

CHINESE

By Eric Yuan-Chin Cheng, 1999

Population Structure

The Chinese people represent one of the oldest civilizations on earth, dating back more than 5,000 years to the Yangshao culture. By the 19th century, however, China faced internal problems stemming from natural disasters, political power struggles, and unequal treaties imposed by European colonial powers. These difficulties motivated the Chinese to travel abroad. These travelers came almost exclusively from the southeastern province of Guandong (Kwangtung) and sought better lives in the United States as well as Australia, Latin America, and Canada. From 1840 to 1900 some 2.4 million Chinese defied an imperial ban on emigration and went abroad working mostly as laborers. The discovery of gold in California provided the opportunity for the Chinese to start coming to the United States in significant numbers. From 1850 until 1882, and the enactment of the federal Chinese Exclusion Act, more than 322,000 Chinese entered the United States. During this first wave of immigration 445 Chinese were reported in Utah in 1870. This number peaked in 1890 when the census reported 806 residents.¹ After the 19th century the Chinese population in Utah began to decline for a number of reasons. Fires were a problem in many frontier communities and in 1898 an especially severe one destroyed much of Park City including its Chinatown. The Chinese rebuilt to some degree but they never overcame their losses and the cost of rebuilding hampered further growth.

Anti-Chinese laws passed in 1892 by the federal government, prevented additional Chinese from entering the US. These exclusion laws precluded further growth of the Chinese population. The *Salt Lake Herald* termed the act "wicked," and "un-American," nonetheless, ten years later the Geary Act continued the exclusion period for another decade and required the registration all Chinese through a photo identification system. The *Deseret Evening News* saw this bill as a better alternative to expulsion and hypothesized that it would have the same effect, as "the race would in course of time dwindle away."² The federal laws proved to be particularly effective instruments in contributing to the decline of Utah's Chinese population as they placed such restrictive constraints on continued Chinese immigration. As there were few

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Chinese women in Utah at the time and the Chinese did not marry non-Chinese, the Chinese population could not increase.

As sojourners, most Chinese did not intend to stay and began to leave for China as they advanced in years. These voluntary departures also reduced the number of Chinese. The Chinese continued to be mobile and often sought economic opportunities elsewhere in the United States. As early as the 1870's they began leaving Utah for the gold fields in Montana and Idaho. Eventually, many left Utah for California. As the Chinese left, Japanese succeeded them in working for the railroads, in the mines, or as gardeners and farmers.

During the 20th century, the Chinese population in Utah dropped from 572 in 1900 to about 300 between 1910 and 1950. Since 1950 the number has been steadily doubling every decade. One of the reason for the increase after 1950 was that more new immigrants settled in Utah. Table 1 presents the Chinese population during 1870 through 1990.³

TABLE 1. Chinese Population in Utah

Year	Population
1990	5322
1980	2730
1970	1281
1960	629
1950	335
1940	228
1930	342
1920	342
1910	371
1900	572
1890	806
1880	501
1870	445

Source: *U.S. Census Report 1940-1990*

TABLE 2. Chinese Population in Utah by Sex

Year	Male	Female	Ratio(M/F)
1990	2694	2628	1.02
1980	1389	1341	1.04
1970	745	536	1.39
1960	397	232	1.71
1950	245	90	2.72
1940	176	52	3.39
1930	282	60	4.70
1920	314	28	11.21
1910	345	26	13.27
1900	551	21	26.24
1890	787	19	41.42
1880	480	21	22.86
1870	429	16	26.81

Source: *U.S. Census Report 1940-1990*

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Before 1920, the ratio of Chinese male to female was as low as 41.1 in 1890 (787 males and 19 females). However, since 1960 when the new Chinese immigrants from Taiwan started arriving in Utah, the number of Chinese male and female has become more balanced. Table 2 illustrates the ratio of Chinese male and female in Utah during the period of 1870 -1990.

In addition, after the major structural change in the Chinese community in the 1960's, the majority of Chinese reside in urban areas, including Provo, Salt Lake City and Ogden.³

The Chinese community before 1960 was basically composed of people from southern China with Cantonese ancestors or their descendants. In the late 1950's the Taiwanese government opened the door to young adults and allowed them to go abroad to pursue their graduate degrees. The structure of the Chinese community in Utah had a dramatic change during the 1960's. First, some Chinese students from Taiwan started to arrive in Utah and studied at the universities. After graduation some students chose to stay in the United States and worked for government agencies and private companies in Utah. These people are the pioneers for Chinese professionals in this state. Secondly, Chinese from southeastern Asia, including Vietnam, Cambodia, and Laos, started moving to Utah as a result of the United States government's acceptance of refugees from such countries in the 1970's. Chinese from these areas became the new "life blood" of the local Chinese community. Further, in the early 1980's, due to the rapid economic development in China, the Chinese government also opened its door for students wanting to study abroad. The United States has been a very popular country for these students. According to statistics,⁴ there have been about 300,000 students from China that have gone to study in more than 100 countries or areas of the world. As of 1998, only one-third of these students have returned to China. The students that have stayed in Utah have also become part of the mainstream in the Chinese community. Furthermore, in 1993 the United States government granted permission for permanent residence to some students from China as a result of the Tiananmen Square incident. Utah, like other states, is experiencing an increase in immigrants from the People's Republic of China with professional backgrounds.

Based on the changes during the past four decades, the structure of Utah's Chinese community is now comprised of four major orients. They are Cantonese Chinese, including Hong Kong immigrants, Taiwanese Chinese, Indochina Chinese and Mainland Chinese.

Anti-Chinese Action

Euro-Americans frequently feared losing their jobs to the Chinese who worked for considerably less pay. Such fears were enhanced by the visits of two leading anti-Chinese agitators. Dennis Kearney, passed through Salt Lake City in 1883 and made a brief statement critical of those who employed Chinese. Dr. Charles Carroll O'Donnell, President of San

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Francisco's Workingman's Anti-Coolie League, gave a lecture in Salt Lake in which he denounced the Chinese as a threat to labor and public health.

Such talks promoted an increasingly hostile attitude toward the Chinese by many Utahns in the early 1880's. The *Park Mining Record* termed "Chinese cheap labor" to be the "foundation for crime and destitution" and claimed their "presence tends to increase vice and immorality."⁵ The Chinese found themselves the victims of growing agitation which included vandalism, robbery and physical assaults. In Corinne, a mob even lynched a Chinese on a rail trestle. Nonetheless, compared to much of the rest of the western United States, the Chinese in Utah fared much better.

While most anti-Chinese activity in Utah was the result of individual acts, the Ogden Knights of Labor sponsored a much more methodical and deliberate effort to get rid of the Chinese in that town. In conjunction with the *Ogden Herald*, they promoted a boycott of Chinese vegetable vendors in the Summer of 1885. In an outdoor mass meeting, newly appointed Judge A. Heed told those assembled, "There is nothing that can be said in favor of the Chinese. We must get rid of them." Not all whites agreed. General Nathan Kimball spoke to the throng saying the Chinese must be protected and he urged the Knights to "stick to their avocations and work for themselves and not against another class."⁷ Tensions escalated and at least one labor faction openly spoke of resorting to violence to expel the Chinese. Ty Kee, a local spokesman for the Chinese community, said that in spite of the boycott, sales of Chinese vegetables actually increased and the laundry business remained stable. The Ogden Chinese, Ty said, decided to remain and refused to be intimidated.

The Knights decided to expand the boycott to firms doing business or sympathizing with Chinese. The *Herald* published a list of these, but the strategy went awry when several solidly anti-Chinese businesses complained about their inclusion on the now infamous list. Many Ogden residents criticized the Knights who then issued a revised list. Many in the town remained disturbed by the whole effort and publicly denounced the Knights and their boycott. They recommended more constructive methods be used. The *Herald* soon reported the boycott, "a total failure in ever respect" and reported the Knights to be in a state of chaos.⁸

In rare circumstances, Chinese did not leave Utah voluntarily. A vigilante committee in 1886 reportedly expelled many of Corinne's Chinese by forcing them aboard a Central Pacific train and warning they would be killed if they returned. Residents of Bingham reportedly drove out the Chinese in 1880 in response to a rumored case of leprosy in the local Chinatown. By 1900 many of the Chinese living in Utah were older males.⁹

Chinatowns in History

Before the 20th century, several Chinatowns were developed in Utah, including Ogden, Silver Reef, Park City, and Corinne. Chinatown in Salt Lake City was formed around 1900 and vanished in the 1930's. In Ogden,

Chinese

the Chinatown was situated along Fifth Street, North of Main Street. Silver Reef's Chinese were clustered on the east end of Center Street. In Park City, Chinese occupied about 20 buildings near Silver Creek. Corinne's first Chinatown centered near the intersection of Fourth Avenue and Montana Street and then relocated to North Front Street and the Bear River between First and Second near the Steamboat Wharf. Salt Lake City's Chinatown was around Plum Alley which ran north from Second South to First South between Main and State Street. Later it was expanded to include parts of Third South, Commercial Avenue and Main Street.¹⁰

Chinatown provided Chinese with economic opportunities, family relations and culture. By the late 1880's, several Chinese buildings in Ogden and Salt Lake City were demolished to make way for new buildings. In 1940, Chinese vacated the last large tenement in Plum Alley because of a proposed demolition. The last tenement of Plum Alley was torn down in 1952 for a new parking lot. The Chinatowns in Utah survived for only one generation.¹⁰

Chinese Organizations

In Utah, it appears that many of the organizations are divided into groups by the origin of their members. Organizations are composed of members from mainland China, Indochina, Taiwan, and early Cantonese immigrants. There is not much interaction among organizations from different regions.

Cantonese Chinese Groups

Many Cantonese Chinese organizations had been in existence a long time in Salt Lake City before the new immigrants from Taiwan merged into the local Chinese community in the 1960's. Several organizations are the branches of major Cantonese family associations based in Chinatown in large cities in the United States, such as San Francisco and New York.¹¹

These major family associations are normally very strong in terms of organizational structure and financial status. There are national or international conferences held on a regular basis. These associations own much real estate in the big cities in the United States. Before World War II, the Chinese immigrants in the United States used to send money back to China to help support their families and country. However, during the World War II, this practice was prohibited. While money was still collected and accumulated within the organizations, it was used to purchase property in the cities. The solid financial condition of the organizations and strong bond among members make these family associations remain stable in the United States.

Bing Kong Tong was the first Cantonese Chinese organization in Utah. It was founded in the late 1890's for economic purposes. In the early stage of Bing Kong Tong, it provided jobs and job counseling, transportation, translation services, social activities, etc. Its headquarters is located in San Francisco.

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The Chinese Culture Center is an umbrella organization, established in recent years, that covers all Cantonese Chinese organizations and family associations. The family association is a group that is composed of members with the same last name. Current Cantonese Chinese groups include:

Bing Kong Tong, President Mr. Hing Engh
Chan Family Association, Advisor Tony Chan
Chinese Culture Center, President Ed Kim.
Chinese Seniors United Association, President Glen Hong
Gee How Oak Tin Association, Advisor Willey Chun.
Hong Family Association, Advisor Raymond Hong
Lee Family Association
Loui Family Association, Advisor Dennis Loui
Ng Family Association
Wong/Wang Family Association, Advisor Tommy Wong
Yee Fong Toy Association, Advisor Bin Yee

It is fairly common that among Chinese immigrants in large cities to establish a funeral fund—sometimes called “ancestral fund”; money is collected to cover the cost of funerals for organization members or their family members. Utah’s Cantonese Chinese groups have adopted this custom to benefit their members. Enough funds have been saved to purchase a big lot in a Salt Lake City cemetery located in the Avenues area. Members or family members are qualified to be buried in that cemetery.¹¹

The Chinese Culture Center held huge parties and invited all Cantonese Chinese in the community and local friends to celebrate Chinese New Year together. However, this tradition has changed over the years. Now each family organization holds its Chinese New Year party separately.

Taiwanese Association of the Great Salt Lake

The Taiwanese Association of the Great Salt Lake (TAGSL) was officially formed on the lunar New Year’s eve of 1970, in a church building on the University Street. About 40 persons participated in the founding party. Most of the participants were University professors and graduates and their families.

The expressed objectives of TAGSL were to honor and preserve the Taiwanese heritage, to promote the friendship and well-being among fellow Taiwanese, and to make a positive contribution to the Salt Lake community. The organization has survived varying ordeals but has thrived through the years and is now a bona fide civic group that adds to the strength of the social fiber of Salt Lake City.

Chinese for Community Action

The Chinese for Community Action was founded by several active Chinese people in 1977. Before the formation of this group, there were various Cantonese family associations in Utah. When the Asian Association of

Chinese

Utah (AAU) was founded in 1977, the local Chinese community tried to establish an umbrella organization to represent the whole community in the Asian Association of Utah. After the endeavor of Biao Chang, Richard Chong, Ed Kim, Helen Kurumada, William Louie, and Anand Yang, the Chinese for Community Action was founded. Members are from Cantonese groups and immigrants from Taiwan with the vast majority of Cantonese decent. The early presidents were Helen Kurumada and Biao Chang with William Louie as Chairman of the Board of Directors. This organization held several social functions every year. Membership has remained under 100. The Chinese for Community Action represented the Chinese community in AAU until 1986 when the Chinese Society of Utah was founded and took over the membership. The Chinese for Community Action has since vanished.¹²

Chinese Society of Utah

The Chinese Society of Utah was founded in 1986 by Mr. Hubert Chang. It is the first Chinese organization formed by new immigrants from Taiwan (Republic of China). Membership in this organization is about 150 and their occupations range from restaurant owners, businessmen, to engineers and professors. The current president of this organization is Mr. Kuang-Yu Lee and the past presidents include Hubert Chang, Maw-Shyong Jenn, and Shun Hui. The Chinese Society of Utah replaced the Chinese for Community Action in 1986 and became the representative Chinese organization in the Asian Society of Utah. This organization, along with the Great Salt Lake Taiwanese Association, take the responsibility to hold welcome activities for the Keelung City delegation from Taiwan, which comes to Utah each year to participate in the Pioneer Day celebration as part of the Sister City Program.

Chinese Engineers and Scientists Society of Utah

The formation of a Chinese professional group - The Chinese Engineers and Scientists Society of Utah (CESSU) was a milestone for the unification of local Chinese professionals. The CESSU was founded in late 1984 by several local Chinese professionals. This organization was established to provide a professional base which was critically important to the identity of these professionals. The goals of the CESSU are to provide the opportunity for exchanging technical and professional knowledge among members and to create an atmosphere for nurturing their growth as individuals and collectively as an organization. It is also intended to signalize a significant role in all technical fields being played by a large number of engineers and scientists of Chinese descent in Utah.¹³ Past presidents include Jason C. Yu, Kuo-Nan Liou, Jeong S. Liu, Tien-Sheng Lee, Ke-Shieng Yang, Yuan-Chin (Eric) Cheng, Tung-Hsu, Kuang-Yu Lee, David Mu and the current 1998 president Dr. Ming-Shiu Lee.

At the early stage of the organization there were over 100 members. Many members are engineers and scientists but there are numerous mem-

bers in various professional fields. Chinese students were also encouraged to join the organization. The regular society functions include technical seminars, an annual meeting, and some social activities. The frequency of these functions depends on the discretion of the president and the Board of Directors. Past president of CESSU Dr. Kuo-Nan Liou, who was a professor at the University of Utah, stated:

“It is quite evident that the binding forces of the society are that we are Americans of Chinese ancestry and that we are professionals with an interest in intellectual activities. I firmly believe that the preservation and continuance of our society will not only be in the best interest of the members of the society but of the general Chinese community as well. We, as professionals in the course of pursuing professional excellence will benefit not only Chinese Americans but all Americans alike”.¹⁴ This organization has remained at the Chinese community level and made no interaction with the local society. The number of active members over the years has been reduced to well below 100.

Because most of the members were from Taiwan, at several points in time, the organization tried to expand its membership and recruited professionals from Mainland China and second generation Chinese. The efforts were not quite successful. The Chinese Student Association at the University of Utah used to have some representation in CESSU. The organization held several seminars trying to provide the students with assistance in their academic work and in job hunting. However, over the years the organization has almost lost its connection with this Chinese student group from Taiwan because of a lack of interest from the students.

Chinese Association for Science and Technology in Utah

A professional organization, the Chinese Association for Science and Technology in Utah (CAST-UT), was founded on November 2, 1996, in Salt Lake City, by several Chinese professionals from the People’s Republic of China. The first president of this organization was Dr. Joseph Zou followed by Dr. Ping Zhang in 1998. Dr. Zou was later elected as the Assistant General Secretary of the national organization.

CAST-UT started with a membership of 30 and grew to about 60 members during the first year of establishment. CAST-UT’s parent organization, which is registered in the United States as a non-profit and non-political organization, was founded in New York City in August 1992. Relative to the CESSU, CAST-UT expands more progressively in the local society than the CESSU. The CAST expects to not only integrate into the science and technology community in the United States, but to have their members’ voices heard in all professional activities through out the country. The organization hopes to build a strong network so all Chinese professionals are linked together and are an integral part of the American society.¹⁵

According to its By-Laws¹⁶, the purposes of CAST are:

1. To promote academic exchange and professional development of CAST members.

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2. To serve as a bridge for the collaboration between China and the United States in personnel.
3. To promote friendship and communication, among CAST members. To support and further develop the outstanding traditions of the Chinese people.

During the first year of CAST-UT, many functions were held. These functions included seminars in various fields, visits to Utah by the Chinese Ambassador, the joining with other Chinese around the world to celebrate the return of Hong-Kong to China from the United Kingdom on July 1, 1997, and assisting Utah Governor Michael Leavitt's visit to China, and many other activities.¹⁷ In January 1998, CAST-UT was asked by the State Science and Technology Council to send representatives to attend their council meeting.

Utah Indochina Chinese Benevolence Society

Many Chinese in the Salt Lake area from Southeast Asia, including Viet Nam, Laos, and Cambodia believed they needed a representation within the local Chinese community. Therefore, in February 1986 after about one year's preparation, an organization called "Utah Indochina Chinese Benevolence Society" was established in Salt Lake City.¹⁸ The first president in 1986 was Mr. Ton Tan and in 1998 Mr. Co Quach served as president. The structure of this organization has been well developed and maintained by the president and a strong board of directors. This is the only group that exists in Utah that is formed by Indochina Chinese. It is a non-profit and non-political organization supported by members' donations and from fund raising. Each year the organization designs and prints many Chinese daily calenders called "The Daily Calender King" whose members are encouraged to purchase at a minimum price of \$25.00. Some members are willing to spend several hundred dollars to purchase a calender. The yearly fund raising and the members' donations enable the organization to maintain a solid financial status. Academic scholarships are offered to the members and their children. There are three big gatherings each year: the Chinese New Years Party, the honorable banquet for society seniors, and the summer picnic.

Utah Chinese Women's Association

The Utah Chinese Women's Association (UCWA), formerly known as the Chinese Women's Club, was founded and incorporated as a non-profit organization in December 1996 by a group of women from Mainland China, Taiwan and Hong Kong, to explore common interests among themselves as well as with women from other ethnic groups in Utah. The first elected chairwoman Jau-Fang C. Lu is from Taiwan with vice chairwoman Marina Leung from Hong Kong and secretary Zhenping Zhang from China. The 1998 officers included Jennifer Chen Kwan, from China, with vice chairwoman Rachel Yee from Taiwan, and Jenny Cheng from Hong Kong.

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In 1998, UCWA claimed about 70 members mainly from China with some from Taiwan, Honk Kong and other southeast Asian countries. This organization holds many social, cultural, charitable, educational and entertaining events for the benefit of its members as well as other people in the community.

Utah Organization of Chinese Americans

The Utah Organization of Chinese Americans (UOCA) was founded in 1998 by the Hon. Michael Kwan, Judge of the Municipal Court of Taylorsville. It is the first Chinese American organization in Utah that is dedicated to securing the rights of Chinese American and Asian American citizens and permanent residents through legislative and policy initiatives at all levels of the government. UOCA focuses on organizational efforts to actively protect the civil rights and well being of all Chinese and Asian Americans in Utah. UOCA is a non-profit and non-partisan advocacy organization and is the local chapter of the national Organization of Chinese Americans, Inc., which has 44 chapters and 37 college affiliates across the country.

According to its bylaws, the primary objectives of UOCA include:

- Promoting active participation of Asian Americans in both civic and national matters.
- Securing social justice, equal opportunity, and equal treatment of Asian Americans.
- Eliminating prejudices, stereotypes and ignorance of Asian Americans.
- Promoting the cultural heritage of Chinese and other Asian Americans.

The first Chairperson of UOCA was Dr. Kuang Yu Lee. The current Chairperson is Mr. Jianmin (Jimmy) Lu with the Chairperson Elect, Mr. Gordon Kuan, and Executive Director, Mrs. Karen Kwan-Smith. Membership in this organization has been doubled to about 50 within a year and includes Chinese Americans from China, Taiwan, Indochina, and Hong Kong, and native-born Chinese.

During its first year, UOCA sponsored and participated in many community functions. Workshops such as HIV/AIDS Prevention, Citizenship Application, Tax Preparation, and Immigration Application were held throughout the year. UOCA joined the Utah Coalition for Justice and Utah Common Voices in defeating the AEnglish Only@ legislation in 1999. The first Chinese New Year Children's Festival in Utah was co-sponsored by UOCA and the Utah Chinese Women's Association in March 1999. UOCA led the fight of the Asian community in Utah to gain confirmation of the nomination of Bill Lann Lee for Assistant Attorney General of the Civil Rights Division of the Justice Department. On May 10, 1999, the 130th Anniversary of the Golden Spike Ceremony, UOCA coordinated efforts

Chinese

with the Chinese Historical Society of Southern California to portray a historical, first inclusion of Chinese Americans in the re-enactment play. UOCA is a partner with the U.S. Census 2000 to ensure an accurate count of the Chinese and Asian population in the State of Utah.

Chinese Students in Utah

In the early 1960's when the Taiwanese Government opened its foreign study policy, Chinese students began to come to study at Utah's universities, including University of Utah, Utah State University and Brigham Young University. Based on statistics available,¹⁹ the number of Chinese students from Taiwan at the University of Utah fluctuated between 100 and 200 with peaks in the years of 1988 and 1995 for the past two decades. Since around 1990, this group has included more undergraduate students than before.

In the 1980's the Chinese government in Beijing allowed its government-sponsored students to study or work as visiting scholars in the United States. In Utah, Chinese students from China first appeared in 1979 with 10 students in the University of Utah. This number grew through the early 1980's and then remained consistent with more than 200 after 1986.

Most Chinese students who attended Brigham Young University were there because of their religious background. The number of students at this university has been relatively lower than the other two state universities. While the above mentioned three universities are where most Chinese students still register, Chinese students now also go to Weber State University, Southern Utah State University, Utah Valley State College, language schools, and community colleges.

Among these Chinese students, the percentage of students from Hong Kong has been very low. Table 3 presents the number of registered Chinese students in the University of Utah during the years of 1977 through 1997.¹⁹ At times past, Utah State University had more Chinese students than the University of Utah due to its lower tuition.

TABLE 3. Chinese Students in the University of Utah During 1977-1997

	Taiwan	China	Hong Kong
1997	118	254	21
1996	143	268	24
1995	193	276	26
1994	198	296	31
1993	201	296	39
1992	181	287	37
1991	177	264	36
1990	178	269	41
1989	**	**	**
1988	194	281	40

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1987	175	235	42
1986	156	207	44
1985	135	145	32
1984	138	107	34
1983	135	97	26
1982	110	70	25
1981	108	47	21
1980	111	32	23
1979	116	10	33
1978	108	0	34
1977	91	0	3

** Data not available

Chinese students from Taiwan and China traditionally have different organizations representing them in the United States. The Chinese Students and Scholars Association represents Chinese students from China, and the Chinese (or Taiwanese) Students Association serves students from Taiwan. Such student organizations support and provide their members with services, such as airport pick-up for new arrivals, shopping, house renting and assistance on their academic work. They also hold social events for members and their families, such as picnics, movies and ball games. The students who find jobs after graduation will stay in the U.S. and become new immigrants.

The economic achievements for the Taiwan government during the past 50 years have been remarkable. However, in the 1960's and 1970's when students from Taiwan arrived in Utah to study at the universities, the majority of them lacked strong financial support from their homeland. Very few students could even afford to own an old car. On the weekends, the car owners had to offer rides to fellow students for shopping and running personal errands. On weekends students would get together and have their hair cut by each other or student's wives or went to the school's gyms to play ball. During the summer and winter breaks, Chinese students would find an off-campus job or jobs to support them in the United States. They normally carpooled to the casinos in the neighboring Nevada cities, such as Reno, Las Vegas, and Lake Tahoe. Their positions in the casinos normally were porters, dish-washers, waiters/waitresses and kitchen helpers. Mr. Gene Fan, who graduated from Utah State University in 1970 and now a partner and vice president of the Paragon Press, Inc. in Salt Lake City, recalled:

"It was quite common for Chinese students at that time to have two or three jobs at the same time. Many students worked day and night. We rented a small room and would take turns to sleep in it trying to make and save as much money as we could. But even so, when I look back, those were still good old days. We made a lot of friends there."²⁰

Since the 1980's when the economy in Taiwan demonstrated a remarkable improvement, university students from Taiwan have differentiated their life style from their fellows in previous decades. They now buy new or

Chinese

good used cars upon arrival and go back to Taiwan to spend their time with families and friends or enjoy traveling in the United States during the summer and winter breaks. Financial support is no longer a major concern for these Taiwanese students.

On the other hand, Chinese students from the People's Republic of China in 1980's were mostly government-supported. These students had moderate financial means. However, some students or their spouses still needed to work to support their families. In the 1990's, the Chinese government revised its foreign study policy to allow self-supported students to go abroad and study. Many such students have very little financial support from their families.

Chinese Schools in Utah

Traditionally, Chinese parents are very concerned about their children's education. Some parents, especially new immigrants, send their children to local Chinese schools, with the hope of retaining Chinese culture and heritage for their children. In 1998, there were four Chinese schools within the Chinese community in Salt Lake area.

The oldest school, now called Utah Chinese Center, was founded in 1982 by several enthusiastic Chinese professionals. The school used University Village's (now the University Students Apartment) East Community Center, State Office Building, Granite High School, LDS church, and Evergreen Junior High School as its classroom locations before 1990. It is now located at 2631 East Murray-Holladay Blvd (Holladay United Church). The students of the early years of this Chinese school have now all grown up and merged into the mainstream society.²¹ The number of students has dropped from about 70 to 20-30 due to the establishment of other new schools. The teachers at this school are mainly students from Taiwan attending the University of Utah and the Chairman of the Board is Pik-Chi Hui. Students of this school are children of immigrants from Taiwan. The Hua Kwang Chinese School, located at 1300 West 300 North (North West Center), Salt Lake City, was founded in November 1983 and supported by the Utah Indochina Chinese Benevolence Society. Mr. Ton Tan is the principal with about 70 students and 6 teachers.¹⁸ The class material is provided by the Taiwanese government. A third Chinese school was founded in 1993 by Mr. Eric Chien. Students for this school are children of Chinese students or immigrants from China and number about 50 students. The school once used the LDS church by the University of Utah West Student Apartments but moved to 1070 South Foothill Blvd. The fourth Chinese school houses about 50 students and is associated with the Chinese Christian Church located at 1910 East 3900 South, but not limited to just Christians.

All Chinese schools hold classes on Saturdays or Sundays for several hours. Classes provide Chinese children and some local Americans the opportunity to learn the Chinese language and about Chinese culture or arts. They also provide social opportunities for parents and children who

have the same cultural background. All schools teach traditional Chinese characters except the one founded for the children of immigrants from China. That school teaches simplified Chinese characters. Simplified Chinese characters are used in China and Hong Kong and traditional characters are used in Taiwan. Before returned to China in 1997, Hong Kong used traditional Chinese characters.

Local Chinese Newspapers

The first Chinese newspaper was initiated in June 1993. It was founded by Mr. Simeon Ning, who was originally from Hong Kong and moved to Salt Lake that year, and Ms. Marina Leung, who was the major supporter. This newspaper survived for only one year due to the lack of financial support. Later, a group of Chinese advocates started another newspaper — *Eastern Trends*.

The Eastern Trend was presented to the Chinese community on November 15, 1994. The co-founders of this newspaper included: Peter Au, Richard Cheung, Eric Chien, Kindel Lam, Marina Leung, and June Zhang. Eastern Trends has provided a means of communication for all Chinese people in Utah. It has remained successful utilizing its advertisement fee, owners' time and great effort and its readers' support. It is a bi-weekly newspaper with about 5,000 circulations.²²

Eastern Trends also hold social functions, such as Karaoke contests, Utah's Centennial celebration, Chinese poetry contest, and other events for local Chinese people trying to unite the Chinese community. This newspaper is distributed to its subscribers through mail and local Chinese restaurants, groceries stores, and local libraries. Board members of this newspaper in 1998 were: Peter Au, Richard Cheung, Jenny Ching, Kuang Yu Lee, and Marina Leung.

Sister State/City Program

In 1979 a sister city relationship was established between Salt Lake City and Keelung City in Taiwan by the effort of enthusiastic Chinese and Americans with the purpose of promoting international friendship and cultural exchange. Keelung City, population 350,000, is located 18 miles northeast of Taipei on the North coast of Taiwan overlooking the Pacific Ocean. Aside from the port industries of fishing and ship building, it is also an international trade and business center. Keelung has many beautiful parks and ancient temples. Intertwined with Salt Lake City in 1979, the two cities have exchanged art and musical groups as well as visiting delegations each year. Keelung City, along with other Salt Lake City's sisters cities, participates in Utah's Pioneer Day celebration every year. Their representatives and the art/culture performance programs can often be seen in the Days of 47 parade. Local Chinese groups normally hold warm parties to welcome their folks from Taiwan. Years later, a sister relationship was estab-

Chinese

lished between the State of Utah and Taiwan Province, and between the two city police departments. The 1998 chairman of the sister city program with Taiwan is Mac Connole. He is the Assistant Chief of the Salt Lake City Police Department and has been involved in this program since the beginning.

Religion

The most deliberate contact with the Chinese was conducted by some Protestant churches which offered English classes to the Chinese as a means of converting them. The Salt Lake City Congregational Church's mission grew rapidly under Annie E. Chapman who started evening English classes to reach working Chinese. By 1895, over 100 enrolled in the classes and 62 were in the Sunday School program. A branch of the Salt Lake City Public Library is named for Chapman and her work to promote literacy. In spite of such efforts there were complaints. The *Deseret Evening News* said it was nearly impossible to obtain a genuine Chinese conversion and the *Ogden Standard* said such efforts would be better spent on the needy in large cities.²³

LDS Churches

In spite of the Mormon's reputation for its missionary work, The Church of Jesus Christ of Latter Day Saints had little if any contact with the Chinese in Utah. During the 19th century, only Ah Sin, the second wife of a Salt Lake merchant, and some of her children are known to have become members of the church. But there was no systematic effort to reach the local Chinese. Ironically, Hosea Stout led a mission to Hong Kong to convert Chinese during this time.

In the 20th century, while there is a high percentage of LDS population in the state of Utah, the percentage of Chinese LDS members has always remained lower than the statewide average. Because of the structure of the Chinese community, most of the Chinese members of the LDS church before 1960 were from the Cantonese group. The number is estimated to about 100 or below before 1960. The number has been growing since 1960 when Chinese students and new immigrants started moving into Utah. In 1998, a Chinese ward was established in Salt Lake City with more than 200 members. Before 1998, the members of the LDS church could only form a branch, which belonged to a local ward. Members of the Chinese ward are from China, Taiwan, Singapore, Malaysia and Hong-Kong. The bishop of the Chinese ward in 1998 was Mr. David Mu. Mr. Mu estimated the total number of Chinese LDS members would be between 700 and 800²⁴. These members are distributed throughout the Wasatch Front with a major cluster in the Salt Lake area. Many members have assimilated themselves to the local culture, are fluent in English and attend their local churches. The Chinese ward is located at 160 South University Avenue, near the University of Utah.

Christian Churches

There are four Chinese Christian churches in Salt Lake City. Three churches use Mandarin in service and one church uses Cantonese. One group of about twenty Christians is using a church located on the northeast corner of the intersection at 1300 East and 800 South, Salt Lake City. The other group of about 70 Christians, consisting of Chinese people from various origins, conduct their services at their own church located at 1910 East 3900 South, Salt Lake City. The church at 4300 South State Street has about 60 Chinese members. The Cantonese Christian church is located at 1515 East 4500 South, Salt Lake City and has about 50 members presently. Some members of this church are students at the universities. Similar to the LDS church, the percentage of Christians within the Chinese community is also very low. However, these Chinese churches have become focal points for members to share their faith as well as preserve native languages and cultures.

In Utah there are Chinese who participate in the LDS churches, Christian churches, some practicing Buddhists, various other denomination and those Chinese that are not participants in any religion.

Chinese Immigrants' Occupation

As early as 1858, some Chinese began working on intrastate railroads. As California continued to prosper and grow, the need for an efficient overland link with the rest of the nation became increasingly apparent. An 1862 act of Congress chartered the Central Pacific and Union Pacific railroads to construct a trans-continental railroad. The former starting in Sacramento and the later from Omaha. The Central Pacific, controlled by San Francisco merchants Leland Stanford, Collis P. Huntington, Mark Hopkins, and Charles Crocker faced the more formidable task of crossing the Sierra Nevada mountains and the arid basin regions of Nevada and Utah. Labor shortages severely compounded their problems. Two years after groundbreaking in 1863 only fifty miles of track had been laid. Crocker was the first to suggest using Chinese workers. Stanford and James Strobridge, superintendent of construction strongly objected. Countering Strobridge's argument that any people that can build the Great Wall would be able to build a railroad culvert. Crocker prevailed and fifty Chinese were hired for a trial period. The experiment proved successful and eventually 12,000 to 14,000 worked on the line.²⁵

Their work on the transcontinental railroad in 1869 is the best known aspect of the history of Utah's early Chinese. Events at Promontory, however, mark the beginning rather than the culmination of the Chinese presence in the state. With the driving of the golden spike, many Chinese returned to California or moved elsewhere. Those remaining in Utah initially avoided white settlements as they lived in dugouts or tents along rail lines working as section crews or station cooks. A few entrepreneurial ones operated laundries which followed work crews. Gradually many moved to some of the

Chinese

larger towns of the time such as Salt Lake City, Ogden, Corinne, Park City, and Silver Reef. Others lived by themselves or in very small groups usually collectively involved in a business in Tooele, Wasatch, or Millard counties.

The Chinese also worked in the mining industry though seldom as miners. The Denver and Rio Grande Railroad, however, hired Chinese to mine coal. At the Mud Creek Coal Mines, eighteen armed guards protected forty Chinese workers from others who resented their presence and probably feared for their own jobs. The Samson Mines near Park City, also hired a number of Chinese but dismissed all of them following a bloody fight by a pair of them. Eventually Utah law banned Chinese from working in the mines. The Chinese continued to work for mining operations such as the Ontario Mine in support services such as cooking and serving in the miners' boarding houses and laundry work.

In the face of the difficulties encountered with American labor, the Chinese sought to work in areas where they would not compete directly with others such as laundry work. Chinese operated at least fifteen wash houses in Salt Lake City in 1886. Many smaller communities such as Mercur, Eureka, and Milford also had Chinese laundries even into the early twentieth century. Although the laundry business required long hard hours, it was a business area in which the Chinese prospered. Non-Mormons were the most frequent customers due in no small part to the relative lack of women to do laundry and a Gentile prejudice against doing business with the Saints. With the increase in Chinese laundries, Mormon women who did washing began losing customers. "Gentiles prefer taking their soiled linen to Confucian [sic] Mongolians" rather than to "Christian Caucasians," objected one Mormon.²⁶ In spite of their prevalence, most Chinese laundries remained small with just a few Chinese working out of small two room buildings in which washing was done in the back and ironing in the front.

The Chinese found other opportunities too. Chinese cooks sometimes worked as domestic servants and received praise for their thrift and skill. Chinese restaurants could be found in many of Utah's larger towns. Such restaurants commonly provided the Chinese with lodging and a place to meet and interact. The more successful ones had both Chinese and Euro-American customers. Residents of Park City praised Charley Ong Lung's "choice meals" as being "first class." Ogden's four Chinese restaurants did so well that a rumor circulated that a Chinese restaurant syndicate sought to drive white-owned ones out of business. Even though there was no foundation to the report, local labor leaders again raised the possibility of boycotting the Chinese but nothing came of such talk.

Other Chinese worked as gardeners and sold their produce. A particularly large enterprise was found in Salt Lake's eighth ward. The plot had an elaborate irrigation system of ditches and collection pools as well as a system for spreading fertilizer. The use of manure became a problem in Ogden where some residents complained of the odor. The stench was so bad that the city fathers forbade its use. The Chinese planted early and often

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had two and sometimes three harvests per season, making them more productive than many other farmers. Some were domestic servants while others operated or worked on ranches. Chinese herbalists or physicians served patients of all races.

Merchant houses or stores, however, were the most successful businesses in terms of revenue generated and the social standing of their owners. These stores located in Utah's Chinatowns supplied virtually all the commercial needs of the Chinese not only in Utah, but in Idaho as well. Some of the larger ones also sold American goods as well as novelty items from China and Japan to white customers. Chinese merchants such as Sam Lee and Chin Quan Chan were respected in both the Chinese and Euro-American communities. Chin, known as "Chin Chin" among Salt Lake City's whites was recognized as "mayor" of Chinatown and Dave Hing was considered deputy mayor. Chin came to Salt Lake from Ogden. He owned most of the Chinatown property in Ogden and Salt Lake and had a number of other commercial activities. As the recognized leader of the local Chinese community he acted as a spokesperson to the white community and settled disputes among his own people.²⁷

Presently, there are more than 100 Chinese restaurants in the Wasatch Front area. A good portion of them are still owned by Cantonese families. However, some are owned by Chinese immigrants from China, Taiwan, and Hong Kong.

Over the years, children of these immigrants either followed in their parent's businesses or developed their own skills to enter various career fields. This change was gradual but continuous. However, since 1960 when students from Taiwan began to arrive in Utah and became new immigrants, occupations for Chinese people had presented a dramatic change. They no longer are traditional laborers and restaurant owners. Instead they have become professionals in various fields, such as engineers, physicians, professors, accountants, computer programmers, and similar skilled positions. They work for government agencies, private companies and some have chosen to start their own businesses. The largest Chinese American work force is in the Utah State Department of Transportation. This agency has about 15 Chinese American employees.

Recreation And Social Life

As anti-Chinese sentiment increased nation wide, Utah's Chinese found themselves being increasingly viewed negatively. Euro-Americans commonly saw the Chinese as being immoral because they gambled and smoke opium, even though to the Chinese of this time these activities were common pastimes. Most gambling had small stakes. Chinese played Fan Tan with brass coins valued at about 1/10 of a penny. In Silver Reef, however, Chinese operated a lottery which reportedly paid up to \$10,000.

Chinese people have long been recognized as hard working people. Hard work means having less leisure and recreation activities. After 1960,

Chinese

many of the Chinese students, both from Taiwan and China, have remained in Utah after graduation to become a new group of Chinese immigrants. These immigrants are professionals and tend to be more Americanized and assimilated to the local culture. They have more disposable income to spend on leisure activities. Generally speaking, Chinese people are very conservative when it comes to spending money and they save money for emergencies or for their children's higher education. This is considered to be a tradition and normal family practice. However, due to the above-average income, these new immigrants are able to enjoy their recreation and leisure just like their counterparts in the society.

It is widely accepted that two different cultures that do not share the same basic values may yield differences in recreation and leisure activities. While leisure activities that Chinese people now engage in were those common activities in the society, it is worth mentioning that visiting with Chinese friends and having parties at home are quite common and popular for new immigrants. They will socialize amongst themselves because it is easier to talk to friends who speak the same language and share the same culture. Research has suggested that cultural identity is often expressed in leisure, which is subject to fewer social pressures to conform to majority-group standards than is behavior in the work place, at school, or in other community settings.²⁸ This provides a very good explanation as to why Chinese immigrants expose themselves more to the Chinese community. It also reveals that immigrants are somewhat suffering the impacts of different culture and language, discrimination, and so forth. Thus, they have to escape from their social settings in the work place to enjoy gathering with other Chinese for relaxation.

In 1996, some golf-enthusiasts in the community formed a Chinese golf club, the Tai-Eagle, in Salt Lake City. Tai-Eagle has about 20 members who were all from Taiwan. The first president of this club was Mr. Glen Lu, who is the Director of the Division of Parks and Recreation of the Salt Lake County Government. The second president was Mr. Shih-Long Hsu, who immigrated to Salt Lake City in 1993. Tai-Eagle adopted the general structure and practice that is used by golf clubs in Taiwan. This club holds several tournaments and social functions each year.

For the Chinese people who love to sing, the Hua Sheng Choir was founded in May 1993 by Jane Zhang and Maggie Chou. Mr. Bo Ming Yang is currently the conductor of this choir. The majority of the members are from China with a few from Taiwan. The choir is composed of about 40 active members who meet twice a month to practice. Hua Sheng Choir is often invited to perform in various social and cultural events. Further, singing Karaoke, or known as "sing-along", is a very popular leisure activity among many Chinese people. Many Chinese families own a Karaoke system. Karaoke is a system that gives closet performers a chance to sing like famous stars. The disk recording provides the music and any background vocals. The vocals are mixed together by the machine, and a

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professional-sounding performance comes forth out of speakers. It is a common activity after lunch or dinner parties for many families as well as at organizations' social events.

Some Chinese elderly immigrants get together every week at the Sunday Anderson Westside Senior Center located at 868 West 900 South, Salt Lake City. These Chinese do not speak much English and left alone when their children were not home. At the gathering they can talk in Chinese. Activities typically include chatting, exercising, and English lessons. These types of social settings provide these Chinese elderly with comfort and opportunities to interact with people of the same language and culture.²⁹

Trade

For years, the Utah Department of Community and Economic Development has put considerable effort into encouraging Utah businesses to expand in Taiwan and boost joint ventures where Taiwanese developers invest in Utah companies. The department opened its office in the World Trade Center in Taiwan to promote business in 1987.³⁰

In 1989, after Governor Norm Bangerter's trip to the Far East, he announced that a Taiwanese computer part plant, Compeq Manufacturing Co., would be built in Salt Lake City. This was the first time a Taiwanese manufacturing company had been attracted to the United States through a state Corporate Recruiting Program.³¹ Two years later on February 21, 1991, a dedicatory ceremony -all of which was conducted in Chinese with an abbreviated translation in English, for Compeq's new facility was held. Mr. H.W. Chen, Compeq Chairman spoke at the ceremony:

"Prior to coming to Utah, I asked my associates what kind of place Utah is, and the answer was 'Not even a bird would like to lay an egg there.' ... But now, the egg has been laid and I hope it grows into an eagle".³²

According to Chen, Utah was chosen for the computer facility because of efforts to develop cultural and social ties with his country, a highly educated and highly principled work force, a large number of bilingual residents, the quality of life and assistance given in the selection process.³¹

Compeq's facility is a 165,000 square-foot plant that manufactures multilayer printed circuit boards for customers including IBM, Samsung, Unisys, NCR, Wang, Honeywell, Olivetti, and General Electric.³¹ Nowadays, this company hires a total of 700 employees, including less than 10 engineers and managers from Taiwan headquarters. Compeq is located at the International Center near the Salt Lake City Airport.

In July 1997, Governor Mike Leavitt and 40 businessmen visited China for a trade mission with the purpose of developing business relationship between Utah and China. The Governor indicated that the reason for the trip was "there are 1.2 billion people there, and China is emerging as the major economic market of the future".³³

Utah Senator Bob Bennett stated, after his visit to China with the Senate Energy Committee, "The primary U.S. motive for economic involvement in

China is not cheap labor, but rather selling to expanding Chinese industrial and consumer markets. That includes software sales from Utah to China's growing computer industry".³⁴

Special Events

Chinese New Year Celebration

For Chinese people, the Chinese New Year celebration is no less than America's New Year celebration. The Chinese New Year normally falls within January or February of the Western calendar. The traditional celebration involves family gatherings, special food, games, firecrackers, and gifts for children. The New Year party is a significant event for all of the Chinese organizations. American friends are invited to celebrate at the parties that can include the lion dance performance and firecracker displays. Some families, that fervently try to retain their heritage by celebrating the Chinese New Year, carry out traditions such as giving children a red envelope with some money in it, which represents "luck". Special Chinese dishes are served that are associated with prosperity and are sometimes symbolic. For example, fish is pronounced the same as another Chinese word which means "extra", signifies that the family will always have extra through the coming year and dumplings which resemble gold nuggets.

For descendants of Chinese immigrants and the immigrants who are more assimilated into the American culture, celebrating the Chinese New Year is becoming a diminishing tradition.

Golden Spike Ceremony

In 1969, when Utahns were celebrating the 100th Anniversary of the completion of the transcontinental railroad, the Golden Spike Association decided to re-create the celebration ceremony held 100 years ago. Since then the recreated ceremony has been held on May 10 of each year at Promontory Summit, Utah. Part of each year's ceremony was directed at thanking the 12,000 workers from China who helped build the western portion of the railroad.

Traditionally the ceremony begins at 11:30 A.M. with speeches and the laying of wreaths to honor the Chinese and Irish workers killed during the construction of the railroad. Representatives of the Taiwanese government located in San Francisco are normally invited to speak. Participants dress in clothing appropriate to 1869 and deliver the exact speeches heard at the original ceremony. An actual driving of the golden spike begins at 12:30 PM with the spike driven in at 12:47 P.M.

The Chinese for Community Action made a connection with the Golden Spike Association in 1978 and participated at the ceremony that year for the first Chinese participation in recent history. Since then there is always a Chinese delegation at the annual celebration.

Benjamin Lo, director general of the Taipei Economic and Cultural Offices, was invited to participate in the 129th Anniversary celebration on

May 10, 1998, along with Utah Senator Orrin Hatch and Utah Representative Jim Hansen.³⁵

Tiananmen Square Incident

During the Tiananmen Square incident that occurred on June 4, 1989, many Chinese students from the universities and Chinese-Americans in Utah joined the protesters around the United States and rallied in front of the state Capital. A newspaper reporter stated:

“About 500 Chinese students and Chinese-Americans rallied on the steps of the state Capital Sunday afternoon in a show of solidarity with Chinese students and supporters killed in a crackdown by the government in Beijing. ...

“The Utah demonstrators wore black arm bands with white flowers as a sign of mourning for the people killed during pro-democracy demonstrating against the Chinese government’s use of force.... Following the Capital rally, individuals gathered in small groups to vent their anger”³⁶

During the Tiananmen incident, Chinese students at the Utah universities remained active in communicating with friends and fellow students in Beijing, trying to show their support to the movement. Students used phones, fax machines, and mail to relay the information about this incident to other parts of China. They met with Utah congressional representatives to offer suggestions on actions the United States should take regarding China.³⁷ They also attempted to meet with influential United States citizens whom they believed could organize the rescue of student leaders who were arrested by the Chinese government.

Centennial Celebration

In 1996 while Utah was celebrating its Centennial of statehood, the State Office of Asian Affairs and the Governor’s Asian-American Advisory Council held a Centennial Award Banquet and presented Awards to recognize the Asian Americans for their outstanding community service and personal achievement. Chinese recipients of this award included: Benny Chan, Hubert Chang, Willey Chun, Ton Tan, Jyan-Jen (J.J.) Wang and Bin Yee.

Benny Chan served as the first president of Chinese Culture Center and as the president of the Chinese Seniors United Association of Utah. He was also a founding member and the first president of the local chapter of the Gee How Oak Tin Family Association. Mr. Chan passed away in April 1998.

Hubert Chang is a very active member of the Chinese community. In 1998, he was serving a third term as a commissioner of the Overseas Chinese Affairs Commission of the Republic of China (Taiwan). Mr. Chang was the founding member and the first and second president of the Chinese Society of Utah. He received his Master’s degree from BYU in Statistics and has retired from Salt Lake County government.

Chinese

Willey Chun is the advisor of the Cantonese Chinese family association, Gee How Oak Tin. He owned several Chinese restaurants before he retired.

Ton Tan came to Utah in the 1980's and is very dedicated to the Indochina Chinese group. He is an honorary president of the Utah Indochina Benevolence Society and the principal of Hua Kwang Chinese School.

Mr. J.J. Wang is a successful entrepreneur in the motel business in Moab, Utah. He owns 5 motels in Moab and Arizona. Mr. Wang arrived in Utah in 1977 from Taiwan and is currently a member of Moab's Chamber of Commerce. He is one of the advisors of the Chinese Society of Utah and a member of the International Student Advisory Council of the University of Utah.

Mr. Bin Yee, the advisor of the Yee Fong Toy Family Association, served as the president of Bin Kon Tong for several years, a board member of the Chinese Culture Center, and vice-president of the Chinese Seniors United Association of Utah. He remains very active in the Cantonese Chinese community. Mr. Yee immigrated to the U.S. in 1947 when he was 22 and moved to Salt Lake City in 1949.

It is worth mentioning that the sponsoring agency of this celebration event is led by the Chinese. The Governor's American-Asian Advisory Council was created in 1983 by Executive Order from Governor Scott Matheson. Volunteers from Utah's Asian American community served as Director for the office. Joanne Wang, who is the daughter of a Chinese restaurant owner, served as the second director of this office. Ms. Wang was a board member of the Asian Association of Utah (AAU) and provided considerable volunteer assistance to this organization. The past and current Chinese members for the Advisory Council remain: Hubert Chang, Tung Hsu, Margaret Yee, Benny Chan, Ed Kim, Sen-Maw Fang and Don Louie.

In 1986, Governor Norman Bangerter appointed a full-time paid director to lead the State Office of Asian Affairs. Mr. Michael Wu, a Chinese from Taiwan held that position between 1986 and 1988. Mr. Louie Tong took has headed the office from 1989 through 1998. He was appointed in 1989 by then Governor Norm Bangerter and was reappointed by Governor Michael Leavitt in 1993. Mr. Tong is the son of a Chinese immigrant restaurateur. He is from Cedar City, Utah, and retired in February 1998.

Sesquicentennial Celebration

In 1997, the same agency repeated the recognition ceremony and held a Sesquicentennial Award Program at the Double Tree Hotel. Chinese recipients of this year were: Gene Fan, Jennifer R-J Hwu, and Marina Leung.

Mr. Gene Fan is a successful businessman. He arrived in Utah from Taiwan in 1968 and graduated from the Utah State University in 1970. Mr. Fan is currently a partner and the Vice-President of a seventy- two year old printing company, Paragon Press Inc., in Salt Lake City. Mr. Fan served as President of the Graphic Arts Association of Utah in 1996. He is one of the advisors of the Chinese Society of Utah.

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Dr. Jennifer R-H-Hwu is a professor in the Electrical Engineering Department of the University of Utah. She received a Ph.D. in Electrical Engineering from UCLA in 1991. She was the recipient of the 1997 Presidential Faculty Fellow Award and the 1996 Presidential Early Career Award for Scientists and Engineers in the United States. Dr. Hwu is originally from Taiwan and is currently an advisor of the Chinese Association of Science and Technology, Utah Chapter.

Ms. Marina Leung is one of the founders of a local Chinese newspaper, Eastern Trends, and the owner of a local travel agency, Eastern Travel, and the LC Chinese bookstore. Ms. Leung immigrated to Salt Lake City, Utah from Hong Kong in 1992. She is enthusiastic in community services.

At 1998's banquet, a golden service award was presented to Ms. Margaret Yee. Ms. Yee arrived in Utah from China in 1962 to visit her uncle and aunt in Ogden. She then met Bin Yee and they were later married. Ms. Yee was actively involved in bringing the "Imperial Tombs of China" exhibit to the Brigham Young University Museum of Art and the "4000 Years of Jade" exhibit to the Salt Lake Art Center. She serves as a board member on the Salt Lake Area Chamber of Commerce Multi-ethnic Business Committee and the International Trade Committee. Ms. Yee is the owner of a Chinese restaurant. She is a member of the Cantonese Chinese group and remains very active in both the local and Chinese community.

Outstanding Community Service Award Presentation

The Asian Association of Utah (AAU) held a similar award presentation program in Marriot Hotel in August, 1998. Asian Association of Utah is an organization founded in 1977 with the purpose of serving the Asian population in Utah. The Chinese recipient of that year was Peter Au, who is the owner of Wing Tai Inc., in Salt Lake City. Mr. Au contributes much time and effort into serving various Chinese organizations. He is also a co-founder of the Eastern Trends Chinese newspaper. The two recipients for the youth award were Jeff Chan from Salt Lake City and Stephanie Chen from Bountiful.

AAU is a non-profit organization and is directed by an executive board and a general board of Directors. The Chairperson for the executive board in 1998 is Mr. Michael Kwan, who has been appointed to be a judge of the Municipal Justice Court of Taylorsville City. Michael Kwan is Chinese American and was born in California. While not elected as a West Valley City Council Member in 1997, Mr. Kwan remains the first Chinese-American in Utah to pursue a personal political career.

Mr. Shu Cheng, the executive Director of the Asian Association of Utah, is also Chinese. Mr. Cheng came to Utah in 1973 and received his Master's degree in Social Work from the University of Utah in 1979. He is from Hong Kong and has been the Director of AAU since 1978. The AAU has member organizations from ethnic groups from Asia. A currently registered Chinese group is the Chinese Society of Utah.³⁸

AAU holds an Asian Festival every year. This festival features Asian countries culture, programs, and food booths in Salt Palace. In 1996 the festival committee was led by the Chinese group representative, Mr. Kuang Yu Lee, who has been the president of the Chinese Society of Utah since 1996.

Second Generation

Descendants of Chinese immigrants to American have normally struggled with cultural conflict, especially for the first or second generations. Karen Kwan-Smith does not speak Chinese. She has never been to China and she is a Chinese American. She used to think that her choice was to be either American or Chinese. But slowly she became convinced that she could not just be American. This author has known Karen for many years. She once indicated that she is interested in attending the functions Chinese people hold even though she cannot speak Chinese.

Karen, a student advisor at the University of Utah, stated in an interview with the *Salt Lake Tribune* :

"The automatic understanding of American in most people's minds is Americans of European descent.... We are trying to fit into both cultures and never really succeeding. I'll never be seen as a part of American society because I am "oriental". Because I don't speak Chinese, I don't fit in on the other side either." ³⁹

Due to the new immigrants' emphasis on education, their children normally receive good education and perform well in school. Many second generation attend various prestigious universities and have successful careers.

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About the author

Eric Yuan-Chin Cheng

Mr. Cheng was born in Taiwan, Republic of China in 1955. He attended the Taichung First High School and the National Cheng-Kung University, before emigrating to the United States in 1986. He settled in Utah and received a Masters Degree in Civil Engineering at the University of Utah. He is a registered professional Engineer (P.E.) and a Certified Public Manager (CPM) of the State of Utah and has been employed by the Utah Department of Transportation since 1988. He is an Engineering Manager specializing in the traffic and safety field. He has lectured in his professional fields in the U.S., Taiwan and China and holds an adjunct position to teach a graduate course in the Civil Engineering Department at the University of Utah. Mr. Cheng is a freelance writer and translator who has authored many newspaper articles and journals in the U.S., Taiwan and China in both technical and non-technical fields. He has been actively involved in the Chinese community and has served as president of the Chinese Students Association of the University of Utah and the Chinese Engineers and Scientists Society of Utah. He is former board member of the Asian Association of Utah and a current board member of the Chinese Society of Utah. Mr. Cheng and his wife, Chao Nai-May Cheng, have two sons, Michael and Andrew.