The Brown Quarterly

A Newsletter for Classroom Teachers

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May is Asian American Month

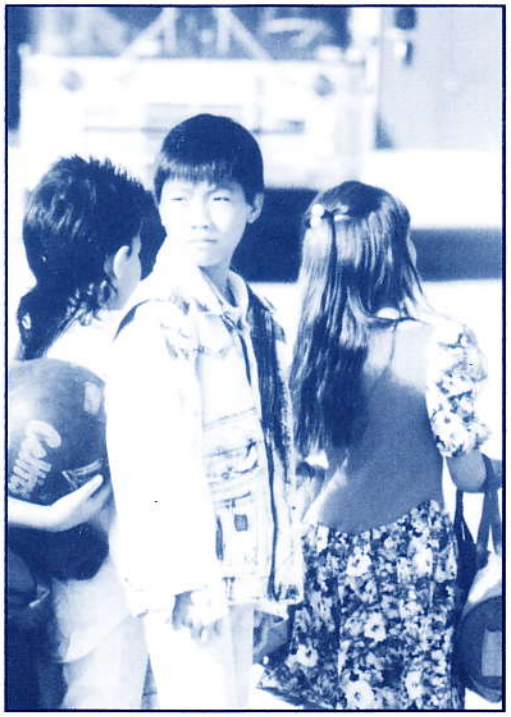
Asian Americans in the Early 1900s

During the early decades of the 20th century, school segregation policies affected Asian Americans differently depending on their specific heritage, geographic locale and the prevailing social climate. In 1900 in the United States, 89,863 people of Chinese birth or descent lived mostly on the West Coast. Residents of San Francisco's Chinatown felt the sting of Political Code 1662 mandating school segregation for the Chinese. From 1900 to 1935, however, they pushed against exclusionary educational policies and practices.

Dr. Wong Him, living with his family outside of Chinatown, enrolled his daughter Katie in a neighborhood school, but a year later Katie was instructed to attend the Chinese Primary School. The doctor filed suit noting that the San Francisco school board permitted blacks, American Indians and Japanese to attend local schools while targeting only Chinese for discriminatory treatment.

In *Wong Him v. Callahan* (1903), the U.S. District Court disagreed and upheld the idea of "separate but equal" as stipulated in the school code. Chinese merchants petitioned the state legislature to amend this provision but to no avail. A frustrated L. Lowe put it this way: "The present law is most unjust. It limits the Chinese children to the Chinese Public School ... the highest grade is the sixth and with that a scholar's education, as far as the public schools go, is at an end."

By the late 1920s, due to community mobilizing in Chinatown, the school board began to implement new policies including deliberately ignoring state Political Code 1662. The first step came in 1924 when the Oriental Public School was re-christened Commodore Stockton School, thus erasing the stigma of the term "Oriental." Soon thereafter, by the Great Depression, students who lived in Chinatown attended several local elementary and secondary schools. While North Beach residents protested this integration, the strength of Chinese organizations with the assistance of influential allies, such as Stanford University President David Statt Jordan, swayed the board. Dr. Chester Lee of the "Cathay Post of the American Legion declared, " The only way our children can become good American citizens is to mingle with the American people."



Asian American student waits with others for the school bus in Garden City. See article on page 4. Photo courtesy of the Kansas State Historical Society.

By 1910, more than 72,000 persons of Japanese birth or descent lived in the continental United States and Hawaii. After the 1906 earthquake, when the San Francisco school board specifically included Japanese youth as children required to attend the "oriental" school, this new policy sparked an international incident. Japanese residents challenged this mandate drawing on the born (Niawi) children. President Theodore Roosevelt himself personally intervened, calling the segregation of Japanese students wicked absurdity. Cognizant of Japan's rise as a military power after its defeat of Russia, Roosevelt sought to avoid strained diplomatic relations.

Information for this article was provided by a National Parks Service Theme Study, August 2000.

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Making Connections

***Brown v. Board of Education* National Historic Site Update**

The work on the exterior of Monroe School is about 85 percent complete and includes roof and chimney restoration, roof drainage system repair, waterproofing of the basement, installation of a basement emergency egress, 100 percent re-pointing of mortar joints, repair and repainting of windows and installation of a geothermal source system field. Remaining work includes the reconstruction of sidewalks and restoring the grass play areas north, south and east of the school. To protect new fixtures, such as doors and lights, some exterior work will not be done until the interior phase is completed.

The contract for the interior rehabilitation was awarded Oct. 9, 2002 to All-Pro Construction, Inc., from Grandview, Missouri. The award is $3,279,053.17. The interior work includes includes correction of structural deficiencies; repair of interior walls, floors, and ceilings; preparation of operational and administrative spaces; installation of utility systems; installation of intrusion, fire detection, fire suppression, and intrusion alarm systems; and installation of handicapped access features and equipment, including an elevator. This complex work is progressing well.

Hillman & Carr, Inc., of Washington, D.C. continues to develop the exhibits and audiovisual media for the site, with installation anticipated during late Summer 2003.

Our initial opening, which will follow installation of the exhibits, will be a low-key affair. We plan to use the time between the initial opening and the Grand Opening May 17, 2004 to work out system problems and insure smooth operations for a quality visitor experience.

We are working with the City of Topeka to acquire land for construction of a visitor parking lot adjacent to the east playground of the school, and with a coalition of agencies and organizations to establish highway and city street directional signs for the park.

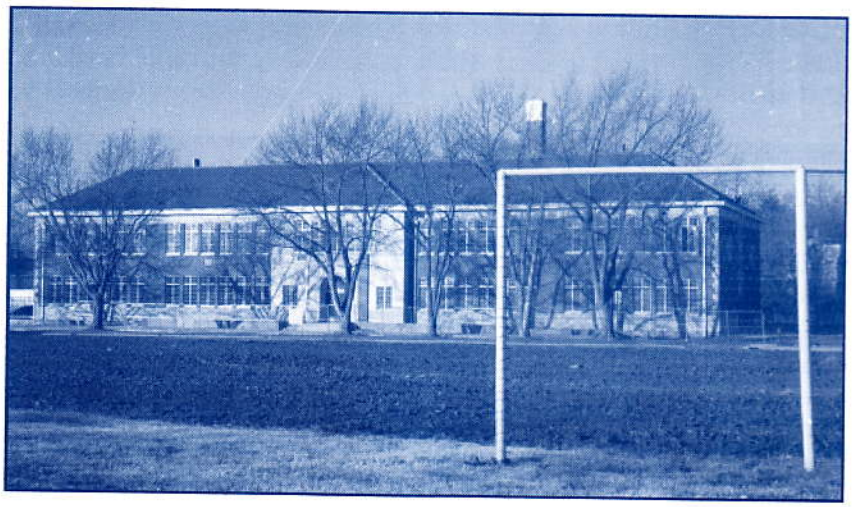
Planning for the grand opening is underway and will be assisted by the ***Brown v. Board of Education* 50th Anniversary Coalition in Topeka** and the national ***Brown v. Board of Education* 50th Anniversary Presidential Commission.**

Our cooperating association, which will manage the park's non-profit bookstore, has changed its name to the Western National Parks Association. They work with many national parks throughout the West and Southwest, and we look forward to their support.

Brown v. Board *National Historic Site*

National Historic Site opening will celebrate the *Brown v. Board* 50th Anniversary

by Superintendent Stephen E. Adams



The grand opening of the *Brown v. Board of Education* National Historic Site is planned for May 17, 2004, at the former Monroe School which is being rehabilitated in Topeka, Kans.

The Brown Foundation is pleased to publish this newsletter for classroom teachers through which we will share resources available from national parks and museums. Established to maintain the legacy of the *Brown* decision, our organization plays an exciting role as a park partner. In 1990 we were instrumental in developing *Brown v. Board of Education* National Historic Site in Topeka, Kansas. We hope you enjoy the *Brown Quarterly* and we eagerly anticipate your comments.

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Asian Americans in the Early 1930s

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In Hawaii, the question of segregation was expressed somewhat differently that on the mainland. By 1900, the Japanese represented the largest racial/ethnic population in the Hawaiian Islands, and not surprisingly, they constituted a sizable segment of the public school population. Instead of segregating students of color under the mantle of "separate but equal," the territorial legislature created "select" or English Standard schools for the European American minority. With superior facilities and funding, these schools educated less than ten percent of Hawaii's youth. Historian Roger Daniels contends that the English standard schools "eerily prefigure some of the less violent devices used by southern school systems in their attempts to resist integration after 1954."

Like the German immigrants in the American heartland, the Japanese created after school language schools in both Hawaii and the mainland. During World War I and after, with rising anti-immigrant sentiments, 22 states abolished "foreign language schools." Resisting these restrictions, the schools filed suit.

In *Farmington v. Tokushige* (1926), the U.S. Ninth Circuit Court ruled in favor of the language classes. Speaking for the court, Judge Frank Rudin remarked, "The children … do attend the public schools … and when they have done this, we take it for granted that they have an undoubted right to acquire a knowledge of foreign language, music, painting … and such other accomplishments…"

The court based its decision, in part, on *Meyer v. Nebraska*, a 1923 case that also upheld the right of language schools to exist. The U.S. Ninth Circuit Court even borrowed a portentous phrase from the *Meyer* ruling: "The protection of the Constitution extends to all, to those who speak other languages, as well as those born with English on the tongue".

With a pen's stroke during World War II, President Franklin Delano Roosevelt signed Executive Order 9066 "authorizing the removal of 110,000 Japanese and their American born children from the western half of the Pacific Coast states and the southern third of Arizona."

The ten interment camps were conglomerations of hastily assembled barracks situated in isolated, desolate locales. Subject to the sweltering summers typical of Arizona, the Poston Camp was subdivided into three areas, know by the unflattering (though appropriate) sobriquets of "Toaston, Roaston, and Duston."

For many children, it was their first taste of segregation. Nisei writers and poets have crystallized the surreal high school milieu complete with cheerleaders, sports teams and yearbooks. In her collection *Camp Notes*, Mitsuye Yamada recalls these inherent contradictions. Two excerpts follow: The first from the poem *Minidoka, Idaho* and the second from *The Watch Tower*.

In Minidoka
I ordered a pair of white
Majorette boots
With tassels from
Montgomery Ward
And swaggered in
Ankle deep dust.

From the rec hall the long body
Of the center
With barracks for legs
Came the sound of a
Live band playing
Maria Elena
You're the answer to my dreams.
Tired teenagers
Leaning on each other
Swayed without struggle.
This is what we did
with our days.
We loved and
we lived
Just like people.

Whether families returned home after the war or resettled elsewhere, their children walked through the doors of neighborhood schools anxious to continue their education.

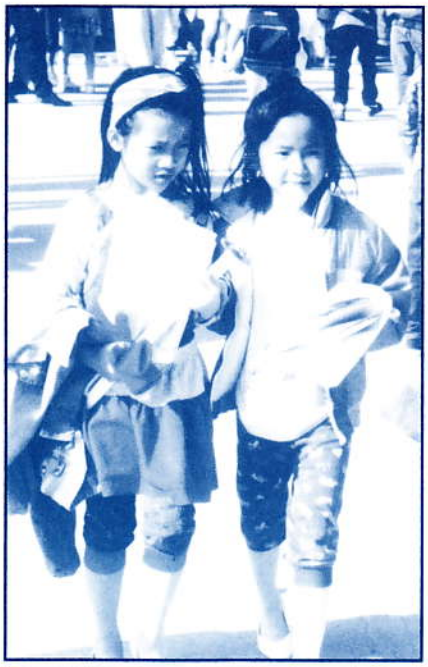
Adults in ESL (English as a Second Language) in Garden City, Kans.

Garden City, Kansas, New Home

Diversity — What is it?

The word "Diversity" seems to roll off every tongue these days, but it is not always clear what is meant, nor whether we should be celebrating a new more diverse United States or mourning the passing of an old more homogenous one. Many people use "cultural diversity" as a code for racial difference. But race is a minor aspect of human diversity, and there is far more biological variation within races than between them. People are as likely to share common bonds of culture and class, of religion and nationality, with those of different races as they are with members of their own.

"Ethnicity" is more appropriate when speaking of such diversity than "race." Yet ethnicity is situational — definitions of group identity and boundaries may change. Ethnicity is both self-declared and imposed by others, and people may claim different identities in different contexts. Broad, sweeping labels for others — black, white, Hispanic, Asian, Native American — mask the very real and very rich social and cultural distinctions among members of such groups.



Regardless of the labels we use, the fact remains that now, more than ever, the United States is a land of difference — in language and culture, in class and gender, in national origin and ethnic affiliation. Some see a richly woven tapestry and the renewal of the "American dream," while others fear that growing linguistic and cultural variations threaten the very fabric of our national identity.

Nevertheless, government policies have set our nation on course toward becoming an increasingly diverse and pluralistic society. Notions that new immigrants will quickly lose their identities and assimilate in the cauldrons of Anglo society and culture are antiquated. The U.S. is and is becoming evermore a land of contrast. As we have long relished our regional distinctions, we must now come to accept and applaud our growing mix of ethnicities, languages and cultures.

Much of our conflict can be traced to our differences — in educational and economic opportunities, in religious beliefs and political ideologies, as well as in race and ethnicity and culture. But greater awareness of those who are different from us is the first step to understanding and tolerance. The changes and the challenges that have confronted people in Garden City, Kansas, may help us to better understand those around us — and ourselves.

Garden City sits on the High Plains, 215 west of Wichita and 309 miles southeast of Denver. The Finney County seat, Garden City is a regional trade and service center for small agricultural communities and unincorporated rural areas.

From 1980 to 1985, the town grew by one-third — more than 6,000 people. In less than a decade, Garden City was transformed into a multicultural community as Hispanic immigrants and Southeast Asian refugees came seeking work in the packing plants. The sheer number of newcomers strained Garden City's ability to provide housing, education, health care, and basic services.

The community responded to the rapid growth. Apartments and mobile home parks sprang up. Bond issues and tax increases funded three new elementary schools, a library, city building and law enforcement center. Local efforts resulted in a bypass to alleviate traffic problems. Garden City soon gained a reputation for coping with rapid growth and increasing ethnic diversity.

Three factors seem to account what has happened in Garden City. First, in spite of this decade of unparalleled growth, it remains a small town in many of its attitudes and patterns of interpersonal relations. Old timers and new immigrants often come to know one another as people, since the size and nature of the community bring them together at work and school, in stores, churches and restaurants, and at the zoo and the swimming pool.

Photos in this issue courtesy of the Kansas State Historical Society.

to Asian and Hispanic Families

Second, immigrants move to Garden City to find work. People in Garden City value hard work and admire hard workers. They know of the hardships and sacrifice many Southeast Asian refugees and Hispanic immigrants have endured. Garden City's economy and much of its identity are bound up in the beef industry. Those who earn a living in this industry — feed grain production, cattle feeding, beef-packing — share a sense of identity and camaraderie that often transcends ethnic differences.

Finally, and most importantly, many in the community — clergy, news media, social-service providers, school teachers and administrators — have worked hard to serve the needs of Garden City's newcomers. For example, when Southeast Asians first began arriving in large numbers, the ministerial alliance spearheaded a campaign to provide necessary services.

Garden City public schools student population as of Sept. 20, 2002:

—Asian - 2.9%
—Black - 1.4%
—Hispanic - 60.6%
—Native American - .3%
—White - 34.8%

Total Elementary population - 3467
Total Intermediate " - 1175
Total Secondary " - 3107
Grand Total - 7749

Garden City soon gained a reputation for coping with rapid growth and increasing ethnic diversity.

They started an adult learning center, which continues to provide English as a Second Language (ESL) instruction, and brought in outside experts to offer informational and cultural-awareness training. The *Garden City Telegram* began publishing *La Semana*, a Spanish/English weekly. Much has been accomplished. Much remains to be done.

Garden City offers a vision of what rural and small-town are becoming. In the 1980s, it experienced the industrialization and increased ethnic and cultural diversity that many predict the trends of the coming century. It has faced great challenges and met them head on. The people of Garden City have plotted a course — one not always straight nor easily followed — toward a more pluralistic and a more tolerant community. They hope to make their community a place where people from many different backgrounds can be American in many different ways.

Information for this article comes from "Born Asian in America," published by Finney County Historical Society and Kansas State Historical Society, with funding from the Kansas Committee for the Humanities.

USING THE INTERNET

Take a look at these Web sites at your school or library !

Web Resources for Teachers

asianamericanbooks.com

atozteacherstuff.com/themes/

americanteachers.com

bogglesworld.com

cloudnet.com/~edrbsass/edres.htm

crf-usa.org/lessons.html

education.educ.indiana.edu/cas/

eslkidstuff.com

esl-lounge.com

home.freeuk.net/elloughton13/about.htm

lessonplansearch.com

socialstudiesforkids.com/subjects/cultures.htm

tolearnenglish.com

theteachersguide.com

washington.edu/uwired/outreach/cspn/curaaw/main.html

www.cr.nps.gov/cultural.htm

www.gctelegram.com/archives/index.html

Although these Web sites may give permssion for use of their materials for educational purposes, be sure to give credit

BOOK NOOK

Bilingual Books for Children

AliBaba and the 40 Thieves - Arabic / English
The Ballad of Mulan - Vietnamese / English
Dance, Mice, Dance! - Hmong / English
The Giant and the Spring - Chinese / English
Light for Gita - Bengali / English
Keeping Up with Cheetah - Chinese / English
Keeping Up with Cheetah - Gujarati / English
Peace at Last - Chinese / English
Rainbow Fish to the Rescue! - Vietnamese / English
Sheeko Madow - Somali / English
The Stork Caliph - Arabic / English
Story of the Chinese Zodiac - Hmong / English
Story of the Chinese Zodiac - Chinese / English
The Very Hungry Catepillar - Bengali / English
All the Colors of the Earth - Bengali / English
All the Colors of the Earth - Gujarati / English
All the Colors of the Earth - Somali / English

This book list from the **English for Speakers of Other Languages and Bilingual Education Lending Library** which provides local school districts with ready access to materials for working with students who are not native speakers of English. Thanks to a collaborative agreement with Emporia State University, the KDSEESOL collection is housed in the William Allen White Library on the ESU campus and includes resource material for teachers.

The collection contains ESOL texts and children's fiction that supports native-language literacy, plus audio and video tapes in English and 18 other languages. Thanks to the availability of interlibrary loan, educators throughout the state are able to borrow materials in the collection, simply by requesting them from their local public library or, in some cases, from their own school library.

William Allen White Library
1200 Commercial - Box 4051
Emporia, KS 66801
Outside Emporia Call
(877) 613-READ-7323
http//:lib.emporia.edu

Teacher Talk

Asian-American Children: What Teachers Should Know

Asian-American children: Who are they?

Asian-Americans constitute a significant minority in the United States. The term Asian-American covers a variety of nations and cultures. Asian-Americans represent more than 29 subgroups who differ in language, religion and customs. The four major groups of Asian-Americans are: East Asian, such as *Chinese, Japanese, and Korean*; Pacific Islander; Southeast Asian, such as *Thai and Vietnamese*; and South Asian, such as *Indian and Pakistani*. They all have different origins and histories.

In addition, diversity exists within national groups and among individuals. Differences are found in skills and economic status, in reasons for migration and related hopes and expectations. Some immigrants are refugees from countries torn apart by war; others are from stable countries. Many Asian-Americans were born in the U.S. and some are fourth- or fifth-generation.

"Whiz Kids?"

The success of many Asian-American students has created a stereotype of successful, law-abiding and high-achieving students or "whiz kids." Some believe there is something in Asian culture that breeds success, perhaps Confucian ideas that stress family values and education .

The "whiz kids" image is a misleading stereotype that masks individuality and may conceal a student's need for help. The result may be isolation, delinquency and inadequate preparation for their future. For many Asian children, the challenge of schooling can be overwhelming. Schooling may contradict their own culture and undermine their sense of well-being and self-confidence, because the identity of Asian children is often based on their relation to their group, whereas, schools in the U.S. may emphasize independence, individualism and competition.

Many Asian American children, struggling with a new language and culture, drop out of school. Others may push themselves to the brink in their quest for excellence.

How do Asian-Americans differ from other children?

Confucian ideals of East and Southeast Asians include respect for elders, deferred gratification and discipline. Many Asian-American parents teach their children to value educational achievement, respect authority, feel responsibility for relatives and show self control. Asian-American parents tend to view school failure as a lack of will, and to address this problem by increasing parental restrictions. Asian-American children tend to be more dependent, conforming and willing to place family welfare over individual wishes.

Asian-American children may be confused by the informality between American teachers and want a quiet, structured environment. Self-effacement is valued in many Asian cultures. Asian children may wait to participate untill requested by the teacher. Having one's name put on the board for misbehaving can bring considerable distress. Many Asian children have been socialized to listen more than speak and to speak in a soft voice.

How Can Teachers Help?

When developing curriculum and instruction that are culturally sensitive, teachers should:

* Be familiar with values, traditions and customs of various cultures, and if possible, make a home visit to learn about the students' family background.
* Learn a few words of the Asian students' language and collaborate with ESL teachers. By showing interest, teachers set the tone for better communication
* Encourage parents to help children maintain their native language at home, while the school helps the child attain proficiency in English. Teachers can also use English-proficient Asian students as interpreters with parents.
* Base academic expectations on individual ability rather than on stereotypes.
* Alleviate the differences between school and home. While a student may be told at school to challenge others' views, the same child may be told at home not challenge authority. What activities could permit the child to take the lead and to build upon modeling?
* Consider peer tutoring, a way of engaging these children in activities that foster language skills. Asian-American children who are not fluent in English may feel threatened by having to answer questions in front of the class.
* Utilize the student's natural support system, including family, friends and the community. Who makes educational decisions, who provides after-school care, and who provides translation for the family?
* Avoid assumptions about what the children know, eg. not all children have experienced a birthday party.
* Learn about the Asian population in the school district. Teachers may work with a network of Asian parents, encouraging parents established in the community to provide assistance for new arrivals.

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Brown v. Board 50th Anniversary: Your Reflections

Would you like to share with us an experience, reaction or reflection on the meaning of the 1954 Brown v. Board decision? Or tell about effect it has had on your life or the life of someone in your family or community?

Reflections on Brown v. Board

Many have reflected on the meaning of the *Brown v. Board of Education* decision or how the decision affected their lives. Some even remember the moment they heard that the United States Supreme Court ruled that "separate was not equal" on May 17, 1954.

Do you have a personal experience, reaction or reflection about the *Brown* decision that you could share with us? Quotes or entire essays from any submissions to *Reflections on Brown v. Board* may be published by the Brown Foundation in the *Brown Quarterly* or in an anthology to commemorate the 50th Anniversary of the *Brown v. Board of Education* decision.

Please reflect on the meaning of the *Brown* decision and write about any related anecdote or experience in your life or the life of anyone in your family or your community.

Send or email your comments or essays to:

Reflections on Brown v. Board
c/o Grace L. Wilson, 1623 SW 28th Terrace, Topeka, KS 66611 or gracewilson@cox.net

The year 2004 also marks the following anniversaries: the 150th of territorial Kansas, the 150th of the city of Topeka and the 200th of the Lewis & Clark expedition. Members of the state Brown v. Board 50th Anniversary coalition include: the Brown Foundation, *Brown v. Board of Education* National Historic Site, City of Topeka, Kansas African American Affairs Commission, Kansas Humanities Council, Kansas State Historical Society, Mayor's Council on Diversity, NAACP of Topeka, Topeka Back Home Reunion, Topeka Convention & Visitors Bureau, Topeka Public Schools, Washburn University and the University of Kansas.

For more information, call 800-235-1030 or visit http://brownvboard.org/coalition

For information on African, Hispanic, Asian, Native American history, see past issues of the Brown Quarterly on our website at:

brownvboard.org

E-Mail: brownfound@juno.com Web: http://brownvboard.org

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