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PRESENTER

PAGE

MR. CLARENCE WOOD

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FORM FED LASER PENGAD/INDY 1-800-631-6989

1 (The meeting was convened at 9:40 a.m.)

2 CHAIRPERSON LYON: We're ready to convene
3 our third session. At the table for the 9:30
4 session we have Clarence Wood and William Yoshino
5 and we are going to start with Clarence Wood,
6 please.

7 CLARENCE WOOD

8 Chicago Commission on Human Relations

9 (Inter Group Relations in Chicago)

10 Good morning. My name is Clarence
11 Wood and for purposes of identification I Chair
12 and am commissioner of the City of Chicago
13 Commission on Human Relations. In addition to
14 that, I am the President of the Human Relations
15 Foundation of Chicago, a support organization of
16 Chicago Community Trust. To tell you a bit about
17 those two offices prior to my comments and a bit
18 about myself as to how I enter this discussion
19 today, five years ago after a statement creating
20 some racial and ethnic tension in Chicago by a
21 Chicagoan, the Chicago Community Trust felt it
22 important to convene a group of leaders to explore
23 the racial and ethnic tensions and to determine if

1 there might be some plan developed to resolve
2 those tensions and to create some kind of improved
3 working relationship between the communities of
4 the metropolitan area. Out of that study a report
5 was submitted. One of the recommendations I will
6 report about the development of a human relations
7 foundation to continue the work of the task force
8 and to implement the task force report. As a
9 result of that, the report was submitted to the
10 Mayor of the City of Chicago, who accepted the
11 report and asked that a study be done of the City
12 of Chicago Commission on Human Relations. A study
13 was completed with recommendations, and from that
14 study I ended up in the sometimes enviable and
15 most often direct confrontational role between all
16 of those communities, chairing and trying to
17 direct that commission into the new place we
18 suggested it ought go. The commission, therefore,
19 is the Commission of the City, a government
20 agency, a laboratory of the human relations
21 foundation in an attempt to see if there might be
22 some new ways by which we bring communities
23 together in the exploration and the determination

1 of ways we might resolve those conflicts.

2 Human relations in Chicago is, as in
3 nearly every other large city, has most often been
4 discussed in the wake of the social failing. The
5 term human relations carries with it, of course,
6 the coded half meaning of racial strife. The
7 search for good human relations has, during the
8 past 70 years, always been undertaken during the
9 wake of racial unrest. Tensions between any of
10 our ethnic communities and the white community
11 brings back talk of improving human relations in a
12 way that the tensions between the Puerto Rican the
13 Ukranian community in Wicker Park of a decade ago,
14 for example, never did. This is an issue that I
15 suggest to you that continues to haunt us and the
16 reason it haunts us is because we have failed to
17 resolve it. The black/white issues that pervade
18 this nation's history and the racism pervasive
19 from those issues that is so pervasive in America,
20 in Illinois, in the County of Cook, in the
21 metropolitan Chicago today. And so we sit today
22 discussing Asian issues as it relates to human
23 relations within the context of the unfinished

1 business of the civil rights agenda and
2 black/white or other issues because we have failed
3 to resolve the issues of this nation's history as
4 it relates to ways by which we integrate and
5 include others than those that are European.

6 Now, what do I suggest are the
7 primary concerns that have to be resolved if, in
8 fact, we are to reduce tensions and to deal with
9 reduction of racial and ethnic tensions in an
10 open, pluralistic, integrated, interactive
11 society. For me there are probably only two
12 directions in which we must thing. It's
13 imperative to understand the Penderhughes theories
14 that suggest the two theories that I will offer to
15 you as not mine, but in fact Penderhughes'
16 theories that I will thrust upon you as to where
17 the issue gets resolved. The issue is only
18 resolved when we tackle the issue of housing and
19 poverty. Unless we have an open, integrated,
20 interactive society where people come together in
21 their housing that therefore means they come
22 together in their education and in their day to
23 day activities both in terms of jobs and other

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1 interaction, there is not likely to be a
2 resolution of the issue of the social tensions
3 that go on between communities. I do not believe
4 it's any more difficult for us to resolve the
5 tensions related to the Asian community than it
6 would be for us to resolve the tensions related to
7 the African American or the Latino community if,
8 in fact, we move to deal with the issues of
9 housing in this country. We have proven that it
10 is possible to both interact and to integrate a
11 society. While, in fact, it was an integration of
12 the European community, the Slavs, the Irish, the
13 English, the French, and all of the others. I
14 think we have a model by which we might explore
15 how that was done and use that model to assure the
16 accomplishment of our integration of the Asian
17 community and all other communities into our
18 fuller life.

19 The second that I think that we have
20 to deal with is politics. There is no way
21 possible for us to resolve the tensions between
22 communities unless we also do something about the
23 integration and interactivity of our political

1 life. That is more than symbolic identification
2 of a few to participate in some positions without
3 power and without integrity, and I suggest until
4 we integrate the political life of our city, our
5 state, our county and our nation, we, in fact,
6 will continue to have the level of tensions that
7 we now have.

8 Intergroup relations in Chicago.

9 Well, there are a number of problems. The first,
10 of course, that there are two majorities in
11 Chicago; white community, African American
12 community, and then the others. The African
13 American community that has never found it's way
14 into the fuller extension of the life of Chicago,
15 sometime struggling for a piece of the pie and
16 it's power position now called upon to share that
17 with other minorities as it relates to dealing
18 with all of the issues that they are confronted
19 with. Confronted by these strong beliefs, the
20 strong belief that the other majority still
21 dominates the political and the policy making life
22 of the City of Chicago, all of those minorities
23 are in conflict with that other majority, the

1 white population. Added to that as it relates to
2 the Asian community is what I think is the most
3 detrimental term that we can use to identify a
4 community and all inclusive community that we call
5 Asian with myriad experiences, cultural
6 backgrounds, educational experiences, religious
7 experiences, we lump into one definition and say
8 go forward and free yourself. We add to that the
9 greater problem of all the stereotypes, the past
10 relationships between the white community and
11 minority communities as it relates to integration
12 and interaction.' I suggest to you what we
13 therefore, create is an insurmountable, if not
14 probably an impossible agenda. What do I
15 recommend therefore that we do? I recommend that
16 we have an open, pluralistic, integrated society
17 as it relate to housing and politics. I recommend
18 that we look at the models that we have used
19 before as it relates to creating that society of
20 European Americans so that we include the new
21 minorities. When do I think we do it? I think we
22 do it now, and I think bodies like this, bodies
23 like those over which I presided in the City of

1 Chicago have a responsibility to hasten the pace
2 for this open, pluralistic, integrated activity
3 and to hold fewer sessions of dialogue and more
4 session of activity. Thank you.

5 CHAIRPERSON LYON: Mr. Yoshino.

6 WILLIAM YOSHINO

7 Japanese American Citizens League

8 (Anti Asian American Sentiment in Illinois)

9 Good morning, I'm William Yoshino.
10 I'm the Midwest Director of the Japanese American
11 Citizens league. The JACL is the oldest and the
12 largest national Asian American civil rights
13 organization in the United States. We have
14 approximately 24,000 members in 113 chapters
15 across the country.

16 I've been asked this morning to
17 present the issue of anti Asian sentiment in anti
18 Asian violence, it's background and it's causes.
19 The Asian American community is well acquainted
20 with anti Asian sentiment and acts of racial
21 violence. The incident that raised this to a
22 level of community concern was the killing of
23 Vincent Chen in Detroit in 1982.

1 Hate crime incidents directed at
2 Asian Americans since have continued to rise and
3 it has raised our level of concern here in
4 Illinois. Recent examples illustrate in Coral
5 Springs, Florida, for example, last August Lien
6 Van Lien, the 19 years old student at the
7 University of Miami, after objecting to racial
8 slurs directed at him in a party, got into a
9 fight; was chased, beaten, and kicked to death by
10 a mob of young men after being called Chink and
11 Viet Cong. In October of 1993 the home of an
12 Asian American city councilman in Sacramento to
13 was firebombed. A Molotov cocktail was thrown at
14 the bedroom window igniting the curtains,
15 mattress, and scorching the exterior of the house.
16 This incident was preceded with the prior two
17 months with the firebombing of the Sacramento
18 NAACP Headquarters, Sacramento Japanese American
19 Citizens League offices, and the Congregation
20 B'Nai Israel. They are but two incidents of the
21 current manifestations of the anti Asian sentiment
22 and anti Asian violence. It has a long history in
23 this country and it provides a context for the

1 recent hate crime incidents that occur and
2 continue to occur today.

3 Prejudice and bigotry against Asian
4 Americans began with the arrival of the first
5 immigrants from Asia during the California gold
6 rush. There was often violent competition for
7 control of the gold mines and a large percentage
8 of the miners in California during the gold rush
9 came from China. Using acts of terrorism, the
10 whites newcomers drove the Chinese out of the
11 mining areas.

12 Negative sentiment directed at the
13 Chinese became institutionalized in the law.
14 Article 19 of the California State Constitution
15 authorized cities to totally expel or restrict
16 Chinese persons to segregated areas and
17 prohibited the employment of Chinese persons by
18 public agencies and corporations. Other federal,
19 state, or local laws or court decisions at various
20 times prohibited the Chinese from becoming
21 citizens, or voting, testifying in court against a
22 white person, engaging in licensed businesses and
23 professions, attending school with whites and

1 marrying whites. Chinese persons alone were
2 required to pay special taxes and was a major
3 source of revenue for many cities, counties, and
4 the State of California came from these
5 assessments against the Chinese.

6 Because the Chinese were a cheap
7 source of labor, especially with the growing
8 railroad industry, white labor unions pushed for
9 the removal of all Chinese from the state.
10 California officials who supported the white
11 laborers lobbied for Federal restrictions on
12 Chinese immigrations saying this Chinese must go.
13 Congress responded by passing a series of Chinese
14 exclusion acts beginning in 1882. The Chinese
15 population rapidly declined and an acute labor
16 shortage developed in the western states and in
17 Hawaii. In the 1880s the agricultural industry
18 needed laborers who would do the menial work and
19 low wages and looked to Japanese as a new source
20 of labor to replace the Chinese. The agricultural
21 industry recruited Japanese workers to work in the
22 sugar cane fields of Hawaii and the fruit and
23 vegetable farms in California. The Japanese

1 farmer reclaimed much of the unwanted land and
2 developed it into rich agricultural areas. In
3 California, Japanese produced 50 to 90 percent of
4 the sold fruit and vegetables despite operating
5 only 4 percent of the farmland. This economic
6 success stirred the prevailing anti Asian
7 animosities, which now became focused on the
8 Japanese. Like the Chinese exclusion movement
9 before, California lobbied the federal government
10 to stop all immigration from Japan. As result of
11 these pressures Japanese laborers were excluded by
12 executive action in 1907 and all Japanese
13 immigration for permanent residence was prohibited
14 by the Asian Exclusion Act of 1924.

15 Forced into seggregated
16 neighborhoods, Japanese Americans were unable to
17 counteract the false stereotypes. Even though
18 those born in the United States were called truly
19 American, spoke English Fluently, and were well
20 educated, they faced almost insurmountable
21 discrimination in employment, housing, public
22 accommodation, and social interaction. Then, on
23 December 7, 1941, Japan attacked the United States

1 at Pearl Harbor. America's entry into World War
2 II precipitated the series of governmental actions
3 which caused both the constitutional failure where
4 the rights of an entire group of Americans were
5 denied for virtually the entire population of
6 120,000 Japanese Americans were forcibly removed
7 from their homes on the West Coast and
8 incarcerated in internment camps in desolate areas
9 of our country. The Japanese American internment,
10 which is a glaring example of anti Asian
11 sentiment, was the principal reason of the
12 settlement of this population here in Chicago.
13 Many Japanese Americans who settled here did not
14 experience the blatant and vicious sentiment that
15 existed on the West Coast, nevertheless,
16 discrimination was a part of life of Japanese
17 Americans in Chicago in hiring, in housing,
18 burials, and in other facets of their existence.
19 The Reverend Michael Jastaki, a Japanese American,
20 recalls the housing segregation, for example, in
21 Oaklawn during the 1950, despite his serving as
22 part of the clergy at St. Raphael's Episcopal
23 Church in that area, he recalls being asked to

1 assist in finding housing for Japanese Americans
2 and the obstacles he encountered with potential
3 sellers who would caution them away. Ping Tom
4 notes that many of these same attitudes persist
5 today. Evident with the expansion of Chinatown
6 southward into Bridgeport. It is most apparent in
7 the parks, he says in the neighborhood where
8 fights occur between the Chinese and the whites
9 and where Chinese are admonished to get out and
10 stay out. The acceptance of Asian Americans for
11 burial at cemeteries was an issues upon arrival in
12 Chicago, as it had been in other places for Asian
13 Americans where Asian Americans had settled.
14 During the early Chinese immigration onto their
15 areas, cemeteries would not accept the Chinese.
16 The Chinese finally had to buy land or purchase
17 lots from cemeteries that would then allow a
18 Chinese section such as Mt. Auburn cemetery in
19 Stickney. Despite efforts by the Japanese
20 community during the 1940s to fight this form of
21 discrimination, cemetery owners remained adamant
22 in their denial toward our communities as well.
23 Thus, like the Chinese, the Japanese had to

1 purchase lots for burials.

2 According to reports filed by the
3 Chicago Commission on Human Relations, in 1989
4 there were four hate crime incidents directed
5 towards Asian Americans. In 1990 there were six
6 incidents, and from June, 1991 to December, 1992
7 there were also six hate crime incidents involving
8 Asian Americans. Although each incident is not
9 always described, they appear to involve
10 individual or group threats or damage to property.
11 The seemingly low number of incidents of anti
12 Asian sentiment and hate crimes would give the
13 appearance that this is not an issue for concern
14 in the Asian American community. Community
15 leaders, however, stress that under reporting
16 accounts for the low numbers. The most vulnerable
17 segment of the community or newcomers who lack
18 language proficiency are unfamiliar with the
19 nature of hate crimes and the justice system or
20 who have more immediate concerns surrounding their
21 daily existence. During the 50th anniversary
22 commemorative of Pearl Harbor in 1991, the
23 Japanese community was concerned over the

1 possibility for elevated levels of anti Asian
2 sentiment. It is known that those who may be
3 disposed to committing acts may do so around
4 significant anniversaries. On the West Coast
5 incidents increased. In Chicago, where there were
6 no dramatic incidents signs were taped to a number
7 of lamp posts in the Loop declaring the Spirit of
8 ToJo lives. The economic conquest of the US,
9 let's remember Pearl Harbor. Most recently in
10 April, 1994 the Queen Ship of Mary Church in Glen
11 Elyn, which has Vietnamese congregation, had it's
12 doors burned, it's windows broken, and grafitti
13 proclaiming, go home goose. For a decade there
14 has been a dramatic rise in hate crimes animosity
15 towards Asian Americans. The causes can be
16 summarized as follows: First, concerning
17 increased population by percentage increase, Asian
18 Americans are the fastest growing minority group
19 in the United States. The current population of
20 7.3 million is a five fold increase over the past
21 three decades. At a result Asian Americans have a
22 much greater degree of disability, especially in
23 states such as California, New Jersey, and here in

1 Illinois. The heightened visibility is
2 accompanied by assumptions that Asian Americans
3 are foreigners, not American citizens or permanent
4 residents. It is true that over 60 percent of
5 Asian Americans are foreign born, however, the
6 insidious nature of being perceived as foreign is
7 that that you somehow don't belong in this country
8 or that you are somehow allied to the aspirations
9 of other nations.

10 Concerning immigration and
11 xenophobia, a large gain in Asian Americans as
12 immigrants as refugees has heightened native'
13 suspicions and antagonism. Asian Americans are
14 often seen as threats to economic welfare,
15 especially in times of rising unemployment and
16 heavy cutbacks in governmental social service
17 programs.

18 Concerning military history in Asia,
19 much of the direct contact Americans have had with
20 Asians occurred during periods of military
21 conflict. All the major conflicts in the past 50
22 years, beginning with World War II and Japan, then
23 the Korean War, the Cold War with China and the

1 war in Viet Nam and Southeast Asia. So there's a
2 tendency to equate Asians at times with the enemy.
3 On economic concerns, the last 15 years has
4 witnessed the emergence of Japan, Taiwan, Korean
5 and other Pacific countries as strong economic
6 forces. Japan especially has created friction
7 over the imbalance of trades with the United
8 States a situation often described in terms of
9 such as trade war. This economic emergence has
10 been seen as a threat with the spector of an
11 America owned and controlled by Japan and other
12 Pacific rimmed nations. This was especially true
13 during the recession of the early 90s when
14 Japanese interests purchased Rockefeller Center,
15 Columbia Pictures and CBS Records just to name a
16 few. Ignored in the emotionalism surrounding
17 these purchases was the fact that Brittan's
18 investment in the US was twice as much as Japan,
19 Canada holds nearly a quarter of all foreign owned
20 real estate in the United States or that little is
21 made of the purchase, for example, of MGM United
22 Artists win the buyers are Australian or of A & P
23 when it's purchased by German interests.

1 Regarding the media. The media and
2 movies are a powerful force for shaping attitudes
3 and for exposing people to situations where they
4 may have little knowledge. Even today Asian
5 Americans are not present in media, and when they
6 are it is often in situations that project
7 negative characterizations. Rather than being
8 cast as ordinary people in ordinary situations, as
9 friends, neighbors, or colleagues, Asian Americans
10 are often placed in the roles of economic
11 competitor or as enemies in our past conflicts
12 with Asian nations.

13 I'd offer the following as
14 recommendations as approaches to begin dealing
15 with the reduction of hate crimes and anti Asian
16 sentiment directed to our community. First, when
17 hate crimes occur, they must be deplored by public
18 and private institutions and influential
19 leadership. Next education to create ethnic and
20 racial understanding or vital education, again
21 fostering an appreciation for diversity must
22 become a major goal. The great majority of hate
23 crimes are committed by youth. Schools have an

1 important role to play in teaching youth an
2 appreciation and respect cultural differences.
3 State and local agencies responsible for the
4 collection of hate crime data under the hate
5 Crimes Statistics Act must report that data in a
6 timely manner. We have to have records on hate
7 crimes. Next, state and local law enforcement
8 agencies must diversify their work force to active
9 recruitment in the Asian American community.
10 Interpreters must be provided throughout the
11 system to avoid situations where non English
12 speaking individuals may suffer from the ability
13 or inability to communicate. And finally,
14 governmental agencies and law enforcement must
15 work with Asian American community organizations
16 to provide education on hate crimes and their
17 reporting.

18 As part of my written statement I
19 interviewed Angela Lee. She's a student at the
20 University of Illinois at Champaign for the
21 purpose of gaining some anecdotal insight into the
22 condition of campus bigotry directed at Asian
23 Americans. Attached to the written report is an

1 addendum listing incidents over a four year period
2 ranging from verbal harassment to acts of physical
3 violence. The incidents show a clear pattern of
4 student insensitivity and hostility and I would
5 urge that you review that report with care.

6 Finally, as all of you are very well
7 aware, hate crimes may have a very profound effect
8 on communities beyond that of other crimes. They
9 have the potential for causing psyche damage to
10 enter communities by making them feel vulnerable,
11 fearful, and suspicious of others. It's an issue
12 that transcends all Asian ethnic groups and indeed
13 all minority groups and is an issue of which our
14 community has a great deal of concern. Thank you.

15 CHAIRPERSON LYON: Any questions from the
16 panelists?

17 MR. SCHWARTZBERG: I have a question. I
18 suppose it's really for Clarence Wood. In your
19 analysis you placed great emphasis on housing, and
20 surely that's important for large aspects of the
21 black community as opposed to other aspects of our
22 community, and let me say at the outset I serve as
23 Chairman of the Executive Committee of a Fund for

1 an Open Society and I spent a great deal of my
2 time on that problem, but it would not appear to
3 me that that is central to the problem that we
4 address here today, the problem of Asian
5 Americans, and it would seem to me that what is
6 more central to that and what is missing within
7 the City of Chicago today is that conjury of
8 actions which took place in the 1940s and 1950s
9 and preceded the Civil Rights Act of the '60s and
10 '70s. That is to say in the '40s and '50s in our
11 schools, in our churches, we held brotherhood
12 days. We embraced diversity through formal
13 programs which the city and the city schools
14 endorsed, as did the President of the United
15 States and others. And in my examination of these
16 institutions today, the degree of committment
17 towards expressions of brotherhood and sisterhood.
18 The programs within the schools that embraced
19 diversity rather than difference seemed to me to
20 be much less. I know of no school that did not
21 have active programs in that during the second
22 World War. I know of schools today in the City of
23 Chicago where those programs don't exist. Is this

1 something that the Chicago Commission on Human
2 Relations provides an activity on, and isn't this
3 one of the things that's required to open the
4 doors to Asian Americans as a recognition of what
5 the problems are?

6 MR. WOOD: In the '40s and the '50s this
7 nation defined race relations, Human Relations as
8 a black-white issue. This nation has not even
9 bothered to, -- Mr. Yoshino makes this very clear
10 in his statement-- did not bother to recognize the
11 Asian community, and even that, the Latino
12 community as even players on the field of human
13 relation issues of this nation. And so we were
14 not dealing with diversity when we brought each
15 other together. What we were dealing with was the
16 notion of integration between blacks and whites.
17 It was easy to do, it was only two communities
18 coming together. It was a community of guilt with
19 a community of the oppressed trying to resolve
20 those issues, and they came together in a forum to
21 sit down and talk and resolve the issues. We are
22 now confronted in the '80s, in the '90s, and the
23 next century, with the issue of bringing a number

1 of communities into this dialogue. We have not
2 resolved the issues of housing. Now I don't want
3 to necessarily disagree, but I would like to
4 suggest to you that you have to examine the whole
5 notion of open and fair housing. The whole notion
6 of economic competition and which racial and
7 ethnic strife comes from. The Asian community and
8 in the inner city attempting to run businesses who
9 are confronted by as well as said hate crimes and
10 other crimes that the Asian community has
11 inherited a past experience that they are now
12 subjecting the Asian community with as it relates
13 to their hostility. The former businesses of that
14 community, '40s and '50s businesss, the whites who
15 ran those businesses are no longer there, the
16 Asian community and the Arab community and where
17 often times Latino community opens businesses in
18 those communties, but the unfinished business, the
19 unfinished hate is still there. And so what
20 you're entering are problems related to the
21 absence of an understanding of a culture, the
22 absence of understanding of language, the absence
23 of understanding of all other kinds of factors.

1 Now I don't know anything that corrects that, but
2 people beginning to have an interactivity. I
3 think the best interactivity that affords it and
4 the most cost effective is housing. I know what
5 we spend inordinate amounts of money on public
6 education trying to correct our deficiencies as it
7 relates to having brought people together in a
8 living condition. I don't think we'd be talking
9 about the same expenditures in public education as
10 it relates to language and cultural training
11 diversity and all of the other if we had people
12 living together everyday. I think that if we had
13 people living together we'd learn what we eat,
14 what we live, how we are as a culture, our
15 differences, and I think housing therefore
16 represents the most cost effective way of bringing
17 together in an open, diverse, interactive society,
18 and unfortunately unless the data suggests
19 otherwise, I'm rather vigorously committed to that
20 notion.

21 Now, I think we can talk about
22 diversity, but I think what we talk about churches
23 and schools and other people bringing folks

1 together as we have in the past, clearly I think
2 it's an obligation in that we have failed on the
3 other issues. The City of Chicago Commission on
4 Human Relations is very much involved in that. We
5 have an education staff that goes into this school
6 system for the City of Chicago, and they very a
7 program dealing with education diversity, hate
8 reduction, prejudice reduction. We have eight
9 counselors, we have an Asian counselor, Latino
10 counselor, Arab counselor. We have counselors for
11 every minority or ethnic community that was
12 politically strong enough to demand a council, and
13 I'm sure given the future we might have others.
14 Those councils come together. Those councils deal
15 with education. We actively involve ourselves
16 from Asian Heritage month to every other month we
17 can possibly have. But again, if there is no
18 commitment to an open, interactive, and I'm not
19 saying integrated, interactive experience, what we
20 find ourselves doing is talking to ourselves. I
21 go to Asian heritage month and I speak to all of
22 the Asians. There are no African Americans and
23 Latinos at Asian heritage month activities for the

1 most part learning about each other. When I go to
2 Latino Heritage Month, there are a few African
3 Americans or Asians learning about each other.
4 When I go to black History Month, that's not
5 happening, and again because we are a vulcanized,
6 tribalized society with sanction, and the only way
7 I know we get around that is we have to take the
8 initiative to create open, intergrative,
9 interactive communities. We are vulcanized with
10 sanction, political sanction in this country, and
11 I think we have to face that issue and do
12 something about it.

13 MR. SCHWARTZBERG: Apparently my
14 question was not at all clear. In the 1940s in
15 the school if you were a student in the schools at
16 least once a year you attended a brotherhood
17 assembly and that was true of every school in the
18 City of Chicago, and in the preparation for that
19 assembly, and in the discussions for it, one
20 discussed the differences and one attempted to
21 learn something about all of the different groups
22 which make up the society, and that had nothing to
23 do with the ethnic identification counselors to

1 which you refer.

2 MR. WOOD: We still do that.

3 MR. SCHWARTZBERG: Why did my son, who
4 went to a Chicago Public High School, not have an
5 annual brotherhood day in his school?

6 MR. WOOD: I don't know. For a number
7 of reasons. Number 1, you still have segregated
8 schools in the City of Chicago. Schools on the
9 south side and west side are predominantly black
10 and Latino. Schools on the north side may be
11 integrated. When you have brotherhood day, you're
12 talking 26 nationalities, 26 languages, numbers of
13 institutions, a myriad of populations come
14 together. I don't know where your son goes to
15 school, but a number of schools working very hard
16 at pulling together young people in diversity
17 training and diversity experiences, not just once
18 a year, they're doing it regularly at Senn, at
19 Farragut, at Taft at numbers of school throughout
20 the City of Chicago. That's happening. The
21 problem is again complicated by, I would still
22 argue the notion of vulcanization, and in a
23 vulcanized society the notion of coming together

1 is not the imperative notion. The notion in a
2 vulcanized society is the notion of saying
3 separate. We have a sanctioned vulcanized
4 society. Until we have otherwise, that
5 vulcanization prevents us from coming together in
6 the notion of brotherhood. We are in a society
7 competing for the same piece of cake as different
8 tribes. The cake's not getting any bigger, it's
9 simply the political committment, the political
10 power of the tribes that makes the decision as to
11 what happens.

12 MR. SCHWARTZBERG: Madam Chair, I have
13 one last follow up.

14 I went in grammar school in this
15 city to what was almost completely an all white
16 grammar school, and yet there were such programs
17 within this school in what was at that point a
18 highly vulcanized school. My son went to a school
19 which was at least partially integrated, but the
20 program wasn't there. I'm saying that if your
21 impression is that these programs exist wherever
22 they are possible in the city, I think the
23 information you've gotten is incomplete. I think

1 that there is room in vulcanized schools, in all
2 black schools to teach about diversity, in all
3 white schools to teach about diversity, just as it
4 was possible before I went to an integrated high
5 school and before my son went to an integrated
6 high school to have such programs, and I'm simply
7 urging you to make certain that wherever possible
8 they're happening.

9 MR. WOOD: Sir, I again don't want to
10 disagree with you, but I do want to deal a bit
11 with some answers. You went to a segregated
12 school, you did not go to a vulcanized school.
13 Your son may have gone to an integrated school,
14 but there's a real difference between segregated
15 and vulcanized. Again, I will suggest with you in
16 the '40s and '50s we are not dealing with the
17 definitions and as it relates to diverse
18 integration and interaction. We were dealing with
19 a segregated society. We are a vulcanized society
20 which is very different than segregated. A
21 segregated society that most of it identifies, the
22 '40s and '50s is very clearly defined between
23 black and white. These societies, as were defined

1 in the '90s and to the future is vulcanized where
2 there are tribes of people and even in the
3 institutions that are integrated, they are tribal.
4 Even in those institutions that have
5 vulcanization, I do agree with you, it ought be
6 something that we should attempt to do. I still
7 would argue with you that to put the
8 responsibility on the backs of public education to
9 do what we could do if we mandated open,
10 integrated housing in this country so that we had
11 communities of people that lived together and
12 interacted together is most cost efficient than
13 trying to put the brundt of that responsibility on
14 education. I hear you. If there is something
15 that the Commission on Human Relations we can do
16 about it, we will, of course, do it. But we will
17 continue to advocate as it relates to an open,
18 integrated, interactive society where the
19 responsibility for teaching in this nation as it
20 relates to the experience of a nation coming
21 together in a unit rests on the individuals, the
22 parents, and the whole house rather than on
23 teachers who, in fact, themselves are vulcanized

1 and many of whom are not prepared to deal with the
2 issue of multi education from a multi cultural
3 perspective.

4 MR. PUGH: I have a question for both
5 these presenters. Mr. Wood, you said something to
6 the point that let me think perhaps that an Asian
7 conglomeration that we have put together here
8 might be as mistaken in your judgment as the black
9 conglomeration thrust upon Africans and the
10 Hispanic conglomeration thrust upon Latin
11 Americans. Are we wrong in the whole concept of
12 encouraging the use of Asian Americans?

13 MR. WOOD: I clearly am not going to
14 attempt that. I'm sure Bill is more prepared to
15 deal with that. I'm going to speak to you from
16 the perspective of the City of Chicago Human
17 Relations. The term Asian which becomes an all
18 inclusive term, includes Pakistanian, Indian,
19 Koreans, Japanese, Chinese, Vietnamese,
20 Cambodians, just a myriad of population, a
21 Philippino population. I think we are dealing
22 with language and cultural differences and a
23 number of differences. Now, if we are talking

1 about accessing a people from a continent,
2 accessing a people who may have had some common
3 investment in some one point, then I understand
4 the definition. I think what we have to do in the
5 work of the Commission on Human Relations and the
6 whole notion of human relations in this country is
7 to deal from a perspective of those who are ruled
8 out of the system and those who are ruled into the
9 system, based on discrimination, segregation,
10 prejudice, some forms of oppression. When I go to
11 the south side of Chicago to deal with racial and
12 ethnic tension myself, that Bill's talked about
13 the hate crime piece, I'm dealing primarily with a
14 community of people on the south side of Chicago
15 who are probably Korean who have invested in that
16 community and who have businesses, who are not
17 understood, for the most part don't live in that
18 part of town, and who the African American or the
19 Latino community may, in fact, decide to act out
20 against based on their own sense of rage, their
21 sense of anger, the absence of job, the absence of
22 other kinds of alternatives. At the same time, I
23 can go to a part of that community and find one

1 part of that community that may be having a very
2 different kind of experience in terms of their
3 relationship with the community because of their
4 skin color and their nuances in the English
5 language which could be the Pakistanian and the
6 east Indian community.

7 For us to sit here and try to
8 integrate into a discussion, the notion of a
9 prejudice against a community of Asians which is
10 inclusive, means that we don't give the specific
11 kind of looks that I think are important for us to
12 look at when we talk about the communities and the
13 tension related to the Korean/African American or
14 Latino community, or in some instances the Chinese
15 community. And if I go to Chinatown and I see the
16 school issues between the African American
17 community and the Chinese community on the south
18 side of Chciago, that's a very different issue
19 than I see in the integration of the Pakistanian
20 or the east Indian community, or in some
21 instances, the Philippino community. I think what
22 we have to do is to look specifically within that
23 community with some of the differences in those

1 communities so that we don't lump everything in
2 together and miss some of the most critical issues
3 that we have to talk about in how we create a
4 whole pluralistic, intergrative, interactive
5 society. So my answer to you is, the only way to
6 get to it is to say Asian, then hopefully what we
7 at the same time are willing to do is to
8 understand the differences in the community. So
9 we get to both the general and specific. I don't
10 know if they'll agree to that, but I know in my
11 work with the Commission I work with the council,
12 those are the issues that we find most difficult
13 to deal with.

14 MR. PUGH: Mr. Yoshino, the same question
15 is to you.

16 MR. YOSHINO: Yes. Let me comment on
17 that, but if I can just go back to the previous
18 question that was asked. I'd like to just make a
19 very, very brief comment on that because in one of
20 the recommendations I did make, I did talk about
21 education as being, I think, one of the keys in
22 trying to create understanding among the various
23 groups. Brotherhood days I think are good, Asian

1 American Heritage weeks are good, Afro American
2 Heritae weeks are good, but I think what we don't
3 want to do is we don't want to just
4 compartmentalize and say we do these things on a
5 monthly basis or a weekly basis. It's much more
6 than that. Asian American Heritage week must be a
7 fusion really of an entire year of activity. And
8 I think the way that you do that or try to at
9 least accomplish it, and I don't deny what
10 Clarence Wood is saying about housing as being a
11 key issue, but I think too that what we have to do
12 is we have to recognized that this is -- there are
13 such a lot of approaches out there and that one
14 shouldn't necessarily be done to the exclusion of
15 another. I think when you look at the curriculum,
16 for example, of the school system here in Chicago,
17 or for that matter just take any school district
18 within the state that you won't find that there's
19 going to be a good deal that's taught having to do
20 with Asian Americans and their experiences. And
21 part of the reason for that is that frankly we
22 just don't -- we as an Asian American community
23 just simply don't have the political clout that it

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1 takes with regard to finding these things into our
2 textbooks. But I think it's really important at
3 least for certain administrators or whoever the
4 powers are within school systems to start
5 recognizing that perhaps that's a direction that
6 they have to take. I know within the Chicago
7 school system, and this goes back probably 15 or
8 20 years, there was a supplement to the curriculum
9 which was called In Man's Inhumanity to Man which
10 did recognized and teach certain of the minority
11 concerns within the various communities. Whether
12 or not it be advanced beyond that day, I don't
13 know, but I would suspect that we have not.
14 Getting to this, the question having to do with
15 the Asian community being viewed in what I guess
16 monolithic terms, I think we do run into problems
17 because, as Clarence Wood has said, that each of
18 the various groups are clearly defined by history,
19 by tradition, by culture, by language, very
20 distinct. I think part of the problem that we
21 have here is that when you talk about Asian
22 Americans, you're really looking at kind of a
23 political accommodation to a situation that Asian

1 Americans are sometimes viewed in monolith for
2 reasons having to do with trying to gain some
3 political clout in certain areas. For example, it
4 would be very difficult effort Japanese American
5 community to go to City Hall to try to ask to get
6 appointments made to commissions, for example, or
7 to really even to have issues reviewed by saying
8 that we only have 20,000 people as a population in
9 this city. Politicians don't listen to that, but
10 where we can give larger numbers, of course,
11 that's going to make a difference. So, on our
12 part at least that's why we've used collective
13 figures rather than identifying by community. But
14 I think when you get into this whole notion of
15 trying to explain this community, talking about
16 diversity, clearly you have to go to the
17 significant differences that there are between
18 each of the groups.

19 Now another issue that arises out of
20 the whole notion of seeing our group as a monolith
21 is that I think that people tend to believe
22 certain myths or they get perceptions about the
23 community as being a highly successful community.

1 Part of that comes from certain census figures
2 which I'm sure you've heard in previous testimony
3 also, and, of course, that spawns this whole
4 notion of the model minority myth in which people
5 view Asian Americans uniformly as succesful, both
6 in working or in employment circumstances, and in
7 education. The truth of the matter is that we've
8 got a community that seems to be somewhat
9 bifurcated. That you do have a population of new
10 immigrant refugees, for example, who are
11 representatives of the south east Asian community
12 who have or live in very devastating circumstances
13 of poverty. And when you try to view the Asian
14 American community as a whole and say that they
15 are the model minority that is going to mask, I
16 think, the needs of these other communities.

17 MR. ROBERTS: My question is directed
18 both to Mr. Wood and to Mr. Yoshino. Based upon
19 Ping Tom's testimony here yesterday and a part of
20 information and a point of information for me and
21 my colleagues, and that is you indicate that one
22 important factor was housing and another important
23 factor was politics. And as I recall, during the

1 Harold Washington Administration he spent a
2 considerable amount of time in what he called
3 coalition building and he even -- and spent a lot
4 of time in what we know as Chinatown in the area
5 from 22nd Street at that time to 26th Street, even
6 to the fact that he had two, I think two trips to
7 China that he took both black businessmen and
8 Asian American and Chinese to China. In that
9 coalition building it would seem like politically
10 it could have brought blacks and Chinese together.
11 I find now that the area has been split
12 politically in the new ward map, which means that
13 the the 2nd ward which was now 16th Street now
14 goes around Chinatown all the way West to 2400
15 west and the area of Chinatown has been split
16 between the 11th ward and the new 25th ward which
17 takes away a certain amount of coalition or power
18 that they would have had on the ward basis, for
19 example, which dilutes their voting power. Not to
20 say that they might have had the opportunity to
21 elect an officials, but together they would have
22 had the opportunity to be more vocal politically
23 because they would have been together. What is

1 your reaction to that in the city administration
2 that this created this ward map?

3 MR. WOOD: First I want to quickly
4 recuse myself from any ability to speak on the
5 reasoning of the city administration. I can't
6 answer that. Let me though tell you what I feel
7 about the question as it relates to the coalition
8 issue. Coalitions between minorities have two
9 opportunities, either to agree to share symbolic
10 success by electing a person of a cultural,
11 racial, ethnic, religious background, and they
12 agree to do that. I think that is a potential in
13 a coalition. The other potential in the coalition
14 is to place less emphasis on necessarily having a
15 person of racial, ethnic, religious, cultural
16 identification and more commitment to a person
17 who is, regardless of all of that, who is going to
18 advocate in terms of public social policy the kind
19 of things that are in their best interest. I
20 think that kind of coalition is possible in
21 minority communities. I think it takes
22 leadership, and I think that leadership was what
23 was being offered during another period in the

1 history of the City of Chicago. I think once
2 there's a split in that coalition on potential,
3 then I think what you get is a rivalry of some
4 kind, and I would argue in that kind of rivalry
5 you get one of two kinds of issues; that's going
6 along to get along or simply merely survival in
7 getting whatever crumbs from the pie you can get,
8 or you recognize the importance of the political
9 power of the symbolic person in that coalition.
10 The symbolic meaning the powerful person. You
11 accept that and hope that the system out of your
12 allegiance to that person will give you some
13 benefit that will accrue to your cultural, racial,
14 ethnic, religious community.

15 I think when you see the splitting
16 of wards and the splitting of those kinds of
17 communities that have the stronger coalition
18 potential, I think when you see that, I think it's
19 the knowledge of political leadership that
20 suggests that that stronger coalitional definition
21 is not in the best interest of that leadership,
22 the other is. And so you see that division. But
23 I think minority communities have to go around,

1 all of that minority communities have to find a
2 way. This goes back to my earlier statement,
3 minority communities have to find a way not to be
4 lulled into the vulcanization process, the
5 tribalization process that this nation is going
6 through. I think minority communities have to
7 understand that we have to find a way to consolize
8 in our approach for proper and good public and
9 social powers that the tribalization process works
10 to our detriment, and therefore, we have to find
11 ways to work together.

12 CHAIRPERSON LYON: I need to cut us off
13 at this point. We did get about a 10 or 15 minute
14 late start this morning, so I'm allowing about 10
15 or 15 minutes in the agenda since we have a public
16 session at the end of the day, but I do need to
17 stop the comments now and move into our next
18 session. I want to thank you both, Mr. Wood and
19 Mr. Yoshino for their comments. Particularly Mr.
20 Yoshino's comments with regard to the media. I'm
21 surprised that that hasn't come up before today
22 because I think that plays a role. Thank you very
23 much for coming.

13

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1 Our next speakers will be Ashish Sen
2 and Juanita Burris.

3 Okay, we are ready to begin and I
4 guess we'll begin with Mr. Ashish Sen.

5 DR. Burris: I wonder, Madam Chairman,
6 if I can start. If only it ties in a little bit
7 with our earlier discussion. Thank you.

8 DR. JUANITA BURRIS

9 Asian American Institute

10 (Asian Americans in Chicago: Citizens of the
11 United States and Citizens of the World.)

12 I'm Juanita Salvador Burris.

13 I'm grateful to the Committee for giving me the
14 opportunity to offer some thoughts and reflections
15 on the status of Asian Americans in Chicago today.
16 I will be brief because my presentation is in form
17 primarily by social observations and insights our
18 society as well as by my values and hopes for our
19 society as ordinary citizens rather than from
20 research data compiled by me as a social
21 scientist. I offer today the perspective of an
22 informed and concerned citizen rather than that of
23 an expert witness.

1 Let me begin with the basic belief.
2 I believe that in the United States today racism
3 continues to manifest itself in the often not too
4 visible structures of economic injustice where the
5 domination of one racial group over many others is
6 perpetrated by an economic system with little
7 accountability for the inequalities in wealth that
8 it creates. To many Americans of many racial
9 groups are not adequately benefitting from the
10 prosperity of this country, nor are they
11 benefitting from the fruits of their own labor.
12 The justification that such actions of outright
13 denial of economic access, overt withholding or
14 insufficient investment of economic resources that
15 these are actually determined by "market forces"
16 uninfluenced by racial bias ought to be more and
17 more challenged.

18 Two years ago I experienced what it
19 was like to be an American citizen among citizens
20 of many other countries in the world. I was one
21 of 12,000 citizen participants in the global forum
22 at the Earth Summit in Rio de Janeiro in June of
23 1992. It was then and there that I experienced

1 and realized deeply that as an American I was an
2 organic part of the dominant super power in the
3 world today, as perceived by people around the
4 world, despite my own minority position within the
5 United states. I, a minority person among
6 minority groups in the United States, together
7 with other Americans in Brazil were perceived as a
8 dominant global force that people were constantly
9 challenging and resisting. Thousands of people of
10 color from hundreds of countries made it possible
11 for me to see the close connection between the
12 economic inequality I was familiar with in the
13 United States and the even more gross inequality
14 between the developed countries of the north and
15 the developing countries of the south. I
16 understood then, as I do now, that the
17 sustainability of the ecco systems could not be
18 guaranteed for future generations unless the
19 international economic system and trade were also
20 transformed to be more exitable. The United
21 States together with other developed countries
22 dominates the global economy so much that since
23 the 1980s "the traditional flow of capital from

1 north or south has been reversed and the poor
2 countries pay more to the rich countries than they
3 receive in return. A net hemorrhage that now
4 stands at more than \$350 billion a year. Third
5 world external debts stood at \$1.2 trillion,
6 which is 44 percent of the collective gross
7 national product of these countries.

8 I then understood as an American
9 citizen that I was part of the reason why
10 development in poor countries could not occur with
11 economic resources controlled in large measure by
12 us. And it is from this global perspective that I
13 have since learned that the struggle for justice
14 is to work for human development rights which are
15 fundamentally economic. And it is the same
16 struggle we have in the United States where I see
17 racism as inherent in the structures of economic
18 injustice. I realize that structures of economic
19 injustice in the United States and in the world
20 are larger than the civil rights issues you deal
21 with in your present positions. But I also
22 believe that your mission is truly embedded in the
23 everyday context of social relations among people

1 and in the larger context of American society.
2 Thus, while I am personally committed to working
3 for the advancement of Asian Americans as a
4 minority group about which you have heard
5 testimonies yesterday, I do have a deeper
6 committment like you do to something larger than
7 the Asian American community. This deeper
8 committment is to the whole American society
9 rather than the parts. The committment to the
10 city as a specific place in which people live and
11 act as individual parts of American society. And
12 a committment to the whole world as a embodiment
13 of interdependent people whose lives impact one
14 another in ways we seldom understand. Together
15 with many others in the Asian American community,
16 we have over many years put forward Asian American
17 group interests just like any other political
18 interest group. In addition, we have joined
19 interethnic coalitions whenever group interests
20 have truly common or strongly shared. Weave tried
21 to advance common interests with other groups in a
22 cooperative way, but today I want to lift up for
23 your consideration the critical importance of

1 reframing the way we think and talk about civil
2 rights in America in terms of human development
3 rights and individual citizenship. William Ryder
4 author of Who Will Tell the People writes: "Over
5 the past 40 years voting in presidential elections
6 have gone down 20 percent. Roughly half of adult
7 Americans stays home for presidential elections,
8 despite the expensive campaigns to reach them.
9 Elected power in the representative branch rests
10 on an even narrower base; a third or less of the
11 electorate.. In typical off years elections,
12 important senators and representatives are
13 returned to office on the votes of small
14 minorities, often as little as 15 percent of their
15 constituents." The disenchanted are saying that
16 the politics of elections often seem pointless.
17 They no longer seem connected to anything that
18 really matters to them. This lack of
19 connectiveness to the larger society on matters
20 vital to the individual speaks to me of the
21 missing bonds of citizenship that individual
22 citizens have with social institutions that govern
23 our civil society. Many other social observers

1 have noted the decline in the shared sense of
2 public concern or concern for the public
3 interests. Everyday countless citizens retreat to
4 their privatized worlds; many feeling powerless to
5 impact the large complex of social problems that
6 are way beyond their individual scale of action.

7 I believe that this decline in this
8 sense of citizenship is the long term result of
9 the devastating effects of large scale
10 organization. Over several generations our
11 communities and our neighborhoods are being
12 destroyed and dehumanized, reducing us really to a
13 collection of anonymous residents busy at daily
14 economic and personal leisure pursuits. We have
15 limited time for social relationships which build
16 community. The kind of interaction and
17 interactive relationship that I think Mr. Wood was
18 earlier advocating. And we don't develop as much
19 a collective sense of being part of a whole, much
20 larger than our private selves. We need to build
21 community I think by affirming individual
22 citizenship.

23 We all have experienced that

1 relationships are nourished and kept alive by face
2 to face communication, interation re-enforced by
3 activities and knowledge that create a sense of
4 caring and loyalty for one another. And it is
5 this kind of social relationships that are
6 disappearing today in our cities which we need to
7 reconstruct. The kind of vulcanization that,
8 again, Mr. Wood was referring to is overcome by
9 people interacting across their different separate
10 identities.

11 As common urban problems like youth
12 gangs, poor public schools, traffic and
13 congestion, guns and other forms of urban violence
14 impinge on the individual citizen, he or she is
15 not expected to get involved in resolving these
16 urban issues at the personal or the interpersonal
17 level, instead public discourse is framed to
18 appeal to us as taxpayers having bought into a
19 residential area and expecting "services" like
20 police protection and water for money that we have
21 already put in. I believe we cannot buy
22 relationships which bind us together as a society.
23 The ordinary taxpayer citizen does not become a

1 civic leader only when he or she is free of
2 economic pressures and can afford to make a gift
3 of public service. We need to develop citizenship
4 identities that foster participation in civic life
5 in ordinary ways which keep people related to one
6 another.

7 I propose that the U.S. Commission
8 on Civil Rights engage actively in educating the
9 citizens as a public being, developing individual
10 orientations and competencies to act in the public
11 interest and not merely through periodic rituals
12 of participation and thereby enlarging the narrow
13 sensibilities that are based on race or ethnicity
14 or gender or religion and enlarge it into
15 sensibilities that are based on economic justice
16 and common humanity, or brotherhood or sisterhood.
17 I propose that agencies that deal with human
18 rights or human relations create programs and
19 activities at the neighborhood and community level
20 which bring it's multiracial and multicultural
21 citizens into face to face dialogue and
22 interaction to truly experience mutual levels of
23 concern and care for one another as well as

1 adjudicating of differences. We need to
2 counteract the urban pressures that fragment our
3 social bonds and the unconnectiveness we have with
4 large scale organizations. We need to affirm the
5 large area of commonality we have as ordinary
6 citizens, loyal to a community of people rather
7 than a territory and responsible for the common
8 welfare of all people, despite our economic
9 inequalities. For I believe it is really in
10 acknowledging our human interdependence that our
11 inner qualities and differences are more likely to
12 be transcended. Thank you.

13 CHAIRPERSON LYON: Thank you. Dr. Sen?

14 DR. ASHISH SEN

15 University of Illinois-Chicago
16 (Asian American Professionals and the glass
17 Ceiling)

18
19 Thank you, Ms. Lyon, ladies and
20 gentlemen. I was scheduled to speak yesterday and
21 I am a member of the Chicago Board of Education
22 and we are electing a president and getting
23 lobbied the rest of the time, so I was unable to

1 come here. But my testimony remained the same. I
2 am going to talk about Asian in universities, with
3 your permission.

4 My name is Ashish Sen, I'm a
5 professor of Urban Planning, University of
6 Illinois, Chicago. I was briefly the Acting Dean
7 of the College of Urban Sciences and I was the
8 last leader before it became a School of Opening
9 Planner under it's first director and then acting
10 in various similar administrative capacities off
11 and on. As I mentioned earlier, I'm a member of
12 the Chicago Board of Education. I'm also on the
13 Board of Directors of the Asian American
14 Institute at the Asian American Center. I have a
15 Ph.D. in statistics which, of course, gives me the
16 license to not use one number in this
17 presentation.

18 The issue of Asians in universities
19 is extremely complex and it reflects the fact that
20 the attitudes of the majority groups towards Asian
21 Americans is all ambivalent. Therefore, I would
22 like to mention my major recommendations at the
23 beginning and then ramble.

16

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1 MR. PUGH: Would you ramble with the
2 microphone a little closer?

3 DR. SEN: Thank you. The first point
4 is, yes there is a glass ceiling for Asians at
5 universities, very much so. Second, most
6 universities that I know of are doing nothing or
7 very close to nothing about it. Getting the kind
8 of information necessary, and doing appropriate
9 analysis in order to propose specific remedies is
10 beyond the capacity of any individual or any small
11 group. Much of the time the data is simply not
12 available. Much of the time the right information
13 are not available to make the points that are
14 necessary. I would like to make the
15 recommendation to this Commission that you use
16 your considerable influence to undertake or
17 encourage strongly the analysis necessary for the
18 corrective actions that may be taken. One of the
19 issues during the course of my ramblings makes a
20 number of points, but to actually verify them with
21 hard numbers is what I am requesting of you because
22 the first step in correcting something is often an
23 attempt to embarrass people who are involved, and

1 that's the first step that I am proposing because
2 in the second and third steps can really following
3 the first.

4 Now that I've made my conclusions I
5 will go to my ramblings. The first issues I'd
6 like to talk about is that people are often aghast
7 when I talk about glass ceilings in academia.
8 They see academia as a bastion of liberalism and;
9 therefore, immune from such activities. The fact
10 is that probably one of the most conservative
11 institutions in this country is, in fact,
12 academia. Between 1930 and 1940 most Ivy League
13 universities had maybe one or two non anglo saxons
14 on their faculty. Not non white, non anglo
15 saxons. Quite often they would be occupying a
16 chair endowed by the Jewish population of the area
17 or Professor of Hebrew or something like that. So
18 universities have been extremely, extremely
19 conservative, and that is not peculiar to this
20 country. I'd like to point out that in India, in
21 the case system that India has or had or whatever,
22 the greatest racial purity was demanded of it's
23 teachers, the rommules. And sometimes teaching

1 and conservatism go hand in hand. It is not
2 desirable, but that's what happens. I do not
3 believe that I will be teaching in an American
4 university today had it not been for the rapid
5 growth of the higher education sector following
6 and perhaps encouraged by the second World War.
7 There was a shortage of quality faculty and people
8 like me got recruited. Even then I owe a
9 tremendous debt to the Jewish Americans who
10 penetrated the Anglo Saxon barriers and of course
11 we all know about the Nobel Prizes they won in the
12 process.

13 The next issues that I would like to
14 deal with is an often made statement that Asian
15 Americans need no particular help since they're
16 the highest income racial group in the U.S.. I
17 think a more detailed examination of this is
18 necessary, but I will mention what I think is the
19 number one reason for this. I'm not denying that
20 that is true and that's a true figure, but there
21 is a reason, a very simple reason. A very large
22 number of Asian Americans are, in fact,
23 immigrants. The immigrants came to occupy jobs

1 where there was a shortage of jobs. They were
2 recruited. I was recruited. A lot of people in
3 medicine were in some sense recruited to fill
4 positions. When there is a shortage in a
5 particular profession, generally salaries rise and
6 when someone fills it, he gets the benefit of the
7 higher income. The right comparison is within
8 each category and not the overall comparisons that
9 are being made. Large number of Asian Americans
10 who do have these high salaries wouldn't have --
11 would have had higher incomes of this whole
12 country because of the professions they belong to.
13 The same thing happens in universities. In the
14 '70s when political correctness and words were not
15 quite as prevalent as today, people talked a
16 little more openly, there was actually an open
17 concern at the National Academy of Engineering
18 about the Asianization of the Engineering
19 Department. The reason that was happening is
20 because salaries of engineering departments were
21 not very high and people, native born Americans
22 were going for the private sector and making a lot
23 more money, so these positions fell vacant, and at

1 times I think that's probably still true. 50
2 percent or more of the new recruits into
3 engineering faculties were Asian Americans, 50
4 percent of Ph.D.s were Asian American.
5 Engineering salaries subsequently rose and these
6 people's salaries also rose with it, but within
7 each department you will see, not so much in
8 engineering, but you will see quite frequently a
9 split in incomes. I think that I haven't seen any
10 study of this, of a similar situation exists in
11 medicine and we all know these are very highly
12 paid professions into which Asian have gone.

13 Two points following from this
14 observation, one is when comparing incomes of
15 Asian faculty. The comparison should be made
16 within a suitable comparison group; same subject,
17 same qualification, same experience, and same past
18 performance or same stature or whatever.

19 Another point that emerges from
20 there and which relates to the other is a woefully
21 small number of Asian American faculty in non
22 scientific department. Most often you will see
23 fingers of one hand do it in most of the, many of

1 the major universities. When Asian American
2 students ask for more Asian American faculty to be
3 their mentor, using the numbers of medical and
4 engineering faculty to respond seems quite
5 inappropriate if there is no undergraduates in
6 medical education, there is no undergraduates in
7 medical education. One piece of -- well, there
8 are a number of issues that I could be raising
9 here, but I will talk really about the glass
10 ceiling. That does not mean Asian Americans do
11 not face other problems. A recent study at the
12 University of Illinois Chicago showed that per
13 capita financial aid was lower for Asian Americans
14 for every group. Asian Americans, I'm not talking
15 about all Asians because other Asian students
16 can't come here without financial aid, they jack up
17 the average for all Asians. So for Asian
18 Americans it is the lowest and by and large
19 margin. And that's the only group I'm talking
20 about. Many faculty believe that Asian Americans
21 face poorer odds when it comes to getting
22 promotion positions, and I think those are easily
23 verifiable. That's what I'm requesting you to

1 collect, help us collect or whatever.

2 One key piece of prima facie
3 evidence that there is a glass ceiling can be
4 obtained by simply counting the number of Asian
5 American presidents or chancellors of
6 universities. Last I heard there was only one in
7 many, many years among one of the research
8 universities in this country, and shortly after I
9 did my counting, I happen to hear him do an after
10 dinner speech and he talked about his interview
11 process and that was an interesting one that he
12 should speak on his own behalf. There are 70 odds
13 such universities that have had several presidents
14 and chancellors over the years and if you look at
15 the time when most Asian American college
16 professor integration took place, you will see
17 that the pool is very large because we are all,
18 you know, large numbers of us are roughly at the
19 same seniority and age because we came at a time
20 when the universities were growing. They're not
21 at the moment. Now, anyone who wishes to take
22 issue about the count of presidents will say that
23 normally presidents don't come from engineering

1 and medical faculty and that may well be true, but
2 that's why I'm proposing that this matter be
3 looked at.

4 Let me tell you a little bit about
5 my personal experience. Off and on I have tried
6 to get into administration. I succeeded
7 sometimes, sometimes not, and most of the time I
8 had to face tremendous odds. People were often
9 surprised when I mentioned the kinds of things
10 that are often told me, things like that you are
11 too good for the job, you are technically strong,
12 but you're not an administrator, you're an
13 excellent scholar, you shouldn't be wasting your
14 time. I used to write them down. I can't give
15 you the whole list, you'd be here all day. You're
16 too busy with your grants. If I'm so much better
17 than everyone else, why is it that the people who
18 are wasting their time are getting paid so much
19 more? I don't know how conversant you are with
20 the universities, but the times when
21 administration was sort of the first among many
22 are gone. We now have essentially a
23 labor-management kind of situation. Not actually

1 unionized, but a chancellor, president makes 2, 3,
2 4 times sometimes it's faculty. On one occasion
3 when an obviously you know, I'll be open. I had
4 way better qualifications than anyone else
5 applying for a particular position. It was a
6 money related thing, and I had money, something
7 like ten times more than my nearest competitor, so
8 they had to interview me and the interviewer fell
9 asleep during the interview, the interviewer, one
10 interviewer. Now you think that a decision hadn't
11 been previously made? That interviewer is now a
12 prohost (phonetic) of a very national university.
13 Okay, I did make an application, but survival is
14 another story. It does not feel very good when
15 you walk into a meeting and you know that other
16 people have discussed the topic before and you
17 found out by reading the agenda. It feels worse
18 when people in the unit you head go around you and
19 propose something and you find out the first time
20 when the matter is being approved the memo shows
21 up on your desk saying I approve the raise of X
22 dollars for so and so unit and you didn't know
23 that even the application had been made. Worse

1 still sometimes when the approval involved money
2 you're left to figure out what to do with the
3 budget, how to balance it. All the while you
4 attend every meeting, unless something of
5 importance to you come up, without any advance
6 notice and without anyone else there to protect
7 your interests and you live in fear that because
8 of your race you might be damaging the unit that
9 you head.

10 Getting past the glass ceiling can
11 get you very opaque wars. On Wednesday of last
12 week I was nominated to be a candidate for Acting
13 Dean of a very high prestigious college. I
14 declined because I did not want to face opaque
15 wars. So there is a secondary issue, not just
16 penetrating the glass ceiling, but what you find
17 when you get on the other side of it. But this is
18 at times I wonder if it was something to do with
19 me: Let me try and say that while I don't think
20 it's something to do with me. I worked in the
21 Indian Planning Commission about 15 years ago,
22 maybe less, 4 years ago, totally different
23 experience. I was an insider. I was part of the

1 socio-political culture. I knew the real issues
2 within a very short time I figured out with the
3 help of friends what the real issues were, why
4 people were behaving the way they were behaving.
5 It was not all opaque. I was given the
6 opportunity to understand what was going on under
7 the scene, under the whatever. I knew what was to
8 come up before it was coming up. And if something
9 came up, people around me were protecting me. Of
10 course I must add here that I came back to this
11 country, so it couldn't be all terrible. The
12 position I had in order to establish this a little
13 clearer, was reasonably high. For instance, if
14 the Indian Council General in Chicago were to go
15 back to India, his position would be lower than
16 the one I had, so -- and that was 15 years ago.
17 So it was a good position, but I still came back,
18 so things are pretty good here. I had some hand
19 at cracking the glass ceiling at the Chicago Board
20 of Education. I don't think I have smashed it,
21 but I did crack it a little bit, but the
22 experience I think is interesting from a number of
23 points of view which I will state. At the time

1 when I got on the Board of Education some years
2 ago there were, and there is still, too, there are
3 ten grade levels and there were no Asian Americans
4 above level five, and so partly because of my
5 presence there, but also the then superintendent
6 and his close associates were among the most color
7 blind people I've ever met in my life, I'm talking
8 about Ted Kimbrough, I was relatively successful
9 in getting some of the people past the ceiling.
10 Some. At least two Asian Americans reached grade
11 ten. But let me talk about one of them which is
12 quite instructive. During the early discussion
13 regarding him I was told that the reason he should
14 not be promoted was that he was not mean enough.
15 Someone actually told me that. In fact I've heard
16 that so often that I take not being mean enough as
17 an Asian slur now. Anyway, this not mean person
18 did reach the position, he did. Now he wants to
19 retire and it has created a crises. He's that
20 very good. The reason for his success is why I
21 brought up the whole issue. Partly he got to work
22 with some good people who helped him, but there
23 were two very important reasons; one is that the

1 atmospher of the Board of Education is very multi
2 racial and that's one of the reasons that once he
3 got past, he was able to succeed more, which is
4 why I had more difficulty I believe at a
5 university because it's not multi racial. So,
6 breaking the glass ceiling for all minorities is
7 good for each of the minorities, and that is a
8 point that I wanted to illustrate to you. The
9 second thing is, of course, my, the endeavors.
10 They knew I was watching this happening. They did
11 not need me to do something, but they were afraid
12 of an embarrassing question. By the way I don't
13 think the man ever turned mean. The job did not
14 require being mean. But part of the reason that
15 there is a glass ceiling is that we do not fit the
16 template that of success that people have. We do
17 not look like what other successful people look
18 like. We're not -- don't have that appearance.
19 It stands to reason we wouldn't. But also in
20 terms of personality, we don't like walking over
21 people, making snap decisions and doing other
22 things which are often called leadership in this
23 country. I personally don't believe that that is

1 necessarily an asset. It just happen to be a
2 convenience at one time. Our culture is
3 different. We'd like to be right more often than
4 making a decision to change for change's sake is
5 not part of our culture.

6 Let me now turn back to what the
7 Universities have done about it, about Asian
8 Americans. The answer, as I said before, is
9 nothing. To the best of my knowledge at the
10 University of Illinois Asian Americans are not
11 even included in the affirmative action plan. The
12 excuse that is given if you ask questions is that
13 the student body is largely Asian Americans. What
14 does that have to do with the faculty? What does
15 that have to do with the administration? To my
16 knowledge, nothing. But that's the reason I've
17 been cited. I've discussed this issue with two
18 chancellors. You're all aware chancellors are
19 very versed and very sympathetic listeners. They
20 listened to me very carefully and not much
21 happened, and I've discussed this with members of
22 the Board of Trustees and I've discussed this with
23 others and I don't think -- there is a general

20

1 agreement that something needs to be done, but
2 nothing has been, and nothing will be unless there
3 is some outside pressure. The mildest form of an
4 outside pressure is the one I mentioned, to get
5 some hard facts together. I do not imply for a
6 moment that research has not occurred. The Civil
7 Rights Commission has published several pieces and
8 there has not been something that actually changes
9 the belief. I'm requesting that you look at or
10 someone look at, with your help, number, salary
11 comparison. I won't list all the things that I
12 made up over here, but one of the things I do
13 think that when you go to universities you can do
14 because it's a real telltale story. When new
15 issues are to be surfaced, it's usually done by
16 the committee, that's the method of surfacing
17 issues, just as the private sector uses
18 consultants. And so to look at the membership of
19 key committees, especially look at the Chair of
20 key committees because then you will know who has
21 the inside. You will never see an Asian, you will
22 never see a Hispanic, you will never see an
23 African American, maybe on occasion, but very,

1 very rarely do you see any of these groups in any
2 of those key committee positions which surface and
3 drive the issues that people would like. You will
4 see them in other meaningless or seeming
5 meaningful positions, but none of them. At any
6 rate, I should wind up here. All I ask is the
7 appropriate research. I do not see anyone finding
8 that even if they do, they can't say that it's
9 threatening, and if this research shows that I'm
10 wrong, I'll be terribly embarrassed, but I'll be
11 deliriously happy. However, I don't think that I
12 will be found wrong. I don't think I will be in
13 that the embarrassment will be to me, but to a lot
14 of other people and I hope that that will lead to
15 some actions. Thank you very much for being
16 patient listeners. I know how hard it's been
17 after two days of listening.

18 CHAIRPERSON LYON: It's been very
19 informative. We have ten minutes for questions to
20 stay on our agenda. Anybody have a question?
21 Hugh?

22 MR. SCHWARTZBERG: Two unrelated
23 questions. One, in the case of African American

1 United States citizens, there are holes in upper
2 bracket economics, other areas in which blacks
3 simply do not appear. My impression is that while
4 in engineering and other areas there are
5 substantial bodies of Asian American students and
6 graduate students. I would appreciate simply on
7 an anecdotal basis your indicating to me something
8 of the percentages of present academia in terms of
9 graduate students in the humanities and social
10 sciences of Asian Americans?

11 DR. SEN: I'm afraid you've got me
12 flatfooted. I can't give you the number. The
13 number is not trivial. They are there.

14 MR. SCHWARTZBERG: The second question
15 goes back to the question I was asking earlier.
16 About ten years ago this body heard from people
17 working with the Chicago Board of Education about
18 programs designed to create optional curricula for
19 embracing diversity. My impression, and again
20 it's only an impression is because these were set
21 up as optional curriculum. They did not have any
22 substantial effect on the system as a whole. To
23 what extent are compulsory classes and programs

1 embracing diversities possibility within the
2 systems. I recognized that I've stepped away from
3 the formal subject of your address to go into
4 another area that we have been getting comments,
5 but where you obviously have expertise.

6 MR. SEN: I can't answer the question in
7 a technical way because I don't know the technical
8 answer, but because of the reform, I think that it
9 would be more difficult to push any specific
10 curricula. Now the Board has over the last two or
11 three years embraced so called multi cultural
12 education which is -- I don't have to tell you --
13 it's a mixture of things, it's not any single
14 thing. I think the ultimate issue often becomes
15 one of money. While I'm very much in favor of
16 multi cultural education and I don't want to waste
17 your time with my feelings on the subject, there's
18 one key issue that we must always remember that
19 education, though education is being called upon
20 to do too many things with the results that it's
21 failing to do that which we expect it to do and
22 that failure is probably much more detrimental to
23 the multi cultural hopes and aspirations that we

1 all have than many of the maybe successes or other
2 things. Did I come close?

3 MR. SCHWARTZBERG: No, I understand.

4 DR. BURRIS: Can I respond to your
5 question? It seems to me that if we look at it
6 from the perspective of the local school council,
7 it's completely possible that communities can
8 create their own multi cultural curriculum from
9 the very experience of everyday life that they
10 have within their community and they -- I guess my
11 concern is that we don't necessarily have to
12 continue to have the public school system where
13 the teachers are now burdened by another type of
14 study that life itself in the community, together
15 with the local school council could give you the
16 kind of curriculum of how to deal with multi
17 cultural issues, and that's, from my perspective,
18 expanding it from other sources.

19 MR. SCHWARTZBERG: That encourages, does
20 it not, a continuation of what is usually found
21 that programs to embrace diversity are found
22 almost exclusively in communities which are
23 integrated and in communities in which some degree

1 of substantial diversity already exists. So, in
2 those communities in which the diversity does not
3 exist, the tendency remains to carry forward
4 whatever prejudices are most common within that
5 community.

6 MR. SEN: If you permit me, I just
7 mention one other thought that, and I said it
8 would take too much time. I would just mention
9 one. Is that you're right, that's true, but I
10 think that diversity in curriculum can be perhaps
11 achieved by altering the present curriculum.
12 Since we're talking about Asians today, let me
13 give an Asian example. For example if you take a
14 book in physics, you will see names all over the
15 place, Boyles, Charles Newton, et cetera. If you
16 take a book on algebra, the first name that you
17 will see is Demorver. That doesn't mean that
18 algebra did not exist before him. The authors
19 were not European. Actually what we have done to
20 our book, textbook writing, to a very large extent
21 is similar to the jokes we had about the Russians
22 in the old days is that they invented eveything.
23 Most of what is taught in high school algebra was

1 in place before the Renaissance, so, and it was in
2 place somewhere else. Look at geometry, all the
3 geometry names you will see are Greek, but it was
4 in North Africa that geometry came from. How can
5 it all be done by Greeks? So we have that
6 correction which unfortunately will be a very
7 costly correction. I think it's possibly
8 necessary in the need of honesty.

9 CHAIRPERSON LYON: Thank you. I have
10 exactly three minutes and I'm going to take Rose
11 Mary. This is her first chance to ask a question.

12 MS. BOMBELA: Okay. I want to ask you a
13 question. Mr. Sen, in the last several sessions
14 of the General Assembly, not this year though,
15 there have been attempts at legislation against
16 what I would call foreign born, probably more
17 correctly directed to the Asian professors on
18 ability to, of English language ability as a
19 prerequisite of being able to teach in the
20 universities. I'm curious as to that phenomenon
21 seems to rise, so the backers of the legislation
22 say, from the students themselves and not
23 necessarily from the administration and the

1 faculty. I wanted to have your opinion as to
2 whether or not you felt this is really a student
3 movement or an administrative movement?

4 DR. SEN: I'm about to put my foot in my
5 mouth. What do you think of my English? What do
6 you think about my English? I think it's probably
7 a little bit on both sides on this one because I
8 was one committee that investigated, sometime ago,
9 one of the committee that was talking about it. I
10 do think that some people are being put into
11 classrooms that shouldn't be. On the other hand,
12 I think it's also being used as a political game.
13 I think that probably a bit of both. But, I'm not
14 quite -- I don't have a solution to this. I can
15 just give you an explanation that I myself have
16 seen instructors who shouldn't be in a classroom,
17 but at the same time, I have seen people being
18 given a very hard time whose English was more or
19 less like mine.

20 CHAIRPERSON LYON: Okay. We're going to
21 take a five minute break and reconvene at 11:20.

22 (A brief recess was taken.)

23 CHAIRPERSON LYON: The session presenters

1 are Mr. InChul Choi and Ann Kalayil.

2 We'll start with Mr. Choi.

3 IN CHUL CHOI

4 Korean American Community Services

5 (Toward Understanding and Mitigating Black/Korean
6 Conflict in Chicago)

7 Good morning. I'd like to divide my
8 testimony into three parts. First of all I'd like
9 to speak about the description of the situation in
10 Chicago, and then the description of our program
11 and then I'd like to make some recommendations to
12 the committee members.

13 First of all, there are roughly 850
14 Korean American owned stores in the inner City of
15 Chicago, and they are scattered in numerous
16 neighborhoods like Englewood, Grand Boulevard, and
17 Garfield Park and Chatham, et cetera, and most of
18 these stores are in men's clothing or women's
19 clothing and shoes and general merchandise and
20 cosmetics. As the 1990 U.S. census says, 17
21 percent of Koreans are in small businesses, so we
22 as immigrants especially in this post industrial
23 society, do not have much choice but to start a

1 small business. And it's a little bit cheaper to
2 start a business in the inner city area which we
3 are students of sociology often call high risk
4 area. So therefore, in Chicago there were three
5 instances of boycotts of Korean stores. Our first
6 one occurred in July of 1991 in Roseland and
7 second one in August of 1991 in Englewood and the
8 3rd one in December of 1993 in Englewood again.
9 Although these boycotts were well contained and
10 the boycott leaders were talking about or
11 demanding pretty much the same repertoire like
12 fair implementation of exchange and return policy,
13 the employment of African Americans at Korean
14 stores, and respect for the customers. So, in
15 order to answer the demands of these boycott
16 leaders, we periodically went to the merchants for
17 survey and we -- I gave the report or the
18 numerical figures of our findings to Mr. Peter
19 Miniarek so which you might want to look at later,
20 but let me give you the summary of these findings
21 just in very brief way. Well, roughly speaking
22 whenever we had the survey, every store has an
23 exchange refund policy posted in a conspicuous

1 place. Almost all store has a fair exchange and
2 return policy, and then they are rather faithfully
3 implementing it. And by the way, as of last year
4 it's required by the city ordinance that every
5 store has it and implement it. And as for the
6 employment of African Americans at these stores,
7 we find that almost all Korean American stores
8 have African American employees, and the average
9 number of employees per store is like two or three
10 persons, two or three persons per store.

11 And as for the description of our
12 project. We are encouraging every merchants to
13 join the local chamber of commerce, the Korean
14 merchants are increasingly joining African
15 American chambers of commerce and the merchants
16 are raising some fund to implement like a
17 scholarship program in numerous high schools like
18 John Marshall, Englewood, and DuSable, Harlan
19 Community Academy and also these merchants are
20 raising funds to present food baskets to those who
21 live under poverty line during Christmas time.
22 And we have implemented numerous exchange programs
23 like journalistic exchange between African

1 American and Korean American journalists and also
2 like an interreligious exchanges like
3 Presbyterian, Methodist, Pentacostal, and Baptist
4 congregations of both communities gathering and
5 singing Hallelujah together, and other vocal and
6 instrumental ensembles between the two communities
7 as well as youth exchanges and at least particular
8 exchanges between the two. But, somehow although
9 it is over portrayed as a racial tension between
10 Korean Americans and African Americans, I think
11 there is a bigger picture of socioeconomic
12 dimension in this conflict. The poverty rate is
13 over 50 percent in many of our Chicago's 78
14 communities, and unemployment rate and youth
15 unemployment rate in particular is very high. So
16 unless these, or we have some female headed
17 households rates and some incarceration rates for
18 some young males, so unless all these
19 socioeconomic problems are taken care of, there
20 will be perhaps the repetition of conflict for
21 years to come. So we have in the history of the
22 United States a cyclical nature of racial
23 violence. So every quarter century or so it seems

1 to come back with a different repertoire in
2 different metropolis. So unless we as a society,
3 we as Americans, take care of our socioeconomic
4 problems of our underclass citizens, it seems what
5 we experienced in 1992 in Los Angeles could be
6 repeated maybe 25 years later or so. I, as a
7 community staff can play or we, program staff can
8 play only a limited role, but I'd like to make the
9 following recommendations to the Commission and
10 also I, as a community staff would like to
11 contribute to implement these roles as well.

12 Number one is rather broad, is very
13 broad and I think the biggest problem in this
14 situation is jobs. Korean American merchants at
15 most can provide a thousand jobs or so citywide
16 for African Americans, and when big factories or
17 industrial plants go to suburban areas or the sun
18 belt or when they go to other countries we are
19 losing thousand of jobs, and but these merchants
20 can provide a thousand or so jobs for the inner
21 class people. So unless our jobs are secure, we
22 will not be able to resolve this problem. When
23 jobs are not secure, our families will be in

1 trouble and our values will be jeopardized. So I
2 see the importance of jobs. Jobs are very scarce
3 in the neighborhood where the merchants are doing
4 businesses. Number 2, business safety is of acute
5 concern for the merchants. I filed four cases of
6 homicide with Illinois States Attorney's office,
7 Roland Burrus and formerly Neil Hartigan and we
8 filed five cases of injury cases for the
9 compensation. So lots of robberies, attempted
10 robberies, burglaries, shoplifting and many of
11 these things are occurring and I'm glad that the
12 City of Chicago Police Department is implementing
13 community policing starting last year. So the
14 merchants are pretty much the integral part of
15 community policing in these neighborhoods. And
16 when we talk about business safety insurance,
17 business insurance is also an important concern.
18 Major insurance companies do not want to insurance
19 the merchants in at risk areas. So the policing
20 problem and the adequate insurance coverage for
21 the merchants are these perhaps we have to work
22 together on a city level, state level and also
23 national level since this conflict exists in every

4

1 major city of the United States.

2 Thirdly, I'd like to recommend a
3 kind of joint venture program between Korean
4 American entrepreneurs and African American
5 entrepreneurs. This collaboration could occur
6 just within the private sector, but I don't think
7 it will work out unless government intervenes and
8 give some incentives for this type of
9 collaboration. So, like giving tax breaks or
10 allocating land to developing a shopping mall
11 between Korean American merchants and African
12 American merchants. So a joint venture with
13 incentives created by government would be very
14 nice to enhance the relationship between the two
15 communities. And I also see a succession of an
16 ethnic, harbinger of ethnic successes of inner
17 neighborhoods -- inner city neighborhoods. So
18 Pakistanian are coming in, some Arab Americans are
19 coming in and some Indian Americans are coming in.
20 So African Americans talk about the autonomous
21 control of their community in economic sense, but
22 the other, the groups of ethnics are coming into
23 African American neighborhoods. So the

1 encouragement of African American
2 entrepreneurialship, just besides the collaboration
3 between Koreans and African Americans, the
4 encouragement of black entrepreneurialship in these
5 neighborhoods will also be very important.

6 And fourthly, I'd like to talk about
7 intercultural programming between Koreans and
8 African Americans. So, far all of our
9 intercultural programs have been done within the
10 framework within bi cultural framework between
11 Koreans and African Americans. And when we talk
12 about white-black thing, we say that biracial
13 paradigm is gone, it's outdated. We should make
14 it triracial with Latinos or make it tettraracial
15 with Asian Americans. So even when a minority
16 group initiates an inter-racial exchange program
17 say African Americans or Korean Americans, we
18 should try to bring in some say white Presbyterian
19 congregation from Glenview or say a Catholic
20 church from Lawndale, a Latino Catholic church,
21 for example.

22 So, society as a whole, whether
23 you're white majority, or Korean minority or black

1 minority, we should keep in mind that we should
2 try to make our event as heteroracial and
3 possible.

4 And fifthly, I'd like to discuss
5 some funding recommendations. Some community
6 organizations are getting some program funds. For
7 example we are funded by the United Way of Chicago
8 and Kraft General Foods gave us some money and all
9 charitable funds gave us some money as well. So,
10 programming are getting funds here and there. So
11 the funding of community organizations in other
12 major cities would be very important to mitigate
13 the tension and to create something very positive.
14 I think the funding agencies could be Koreans or
15 it could be with African Americans a kind of joint
16 venture, but it's an urgent issue for Korean
17 Americans whereas it is not as urgent for African
18 Americans. So the funding of community programs,
19 but if we have it in Chicago and I think it's also
20 very important that academic researches are in
21 this arena have to be funded, too. They -- it
22 could be joint, it could' be a collaboration say
23 between Korean American sociologists and say

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1 African American economies. Or Korean American
2 economists and African American sociologists.
3 These scholars will maintain their scholarly
4 integrity and try to approach the program and
5 problem with a sense of detachment and there might
6 be a little less of application value in these
7 scholarly researches. But I think to understand
8 the problem as objectively as possible must
9 precede any type of programming or program
10 programmatic application. So, it isn't the trends
11 of the foundation that unless a scholarly research
12 has some application value, they seem to decline
13 to fund those researches. But I think these
14 researches have to be encouraged as well to
15 understand the situation and to document it well.

16 And finally, yes, it is the problem
17 between the merchants and customers and perhaps
18 the presence of the merchants is a problem more
19 than their behavior, but using this as an
20 opportunity, using this conflict as an opportunity
21 we can create a kind of diversity training for
22 communities at large, people. So, we are planning
23 on bringing down some Korean American adolescents

1 to your African American neighborhoods. We'd like
2 to say stop by at DuSable Museum on 55th and see
3 the heritage and what type of this, I mean
4 accomplishment that African Americans made during
5 the Civil Rights Movement in the 1960s and of
6 which we Koreans are beneficiaries. So we'd like
7 to take kids to DuSable or to take kids to
8 Brownsville and see and appreciate the heritage of
9 African Americans. So community at large,
10 diversity training, the appreciation of other
11 training type of thing I think should be
12 encouraged by you as commissioners in your
13 writings. Thank you so much.

14 CHAIRPERSON LYON: Thank you very much.
15 Ms. Kalayil?

16 ANN KALAYIL, M.S.
17 Indo-American Democratic Organization
18 (Chicago's Devon Avenue: Prototype for Interethnic
19 Relations)

20
21 My name is Ann Kalayil, I work as a
22 senior telecommunications analyst at the
23 University of Chicago. I am currently active with

1 the Asian American Institute and I am vice
2 president of the Indo-American Democratic
3 Organization. More importantly, I am currently
4 working on a dissertation in history at the
5 University of Wisconsin at Madison. What it is
6 I'd like to do is I'd like to -- we've heard a lot
7 of sort of discussions about the negative
8 ongoings. What I'd like to do is bring out
9 something positive, and this is why I'm looking at
10 Devon Avenue as a prototype for intercommunity
11 relations. A quick glance at the demographic map
12 of the Chicago Metropolitan area reveals nothing
13 unusual in a comparison to other urban centers in
14 the United States; however, Chicago remains one of
15 the most residentially segregated cities in the
16 United States. It is amidst this society on the
17 far north side of the City is Chicago's multi
18 cultural corridor. There is a term that I feel
19 aptly describes this area because of the various
20 ethnic groups that reside in this area. The area
21 that I've chosen to look at is Devon Avenue that's
22 intersected by Ridge Avenue on the east and Kedzie
23 Avenue all the way on the west. If you look at

6

1 your map, it's actually the census area tracks
2 2005 thru 2079. In a quick drive down Devon
3 Avenue you will observe portions of the street and
4 adjacent roads renamed after important ethnic
5 figures like Mohatma Gandhi, King Sargon and many
6 more. This geographic trip represents the ethnic
7 kaleidoscope that aptly describes America's
8 pluralistic society. While many of the city
9 neighborhoods remain segregated along ethnic
10 lines, Devon Avenue exemplifies how ethnic
11 economic specialization can set the pace for
12 improved interethnic relation because of economic
13 interdependency.

14 In my presentation I would first
15 like to introduce a theoretical concept which to
16 me explains the nature of Chicago's community
17 interactions. And then I will briefly provide a
18 historical sort of summary of the residential
19 ethnic composition of Devon Avenue from the early
20 1900. Subsequently, I'd like to look into the
21 past decades and to see what patterns of migration
22 affected inter community relations in the area.
23 Within this context, I would like to analyze Devon

1 Avenue's functionality to it's surrounding
2 residents. But further look into how the business
3 committee might capitalize on marketing this
4 ethnicity will perhaps illuminate some light on
5 the permanency of Devon Avenue's international
6 flavor. Finally, I would like to conclude by
7 suggesting how and why this area serves as a model
8 for interactive relations. Given the limited time
9 and available resources, what I've been able to do
10 is just present a superficial study of this area.
11 Ethnicity here at least I use -- the term that I
12 use is described by following such variables as
13 separate languages, religions, rituals, cuisine,
14 organizational patterns and modes of habitation.
15 More importantly there is a shared feeling of us
16 or we as a collective group. More contemporary
17 terms used to describe ethnicity or the different
18 compositions of ethnicity are mosaic, rainbow,
19 salad bowl, and many more terms. Nevertheless,
20 Chicago's neighborhoods resembles this pluralism,
21 but even today communities remain quite
22 segregated. Although there are some overlapping
23 of interethnic residential areas, generally

1 communities cohabit by class or self segregate
2 themselves. This pattern of segregation resembles
3 what I call communalism generally used to
4 understand relations among religio ethnic groups in
5 the Indian sub continent. Since identity evolves
6 around ethnicity and/or race, collective groups of
7 communities claim to have their own political,
8 social, and economic interests. Therefore,
9 communities in Chicago congregate together,
10 politically mobilize them along communal lines and
11 predominantly socialize within themselves.
12 Furthermore, media, political institutions and
13 education indirectly re-enforces this type of
14 association. News broadcasters often provide
15 information of crime based on race or ethnicity
16 while class background is virtually ignored. In
17 the process, ethnic groups seek political
18 representation on the basis of their ethnicity or
19 racial background; therefore, to me communalism is
20 appropriate terms to understand in the way ethnic
21 communities interact within each other.
22 Historically in Chicago ethnic groups have
23 preferred to live together or practice self

1 segregation. For example, in the early 1900s
2 Jewish community predominantly lived in the west
3 and south side of Chicago. Early in 1907 when the
4 railroad lines were extended to Lawrence and
5 Kimball and to the Howard Street, many Jewish
6 vendors and their population began to move towards
7 what is known as Albany Park and to Rogers Park.
8 They began to create their own support system by
9 building facilities like Jewish synagogues and
10 schools within that area that they resided. These
11 improved transportation facilities also attracted
12 many ethnic groups whereby apartment buildings
13 began to arise around the Lake Shore area. And,
14 therefore, it created an economic and vibrant
15 community. By 1963 some 48,000 Jews and Polish
16 and Russian descent lived in the West Rogers Park
17 area and Devon Avenue became their central
18 merchant area where many of the Jewish vendors
19 moved their business from Roosevelt road.
20 According to Irving Laundry. who is the vice
21 president of the Devon Bank and who is also
22 president of the Devon Avenue Northtown
23 Professional and Business Association, he

1 describes this street as that it was very
2 important in the sense that people from all over
3 the Chicago area used to come to this street just
4 to buy goods like, you know, toys at cheaper
5 discount rates, and many shops on Devon to buy
6 evening gowns and things like that. So,
7 therefore, what was set up on Devon by the Jewish
8 vendors were small mom and pop stores that
9 attracted people from their own communities as
10 well as people from outside of the community. The
11 Jewish people concentrated around the area and
12 fostered their identity by building, as I said
13 before, several synagogues and this was sufficient
14 reason to attract newly arrived immigrants from
15 eastern Europe or from Israel into the area. Today
16 there are some 20 synagogues that are scattered
17 around California, Petersen, Touhy, Howard,
18 throughout the whole area, and these institutions
19 provide support to the recently arrived immigrants
20 by providing them with classes in English, job
21 training sessions and other such services. Once
22 these immigrants who came into the area, became
23 financially secure, then what they ended up doing

1 is they migrated out to nearby suburbs like Skokie
2 and Evanston, Lincolnwood and further away.
3 However, they still maintained ties to the area.
4 They did their shopping on Devon, they visited
5 their relatives on Devon, and they went to the
6 synagogues on Devon Avenue.

7 In 1965 as immigration laws became
8 much more liberalized Asians migrated in large
9 numbers to the United States. Predominantly
10 professionals, these immigrants came mainly from
11 Korea, Philippines, Indian, Pakistan. As the
12 population of these individual Asian ethnic groups
13 increased in numbers, they began to report their
14 culture into the country through social activities
15 and through some economic activities. Soon the
16 demand for an ethnic market arose. For example in
17 the mid 1960s a man by the name of Mr. Uma Sari's
18 opened up the first Indian grocery store on
19 Belmont Avenue and it exists today. It's known as
20 the India Gift and Food Store. But as the south
21 Asian population migrated further north, the
22 demand arose for an ethnic market in Rogers Park.
23 By the early 1970s there was a large concentration

1 of Jewish population in the Rogers Park area, but
2 there was a small but growing presence of Greeks
3 Assyrians, Armenians, Asians, and other eastern
4 Europeans. Again, according to Mr. Lawndi Uma
5 Sari's store was the first Indian business that
6 was opened up on Devon Avenue and it was opened up
7 further east off the street closer to Ridge
8 Avenue. The Greeks found an economic niche in
9 fruit markets and in restaurants and until today
10 they still predominantly dominate that economic
11 lines. By the the late '70s many of the Jewish
12 owned businesses were slowly replaced by Asian
13 owned businesses such as restaurants, grocery
14 stores, gift shops and electronic shops. I often
15 come to people ask me, people asking me a question
16 as to how many such stores can a person have.
17 There are so many grocery stores, there are so
18 many electronic stores. Why do you need to have
19 so many of the same type of businesses?
20 Apparently there is a market for that and they've
21 been able to survive.

22 When I talked about the
23 transformation of the Jewish population moving

1 away and their stores becoming vacant and the
2 Asian population migrating to this area, this
3 transformation by no means was very smooth. I'd
4 like to interject my own personal experience.
5 I've lived in this area for close to 25 years and
6 when my family moved into the area, I don't want
7 to give away my age, I was in the 8th grade and my
8 first day at school I was very nervous and
9 especially since was going to the last sort of
10 year of my primary school training and I as I went
11 to school and as I was walking back home I
12 realized, you know, the day was not very
13 successful, I didn't have any friends, I didn't
14 make any friends. But I figured well it was just
15 the first day. And as I was turning on the street
16 coming home, all of a sudden a young boy from the
17 7th grade took my bag, flung it on the floor and
18 hit me and said you lousy Indian, you should go
19 back to your own country. You do not belong here.
20 That was my first experience in the neighborhood.
21 But that is not to say that there were many other
22 such incidents. Personally this is my own
23 experience, but many of the Asian owned businesses

1 experienced problems of conflict where their
2 windows were broken, their property was vandalized
3 and many of them were threatened as far as with
4 such statemens as you don't belong here, you need
5 to go back to your own country. But I assumed
6 that that happens with any area which is going
7 through transformation. Nevertheless, as there
8 was a dramatic surge of the Asian population,
9 there was an increase growth, increase demand for
10 ethnic products, and the newly arrived immigrants
11 saw an opportunity to establish themselves as
12 small businesses that predominantly catered to
13 their own ethnic community. The steady folow of
14 new immigrants helped sustain emerging small
15 businesses on Devon. Demographic changes
16 definitely contributed to the rapid development of
17 Devon Avenue as primarily India town. But more so
18 as an multi ethnic commercial center. The pattern
19 of migration into the area resembled what we call
20 chain migration where immigrants followed the
21 community members to the new land.

22 According to the 1980 census there
23 were 172,213 Asians in Illinois of which 37,438

1 were Asian Indians. However, by 1990 the Asian
2 population increased by some 66 percent to
3 285,311, whereas the Asian Indian population is
4 calculated today at 64,224, an increase of 72
5 percent. The 1990 census also indicates that over
6 the 200 some thousand Asians who live in the
7 Chicago metropolitan area, the larger ethnic
8 groups are the Philipinos, the Koreans, Asian
9 Indians and the Chinese. As a result of other
10 international events like the demise of the Soviet
11 Union or the demise of communism, the Iran/Iraq
12 War, and then the conflicts in Afghanistan, many
13 more people from these area migrated into the
14 United States and you can see that effect on Devon
15 Avenue. The Assyrians mainly migrated from Iran
16 and Iraq have a very strong presence on Devon
17 Avenue; however, from my studies I have not been
18 able to make an account of their exact number.
19 The census figures do not list them separately,
20 they are included in the white population. Other
21 statistics by ancestry or by languages spoken list
22 only Arabs or Arabic. Now this is kind of
23 problematic because the Assyrians do not consider

1 themselves as Arabs. So it's been very hard for
2 me to categorize them quantitatively. However,
3 their interest is very strong on Devon Avenue.
4 King Sargon is actually which is a part of Western
5 Avenue between Peterson and Devon Avenue, that's
6 one of their kings. So it's named after their
7 King. The Assyrian community, they own
8 restaurants, they have fruit markets and also
9 beauty shops, and their community shares a lot of
10 commonalities with the other Asian groups. To me
11 it's a problem because I'd like to consider the
12 Assyrians as part of the Asian community because
13 they have so many things in common, like they
14 have, you know, they face language barriers, they
15 have very close family relations, they face
16 discrimination as during the Iran -- the American
17 Iraqi War, the Assyrians were targets of
18 discrimination and they also lacked political
19 recommendation. So they share many things as
20 Asian Americans do.

21 Recent Jewish immigrants in the
22 former Soviet Union and Eastern Europe also have a
23 very strong presence on Devon Avenue and many of

1 them have settled in the region because of the
2 existing facilities that support them and help
3 them to become productive members of society. And
4 more or less the old Jewish market forces such as
5 the book stores and bakeries and corner food
6 markets are now sustained by these recent
7 immigrants into the region.

8 I'd like to look at Devon Avenue's
9 nationality. There's a need to commercially
10 represent one's own culture and that has had a
11 positive effect in the area. Devon Avenue
12 provides to it's residents an opportunity to sense
13 one's old culture. Many of it's businesses are
14 dependent upon the economic support that they get
15 from their family and from their ethnic community.
16 This designated strip has three commercial core
17 centers which I define as eastern, central and
18 western. The eastern center has several
19 restaurants like the Garden of Eden, Babylon, King
20 Sargon's Coffee Shop, and these are primarily
21 Assyrian owned businesses. However, there are
22 Assyrian grocery stores and other types of
23 businesses -- and beauty shops, that cater not

1 only to their ethnic community, but for all the
2 members within the immediate area.

3 Census track numbers 205 and 209
4 illustrate that there's the highest concentration
5 of Asians residing in the Devon area. Of the
6 Asians the census number indicates many Assyrians
7 living in this center. Of course this does not
8 necessarily correlate to the type of businesses
9 established in the region. Again, the lack of
10 data on the Assyrians make it very hard to
11 distinguish what their presence is in the area.

12 The central core focused on the
13 parking lots of Bracco and Devon who are primarily
14 south Asian businesses in the area. They rely
15 heavily on the clientele that primarily lives
16 outside the region. If you take a close look at
17 the cars parked on this kind of street, you can
18 see license plates from all the way from
19 California to the east. Southerners come here
20 to buy the latest clothing fashions from India,
21 gold jewelry, rent videos or buy the latest CDs.
22 Shopping on Devon is also a social event for many
23 as they meet friends for lunch or they gossip over

1 a cup of tea. Area tracks 208 and parts of 206
2 comprises this central core where there are
3 primary Koreans and Philipinos. Whereas the
4 Indian population is not that much.

5 Again, we do not have any breakdown
6 of middle easterners as they are included in the
7 white population. However, intereconomic
8 dependency helps sustain the economy of this area.
9 The Greek fruit markets located in the central
10 area are successful because of the patronage of
11 their multi ethnic customers like the eastern
12 Europeans Jews, the Assyrians, and most of all
13 South Asians who are predominantly vegetarian.

14 The western core located west of
15 California Avenue on Devon remain influenced by
16 the Jewish population. This region includes
17 census area track 207 and portions of 206 where
18 the Asian population is a mixture of mainly Asian
19 Indians, Philipinos and Koreans. However, the
20 predominant businesses are owned by Greeks and
21 Jew, while the fruit markets and some restaurants
22 are owned by Greeks, Jewish Americans specializing
23 in bakery goods, religious books and products.

10

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1 However, there is an increasing number of
2 professional services offered where medical,
3 legal, and even tourism has an ethnic monopoly by
4 focusing on these newly arrived immigrants.

5 In general the majority of stores on
6 Devon operating in a highly competitive manner
7 because this is relatively a small market for
8 stores. Store owners try to create a client base
9 by offering lower prices. Bargaining was very
10 common, particularly in the Asian Indian stores.
11 There's very little product differentiation, most
12 of the businesses are family owned; therefore
13 store hours are very long and family labor force
14 helps provides the business. The success of this
15 area depends on it's capability to attract
16 customers. Thus shopping on Devon itself becomes
17 a cultural experience, something that can lead to
18 commodization of culture. If this multi cultural
19 experience can be successfully marketed through
20 the Chicago Tourist Office or other forms of media
21 then the business community can improve it's
22 economy. Institutional actors like the Merchants
23 Association, and local politicians can play a

1 positive role in the community to promote economic
2 development. For instance, Devon Avenue's major
3 problem was the lack of parking which needs to be
4 addressed before any promotional activity. As A
5 result of the Devon Business Association's
6 efforts, Alderman Bernie Stone and some
7 representatives met with Mayor Richard Daley who
8 has agreed to make arrangements for diagonal
9 parking on Devon Avenue. Even though Chicago
10 neighborhoods remain segregated along ethnic lines
11 in Devon Avenue the pace of ethnic interaction has
12 advanced considerably. Ethnic clubs and social
13 services, social service centers remain the focal
14 point of socialization, economic specialization;
15 therefore, interdependencies has set the core for
16 inter ethnic relations. Clearly the Devon area is
17 the remainder of the immigrant population's
18 economic vitality that they bring to their adopted
19 country.

20 Some proposed suggestions that I'd
21 like to make this -- to improve the vitality of
22 this area are one, the Northtown Professional and
23 Business Association needs to strengthen it's role

1 within the merchant's community by increasing it's
 2 membership and engaging in more activities that
 3 can bring together the various ethnic businesses.
 4 There's an organization that is only been in
 5 existence, it's been off and on for almost two
 6 years and therefore, within this short period of
 7 time they have been able to include large amounts
 8 of businesses into their membership. However,
 9 their membership predominantly focuses on Asian
 10 Indian businesses. Another point is that
 11 corporate sponsorship at community events and
 12 improved marketing can help maintain the economic
 13 vitality of the area. One of the ideas that's
 14 been circulated is this November it's going to be
 15 a function known as the Ebodi (phonetic) which is
 16 the festival of lights and this is something that
 17 the merchants are planning on doing what they'd
 18 like to do is string lights all across Devon
 19 Avenue and have banners and very cultural
 20 programs. And one of the suggestions that was
 21 made is perhaps corporations like either A T & T
 22 or MCI can get involved and offer their support
 23 which can then help in the area.

11

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1 The other point is that existing
2 organizations, communities and business leaders
3 must begin a dialogue to cross ethnic boundaries
4 at the social level. This is something that was
5 initiated by the Indo American Center under the
6 late Mr. Kent Feeley who is the executive
7 director. If you will take a look at the advisory
8 board of the Indo American Center, which is also
9 on Devon Avenue, the central area, you can see
10 that Jesse White is on the advisory board, Dan
11 Soliz is on the advisory boards and we have David
12 Roth from the Jewish community who is also on the
13 advisory board. So this is sort of a step towards
14 crossing ethnic boundaries.

15 On the academic side, what I'd like
16 to propose is that a systematic profile of Devon
17 Avenue, Chinatown, Korea town and other ethnic
18 business onclaves, to offer a further under
19 standing of what this commodification of ethnicity
20 means and how it can improve the area's
21 businesses.

22 Finally, I'd like to suggest that
23 government institutions should get involved in the

1 area in promoting a safer and a cleaner community.
2 Thank you.

3 CHAIRPERSON LYON: Very good. We have
4 gone beyond our time for this session, so if any
5 of you have questions, I would ask you to keep
6 them short.

7 MR. SCHWARTZBERG: This is really a
8 request to InChul Choi. If you would describe to
9 the panel the program that you had Karen Gunn
10 undertake because in many ways it's the most
11 remarkable intergroup program I know, and since
12 we've got you here to describe it, I think it
13 would be useful if you would do so.

14 CHAIRPERSON LYON: I just ask you to keep
15 your description short.

16 MR. CHOI: Karen Gunn is such a
17 compassionate and efficient and effective staff
18 from our agency, and when I gave the program
19 description in the middle part of my presentation,
20 it was a collaboration between the merchants and
21 Korean community and African American community,
22 and of course the staffers like myself, and Karen
23 Gunn about the scholarship and the intercultural

1 inter-religious, all these exchange programs.

2 MR. SCHWARTZBERG: I was thinking also
3 of your sending her around to the Korean merchants
4 to train Korean merchants in how to deal with the
5 African community, and I assume you had some
6 difficulties getting that program started, but I
7 was sort of curious was it all your idea, was it
8 as successful as it looked from outside?

9 MR. CHOI: It's kind of a collective
10 wisdom of the community as a whole. Our agency
11 played a pivotal role to develop the program, but
12 without the support of the community and without
13 the support of say the City Commissioner of Human
14 Relations, we would not have materialized the
15 program. So I would -- I was not claiming it, Mr.
16 Schwartzberg.

17 MR. MAN-SUNG SON: Mr. Choi, having
18 annual fruit basket programs, church choirs and
19 scholarship funds is great, but how about as an
20 ongoing cultural program, maybe Korean Commerce
21 Association, African American Commerce Association
22 get together and get together to create some kind
23 of newsletter or produce a radio program to teach,

1 as a teaching tool about the cultural differences
2 between Korean and the Afro Americans. Have you
3 considered that or talk to merchants?

4 MR. CHOI: Yes, it's a nice
5 recommendation and yes, I'll keep that in mind,
6 Mr. Son.

7 CHAIRPERSON LYON: With that I'm afraid
8 we're going to have to move along to the next
9 session because we're running a little late.
10 Thank you very much for your presentations.

11 Our next session is Diep Nguyen and
12 Lee Maglaya.

13 We'll start with Ms. Nguyen.

14 DR. DIEP NGUYEN

15 Illinois Resource Center

16 (Asian American Children in School: Struggling to
17 be Heard)

18
19 Good morning, my name is Diep
20 Nguyen. Just in case the spelling of my name
21 confuse you, that is D-i-e-p part, it's not Dip,
22 it's Zip. I work as a bilingual Consultant for
23 the Illinois Resource Center which is partially

1 fund by the State of Illinois to serve all school
2 districts in Illinois minus Chicago schools and to
3 do training and consultations with regard to
4 language minority student's education. And I have
5 submitted to you a paper, but what I'd like to do
6 today is to sort of just talk through the paper
7 without reading off and on from the paper.

8 As a bilingual consultant at the
9 Illinois Resource Center, I have met with many
10 school personnel that have concerns for language
11 minority students and many of whom are Asian
12 American students and during all these meetings
13 with school personnel, what really disturbed me
14 often is that Asian American students are often
15 mentioned last in the list of priorities, almost
16 as an afterthought. It is rare in these meetings
17 that an Asian American teacher or an Asian
18 American parent is included. When pressed in
19 these conversations many concede that they know
20 very little about their Asian student's family
21 background. When asked if the school faculty had
22 received any training on how to serve this
23 population, the answer is often, well not yet

1 because the bilingual and ESL take care of those
2 kids. That is precisely the job that I do at the
3 Illinois Resource Center which is provide
4 assistance to school districts outside of Chicago
5 schools so that these services get better. The
6 majority of school districts we serve have Asian
7 American students, and while many schools, in my
8 opinion, have played significant progress in
9 services to Asian American students, much remains
10 to be done. And that's what I'd like to address
11 today.

12 In general the dilemma faced by many
13 Asian American students in metropolitan Chicago is
14 typefied in my cases by students who, first of
15 all, have to live up to the stereotype myth of
16 model minority, constantly struggling to fit in
17 without calling attention to themselves, and too
18 often they discover that their voices are rarely
19 heard and that their needs and contributions go
20 unnoticed. In this testimony I would like to
21 raise three basic issues concerning the rights of
22 Asian American students to equal access through
23 education. The three issues are, first the Asian

1 LEP students which cite limited English
2 proficiency has a right to quality language
3 support, then secondly, every Asian American
4 student's right to equal access to relevant and
5 useful information in the curriculum and the
6 overall need of more Asian American teachers. If
7 you look at the page with the students at the
8 glance, you can see the numbers for Asian American
9 students from grades K thru 12. There are 42
10 Asian languages spoken in Illinois by roughly
11 about 40,000 Asian American students in the
12 elementary and high schools. And 11,000 of these
13 are called limited English proficient. You can
14 also see in order of majority, the languages that
15 are spoken by, of course, limited English
16 proficiency students.

17 The majority of these students that
18 we serve up to an estimated 85 percent reside in
19 Cook and Lake County which cover the majority of
20 metropolitan Chicago. These students come from a
21 very wide range of social economic linguistics and
22 economical background. They also differ in their
23 experience in the United States. Many are born

1 and raised here while some came as immigrants or
2 refugees, and a small number came as temporary
3 residents. They enter American schools with a
4 variety of readiness and academic skills with such
5 a diverse group, one would suspect that the
6 educational approaches and strategies used would
7 vary. However, there's the problem. Very little
8 has been known or attempted to design programs of
9 instructions and materials that are uniquely
10 appropriate for this population. And that gets me
11 to the first issue which is the language rights of
12 Asian LEP students. The limited English
13 Proficient students. In Illinois there have been
14 virtually no studies conducted on the most
15 appropriate educational approaches for Asian
16 American student, and I think this lack of
17 interest results from a very pervasive assumption
18 in bilingual education that whatever works for one
19 group of students, for example Latinos, would
20 probably work for Asian Americans. In some local
21 schools where I visit where many Asian American
22 students attend the words bilingual education mean
23 literally bilingual education for spanish speaking

1 students. This assumption has tremendous
2 implications in the language assistance available
3 to Asian LEP students. It means that in most
4 transitional bilingual programs for Asian American
5 students, bilingual teachers apply methodologies
6 and strategies that have been proven to work with
7 Latino students, for the most part, but may or may
8 not work for Asian students. Adding to this
9 problem is the lack of published quality bilingual
10 materials in the Asian languages. For the most
11 part it is left to each bilingual teacher to find
12 ways to adopt the English curriculum for their
13 students.

14 In sum, we have a very qualified
15 teacher who is teaching with very little or no
16 materials, using a framework of instruction that
17 may or may not work for their students. In these
18 cases, effective teaching and learning is at best
19 a strenuous task. In many schools where there is
20 transitional programs of instruction which is a
21 DSL program, coupled with bilingual tutoring, the
22 above problem is intensified when bilingual
23 instructional aides are used as a main vehicle for

1 providing native language support. Often the aide
2 is hired solely because he or she is a bilingual
3 speaker with little consideration given to the
4 person's knowledge of the content area and
5 sometimes there fluency in the English language.
6 Once hired, the aid receives little or no training
7 on ways to provide bilingual tutoring or
8 instruction in this case. Then we have a
9 bilingual adult who attempts to tutor a child in
10 an academic content that they may barely be
11 familiar with. The truth of it is we have not yet
12 systematically monitored instructional practices
13 to see how effective they are with Asian
14 Americans.

15 Another isuse to be addressed is
16 that the perception that Asian American students
17 have similar needs and abilities and, therefore,
18 it is erroneously assumed that they can be grouped
19 together for instructions without regard to the
20 unique needs of each ethnic group. So you have
21 students with very little or no academic
22 background put together with people who have very
23 high academic background in the same class for the

1 same type of instruction. You also have immigrant
2 students put together with refugee students, put
3 together with temporary resident students who have
4 different curricula agenda and educational
5 purposes in the same class or room for the same
6 type of instruction, and I think the questions
7 have to be raised by the effectiveness of the
8 services that we provide to these students if this
9 is what happens.

10 I'd like to make the following
11 recommendations. I think there needs to be
12 policies requiring school districts to provide
13 language-assisted services in a manner that takes
14 into account the cultural and linguistic diversity
15 among its Asian American students. I believe that
16 it is imperative that resources be channeled to
17 develop bilingual materials that are
18 linguistically and culturally appropriate for this
19 population. There's also a need to conduct
20 studies on the most effective approaches to
21 bilingual education and ESL education for Asian
22 American students as well as profiles of the
23 various groups within the Asian American student

1 community. From this data we can determine
2 approaches and strategies that are effective and
3 the way in which we can best serve these students.

4 The second issue which kind of
5 covers a slightly different sub population also is
6 the issue of equal access to relevant and useful
7 information in the curriculum. In metropolitan
8 Chicago many Asian American students, whether they
9 were LEP or non LEP students find themselves in
10 classrooms that include students of many
11 linguistic and cultural backgrounds. Some people
12 had referred to this as the syndrome of the multi
13 cultural classroom. While the multi cultural
14 classroom is a mere reflection of the demographic
15 changes that occur nationwide, I find that
16 teachers in metropolitan Chicago in general are
17 unprepared to teach in such a diverse environment.
18 Intercultural communication and conflict
19 resolution became important skills for both
20 teachers and students, but most importantly,
21 teachers need to diversify their teaching style in
22 order to accommodate the learning styles of the
23 students. Teachers have to be able to use

1 multiple modalities of teaching and that will
2 determine the extent to which the curriculum is
3 accessible for all students. It is the teacher's
4 multicultural skills and knowledge that would help
5 her create a safe and respectful learning
6 environment that is free of racial and ethnic
7 innuendoes that many students have to tolerate and
8 I think that this training is much needed and must
9 surpass the typical dos and don'ts and ABCs of how
10 to work with Asian students that they have been
11 receiving.

12 Another issue in the area of
13 curriculum is the lack of information about Asian
14 American historical perspectives and experiences
15 and contemporary realities in the current
16 educational curriculum. Typically the type of
17 information that are included in the curriculum
18 has emphasized the touristic approach to study of
19 the countries of Asia. Let's do a unit on Japan.
20 Let's do a unit on Korean. At the same time,
21 however, the experience of Asian Americans in
22 general is conveniently omitted from most basic
23 educational materials. Given the projections that

1 Asian Americans will continue to be the fastest
2 growing sub group in the United States, it is
3 imperative that public school curriculum be
4 reformed to include the reality of a very large
5 number of it's citizens.

6 It is, therefore, recommended that
7 all teachers are required to take a basic course
8 to cross culture education aimed at increasing
9 their ability to teach in a diverse environment.
10 All teachers need to receive training aimed at
11 improving their ability to provide effective
12 instruction to second language learners, including
13 native American students, and that these skills be
14 required of all evaluation and competency tests
15 taken by teachers. I think there also needs to be
16 efforts made to transform school curricula of many
17 basic academic content to include information
18 about and by Asian Americans. I think those,
19 through efforts, we can ensure that Asian American
20 students gain equal access to a curriculum that's
21 relevant to their lives.

22 The third issue that I want to raise
23 is probably an issues that you have heard over and

1 over again in various regions and that is the very
2 big shortage of Asian American teachers.

3 According to information given to me by the
4 Illinois State Board of Education, out of a total
5 of 106,970 teachers in Illinois, there are about
6 6,450 Asian American teachers. It is a number
7 that is reflective basically of the percentage
8 nationwide which is 1 percent of the entire
9 teaching staff. So this number indicates a
10 serious shortage of qualified Asian teachers in
11 the state as well as elsewhere. This shortage has
12 serious consequences on the quality of services to
13 Asian American students and other students.

14 First, Asian teachers then are more likely to
15 handle larger classes and more students. Second,
16 when a local school district cannot find qualified
17 teachers, they have to resort to hire less
18 qualified person in order to be able to provide
19 some language assistance services to Asian
20 American public school student. I would like to
21 note here though that until 1987 the State of
22 Illinois had a Title 7 Asian bilingual teacher
23 training. The only one in the nation at the time,

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19 some language assistance services to Asian
20 American public school student. I would like to
21 note here though that until 1987 the State of
22 Illinois had a Title 7 Asian bilingual teacher
23 training. The only one in the nation at the time,

1 and we were very proud of it. Unfortunately,
2 since then, despite many attempts to revive such a
3 program, the efforts have been fruitless. And let
4 me tell you, I trained many teachers, SEL and
5 bilingual education teachers in the State of
6 Illinois and I have not met one bilingual,
7 potential bilingual ESL Asian American teacher who
8 comes to me and say I need a job. They are talked
9 to. They are recruited before they even walk out
10 of that college. That's how much needed they are.

11 The following recommendations then
12 are made in relation to the issue of Asian
13 American teacher shortage. At the national level,
14 for the need to be made to find resources to
15 recruit and train Asian American teachers and
16 bilingual as well as regular education. At the
17 state and local level programs should be created
18 to encourage and financially support bilingual
19 instructional aides to further their education
20 that will result in a teaching certificate in
21 Illinois, and I think this is probably one of the
22 most effective and cost effective and expedient
23 ways of increasing that population. There needs

1 to be a greater coordination and committment
2 between institutions of higher learning,
3 government agencies and local school districts to
4 meet these needs, and I realize also that there
5 needs to be efforts within the Asian American
6 community to encourage young people to pursue a
7 vocational education and I believe that members of
8 the Asian American community must actively
9 participate in the recruitment and support of
10 potential teachers.

11 I would like to conclude by quoting
12 John and Lee, two Asian -- two American educators.
13 I always make that mistake. He's Caucasian and
14 she's Asian, and I just kind of they're husband
15 and wife and I always kind of mix them up. So two
16 American educators who wrote this: "Will K thru
17 12 educational policy in the 21st century promote
18 Asian American exclusion or inclusion? If we are
19 informed by demographic analysis then the
20 imperative is clear, for if the strains of Asian
21 Americans continue to go untapped, especially in
22 the field of education, then we as a society will
23 not have progressed very far in the hundred years

1 since the San Francisco School Board mandated that
2 city's children should not associate with or be
3 influenced by their peers." The Mongolian race.
4 Although today's discriminatory acts may or may
5 not be that blatant, it's precisely the subtlety
6 of the problems faced by many Asian American
7 students that allow many people to deny that they
8 exist. When they are voiced, many often go
9 unheard. However, it is a great mistake for the
10 Commission or anyone of us here to believe that
11 Asian American students suffer only
12 inconsequential minor offenses in regards to their
13 civil rights. I thank you very much for this
14 opportunity to speak in front of you.

15 CHAIRPERSON LYON: Thank you. Lee.
16 Maglaya?

17 LEE MAGLAYA

18 Asian Human Services

19 (Civil Rights Advocacy in the Year 2000)

20
21 I'm with the Asian Human Services.
22 We are funded by United Way and we we are an
23 agency that was created to handle the headaches

1 that ethnic specific agencies were either
2 culturally unable or reluctant or just politically
3 refused to deal with at a time when immigration
4 and refugees started coming into Chicago. But, I
5 want to begin by saying that I was born in Chicago
6 and was raised in the Division Street area, went
7 to an all African American elementary school until
8 5th grade, then moved to the north side and went
9 to an all Jewish American middle school and
10 through high school. But we were recruited to
11 join the Civil Rights Movement at the high school
12 level in 1964, and so I got to witness and be a
13 follower, an observer, an errand person, stuffing
14 envelopes person for the Civil Right Movement
15 which was part of the north side chapter with the
16 young Al Rabi, Edith Handler, and Ida S. Bloom.
17 So the perspective that I'm going to come across
18 with to give you an idea of how our community has
19 evolved and what our current needs are is going to
20 be very candid and frank.

21 The first major slew of Asian
22 Americans in the 1900s that came previous, of
23 course they were here to work on the railroad, but

1 a lot of people don't realize that the railroads
2 got upset with the Chinese when they started
3 asking for better working conditions, better food,
4 housing medical attention, so then they brought in
5 the Philipinos. Then they started complaining as
6 well they joined the Chinese in complaining, then
7 they brought in the Japanese. Then those people
8 organized and started complaining and they brought
9 in the Korean Americans. And the Korean Americans
10 were extremely feisty. They began what we would
11 really call the first Asian American civil rights
12 movement in America, and they were deemed
13 subversive by the railroad bosses and sent back to
14 Korea. And this is all pretty well documented in
15 Professor Mono Dukakis' book and this is what is
16 pretty unknown to people. The Midwest Asian
17 American experience is far different than the
18 experience on the East Coast and West Coast.
19 Their experience was extremely intense, ours was
20 very slow. I grew up in an area that was supposed
21 to be an extension of Chinatown until the Carl
22 Sandberg developers decided they wanted that
23 property and in the area of the city that I lived

1 in, it was an extension of Chinatown that had
2 Philippino, Chinese, and Cubans or Cubans and then
3 African Americans to the west of us. And then
4 east of us the Gold Coast. So I was able to see a
5 lot of things in my young life that I don't think
6 any child should ever have to witness or see. No
7 Chinks, no Japs, no Flips. Those signs were all
8 over Clark Street and LaSalle. I wanted to go
9 shopping at a store called Pleasing Food Mart on
10 Schiller and Clark on the northwest corner and we
11 had to give our grocery list, stand at the door
12 and wait for our groceries to be given to us, and
13 they would take the money first without us nothing
14 how much it was. We were not allowed inside that
15 store. When I moved to the north side it was a
16 much different experience. It was more ethnically
17 diverse. People got along a lot better because
18 they were immigrant communities. Irish and
19 Japanese and Serbian, Slovak, Yugoslavia is the
20 neighborhood that I moved into, and those were the
21 people that would easily rent to Chinks, Japs,
22 Flips. Those are derogatory terms that we wish
23 were never in the language, even if they're used

1 affectionately, no more than the phrases cousins.
2 And I'm dealing with a case that I'll talk about
3 later where cousin is now the new derogatory Asian
4 remark. Our identity as Asians here in Chicago in
5 different arenas began with whatever happened in
6 World War II, whatever the foreign policy was,
7 whatever the need was for professionals to come to
8 America, there is nurses, doctors, engineers,
9 scientists and so on and there was a pretty
10 liberal licensing certification of these
11 professional; teachers as well. With that came
12 the intergenerational immigrant relations that we
13 had to deal with ourselves. Those Asians who had
14 been here four, five and six generations now were
15 paving the way, and welcoming the new immigrants,
16 welcoming their new brothers and sisters and
17 families and so on to come into America and try to
18 create a very nice family atmosphere for them and
19 try to shield them from some of the
20 discriminatory, the racial hatred that some people
21 were still feeling post World War II. Post World
22 War II, Pacific Asians were not easily recognized
23 and so post World War II had us all being label

1 Japs and people; therefore, coming after all those
2 who looked Japanese and similar to Japanese as
3 victims; blowing up our restaurants, fire bombing
4 our stores, breaking our windows. I mean we can
5 fully appreciate the Japanese internment
6 experience, but the experience happened before
7 they were put into the camps. There was a
8 hysteria in America that that has not yet fully
9 been understood and fully paid for because they
10 were victims who were perceived to be Japanese who
11 still have not been dealt with at this time.

12 The Philippino and war vets that
13 were recruited by our president saying you're
14 going to get, for every American dollar we pay our
15 American soldier, you're going to get a peso.
16 Well, at that time the peso was equal to the
17 American dollar, today it's 28 pesos to one
18 American dollar. Those vet are now here. They
19 were told they could come here to the United
20 States to retire. The kind of deals that the
21 United States cuts with foreign countries in
22 recruiting their people to join U.S. military and
23 then promise them U.S. citizenship and U.S.

1 military benefits has not been kept and there are
2 bills in Congress to that effect. How do we deal
3 with that as a civil rights issue? It is a Civil
4 Rights issue. You can't say it's a foreign policy
5 issue because you've given these people
6 citizenship already. It's now a civil rights
7 issue.

8 In the other aspect, my colleague
9 here brought up the situation about education.
10 All right, certain things should be handled by the
11 federal government. I feel that the only way that
12 we're going to see equality is to take certain
13 regulatory privileges away from state governments
14 and then we will see equality straight across the
15 board in the licensing and certification of the
16 professions. California when the first Vietnamese
17 groups of refugees came, they allowed and created
18 a budget for certain exams to be given in the
19 Vietnamese language because they knew
20 psychiatrists would be needed, teachers would be
21 needed, doctors would be needed. This privilege
22 is being allowed to the Russian Jewish refugees,
23 it is not being allowed in the State of Illinois.

1 How totally ridiculous. How totally inhuman. The
2 refugees who were brought to us post Vietnam War
3 have not even been treated for post war trauma
4 stress syndrome, which has given our social
5 service agencies a lot of extra work. We let
6 people know that just as the United States took a
7 long time to deal with Agent Orange and the
8 problems that Vietnam War Vets were suffering,
9 they forgot about the refugees they brought over
10 here. But immediately in Chicago, because the
11 refugee needs of the south and central American
12 Hispanic refugees also had post war trauma stress
13 syndrome. When we did make a proposal to an
14 agency here in Chicago, we initiated that and they
15 said oh, by the way, this group needs it too.
16 Well because the Hispanic population in Chicago
17 was greater than the Asian, and they didn't base
18 it on the need, the number of people who needed
19 the services, they based it on the population
20 figures, they gave whatever limited funds were
21 available to the south and central hispanic
22 refugees and that was very much needed. But we
23 got excluded. We're always that line item that

18

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1 can be cut out of the budget.

2 In our census categories I think
3 we're going to have to ask you to look at the
4 community as we do, from an advocacy perspective.
5 We separate the community into the following
6 categories: Pacific Asian, Indopac, Women,
7 Muslum, and by or multi racial because that's how
8 the issues hit us. And from a main stream point
9 of view, especially the African Americans, they
10 can probably understand this as well, that the
11 brown bag theory that was imposed upon them, I
12 guess, in Louisiana, you could only join a certain
13 club if the color of your skin was the color of a
14 brown paper bag. We have that kind of a problem
15 facing us internally within our own community, and
16 that if you want to fully represent our community
17 you have to look at it in those categories. I'm
18 happy to see that there's two Asians on this state
19 advisory committee, and I hope that, and you did
20 make the right consideration; male, female, and
21 certainly Chinese and Korean, and now I think
22 later on we're going to have to bring that to
23 Pacific Asian and then Indopac. So I think you're

1 next appointee for consideration should be an
2 Indopac person.

3 In the census those categories are
4 going to have to be taken care of. 80 percent of
5 Philipinos have Hispanic surnames mixed with
6 Chinese names. Whenever you see a combination of
7 Hispanic and Chinese, automatically you can assume
8 it's a Philipino person. The other traditional
9 Philipino names would be names such as mine with
10 a-y's, n-g's and a lot of ung sounds, yaung
11 sounds. The Tai have some wonderful terrific
12 names that might be 27 letters in the last name,
13 maybe 30 in the first, and so do other communities
14 like the Indian communities, Pakistanian
15 community, and this gives us another problem in
16 that when we try to participate in the electoral
17 process and we sign petitions for candidates, the
18 the space that you are allowed, the space that you
19 are allowed to sign your full name is like that.
20 Okay, what happens? So then our people will go
21 oh, M.K. Diatrutrix, you know. Is that accepted?
22 No. If someone decides to challenge that
23 petition, your opponent decides to challenge that

1 petition, that won't go. Some of our people come
2 from countries where they only have one written
3 form of their alphabet. They don't have printing
4 upper/lower case, cursive upper/lower case. So
5 the first form of writing they are taught, that's
6 the first form of writing they stay with. Some of
7 our people who had signed a petition for a
8 candidate printed their names, those names were
9 disallowed. The tactic was used to knock off a
10 number of signatures on the ballots so our
11 candidate could not qualify to run for office, and
12 they did it to a Hispanic counterpart the same
13 time they did it to this candidate. Our two
14 people got together, we went to the Board of
15 Elections hearings and we explained the situation.
16 They also knew that if they crossed off any
17 foreign sounding names on that ballot or that
18 petition those people would probably be low
19 income, hard working poor immigrants who would not
20 take the day off of work to sit for an
21 undetermined amount of time at a Board of Election
22 hearing. Well, we got our three votes over the
23 the requirement, we were -- the hearing officer

1 recommended the candidate should be put back on
2 the ballot. The hispanic candidate was supposed
3 to also be put back on the ballot. The Hispanic
4 was a democrat, this particular race it was a
5 Pakistanian republican and the matter goes before
6 the Board of Election Commissioners and
7 unfortunately what happened was the two democratic
8 Board of Election Commissioners said oh, that's a
9 republican matter, you deal with it. The one
10 member of that Election Board who is republican
11 and he decided no. He just said no. He didn't
12 read through the rationale sheets, he didn't read
13 through the testimony, he didn't look at the
14 credentials, he didn't look at the cards and
15 signatures, the affidavits, nothing, he just said
16 no, okay. Now, we found out that there were a lot
17 of African American challenges of the same type
18 years ago and they did allow signatures by African
19 Americans who maybe just printed and didn't know
20 cursive writing and who had been illiterate and
21 had been taught how to write and vote, they
22 allowed those signatures, but they didn't allow it
23 for us. And we took it to the Appeals Court and I

1 was totally surprised at the different set of
2 values that applied to some of our cases in court.
3 When I sat in on other cases for African Americans
4 and Hispanic Americans in the same situation,
5 different sets of values applied to us. We are
6 Americans, whether we were born here or
7 naturalized, different sets of criteria and values
8 are applied to us. Asian Americans who paid their
9 dues politically to their neighborhood local
10 organizations and public officials and decided to
11 participate in the neighborhood political process
12 thought they could work their way up in the ranks
13 and be recognized, and that did not happen. So
14 then what happened was the newer immigrant groups
15 and refugee groups needing representation, needing
16 a voice in government services and so on and so
17 on, merged with the Asian American pioneers and
18 they urged public officials to create Asian
19 American Advisory Committees. There's a good to
20 it, there's a bad to it. With that there were
21 also political committees that were set up in the
22 same fashion. So then what happened was Asian
23 Americans who had already paid their dues for so

1 many years to their elected public official in
2 their neighborhood, were then received a called to
3 say, oh, no, for political activities you must
4 report to a committee that meets downtown. That's,
5 what I called the animal house theory. If you
6 remember the movie Animal House, when it came time
7 for fraternity receptions, they would stick all
8 the people who wore turbans, the seiks in one
9 corner, all the Asian Pacific Islanders or nerds
10 in another corner and all the red headed guys and
11 skinny guys in another corner. We don't need that
12 syndrome. We need to be fully represented. We
13 need to have equal rights in any arena whether it
14 be in the advisory capacity into government and in
15 the political arena. Our community has their own
16 unofficial leaders, their own unofficial mayors.
17 Mayor Harold Washington recognized this.
18 Regardless of whether they were republican,
19 democratic, or independent, he recognized this and
20 these were the people he appointed to his advisory
21 committees and to other areas and commissions
22 within City Hall. And he would have a meeting
23 every three months or ever when a crises occurred

1 to talk and dialogue with us. That advisory
2 committee was responsible for reporting to the
3 community agencies and community groups, passing
4 on the minutes of the meetings or getting some
5 input and at the meeting present what the issues
6 of the community were at that time. It went
7 beyond just affirmative action in government
8 contracts and foreign policy. There's room for
9 all those different special interests, however,
10 we've been overwhelmed in that the political
11 arena, the elitism that Tom Corfman of the Chicago
12 Reporter referred to the other day is basically
13 that. Your money businessmen who is going to have
14 an agenda that might deal with import-export, that
15 might deal with the wishes of a foreign government
16 in wanting to open trade avenues or venues or
17 business in the United States, and so on and so
18 on, and that is needed. However what happens is
19 politicians who want to be very expedient will
20 say, okay, now you're businessman we're going to
21 work on that deal. Will you also be in charge of
22 civil rights? An African American who is going to
23 sit on a civil rights council must have civil

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1 rights credentials. White ethnic appointees must
2 have some type of civil rights credentials. Our
3 appointees are not required to have those
4 credentials. We must make sure that when we
5 appoint people, and even if they're businessmen,
6 we know they have sincere intentions, that we
7 instruct them to be in touch with the community to
8 find out what the issues are so they can bring
9 them to the table every time your group meets. We
10 have been wondering where your committee was for
11 many years. We've been trying to find out who you
12 were, and where you were. When the different
13 administrations passing, we can say, oh, no, that
14 list isn't ready yet. And finally with this new
15 generation of civil rights professionals now
16 located here in Chicago we can gratefully say
17 you're here and we're glad you're here. But don't
18 think we haven't been asking and looking for you.
19 We have been looking for you. We have an agenda.

20 The barriers also created by
21 election law were in some areas, in California and
22 Texas when they take voter registration, they do
23 ask you to voluntarily fill in your ethnicity or

1 race. They do ask that and they do it put it in
2 the computer. Connotabs who dose the ethnic
3 mailings for all registered voters to major
4 states, including Illinois, putting together Asian
5 mailing lists and we were wondering because we got
6 something from Speaker Madigan's office that said
7 oh there were something like 200,000 or close to
8 200,000 Chinese Americans registered to vote in
9 the State of Illinois and we thought wow, that's
10 great, that's more than we thought there were.
11 But then we found out that Koreans had -- the
12 first wave of Koreans traditionally had three
13 Chinese names, you know. And so what they were
14 doing is going by the last name. They didn't
15 check the first name to try and qualify it. So we
16 gave them a formula on how to do that to create
17 better, and hopefully as close as possible to
18 being accurate ethnic voter mailing lists so that
19 we could understand what our ethnic voter
20 demographics were. State of Illinois Board of
21 Elections for the first time in Illinois history,
22 and Rose Mary can attest to this, Governor Edgar
23 and Richard Daley agreed, agreed on an appointment

1 to the Illinois State Board of Elections of an
2 Asian American individual, an Indopac political
3 activist. Very well respected by all Asians
4 groups. No one even challenged it. He was
5 totally endorsed, but he would have replaced
6 someone who was there, who was being mentored or
7 reported to Commissioner Ted Lekowitz and Ted
8 Lekowitz did not want that appointment to go
9 through. He pulled in all his markers, and we
10 lost that appointment. Can you imagine? The
11 appointment letters in hand already, it's in the
12 Inc. column, it's in the newspaper, it's on ethnic
13 news, and it was rescinded, rescinded. That would
14 never have been done do a Hispanic. That would
15 never have been done to an African American. Why?
16 Because they speak up immediately. We were too
17 stunned in shock to speak up immediately. The
18 Lerner News Star was the only newspaper that
19 carried our disappointment, our anger. Media
20 doesn't see us, media doesn't know who we are.
21 Media doesn't know what our local political
22 history is. We're very grievous about that.

23 Now the Illinois State Board of

1 Elections, they collect that registration form I
2 mentioned that California -- Florida and Texas and
3 I think California, but I know Florida and Texas
4 for sure, they take that data so they have
5 accurate voter counts as to race and ethnicity.
6 The Voting Rights Act has an amendment in there
7 which Nancy Chen had called my attention when
8 Senator Simon drafted it, that the state Attorney
9 General is to put a mechanism together within two
10 years after the census was released to identify
11 who was voting, who was registered to vote, who
12 was registered to vote and not voting, who was not
13 registered to vote and why. How would he do that
14 without having the ethnic demographic availability
15 in the computer program? I checked with the
16 Chicago Board of Elections. I collected with the
17 Cook County Board of Elections. I checked with
18 the Illinois State Board of Elections and it's not
19 in the computer. They don't stick that
20 information in the computer, though they ask for
21 it on the registration cards and then it gets
22 stored away in one warehouse. It stays on
23 premises six months, then gets stored in another

1 warehouse for two years, then another warehouse
2 five years, then destroyed. Well why ask for it
3 if you're not going to use it? That's to our
4 advantage we need reform in that area and that is
5 a civil right issues that we'd like to make a
6 recommendation on because I'm sure we're not the
7 only group that's suffering from it. And another
8 thing we found when we were going door to door in
9 a market sample survey is a lot of Hispanic
10 Americans have German last names and Irish last
11 names. That tells a lot about American history,
12 okay. The census is going to give us an idea,
13 it's going to give us choices, but the local
14 politicians they want facts, they want numbers,
15 they want to see it here and we just can't go
16 through poll sheets color coding because a Lee or
17 a Kim might be an African American and not
18 necessarily a Chinese or a Korean and we're going
19 to be doing a disservice to each other. So we
20 need those numbers known. We need that. Access
21 to employment and professions. You've heard a
22 colleague and co-advocate Dr. Kishore Thampy
23 probably speak about what's happening with state

1 certification and licensing. Not only was he
2 battling for it for doctors and nurses, but also
3 for physician assistants and for Asian
4 psychiatrists and teachers and architects and
5 engineers. And now the African American community
6 is going through here locally a situation
7 whereby hair weavers, which is an art form, are
8 now being called up before the Cosmetology Board,
9 the Illinois State Cosmetology Board saying that
10 is not an art form, you're touching hair, you must
11 have a cosmetology license. Excuse me. You know
12 there's so much professional jealousies out there
13 and people get together to create ways to exclude
14 people.

15 People who graduate from overseas
16 schools have had humanities at the high school
17 level. Somebody found that out and when they
18 rewrote all the state legislation in 1987, that
19 governs the laws that enforce the regulation of
20 professions, they made it shorter, vaguer so that
21 it could be interpreted any way within the
22 ideology of the current administration or the
23 person who headed that agency. What's going to

1 happen now, okay? It's been interpreted
2 differently for different people and we've been
3 monitoring it. Then when our teachers, at the
4 college level, we had a gentleman who went up
5 before a tenure committee of a major Ivy league
6 university locally, unanimous vote by the tenure
7 committee. He should be tenure. Vetoed by the
8 president, and the president embarrassingly wrote
9 the reasons why, and the reasons why were so
10 stereotypical of what a person might perceive if
11 they're not educated enough of what an Asian is
12 and is not. In that letter he said he doesn't
13 take enough risks artistically. I want him to do
14 some oil paintings. He was a textile lithograph
15 artist, very well-known, very well recognized.
16 That request had never been made of any other art
17 professor at that university to put together art
18 out of their specialty. That's like a fish out of
19 water. He had and he did a very admirable job.
20 Our Asian American students, as you probably have
21 heard from Dr. Yvonne Lau, are quite frustrated in
22 that their universities don't put a budget aside
23 for Asian American heritage month. A lot of the

1 universities don't even have an Asian American
2 studies program. When I was in high school,
3 junior year in high school I started getting very
4 bored with U.S. history, very bored with American
5 contemporary history until one day Edith Handler
6 whom I mentioned previously as a civil rights
7 mentor walked into the classroom with a book that
8 was called 25 outstanding negroes in America. All
9 of a sudden we sat up, David Hernandez, a former
10 Poet Laureate for Chicago sat up, he was so
11 excited. Other than that he used to carve his
12 poems in the desk behind me and read his poetry
13 out loud to students who would listen while the
14 class was going on that matters to us. Suddenly
15 we thought that was a possibility. Now everything
16 is not Anglo centered. I was just born in the
17 '60s. I'm 46 years old, so I want to let you know
18 that because some of you might not feel that I
19 look that so that you might not understand what
20 I'm saying.

21 CHAIRPERSON LYON: Ms. Maglaya, we have
22 run out of time. You've taken all of our time for
23 presentations and for questions. You have given

1 your paper in the presentation, so we will be
2 reviewing that.

3 MS. MAGLAYA: What I gave you were some
4 documentations to under who the community was.
5 The paper will follow.

6 CHAIRPERSON LYON: Okay, but that will be
7 given and we will all have a chance to review
8 that.

9 MS. MAGLAYA: Could I just give you some
10 figures here on discrimination complaints?

11 CHAIRPERSON LYON: Quickly.

12 MS. MAGLAYA: Okay. With EEOC and DHR
13 or people who came to the agencies and just didn't
14 go through with going to IDHR or EEOC in 1990, 13.
15 These are on the job. '91, 22; '92, 34; 1993,
16 150, and now for this year we have 60 as of
17 yesterday.

18 CHAIRPERSON LYON: Thank you. Panelists,
19 do you have any questions? Once again, I would
20 caution you to keep your questions short.

21 MS. BOMBELA: I'm going to ask Dr. Nguyen
22 if the bilingual education law now requires that
23 you have to provide bilingual education if you

1 have 20 or more students? What is the
2 recommendation that you would make then, I mean if
3 20 or more just necessarily mean one language
4 group, it could mean several language groups. How
5 would—

6 DR. NGUYEN: 20 or more of one
7 language within a particular attendance center
8 then requires bilingual education services.

9 MS. BOMBELA: If the populations are
10 small, how could it be changed so that you would
11 be able to take in the other cultural and language
12 capability if, in fact, there would be smaller
13 amounts for Asian Americans or would there be 20
14 or or more over that?

15 DR. NGUYEN: The law still applies to my
16 schools where there are 20 or more of one language
17 group. I mean the law is very specific in terms
18 of language group. So in that sense they cannot
19 be lumped. But what's the lumping exercise is
20 usually most practical. The PI programs where
21 they don't have that, they would have two Korean
22 speaking students, five Vietnamese speaking
23 students, seven whatever, and then they put them

1 all together and the assumption in instructional
2 practices is that well we just have Asian
3 students, so we get one ESL teacher and then we
4 just categorically provide ESL services without
5 really thinking about the differences in these
6 students, and sometimes refugee students in the
7 same classes have highly academically competent
8 temporary residents, and the tremendous difference
9 in educational needs of those students. But the
10 refugees have a number of disadvantaged students
11 in that classroom.

12 MS. BOMBELA: What kind of specific
13 changes in the law would you recommend?

14 DR. NGUYEN: I think there should be
15 something in the law that says that the cultural
16 background of the students should be assessed and
17 that should be taken into consideration in terms
18 of service delivery. Right now there is only
19 linguistic consideration and no cultural
20 consideration whatsoever. Thank you.

21 CHAIRPERSON LYON: Very good. Okay, that
22 concludes our session for this morning. We will
23 reconvene at 12:30.

C E R T I F I C A T I O N

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I, VERNITA HALSELL-POWELL, a
Certified Shorthand Reporter and Notary Public
within and for the County of Cook, State of
Illinois, hereby state that I reported in
shorthand the testimony given at the
above-entitled cause, and state that this is a
true and accurate transcription of my shorthand
notes so taken as aforesaid.

Vernita Halsell-Powell
VERNITA HALSELL-POWELL, CSR. No. 084-001831
Notary Public, Cook County, Illinois



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