Year of the Monkey

TEACHER'S GUIDE

Journey with Newspapers In Education and Wing Luke Museum to learn how different Asian Americans celebrate New Year's.

The Seattle Times NEWSPAPERS IN EDUCATION

INSPIRING STUDENTS TO LEARN

The WING

Wing Luke Museum of the Asian Pacific American Experience

INTRODUCTION

This Wing Luke Museum teacher's guide accompanies Chapters 1-3 of the three-week series in The Seattle Times.

Journey with Newspapers In Education and Wing Luke Museum of the Asian Pacific American Experience and learn about New Year celebrations for Asian ethnic communities in the Pacific Northwest. Families in these communities have maintained some of the cultural traditions and celebrations of their ancestral homelands, while living here in Seattle.

One of the most important celebrations to Asian Americans is the New Year. You will learn about some of the customs for the Japanese New Year, the Vietnamese New Year and the Hmong New Year. Students will also have the opportunity to discuss and share their own family and cultural traditions, and to dive into deeper discussions and writing assignments regarding the history of immigration, culture, food, celebrations, traditions and cultural stereotypes in the American media of Asian and Pacific Islanders.

NOTE TO EDUCATORS

The first section of Lessons 1-3 were written for K-5th grade classes and are extensions of the articles printed in The Seattle Times on Jan. 29, Feb. 5, and Feb. 12, 2016. The second sections of Lessons 1–3 and Lessons 4–6 were written at a 4th–9th grade level and refer back to the article series on Asian New Year's printed in January 2013. The 2013 series is posted at nie.seattletimes.com. Teachers of all grade levels are encouraged to modify the guide to fit the needs of their individual classes.

Information on the series/dates:
You can visit the NIE website (**nie.seattletimes.com**) to find the exact location and publishing dates of these pages in the newspaper. Have students take notes from the in-paper content each week to use in combination with this guide.

The Seattle Times Newspapers In Education (NIE)
To enroll in The Seattle Times NIE program and receive free access to the electronic replica (e-edition) of the newspaper, lesson plans and curriculum guides, as well as the in-paper content for this guide, please email **nie@seattletimes.com** or call **206.652.6290**.

Table of Contents

LESSON 1: CULTURAL-BASED VOCABULARY

SECTION 1

This lesson was written for students in grades K–5.

Pre-Reading Discussion

Ask students the following questions to help them think about the significance of culture and family ancestry. Then read Chapter 1 of the NIE Asian New Year article series, printed on Jan. 29, 2016 on Japanese New Year celebrations.

1. Someone who moves from one country to settle in another country is called an "immigrant." Immigrants often bring their "cultures" with them. Do you know what culture is? *(See definitions in the Vocabulary Activity below and provide the definition of culture for students.)*
2. Can you give some examples of culture? *(Guide students in naming games, holidays, foods, etc. that are from different ethnic communities.)*
3. Do you have anyone in your family who is an immigrant? If so, do you know what country they came from?
4. Do you know what an "American" is? *(See definitions below.) Do you know how one can become a citizen of the United States, aka an "American?" (Answers include being born on American/U.S. soil; being born to parents who are U.S. citizens; or, coming from another country to live in the United States for a certain length of time and taking a test to become a U.S. citizen.)*

Read Chapter 1 on Japanese New Year from Jan. 29, 2016

Post-Reading Discussion

1. When is Oshogatsu, the Japanese New Year, celebrated?
2. What is one tradition that started in Japan but is being continued in the United States by Japanese Americans?
3. How do families prepare for the Japanese New Year?
4. What is the lion believed to bring?
5. What are some special New Year foods and why are they served and eaten at New Year's time?

Classroom Activity

Make dessert mochi in your classroom!

APRICOT MOCHI

Bake: 350 degrees Time: 55 minutes Yield: 48 squares

Ingredients:

1 box mochiko (or any glutinous rice flour and use 3 cups plus 1 tbsp.) plus a few teaspoons more to sprinkle on after baking if desired.
2 1/4 c. sugar
2 3 oz. packages apricot jello (or can use peach or orange)
1-1/2 c. water
12 oz. can apricot nectar

Mix all ingredients well (use beater or wire whip). Pour into 9x13 inch pan well coated with cooking spray. Cover with foil and bake in 350 degree oven for 55 minutes. Remove from oven but leave foil on pan for 15 minutes and don't peek. Cut up. Sprinkle with mochiko. (Tip: Use a plastic knife for easier cutting).

Reprinted with permission from the Seattle Betsuin Buddhist Women's Association Centennial Cookbook 1901–2001.

Here is a book list compiled by Benling Wong (with The Seattle Public Library) and the Wing Luke Museum if students would like to learn more about the Japanese American experience.

Japanese American children's books

"Dear Miss Breed: True Stories of the Japanese American Incarceration During WWII and the Librarian Who Helped Them" by Joanne Oppenheim

"Dust of Eden" by Mariko Nagai

"Grandfather's Journey" by Allen Say

"Japanese American Internment Camps" by Gail Sakurai

"My Friend, My Enemy" by J. B. Cheaney

"Paper Wishes" by Lois Sepahban

"A Place Where Sunflowers Grow" by Amy Lee-Tai

"Sylvia & Aki" by Winifred Conkling

"Weedflower" by Cynthia Kadohata

Japanese American teen books

"Beacon Hill Boys" by Ken Mochizuki

"Farewell to Manzanar: a True Story of Japanese American Experience During and After the World War II Internment" by Jeanne Wakatsuki

"Fighting for America: Nisei Soldiers" (Graphic Novel) by Lawrence Matsuda and Matt Sasaki

"Fighting for Honor: Japanese Americans and World War II" by Michael L. Cooper

"Journey to Topaz" by Yoshiko Uchida

"Korematsu v. United States: Japanese Americans in Internment Camps" by Karen Alonso

"Looking like the Enemy: My Story of Imprisonment in Japanese American Internment Camps" by Mary Matsuda Gruenewald

"The Internment of Japanese Americans During World War II: Detention of American Citizens" by John Davenport

"The Japanese American Internment: Innocence, Guilt and Wartime Justice" by Ann Heinrichs

SECTION 2

Activities in this section were written for grades 4-9.

Use Chapter 2 from the 2013 NIE Asian New Year article series to learn about New Year celebrations through the eyes of Midori Kono Thiel (printed on Jan. 25, 2013).

Pre-Reading Discussion

Break students into smaller groups and have them answer the questions below, then come back together as a larger group and discuss.

Ask your students the following questions:

- What are the definitions of American, culture, ethnicity, multicultural and nationality?
- How does your culture shape who you are?
- With what culture do you personally connect?
- What are your special cultural traditions?
- How can we be respectful of the customs, traditions and values of other cultures?
- Why is it important to study and learn about different cultures?

Read Chapter 2 on Midori Kono Thiel (found at nie.seattletimes.com/classroom-materials/)

Post-Reading Discussion

We learned about celebrating New Year's through the eyes of Midori Kono Thiel, who has learned and performed traditional Japanese customs for the New Year.

1. What did you learn about how Midori celebrates the New Year?
2. How is this similar or different to how your own family celebrates the New Year?
3. What are the customs you learned from your parents and grandparents? Will you pass these on to your children?
4. What does being "American" mean to you?
5. Do you consider yourself American? Why or why not?
6. How would you describe mainstream American culture?
7. Can a person choose or change their culture? Why or why not?
8. Has the definition of being American changed over time? Why or why not?
9. Do you see your school, neighborhood and city as being multicultural? Why or why not?
10. What are the benefits to living in a diverse city?

VOCABULARY ACTIVITY

Have students use classroom resources (or this can be done as a home activity) to find the definitions to these words. Ask students to create a sentence with each word that demonstrates the definition of the word.

American	Of or pertaining to the United States, but often used as a substitute for "U.S. citizen." However, there are also North Americans, South Americans, Latin Americans, etc.
Bicultural	When an individual identifies with more than one culture they can be called "bicultural" or "multicultural."
Culture	The social patterns (ways of living), values (ideas of right and wrong) and customs (holidays, games, etc.) taught within a certain group of people.
Ethnicity	This term refers to the racial and cultural group into which one is born.
Multicultural	The existence of many cultures.
Nationality	This term refers to the nation that a person belongs to by birth or naturalization.

SECTION 1

This lesson was written for students in grades K–5.

Pre-Reading Discussion

Ask students the following questions to help them think about the significance of their own celebrations. Then read Chapter 2 of the NIE Asian New Year article series, printed on Feb. 5, 2016 on Vietnamese New Year celebrations.

1. What is your favorite celebration?
2. Why do you and/or your family celebrate this occasion?
3. What types of activities happen for this celebration?
4. Are there any special foods that are a part of this celebration?
5. People whose families, parents, grandparents, or ancestors have come to the United States from Vietnam are called Vietnamese Americans. Can you find Vietnam on a map of the world?

Read Chapter 2 on Vietnamese New Year from Feb. 5, 2016.

Post-Reading Discussion and Activities

We learned about Vietnamese New Year and how it is celebrated in the United States by Vietnamese Americans.

1. When does the Vietnamese New Year occur this year (in 2016)?
2. What types of activities happen on New Year's Day for Vietnamese Americans?
3. What are some traditional Vietnamese New Year foods?
4. What do children get after listening to their elders give them advice for the New Year?
5. What rituals take place in your family to celebrate the New Year?

Here is a book list compiled by Benling Wong and the Wing Luke Museum if students would like to learn more about the Vietnamese American experience.

Vietnamese American children's books

"Dogtag Summer" by Elizabeth Partridge

"Escape From Saigon: How a Vietnam War Orphan Became an American Boy" by Andrea Warren

"Inside Out & Back Again" by Thanhha Lai

"Journey Home" by Lawrence McKay

"Listen, Slowly" by Thanhha Lai

"The Lotus Seed" by Sherry Garland

"The Trouble Begins" by Linda Himelblau

"To Swim in Our Own Pond" by Tran

Vietnamese American teen books

"Shadow of the Dragon" by Sherry Garland

"A Good Scent from a Strange Mountain" by Robert Olen Butler

"Where the Ashes Are" by Qui Duc Nguyen

SECTION 2

Activities in this section were written for grades 4-9.

Use Chapter 3 (printed on Jan. 28, 2013) from the 2013 NIE Asian New Year article series to learn about Vietnamese New Year celebrations through the eyes of Thanh Ton and Kiet Ly.

This chapter addresses cultural traditions from two Vietnamese Americans from different religious traditions. However, they list some of the special foods that they both remember as part of their New Year traditions.

Pre-Reading Discussion

Have students take 10–15 minutes to write a journal entry for the following questions:

1. In your own family traditions, when are special meals prepared for close family and friends? What do you remember about the meal(s) you had during these events? What made them extra special?
2. Food is powerful. It brings people together, connects cultures, ethnic identities and good memories. What are the smells in your family's kitchen that bring back the most memories? Why?
3. Write a list of "all-American" foods? Why are they connected to being American (for example, hot dogs at a baseball game)?
4. Why are family and food connected?
5. What are your favorite family foods? Are they made frequently, or are they prepared only on special occasions? Are they connected to your culture?
6. Are there any special recipes that have been passed down from elders in your family? What are they?
7. Interview a family member about what they remember about the special foods they ate when they were young.
   - What smells can they still remember?
   - What were their favorite foods that were prepared?
   - Did they bring that tradition to their own family and continue to have these same foods in their home now? Why or why not?

Read Chapter 3 on Vietnamese New Year as remembered by Thanh Ton and Kiet Ly (found at nie.seattletimes.com/classroom-materials/)

Compare & Contrast Activity

Have students make a chart labeled "New Year's Cultural Cuisine Comparison Chart" with separate rows or columns for Vietnamese, Japanese and My Own Cultural Foods — with space to list the different foods and what traditions and symbols the food has, if any.

Vietnamese

Visitors are served tea and mứt (special sweetened dried fruits). Families also eat Bánh Chưng, a sticky rice with mung beans and pork wrapped and cooked in banana leaves in a perfect square shape. This food represents the Earth.

Bánh Dày ("baan zay") is a round cake made with rice flour. This food represents the sun.

Japanese

Japanese Americans eat special foods for the New Year — such as ozoni, a warm soup featuring pounded rice cake (mochi) that melts in your mouth. Several places in the Seattle area still make mochi traditionally, pounding the rice with a large, blunt wooden mallet and a stone or wooden mortar. Other special food and drink for the New Year include sake (rice wine), soba (noodles) for long life, beans for good health, and fish roe for prosperity.

MY OWN CULTURAL FOODS

With what culture do you identify? What special foods are from your culture? What are the foods you enjoy eating as a family? Are there any special meanings or traditions associated with these foods?

Post-Reading Discussion Questions

- Compare and contrast all three categories of cultural foods.
- What are the similarities and differences?
- What is your favorite ethnic food? What do you like most about the cuisine?
- Have you tried any of the other cultural foods listed in the chapters you've read?
- What other cultural foods have you tried before? What did you like or dislike about them.

EXTENSION ACTIVITY

Choose a culture or ethnic group that you would like to learn more about. Research what foods they eat on a day-to-day basis and also the foods they prepare when they celebrate special occasions. Write (or type) a half-page statement and be prepared to share it with your class.

SECTION 1

This lesson was written for classes in grades K–5.

Pre-Reading Discussion

Ask students the following questions to help them think about the significance of celebrations and activities in remembering one's family heritage. Then read Chapter 3 of the NIE Asian New Year article series, printed on Feb. 12, 2016 on the Hmong New Year.

1. Do you have any toys, clothing, or articles at home that may have come from another country?
2. Have you heard any family stories that remember a place that your ancestors or family members have come from?
3. Do you know of any activities that your family does that originated in another country, state or city?
4. Many of the Hmong Americans in the United States are from Laos. Can you find Laos on a map of the world?

Read Chapter 3 on the Hmong New Year from Feb. 12, 2016.

Post-Reading Discussion

We learned about Hmong New Year and how it is celebrated in the United States by Hmong Americans in an article written by Tsengyang Vang.

1. When is the Hmong New Year celebrated?
2. Why is the Hmong New Year important to families?
3. What countries besides Laos have Hmong refugees come from?
4. What is one way that Hmong Americans remember their immigration stories?
5. What are some activities that Hmong Americans do for New Year's?
6 The Hmong people first started coming to the United States in the late 1970s. How do you think the younger generations, who are born in the United States, learn how to play the traditional Hmong games?
7. Preserving the Hmong language is important for many Hmong Americans. Create a glossary that includes the Hmong words found in this article with their meanings and how to pronounce each word.

Here is a book list compiled by Benling Wong with The Seattle Public Library and the Wing Luke Museum to learn more about Hmong Americans.

Hmong American children's books

"Dia's Story Cloth: The Hmong People's Journey of Freedom" by Dia Cha
"Farmer's Market: Families Working Together" by Marcie R. Rendon
"Jouanah: A Hmong Cinderella" by Jewell Reinhard Coburn and Tzexa Cherta Lee
"Lana's Lakota Moons " by Virginia Driving Hawk Sneve
"Little Cricket" by Jackie Brown
"The Hmong People of Southeast Asia" by Sandra Millett
"The Whispering Cloth: a Refugee's Story" by Pegi Deitz Shea

Hmong American teen books

"Grandmother's Path, Grandfather's Way" by Lue Yang

SECTION 2

Activities in this section were written for grades 4–9.

Use Chapter 1 (printed on Jan. 18, 2013) from the 2013 NIE Asian New Year article series to learn about Hmong New Year celebrations through the eyes of Deng Her. Review Chapters 2 and 3 on Japanese New Year and Vietnamese New Year (Jan. 25, 2013 and Jan. 28, 2013, respectively) to summarize New Year traditions in the Asian American communities. (Articles can be found at nie.seattletimes.com/classroom-materials/)

LESSON 3: CULTURAL CELEBRATIONS

Students have read how three different Asian American communities celebrate their New Year through family traditions, food and celebrations.

READING COMPREHENSION

Make a list on the board including the following categories: Hmong, Japanese, Vietnamese and Individual Cultures. Give students 10 minutes to review the chapters and take notes regarding the cultural celebrations that were discussed. Ask students about the customs they learned about in Chapters 1-3, and write down their answers.

Hmong

- Celebrating the New Year in November by attending the Seattle Center gathering or other private parties
- Preparing 30 dishes to be enjoyed with the family over three days

Japanese

- Performing Yukiyama, a New Year's dance about Mount Fujii, or presenting an art form right after the New Year starts for good luck
- Enjoying foods including mochi and ozoni
- Cleaning the home to sweep out old spirits and welcome good energy
- Making new kimono to symbolize a fresh start

Vietnamese

- Welcoming the honorable first guest of the New Year because he or she sets the tone for the New Year
- Serving visitors tea and mứt
- Children wish their elders happiness and good health and receive red envelopes with money inside
- Offering incense to ancestors and the Kitchen God who watches over the kitchen and family

INDIVIDUAL CULTURES

- What cultures are represented in class?
- Ask students what traditions they celebrate in their own families.
- Will they continue these traditions when they have a family of their own?

EXTENSION ACTIVITY: LOOKING AT YOUR HERITAGE

Ask students to write or illustrate a celebration or tradition from their own cultural, ethnic or religious community through a short story, poem, collage or drawing. Have them try to answer the following questions with their story or poem. Or if a collage or drawing is created, have the student prepare a short written or oral statement to answer the questions:

- What is the historical origin of the tradition, including when and why it began?
- If this tradition has originated in another country, has it changed in any way in order to be celebrated in the United States?
- Why is it important for your community or family to preserve this tradition?
- What background information would you explain to a friend from outside your cultural community if you were to invite him/her to join you in the celebration of this cultural tradition, if any?
- Would you continue this tradition when you have your own family? Why or why not?

JOURNAL REFLECTION

Please note: Lessons 4–6 were written for grade levels 4th–9th.

Write the statement below along with the following questions on the board. Give students 15–20 minutes to write a reflective and thoughtful response. Tell them they will be sharing their answers with the class.

Traditions can change or become lost over the years, but sometimes they are resurrected in successive generations and become accepted by the larger community. Because of the rich diversity of Americans, many people today are going back to their ethnic roots and are becoming more accepting of other cultures.

- Do you agree or disagree with the statement above? Why or why not?
- Do you have an example of this situation happening in your own family? Please describe.
- What is your definition of a tradition?
- How can traditions change or become lost?
- Do you think it's difficult for people to bring back lost traditions? Why or why not?
- Do you think America will ever reach a level of complete tolerance toward different traditions? How can we, as a nation, get there? How long do you estimate that taking?

CLASS DISCUSSION

Discuss the questions and answers together as a class.

EXTENSION ACTIVITY

Comparing & Contrasting Cultural Traditions

Ask students to compare the differences and similarities between traditions from their own cultural, ethnic or religious community and compare it to one of the other ethnic traditions studied in Chapters 1-3. Include the following information or answer the following questions in your comparison:

- How is the cultural tradition that you are focusing on similar to one of the cultural traditions you learned about in your reading?
- How are the traditions different? Are either cultural events considered a mainstream American tradition or observed on a U.S. calendar?
- If so, how long has it been considered a mainstream American tradition?
- If not, do you foresee that it could ever be considered a mainstream American tradition, and under what circumstances would this happen?

LESSON 5: CULTURAL STEREOTYPES IN THE MEDIA

A stereotype is a popular belief about specific social groups or types of individuals. It is a fixed idea about a group of people based on prior assumptions.

Media is considered the means of communication that reaches and influences many people, such as radio, television, newspapers, magazines and websites.

Sometimes stereotypes are perpetuated in the media. They give the audience a quick, common understanding about a group of people — usually linking their class, ethnicity, race, gender, social role or occupation. All viewers should be careful about forming opinions about groups or individuals based on what they see on TV.

CLASS DISCUSSION

Why can stereotypes be dangerous? Go through the answers below, if they aren't addressed.

Cultural stereotypes can be dangerous because they can:

- Reduce a wide range of differences in people to simple categories
- Transform assumptions about particular groups into "realities"
- Be used to justify the position of those in power
- Perpetuate social prejudice and inequality

JOURNAL REFLECTION

Have your students think back and try to remember a commercial, TV show, movie or song that negatively portrayed an entire group of people. Give them 10–20 minutes to brainstorm and write about what they remembered happening, how people in the scene reacted and how they personally felt about it?

CLASS DISCUSSION

1. What are your feelings about cultural stereotypes in the media? Do you find it humorous, in poor taste or disrespectful? Why?
2. Does it make a difference if you're a member of the group being targeted in the media? Why or why not? Give details to support your answer.
3. Do these cultural groups have a say in how they are being represented in the media?
4. What do you think are the root causes of these stereotypical portrayals?
5. Do you think that there is a lack of diversity in the news programs, TV shows and movies you watch? Why or why not?

JOURNAL WRITE

Historian and journalist Gwynne Dyer stated, "We've become the most spectacularly diverse country in the world. Why, then, have the media not kept pace?"

- What are you learning about diversity in school? At home?
- Why hasn't the media kept pace with the diverse, changing world we live in?
- Has the media played a role in shaping your understanding of the world? Why or why not?
- How can our nation combat stereotyping by encouraging more realistic portrayals of ethnic minorities?

PUBLIC SERVICE ANNOUNCEMENT

Stereotypes on the Loose!

Write a paragraph warning children about the dangers of believing everything they see on TV. Teach them what stereotypes are and how they can be found in the media. List five TV shows, movies, songs, etc. that you would put a warning label on, if you could, and why. Be prepared to present your commercial to the rest of the class.

RESEARCH PROJECT & PAPER

The Impact of Cultural Stereotyping

1. Have students watch TV (it's better if they can channel surf to survey as many different programs as possible) and make notes as to the different racial and ethnic groups they see and how they are being represented.

2. Students should take notes on what they are seeing, in terms of cultural stereotypes and answer the following questions in their paper.

   - Are ethnic minorities visible on everyday TV?
   - In what ways? In what roles?
   - Which ethnic or racial groups are the most prominent? Which are rarely, if ever, seen? Why do you think that is?
   - Do any of the roles seem stereotypical?
   - What effect does this stereotype have on people who are outside that racial or ethnic group?
   - What effect does this stereotype have on people who are members of that racial or ethnic group?
   - What does this say about mainstream American culture?
   - Does American media reflect mainstream culture or act to shape mainstream culture?

3. Compare the representation of the different racial and ethnic groups with the actual population of the United States. Then compare with the actual population of students in your school and community.

   - Does it represent the actual population?
   - What groups are being over-represented?

ESSAY

Write about your research and include answers you found to the questions above. Tie everything together to explore the impact cultural stereotyping has on self-image and the development of attitudes and beliefs among children. Include some of your own personal ideas to combat this problem. How would you solve it?

Pre-Reading Discussion

What is immigration?
Immigration is the movement of non-native people into a country in order to settle there.

Who is a refugee?
A refugee is a person who flees for refuge or safety, especially to a foreign country, as in time of political upheaval, war, etc.

- What do students know about the immigration of Asian and Pacific Islanders to the United States?
- How were these groups of people treated when they arrived?
- Did all the new settlers have equal rights?
- What kinds of jobs do you think they had?

JOURNAL WRITE

Give students 15-30 minutes to complete.

Imagine there are political problems and major violence happening in your city. You and your family have to leave immediately, taking only the clothing you have on today. You will be staying in a camp with thousands of other families, waiting and hoping to be taken to another country in order to be safe.

- What are the thoughts and feelings you would have?
- What would be your greatest fears?
- What would you do to try to remain calm?
- What is one item you would take from your home, if you could?

Your family is taken to another country. You are safe, but your family has to start over from scratch: no money, no jobs, new schools, new language, etc.

- Have you ever traveled to a place where you didn't speak the language? How did that make you feel? Imagine going to school and not understanding anything.
- What jobs might you and your parents have to take to start earning money?
- List five adjectives to describe the life skills that immigrants must possess and why?
- As you reflect on this exercise, does it give you a newfound appreciation for what immigrants and refugees go through? Why or why not?

CLASS READING

A Brief History of Asian Immigration to the United States Mainland (Appendix)

- Have students highlight/underline areas that are most surprising to them. Students will discuss their findings later in class.

POST READING DISCUSSION

- During your reading, what surprised you the most? Why?

READING COMPREHENSION

Divide your class into groups, having students sit behind one another, asking the front group of students the questions and having them return to the back and rotating to the next students. This is a fun way to review the most important sections of the reading.

- **Early Hawaiians to the Pacific Northwest helped do what?**
  Navigated merchant ships and charted and developed the area that was later known as the states of Washington and Oregon.

- **What city is named after a native Hawaiian?**
  The city of Kalama, named after John Kalama.

- **What first brought Chinese immigrants to the Northwest?**
  News of gold in the Washington territory brought many to the Northwest.

- **When was the first time the U.S. government enacted legislation specifically excluding a group of people?**
  In 1882, the U.S. passed the first of several exclusion acts against Asians, this one preventing Chinese laborers from coming to America.

- **What papers were destroyed in a 1906 San Francisco fire?**
  All immigration papers were destroyed.

- **What year was the Exclusion Law repealed? What were the effects for many Chinese men?**
  In 1943, due to the limitations of Chinese women being brought over, generations of Chinese men had worked and died without the opportunity to marry and raise families.

- **What were "Japantowns?"**
  The Japanese were able to raise families and settle throughout the West Coast. However, housing discrimination against Asians, including the Japanese, resulted in Japantowns where Japanese businesses and residences were clustered together.

- **Where is a former "Japantown" located in Seattle?**
  In Seattle, much of the International District was a Japantown with many hotels, restaurants and small businesses.

- **In 1790, a citizenship law stated that only _____ could become citizens.**
  Caucasians

- **The U.S. Congress later passed the Immigration Act of 1924 prohibiting the immigration of "aliens ineligible to citizenship." Whom did this apply to and until when?**
  Asians. This act barred the immigration of Japanese, Korean and South Asians until after World War II.

- **In the 1920s, large numbers of Filipino men came to work on farms and canneries throughout the Northwest, replacing whom?**
  The dwindling supply of Japanese workers.

- **The passage of the 1965 Immigration Act, a sweeping reform of the immigration laws, resulted in what?**
  An explosion in Asian immigration.

- **After the Vietnam War ended with the Fall of Saigon in 1975, hundreds of thousands of refugees came to the U.S. to escape the Communist regimes and political upheaval in what three areas?**
  Vietnam, Laos and Cambodia.

CLASS DISCUSSION/ESSAY QUESTIONS

1. Did you already know this information about the immigrations of Asians and Pacific Islanders? Was this new information you were reading about?
2. Why do you think students don't learn more about this in American History textbooks?
3. Reading about political unrest, people being killed by their own governments and the poverty and starvation that occurs in many other countries, how does it make you feel about living in America?
4. After reading about the early history of anti-Asian laws in the United States, how do you think attitudes toward Asian and Pacific Islanders have changed or not changed in America? How is this similar or different than attitudes toward people who are immigrants today?

APPENDIX

A BRIEF HISTORY OF ASIAN IMMIGRATION TO THE UNITED STATES MAINLAND

Early Immigration of Filipinos and Native Hawaiians: 1763–1850s
Although the Chinese were the first group to come to the western coast of the United States in large numbers, other Asian Pacific Islander groups were in this country at an earlier date. For example, a group of Filipinos, who came to the United States as sailors, developed a colony in Southern Louisiana around 1763.

Native Hawaiians navigated merchant ships to the West Coast as early as the 1780s. Many Hawaiians came to work in the Northwest trading posts.

In 1853, when Washington became a U.S. territory, the Caucasian population was listed as 3,965 (the census at that time did not factor in African Americans or Native Americans). In the 1850 census, only one Chinese person was listed in the Washington territory. Around that time, there were an estimated 1,000 Native Hawaiians who made up a substantial portion of the work force. These early Hawaiians helped to chart and develop the area that was later to be known as the states of Washington and Oregon. Kalama and the Kalama River were named after a Hawaiian, John Kalama.

Chinese Immigration: 1850s–1882
The Chinese arrived in California in the 1850s. Most came from the Guangdung province in southern China, which was an area with high poverty and famine levels. News of gold in the Washington territory brought many to the Northwest. By the 1870s, thousands of Chinese had been contracted to work on the Northwest railroads. Chinese laborers also worked in agriculture, mining and construction projects.

In 1882, the U.S. passed the first of several exclusion acts against Asians, this one preventing Chinese laborers from coming to America. This was the first time the U.S. government had ever enacted legislation specifically excluding a group of people. Many Chinese entered the U.S. stating that they were returning U.S.-born citizens, born on American soil. Since all immigration papers had been destroyed in a 1906 San Francisco fire, officials had little information to dispute their claims.

The exclusion law was repealed in 1943, but due to the limitations of Chinese women being brought over, generations of Chinese men had worked and died without the opportunity to marry and raise families.

Japanese, Korean and South Asian Immigration: 1890s–1924
As the numbers of Chinese began to diminish with the passage of the Chinese Exclusion Act, other groups filled the labor needs of the Northwest. A large number of men were recruited from Japan and a smaller number from Korea and India. Other Japanese came as students or "picture brides," wed to men through arranged marriages. Between 1885 and 1894, more than 30,000 Japanese laborers arrived in Hawaii, many moving on to the U.S. mainland. The Japanese were able to raise families and settle throughout the West Coast. However, housing discrimination against Asians, including the Japanese, resulted in a Japantown where Japanese businesses and residences were clustered. In Seattle, much of the Chinatown-International District was a "Japantown" with many hotels, restaurants and small businesses. The Japanese were also prominent farmers. At one time, they occupied 70 percent of the stalls at Pike Place Market and supplied 75 percent of the region's vegetables.

By 1930, 17,837 Japanese residents resided in Washington state. Korean immigrants only numbered about 1,000 at the turn of the century. After Korea became a protectorate of Japan in 1905, very few Korean laborers came here, a situation that did not change until after 1950. Indians or South Asians mostly settled in small numbers in California after working on the railroads or in lumber mills in the Pacific Northwest. Asians and Pacific Islanders were barred from becoming naturalized citizens. A 1790 citizenship law stated that only Caucasians could become citizens. In 1907, the U.S. negotiated the Gentlemen's Agreement with Japan, which drastically limited immigration. The U.S. Congress later passed the Immigration Act of 1924 prohibiting the immigration of "aliens ineligible to citizenship," meaning Asians. This act barred the immigration of Japanese, Korean and South Asians until after World War II.

Filipino Immigration: 1900s–1934
After the end of the Spanish-American War in 1898, the Philippines became a protectorate of the United States. In the 1920s, large numbers of Filipino men came to work on farms and canneries throughout the Northwest, replacing the dwindling supply of Japanese workers. Many of these migrant workers lived in the Chinatown-International District, forming a large bachelor society similar to the Chinese. Like other Asians, Filipinos were barred from owning land and were subjected to racial violence. In the late 1920s, Filipinos were driven from their homes in the Yakima Valley. In 1934, when the Philippines were granted commonwealth status, the U.S. applied restrictions and cut back Filipino immigration to 50 people each year.

After WWII: Filipino, Chinese, South Asian and Korean Immigration
In later years, some Filipino veterans of World War II were able to come to the U.S. and gain their citizenship. Koreans began coming in large numbers in the 1960s and '70s. The passage of the 1965 Immigration Act, a sweeping reform of the immigration laws, resulted in an explosion in immigration. Many settled on the West Coast, with a smaller number moving to the East Coast.

SOUTHEAST ASIAN REFUGEES

After the Vietnam War ended with the Fall of Saigon in 1975, hundreds of thousands of refugees came to the U.S. to escape the Communist regimes and political upheaval in Vietnam, Laos and Cambodia.

Vietnamese
In 1954, Vietnam gained independence from France, but was split into North and South. The North Vietnamese, aided by the Viet Cong, defeated the Southern Army, which was supported by the Americans. With the communist takeover in 1975, South Vietnamese who had worked with the United States military, fled to this country. This group consisted of mainly highly educated professionals that were able to adapt fairly well in American mainstream society.

However, a second wave of Vietnamese started leaving the country to escape the government re-education camps. They were often less educated, coming from the rural areas and escaping to Hong Kong or Malaysia on fishing boats. From there, many stayed in refugee camps until they were sponsored into the United States or another country. Many of these "boat people" perished at sea or were attacked by pirates.

Cambodians (Khmer)
In the early 1970s, the Vietnam War spilled into Cambodia. The communist-backed Khmer Rouge fought against Cambodian government troops until the Fall of Saigon in 1975. Under Pol Pot, the Khmer Rouge forced citizens to move to state-run labor camps. There, they worked 16 hours a day and were given starvation diets. Between 1970 and 1980, an estimated 3 million Cambodian people (out of a population of 8 million) died by execution, starvation or disease. In 1979, the Vietnamese invaded Cambodia and interrupted the Khmer Rouge terror.

Cambodians came to the U.S. in two waves. The first wave was in 1975, and the second in the early 1980s. Many spent months in refugee camps in Thailand before being sponsored to the U.S. Many of the refugees came from rural areas and had little education and knowledge of Western culture. In Seattle, Cambodians (who also call themselves "Khmer") founded many social and cultural organizations, and many maintain their traditional Buddhist religion.

Laotians & Hill Tribes
During the 1960s, Laotians and Hill Tribe men were recruited and trained by the U.S. CIA to aid in the war effort against North Vietnam. The bombing of Laos in the late 1960s caused the flight of 600,000 refugees. Laotians began coming to the U.S. in 1979.

The Hmong, Mien and Khmu are three of the minority groups that lived in the highlands of Laos. From 1975 to the early '80s, those suspected of working with the U.S. fled the communist Pathet Lao regime. The Pathet Lao killed an estimated 10% of the Hmong population after the Vietnam War. Other groups had fled earlier to escape the bombing of Laos.

SUMMARY

This brief historical overview is intended to provide you with a summary and to illustrate the diversity of Asians and Pacific Islanders in the Pacific Northwest.

LITERATURE CITED

Bock, Paula. "Children of the Dust." *The Seattle Times*, 27 Oct. 1991.

Cordova, Fred. "*Filipinos: Forgotten Asian Americans, A Pictorial Essay*." Dubuque, Iowa: Kendall/Hung Publishing, 1983.

Meany, Edwin S. "*History of the State of Washington*." New York: Macmillian Co., 1941.

Nomura, Gail M. "*Peoples of Washington*, Chapter on Washington's Asian/Pacific American Communities." Eds. Sid White and S.E. Solberg. WSU Press, 1989.

Takami, David. *Shared Dreams: Images of the Asian and Pacific American Experience in Washington State*, exhibit catalog, Washington Centennial Commission, 1989.

This article written by the staff of the Wing Luke Museum of the Asian Pacific American Experience, 1996.

VISIT THE WING LUKE MUSEUM AND SEATTLE'S CHINATOWN-INTERNATIONAL DISTRICT

Take a tour of the Wing Luke Museum of the Asian Pacific American Experience and/or Seattle's Chinatown-International District and Nihonmachi ("Japantown") to learn more about the history of Asian and Pacific Islander Americans in Washington state.

The museum also has special exhibitions that change regularly throughout the year. Visit **wingluke.org** to find out about the latest exhibitions that you won't want to miss!

MUSEUM GALLERY TOUR

Honoring Our Journey Permanent Exhibition
Our centerpiece exhibition depicts the 200-year story of the immigration and settlement of Asians and Pacific Islanders in Washington state, from the first Hawaiian settlers to more recent refugees from Southeast Asia. The exhibition includes 10 Asian Pacific American groups and is the only one of its kind in the nation to integrate their many different experiences into a cohesive story of courage, determination and success.

HISTORIC HOTEL TOUR

The East Kong Yick Building, the current home of the Wing Luke Museum of the Asian Pacific American Experience, was built in 1910. Visit the Freeman Hotel, a tenement-style hotel that was last occupied in the 1970s, which has been preserved and is accessible via guided tours. In addition to the historic hotel, guests will visit the Yick Fung Company storefront, which operated from 1910 until 2008, and an original Chinese Family Association room. Tours last one hour.

NEIGHBORHOOD TOURS

Neighborhood tours immerse you in the history, traditions and customs of Asians, and highlight aspects of Seattle's past and present Chinatown-International District neighborhood. If you would like to focus on the Japanese American experience, you can request the "Bitter and Sweet" tour. Tours last one hour, or longer if booked as a lunch tour package.

Schedule now! Our tours fill up quickly, so be sure to schedule your tour at least three weeks in advance. Call **206.623.5124**, ext. 133, or email **tours@wingluke.org**.

CURRICULUM KITS

The Wing Luke Museum has curriculum kits that contain lesson plans and activities, literature, timelines with photographs and videos designed for classroom use. Ask for kits appropriate for specific grade levels. Curriculum kits include Pan-Asian Pacific American content as well as kits for specific ethnic groups. To find out more, visit **wingluke.org** or email **tours@wingluke.org**.