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Annotated Bibliography/Resource Guide
Japanese and Hmong Immigration

Books

Chan, Suchang. *Hmong Means Free*. Edited by Chan Suchang. Philadelphia: Temple University Press, 1994.

Sucheng Chan has written a fascinating introduction that briefly, but enjoyably records the modern history of the Hmong people and culture. The military trials and tribulations of the Hmong are examined and the cultural difficulties upon immigration to the United States are well documented. Most importantly, the book contains five first hand narratives given by actual Hmong immigrants detailing their experience. Very useful.

Wilson, Robert A., and Bill Hosokawa. *East To America: A History of the Japanese in the United States*. New York: William Morrow and Company, 1980.

East to America is a written history that begins with an in depth history of the Japanese people and their emergence from isolation. It moves rather slowly because of the complexity of the relationship between ancient Japanese culture, industrialization, and imperialism. The US/Japanese relationship and the immigrant experience are dealt with in the middle third of the book and are well documented with fantastic pictures. The best part of the book is the examination by the authors of other academics work concerning the Japanese in modern America.

Ichihashi, Yamato. *Japanese in the United States*. 1932. Reprint, New York: Arno Press and The New York Times, 1969.

The author attempts to set the record straight in 1932 concerning the Japanese. Always while reading this book, one must understand that Ichihashi cannot tell the future and knows nothing about World War II. He feels that the United States is overly sensitive to perceived second generation Japanese American problems.

Ichioka, Yuji. *The Issei*. New York: The Free Press, 1988.

This book is very narrowly tailored history of the first generation of Japanese immigrants in the United States. It focuses not on the reasoning behind anti-Japanese measures but instead on the Japanese-American experience. The book's limited focus is both useful in its attention to first generation Japanese-Americans but also constricting, as it does not cover the progression of the Japanese-American ethnic group within US society.

Walker-Moffat, Wendy. *The Other Side of the Asian American Success Story*. San Francisco: Jossey-Bass Publishers, 1995.

A very personalized book concerning the struggling Hmong immigrants within the US education system. The author concluded that the Hmong are unique in their struggles and lack of success in the United States in direct contrast to other Asian groups and that this lack of success is a direct failure not of the Hmong culture or people but of the educators and system.

Merritt, Jane. *Tragic Mountain: The Hmong, the Americans, and the Secret Wars for Laos, 1942-1992*. Indianapolis: Indiana University Press, 1993.

The book offers a detailed examination of the unique relationship that developed between the United States government and Hmong soldiers who allied with the US during the Vietnam War. The story of a people without a country who first sided with the French during World War II and how they continued to resist communism in South East Asia. A complicated, intriguing story reported with the help of testimonies from hundreds of the Hmong who were involved. The pre-World War II and political maps would be particularly helpful in any detailed study of the Hmong and their long journey to the United States in the years that followed the Vietnam War.

Faderman, Lillian, and Ghia Xiong. *I Begin My Life All Over*. Boston: Beacon Press, 1998.

The author presents compelling insights into the generational conflicts that have developed between the first generation of American Hmong immigrants and their grandchildren. Faderman contrasts her second generation Jewish American experience with several generations of Hmong experiences. This method works well, particularly when examining the immigrants struggle with what aspects of their culture they should keep or alter to fit their new American life. High school students who read this book may better understand the common themes of generational differences that exist between parents, grandparents, and adolescents.

Primary Resources

Japanese American National Museum. <http://janm.org/exhibitions/breed/title.htm>

A fantastic collection of letters written by Japanese children while inmates in internment camps to a librarian at the San Diego Public library.

"Korematsu V. United States." Landmark Cases Supreme Court. <http://www.tourolaw.edu/patch/korematsu> (accessed July 9, 2002).

Majority opinion written by justice Black concerning a petition of a Japanese American to remain outside of an internment camp. He was denied on military concerns and without racial prejudice.

"An American Time Capsule: Three Centuries of Broadside and Other Printed Ephemera." Immigration: Japanese.

<http://memory.loc.gov/cgi-bin/ampage?collId=rbpe&fileName=rbe00/rbpe002/0020220a/rbpe0020220a.db&recNum=0> (accessed July 9, 2009).

An article concerning the Mayor of San Francisco's wishes in regards to creating an exclusion act barring the "Japs".

Dr. Seuss, "Honorable 5th Column," cartoon, Landmark Cases: Supreme Court, <http://www.landmarkcases.org/korematsu/cartoons.html> (accessed July 9, 2009).

Two cartoons originally printed in the *San Francisco News* that are very critical of Japanese internment.

U.S. Immigration Legislation Online.

<http://Library.uwb.edu/guides/USimmigration/USimmigrationlegislation.html>

The actual law pertaining to and allowing Hmong refugees to enter the United States.

U.S. Immigration Legislation Online.

<http://library.uwb.edu/guides/USimmigration/USimmigrationlegislation.html>

A law that specifically targets Hmong Mercenaries who assisted US forces in Indochina and expedites naturalization.

Web Sites

"Immigration Japanese." Immigration. <http://memory.loc.gov/learn//features/immig/japanese.html> (accessed February 2, 2004).

This website contains a general yet concise overview of the Japanese immigrant experience. It reviews American legislation and policy pertaining to Japanese immigration in the context of Japanese/American relations during the 19th and 20th centuries.

"US Immigration Legislation Online." US Immigration Legislation Online.

<http://library.uwb.edu/guides/USimmigration/USimmigrationlegislation.html> (accessed July 8, 2009).

This website provides extensive information about American legislation related to US immigration. It begins with the 1790 Naturalization Act and ends with the 2006 Secure Fence Act. It lists and summarizes all the major immigration legislation (including Hmong and Japanese) in American history. Each piece of legislation is summarized and links are offered to related websites. Additionally, one can access the entire original bill passed by Congress for more extensive research purposes.

Glencoe. "Korematsu vs. United States 1944." Landmark Cases/Supreme Court.

<http://landmarkcases.org/korematsu/home.html> (accessed July 8, 2009).

This site includes a "resources" section that consists of summaries of related legislation and lesson plans organized according to reading levels. You are able to access key excerpts (and if you wish the entire written opinions) from both dissenting and majority opinion. The entire Executive Order 9066 is available as well, as learning activities related to executive powers (and questions about limitation thereof) during wartime. The Civil Liberties Act of 1988 and President Clinton's letter of apology to Japanese Americans is accessible as well.

University of California. "Japanese American Relocation Digital Archives." Calisphere.

<http://www.calisphere.universityofcalifornia.edu/jarda/> (accessed July 8, 2009).

This site is a collection of photographs, primary documents, and political cartoons, diaries, and transcribed oral histories. This site studies Executive Order 9066 and the forced internment of the Japanese Americans during World War II. Pre-War immigration and discrimination is studied as well as the resettlement of Japanese Americans after the War. A timeline of unfolding events from December 7 1941 through January 1998 (Korematsu receiving the Presidential Medal of Freedom) is included. Possible lesson plans for various reading and skill levels are included.

Lee, Txong Pao, and Mark E Pfeifer. Building Bridges: Teaching about the Hmong in Our Communities. <http://hmongcc.org/BuildingBridgesHealthPresentation2007Version.pdf> (accessed July 8, 2009).

This site is an outstanding and all encompassing source of information about the Hmong. It will be useful for teaching about the immigration experience or for sociology and the conflicts of a culture trying to assimilate to a new environment. This site is loaded with information including origins of the Hmong, a time line of recent Hmong history, the role of the Hmong in Laos and Vietnam, and the story of their flight to safety in the United States. It is easy to navigate and gives you insight into the clan system as well as the problems of traditional Hmong medical treatment versus modern medicine.

Thao, Bo, Kao Yang, John Duffee, Roger Harmon, Donald Ranard, Paul Herr, and Peter Yang. The Hmong: An Introduction to Their History and Culture. <http://www.cal.org/co/hmong/hintro.html> accessed July 28, 2004).

This website is apart of the Cultural Orientation Project associated with the Cultural Orientation Resource Center located in Washington D.C. The purpose of this center is to provide guidance for new arrivals to the United States. this section of the site works well when introducing students to the Hmong culture. It discusses such topics as the Hmong people, overall history, life in Laos, their refugee problems in Thailand and subsequent resettlement in the United States. The section on common words, phrases and sayings is particularly useful and could add to classroom interaction between Hmong and non-Hmong students.

"Learn About the Hmong Website." Hmong Cultural Project. <http://www.hmongstudies.org/LearnAboutHmongwebsite.html> (accessed October 9, 2009).

The Learn about the Hmong website is an undertaking of the Hmong Cultural Center in St. Paul, Minnesota. It is designed to educate people about the Hmong cultural arts using current technologies. the site allows you to easily access video clips of people playing traditional instruments, showcasing art, as well as numerous lectures on Hmong culture. There is also a picture presentation of various Hmong musical instruments, tools, and tapestries. This website would be a good resource for a world cultures class and in promoting greater awareness of the Hmong Culture.

Rice, Craig, and Robin Vue-Benson. Hmong Homepage. <http://hmongnet.org> (accessed July 9, 2009).

The Hmong Homepage was started in 1994 and is a combination of numerous Internet sources relating to the Hmong. its ongoing purpose is to ease the pains of immigration for the Hmong. the amount of data available is overwhelming. Some of the main categories covered are current events, resources fro students and teachers, and general information about the Hmong. One of the more important resources for the Hmong is the Hmong Health Website. The health care system has been very confusing for the newcomers. This site is extensive and there appears to be something for anyone who is researching this culture.

Narrative Overview

The Japanese and Hmong Immigration Experience

The Japanese and Hmong people immigrated to the United States under substantially different circumstances and with significantly different economic and cultural success. In order to understand why two Asian groups had such different immigration experiences, one must first understand that these are wildly different people with an entirely different relationship with America.

The Hmong are a stateless people from Southeast Asia residing primarily in China, Thailand, and Laos. Historically they have been led by familial clans and have resisted domination by outside groups including the French beginning in the 19th and stretching into the 20th century. The Hmong were instrumental in driving the French out of Laos and Western Vietnam during the 1950's which initiated a larger American presence justified by the Cold War. The CIA found the Hmong to be excellent mercenaries during the Vietnam War and made many promises to the clan elders concerning either an independent kingdom or, in the case of defeat, evacuation.¹

With the communist victories in China, Vietnam, and Laos, the Hmong found themselves in a difficult situation. The United States did not honor its obligations to the Hmong in that the majority still resides under the control of hostile regimes in Southeast Asia or in refugee camps located in Thailand.

Those that did make it the United States have found the immigrant experience very difficult. The power structure of the Hmong culture is often times at odds with the basic tenets of modern America. Clan elders no longer had power over land, individuals, or even extended family. Hmong women no longer are required to be subservient and have equal rights and political power. In short, no more absolute obedience, beatings, wife kidnapping, or polygamy. This has led to crisis in the Hmong cultural and familial organization.²

The Japanese have had a very different experience when compared to the Hmong. Geography has been a very important factor. The Japanese, with oceans

¹ Sechung Chan, *Hmong Means Free*, ed. Sechung Chan (Philadelphia: Temple University Press, 1994), pg 30

² Sechung Chan, *Hmong Means Free*, ed. Sechung Chan (Philadelphia: Temple University Press, 1994), pg 58

insulating it from invasion, were able to establish a nation with organized policies made by a central government. The official policy of the Japanese Empire from the early 17th century forward was one of isolation from the rest of the world. This policy refused foreigners entry and did not allow emigration. In the late 19th century, Japan began to loosen its restrictions on emigration. Approximately 400,000 Japanese chose to immigrate to the United States, mostly Hawaii, between the years 1886 and 1920 for economic reasons.³ After the opening of Japan in 1853 by the United States, the Japanese quickly understood the need to adapt to a rapidly industrialized world and soon became an imperial adversary to the United States. This rivalry combined with an already anti-Asian attitude within the United States created a very unwelcome environment for Japanese immigrants. They were barred from unions, schools, and organizations and the 1913 California Alien Land Law barred all Asians from owning land.⁴ The most egregious anti-Japanese measures were taken during World War II, when President Roosevelt issued Executive Order 9066 creating concentration camps for US citizens of Japanese descent.

Despite all of the adversity facing Japanese immigrants, they have been tremendously successful in assimilating to US society. According to Robert A. Wilson and Bill Hosokawa in their book *East To America*, Japanese Americans earn on average 32% more than the average American, have the highest median education level among whites and nonwhites, and are twice as likely to be employed as professionals than are members of society as a whole. Perhaps most telling is the finding that in third generation Japanese Americans, 6 in 10 say their best friends are non-Japanese.

³ Yamato Ichihashi, *Japanese in the United States* (1932; repr., New York: Arno Press and The New York Times, 1969), pg 17-18

⁴ Robert A. Wilson and Bill Hosokawa, *East To America: A History of the Japanese in the United States* (New York: William Morrow and Co, 1994), pg

Timeline of Hmong History

This time line is a modified version of a web-published time line produced by the *Wisconsin Humanities Council* <http://www.dce.k12.wi.us/socialstudies/historyday/hmong/hmong/timeline.htm>

3000 B.C.-Hmong in China

2700 B.C.- Historians speculate that the Hmong were inhabiting the Yellow River Valley in China. The Hmong and the Chinese began to have contact as the Chinese population grew and encroached upon traditional Hmong territories.

1027 B.C-1279 A.D.-There were records of the Hmong in Chinese records.

1796-Hmong King Sonom is killed.

1810-Hmong begin to move to Indochina.

1810-1840-The Hmong begin to cross into the highland regions of Northern Laos. The mountains would provide security for the Hmong people. This represents their first major Diaspora.

1840- Major Movement of Hmong into Laos.

1893- French establish a protectorate into Laos.

1896- Hmong revolt over French taxes.

1919- Hmong Mad Man's War in opposition to French.

1936-Chongtou Lo, the son of Lo Bliayao, takes over his father's duties as Kaitong. However, due to his ineffectiveness he was replaced by his brother in law, Ly Fong. Ly Fong's ascension to the position of Kaitong would eventually lead to clan conflict pitting the Lo Clan against the Ly Clan.

1938- Touby LyFong is appointed kaitong by French.

1936-1945-During WW II, the Japanese controlled much of Southeast Asia, including Laos. The Lo Clan chose to support the Japanese occupation of Laos, while the Ly Clan favored the return of the French to Laos.

1945-As WW II comes to an end, the French resumed control over Laos.

1952-Catholic missionary Father Yves Betrais and two American linguists, Dr. Williams Smalley and Dr. Linwood Barney, developed a Hmong writing system based on the Roman Popular Alphabet (RPA).

1954-The French were defeated at Dien Bien Phu; Laos gained their independence and became a member of the United Nations.

Late 1950's-American Green Berets begin arriving in Laos to assist in the struggle against the communist forces.

1960-Lo Fong, a leader in the Pathet Lao, created the Lao-Hmong alphabet.- Kong Le coup d' etat United States begins "Secret War" for Laos.

1961-1973-The Hmong, led by General Vang Pao, assist the United States in the struggle against communist expansion in Southeast Asia. This conflict has come to be known as the "Secret War," as result of the clandestine efforts of the United States CIA.

1962-The Geneva Accords reaffirm that Laos is a neutral country in the widening conflict in Southeast Asia.

1964- North Vietnamese and Pathet Lao occupy Plaine des Jarres.

1965-The United States began to provide air support for Hmong forces in Laos. The Hmong soldiers rescued downed American pilots, provided valuable reconnaissance information, and launched attacks against the Ho Chi Minh.

1967- U.S. installs air guidance equipment in Laos Hmong, U.S. continue to resist Pathet Lao and NVA.

1973-A cease-fire agreement was signed between the Royal Lao Government and the Pathet Lao in Vientiane.

1975-As the Americans completed their withdrawal from Southeast Asia, the Pathet Lao takes control of Laos.

- General Vang Pao and many of his officers were airlifted from Long Cheng to Namphong, Thailand.

- The first groups of Hmong refugees arrived in Namphong, Thailand. While in Thailand, the Hmong would be forced to reside in refugee camps.

1975-1978- The United States experience the first wave of Southeast Asian immigration.

1976-Hmong refugees at Namphong are moved to Ban Vinai.

-The first Hmong individuals began arriving in Wausau with the assistance of various organizations.

- LPDR and People's Army of Vietnam (PAVN) began the use of chemical-biological toxin warfare against the Hmong in Laos.

1978-2003-This period of time is labeled as the second wave of Southeast Asian migration to the United States.

1978-The Pathet Lao dropped a chemical agent called, " Yellow Rains," on Hmong villages in the Phou Bia region.

1980- United Nations adopted a resolution to investigate the use of chemical-biological warfare in Laos, Cambodia and Afghanistan

1981- Western scientists detected chemical agents used against the Hmong and others were from the Soviet Union.

- General Vang Pao asked for an investigation into the use of chemicals against the Hmong.

- The United Nations voted for an investigation of the use of chemicals in Laos.

- The United States held hearings on the use of chemicals in Laos.

1982-1984- Secondary migration of Hmong within the U.S.

1983-The Wausau Area Hmong Association established.

1984- Nova's The Mystery of Yellow Rain aired. The pro-Meselson bee-dung theory was presented.

1985-Reports developed that said the Thai government had begun to repatriate the Hmong refugees to Laos.

1991-Laos, Thailand, and the United Nations signed an agreement to repatriated Hmong refugees to Laos.

1993- Hmong refugees flee Thai refugee camps rather than be repatriated. 10,000 Hmong seek refuge in Thai Buddhist temple.

1995-Representative Steve Gunderson (WI) and Representative Christopher Smith (NJ) began a five-man fact-finding mission to Thailand. They wanted information concerning repatriation and various atrocities. Their findings confirmed the information that had previously been considered rumors.

1996-A census found that the Hmong population of Wausau was 4,200, approximately eleven percent of the total population. The Hmong represent the largest ethnic group in the Wausau area.

- Repatriation of Hmong is stops.

1997-Hmong veterans were recognized in Washington D.C. for their efforts during the Vietnam War.

1998- 4,660 Hmong living in Central Wisconsin.

2000-Representative David Obey (WI) co-sponsored a bill that made it easier for the Hmong refugees to become American citizens.

2002-The first Hmong senator, Senator Mee Moua, was elected in St. Paul, Minnesota

Time Line Japan

EDO (TOKUGAWA) (1600 -1868)

MEIJI (1868 -1912)

TAISHO [1912-1926]

SHOWA [1926 -1989] Japan experiences World War II and its aftermath, as well as economic recovery.

Japan's liberal rulers replaced; military-run cabinets make imperialistic inroads in China.

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1937-1945: World War II; war in China followed by invasion of Southeast Asia.

1940: Japan joins the Axis powers.

1941: Pearl Harbor brings United States into war in the Pacific.

August 1945: first atom bomb is dropped on Hiroshima, the second on Nagasaki. The emperor airs by radio a statement of unconditional surrender.

1945-1952: Allied occupation of Japan; democratic party government restored; women gain legal equality and right to vote. Enactment of the new (democratic) constitution transforms Japan's political life, making it a truly parliamentary state. With a peace treaty signed in 1951, Japan regains its independence.

The late 1950s to the early 1970s is called the "High Growth Age" in Japan because of the booming economy. Highlights of the era are the Tokyo Olympic Games in 1964 and Expo '70 in Osaka. In 1972 relations with China are normalized.

HEISEI (1989-) Global issues foster debate.

In 1989 Prince Akihito succeeds to the throne. In 1991 the gulf War ignites controversy over Japan's role in the international community. Should Japan strictly protect the "peace" constitution of 1947, a major cause of its prosperity? Or should it contribute troops as well as financial support to United Nations operations?

Learning Activities: Hmong and Japanese Immigration to the United States

1. Students shall read and summarize in writing the websites assigned to them, which give brief histories of both the Hmong and Japanese people. These websites also detail the chronologies of the various waves of immigration to the United States of both groups, as well as the reasons behind it. Additionally, the websites denote the legal implications (eg: the 1907 Gentlemen's Agreement) that explain both hindrances and encouragements to those waves of immigration.
2. Students shall create a PowerPoint - map presentation that depicts the traditional homelands of the Hmong and Japanese. This presentation shall include maps of present population centers (i.e. Hmong: China, Laos, Cambodia, Thailand) as well as a large scale map of Asia, with a "migration map" that shows the origins and migratory patterns of both groups over millennia.
3. Students shall conduct an interview with elderly local citizens of Hmong and Japanese heritage. The following questions are to be asked:
 - a. When did your ancestors come to the United States?
 - b. Why did they come to the United States?
 - c. What obstacles did they need to overcome?
 - d. Did they know of others of their culture that were already here?
 - e. Through what port of entry did they come through?
 - f. Where did they live when they first came here?
 - g. What family and cultural history of their descendants have they been made aware of?
4. Students shall investigate the numbers of citizens in their community who hail from Hmong or Japanese descendants.

5. Students shall learn the Hmong and Japanese words for the following: “ mother”, “ father”, “brother”, “ sister”, “ home”, “ dog”, “ car”, “ teacher”, “ food”, “love”, “ school”, “ happy”, “ sad”
6. Students shall create a “story cloth” (or facsimile thereof) like those of the Hmong or a rudimentary Japanese kimono.
7. Students shall provide a one page report on the different immigration policies that both groups faced-both in 1924 (Emergency Quota Act) and after 1965 (Immigration Policy Reform Act). Compare and contrast why the Japanese were unwelcome for so long and why the Hmong involvement in the Vietnam War made them welcome here as refugees of communism.
8. Do the crosswords made from www.puzzlemaker.com on the Hmong people and the Japanese people.