



HIDDEN NO MORE

Illuminating the Stories of
Asian America

 **highrock**
ONLINE

Introduction to Facilitator Discussion Guide

Whether you're participating in Hidden No More via an independent discussion group or joining the Thursday night Zoom hosted by Highrock Online, we'll take time each week to process the events, themes, and experiences from each lecture and consider how we may relate or respond to them personally.

This guide is provided for facilitators to help them lead meaningful discussions among their peers as we unpack the video content together. Instructions in italics can be spoken/used by the facilitator as a script. For Highrock/church-based discussion groups, additional questions are offered at the end to help emphasize connections with faith.

Conversation Covenant

The Conversation Covenant* is an agreement to hold respect and grace toward all participants within a discussion group, no matter the conversation topic.

*Adapted from <https://conversational-leadership.net/conversation-covenant/>

I pledge:

To act in good faith, with curiosity. I will assume the best about my conversation partners when entering into our groups. I will give the benefit of the doubt, recognizing that they may know something I don't.

To show respect. I will show respect. I will be polite and give due regard to the feelings and traditions of others. I understand that I do not have to agree with someone to show them respect.

To speak the truth. I won't use rhetorical tricks to try to win an argument. I will speak what I genuinely believe is the nuanced truth.

To aim to discover the truth. I will not enter into a conversation with the purpose of changing the mind of anyone to my way of thinking.

To focus on what we can change. I will focus on what we can do differently in the future since we cannot change what we did in the past.

To take responsibility for the conversation. I will take responsibility for the quality of the conversation and the abidance of the rules both in principle and in spirit.

To follow the covenant even when others fail to do so. I will abide by the rules regardless of whether another person breaks them.

To respect the confidentiality of the group. I will not share stories of group members verbally or in written form (including on social media and online outlets).

To lighten up and approach the conversation in good humor. I recognize that humor is a hallmark of a constructive, generative conversation and take the conversation in good humor.

Session 1: The Anti-Chinese Movement and Chinese Exclusion in the United States

Kornel Chang

Introductions and Sharing

14 min: As we embark on Hidden No More, we'll begin with the idea and hope of HOME.

- 4 min: Everyone introduce themselves -- name, ethnic background/nationality, their hometown, and where they call home now.
- 5 min: Ask everyone to come up with word associations for the word **HOME**. Have them write in the chat or say them aloud.
5 min: Ask everyone to come up with word associations for the word **MOVE** (e.g., moving away). Have them write in the chat or say them aloud.
- 5 min: *What came up for you while reflecting on "HOME"? On "MOVING"? What feelings came up for you when generating the associations? Sharing them? Hearing others' associations? Are there any trends/commonalities you noticed from the compiled list?*

Lecture Discussion

Transition (1 min): For nearly everyone, "home" brings up connotations of safety and belonging. Yet for Asian Americans, "home" is often in flux, which we see in our first lecture. Hidden No More begins by introducing us to Chinese Exclusion, and asks us to notice the motivations that drove Chinese immigrants to LEAVE their homes and find/make new ones in the United States.

[Discussion of Lecture Material may feel redundant for some - feel free to shorten this section as needed]

15 min: Let's discuss the lecture, especially the idea of 'home' for the Chinese immigrants.

- *What significant feelings, thoughts, reactions, or questions emerged while watching the material? If something stuck out to you personally, you can share it now.*
- *What DREW the Chinese immigrants to the United States? What opportunities, hopes, dreams? But ALSO, what DROVE them here? What were they fleeing or trying to prevent? What did it cost them to come? What did they leave behind or lose? What sacrifices did they make?*
- *How does this period fit into your ideas about American immigration history? What might this say about "American values" - both during the 1800s and now? Do you see any parallels between the two?*

Personal Experiences

15 min: Let's consider how the historical material connects with our personal experience.

- *Unless you're Native American, everyone in America is an immigrant or descended from immigrants.*

- *Why (and when) did you/your family come? What drew them? What drove them?*
- *How were they treated upon arrival?*
- *Do they/how do they talk about their immigration journey/experience?*
- *Think about your own life (especially once you left your family of origin, if you have):*
 - *What sort of home have you sought to create (and were any MOVES part of that process)?*
 - *How is your idea of HOME similar to or at odds with your family of origin's idea of home?*
 - *Has this created any conflict (within yourself, family, partner, friend etc.?)*
- *When it comes to seeking your ideal home, what ways have you experienced progress? What ways have you experienced resistance? Is there any way that the lecture material or discussion resonates with your own quest for home now?*

Highrock/Church-Based Questions (Optional)

- *In what ways have you seen the church (in general, or your own) express ideas like the ones that led to the exclusion of the Chinese?*
- *In your faith community, do you know any recent non-White immigrants (particularly Asian) who've come here? What drove and drew them here? How have they attempted to adapt to their American setting? How has the church seen/not seen, cared for/not cared for them as newcomers?*
 - *Or, if this is YOUR story, perhaps take the time to share about your experience in depth.*
- *Are there ways you feel prompted to pray, act, or engage your own story or others' stories differently after this lecture and discussion? Share about them. Pray for one another.*

Session 2: Asian America and U.S. Empire in the Philippines and Pacific

Genevieve Clutario

Introductions and Entry (10 min)

- Introduce Self (as needed): name, ethnic background, where you call home now.
- Warm-Up Question: Can you think of a time as a child when you tried to conceal your motives when asking for something? (Or if you have kids, one way you've seen them do this?)
- Entry Question: Think of a time when someone acted with ulterior motives and it affected you personally. How did it make you feel? Invite a few folks to share their story in the chat or unmute yourself and share aloud.
- Briefly, comment on any trends, themes, or things that stick out from these stories.

Transition (1 min)

Thanks, everyone for sharing these challenging experiences. I don't think anybody likes it when someone isn't honest, especially when they have a self-serving motive and it ends up hurting others.

Today we're discussing Lecture 2, which explored how Asian American history doesn't begin here in the States but rather overseas because of America's expansion and impact. Specifically, we'll talk about U.S. colonial rule in the Philippines. As the lecture highlights, the U.S. went to great lengths to communicate that its actions were just, moral, and NOT colonialistic - even when those actions, ultimately, were nearly identical to the Spanish empire they "freed" these colonies from.

Lecture Discussion (15 min)

NOTE: For some, discussing the specific lecture material in this way will feel redundant - feel free to shorten, amend, omit as needed

Let's discuss the lecture material:

- *What significant feelings, thoughts, reactions, or questions emerged while watching this lecture? If something stuck out to you personally, please share.*
- *Name some of the ways mentioned in the lecture that the U.S. idealized itself and its actions. Have you ever heard and/or believed any of these specific stories/ideals? Do you still? Are there ways you now think differently? If so, why?*
- *Let's look now at the impacts of U.S. colonialism on Filipinx life/culture - whether in the Philippines or as migrants to the U.S. What oppression did the Filipinos face? What opportunities were open to them? How do you feel about the coexistence of these?*

Personal Experiences (15 min)

15 min: *Now, let's consider how this history connects with our own experience and context.*

- *Are there additional/modern ways the U.S. idealizes itself or its actions? What are some you've encountered recently or regularly? What ulterior motives do they attempt to hide?*
- *Thinking about your family's experience in the U.S., what has been their/your experiences of oppression or opportunity? What do you (or your family) think about this coexistence?*
 - *If your family has been here for more than 2 generations, consider if the dynamic between the two might've been different than your current experience.*

Highrock/Church-Based Questions (Optional)

- *As people of faith, what do you think should be our response when we identify ulterior motives, and the idealizations being communicated to hide them? In what ways have you engaged with this dynamic before?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*

Resilience Highlight (Optional):

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Session 3: WWII Japanese American Incarceration and the End of Asian Exclusion

Jane Hong

Introductions and Entry Question (10 min)

- Introductions (if necessary/especially if first time): name, ethnic background, where you call home now, how you found the course.
- Warm-Up Question: What's one club or organization that you're a member of (not an employee)? What did you have to do to join/gain entry? (The more outrageous, the better)!
- Entry Question: Can you think of a time when you were refused admission, membership, or the emotional/social sense that you belonged - even though you really believed you should belong? Share that story briefly here (whether funny or serious).

Transition (1 min)

Having your sense of belonging challenged - especially when you DO belong and qualify for it - can feel like betrayal. We see this play out in today's lecture on WWII, especially in the incarceration of Japanese Americans and how America's pursuit of 'national security' impacted them and other populations.

Lecture Discussion (20 min)

Let's discuss the lecture material:

- **General:** *What significant feelings, thoughts, reactions, or questions emerged while watching this episode? If something stuck out to you personally, you can share it now.*
- **Impact on Asian Americans:** *WWII impacted Asian Americans of all kinds.*
 - *Most of the Japanese Americans who were incarcerated were American citizens. What do you make of how Executive Order 9066 treated their status as citizens?*
 - *Because of its goals in the war, the US formed an alliance with China after excluding and disdaining them for decades. What do you make of this change?*
 - *Other Asian communities in America were also affected by wartime shifts in culture and attitude. What do you make of how other Asian communities in America were treated during this period?*
 - *Broadly, what does this say about America? About national security?*
- **Japanese American Incarcerees:** *What did you make of the various ways that Japanese American incarcerees responded? How do you think you would have responded?*

Personal Experiences (20 min)

15 min: *We'll finish by considering our own experience and context.*

- *Japanese Americans had worked hard to 'become Americans' (both legally and culturally). What's your relationship like to American culture, identity, and nationality? Do you feel you belong? Do you feel you should/want to? How do you engage your American-ness or your place in American culture? Consider how your family (including prior generations) has engaged this question.*
 - *Particularly if you're Asian/Asian American, consider experiences when you've been in majority-White-American (or at least non-Asian) settings and how you might've felt or engaged with 'American-ness' and your place.*
 - *If your family has been here for more than two generations, consider how some of the prior generations may have navigated this question.*
- *How have you seen American identity, inclusion, and favor bestowed or revoked in a modern context or your own life? What were the reasons this happened (both the stated and unstated reasons)?*

Highrock/Church-Based Questions (Optional)

- *As people of faith, how might we view national security or security in general? How might we compare to how the US pursued them, as highlighted in this lecture?*
- *What role should nationality or cultural belonging play in our own lives as people of faith? How do you engage or interact with these identity markers in your own life and faith?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*

Resilience Highlight (5 min) - Japanese American Incarceree Baseball Teams

Can be placed also in the TRANSITION section, before breakout discussions begin

- I want to mention that the lecture videos have been really full of stories that are tragic and unjust. And in the episodes we've covered, there aren't many big, victorious bright spots.
- But there are ways that Asian Americans express resilience, creativity, and fight for their dignity no matter what everyone else says. I'll try to share such stories as often as I can.
- I want to share today one way that Japanese American incarcerated responded to their unjust treatment that exemplifies resilience, joy in community, and the assertion of humanity and dignity (and even competitive superiority to others). They played BASEBALL.
- Before the war, many Japanese Americans played baseball, including at the semi-pro level. And inside the camps, baseball became an activity that focused, mobilized, and united many of the incarcerated - drawing them together for recreation and joy.
- But it was also an assertion of their dignity and creativity. Though it took a lot of hard work, they cleared patches to make suitable playing fields. They devised ways to keep the desert dust in check

(by hosing the diamonds down before each game). They had to raise their own funds, but teams got uniforms, and covered costs to travel to play against other teams of various kinds.

- They sometimes played (and often beat) teams composed of prison guards (from their own camp and others), and they played the incarcerated teams of other camps. They even competed in national semi-pro tournaments, and the Brooklyn Dodgers sent scouts to the camps to watch!
- You don't have to be a fan of baseball or even sports to appreciate the contradictions - Baseball is "America's pastime" and is played on perfect green lawns - but these camps were dry desert plains. There is an... irony? Unfairness? Cleverness? That by playing baseball, they were afforded more freedoms to travel and interact than their citizenship was able to secure for them. How dreadful that baseball was more American than an Asian American person's actual citizenship.
- But at the same time, the hopeful, and resilient will of these Japanese incarcerated was also a way to BE themselves and engage others through the means that were available to them. It is fraught - should they need to prove their American-ness more? No. But were they able to? Yes? And did they want to? Many did. So I feel sadness and awe at this story. It really is beautiful and complicated.
- I'll include some website links in the follow-up email. But do some searching, it's a rich and powerful piece of Asian American history.
- <https://cronkitenews.azpbs.org/2021/05/11/diamond-in-the-rough-japanese-americans-imprisoned-at-arizona-camps-during-wwii-found-solace-in-baseball/>
- <https://densho.org/catalyst/baseball-world-war-ii-concentration-camps-photo-essay-brief-history/>

Session 4: Asian Americans and the Cold War

Susie Woo

Introductions and Entry (10 min)

- Introductions: name, ethnic background, (if your first time, ALSO share how you heard about HNM and where you call home now)
- Warm-Up Question: Do you have a jingle, brand slogan, TV commercial, ad, etc. that lives in your head rent-free? What is it? Do you like it? Do you even like the product it's for?
- Entry Question: Speaking of good PR/publicity, when is a time you told a white lie, describing something creatively/dishonestly to make it seem better? Or, think of a time this happened to you personally. Humorous/outrageous stories are welcome. Share this story briefly.

Transition (1 min)

Thanks, everyone for sharing your experiences. It is only natural to look on the bright side of things when a situation is complex, but the more one ignores the negative or difficult things, the more dishonest it eventually seems. Tonight we'll discuss how the United States tries to deal with bad press: the lengths it'll go to paint itself altruistically, often through tokenizing people (especially Asians and Asian Americans). Looking at the Cold War era specifically, we'll see, yet again, how Asians in America were affected by shifting sentiments about Asians abroad. This lecture also gave special attention to the unique experiences of military brides, mixed children, and adoptees, especially those of Korean descent which we'll be sure to discuss.

Lecture Discussion (15 min)

Let's discuss the lecture material:

- **General:** *What significant feelings, thoughts, reactions, or questions emerged while watching this episode? If something stuck out to you personally, you can share it now.*
- **American goals and actions:** *How did American political goals affect U.S. actions in Asia? How did it affect America's view of Asian Americans? What does this say about broader American culture and its view of people, national security, and inclusion?*
- **Impact on and Response of Asians/Asian Americans:** *How did Asian Americans respond to shifting international events and American opinions? How did you feel about what happened to them and how they reacted? In what ways were they victims? In what ways did they express resilience?*

Personal Experiences (15 min)

15 min: *We'll finish by considering our own experience and context.*

- *In what ways in your own life experience have you seen people tokenized or used for propaganda purposes? Have you ever been tokenized or used this way?*
 - *Particularly if you're Asian/Asian American, consider your own experiences of tokenization, when you've been in majority-white-American (or at least non-Asian) settings, and how you've been viewed, included, or publicized.*
 - *Whether you're Asian or not, if your family has been here for more than two generations, consider how some of the prior generations may have navigated this question.*
- *What are the alternatives to tokenization? Have you ever intervened or had to deal with a situation when tokenization was taking place? What was that like?*

Highrock/Church-Based Questions (Optional)

- *As people of faith, what do you think should be our response when we see tokenization occurring (especially in church or our own churches, and by leadership)? In what ways have you engaged with this dynamic before?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another*

Resilience Highlight (10 min): Carolina Keen / Korean Adoptee

Before we get into our breakout groups, we have our Resilience Highlight. I want to introduce to you all, my good friend Caroline Keen. Caroline and I went to Duke University together and as you'll soon hear, she has a genuine Southern accent. Unlike my occasionally affected one to seem more white, Caroline grew UP in a white majority, rural farming community because she is a Korean adoptee.

[Go through her slideshow, show video of her past Zoom presentation, or have her speak live]

Thanks so much Caroline. To follow up, I will actually SEND out her senior thesis to everyone for those who are curious. All right, with that, Let's go now into breakout groups!

Session 5: Invention of the Model Minority Myth

Ellen Wu

Introductions and Entry Question (10 min)

- Introductions (if necessary): Name, Ethnic Background, where is home now, how you found the course.
- Warm-Up Question: What's one thing you've changed your opinion on? The more dramatic, the better!
- Entry Question: Can you think of a time someone changed their opinion of you? Was it for some reason of their own or something genuinely about you? Was it for better or worse?

Transition (1 min)

Thanks, everyone, for sharing these experiences. Perceptions and opinions change often! It's only natural. A lot of life and work is about asking people to change their opinion (e.g., buy this instead of that, come to this event instead of staying home in your sweats to watch Netflix, etc.). But when it's an opinion about a person or a group of people, there's more at stake. The reason why an opinion changes can matter as much as the result. Today we'll see how the broader (white) American opinion of Asians and Asian Americans shifted in a dramatic, unexpected, and double-edged way.

Lecture Discussion (15 min)

Let's discuss the lecture material:

- **General:** *What significant feelings, thoughts, reactions, or questions emerged while watching this episode? If something stuck out to you personally, you can share it now.*
- **From the 1800s to WWII, Asian Americans played several roles on the broader American cultural/political stage.** *What do you make of the shifting roles that various groups of Asians were assigned? How does this inform your understanding of America?*
- **Asian Americans used diverse strategies (some of them contradictory/conflicting) to push for acceptance and resources.** *What do you make of this dynamic? Have you seen other groups act in a similar way today or at other times in history?*
- **Model? Beleaguered?:** *Asian Americans have in some ways achieved an enviable, stable position in society. In other ways, they are still beleaguered. What do you think?*

Personal Experiences (15 min)

15 min: *We'll finish by considering our own experience and context.*

- *Asian Americans eventually were able to reap some benefits, though partly at the expense of other people of color.*
 - *Have you ever benefited or been treated better at someone else's expense? What was it like? Would you have done something differently if you could? What would you have done (or would that even have been possible)?*
- *Asian Americans employed conflicting strategies to gain support.*
 - *Have you ever been in a position where you did something similar? What was the result? How did it feel? What would you do differently (if you could/wanted to)?*
- *Asian Americans often feel a burden to prove their beleaguered status.*
 - *Have you ever experienced unequal treatment or had a legitimate need that wasn't recognized? What was the context? What did you do about it (if anything)? What was the result?*

Highrock/Church-Based Questions (Optional)

- *Asian Americans often felt they had to prove their worth, pliability, or "model-ness" in order to be accepted. Are there ways we/our faith communities demand or impose this system on others? How have you seen faith communities avoid this dynamic?*
- *As people of faith, what should be our response to those who are beleaguered? How have you or your church community engaged this dynamic or question (it doesn't necessarily need to be toward a whole ethnic/racial category)?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*

Resilience Highlight (10 min): Everything Everywhere All At Once

EEAAO - James Hong had to perform roles that were demeaning because of white supremacy but now has a worthwhile award.?

Session 6: Southeast Asian Refugee Narratives

Melissa Borja

Introductions and Entry Question (10 min)

- Introductions (if necessary): Name, Ethnic Background, where is home now, how you found the course.
- Warm-Up Question: What's one thing you learned that revised/reversed a prior assumption you held? The more strange/comical, the better!
- Entry Question: Have you ever experienced someone assuming something about you that wasn't entirely true? How did that feel? How did you respond? (Or have you made an assumption about someone else)?

Transition (1 min)

Thanks for sharing these experiences. We make assumptions all the time - many turn out to be accurate! But assumptions can also miss reality. At times, it's mere ignorance, but it can often result in erasure. Today we look in-depth at the stories of Southeast Asian refugees. For some, this will be recent history or even family history - but for many, it's a story seen through the lens of an American lost cause, and results in the indiscriminate clumping of Southeast Asians alongside others with very different immigration experiences.

Lecture Discussion (15 min)

Let's discuss the lecture material:

- **General:** *What significant feelings, thoughts, reactions, or questions emerged while watching this episode? If something stuck out to you personally, you can share it now.*
- **Motivations for Receiving Southeast Asian Refugees:** *Dr. Borja described four motivations that drove willingness to receive Southeast Asian refugees - 1: American exceptionalism, 2: Guilt over actions in Southeast Asia, 3: American moral goodness/religious motivations, 4: Belief that refugees are good for America. Discuss your reactions to these.*
- **Experience and Impact of Southeast Asian Refugees on America:** *What stuck out to you about the experience of Southeast Asian refugees and their settlement experience? What did you note about the impacts of Southeast Asian refugees on America?*
- **Private-Public Partnership:** *The settlement of Southeast Asian refugees from the 1970s onward was accomplished only through private-public partnerships between government and religious organizations (especially Christian churches). What do you make of this unique dynamic and pathway of immigration?*

Personal Experiences (15 min)

15 min: *We'll finish by considering our own experience and context.*

- *When you think of the terms "Asian" or "Asian American", what are the first ideas, images, or kinds of people that come to mind? Where do Southeast Asian refugees fit (or not fit) in your personal or society's larger ideas of Asians/Asian Americans? How do you think this affects American culture or the specific experiences of various kinds of Asian/Asian Americans?*
- *Southeast Asian stories are often lumped into other, larger Asian American immigrant narratives. Their experience of war and trauma are often erased or looked at through an American lens. Or, perhaps as an expression of the Model Minority Myth, Southeast Asian success stories are celebrated. Have you ever seen this dynamic happen - in your own personal experiences, in relationships with others, or in ideas you've held (about Asians/Asian Americans, America itself, etc.)?*

Highrock/Church-Based Questions (Optional)

- *Religious organizations, especially Christian churches, played an integral role in settling Southeast Asian refugees. What spiritual and religious motivations do you think might have driven this significant outpouring of support? As people of faith, what should be our response to refugees? How have you and/or your own faith community responded to refugees?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*

Resilience Highlight (10 min): Sunisa Lee

- LeLe are religious about certain sporting events, especially the seasonal ones - Tour De France, NBA finals, NCAA March Madness. We love the Olympics and especially since in summer 2021 the COVID vaccines still hadn't been widely distributed, we were more than happy to stay home and watch the world compete in the summer games, albeit a year late.
- One of the most incredible breakout stars from that summer games was the U.S. women's gymnast, Sunisa Lee, who ended up helping the U.S. secure silver (despite Simone Biles having to withdraw from several events). She went on to win the incredibly difficult "all-around" women's gymnastics gold medal, where you get a cumulative score for doing all four events. She also won a bronze medal for the individual women's uneven bars.
- Sunisa Lee is both impressive and representative of Asian America in significant ways. I want to reflect on her experience and point out the ways that her story is representative of broader Asian America, and also refugee-specific stories.
- Like many Asian Americans - whether in sports or other fields - she has had to be a pioneer. She's the [first-ever](#) athlete of Hmong descent to EVER compete in the Olympics, and thus also the only to

ever win a medal, let alone 3, including a gold. Perhaps just as notably, she's the first-ever Asian American to win gold in gymnastics all-around.

- If her family had the means, she might've might've relocated with one of her parents to work with a coach (like [Gabby Douglas did](#), not that she was so well-off though to be sure). Many East Asians have relocated for skating or other comparable sports. But Suni Lee didn't - she trained in her own backyard, at a gym in Little Canada, MN, and also LITERALLY her own backyard on [a balance beam hand-built by her stepdad](#), John Lee ([on NBC](#))
- Speaking of stepdad, Suni's own [family is blended](#) - her stepdad John Lee is not her biological father but she chose to take his last name. She has stepsiblings and half-siblings. Many Asian refugee communities often have higher incidences of divorce or family complexity, often due to the instability of the refugee trauma they've experienced. It's wonderful to know that Suni's blended family has been a source of support and thriving for her.
- Beyond her own family she's part of a larger family of St. Paul Minnesota, the 2nd-most Hmong-populated city in the U.S. And how many of you saw the watch party where people were cheering when she got the gold medal? That was held at [Brothers Event Center](#), a local Asian immigrant owned event facility that is used by the local Hmong community for many other gatherings including beauty pageants and banquets. It's been [a gathering place](#) for these displaced people long before they had an Olympian to cheer for.
- For good and for ill, our accomplishments or struggles are amplified, and connected to the larger communal experience. I love that in this case, Suni's victory was a cause of well-deserved euphoric celebration, where tons of Hmong Americans can be seen crying and cheering in [some amazing video here](#). Even as this community contains poverty and gang violence, it also contains beauty, resilience, solidarity, and apparently world's-best gymnastic talent!
- Currently, she's a student-athlete at Auburn where she is doing extremely well at the collegiate level (she's gotten a [LOT of perfect 10s while competing](#)). She's dating a another college athlete, Jaylin Smith (a football player at USC). And because he's Black, she's received backlash and criticism, including from other Asian Americans and Hmong Americans. This kind of colorism and racism also feels like a certain part of the Asian American experience.
- And finally, Suni Lee has been subjected [to racist violence](#). While she was in L.A. filming *Dancing with the Stars* in 2021, she was waiting for an Uber with other Asian American friends when a car drove by and someone inside shouted racial slurs, told them to go back where they came from, and sprayed them with pepper spray. She said she felt powerless and didn't say anything and was mad at herself for letting it happen. This feels also very Asian American - offended, but not wanting to offend, and mindful of being a representative for others. And, if ever there's an expression of perpetual foreigner syndrome or even the reductionist dynamics of the Model Minority Myth, this might be it. Sunisa Lee is both an elite Asian American, and yet also just another Asian, to be cursed at.
- All in all I'm left mostly hopeful and aware of the tensions. Sunisa Lee is in America because of American military misdeeds in Southeast Asia. And yet Sunisa Lee is able to succeed at this level, a

global level, because of opportunities and safety that America ultimately afforded. I'm thankful for her and her example!

<https://www.nbcnews.com/news/asian-america/suni-lee-becomes-first-asian-american-woman-take-gold-gymnastics-n1275400>

<https://www.bbc.com/news/world-us-canada-59257006>

Interactive article that shows you frame-by-frame the many ways she is incredible

<https://www.nytimes.com/interactive/2021/sports/olympics/suni-lee-gymnastics.html>

Session 7: Vincent Chin to Post-9/11: The New Yellow Peril

Jane Hong

Introductions and Entry Question (10 min)

- Introductions (if necessary): Name, Ethnic Background, where is home now, how you found the course.
- Warm-Up Question: Have you ever been blamed for something you didn't do? Why were you blamed instead of someone else or something else?
- Entry Question: Have you ever been in a conflict that was actually fundamentally about a third party (especially if they weren't directly in the room/situation)? What were the context, experience, and result?

Transition (1 min)

Thanks, everyone, for sharing these experiences. Conflicts are natural and normal aspects of life, relationships, and inter-community interactions. Conflicts reveal the reality of differences in values or expectations among people and aren't intrinsically bad. But so often, in the American context of various ethnic groups, conflicts are shaped by power and cultural dominance. In today's lecture, we see four major milestones and places where Asians/Asian Americans experienced and engaged in conflicts with both mainstream white American culture, as well as ostensibly other people groups of color. Yet the underlying factors were in most ways reflective of deeper, if less visible, white American cultural dominance and supremacy.

Lecture Discussion (15 min)

Let's discuss the lecture material:

- **General:** *What significant feelings, thoughts, reactions, or questions emerged while watching this episode? If something stuck out to you personally, you can share it now.*
- **Milestones:** *Dr. Hong described four major milestones for Asian Americans in this period. 1: Vincent Chin's murder, 2: Japanese American incarceration reparations, 3: the Los Angeles uprising, and 4: affirmative action. What new information did you receive from the lecture? How has it changed or challenged ideas you had - about these events, Asians/Asian Americans, or America?*
- **Conflict with white America:** *Vincent Chin's murder (fed by the sense of a new yellow peril) and pursuing reparations for Japanese American incarcerated were points of conflict with white Americans and American institutions. How does this inform your ideas of these events, Asians/Asian Americans, and America?*
- **Conflict with other people of color:** *The L.A. uprising and affirmative action are places where Asian Americans have seemed at odds with other people of color. Dr. Hong notes that centering the inter-minority group conflict obscures structural racism and white supremacy. How does that observation inform your view of these events, of inter-minority relations, and America?*

Personal Experiences (15 min)

15 min: *We'll finish by considering our own experience and context.*

- *Conflict with white American culture and institutions.*
 - *Can you think of an environment where white American culture was the dominant force (e.g., a social setting, at school, in professional environments, or in a geographic/neighborhood context)? Have you ever had a conflict with an established white American culture? How did you navigate, respond, or react to that cultural dynamic in the institution, community, or workplace? What's the cost of navigating this established culture?*
- *Conflict between people of color*
 - *Have you ever experienced conflict or friction between peoples of color? What was your role/relationship to the conflict? How was the conflict handled or navigated? Were there other underlying factors (especially any stemming from an overarching white American culture)? What were they, and how were they addressed (if at all)?*

Highrock/Church-Based Questions (Optional)

- *Are there ways that your own spiritual life or formative faith environments have been dominated by white American cultural factors? What are the effects or impacts of that (positive or negative)? How has that cultural starting point been consonant or contradictory with your religious values and goals?*
- *As people of faith, what should be our response to cultural dominance (especially when it's white American)? How have you or your church community engaged this dynamic or question? What's been the fruit or friction?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*

Resilience Highlight: Black Korean Am Art Show

- <https://abc7.com/1992-uprising-black-korean/11824881/>

Session 8: Post-9/11 America and Brown Asian America

Hardeep Dhillon

Introductions and Entry Question (10 min)

- Introductions (if necessary): Name, Ethnic Background, where is home now, how you found the course.
- Warm-Up Question: What's one time you regretted speaking up? What's one time you regretted NOT speaking up?
- Entry Question: Have you ever been in a situation where someone spoke up on your behalf? Or have you ever spoken up for someone else? How did it go? How did it feel?

Transition (1 min)

Thanks, everyone, for sharing these experiences. Sometimes it is hard to speak up when we see something wrong or someone being mistreated - and yet we can probably all think of times when someone spoke up for us, resulting in a sense of relief or vindication. This idea of speaking up feels relevant as we consider the events of 9/11 and the experience of Asian Americans (especially South Asian Americans/Brown Asian Americans). So often they were prejudged, wrongly targeted, harassed, or harmed and even scrutinized by the U.S. government in ways that routinely violated their rights. Since this segment of history is so recent, we hope and expect this lecture and conversation might urge us to rethink memories, perceptions, and narratives we have about this time period.

Lecture Discussion (15 min)

Let's discuss the lecture material:

- **General:** *What significant feelings, thoughts, reactions, or questions emerged while watching this episode? If something stuck out to you personally, you can share it now.*
- **9/11 Narratives:** *Where were you on 9/11? What do you remember about the world, America, or stories about the period afterward (especially 2001-2011)?*
- **Violence from fellow Americans:** *What surprised you (or didn't?) about how regular Americans responded after 9/11? What parallels did you see with past events (including those involving other Asian people groups)?*
- **Violence from the Government:** *What surprised you (or didn't) about how the government treated Brown Asians after 9/11? What parallels did you see with past events (including those involving other Asian people groups)?*

Personal Experiences (15 min)

15 min: *We'll finish by considering our own experience and context.*

- *Thinking about 9/11 and the Global War on Terror, how have your thoughts, feelings, and attitudes changed since the initial events? How would you describe your view of America's response (both personal and governmental)?*
- *Can you think of a time when you were unfairly suspected of something or profiled/doubted in some way? What was that like? How did that situation go/end? Have you ever had a pervasive sense of fear or worry that you or your loved ones would be targeted, suspected, or mistreated?*
- *Consider how the South Asian community responded to the backlash and prejudice they faced (note especially the final segment of the video lecture). Are there ways you've chosen to (or hope to) speak out to bring change, safety, or equity to the circles you're in?*

Highrock/Church-Based Questions (Optional)

- *Brown/South Asians were subjected to legislatively-authorized enforcement and investigation with many of the country's agencies and systems subjecting them to excessive scrutiny or suspicion. As people of faith, what should be our response to profiling or bias? How have you or your church community engaged this dynamic or question (it doesn't necessarily need to be toward a whole ethnic/racial category)? Are there ways you/your church community has failed to account for this sort of baked-in discrimination?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*

Resilience Highlight: Sikh Captain America

- I want to show us a video about a man named Vishavjit Singh, an artist in Seattle. He, like Dr. Dhillon from our lecture, experienced the suspicion and hatred after 9/11 - and after a mass shooting at a Sikh temple in Madison, WI, he felt he had to do something. So let's watch this video for our resilience highlight: <https://www.youtube.com/watch?v=6giM7uA4eYU>

Session 9: Hidden No More: The State of Asian America

Greg Hsu

Introductions and Entry Question (10 min)

- Introductions (if necessary): Name, Ethnic Background, where is home now, how you found the course.
- Warm-Up Question: What's the most ridiculous outfit you've ever worn? What was the reason/context/situation? Extra points if you have photos!
- Entry Question: Can you think of a time when you felt invisible and/or unseen? Conversely, can you think of a time when you felt very visible? What were the positive or negative connotations of that?

Transition (1 min)

Thanks, everyone, for sharing these experiences. In almost all groups, there are dynamics of majority and minority, mainstream and fringe, visibility and invisibility. But when power is given to one group, the dynamic changes. Asians/Asian Americans have often been invisible - erased from history, discriminated against - but also have sometimes chosen to hide or blend in to survive in a hostile world. But in a society that aspires to offer equal rights, opportunity, and diversity, no group should have to hide or be made to feel invisible in order to thrive.

Storytelling Exercise (6 min)

Before we get into our normal discussion, we'll take time to prepare for a storytelling exercise about our background, history, family, and how these make us who we are. This is an adaptation of George Ella Lyon's "Where I'm From" poem and poetry project. Fill out the blanks in the document provided and later in our breakout groups, we'll share these as an act of closing. A blank version of the poem can be [found HERE](#) - please save a copy and fill it out!

Lecture Discussion (15 min)

Let's discuss the lecture material:

- **General:** What significant feelings, thoughts, reactions, or questions emerged while listening to this lecture? If something stuck out to you personally, you can share it now.
- **Media Representation:** This period saw a rise in Asians/Asian Americans in popular media - more Asians in "normal" roles (which would've gone to white actors before, e.g. Persuasion, Killing Eve, Quantico, Searching) as well as Asian-specific stories (e.g. Crazy Rich Asians, Shang-Chi, The Farewell, Everything Everywhere All At Once). What impact has this had, or have you observed?

- **Discrimination and Violence:** *Asians/Asian Americans have been the victims of violence from fellow Americans as well as the government itself. What is distinct/unique about these new instances compared to the historical examples we've seen? What is similar to those past examples?*

Personal Experiences (15 min)

15 min: *We'll finish by considering our own experience and context.*

- *Asians/Asian Americans have experienced increased visibility (in some cases beneficial, in other cases detrimental); let's consider the impact on a personal level:*
 - *If you're NOT Asian, how has this increased visibility changed your interactions, relationships, and attitudes towards Asian Americans? Towards broader American culture?*
 - *If you ARE Asian/Asian American, how has this increased visibility played out in your life? How has this changed you? What's your relationship to other Asian/Asian Americans or to broader American culture?*
- **Storytelling and Solidarity:** *As we're now at the end of Hidden No More, let's consider*
 - *How has this course changed you? How has it changed your view of America? of Asian Americans? What stories will you tell, or tell differently, now? How was it doing the "Where I'm From" exercise?*
 - *Think about institutions, communities, circles, and family contexts that you're part of - are there ways you feel compelled to act, act differently, or enact change? What advocacy, policy-making, goal-setting, or rule-changing come to mind when you picture building a "hidden no more" kind of world?*
 - *Can you think of 1-3 other people you want to tell about your experience of Hidden No More (and to encourage to take the course when it's offered next)?*

Highrock/Church-Based Questions (Optional)

- *Are there ways that your own spiritual life or faith environments have contributed to silencing or ignoring Asians/Asian Americans (or other groups)?*
- *As people of faith, what should be our response to these dynamics of visibility (both the harmful and the helpful)? How might you or your faith community engage those who are made more visible?*
- *Are there ways you feel prompted to pray, act, or engage differently after this lecture and discussion? Share about them. Pray for one another.*