

## RESISTANCE, RESILIENCE, AND JOY PRIMARY SOURCE SET

[mnhs.org/iium/sets/resistance](https://mnhs.org/iium/sets/resistance)

### HISTORICAL CONTEXT

People and communities have reacted to oppression and injustice with varying actions of resistance, resilience, and joy. These complex emotions manifest in different ways, depending on the individual, the communities they belong to, their living conditions, and the power they are able to assert within their situation. Below are a few examples of ways people have reacted with resistance, resilience, and joy.

President Chester A. Arthur signed the Chinese Exclusion Act in 1882, prohibiting immigration of Chinese laborers to the United States. Angel Island Immigration Station, located in San Francisco Bay, was built in 1910 to process immigrants primarily from Asia, in accordance with the Chinese Exclusion Act. Approximately 500,000 immigrants from over 80 countries passed through Angel Island. Chinese immigrants were detained and interrogated for long periods of time. Those individuals carved poems in the walls of the detention center, expressing their feelings and frustrations, and serve as a look into the experiences of those detained.

The bombing of Pearl Harbor on December 7, 1941 by naval and air forces of the Empire of Japan led to the arrest of Japanese Americans, distrust from their neighbors, loss of jobs, and physical abuse. President Franklin D. Roosevelt issued Executive Order 9066 in February 1942, which ushered in the evacuation and relocation of any persons deemed a threat to national security. Japanese Americans from the West Coast were forcibly moved to areas further inland. The individuals that lived in internment camps made communities, created art, played sports, organized, and told their stories.

Like many community spaces, roller rinks were segregated. There were certain nights designated for Black skaters. From this restriction came different roller skating styles that became popular from the 1970s-1990s. Black skaters protested outside a southside Chicago roller rink that refused to admit Black skaters. Additionally, jump rope and Double Dutch thrived in urban communities, especially in places where resources were limited. Children could play on sidewalks, using a length of rope or a clothesline. Double Dutch revived in the 1970s, particularly in Black communities.

Missionaries brought hymns to the Indigenous communities they hoped to convert. In an attempt to make these hymns more widely available, they were translated into the different languages of Indigenous communities, including Dakota and Ojibwe. These songs have been carried down as a way to preserve the language and in resistance to erasure of their culture.

## RESOURCES

Chinese Exclusion Act (research guide, Library of Congress):

<https://guides.loc.gov/chinese-exclusion-act>

Poems and Inscriptions (Angel Island Immigration Station Foundation):

<https://www.aiisf.org/poems-and-inscriptions>

Japanese American Internment (classroom materials, Library of Congress):

<https://www.loc.gov/classroom-materials/japanese-american-internment/>

Japanese American Internment Camp Newspapers (Library of Congress):

<https://www.loc.gov/collections/japanese-american-internment-camp-newspapers/about-this-collection/>

Sports: Leveling the Playing Field (exhibit, National Museum of African American History and Culture): <https://nmaahc.si.edu/explore/exhibitions/sports>

African American Roller Skate Museum: <https://www.afamrollerskatemuseum.org/>

The Role of the Churches (essay, Facing History and Ourselves):

<https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/chapter-3/role-churches>

Exploring the Stories behind Native American boarding schools (classroom materials, Library of Congress):

<https://www.loc.gov/classroom-materials/exploring-the-stories-behind-native-american-boarding-schools/>