Dear campus colleagues,

Thank you for choosing to present this **Bulletin Board in a Bag**: **Asian – American Heritage Month** in your area this **May**!

In this packet, and any attached documents, you will find everything you need to **begin** a great bulletin board. The information presented was gathered by CME student staff from personal research unless stated otherwise. Past and future BBBs are posted on our Publications website: [www.du.edu/cme/resources/publications.html](http://www.du.edu/cme/resources/publications.html)

**How to use**
We’ve provided several flyer-sized pages of information, intended to get your board **started**. For the most part, the Board is just print and post ready. Color is obviously most eye-catching, but most of the graphics should be fine in black and white/grayscale if necessary. **We strongly suggest researching and adding additional information** that would be of most interest to your particular audience (relevant communities in home states/nations, campus/community activities that appeal to majors and hobbies); this can help expand the board and improve its impact.

If available at the time of publication, we’ve also included information about relevant campus/community events that you can post as well. You can always check our online calendar (right–most column of [www.du.edu/cme](http://www.du.edu/cme)), the relevant Joint Council student organization [www.du.edu/cme/programs-services/joint-council.html](http://www.du.edu/cme/programs-services/joint-council.html) and/or other sources to see what events and resources you can add to your Board. And, consider attending one/some of these events too!

**Feedback**
If you use the board, to help us know where our boards have been, and how audiences have responded to them, please email us (igr@du.edu) the following:
- Your name, hall and floor where the board is posted
- A photo or two of the board up
- A brief description of any reaction/feedback the board generated on your community,
- And any feedback you have about this board or ideas for other Inclusive Excellence-related identities/issues/observances we could provide for the future.

(And in the unfortunate event there’s any defacement or other negative reaction to the board, please follow your hall’s reporting procedures, and let us know.)

THANKS for sharing this important, and interesting, info with your audiences!

[www.du.edu/cme](http://www.du.edu/cme)  |  [www.facebook.com/DUCME](http://www.facebook.com/DUCME)
Asian–American Pacific Islander (AAPI) Heritage Month
Isn’t “Model Minority” a good thing?

Smart, successful. Family-oriented, well-behaved kids. What’s wrong with this stereotype?

Well, in fact, the “Model Minority” stereotype is a historical construct started in the 1960s in the context of the Civil Rights Movement (the TIME Magazine cover dates to 1966).

Asian-Americans were recast from dirty, untrustworthy, “yellow peril” mongrel hordes to models of success. This was done intentionally to imply that other racial groups, especially Blacks, were responsible for their own problems because they didn’t work as hard or weren’t as family-oriented as Asians.

Since its origins as a counterpoint to black stereotypes in the 1960s up to the present day, the “Model Minority” is a tool of protecting white privilege, reinforcing the myth of meritocracy & ideas of a post-racial society while dividing oppressed racial groups against each other.
The Facts:

• AAPI comprises more than 50 distinct groups & 100+ languages.
• More than 2X number of AAPI women than white women have less than a 9th grade ed.
• AAPI experience lowest acceptance rates to colleges and universities.
• While AAPI median family income exceeds White families, AAPI families often have more members working and median personal income still trails White counterparts.
• Asian-Americans earn less money for the same job and with equal qualifications than Whites.

The Overlooked Impacts:

• Tendency to view AAPI as “trouble-free” obscures within-group differences.
• AAPI people often shy away from asking for help because of pressures of the stereotype.
• Southeast Asians have highest high school dropout rates in the country.
• AAPI women have the highest rates of suicide of any other group.
• Overly-general statistics hide income inequality within the AAPI group, preventing policy discussions and services for lower SES immigrant and refugee groups.

Picture: spaces.ucsd.edu/candlelight/wp-content/uploads/2013/01/model-minority-banner.jpg
Before the Model Minority There Was...

- Labor exploitation
- Chinese Exclusion Act (1882-1943)
- Japanese Internment Camps (1942 – 1946)
- U.S. Colonization of the Philippines (1898-1946)
- Race riots and race violence
The first Transcontinental Railroad covered over 2,000 miles of rugged terrain and built over 6 years, and thousands of laborers, including Irish, German, freed slaves, and Chinese immigrants were enlisted in the effort.

The Central Pacific Railroad Company recruited Chinese immigrants who proved to be punctual, reliable, willing, and above all--would work for less pay.

They were often assigned the most dangerous and back-breaking work that other laborers would not do.

Playing a large part in blasting through the Sierra Nevadas, the Chinese hand-drilled holes into which they packed black powder and later nitroglycerine.

At one point 8,000 of 10,000 Central Pacific Laborers were Chinese. An estimated 1,200 Chinese died building the railroads, though some suspect this number is low given reports of railcars filled with Chinese bodies that emerged during that time.

Sources: www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=2&psid=3147; www.pbs.org/wgbh/amERICANexperience/features/general-article/tcrr-cprr/
Racial Tension and Exclusion

As racial tensions built between Chinese immigrants and whites, the US passed the first law restricting immigration by a racial or ethnic group in 1882.

Renewed several times over the years, the Chinese Exclusion Act was not repealed until 1943 as a diplomatic move to strengthen alliances with China against the Japanese during WWII.

Immigration increased following the Immigration and Nationality Act of 1965 that repealed quotas limiting immigration.

Source: en.wikipedia.org/wiki/Chinese_Exclusion_Act

Picture: fumanchucomplex.files.wordpress.com/2013/09/yellow-peril-2.jpg
During their long tenures, detainees carved poems into the building walls, some still visible today.

Twice I have passed through the blue ocean, experienced the wind and dust of journey.
Confinement in the wooden building has pained me doubly.
With a weak country, we must all join together in urgent effort.
It depends on all of us together to roll back the wild wave.
- Angel Island, unknown author.

From 1910-1940, many Chinese immigrants were detained for weeks, months, and years at a time at the Angel Island detention center off the coast of San Francisco. Subject to grueling interrogations, these Chinese were charged with proving that they were the sons and daughters of naturalized citizens residing in the US. The center also processed immigrants from 84 other countries.

Source: en.wikipedia.org/wiki/United_States_Immigration_Station,_Angel_Island
http://pixshark.com/angel-island-immigration-station-poetry
Americans in the Philippines: 1898-1946


1899-1902: Filipino-American war when Americans declared an “insurrection” when Filipinos moved towards independence. Est. ~4,000 U.S. military and ~200,000 Filipino civilian casualties.


1934: Establishes semi-autonomy and plan for independence within 10 years.

1935: Decline in Filipino emigration to US due to imposed quotas of 50 people per year.

1941: Japanese invasion and occupation begins.

1944: Return of US and Allied forces to Philippines

1945: World War II ends.

1946: Philippines gain independence.

Photo: Filipino-American War Cartoon: www.filipiknow.net/philippine-american-history

Sources: historywired.si.edu/detail.cfm?ID=171 en.wikipedia.org/wiki/History_of_the_Philippines
Filipinos in America

Despite large numbers and long history, Asian American community activists have raised the problem that Filipino-Americans are often “invisible.” Commonly perceived as having high rates of assimilation, there is less overall presence of Filipino cuisine, culture, and ethnic identity compared to other Asian-American ethnic groups.

Many attribute Filipino-Americans’ higher rates of assimilation and “Americanization” to a colonial mentality that encouraged internalizing dominant American values.

Filipino-American activists accurately note that this phenomenon promote neglecting Filipino issues in immigration and ethnic policy and studies.

- Fourth-largest immigrant group in U.S.
- Unimpeded immigration during period of American rule in the Philippines as Filipinos were not considered as foreign.
- In 2011, over 1.8 million Filipino immigrants in the U.S.

Sources: en.wikipedia.org/wiki/Filipino_American;
www.migrationpolicy.org/article/filipino-immigrants-united-states
Japanese Internment Camps (1942-1946)

Following the attack on Pearl Harbor, the US government ordered the forced relocation and incarceration of 120,000 to one of 10 internment camps.

The 1940 census estimated the Japanese population in the US to be 127,000. About two-thirds of internees were American citizens.

The exclusion zone encompassed all of California, and much of Washington, Oregon, and Arizona.

Japanese immigrants and Japanese-Americans were forced to abandon or sell their businesses, property and belongings quickly and at great losses.

In the 1960s, a Japanese-American “Redress Movement” began seeking reparations, culminating in the award of $20,000 per survivor, totaling $1.2 billion in 1988.

A viper is nonetheless a viper wherever the egg is hatched.... So, a Japanese American born of Japanese parents, nurtured upon Japanese traditions... Thus, while it might cause injustice,...such treatment... should be accorded ...while we are at war with their race

- LA Times editorial, 1942, expressed a common media theme of the time

Photo: ww2today.com/wp-content/uploads/2012/05/japanese-internment.jpg
Colorado’s Internment Camp: Amache

Officially named the Grenada Relocation Center, the camp took its nickname Amache after a daughter of a local Cheyenne chief following a mail mix-up with the town.

Surrounded by barbed-wire fencing and machine-gun towers, relations between internees and locals were generally positive, and the guns were never used.

Today, visitors may visit a museum at the site of the camp. A small cemetery and memorial to Japanese American soldiers in WWII still stand.

- Opened on August 27, 1942; closed in 1945.
- Population peaked ~7,000 with total of 10,000 overall.
- Each person allowed to bring 1 bag to the camp.
- Camp covered 10,000 acres, with majority of land dedicated to agriculture.
- Internee laborers produced enough food to be self-sufficient and generate a surplus for the US Army.

Source: en.wikipedia.org/wiki/Granada_War_Relocation_Center
Race Riots and “Urban Renewal” in Denver

Quick look at Denver’s Chinatown, or “Hop Alley”

- Located in present-day LoDo between Market and Blake Streets
- Began in 1870s with Chinese immigration to work on the Transcontinental Railroad and coal mines
- Population peaked around 1,000 - 3,000.
- Population decline started with Exclusion Act of 1882.
- Razed in 1940 for infill development. Actual Hop Alley filled in with warehouses.

Across the West, Chinese experienced racial violence in the Rock Springs massacre, Chinese massacre of 1871 in LA, San Francisco riot of 1877, and Chinese pogroms in local Nederland and Leadville.

In Denver, on Oct. 31, 1880, a white mob descended on Chinatown resulting in multiple injuries, the lynching of a Chinese laundry worker, Sing Lee, and over $53,000 of damage to Chinese-owned property. Those who perpetrated the violence were released without charges after a few days and Sing Lee’s murderers acquitted.
Denver’s AAPI Community

• **Asian-Pacific Development Center**: community-based nonprofit serving AAPI residents in Colorado. ([www.apdc.org](http://www.apdc.org))

• **Denver Asian Pacific American Commission**: support liaison and facilitator between AAPI community and Mayor of Denver’s office

• **Denver Asian Professionals Meet-up group**: part of National Association of Asian American Professionals ([www.meetup.com/NAAAPCO](http://www.meetup.com/NAAAPCO))

• **Far East Center**: 333 S. Federal Blvd. Hub of Southeast Asian restaurants and businesses. The Vietnamese are the largest of Denver’s Asian ethnic groups.
Microaggressions: What not to say

- **You’re so exotic!**  
  *(read: You look so different from the “normal” or dominant ideal of beauty!)*  
- **Where are you from? No, but really from?**  
  *(read: You’re clearly foreign because Americans don’t look like you.)*  
- **You don’t really seem that Asian!**  
  *(read: You don’t fit the stereotype I had assumed and that’s difficult to reconcile with my worldview.)*  
- **So, you’re Chinese right?**  
  *(read: I assume Asians are all the same. I haven’t taken the time to consider and learn about cultures and ethnicities such as Vietnamese, Hmong, Korean, Burmese...)*

Adapted from: www.buzzfeed.com/hnigatu/racial-microagressions-you-hear-on-a-daily-basis
DU Student Groups

Visit CME’s site for a listing and links to DU’s AAPI services:
www.du.edu/cme/programs-services/asian