Mineta Legacy Project

Lesson 1, *Immigration*

## *Lesson One*

Immigration

**Organizing Questions**

* What is the history of immigration to the United States?
* What factors drove and/or impeded the immigration and integration of different migrant groups in the United States?
* What kinds of challenges and opportunities do migrants encounter when settling in the United States?
* How have immigration, integration, and citizenship policies in U.S. history impacted the experiences of different migrant groups?

**Introduction**

This is one of six modules of *What Does It Mean to Be an American?*, a curriculum resource designed for high school and community college classrooms. In this lesson, students explore the history of immigration to the United States, discuss the challenges and opportunities that migrants encounter when settling in the United States, and consider the roles that immigration, immigrant integration, and citizenship policies have played in the building of U.S. society. For their final project, students research an immigrant group or U.S. immigration/integration policy of their choice and summarize its past and/or present role in U.S. society.

**Objectives**

In this lesson, students will

* reflect on and assess the idea of the United States as a “nation of immigrants”;
* trace the “four waves” of immigration in U.S. history, including their differing causes, contexts, and characteristics;
* understand how the history of immigration and integration in the United States has both shaped and been shaped by various government policies and public sentiment toward immigrants;
* learn several migration-related concepts and terminology;
* learn about the history of Japanese migration to and within the United States;
* hear and reflect on the family immigration stories of several young Americans;
* consider the wide diversity of immigrants and immigration experiences in the United States today; and
* conduct research on an immigrant group in the United States or an immigration/integration-related policy of their choice.

**Connections to Curriculum Standards**

This lesson has been designed to meet certain national history, social studies, and Common Core standards as defined by the National Center for History in the Schools, the National Council for the Social Studies, and the Common Core State Standards Initiative. The standards for the lesson are listed here.

**National History Standards (from the National Center for History in the Schools)**

**U.S. History**

Era 7, Standard 2A: The student understands how the American role in the world changed in the early 20th century.

* Grades 7–12: Explain relations with Japan and the significance of the “Gentleman’s Agreement.” [Consider multiple perspectives]

Era 7, Standard 3A: The student understands social tensions and their consequences in the postwar era.

* Grades 5–12: Analyze the factors that lead to immigration restriction and the closing of the “Golden Door.” [Interrogate historical data]
* Grades 7–12: Examine rising racial tensions, the resurgence of the Ku Klux Klan, and the emergence of Garveyism. [Analyze cause-and-effect relationships]

Era 8, Standard 1B: The student understands how American life changed during the 1930s.

* Grades 7–12: Analyze the impact of the Great Depression on the American family and on ethnic and racial minorities. [Consider multiple perspectives]

**World History**

Era 8, Standard 5A: The student understands major global trends from 1900 to the end of World War II.

* Grades 7–12: Identify patterns of social and cultural continuity in various societies, and analyze ways in which peoples maintained traditions, sustained basic loyalties, and resisted external challenges in this era of recurrent world crises. [Explain historical continuity and change]

**National Social Studies Standards (from the National Council for the Social Studies)**

* People, Places, and Environments; Thematic Strand III: Social studies programs should include experiences that provide for the study of people, places, and environments.
* Global Connections; Thematic Strand IX: Social studies programs should include experiences that provide for the study of global connections and interdependence.

**National Standards for Civics and Government (from the Center for Civic Education)**

* Standard IV: What is the Relationship of the United States to Other Nations and to World Affairs?
  + (B) How do the domestic politics and constitutional principles of the United States affect its relations with the world?
  + (C) How has the United States influenced other nations, and how have other nations influenced American politics and society?
* Standard V: What are the Roles of the Citizen in American Democracy?
  + (A) What is citizenship?
  + (E) How can citizens take part in civic life?

**Reading Standards for Literacy in History/Social Studies (from the Common Core State Standards Initiative)**

* …

**Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects (from the Common Core State Standards Initiative)**

* …

**Materials**

Handout 1, *Immigration to the United States: A Brief History*, pp. xx–xx, 30 copies

Handout 2, *Migration Concepts*, pp. xx–xx, 30 copies

Handout 3, *Case Study: Japanese Migration and the United States*, pp. xx–xx, 30 copies

Handout 4, *Immigration Research Project*, p. xx, 30 copies

Projection 1, *The New Colossus*, p. xx

Projection 2, *Two Perspectives on Immigrants*, p. xx

Projection 3, *Migration Concepts*, p. xx

Projection 4, *Group Discussion Questions*, p. xx

Projection 5, *Modern-Day Immigration to the United States*, p. xx

Teacher Information 1, *The New Colossus*, p. xx

Teacher Information 2, *Immigration, Integration, and U.S. Citizenship*, pp. xx–xx

“Immigration Stories” video, online at …

“Celebrity Immigrants” video, online at …

**Equipment**

Computer with Internet access (for teacher)

Computers with Internet access (for student research on Day Two)

Computer projector

Speakers

**Teacher Preparation**

Instructions and materials are based on a class size of 30 students. Adjust accordingly for different class sizes.

1. Make appropriate number of copies of all handouts.
2. Set up and test computer, projector, speakers, and videos (available online) before starting the lesson. Confirm that you are able to play and project the videos with adequate audio volume.
3. Before Day Two, ensure that computers are available for in-class student research.

**Time**

At least two 50-minute class periods

**Procedures**

**Before Day One**

Optional: If this is your students’ first lesson from *What Does It Mean to Be an American?*, you may wish to tell them that they will spend the next few lessons considering the question “What does it mean to be an American?” through various lenses (e.g., American history, society, and ideology). View the video, “\_\_,” and lead a class discussion to debrief the video and preface the lesson. Suggested discussion points appear below.

* U.S. Presidents Bill Clinton and George W. Bush offered some of their reflections on what it means to be an American. Which of their comments resonate with you? Why?
* What do you think it means to be an American? What are one or two aspects that you think are most essential to being American? Why?
* We will soon begin a lesson on the topic of immigration. How do you think immigration is related to the idea of being an American?

**Day One**

Students reflect on the idea of the United States as a “nation of immigrants” through Emma Lazarus’s poem, “The New Colossus.” They then read a brief history of immigration to the United States and discuss how the history of immigration and integration in the United States has both shaped and been shaped by various government policies. After being introduced to some migration-related concepts and terminology, students read a case study on Japanese migration and the United States.

1. Display Projection 1, *The New Colossus*, and read it aloud. Lead a discussion using the suggested points below. (For additional information on this poem, refer to Teacher Information 1, *The New Colossus*.)

* Have you read this poem before? If not, are you familiar with parts of it? Which parts? *Students may be most familiar with the last five lines, which are the most famous.*
* What is this poem about? Why it is famous? *This poem is about the Statue of Liberty, and it appears on a bronze plaque inside the statue’s pedestal. Along with the Statue of Liberty itself, it has become a well-known symbol of immigration to the United States.*
* How does this poem portray the Statue of Liberty? To what extent do you think this characterization of the Statue of Liberty (and of the United States) is accurate? *The Statue of Liberty is portrayed as a “mother of exiles” who enthusiastically welcomes the world’s poor and downtrodden to the United States. Student responses may vary regarding the accuracy of this portrayal.*
* The United States has often been called a “nation of immigrants.” Several Founding Fathers (e.g., Alexander Hamilton) were immigrants themselves, and the rest were descendants of immigrants. Today most Americans trace at least part of their family history to another area of the world.

1. Mention that, while the United States is indeed largely a nation of immigrants and their descendants, American sentiment toward immigrants has always been mixed and complex. Display Projection 2, *Two Perspectives on Immigrants*, and read the quotes aloud. These quotes, by two Founding Fathers of the United States, represent the mix of positive and negative perceptions that America has always held of immigrants. These sentiments have both shaped and been shaped by the history of immigration to the United States.

Note: Franklin’s quote refers specifically to Germans, who were the target of significant anti-immigrant sentiment at the time. This may surprise students since German immigrants are no longer typically subject to such sentiments. (In fact, today more Americans trace their ancestry back to Germany than to any other foreign nation.[[1]](#footnote-1)) It may be worth noting that although anti-immigrant sentiment has always existed in the United States, its primary target changes over time.

Option: Play a “Now or Then?” anti-immigrant quote game here? Show students a series of paraphrased quotes from 1700s/1800s or 2000s, and have them guess which century. Points: (1) anti-immigrant sentiments have always been around the U.S. and are still around; (2) the targets have changed. Discussion: Did the 1700s fears come true? Do you think they’ll come true today?

1. Divide the class into small groups of two or three students each, and distribute one copy of Handout 1, *Immigration to the United States: A Brief History*, to each student. Allow students time (20–25 minutes) to read the handout in their groups and discuss the questions at the end of the handout.
2. Lead a class discussion on the twin topics of immigration and integration. Suggested discussion points appear below. (For background information, refer to Teacher Information 2, *Immigration, Integration, and U.S. Citizenship*.)

* You just read an overview of U.S. immigration history. Part of it focused on the actual *immigration* of new people to the United States, and part of it focused on the *integration* of these people into U.S. society. Immigration and integration are two separate but related processes that all immigrant groups must go through.
* What are some immigration-related policies mentioned in the reading? *Examples include the 1870s and 1880s laws barring Chinese immigration; subsequent policies that targeted Japanese, Korean, and South Asian immigration; restrictive immigration laws in the 1910s and 1920s; gradual dismantling of discriminatory immigration policies starting in the 1940s; and the revision of immigration laws in 1965. Some students may also cite the forced importation of African slaves as a kind of “immigration policy.”*
* What are some integration-related policies mentioned in the reading? *Examples include third-wave Asian immigrants’ ineligibility to naturalize and the gradual dismantling of discriminatory naturalization policies starting in the 1940s. Some students may also cite the adoption of slavery as a kind of “integration policy” (in that it prevented African Americans from integrating normally into society).*
* There are various kinds of integration-related policies that exist in the United States today, but perhaps the most consequential are those related to naturalization. What is naturalization? *To naturalize is to acquire citizenship in an adopted country.*
* What is U.S. citizenship? What are the rights and responsibilities of citizens?
* How does one become a U.S. citizen?
* What other legal statuses (besides citizenship) are recognized in the United States?

1. Display Projection 3, *Migration Concepts*, which lists various migration-related terms and concepts. Explain to students that immigration is a specific type of migration, i.e., the act of *coming* to live permanently in a foreign country. The inverse of immigration is emigration, i.e., the act of *leaving* one’s own country to settle permanently in another. In other words, you emigrate *from* a country, and you immigrate *to* another country. A number of other migration-related terms are also listed on the Projection; tell students they will now learn what these terms mean.
2. Distribute one copy of Handout 2, *Migration Concepts*, to each student, and have students read it. If desired, lead a quick class review of the terms using the terms on Projection 3.
3. Distribute one copy of Handout 3, *Case Study: Japanese Migration and the United States*, to each student. Allow students the remainder of class to read it and complete the assignment at the end. Students may complete the assignment for homework.

**Day Two**

Students view a video of young Americans describing their families’ immigration stories, compare those experiences with the experiences described in Handout 3, and consider the wide diversity of immigrants and immigration experiences in the United States today. To end the lesson, students conduct research on an immigrant group in the United States or an immigration/integration-related policy of their choice.

1. Collect student responses to Handout 3 for assessment. Review the handout as a class using the questions below. (Note: These are the same questions that students will use to guide their research project later.)

* Describe the early immigration experience of Japanese to the United States. When did they immigrate? What lines of work did they take up, and why?
* Why did they immigrate? Was their immigration forced or voluntary? What were some important push and pull factors that drove this immigration?
* What major challenges/hardships and opportunities/successes did they encounter in the United States?
* What major factors affected their ability to immigrate and/or integrate? Specifically, how did immigration/integration laws and policies affect this immigrant group?

1. Divide the class into small groups of two or three students each. Tell students they will now watch a short video that features several American students talking about their own families’ immigration stories. Ask them to listen for the following aspects as they watch the video.

* forced vs. voluntary migration
* push and pull factors
* challenges and opportunities
* factors that affected their family’s ability to immigrate and/or integrate

1. View the video, “Immigration Stories.”
2. Display Projection 4, *Group Discussion Questions*, and instruct students to discuss the questions in their groups. When groups have finished discussing, lead a class discussion on the questions on Projection 4 (reprinted below), calling on groups to share their thoughts.

* In what ways were the migration experiences of these students’ families similar? In what ways were they different?
* What were some push and pull factors that motivated their families to immigrate to the United States? Are any of these similar to the factors that drove early Japanese immigration?
* What major challenges/hardships and opportunities/successes did they encounter in the United States? Are any of these similar to the experience of early Japanese immigrants?
* What major factors affected their ability to immigrate and/or integrate? Are any of these similar to the experience of early Japanese immigrants and Japanese Americans?
* Do you know your own family’s immigration story? What push and pull factors played a role in your family’s immigration?

1. Display Projection 5, *Modern-Day Immigration to the United States*, and lead a classroom discussion using the points on Projection 5 as a guide.
2. View the video, “Celebrity Immigrants,” which shows a montage of immigrants who have made a name for themselves in U.S. society. Lead a brief discussion using the discussion points below.

* Did anyone on this list surprise you? Who?
* What are popular ideas, images, and/or stereotypes of today’s immigrants? Do the people profiled in this video fit those ideas?

1. Inform students that they will now conduct research on an immigration topic of their choosing. Distribute one copy of Handout 4, *Immigration Research Project*, to each student, and specify a length for the research report and a due date. Allow students the rest of the class period to choose a topic and begin their research.

**Extension Activities**

1. [supplementary videos]
2. [Research modern immigrant groups / immigration patterns / immigration data; compare with historical data. How have patterns shifted? What’s the same?]
3. [Current events report. What immigration story is in the news now? Explain it.]
4. [Read studies / watch Scholars Corner videos featuring Stanford’s Immigration Lab research. What’s the truth about immigration, behind our own biases? What does the research say?]

**Assessment**

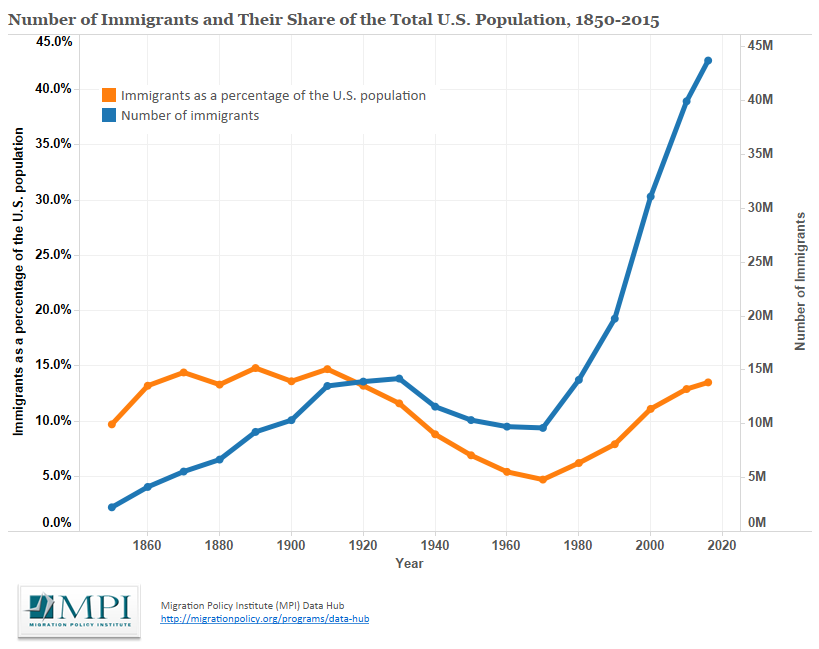
The following are suggestions for assessing student work in this lesson:

1. Assess student participation in group and class discussions, evaluating students’ ability to

* clearly state their opinions, questions, and/or answers;
* exhibit sensitivity toward different cultures and ideas;
* respect and acknowledge other students’ comments;
* ask relevant and insightful questions; and
* provide correct and thoughtful answers to classmates’ questions.

Handout 1, *Immigration to the United States: A Brief History*

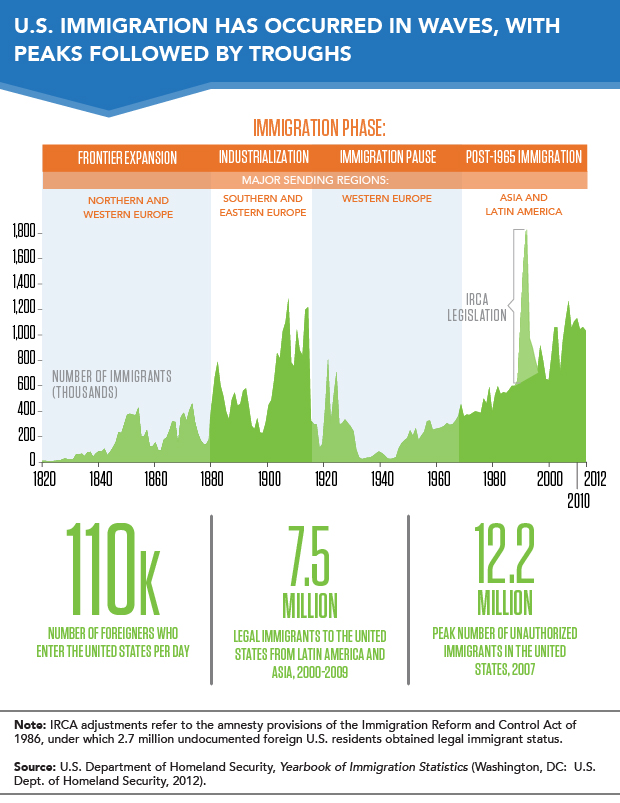
**Introduction**

The United States has often been characterized as a “nation of immigrants,” and with good reason. As a country that was literally founded by immigrants and their descendants, the United States, perhaps more so than any other country in the world, has been shaped by its immigrants. Since 1850, immigrants have comprised a notable portion of the total U.S. population—between 5 and 15 percent.[[2]](#footnote-2) Although the actual rate of immigration to the United States has varied drastically over time, immigration itself has remained a consistently significant factor in U.S. history, influencing the nation’s demographics, politics, culture, and economic growth.

Sometimes these influences have been considered positive, and the country has welcomed immigrants with open arms. At other times, immigrants have been perceived as threats that had to be kept away. But most commonly, American sentiment has encompassed a complex mixture of both these views, simultaneously regarding some immigrants as desirable and others as not. These mixed feelings toward immigrants have been reflected through various immigration and naturalization policies over the decades. Although these policies have evolved substantially since the 1700s, they have almost always favored some groups of immigrants over others.

**The “Four Waves” of Immigration**

The history of immigration to the United States is long and convoluted, but in broad strokes it can be grouped into four major periods, or “waves”: the colonial period, the mid-1800s, the turn of the 20th century, and post-1965.[[3]](#footnote-3)



*First Wave: The Colonial Period*

The first wave arrived during the colonial period in the 17th and 18th centuries, even before the United States was founded and before official immigration records were kept. Though we do not know their exact numbers, this first wave consisted largely of Protestant English-speakers from the British Isles. These immigrants and their descendants eventually established the original Thirteen Colonies that would declare their independence from Britain in 1776 and ultimately join together to form the nascent United States.

Also among this first wave were the earliest African immigrants to North America. They probably arrived in Virginia in 1619 as indentured servants, as did many European immigrants. Many Africans won their freedom after completing their work contracts.[[4]](#footnote-4) But not long after, slavery began to be forcibly imposed on Africans living in the colonies, and Europeans started importing slaves en masse to North America as free labor. (The Transatlantic slave trade was already more than a century old, but previously most African slaves had been taken to the Caribbean, Brazil, and Spanish America.[[5]](#footnote-5)) By the time the United States was founded, close to 300,000 slaves had been imported into colonial America.[[6]](#footnote-6)

*Second Wave: The Mid-1800s*

Following the American Revolution, immigration did not occur on a large scale again until the mid-1800s. This second wave of immigrants peaked in the 1840s and 1850s and brought hundreds of thousands of new immigrants from northern and western Europe, primarily Irish and German Catholics. Many were fleeing starvation or political upheaval in their homelands due to the Irish Potato Famine (1845–49) and the European Revolutions of 1848. As Catholics in a largely Protestant society, many of these new arrivals initially faced significant discrimination in the United States.[[7]](#footnote-7) Nevertheless, they became an important part of the national social and economic fabric, becoming farmers, building canals and railroads, laboring in the emerging textile mills of the Northeast, or working as craftsmen and longshoremen in the cities.[[8]](#footnote-8)

At nearly the same time, gold was discovered in California, and the ensuing Gold Rush (1848–55) attracted more than 300,000 people to the West Coast. Many were Americans who came from other parts of the United States, but tens of thousands of Mexicans, Chinese, Australians, Latin Americans, and Europeans also came in search of gold. Between 1847 and 1870, the city of San Francisco was transformed from a small settlement of 500 residents to a boomtown of 150,000. California, which had been a sparsely settled and little-known backwater, suddenly captured the imagination of people around the world as a place where hard work and good luck could make you rich.[[9]](#footnote-9)

*Third Wave: The Turn of the 20th Century*

The third wave of immigration to the United States occurred at the turn of the 20th century, from roughly 1880 to 1914. The advent of large steam-powered oceangoing ships led to lower travel costs and greater accessibility for would-be immigrants. As a result, European immigrants began arriving in droves, creating the largest influx of immigrants in U.S. history to date: more than 20 million new arrivals at a time when the country had only 75 million residents.[[10]](#footnote-10) In the 1880s alone, nine percent of Norway’s total population immigrated to the United States.[[11]](#footnote-11) However, the bulk of these people came from southern and eastern Europe, and new communities of Italians, Greeks, Hungarians, Poles, and Jews began to take root in America. Like prior groups, many of them faced prejudice as newly arrived immigrants. But from a legal standpoint, at least, the door to America was wide open to Europeans in this period; their immigration was legally unrestricted.

The story was different for many third-wave immigrants arriving on the West Coast. These immigrants came from dozens of countries, but most were initially Chinese. However, a series of laws in the 1870s and 1880s essentially barred Chinese from entering the country, effectively halting Chinese immigration. Japanese, Korean, and South Asian laborers began arriving to fill the resulting labor shortage but were, in turn, targeted by other restrictive immigration policies. Like the newly arrived southern and eastern Europeans on the East Coast, Asians often faced hostility from prior waves of immigrants, but unlike Europeans, Asian immigrants were ineligible for naturalization, meaning they could never become real U.S. citizens.[[12]](#footnote-12)

After this third wave, immigration rates to the United States plummeted with the outbreak of World War I in 1914 and stayed relatively low due to a series of restrictive immigration laws in the 1910s and 1920s, the Great Depression of the 1930s, and World War II. (Refer to Figure 1 and Figure 2 above.) It was not until the mid-1940s that immigrants again began arriving in the United States. This was largely thanks to the end of World War II, but also to the U.S. government’s gradual dismantling of discriminatory immigration and naturalization policies.

*Fourth Wave: Post-1965*

However, the fourth wave of immigration did not start in earnest until 1965, when the U.S. comprehensively revised its immigration laws and instituted a new policy that did not explicitly favor certain countries over others. This new regime had an immediate and significant effect; within five years, Asian immigration more than quadrupled.[[13]](#footnote-13) This was an early sign of a longer-term trend: a shift in the demographics of immigrants arriving in the country. Since 1965, the largest immigrant groups have come from Asia and Latin America. Between 2000 and 2009, the United States welcomed 7.5 million legal immigrants from these regions.[[14]](#footnote-14) This fourth wave of immigration is the period we live in today, with the United States attracting the largest number of immigrants in the world.[[15]](#footnote-15)

**Conclusion**

Each of these four waves of immigration was driven by its own historical factors and exhibited its own unique characteristics. Yet they do share some commonalities, starting from the fact that they are “waves” of immigration—i.e., periods of relatively high immigration. But in order to have highs, there must also be lows, and each of the first three waves of immigration was followed by a trough—a period of relatively low immigration. Is another trough just around the corner? Can this “nation of immigrants” continue to attract and integrate immigrants for years to come, and how best can we accomplish that? As we look back on U.S. history from the vantage point of this fourth wave, we should also consider what the future of immigration can and should look like, as this is the phase of American “history” that you, as young Americans, will help to shape.

**Discussion Questions**

1. Characterize each of the “four waves” of immigration. When did it occur? Who were the primary migrants, and where did they come from? What factors drove their immigration?
2. What common characteristics do the different waves of immigration share? What common experiences have different immigrant groups faced?
3. What caused the three lulls in immigration? How and why did the lulls come to an end?
4. Think about your own family's immigration story. How does your family history align (or not align) with these large-scale trends in U.S. immigration history? Did they share any of the same experiences? Were they affected by any of the same laws and policies?

**VOCABULARY**

**demographics**—statistical data relating to a population

**naturalize**—to acquire citizenship in an adopted country

**nascent**—coming into existence; emerging

**indentured servant**—a person under contract to work for another person for a definite period of time, usually without pay but in exchange for free passage to a new country. During the 17th century most of the white laborers in Maryland and Virginia came from England as indentured servants.

**en masse**—in a group; all together

**Spanish America**—the parts of America once colonized by Spaniards and in which Spanish is still generally spoken. This includes most of Central and South America (except Brazil) and part of the Caribbean.

**American Revolution**—the war of 1775–83 in which the American colonists won independence from British rule

**Irish Potato Famine**—a famine in Ireland caused by the failure of successive potato crops in the 1840s. Many in Ireland starved, and many emigrated. More than a million Irish came to the United States during the famine.

**European Revolutions of 1848**—liberal and nationalist rebellions that broke out in 1848 in several European nations, including Germany, Austria, France, Italy, and Belgium.

**longshoreman**—a person employed in a port to load and unload ships

**regime**—a mode or system of rule or government

Handout 2, *Migration Concepts*

Migration, the movement of people from one country, place, or locality to another, is a social phenomenon that has affected the entire world. People migrate for diverse reasons. One approach to the study of migration argues that individuals are influenced by a number of “push-pull” factors, which encourage them to leave their place of origin while simultaneously pulling them toward a new destination. For example, someone living in a region with high unemployment might move to an area with a high demand for labor. In another case, political instability or war might push migrants to leave their places of origin while at the same time they are pulled toward peaceful regions. When considering push-pull factors, it is helpful to imagine a cost-benefit analysis structure. In other words, the migrant considers the costs of moving (e.g., leaving family and friends, paying for moving expenses) against the perceived benefits (e.g., a better job, increased income, opportunities to meet new people) and eventually arrives at a conclusion to migrate or to remain in his or her current location based on a logical thought process. Although the push-pull framework can explain many types of migrations, it cannot solely explain why people choose to migrate to a specific city, region, or country.

How do we categorize human migrations? Although the migration trajectory of each individual is unique, there are several basic kinds of migration patterns. Listed below are two major migration patterns and seven more specific types of migration patterns.

*International migration* is the complex movement of people from one country to another. This form of migration is highly dependent upon government regulations and economic activities, as well as the development of perceived opportunities abroad. International migration might simultaneously consist of other migration forms. For example, a person leaving Tokyo for New York City represents a case of international migration as well as urban-urban migration, which is described below. *Domestic migration* refers to the movement of people within a country. The following categories of migration can refer to either international or domestic migration.

* *Rural-urban migration* takes place, for example, when people in rural areas move to cities. This kind of migration is extremely common in developing nations where employment, health care, and educational services are available primarily in large cities. Rural-urban migration often leads to depopulation of the countryside and overpopulation in urban areas.
* *Urban-urban* migration occurs when an individual moves from one city to another. Often, urban-urban migrations are the result of rural-urban migrations. Individuals often move from a rural area to a regional urban center before moving again to another urban area.
* *Cyclical migration* is common for agricultural laborers whose work depends on the seasonal harvest. A cyclical migrant might work for three months in an agricultural region before moving to a city for a few months, followed by another seasonal job in agriculture.
* *Forced migration* occurs when individuals leave their place of origin under the control of others. African slaves brought to the United States are considered forced migrants because slave-trading companies made them come to the United States.
* *Return migration* occurs when individuals leave their place of origin but eventually return.
* *Remigration* refers to a “double” migration. For example, some Japanese immigrants migrated first to Hawaii in the late 19th and early 20th century and then remigrated to the U.S. mainland.
* *U-turn migration* refers to the migration of a migrant’s descendants (e.g., children, grandchildren) to the ancestral home of the migrant.

Handout 3, *Case Study: Japanese Migration and the United States*

According to the U.S. Census Bureau, there were 1,469,637 Japanese Americans in the United States in 2016[[16]](#footnote-16). Also, according to the U.S. Census Bureau, the U.S. population at the end of 2016 was 324,650,630[[17]](#footnote-17). Though the Japanese-American population remains less than one half of one percent of the U.S. population, the Japanese-American experience offers a look at various types of migration.

For the purposes of this handout, the history of Japanese migration and the United States is divided into the following three time periods: (1) mid-19th century to 1924; (2) 1941 to 1946; (3) 1965 to the present. This is not meant to be a comprehensive history of Japanese migration and the United States.

While reading about these time periods, it is important to note that the term “immigrant” is usually defined as a person who comes to live *permanently* in a foreign country. For early Japanese immigrants in the United States and its former territories like Hawaii, it was often unknown if they would stay permanently. Many early Japanese immigrants returned to Japan after the end of labor contract periods. Others chose to stay permanently. This is true today as well. For example, some immigrants who come to work in the United States arrive initially as temporary workers but then end up staying permanently.

### (1) mid-19th century to 1924

In the mid-19th century, some shipwrecked Japanese who were rescued by Americans were brought to the United States. Among them were Manjiro Nakahama, who adopted the name John Manjiro, and Hikozo Hamada, who adopted the name Joseph Heco. Manjiro later became an interpreter for Commodore Matthew C. Perry, who played a leading role in the opening of Japan to the West. Heco became the first Japanese to become a naturalized U.S. citizen.

In 1868, the first group of about 150 Japanese contract laborers (“*gannenmono*” or “first-year people” who left Japan during the first year of the Meiji Period, 1868–1912) arrived in the Kingdom of Hawaii to work in the sugar plantations. Of these contract laborers, some returned to Japan, some remigrated to the U.S. mainland, and about 50[[18]](#footnote-18) remained in Hawaii. Hawaii became a U.S. state in 1959, and 2018 marked the 150th anniversary of the *gannenmono*. On the occasion of the 150th anniversary, the Bernice Pauahi Bishop Museum in Honolulu, Hawaii, featured an exhibit, “Gannemono: A Legacy of Eight Generations in Hawaii.”

In 1869, the first group of 22 former Japanese samurai and one woman, Okei Ito, arrived in San Francisco and established the Wakamatsu Tea and Silk Farm Colony in Gold Hills, California. At the time, it was the only tea and silk farm established in California, and for various reasons, it failed in 1871. Ito, who died at the age of 19, is believed to be the first Japanese woman to be buried in the United States.

From 1885, large-scale Japanese immigration to Hawaii and the United States began. This was due primarily to the Japanese government lessening restrictions on Japanese emigration. In addition, the passage of the 1882 Chinese Exclusion Act by the U.S. government prohibited all immigration of Chinese laborers to the United States and resulted in a labor shortage in places like Hawaii and states like California. It was the first law to target a specific ethnic group from immigrating to the United States. It was repealed in 1943. The Japanese immigrants were recruited to fill the labor void. Approximately 30,000 Japanese, mostly from poor farming communities, traveled to Hawaii over a nine-year period from 1885 to work on sugar plantations on three-year contracts.[[19]](#footnote-19) By 1900, there were 61,111 Japanese and Japanese Americans in Hawaii and by 1920, their population increased to 109,274.[[20]](#footnote-20) In 1890, there were 2,039 Japanese and Japanese Americans on the U.S. mainland.[[21]](#footnote-21) Over the next 20 years, their population on the U.S. mainland increased to 138,834.[[22]](#footnote-22)

During this period of increasing immigration, Japanese immigrants experienced discrimination, including laws that specifically targeted them. In 1907, the Gentlemen’s Agreement, an informal agreement between the United States and Japan, resulted in Japan agreeing to end further emigration of laborers to the United States and also the immigration of Japanese laborers from Hawaii to the U.S. mainland. There was a loophole in the Gentlemen’s Agreement that allowed wives and children to join their immigrant husbands or fathers in Hawaii and the U.S. mainland.

Following the Gentlemen’s Agreement, Japanese women, as brides of Japanese immigrants living in Hawaii and the U.S. mainland, began to immigrate to the United States. They became known as “picture brides” because many of marriages between Japanese women and Japanese immigrant men were based on an exchange of photographs. Between 1907 and 1923, 14,276 Japanese picture brides arrived in Hawaii and between 1908 and 1920 over 10,000 picture brides arrived on the West Coast of the United States.[[23]](#footnote-23) These women were motivated for several reasons. Many came from poor farming families and decided to marry and emigrate for economic reasons—to not only help themselves but also their families back home. Some felt that they could not go against their parents’ wishes that they get married even though their spouses were living abroad and thus married for social reasons. Others felt that they could possibly sidestep responsibilities that would be expected of them as “traditional” wives in Japan.

In 1913, California passed an Alien Land Law that banned Japanese immigrants, who were ineligible to U.S. citizenship and hence “aliens,” from purchasing land. Many other states passed similar alien land laws. Some Japanese challenged their designation as aliens ineligible to citizenship. In 1915, Takao Ozawa filed for U.S. citizenship under the Naturalization Act of 1906 that allowed only “free white persons” and “persons of African nativity or persons of African descent” to naturalize. In 1922, in Takao Ozawa v. United States, the U.S. Supreme Court found Takao Ozawa, who was born in Japan and had lived in the United States for 20 years, ineligible for naturalization.

In 1924, the Immigration Act of 1924 was passed by the U.S. government. “The Immigration Act of 1924 limited the number of immigrants allowed entry into the United States through a national origins quota. The quota provided immigration visas to two percent of the total number of people of each nationality in the United States as of the 1890 national census. It completely excluded immigrants from Asia.”[[24]](#footnote-24) Japanese immigration to the United States stopped except for a few isolated cases of Japanese entering for family or specific occupational reasons. The Gentlemen’s Agreement ended with the Immigration Act of 1924.

### (2) 1941–1946

In the U.S. Census of 1940, there were 157,905 Japanese and Japanese Americans in Hawaii and 126,947 Japanese and Japanese Americans in the U.S. mainland.[[25]](#footnote-25) A key turning point in their lives was the Japanese attack on Pearl Harbor, Hawaii, on December 7, 1941. After the attack, Japanese-American families—most of which consisted of Japanese immigrant parents who were aliens ineligible to U.S. citizenship and U.S.-born children who were thus U.S. citizens—were thrust into a very daunting situation. Japanese community leaders, e.g., Buddhist ministers and others who were deemed possible threats to the United States, in Hawaii and the West coast were arrested and detained without due process of law. Countless crimes were committed against Japanese immigrants and Japanese Americans. Also, Japanese Americans in the military were reclassified as 4C, enemy alien, though they were U.S. citizens.

On February 19, 1942, Franklin D. Roosevelt signed Executive Order 9066 calling for the removal and incarceration of nearly 120,000 Japanese permanent resident aliens and Japanese Americans from the West coast states into what the government initially called “concentration camps.” Executive Order 9066 authorized the War Department to “prescribe military areas … from which any or all persons may be excluded … The right of any person to enter, remain in, or leave” those areas was at the discretion of the “military authorities.” Most were sent—without due process of law—initially to one of 16 so-called “assembly centers” throughout the West coast and eventually to so-called “relocation centers” in ten desolate areas in California, Idaho, Utah, Montana, Colorado, and Arkansas. Future Mayor of San Jose, California, Congressman, Secretary of Commerce, and Secretary of Transportation Norman Mineta and his family were incarcerated at one of these “relocation camps” in Heart Mountain, Wyoming. Several people protested the constitutionality of Executive Order 9066. These were Gordon Hirabayashi, Min Yasui, and Fred Korematsu. Hirabayashi and Yasui were convicted of curfew violations and Korematsu was convicted of violating exclusion laws. They brought their cases before the Supreme Court during the 1940s but their convictions were upheld.

There were many other camps as well, e.g., internment camps run by the Department of Justice. In Hawaii, there was also limited incarceration (approximately 2,400 of 157,905 Japanese and Japanese Americans) primarily at camps on Sand Island and in Honouliuli. The Japanese-American families could only take what they could carry and their economic losses and the psychological trauma tremendous. Students were required to withdraw from schools and the adults, of course, lost their jobs. Many left crops and eventually lost their land.

Many Japanese Americans, including future Senator and President Pro Tempore Daniel Inouye of Hawaii, protested the designation of 4C, enemy alien, and sought to volunteer to fight for the U.S. Army. On February 1, 1943, Franklin D. Roosevelt said, “No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry. The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry.”[[26]](#footnote-26) Japanese-American soldiers in Hawaii formed the 100th Infantry Battalion and over 10,000 Japanese Americans volunteered when the initial call for volunteers was made. The 100th Infantry Battalion later merged with the 442nd Regimental Combat Team that was formed with men from Hawaii and the U.S. mainland, many of whom volunteered or were eventually drafted from the “relocation camps.” Approximately 6,000 Japanese Americans from Hawaii and U.S. mainland also served in the Military Intelligence Service (MIS) in the Pacific War. Their “weapon” was their skills with the Japanese language, which was used to interrogate Japanese prisoners of war, translate documents, intercept messages, and carry out other responsibilities. Many served during the Allied Occupation of Japan following the end of the war in 1945 as well. The 442nd Regimental Combat Team/100th Infantry Battalion became the most decorated unit for its size and length of service in U.S. military history. Among the decorations were 21 Medals of Honor, 52 Distinguished Service Crosses, 9,486 Purple Hearts, and on October 5, 2010, the Congressional Gold Medal was awarded to the 442nd Regimental Combat Team, the 100th Infantry Battalion, and the Japanese Americans serving in the MIS. Many incarcerated Japanese Americans also resisted the draft. Some have been stigmatized for their resistance, and others have been referred to as “resisters of conscience” because they felt that they took a principled stance—that is, refusing to volunteer or being drafted from camps that imprisoned them and their families without due process.

The firebombing of major cities in Japan and the use of the atomic bombs on Hiroshima and Nagasaki in 1945 had a profound effect on Japanese-American families as many traced their roots to cities like Hiroshima. For example, Colonel Harry Fukuhara, who was born in Seattle and served in the MIS and also during the Allied Occupation in Japan, had family members who were living in Hiroshima at the time of the atomic bombing and were injured by the atomic bombing. His older brother died from the injuries. Also, there were approximately 4,000 Japanese Americans (sons and daughters of Japanese immigrants in the United States) in Hiroshima at the time of the atomic bombing. Approximately 3,000 died from the atomic bombing and many were injured.[[27]](#footnote-27)

In 1944, Ex parte Endo was a U.S. Supreme Court decision that ruled that the U.S. government could not continue to detain a citizen who was “concededly loyal” to the United States in concentration camps. This ruling led to Japanese Americans being allowed to return to the West coast and the eventual closing of the camps. After the Japanese surrender in August 15, many Japanese-American families moved back to the West coast and others moved to cities in the mid-West (such as Chicago, Salt Lake City, Denver) and the East coast (like New York City); these cities still maintain sizeable Japanese-American populations. The last of the camps closed in 1946.

During the Allied Occupation of Japan, 1945–1952, thousands of U.S. servicemen in Japan married Japanese women, and the War Brides Act of late 1945 allowed Japanese spouses to emigrate to the United States despite the Immigration Act of 1924. As many as 45,000[[28]](#footnote-28), arrived in the hometowns of their husbands.

Importantly, with the passage of the Immigration and Nationality Act of 1952 (also known as the McCarran-Walter Act), the “aliens ineligible to citizenship” category, which de facto only applied to people of Asian descent, was abolished. The Act allowed for people from Japan and other Asian countries—though with strict quotas (approximately 100 per country)—to immigrate to the United States and to become citizens, and resident Japanese immigrants could finally apply for U.S. citizenship as well.

### (3) 1965 to the Present

The Immigration and Nationality Act of 1965, which was enacted in 1968, changed the way quotas were allocated by ending the national origins quota mentioned earlier under the Immigration Act of 1924, which discriminated against non-northern European, including the Japanese and other Asians. According to Asian Nation, “… the Act resulted in unprecedented numbers of immigrants from Asia, Mexico, Latin America, and other non-western nations entering the U.S. In the process, these new arrivals, particular from Asia, have transformed the demographic, economic, and cultural characteristics of many urban areas, the larger Asian-American community, and mainstream American society in general.”[[29]](#footnote-29) Between 1971 and 2002, 177,600 Japanese immigrants arrived in the United States.[[30]](#footnote-30)

With the Civil Liberties Act of 1988, Japanese Americans received a formal apology from the U.S. government for their forced removal from their homes during World War II and were also offered reparations. The Act was sponsored by then Congressman Norman Mineta from California, then Senator Alan K. Simpson of Wyoming, and then Senator Pete Wilson from California. The legislation stated that government actions were based on “race prejudice, war hysteria, and a failure of political leadership.” Also in the 1980s, the Hirabayashi, Yasui, and Korematsu cases would be reopened by the writ of coram nobis. The coram nobis proceedings would eventually nullify their convictions.

During the height of Japanese economic power, 1986 to 1991, thousands Japanese business people (including families) came to the United States and the period also saw an increased number of Japanese students coming to the United States. This “economic bubble” burst in 1992, and many of these families have returned to Japan but some have stayed permanently.

More recently, Japanese government and business leaders like Prime Minister Shinzo Abe and Tadashi Yanai, founder and CEO of Fast Retailing, have been encouraging more Japanese to study in the United States and to do business in places like Silicon Valley, California. During a speech at Stanford University in April 2015, Abe noted that Japan must transform its economy in a way that mirrors the innovation ethos in places like Silicon Valley and Stanford University.[[31]](#footnote-31) Yanai has established the Yanai Tadashi Foundation that offers an International Scholarship Program that “aims to provide promising young people with leadership potential the opportunity to study at world-class universities in the United States. The scholarship enables recipients to mix with an internationally diverse student body to cultivate their entrepreneurial skills and enhance their global perspective, encouraging their development as future drives of a better society.”[[32]](#footnote-32) Whether these types of initiatives help to increase Japanese migration to and perhaps permanent settlement in the United States is yet to be seen.

**Assignment**

Respond to the following prompts on a separate sheet of paper.

1. Use the following dimensions to characterize Japanese migration experiences to and within the United States: international versus domestic migration, forced versus voluntary migration, push factors, pull factors.
2. How was the early Japanese immigration experience to Hawaii and the U.S. mainland impacted by the Chinese experience in the United States?
3. What are some examples of laws that made it challenging for Japanese immigrants to integrate into U.S. society?
4. To what extent have Japanese Americans successfully integrated into U.S. society over time? Use evidence to support your position.
5. After reading the handout, have your thoughts or interpretations of the poem, “The New Colossus,” changed? If so, how?
6. How does the history of Japanese migration and the United States fit into the broader history of immigration to the United States as described in Handout 1?
7. How, if at all, has the Japanese-American experience in the United States shaped your thoughts on the question, “What does it mean to be an American?”

**VOCABULARY**

**samurai**—a member of a powerful military caste in feudal Japan

**loophole**—an ambiguity or inadequacy in the law or a set of rules

**ex parte**—refers to improper contact with a party or a judge. Ethical rules forbid (with some exceptions) a lawyer from contacting the judge or the opposing party without the other party’s lawyer also being present. A breach of these rules is referred to as improper *ex parte* contact.

**writ of coram nobis**—a legal order allowing a court to correct its original judgment upon discovery of a fundamental error which did not appear in the records of the original judgment’s proceedings and would have prevented the judgment from being pronounced

**Silicon Valley**—a part of the San Francisco Bay Area that is known for the many technology companies that have either started in the area or that have offices there. Major companies located in Silicon Valley include Google, Apple, Facebook, and Yahoo.

Handout 4, *Immigration Research Project*

**Directions:** Conduct research and write a report on an immigration- or integration-related topic of your choice. Your instructor will specify the report’s required length.

Select one of the options below.

* Option A: Research an immigrant group of your choosing. Your report should contain answers to the following questions.
  + Describe this immigrant group. Where do they come from? When did they immigrate? What lines of work did they take up, and why?
  + Why did this group immigrate? Was their immigration forced or voluntary? What were some important push and pull factors that drove this immigration?
  + What major challenges/hardships and opportunities/successes did they encounter in the United States?
  + What major factors affected their ability to immigrate and/or integrate? Specifically, how did immigration/integration laws and policies affect this immigrant group?
* Option B: Research a historical immigration- or integration-related policy. Your report should contain answers to the following questions.
  + Describe the policy. What was it called, and what did it do? When and where was it in effect?
  + Describe the context around the policy. Why was this policy adopted? What factors drove its adoption? Who was involved in creating this policy, and what were their motivations and aims?
  + How did this policy affect subsequent immigration/integration in the United States?
  + What might this policy illustrate about the beliefs, concerns, logic, and/or mindset of policymakers at the time?

Some possible topics for Option B are listed below.

* 1790 Naturalization Act (allowed naturalization for “free white persons”)
* 1864 Immigration Act (encouraged immigration during Civil War)
* 1870 Naturalization Act (extended naturalization to those of African nativity or descent)
* 1875 Page Law (also known as the Asian Exclusion Act)
* 1882 Chinese Exclusion Act (barred Chinese immigration)
* Jim Crow laws (enforced racial segregation)
* Gentlemen’s Agreement of 1907–08 (slowed Japanese immigration)
* Alien Land Laws (barred Asians from owning land and property in several states)
* 1917 Immigration Act (also known as the Asiatic Barred Zone Act)
* 1921 Emergency Quota Act (specified immigration quotas based on nationality)
* 1924 Immigration Act (tightened 1921 restrictions)
* 1942 Bracero Agreement (encouraged Mexican agricultural labor)
* 1943 Magnuson Act (repealed Chinese Exclusion Act)
* 1952 McCarran-Walter Act (removed race as a factor for naturalization and immigration)
* 1965 Immigration and Nationality Act (removed quota system based on national origin)
* Refugee Act of 1980 (created a general policy for accepting refugees)
* Immigration Reform and Control Act of 1986 (offered unauthorized immigrants a pathway to permanent residency)
* 2012 Deferred Action for Childhood Arrivals (offered temporary deportation relief to those brought to U.S. illegally as children)

Projection 1, *The New Colossus*

Not like the brazen giant of Greek fame,

With conquering limbs astride from land to land;

Here at our sea-washed, sunset gates shall stand

A mighty woman with a torch, whose flame

Is the imprisoned lightning, and her name

Mother of Exiles. From her beacon-hand

Glows world-wide welcome; her mild eyes command

The air-bridged harbor that twin cities frame.

“Keep, ancient lands, your storied pomp!” cries she

With silent lips. “Give me your tired, your poor,

Your huddled masses yearning to breathe free,

The wretched refuse of your teeming shore.

Send these, the homeless, tempest-tost to me,

I lift my lamp beside the golden door!”

– Emma Lazarus

Projection 2, *Two Perspectives on Immigrants*

Perspective 1:

“Those who come hither are generally of the most ignorant stupid sort of their own nation.”

—Benjamin Franklin[[33]](#footnote-33)

Perspective 2:

“I had always hoped that this land might become a safe and agreeable asylum to the virtuous and persecuted part of mankind, to whatever nation they might belong.”

―George Washington[[34]](#footnote-34)

Projection 3, *Migration Concepts*

**immigration**—  
the act of coming to live permanently in a foreign country

**emigration**—  
the act of leaving one’s own country to settle permanently in another

Other migration-related concepts:

push-pull factors

international migration

domestic migration

rural-urban migration

urban-urban migration

cyclical migration

forced migration

return migration

remigration

U-turn migration

Projection 4, *Group Discussion Questions*

* In what ways were the migration experiences of these students’ families similar? In what ways were they different?
* What were some push and pull factors that motivated their families to immigrate to the United States? Are any of these similar to the factors that drove early Japanese immigration?
* What major challenges/hardships and opportunities/successes did they encounter in the United States? Are any of these similar to the experience of early Japanese immigrants?
* What major factors affected their ability to immigrate and/or integrate? Are any of these similar to the experience of early Japanese immigrants and Japanese Americans?
* Do you know your own family’s immigration story? What push and pull factors played a role in your family’s immigration?

Projection 5, *Modern-Day Immigration to the United States*

[Still working on this. It will contain a few recent statistics on modern/recent immigration/integration trends, including immigrants’ contributions to the U.S. economy.]

Teacher Information 1, *The New Colossus*

“The New Colossus” is a sonnet written by American poet Emma Lazarus in 1883 in support of raising money to build the Statue of Liberty’s pedestal. The statue was dedicated in 1886, and in 1903 a plaque with the text of “The New Colossus” was mounted on the inner wall of the pedestal. Since then, Lazarus’s poem has been closely associated with the Statue of Liberty.

**Form**

This poem is a “Petrarchan sonnet.” Its 14 lines are written in iambic pentameter and follow a strict rhyme scheme, notated below.

|  |  |
| --- | --- |
| Not like the brazen giant of Greek fame, | a |
| With conquering limbs astride from land to land; | b |
| Here at our sea-washed, sunset gates shall stand | b |
| A mighty woman with a torch, whose flame | a |
| Is the imprisoned lightning, and her name | a |
| Mother of Exiles. From her beacon-hand | b |
| Glows world-wide welcome; her mild eyes command | b |
| The air-bridged harbor that twin cities frame. | a |
|  |  |
| “Keep, ancient lands, your storied pomp!” cries she | c |
| With silent lips. “Give me your tired, your poor, | d |
| Your huddled masses yearning to breathe free, | c |
| The wretched refuse of your teeming shore. | d |
| Send these, the homeless, tempest-tost to me, | c |
| I lift my lamp beside the golden door!” | d |

**Notes on the text[[35]](#footnote-35)**

* “The New Colossus” is the Statue of Liberty, which Lazarus contrasts with the ancient Colossus of Rhodes (“the brazen giant of Greek fame”), one of the Seven Wonders of the Ancient World.
* The “sea-washed, sunset gates” (line 3) are the mouths of the Hudson and East Rivers, to the west of Brooklyn.
* The “imprisoned lightning” (line 5) refers to the electric light in the Statue of Liberty’s torch, which in 1883 was a novelty.
* The “air-bridged harbor that twin cities frame” (line 8) refers to New York Harbor between New York City and Brooklyn, which were separate cities in 1883. They were consolidated in 1898, 15 years after the poem was written.
* The “huddled masses” (line 11) are the many immigrants coming to the United States, many of them through Ellis Island at the port of New York.

Teacher Information 2, *Immigration, Integration, and U.S. Citizenship*

[Not written yet. This teacher information sheet will include some background information that focuses on U.S. laws/policies throughout history that concern immigration and integration, including citizenship/naturalization. Students won’t read this; this is just for the teacher’s background knowledge, to help him/her with facilitating classroom discussions.]

Outline:

* Definitions for immigration, integration, naturalization / citizenship
* What are some major immigration-related policies in history? (Chinese Exclusion Act; Gentlemen’s Agreement; 1924 quotas; 1965 laws; etc.)
* What are some major integration-related policies? (“free whites only” 1790 citizenship law; land ownership laws in CA, schooling laws; voting laws, like women’s suffrage; anti-miscegenation laws; etc.)
* The ways you can become a U.S. citizen (citizenship laws)
* Rights and responsibilities of U.S. citizenship
* Other kinds of legal status in U.S. (green card holder; temporary legal resident; different visa statuses; refugees; etc.) and different kinds of illegal status situations (overstayed visas vs. border crossings)

Class discussion questions:

* You just read an overview of U.S. immigration history. Part of it focused on the actual *immigration* of new people to the United States, and part of it focused on the *integration* of these people into U.S. society. Immigration and integration are two separate but related processes that all immigrant groups must go through.
* What are some immigration-related policies mentioned in the reading? *Examples include the 1870s and 1880s laws barring Chinese immigration; subsequent policies that targeted Japanese, Korean, and South Asian immigration; restrictive immigration laws in the 1910s and 1920s; gradual dismantling of discriminatory immigration policies starting in the 1940s; and the revision of immigration laws in 1965. Some students may also cite the forced importation of African slaves as a kind of “immigration policy.”*
* What are some integration-related policies mentioned in the reading? *Examples include third-wave Asian immigrants’ ineligibility to naturalize and the gradual dismantling of discriminatory naturalization policies starting in the 1940s. Some students may also cite the adoption of slavery as a kind of “integration policy” (in that it prevented African Americans from integrating normally into society).*
* There are various kinds of integration-related policies that exist in the United States today, but perhaps the most consequential are those related to naturalization. What is naturalization? *To naturalize is to acquire citizenship in an adopted country.*
* What is U.S. citizenship? What are the rights and responsibilities of citizens?
* How does one become a U.S. citizen?
* What other legal statuses (besides citizenship) are recognized in the United States?

1. Cristina Costantini, “Fear of Immigrants Is as Old as America Itself,” ABC News, 14 May 2013, http://abcnews.go.com/ABC\_Univision/fear-immigrants-america/story?id=19177944 [4 July 2018]. [↑](#footnote-ref-1)
2. <https://www.migrationpolicy.org/programs/data-hub/charts/immigrant-population-over-time> [21 December 2017] [↑](#footnote-ref-2)
3. <http://www.prb.org/Publications/Articles/2014/us-migration-trends.aspx> [21 December 2017] [↑](#footnote-ref-3)
4. <https://en.wikipedia.org/wiki/Slavery_in_the_colonial_United_States#The_first_enslaved_Africans> [21 December 2017] [↑](#footnote-ref-4)
5. [https://en.wikipedia.org/wiki/Atlantic\_slave\_trade#16th,\_17th\_and\_18th\_centuries](https://en.wikipedia.org/wiki/Atlantic_slave_trade#16th,_17th_and_18th_centuries[) [21 December 2017]; <https://en.wikipedia.org/wiki/Slavery_in_the_colonial_United_States#The_Atlantic_slave_trade_to_North_America> [21 December 2017] [↑](#footnote-ref-5)
6. <https://en.wikipedia.org/wiki/Thirteen_Colonies#Slaves> [21 December 2017] [↑](#footnote-ref-6)
7. <https://en.wikipedia.org/wiki/Irish_Americans#Discrimination> [21 December 2017] [↑](#footnote-ref-7)
8. <https://en.wikipedia.org/wiki/History_of_immigration_to_the_United_States#1790_to_1849> [21 December 2017] [↑](#footnote-ref-8)
9. <https://en.wikipedia.org/wiki/California_Gold_Rush> [21 December 2017] [↑](#footnote-ref-9)
10. <http://www.prb.org/Publications/Articles/2014/us-migration-trends.aspx> [21 December 2017] [↑](#footnote-ref-10)
11. <https://www.libertyellisfoundation.org/immigration-timeline> [21 December 2017] [↑](#footnote-ref-11)
12. <https://en.wikipedia.org/wiki/Asian_immigration_to_the_United_States> [21 December 2017] [↑](#footnote-ref-12)
13. <https://www.libertyellisfoundation.org/immigration-timeline> [21 December 2017] [↑](#footnote-ref-13)
14. <http://www.prb.org/Publications/Articles/2014/us-migration-trends.aspx> [21 December 2017] [↑](#footnote-ref-14)
15. <https://www.migrationpolicy.org/programs/data-hub/us-immigration-trends#history> [21 December 2017] [↑](#footnote-ref-15)
16. “Asian Alone or in Any Combination by Selected Groups: 2016.” U.S. Census Bureau. [15 June 2018]. [↑](#footnote-ref-16)
17. “U.S. and World Population Clock.” U.S. Census Bureau. [15 June 2018]. [↑](#footnote-ref-17)
18. “Where the Story of the Japanese in Hawaii Begins,” *Honolulu Star Advertiser*, June 16, 2018. http://www.staradvertiser.com/2018/05/27/hawaii-news/where-the-story-of-the-japanese-in-hawaii-begins/ [16 June 2018]. [↑](#footnote-ref-18)
19. Masayo Umezawa Duus, *The Japanese Conspiracy: The Oahu Sugar Strike of 1920* (Berkeley, CA: University of California Press), p. 14. [↑](#footnote-ref-19)
20. Eleanor C. Nordyke and Y. Scott Matsumoto, “Japanese in Hawaii: A Historical and Demographic Perspective.” *Hawaiian Journal of History*, Vol. 11, 1977, p. 165. [↑](#footnote-ref-20)
21. Ronald Takaki, *Strangers from a Different Shore* (Canada: Little, Brown & Company Ltd., 1989), 180. [↑](#footnote-ref-21)
22. Ibid. p. 180. [↑](#footnote-ref-22)
23. https://en.wikipedia.org/wiki/Picture\_bride [17 June 2018]. [↑](#footnote-ref-23)
24. https://history.state.gov/milestones/1921-1936/immigration-act [17 June 2018]. [↑](#footnote-ref-24)
25. Ann Heinrichs, *The Japanese American Internment: Innocence, Guilt, and Wartime Justice* (New York, NY: Cavendish Square Publishing, 2010), 13–14. [↑](#footnote-ref-25)
26. http://encyclopedia.densho.org/media/encyc-psms/en-denshopd-p155-00019-1.pdf [18 June 2018]. [↑](#footnote-ref-26)
27. Rinjiro Sodei, *Were We the Enemy? American Survivors of Hiroshima* (Boulder, CO: Westview Press, 1998). [↑](#footnote-ref-27)
28. https://www.washingtonpost.com/sf/national/2016/09/22/from-hiroko-to-susie-the-untold-stories-of-japanese-war-brides/?noredirect=on&utm\_term=.6ae02abeb553 [17 June 2018]. [↑](#footnote-ref-28)
29. http://www.asian-nation.org/1965-immigration-act.shtml#sthash.tojW3ms6.dpbs [19 June 2018]. [↑](#footnote-ref-29)
30. http://www.asian-nation.org/1965-immigration-act.shtml#sthash.tojW3ms6.dpbs [19 June 2018]. [↑](#footnote-ref-30)
31. https://news.stanford.edu/2015/05/01/shinzo-abe-visit-050115/ [17 June 2018]. [↑](#footnote-ref-31)
32. http://www.yanaitadashi-foundation.or.jp/en/scholarship/ [17 June 2018]. [↑](#footnote-ref-32)
33. Letter from Benjamin Franklin to Peter Collinson, 9 May 1753. Available online at https://founders.archives.gov/documents/Franklin/01-04-02-0173 [4 July 2018]. [↑](#footnote-ref-33)
34. Letter from George Washington to Reverend Francis Adrian Vanderkemp, 28 May 1788. Available online at http://teachingamericanhistory.org/library/document/letter-to-reverend-francis-adrian-vanderkemp/ [4 July 2018]. [↑](#footnote-ref-34)
35. Wikipedia, “The New Colossus,” https://en.wikipedia.org/wiki/The\_New\_Colossus [30 January 2018]. [↑](#footnote-ref-35)