing their child to reach this milestone in life. The day is marked by feasting, gift-giving, and the youngster's symbolic foretelling of his or her future.

Other values that are important to most Asian and Asian-American people include politeness, which might be shown in a smile even if there is disagreement. This might be confusing to those who do not understand an Asian person's initial refusal of a gift (until he or she is prodded to accept) or an Asian student's modesty or humility in accepting an honor in class. The quality of inner strength is an Asian value, which can best be understood in the Asian practice of martial arts. The practice of these arts requires discipline and self-control and might also be misunderstood by non-Asians who may see this behavior as

"non-feeling." The Asian value of respect relates to the clear ideas of authority and rank which date to Confucian teachings and the patriarchal familial structure. Loyalty to the community is another powerful Asian-American value that puts the needs of the group and community ahead of the needs of the individual. Nothing must be done that brings shame to the group. This value, which is different from the American focus on the individual, controls individual behavior and builds a strong community and family unit. Although all of these values may not be practiced, they do play a part in shaping thought, traditions, and beliefs.

Learning Activity 1

How is the Asian-American family special?

Performance Objectives

Students will be able to:

- identify the structure and unique relationships within Asian and Asian-American families.
- explain traditional and changing roles within the Asian and Asian-American family.
- use a variety of resources to gather information on Asian and Asian-American families.

Motivation

- Ask children to share photos and/or descriptions of their families. Elicit from children the names of family members, the number of people in the family, any special roles, etc.
- Introduce the lesson. Tell children that today they are going to find out about Asian and Asian-American families.

Development

- Read aloud the selection on Activity Sheet 1A, "Family Embracing." Set the purpose for the reading by asking:
  - — How is this Vietnamese-American family different from many American families?
- Further comprehension by asking additional questions such as:
  - — What does this story tell us about the Nam family?
  - — Who are the people in an extended Vietnamese family?
  - — What do we learn about the children's grandmother in the story? in the poem?
  - — Why does Dung ask her father about her friend's grandmother?
  - — Why do you think Dung doesn't want her grandmother to live alone?
  - — How would you explain the title, "Family Embracing"?
- Invite the children to complete the exercise and write paragraphs about their families or a special relative.
- Distribute or make an experience chart of Activity Sheet 1B, "Raksha Bandhan—Brothers and Sisters in India." Have the children sing the song or read the lyrics and explain their answers to the following questions:
  - — What does the holiday Raksha Bandhan tell us about the Indian family?
  - — What special promises do Indian brothers and sisters make to each other?
  - — How would you explain choosing a special "brother" or "sister" to honor?
  - — In what ways do the holiday cards bring India to Indian-American communities?
  - — How does your family, culture, or religion honor special members of the family? Explain.
- Have the children complete the exercise and share cards.
- Read aloud Activity Sheet 1C, "The Three Wishes," a Korean folktale. Have the children listen to the folktale and explain their answers to the following purpose-setting question:
  - — What brought the greatest happiness to Ken Tchi and Ok-San?
- Further comprehension by asking additional questions such as:
  - — Why did the couple want a son?

- What does this tell us about the Korean family?
- What were the three wishes of the family?
- What happened after the three wishes were used up?
- If you were the Queen of Heavenly Enchantment, would you have granted the couple a fourth wish? Explain.

- Children who are familiar with other versions of "The Three Wishes" can share how these folktales compare to the Korean version.
- Have the children complete the exercise on Activity Sheet 1C and share their wishes with a partner.
- Distribute or read to children Activity Sheet 1D, "Dinner—Family Style." Have the children complete the exercise and explain their answers to the following questions:
  - What does this story tell us about the families on Carrie's block?
  - What do we learn about Dong's family? Why would it be called an "extended family"?
  - How do the Tran family members help each other out? How does Rajit help his parents?
  - How can we see that the families have kept their cultures *and* learned new American ways?
  - Why do you think the title of the book is *Everybody Cooks Rice*? What rice dish from your family would you add to the book?
- After this lesson, children might take home Activity Sheet 1E, "Rice Recipes" and ask a parent to prepare, with the child's help, one of the dishes.

Follow-up Activities

Students can:

- research family celebrations such as Children's Day in Korea, Boys' and Girls' days in Japan, and Obon in Japan (a day in which ancestors are honored).
- share special customs related to family celebrations such as weddings, births, special birthdays.
- create a family tree.
- have a grandparents' day honoring elder relatives or elders in the school or community.
- make tinsel bracelets for a schoolwide Raksha Bandhan Day.
- have a tasting of favorite family recipes.
- work in centers to dramatize the story, make story puppets, prepare a class "Three Wishes Book," illustrate a favorite part of the Korean folktale, or make a story map.

ACTIVITY SHEET 1A

Family Embracing

Read the selection below about a Vietnamese-American family and complete the exercise that follows.

On weekends, Mr. Nam is free from work. He helps his wife to take care of the yard, and clean the house. Dai, his ten-year-old son, runs back and forth to help him. Nam does the laundry and prepares meals for the whole family. Dung, Dai's sister, is two years younger than Dai. Viet, a five-year-old boy, is the youngest child in the family. Dung and Dai hang around their grandmother enjoying her folktales. Sometimes they laugh cheerfully.

While Mr. Nam is coming into the house from the yard, Dung approaches him and asks, "Dad, my friend Betty told me that she has a grandma, but I have never seen her grandma in Betty's house."

Mr. Nam answers his daughter with a smile. "Dear, Betty's grandma has her own house and Betty's family comes to visit her, do you know?" Mr. Nam knows that Dung loves her grandma very much. He continues, "Our Vietnamese family is different, my dear. Grandparents, parents and children often live in the same house. In some families, unmarried aunts, uncles are included."

After listening to her father's explanation, Dung returns to sit next to her grandma and says, "Grandma, I'll never let you live alone." Then she hugs her grandma and recites the poem taught by her mother.

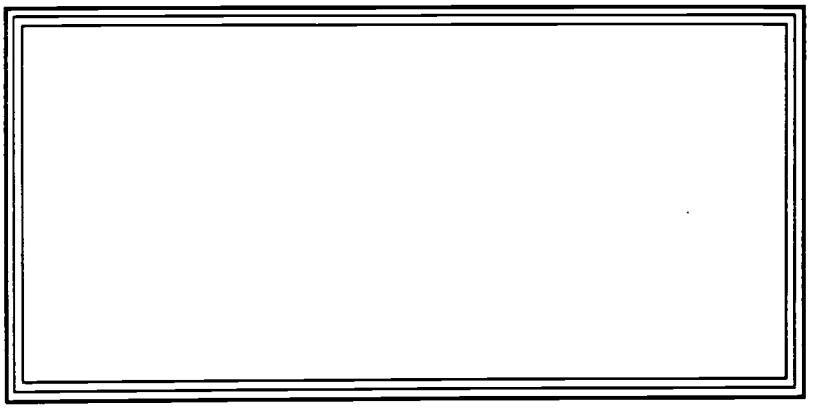
"Grandma, I love you very much.
Wherever you go, you always buy me something.
Yesterday you had a rice cake.
You gave me the biggest piece of it."

Grandma smiles and tells them, "We don't have rice cakes here. But I can buy you donuts instead, OK?"

Nyugen Thi Duc Hien, *A New Life in A New Land*, (Massachusetts: National Dissemination Center, 1989) Permission pending.

Exercise

Draw a picture of your family in the picture frame or place a picture of family members here.



ACTIVITY SHEET 1B

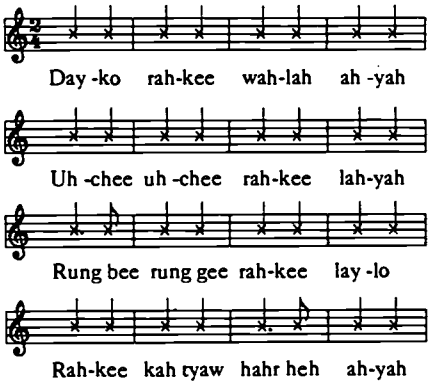
Raksha Bandhan—Brothers and Sisters in India

On the Indian holiday Raksha Bandhan, brothers and sisters give each other special gifts. Candies and a bracelet called a "rahkhee" are given to boys who promise to help their sisters. Indian boys and girls who do not have brothers or sisters can choose a special friend who is like a brother or sister. The *Rah-Khee Walla* is the seller of the tinsel bracelet. The song below celebrates the day.

RAH-KHEE WALLA

राखी वाला

हेओ राखी वाला आया
अच्छी-अच्छी राखी लाया।
रंग बिरंगी राखी ले लो
राखी का त्यौहार है आया।



Look, see, here comes Rah-Khee Walla
Bracelets glitter on the tray
Bright with reds and blues and amber
Brothers have a special day.

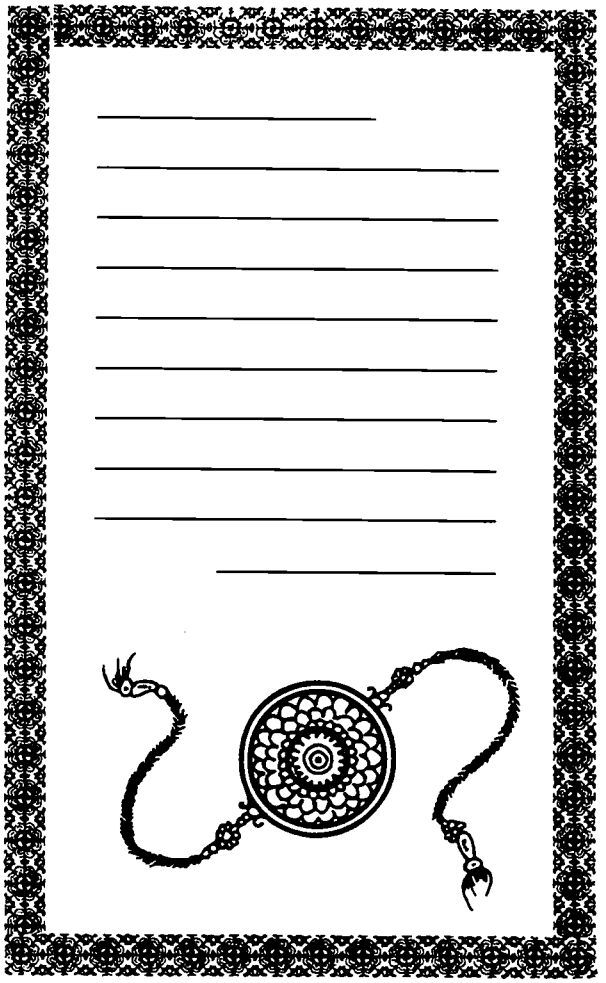
Marilyn Turkevich, SHILPA New Delhi, India ERC 1980, p. 11. Permission pending.

Exercise

A Special Brother or Sister

Cards are bought by Indian-Americans who celebrate Raksha Bandhan. After looking at this card, write a message to a brother if you are a girl, or to a sister if you are a boy. Choose a special friend if you have no brother or sister.

May you forever have Happiness, Love, Health, Wealth, and a special Place for your Dear Sister in your heart. God bless you and may all your dreams come true.



ACTIVITY SHEET 1C

The Three Wishes

Read this Korean folktale to see what it teaches you about the Korean family.

LONG, LONG AGO, Ken Tchi and his wife, Ok-San lived in Korea. They were a very kind and good natured elderly couple who always made the best of what they had, even though they were very poor, and unhappy about being childless.

One day Ken Tchi and Ok-San were talking about how happy they would be if only they had a son to care for them. All of a sudden, a white cloud of smoke came and a heavenly maiden appeared. She told the couple that she was sent from the Queen of the Isles of Heavenly Enchantment. Because Ok-San and Ken Tchi had always been such good people they would have three wishes. The heavenly maiden explained they should carefully decide their three wishes and that she would return to grant the wishes. Ok-San and Ken Tchi were so astonished they could hardly believe what happened. They spent the next days deciding what their wishes would be. Should they be wealth, health, long life, a child? They just couldn't decide. Ok-San and Ken Tchi thought, "If only we had four wishes! Then we could have everything."

Ok-San sat and tried to make a decision. She became hungry. "I wish I had juicy sausages." Before she could say another word, the sausages appeared. Ken Tchi became so angry that his wife had used up a wish that he screamed, "Senseless one! I wish these silly sausages were attached to your nose." Immediately the sausages fastened to Ok-San's nose.

They pulled and pulled, tugged and tugged, but couldn't get the sausages off Ok-San's nose. Now Ok-San and Ken Tchi were in real trouble. They had only one wish left and again couldn't decide what it should be, wealth, health, a long life, or a child. Finally Ken Tchi said, "I wish the sausages were off my wife's nose." In an instant the sausages were on the floor.

Ken Tchi and his wife laughed and laughed and laughed. They laughed so hard they could hardly fall asleep that night.

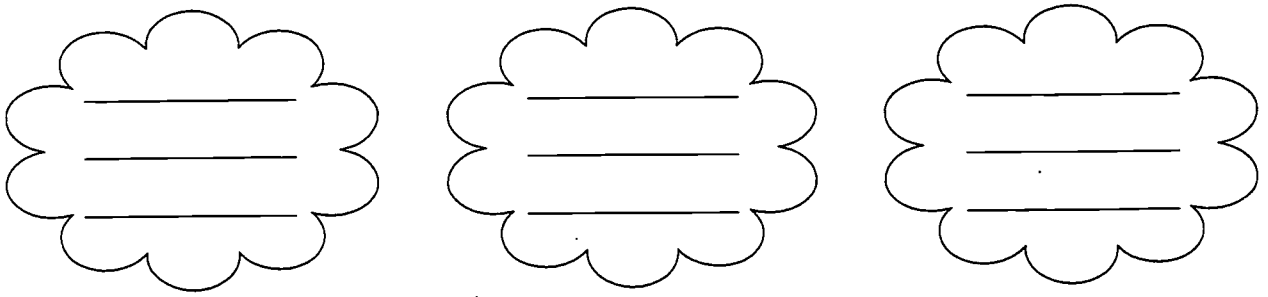
Suddenly they heard a baby crying at the door. They opened the door and there was the most beautiful baby in the world.

They took the baby into the house and loved him, and he grew up happily.

Ken Tchi and Ok-San never found out how the baby got to their house. Perhaps the Queen of the Isles of Heavenly Enchantment brought him.

Exercise

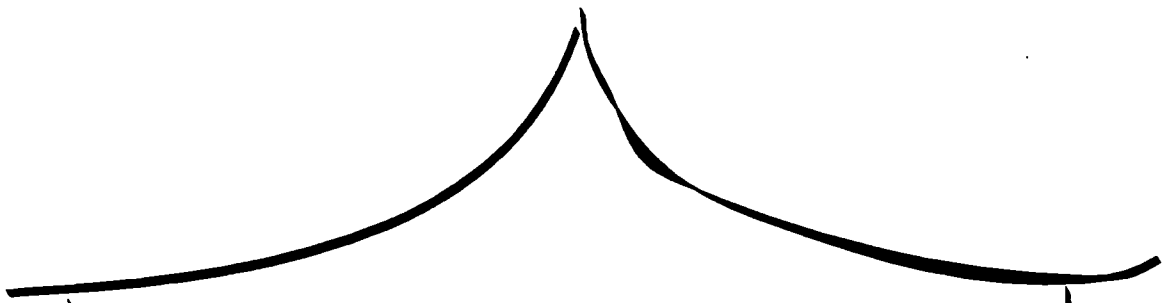
Pretend the heavenly maiden in the folktale gave you three wishes for your family. Write them in the clouds below.



ACTIVITY SHEET 1D

Dinner—Family Style

In this excerpt from *Everybody Cooks Rice* by Norah Dooley, Carrie, looking for her brother Anthony, visits many houses on her street.



Dong Tran came from Vietnam five years ago with his whole family—aunts, uncles, cousins, and all. Dong's older sister, Tam, answered the door. Mr. and Mrs. Tran work late every day, so everyone else takes turns making dinner. It was Tam's turn to cook. She was busy making the garlicky, fishy sauce, called *nuoc cham*. She let me try it on some rice. It was sweet and salty and sour. It tasted...interesting. Later when Mrs. Tran gets home, she'll make fried rice with peas. Then when Mr. Tran gets home, everyone will sit down and eat together.

When I asked if anyone had seen my brother, Dong said Anthony had been helping Mrs. Hua and Mei-Li with their groceries. The Huas live on the corner so I started to walk up the street.

"Carrie, wait up!" someone called. It was my friend Rajit. He was carrying three round metal boxes all clipped together. Something inside smelled delicious, so I asked him what it was. Rajit said his parents were working at their video and gift shop, so he was bringing them leftovers.

There was a big party at the Krishnamurthys' house last weekend, so Rajit's mother cooked a fancy, colorful Indian dish called *biryani*. It's made with peas, cashews, raisins, lots of spices, and a special kind of rice called basmati rice. I had tasted biryani at Rajit's house the last time I went out looking for Anthony.

When I told Rajit that I was looking for my brother again, he said Anthony and Mei-Li were blowing bubbles out a window of the Hua's house.

The Huas came from China a year ago. Mrs. Hua is just learning how to speak English. We smile at each other a lot.

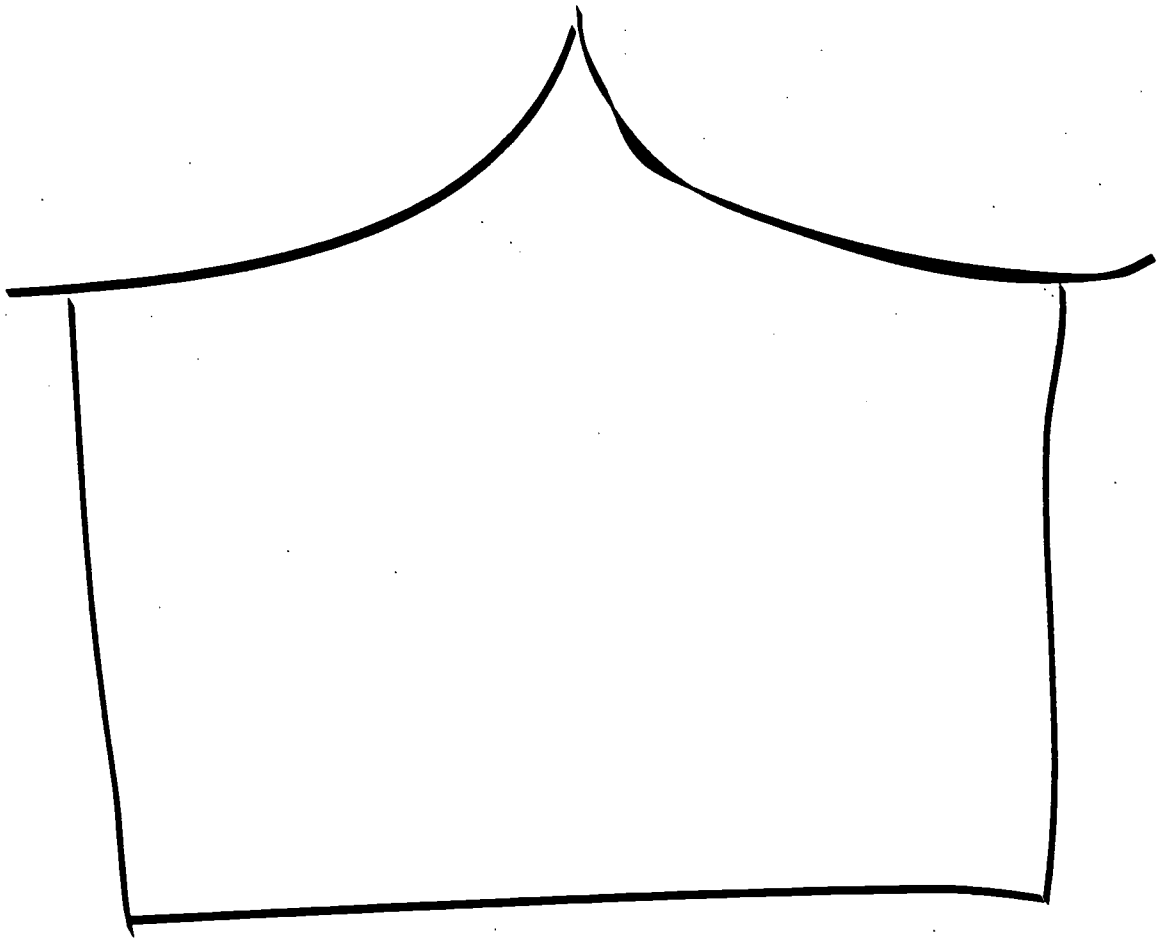
Mrs. Hua was steaming white rice for her family and the boarder who lives in the back room. She was also making tofu and vegetables in the wok—that's a big pan with a round bottom. Mrs. Hua always makes me sit down and eat something when I come over.

Everyone at the Huas' house uses chopsticks. Mei-Li, who is only three and a half years old, can even pick up a single grain of rice with her chopsticks! Mei-Li laughed at me when I tried using chopsticks and dropped some vegetables. She said Anthony was "bye-bye," so I decided to try our backyard neighbors....

Norah Dooley, Everybody Cooks Rice, (Minneapolis: Carolrhoda Books, 1991), pp. 10-15. Permission pending.

Exercise

Write about a favorite rice dish cooked in your home. You might like to write the recipe too.



ACTIVITY SHEET 1E

Rice Recipes

What rice recipe would you like to try? Ask your parent to prepare one of the following dishes.

Tam's Nuoc Cham

Fish sauce can be found in any Asian market or the international section of a supermarket.

In a jar, combine:
5 tablespoons fish sauce
2 tablespoons lime juice or 4 tablespoons white vinegar
1 peeled and finely grated carrot
3 cloves garlic, peeled and finely chopped or pressed
1 teaspoon crushed red pepper
1 to 1 1/2 cups water
3 tablespoons sugar
Cover the jar and shake until the sugar is dissolved.

Nuoc cham is used as a dip or a sauce and is usually a part of every Vietnamese meal.

Rajit's Biryani

Basmati rice has a special flavor, but any sort of rice will do in a pinch. There should be at least two times as many vegetables and nuts as rice.

2 medium onions, peeled and chopped
2 tablespoons butter
Spices:
2 cloves garlic, peeled and finely chopped
2 teaspoons grated fresh ginger
1 teaspoon ground coriander
1/4 teaspoon each crushed black pepper, cayenne pepper, ground cloves, ground cinnamon, ground cardamom
1 teaspoon cumin
Vegetables:
1/2 cup carrots, peeled and thinly sliced
2 fresh tomatoes, peeled, quartered, and diced
1 cup green beans
1 cup green peas
3 cups half-cooked rice (rice that has cooked for 7 to 10 minutes)
2 tablespoons water
1/2 cup cashews or blanched almonds
1/2 cup raisins
2 hard-boiled eggs, peeled

1. In a large frying pan over medium heat, sauté onions in 1 tablespoon butter until golden.
2. Add all spices.
3. Add all the vegetables and sauté for 2 or 3 minutes.
4. Butter a large casserole dish and add all the ingredients, mixing or layering rice and vegetables.
5. Bake at 300 degrees F for 30-35 minutes.
6. Sauté cashews and raisins in 1 tablespoon butter.
7. Crumble hard-boiled eggs.
8. When biryani is baked, sprinkle with cashews, raisins, and crumbled hard-boiled eggs.

Mrs. Tran's Fried Rice

2 eggs
1 tablespoon butter
1 small onion, peeled and finely chopped
3 tablespoons oil
1/2 cup green peas
1/2 cup corn
1 carrot, peeled and grated
1 teaspoon sugar
1 tablespoon fish sauce
2 tablespoons soy sauce
4 cups cold cooked rice

1. Scramble the eggs in butter and set aside.
2. In a wok or large frying pan over medium heat, sauté onion in oil until it's transparent.
3. Add the vegetables and cook, stirring, for three minutes.
4. Add sugar, fish sauce, and soy sauce, and mix well.
5. Add rice and cook for about five minutes, stirring frequently, until all the food is hot.
6. Chop up the scrambled eggs, mix them in, and serve.

Mrs. Hau's Tofu with Vegetables

1 pound tofu, cut into 1-inch cubes
1 tablespoon soy sauce
1 tablespoon oyster sauce
1 teaspoon sesame oil
1 teaspoon sugar
4 tablespoons vegetable oil
1/2 teaspoon salt
2 cups green beans, cut into 1-inch lengths
1/2 cup water chestnuts
1/2 cup sliced mushrooms

1. Combine tofu, soy sauce, sesame oil, and sugar. Refrigerate for at least one hour.
2. Heat 2 tablespoons vegetable oil in a wok or high-sided frying pan. Add salt, green beans, water chestnuts, and mushrooms. Cook, stirring constantly, for about two minutes. Pour into a bowl.
3. Add 2 tablespoons vegetable oil to the same wok.
4. Add tofu mixture and stir constantly for about 5 minutes.
5. Return green bean mixture to the wok and mix thoroughly.
6. Serve with cooked rice.

Norah Dooley, Everybody Cooks Rice (Minneapolis: Carolrhoda Books, 1991), pp. 24-26. Permission pending.

Learning Activity 2

To what extent do birthday and marriage celebrations reflect the values of Asians and Asian-Americans?

Performance Objectives

Students will be able to:

- describe the special customs associated with the 60th birthday in Korea and marriage in India.
- compare and contrast Asian celebrations with special celebrations in other cultures.
- evaluate the extent to which the values reflected in the celebrations have been modified by technology and/or immigration.

Motivation

- Relate the aim of the activity to students' experiences by asking:
  - — What special birthday celebrations have you had or attended?
  - — What made that birthday year so special?
  - — What kinds of marriage celebrations have you attended?
  - — How did those weddings come about?
  - — What special traditions, foods and/or clothing were associated with the birthday and marriage celebrations?
- Tell students that today they will find out about an important birthday celebration in Korea and marriage customs in India.

Development

- Distribute Activity Sheet 2A, "Grandmother Kim's Sixtieth Birthday Party." Have students read the activity sheet, complete the exercise, and explain their answers to the following questions:
  - — What does this selection tell us about the importance of the 60th birthday (the hwangap)?
  - — What special foods, clothing, and traditions are associated with the 60th birthday?
  - — How did the children honor their grandmother?
  - — How does the celebration show the importance of filial piety or respect for elders?
  - — How does the continuance of this tradition reveal values that are important to Koreans?
  - — To what extent does the hwangap reflect both old traditions and modern ways?
  - — What special birthdays can you compare and/or contrast with Grandmother Kim's birthday? (e.g., Bar/Bat Mitzvah, Sweet 16, 15th birthday in Latino cultures)
- Distribute Activity Sheet 2B, "Foretelling the Future," and have students participate in a traditional Korean first birthday fortune-telling ceremony. Compare to first birthdays or birth celebrations in other cultures.
- Ask students to share customs related to marriage prior to distributing Activity Sheet 2C, "Indian Marriage—Sarita's Story."
- Have students read the selection, complete the exercise, and explain their answers to the following questions:
  - — What does this activity sheet tell us about Indian marriage?
  - — How does Sarita feel about getting married?
  - — What steps does Sarita's father take to prepare the marriage?

— Why is a dowry an important part of the marriage? How does Sarita's dowry reflect both the old and the new?

— How do we know that the young man is satisfied with Sarita as his bride?

— If you were in the young couple's place, would you trust your parents with arranging your marriage? Explain.

— To what degree do Indian-American ads for prospective husbands and wives reflect the old ways? Explain.

Follow-up Activities

Students can:

- research wedding and birthday customs in other Asian countries and recreate ceremonies in class.
- write Sarita's story five years later or write the young man's perspective on the marriage.
- create invitations for the special celebrations in Korea and India.
- research mendhi designs associated with Indian marriage and draw some designs using ochre colors.
- visit wedding or department stores in Indian-American, Chinese-American, and Korean-American communities to see what wedding/birthday traditions are still followed and see what traditions have been adapted.

ACTIVITY SHEET 2A

Grandmother Kim's Sixtieth Birthday Party

—by Laurel Kendall

WHEN KOREAN MEN and women reach the age of sixty, they enjoy their most splendid birthday. In Korea, a sixtieth birthday is called a *hwangap* and marks the completion of one full cycle of life. This event is cause for congratulations and celebration. Daughters and sons, grandsons and granddaughters, nieces and nephews, neighbors and friends gather to honor a senior member of the family and community.

Last fall, I was invited to a hwangap party for Grandmother Kim, who lives in a country village. The weather was fine, and the celebration was held in an open field in front of a cluster of village houses.

We arrived in the middle of the morning amid a crowd of guests and relations. To honor Grandmother Kim, several of her children and all of her grandchildren were dressed in bright Korean costumes. The women wore long, full skirts and short jackets with sleeves shaped like a half-moon. Some of the men wore traditional vests and pantaloons, but dressed in the brightest colors, some in silk striped like a rainbow. As an older woman, Grandmother Kim wore softer colors, but she looked perfectly elegant in her new silk Korean dress, a long purple skirt and a cream-colored jacket fastened with a purple ribbon tied in a loop. She smiled broadly as she greeted all her guests, touching a hand or receiving a bow. And like a good hostess, she urged us to eat from the heaping trays of food that had been prepared for her many well-wishers.

The women of the family had been busy for days preparing the feast food and the many different kinds of rice cakes that Koreans eat on holidays. Some rice cakes are flat and square like a cookie, with a pattern pressed on top; others are round like a ball and stuffed with sweet red beans, while still others are chunky and sprinkled with cinnamon. All of these are sticky like marshmallows. But some rice cakes are steamed and taste like American sponge cake. We ate and talked while we waited for the official ceremony to begin.

Outside, a special seat had been prepared for Grandmother Kim under a yellow awning. She would sit behind a long low table, like an image of a goddess set behind an altar. The table was piled high with more rice cakes, sweets, and fruit and was decorated with paper flowers. Several straw mats were spread on the ground, where the children and grandchildren would bow to Grandmother Kim. To do her even greater honor, her sons had hired singing girls from the capital city to chant poetry and play the drum while her children paid their respects. But the singing girls were late. As the morning wore on, the sons began to fear that the performers would not honor their appointment. A substitution was made. Someone set up a large tape recorder, running an extension cord from the nearest house. We would hear the sound of flutes and zithers, which were almost as good as the music of singing girls. The ceremony could begin.

Grandmother Kim took the seat of honor, with her two sisters-in-law seated at her sides. First her eldest son and his wife paid their respects, dipping to the ground on bended knees and then bowing from the waist. This was the most important part of the hwangap celebration, the part that I was encouraged to photograph: "Be sure to take lots of pretty pictures when they bow."

The children showed their gratitude to the parents who raised and educated them. When the son and his wife had bowed, an attendant placed a wine cup in the wife's hands on top of a clean white cloth. The son filled the cup, once for his mother and once again for each of his aunts. Then a second son and his wife took their place to bow and offer wine. A third son, a daughter, nieces, and nephews followed. Finally, all the grandchildren, grandnieces, and grandnephews gathered to bow together. The youngest children were embarrassed because they had not yet learned how to bow properly, but everyone encouraged them. An aunt told them when to bow, and somehow everyone managed to dip toward the ground on cue. Grandmother Kim was very pleased. A

professional photographer took pictures of Grandmother Kim and her sisters-in-law, then photographed Grandmother Kim surrounded by all her kin. The photograph, framed and displayed, would be the family's souvenir of this important day.

The formal ceremony was over, and the party began. Someone brought a drum, and the sons encouraged Grandmother Kim to dance, which she did with obvious pleasure, bending her arms in the graceful gestures of a Korean dance, the long ribbon on her dress trailing in the breeze. She encouraged her sisters-in-law and her friends to join the dance. One of her sons held a rented microphone and sang. The microphone passed from hand to hand, and there was more singing and dancing.

Then we were summoned to a feast. We ate bowls of long noodles in soup; these noodles mean "long life" and also are served at weddings. We ate pickled vegetables, fried fish, grilled meat, fruit, and more fancy rice cakes. In the middle of the meal, the singing girls finally arrived. "Why so late?" people asked. They told us they had performed at another party earlier in the morning.

The performers put on fresh make-up and changed into their splendid costumes, fine silks flecked with gold or embroidered with sequined birds. They entertained Grandmother Kim, pouring her a congratulatory cup of wine while they sang. I was asked to photograph the singing girl as she filled Grandmother Kim's cup.

I was pleased that the singing girls arrived to complete Grandmother Kim's celebration. Grandmother Kim had much to celebrate. She raised her children, saw them marry and greeted her grandchildren. Her children honored her by giving her a hwangap birthday party, expressing their love and gratitude through the ancient ritual of bows and cups of wine but also with feasting, music, and dance. With this song of praise, Grandmother Kim embarked on a new cycle of life.

Laurel Kendall, *Focus on Asian Studies, Korea* (New York: Asia Society, Fall 1986), pp. 40-41. Permission pending.

Exercise

There are many customs associated with the hwangap celebration in Korea. Complete the chart below by giving specific examples from the story of Grandmother Kim's 60th birthday celebration.

SPECIAL FOODS	
DRESS	
TRADITIONAL FAMILY ACTIVITIES	
KIND(S) OF ENTERTAINMENT	
WAYS HWANGAP HAS BECOME MODERN	

ACTIVITY SHEET 2B

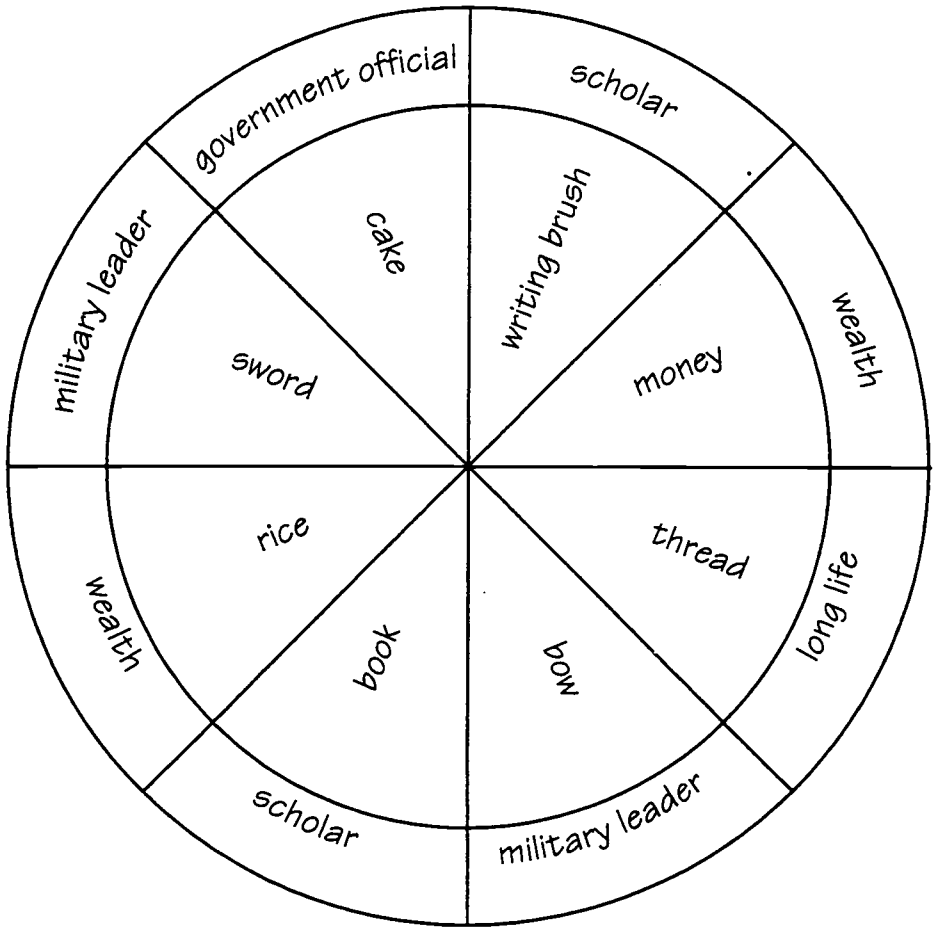
Foretelling the Future

In Korea, the first birthday, or *tol*, is marked by many ceremonies. A child is dressed in new traditional clothing and is surrounded by foods and fruit. Before the feast, the child is urged to select an object from many given by friends and relatives. The first object that the child picks up will tell his or her future. If the child picks up a book, then he or she will be a scholar.

After the choice is made, the feasting begins. Gifts of money, clothing, or gold rings are given. The guests take home rice cakes and other goodies, sharing in the child's long life and happiness.

Directions

Use a spinner (attached with a paper fastener), or close your eyes and drop a penny on this dial. Whatever object you land on will predict your future!



ACTIVITY SHEET 2C

Indian Marriage: Sarita's Story

Read this selection by Sarita, a 19-year-old Indian woman who will be getting married soon. She is having an *arranged marriage*, just as most people in India do. This means that her father and mother will choose the man she will marry. She will never go on a date, and will only meet the man once before they are married. Here is Sarita's story of how her marriage was arranged.

I HAD JUST TURNED 18 YEARS OLD. My father came to me one evening when I was studying and asked to speak with me. The essay I was writing was due the next day, but the serious expression on his face told me that I had better interrupt my writing and listen. "Sarita," he began, "I believe that you should be married soon. I have begun looking for a husband for you, but none of our friends or relatives know of any families with sons who are well educated and from our religious background. I have decided that it is time to place an advertisement in the newspapers. I wanted you to know that this is happening. I will arrange meetings with any families that respond who seem appropriate so that they may meet you and so that I may judge if they are suitable for you."

Marriage! My heart felt tight, squeezed by his words. I had ambitions to continue my studies and go to university the next year. Marriage was far from my desires. But my father—how could I possibly go against his desires? I did not know what to say, and feared that if I spoke, my voice would crack with uncertainty. So I said nothing. My father left me to my studies, but my essay seemed suddenly unimportant.

Two weeks later, the advertisement appeared in the newspapers here in Calcutta and in Bombay, where my father thought we might find more educated, wealthier husbands of our caste.*

GROOM WANTED

Calcutta parents invite matrimonial correspondence from parents of well educated, employed boy of same caste for alliance with their beautiful, young (18-year-old) educated daughter. Apply with horoscope to Box 588, Times of India, Bombay.

A few days later, my father came to me again. "A very good family has responded to our advertisement and would like to meet you next week. They are from Bombay, and I have made the arrangements for their visit. Does that suit you?"

What could I say? "Yes father. But father, if I marry now, I will not be able to finish my studies." He smiled, and reminded me that I could resume my studies in Bombay after the marriage when I was settled in with my new husband and his family. "It is more important," he said, "for a girl to find a good husband and settle down to a secure family life."

Family life—with *his* family in Bombay. Was it possible that I would have to leave *my* family and move to Bombay—30 hours on the train from Calcutta? It would be hard for me to visit. Marriage would mean joining a new family that I didn't even know.

The day before the man and his family arrived in Calcutta, mother and I made sweets of cheese and sugar for their visit. I got out my most beautiful saree.** I felt nervous, but mother and father seemed so hopeful. Perhaps they were right, maybe it was the best thing. Several of my friends were also getting married soon.

The man and his family arrived for tea the next day. I served them tea and sweets, sneaking a glance at the man whenever I could, but being careful not to look at him directly—this is considered very rude for a woman to do. He seemed nice, and was quite handsome. But still, I was not sure that I wanted to marry *anyone*. The man's father began to ask me questions about my religious beliefs. I have strong beliefs and am critical of many things in Hinduism. I decided to say what I thought—perhaps then he would find me too outspoken for a woman, and I could remain at home with my family and continue my studies. I later found out that he and his son both admired my strong personality.

He asked father about my *dowry*. A dowry is a collection of valuable things that the woman's family gives to the man's family in a marriage. If we marry, I will move into this man's house, and give my dowry to the household. It is important that a girl have a good dowry to offer her husband's family. The man doesn't give my family a dowry because he will not be living in our house. My dowry includes beautiful hand-woven fabrics, some brass pots and pans, and a VCR. The man seemed satisfied with this.

At the end of the meeting, the father and son offered me sweets and a beautiful red and gold streaked saree. I knew that such a nice gift meant that they approved of me. If they had not liked me, they would have only given me a small box of sweets as a token of respect. A few days later, his father called my father and said that he would like for his son to marry me. My father agreed and we were engaged.

* caste: a traditional grouping of people in Indian society. Each caste is separated from others by restrictions placed on occupation and marriage.

**saree: a woman's outer garment consisting of a length of fabric with one end wrapped about the waist to form a skirt and the other draped over the shoulder or covering the head.

Jennifer Homans, *A Celebration of India*, National Dance Institute 1991 Artistic Supplement (New York: National Dance Institute, 1990), pp. 52-53. Permission pending.

Exercise

Indian-American Wedding Ads

Some Indian-Americans advertise for prospective mates in newspapers that serve the Indian-American community. After reading these ads from the newspaper *India Abroad*, design an ad for yourself.

Ads For Prospective Husbands

Gujarati parents of a very beautiful, fair, slim, U.S. citizen daughter, 25 yrs/5'2", studying M.S., well-versed in Hindi and Gujarati, talented in Indian classical dances, good east-west blend; seek very handsome professionals, preferably medical, with good family backgrounds and appreciate Indian values.

Parents invite correspondence for their daughter, South Indian, 28 yrs, MBA, USA born and educated, employed, 5 feet. Reply with photo.

Affluent Hindu Punjabi family invites correspondence for attractive, sophisticated, 29 yrs/5'5", USA educated MBA. Well-educated, professional Hindu Punjabi boy preferred. Request returnable recent photograph, personal/family background.

Parents invite proposals for beautiful and brilliant daughter, 23 yrs/5'4", F-1 status, B.S. (Computer Science); from North Indian Brahmin families, with returnable photo. Father senior Indian Diplomat.

India Abroad, April 21, 1995, pp. 54-55.
Permission pending.

Ads For Prospective Wives

Well settled, highly respected, broad minded, Gujarati parents of an exceptional U.S. born and raised son: brilliant, very handsome, east/west blend, 25 yrs/5'10", Ivy League educated, investment banker. Wish to introduce him to an equally exceptional girl: sincere, beautiful, intelligent- potential partner in a life full of fun, discovery, and fulfillment. No bars. All responses will be courteously acknowledged. Please write with details and returnable photo.

Sister looking for tall, beautiful, cultured girl for 30 yrs/6'2", well settled, handsome, clean shaven Sikh brother, own place in New York. Contact.

Punjabi Hindu parents with strong family values invite matrimonial proposals for handsome, physician son, 27 yrs/6'1", born/raised USA; from beautiful tall well-educated girl. Returnable photo must.

Sikh parents invite alliance for Gursikh son, 28 1/2 yrs/5'5", U.S. citizen, MD 1st year resident; from Sikh girls with similar/related background. Recent photograph/ biodata required.

Highly successful computer engineer, Sunni Muslim, 32, handsome, caring, affectionate, articulate with a good sense of humor; seeks a tall, attractive, intelligent, educated, caring Muslima in 20s.

Mendhi Designs

Exercise

Create your own wedding ad in the space provided.

Learning Activity 3

How do Asian-Americans celebrate the New Year?

Performance Objectives

Students will be able to:

- identify New Year activities associated with celebrations in Chinese-American, Vietnamese-American, Cambodian-American, and Japanese-American communities.
- compare and contrast New Year celebrations among Asian and Asian-American communities.
- compare and contrast New Year celebrations in Asian and Asian-American communities with New Year celebrations in the United States.
- evaluate the ways in which holiday celebrations help maintain a connection to one's heritage.

Motivation

- Invite students to share information about ways in which they celebrate the New Year. Utilize the "Think-Pair-Share" strategy in which students brainstorm responses with a partner prior to sharing with the class. On the chalkboard, you might construct a web that includes the following categories:

- After eliciting students' responses, ask them to explain their answers to the following questions:
  - — What does this web tell us about the New Year?
  - — Why is the New Year important to all people?
- Introduce the lesson by telling students that today they will learn about New Year celebrations in Asian and Asian-American communities.

Development

- Read aloud the excerpt from *Lion Dancer* found on Activity Sheet 3A, "Preparing for the Chinese New Year." Set the purpose for the reading by asking:
  - — What is special about the lion dance?
- Further the students' comprehension by asking additional questions such as:
  - — What does this story tell us about the Chinese New Year?
  - — What must Ernie do to prepare for the New Year lion dance?
  - — How is Ernie's family involved in the New Year celebration?
  - — What evidence is there in this story that Ernie is proud of his Chinese heritage?
  - — In what ways can you compare Ernie's New Year celebration to yours? Explain.
  - — If you were Ernie, would you agree that this is the most important day of your life? Explain.
- Invite students to make a chain and do a lion dance around the room. The children can sing or recite poems on Activity Sheet 3B, "Chinese New Year Songs and Poems."
- Refer back to the New Year web to note that New Year celebrations are not all on the same day or in the same season. Distribute Activity Sheet 3C, "Chinese Lunar Calendar." Have students read the

activity sheet, complete the exercise, and explain their answers to the following questions:

- — What does this activity sheet tell us about the Chinese calendar?
- — How is a lunar calendar different from the calendars used in the United States and most of the world?
- — What does the fact that the Lunar Calendar still determines the dates of Chinese festivals tell us about the Chinese people?
- — How are animals part of the Chinese New Year?
- — According to the legend, how did the 12 animals become chosen to head the years?
- — Why do you think that these animals are an important part of holiday celebrations?

- Help students locate Vietnam and Cambodia on a map. Invite students to learn how the New Year is celebrated by Vietnamese and Cambodian-Americans by distributing Activity Sheet 3D, "Southeast Asian New Year Celebrations." Have students study the poem, complete the exercise, and explain their answers to the following questions:
  - — What is special about Tet?
  - — What special activities are associated with Tet?
  - — How does the celebration compare to the Chinese New Year? to other New Year celebrations?
  - — Why does Tet bring both happy and sad memories to Vietnamese-Americans?
  - — How does the Cambodian-American celebration compare and contrast with other New Year celebrations?
  - — What special roles do the monks, or religious leaders, have in the celebration?
  - — To what extent do celebrations connect Asian-Americans to the culture of their ancestors?
- You may also help students make wall hangings or decorative poles using the instructions on the activity sheet.
- Distribute Activity Sheet 3E, "A Butterfly-Sleeved Kimono." Have students read the selection, complete the exercise, and explain their answers to the following questions:
  - — What does this selection tell us about a Japanese-American New Year celebration?
  - — What activities in the home are associated with the New Year?
  - — How is the New Year celebration in Japan different from the one in the United States? (Note that both Lunar New Year and January 1 are celebrated in Japan.)
  - — How does Myeko feel about the kimono that she received as a present?
  - — Do you have any advice that you can offer Myeko to help her with her mixed feelings?
  - — How do holidays help families adjust to a new country?

Follow-up Activities

Students can:

- interview family members about how they celebrate the beginning of the New Year. Suggested questions:
  - — When do you celebrate the New Year?
  - — Why do you celebrate it at this time?
  - — What are some of the traditions you follow in celebrating the New Year?
- research and report on the role of dragons and lions in Asian culture.
- make a dragon mask.
- read *The Dragon's Pearl* by Julie Lawson. (New York: Clarion Books, 1993)
- make a class list of New Year's resolutions to implement in your classroom.
- start a journal on New Year's Day. Write in it every day. At the end of the year reflect on what happened in your life.

- make a Chinese New Year card.
- research the "Kitchen God" and his role in the Chinese New Year celebration.
- share a recipe book or food tasting related to the New Year.
- research and report on the special activities related to Buddhist New Year. Read *Dara's Cambodian New Year* by Sothea Chiemroum. (Cleveland, OH: Modern Curriculum Press, 1992)

ACTIVITY SHEET 3A

Preparing for the Chinese New Year

Read this excerpt from *Lion Dancer* to see how Ernie prepares for the Chinese New Year in New York City.

Hi! My name is Ernie Wan... This is the story of the most important day in my life.

This Chinese New Year, I will perform my first Lion Dance on the streets of New York City... At Chinese New Year, thousands of visitors will come to watch our celebrations. Then we will have a hard time walking down the sidewalk.

Jenny (my sister) and I go to public school during the week. But on Saturdays, we go to a special Chinese school where we learn to read and write in Chinese. Writing is the hardest!

Today it is very hard for me to sit still. Chinese New Year starts tonight. And tomorrow morning I will dance on the street. Finally school is finished. Jenny and I race to class at my father's Kung Fu School. We have been learning martial arts since we were three years old. Today we practice the Lion Dance. The dance will scare away evil spirits and bring good luck for the New Year.

After class, my father tells me to check my new lion's head. I pull the strings inside that make its ears wiggle and its eyes blink. Then I test the switch inside that makes its eyes light up. My father watches me go through my dance one more time before we leave. On the way home, he tells me that I am doing well, and that my dance will bring honor to our family.

When we get home, my mother is waiting for us. She helps me put on my new clothes. Jenny helps Warren (our brother) with his. It is our custom to wear something brand new for the New Year. That way, the evil spirits won't recognize us.

My mother has been cooking all day. She cooks in a pot called a wok. When everything is done, she puts the food in front of the altar. The altar honors all of our family ancestors. Offering food and incense at the altar is a Buddhist tradition. First we bow at the altar. Now we can sit down to eat. There are oysters, fishballs, shrimp, chicken, pork, seaweed, lotus root, and of course, rice. What a feast!

After dinner, my mother lets Warren and me play Lion Dance music. Later, Uncle Jimmy comes. "Gung-Hey-Fat-Choy!" we shout. That means "Wishing you wealth and prosperity." He gives us each a red envelope with money in it. We will get many more red envelopes for the New Year.

The eye-opening ceremony will begin at midnight. My mother sends Jenny and me to our room to take a nap. But I can't sleep. At 11 o'clock, my father gets us up. We walk back to his school. It's fun to be up so late at night. My father helps me, Jenny and our friend Alvin with our uniforms. A few minutes before midnight, my father begins the eye-opening ceremony for my lion. All new lions have one.

He honors the school's ancestors. He mixes red cinnabar and rice wine. Red is good luck. He dabs my lion's eyes, ears, nose, mouth, and body with the red mixture.

Our dance begins. We must always keep the lion moving. I watch the other dancers to make sure I stay in step. Jenny and Alvin take turns dancing in the tail. At the end of the dance, the Buddha leads us right up to the firecrackers. Then, Bang! Bang! Bang! Bang! Bang! The room is full of noise and smoke!

The Lion Dance is done for tonight. Before we go home, we watch a videotape of the ceremony. We make sure we did our steps right. Tomorrow is the big day. We will dance in the streets!

We meet early the next morning. People outside are already beginning to shoot off firecrackers. My uncle gives me last minute instructions. We go up and down the streets. The lion must never stop moving. We go inside restaurants and stores to bring good-luck blessings. Every place we go people give us red envelopes.

Adapted from Kate Waters and Madelaine Slovenz-Low, *Lion Dancer* (New York: Scholastic, Inc., 1990) Permission pending.

ACTIVITY SHEET 3B

Chinese New Year Songs and Poems

These New Year songs and poems are enjoyed during Chinese New Year.

LION DANCE

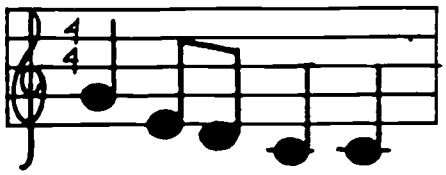
Drum drum gong drum
gong gong cymbal gong
gong she fah chai
cymbal clang drum clash
gong she fah chai
lion saunter lion strut
gong-she gong-she
yellow body bright eye
gong she fah chai
eye wink eye flash
cymbal clang drum clash
lion coy lion cute
she-she she-she
lion lie lion sleep
fah chai fah chai
fah chai fah chai
gong she fah chai

man walk man creep
gong she fah chai
lion wake! lion leap!
gong she fah chai!
lion angry lion cross
gong-gong she-she fah-fah chai-chai
lion leap lion high
chai! chai! chai! chai!
people cower people fly
gong chai! gong chai!
lion pounce lion prance!
gong gong gong gong gong gong gong gong
gong she fah chai!
gong gong gong gong gong gong gong gong
GONG SHE LION DANCE!!
GONG SHE LION DANCE!!

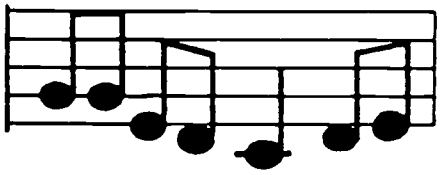
— *Trevor Millum*

Alma Flor Ada, Violet J. Harris, Lee Bennett Hopkins, *A Chorus of Cultures, Poetry Anthology* (Carmel, CA: Hampton-Brown Co. Inc., 1993), p. 137. Permission pending.

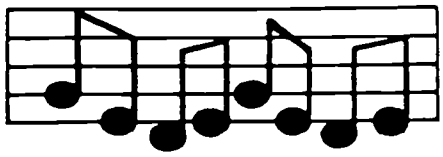
Chinese New Year's Song



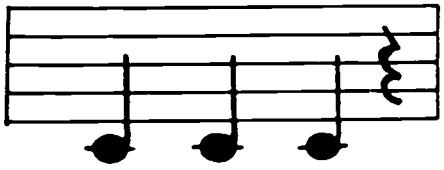
(1) Come lit - tle chil - dren,
(2) See the li - on dan - cers
(3) Look lit - tle chil - dren:



(1) ga - ther a - round. Let us
(2) swift as the wind as they
(3) eve-ry one pre-pares; hear the



(1) sing the ma-ny stories of this
(2) proud-ly do their an-cient dan-ces
(3) noi-sy fi-re crac-kers; see the



(1) New Year's Day.
(2) grace - ful - ly.
(3) big pa - rade.

Composed by Lucinda Lee, San Francisco Chinese Bilingual Project. ESEA Title VII. Permission pending.

ACTIVITY SHEET 3C

Chinese Lunar Calendar

The Gregorian Calendar is used in most parts of the world including the United States. This calendar follows the cycle of the sun and has 365 days. The year is divided into 12 months, with each month containing 30 to 31 days except for the month of February, which has 28 days. Every four years there is a leap year in which February has 29 days.

Although the Chinese Lunar Calendar is an ancient calendar no longer in official use, Chinese festivals still fall on days fixed by the Lunar Calendar. This calendar follows the cycle of the moon and divides the year into 12 months. Each month has 29 or 30 days and begins with the appearance of the new moon. Every 30 months an extra month is added to make adjustments to solar time.

The Cycle of the Twelve Animals

The Chinese Lunar Calendar repeats itself every 12 years. Each year in the 12-year cycle is represented by an animal which serves as a symbol of that particular year. These animals in their sequential order are: rat, ox, tiger, rabbit, dragon, snake, horse, ram or goat, monkey, rooster or chicken, dog, and pig.

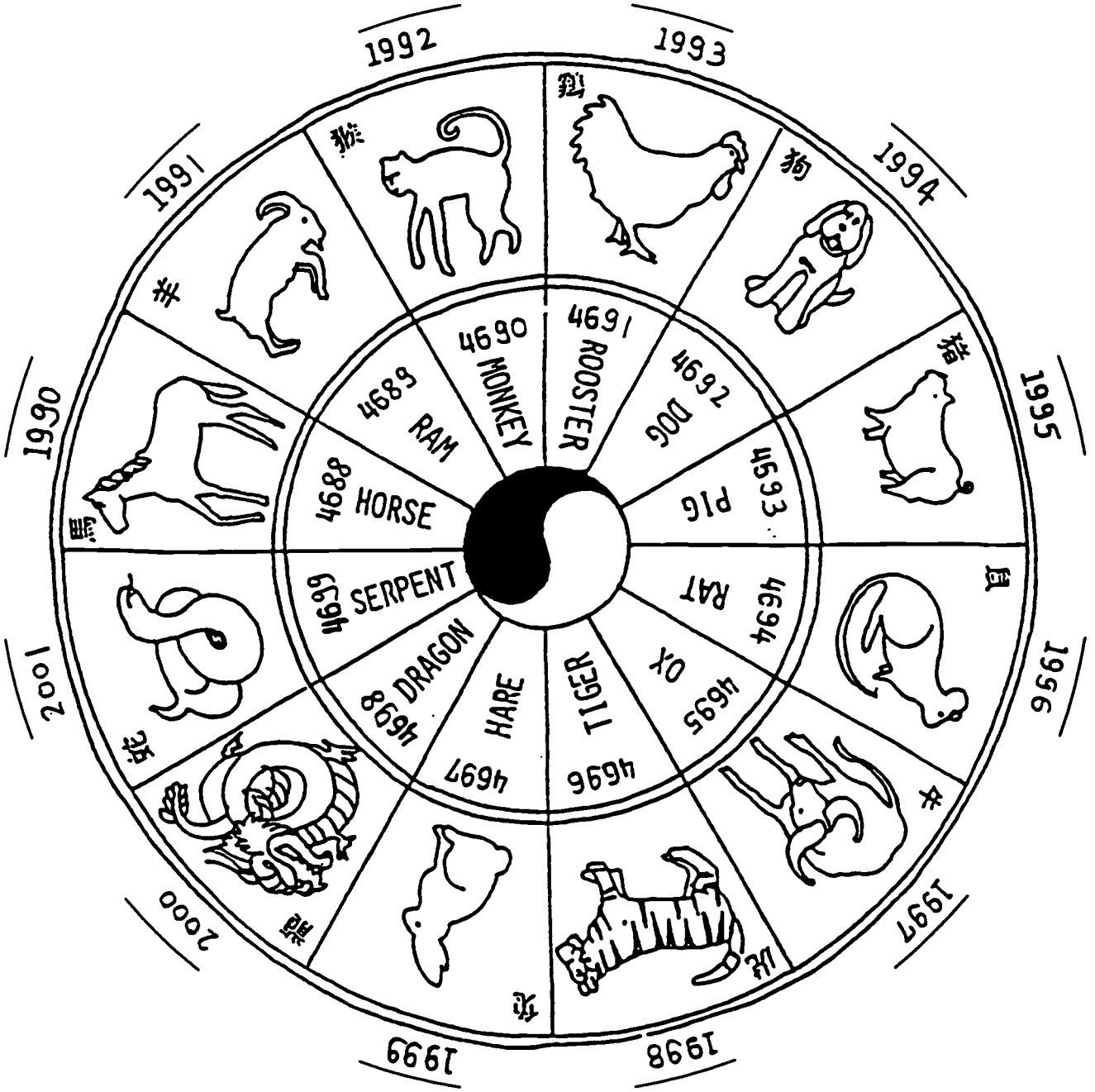
According to legend, the God of Heaven selected these 12 animals through a contest. The first 12 animals to reach the River of Heaven to cross over to the other bank (Heavenly Garden) would represent the years in the Chinese Lunar Calendar. So all kinds of animals started from different places and traveled toward the River of Heaven. When they reached the river in front of the Heavenly Garden, the ox started across without difficulty. The rat jumped on the ox's back, but before the ox could get out of the water, the rat jumped off his back and reached the Heavenly Garden first. So the rat became the first animal represented in the cycle and the ox the second. Then followed the tiger, rabbit, dragon, snake, horse, ram or goat, monkey, rooster or chicken, dog, and pig.

Chinese Heritage and Culture Resource Manual (New York: the Board of Education of the City of New York, 1993), p. 29.

ACTIVITY SHEET 3C CONTINUED

The Twelve Animals

Study the picture below to find the animal that heads the current year and the year in which you were born. In the blank spaces, write the next year each animal will head the calendar.



Irene Kwok, *Chinese Cultural Resource Book*, Chinese Bilingual Pilot Progress, ESEA, Title VII (San Francisco Unified School District, 1977). Permission pending.

ACTIVITY SHEET 3D

Southeast Asian New Year Celebrations

Many Vietnamese-Americans celebrate the Lunar New Year or Tet. Part of the festivities include the writing of poems about the New Year or spring. These poems decorate altars to family ancestors. Blossoming branches represent good luck. For some Vietnamese-Americans, Tet is a sad reminder of the land they left behind.

Exercise

Write a poem about Vietnamese New Year.

TET

Lotus seed candy
and yellow flowers everywhere-
Firecrackers rip the air.
For me, a red envelope
with money within—
While grown-ups stroll
in their favorite clothes
there are lots of games to win.

—Emily Nguyen

Exercise

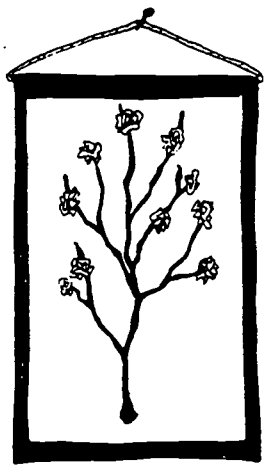
Make a Vietnamese wall hanging or decorative pole.

How to Make a Vietnamese Wall Hanging

Materials:
12" x 6" white construction paper (one per student)
3" x 6" black construction paper
2" x 2" squares of pastel tissue paper
black tempera paint mixed to consistency of thick cream
drinking straws, 3" to 4" lengths

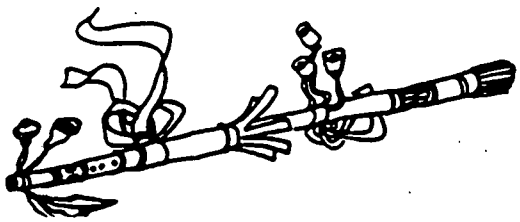
Directions:

1. Place a small amount of paint (about the size of a quarter) on a piece of 6" x 12" white construction paper.
2. Using a drinking straw, blow gently, making the paint travel upward to the top of the paper, creating the design of a branch with some twigs on it.



3. When the paint has dried, glue on tissue flowers (dab the tissue square in white glue or paste and press down with finger and twist gently). Fold the black construction paper in half. Place a piece of black string or yarn along the fold. Then paste the folded black paper to the back of the white paper to make a hanger.

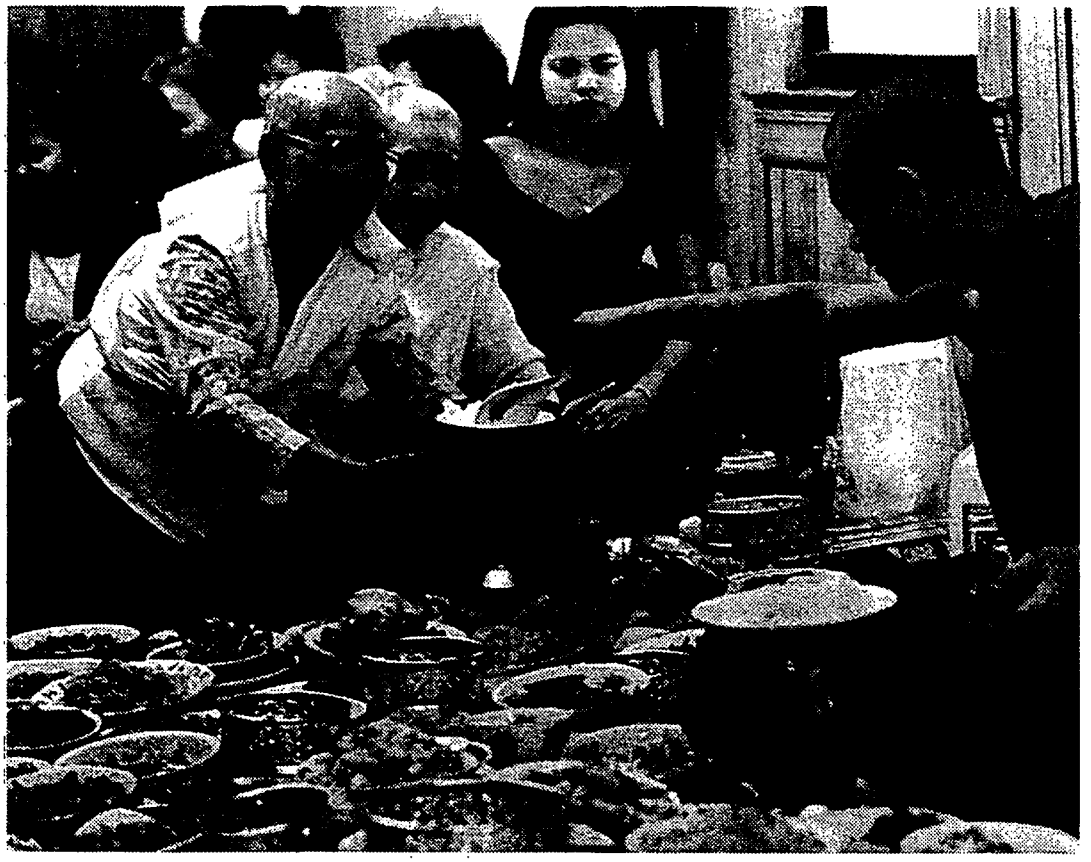
How to Make a Decorative Pole



Materials
dowel rods, about 2 feet long, or tree branches
feathers, bells, ribbons, and other small ornaments
glue

Directions
Decorate the branches or poles by attaching the feathers, bells, or other ornaments using ribbon or glue.

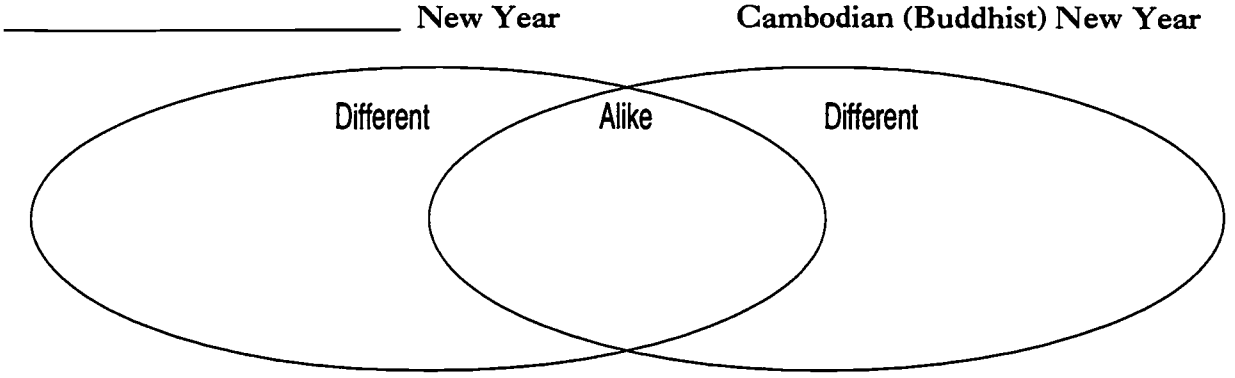
Cambodian-Americans celebrate the Buddhist New Year, Chaul Chnam Thmey (Chool Chah'nam tah'may), in April. Study this photograph and complete the exercise that follows.



The *New York Times*, April 16, 1995, p. 3. Permission pending. Photographer: Suzanne DeChillo.
A Buddhist New Year in the Bronx: Cambodian Buddhists gathered at the Jotanaram Temple of the Khmer Buddhist Society in the Fordham section of the Bronx to celebrate the New Year and offer gifts of rice and other food to the monks, including Nong Chkak, right. Monks are revered as bridges to the heavens.

Exercise

Compare the Cambodian-American New Year celebration with a New Year celebration of a different country using this diagram. Put the ways in which the celebrations are alike in the space where the circles overlap.



ACTIVITY SHEET 3E

A Butterfly-Sleeved Kimono

—Kay Haugaard

After reading this excerpt from *A Butterfly-Sleeved Kimono*, write a letter to Myeko describing your family's New Year.

IT WAS TRULY THE TIME OF HOLIDAYS. The Americans celebrated Thanksgiving in November instead of October as in Japan, when the emperor made an offering of new rice to the heavens and all the people prayed their thanks.

When Myeko told about Thanksgiving, Mama-san said, "We must keep the festival, for we too have much reason to give thanks."

Mama-san asked Myeko what it was the Americans ate for Thanksgiving. Myeko was very proud to tell her what she had learned in school. So Mama-san made a list. "Did you not say they used pumpkin also?" she asked, and added the pumpkin to her list, when Myeko nodded very wisely.

On Thanksgiving Day Myeko helped Mama-san cut some of the turkey into very small pieces to dip in batter and fry. Myeko loved shrimp *tempura* but had never before had turkey *tempura*, and it was truly delicious. The pumpkin was filled with steaming, fragrant soup. When the soup was eaten, they ate the soup bowl. It was a fine American Thanksgiving.

During vacation, Myeko did not think of Harriet or Carol, but when she went back to school, she knew that once again she must try to make friends. She had almost regained her courage one day when Miss Price said, in front of the entire class, "This is an excellent spelling paper, Myeko. You deserve an 'A.'"

Myeko was so pleased that she blushed to her ears. Rising from her seat, she made a small bow to Miss Price and said, "This undeserving one thanks you."

The children all laughed! Was it funny that she should have a good spelling paper? Myeko didn't know what to think. The children simply did not like her. She had no more courage to be brave and speak out. And for all the days of December, she did not try again to become acquainted.

As Myeko stood silently in the kitchen the day school let out for Christmas vacation, she thought of the children laughing at her. Then Mama-san spoke.

"Now you have the vacation for American Christmas and New Year!" Mama-san looked at Myeko as though expecting to see her eyes dance with excitement at mention of the New Year coming. But Myeko's eyes did not dance.

"The Americans do not celebrate the New Year so long for so much, Mama-san." Myeko spoke solemnly. "There will be only our family to enjoy the festivities."

For Christmas Papa-san brought home a small fir tree and Myeko decorated it with little dolls and strips of red paper. There was one present under the tree for Myeko and one for little Plum.

Myeko broke the red string impatiently and opened the box. She couldn't believe her eyes! How long and graceful the butterfly sleeves were! Was it not the most beautiful embroidered silk kimono in all the world, fit to wear to the New Year's festivities?

But Myeko's heart sank as she realized there would be no New Year's festivities in America. Her friends in Osaka would be playing games without her, their robes flying in the wind. She was alone. Myeko's eyes filled with tears. Why could not the present have been some American dress? Of what use was a red-sleeved Kimono in California of the United States? Myeko blinked back her tears and said, "Thank you very much. It is the most beautiful kimono in all the world."

All day on December thirty-first Myeko and Mama-san scrubbed, swept and cleaned every corner of the house. The morning would bring the beginning of the New Year and the house must be clean to start fresh. Myeko hung a scroll painting in the hallway and on the table, under it, she put a vase with one graceful branch in it.

On New Year's Day, Myeko smiled while she sipped New Year's tea with a pickled plum. She smiled so that Mama-san and Papa-san would not think she was unhappy.

Exercise

Write a letter to Myeko describing your family's New Year.

Dear Myeko,

Your friend,

Learning Activity 4

How do moral values shape Asian culture?

Performance Objectives

Students will be able to:

- identify several Confucian values and explain how they are important to Asians and Asian-Americans.
- explain the meaning of dharma and assess its importance in the Hindu religion and way of life.
- evaluate the ways in which moral values are transmitted through literature and pictures.

Motivation

- Ask students to tell the reasons why they feel safe at home and in school. Elicit from students the reasons why we have laws and rules for behavior.
- Tell students that they will find out about some very old Asian laws or moral principles that made people feel safe.

Development

- Distribute Activity Sheet 4A, "Some Teachings of Confucius." Have students read the selection, complete the exercise and explain their answers to the following questions:
  - — What does this activity sheet tell us about Confucius?
  - — Why did the people need rules?
  - — How did the rules make the people feel safe?
  - — Would you have liked to live in China under Confucian rules?
- Tell students that Confucian rules for order and peace in families lasted until 1949 when the Communists took over the Chinese government. Many of the teachings still are important today and they are told through stories.
- Distribute Activity Sheet 4B, "Confucius the Wise." Have students read the selection (or read it aloud to students), complete the exercise, and work in groups to explain their answers to the following questions:
  - — What rules did Confucius think were important for proper behavior?
  - — What should a person do when he or she is told to do something that is wrong?
  - — Are things always clearly right or wrong? Explain.
  - — Is Confucius' advice still important today? Explain.
  - — How important are stories in helping us learn to do the right thing?
- Tell students that in India there are also rules for proper behavior and that the single most important idea for those Indian people who practice the Hindu religion and way of life is dharma, or doing one's duty. For example, it is fire's dharma to burn, the sun's to shine, a student's dharma is to learn, etc. When everything follows its dharma, the universe is in order. Students might list their ideas of the dharma of such natural things as rivers, ice, rocks and of different people such as leaders, students, athletes, writers, etc.
- Distribute Activity Sheet 4C, "Dharma: A Selection from *The Ramayana*." Have students read the selection, complete the exercise and explain the meaning of dharma.
- After listing students' predictions as to how the sea can help Rama rescue his wife, tell students the outcome: the sea said it could help Rama if he asked the monkeys to gather rocks to build a causeway (bridge) across the water. The

sea could show Rama where to build the bridge and could keep the rocks in place so that the rescue would be a success. Then ask students to explain:

— What does this story tell us about dharma?

— How did the sea help Rama and still keep its dharma?

— What is the message of this story for the people of India?

- Ask students to work individually or in pairs to describe or make posters of an ideal boy or girl who follows his or her dharma. Compare the students' posters with the Indian poster on Activity Sheet 4D, "An Ideal Boy."

Follow-up Activities

Students can:

- research Confucius' life and quotations such as "Choose a job you love, and you will never have to work a day in your life" or "When prosperity comes, do not use all of it."
- make a bulletin board of newspaper articles highlighting people who have done the right thing in difficult situations.
- research the influence of Confucianism in Korea. Highlight Korean family relationships that show Confucian values.
- make a graph showing students' responses to the chart on the teachings of Confucius.
- read *The Ramayana* in a form adapted for young people. Illustrate a favorite scene.
- research and draw a picture of one of the Hindu gods.

ACTIVITY SHEET 4A

Some Teachings of Confucius

Read this letter that might have been written in China 2,000 years ago. Then complete the exercise.

Dear People of the Future,

We want to tell you about Confucius. Confucius has come to us like a wonderful gift. Before Confucius we were always afraid. Everywhere there was fighting and hurting. Fathers and sons fought. Mothers and fathers yelled. Workers were angry at their bosses. Children were frightened. Grown-ups were mean. No place was safe!

Now we feel safe. Now we are not afraid. Confucius has taught us how to live together peacefully. The fighting has stopped. The people everywhere are following the rules of Confucius and wherever we go we feel safe. We are so thankful for Confucius!

Your friends from long ago,

Wu Han and Wu Len

Read the rules of Confucius below. Mark a check in the column that matches your thoughts and feelings about each rule.

Rules of Confucius:	This rule would help me feel safe:	This rule would help people live together in peace:	This rule would be hard for me to live by today:
Leaders must love learning.			
Leaders must be honest and fair to all people.			
Leaders must take care of the people.			
Persons of low rank must obey persons of high rank.			
Young people must obey older people.			
Women must obey men.			

Communities Around the World, Grade Three Social Studies (New York: the Board of Education of the City of New York, 1987), pp. 44, 47.

ACTIVITY SHEET 4B

Confucius the Wise

Read to see how this story adapted from the *Hsiao King* shows the teachings of Confucius. Then complete the exercise.

PERHAPS YOU have heard of the wise counselor Confucius, who lived many centuries ago in China. He gave advice to all who came to him with difficult problems. In China, children are taught at an early age to respect and obey their parents and grandparents. Older people are highly respected.

One day a young man came to Confucius with a very difficult question. He said, "Master, I know I should listen to my parents and be obedient to their wishes to avoid troubles in my life, but I would like to ask you, should I obey every command of my parents? What if they tell me to do something I know to be wrong?"

"Ah," said Confucius. "Let me tell you the story of the great king who lived long ago in a far off kingdom. Because he was very rich and powerful, he thought he could do anything he wished. So he began to break the promises he had made through treaties with the neighboring kingdoms. He raised taxes and jailed many of his people. Fortunately, he had seven wise ministers who were brave enough to come to him and warn him that if he continued to do wrong things he would lose his kingdom. He thought a long time about what they had said, and then he decided to heed their advice and, as a result, he kept his throne."

"Then there was a prince whose father gave him a great castle with rich lands surrounding it. But he was lazy as a crocodile lying in the sun. He began to spend his money, throwing it around like a farmer's wife feeding her chickens. He would have lost it all, except one day five of his friends came to him to tell him that he must stop before he lost everything. He was angry at first, but then he changed his ways and saved his castle and lands."

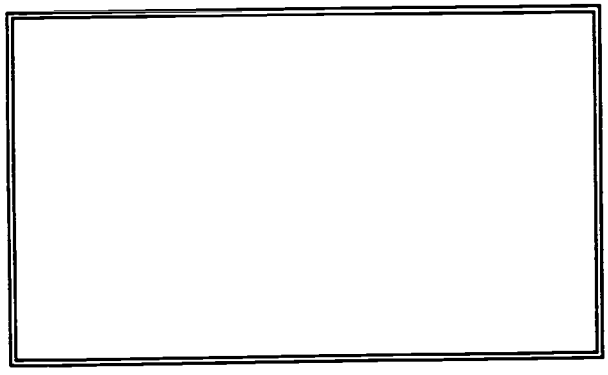
"Finally, there was once a governor of a great land who ruled his country wisely and well, but unknown to anyone else, he had habits of alcohol and gambling. Three of his officers came to him and told him that soon everyone would know of his bad habits and that unless he changed, he would be quickly out of office. Although it was very hard at first, the governor forced himself to give up his bad habits, and he was able to serve his country for many years."

"Now, each of these rulers had a difficult lesson to learn from those who were under their orders. In the same way, a father or leader must listen and change his ways when he is doing something wrong. It is the right, indeed, it is the duty of each one of us to say 'no' when we are told to do something wrong. The child must say to his parents, 'I cannot permit you to bring shame upon yourself and upon me by obeying your command to do what is wrong.'"

Confucius thus gave to the Chinese people a rule to follow. When you are told to do something wrong, you must not do it, out of respect to yourself and to those who might suffer by your wrongdoing.

Exercise

Prepare a medal or certificate for someone who has done the right thing in a difficult situation. Explain the reason for your choice.

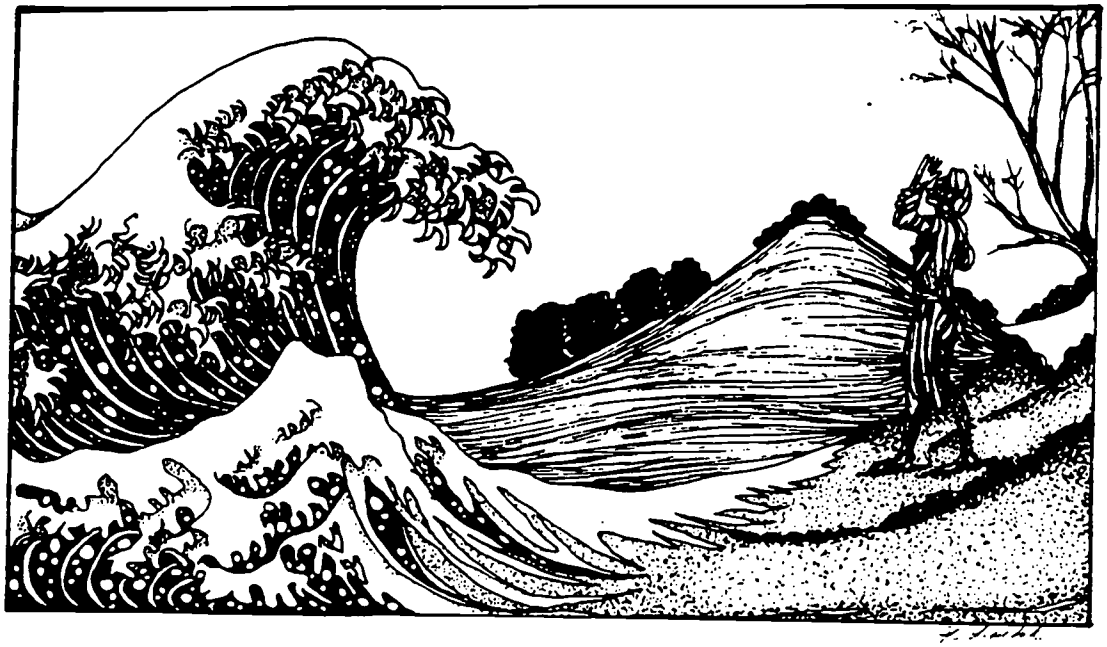


ACTIVITY SHEET 4C

Dharma: A Selection from The Ramayana

Read the following story about the great Indian prince, Rama. From his story, see if you can understand the meaning of the word *dharma*.

PRINCE RAMA didn't know what to do. This time he was really stuck. He absolutely had to rescue his wife from the land of evil demons across the ocean. Otherwise the ugly evil demon would marry her and he would never see her again. Rama had a strong army of monkeys, but no boat to cross the water in. It was way too far to swim, even for a prince as strong as he. Rama could only think of one possible solution. He bowed deeply to the sea and prayed. In his prayer, he asked the sea to harden and stand still so that he and his army could walk across it. At first there was no response. Rama waited. Finally the sea rose up in a mighty wave as tall as a mountain and replied,



"My Lord Rama, I am subject to the laws of nature just like the earth and the sky. How can I depart from my dharma which is to be vast, deep, wave-filled and impassable? Tempted by reward or frightened of punishment, can I ever swerve from my dharma? Can water harden and become stone? Can I reduce my depths into a shallow pond for your easy crossing?"

—adapted from *The Ramayana*

Exercise

Why won't the sea harden for Rama? From the above passage, what do you think the word "dharma" means?

Predict what the sea can do to help Rama rescue his wife. Write your prediction here:

Jennifer Homas, *A Celebration of India*, National Dance Institute Artistic Supplement, 1991. (New York: National Dance Institute, 1990), p. 88. Permission pending.

ACTIVITY SHEET 4D

An Ideal Boy

Adapted from An Ideal Boy, (Delhi, India: Indian Book Depot), as found in Jean Johnson, India Unit, New York University Asian Resource Center. Permission pending.

Learning Activity 5

How much do moral values shape Asian and Asian-American life and thought?

Performance Objectives

Students will be able to:

- identify the values that continue to have meaning in Asian-American students' lives.
- explain how values are transmitted through a variety of means including art and literature.
- hypothesize the extent to which traditional values are modified by assimilation/acculturation.

Motivation

- Ask students to share the principles/values that guide their behavior toward others. (e.g., honesty, respect)
- Introduce the activity by telling students that they will find out about some of the values that are important to many Asians and Asian-Americans.

Development

- Distribute Activity Sheet 5A, "Mi, A Teenager from China." Have students read the selection, complete the exercise and work in pairs to explain their answers to the following questions:
  - — What values are important to Mi and her family?
  - — How do they see the importance of "tongxue" or bonding with your classmates?
  - — How is respect toward family, elders, and others in authority still important to Mi?
  - — What sort of values might be taught in Kung Fu stories and the story of the Monkey King?
  - — To what extent are traditional values changing in the Chinese community in Shanghai and in the Chinese-American community?
  - — Mi says that she prefers American comics because they are fun rather than educational. Why do you think that folktales, sports, and productions of the Monkey King and other stories were used to teach values in China and in other Asian countries?
- Inform students that the teachings of Confucius, a Chinese scholar and ruler more than 2000 years ago, influenced thought in both China and Korea. Among the key Confucian values is filial piety or respect for parents and elders.
- Distribute the Korean folktale on Activity Sheet 5B, "The Village of the Bell." Have students read the selection, complete the exercise and explain their answers to the following questions:
  - — What does this folktale tell us about respect for elders?
  - — How did Sonsun and his wife take care of his mother?
  - — What sacrifices was Sonsun willing to make for his mother?
  - — Why do you think the couple decided to keep their child?
  - — To what extent did the King's servants show respect for his authority?
  - — How did the King reward Sonsun for his behavior?
  - — Today, many Korean-Americans take care of elderly relatives or send money to relatives in Korea. How might this

practice reflect the teachings of the folktale?

- — How effectively do storytellers, whose words were not written down for many centuries, transmit cultural values?
- — Is this folktale meaningful for people of all cultures? Explain.

- Distribute Activity Sheet 5C, "Words of Wisdom—Korean Proverbs," to groups of four. Have students work in groups to study the proverbs and complete the group activity sheet. Have groups share their responses to the question on the activity sheet. Then have students explain their answers to the following questions:
  - — What do these proverbs tell us about the Korean people?
  - — Are there any proverbs in your culture that are similar to these Korean proverbs? Which ones? What does this show us about the values of all people?
  - — Which of these proverbs is still meaningful today?
  - — Which of these proverbs would you teach to your children? Explain.
  - — Many Korean-Americans have opened small businesses with help of family or the Korean community. To what extent are these proverbs meaningful to these business people? Explain.
- Inform students that the traditional arts also play an important role in teaching values.
- Distribute Activity Sheet 5D, "Japanese Woodcuts." Have students individually or in pairs complete the activity sheet and explain their answers to the following questions:
  - — What do the woodcuts tell us about Japanese values?
  - — How can we see the importance of family? education? appreciation of nature? inner strength?
  - — How is the Shinto religious belief that natural objects contain spiritual forces reflected in these woodcuts?
  - — How do you account for the continued popularity of traditional art in Japanese clothing, greeting cards, wall hangings, etc.?
  - — To what extent do the arts reflect values that Asians and Asian-Americans hold dear? How might a global culture affect these art forms?

Follow-up Activities

Students can:

- share traditional art forms (epics, poems, folktales) from their cultures and explain values that are transmitted.
- research folktales and myths that transmit values of other Asian or world cultures.
- collect and/or illustrate favorite Asian proverbs.
- make "modern" block prints using Styrofoam, a roller, an etching tool and ink.
- collect news articles that show tradition and transformation of values in Asian/Asian-American communities.

ACTIVITY SHEET 5A

Mi, a Teenager from China

Read this selection about Mi, a high school sophomore in Houston, Texas, who came from Shanghai, China one and a half years ago.

WHAT I RECALL about Shanghai is a pervasive nervousness among students. In China today, though there are regional differences in lifestyle, all teenagers must face the same social pressure of excelling in school. We started class every day at 7:30 in the morning and did not finish until 5:30. In China, students don't move from class to class. Instead, they stay in one classroom while the teachers move around. In this way, you tend to bond with your classmates. The relationship of *tongxue* (pronounced tong shooeh) or classmate solidarity can be lifelong. Even as adults, you still remember the bonds you formed in school.

Life has not been all that easy for us in Houston. Although there is a large Chinese community, we've had to face many family hardships without much outside support. Houston has a large Chinatown, but it is quite isolated, and my family certainly is not much a part of it. We live in a niče neighborhood. My father is pursuing a degree in physics. My mother was a materials scientist in China.

My parents are quite liberal. They have lived in the cosmopolitan culture of Shanghai. Many foreign businesses establish their branch offices in Shanghai. So, as a Shanghainese, you are far more worldly than people from other parts of China. Before World War II, Shanghai was called the Paris of the East. My parents really like fine arts. I myself am interested in comics, especially "Tom and Jerry," which is syndicated in China.

We also have a comic based on an ancient Chinese classic about the Monkey King: Once upon a time there was an orphaned child. Somebody put him in a raft and set him free to drift to a faraway kingdom. The raft was discovered by a monk, who adopted the orphan. Eventually, the orphan became a monk and had a burning desire to go to the Western Heaven to seek the Tripitika, a sacred Buddhist sculpture. On the way he met Guanyin, the Chinese goddess of mercy, who told him he would encounter 99 disasters from which he could be saved by only four beings. Among the four beings, one was the Monkey King. The adventures encountered by the monk and the Monkey King are the subject of a comic strip in China. I think comic strips tend to be educational, not funny, which is why I prefer "Tom and Jerry."

Young people in China love to read *wuxia* (pronounced wu shah) novels by Jin Yong. These novels describe the adventurous lives of the Kung Fu masters and their nearly miraculous feats and death-defying challenges. I love novels by Chong Yao. She writes about romance in a very emotionally intense way. Sometimes she describes the conflict felt by lovers in an arranged marriage. There is usually a third lover involved, the true love that can never be had. Even though arranged marriage is not practiced formally in China today, parents still have a strong say in their approval or disapproval of a marriage. The

psychological pressure is very real. My teachers in China used to say, "You are far too young to be reading Chong Yao novels!"

Shanghai is a bustling city. Most young people don't care about politics as much as they care about fashion and culture. I think Beijing is a rather provincial city, even though it is the center of politics. I am used to a city where there are many things within my reach. I like Janet Jackson and Whitney Houston. There are also pop songs in China. Many times the artists come from either Hong Kong or Taiwan. Chinese pop stars are clean cut and wear sporty, fashionable clothes. They have a lot of influence on what we like to wear. When I left Shanghai, hats were all the rage. Long T-shirts were in as well. Women in China like very feminine clothing. They like to look cutesy and childlike. Sometimes you see women riding bikes in lacy dresses and high heels. They manage to get around somehow.

I like being in the United States. Life here is good. Because pressure from school is less than it was in China, I have time to do things I enjoy. One of my favorite things is video games. I stay up way past my bedtime in front of the television set.

Adapted from Colleen She, "Mi, Reading Wuxia," *Teenage Refugees from China Speak Out* (New Jersey: Globe Fearon, 1995), pp. 46-50. Permission pending.

Exercise

Cause and Effect: Valuable Lessons

Next to each of these causes or events in Mi's life, write the effect or result and the lesson learned. One is done for you.

Cause	Effect	Valuable Lesson
1. The class forms a close long-lasting bond.	Everyone helps one another in need.	The group feels a responsibility for its members.
2. Tales of courageous people who overcome obstacles are in comics.		
3. Parents have a strong say in marriage partners.		
4. Pop culture brings change to China.		

ACTIVITY SHEET 5B

The Village of the Bell

Folktales were often recited by village storytellers. Read this selection from Korea to discover what family values were important.

DURING THE REIGN of Heungduk-wang, the 42nd King of Silla, there lived a woodcutter called Sonsun in a mountain village near Kyungju. Even though he was very poor, he provided well for his mother. She wanted to eat fish, which was hard to find in the mountains. But the good son walked a long way to the market in the town, where he exchanged his wood for fish for his mother, and, besides, his wife gave his mother soft, warm homespun silk clothing to wear. Thus the young couple made their mother comfortable in her old age.

Sonsun had a little son. This baby sat at the table and ate all the fish served for his grandmother, for she was very fond of her grandson and would put spoonfuls of the tasty fish into his mouth.

"This is good service for the son, but bad service for the mother," said Sonsun. "We may have another son, but we can never have another mother. We must get rid of this nuisance to our first duty." His wife was deeply moved by the filial piety of her husband and readily agreed.

One night, the young mother carried her child on her breast while the father carried a hoe on his shoulder, and they climbed up the hill behind their house with heavy heart, and in tears they began to dig a grave to bury their son alive. But, as the hoe struck a stone in the hole, a musical sound was heard—ding-dong. The further they dug, the sweeter the sound rang, and when they had dug out the ringing stone, they saw that it was a small bell of exquisite beauty—its size being as large as a water jar that would be carried by a woman on her head.

The young couple looked on it with wondering eyes. They hung it on the branch of the tree and struck it with a pebble, and it rang out a beautiful sound. Out of great joy the wife exclaimed, "O we have dug out a wonderful bell—a God-sent gift! My good husband, do not bury my child, but spare his life." Then the good husband immediately agreed. With a singing heart and dancing footsteps they climbed down the hill with the bell and the baby.

On reaching home at daybreak, they hung the bell under the eaves of their low, thatched cottage. And hark! It swung in the wind and rang out its sweet music far and wide. The King heard ringing in the western wind. Who will go and find it?" The King's servants bowed and shouted in a chorus, "Ye-eeh! May Your Majesty live ten thousand years!" Then they spread out to find the wonderful bell, and when they had found it in the house of Sonsun they reported the good news before the throne.

The King greatly admired the good conduct of Sonsun, the dutiful son, and his wife, and rewarded them with a large piece of farmland so they might live happily with their old mother, and he changed the name of the village of Sonsun to Chong-dong, meaning "the Village of the Bell."

Exercise
Ring the Bell

Doing good deeds for those higher in rank, age, or authority helps ring the bell. List four ways the deeds of "filial piety" are shown in this folktale.

_____

_____

_____

_____

_____

_____

Tae Hung Ha, ed., *Folk Tales of Old Korea* (Seoul: Yonsei University, 1984), pp. 88-89. Permission pending.

ACTIVITY SHEET 5C

Words of Wisdom—Korean Proverbs

Work with your group to study the proverbs listed below. Then work together to complete the group chart.

Proverb	Meaning of Proverb	Important Value Expressed	Is Meaning Still Valid? Explain.
To begin is to be half done.			
Work like a dog, eat like a king.			
Too many captains steer a boat up a mountainside.			
There will be a way to escape even if the sky falls.			
Even a sheet of paper is lighter when two people lift it.			

Which of these proverbs is most meaningful to all the members of your group? Explain.

_____

_____

Signatures

Students who sign this paper agree that they understand the work, can explain all the proverbs, and can explain their group's answers.

_____ _____ _____

_____ _____ _____

ACTIVITY SHEET 5D

Japanese Woodcuts

Under each of these traditional Japanese woodcuts, write the value or principle that you believe the artist is trying to portray.

Children Spinning Tops
by the artist Kiyohiro, about 1750

Value(s) _____

Young Girl Practicing Brush Writing
by the artist Kiyonaga, about 1783

Value(s) _____

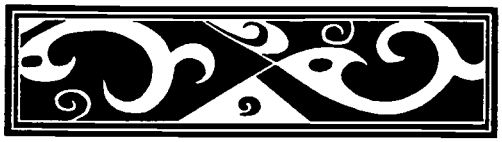
Catching Fireflies
by the artist Choki, about 1795

Value(s) _____

Warrior and Horse
by the artist Masanobu, about 1723

Value(s) _____

THEME D
Asian and Asian-American Contributions



Teacher Background

Since their earliest immigration to this country, Asians have contributed to American society. They have made and continue to make collective contributions to our nation. Individually, the remarkable Asian-Americans who have participated in and contributed to various fields of endeavor serve as inspiring examples for young people.

Collectively, during the 19th and early 20th centuries, Asian-Americans played a significant role in transforming the landscape and economy of the western United States. Chinese were the largest group of foreign-born prospectors in the California gold fields. They also provided 95% of the laborers who built the western half of the Transcontinental Railroad. During the 19th century, Chinese dug canals and worked in factories and canneries. They also held jobs in the agricultural, fishing, construction, and garment industries. After the Chinese Exclusion Act was passed in 1882, Japanese laborers replaced the Chinese as cheap labor in building railroads, farming, and fishing. Bringing with them from Japan a great deal of knowledge about growing large quantities of farm products on small amounts of land, the Japanese soon became successful enough to start their own farms and businesses and compete with non-Japanese companies, eventually resulting in anti-Japanese feeling and restrictions on their immigration. Labor recruiters then turned to Korean and Filipino workers as new sources of cheap labor.

Besides having provided labor in the mines, fields, and factories of this nation, Asian-Americans have served their country with distinction in wartime. During World War II, young Japanese-American men, whose families had been "relocated" to concentration camps, volunteered to serve in the United States Army. They formed the famous 442nd Regimental Combat Team, which served in Europe and on secret missions in the Pacific. These heroic Japanese-Americans won more honors and lost more lives for their country than any other fighting unit in American military history.

In the 1990s, Asian-Americans continue to contribute to both the national and local economies. Since 1977, business ownership among Asian-Americans has increased sharply. In comparison to other American minorities, Asian-Americans constitute a disproportionate share of entrepreneurs, a phenomenon that has led to their being labeled the "model minority."

The achievements of famous and successful Asian-American individuals can inspire hope and pride in all Americans. The number of successful Asian-Americans in the arts, sciences, technology, business, entertainment, and sports continues to grow.

Learning Activity 1

How have Asian-Americans contributed to the historical development of the United States?

Performance Objectives

Students will be able to:

- describe the contributions of early Chinese, Japanese, and Filipino immigrants to the historical development of the United States.
- recognize the irony in Japanese-American soldiers being decorated for serving their country in World War II, while their families were interned in camps.
- assess the historical legacy of Asian-Americans.

Motivation

- Ask students:
  - — Can you identify one contribution of your ethnic/racial group to the historical development of the United States?
  - — How important is it to you that your ethnic group's contributions to this country be recognized in our history textbooks?
- Tell students that today they will examine how Asian-Americans have contributed to this nation's history.

Development

- Divide the class into groups of three. To each student in a group distribute one of the following: Activity Sheet 1A, "Chinese Build Transcontinental Railroad"; Activity Sheet 1B, "Japanese Farmers' Role in California"; and Activity Sheet 1C, "Filipinos in Fisheries and Agriculture." Instruct students to read their assigned selections, then work together to complete the chart on Activity Sheet 1D, "Group Chart." Have students teach what they have learned to the other members of their group. Inform students that all members of a group are responsible for understanding the information contained in all reading selections.
- Randomly call on students to report on the contributions of early Chinese, Japanese, or Filipino immigrants.
- Have students explain their answers to the following questions:
  - — What do we learn from these sources about the contributions of 19th and early 20th century Asian-Americans to the history of the United States?
  - — What kinds of hardships did these early immigrants face?
  - — How do you explain the fact that the Chinese were ignored at the ceremony celebrating completion of the Transcontinental Railroad?
  - — According to the president of the California Delta Association, what debt did "Californians" owe to the Japanese immigrants?
  - — Which of the experiences of the Filipino workers would you have found most difficult?
  - — How should United States history textbooks deal with the contributions of Chinese, Japanese, and Filipino immigrants to this nation's history? How would you assess their historic roles?
- Distribute Activity Sheet 1E, "Japanese-American Soldiers in World War II." (Note: The internment of Japanese-Americans is treated more fully in this guide in Theme C.) Have students read the activity sheet, complete the exercise,

and explain their answers to the following questions:

— What do we learn from these selections about the role of Japanese-American soldiers in World War II?

— How were their contributions to the war effort "ironic"?

— How would you have felt as the soldier pictured with his mother in the Dorothea Lange photograph?

— Do you think any connection exists between the bravery of Japanese-Americans of the 442nd Regimental Combat Team and the fact that their families had been placed in concentration camps? Why or why not?

Follow-up Activities

Students can:

- interview family members, or conduct research, on the contributions that their ancestors made to the history of the United States. Compare and contrast these with the contributions of Asian-Americans.
- develop a bulletin board display of the historic contributions of various cultural groups to the United States.

ACTIVITY SHEET 1A

Chinese Build Transcontinental Railroad

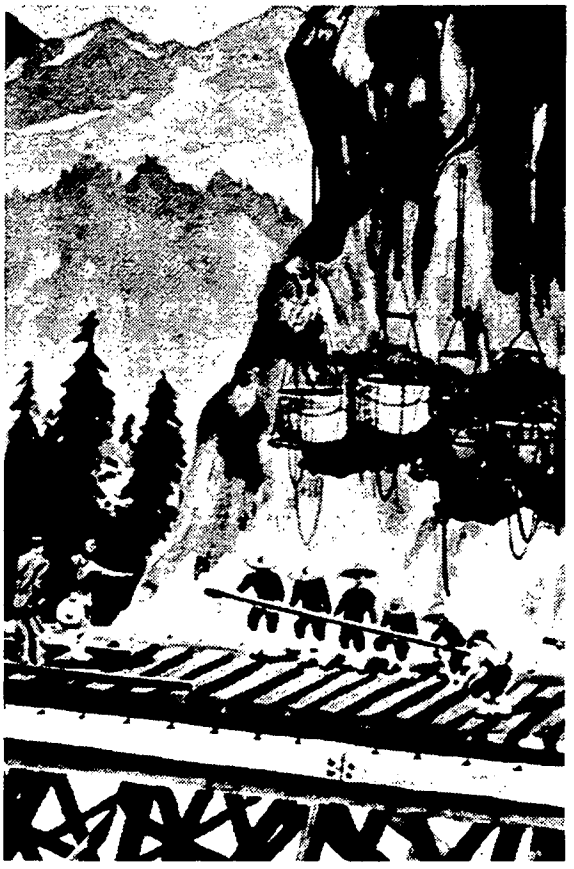
Crucial to California's economic well-being was linking it by railroad to the rest of the continent. Completing a railroad that would connect the Pacific and Atlantic coasts would make California the center of trade between the Far East (China, Japan, etc.) and the East Coast. The work on the railroad that would connect Sacramento, California, to Promontory Point, Utah, began in 1863. However, the project at first met with little success, completing only fifty miles of track in two years. It was then decided to hire Chinese workers, and by the year 1869 the project was complete. The first-hand accounts below give some idea of the challenges faced by and the contributions made by the Chinese in building the railroad.

Selection 1

The hardest part, once we reached the mountains was to carve away big chunks of the mountains with explosives so that track could be laid. However, the mountains were too steep to get a foothold. To solve this problem we were lowered in baskets to drill holes for the explosives. After lighting the fuse, the other workers quickly pulled up the ropes with the baskets. Unfortunately, sometimes the explosives went off before the basket was pulled up. Sometimes the ropes broke and the workers fell to their deaths.

Selection 2

Another problem we faced was the snow. We had to dig our way through tunnels like moles. We breathed through air shafts and never saw daylight until spring. Occasionally, avalanches swept down the mountains on the workers. Their bodies, still holding their shovels, were not found until the following spring when the snows melted.



United Front Press. Permission pending.

ACTIVITY SHEET 1B

Japanese Farmers' Role in California

Many Japanese immigrants at the turn of the century worked as farmers, most of them in California. At first they worked for other people without complaining about low wages and hard working conditions. However, the Japanese were not satisfied to remain hired hands; they wanted their own farms. By 1918, one out of every eight farmers in California was Japanese.

The Japanese could buy or lease only dry, barren, or swampy land that no one else wanted. Their farms were also smaller than those of other farmers. However, by 1920, Japanese farmers were contributing 13% of the total agricultural produce of California.

The following is a part of the report filed by the president of the California Delta Association in 1921.

> They (the Californians) had seen the Japanese convert the barren land ...into productive and profitable fields, orchards and vineyards, by the persistence and intelligence of their industry. They had seen the hardpan and goose lands in the Sacramento Valley, gray and black with our two destructive alkalis, ...and not worth paying taxes on, until Ikuta, the Japanese farmer, decided that those lands would raise rice. After years of persistent toil, enduring heartbreaking losses and disappointments, he conquered that rebellious soil and raised the first commercial crop of rice in California. Due to the work of this great Japanese pioneer, this state now has rice crop worth $60 million, and the land that he found worthless now sells for $200 per acre.
>
> ...(these Californians) had seen the repulsive 'hog wallow' in the thermal belt of the west slope of the Sierra, avoided by white men, so unproductive and forbidding that they defaced the scenery, reclaimed by the genius and toil of the Japanese Sakamoto, and transformed into beautiful vineyards and citrus orchards.... They had seen 70% of the total 74,000 acres owned by Japanese were these lands that disfigured the state until they had been reclaimed by Japanese genius and industry....

K. K. Kawakami, "Japanese on American Farms," *The Independent*, October 26, 1905.

ACTIVITY SHEET 1C

Filipinos in Fisheries and Agriculture

A sudden and massive influx of Filipinos entered the United States after the United States acquired the Philippines from Spain in 1898 at the conclusion of the Spanish-American War. Of the Filipinos on the mainland in 1930, 25% were service workers including janitors, valets, kitchen helpers, dishwashers, and houseboys; 9% of the Filipinos worked in Alaska salmon fisheries. Most of the Filipinos— 60%—worked in agriculture.

In Selection 1, lyrics from the "Song of the Alaskero," a worker describes life and labor in the salmon industry. Selection 2 records the accounts of Filipino agricultural laborers.

Selection 1

Song of the Alaskero

It's a hard lonesome fate
We face in Alaska.
Oh! what a fate!
Stale fat and ill-cooked fish,
Our major, daily dish
From the stingy, bossy [labor contractor],
Give us tummy-ache.

We may [sleep]
Beneath some cover thick.
Yet oh! how cold!
And then ere the break of day
Though dog tired we may be
Up we must willy-nilly
For another day.

Selection 2

Laborer 1

We traveled. I mean we moved from camp to camp. You start out the year, January ...you'd find a place and it was usually an asparagus camp.... From asparagus season, we would migrate to Fairfield, to Suisin and there the men worked out in the orchards picking fruits while the women and even children, as long as they could stand on their boxes, worked cutting fruit.

Laborer 2

I worked about six hours (in the fields of California) that first day and when my back was hurting I said to myself: 'Why did I come to this country?'.... The next day I could hardly sit down because my back and all of my body was sore.

Laborer 3

It was one hundred and thirteen degrees. I used to get two gallons of water to pour on my head. By the time it reached the ground, I was dry.

Ronald Takaki, *Strangers From a Distant Shore. A History of Asian-Americans* (Boston: Little Brown and Company, 1989), pp. 318-319. Permission pending.

ACTIVITY SHEET 1D

Group Chart

Exercise

Work with your partners to complete the following chart. Then sign below to signify your contribution to the group's work.

Asian-American People	Role in U.S. History	Hardships/ Obstacles	Importance of Contribution
Chinese			
Japanese			
Filipino			

Group Signatures:

1. _____

2. _____

3. _____

ACTIVITY SHEET 1E

Japanese-American Soldiers in World War II

The Times

1942—1945

JAPANESE-AMERICAN SOLDIERS SERVE WITH DISTINCTION IN WWII

U.S. Japs in Italy Hailed as Heroes

ROME, July 1. — (UP) — American soldiers of Japanese origin, fighting with the 100th Battalion of the 442nd Regiment combat team in the present 5th Army offensive, were cited in a special statement which accompanied today's communiqué. "The 100th Battalion," the statement said, "has been fighting brilliantly with the 1st U.S. Infantry Division and has played a major role in some of the campaign's bitterest fighting, having landed in Italy shortly after the invasion last Sept. 9."

Yuma *Sun and Sentinel*, July 2, 1944.

THEIR FAMILIES REMAIN INTERNED BY U.S. GOVERNMENT IN CAMPS

General Stilwell Honors Staff Sergeant Kazuo Masuda

Stilwell led the way to the front porch where members of the Masuda family were waiting.... Then General Stilwell's aide read the citation. It told how Staff Sergeant Kazuo Masuda had walked through two hundred yards of enemy fire.... It also told how he gave his own life to save the lives of men he was leading on a night patrol into heavily mined enemy territory.

"I've seen a good deal of the Nisei in service and never yet have I found one of them who didn't do his duty right up to the handle...." [said Stilwell].

Then he pinned the medal on the soldier's thirty-four year old sister.... "In accepting this distinction for my brother," [said Miss Masuda] I know that he would want me to say that he was only doing his duty as a soldier of our beloved country."

Los Angeles Times, December 9, 1945.

Photograph by Dorothea Lange, WRA, Florin, California, May 11, 1942

A soldier and his mother in a strawberry field. The soldier, age 23, volunteered July 10, 1941, and is stationed at Camp Leonard Wood, Missouri. He was furloughed to help his mother and family prepare for evacuation. He is the youngest of six children, two of them volunteers in the U.S. Army. The mother, now 53, came from Japan 37 years ago....

As found in Maisie and Richard Conrat, *Executive Order 9066*, (California Historical Society, 1972), p. 31. Permission pending.

Exercise

The newspaper articles and the photograph above show *irony*, or contrast between what might be expected and what actually occurs. List below at least two examples of irony found in the article or photograph.

WHAT MIGHT BE EXPECTED	WHAT ACTUALLY HAPPENS
1. _____,	yet _____
2. _____,	yet _____

Learning Activity 2

How have Asian-Americans contributed to the United States in the arts and sciences?

Performance Objectives

Students will be able to:

- identify the contributions of Asian-Americans in the arts and sciences.
- analyze the impact of childhood experiences and cultural heritage on the careers of famous Asian-Americans.
- evaluate the extent to which role models can instill ethnic pride.

Motivation

- Engage students in a discussion of the meaning of "role model." Ask:
  - — What are the qualities or characteristics of a role model? Who are some of your own role models? How can you learn from these role models?
- Tell students that today they will assess the degree to which some famous Asian-Americans fit the definition of role model.

Development

- Divide the class into groups of six students each. Distribute Activity Sheet 2, "Famous Asian-Americans."* Each student in a group is to be responsible for one of the selections on the activity sheet. Instruct students to read their assigned biographical selections and then "teach" the information to others in their group.
- Have each group prepare one of the following:
  - a roleplayed panel discussion among the six famous Asian-Americans on the topic: Recipes for Success. The Ingredients That Made Us What We Are.
  - a roleplayed interview with one or more of the famous Asian-Americans in which the questions focus on the impact of childhood and heritage on career goals and achievements.
  - a set of posters illustrating how each famous Asian-American might be a role model for youth today.
  - a poem or a rap song that celebrates the many contributions of Asian-Americans in the arts and sciences.
- Have each group perform or show and explain its project.
- Finally, have students explain their answers to the following questions:
  - — What have you learned from this activity about the achievements of Asian-Americans in the arts and sciences?
  - — How important were childhood experiences and cultural heritage in the successes of these individuals?
  - — If you were Asian-American, how would you feel when reading about these famous people?
  - — If you could meet any one of these individuals, what additional questions would you ask him or her? Why?
  - — To what extent might the achievements of these famous people represent success for all Asian-Americans? for all Americans? Explain.
  - — Of the famous Asian-Americans described here, who would you choose as a role model? Why?

* *Asian American Biographies* (Paramus NJ: Globe Fearon Educational Publisher, 1994), pp. 7-11, 72-74, 91-95, 137-141, 175-179, 209-213. Permission pending.

Follow-up Activity

Students can:

- read a biography of a notable Asian-American, for example: Ved Mehta, Yoshiko Uchida, Yo-Yo Ma, Carlos Bulosan, Minoru Yamasaki. Two students might read the same book and then role-play an interview with the famous individual—one student playing the interviewer and the other the interviewee.

NEWSPEOPLE MAGAZINE

SPECIAL FEATURE EDITION: PROMINENT ASIAN - AMERICANS

FOCUS ON: AMY TAN

Amy Tan did not plan to become a writer. She planned to be a doctor. After all, that was what her parents wanted....

Amy, however, had her own dreams. Born in Oakland, California, in 1952, she did not want to be bound by her parents' expectations. In fact, throughout much of her early life, she wanted nothing to do with her Chinese heritage. She wanted to assimilate into U.S. culture....

Amy dreamed of becoming a writer, but the idea seemed "as preposterous as a Chinese girl dreaming of becoming president of the United States." She needed a career that would allow her to earn a large amount of money so that her family would be proud of her. She would then be able to provide for her parents as they grew old....

Amy knew how her [family] felt. But she did not let that stop her. Instead, Amy earned her bachelor's degree in English and her master's degree in linguistics in 1974....

Although she now had a background in English, Amy still did not see herself as a writer. Then one day her boss told her that writing was her "worst skill" and that she should focus on her strong math abilities. Determined to prove him wrong, she started her writing career one week later....

In 1985, Amy wrote her first short story. It was exciting to feel her childhood dream finally come true. She also found an agent, someone who would try to sell her writing to publishers.

[In 1987], Amy and [her mother] went to China. The trip changed Amy's life forever. "When my feet touched China, I became Chinese," she said. "There was something about this country that I belonged to. I found something about myself that I never knew was there." At last Amy felt she understood how Chinese heritage fit into her life. She was "finally able to say, 'I'm both Chinese and American.'"

When Amy returned to California, more good news awaited her. Her agent had found a publisher for Amy's stories. The publisher, G. P. Putnam's Sons, wanted to turn the stories into a book and send Amy a check for $50,000.

Stunned by this news, Amy quit her business writing and threw all her energies into the 16 stories that would make up the book. The stories told of four Chinese-American girls and their immigrant Chinese mothers. For Amy, writing these stories meant exploring what it was to be Chinese-American. "I think what I was trying to find was how can you have the best of both worlds; how can you keep your Chinese face and keep your American face and not hide anything and not be dishonest."

Her book *The Joy Luck Club*, which was published in March 1989, soon became a bestseller....

FOCUS ON: KRISTI YAMAGUCHI

Kristi Yamaguchi, who was born in 1971 in Hayward, California, had dreamed of being a famous ice skater since she was 4 years old. That was when she saw her first ice show. She loved the skaters' colorful costumes and admired the graceful shapes, or figures, their skates traced on the ice. What she saw was magical—leaps and speeds that were dizzying to watch.

That same year, 1976, Kristi watched on television as U.S. skater Dorothy Hamill won the gold medal in the women's figure skating event at the Winter Olympic Games. Hamill's win made her the most famous woman figure skater in the world. It also helped Kristi Yamaguchi make up her mind. Like Hamill, she would be a skater and go to the Olympics someday.

Kristi asked her parents for skating lessons, but they said she would have to wait until she was 6 years old....

Fortunately, the Yamaguchis could afford lessons for their three athletic children, Lori, Kristi, and Brett. Jim was a dentist, and Carole was a doctor's secretary....

Kristi's parents can remember less comfortable times in their own childhood. They had both spent time in internment camps during World War II. Carole, in fact, had been born in a camp in Colorado. Like many Japanese-Americans, Carole's and Jim's families lost all they owned. Also like many Japanese-Americans, Carole and Jim still find it hard to discuss these camps. While making their children aware of the past, the couple has chosen to focus on the future....

Kristi entered her first skating contest when she was 8 years old. After that, she spent most of her time skating—and winning prizes.

Yamaguchi's career took off when she won the world women's figure skating championship in 1991. A victory at the U.S. national championship in January 1992 followed. In that same month she qualified to enter the biggest contest of all—the 1992 Winter Olympics in Albertville, France.

Athletes from all over the world compete in the Olympics. Yet, of the 29 women in the figure skating event, the two most likely winners had Japanese surnames. One was Kristi Yamaguchi, a fourth-generation Japanese-American. The other was Midori Ito (mih-DOHR-ee EE-toh) of Nagoya, Japan.

The two young women, Yamaguchi, 20 years old, and Ito, 22, had very different skating styles. Midori Ito was a jumper. In 1988 she became the first woman to do a very difficult jump, the triple Axel....

Midori Ito tried a triple Axel early in her program, but she fell. Most skaters would not have attempted another hard jump after falling. Ito had courage, however. She tried the Axel once again toward the end of her program—and this time, she made it! She became the first woman to do a triple Axel in the Olympics.

Kristi Yamaguchi began her long program with two difficult triple jumps—but not Axels. Her jumps were perfect, just like almost everything else about her performance. Only once in her program, in fact, did she falter. While doing a triple jump that usually was easy for her, Kristi started to fall. But she caught herself with a graceful touch of her hand on the ice.

The judges again gave Yamaguchi the highest scores of all the competitors. Although she did not receive the perfect score of "6" from any of the judges, eight of nine did give her "5.9" for "artistic impression." A reporter wrote, "They loved Yamaguchi's grace.... They loved her speed, her consistency under pressure, the variety of skills displayed within her program. And, yes, they loved her artistry.... Yamaguchi, [even] without the triple Axel, is as close to a complete package as women's skating ever has seen." Midori Ito's courage and spectacular jump won her the silver medal—second prize.

Kristi Yamaguchi was thrilled to win the gold medal. "It's something I've dreamed of ever since I put on skates as a little girl," she told reporters afterward.

FOCUS ON: AN WANG

An Wang was born in Shanghai (SHANG-HI), China, in 1920. His name means "peaceful king." But there was little peace in China then—and there was no king. Instead, rival leaders fought for power, and Japan prepared to invade China....

An's favorite subjects were always math and science. But there was more to his education. Wang's grandmother told him about Confucius (kuhn-FYOO-shuhs), an ancient Chinese thinker. Confucius taught loyalty to one's family and community....

At 16, he began college, where he studied electrical engineering and communications....

Meanwhile, the Japanese invaded Shanghai in 1937, and by 1939, World War II had erupted. After graduating, Wang volunteered to build radios for the Chinese army. However, it was hard to get radio parts. So, Wang learned how to make do with what he had. Already, he was becoming an innovator.

After the war, Wang decided that he could learn more about new technologies in the United States. He was accepted at Harvard University, where he soon got his Master of Science degree. In 1948, he earned a Ph.D. in physics, also from Harvard.

One of the most important inventions of the war years was the computer. Wang was fascinated by its power and started working at the Harvard Computation Laboratory. He assisted Dr. Howard Aiken (AY-kuhn), who had built one of the first true computers in the United States, the Mark I.

The Mark I was huge. It filled an entire room, but for all its size, it was very slow....

Wang soon realized that computers would be much faster if there were no moving parts. Instead, he figured, the electrical signals themselves could stand for numbers. Unlike the slow switches, electricity could move at the speed of light. But coming up with a good idea and actually making something happen are two different things.

Wang found that by passing electricity through a wire, a tiny doughnut-shaped magnet, called the core, could be magnetized in one of two ways. One way could stand for 1, and the other for 0. Wang soon presented the world with a machine that could solve complicated mathematical problems in a few minutes.

Wang's magnetic cores became the most important method of computer memory from about 1950, when he was barely 30 years old, to 1970. Eventually, core memories were replaced by the much faster memory "chips" in use today.

By 1951, Harvard had stopped doing basic computer research. Wang saw this as an opportunity to start his own computer business. With $600, he started Wang Laboratories. He was taking a big risk....

But An Wang had a special confidence. "I have always felt intense pride in the historical depth of Chinese culture. A Chinese [person] can never outgrow his roots. Ancient ideas such as Confucianism are as [important] today as they were [2500] years ago.... I had also mastered [the sciences] that have been the special strength of Western societies. In other words, I felt I had succeeded in the West's own terms."

Wang's company made and sold memory cores. It also produced new kinds of calculating machines for scientists and engineers....

Always ready for a challenge, Wang began making machines that would do for words what his calculator had done for numbers. Wang's first word processors, which came out in the early 1970s, were little more than fancy electric typewriters. But Wang knew he could design something far better.

Wang again looked at the way people did office work. How could boring tasks be made easy? "I felt secretarial work was real drudgery. If you made typing mistakes, you would have to retype the entire document. So why not put information on a screen where it could be easily erased and edited?" Wang made it sound simple. Offices around the world were forever changed by the Wang word processor....

When An Wang died... in 1990, he was one of the wealthiest people in the United States.

FOCUS ON: CONNIE CHUNG

Constance Yu-hwa Chung was born in Washington, D.C., on August 20, 1946. She was the youngest of ten children, although five of her brothers and sisters died in China during World War II....

Connie Chung's later ease in the spotlight would have been hard to predict when she was growing up. She was shy and quiet....

In her teens, however, Connie started learning to express herself. She appeared in school plays and variety shows. She also became interested in student government and in politics generally....

After spending two years at the University of Maryland studying biology, Connie worked as a summer intern for Seymour Halpern, a Representative from New York. Part of her job was writing speeches and press releases, or information for the news media. Connie discovered that she enjoyed writing very much and soon switched her major to journalism.

During this period, Connie also worked part-time for WTTG, a local TV station, as a clerical assistant. When she graduated from college, Connie was promoted to a secretarial job in the news department. She showed her interest in journalism, though, by volunteering to do research and to help write news stories for the anchorperson....

Soon Connie was promoted to news writer, often covering stories as an on-air reporter....

While covering stories of national significance, Chung met major network reporters. Impressed by their knowledge and experience, she soon wanted to move on to the wider, more challenging world of national network news. In 1971 her chance came.... Connie was one of four women reporters hired by CBS News that year....

By 1976, Chung was eyeing the top in any TV news operation—the news anchor. A station's ratings, or popularity, often depend on the success of this person. Connie had enough experience to know that the anchor's job is not as glamorous as it appears....

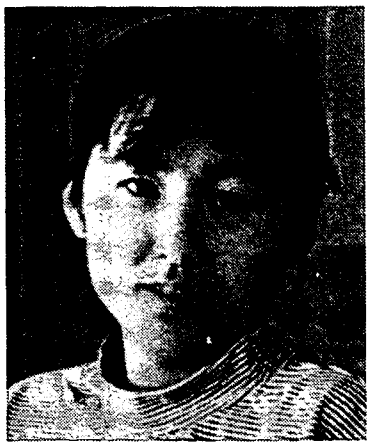
Before long, she won the job of co-anchor at KNXT, a local CBS station in Los Angeles. By 1983, Connie Chung was earning about $600,000 a year, making her the highest paid local TV anchor in the country, but it was time for a change. After seven years at KNXT, Chung left Los Angeles and CBS for a position as anchor of *NBC News at Sunrise* and the Saturday *NBC Nightly News*....

In 1987, Chung was part of an NBC news team that broadcast live from China. While on tour, she was reunited with relatives and even interviewed some of them on air. For her it was "the most rewarding experience I ever had. They had a story to tell, and through their experience, they told the history of modern China—how the war affected this family, how the Cultural Revolution had affected that family. I went to my grandparents' grave ...and I cried a lot with my relatives. I think it was meaningful to the viewers, because it was my family. My life has been much more defined by my roots since that experience."....

In 1989, she left NBC and went back to CBS to anchor various programs. By that time, though, the news reporter was making news with her salary of more than $1 million a year. In 1993, she once again made news by becoming co-anchor with Dan Rather of the CBS evening news.

Connie Chung has advice for anyone thinking about a career in broadcast journalism: "Don't be quick to get on air and anchor. Learn to write. Sit down and write for someone else or for print. It's the greatest way to organize your thoughts and learn to tell a story clearly. If you write well, you can do anything in this business, in television news or in print journalism." Chung's success is proof that learning the basics can make all the difference.

FOCUS ON: MAYA LIN



Some homework assignments are more unusual than others. Maya Ying Lin's assignment was to design the Vietnam Veterans Memorial. It was 1980, and Maya, a senior at Yale University, was just 21 years old. She was studying to be an architect. In her class in funerary architecture—the design of buildings or monuments in memory of people who have died—the professor assigned all his students to enter the national competition.

The memorial would honor the U.S. forces who had died in the Vietnam War, a war fought in the late 1960s and early 1970s, when Maya was still a child....

Most of Lin's classmates began their work by learning more about the war. Maya chose another path. She went to the park in Washington, D.C., where the memorial was to be built. "I walked around this beautiful park, surrounded by trees," Maya wrote later. "I didn't want to destroy a living park. You use the landscape, you don't fight with it." As she looked at the grass, the trees, and the rise and fall of the land, a clear design for the memorial came to her. Maya pictured a V-shaped opening in the earth, an opening that would make a link "between the sunny world and the quiet, dark world beyond that we can't enter."

Instead of forcing a design onto the land, Maya let the land tell her what her design should be. She had learned this way of thinking from her parents and their Chinese culture. "My parents never forced us to do anything," she recalls. "Maybe that is an Eastern philosophy—that you don't force an opinion on a child. You allow them to draw their own conclusions."

The contest attracted 1,420 other entries. Winning meant a $20,000 prize plus the attention of many powerful people. Maya Lin was sure that her entry would not win. She was young and inexperienced, and her design was "different." But all the judges agreed that Lin's design was the best.

Maya's design for the memorial seemed very simple. It was two black granite walls, each 250 feet long, that formed a "V." The walls started at ground level and gradually reached a height of 10 feet at their meeting point. The end of one wall pointed to the Lincoln Memorial, and the end of the other to the Washington Monument. The back of the memorial was buried in the hill, but its "face" was open. The public was to approach it by going down a grassy slope.

Lin's design called for the names of the 58,000 Americans who died in the war to be carved in the dark wall. Typically, names on memorials are listed in alphabetical order, but Lin wanted them arranged by the order in which people died. This was a way of recording the history of the war. She wanted the names and the gentle landscape to speak for themselves.

Maya's father believed that his daughter's liking for simple designs came from the family's Chinese roots. "The quietness and the directness really is an Eastern influence," he once said. Maya agrees. The memorial, she explains, "does not force or dictate how you should think.... In that sense it's very Eastern—it says, 'This is what happened, these are the people'.... It reflects me and my parents."

FOCUS ON: SUSUMU TONEGAWA

On October 12, 1987, Susumu Tonegawa (soo-SOO-moo toh-neh-GAH-wa) received a telephone call. On the other end of the line was a Japanese reporter. He was calling to congratulate Tonegawa—a Japanese-American—for winning the Nobel Prize in medicine. The Nobel Prize is the highest honor a scientist can receive. Tonegawa says, "The first thing I thought was: It must be a mistake."

Far from being a mistake, the prize was well deserved. Tonegawa's research on the body's immune system was the reason for the award. As David Baltimore, a medical researcher, has said, "It can't be overestimated how important [Tonegawa's] revelation was."....

Previously, scientists had wondered how the immune system recognizes and responds to the millions of different disease-causing germs that enter the body. Scientists did know that each individual germ has to be fought off by the immune system. The immune system must then "remember" the germ so that the next time it enters the body, it will be destroyed. What scientists could not understand was how the immune system's basic building blocks, or cells, could handle this huge job. Each cell has thousands of genes, which carry the instructions for making the chemicals that the body needs. Yet the numbers just did not seem to add up.

In the late 1970s, Tonegawa found that the instructions for each antibody come from a number of different genes. He proved that because many genes are involved, they can "mix and match" to make instructions for all of the necessary antibodies. As Tonegawa says, "It's like when GM [General Motors] builds a car that they want to meet the... needs of many customers. If they custom-make each car, it is not economical. So they make different parts, then they assemble it in different ways.... Therefore, one can make different cars. It's a matter of how you assemble those pieces."

Tonegawa also found that genes are not permanently in place; they can move around as a body grows and develops. For example, he showed that some genes with information about antibodies were far away from each other in the cells of mice embryos. By the time the mice became adults, however, the genes had "shuffled" to different places. Tonegawa says that this moving is like changing the order of boxcars on a freight train. Scientists had thought that the order of the genes in a living thing could not be changed. In other words, "the freight train never shifts its cars around." Tonegawa showed that the cars on the train can shift.

Susumu was born in Nagoya, Japan, on September 5, 1939. He grew up in Japan and received his schooling there, graduating from Kyoto University in 1963. He then came to the United States to continue his studies in science. He received his Ph.D. from the University of California at San Diego in 1968. Then he stayed in San Diego to work at the famous Salk Institute, a laboratory for medical research.

When Tonegawa's U.S. visa expired in 1971, he went to work at a laboratory in Basel, Switzerland. There he completed much of the work that later would win him the Nobel Prize....

In 1981, Susumu returned to the United States. He joined the Massachusetts Institute of Technology (M.I.T.), where he still works at the Center for Cancer Research. Tonegawa's findings about genes and antibodies have proven very useful in the search for knowledge about cancer. Watching the movement of genes, for example, has led to explanations of how certain kinds of cancers are formed.

Susumu Tonegawa often stays in his laboratory until late at night to finish an experiment. Nancy Hopkins, a teacher at M.I.T., says, "Susumu is really a spectacular scientist... He's the kind of person who moves by insight.... There is a force in him, and when he has it, you feel it too."

Learning Activity 3

How are Asian-Americans contributing to both the national and local economies?

Performance Objectives

Students will be able to:

- discuss the impact of Asian-Americans on the economies of New York and the nation.
- identify business strategies that have enabled Korean-Americans to succeed.
- describe the economic boom in New York's Chinatown.
- use the representation of a Japanese abacus to perform simple addition.

Motivation

- Poll students on whether they have ever visited New York City's Chinatown or other thriving Asian-American business districts, e.g., Korean stores in Elmhurst, Queens. Have them take a walk around the school or around their own neighborhoods and count the numbers and types of stores owned and operated by Asian-Americans.
- Tell students that today they will examine the contributions that Asian-Americans have been making to both the local and the national economies.

Development

- Distribute Activity Sheet 3A, "National and Local Statistics." Have students complete the activity sheet and explain their answers to the following questions:
  - — What conclusions can you draw from these tables about Asian-American business ownership?
  - — How has business ownership by Asian-Americans changed since 1977?
  - — How does Asian-American business ownership on the national level compare with ownership in New York State?
  - — Based on these statistics, what do you think the future will bring for Asian-Americans in business? Explain.
- Distribute Activity Sheet 3B, "Horatio Alger in the Korean-American Community." Have students read, work with a partner to complete the exercise, and explain their answers to the following questions:
  - — What is this article about?
  - — What business strategies are used successfully by Korean-Americans?
  - — How are the business people in this article similar? different?
  - — Which business person in this article do you most admire? Why?
  - — How much of a role do cultural traditions play in the economic success of Korean-Americans?
  - — How do Korean-American business strategies compare with those traditionally used in the United States?
  - — If you were starting a business, which of the strategies used by Korean-Americans would you use? Why?
  - — Is hard work alone responsible for the success of Korean-American business people?
  - — Horatio Alger's stories about boys who rose from rags to riches have inspired many generations of Americans. Is the title "Horatio Alger Kim" a good title for this article? Explain.
- Distribute Activity Sheet 3C, "Chinatown Interview." Have two students enact the

roleplay, as the rest of the class reads along. Have students complete the exercises and then explain their answers to the following questions:

— What does this interview tell us about the economy of New York City's Chinatown?

— How did Chinatowns develop in the United States?

— What makes the economy of New York City's Chinatown distinctive?

— How did the growth of the restaurant and garment industries in New York City's Chinatown boost business in the area?

— How much impact do you suppose Chinatown's economy has on the rest of New York City? Explain.

— How do you picture Chinatown 10 years from today? Explain.

- Chinatown Trivia crossword puzzle Answer Key:

Across	*Down*
1. restaurant	2. tea
3. apartment	4. grocery
5. boutique	6. museum
8. theater	7. printing
10. jewelry store	9. temple
14. Canal Street	11. tourists
16. factory	12. beauty parlor
17. gift shop	13. herbs
18. banks	15. bakery
20. schools	19. electronics
21. fortune teller	24. wholesale

- Distribute Activity Sheet 3D, "First Calculator: The Abacus." Have students follow the directions on the activity sheet and complete the exercises. Have them check their answers with a partner.

Follow-up Activities

Students can:

- plan and take a field trip to New York City's Chinatown, or make individual visits.
- interview Asian-American entrepreneurs to find out what they think is the "recipe" for economic success.

ACTIVITY SHEET 3A

National and Local Statistics

Examine each table below and answer the questions based on it.

Table 1. Business Ownership in the United States.

Numbers of businesses owned by Asian-Americans by ethnicity and percent change, 1977 and 1987.

Ethnic Group	Businesses Owned		
	1977	1987	% Increase
Chinese	23,000	90,000	291%
Filipino	10,000	40,000	300%
Indian	7,000	52,000	642%
Japanese	27,000	53,000	96%
Korean	9,000	69,000	667%
Vietnamese	—	26,000	—
Other	7,000	25,000	257%
Total	83,000	355,000	328%

Bureau of the Census, U.S. Department of Commerce.

How many businesses were owned by Asian-Americans in 1987? _____

How much did Asian-American business ownership increase between 1977 and 1987? _____

In which Asian-American ethnic group did business ownership increase most from 1977 to 1987?

_____

Table 2. New York: Business by Asian Ethnicity, Employees, and Sales

Numbers of New York businesses owned by Asian-Americans and Pacific Islanders by ethnicity and annual sales/receipts (in thousands of dollars) 1987.

Ethnic group	Businesses (number)	Sales/Receipts ($1,000)
Indian	8,253	1,044,903
Chinese	12,587	942,205
Japanese	1,730	120,915
Korean	7,208	682,366
Vietnamese	462	22,453
Filipino	3,502	154,540
Hawaiian	57	6,257
Other	2,013	219,191
Total	35,812	$3,192,830

Bureau of the Census, U.S. Department of Commerce, *Survey of Minority-Owned Business Enterprise: Asian Americans, American Indians, and Other Minorities*, 1987 Economic Census (Washington, D.C: U.S. Government Printing Office, June 1991), table 5, p. 27-35.

How many New York businesses were owned by Korean-Americans in 1987? _____

In 1987, how much money was taken in by all Asian-American businesses in New York? _____

ACTIVITY SHEET 3B

Horatio Alger in the Korean-American Community

Read the magazine article below about the Korean-American business community. (Note: the writer refers in the article title to Horatio Alger, who was a popular American writer of the late 19th century. Alger wrote more than 100 books around one basic story idea: a young poor boy's rise to great riches through hard work and opportunity.)

Horatio Alger Kim

by Matthew Schifrin

One taste of *kimch'i*, the fiery pickled cabbage with a mind-bending aroma that is Korea's national dish, made *Today* show host Jane Pauley lose her composure and drove her off the NBC set after she sampled it for viewers just before the Seoul Olympics. Few other Westerners take to *kimch'i*, either, which helps explain why most Americans have never set foot inside a Korean restaurant in the U.S. Too bad, because if they did, they might get a lesson in economics even more stimulating than a mouthful of *kimch'i*.

Korean restaurants are the new home of the ancient Asian practice of savings and capital formation called *kye* (sounds like keh). *Kyes*, prevalent in South Korea, are being used in America to finance thousands of small, Korean-owned businesses.

In a typical *kye* a dozen or so friends or alumni meet once a month over a meal of *kimch'i*, rice, barbecued beef and Korean whiskey. Afterward, each person ponies up the same amount, anywhere from $100 to $40,000 in cash, adding to a pot that can sometimes reach $400,000. Every month a different member of the *kye* receives the entire sum raised that month and pays for dinner. There are no credit checks or questions asked. The system is based on trust, and the only requirement is that each member contribute until the last member has had a turn to take home the kitty, and everyone is made whole.

Kye is just one of the reasons Koreans collectively have emerged as an entrepreneurial powerhouse in the U.S. economy. Surveys indicate that as much as 50% of roughly 1 million Koreans in the U.S. are self-employed, the majority having started their first businesses within four years of arriving. Today most Korean shopkeepers earn more than $50,000 a year. Hundreds of them have become millionaires. The thousands of small shops that they operate contribute billions of dollars to the U.S. economy.

In New York, Koreans own 85% of the $500 million retail greengrocery business, many of the dry cleaners, nail salons, fish markets and a good chunk of the garment industry. Throughout the country they dominate the import and wholesale distribution of South Korean goods like wigs, costume jewelry and leather handbags. In Los Angeles they own most of the liquor and convenience stores and garment factories. In Anchorage the city's 6,000 Korean immigrants are gaining a footing in restaurants, tailoring, [and] gas stations....

Koreans in the U.S. are rarely innovators. Rather, they are masters at revitalizing sleepy, small businesses. Take Young Jun Kim, 44, who came to Los Angeles nearly penniless in mid-1983 after ten years as a tuna boat captain based in the South Korean port of Pusan. For four years he and his wife, In Sook, worked for long hours, six days a week: he delivered sewing machines to garment factories and his wife worked in one. On Sunday they went to church.

In May 1987 Kim bought a rundown liquor/convenience store in East Los Angeles, the city's Mexican barrio. He immediately applied a coat of paint, installed television surveillance and expanded operating hours from 6:30 a.m. until midnight on weekdays, and until 2 a.m. on weekends. Besides a brisk business in José Cuervo Tequila, Kim now also offers check cashing, lotto tickets, luggage and even tickets for the bus that stops in front of his shop. The Kims—including two sons who work at the shop on weekends—have yet to take a single day off. Kim, who speaks better Spanish than English, hopes to buy a house soon.

In Atlanta, Koreans dominate the inner city grocery business. In impoverished sections of Washington, D.C., they run many of the small shops. In Philadelphia, Koreans set up in distressed Olney; in Chicago, on the South Side. You can find Koreans in the worst sections of Oakland, California, and Newark, New Jersey. In New York there are a disproportionate number of Korean-owned businesses in Harlem, the South Bronx and Manhattan's sleazy area near Herald Square.

In this way Koreans suggest nothing so much as a sizable crowd of contrarian investors.

They pick businesses in out-of-favor locations because the rents are cheap and growth potential is high.

Koreans also show amazing willingness to adapt to new businesses or lifestyles in order to succeed. Many Koreans who have immigrated here are university educated and have never been self-employed. A disproportionately large number turn out to be the children of North Korean refugees who fled the Communists in the Korean conflict. Lacking roots in South Korea, they began immigrating to the U.S. along with South Koreans in general in the mid-1960s. Emigrants from South Korea are currently arriving in the U.S. at a rate of 35,000 a year. They open labor-intensive small businesses in part because of language problems.

"Koreans know that they can only make $30,000 a year with a Ph.D. but can make three times that amount by opening up a laundry," says Michael Lee, executive director of the Korean Chamber of Commerce in Los Angeles. Lee, an M.B.A. and CPA, now owns a Korean restaurant and has also previously owned many different small businesses, including a 7-Eleven franchise. Lee's 55-year-old sister recently sold her house in Seoul for $200,000, moved to Los Angeles and opened up a coin laundry business.

By American standards, Koreans seem driven. Consider Cho Hyun Shin, 38, who began his working life in a New York auto body shop, moved up to own a dry cleaner and is now a multimillionaire New York real estate broker. Why real estate? "I went to the library in 1979 and read that 75% of the nation's new millionaires were in real estate," says Hin. "I figured real estate must be the business to go into, because I always wanted to be a millionaire."

Adaptability is one reason that a survey by Queens College sociologist Pyong Gap Min, Ph.D., showed that only 9 of the 65 Korean–owned restaurants in Atlanta, Georgia served Oriental food, and only 2 served Korean food.

Mr. and Mrs. Chi Jin Ok arrived in the U.S. in the late 1960s and have made a successful career of running American diners formerly owned by Greeks. Chi Jin, 46, a graduate of Cheshin College in Seoul, started as a dishwasher and soon after bought a small coffee shop in a Brooklyn slum for $8,000. The couple now owns two Brooklyn diners and are looking to expand into Long Island.

"When I first started I didn't know the difference between brisket and corned beef," says Chi Jin, who has never missed work or been outside of New York. "Now I can cook every dish on our 200-item menu." The couple recently bought a house in Upper Brookville, on Long Island, where home prices average around $1.1 million and there is a 2-acre minimum lot size. The Oks have 40 employees at their two diners.

Such growth suggests that more and more Koreans will soon be facing a familiar business problem, if they are not confronting it already: how to manage the move from small, family-run businesses into larger, more structured organizations. "Many Koreans are reaching a plateau and have to go to medium size," says Hanmi Bank President Benjamin Hong. "But they are limited because they don't have management skills."

Indeed, most Koreans insist on having total control of the businesses they own. Even diner businessman Ok insists on knowing every facet of his business. "If I don't," he says, "then my cook can throw off his apron and I'm stuck."

Andrew Ham, 28, continues to put in ten-hour days even though his $30 million (sales) auto dealership in Los Angeles' Koreatown has made him a millionaire. "You can never totally trust your managers," Ham insists. "You must know the details."

As is the case with many immigrant groups that preceded them, the glue that holds the Korean community together in the U.S. is its churches. Besides worship, they are places for socializing, for cultural activities and for making business connections. In Atlanta, Koreans first got into the grocery business after a group of Koreans in a local Baptist church got jobs in a regional store chain and began hiring their friends. Today Koreans own 300 grocery stores in Atlanta and dominate the business.

According to sociologist Min, only about 25% of South Koreans in the old country are Christian, but no sooner do they arrive in the U.S. than 70% of the immigrants begin attending various Protestant churches, mostly Presbyterian. In the New York City area alone there are over 300 churches with Korean congregations. "Since I came here in 1978, I never missed one week of church," says Suzie Oh, a Bayside, New York, nail salon proprietor who rarely went to church in South Korea. Besides the nail salon, Oh's family owns a car wash in Connecticut, a commercial building in New Jersey and two houses in New York's borough of Queens.

Like most Korean churches, the Korean–American Presbyterian Church in Flushing, New York, sends out a fleet of vans to pick up businessmen and families and bring them to services.

Accommodating itself to the frenetic work pace of the faithful, the church offers services as early as 6 a.m. and as late as 8 p.m. The 3,000-strong congregation donates to such organizations as the local police and is about to buy a 500-room resort in the Poconos for religious retreats.

Yet for all of their tenacity and success in business, Koreans have still to gain a foothold in U.S. politics. Because of South Korea's persistent political turmoil, most seem to distrust politicians and feel that building an economic base is more important than dabbling in politics anyway.

"Our country is small, and for years we have had to survive many bad situations," says Dr. Young Lee, who was cleaning dental laboratories 13 years ago. Today Lee is a dentist with investment holdings that include commercial office buildings and a home in Beverly Hills. He is also chairman of Los Angeles' Korean Chamber of Commerce. Says Lee of the miracle that is his life, "In this country there is freedom, so we know that if we do our best, we can get good results."

Forbes, October 17, 1988. Permission pending.

Exercise

The chart below lists strategies that might be used by business people. Write "Yes" or "No" next to these strategies, indicating whether they are used by Korean-Americans. Then cite evidence (a phrase or sentence) from the article.

Business Strategy Used by Korean-Americans?	Yes or No	Evidence from *Horatio Alger Kim*
1. Borrowing from a bank		
2. Advertising for help in the want ads		
3. Working 9 to 5, then going home		
4. Making the store attractive to customers		
5. Choosing the most attractive location in the community		
6. Learning as much about the business as possible		
7. Overseeing every aspect of business from management to clean-up		
8. Starting a large corporation		

Which of the above strategies used by Korean-American business people do you consider most important to their success? Why?

ACTIVITY SHEET 3C

Chinatown Interview

The following "interview" is based on the book *The New Chinatown* by Peter Kwong, a longtime resident and activist in New York's Chinatown and currently chair of the Asian-American Studies Department at Hunter College.

Interviewer: There are dozens of Chinatowns in the United States today. Did they develop when the California Gold Rush brought the first Chinese settlers here in the 1840s?

Peter Kwong: No, they didn't develop at that time. Chinatowns developed when the Chinese who were already in this country after the Exclusion Act was passed in 1882 became targets of abuse and mob violence. They were driven out of small towns and villages and sought refuge in larger cities. Thus, Chinatowns were formed in the 1880s—first in the major metropolitan areas on the West Coast and, later, in New York, Philadelphia, Boston, Chicago, Washington, and other cities.

Interviewer: You have lived in New York City's Chinatown. How has it changed in recent times?

Peter Kwong: Before the mid-1960s, New York City's Chinatown had a small, service-oriented economy. At its peak, the community encompassed only a six-block area, with a population never exceeding 15,000. Today its population has grown more than sevenfold, and is still increasing. According to a survey by the U.S. Immigration and Naturalization Service, New York is the first choice of Chinese immigrants.

Interviewer: What is the most distinctive feature of New York's Chinatown?

Peter Kwong: The most distinctive feature of New York's Chinatown economy is that people find jobs within the community, working for Chinese employers. Two major industries provide the majority of jobs: some 450 restaurants employ approximately 15,000 people, mostly men; some 500 garment factories employ around 20,000 Chinese women. A new immigrant can usually find work through want ads in Chinese-language newspapers, through Chinese employment agencies, from help wanted notices posted on garment-factory doors or in restaurant windows.

Interviewer: Are restaurants and garment factories the only employers in Chinatown?

Peter Kwong: No. In fact, these two industries have provided the basis for the development of a large number of related businesses. A vertically integrated network of suppliers has evolved to serve Chinese restaurants. Chinese wholesalers provide vegetables; they, in turn, get their supplies from Chinese-owned farms in New Jersey and Florida; bean curd and soy-related products come from local soybean factories; canned mushrooms, bamboo shoots, and other foods are imported from China by import and export firms; noodles and dumpling wrappings are made in Chinese noodle factories; signs and interior construction are carried out by Chinese companies with Hong Kong-trained carpenters; menus in English and Chinese are printed in Chinese print shops. Commercial tableware, industrial stoves, and kitchen equipment formerly had to be purchased from American wholesale firms. Today, Chinese merchants have taken over half of these firms on the Bowery. This extensive local network makes starting a restaurant much easier and encourages business investment. A similar network exists in the garment industry, where there are several Chinese-owned industrial sewing-machine and parts dealerships and wholesale textile and fabric companies.

Interviewer: Is it true that foreign capital is responsible for Chinatown's economic boom?

Peter Kwong: I don't think that foreign investment is the cause of the boom—it started well before any influx of money from the Far East—but it is true that overseas Chinese have transferred money to the United States by investing it in their relations' businesses or real-estate ventures. The total of all these small investors' capital has given a tremendous boost to the Chinatown economy, which in turn has an impact on the city's overall economic picture.

Adapted from Peter Kwong, *The New Chinatown* (New York: Hill and Wang, a division of Farrar, Straus and Giroux, 1987), pp. 11-42. Permission pending.

Exercise

Write below three questions that you would like to ask Peter Kwong about New York City's Chinatown.

1. _____

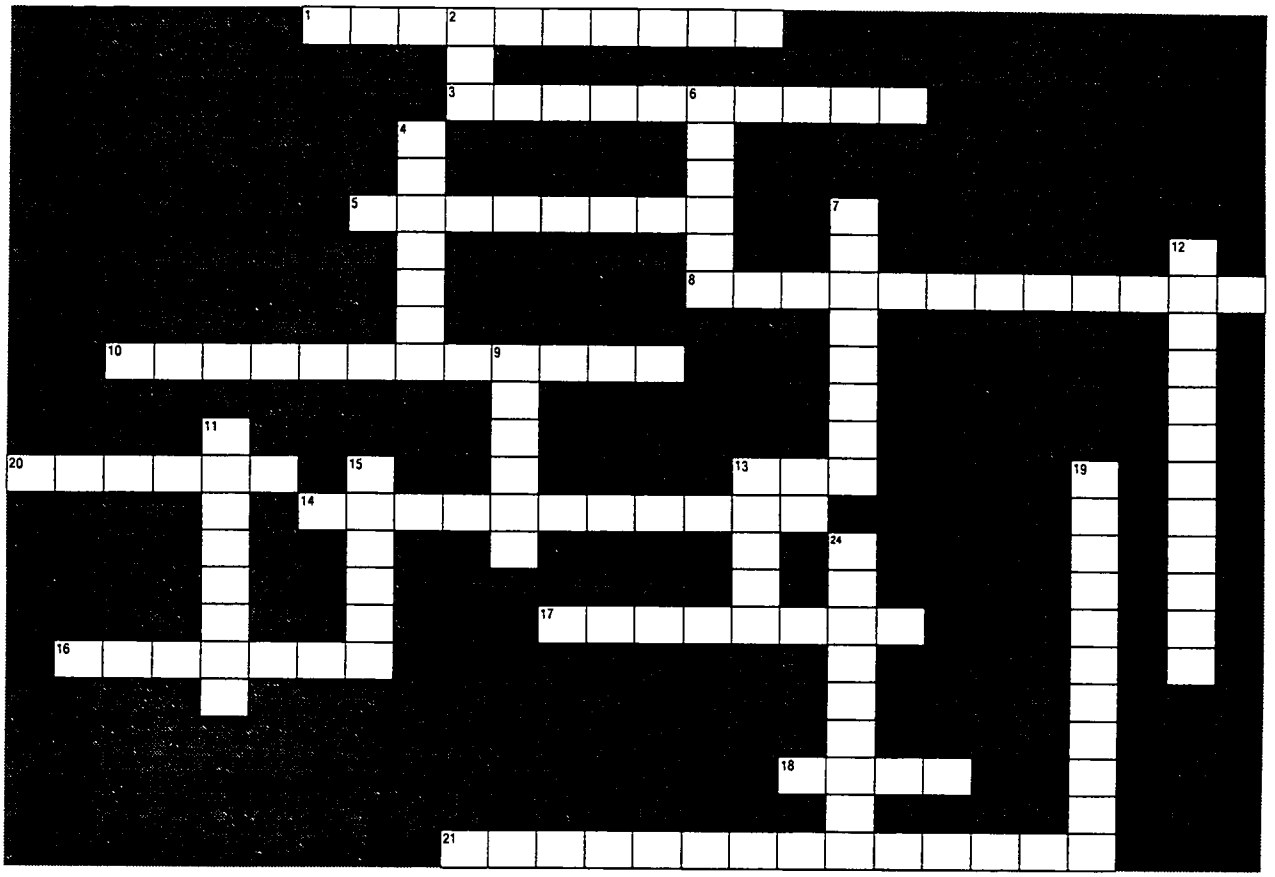
2. _____

3. _____

Exercise

Use the clues below to complete the following Chinatown trivia crossword puzzle.

CHINATOWN TRIVIA



ACROSS:

1. eating place
3. where most city residents live
5. small store where beautiful things are sold, starts with "b," ends with "ue"
8. where motion pictures are played
10. precious gems and metals are sold here
14. main street in Chinatown
16. building where things are made
17. where you buy gifts
18. where people keep money
20. where you get education
21. individuals who say they can foresee your future

DOWN:

2. hot drink, not coffee
4. where you buy food
6. place to see exhibits
7. preparing copies of paper products such as books, menus, or signs
9. where Buddhists go to worship
11. travelers
12. where women go to get their hair done
13. kind of medicine Chinese doctors give
15. where you buy cakes, cookies, bread, or rolls
19. radios, telephones, personal stereos
24. not retail

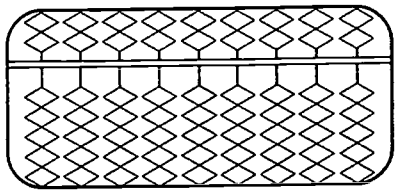
ACTIVITY SHEET 3D

First Calculator: The Abacus

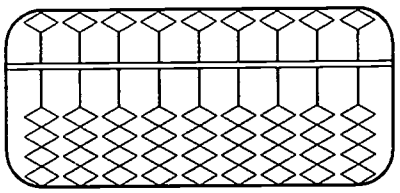
Before electronic calculators became so popular, Japanese people used abacuses to work with numbers. An abacus is like a calculator, and it is useful especially working with large numbers. It can help you add and subtract. You can also learn to multiply and divide using an abacus.

The abacus was introduced to Japan from China almost 500 years ago. It had seven beads on each rod, but later, the Japanese changed it so that it has five beads on each rod.

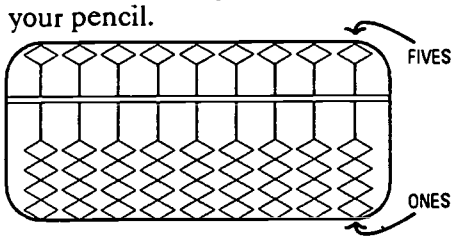
Chinese abacus



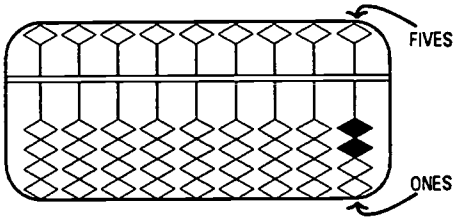
Japanese abacus



Let's try working with an abacus. If you had a real abacus, you would work with it by moving the beads. Since you will be working with the abacus printed on these pages, you will work by *coloring in* the beads with your pencil.

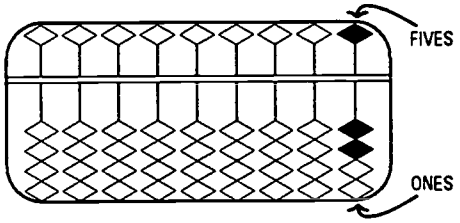


Look at this picture of a Japanese abacus. It has a horizontal bar running through it. There are four beads on each rod below the bar. Each of these beads stands for 1. The bead above the rod stands for 5.



Look at the colored-in beads. They are below the bar, and there are two of them. Together, how much do the colored-in beads stand for? Write your answer: _____

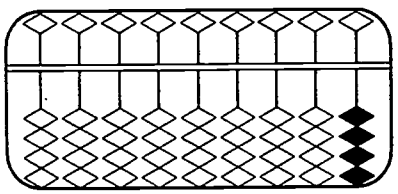
_____



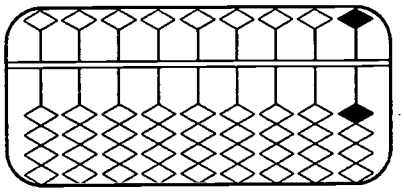
Together, how much do these colored-in beads stand for? No, it's not 3. Remember, the bead above the bar stands for 5. Write your answer: _____

_____

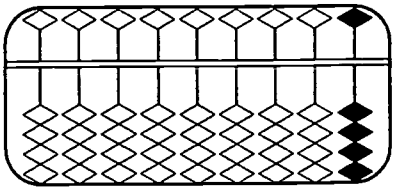
Write the number represented by the colored-in beads under each abacus.



Answer: _____

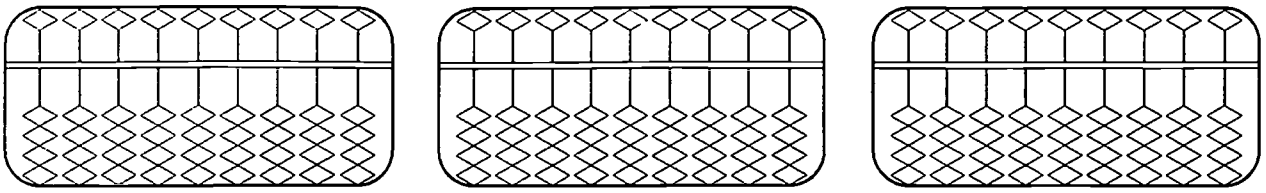


Answer: _____

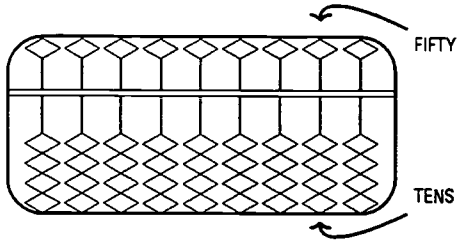


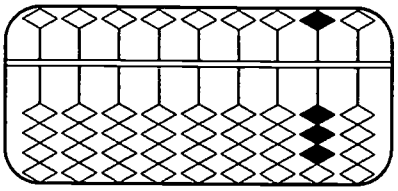
Answer: _____

Color in the beads in each abacus to show the following numbers: 3,6,and 8.

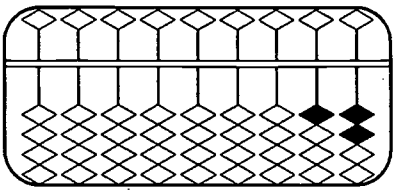


You now know how to show numbers up to 9 on the abacus. How do you show numbers 10 and above? The beads on the next rod to the left represent 10s. Each bead under the bar stands for 10, and the bead above the bar stands for 50.



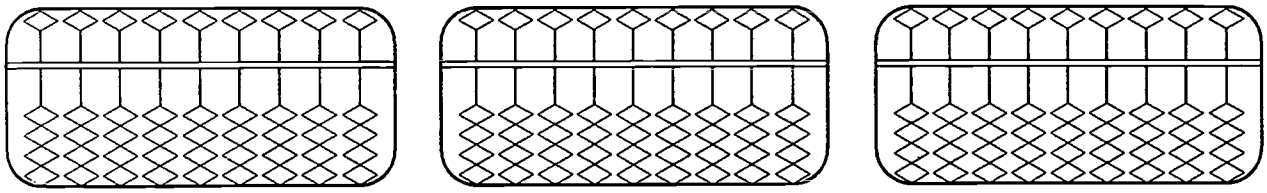


How much is this? Answer: _____

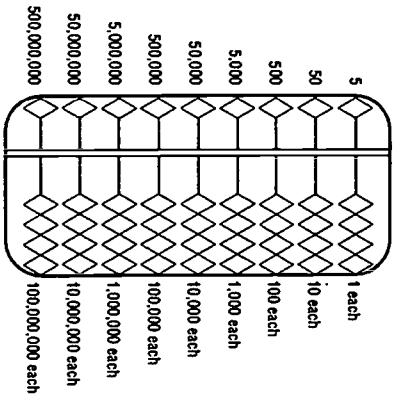


How much is this? Answer: _____

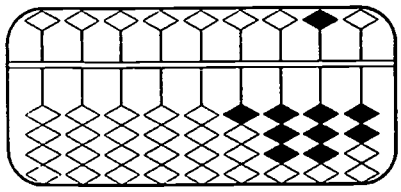
Color the beads in each abacus to show the following numbers: 55, 36, and 99.



You can show numbers in the hundreds, thousands, ten thousands, and above in the same way.



How much is this? Answer: _____



Asian American Biographies. 1994. Carthage, IL: Globe Fearon Educational Publisher.

ISBN: 0-8359-0617-5

One of four books in a collection of multicultural biographies. Introduces twenty-one Asian-Americans who have achieved success in a wide range of professions and have achieved international recognition.

Grades 7-12

Asian-Pacific Americans. Sing, Bill, ed. 1989. National Conference of Christians and Jews, Asian American Journalist Association, Association of Asian-Pacific American Artists.

A handbook designed to educate the media in the portrayal of Asian-Pacific Americans. Its purpose is to improve understanding of this community in America. Also included are demographics, glossary, and resource directory.

Professional Resource

Available through the National Conference of Christians and Jews, National Office, 71 Fifth Avenue, New York, NY 10003 (212) 206-0006.

Chasing the Moon to China. McLean, Virginia Overton. 1987. Memphis, TN: Redbird Press, Inc.

ISBN: 0-9606046-1-8

A photographic essay accented with lyrical narrative that tells the tale of a trip to China. Story told by a young girl who is visiting China for the first time.

Grades 1-3

Child of the Owl. Yep, Lawrence. 1990. New York: HarperCollins Children's Books.

ISBN: 0-06-440336-X

The story of the coming of age of a teen-age American girl of Chinese descent who comes to terms with her heritage and develops a respect for the folklore and ancestral charm of her family.

Grades 5-9

Chinese in the Building of the U.S. West. Chu, Samuel, consultant. 1993. Englewood Cliffs, NJ: Globe Book Company.

ISBN: 0-835-90488-1

A brief yet stimulating account of early Chinese immigrants' contribution to the building of the American West. The history of discrimination and the fight against it that underlay the growth of the Chinese-American community is documented. Chapter summaries, study questions, writing, and other activities are included.

Grades 7-12; Instructional Text

Chinese Mother Goose Rhymes. Wyndham, Robert, ed. 1989. New York: The Putnam Publishing Group.

ISBN: 0-399-21718-5

A collection of nursery rhymes in Chinese characters and their English translations. Beautifully illustrated.

Grades K-3

Chinese New Year Fact and Folklore. Hu, William. 1992. Ann Arbor, MI: Ars Ceramica, Ltd.

ISBN: 089344-037-X

Four-hundred-page encyclopedia of the Chinese New Year. Topics covered include customs, traditions, legends, folktales, festivities, and recipes. Some of the ancient customs described are no longer practiced in Chinese communities today.

Professional resource

The Clay Marble. Minfong, Ho. 1991. New York: Farrar-Straus & Giroux, Inc.

ISBN: 0-374-31340-7

Story of Cambodia in the 1980s, told by a young girl. It recounts her journey to self-awareness, revolving around themes of survival, family, and courage.

Grades 5-7

Dragonwings. Yep, Lawrence. 1977. New York: HarperCollins Children's Books.

ISBN: 0-06-440085-9

One of a series of books written by Yep, which details the life of Chinese-Americans and the Chinese community dating from the early 20th century. The book reflects the historical "Bachelor Society" during the age of the Chinese Exclusion Act. Good supplementary reading for social studies classes.

Grades 6-12

Famous Asian Americans. Morey, Janet Nomura, and Dunn, Wendy. 1992. New York: Dutton Children's Books.

ISBN: 0-525-65080-6

Biographical sketches of 14 Asian-Americans who are prominent in their fields. Famous names like Connie Chung and An Wang are included. The book's foreword presents a brief overview of the history of Asian immigration to the United States.

Grades 8-12

Farewell to Manzanar. Houston, Jeanne Wakatsuki and Houston, James D. 1983. New York: Bantam Books, Inc.

ISBN: 0-553-27258-6

True story of a Japanese-American family during and after its internment during World War II. Told with sensitivity, light humor, and satirical undertones.

Grades 6-Adult

Her Own Song. Howard, Ellen. 1988. New York: Macmillan Children's Book Group.

ISBN: 0-689-31444-2

Book depicts the treatment of Chinese people in the West a century ago. Story based on a true incident. Through the story, the author tries to promote understanding and communication between different cultures.

Grades 9-12

Heroes. Mochizuki, Kim. 1995. New York: Lee and Low Books.

ISBN: 1-880000-16-4

The story of a young Japanese-American boy's confusion over his heritage and his fight against ethnic stereotypes.

Grades 3-6

Hoang Anh: A Vietnamese-American Boy. Hoyt-Goldsmith, Diane. 1992. New York: Holiday House, Inc.

ISBN: 0-8234-0948-1

A description of a Vietnamese boy's life in North America. Includes information on holidays, costumes, food, and traditions.

Grades 3-6

In the Year of the Boar and Jackie Robinson. Lord, Betty Bao. 1986. New York: HarperCollins Children's Books.

ISBN: 0-06-440175-8

Recounts the experiences of a 10-year-old Chinese girl who is a newcomer to America. At first, her classmates are not accepting of her, but her love of baseball helps her to make friends. Story deals with problems of adjusting to a new country and culture.

Grades 4-12

Japanese Americans and Internment. Kitano, Harry H.L., consultant. 1994. Englewood Cliffs, NJ: Globe Book Company.

ISBN: 835-90623-X

A historical account of Japanese-Americans with particular focus on their internment during World War II and their tenacious postwar efforts at redressing this injustice. Informative and well organized with illustrations, chapter summaries, study questions, writing suggestions, and other activities.

Grades 7-12

Japanese American Women: Three Generations, 1890-1990. Nakano, Mei. 1990. Sebastopol, CA: Mina Press Publishing, Inc.

ISBN: 0-9426100-5-9

A history of Japanese women presented through interviews and surveys. A resource book containing many true incidents and stories told by three generations of women.

Professional resource.

A Jar of Dreams. Uchida, Yoshiko. 1993. New York: Macmillan Children's Book Group.

ISBN: 0-689-71672-9

Useful to teach and instill pride and self-esteem in young Japanese children. Also useful to teach children about Japanese culture.

Grades 6-12

The Little Lama of Tibet. Raimondo, Lois. 1994. New York: Scholastic Inc.

ISBN: 0-590-46167-2

Children are introduced through beautiful photographs to a six-year-old who is a high lama in Tibet. A culture very strange and unusual to American children is introduced to the reader with sensitivity.

Grades 1-3

Long is a Dragon: Chinese Writing for Children. Goldstein, Peggy. 1991. San Francisco: Pacific View Press.

ISBN: 1-881896-01-3

Teaches children how to write Chinese characters. Basic strokes and 75 characters are introduced in simple, easy-to-remember techniques.

Grades 3-Adult

The Moon Bridge. Savin, Marcia. 1992. New York: Scholastic, Inc.

ISBN: 0-590-45873-6

Story of a deep friendship between two girls, one Japanese-American, the other white American, who encountered racism when World War II began. This warm and sensitive story is told from the perspective of the two girls.

Grades 6-12

Nine-in-One, Grr! Grr! Xiong, Blia; Horn, Nancy, illustrator. 1989. San Francisco, CA: Children's Book Press.

ISBN: 0-89239-110-3

An imaginative folktale from the Hmong people of Laos. When the great god promises Tiger nine cubs each year, Bird comes up with a clever trick to prevent the land from being overrun by tigers. Illustrated in brightly colored pictures that resemble traditional Asian embroidery.

Grades Pre-K—2

Red Dragonfly on My Shoulder. Cassidy, Sylvia and Suetake, Kunihiro, translators. 1992. New York: HarperCollins Children's Books.

ISBN 0-06-022-624-2

A collection of Japanese haiku poems. The simplicity and honesty of the haiku is beautifully complemented by the creative works of the book's artist.

Grades K-8

Sachiko Means Happiness. Sakai, Kimiko. Arai, Tomei, illustrator. 1990. Emeryville, CA: Children's Book Press.

ISBN: 0-89239-122-7

A sensitive story of a young Japanese-American girl's acceptance of her grandmother's illness, Alzheimer's disease. Beautifully illustrated. Useful for those looking for contemporary images of Japanese-American children.

Grades 2-4

The Star Fisher. Yep, Lawrence. 1992. New York: Puffin Books.

ISBN: 0-14-036003-4

The story of a young Chinese girl and her family who leave their home in industrial Ohio for a new start in rural West Virginia. The book presents a classic battle between values and customs of the Old World and the requirements for acceptance in a new society.

Grades 5-9

Tales from Gold Mountain: Stories of the Chinese in the New World. Yee, Paul. 1990. New York: Macmillan Children's Book Group.

ISBN: 0-02-793621-X

A collection of eight short stories about the life of early Chinese immigrants to the New World. Drawing on the historical background of their adventures, as well as the folk traditions they brought from China, these stories remind the reader of the important role the Chinese have played in the history of this country.

Grades 6-12

"Chinese Americans," Cobblestone Magazine. Vol. 12 (1991), No. 3

A special issue devoted to Chinese-Americans in the magazine's "Multicultural America" series. This issue examines Chinese-Americans' contributions to the United States and the prejudice and discrimination they encountered. Includes articles, short stories, interviews, and activities. Teacher's guide available for entire series.

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