

will want to settle permanently in Taiwan. For this reason, workers receive restricted visas limiting their stay to only 3 years at a time. Workers are also required to provide a background check or “certificate of good conduct” from their homeland and to submit to a medical exam including tests for HIV and other sexually transmitted diseases (STDs), parasites, tuberculosis, pneumonia, and other communicable diseases. According to Taiwan’s Overseas Chinese Affairs Commission (OCAC), emigration from Taiwan about equals immigration to the island with about 1.265 million emigrants and 1.262 million immigrants.

### ***Economic Development and Imported Labor***

Rapid industrialization and development of a robust export market have been encouraged by the government. This has placed Taiwan among Southeast Asia’s “Tiger” economies, along with Hong Kong, Singapore, and South Korea. The diminishing importance of agriculture in the 1960s and the resulting growth in labor-intensive industry and the service sectors led to a greater demand for labor. According to the National Statistics Office, Taiwan has a workforce of more than 10 million people and an unemployment rate of less than 4%.

By the 1980s, there was a shortage of workers as the birthrate had declined markedly and labor demand had risen. In addition, the increasing number of years spent in education delayed entry into the labor market for younger generations. As workers became better educated and in shorter supply, labor costs began to rise. Workers involved in the “3D” occupations (dirty, difficult, and dangerous) had begun to unionize arguing for better working conditions and more pay. This conflict between labor rights organizations and industry has been seen by some as the true cause for importation of foreign labor. By the mid-1980s, as many as 100,000 foreign workers were employed illegally in Taiwan. At this point, the government decided, under pressure from industry and growing public concern, to legalize and regulate the importation of foreign workers in designated projects and certain labor-intensive industries such as electronics and textiles.

*Stephen J. Sills*

#### **See Appendix A**

*See also* Asian Americans; Asian American Studies; China; Chinese Americans; Foreign Students; Globalization; Japan; Pacific Islanders

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## **TALENTED TENTH**

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The *Talented Tenth* is a term used to describe the vanguard—that is, the best and brightest—of the African American community. An admittedly elitist concept, the Talented Tenth was originally conceived as a class of educated and principled Black men who would emerge as leaders of the disadvantaged “Negro” community. Although the term was coined in 1896 by the White liberal Rev. Henry Lyman Morehouse (1834–1917, after whom Morehouse College was named), W. E. B. Du Bois (1868–1963) first gave this idea prominence.

Though Du Bois was its primary architect in theory, Alain Locke (1886–1954) was arguably its most successful promoter in practice. The Harlem Renaissance (1919–1934)—with Locke as the real genius behind it—was a cultural movement made of the literary and artistic vanguard of the Talented Tenth. Related to Du Bois’s concept of the Talented Tenth (“the Best”) is its polar opposite, the “submerged tenth” (“the Worst”), and, at the other end of the spectrum, Du Bois’s later concept of the “Guiding Hundredth” (what one might characterize as the Talented Tenth among the Talented Tenth). This entry compares Du Bois’s and Locke’s conceptions of the Talented Tenth.

### W. E. B. Du Bois's Vision of the Talented Tenth

In his 1903 manifesto, "The Talented Tenth," Du Bois propounded a theory that was simple yet profound: Raise up the most gifted African Americans, and they will advance the interests of all Black Americans. Du Bois wrote that African Americans had to be saved by the "exceptional men" among them. Du Bois viewed "the Talented Tenth" as the missionaries of culture among Black people, a role reserved for them, not for Whites or others.

Forty-five years later, when he felt that the race had not been saved as he had hoped it would, Du Bois refined his theory. In August 1948, Du Bois delivered his famous Wilberforce University speech, "The Talented Tenth Memorial Address," to an audience of eminent African Americans—themselves the epitome of the Talented Tenth. Du Bois proclaimed, true to his Marxist vision at the time, that these leaders must not work as individuals but be willing to make sacrifices and actually plan for an economic revolution in industry that would lead to a redistribution of wealth. Elaborating his notion of the Talented Tenth, Du Bois then spoke of the "Guiding Hundredth"

The "Guiding Hundredth," as Du Bois envisioned it, would function as a leadership group of inspired individuals. Its members would form alliances (Whites included) on all continents to bring about "a New World culture." Du Bois's new doctrine effectively democratizes and internationalizes his original strategy for racial advancement by giving it global horizons beyond Black Nationalism. As the maturation of his original theory of the "Talented Tenth," the "Guiding Hundredth" is numerically narrower, yet strategically broader.

Du Bois's original vision was born of his own experience. After meditating profoundly on the plight of his people—lynching, disenfranchisement, and segregation—Du Bois saw salvation through intelligent leadership through a Talented Tenth. At the other end of the social spectrum, however, he saw "the submerged tenth"—a term Du Bois defines in *The Philadelphia Negro* as an underclass of the criminals, prostitutes, and the lazy.

### Alain Locke's Vision of the Talented Tenth

As part of this process of social "salvation," Du Bois was the Talented Tenth's living exemplar, embodying

all of its ideals. Another advocate and exemplar of the Talented Tenth was Alain Locke, a figure who, in his heyday, commanded an influence nearly equal to that of Du Bois. In their contribution to the United States as a whole, Locke saw this vanguard of talent within the Negro community serving as literally an investment for all in democracy.

Famed as the first African American Rhodes scholar (1907), as editor of *The New Negro* (1925)—acclaimed as the first national book of African Americans and, he himself, as the father of multiculturalism (in his role as one of the first philosophers of cultural pluralism), Locke began editing the *Bronze Booklets on the History, Problems, and Cultural Contributions of the Negro* in 1936 under the auspices of the Associates in Negro Folk Education. These eight booklets became standard references for teaching African American history. In 1945, Locke was chosen as the first African American president of the American Association for Adult Education. Like Du Bois, Locke supported the idea of the Talented Tenth, championing college education to advance the vanguard and adult education to advance the masses. Because racial justice and ideal race relations were essentially interracial endeavors, Locke recognized the role of talented and outstanding Whites in advancing racial democracy as well.

As in Du Bois's vision of the "Guiding Hundredth," the idea of the Talented Tenth took on increasingly international dimensions. More than Du Bois, in fact, Locke is generally credited with having most effectively internationalized the U.S. race dilemma. In his unpublished Hampton commencement address, "Stretching Our Social Mind" (August 18, 1944), Locke states that the time had come for an organization like the National Association for the Advancement of Colored People (NAACP) to shift its emphasis and change its name to the "National Association for the Advancement of American Democracy."

The concept of the Talented Tenth was not static. It evolved into something much broader than originally conceived, progressing from a Black Nationalist vision to a world vision. Even in their own lifetimes, Du Bois (who embraced Marxist ideology) and Locke (who embraced Baha'i ideology) relativized their vanguard elitisms within the wider strategy of common cause.

*Christopher George Buck*

*See also* African Americans; Black Intellectuals; Discrimination; Du Bois, William Edward Burghardt; Harlem Renaissance; Lynching; Minority Rights; Model

Minority; Multicultural Social Movements; People of Color; Pluralism; Prejudice; Racism; Segregation

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## TERRORISM

Terrorism is generally viewed as unjustifiable violence against innocent victims; however, the definition and the events that are categorized as terrorism vary widely from place to place and time to time. Since the attacks of September 11, 2001, terrorism has received a great deal of attention; terrorist acts and efforts to stop them have become central features of

world politics. This entry examines definitions of terrorism, its recent impact, and responses to the threats to Western nations.

### What Is Terrorism?

Defining terrorism is a difficult task, with more than a hundred definitions proposed by various governments and their laws. For many years, violence of one form or another has been included in the definition, and some see most violent action as terrorism. Any war may be considered as an act of terrorism, and since World War II, violent actions by nationalist groups have been defined as terrorism.

Two widespread definitions of terrorism define it on the basis of violence, or the use of force, and the object or point of focus of that violence. The first defines *terrorism* as the use or the threatened use of violence to bring about political change. The second argues that *terrorism* is defined by the "illegitimate" use of violence by targeting "innocent" people for political objectives. Within debates on terrorism and antiterrorism, terrorism is viewed primarily as the use of violence by groups independent of a state in the furtherance of a particular cause.

Terrorism and violent extremist groups have a long history. For example, the Ku Klux Klan, a right-wing extremist group that attacked African Americans following the Civil War in the United States and continuing into the 20th century, might be categorized as terrorist according to some definitions. There have been terrorist groups based on right-wing philosophy, communist revolutionary ideology, religion, and nationalist movements. Some groups have very little support and act primarily in isolation, but other groups become well established. The Irish Republican Army, for example, had significant support over a prolonged period in its attacks against the British and Protestants, both in Northern Ireland and England. Among Irish Catholic supporters, it was seen as a popular nationalist movement.

Terrorism can also be perpetrated by governments, such as the Soviet Union under Joseph Stalin, Nazi Germany, or more recently, the Khmer Rouge regime in Cambodia. Similarly, drives for ethnic cleansing, attempts to eradicate people of a particular ethnic identity from a territory, can be seen as a form of large-scale state-sponsored terrorism.

Definitions of terrorism and terrorists often change with time or perspective. The French Revolution of