



ASU

STARBUCKS  
GLOBAL ACADEMY

Resource Toolkit for the  
To Be Welcoming Curriculum

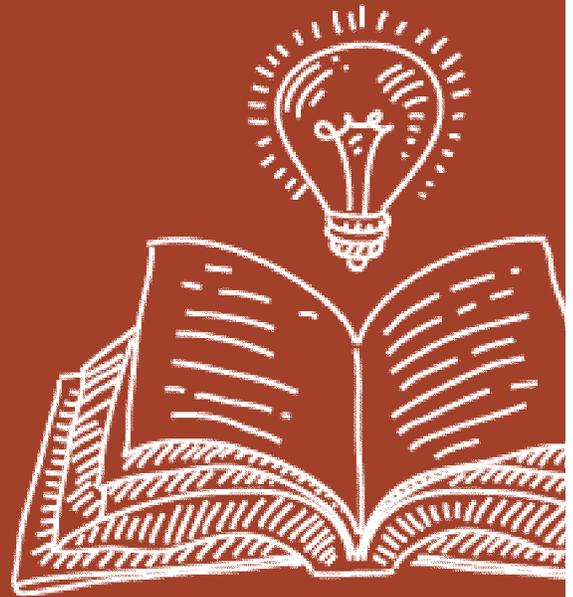
# WELCOMING DIALOGUE ON ASIAN AMERICAN/ PACIFIC ISLANDER BIAS



# OVERVIEW

Public spaces and third places are more welcoming to all when we celebrate our shared humanity. By understanding each other, we deepen connections. To encourage more meaningful conversations on this topic, leaders at Starbucks partnered with experts at Arizona State University to create To Be Welcoming, a 15-course curriculum designed to address bias through understanding the human experience.

Below are 5 core resources from the “Welcoming Dialogue on Asian American/Pacific Islander Bias.” This learning experience focuses on biases affecting Asian American and Pacific Islander peoples (or AAPIs) in the United States, introducing histories of migration, racial formation, colonization, political mobilization, and cultural identity. Learn more about the program and register for courses at [ToBeWelcoming.com](https://www.starbucks.com/learning/to-be-welcoming).



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## RESOURCE 1

## Key Terms and Concepts

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## RESOURCE 2

## What Does it Mean to be Asian American or Pacific Islander?

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## RESOURCE 3

## How Were Asian Americans in the United States Treated Historically?

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## RESOURCE 4

## Dialogue Challenge

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This section defines key terms and concepts related to Asian Americans and Pacific Islanders. The following terms have been defined specifically to fit the context of this course, and will be used to enhance your understanding of the course topic.



**PACIFIC ISLANDER**

Sometimes called “Oceanian American.” A person with origins in Micronesia, Polynesia, Melanesia, and other places associated with Oceania.



**ASIAN AMERICAN**

A pan-ethnic and political term coined in the 1960s, originally referring primarily to people in the United States of Chinese and Japanese descent, but now including Americans from the majority of Asia; created to reject “Oriental” as an identifier for people of Asian descent.



**TRANSNATIONAL**

An identity, community, or other entity whose existence is not restricted to geographical borders but rather exists as inclusive of two distinct but connected places.



**INDIGENOUS**

The inhabitants of a geographical area prior to colonization. Marshallese people are indigenous to the Marshall Islands, as are Korean people to the Korean peninsula, whether they live there or elsewhere.



**IMPERIALISM**

The violent and otherwise coercive influence of one country (or people group) on another’s culture, society, economy, or territory. This relationship of control can be formal (as with the colonizing of an indigenous people’s land) or informal (as with the formerly colonized people’s continued economic reliance on the imperial power after independence).



**INTEGRATION**

The process through which a migrant group becomes part of their receiving society and the receiving society fully accepts the migrant group. Previously known as “assimilation.” Markers of integration include adoption of traditions, languages, and lifestyles, along with political involvement and a place in the economic order.



**INCARCERATION**

More commonly referred to as “internment,” this United States government policy at the time of World War II detained over 120,000 Japanese and Japanese Americans in isolated camps.



**ORIENTALISM**

A system of thinking that situates the “East” as inherently distinct from the “West;” over time, Orientalist thinking has painted Asians (and Asian Americans) negatively as uncivilized, exotic, or backward.



**ASIAN EXCLUSION ERA**

A period of United States history from 1875 to 1952 in which immigration policy barred first some, then practically all citizens of Asian countries from entry into the United States and naturalization as United States citizens.



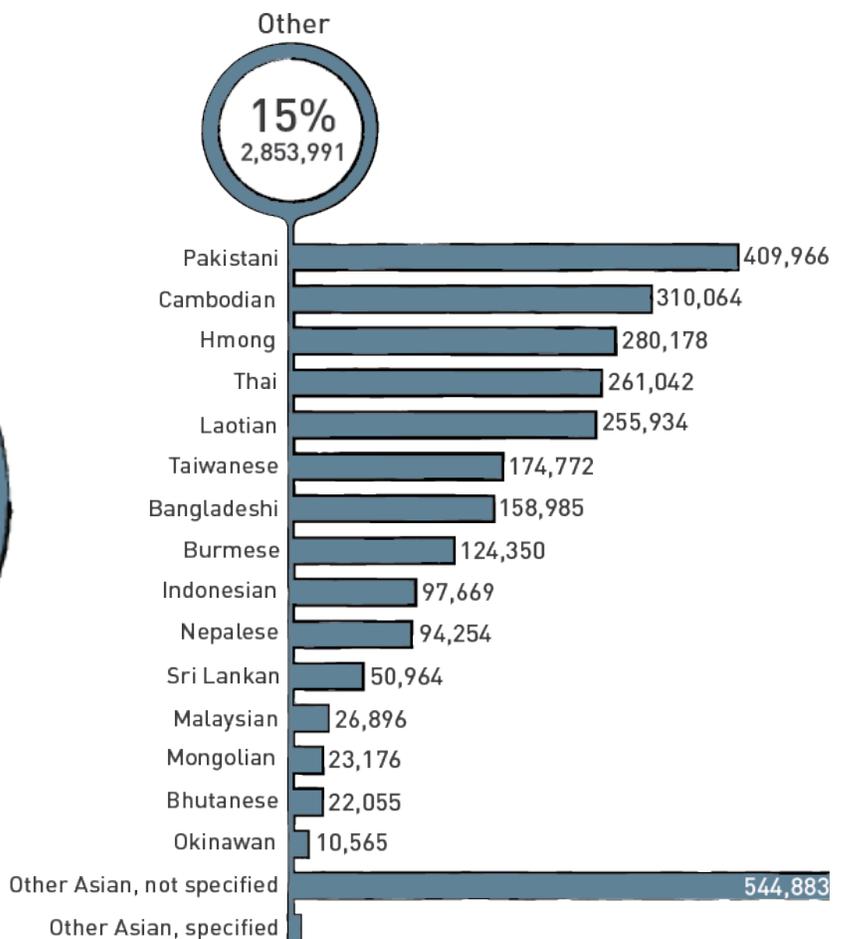
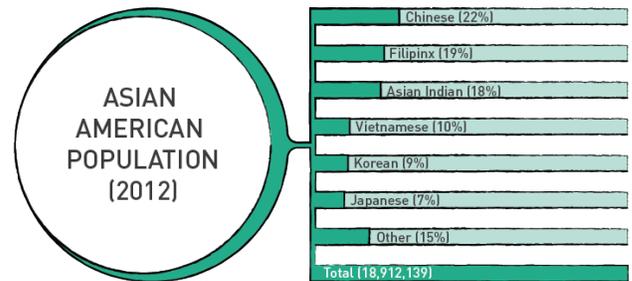
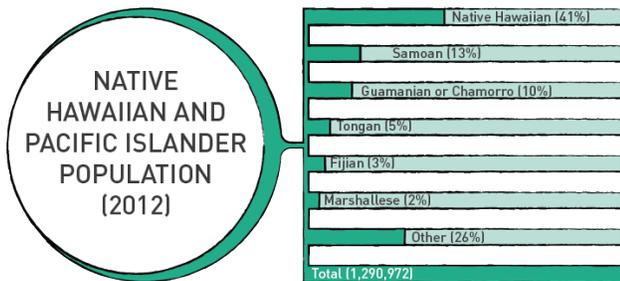
**MODEL MINORITY**

Refers to an ethnic minority group (like Asian Americans) who, on average, exhibit higher selected socioeconomic measures (income, education, etc.) than other minority groups and who are often used to dismiss the systemic realities of racism.

**Summary:** Bias of any kind generally stems from ignorance about situations different from the norm, which can lead to prejudice against others. These key terms will help you understand and demystify the “unknown,” as well as give a glimpse of the trauma that certain groups of people still endure due to bias.

Asian Americans and Pacific Islanders have their ancestral homelands in some of the most diverse places in the world. Hundreds, if not thousands, of different ethnic groups populate the islands across the Pacific, as well as the continent of Asia, which holds the majority of the world’s population. Yet in the United States, these various ethnic and cultural backgrounds have often been folded into ethno-national identities: demographic categories that organize people based on their country of origin with the assumption that nationality matches ethnicity.

## PANETHNICITY AND RACIAL FORMATION



Historically, the federal government viewed Asian Americans as distinct peoples, yet also treated them as a monolithic group. Nineteenth- and early twentieth-century rhetoric defined Chinese and Japanese as racially “Mongoloids” and Filipinx as “Malays.” On the other hand, during this very same time period, Asian Indians (South Asians) while defined as “Caucasian” were, nevertheless, not viewed as “culturally White.” These federal designations and definitions of different Asian ethnic groups between the mid-nineteenth and mid-twentieth century justified the passing of anti-immigration and anti-naturalization laws as well as the reviling and targeting of them for harassment and discrimination.



**ORIENTALS**

Oriental is a Eurocentric word projected onto people of Eastern Heritage. The term refers to people who are native to east Asia or are of east Asian descent. The term Oriental offers an out-of-date feel and is often associated with offensive stereotypes of the people and their customs as backward or exotic.



**YELLOW PERIL**

The phrase “yellow peril” originated in the 19th century when Chinese and Japanese laborers migrated to the United States. The term is a racial slur directed against people of Asian origin. “Yellow” refers to the assigned skin color of east Asians, while “peril” indicates the perceived threat that the people of East Asia would overpower Western culture.



**ASIATICS**

Asiatic refers to people, places or things that originate from Asia. “Asiatic” essentially means the same as the word “Asian.” However, the term has a negative connotation associated with it and is considered offensive.

Talking about bias related to Asian Americans and Pacific Islanders requires a complex and creative communication skill set. This series introduces you to the role civility, empathy, and dialogue play in navigating critical conversations around bias. As you practice these skills, your awareness will increase and you will get better at engaging in critical conversations on sensitive topics.

To practice civility, empathy, and dialogue, we encourage you to begin talking with your friends and family about their perceptions of Asian Americans and Pacific Islanders. Remember, the goal of dialogue is to understand others by engaging in a meaningful exchange of ideas. Sample conversation starters and questions are provided below.

## DIALOGUE CHALLENGE

I'm learning about the role civility, empathy, and dialogue play in critical conversations around bias in the To Be Welcoming Series featured on Starbucks Global Academy. One of the activities is a dialogue challenge where I am encouraged to engage in dialogue with people in my social circle about their perceptions related to these groups. Do you mind if we discuss your views and thoughts about these communities? Thank you.



Who is the most famous or influential Asian American or Pacific Islander you know about?

How would you define the terms "Asian American" and "Pacific Islander"? Do you think there is a distinction between these terms? Why or why not?



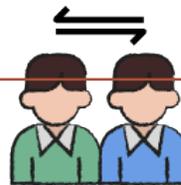
Do you know anyone in your social circles who is part of these communities? How did you meet them?

Do you think your perceptions about Asian Americans and Pacific Islanders match with other people's views in society? What about the perceptions of people in your family and community?



If you are speaking with someone who identifies as Asian American and/or Pacific Islander(AAPI), ask them: "What does being [their identity] mean to you?"

What perceptions or beliefs do you hold about AAPIs? What has influenced or shaped your perceptions about these communities?



How have you seen Asian Americans and Pacific Islanders portrayed in the media?

What do you think are the most common biases Asian Americans and Pacific Islanders face in society?

Do you think Asian American and Pacific Islander people have the same opportunities as people from other groups in the U.S.?

What are your experiences with people who identify as Asian American and/or Pacific Islander?

What similarities do you believe you share with people who are Asian American and Pacific Islander?

# COURSE AUTHORS



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Aaron Bae currently serves as a Lecturer in Asian Pacific American Studies for the School of Social Transformation at Arizona State University, where he earned a PhD in History in 2016. His current research focuses on multiracial alliances among internationalist radicals in the San Francisco Bay Area in the 1960s and 1970s. More broadly, his research and teaching interests encompass historical and contemporary topics involving social and political movements and migration, often employing comparative and global frameworks for the United States.



## **Karen Kuo**

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Karen Kuo is associate professor and lead faculty of Asian Pacific American Studies in the School of Social Transformation at Arizona State University. Her research and publications examine the representations of Asian Americans through literature, film, and cultural theories of race, gender, and sexuality. Her book, *East is West and West is East: Gender, Culture, and Interwar Encounters between Asia and America*. Temple University Press (November, 2012) examines the geopolitical imaginaries of US orientalism in film and literature during the interwar period. She is working on two forthcoming projects: an edited anthology on Taiwanese Americans, *Remembering the Beautiful Island: Critically Considering Transnational Taiwanese/America*; and a book exploring representations and discourses of reproduction and mental illness through Asian American women's literary narratives.