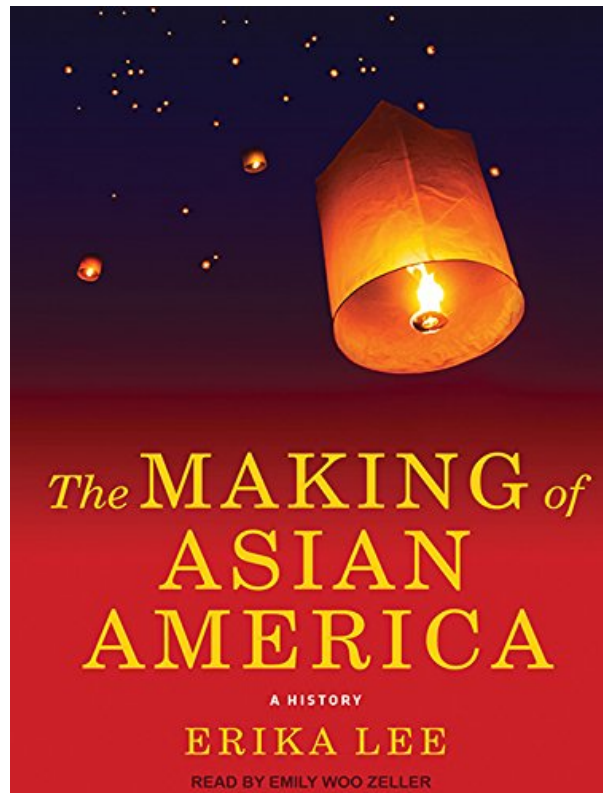
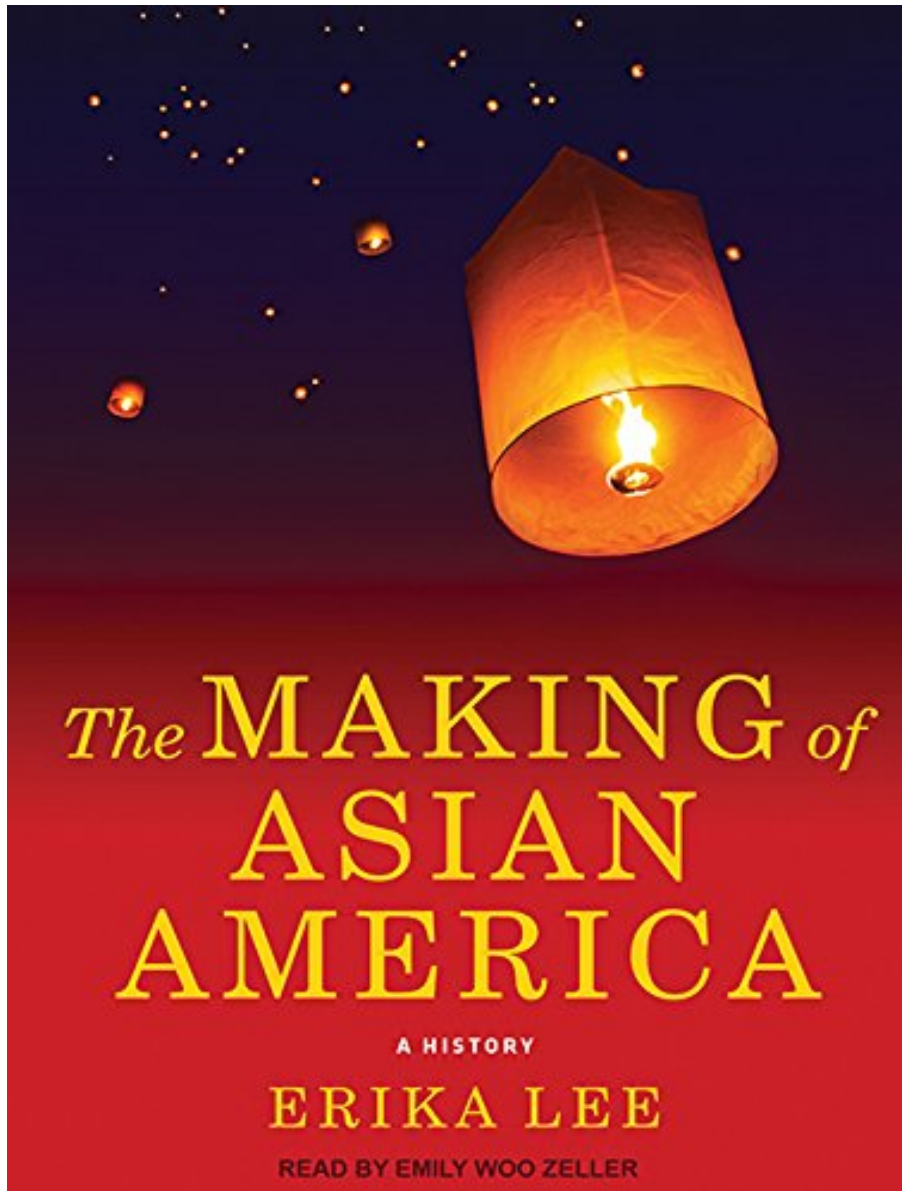


THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE



DOWNLOAD EBOOK : THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE PDF





Click link bellow and free register to download ebook:
THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE

[DOWNLOAD FROM OUR ONLINE LIBRARY](#)

THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE PDF

Yeah, checking out a publication **The Making Of Asian America: A History By Erika Lee** can include your pals listings. This is among the solutions for you to be successful. As recognized, success does not indicate that you have wonderful points. Recognizing and recognizing greater than other will provide each success. Beside, the message as well as perception of this The Making Of Asian America: A History By Erika Lee can be taken as well as picked to act.

Review

"An impressive work that details how this diverse population has both swayed and been affected by the United States." ---Library Journal Starred Review

About the Author

Erika Lee is the award-winning author of several works, including *At America's Gates* and co-authored *Angel Island*. Erika teaches immigration history at the University of Minnesota, where she is also the Director of the Immigration History Research Center.

Emily Woo Zeller's multilingual, multicultural framework led to a natural fit as an audiobook narrator. While she specializes in Asian American narratives, Emily's work spans a broad spectrum, including young adult fiction. She won an AudioFile Earphones Award for her narration of *Gulp* by Mary Roach.

Excerpt. © Reprinted by permission. All rights reserved.

The Making of Asian America Introduction

The 19.5 million Asian Americans in the United States today make up almost 6 percent of the total U.S. population. They increased in number by 46 percent from 2000 to 2010 and are now the fastest-growing group in the country. They are settling in places that have traditionally welcomed immigrants like New York City, San Francisco, and Los Angeles, as well as in other cities where such large-scale immigration is new: Atlanta, Las Vegas, Houston, Phoenix, and Minneapolis-St. Paul.¹ Asian Americans are changing the face of America. But most people know little about their history and the impact that they have had on American life.

The Making of Asian America tells this story.

Over the centuries, millions of people from Asia have left their homes to start new lives in the United States. They have come in search of work, economic opportunity, freedom from persecution, and new beginnings that have symbolized the “American Dream” for so many newcomers. During the nineteenth and twentieth centuries, Asian immigrants joined millions of others from around the world to turn the United States into a “nation of immigrants.” In the past fifty years, more have come as a result of new immigration policies, as refugees following the wars in Southeast Asia, and as part of increasing globalization.

The making and remaking of Asian America is the story of these global journeys and histories. This book

digs deep into the historical record with sources like the first world atlas (printed in 1570), newspaper accounts, and long-forgotten immigrant autobiographies. It also explores contemporary American life through the latest census statistics, policy reports, and social media campaigns. There is an extraordinary range of Asian American lives and experiences.

Consider, for example, Afong Moy, a nineteen-year-old “beautiful Chinese lady” who arrived in New York in 1834 aboard a ship full of snuffboxes, walking canes, and fans imported to satisfy Americans’ taste for imported Chinese goods. She was the first-recorded Chinese woman to arrive in the United States. A decade or so later, Jacinto Quintin de la Cruz and other Filipinos founded a fishing village in Barataria Bay south of New Orleans. They named it Manila Village to remind them of the home they left behind. While South Asian and Chinese indentured laborers were being brought to the Caribbean, Peru, and Cuba, my great-great-grandfather joined another stream of Chinese heading across the Pacific to seek their fortunes in the California Gold Rush. In 1919, Shizu Hayakawa left her home in Japan as a “picture bride” to marry a man she had never met. Around the same time, Whang Sa Sun and his wife, Chang Tai Sun, fled from Japanese rule in their native Korea and arrived as refugees. Vaishno Bagai, an Indian nationalist, also sought freedom in the United States and entered the country through Angel Island with his wife, Kala, and their three children. By the 1920s, Francisco Carino had learned from his teachers in the Philippines that America was full of riches and glory, so he too boarded a ship bound for the United States.

Small numbers of family members, students, and professionals began to come after World War II and during the Cold War. They have been joined by even more immigrants and refugees since 1965. Chiyoko Toguchi Swartz married an American soldier and left her home in Okinawa in 1966. That same year, Kang Ok Jim was adopted from Korea and brought to Palo Alto where she grew up as Deann Borshay. Fear of persecution forced Le Tan Si and his family to flee from Vietnam in 1979 while Yeng Xiong joined an exodus of Hmong from Laos after the communists took control of the country. Korean engineer Han Chol Hong arrived in 1983 and after failing to find work, he opened a store in South Central Los Angeles. Vicki Diaz, originally from the Philippines, works as a housekeeper in LA to support her family back home. Rashni Bhatnagar, from India, recently joined her husband, who is an IT worker here on a temporary visa, and Chinese students are now the largest group of international students in the United States.

These Asian American journeys may not be well known, but they have been central to the making of Asian America and of America itself.

• • •

Broadly speaking, Asian Americans are people who can trace their roots to countries throughout East Asia, South Asia, and Southeast Asia.² Obscured by the broad definition of “Asian” and “Asian American” is a staggering diversity of peoples that represent twenty-four distinct groups. Chinese and Japanese were the largest Asian American communities in the United States before World War II, but South Asians, Koreans, and Filipinos also came in significant numbers. New immigration since 1965 has brought an even greater diversity of Asians to the United States, including new immigrants from China, Korea, the Philippines, India, Pakistan, Bangladesh, Hong Kong, and Taiwan, as well as refugees from Vietnam, Cambodia, and Laos.³

Asian Americans have differed not only in their country of origin, but also in their immigration and generational status, class position, religion, and gender. These differences have resulted in distinct experiences and histories. It is fair to ask whether there is even one “Asian America,” or one “Asian American history.” Asian Americans with long roots in this country may wonder what they have in common with today’s recent arrivals. Similarly, new Asian immigrants and their descendants may not think that the histories of earlier Asian Americans are relevant to their own experiences. But they should. There is great

diversity within Asian America and across Asian American history, but there are also significant similarities and connections. The experiences of previous generations shaped the world that Asian Americans live in today. Likewise, new immigration has helped us see the past in fresh ways. Both the diversity and the shared experiences of Asian Americans reveal the complex story of the making and remaking of Asian America. There is not one single story, but many.

• • •

Asian American history begins long before the United States was even a country and has its roots in world history. Asia and the Americas first became connected through European colonization and global trade after Christopher Columbus embarked on his search for Asia and “discovered” America. Even though Columbus missed his mark, the idea of Asia remained central to the invention of America, and European colonization on both sides of the Pacific Ocean led to the first migrations of Asians to the Americas.⁴

Beginning in the sixteenth century, Spanish trading ships known as “Manila galleons” brought Asian sailors, slaves, and servants to present-day Mexico as part of the creation of Spain’s Pacific Empire. Thereafter, Asian immigration followed the ebbs and flows of global history. The rise of the British Empire led to the movement of South Asian indentured laborers from British-controlled India to British colonies in the Caribbean while Chinese coolies were sent to Cuba after the end of the African slave trade. And as the United States became a world power and expanded its reach into Asia beginning in the late eighteenth century, Asians have steadily come to our shores. Seen through the lens of world history, Asian American journeys are part of longer and larger patterns that help us understand the making of America in a global context.

• • •

The history of Asian Americans is also immigration history. The most common view of immigration to America is still framed around the “push and pull” idea: conditions in one country—like war, natural disaster, civil unrest, and economic instability—push desperate peoples out while the United States pulls them in with better-paying jobs, land, and freedom from persecution. Once uprooted, these immigrants successfully transplant themselves into the United States where they achieve American dreams of success.⁵

But this is just part of the story. We know that people and families move for complex reasons. Asian immigration has been particularly tied to the U.S. presence in Asia. Americans first crossed the Pacific Ocean in search of trade, investment, and empire. Nineteenth-century trading vessels gave way to massive transpacific steamships that soon brought both Asian goods and laborers to the United States. American labor recruiters and transportation companies encouraged and facilitated Asian immigration into the early twentieth century. Immigration to the United States became an economic lifeline for many families on both sides of the Pacific Ocean even after immigration laws greatly restricted and even excluded Asian immigrants from the country.

U.S. colonial and military occupations and engagements in the Philippines, Japan, Korea, and Southeast Asia also brought Asians to the United States as colonial subjects, military brides, adoptees, and refugees. And U.S.-Asian international relations, including U.S. relationships with its allies, neighbors, and enemies, continue to affect both Asian immigration patterns and the treatment of Asian Americans in the United States.⁶

Asian immigration is about moving from Asia to the United States and making new homes in America. But it is also about moving temporarily or moving multiple times across the Pacific Ocean and throughout the

Americans in search of education, employment, family, and freedom from persecution. The multifaceted journeys that have brought Asians to the United States reveal new ways of understanding both Asian American life and American immigration history in general.⁷

Once here, Asian immigrants have “become American” by becoming U.S. citizens when they could and by participating in American life.⁸ There are some stunning individual success stories that show how Asian Americans have contributed to American society and the American economy. Most recently, the “rise of Asian Americans” as the “highest-income, best-educated and fastest-growing racial group” in the United States has been widely covered in mainstream media.⁹ Pro basketball player Jeremy Lin, Yale law professor Amy Chua, aka the “Tiger Mom,” and Bobby Jindal, Republican governor of Louisiana, are all cited as examples of the proven success of Asian Americans. But Asian Americans have often encountered an America that has excluded them from full participation in American life based on their race. The history of Asian Americans is thus also a history of how race works in the United States.

Broadly speaking, the concept of race has been used to divide humanity into distinct groups. Racism exists when race is used to treat people unequally and to confer different rights and freedoms upon some groups while denying them to others. In the United States, the concept of race was used to justify the enslavement of Africans and the dispossession of indigenous peoples because these groups were believed to be naturally inferior to whites. After the United States became an independent nation, the definition of American became tied to white settlers, and the privileges of American citizenship were extended to whites only as early as 1790. As successive groups of European immigrants came to the United States, they were mostly deemed “white on arrival” and were granted the benefits of citizenship and belonging that were denied to Asian immigrants, who were classified as “aliens ineligible for citizenship” on racial grounds.¹⁰

Throughout the nineteenth and early twentieth centuries, these racial beliefs were accepted and supported by pseudoscientific research that allegedly proved the biological basis of human difference and ability. Only after Nazi Germany’s genocidal regime was condemned at the end of World War II did scientific racism lose its credibility. In the United States, new attitudes about race paved the way for new laws, and discrimination based on race was outlawed by the Civil Rights Act of 1964. More than fifty years later, however, discrimination and inequality still exist, and we have recently seen the rise of new kinds of racism that use racial difference in complicated ways. There’s color-blind racism, which claims that since race no longer matters, racial discrimination and race-based inequality are now things of the past. There’s also cultural racism, in which the term “culture” has come to stand in for “race” to describe how certain cultures possess inherent beliefs, mores, and traditions that determine a group’s abilities.¹¹ Moreover, racial micro-aggressions, or everyday indignities and racial slights that differentiate and denigrate peoples of color, have become increasingly common.¹² Simply put, race still matters in the United States.

There are two main ways in which this history of race has played out for Asian Americans. The first is the simultaneous lumping together of diverse Asians into one homogenous group and the persistent treatment of Asian Americans as foreigners tied to Asia rather than as Americans loyal to the United States. Long before there were sizable communities of Asians in the Americas, Western ideas about Asia, or the “Orient,” circulated widely and laid the foundation for how Asia and Asians would be viewed and treated in the West. Asia was consistently viewed as the West’s Other, an array of exotic lands and peoples that both fascinated and terrified Europeans. Opinions about the vast differences between East and West, what theorist Edward Said called “Orientalism,” justified European conquest and domination of Asia and treated the diverse peoples and empires of Asia as one, homogenous land and culture.¹³

Americans formed their own type of Orientalism. By the time that large-scale Asian immigration to the United States began in the mid-nineteenth century, diverse Asian peoples were considered one monolithic

group, regardless of national origin, ethnicity, class, and religion and were fixed in the American mind as backward, submissive, and inferior. They were seen as the opposite of the forward-thinking expansionist American: always Asian and never American.¹⁴ Thus, when Chinese immigrants—the first group to come in large numbers to the United States from Asia—were labeled as foreigners who were racially inferior to whites and incapable of assimilation, all succeeding Asian immigrants were similarly classified with only slight variations. From the mid-nineteenth to the mid-twentieth centuries, Asian immigrants were considered a single “despised minority.” They faced discrimination in every part of their lives. Asian Americans fought for equal rights in the workplace, in the courts, and on the streets, but they remained largely excluded, segregated, and disfranchised until during and after World War II.

Class and education sometimes made a difference. In the early twentieth century, immigration laws granted privileges to merchants, students, and professionals that were denied to working-class immigrants. International relations and U.S. imperialism also differentiated some Asians from others. But more often than not, laws and practices that treated Asians the same were obstacles to all.

Gender discrimination added another layer of complexity for Asian immigrant women, for both their right to enter the United States and to stay in the country were linked to their husband’s or father’s immigrant status. U.S. citizenship had a gendered dimension as well. Barred from becoming naturalized citizens, Asian Americans could only gain U.S. citizenship through birth in the country. But for some years, native-born Asian American women lost their U.S. citizenship if they married Asian immigrant men, a consequence that did not apply to Asian American men.

How Asian Americans have been defined in relation to the enduring racial divide between African Americans and whites in the United States is the second way in which race has affected Asian American life. Until after World War II, Asians were treated as peoples unfit for U.S. citizenship and as outsiders in American society. They were, as historian Ellen Wu has explained, “definitely not white” and were denied equal rights alongside African Americans and Native Americans.¹⁵ For Asian Americans, this took multiple forms. They were barred from becoming naturalized citizens, prohibited from owning or leasing land and marrying whites in some states, and harassed, driven out, and segregated from the rest of America.

Most importantly though, Asian immigrants were simply denied entry to the country. In response to fears that Asians were threats to the economic, social, and political well-being of the country, new laws like the Chinese Exclusion Act of 1882 were passed to prevent most Chinese immigrants from entering the United States. America became a “gatekeeping nation,” and new policies to inspect, interrogate, detain, identify, and deport immigrants followed. So did undocumented immigration. By the 1930s, all other Asian immigrants were largely excluded from the country as well. These policies almost destroyed Asian America before World War II.¹⁶

Moreover, the U.S.’s Asian exclusion laws had a global impact. Anti-Asian racism moved across national boundaries and contributed to an emerging worldwide system of immigration regulation. By the early twentieth century, the United States had set the terms and logic of the Asian “immigration problem” that nearly every country in the Western Hemisphere—from Canada to Argentina—adopted or adapted to. During World War II, these policies merged with new concerns about national and hemispheric security. Japanese Americans were uprooted from their homes and incarcerated in the name of “military necessity.” Similarly, Japanese Canadians were sent into exile. Japanese Latin Americans faced restrictions in their daily lives and some were even expelled.

Even as discriminatory laws were struck down and as social attitudes have mellowed, Asian Americans have still not achieved full equality in American life. In contemporary America, Asian Americans occupy unique

and constantly shifting positions between black and white, foreign and American, privilege and poverty. Depending on what is happening inside and outside the United States, certain Asian American groups have been labeled as “good Asians” (“model minorities,” “honorary whites,” cultural brokers, and loyal citizens), while others have been labeled as “bad Asians” (perpetual foreigners, religious others, unassimilated refugees, spies, terrorists, and the enemy within). These labels and stereotypes serve myriad purposes. During the Cold War, the Asian American model minority who achieved the American Dream was held up as proof of American democracy at a time when the United States was being criticized by communist rivals abroad and civil rights activists at home. Today, the privileged model minority continues to be a useful reminder that American success is still achievable even as income inequality grows, the achievement gap between whites and African Americans and Latinos persists, and the United States’ power in the world diminishes.

But this portrait of Asian American success is uneven and incomplete. While some Asian Americans have achieved economic success and cite hard work and perseverance as the keys to their positions of privilege, others—especially working-class immigrants, undocumented immigrants, and refugees fleeing the ravages of war—remain mired in generational poverty and struggle at the margins of American society. Even some of those who have been touted as models continue to occupy an unstable status that can change overnight. Korean storeowners in South Central Los Angeles were targeted in the aftermath of the verdict in the Rodney King case in 1992. South Asian Americans, along with Muslim and Arab Americans, became the victims of hate crimes and labeled as terrorists after 9/11.

On a more daily basis, Asian Americans continue to be seen as outsiders in the United States despite the fact that many are U.S. citizens and are from families who have been in the country for generations. “Where are you from?” they are continually asked. And when the answers “Oakland,” “New York,” or “Chicago” do not satisfy the questioner, they are asked, “No, where are you really from?” The underlying assumption behind these questions is that Asians cannot possibly be real Americans and do not belong in the United States. Instead, they are perpetual foreigners at worst, or probationary Americans at best.¹⁷ The persistence in treating Asian Americans as outsiders in their own country has resulted in everyday racial slights as well as targeted violence, murder, and hate crimes.

Race has never been just a matter of black and white in the United States. Asian Americans have been both included and excluded from the country, sometimes simultaneously. In exemplifying this complicated and contingent history of American race relations, Asian Americans remain absolutely central to understanding the ongoing ways in which race works today.

• • •

The history of Asian Americans is lastly a history of America in a global age. Like many Americans today, Asian Americans live transnational lives and form their identities across national borders. Over the decades, Asian American families, businesses, as well as social, political, and religious organizations have all existed and flourished both within the United States and across nations. During the late nineteenth century, the majority of Chinese immigrant families, including my own, lived in so-called split households. Fathers and husbands worked in American Chinatowns while mothers and children remained in China.¹⁸ The same was true for many South Asians and Filipinos. Today, H-1B visa holders from India toil in Silicon Valley separated from their families back home. Taiwanese high schoolers leave their parents behind to attend American schools and universities. Lao refugee grandparents living in the upper Midwest leave their American-raised children and American-born grandchildren during the bitter winter months and become long-distance snowbirds in sunny Laos.

Asians' pursuit of equality in the United States has also been connected to homeland politics, whether it was the Chinese Revolution or Korean and Indian nationalism during the early twentieth century, the anti-martial law campaign in the Philippines during the 1980s, or human rights issues in Southeast Asia today. Asian Americans continue to confront both American racism and global inequalities through their transnational lives, activities, and identities that are simultaneously effecting change in the United States and across the Pacific Ocean.¹⁹

Furthermore, contemporary Asian Americans are creating new, multi-layered identities. They are simultaneously racial minorities within nations, transnational immigrants who engage in two or more homelands, and diasporic citizens making connections across borders. Like many contemporary immigrants around the world, they "don't trade in their home country membership card for an American one," as anthropologist Peggy Levitt explains. Rather, they "belong to several communities at once."²⁰ They might raise their children in the United States, yet send money to elderly parents or extended family in India. They might shop at Walmart as well as the local Korean grocery store, contribute to their children's local parent-teacher association and to their alma mater in the Philippines, or vote in both the United States and Taiwanese national elections.

Today's immigrants challenge the either/or dichotomy of becoming American or not. They are transnational not because they don't want to or cannot become fully American. They are transnational because it allows them to achieve something that is quintessentially American: to improve their lives and socioeconomic status for themselves and their families whether that may be solely within the United States, or often, in the United States and somewhere else at the same time.²¹ These transnational immigrants are helping us all become global Americans.

• • •

Exploring how Asian Americans have made and remade American life over the centuries, this book offers a new and timely history of this important and diverse community. But more than that, it offers a new way of understanding America itself, its histories of race and immigration, and its place in the world today.

THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE PDF

[Download: THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE PDF](#)

The Making Of Asian America: A History By Erika Lee. In what instance do you like checking out a lot? What concerning the sort of guide The Making Of Asian America: A History By Erika Lee The should check out? Well, everyone has their own reason why must review some publications The Making Of Asian America: A History By Erika Lee Primarily, it will certainly associate with their necessity to obtain expertise from guide The Making Of Asian America: A History By Erika Lee and also wish to read merely to obtain entertainment. Books, tale publication, and also various other entertaining publications become so preferred today. Besides, the clinical e-books will certainly additionally be the very best reason to select, particularly for the pupils, instructors, medical professionals, businessman, and also other professions who love reading.

Even the rate of a book *The Making Of Asian America: A History By Erika Lee* is so cost effective; many individuals are truly stingy to reserve their cash to purchase the books. The other factors are that they feel bad and also have no time to go to guide store to look guide The Making Of Asian America: A History By Erika Lee to review. Well, this is modern-day era; numerous books can be obtained effortlessly. As this The Making Of Asian America: A History By Erika Lee and more publications, they can be obtained in quite fast means. You will certainly not should go outdoors to get this e-book The Making Of Asian America: A History By Erika Lee

By visiting this web page, you have done the appropriate gazing point. This is your start to pick guide The Making Of Asian America: A History By Erika Lee that you want. There are great deals of referred books to check out. When you desire to obtain this The Making Of Asian America: A History By Erika Lee as your e-book reading, you can click the link page to download and install The Making Of Asian America: A History By Erika Lee In couple of time, you have actually possessed your referred publications as your own.

THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE PDF

In the past fifty years, Asian Americans have helped change the face of America and are now the fastest growing group in the United States. *The Making of Asian America* tells the little-known history of Asian Americans and their role in American life, from the arrival of the first Asians in the Americas to the present-day. An epic history of global journeys and new beginnings, this book shows how generations of Asian immigrants and their American-born descendants have made and remade Asian American life in the United States. From the sailors who came on the first trans-Pacific ships in the 1500s to the Chinese, Japanese, Filipino, Korean, and South Asian immigrants who were recruited to work in the United States only to face massive racial discrimination, and from the Asian exclusion laws of the nineteenth century to Japanese American incarceration during World War II. Over the past fifty years, a new Asian America has emerged out of community activism and the arrival of new immigrants and refugees. No longer a "despised minority," Asian Americans are now held up as America's "model minorities" in ways that reveal the complicated role that race still plays in the United States. Published to commemorate the fiftieth anniversary of the passage of the United States' Immigration and Nationality Act of 1965 that has remade our "nation of immigrants," this is a new and definitive history of Asian Americans. But more than that, it is a new way of understanding America itself, its complicated histories of race and immigration, and its place in the world today.

- Sales Rank: #3519603 in Books
- Published on: 2015-09-01
- Formats: Audiobook, MP3 Audio, Unabridged
- Original language: English
- Number of items: 1
- Dimensions: 7.40" h x .60" w x 5.30" l,
- Running time: 15 Hours
- Binding: MP3 CD

Review

"An impressive work that details how this diverse population has both swayed and been affected by the United States." ---Library Journal Starred Review

About the Author

Erika Lee is the award-winning author of several works, including *At America's Gates* and co-authored *Angel Island*. Erika teaches immigration history at the University of Minnesota, where she is also the Director of the Immigration History Research Center.

Emily Woo Zeller's multilingual, multicultural framework led to a natural fit as an audiobook narrator. While she specializes in Asian American narratives, Emily's work spans a broad spectrum, including young adult fiction. She won an AudioFile Earphones Award for her narration of *Gulp* by Mary Roach.

Excerpt. © Reprinted by permission. All rights reserved.

The Making of Asian America Introduction

The 19.5 million Asian Americans in the United States today make up almost 6 percent of the total U.S. population. They increased in number by 46 percent from 2000 to 2010 and are now the fastest-growing group in the country. They are settling in places that have traditionally welcomed immigrants like New York City, San Francisco, and Los Angeles, as well as in other cities where such large-scale immigration is new: Atlanta, Las Vegas, Houston, Phoenix, and Minneapolis-St. Paul.¹ Asian Americans are changing the face of America. But most people know little about their history and the impact that they have had on American life.

The Making of Asian America tells this story.

Over the centuries, millions of people from Asia have left their homes to start new lives in the United States. They have come in search of work, economic opportunity, freedom from persecution, and new beginnings that have symbolized the “American Dream” for so many newcomers. During the nineteenth and twentieth centuries, Asian immigrants joined millions of others from around the world to turn the United States into a “nation of immigrants.” In the past fifty years, more have come as a result of new immigration policies, as refugees following the wars in Southeast Asia, and as part of increasing globalization.

The making and remaking of Asian America is the story of these global journeys and histories. This book digs deep into the historical record with sources like the first world atlas (printed in 1570), newspaper accounts, and long-forgotten immigrant autobiographies. It also explores contemporary American life through the latest census statistics, policy reports, and social media campaigns. There is an extraordinary range of Asian American lives and experiences.

Consider, for example, Afong Moy, a nineteen-year-old “beautiful Chinese lady” who arrived in New York in 1834 aboard a ship full of snuffboxes, walking canes, and fans imported to satisfy Americans’ taste for imported Chinese goods. She was the first-recorded Chinese woman to arrive in the United States. A decade or so later, Jacinto Quintin de la Cruz and other Filipinos founded a fishing village in Barataria Bay south of New Orleans. They named it Manila Village to remind them of the home they left behind. While South Asian and Chinese indentured laborers were being brought to the Caribbean, Peru, and Cuba, my great-great-grandfather joined another stream of Chinese heading across the Pacific to seek their fortunes in the California Gold Rush. In 1919, Shizu Hayakawa left her home in Japan as a “picture bride” to marry a man she had never met. Around the same time, Whang Sa Sun and his wife, Chang Tai Sun, fled from Japanese rule in their native Korea and arrived as refugees. Vaishno Bagai, an Indian nationalist, also sought freedom in the United States and entered the country through Angel Island with his wife, Kala, and their three children. By the 1920s, Francisco Carino had learned from his teachers in the Philippines that America was full of riches and glory, so he too boarded a ship bound for the United States.

Small numbers of family members, students, and professionals began to come after World War II and during the Cold War. They have been joined by even more immigrants and refugees since 1965. Chiyoko Toguchi Swartz married an American soldier and left her home in Okinawa in 1966. That same year, Kang Ok Jim was adopted from Korea and brought to Palo Alto where she grew up as Deann Borshay. Fear of persecution forced Le Tan Si and his family to flee from Vietnam in 1979 while Yeng Xiong joined an exodus of Hmong from Laos after the communists took control of the country. Korean engineer Han Chol Hong arrived in 1983 and after failing to find work, he opened a store in South Central Los Angeles. Vicki Diaz, originally from the Philippines, works as a housekeeper in LA to support her family back home. Rashni Bhatnagar, from India, recently joined her husband, who is an IT worker here on a temporary visa, and Chinese students are now the largest group of international students in the United States.

These Asian American journeys may not be well known, but they have been central to the making of Asian America and of America itself.

• • •

Broadly speaking, Asian Americans are people who can trace their roots to countries throughout East Asia, South Asia, and Southeast Asia.² Obscured by the broad definition of “Asian” and “Asian American” is a staggering diversity of peoples that represent twenty-four distinct groups. Chinese and Japanese were the largest Asian American communities in the United States before World War II, but South Asians, Koreans, and Filipinos also came in significant numbers. New immigration since 1965 has brought an even greater diversity of Asians to the United States, including new immigrants from China, Korea, the Philippines, India, Pakistan, Bangladesh, Hong Kong, and Taiwan, as well as refugees from Vietnam, Cambodia, and Laos.³

Asian Americans have differed not only in their country of origin, but also in their immigration and generational status, class position, religion, and gender. These differences have resulted in distinct experiences and histories. It is fair to ask whether there is even one “Asian America,” or one “Asian American history.” Asian Americans with long roots in this country may wonder what they have in common with today’s recent arrivals. Similarly, new Asian immigrants and their descendants may not think that the histories of earlier Asian Americans are relevant to their own experiences. But they should. There is great diversity within Asian America and across Asian American history, but there are also significant similarities and connections. The experiences of previous generations shaped the world that Asian Americans live in today. Likewise, new immigration has helped us see the past in fresh ways. Both the diversity and the shared experiences of Asian Americans reveal the complex story of the making and remaking of Asian America. There is not one single story, but many.

• • •

Asian American history begins long before the United States was even a country and has its roots in world history. Asia and the Americas first became connected through European colonization and global trade after Christopher Columbus embarked on his search for Asia and “discovered” America. Even though Columbus missed his mark, the idea of Asia remained central to the invention of America, and European colonization on both sides of the Pacific Ocean led to the first migrations of Asians to the Americas.⁴

Beginning in the sixteenth century, Spanish trading ships known as “Manila galleons” brought Asian sailors, slaves, and servants to present-day Mexico as part of the creation of Spain’s Pacific Empire. Thereafter, Asian immigration followed the ebbs and flows of global history. The rise of the British Empire led to the movement of South Asian indentured laborers from British-controlled India to British colonies in the Caribbean while Chinese coolies were sent to Cuba after the end of the African slave trade. And as the United States became a world power and expanded its reach into Asia beginning in the late eighteenth century, Asians have steadily come to our shores. Seen through the lens of world history, Asian American journeys are part of longer and larger patterns that help us understand the making of America in a global context.

• • •

The history of Asian Americans is also immigration history. The most common view of immigration to America is still framed around the “push and pull” idea: conditions in one country—like war, natural disaster, civil unrest, and economic instability—push desperate peoples out while the United States pulls them in with better-paying jobs, land, and freedom from persecution. Once uprooted, these immigrants successfully transplant themselves into the United States where they achieve American dreams of success.⁵

But this is just part of the story. We know that people and families move for complex reasons. Asian

immigration has been particularly tied to the U.S. presence in Asia. Americans first crossed the Pacific Ocean in search of trade, investment, and empire. Nineteenth-century trading vessels gave way to massive transpacific steamships that soon brought both Asian goods and laborers to the United States. American labor recruiters and transportation companies encouraged and facilitated Asian immigration into the early twentieth century. Immigration to the United States became an economic lifeline for many families on both sides of the Pacific Ocean even after immigration laws greatly restricted and even excluded Asian immigrants from the country.

U.S. colonial and military occupations and engagements in the Philippines, Japan, Korea, and Southeast Asia also brought Asians to the United States as colonial subjects, military brides, adoptees, and refugees. And U.S.-Asian international relations, including U.S. relationships with its allies, neighbors, and enemies, continue to affect both Asian immigration patterns and the treatment of Asian Americans in the United States.⁶

Asian immigration is about moving from Asia to the United States and making new homes in America. But it is also about moving temporarily or moving multiple times across the Pacific Ocean and throughout the Americas in search of education, employment, family, and freedom from persecution. The multifaceted journeys that have brought Asians to the United States reveal new ways of understanding both Asian American life and American immigration history in general.⁷

Once here, Asian immigrants have “become American” by becoming U.S. citizens when they could and by participating in American life.⁸ There are some stunning individual success stories that show how Asian Americans have contributed to American society and the American economy. Most recently, the “rise of Asian Americans” as the “highest-income, best-educated and fastest-growing racial group” in the United States has been widely covered in mainstream media.⁹ Pro basketball player Jeremy Lin, Yale law professor Amy Chua, aka the “Tiger Mom,” and Bobby Jindal, Republican governor of Louisiana, are all cited as examples of the proven success of Asian Americans. But Asian Americans have often encountered an America that has excluded them from full participation in American life based on their race. The history of Asian Americans is thus also a history of how race works in the United States.

Broadly speaking, the concept of race has been used to divide humanity into distinct groups. Racism exists when race is used to treat people unequally and to confer different rights and freedoms upon some groups while denying them to others. In the United States, the concept of race was used to justify the enslavement of Africans and the dispossession of indigenous peoples because these groups were believed to be naturally inferior to whites. After the United States became an independent nation, the definition of American became tied to white settlers, and the privileges of American citizenship were extended to whites only as early as 1790. As successive groups of European immigrants came to the United States, they were mostly deemed “white on arrival” and were granted the benefits of citizenship and belonging that were denied to Asian immigrants, who were classified as “aliens ineligible for citizenship” on racial grounds.¹⁰

Throughout the nineteenth and early twentieth centuries, these racial beliefs were accepted and supported by pseudoscientific research that allegedly proved the biological basis of human difference and ability. Only after Nazi Germany’s genocidal regime was condemned at the end of World War II did scientific racism lose its credibility. In the United States, new attitudes about race paved the way for new laws, and discrimination based on race was outlawed by the Civil Rights Act of 1964. More than fifty years later, however, discrimination and inequality still exist, and we have recently seen the rise of new kinds of racism that use racial difference in complicated ways. There’s color-blind racism, which claims that since race no longer matters, racial discrimination and race-based inequality are now things of the past. There’s also cultural racism, in which the term “culture” has come to stand in for “race” to describe how certain cultures possess

inherent beliefs, mores, and traditions that determine a group's abilities.¹¹ Moreover, racial micro-aggressions, or everyday indignities and racial slights that differentiate and denigrate peoples of color, have become increasingly common.¹² Simply put, race still matters in the United States.

There are two main ways in which this history of race has played out for Asian Americans. The first is the simultaneous lumping together of diverse Asians into one homogenous group and the persistent treatment of Asian Americans as foreigners tied to Asia rather than as Americans loyal to the United States. Long before there were sizable communities of Asians in the Americas, Western ideas about Asia, or the "Orient," circulated widely and laid the foundation for how Asia and Asians would be viewed and treated in the West. Asia was consistently viewed as the West's Other, an array of exotic lands and peoples that both fascinated and terrified Europeans. Opinions about the vast differences between East and West, what theorist Edward Said called "Orientalism," justified European conquest and domination of Asia and treated the diverse peoples and empires of Asia as one, homogenous land and culture.¹³

Americans formed their own type of Orientalism. By the time that large-scale Asian immigration to the United States began in the mid-nineteenth century, diverse Asian peoples were considered one monolithic group, regardless of national origin, ethnicity, class, and religion and were fixed in the American mind as backward, submissive, and inferior. They were seen as the opposite of the forward-thinking expansionist American: always Asian and never American.¹⁴ Thus, when Chinese immigrants—the first group to come in large numbers to the United States from Asia—were labeled as foreigners who were racially inferior to whites and incapable of assimilation, all succeeding Asian immigrants were similarly classified with only slight variations. From the mid-nineteenth to the mid-twentieth centuries, Asian immigrants were considered a single "despised minority." They faced discrimination in every part of their lives. Asian Americans fought for equal rights in the workplace, in the courts, and on the streets, but they remained largely excluded, segregated, and disfranchised until during and after World War II.

Class and education sometimes made a difference. In the early twentieth century, immigration laws granted privileges to merchants, students, and professionals that were denied to working-class immigrants. International relations and U.S. imperialism also differentiated some Asians from others. But more often than not, laws and practices that treated Asians the same were obstacles to all.

Gender discrimination added another layer of complexity for Asian immigrant women, for both their right to enter the United States and to stay in the country were linked to their husband's or father's immigrant status. U.S. citizenship had a gendered dimension as well. Barred from becoming naturalized citizens, Asian Americans could only gain U.S. citizenship through birth in the country. But for some years, native-born Asian American women lost their U.S. citizenship if they married Asian immigrant men, a consequence that did not apply to Asian American men.

How Asian Americans have been defined in relation to the enduring racial divide between African Americans and whites in the United States is the second way in which race has affected Asian American life. Until after World War II, Asians were treated as peoples unfit for U.S. citizenship and as outsiders in American society. They were, as historian Ellen Wu has explained, "definitely not white" and were denied equal rights alongside African Americans and Native Americans.¹⁵ For Asian Americans, this took multiple forms. They were barred from becoming naturalized citizens, prohibited from owning or leasing land and marrying whites in some states, and harassed, driven out, and segregated from the rest of America.

Most importantly though, Asian immigrants were simply denied entry to the country. In response to fears that Asians were threats to the economic, social, and political well-being of the country, new laws like the Chinese Exclusion Act of 1882 were passed to prevent most Chinese immigrants from entering the United

States. America became a “gatekeeping nation,” and new policies to inspect, interrogate, detain, identify, and deport immigrants followed. So did undocumented immigration. By the 1930s, all other Asian immigrants were largely excluded from the country as well. These policies almost destroyed Asian America before World War II.¹⁶

Moreover, the U.S.’s Asian exclusion laws had a global impact. Anti-Asian racism moved across national boundaries and contributed to an emerging worldwide system of immigration regulation. By the early twentieth century, the United States had set the terms and logic of the Asian “immigration problem” that nearly every country in the Western Hemisphere—from Canada to Argentina—adopted or adapted to. During World War II, these policies merged with new concerns about national and hemispheric security. Japanese Americans were uprooted from their homes and incarcerated in the name of “military necessity.” Similarly, Japanese Canadians were sent into exile. Japanese Latin Americans faced restrictions in their daily lives and some were even expelled.

Even as discriminatory laws were struck down and as social attitudes have mellowed, Asian Americans have still not achieved full equality in American life. In contemporary America, Asian Americans occupy unique and constantly shifting positions between black and white, foreign and American, privilege and poverty. Depending on what is happening inside and outside the United States, certain Asian American groups have been labeled as “good Asians” (“model minorities,” “honorary whites,” cultural brokers, and loyal citizens), while others have been labeled as “bad Asians” (perpetual foreigners, religious others, unassimilated refugees, spies, terrorists, and the enemy within). These labels and stereotypes serve myriad purposes. During the Cold War, the Asian American model minority who achieved the American Dream was held up as proof of American democracy at a time when the United States was being criticized by communist rivals abroad and civil rights activists at home. Today, the privileged model minority continues to be a useful reminder that American success is still achievable even as income inequality grows, the achievement gap between whites and African Americans and Latinos persists, and the United States’ power in the world diminishes.

But this portrait of Asian American success is uneven and incomplete. While some Asian Americans have achieved economic success and cite hard work and perseverance as the keys to their positions of privilege, others—especially working-class immigrants, undocumented immigrants, and refugees fleeing the ravages of war—remain mired in generational poverty and struggle at the margins of American society. Even some of those who have been touted as models continue to occupy an unstable status that can change overnight. Korean storeowners in South Central Los Angeles were targeted in the aftermath of the verdict in the Rodney King case in 1992. South Asian Americans, along with Muslim and Arab Americans, became the victims of hate crimes and labeled as terrorists after 9/11.

On a more daily basis, Asian Americans continue to be seen as outsiders in the United States despite the fact that many are U.S. citizens and are from families who have been in the country for generations. “Where are you from?” they are continually asked. And when the answers “Oakland,” “New York,” or “Chicago” do not satisfy the questioner, they are asked, “No, where are you really from?” The underlying assumption behind these questions is that Asians cannot possibly be real Americans and do not belong in the United States. Instead, they are perpetual foreigners at worst, or probationary Americans at best.¹⁷ The persistence in treating Asian Americans as outsiders in their own country has resulted in everyday racial slights as well as targeted violence, murder, and hate crimes.

Race has never been just a matter of black and white in the United States. Asian Americans have been both included and excluded from the country, sometimes simultaneously. In exemplifying this complicated and contingent history of American race relations, Asian Americans remain absolutely central to understanding

the ongoing ways in which race works today.

• • •

The history of Asian Americans is lastly a history of America in a global age. Like many Americans today, Asian Americans live transnational lives and form their identities across national borders. Over the decades, Asian American families, businesses, as well as social, political, and religious organizations have all existed and flourished both within the United States and across nations. During the late nineteenth century, the majority of Chinese immigrant families, including my own, lived in so-called split households. Fathers and husbands worked in American Chinatowns while mothers and children remained in China.¹⁸ The same was true for many South Asians and Filipinos. Today, H-1B visa holders from India toil in Silicon Valley separated from their families back home. Taiwanese high schoolers leave their parents behind to attend American schools and universities. Lao refugee grandparents living in the upper Midwest leave their American-raised children and American-born grandchildren during the bitter winter months and become long-distance snowbirds in sunny Laos.

Asians' pursuit of equality in the United States has also been connected to homeland politics, whether it was the Chinese Revolution or Korean and Indian nationalism during the early twentieth century, the anti-martial law campaign in the Philippines during the 1980s, or human rights issues in Southeast Asia today. Asian Americans continue to confront both American racism and global inequalities through their transnational lives, activities, and identities that are simultaneously effecting change in the United States and across the Pacific Ocean.¹⁹

Furthermore, contemporary Asian Americans are creating new, multi-layered identities. They are simultaneously racial minorities within nations, transnational immigrants who engage in two or more homelands, and diasporic citizens making connections across borders. Like many contemporary immigrants around the world, they "don't trade in their home country membership card for an American one," as anthropologist Peggy Levitt explains. Rather, they "belong to several communities at once."²⁰ They might raise their children in the United States, yet send money to elderly parents or extended family in India. They might shop at Walmart as well as the local Korean grocery store, contribute to their children's local parent-teacher association and to their alma mater in the Philippines, or vote in both the United States and Taiwanese national elections.

Today's immigrants challenge the either/or dichotomy of becoming American or not. They are transnational not because they don't want to or cannot become fully American. They are transnational because it allows them to achieve something that is quintessentially American: to improve their lives and socioeconomic status for themselves and their families whether that may be solely within the United States, or often, in the United States and somewhere else at the same time.²¹ These transnational immigrants are helping us all become global Americans.

• • •

Exploring how Asian Americans have made and remade American life over the centuries, this book offers a new and timely history of this important and diverse community. But more than that, it offers a new way of understanding America itself, its histories of race and immigration, and its place in the world today.

Most helpful customer reviews

22 of 23 people found the following review helpful.

Curious about your Own or the Other Lee's work is Relentless & Dramatic

By wsmrer

“I never knew that this happened”

Erika Lee's *America* is the continent itself revealing Asian impact on South America and the Caribbean well before the formation of the USA but the bulk of the story is America's treatment of what were viewed as the oriental – the other – and it is not a happy tale. That said, it is a beautifully written scholarly inquire into how Asians have been rejected, accepted, and have developed their own identities in a constantly changing political universe.

Packed full of detail the reader may wish to skim and skip ahead but the delightful human tales along the way will likely suppress that urge. You will want to know how the forces being described can be resolved or blunted. Ignorance, hate, animosity and fear; pride, intelligence, compassion and resolve battle in our nation's history to find their way; Lee doesn't miss a beat. As she indicates at the end, the story is very much still in process as America becomes more Asian in composition and more global in direction. A good read.

0 of 0 people found the following review helpful.

Good read!

By Chloe

I loved this book! It gives a frank view of history, and how the Asian Americans in the country helped shape it. This isn't very mainstream history, and the modern times part of the book I was less enamored with, with the author seemingly glossing over but implying innocence of many criminals, some of which I knew the cases very well and was disturbed at what she left out, but overall it is a quick and easy read, and as long as you do your research and don't take this book as 1000% un-biased truth, you should learn some amazing things about history!

0 of 0 people found the following review helpful.

Asian and America as more than history

By Amazon Customer

The primary value of this work is that it is the first comprehensive overview of Asian America as living communities or fragments as well as record of experience. I wish it were more analytical in at least raising the question as to how heritage awareness persists and works in tandem with adaptation and change, something we understand rather extensively in the case of German American heritage culture expression.

See all 21 customer reviews...

THE MAKING OF ASIAN AMERICA: A HISTORY BY ERIKA LEE PDF

Due to this e-book The Making Of Asian America: A History By Erika Lee is offered by on the internet, it will reduce you not to publish it. you could obtain the soft file of this The Making Of Asian America: A History By Erika Lee to conserve in your computer system, kitchen appliance, and much more gadgets. It depends on your readiness where as well as where you will check out The Making Of Asian America: A History By Erika Lee One that you have to consistently bear in mind is that checking out e-book **The Making Of Asian America: A History By Erika Lee** will certainly never finish. You will certainly have willing to check out other book after finishing a book, and it's continuously.

Review

"An impressive work that details how this diverse population has both swayed and been affected by the United States." ---Library Journal Starred Review

About the Author

Erika Lee is the award-winning author of several works, including *At America's Gates* and co-authored *Angel Island*. Erika teaches immigration history at the University of Minnesota, where she is also the Director of the Immigration History Research Center.

Emily Woo Zeller's multilingual, multicultural framework led to a natural fit as an audiobook narrator. While she specializes in Asian American narratives, Emily's work spans a broad spectrum, including young adult fiction. She won an AudioFile Earphones Award for her narration of *Gulp* by Mary Roach.

Excerpt. © Reprinted by permission. All rights reserved.

The Making of Asian America Introduction

The 19.5 million Asian Americans in the United States today make up almost 6 percent of the total U.S. population. They increased in number by 46 percent from 2000 to 2010 and are now the fastest-growing group in the country. They are settling in places that have traditionally welcomed immigrants like New York City, San Francisco, and Los Angeles, as well as in other cities where such large-scale immigration is new: Atlanta, Las Vegas, Houston, Phoenix, and Minneapolis-St. Paul.¹ Asian Americans are changing the face of America. But most people know little about their history and the impact that they have had on American life.

The Making of Asian America tells this story.

Over the centuries, millions of people from Asia have left their homes to start new lives in the United States. They have come in search of work, economic opportunity, freedom from persecution, and new beginnings that have symbolized the “American Dream” for so many newcomers. During the nineteenth and twentieth centuries, Asian immigrants joined millions of others from around the world to turn the United States into a “nation of immigrants.” In the past fifty years, more have come as a result of new immigration policies, as refugees following the wars in Southeast Asia, and as part of increasing globalization.

The making and remaking of Asian America is the story of these global journeys and histories. This book digs deep into the historical record with sources like the first world atlas (printed in 1570), newspaper accounts, and long-forgotten immigrant autobiographies. It also explores contemporary American life

through the latest census statistics, policy reports, and social media campaigns. There is an extraordinary range of Asian American lives and experiences.

Consider, for example, Afong Moy, a nineteen-year-old “beautiful Chinese lady” who arrived in New York in 1834 aboard a ship full of snuffboxes, walking canes, and fans imported to satisfy Americans’ taste for imported Chinese goods. She was the first-recorded Chinese woman to arrive in the United States. A decade or so later, Jacinto Quintin de la Cruz and other Filipinos founded a fishing village in Barataria Bay south of New Orleans. They named it Manila Village to remind them of the home they left behind. While South Asian and Chinese indentured laborers were being brought to the Caribbean, Peru, and Cuba, my great-great-great-grandfather joined another stream of Chinese heading across the Pacific to seek their fortunes in the California Gold Rush. In 1919, Shizu Hayakawa left her home in Japan as a “picture bride” to marry a man she had never met. Around the same time, Whang Sa Sun and his wife, Chang Tai Sun, fled from Japanese rule in their native Korea and arrived as refugees. Vaishno Bagai, an Indian nationalist, also sought freedom in the United States and entered the country through Angel Island with his wife, Kala, and their three children. By the 1920s, Francisco Carino had learned from his teachers in the Philippines that America was full of riches and glory, so he too boarded a ship bound for the United States.

Small numbers of family members, students, and professionals began to come after World War II and during the Cold War. They have been joined by even more immigrants and refugees since 1965. Chiyoko Toguchi Swartz married an American soldier and left her home in Okinawa in 1966. That same year, Kang Ok Jim was adopted from Korea and brought to Palo Alto where she grew up as Deann Borshay. Fear of persecution forced Le Tan Si and his family to flee from Vietnam in 1979 while Yeng Xiong joined an exodus of Hmong from Laos after the communists took control of the country. Korean engineer Han Chol Hong arrived in 1983 and after failing to find work, he opened a store in South Central Los Angeles. Vicki Diaz, originally from the Philippines, works as a housekeeper in LA to support her family back home. Rashni Bhatnagar, from India, recently joined her husband, who is an IT worker here on a temporary visa, and Chinese students are now the largest group of international students in the United States.

These Asian American journeys may not be well known, but they have been central to the making of Asian America and of America itself.

• • •

Broadly speaking, Asian Americans are people who can trace their roots to countries throughout East Asia, South Asia, and Southeast Asia.² Obscured by the broad definition of “Asian” and “Asian American” is a staggering diversity of peoples that represent twenty-four distinct groups. Chinese and Japanese were the largest Asian American communities in the United States before World War II, but South Asians, Koreans, and Filipinos also came in significant numbers. New immigration since 1965 has brought an even greater diversity of Asians to the United States, including new immigrants from China, Korea, the Philippines, India, Pakistan, Bangladesh, Hong Kong, and Taiwan, as well as refugees from Vietnam, Cambodia, and Laos.³

Asian Americans have differed not only in their country of origin, but also in their immigration and generational status, class position, religion, and gender. These differences have resulted in distinct experiences and histories. It is fair to ask whether there is even one “Asian America,” or one “Asian American history.” Asian Americans with long roots in this country may wonder what they have in common with today’s recent arrivals. Similarly, new Asian immigrants and their descendants may not think that the histories of earlier Asian Americans are relevant to their own experiences. But they should. There is great diversity within Asian America and across Asian American history, but there are also significant similarities and connections. The experiences of previous generations shaped the world that Asian Americans live in

today. Likewise, new immigration has helped us see the past in fresh ways. Both the diversity and the shared experiences of Asian Americans reveal the complex story of the making and remaking of Asian America. There is not one single story, but many.

• • •

Asian American history begins long before the United States was even a country and has its roots in world history. Asia and the Americas first became connected through European colonization and global trade after Christopher Columbus embarked on his search for Asia and “discovered” America. Even though Columbus missed his mark, the idea of Asia remained central to the invention of America, and European colonization on both sides of the Pacific Ocean led to the first migrations of Asians to the Americas.⁴

Beginning in the sixteenth century, Spanish trading ships known as “Manila galleons” brought Asian sailors, slaves, and servants to present-day Mexico as part of the creation of Spain’s Pacific Empire. Thereafter, Asian immigration followed the ebbs and flows of global history. The rise of the British Empire led to the movement of South Asian indentured laborers from British-controlled India to British colonies in the Caribbean while Chinese coolies were sent to Cuba after the end of the African slave trade. And as the United States became a world power and expanded its reach into Asia beginning in the late eighteenth century, Asians have steadily come to our shores. Seen through the lens of world history, Asian American journeys are part of longer and larger patterns that help us understand the making of America in a global context.

• • •

The history of Asian Americans is also immigration history. The most common view of immigration to America is still framed around the “push and pull” idea: conditions in one country—like war, natural disaster, civil unrest, and economic instability—push desperate peoples out while the United States pulls them in with better-paying jobs, land, and freedom from persecution. Once uprooted, these immigrants successfully transplant themselves into the United States where they achieve American dreams of success.⁵

But this is just part of the story. We know that people and families move for complex reasons. Asian immigration has been particularly tied to the U.S. presence in Asia. Americans first crossed the Pacific Ocean in search of trade, investment, and empire. Nineteenth-century trading vessels gave way to massive transpacific steamships that soon brought both Asian goods and laborers to the United States. American labor recruiters and transportation companies encouraged and facilitated Asian immigration into the early twentieth century. Immigration to the United States became an economic lifeline for many families on both sides of the Pacific Ocean even after immigration laws greatly restricted and even excluded Asian immigrants from the country.

U.S. colonial and military occupations and engagements in the Philippines, Japan, Korea, and Southeast Asia also brought Asians to the United States as colonial subjects, military brides, adoptees, and refugees. And U.S.-Asian international relations, including U.S. relationships with its allies, neighbors, and enemies, continue to affect both Asian immigration patterns and the treatment of Asian Americans in the United States.⁶

Asian immigration is about moving from Asia to the United States and making new homes in America. But it is also about moving temporarily or moving multiple times across the Pacific Ocean and throughout the Americas in search of education, employment, family, and freedom from persecution. The multifaceted journeys that have brought Asians to the United States reveal new ways of understanding both Asian

American life and American immigration history in general.⁷

Once here, Asian immigrants have “become American” by becoming U.S. citizens when they could and by participating in American life.⁸ There are some stunning individual success stories that show how Asian Americans have contributed to American society and the American economy. Most recently, the “rise of Asian Americans” as the “highest-income, best-educated and fastest-growing racial group” in the United States has been widely covered in mainstream media.⁹ Pro basketball player Jeremy Lin, Yale law professor Amy Chua, aka the “Tiger Mom,” and Bobby Jindal, Republican governor of Louisiana, are all cited as examples of the proven success of Asian Americans. But Asian Americans have often encountered an America that has excluded them from full participation in American life based on their race. The history of Asian Americans is thus also a history of how race works in the United States.

Broadly speaking, the concept of race has been used to divide humanity into distinct groups. Racism exists when race is used to treat people unequally and to confer different rights and freedoms upon some groups while denying them to others. In the United States, the concept of race was used to justify the enslavement of Africans and the dispossession of indigenous peoples because these groups were believed to be naturally inferior to whites. After the United States became an independent nation, the definition of American became tied to white settlers, and the privileges of American citizenship were extended to whites only as early as 1790. As successive groups of European immigrants came to the United States, they were mostly deemed “white on arrival” and were granted the benefits of citizenship and belonging that were denied to Asian immigrants, who were classified as “aliens ineligible for citizenship” on racial grounds.¹⁰

Throughout the nineteenth and early twentieth centuries, these racial beliefs were accepted and supported by pseudoscientific research that allegedly proved the biological basis of human difference and ability. Only after Nazi Germany’s genocidal regime was condemned at the end of World War II did scientific racism lose its credibility. In the United States, new attitudes about race paved the way for new laws, and discrimination based on race was outlawed by the Civil Rights Act of 1964. More than fifty years later, however, discrimination and inequality still exist, and we have recently seen the rise of new kinds of racism that use racial difference in complicated ways. There’s color-blind racism, which claims that since race no longer matters, racial discrimination and race-based inequality are now things of the past. There’s also cultural racism, in which the term “culture” has come to stand in for “race” to describe how certain cultures possess inherent beliefs, mores, and traditions that determine a group’s abilities.¹¹ Moreover, racial micro-aggressions, or everyday indignities and racial slights that differentiate and denigrate peoples of color, have become increasingly common.¹² Simply put, race still matters in the United States.

There are two main ways in which this history of race has played out for Asian Americans. The first is the simultaneous lumping together of diverse Asians into one homogenous group and the persistent treatment of Asian Americans as foreigners tied to Asia rather than as Americans loyal to the United States. Long before there were sizable communities of Asians in the Americas, Western ideas about Asia, or the “Orient,” circulated widely and laid the foundation for how Asia and Asians would be viewed and treated in the West. Asia was consistently viewed as the West’s Other, an array of exotic lands and peoples that both fascinated and terrified Europeans. Opinions about the vast differences between East and West, what theorist Edward Said called “Orientalism,” justified European conquest and domination of Asia and treated the diverse peoples and empires of Asia as one, homogenous land and culture.¹³

Americans formed their own type of Orientalism. By the time that large-scale Asian immigration to the United States began in the mid-nineteenth century, diverse Asian peoples were considered one monolithic group, regardless of national origin, ethnicity, class, and religion and were fixed in the American mind as backward, submissive, and inferior. They were seen as the opposite of the forward-thinking expansionist

American: always Asian and never American.¹⁴ Thus, when Chinese immigrants—the first group to come in large numbers to the United States from Asia—were labeled as foreigners who were racially inferior to whites and incapable of assimilation, all succeeding Asian immigrants were similarly classified with only slight variations. From the mid-nineteenth to the mid-twentieth centuries, Asian immigrants were considered a single “despised minority.” They faced discrimination in every part of their lives. Asian Americans fought for equal rights in the workplace, in the courts, and on the streets, but they remained largely excluded, segregated, and disfranchised until during and after World War II.

Class and education sometimes made a difference. In the early twentieth century, immigration laws granted privileges to merchants, students, and professionals that were denied to working-class immigrants. International relations and U.S. imperialism also differentiated some Asians from others. But more often than not, laws and practices that treated Asians the same were obstacles to all.

Gender discrimination added another layer of complexity for Asian immigrant women, for both their right to enter the United States and to stay in the country were linked to their husband’s or father’s immigrant status. U.S. citizenship had a gendered dimension as well. Barred from becoming naturalized citizens, Asian Americans could only gain U.S. citizenship through birth in the country. But for some years, native-born Asian American women lost their U.S. citizenship if they married Asian immigrant men, a consequence that did not apply to Asian American men.

How Asian Americans have been defined in relation to the enduring racial divide between African Americans and whites in the United States is the second way in which race has affected Asian American life. Until after World War II, Asians were treated as peoples unfit for U.S. citizenship and as outsiders in American society. They were, as historian Ellen Wu has explained, “definitely not white” and were denied equal rights alongside African Americans and Native Americans.¹⁵ For Asian Americans, this took multiple forms. They were barred from becoming naturalized citizens, prohibited from owning or leasing land and marrying whites in some states, and harassed, driven out, and segregated from the rest of America.

Most importantly though, Asian immigrants were simply denied entry to the country. In response to fears that Asians were threats to the economic, social, and political well-being of the country, new laws like the Chinese Exclusion Act of 1882 were passed to prevent most Chinese immigrants from entering the United States. America became a “gatekeeping nation,” and new policies to inspect, interrogate, detain, identify, and deport immigrants followed. So did undocumented immigration. By the 1930s, all other Asian immigrants were largely excluded from the country as well. These policies almost destroyed Asian America before World War II.¹⁶

Moreover, the U.S.’s Asian exclusion laws had a global impact. Anti-Asian racism moved across national boundaries and contributed to an emerging worldwide system of immigration regulation. By the early twentieth century, the United States had set the terms and logic of the Asian “immigration problem” that nearly every country in the Western Hemisphere—from Canada to Argentina—adopted or adapted to. During World War II, these policies merged with new concerns about national and hemispheric security. Japanese Americans were uprooted from their homes and incarcerated in the name of “military necessity.” Similarly, Japanese Canadians were sent into exile. Japanese Latin Americans faced restrictions in their daily lives and some were even expelled.

Even as discriminatory laws were struck down and as social attitudes have mellowed, Asian Americans have still not achieved full equality in American life. In contemporary America, Asian Americans occupy unique and constantly shifting positions between black and white, foreign and American, privilege and poverty. Depending on what is happening inside and outside the United States, certain Asian American groups have

been labeled as “good Asians” (“model minorities,” “honorary whites,” cultural brokers, and loyal citizens), while others have been labeled as “bad Asians” (perpetual foreigners, religious others, unassimilated refugees, spies, terrorists, and the enemy within). These labels and stereotypes serve myriad purposes. During the Cold War, the Asian American model minority who achieved the American Dream was held up as proof of American democracy at a time when the United States was being criticized by communist rivals abroad and civil rights activists at home. Today, the privileged model minority continues to be a useful reminder that American success is still achievable even as income inequality grows, the achievement gap between whites and African Americans and Latinos persists, and the United States’ power in the world diminishes.

But this portrait of Asian American success is uneven and incomplete. While some Asian Americans have achieved economic success and cite hard work and perseverance as the keys to their positions of privilege, others—especially working-class immigrants, undocumented immigrants, and refugees fleeing the ravages of war—remain mired in generational poverty and struggle at the margins of American society. Even some of those who have been touted as models continue to occupy an unstable status that can change overnight. Korean storeowners in South Central Los Angeles were targeted in the aftermath of the verdict in the Rodney King case in 1992. South Asian Americans, along with Muslim and Arab Americans, became the victims of hate crimes and labeled as terrorists after 9/11.

On a more daily basis, Asian Americans continue to be seen as outsiders in the United States despite the fact that many are U.S. citizens and are from families who have been in the country for generations. “Where are you from?” they are continually asked. And when the answers “Oakland,” “New York,” or “Chicago” do not satisfy the questioner, they are asked, “No, where are you really from?” The underlying assumption behind these questions is that Asians cannot possibly be real Americans and do not belong in the United States. Instead, they are perpetual foreigners at worst, or probationary Americans at best.¹⁷ The persistence in treating Asian Americans as outsiders in their own country has resulted in everyday racial slights as well as targeted violence, murder, and hate crimes.

Race has never been just a matter of black and white in the United States. Asian Americans have been both included and excluded from the country, sometimes simultaneously. In exemplifying this complicated and contingent history of American race relations, Asian Americans remain absolutely central to understanding the ongoing ways in which race works today.

• • •

The history of Asian Americans is lastly a history of America in a global age. Like many Americans today, Asian Americans live transnational lives and form their identities across national borders. Over the decades, Asian American families, businesses, as well as social, political, and religious organizations have all existed and flourished both within the United States and across nations. During the late nineteenth century, the majority of Chinese immigrant families, including my own, lived in so-called split households. Fathers and husbands worked in American Chinatowns while mothers and children remained in China.¹⁸ The same was true for many South Asians and Filipinos. Today, H-1B visa holders from India toil in Silicon Valley separated from their families back home. Taiwanese high schoolers leave their parents behind to attend American schools and universities. Lao refugee grandparents living in the upper Midwest leave their American-raised children and American-born grandchildren during the bitter winter months and become long-distance snowbirds in sunny Laos.

Asians’ pursuit of equality in the United States has also been connected to homeland politics, whether it was the Chinese Revolution or Korean and Indian nationalism during the early twentieth century, the anti-martial

law campaign in the Philippines during the 1980s, or human rights issues in Southeast Asia today. Asian Americans continue to confront both American racism and global inequalities through their transnational lives, activities, and identities that are simultaneously effecting change in the United States and across the Pacific Ocean.¹⁹

Furthermore, contemporary Asian Americans are creating new, multi-layered identities. They are simultaneously racial minorities within nations, transnational immigrants who engage in two or more homelands, and diasporic citizens making connections across borders. Like many contemporary immigrants around the world, they “don’t trade in their home country membership card for an American one,” as anthropologist Peggy Levitt explains. Rather, they “belong to several communities at once.”²⁰ They might raise their children in the United States, yet send money to elderly parents or extended family in India. They might shop at Walmart as well as the local Korean grocery store, contribute to their children’s local parent-teacher association and to their alma mater in the Philippines, or vote in both the United States and Taiwanese national elections.

Today’s immigrants challenge the either/or dichotomy of becoming American or not. They are transnational not because they don’t want to or cannot become fully American. They are transnational because it allows them to achieve something that is quintessentially American: to improve their lives and socioeconomic status for themselves and their families whether that may be solely within the United States, or often, in the United States and somewhere else at the same time.²¹ These transnational immigrants are helping us all become global Americans.

• • •

Exploring how Asian Americans have made and remade American life over the centuries, this book offers a new and timely history of this important and diverse community. But more than that, it offers a new way of understanding America itself, its histories of race and immigration, and its place in the world today.

Yeah, checking out a publication **The Making Of Asian America: A History By Erika Lee** can include your pals listings. This is among the solutions for you to be successful. As recognized, success does not indicate that you have wonderful points. Recognizing and recognizing greater than other will provide each success. Beside, the message as well as perception of this **The Making Of Asian America: A History By Erika Lee** can be taken as well as picked to act.