

Anaheim, CA

A study guide to the unspoken
history of the late 19th-20th
century

* Anaheim was founded in 1857
by Germans as an agricultural
community = small population in
beginning

Anaheim, CA

late 19th-20th century

photo credit: OC History Roundup



Chinese Family in early Anaheim

migration patterns in the late 19th century:

As the vineyard industry grew, German settlers in Anaheim found a shortage a labor. As China faced economic turmoil, social unrest and a series of natural disasters, many Chinese men immigrated to California, including to Anaheim.

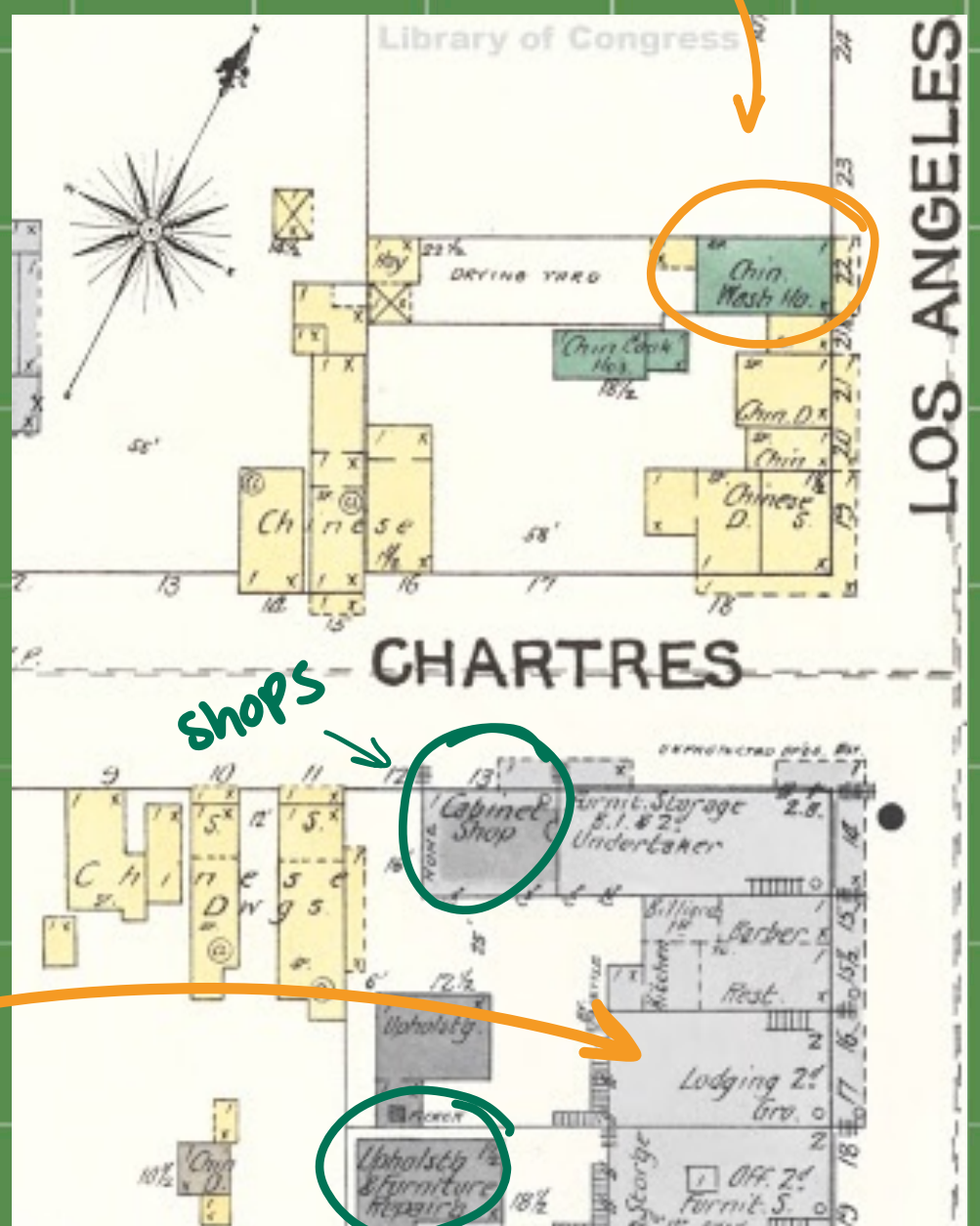
by 1890, 75% of the agricultural work force of California were Chinese migrants

by 1876, 1/6 Anaheim residents were Chinese (only small percentage were documented)

chinese owned laundromats very common in CA

Anaheim Chinatown founded in the early 1870s

Would be biggest Chinatown in OC comprised of wooden buildings for housing and stores as seen in map of Anaheim by Sanborn Fire Insurance Co in 1894.



logging for workers

photo credit: Library of Congress

Anaheim, CA

~late 19th century

German settlers hired Chinese immigrants to cultivate and maintain the orange groves. Due to increasing xenophobia and anti-Chinese sentiments, not many more Chinese workers were able to make their way to Anaheim after the initial first wave of Chinese immigrants in the 1850s.

Orange Grove in Anaheim ~ 1900's



oranges
very important
to Anaheim Loc

photo credit: Anaheim public library

Not only did the Chinese labor force excel in cultivation, but were "used extensively in the construction of **irrigation ditches**, wine cellars, and casks."

would be
used for
many years
afterwards
= KEY ELEMENT
to agricultural
success in 1900's

Ah Foo



photo creds: Anaheim Library

"famous" Chinatown resident

- worked as handyman
- historian Leo Friis

found story abt Fu:

[every 4th of July he
would give a 1-man parade
and deny it the next day]

Anaheim, CA

~1900

Drawing From Memory of Chinatown



not much historical evidence that chinatowns existed

= historian asked elder to draw what could remember

↘ easier to forget/erase this history

photo credit: Al Eisenbraun, 1985

Anti-Asian sentiments made it difficult for Chinese workers to keep their jobs and live long/healthy lives in an increasingly more tense city. **The Chinese Exclusion Act** prevented more Chinese workers from migrating to Anaheim. The lack of female Chinese migrants, and the **restrictions on interracial marriage** prevented many men from getting married and having children to form a new generation of Chinese people in Anaheim.

= By 1900, only 136 Chinese workers left

In 1935, the last Chinese man who lived in Anaheim's Chinatown passed away

Last Chinatown Building



★ building destroyed in 1940 ↓

replaced w/ crowded housing + continues to be gentrified today

Anaheim, CA

~1900

The Chinese Exclusion Act of 1882 was not the end of xenophobia and racism towards Chinese immigrants. The prospective Chinatowns in Anaheim, Santa Ana and Tustin show how these policies continued to affect undocumented Chinese workers going into the 20th century

Santa Ana Chinatown

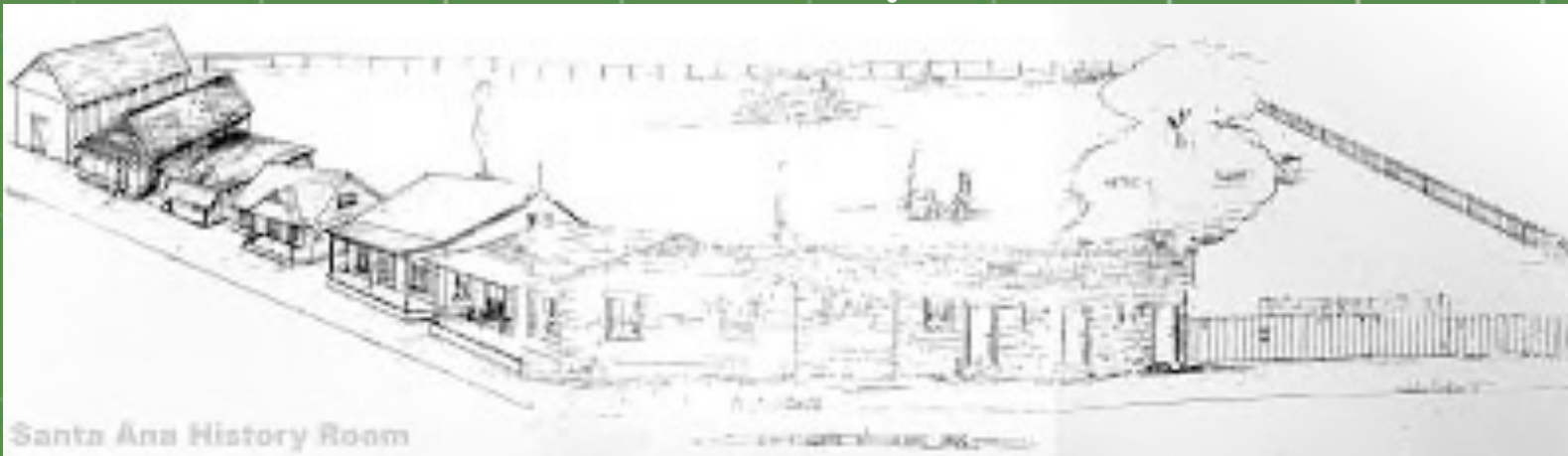


photo cred: Santa Ana History Room

unspoken
physical
genocide

1906 Leprosy Outbreak in Santa Ana Chinatown:

Government officials took advantage of the outbreak to take residents out of their homes for quarantine and then declaring their homes a health hazard, before ultimately burning them down. Even had a celebratory event afterwards.

CA senator campaign ad

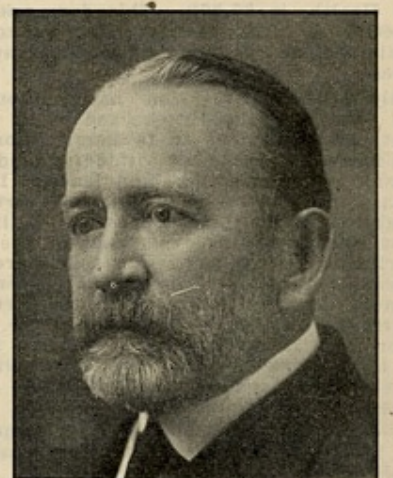
go far toward solving the Japanese problem. One, a bill, would add the Japanese Empire to the barred zone from which immigration to the United States is now forbidden; the other a Constitutional amendment, would confine the voting privilege to the children of parents eligible to citizenship, this measure being made necessary by the fact that under present laws native born children of Japanese residents cannot be prevented from acquiring and holding land.

In an address to the California Legislature last year urging action to curb the Japanese advance in the State, Senator Phelan said that an appeal to the people was inevitable. Today he is taking an active part in furthering the campaign for the anti-alien land ownership initiative measure which will be submitted to the voters of the State on November 2. He endorsed the plan when it was first proposed, aided in the work of circulating the petition, and presided at a conference of the leaders of the movement which resulted in the issuance of a call for a State convention of the many public, civic and fraternal organizations that are taking part in the effort to rid California of the danger of being overrun by a race that cannot be assimilated and which owes its first allegiance to an Oriental monarch.

It was the sentiment aroused by Senator Phelan in Washington that induced the House Immigration Committee to hold hearings in San Francisco and to investigate the Japanese problem in the sorely-afflicted central valleys of the State. He was the first California witness called by the committee, and from him the Eastern solons learned something of the subterfuges practiced by the Oriental invaders and of the activities of their ever-busy dispensers of propaganda.

Senator Phelan is the natural leader of the fight to reclaim California's soil. Re-elect him to the United States Senate and enact the anti-alien land law at the polls by a tremendous majority, and the East will know that the Japanese menace is no passing shadow but a dreadful peril to California and the Pacific Coast which Congress must at once take steps to avert.

**Keep
California
White**



RE-ELECT

James D. Phelan
United States Senator

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photo cred: UCI

Anaheim, CA

today

renovated Anaheim Packing House

symbol of gentrification
under pretense ←
of historical site



photo credit: OC Tribune, 2014

Oranges are a key symbol for the city of Anaheim. They are seen everywhere so residents are constantly reminded of the early 19th century when Anaheim was an agricultural community that depended on these orange groves. Despite the love for oranges, however, Anaheim tries to erase the role that Chinese migrants played in the survival of Anaheim's agriculture. While no buildings or original Chinatown residents are alive, to share the story of Anaheim's Chinatown, it is still important to recognize their experience when looking at the history of the city.



photo cred: Amazon

“history” book
given to Anaheim
children w/ no
mention of any
Chinatown or Chinese
presence

Ruby Cortez

GEOG 167

Professor Diana Negrín da Silva

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Anaheim in the late 19th-20th Century

In 1857, German immigrants purchased land to the south of Los Angeles to found the city of Anaheim as an agricultural community. Around this time, China was going through socio economic turmoil, leading to an unprise of Chinese emigration to California which would result in 75% of the agricultural labor force being Chinese by 1890 (Jepsen). In 1876, 1 in 6 of Anaheim's residents were Chinese and they founded Anaheim's Chinatown, which would become the largest Chinatown out of the 3 found in Orange County during this time.

Anaheim's Chinatown, however, founded in the early 1870's would be completely abolished by 1924. Like the other 2 Chinatowns in OC, Chinese workers built wooden buildings and stores for themselves, forming a small shared community with each other. Anti-Chinese sentiments at California at the time can be attributed to struggles the Chinese community faced going into the 20th century. Tomas Almaguer touches on the roots of white supremacy in California during this area influenced by the presence of Native Americans, Chinese migrants, and Mexican farmers, in his piece, "Racial Fault Lines". Almaguer explains how the Chinese Exclusion Act made it difficult for Chinese people to immigrate to the US, leading to a large population of that workforce to reside in Mexico instead. Additionally, he highlights "Various antimiscegenation statutes that prohibited intermarriages between white Americans and other racialized groups" to explain how white settlers in California would refuse to marry Chinese or indigenous peoples (Almaguer, 46). Both of these contributed to the drastic decrease in Anaheim's Chinese population who by 1900 only had 136 remaining members. The lack of women for Chinese residents to marry, and the increasing difficulty of migrating to Anaheim, both rooted in xenophobia and anti-Asian racism, made it difficult for the

community to survive and form a new generation. By 1934, all original Anaheim Chinese workers who were pivotal in the success of Anaheim's early agricultural efforts, had died.

Anaheim is widely known for the orange grove trees that were grown in its early years, and oranges till this day can be seen all over, as they are recognized as a key symbol for the city. Oranges are seen around many buildings including city hall and used as decoration for community events such as parades and festivals as a connection to the historical roots of the city. One of Anaheim's biggest tourist attractions is the Anaheim Packing House, which was once a packing house for Sunkist oranges in the early 20th century, but has been newly renovated as a luxury food court in 2014. The packing house exemplifies both the gentrification in recent years, as well as the erasure of Chinese contributions to the success of Anaheim's agriculture in the early 20th century. In Dale L Walker's piece, "Bear Flag Rising", the author highlights the importance of the bear flag as a symbol, during the time of the California conquest. Growing up in Anaheim surrounded by what I always thought was a harmless symbol, I now understand how much power and violence can actually be behind such symbols. The city continues to honor and praise the orange groves without acknowledging the key role of the Chinese workforce who not only tended to the fields during a time when Anaheim was struggling to find a big enough labor force, but also dug irrigation canals that would be the basis for future agriculture techniques.

Although not much remains from Anaheim's original Chinatown, it is important to recognize the presence of a Chinese population during this time period. Today Anaheim's population is predominantly white, followed by a growing number of Latinxs, making Asian residents a minority in the city. Roberto Romero Chao in, "The Chinese in Mexico 1882-1940" expresses the racial tensions particularly between Latinxs and Chinese people. He highlights how these two groups seem to have separate and distinct histories, but "racial tensions are not new and have deep historical roots: the two groups have met before" (Chao, 192). Ultimately, Chao stresses the importance of recognizing the intertwined history between Chinese peoples and other races, when looking at the

present day issues that are being faced. The continuing lack of recognition for Chinese communities in both Mexico and California only adds to anti-Chinese sentiments from the 20th century that continue today. The erasure of Chinese experiences in the 19th century, as seen in Anaheim, allows the dominant society to create a narrative that ensures their economic success at the expense of people of color and their histories.

Roberto Lovata explains how the dominant society can create and push for a narrative that benefits themselves. One of the first times I was ever exposed to a narrative about my own community, came in the form of a book and a 3rd grade fieldtrip. In 2012, then OCTA (Orange County Transportation Authority) CEO, Stan Oftelie, wrote, “Nothing Rhymes with Orange”, which detailed the history of Anaheim in a way for children to understand. With the help of charities and donors, the city of Anaheim was able to host a field trip for all Anaheim 3rd graders at the Angels Stadium, and give each student a copy of the book. The book detailed dinosaur fossils, Spanish “explorers”, supposed pirates, the Gold Rush, Disneyland, and the Anaheim Angels baseball team. I remember thinking the cover was ugly and not having any interest reading it, but after the fieldtrip I felt guilty for feeling that way. After more pressure from my teachers, I gave it a read and thought Anaheim was a really cool city with an obsession with oranges. Looking back now, it is evident that this “history” book does not even come close to disclosing the reality of Anaheim, as there is no mention of Anaheim’s Chinatown or how Chinese residents played such a big role in the history of those beloved oranges. Knowing that an entire generation of Anaheim residents was exposed to such a whitewashed narrative at a young age, it is difficult to express the full extent of these consequences. Evidently, white Anaheim residents have gone to great lengths in order to erase the history of the Chinese workforce, and so it is important to create counternarratives to not only validate and dignify their experiences, but to prevent the dominant society from continuing these patterns of oppression.

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