Twenty Years of *Chinese America: History and Perspectives*

Him Mark Lai

In 1985, the Chinese Historical Society of America (CHSA) appointed Him Mark Lai, Fayette Taylor, and Judy Yung to serve on an editorial board assisting *CHSA Bulletin* editor Annie Soo. During a meeting of the group, Taylor raised the point that the *Bulletin*'s format was too restrictive. It was awkward to publish longer historical essays because they would have to be printed in several installments. He suggested that CHSA start a new publication tentatively named *Occasional Papers* to provide a platform for such writings. His motion was passed unanimously and subsequently approved by the CHSA board under President Vyolet Chu. The board appointed Lai and Yung to be the editors of the intended publication, and in October 1985, an announcement was placed in the *Bulletin* calling for the submittal of papers.

In anticipation of the reviewing and editing tasks to prepare this intended annual collection of essays on Chinese American history and society, the editors invited author Ruthanne Lum McCunn to join them on an Editorial Committee. When the Committee met to decide upon a name for the publication, Lai suggested *Chinese America: History and Perspectives*. All present agreed on the title and the first issue was made available at the annual CHSA dinner held in early 1987, when Ted Wong was president.

CHSA volunteers did the typing and proofreading for the first two volumes, which was funded by donations from members and friends. Russell Leong of *Amerasia Journal* gave valuable advice. Don McCunn of Design Enterprise did the necessary production work to prepare the volume for publication. (Design Enterprise closed down after the second issue.) The committee then struck an agreement in 1989 with Asian American Studies (AAS) Department in San Francisco State University (SFSU), wherein CHSA was the publisher and the latter became a sponsor of the publication. Marlon K. Hom joined the Editorial Committee as the SFSU-AAS representative while Ted Wong was added on the CHSA side. George K. Woo, AAS chair at the time, and Michael C.M. Hornbuckle became respectively, production manager and assistant, to do the necessary computer production work. However, that arrangement was found to be too cumbersome for efficient production and AAS sponsorship was dropped beginning with the 1993 issue, although Hom remained on the editorial board.

Based on the experience gained in publishing the previous issues, it was decided to use professional help for the copy-editing, proofreading, and computer production work, a procedure that has been followed to the present time. In 1996, Hom was elected AAS chair and SFSU-AAS again became a sponsor of the journal beginning with the 1997 issue. The next year, increasing costs led to a decision to change the journal size from 6 x 9 to the current and a more cost-effective 8½ x 11 format.

For the early issues up to and including the 1993 issue, Catherine Brady did the copy-editing and the following volunteers did the remaining production work:

Typing: Annie Soo, Lillian Louie, Lorraine Dong, Marlon K. Hom

Proofreading: Daniel Chu, Betty and Bob Schwendinger, Edmund Jung, Annie Soo, Lillian Louie, Ted Wong, Laurette Lau, Suzanne Lo, Laurene Wu McClain, Haw Chan Jung, Emily Zukerberg

Fundraising: Vyolet Chu, Edmund Jung

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Over the years the following have served on the Editorial Committee for *Chinese America: History and Perspectives*:

Him Mark Lai (1985-present)
Judy Yung (1985-1994, 1995-1996)
Ruthanne Lum McCunn (1985- present)
Marlon K. Hom (1988-present)
Ted S. Wong (1988)
Laurene Wu McClain (1990-present)
Colleen Fong (1992, 2000-present)
Lillian Louie (1993-2000)
Vitus Leung (1996-2000)
Madeline Hsu (1997-2005)
Beth Wilson (2001-2003)
Russell Jeung (2006-present)
Lorraine Dong (2006-present)

Going into its twenty-first year *Chinese America: History and Perspectives* remains a community-based journal that makes the research of lay and academic researchers available to the general public as well as the scholarly community. It has published more than 150 articles on aspects of Chinese American history and society in its twenty issues. The journal not only published original research papers on Chinese American history and society, but frequently also included primary source documents and oral histories. Another unique feature is that the journal coverage is not limited to papers written in English, but also selected essays and documents translated from Chinese language literature in the field, a treasure trove that has barely been tapped in the United States. It should be noted that although *Chinese America: History and Perspectives* is currently the oldest continuously published scholarly journal on Chinese American history and society, it was not the earliest. That honor belongs to *Annals of the Chinese Historical Society of the Pacific Northwest*, the first volume of which was published under the editorship of Douglas Lee in 1983; the *Annals* ceased publication with a third issue in 1985-1986.

Branching Out the Banyan Tree: A Changing Chinese America

Conference Proceedings Introduction

Lorraine Dong, PhD

The 2007 issue of *Chinese America: History and Perspectives* celebrates two milestones. First, it marks the 20th anniversary of the journal. Second, it contains the proceedings of the Chinese American town and gown conference, "Branching Out the Banyan Tree: A Changing Chinese America," that was held October 6 to 9, 2005, at the Radisson Miyako Hotel in San Francisco. It was thirty years ago that the Chinese Historical Society of America sponsored the first Chinese American conference in the nation. The 2005 conference is the 7th in the series of Chinese American conferences that CHSA initiated.

From July 10 to 12, 1975, the first Chinese American conference entitled, "The Life, Influence and the Role of the Chinese in the United States, 1776-1960," was held at the University of San Francisco with an attendance of 350-400. CHSA planned it in observance of America's bicentennial and it was endorsed by the American Revolution Bicentennial Administration and the San Francisco Twin Bicentennial, Inc. A proceedings was published with approximately 35 papers.

At the time of CHSA's founding in 1963, the academic disciplines of Asian American Studies and Ethnic Studies did not exist, and CHSA was the only institution established and dedicated to the study of Chinese American history. As Asian American Studies and Ethnic Studies began to take their place in the academe in the fall of 1969, additional Chinese American historical societies, museums, and organizations began to emerge throughout the country. In 1980, the Chinese Culture Foundation of San Francisco held a conference in conjunction with the opening of its "Chinese of America" exhibit, and invited CHSA to be a cosponsor. Its proceedings was entitled, "The Chinese American Experience: Papers from the Second National Conference of Chinese American Studies." It took another twelve years for the third Chinese American Studies conference to occur in 1992, when the Chinese Historical Society of Southern California in Los Angeles became the next sponsor. At this point, Stanley Mu of CHSSA initiated and pushed the concept of conferences to be hosted in turn by various Chinese American historical societies. Three more conferences resulted, sponsored by the Hawaii Chinese History Center in Honolulu in 1994, the Museum of Chinese in the Americas in New York in 1997, and the Chinese Historical Society of Greater San Diego and Baja California in San Diego, California in 1999.

Much has happened to the study of Chinese American history since 1975. Instead of only one organization devoted to Chinese American history, we had 18 historical societies, museums, and organizations dedicated to Chinese American history that attended the 2005 conference. They came from around the country, including Canada and Australia, and met together for the first time as a caucus on October 8 (see "Special Sessions"). And, instead of only community organizations interested in researching their own history, we now have Asian American Studies and Ethnic Studies in the academe acknowledging and researching Chinese American history, hence the union of CHSA and the Asian American Studies Department at San Francisco State University as lead cosponsors of the conference.

The mission and vision of the conference, as reflected in the town and gown union of CHSA and AAS at SFSU, were to open a multidimensional Chinese America for all to share. The conference had an attendance of 800-plus, 350 of whom were high school and university students learning side by side with people from both the community and academe. Over 250 participants from the community and academe presented their research and thoughts. Of these, 58% came from the community, 30% came from the academe, and 12% were students from high school and college. About 4 high schools and 60 colleges/universities were represented. There were also 13 panels sponsored by community organizations. In addition, members from 18 Chinese American historical societies and organizations presented papers and/or represented their organizations at the caucus. Attendees and presenters came from all over the United States as well as internationally from Canada, Australia, China, and Taiwan.

In accordance with the multi- and interdisciplinary nature of Chinese American Studies, the conference had 8 diverse tracks: gender and family; health; immigration and settlement; political activism; regional history; religion; representation: media, literature, and the arts; transnational perspectives; and youth and education. Among the 76 sessions, 11 were new book talks, 9 were documentaries or sneak peeks, and 4 were bilingual or Chinese language panels (see "Special

Sessions"). This was also the first time for CHSA and in the conference's thirty-year history that a Chinese-language track of four sessions and a track of two sessions comprised of high school student panelists were included as an integral part of the conference.

In addition, San Francisco State University's President's Office sponsored a special one-day high school program at the conference for 50 high school students. And, on the last day of the conference, participants went on four field trips: (1) China Camp and the shrimp junk *Grace Quan* with John Muir of the San Francisco Maritime National Historical Park, (2) the town of Locke with the assistance of the Locke Management Association, (3) the National Archives and Records Administration Regional Facility in San Bruno with Archives Director Daniel Nealand, and (4) San Francisco Chinatown with historian Philip Choy.

Highlighting the conference were three keynote speakers and two honorees. The opening luncheon, entitled "Town and Gown: A Mutual Commitment," featured two distinguished individuals who represented town and gown respectively: community activist and former California Department of Education Deputy Superintendent Henry Der, and California State University Chancellor Charles B. Reed. Both focused on education as their main topic (see "Luncheon Keynote Speeches"). The conference banquet keynote speaker was former Washington State Governor Gary Locke, the first Chinese American elected to be governor in U.S. history. The two conference honorees were Philip P. Choy, who celebrated his 79th birthday in December and Him Mark Lai, who celebrated his 80th birthday in November. Both men received their UC Berkeley undergraduate degrees in architecture and mechanical engineering, respectively, and both researched and studied Chinese America as a "hobby" before the existence of CHSA or Ethnic Studies. Together they taught the nation's first Chinese American history course at San Francisco State University in fall of 1969. Choy and Lai were dubbed the Grand Historians of Chinese America, and before an audience of 500-plus, their birthdays were celebrated with a memorable tribute at the conference banquet event entitled "Making History" (see "Banquet Tribute").

The Third World Student Strike in the fall of 1968 at San Francisco State University involved students and faculty from the academe as well as the community. One of its goals was to make the academe and community accountable to each other. It was in this spirit that the title of "Branching Out the Banyan Tree" was conceived. The banyan tree was chosen as the conference symbol because it is one of nature's most noble and respected creations. For the Chinese, especially those from the Pearl River Delta, the banyan tree is the core of the village, representing family, home, community, and communication. It is under this banner that the 2005 Chinese American Studies conference was held to unite community and academe.

The diversity of the town and gown conference is reflected in the 2007 special issue of *Chinese America: History and Perspectives*. The 56 conference papers and summaries presented here are written in both English and Chinese, and by individuals from a variety of backgrounds: professors with PhD degrees, educators, high school and college students, doctors, health professionals, community activists, artists, writers, filmmakers, and average citizens whose pastime is just to learn about Chinese America in general. Topics of research and interest are no longer simply about immigrant, first generation Chinese Americans from China. They now include Chinese people coming to America from all parts of the world, Chinese Americans who are 4th and 5th generation, and Chinese Americans of mixed heritage as well as LGBT (lesbian, gay, bisexual, and transgender) Chinese Americans. Chinese American Studies has expanded from being regional to being global and transnational, not only geographically but also culturally and conceptually.

All conference presenters were given the opportunity to submit their papers or summaries of their presentations. Shorter summaries for those who did not wish to submit anything can be found in the sections entitled "Conference Sessions" and "Special Sessions." The longer summaries and papers are grouped thematically, based on the eight conference tracks. Articles within each track are arranged numerically according to their original conference session number. All materials in the proceedings are published in their original form as tendered by the presenters. The affiliations and status of the conference participants also have not been changed from what they were at the time of the conference. Copy editing corrected only grammatical points, and submissions have not been scrutinized for their content. Note that the papers and summaries reflect the opinions and views of the respective authors, and not that of the Chinese Historical Society of America or the AAS Department at San Francisco State University.

Planning for the conference took over three years. The Chinese Historical Society of America and the Asian American Studies Department at San Francisco State University are deeply appreciative of everyone who have supported the conference and its proceedings. It took many sponsors and volunteers to make it possible for town and gown to unite and gather under the banyan tree, where everyone learned mutually from each other about Chinese America's new and unfinished history in the 21st century.

Conference Planning Committee

Lorraine Dong, PhD,	Russell Jeung, PhD
Alexander Lock, and	Him Mark Lai
Jeannie Woo, co-chairs	Sue Lee
Donald Chan	Marisa Louie
Colleen Fong, PhD	Russell Ow
Marlon K. Hom, PhD	Leonard Shek
Madeline Y. Hsu, PhD	Ivy Wong

Making History

Conference Banquet Tribute to Philip P. Choy and Him Mark Lai

Marlon K. Hom, PhD
Professor, Asian American Studies Department, San Francisco State University
Resident Director, California State University International Programs in Beijing

Editor's Note: Philip P. Choy and Him Mark Lai, renown Chinese American pioneer historians, were the "Branching Out the Banyan Tree" conference honorees. At "Making Waves," the October 7, 2005 conference banquet, CHSA hosted a birthday celebration in honor of Chinese America's two "Grand Historians." Choy and Lai requested Marlon K. Hom to be the emcee and introduce them. Preceding the introduction was a ten-minute DVD presentation of their lives, entitled "America's Most Wanted."

Good Evening Friends,

As shown on the screen, these two gentlemen are "most wanted"—but not by the FBI. They are most wanted in the field of Chinese American history. They are our elders, in both age and knowledge. They are Chinese America's venerable pioneers, not vulnerable pensioners. They are armed with wisdom, not weapon; they are generous, not dangerous. They have dedicated themselves to research, preserve, advocate, and disseminate Chinese American history. They are Philip P. Choy and Him Mark Lai, lifetime members and leaders of the Chinese Historical Society of America and Adjunct Professors in the Asian American Studies Department at San Francisco State University.

When Chinese American Studies began at San Francisco State after the 1968 Third World Student Strike, it was a time of desperation to find support to build and develop this new academic program in higher education. However, most of the Chinese scholars in American university campuses would not touch, let alone lend their professional support to this new discipline because of the societal perception of it being a short-lived, radicalized, political movement which would eventually disappear in no time. Yet, Phil and Him Mark were there, offering themselves to teach the first Chinese American history class in the country. With that beginning, Chinese American history began its existence and has become a pivotal course in the Asian American Studies curriculum.

Their class syllabus became a 1971 publication entitled, *Outlines: History of the Chinese in America*. This publication, with its yellow cover, didn't make them rich—no tenure, no promotion. But ever since its publication, *Outlines* has defined the direction on how to study Chinese American history. As of today, teachers and scholars still follow the framework of *Outlines* for their lectures and research. As I see it, Mao Zedong had his little "Red Book" for China's Cultural Revolution. Phil and Him Mark have their "Yellow Book" for our Chinese American history restoration. By the way, both books were extremely popular during the 1970s in Asian American Studies.

Phil and Him Mark are role models for Chinese American Studies' paradigm of community service and involvement. Many younger scholars in the Asian American Studies arena know about their research, but they hardly know that both men have been active in the community since the 1950s. As a leader of the Mun Ching Club in San Francisco Chinatown, Him Mark helped young Chinese immigrants to adjust to their new life in America. He stubbornly resisted governmental surveillance and harassment during the dark era of McCarthyism and rendered his support to the Mun Ching Club members who were constantly victimized because of their immigration status. Some years later, he also wrote columns on Chinese American history for progressive community newspapers, and produced a community radio hour called *Hon Sing* to highlight Chinese culture and community news.

Phil volunteered his services in many community organizations and involved himself in historical landmark preservation. Most significant, in 1969, at the Transcontinental Railroad Centennial at Promontory Point, Utah, Phil was there, standing up and standing tall. He challenged the centennial organizers and America for overlooking the Chinese Americans, and ignoring the contributions and sacrifices of the Chinese railroad workers, thousands of whom died building the railroad in the 1860s. In the 1869 Promontory Point celebration of the completion of the transcontinental railroad, the Chinese workers were ignored, despite the fact that they laid the most tracks in one day and saved millions of dollars for the Central Pacific Railroad Company. One hundred years later at the centennial, there was still no public acknowledgement of the Chinese workers. It was Phil who took a CHSA commemorative plaque to be mounted onsite at Promontory Point, reclaiming, finally, after one hundred years, our ancestors' contributions and sacrifices in this nation-building project.

Together with Him Mark as historical consultants, Phil participated in and narrated *Gam Saan Haak* 金山客, the first extensive documentary on Chinese American history. Both men worked behind the camera to bring Chinese American history to the audience. To me, *Gam Saan Haak* is still more historically enriching than the recent big-budget million-plus dollar PBS production; and *Gum San Haak* was made more than twenty years ago with a pitiful budget and limited resources.

Phil and Him Mark are known to travel extensively to many old and contemporary Chinese American communities. They are also known for restaurant hopping in search of good food. Imagine, Him Mark and Laura in their big Buick, and Phil and Sarah in their little sport car—first the Plymouth Barracuda, and more recently, a Toyota MR2 and a Celica GTS—cruising around like the Chinese Bonnie and Clyde, all over North America, up and down California, not to rob banks but to check out various restaurants and Chinatowns and urban redevelopment sites where old Chinatowns were once located. They are, in a way, conducting original field survey with lots of fun. And what Chinese American scholar would think of doing such a thing except Phil and Him Mark?

As pioneers, Phil and Him Mark have always been, and still are, doing things that no one would think of doing. In the early 1970s, American-born scholars in Chinese American Studies would not deal with our ancestral connection in China, across the Pacific Ocean. That was a Chinese American insecurity and internalized response to institutional racism that contributed to Chinese American Studies being perceived by a racist and ignorant mainstream America as a foreign area study. Him Mark was among the very first few who, in the late 1970s, broke that self-imposed barrier. Like the late Yuji Ichioka, Him Mark differs from most people by advocating the importance of Asian language materials as being imperative to Chinese American Studies. He published two Chinese language reference catalogues, one on newspapers and one on books, to point out that Chinese language materials on the Chinese in America, published in both America and China, are necessary for a full understanding of the Chinese American experience. Ever since then, research on the emigrant regions of southern China, from where most of the pre-1965 Chinese Americans originated, began to appear, making Chinese American Studies more comprehensive and inclusive. Also of note is that Him Mark took a Chinese American history pictorial exhibit to Mainland China to educate the Chinese about the Chinese American experience. (However, Him Mark didn't bring the massive exhibit back. Too heavy, he said. I think it is because the content of this exhibit is so valuable that it became a state secret. As we all know: state secrets in China remain in China and it is a crime to take any state secret out of the country.)

Then in the 1990s, Him Mark started the In Search for Roots Program for young Chinese Americans to visit their ancestral homes in the Pearl River Delta. And, he was instrumental in the publication of our society's annual journal: *Chinese America: History and Perspectives*, the only journal dedicated to Chinese American Studies. All of Him Mark's activities were pioneering and led to many similar activities.

Meanwhile, Phil reveals another pioneering dimension in Chinese American Studies. His onsite research of big and small towns and ghost towns, illustrates that hands-on field studies will yield invaluable historical information beyond what armchair researchers can provide. Phil's field work on the old and forgotten sites of early Chinese American settlements in the foothills of the Mother Lode to the civic centers of Sacramento, San Francisco, and other California cities, shows that early Chinese Americans were everywhere in the building of America's West. Phil provides the best evidentiary testimony to reclaim our legacy and its deserved recognition in American history.

As far as I am concerned, Phil and Him Mark are the *yin* and *yang* of Chinese American history. Each holds his own and together, they are a dynamic unity. Their latest collaborative effort is the permanent Chinese American history exhibit at our CHSA Museum and Learning Center: *The Chinese of America: Towards a More Perfect Union*. Yes, this exhibit's message is crystal clear: we are the Chinese OF America, not just IN America. And yes, we do need a MORE perfect union and we are working towards that goal. Lorraine and I were also in this project, hence some people have called us the CHSA "gang of four"; but we are not the same as the Gang of Four of China. We do not destroy past history. We work together to preserve, not purge, our Chinese American experience. Besides, Lorraine and I were constantly trying to catch up and learn from their vast knowledge, putting together their wisdom for the exhibit. For over two years, we met every week and worked together to meet the deadline to inaugurate the grand opening of the CHSA Museum and Learning Center at 965 Clay Street. Specialists of Overseas Chinese Studies from China have told me that the CHSA permanent exhibit is the best they have ever seen in North America—accurate historical information, precise text, rich message, and elegant presentation.

These two elders, Phil and Him Mark, are still enjoying their work on Chinese American history. Are they doing it alone? Not at all. Whenever I am with them, I'll see Sarah and Laura by their side: Yes, Sarah and Phil, Laura and Him Mark. These names actually have a rhyme scheme. In the Cantonese vernacular, these two couples are the classic case of the "糖黐豆." In our American vernacular, they stick to each other like glue!

This year is the 80th birthday for Him Mark and the 79th birthday for Phil. Together they are older than the California Gold Rush 156 years ago. Indeed, they are the gold standard of Chinese American history. It is my fortune and honor that you have both asked me to introduce you tonight. To Phil and Him Mark: Happy Birthday!

**On October 9, 2005, Phil and Him Mark received two surprise presents: They were the first to receive emeritus board status created that year by the Chinese Historical Society of America Board of Directors. Choy and Lai were also awarded the San Francisco State University President's Medal in recognition of their contributions to the development and scholarship of Chinese American Studies. This is the highest honor that a California State University president can bestow upon an individual.*

美國華人歷史的兩位太史令----

為麥禮謙先生胡桓坤先生祝壽

譚雅倫 撰

諸位所在銀幕看到的照片裏的兩個人，並不是美國聯邦調查局要通緝的罪大惡極的逃犯。他們是美國華人歷史領域裏，最受歡迎，最爲人敬仰的人物。他們也不是一般的領養老金過日子的退休老人，而是我們社區的德高望重的博學前輩。他們身懷絕技，但是懷的不是殺人絕招，而是驚人學識。他們兩位，獻身為研究，保存，發揚美國華人歷史而努力。他兩位就是美國華人歷史學會的元老，美國華人歷史研究的前輩與今日美國華人歷史的權威，舊金山州立大學亞裔研究系的兼職教授一麥禮謙和胡垣坤兩位老先生。

1968年的第三世界學生運動推動之下，舊金山州立大學成功地創辦了全國首個美國華裔研究項目。當年這個革新的大學課程極需要大學裏的華裔學者支持；但大學裏許多華裔學者怕事而保持距離，不願意出面支持這個從美國民權運動意識冒出來的新的大學課程。他們覺得這只是一個極端左派分子的玩意，是充滿政治氣味的短期性質的社會運動，不久便要消失，不會長久立足于美國大學學術領域裏。當時，麥禮謙和胡桓坤兩位美國華人歷史學會的領袖，挺身而出，為該新學系首次開辦美國華人史的課目。兩人合作編寫講義兼教授課程。自此以後，美國華人歷史的課程，一直沒有中斷過，更成爲舊金山州立大學亞裔研究係的主要課目。

在這裏值得一提的是他們兩位1971爲了授課而編寫了《美國華人歷史提綱》；在美國華人研究領域裏的影響遠大。這本黃色封面的提綱的出版，並沒有給他們兩位帶來了終身教授的職稱；他們也沒有收到任何版權稅而發財。可是，在三十多年后的今天，差不多每一位講授美國華人歷史課程的老師學者，都仍然引用他們編寫的《提綱》的內容為他們的講課和研究的架構和藍本。所以，我認爲他倆人所編著的《提綱》是研究美國華人歷史的首次合作的寫作，也是經典之作。也可以這樣說：在中國當年的文化大革命年代，有毛澤東的“小紅書”導航；在我們美國華人歷史研究領域裏，也有麥胡兩人的“黃皮書”指導我們一個正確探討華人歷史的方向。在亞裔研究的剛開始的當年，這兩本書都非常流行。

當然，麥禮謙胡垣坤兩位是我們華裔研究規範的典型人物。他們在五十年代起已經活躍於華埠，為華人社區服務。他們這方面的生活，今日一般學院派的晚輩華裔學者，鮮為知曉。當年年輕的麥禮謙是華埠〈民青〉組織的領袖，中堅分子。他協助華埠新移民青年會員融入美國華人社區，更勇敢的對抗當年美國美國政府，在麥加錫時期對冒籍來美的華人移民的〈民青〉會員的政治壓害。後來，他又參與華埠報業傳媒工作，寫專欄介紹美國華人的歷史。他也是華語〈漢聲〉廣播電臺的主腦，提供資料在華埠社區報道時事新聞與傳播中國文化。

胡桓坤當年也活躍于華埠社區，更投入歷史建筑物保護的工作。1968年是美國越洲鐵路的一百周年，在猶他州普爾門托瑞點有盛大的百年紀念慶祝會。美國華人歷史學會派了代表團出席慶典，但受到主辦單位冷淡待遇。胡桓坤挺身而出，指責百年前華工的功勞沒有得到應有的承認，百年后的紀念慶祝會上，仍然漠視美國華工在當年建築鐵路的巨大犧牲和史無前例的偉大貢獻。在他的挑戰和堅持下，一個由美國華人歷史學會撰寫製造，確實一百年前華工參與建築越洲鐵路工程的紀念丰碑，獲得永久安放在普爾門托瑞點的鐵路站博物館與鐵路路軌旁邊。百年前的華工在橫貫美國大陸的鐵路工作上的巨大犧牲與貢獻，百年后在胡桓坤鍥而不捨的堅持下，正式獲得承認和表揚。

在麥禮謙的幕後支持下，胡桓坤製作了一套《金山客》，是第一部介紹美國華人歷史的錄像帶，在舊金山灣區的商業電視臺播出，推廣社會人士對美國華人歷史的認識。我個人認爲，他們當年製作的《金山客》在財力及資源缺乏的環境下，仍然之制造作出一套內容充實，有分量的

紀錄片，比早兩年用數百萬美元製作，在全國公衆電視網播放的華人專輯還好。

無可否認，麥胡兩人在美國華人歷史研究方面不是隨波逐流而是步伐先人，他們總是比其他人快，早做了他人還想不到要做的事。當他們有空閒時間，麥禮謙和夫人坐他們的別克大房車，胡桓坤和夫人坐他們的丰田小跑車，像兩對年輕的小子，各自分別在加州的大小公路奔馳，由南至北，從西到東，足跡踏遍各地大城小鎮，到處尋找鮮爲人知曉的先輩華人居留的部落遺跡。見到好的餐館就停下，享受吃飯。既好吃又好玩，又有華人歷史考察價值。當年他們這种活動，也就是我們學術界所稱的實地調查或是田野研究，但是比不上他們方法輕鬆，有意義。更不用說口福服享受了。這是我們所羡慕的。

此外，麥禮謙先生早在七十年代已經和日裔歷史權威市岡雄二教授，積極呼籲亞裔研究的學者，在研究領域上關注太平洋彼岸的祖籍家鄉和有關亞裔的中日文字的資料。不過當時大多數的華裔研究工作者，認爲美國華裔研究本身是美國本土研究的範疇；他們擔心如果研究題材涉及亞洲，此美國本土種族研究會被誤解為外國地域研究。因此他們由此顧慮而怯步不前。大多數華裔學者當年都不肯涉及在中國的僑鄉的研究，也因爲語言障礙而無法引用中文文件檔案資料。這個自閉自封的形象，被麥禮謙一手打破。他出版了兩本華裔研究的中文資料參考書，一本是美國華人社區的中文報紙資料，一本是美國各大圖書館所藏有關美國華人的書籍文獻。他這方面的工作，指出了中文資料，可以提供華裔研究進入更完整的學術領域。自此，也引發了華裔研究的學者對廣東珠三角僑鄉研究的方向範圍。麥禮謙本人，也啓動了華裔在珠三角尋根的研究活動。他也把美國華人歷史的圖片展覽，帶到中國各地巡迴展覽，向中國本土人士介紹美國華人歷史。他本人寫的有關華人社區與中國僑鄉的文章，不斷刊登在他鼎力支持的美國華人歷史學會學報《華美：歷史與觀點》。他的專業精神，影響了不少晚輩，他們也開始在這方面跨越太平洋的華裔研究。

在另一邊，胡桓坤把其精力集中在探討調查加州各地淘金時代的大城小鎮的華人聚居部落。他的實地調查的成果，證實了早期美國華人散佈在美國西部各地，是開發西部社會和經濟的積極成員，胡桓坤提供給我們華人歷史研究工作者寶貴的原始資料，讓我們能夠重估華人先輩在開發美國西岸地區所佔的重要角色與地位。

其實，麥禮謙與胡桓坤就是中國道教意識之所謂的陰陽兩極。他們自己各有獨立研究興趣與方向，他們個別的華人歷史研究工作成果各有專長，互相輝映；他們聯合起來的華人歷史工作卻又是完滿和諧，天衣無縫，無懈可擊。他們最近的合作成果，是我們美國華人歷史學會博物館的華人歷史展覽曰《美國歲月：邁向大同》。該展覽設在學會總部會址。顧名思義，展覽主題是以美國華人歷史，爭取華裔在正統主流地位和認同。曾露凌和我也參與了此工作項目，兩年的時間我們差不多每一個星期都聚會，計劃商討展覽的內容的各樣相關事情。有人看見我們經常在一起，也就笑說我們是歷史學會的〈四人幫〉。不過我們並不是計謀破壞歷史粉碎文化的四人幫，而是共同計劃，互相討論如何運用最佳效果宣揚美國華人歷史地位與認同。我們成功在歷史學會總部正式啓用之日同時為陳列展覽的開幕日。其實，坦白說，曾露凌與我是從這個項目中趁機會向他們兩位前輩繼續學習；在展覽籌備策劃工作裏把他們的美國華人歷史知識與智慧公之於世。好些從中國來的華僑研究學者，參觀了我們歷史學會的《美華歲月》，他們的觀後感是非常肯定；說是他們在北美所參觀的最好的一個美國華人歷史展覽：歷史資料恰當，內容充實而不擠逼，解說文字簡潔而意義深長，陳列方式也非常高雅而不庸俗。

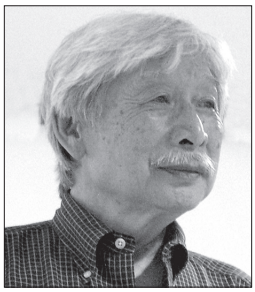
麥禮謙，胡桓坤兩位老先生，他們的美國華人歷史研究工作，數十年如一日。不過，他們並不是單槍匹馬，孤獨工作。我每一次見到他們時，也見到他們的另一半，他們的夫人，永遠都在他們身旁，也是數十年如一日，陪伴他們，協助他們的工作，是廣東人所形容的“糖黐豆” 天生兩對，真的是令人妒忌和羡慕極了。

今天我們一起慶祝麥禮謙先生的八十歲和胡桓坤先生的七十九歲壽辰。兩位壽星公的年紀加起來，比我們美國加州發現金礦的一百五十六年歷史還要長久。不錯，他們兩位土生土長的美國加州華人就是我們美國華人歷史研究的金礦，也是衡量我們華裔研究工作成果的金質標準。

我感激您們兩位指定我今天晚上發言介紹您們。謹祝您們兩位生辰快樂！老當益壯！

Conference Honorees: Chinese America's Grand Historians*

PHILIP P. CHOY 胡垣坤



Born in San Francisco Chinatown on December 17, 1926, Philip P. Choy grew up in a family of five children. His father, a paper son, was part owner of a meat market on the north end of Grant Avenue; his mother, American-born though having grown up in China, worked in a sewing factory.

After attending San Francisco public schools and Nam Kue Chinese School, Choy enlisted in the Army Air Corps during World War II. While in basic training in Biloxi, Mississippi, Choy witnessed segregation in its extremity, which was to motivate his activities in later years. Upon his return, Choy attended the University of California at Berkeley on the GI Bill. Graduating with a degree in architecture, he would continue to work in residential and commercial design for fifty years.

As president of the Chinese Historical Society of America (CHSA) during the Civil Rights era, Choy sensed a growing interest and demand for Chinese American history to be taught in schools and universities. His opportunity came in September 1969, when he and fellow CHSA member Him Mark Lai co-taught the first college-level Chinese American history course in the nation at San Francisco State University (SFSU), known then as San Francisco State College. Although no longer actively teaching, Choy holds the title of Adjunct Professor of Asian American Studies at SFSU.

Given his background in architecture, Choy has had a strong presence in historic preservation, serving on the San Francisco Landmark Advisory Board and the California State Historical Resources Commission, and conducting the extensive 1978 historical/cultural survey of San Francisco Chinatown. He was also an early advocate for the preservation of Angel Island Immigration Station, sitting on their Historical Advisory Committee and writing the case report to nominate the site to the National Registry of Historic Places. Choy then devoted much of his time to the Chinatown YWCA, helping them to secure landmark status for their Julia Morgan-designed brick building. His work would come full circle, as he would later support CHSA's acquisition of the building.

Honored by countless organizations for his work in the community, Choy is also co-author of *A History of the Chinese in California: A Syllabus; Outlines: History of the Chinese in America;* and *The Coming Man: 19th Century American Perceptions of the Chinese.* He has served as consultant and advisor for many projects, exhibitions, and media presentations on the Chinese American experience. Choy's particular favorites are the lifesize diorama of Chinese railroad workers at the Sacramento Railroad Museum and the "Chinese Pioneers" exhibit at the Federal Courthouse.

Choy and his wife of 53 years, Sarah, have three children and five grandchildren. He continues to serve on the board of the Chinese Historical Society of America and is co-curator of CHSA Museum's main exhibit. His most recent exhibit is "Pandering to Sinophobia: The Chinese Question in Political Cartoons," currently housed in the Philip P. Choy Gallery that was named and dedicated by CHSA in recognition and honor of his continuous community volunteerism and dedication to the preservation of Chinese American history.

HIM MARK LAI 麥禮謙

Born in San Francisco Chinatown on November 1, 1925, Him Mark Lai grew up in a family of five children. The son of immigrant garment workers, Lai attended San Francisco public schools and Nam Kue Chinese School. Graduating from the University of California, Berkeley in 1947 with a degree in engineering, he would work for thirty-one years as a mechanical engineer for Bechtel Corporation.

Lai's involvement in the Chinese American community began after graduation. During the 1950s, he was president of the Mun Ching Youth Club, which was active in promoting a better understanding of the People's Republic of China. In 1960, after having taken Stanford Lyman's pioneering Asian

American Studies course through UC Berkeley Extension, Lai began his journey as a scholar in Chinese American history.

When the Civil Rights movement in the 1960s led to rising activism and ethnic awareness among Chinese Americans, Lai joined CHSA and began writing articles on Chinese American history in the bilingual weekly *East-West*. In 1969, Lai co-authored *A History of the Chinese in California: A Syllabus* which was followed by co-teaching the first Chinese American history course in the nation with Philip Choy at San Francisco State College (now University). Subsequently, as a member of the state legislature advisory committee to preserve Angel Island Immigration Station, Lai would go on to co-author *Island: Poetry and History of Chinese Immigrants on Angel Island, 1910-1940*. In addition to writing numerous articles, Lai helped CHSA to initiate the publication of its annual journal, *Chinese America: History and Perspectives*, serving on the editorial committee ever since its first issue in 1987.

Lai's pioneering work is unparalleled because of his advocacy and use of both Chinese language and English language sources. Towards this end, he has published the bibliographies *Chinese Newspapers Published in North America, 1854-1975* and *A History Reclaimed: An Annotated Bibliography of Chinese Language Materials on the Chinese of America,* as well as *Cong Huaqiao dao Huaren: Ershi shiji Meiguo Huaren shehui fazhan shi* [From Chinese overseas to Chinese American: A history of the development of Chinese American society during the twentieth century].

Stepping outside the boundaries of the United States, Lai was involved in the 1979 joint study of Taishan emigrant villages by University of California in Los Angeles and Zhongshan University in Guangzhou. Subsequent participation in international conferences enabled him (with Albert Cheng) to initiate the In Search of Roots program at the Chinese Culture Center.

Lai and his constant companion and wife of 52 years, Laura, live in San Francisco. He continues to serve on the board of CHSA and is Adjunct Professor of Asian American Studies at SFSU. His more recent activities include co-curating CHSA Museum's main exhibit and publishing *Becoming Chinese American: A History of Communities and Institutions*. Lai was also the subject of Evan Leong's 2004 documentary, *Him Mark Lai: A People's Historian*. Dubbed informally by the world as the "godfather" or "dean" of Chinese American history, Him Mark Lai is crowned in a *Chronicle of Higher Education* article as "the scholar who legitimized the study of Chinese America."

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*Grand historians (太史令 *taishiling*) in imperial China had the official responsibility of recording the country's history. The most famous of all grand historians is Sima Qian (149?-90? BC).

"Town and Gown: A Mutual Commitment"

October 7, 2005

Conference Luncheon Keynote Address

Charles B. Reed, EdD
Chancellor, California State University

Thank you very much for this opportunity to speak. I am honored to be a part of this event and to meet so many distinguished guests.

I'd like to start by sharing a few words from a good friend of mine, a successful businessman and former California State University trustee, Stanley Wang. Stanley gave our system an amazing gift a few years back. He and his wife Franny donated $1 million to be used over ten years to recognize outstanding faculty and administrators. When he made this gift, he told us that he wanted to do so because he believed in the power of education. He told us, "In our shrinking world, the interdependence of the global economy requires greater knowledge and understanding between the West and the East." He said he was confident that helping to strengthen education and build partnerships would lead to great success for California students in the global economy. I know that Stanley was right. And when we step back and look at our university system and its role in the state and global economy, I remember Stanley and his wisdom about the importance of making connections and building bridges.

Most people, when they think of the California State University, think of their local campus, like San Francisco State. In fact, the California State University system is the country's largest four-year university system with approximately 400,000 students. It is the most diverse, with minority enrollment at over 53%, and it is one of the most affordable, with some of the lowest student fees in the country.

CSU graduates 82,000 students each year into California's workforce. We graduate 58% of California's Hispanic graduates, 52% of California's African American graduates, 53% of California's Native American graduates, and 39% of California's Asian Pacific Islander graduates. I should note here that Asian Americans are the second largest ethnic population at CSU–making up 17% of our students. Altogether we have more than 17,000 Chinese students.

From an economic perspective, CSU's impact is enormous. CSU-related expenditures create over $13 billion in economic impact and support over 207,000 jobs in California. All told, California reaps more than a fourfold benefit from every dollar the state invests in CSU. Given our critical role in California, we see ourselves as bridge-builders–building continuity across the spectrum from education…to the economy and workforce…to community.

We are proud to support your efforts in Chinese American Studies as we continue to build bridges between academia and our communities.

HIGH SCHOOL OUTREACH

Our bridge-building begins with high school outreach. We have a number of outstanding high school students with us today. Will they stand so we can recognize them?

I had a chance to talk with them briefly about some of CSU's efforts to make sure they are on the path for college success. One of the most important tools we have to reach high school students is the Early Assessment Program, or EAP. We developed this test, along with the California Department of Education and the State Board of Education, to help 11th grade students to get a "snapshot" of their mathematics and English/Language Arts proficiency. The test incorporates CSU's placement standards into the California Standards Tests for English and math. If the EAP test shows that a student needs more work, they can make the most of their 12th grade experience by using that time to brush up on the skills they need for college. We have also designed programs for both teachers and students to help them make the most of the final high school years. Plus we created websites called *www.csuenglishsuccess.org* and *www.csumathsuccess.org* to help students make sure that they are ready for CSU math and English placement tests.

Another effort is our support for adopting what we call the A through G curriculum, the curriculum required for admission to CSU or University of California, for all students. In May, we joined with the Alliance for a Better Community to support their effort to establish the A-G curriculum as a requirement for graduation at LAUSD. We will continue to be outspoken public supporters of this effort as we work with ABC and others to help more students become eligible for a four-year university.

A third major project is our "How to Get to College" poster. For the last six years, we have distributed copies of

this poster in English and Spanish to middle and high schools throughout California. Last year, we started printing copies in Chinese, Korean, and Vietnamese. I hope all of our high school students read and study the poster so they can make sure they stay on track to go to college and succeed.

AT CSU

At the university level, our work continues with a diverse population of students who reflect what California really looks like. We offer our students opportunities to understand and engage with their culture and community. Thirteen CSU campuses have Asian and Asian American Studies programs and we offer Ethnic Studies opportunities across the CSU system.

I'm sure many of you know from Professor Lorraine Dong that San Francisco State houses the first and only College of Ethnic Studies in the country. Also, the Chancellor's Office has recognized San Francisco State's Asian American Studies Department as an "exemplary program." Some other programs worth noting:

- Cal State East Bay has been offering business management and public administration programs to Chinese since 1993, and has executive MBA programs in Beijing, Hong Kong, Vienna, Moscow, and Singapore.
- Cal State Northridge houses a $38 million collection of Chinese antiquities, donated by entrepreneur Roland Tseng. He said he chose Cal State Northridge because of the university's longstanding connections with China, and because the university is a place where the antiquities can be publicly shown and studied in many different disciplines.
- San Jose State's Asian American Center offers events and opportunities for students and community members to learn about Asian American history and culture.

Another important systemwide program is the Wang Scholarship, established by our friends Stanley and Franny Wang. These scholarships provide students and faculty an opportunity to study and teach in China and Taiwan. While Stanley was a trustee, I had the opportunity to travel with him on trips to universities in China and Taiwan. What impressed me the most on these trips was the willingness of those administrators and faculty to enter into partnerships and work collaboratively with CSU. That kind of collaborative spirit is essential to success in the 21st century. I know that the students who study there will do well in today's partnership-driven, global economy.

AFTER GRADUATION

When our students complete their studies at the CSU, we help them make the transition into fields that are needed in California. In 2003–04, we granted 3,562 degrees to Chinese and Chinese American students. Some of our outstanding alums include:

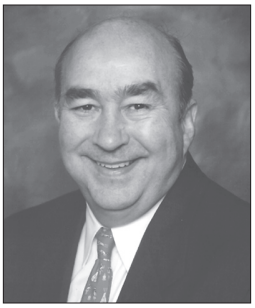
- From San Francisco State—Fred Lau, San Francisco's first Asian American police chief.
- Leland Yee, the first Asian American to rise to Speaker Pro Tem of the California State Assembly.
- From Fresno State—Faye Woo Lee, Commissioner, City and County of San Francisco Human Rights Commission.
- From San Jose State—International bestselling author Amy Tan.

And there are many, many others who are leading companies, heading research projects, designing buildings, teaching in classrooms, and working in communities.

We are proud of what we do for California and for all of its people. That is why we continue to reach out to the community, especially at events like this one. I know that the partnership between San Francisco State and the Chinese Historical Society of America is considered to be a model of town-and-gown cooperation. I thank you for all that you do to help us stay connected and informed about community and cultural issues, and as always, I welcome your feedback on how we can serve your communities better.

Thank you again for the opportunity to speak.

CHARLES B. REED, EdD 葦察理



Dr. Charles B. Reed has served since March 1998 as Chancellor of the California State University, the largest four-year university system in the United States. As the system's chief executive officer, he oversees more than 42,000 faculty and staff, and nearly 400,000 students on 23 campuses.

The CSU currently offers approximately 1,100 bachelor's degree programs, 700 master's programs, and 17 joint doctoral programs in 240 areas. It also prepares the majority of the state's new public school teachers and 10% of the nation's K-12 instructors. Reed is dedicated to the mission of the CSU, which is to provide California's students with access to a high-quality, affordable college education. His priority issues include improving access to the CSU, building excellence in academic programs, strengthening teacher preparation, creating stronger partnerships with K-12 schools, and preparing students for the workforce of the future.

Reed also works with many national organizations and advisory boards to build collaborative efforts between higher education and other segments of the community. He currently serves on several national boards, including ACT, the National Center for Educational Accountability, and the National Business-Higher Education Forum.

Reed received his BS in Health and Physical Education from George Washington University in 1963 and continued to receive his EdD from the same university in 1970. Before joining the CSU, he served for 13 years as Chancellor of the State University System of Florida. Prior to that, Reed served as Chief of Staff to the Governor of Florida.

"Town and Gown: A Mutual Commitment"

October 7, 2005

Conference Luncheon Keynote Address

Henry Der
Former Deputy Superintendent of Public Instruction
California Department of Education

In my comments this afternoon, I would like to talk about the state testing program, the federal No Child Left Behind accountability system, and their effects on Chinese and other racial minority students.

The California Postsecondary Education Commission has documented over the years the high percentage of Asian high school graduates eligible for admission to University of California (UC) and California State University (CSU). The eligibility rate of Asian students for UC freshman admission is double that of white students. The eligibility rate of Asian students for CSU freshman admission is one-third higher than that of white students. Asian college graduates have pursued successful careers from the sciences and medicine to business. Unlike their predecessors, today's Asian students have plenty of role models and many believe everything and anything are achievable.

What have we learned from our collective experience in public education? What responsibilities do we, as Chinese Americans, have to public education, an institution that has helped immensely Chinese and other Asians achieve greater socioeconomic status?

In comparison to performance by all students, Chinese and Asian students in general have performed well on statewide standardized tests. Chinese Americans are in a unique position to challenge the state's testing program and to probe what can be done to assist those who do not perform well on required tests, due to their language background and/or economic status.

Has the state burdened students with too many tests, especially immigrant, English language learners?

Take for example, the tests that a 10th grade English Language Learner has to take, not counting classroom quizzes, mid-terms, and end-of-the semester exams:

- English Language Development Test
- California Standard Test (ELA, Math, Science, and History)
- SAT 9—for national comparison purposes
- High School Exit Exam
- Physical Education Test

For high school juniors, the burden of testing increases, as these students, including more English language learners and racial minorities, take the SAT I, II, and Advanced Placement.

In the case of my third child who was a high school junior when the statewide testing program was rolled out, as a parent and not in my role as deputy superintendent at the California Department of Education, I exercised the waiver for her not to take the STAR test. I asked myself how many more tests does she have to take in order to assess her readiness and eligibility for college admission? Not many more, without creating undue pressure and imposing time constraints to participate in the state testing program.

Well before the high school exit exam was constructed and implemented, some of us at the California Department of Education knew certain populations of students, such as English language learners and low-income students, would not do as well as their English speaking, middle-income counterparts. Today's high school exit exam results bear out our initial fears. Two in three English language learners are not passing the English portion of the high school exit exam in San Francisco, as well as throughout California. One in two low-income students is passing the English portion of the HSEE, in comparison to four in five non-low income students. Not enough attention has been paid to improve teaching strategies and classroom support for these and others students to pass the high school exit exam and other tests. I'm not sure schools have done a sufficient job of connecting at-risk students to learning, learning that will sustain a student's interest and skills in learning, thereby improving test performance.

We need to be mindful that testing is not teaching. An increasing number of teachers, especially at the elementary grade levels, are saying all they do everyday in the classroom is to teach to the test. While student test scores are generally rising in school districts throughout California, we need to ask, do teachers have time to teach social studies, in particular the history of the Chinese American experience and that of other minority groups who have experienced discrimination and unequal treatment? Sadly the answer is no.

Why does it take a catastrophe like Hurricane Katrina to open the eyes of our students that poverty and racism exist in America, rooted in history and public policies? In the movement to improve K-12 student academic performance, the

educational system has lost sight of addressing the needs of students to be aware of their own culture and history, as well as that of others.

As students graduate from high school and matriculate to college, it is vital for our colleges and universities to prepare our students to be leaders in a multiracial society, with the competency to understand and do something about poverty and racism in America. Just as there can never be enough UCs, CSUs, or community colleges to provide educational opportunities, our students deserve access to Ethnic Studies so they'll be prepared to be leaders, shakers, and doers in a multicultural society.

The state testing and federal No Child Left Behind accountability system expose a particular dilemma and challenge for Chinese students and their families, especially in San Francisco's public schools.

Under the state testing system, schools are ranked, based on student test results. There are high performing schools and low-performing ones. Federal law provides if a poor school doesn't improve test scores, the school district must provide the opportunity for students to leave their low-performing school.

At the most personal level, parents of all racial backgrounds want to secure a well performing school for their children. Amidst the dysfunctional relationship between the San Francisco school board and superintendent, certain officials have been quick to tout San Francisco as the best performing urban school district in California. Such a proclamation hides the deep achievement gap that exists between racial groups in our public schools. For example, in 5th grade, one in five African American students is performing at grade level in English language arts, in contrast to two of three Chinese students. Compared to African American students in other large urban school districts in California, African American students in San Francisco schools rank the lowest in academic performance.

Among Chinese families, there is intense desire and competition to enroll their children in high-performing schools, many of which are located in the west side of San Francisco. There has been great disappointment and anger among some Chinese families whose children are not assigned to one of these high-performing schools. Some Chinese Americans have called for a return to "neighborhood schools" to remedy the situation. They also claim that Chinese American students are being "excluded" from some of the "best" schools in San Francisco. A close examination of student enrollment at these schools indicates that Chinese and Asian American representation is as high as 70% of total student body. Seventy percent representation is hardly what one could call "exclusion." It's in the interest of the Chinese community to support efforts to close the achievement gap among identified racial groups.

Greater numbers of African American and Latino students performing at a higher academic level will increase the number of schools that are deemed to be high-performing, thereby improving school choices for Chinese families and their students. At a time when there's heightened political interest in student test scores and solutions to poor student academic performance, Chinese Americans and their allies should demand more public resources and support for successful teaching and learning strategies that raise academic performance for all students. We are in a unique position to make this demand very publicly and loudly.

Thank you.

HENRY DER 謝國器

Henry Der is Senior Program Officer at the Evelyn & Walter Haas, Jr. Fund, a philanthropic organization serving the San Francisco Bay Area. He has programmatic responsibility for the Fund's Immigrant Rights and Reform Initiative. The Initiative supports non-profit, tax-exempt groups to protect the civil liberties of immigrants, promote the civic engagement and integration of immigrants, and support the legalization of undocumented persons and reunification of family members.

Prior to joining the Haas, Jr. Fund in November 2003, Der served as the State Administrator of the Emery Unified School District for two years. Appointed by the State Superintendent of Public Instruction, he led Emery Unified out of fiscal bankruptcy by initiating steps to achieve financial recovery through controlling expenses and securing new sources of revenues to support educational programs for district students. From 1996 to 2001, Der served as a Deputy Superintendent of Public Instruction at the California Department of Education. And, from 1993 to 1995, he was appointed by the Assembly Speaker to serve two six-year terms on the California Postsecondary Education Commission (CPEC) and was commission chairperson for three years.

Prior to his work in state education administration, Der served as Executive Director of Chinese for Affirmative Action (CAA) from 1974-1996, where he led coalition efforts to promote equal opportunities in employment, education, and voting rights for Asian Americans and other racial minorities. Before that, he taught English as a Second Language to adult immigrants at the San Francisco Community College District from 1971 to 1973. He also served as a Peace Corps Volunteer in Machakos, Kenya, working with agricultural youth clubs from 1968 to 1970. Der is a native San Franciscan and a 1968 graduate of Stanford University.

Banquet Keynote Speaker

GARY LOCKE, JD 駱家輝

Born in 1950 in Seattle, Washington to a family of five children, Gary Locke is a third-generation Chinese American with ancestral roots in Hong Kong and in Taishan, Guangdong Province. After graduating from Yale University in 1972 in Political Science, Locke went on to receive his JD from Boston University in 1975.

In 1982, Locke's South Seattle district elected him to the Washington House of Representatives, where he served as chairman of the Appropriations Committee. Eleven years later, in 1993, he made history by becoming the first Asian American elected as King County Executive, defeating the incumbent candidate. In 1996, Locke was elected as Washington's 21st governor, making him the first Asian American governor in the history of the mainland United States. On November 7, 2000, he was re-elected by an overwhelming majority.

As governor, Locke worked to make Washington a better place to live, work, and raise a family by dramatically raising academic achievement in the public schools, strengthening the state's economy, improving transportation, expanding health care for vulnerable children and adults, and making state government more publicly accessible. On the national stage, Locke was also recognized as a rising political star, and was chosen to give the Democratic Party's response to President George W. Bush's 2003 State of the Union address. In July 2003, Locke announced he would not seek a third term because of his duties as a father and husband.

Since leaving office, Locke has become partner in the Seattle office of international law firm, Davis Wright Tremaine LLP, working in their China and governmental relations practice groups. He married Mona Lee in 1994. Lee, whose parents are from Shanghai and Hubei, China, has extensive experience in journalism and is a television reporter with KIRO/7 in Seattle. They currently live in Washington with their children Emily, Dylan, and Madeline.