

1: Project MUSE - Slavery and South Asian History

On the other note, in asian dynasties of that time, there were slaves but it was not on racial basis. They could be of any color, race or religion but usually captive enemy soldiers and then their family line.

This past Black History Month, millions of students were told the story of how America abolished slavery years ago with ratification of the 13th Amendment. The story draws an upward trajectory of racial equality in America from the abolition of slavery to *Brown v. We*. We never actually abolished slavery. The 13th Amendment states: Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. The 13th Amendment did not abolish slavery but rather moved it from the plantation to the prison. In , the 2 million largely Black people incarcerated in America are legally considered slaves under the Constitution. As a result, they can and are forced to work for pennies an hour with the profits going to counties, states and private corporations including Target, Revlon and Whole Foods. In fact, there are more Black people enslaved today than in . This is no accident. Today, the majority of Black people enslaved in prisons were arrested for drug crimes. Even though Black people use drugs at the same rate as White people, they are incarcerated for drug crimes at 20 to 50 times the rate of White people in some states. This is not to say that we have not made progress since . Through acts of courage and solidarity, African-Americans have fought back against white supremacy for the past years. Incarcerated people have not been hapless victims but rather have organized and actively resisted for decades. Last week, immigrants at a private prison in Raymondville, Texas engaged in direct actions over a two-day period protesting inhumane conditions, forcing a shutdown of part of the prison. The protests build on a tradition of prison activism from the Angola Three in Louisiana to the tragic Attica Prison takeover in . It is critical that immigrants have joined in resistance to the prison industrial complex. Detention of immigrants facing deportation in jails and private prisons and immigrants prosecuted for attempting to enter the United States are the fastest growing segment of the prison system. Every year, over , immigrants are detained in an immigration detention system where many work long days sometimes being paid nothing or if they are lucky, 12 cents per hour. Other immigrants work for basic necessities like food, blankets or a few minutes of extra sunlight. This is true even though the 13th Amendment does not permit slavery for people being held for immigration violations, which are considered civil not criminal offenses. In two states, immigrants have sued demanding fair pay and safe working conditions. Although the prison industrial complex was seemingly designed for the wholesale incarceration of Black communities, Asian Pacific Islanders and other non-Black people of color are trapped in the same system. However, we cannot achieve liberation until we address anti-black racism in our own communities and build connections between our struggles, those of African-Americans, and slavery. This year, the th anniversary of the 13th Amendment, it is time to truly abolish slavery in America.

2: Chinese Slavery in America - Wikisource, the free online library

Asian-American history is the history of ethnic and racial groups in the United States who are of Asian descent. Spickard () shows that "'Asian American' was an idea invented in the s to bring together Chinese, Japanese, and Filipino Americans for strategic political purposes.

Photo - Shihan My interest in South Asian communities with African ancestry began when I encountered the Afro-Sri Lankan community in Sirambiyadiya, a small village, few miles inland from Puttalama on the northwestern coast. At the time, I was researching the current status of Indo-Portuguese, a creole language. Indo-Portuguese is a language which should have died out with the end of Portuguese rule in . Yet here in this small African community it still survives albeit spoken largely by the elderly. How had it survived among people with African ancestry? And what were the mechanisms which ensured that survival? Most Sri Lankans are not aware of this small African community, though its grand-matriach, Ana Miselyia, and others were portrayed on Sri Lankan television in a documentary in the s. I learnt about their past, from their own accounts of their history. They told me that their ancestors were slaves and soldiers who were brought from Mozambique, Madagascar, Goa and Portugal by the Europeans who dominated the Island for almost half a millenium. But there are more subtle and far-reaching reasons which have a bearing on their current position. To understand this we have to move beyond the shores of Sri Lanka. Afro-Asian communities are the result of a continuous centuries-old phenomenon but why are they not widely known? The obvious reason for this is their hidden presence as forest-dwellers, villagers and people on the margins. Afro-Asians are taken for African tourists until they begin to speak in the local Asian language! But this movement was over a millennium, from AD to AD. The Indian Ocean slave trade was lubricated by socio-religious factors. Benefits from concubines, eunuchs, soldiers and servants were not entirely economic. But we must not forget that free movement of African seafarers, sailors and merchants in the Indian Ocean World did not stop whilst the slave trade was continuing. The island of Janjira off the west coast of India near Mumbai , for example, was a base for African traders long before it became the powerbase of a princely state ruled by Africans from for about three and a half centuries. Another state, Sachin, was also ruled by Africans from . In , the year after India gained independence, both these states became part of the new nation. Ex-Royal Africans, still live in India and are well respected locally. Elite military slavery, though not unique to Africans or South Asia, provided the mechanism for some slaves to reach high positions and wielded power. Most Afro-Indians called Sidis today live on the periphery but those in Saurashtra Gujarat state and Yellapur Karnataka state fall within the category of a Scheduled Tribe. Whitehead Village headman, Jambur. Some Afro-Indians have found a role as spiritual healers. Not all Afro-Asians have been able to find a niche in India today. They are nostalgic of their lost past; Indians looked up to them when they accompanied the Nizam on his parades. During the Indian Mutiny in , the ancestors of these Sidis fought bravely and loyally for the Nawab. Perhaps surprisingly, the Nawab had a female bodyguard and the British soldiers were not aware that they were fighting women until after their dead bodies were found. Sidi music troupe, Jambur, Gujarat. Language change is inevitable but music is more resistant and the lyrics are preserving the vestiges of an endangered language. Photo - Shihan In the Indian Ocean, music of the Afro-Asians holds everything together – identity, resistance, entertainment and religion. Social mobility, out-marriage and religious conversion were also catalysts in the process of assimilation which made Africans invisible in South Asia. Their physiognomy may not always fit into a stereotypical African phenotype. Identity is a complex issue – dynamic and multi-faceted. There are a significant number of South Asians who are of African descent. There are a large number of Pakistanis with African descent. As early as the seventh century, Africans settled on the Balochistan coast and the Sindhi shores. Sidi dance, Junagadh, Gujarat. Numbers of Afro-Indians are a problem due to the lack of accurate statistics. With improved communication networks they are becoming more aware of their ethnic origins and cultural roots. Economic pressures dominate their lives, but there are tensions between assimilation and integration. The current fates of these communities are a result of diverse histories and varied fortunes. As Hubert Gerbeau, the French historian pointed out in the s, a historian analysing the African diaspora will also

have to be a linguist, a biologist, an ethnologist, an archaeologist, a specialist in oral tradition and perhaps even a psychiatrist. Research on Africans who moved to South Asia is now gathering momentum and is having a knock-on effect on the lives of the people who are being researched. Having written articles and books about these communities for several years, I feel rewarded because the Sirambiyadiya Afro-Sri Lankan community has been awarded a grant to develop their musical potential, to form a band of musicians and to record their music. Benefits of academic research and writings which draw attention to the unusual history of these South Asian communities is having a wider impact on society. Ali, Shanthi Sadiq *The African Dispersal in the Deccan*: Chauhan, R R S De Silva Jayasuriya, S *An Encyclopedia of the African Diaspora*, Ed: African Identity in Asia: The Portuguese in the East: I B Tauris Academic Publishers. De Silva Jayasuriya, S editor. *The African Presence in Asia*. *New Social Movements in the African Diaspora: Challenging Global Apartheid*, Ed:

3: History of slavery in Asia - Wikipedia

However, we cannot achieve liberation until we address anti-black racism in our own communities and build connections between our struggles, those of African-Americans, and slavery. This year, the th anniversary of the 13th Amendment, it is time to truly abolish slavery in America.

North American Review , Vol. The question has assumed grave importance, especially in California, where almost every political contest during the past twenty years has been some bearing upon the so-called colonization of the Chinese in America and their usurpation of the industrial field of the American citizen. This was done, the woman being taken into court and fought over for several weeks, during which the world at large became aware that there existed in America a system of slavery as obnoxious and debased as could be found in any slave-dealing country of to-day. There was nothing remarkable in the action of the Consul, as the peculiar and elastic code of morals possessed by the Chinese permits slavery, recognizing it as an institution to be protected and fostered, especially in America. OF these 5, are factory hands; 5, claim to be merchants; 4, are domestic servants; 3, are the criminals referred to, and 3, are women and children. Of the 2, females it is estimated with more or less accuracy that 1, are legitimate wives, the remaining 1, being slaves in the fullest sense; girls kidnapped in their homes in the Orient, brought to America by fraud and imposture, passed through the custom-house under false oaths, in fear of death or dire consequences, put up at auction before professional slave merchants, knocked down to the highest bidder, and condemned, in the majority of instances, to a life under duress in the Chinese brothels of an American city. The woman had been sold and believed that she was a slave; but when her master attempted to sell her six-year-old child on the ground that she gave it too much care, and that it interfered with her work, she fled to one of the missions and asked for shelter and protection; there learning for the first time that she was a free woman under the laws of the United States. After a long legal contest she was returned to the charge of the Methodist mission. As these lines are written the courts of San Francisco are fighting over the case of a slave named Fong, who claims to have been kidnapped in China, brought to America, and sold to the highest bidder. She finally escaped to one of the mission, that has so far successfully defied her owners, and, as a result, the question of Chinese slavery will undoubtedly be thoroughly ventilated. From authoritative sources it has been learned that slaves are, as a rule, badly treated, and the court and mission records abound in citations showing cross cruelty. The slaves are of two classes - young girls, used as household drudges, and adults, held for immoral purposes by their owners, who rent or sell them. It seems incredible that slavery should be boldly advocated and carried on with all the elaboration and system that characterize any successful commercial project; yet America is the principal field of the Oriental slave dealer, and San Francisco the headquarters for those engaged in the traffic. The two societies already mentioned have systemized the business in such a manner that it is a very simple process to evade the American law. The headquarters are in San Francisco, agents being stationed at Canton, Amoy, and other large Chinese cities. These, in turn, have sub-agents in the suburban districts, whose duty it is to kidnap the victims and forward them to the agent at the shipping ports, who usually consigns them to a travelling or confidential agent, whose duties lie not alone in guarding the human property, but in instructing the women so tat they will be able to pass the Custom House authorities. Unfortunately the Chinese law and custom of marriage aids the kidnapper. A wife rarely sees her husband before marriage; the affair being a business arrangement, pure and simple, and the girl bargained for by the agent of the perspective husband. The agent of the San Francisco dealer, in the fulfilment of his duty, pretends to represent a wealthy man searching for a wife. In this guise he approaches a country girl, to whom he holds out the inducement of a rich husband at Canton. Inexperienced, her imagination excited by the picture of a life of luxury or ease drawn by the agent, she consents to accompany him to meet her husband and leaves her home never to return. Arriving at some port, the agent invents a story to the effect that the husband has been called away to another place, and has left word for her to follow. Still unsuspecting, she is shipped on an American steamer with others in charge of another agent. When far out at sea the victim usually rebels, but is quieted by the agent, who now informs her that she is in the greatest danger; that if she cannot succeed in passing the American officials at San Francisco

she will be thrown into prison and subjected to torture. There is one opportunity to escape, she is told, and that is by pretending that she is a married woman returning to her husband after a visit to China. She is also given a forged certificate and a slip containing the name and address of her supposed husband in San Francisco. This story the victim is forced to learn and adhere to under threats of violence or death, and the terrified girl readily enters into the scheme to deceive the American Custom House officers, who are supposed to enforce a vigorous examination in each case; but despite this there are hundreds of illegal entries. Wise, Collector of the Port of San Francisco, in reply to a letter from the writer, said: Those who have come since I have had charge of this office claim to be either married women or native born. The question of the right of either to land is determined by the proof presented. If there are any prostitutes among them they would be generally found among those who claim to be native born, and we frequently hear of girls so landed being in houses of ill fame. But there is no way to reach them, because they come and land as native born, and while they can submit ample proof of nativity the government is unable to produce evidence to the contrary. This accomplished, the girl, who, perhaps, still expects to meet her promised husband, is taken to a boarding-house, provided with a rich wardrobe and rendered as attractive as possible. The girl is now really on exhibition for sale, and is critically examined by high-binders, slave-dealers, speculators, brothel keepers, and others interested in the sale. Finally a price is agreed upon and she becomes the property of some man whom she supposes to be her husband. The plot is not discovered by the credulous victim until her master hands her over to the keeper of a brothel. In four-fifths of the cases of slavery this is the method of procedure, which, it is needless to say, is invariably effective, the victim rarely if ever escaping. Her new owner beat her persistently for "moral insubordination," or for refusing to debase herself and finding her rebellious sold her to a Chinaman who agreed to marry her and pay for her on the instalment plan, which he finally did. The latter, in the course of time finding themselves in need of money, determined to sell their sister-in-law, but the woman made such a vigorous resistance that they were prevented from carrying out their plan. They then began systematically to beat her, so that she would run away and they would claim that she had deserted her husband. Failing in this, they hired a professional high-binder and murderer to kill her. This man fired at her once and, failing, lost his courage. Another hatchet-boy was employed to kill her, but being paid in advance he warned the woman and fled to China with the money. Another attempt would have been made, but at this juncture she was rescued by the Rev. The records of the mission abound in similar accounts, a series of horrors which should arouse a protest all over the land. The instance of the girl Woon Tsun illustrates the tenacity of purposes which characterizes the slave-dealer. The father of the girl in question had borrowed a certain sum of a slave-dealer named Kum Moh, and, being unable to liquidate the debt, gave his daughter, six years of age, as full payment. The child was discovered in one of the worst dens in the famous Bartlett Alley in San Francisco, from which she was taken by the Presbyterian Mission authorities on an order of arrest, the charge being that she was a minor in a house of ill repute. Kum Wah, through an American lawyer of ability, attempted to have the guardianship of the Presbyterian Mission superintendent set aside, and Mah Sing, a keeper of brothel, appointed in her place. For weeks this case was fought by the Chinese slave-dealers and the Christian women of the Presbyterian Mission, the American lawyer attempting by every means to drive the latter from the court. The Chinese societies engaged in this traffic have a large fund for the prosecution of disputed cases, and aided by American lawyers and the writ of habeas corpus they are often successful in regaining possession of these human chattels. To fight these societies several denominations, notably the Presbyterians and Methodists, have established missions in San Francisco, where slaves are taken and every effort made to break up the nefarious practices of the slave-dealer. But the manager of one of the missions recently stated that the law was almost inoperative; that women and girls were still being bought and sold and condemned to a life of shame, and that instead of being an asylum for the oppressed, America, or that portion peopled by the Chinese, was as black a slave market as any the world had yet seen. Repeated efforts have been made to kidnap rescued girls, the managers threatened with death and marked by the hatchet-boys for destruction. But their good work goes on, girls and women being rescued by the law, and by force when the law is not applicable to the case. The mission managers have found girls who have been burnt with red-hot irons, dragged about by the hair, and had their eyes propped open with sticks. Slaves that are resold are sold by a contract, a document which, while

unfit for publication, is a most remarkable paper, showing that the sale of women is looked upon in the same light as that of the lowest animals. At the present time every effort is being made to suppress this traffic, but under the existing law little can be expected. The women are brought in boldly on forged certificates or false oaths of their nativity, smuggled in at the Mexican and Canadian borders, and without some extraordinary effort slavery will continue uninterrupted on American soil. Charles Frederick Holder This work was published before January 1, , and is in the public domain worldwide because the author died at least years ago.

4: Settlement of Asians in the Deep South (") | Abagond

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Since there were no Filipino women with them, the " Manilamen ," as they were known, married Cajun and Native American women. Many settled and married Hawaiian women. Four disembark at Honolulu. Manjiro Nakahama stays on board returning with Whitfield to Fairhaven , Massachusetts. Hall , the California Supreme Court case that denied the rights of Chinese immigrants and Chinese Americans to testify against white citizens. Smaller numbers serve in the armed forces of the Confederate States of America. When Harris leaves the Californian commune , Nagasawa became the leader and remained there until his death in Many are killed or injured in the harsh conditions blasting through difficult mountain terrain. Students and businessmen are allowed. Large numbers of Chinese gain entry by claiming American birth. They form a majority of the population by Most residents are Asian and they receive full U. The residents of the Philippines become U. A at George Washington University and a Ph. D from Princeton University. In , he returned to Korea and became a political activist during Japanese occupation of Korea. He later became the first president of South Korea. The quota for most Asian countries is zero. Public opinion in Japan is outraged by the insult. Rice the Supreme Court found that states possess the right to define a Chinese student as non-white for the purpose of segregating them in public schools. Los Angeles County found that existing California anti-miscegenation laws did not bar Filipino-white marriages, but the state quickly moved to amend the law and made it so that Filipinos could no longer marry White people. Army, fights the Japanese invaders , President Franklin D. Roosevelt signs Executive Order on February 19, uprooting , people of Japanese birth or descent on the west coast to be sent to Internment camps; similar actions take place in Canada. Army th Battalion arrive in Europe. Army th Battalion merges with the all-volunteer Asian Americans of Japanese descent nd Regimental Combat Team , nd Regimental Combat team awarded 18, decorations including 9, Purple Heart decorations becoming the highest decorated military unit in United States history , the Luceâ€”Celler Act of grants naturalization opportunities to Filipino Americans and Indian Americans which included present-day Pakistanis and Bangladeshis and re-established immigration from the Indian subcontinent and the Philippines. He is also the first person from Hawaii to run for President, and runs again in Wing served as mayor and significantly changed the Chinese American experience in the Mississippi Delta. Onizuka becomes the first Asian American astronaut. There have been sharp debates regarding the existence of discrimination against high-performing Asians. His murder became a rally point for Asian Americans. When he was elected in Locke became the firstâ€”and to date the onlyâ€”Chinese American to serve as the governor of a state, holding the post for two terms. Eric Shinseki becomes the first Asian American U. Army chief of staff. Cabinet; worked as Commerce Secretary â€” , Transportation Secretary â€” Bush as the Secretary of Labor, serving to She is the first Asian American woman to serve in the Cabinet. Wang is an American bishop of the Roman Catholic Church. Lincecum, who is half-Filipino, also won the Cy Young award as the most successful pitcher in the National League in Lincecum is the first Asian American to be selected as the Cy Young winner. The song was number one on two separate weeks in November Lin is currently a player for the Atlanta Hawks. Quan is the first Asian American woman elected mayor of a major American city.

5: The First Asian Americans : Asian-Nation :: Asian American History, Demographics, & Issues

Article about the first Asians in America and early period of Asian American history, including the Gold Rush in California, the Transcontinental Railroad, anti-Asian movement, the Chinese Exclusion Act, and the efforts of many Asians to fight against such injustices.

Tang Dynasty[edit] A contract from the Tang dynasty that records the purchase of a year-old slave for six bolts of plain silk and five Chinese coins. The Tang dynasty purchased Western slaves from the Radanite Jews. Malays, Khmers, Indians, and black Africans were also purchased as slaves in the Tang dynasty. Moreover, there is no evidence that Han Chinese, who were considered people of the bottom of Yuan society by some research, were suffered a particularly cruel abuse. Booi guanlin a Manchu word Chinese: Booi amban is also a Manchu word, meaning high official, Chinese: These people were all turned into booi aha, or field slaves. Chinese Muslim Tungans Sufis who were charged with practicing xiejiao heterodox religion , were punished by exile to Xinjiang and being sold as a slave to other Muslims, such as the Sufi begs. Even citizens in the humbler walks of life deem it necessary to have each a slave or two. The price of a slave varies, of course, according to age, health, strength, and general appearance. The average price is from fifty to one hundred dollars, but in time of war, or revolution, poor parents, on the verge of starvation, offer their sons and daughters for sale at remarkably low prices. I remember instances of parents, rendered destitute by the marauding bands who invested the two southern Kwangs in 1855, offering to sell their daughters in Canton for five dollars apiece. The slavery to which these unfortunate persons are subject, is perpetual and hereditary, and they have no parental authority over their offspring. The great-grandsons of slaves, however, can, if they have sufficient means, purchase their freedom. Masters seem to have the same uncontrolled power over their slaves that parents have over their children. Thus a master is not called to account for the death of a slave, although it is the result of punishment inflicted by him. It is a common thing for well-to-do people to present a couple of slave girls to a daughter as part of her marriage dowery [sic]. Nearly all prostitutes are slaves. It is, however, customary with respectable people to release their slave girls when marriageable. Some people sell their slave girls to men wanting a wife for themselves or for a son of theirs. One I released in Tientsin, another died in Hongkong; the other I gave in marriage to a faithful servant of mine. Some are worth much money at Shanghai. The Han slaves and their offspring were used for manual labor. Slavery in Japan Slavery in Japan was, for most of its history, indigenous, since the export and import of slaves was restricted by Japan being a group of islands. The export of a slave from Japan is recorded in a 3rd-century Chinese document, although the system involved is unclear. In an area of present-day Ibaraki Prefecture , out of a population of 200,000, around 20,000 were slaves; the proportion is believed to have been even higher in western Japan. Slavery persisted into the Sengoku period 1500-1600, but the attitude that slavery was anachronistic had become widespread. However, during the Second Sino-Japanese War and the Pacific War , the Japanese military used millions of civilians and prisoners of war as forced labor, on projects such as the Burma Railway. Library of Congress estimates that in Java , between 4 and 10 million romusha Japanese: For further details, see Japanese war crimes. About 200,000 of them were brought to Japan, where about 60,000 died between 1942 and 1945 due mostly to exhaustion or poor working conditions. Slavery in Korea The Joseon dynasty of Korea was a hierarchical society that consisted of social classes. Cheonmin , the lowest class, included occupations such as butchers, shamans, prostitutes, entertainers, and also members of the slave class known as nobi. Low status was hereditary, but members of higher classes could be reduced to cheonmin as a form of legal punishment. During poor harvests and famine , many peasants voluntarily sold themselves into the nobi class in order to survive. Indochina[edit] There was a large slave class in Khmer Empire who built the enduring monuments in Angkor and did most of the heavy work. During the reign of Rama III 1808-1835, there were an estimated 46,000 war slaves. Slaves from independent hill populations were "hunted incessantly and carried off as slaves by the Siamese, the Anamites, and the Cambodians" Colquhoun Ajia and Xiaksi were slave castes. The White Yi were not slaves but had no freedom of movement. The Black Yi were famous for their slave-raids on Han Chinese communities. After some time, slaves were freed. Sometimes Torajans decided to become slaves when they incurred a debt, pledging to work

as payment. Slaves could be taken during wars, and slave trading was common. Torajan slaves were sold and shipped out to Java and Siam. Slaves could buy their freedom, but their children still inherited slave status. Slaves were prohibited from wearing bronze or gold, carving their houses, eating from the same dishes as their owners, or having sex with free women—a crime punishable by death. Slavery was abolished in all Dutch colonies. Slaves were part of the lowest caste alipin in ancient Filipino societies. A caste which also included commoners. However, the characterization of alipin as "slaves" is not entirely accurate. Modern scholars in Philippine history prefer to use more accurate terms like "serfs" or "bondsmen" instead. It is estimated that from 1000 to 1500, around 10 million people were enslaved by Iranun and Banguingui slavers. They came from ships and settlements as far as the Malacca Strait, Java, the southern coast of China and the islands beyond the Makassar Strait. The scale was so massive that the word for "pirate" in Malay became Lanun, an exonym of the Iranun people. Male captives of the Iranun and the Banguingui were treated brutally, even fellow Muslim captives were not spared. They were usually forced to serve as galley slaves on the ships of their captors. Female captives, however, were usually treated better. There were no recorded accounts of rapes, though some were starved for discipline. There were also occasional European and Chinese captives who were usually ransomed off through Tausug intermediaries of the Sulu Sultanate. Human trafficking in Southeast Asia

The U. Library of Congress estimates that in Java, between 4 and 10 million Japanese: Within the Asia-Pacific region, there were as of an estimated 10 million. For a long time, until the early 18th century, the khanate maintained a massive Slave Trade with the Ottoman Empire and the Middle East. Caffa was one of the best known and significant trading ports and slave markets. According to Josef Wolff Report of 1811, "the population of the Khanate of Bukhara was 1,000,000, of whom 100,000 were Persian slaves. Levi, Hindus Beyond the Hindu Kush: Muslim slave system in medieval India. Salim Kidwai, "Sultans, Eunuchs and Domestics: Andre Wink, Al-Hind: A History of India, page [1]. John Wiley and Sons, 1994, 300 pages. This thirteenth-century source claims to be a Persian translation of an apparently lost eighth-century Arabic manuscript detailing the Islamic conquests of Sind. African Descendants with Indian Admixture". American Journal of Human Genetics. Retrieved 18 December 2011. Retrieved 4 December 2011. "Indians in the Central Asian Slave Trade". Journal of the Royal Asiatic Society. Archived from the original on 28 February 2012.

6: NPR Choice page

*Asian Slaves in Colonial Mexico: From Chinos to Indians (Cambridge Latin American Studies) [Tatiana Seijas] on www.enganchecubano.com *FREE* shipping on qualifying offers. During the late sixteenth and seventeenth centuries, countless slaves from culturally diverse communities in the Indian subcontinent and Southeast Asia journeyed to Mexico on the ships.*

Home Africans and African Americans in China: Africa and China have had contact for more than a thousand years. Some scholars assert that the contacts began as early as 4th century A. Beginning with the Tang dynasty A. This relationship has evolved over the centuries and led to a migration of Africans to China to study, trade, and act as diplomats. At least one account indicates that Du Huan was the first Chinese to visit Africa, probably in Nubia, during the 8th century A. Since the 7th century, Africans have maintained a consistent commercial relationship with China. During this era, the first Chinese cultural perception of African people developed. They were described as lower class, ignorant, scary, and dangerous. Although there were far more enslaved Chinese, some wealthy Chinese preferred the exotic Kunlun slaves. By this point Chinese perceptions of the Kunlun became more complex. These perceptions ranged from strong and mysterious to frightening. The Kunlun in the Tang Dynasty era were portrayed in numerous stories of the period as heroic, resourceful, and “ironically” culturally Chinese. Most Chinese during this period, however, unless they were very wealthy, had little contact with African slaves, perhaps explaining the differing views of the Kunlun. During the Song Dynasty the numbers of African slaves increased in China. Most came from Madagascar and the Comoros Islands and thus indirectly from Africa, since the Arabs brought sub-Saharan Africans to both areas. Most Kunlun slaves in China lived in Canton Province. By this time they were mostly viewed as a displaced people who lacked the ability to adapt to the Chinese environment. They were also described as savages with unintelligible speech. While the Kunlun slaves were dehumanized as savage and scary, the Chinese view of free Africans was different. Many of these Africans were treated with respect and honor. East African merchant Zhengjiani, for example, arrived in China and was treated with the utmost respect and honor. Zhengjiani and his party were honored as the first African foreign merchants to be received by Chinese Emperor Shenzong. In , Zhengjiani and his group returned to China. At that time, the Song emperor lavished attention and gifts, including a large amount of white gold on them in recognition of their journey. It is unclear whether Zhengjiani was at this point an appointed ambassador of Zengdan what is now the east coast of Africa or a wealthy merchant. However, it is clear that his travels to China and his acceptance into the Song courts were an important diplomatic development between Africa and China. This diplomatic acceptance was built on a foundation of profitable trade. By the 11th century large quantities of highly valued African products particularly ivory used for palanquins and belt buckles , powdered rhinoceros horn used as an aphrodisiac , tortoise shell to treat consumption , and frankincense to stimulate circulation were imported from the east African city states. The Yuan dynasty A. Moroccans also arrived in China during the Yuan dynasty, visiting Quanzhou in south China as well as Hangzhou and the port city of Guangzhou. By the time of the Ming Dynasty A. The Chinese imported ivory, rhinoceros horn, amber, and exotic animals such as zebras, ostriches, and giraffes from east Africa. In turn, the city-states received silk, porcelain, and lacquer. In , he made the first direct official contact with east Africa, visiting Mogadishu in modern Somalia. Chinese Admiral Zheng He exploring the east coast of Africa Over the next four centuries the rise of Europe and in particular European trade and colonial expansion marginalized Chinese-East African contact. Both the Chinese and the Africans now looked to Europe and the West rather than each other as trading partners. Trading connections between China and East Africa were not lost but neither were they considered particularly important in this new era of global commerce. By the 19th and 20th centuries, however, the relationship between Africa and China became important again as commodities like herbs, spices, and precious goods changed hands. Moreover, by the early 20th Century, African Americans for the first time began to develop contact with “and experience in” China. Troops from the 10th Cavalry , one of the four famed Buffalo Soldier units, were part of the international military force of 20, soldiers sent to suppress the uprising led by the

Society of the Righteous and Harmonious Fists Boxers and to free foreign hostages and Chinese Christians held by them. Some of these musicians eventually ended up incarcerated by the Japanese when they invaded China in 1937. Most of these visitors were soldiers who worked as manual laborers or heavy equipment operators. However a small number of African Americans worked as doctors and nurses staffing hospitals for injured American and Chinese troops. Six African American battalions, who comprised 60 percent of the U. S. Army, were sent to China in 1945. On October 1, 1949, China officially became a Communist nation. Like the Soviet Union and other Communist nations, China recruited Africans to study in its universities in a bid to gain support among the emerging generation of Third World political leaders. At first these numbers were small but by the 1960s, there were enough African students in China to lead to racial tensions and protests. Over time there would be growing numbers of African students studying in Chinese universities especially in Beijing and Shanghai. Many Chinese students resented the African students receiving larger scholarships and greater support from their government than the Chinese students. Interracial dating between African men and Chinese women added to the tension. In 1967, the first physical confrontation occurred between African and Chinese students in Shanghai. More clashes followed prompting some African students to return home voluntarily or to be deported. The single largest clash came on December 24, 1967, at Hohai University in Nanjing when two African male students arrived at a party with two Chinese women. When security guards stopped the group, claiming that the Chinese women were prostitutes, a brawl ensued which left 13 students injured. When a false rumor that one of the Chinese students in the melee had been killed, over 100 Chinese students attacked the dormitories housing the African students. Despite the tensions among university students, Africans and increasingly African Americans have been a growing presence in the country since 1949. In comparison there are about one million Chinese living in Africa. All the groups came to China to engage in the lucrative import and export business or as students or tourists. Most Africans are concentrated in the port city of Guangzhou. By an estimated 16,000, Africans lived in this city of 11 million people, the fourth largest city in China. African immigrants first arrived in the late 19th century as traders. Most of the traders purchased textiles and other relatively inexpensive consumer goods in Guangzhou and sold them for a profit in their home nations. Some traders have stayed permanently but much of the population has been transitory. Africans in Guangzhou Nigerians constitute the largest of the African groups in Guangzhou, followed by traders from Senegal, Mali, Guinea, and Ghana. Since the Olympics in Beijing the number of foreigners from all regions of the world has risen with Africans among the fastest growing groups. A second concentration of Africans has evolved in the small city of Yiwu in Zhejiang Province in the Southern coastal region of China. Although relatively small by Chinese urban center standards with a population of about one million people, it has the largest commodities trading market in the nation. Beginning in the late 19th century, Ethiopians and Sudanese have settled here. As in Guangzhou, most of these emigrants are in the city for trade. They purchase manufactured items, jewelry, ornaments, toys, building materials, and electrical appliances, and return them to their home countries for sale. The Yiwu African colony however seems to have developed a more permanent community, centered around churches and a mosque. Unlike the African inhabitants of Guangzhou, the Yiwu Africans have made a greater attempt at assimilation into the local Chinese community. Smaller groups of Africans are located in Beijing and Shanghai. Africans in these cities are primarily in China for educational reasons either as teachers or students or in a diplomatic capacity. Some Africans in Beijing and Shanghai also work as businesspeople or traders. African Americans comprise a smaller and less permanent part of China. Since their first brief appearance in the Boxer Rebellion, a few African Americans have visited China mostly as famous travelers. While in Shanghai he met Lu Xun, the father of modern Chinese literature. DuBois with Mao Zedong W. DuBois, who first visited China in 1920, returned in 1921 as part of a trip around the world. He was received with great acclaim and met with Communist Party leaders. Newton and Elaine Brown made the political pilgrimage to Beijing to meet with Chinese government officials. Less well known were left activists such as Harlem-born Vicki Garvin who lived in China from 1937 to 1941. Another radical, Robert Williams, in 1957 began a long exile in China where he met with Mao Zedong and advised him on racial issues in the United States. All of these radicals saw China rather than the Soviet Union as the new leader of Third World liberation. Likewise at least in official party circles, black liberation struggles in the United States and other nations were applauded and official China denounced anti-black racism both at home and abroad. Since a

small group of non-celebrity African Americans have toured, studied, and "on occasion" settled permanently to work in China. Most of them are located in Beijing and Shanghai. These African Americans report mixed experiences living or visiting China. As with Africans however, language difficulties, even for those in the major cities, often cause social and cultural problems. Inter-racial dating between African Americans and native Chinese is not popular and even discouraged by Chinese parents. Sierra Leonean on Subway in Guangzhou Compared to many locations around the world, China presents certain challenges that are unique to Africans and African Americans. As a homogenous society, China can be a difficult tourist and expatriate location for persons of African origin. Most Chinese have had limited contact with black people and therefore have allowed stereotypes and other derogatory information to affect their opinions and interactions. Nevertheless, Africans and African Americans are developing stronger ties with China as shown by their rising numbers in the country, willingness to learn a Chinese language, and to trade and establish businesses in China. Still, racial problems and race-motivated incidents continue to occur. As the native Chinese population experiences more direct contact and social interaction with foreigners, particularly Africans and African Americans, China has strong potential to be a new frontier of opportunity.

7: History of Asian Americans - Wikipedia

The monthly newsletter Gidra, considered by many to be the voice of the Asian American movement, became a strong anti-racist agent and proponent of multiracial coalition-building.

One of the first martyrs to the cause of American patriotism was Crispus Attucks, a former slave who was killed by British soldiers during the Boston Massacre of 1770. Some 5, black soldiers and sailors fought on the American side during the Revolutionary War. But after the Revolutionary War, the new U. Cotton Gin In the late 18th century, with the land used to grow tobacco nearly exhausted, the South faced an economic crisis, and the continued growth of slavery in America seemed in doubt. Around the same time, the mechanization of the textile industry in England led to a huge demand for American cotton, a southern crop whose production was unfortunately limited by the difficulty of removing the seeds from raw cotton fibers by hand. But in 1793, a young Yankee schoolteacher named Eli Whitney invented the cotton gin, a simple mechanized device that efficiently removed the seeds. Congress outlawed the African slave trade in 1808, the domestic trade flourished, and the slave population in the U. By 1860 it had reached nearly 4 million, with more than half living in the cotton-producing states of the South. History of Slavery Slaves in the antebellum South constituted about one-third of the southern population. Most slaves lived on large plantations or small farms; many masters owned fewer than 50 slaves. Slave owners sought to make their slaves completely dependent on them, and a system of restrictive codes governed life among slaves. They were usually prohibited from learning to read and write, and their behavior and movement was restricted. Many masters took sexual liberties with slave women, and rewarded obedient slave behavior with favors, while rebellious slaves were brutally punished. A strict hierarchy among slaves from privileged house slaves and skilled artisans down to lowly field hands helped keep them divided and less likely to organize against their masters. Slave marriages had no legal basis, but slaves did marry and raise large families; most slave owners encouraged this practice, but nonetheless did not usually hesitate to divide slave families by sale or removal. Slave Rebellions Slave rebellions did occur within the system— notably ones led by Gabriel Prosser in Richmond in 1800 and by Denmark Vesey in Charleston in 1822—but few were successful. The slave revolt that most terrified white slaveholders was that led by Nat Turner in Southampton County, Virginia, in August 1831. Abolitionist Movement In the North, the increased repression of southern blacks only fanned the flames of the growing abolitionist movement. Free blacks and other antislavery northerners had begun helping fugitive slaves escape from southern plantations to the North via a loose network of safe houses as early as the 1700s. This practice, known as the Underground Railroad, gained real momentum in the 1830s and although estimates vary widely, it may have helped anywhere from 40,000 to 100,000 slaves reach freedom. Although the Missouri Compromise was designed to maintain an even balance between slave and free states, it was able to help quell the forces of sectionalism only temporarily. Kansas-Nebraska Act In 1854, another tenuous compromise was negotiated to resolve the question of slavery in territories won during the Mexican-American War. Four years later, however, the Kansas-Nebraska Act opened all new territories to slavery by asserting the rule of popular sovereignty over congressional edict, leading pro- and anti-slavery forces to battle it out—with considerable bloodshed—in the new state of Kansas. In 1857, the Dred Scott decision by the Supreme Court involving a slave who sued for his freedom on the grounds that his master had taken him into free territory effectively repealed the Missouri Compromise by ruling that all territories were open to slavery. The insurrection exposed the growing national rift over slavery: Brown was hailed as a martyred hero by northern abolitionists, but was vilified as a mass murderer in the South. Civil War The South would reach the breaking point the following year, when Republican candidate Abraham Lincoln was elected as president. Within three months, seven southern states had seceded to form the Confederate States of America; four more would follow after the Civil War began. Abolition became a goal only later, due to military necessity, growing anti-slavery sentiment in the North and the self-emancipation of many African Americans who fled enslavement as Union troops swept through the South. When Did Slavery End? Despite seeing an unprecedented degree of black participation in American political life, Reconstruction was ultimately frustrating for African Americans, and the rebirth of white

supremacy”including the rise of racist organizations such as the Ku Klux Klan KKK “had triumphed in the South by Almost a century later, resistance to the lingering racism and discrimination in America that began during the slavery era would lead to the civil rights movement of the s, which would achieve the greatest political and social gains for blacks since Reconstruction.

8: Slavery in America - HISTORY

History of slavery in Asia Indians in the Central Asian Slave Trade, Journal of the Royal Asiatic Society "American and British Slave Trade Abolition in.

I am sure there are many Jamaicans with some Chinese ancestry that no longer identify with the Chinese community and some Chinese-Americans with some African ancestry albeit very few – there is a reason for that. I have sent Abagond 2 other draft posts and have drafted even one more after that that I am still trying to edit that might answer some of your questions. However, I am not quite as familiar with what happened in Jamaica, but I can only make some speculation. But, I think it would take at least 10 posts to answer. On the surface, it looks like there were many similarities between the 2 situations, but I suspect that there are many more differences than similarities. The Chinese in Jamaica mostly came from the region east of the Pearl River and speak mostly Hakka dialects. Only a small number of Sze Yap people went to Jamaica. Area and overall population. Jamaica is an island, its own colony, later a Federation in the British West Indies, then a sovereign country. It is relatively a small place with a low population. The USA is huge. Even across the South, the Chinese population was scattered over a larger area from South Carolina all the way over to Arkansas and Louisiana. When the Chinese in Jamaica left the plantations, they generally stayed in Jamaica. When the Chinese in the South left the plantations, over half left the South altogether but a significant minority did stay. But the Southern USA also had a relatively small number maybe comparable to Jamaica arrive to the USA south before, but over a much much larger area. Of course, this was the region that many of the Chinese labourers were brought. Destination after fleeing the plantations. Many of the Chinese left the South, e. The chinatowns in the East and Midwest actually grew very quickly at that time as Chinese were fleeing the West, and to a lesser extent the South. The Chinese who left the plantations in Jamaica stayed nearby of course, some of the Chinese who left the plantations in the USA stayed nearby – there has been continuous occupation of ethnic Chinese in New Orleans, in Augusta, GA, and across the towns in the Mississippi Delta. In the USA, it plummeted. Chinese men who had had children with black women could bring them to participate into the Chinese community. I have heard of cases where Chinese men sent their mixed black Chinese kids back to China to get educated and maybe even marry and bring back a Chinese wife. Jamaica is small and formed a thriving relatively closer knit Chinese community by the early 20th century. Chinese in the USA could not bring wives over in the first 25 years after the exclusion act. Most in the Deep South as in other parts of the USA remained bachelors, but some did marry, usually blacks. In the beginning, their children probably could have some interaction with the Chinese community whatever there may have been – it would have been much more scattered compared to Jamaica. But the Jim Crow laws required that their children be classified as colored and go to colored schools, etc. After the SF Earthquake, a loophole in the Immigration law allowed Chinese to bring over Paper sons and daughters. They could find ways to bring over a limited number of women to marry the aging bachelors and also bring their sons that they left behind in China. A larger community could finally develop that included children. As the community grew, they then had to meet the challenge of Jim Crow. At first they were refused entry to the white schools. Soong Mei-ling, who later married Chiang Kai-shek, came to Macon Georgia in and was refused to attend the white schools. The supreme court ruled in Lum v. Rice that Mississippi could classify Chinese as colored and require them to attend the colored schools. Soong Mei Ling got a private tutor in Georgia, but in Mississippi, they set up separate schools for Chinese. Then they campaigned over a period of 25 years to have white people let them in to white places hospitals, schools, churches, etc. But the whites had one requirement – not to let in any of the Chinese who had married or formed families with blacks. The whites wanted to ensure that they did not let one single Chinese in who might have any drop of black blood. The whites required that the Chinese cut those off by the s. But basically that is true even for all children mixed with black during Jim Crow – they had to be merged into the black community. She lived in a working class neighborhood where the people knew her, so they made an exception in her case. He found out that if anyone challenged a white person for letting her use the white facilities, they would simply claim that they did not know she was part black. During the great

migration , most of the towns in the South lost half their black population. For example, a town of 30, with 20, blacks became a town of 20, with 10, blacks. The clientele the Chinese depended on disappeared, so they also packed up and left, either to larger cities in the South New Orleans, Houston, Memphis, Atlanta or away from the South altogether. There is no longer any real Chinese community left in those small Southern towns. Post, the immigration laws were finally changed, but those new immigrants did not go to the Mississippi delta or to the Savannah River area. The mixed Chinese-black families that still existed years ago have now passed through an additional generations. Cut off from the Chinese community, they have largely merged into the African-American community. That is the short story. To give the whole story credit, I think would need posts at least.

9: Indian Slavery - Oxford Research Encyclopedia of American History

"Yellow Slavery" and Sensational Journalism. Since the late s, much scholarship on nineteenth-century Asian America has moved beyond the earlier paradigm that focuses primarily on the U.S. West Coast.

Asians have been in the U. The history of Asians in the U. Eventually, Filipino sailors were the first to settle in the U. Later around , to make up for the shortage of slaves from Africa, the British and Spanish brought over slaves or "coolies" from China, India, and the Philippines to islands in the Caribbean, Peru, Ecuador, and other countries in South America. However, the first large-scale immigration of Asians into the U. Around that time and as you may remember from your history classes, gold was discovered in America. Lured by tales and dreams of making it rich on "Gold Mountain" which became the Chinese nickname for California , The Gold Rush was one of the pull factors that led many Chinese to come to the U. Most of these early Chinese workers were from the Guangdong also called Canton province in China. However, there were also push factors that drove many to want to leave China. The most important factor was economic hardship due to the growing British dominance over China, after Britain defeated China in the Opium War of While in California, Chinese miners experienced their first taste of discrimination in the form of the Foreign Miner Tax. This was supposed to be collected from every foreign miner but in reality, it was only collected from the Chinese, despite the multitude of miners from European countries there as well. When some Chinese miners objected and refused to pay the unfair tax, they were physically attacked and even murdered. As a result, many murders went unsolved as many murderers went free. As portrayed in the excellent PBS documentary *Becoming American - The Chinese Experience* , the Chinese also worked as small time merchants, gardeners, domestics, laundry workers, farmers, and starting in , as railroad workers on the famous Transcontinental Railroad project. The project pitted the Union Pacific working westward from Nebraska and the Central Pacific working eastward from Sacramento against each other for each mile of railroad track laid. At its peak, 9, to 12, Chinese worked for the Central Pacific in some of the dirtiest and most dangerous jobs different sources have different estimates on exact numbers. Although there are no official records, some sources claim that up to 1, Chinese died during the project as a result of avalanches and explosive accidents as they carved their way through the Sierra Mountains other sources claim much lower numbers of casualties. The Chinese workers actually went on strike for a few days and demanded that they get paid the same amount as the other ethnic groups. Officials of the Central Pacific were able to end the strike and force the Chinese workers back to work by cutting off their food supply and starving them into submission. The project was completed on May 10, and a famous ceremony was staged where the two railroad lines met in Promontory Summit, Utah about 20 miles north of Promontory Point. You might have seen the famous photograph where everybody posed in front of two train engines facing each other. Although a handful of Chinese workers were allowed to participate in the final ceremony and a small group were personally congratulated by Stanford Leland and his partners who financed the project, perhaps not too shocking, the Chinese workers were forbidden from appearing in the famous photograph of the ceremony, even though without their work and their lives, the project may never have been completed. The Emergence of an American People: The speeches congratulated European immigrant workers for their labor but never mentioned the Chinese. Instead, Chinese men were summarily fired and forced to walk the long distance back to San Francisco -- forbidden to ride on the railroad they built. After they returned to California, the Chinese increasingly became the targets of racial attacks and discriminatory legislation because their labor was no longer needed and Whites began seeing them as an economic threat. This anti-Chinese movement, which was accompanied by numerous anti-Chinese riots, lynchings, and murders including Tacoma, Washington and most famously at Rock Springs, Wyoming , culminated with the Chinese Exclusion Act of This act barred virtually all immigration from China and prevented all Chinese already in the U. For the first time in U. The First Chinatowns Because they were forbidden from owning land, intermarrying with Whites, owning homes, working in many occupations, getting an education, and living in certain parts of the city or entire cities, the Chinese basically had no other choice but to retreat into their own isolated communities as a matter of survival. These first Chinatowns at least allowed them to make a living

among themselves. This is where the stereotypical image of Chinese restaurants and laundry shops, Japanese gardeners and produce stands, and Korean grocery stores began. The point is that these did not begin out of any natural or instinctual desire on the part of Asian workers, but as a response to prejudice, exclusion, and institutional discrimination -- a situation that still continues in many respects today. Nonetheless, even in the face of this hostile anti-Chinese climate, Chinese Americans fought for not only their rights, but also for their dignity and self-respect. Although they were forbidden to become citizens and therefore to vote, they consistently challenged their unequal treatment and unjust laws directed at them by filing thousands of lawsuits at the local, state, and federal levels. Even though much of their efforts would be unsuccessful, the actions demonstrated that above all else, they wanted to become Americans and be treated just like any other American. Rather than accepting the demeaning stereotype of them as perpetual foreigners, Chinese Americans showed that they wanted to assimilate into American society and contribute to its growth, prosperity, and culture. The Landscape of Asian America. Related Articles and Blog Posts.

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