

Name: _____

Source Set C

Part I: Connect the Past and Present

How can studying the past help us understand the present?

Part I Instructions: Read the secondary source below two times. During your **first read**, circle any words or phrases you do not know. Clarify the words or phrases you do not know with your group or find out what they mean. During your **second read**, underline any historical examples referenced in the source and place a star next to passages that express the author’s key points. Then answer the questions that follow. You will be responsible for sharing your findings with your classmates.

Edirin Oputu, “Attacks on the Asian American community are tied to a history of racism and prejudice,” an interview with Nguyen Thi Dieu in Temple Now, 2021

Below is an excerpt. Full text is available at <<https://news.temple.edu/news/2021-04-13/attacks-asian-american-community-are-tied-history-racism-and-prejudice>>.

About the interviewee: Nguyễn Thị Diệu, Ph.D., is a professor of history at Temple University, teaching courses on the history of Vietnam and Southeast Asia. Dr. Nguyen is the author of *Culture and Customs of Vietnam* (2001) and other books on Vietnamese history.

What are some of the most notable examples of racism and discrimination the Asian American community has experienced in the past?

Just to mention a few from recent decades: the Ku Klux Klan attacks against Vietnamese fisherfolk in Texas from 1979 to 1981...; the Cleveland Elementary School shooting that took place in Stockton, California, in 1989, in which the white gunman discharged his weapon at children...all of them refugees from Southeast Asia; the 1992 anti-Korean riots in Los Angeles...; and the 9/11-related anti-Muslim reaction that targeted peoples of South Asian descent, often regardless of religion....

How have colonialism and war affected how various Asian American groups have been perceived and treated?

The Spanish-American War of 1898 led to the American intervention not only in Cuba but equally in the Spanish colony of the Philippines, culminating in the Philippine-American War of 1899 to 1902. The United States waged a type of war in the Philippines that can only be described as “racist,” with... William Howard Taft—who went on to become the first Governor General of the Philippines and later President of the U.S.—calling the [Filipino] revolutionaries “little brown brothers.”

During the 1902 campaign on the [Philippine] island of Samar, Brigadier General Jacob F. Smith—a veteran of [U.S. military] campaigns against Cheyenne and Apache [in the American West]... instructed his officers “to kill and burn; the more you kill and burn, the better it will please me,” and when asked about an age limit, he replied, “Kill everyone over 10”...

That type of mentality was carried over to the [U.S.] war in Vietnam where the 1968 Mỹ Lai massacre of more than 500 civilians—women, children and elderly men—was committed by the U.S. Army’s Charlie Company, under Lieutenant William Calley. Of the 14 soldiers later charged, only Calley was found guilty, though paroled in 1974 by President Richard Nixon.

After the war ended in 1975, Vietnamese refugees in the U.S. encountered...a certain hostility, especially among American veterans, some of whom carried a visceral hatred for all things Vietnamese. Some of these veterans integrated into the [Ku Klux] Klan and applied their military experience in KKK-conducted hate campaigns...

What do you feel sparked the recent wave of violence [against the AAPI community]?

The unproven accusation that the novel coronavirus responsible for the COVID-19 pandemic was deliberately designed and spread by People’s Republic of China state actors, which was propagated by influential American politicians and their enablers in the media....

Part I Questions

1. Who was interviewed in this secondary source? What evidence do you have that the interviewee is a reliable source for explaining the connections between the past and present?
2. Which historical events does the interviewee describe? List three.
3. Choose one or two of the historical events you listed above and briefly explain why you think the interviewee uses them to describe connections between the past and the present.

Part II: Develop Historical Empathy

What can we learn from studying the personal experiences of people from the past?

Part II Instructions: Read the primary source below two times. During your **first read**, circle any words or phrases you do not know. Clarify the words or phrases you do not know with your group or find out what they mean. During your **second read**, place a star next to passages that reveal something important about the personal experiences covered in the source. Then answer the questions that follow. You will be responsible for sharing your findings with your classmates.

South Asians Experience Islamophobia and Racism in the Early 2000s

Source Introduction: Islamophobia refers to hatred, fear, and discrimination directed at Muslims or people perceived to be Muslim. There is a long history of Islamophobia, anti-Arab racism, and anti-South Asian racism in the United States, and it increased after the al Qaeda terrorist attacks on September 11, 2001. Many in the United States supported anti-Muslim policies, as they wrongly blamed all Muslims for the actions of al Qaeda, a single terrorist organization. This led to many Muslims, and many people perceived to be Muslim, experiencing racism and religious bigotry throughout the United States. Some were victims of violent hate crimes. Below is an excerpt from a 2002 article by Lenora Chu in *AsianWeek*, a publication focused on Asian American news, and an excerpt from a 2001 essay by Monami Maulik, a South Asian community organizer based in New York.

Lenora Chu, "Hate Across the Nation," *AsianWeek*, 2002

The terrorist attacks on Sept. 11 have Americans struggling to cope with death, destruction and a loss of innocence. The American flags that have sprouted on doorsteps and storefronts across the nation symbolize the unity of Americans and their resolve to stand tall against terrorism. Yet for some, the flag does not represent unity for all. The spirit of Middle Eastern and South Asian Americans has been put to the test by a racially motivated backlash spawned by the attacks on the Pentagon and the World Trade Center. Both groups have become the objects of shootings, rock-throwing, racial slurs and harassment since that day of infamy.

Amrik Singh Chawla, a financial consultant who was in downtown Manhattan when the World Trade Center fell, was targeted with racial

slurs the same day the World Trade Center went down. "I was chased down into a subway tunnel by people calling me a terrorist," Chawla said. "I'm an American, I grew up in Brooklyn. I don't want to be scared of other Americans."

"People have been saying to me 'Wipe them out,' or 'Kill them all,'" said Khalid Almuti, 29, a Muslim of Palestinian origin. Almuti has also been a target of racial slurs and said that he is trying to avoid being in public. "Muslim Americans are just as shocked as other Americans," Almuti said. "We have nothing to do with what happened. We are doubly angry, and also doubly afraid because we are experiencing backlash. We have to deal with two threats at the same time."

Community groups in New York City have documented hundreds of racially motivated attacks. “Incidents range from verbal harassment to serious incidents like assaults, and three people

have already died around the country,” said Margaret Fung, the executive director of the Asian American Legal Defense and Education Fund (AALDEF).

Monami Maulik, “Organizing in Our Communities Post-September 11th,” *Manavi*, 2001

The tragedies of September 11th continue to deeply hurt the South Asian community at large on multiple levels. First, we have lost members of our community in the [attack on the] World Trade Center.... Second, during this period of grief, we have had to endure perhaps the worst mass-scale anti-Arab, anti-South Asian, and anti-Muslim violence this country has seen. Hundreds of incidents ranging from threats to beatings to killings have been reported around the country. Our homes,

communities, and places of worship have been under siege. And these are only the incidents that are reported.... [Many] immigrants have been illegally detained and deported since September 11th, most of whom are Arab, South Asian, and Muslim. Third, U.S. bombing of Afghanistan and military presence in Pakistan to wage an endless war has many of us concerned with the possible impending devastation of our communities and families back home.

Part II Questions

1. Who was quoted in the first primary source? Who authored the second primary source? What personal experiences do the two primary sources describe?
2. What do you think it was like for South Asian, Muslim, and Arab Americans who experienced racism, religious bigotry, and violent hate crimes in the early 2000s? Use evidence from the sources to support your answer.
3. Why do you think Monami Maulik and other South Asian, Muslim, and Arab Americans spoke publicly about their experiences with racism and bigotry in the early 2000s? What fears or hopes do you think they had when they decided to speak publicly?

Part III: Inspire Activism

How can studying the past inspire us to act in the present?

Part III Instructions: Read the primary source below two times. During your **first read**, circle any words or phrases you do not know. Clarify the words or phrases you do not know with your group or find out what they mean. During your **second read**, place a star next to passages that reveal something important about how understanding the past can inspire activism in the present. Then answer the questions that follow. You will be responsible for sharing your findings with your classmates.

South Asian Americans Leading Together (SAALT)

Source Introduction: South Asia includes the countries of India, Pakistan, Bangladesh, Nepal, Tibet, Bhutan, Sri Lanka, and the Maldives. In 2000, a group of first- and second-generation South Asian Americans founded SAALT (South Asian Americans Leading Together) to address issues affecting their communities. SAALT has built community support networks, advocated for immigration reform, protested the post-9/11 backlash against South Asians, and documented anti-Asian hate crimes. Below is an excerpt from a 2006 SAALT document, “Making the Case: Why Build a South Asian Identity,” calling for people of South Asian descent living in the United States to recognize their common histories and build activist networks to improve their communities.

SAALT’s work is rooted in the development of coalitions that bring together groups and individuals from all parts of South Asia.... Our common experiences as immigrants and people of color in America provide the foundation for a South Asian political identity. The South Asian community empowers itself by working together to address issues that affect us all.

While we come from diverse backgrounds, South Asians in America have many common problems that require immediate attention and broader, community-wide responses. These issues include hate crimes, racial profiling, immigration policies, education inequity, and poverty. Moreover, in the post-9/11 world,... Indians, Pakistanis, Bangladeshis and other South Asians are seen as a

collective “other.” By coming together to respond to stereotyping, discrimination, and other matters, we establish a more visible and powerful presence.

While it is a daunting task, there remain clear reasons for South Asians to unite and to project our influence on America through active civic and political engagement. There have been precedents in America of such unity.... [I]n the 1960s, Chinese, Japanese, and Korean Americans began to build coalitions for the purpose of political power.... Such unity was based on the understanding that Asian Americans... would have greater power to influence and change policy... if they worked together....

The post-September 11th backlash, which included hate violence and immigration policies, had a significant impact on South Asians. Hun-

dreds of immigrants—mainly from Pakistan—were detained in the aftermath of September 11th; many have either chosen to seek asylum in Canada or return to Pakistan, or have been deported....

There are many reasons why these issues affect ALL of us, instead of only the individual person or ethnic or religious group to which we belong. Racism is not logical.... Marginalization and

discrimination can affect any member of our community....

By actively being civically engaged—whether it is in the political process, in the academic context, or in the South Asian community itself—we join ourselves with a larger collective voice to bring about equality and justice for all.

Part III Questions

1. Who authored the primary source? What groups or communities did the authors represent or support?

2. What personal or historical experiences did the authors describe as motivation for their activism?

3. What goals or objectives do you think the authors hope to accomplish with their activism?