The Hart-Celler Act (Immigration and Nationality Act of 1965)



"This bill that we will sign today is not a revolutionary bill. It does not affect the lives of millions. It will not reshape the structure of our daily lives This bill says simply that from this day forth those wishing to immigrate to America shall be admitted on the basis of their skills and their close relationship to those already here. ... Those who can contribute most to this country—to its growth, to its strength, to its spirit—will be the first that are admitted to this land.

The fairness of this standard is so self-evident that we may well wonder that it has not always been applied. Yet the fact is that for over four decades the immigration policy of the United States has been twisted and has been distorted by the harsh injustice of the national origins quota system. Under that system the ability of new immigrants to come to America depended upon the country of their birth. Only 3 countries were allowed to supply 70 percent of all the immigrants. It has been un-American in the highest sense ... Our beautiful America was built by a nation of strangers. ... Those who do come will come because of what they are, and not because of the land from which they sprung."

- President Lyndon Johnson, upon signing the Hart-Celler Act of 1965.

President Johnson signing the Hart-Celler Act into law on Liberty Island, October 3, 1965.

The Immigration and Nationality Act of 1965, more commonly known as the Hart-Celler Act (after its two sponsors Senator Philip A. Hart of Michigan and Representative Emanuel Celler of New York), was a landmark piece of immigration legislation. For decades before the passage of the new law, a federal quota system severely limited the numbers of immigrants from outside of Western Europe. This discrimination prioritized the immigration of white Europeans over people of other races and nationalities. Bill co-sponsor Celler noted, "Forty years of testing have proven that the rigid pattern of discrimination has not only produced imbalances that have irritated many nations, but Congress itself, through a long series of enactments forced by the realities of a changing world saw fit to modify this unworkable formula so that today it remains on the books primarily as an expression of gratuitous condescension."

With the passage of the Hart-Celler Act priority was given to "highly-skilled" immigrants, those with family already living in the U.S., and refugees, creating a merit-based system over a system that revolved primarily around national origin. The act also set a national cap of 20,000 for all countries, including those from North, Central, and South America, which had previously had no caps. The bill was very popular in Congress and passed in the House 318-95. Since the passage of the act, the immigrant population of the U.S. has more than quadrupled, with more than 14% of the population being immigrants. The passage of Hart-Celler fundamentally changed immigration to the U.S., even if those who supported the bill saw it as a much less influential bill than

it actually became. In 1960, 84% of immigrants were from Europe or Canada; by 2017, immigrants from Europe and Canada totaled 13.2% with the balance shifted towards immigrants from more parts of the world.

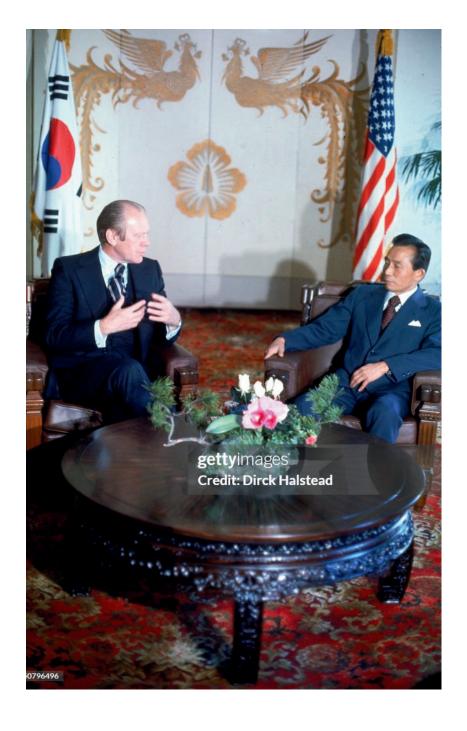
While the Hart-Celler Act opened up more immigration to people from Asia, Africa, and other non-European nations, it did prioritize family reunification and "skilled" workers over other immigrants. Immediate family members of those already living in the U.S. were not counted towards the national caps, so bringing families back together became one of the most prevalent reasons for immigrating. People who choose to immigrate to the U.S. have to be "sponsored" unless they are under one of the visas given for work or study. The Hart-Celler Act led to a boom in international students, workers in STEM fields, and other "highly valued" immigrants arriving in the U.S. Unfortunately, the law does not value those in "unskilled" fields, such as agricultural workers, tradespeople, and others, which gives them a much rougher road on their immigration journey. Sometimes these journeys can take decades or end in deportation or other negative outcomes. The cap on immigration from other countries in the Americas has changed the face of agriculture in the U.S. and has led to an immigration crisis, problems at the southern border, and a much more difficult journey for many Mexican, Central, and South American immigrants. As such, millions of people have immigrated to the U.S. without legal sponsorship or authorization in order to find new opportunities for themselves and their families.



From December 17, 1963, to November 21, 1972, South Korea was under what's known as the Third Republic

South Korea in 1973

- After a military coup in May 1961 (led by Park Chung-hee and others), the Supreme Council for National Reconstruction took over from the unstable Second Republic.In that period, Park began consolidating power: though the government was eventually restructured under a constitution, in practice much of the control stayed with Park and his close allies.
- Park was elected president in 1963 under this new regime and promoted policies focused on economic growth, anti-communism, and strengthening ties with the United States and Japan. In 1967 he was reelected, and in 1969 a constitutional amendment allowed him to run for a third term, which he did in 1971. As time passed, tensions grew around Park's increasing authoritarianism. In late 1971 he declared a state of emergency, citing danger both externally and internally. Then on October 17, 1972, Park carried out a "self-coup" known as the October Restoration. He declared martial law, dissolved the National Assembly, suspended the existing constitution, closed universities, censored the media, and restricted freedom of speech.





Election of Park Chung Hee



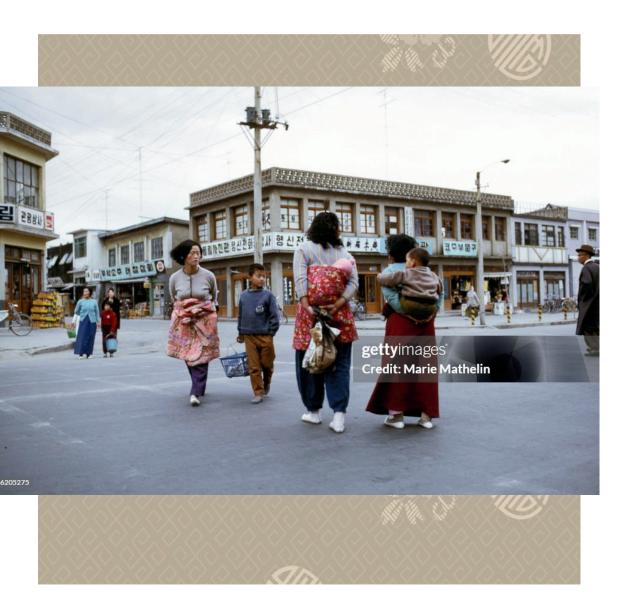
Student Protests in 1970s Korea

Life in South Korea in 1973



Life in South Korea was changing quickly under President Park Chung-hee. Rural villages were transformed by the Saemaul Undong (New Village Movement), which brought roads, electricity, water, and new housing. Cities grew fast, with factories, industrial jobs, and apartment buildings providing new opportunities. Young people embraced Western fashion, wearing jeans, miniskirts, and bell-bottoms, and they listened to pop and folk music in cafés and small music venues. However, the government closely monitored behavior and media; dress codes, hairstyles, and public conduct could be censored, and political dissent was risky. Families generally followed Confucian traditions, with respect for elders and strict social roles, but more women were attending school and entering the workforce. Everyday life balanced modernization with traditional expectations, work with leisure, and freedom with government constraints.

Life in South Korea in 1973



Kyongju (South Korea). Scene of street. March 1973.

A Family on New Year's Day



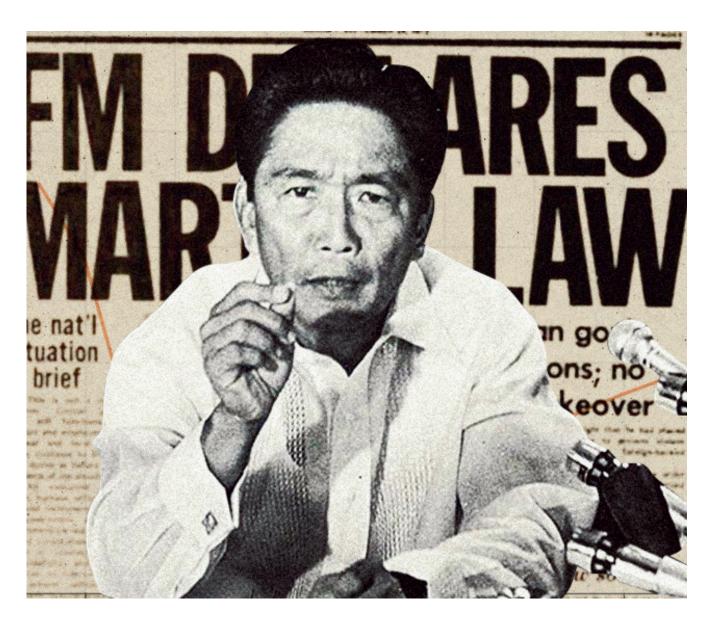


Vintage Food from 1970s

Philippines in 1973

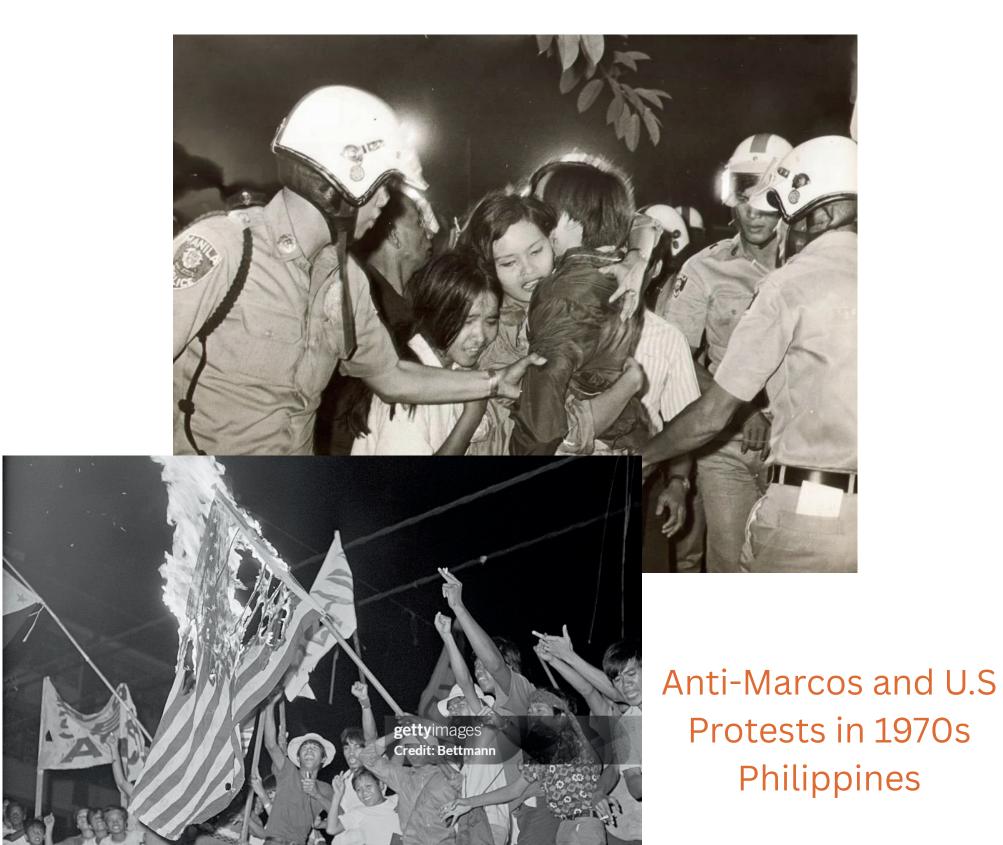
- As social unrest and student protests increased, so did accusations of corruption and weakness in governance during his early years. By September 1972, Marcos formally declared martial law, citing threats of communist insurgency, increasing disorder, and a Muslim separatist movement in the south.
- Once martial law was in effect, Marcos dissolved or suspended democratic institutions, arrested political opponents, shut down media outlets critical of the government, and imposed tight controls on civil liberties. Economically, the early 1970s saw strong growth, with GDP rising and investment increasing. However, this period also saw increasing foreign loans, cronyism, monopolization, and corruption.
- A notable protest was the La Tondeña Distillery strike in 1975, one of the first major open acts of labor resistance. Student groups, church sectors, indigenous communities (such as those resisting dam projects in the north), and other sectors opposed Marcos's rule despite the risk of repression. Thus, by the end of the 1970s, the Philippines was deeply under authoritarian rule, but a culture of resistance and dissent was also forming in response to political repression, economic hardship, and social injustice.

Ferdinand E. Marcos was first elected President in 1965 and re-elected in 1969.





Imelda Marco's 3,000 pairs of shoes



Life in South Philippines in 1973



In the Philippines, family and community life was central. Extended families often lived together or nearby, and fiestas, church events, and religious holidays marked the rhythm of daily life. Rural communities relied on farming or fishing, while many people migrated to cities like Manila to work in factories, offices, or service jobs.

Music and entertainment were important: Manila Sound blended local styles with disco, funk, and pop, and movies, radio, and social gatherings filled leisure time. Fashion reflected global trends with bright colors, maxi skirts, bell-bottoms, and casual Western-style clothing, adapted for the tropical climate.

Catholicism shaped culture, but martial law under Ferdinand Marcos (from 1972) restricted freedoms — curfews, censorship, and fear of surveillance were part of daily life. Despite political repression, ordinary people continued work, family rituals, celebrations, and quiet forms of resistance.

Life in Philippines in 1973



A Philippino Family



Paul VI visiting the slums of Manila, Philippines, 1970

Women's Fashion in 1970s Philippines