Introduction to Asian American Studies: Final Zine Project (3)

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Introduction

Over the past few months we have studied the importance of Asian American history. Specifically, the ideas of connecting: class, gender, sexuality, nationalism, war, colonialism and race to contemporary issues going on in the world today. The following is a collection of Zine format projects aimed at displaying key ideas in the research of American History. Each week contains new information and a different display format. Moreover, we have made connections to modern day issues in an attempt to demonstrate how learning from past events can influence decisions made in the future.
Project Contents

1. The Chinese Must Go - Beginning in the 1860s, we talk about the journey of Chinese into the United States and different hardships that they faced.

2. Filipino Bodies, Lynching, and the Language of Empire - We begin discussion on the Philippine-American War and focus on the time from the late 1890s to the early 1900s. A personal statement is also included.

3. Transpacific Racism - Continuing into the 1930s, we focus on Japan and their reluctance to the colonization efforts of the United States as well as Japan’s influence on U.S. policy.

4. Concentration Camps and a Growing Awareness of Race - There is a focus on the World War II internment of Japanese people in the U.S. and the hardships they faced.

5. Militarized Migration - We conclude with the study of World War II and move to the Korean war and the migration to the United States.

6. Aloha, Vietnam: Race and Empire in Hawai’i’s Vietnam War - The U.S. had moved into Hawaii for military purposes and we look at the consequences it caused.

7. Organized Forgetting of Refugees - We studied the fleeing of Vietnam by refugees in the late 1970s and the image that the United States was trying to create for itself.

8. On Earth We’re Briefly Gorgeous - With a look into Ocean Vuong’s novel, we can get a more personalized view on the war in Vietnam and the effects it had on its survivors.

9. Cold War Origins of the Model Minority Myth - There is a focus on “Yellow Peril” and the connection between current day issues and some from World War II.

10. The Citizen and the Terrorist - This section brings more recent history from 9/11 into perspective with comparisons to treatment of certain races and ethnicities to the treatment of individuals during World War II in Japanese internment camps.

11. Filipino Migrant Worker - Our final section tells the story of the difficulties faced by migrant workers from the Philippines.
THE CHINESE MUST GO - ERIKA LEE

Coolie Trade Act
1862
Outlawed coolie labor and U.S. involvement in the coolie trade

Chinese Exclusion Act
1882
Barred entry of Chinese laborers for 10 years, allowed certain occupations, prohibited Chinese from naturalized citizenship

Geary Act
1892
Exclusions laws were extended for another 10 years

Chinese Exclusion Act Renewed/ Permanent
1902/1904

Page Act
1875
Banned Asian women suspected of prostitution and Asian laborers brought to the U.S. involuntarily

Scott Act
1888
Laborers who had returned to China were forbidden to reenter the U.S. unless they had wives, children, parents, or property or debts in...

Precursor to Green Cards
1893
All Chinese in the U.S. were required to register with the federal government to obtain certificates of residence

“The campaign to restrict Chinese immigration begun in the United States ended up having far-reaching consequences for the regulation of immigration around the world. The Chinese in America would live with the consequences of the exclusion laws for generations.”
1. The primary inspection on the ship determined if immigrants were detained or admitted.
2. An examination was conducted by the medical staff. They looked for physical defects and evidence of “Oriental diseases” (these diseases were grounds for exclusion if untreated upon arrival).
3. Immigrants made their case for admission. Families had a harder time presenting a successful case.
4. Questioned about their lives in great detail, any discrepancies in cases made by families were dismissed. Interrogations lasted usually 2-3 days and applicants were asked anywhere from 200 to 1,000 questions.

Half were detained at the Angel Island Immigration Station, the chief port of entry for Chinese and other Asian immigrants that also enforced immigration policies that singled out Asians for exclusion.

The other half that entered through San Francisco were admitted directly from the ships.
United States Influences On Other Governments

Canada

- The Canadian government started to follow the United States’ policies; strategically studied our methods/tactics.
- Instead of enforcing America’s explicit policy of Chinese exclusion, the Canadian commissioner suggested a head tax policy that would permit entry to a Chinese immigrant given he or she paid a landing fee.
- The Canadian federal government waited until the completion of the Canadian Pacific Railway was mostly completed (at the expense of Chinese labor) and then yielded to the demands of British Colombians to restrict Chinese immigration in 1885. Canada did this by imposing a $50 head tax on all laborers.
- From 1885-1923. Chinese immigrants paid $22.5 million to the Canadian government for the privilege of entering and leaving the country. (No other racial group in the country was required to pay these taxes.

Mexico

- As the United States and Canada strictly limited Chinese immigration, Chinese immigrants headed to Mexico.
- By 1910 the Chinese lived in almost every territory in Mexico.
- By 1926 the Chinese made up the second-largest group of foreigners in the country. This created the rise of the “Antichinistas” (Anti-Chinese activist).

Antichinistas

- Antichinista attacks were common in the early twentieth century.
- Mexican women who married Chinese men were labeled traitors to their race and Chinese children were called “freaks of nature” and subject to heavy racism.
The Philippine-American War (1899-1902)

8/13/1898 - US troops take over the city of Manila in a battle against the Spaniards.

2/4/1899 - American private fired at Filipinos who refused to obey his command. That shot marked the beginning of the Philippine-American war.

4/16/1902 - General Miguel Malvar surrendered and the Philippine-American War ended.

7/1/1902 - The Philippine Organic Act was approved which ratified the executive order made by President McKinley. The Second Philippine Commission was established and the United States Bill of Rights was extended to Filipinos.

7/2/1902 - The United States Secretary of War terminated the office of military governor in the Philippines since provincial civil governments had been established through most of the Philippines.

7/4/1902 - President Roosevelt proclaimed an amnesty to those who had participated in the conflict between the US and the Philippines.

White Attempt for Justification on Racism and Brutality in the Philippines

“In 1899, critical voices in the negro press warned that for many black Americans, the Philippine-American War was an all-out effort to enforce Jim Crow laws on another dark race.” This was taking an older concept that had been accepted in America and turning it to try and oppress another race. White Americans believed that the Filipino farmworkers “had stepped out of line by organizing unions and threatening the economic order.” They also supposedly “violated the boundaries of the color line” by having relationships with white women. The only way many seemed to handle their anger was with violence. Angry whites justified this brutality as a way to maintain economic and racial order. U.S. imperialists anchored their support for colonizing the Philippines on a term known as “Filipino degeneracy.” Filipinos were viewed as backward people “lacking the manly character seen as necessary for self-government” and Americans saw this as the opportunity to try and take over. In the article “Filipinos must be taught obedience”, the author writes, “We cannot safely treat them as our equals, for the simple and sufficient reason that they could not understand it.”
During the first week of battle, 160 Filipinos died and over 80 were mortally wounded. Hospital staff members were surprised that there were some women dressed in masculine uniforms that had died. Women were technically not allowed to fight as soldiers in the Philippine military until 1993 when the Republic Act No. 7192 was passed. In 1963, women were allowed to be in the reserve ranks or hold roles in the technical services as part of the Women’s Auxiliary Corps.

Balce talks about the how the image of the “Filipino savage” emerged during the later part of the nineteenth century and the early part of the twentieth century. She ties this into the previous ways that other races were seen as savages, including African American and Native Americans. During the war, the American people believed that the government and soldiers were doing their part to help the native Filipinos, but in reality, they were killing the natives and continued to label them as uncivilized and a savage group of people.
As a second generation Filipino American, I think I have a somewhat different perspective on all this. What I found interesting in Balce’s text is the comparison between native Filipinos and black Americans. Balce made a lot of comparisons between the two due to both groups having darker skin and white men supposedly viewing Filipinos as savages because of their complexion. I find this interesting because my great-grandmother, a true Filipina, has slightly similar views. Now obviously, my great-grandmother did not think her own people were savages, but she did slightly discriminate against people with darker skin. I was told by my grandmother that this is because Filipinos with darker skin are viewed as poorer because they would spend all day working in fields. Filipinos with lighter skin were those that were more well off and had jobs that allowed them to be inside. My great-grandmother seemed almost insulted that my brothers and I wanted to sit outside to tan, and I think that is because she and my great-grandfather worked hard to get to where they were and they didn’t want the family to be disrespected or looked down upon.

- Connor Prendergast

**US Media on Philippine - American War**

The War was a “slaughter” and not “a war for humanity.”

- The Indianapolis Recorder, 2/18/1899

“The Filipinos exhibited the spirit of heroism and that their struggle for independence proved that all the people who are oppressed will fight, and if need be, die for their liberty.”

- The Washington Bee, 3/11/1899

“The American people were deceived into believing that the U.S. soldiers were sent to the islands on a mission of love and goodwill, and to carry the torch of liberty and freedom... Instead, U.S. soldiers had killed over 6,000 natives”

- A Broad Ex editorial, 4/25/1899

“We have in honor left us but the latter course - to give the islands back into the hands of their own people... Let it not be said of the American people that they who first wrested freedom from a crown and proved to the world that people could govern themselves in the zenith of their greatness, flushed with victory, forgot what liberty meant.”

- The Middlebury Register quotes a senator, 2/23/1900

“We found the people a more intelligent class of people that we anticipated; also, found them to be very neat in their clothing and work. We also found them to be very religious. They are more industrious than they receive credit for doing various sorts of work”.

- The St. Louis Globe on a soldier that had recently returned from the Philippines, 4/21/1901
DU BOIS’S CHALLENGE - ONISHI

Transpacific Racism

• In the 1930’s Du Bois explained how the U.S. was involved in transpacific racism. He drew a connection between Japanese oppression and racial problems going on in the continental U.S.

• After WWII the U.S. continued to implement racial sanctions to the Japanese. Du Bois actively tried to educate people in America on the similarities of racism happening in the country.

• The U.S. Government realized that the Black community was rallying behind the Japanese movement. In January 1940- Henry L Stimson, the secretary of war under the Roosevelt administration wrote a letter to Du Bois pleading with him to “publicly oppose Japanese militarism and expansionism in Asia and rally behind China to protect America’s interest in the region.”

• Many black nationalists openly supported the defiance that Japan had against U.S. imperialism. They realized the effect that a defiant Japan could have on American domestic policy.

Connection to Current Issues: You can make a connection between Du Bois’ explanation of “transpacific racism” and racism that is still happening today in the United States. Currently, Chinese Americans as well as other Americans with Asian roots are experiencing high levels of racism and hate crimes due to fears of the pandemic. This can be linked to President Trump’s refusal to call the virus anything but the “China Virus”.

The growth of Japan and its becoming of a powerful nation was due solely to the effort of the Japanese. They didn’t allow any “white nations” to influence or take over their rise to power. Because of this, the Japanese were seen as defiant to the white racial superiority that seemed to dominate the rest of the world. White Americans were antagonistic of the Japanese not because of the supposed inferiority of the race, similar to how they viewed the Chinese and the Filipinos, but because of a fear of their possible superiority. The growing strength and independence of Japan were counter to the white colonizers’ belief that “white nations” needed to save their colored counterparts and introduce civilized society to supposedly savage peoples. This is still evident in Japan’s continual reluctance to allow Western influence into their country. Their goal was to become a nation not ruled by white supremacy and to spread the idea of liberation within a culture.
W.E.B Du Bois realized that Japan could become the nation that could drastically change U.S. policy on race and power on a global scale. He refused to publicly oppose Japanese militarism. He linked racial struggles in the U.S. to racial struggles in Asia and Africa. In this introduction, Onishi explains the process of the Afro-Asian movement to collectively end white supremacy. Explained best in his statement, “Throughout the first half of the twentieth century, the participants of Afro-Asian solidarity in Black America called into question the legitimacy of the dominant discourse of international democracy by the United States.” Meaning, the Afro-Asian population was trying to bring knowledge to the fact that the U.S. is not always a beacon of democracy. Highlighting that America’s interest in international affairs usually is coupled with racism and oppression, just like the racism the black community was experiencing in the continental U.S.

Arrival of Commodore Perry in Japan (1854)
This event is significant to the history of Japan because it marks the opening of Japan to the West and created a new era called “Meiji”. It introduced a new economy, new technologies, and a new culture to the nation-state.

Mei-ji
noun
1. the period when Japan was ruled by the emperor Meiji Tenno, marked by the modernization and westernization of the country.
“Concentration Camps and a Growing Awareness of Race”
Dianne Fujino

December 7, 1941 - U.S. Naval base Pearl Harbor is attacked by the empire of Japan

December 8, 1942 - U.S. enters WWII

February 19, 1942 - Executive Order 9066 is signed into law by President Franklin D. Roosevelt.

- Although Executive Order 9066 never explicitly mentions the targeting of Japanese citizens, that is exactly what happened. Over the course of a year, the U.S government had succeeded in removing 120,000 Japanese Americans from the west coast. Starting with 15 “temporary” internment camps on the west coast, then eventually creating 10 permanent camps. Some Japanese Americans protested the incarceration that was taking place. However, most actually complied with it. Moreover, many Japanese Americans urged the Japanese community to comply with the incarceration to show patriotism and loyalty.

Fall 1942 - 120,000 Japanese Americans were forcibly removed from their places of residence on the west coast.

1943 - The war department and the war relocation authority created a means of measuring Japanese American loyalty to the U.S. government. All Japanese-American adults were required to answer questions on a form that was known as the “loyalty questionnaire.” This questionnaire was meant to find and gather Nisei men into an all Nisei-combat unit. This combat unit would aid the U.S. Armed Forces in WWII efforts.

The internment of Japanese Americans - In the United States during World War II, Japanese Americans were forced into concentration camps on the western side of the country. Over 120,000 Japanese Americans were forced to relocate after executive order 9066 was put into place in 1942.

In 1943, the questionnaire ended with two very difficult questions for Japanese Americans:

- **Question 27**: Are you willing to serve in combat duty whenever ordered?
- **Question 28**: Are you willing to swear allegiance to the United States and forswear allegiance to Japan?

Many believed that there was no right way to answer these questions. Even if an individual did swear allegiance to the United States, proper and equitable treatment were not guaranteed.

January 1944 - A group of men led a campaign to argue against the draft of Nisei men to American Armed Forces. The main reason being, many thought this was the ultimate form of hypocrisy. They did not want Nisei men to fight for the U.S Armed Forces while their families were still incarcerated in internment camps.
Connections to Today: U.S. View on Asian Citizens

You can make connections from the U.S. internment of Japanese-Americans during WWII to events happening today. Recently, there has been reports of increased racial discrimination to the Asian-American population due to the pandemic. Largely in part to President Trump’s consistent portrayal of the disease being a “Chinese-virus.” According to the website factbase, “President Trump used the expression ‘Chinese Virus’ more than twenty times between March 16th and March 30th.” This influenced some Americans to become more hostile towards people of Asian descent. Consequently, Asian restaurants were reporting severe drops in revenue. Moreover, some people are comparing Trump’s immigration policy to the Japanese-American internment in WWII. On June 22, 2020, President Trump issued Proclamation 10052 titled “Proclamation Suspending Entry of Aliens Who Present a Risk to the U.S. Labor Market Following the Coronavirus Outbreak”. Effective beginning June 24, 2020, the proclamation suspends "entry into the United States of any alien seeking entry pursuant to any of the following nonimmigrant visas" until Dec. 31, 2020. Is this seen as a form of unconscious racism? Have people in the US been conditioned to think that there are different values on people’s lives if they have a certain race, ethnicity, or other demographics than a typical white American citizen? This would be caused by generation teaching and the way that our culture was created. Our society today was built on a foundation that accepted racism and allowed it to exist in every part of life. Where do we see this in culture today? We can see this is the significant growth in support of BLM, the talk of systematic racism, and stereotypes of many races that are “non-white.” Society has become aware of the issue and wants to change now.

Personal Quotes from Internment Camp Survivors: What was it like and how did you feel as a trapped citizen?

“As far as I’m concerned, I was born here, and according to the Constitution that I studied in school, that I had the Bill of Rights that should have backed me up. And until the very minute I got onto the evacuation train, I says, ‘It can’t be’, I says, “How can they do that to an American citizen?”
– Robert Kashiwagi

"We saw all these people behind the fence, looking out, hanging onto the wire, and looking out because they were anxious to know who was coming in. But I will never forget the shocking feeling that human beings were behind this fence like animals [crying]. And we were going to also lose our freedom and walk inside of that gate and find ourselves...cooped up there...when the gates were shut, we knew that we had lost something that was very precious; that we were no longer free.”
– Mary Tsukamoto

"It was a prison indeed . . . There was barbed wire along the top [of the fence] and because the soldiers in the guard towers had machine guns, one would be foolish to try to escape."
– Mary Matsuda Gruenewald

"My own family and thousands of other Japanese Americans were interned during World War II. It took our nation over 40 years to apologize."
– Mike Honda
STATEMENT OF UNITED STATES CITIZEN OF JAPAN ANCESTRY
**Korean War : Big Dates to Know!**

**1950** - The Korean War was extended beyond just a civil war.

**1953** - Armistice Agreement was established as a ceasefire and NOT a peace treaty. (Between 1951 and 1964, 84% of Koreans who migrated to the U.S. were spouses of American soldiers or Korean children adopted by Korean families).

**1965** - Immigration and Nationality Act (Hart-Celler Act) was signed into Law by President Lyndon B. Johnson. The law abolished the National Origins Formula, which was one of the main parts of the U.S. immigration policy for decades.

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**End of WWII**

The end of the second world war marked the beginning of U.S. occupation of South Korea. Click [here](#) to learn more.

**August 1945** - The 38th parallel was established as a imposed political border that separated North Korea from South Korea. Learn more [here](#).

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**Diamond Mountain at Onjong-ri**

*by Yu Ch'i-hwan*

At Onjong-ri Station at the foot of Diamond Mountain

some of the early arrivals have fallen asleep

In the empty station filled with pure silence

After the train whistle ceased and the enemy fled.

Standing in the autumn sun of the cosmos-filled station yard,

I gaze at the gorgeous Diamond Mountain,

And the hellish war seems utterly senseless.

Eight howitzers are showering rounds

At the fleeing enemy nine thousand yards away.

Explosions tear the earth, profaning the divine peaks

And the heavens far above.

But the mountain still stands,

White clouds, like a scarf of karma, curled round its top.
This poem comes from a collection of poetry called “Brother Enemy - Poems of the Korean War.” Some entries were written by professional writers that enlisted and others were written by common soldiers. But the one thing they all had in common is that they were all writing about the war. Some of the poems were sad and dark, others were more upbeat to try and boost morale of the other men fighting. Some even showed compassion for the enemy. Writers would attempt to understand the ones attacking them. This book was translated to English and published in 2002 and includes poems from before, during, and after the Korean War.

The chapter from Crystal Baik highlights the stories of Korean war immigrants. She argues that oral history is “a diasporic memory practice.” Oftentimes people learn about history throughout textbooks and other official documents. However, according to Baik the oral history of war is just as important. The oral history from migrants helps us tell more of an accurate and fair history of the Korean War. She states that official documents of the war can sometimes portray what happened in a fabricated way. It is important to respect and listen to the oral history that is given by militarized immigrants. One of Baik’s main points in the text was that she linked the U.S. government's push to assimilate Koreans into American culture to the Civil Rights movement that was happening in mainland America. Because of the tensions that were being created by the civil rights movement in America, the government made it a priority to assimilate Koreans to American culture to prevent potential tensions and revolts.

One can compare the Korean immigrant experience during the war to immigrants today from Siria, Somalia, and Haiti. They are facing similar factors from militarized groups that force them to migrate to a foreign country. It goes along with the saying “people don’t cross borders, borders cross people.” Also, Baik points out that “the orders focusing on Korean migration reflect how the United States sustained a self-crafted image as the humanitarian leader of the free world.” This was not the only time the U.S. has done this. You can compare the U.S.’s involvement in the middle east to its involvement in Korea as well.
According to Simeon Man, Hawaii’s admission to the United States of America was not only a “Post WWII revelation… but a view as old as the trade routes linking the United States to the fabled Asian markets in the nineteenth century.” It is important to recognize that the U.S. largely wanted this land for military gain. Having a major naval base on a region such as Hawaii is massive for militaristic strategy. Moreover, it had been known for decades before Hawaiian statehood that Hawaii was a key part in commercialism in the United States. Man states, “The annexation of Hawaii in 1898 thus hastened the construction of military bases throughout O‘ahu, fortifying an island “ring of steel” that would secure the demands of sugar production in the coming decades.
Hawaiian Statehood: Hawaii admitted as the fifteenth state in the union - 8/21/1959 -

After Hawaii was admitted to the union, it did not take long for the U.S. military to use the native land as a means of training in preparation for the Vietnam War. U.S. war officials recognized the advantage of training in a similar environment to Vietnam. Consequently, the military constructed training facilities all over the islands. Illustrated in figure 3 of the text: “Enjoy Hawaii.” This image shows the contradiction of tropical hawaii (which most people think is a vacation paradise) to that of a land controlled by the military. At the bottom of the image it states, “Paradise in the Pacific for genocide in IndoChina.” It is paramount to realize that this statement can be compared to U.S. foreign policy in regards to many nations throughout history. Although the government usually justifies U.S. imperialism for the spread of democracy, it tends to try to hide the negative effects it has on local populations. Hawaii was an established monarchy long before the United States colonized the Islands. Textbooks portray statehood as a victory for Hawaii’s Asian population. However, many of native Hawaiians viewed statehood as an abomination fueled by total hypocrisy.
Since the Vietnam war is over, many people would probably assume that the US Military no longer has a reason to have a large presence in Hawaii. However, that is not the case. The US Army obtained a 65 year lease for their Pohakuloa Training Area, a lease that still has almost a decade left. Because of the extremely large plot of land available at this training area, the Army has been conducting munitions and artillery practice. This artillery practice includes long range and heavy munitions that cannot be practiced within a lot of areas, due to the danger of the munitions and the limited space available elsewhere. Unfortunately for people living near the training area, this means a constant reminder of war, with the explosions heard, and even felt, in nearby homes. Although the Army’s claim to the land is coming to an end, military officials are hoping to strike a deal allowing them to continue using the land for many years to come. This means a potentially increased military presence engulfing native hawaiians on their own land, for their whole lives.
ORGANIZED FORGETTING OF REFUGEES

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BY YEN LE ESPIRITU
**OVERVIEW**

It is important to recognize the author’s statement of the organized forgetting of refugees in American literature. The author states, “The literature on Vietnamese refugees seldom mentions the internally displaced.” By recognizing only the refugees fleeing Vietnam in 1975. This statement is directly linked to the United State’s attempt to portray the Vietnam war as a “good war.” By setting up refugee camps for Vietnamese people that were displaced as a direct result of the war, the U.S. hoped to be viewed as a “refugee providing nation” rather than a “refugee producing nation”. Moreover, in April 1975 President Ford enacted “Operation BabyLift.” Operation Baby Lift was an all out effort to reposition the United States as a force for good in Vietnam. One can make a connection between the United States’ efforts to be a “do-gooder” in Vietnam to efforts by the United States to portray that same persona in other nations around the world. However, this intention to be a force for good and spread democracy is not always achieved. Many Americans believe that the War in Vietnam was a total catastrophe.
CHAPTERS

Chapter 1: 1954
- Vietnamese national troops defeated France and Vietnam and France signed the Geneva Peace accords. During this time, Vietnam was divided at the 17th Parallel.

Chapter 2: 1957
- Ngo Dinh Diem counterattacked in North Vietnam. This can be considered the start of what became known as the Vietnam War.

Chapter 3: 1959
- Increased political tension when communist party tried to reunify the country. However, this did not work and the nation adopted the armed struggle.

Chapter 4: 1965
- President Johnson sent combat troops to Vietnam and instituted the military draft. The Cold War fight against communism caused the US to join the South’s struggle against the communist North.

Chapter 5: 1973
- Paris Peace Agreement ends open hostilities between the United States and Vietnam. However, this did not end all conflict in the area. North and South Vietnam continued to fight until 1975.

Chapter 6: 1975
- War officially ends and President Ford enacts “Operation BabyLift”. Operation Babylift was an attempt by the US to “rescue” orphans from Saigon after it was taken by DRV forces.

Chapter 7: Conclusion
- The Vietnam War continues to be an unpopular topic, especially amongst those who were alive to face it. With over 60,000 American deaths and an estimated 2 million deaths of Vietnamese, the involvement of the United States was continuously questioned. The U.S. lost much of its reputation for a focus on freedom and is now seen as a nation that relies heavily on its military forces.
One of the most prominent evacuations from the Vietnam War was with Operation Babylift. It was the mass evacuation, specifically of children, from South Vietnam. The children were taken mainly to the United States but they were also taken to other countries. Some of these countries included Australia, Canada, and France. The operation was carried out at the end of the war, during the month of April in 1975. Thousands of children had been airlifted out of Vietnam and adopted by families not only in the United States, but in countries around the world.

President Ford was the one who set the operation in motion. His goal was to evacuate the orphans that were left in South Vietnam with the help of the United States Air Force. While the intentions of the operation were good, it was seen almost as a last attempt to show the United States in a better light after becoming involved with the war. Americans had been against the violence and did not support the aggressive forces of the military. Over 2,500 children were relocated and adopted, but the entire operation was controversial because not everyone believed that the evacuation was in the best interest of the children. There were also instances where some of the children taken were not actually orphans.
“The time we went to Goodwill and piled the cart with items that had a yellow tag, because on that day a yellow tag meant an additional fifty percent off. I pushed the cart and leaped on the back bar, gliding, feeling rich with our bounty of discarded treasures. It was your birthday. We were splurging. “Do I look like a real American?” you said, pressing a white dress to your length. It was slightly too formal for you to have any occasion to wear, yet casual enough to hold a possibility of use.”

This excerpt from the story illustrates the financial situation that Little Dog and his mother were dealing with in Hartford, Connecticut. Moreover, it shows how immigrants are often coerced into trying to blend into American culture. Rose stated, “Do I look like a real American?” This question shows how Little Dog’s mother felt obliged to blend into American culture.

Many Vietnamese children grew up in the United States after the war ended. Whether they were born in the United States or relocated, they were a part of the largest population of refugee children in American history. They, along with their families, were forced to take on a new life with new cultures. These families were given almost no time to prepare for their new lives. The government took on the role of dispersing the families into separate areas of the United States. The goal was to prevent the offsetting of local economies and to encourage the Vietnamese to assimilate into American culture. Like many other refugees, Little Dog and his family went from their home in Vietnam to the Philippines and finally to the United States.
The parents that were raising Vietnamese American children faced a very difficult transition period into United States culture. They struggled to learn a new language and culture while raising a family and trying to create a living. There is a lot of anxiety and fear in these refugees and, understandably, it would not have been very easy to cope with.

“\textit{That time when I was five or six and, playing a prank, leapt out at you from behind the hallway door, shouting, "Boom!" You screamed, face raked and twisted, then burst into sobs, clutched your head as you leaned against the door, gasping. I stood bewildered, my toy army helmet tilted on my head. I was an American boy parroting what I saw on TV. I didn’t know that the war was still inside you, that there was a war to begin with, that once it enters you it never leaves but merely echoes, a sound forming the face of your own son. Boom.”}"

This quote is a powerful representation of how the war traumatized Little Dog’s mother. Little Dog states, \textit{“I didn’t know that the war was still inside you... that once it enters you it never leaves but merely echoes.”} This was a constant theme throughout the novel. Little Dog’s mother was emotionally damaged because of the war. We see her act out in violence to Little Dog. Oftentimes abusing him with rage. However, this did not stop Little Dog from loving her. Ocean Vuong opens the novel illustrating the abuse Little Dog experienced from his own mother. The first time Rose hit Little Dog he was just four years old. \textit{“A hand, a flash, a reckoning,”} he recalls. He then spends a good portion of the book writing about what he wants to do for his mother. How he tries to get her to read English like his teacher. His mother grows impatient and states that she does not need to read. Little Dog gradually realizes how the war has affected his mother, and how hard it is to be in a foreign country as an immigrant.
Throughout the novel, it is very easy to see that there is a struggle with Little Dog and his mother. His letter is an attempt to create a connection with his mother that is meaningful and accepting. Little Dog’s mother is not the only one that has to come to terms with his sexuality. In the community that he lives in, Little Dog is teased by children who call him names like “pansy” and try to make him stand out as much as possible. This is easy for the American kids because Little Dog looks different from them. His sexuality and his Vietnamese identity make him appear as an other, especially in the American society that he grew up in. But it is his goal to accept himself and accept everything that has happened to him. There has been a greater discrimination again many different Asian people recently in the United States. With COVID, there are many individuals who generalize all Asian people and blame them. It was easier for the U.S. and the government to place blame instead of trying to figure out how to best move forward with the virus and figuring out which steps to take next. With Little Dog and his mother, it seems as if his sexuality is something to blame him for. Rose is not focused on understanding her son or trying to mend the relationship that exists between them. There is a problem in the U.S. where people of color face discrimination every day. Little Dog is able to highlight this issue not only exists with adults, but also with children. It is crucial that every citizen is treated with respect and that we do our part to create a safe place for everyone. A theme throughout the novel is racism. Rose and Lan’s stories are told through Little Dog. They both faced this horrible issue while they were in Vietnam. The way that Little Dog recounts their lives shows that racism and hate are not only an American problem. It is a problem with the world and the fact that humans cause each other pain.

"You have to be a real boy and be strong. You have to step up or they’ll keep going. You have a bellyful of English. ... You have to use it, okay?"

This quote from the novel is relating to the gender and sexuality theme of the book. Little Dog’s mother Rose, has trouble accepting Little Dog’s sexuality. This is a constant battle throughout the novel. It is hard for Rose to understand that her son is not heterosexual. We can see this plainly in the quote above. “You have to be a real boy and be strong.”
Yellow Peril Myth

In the beginning of the text the author describes the racist idea of Yellow Peril. Yellow Peril is a color metaphor that represents the people of East Asia representing a danger to the western world and democracy. The ideology derives from a severely racist belief that East Asian people are “lesser men, primitives, and madmen.” Moreover, the idea of “Yellow Peril” fostered the idea behind the Chinese Exclusion Act of 1882. Yellow Peril also fosters the belief that eastern culture is the opposite of western culture. The East represents barbarism, as opposed to the West representing democracy and the free world. The text also mentions a pictorial from Life magazine titled “How to Tell Japs from the Chinese.” Before World War II and the bombing of Pearl Harbor, many American people never made an attempt to distinguish the different Asian races. However, this article, while promoting the diversity of the different Asian countries, did not do so simply for the purpose of examining the differences. Instead, this differentiation was made so that people did not mistakenly vilify any Asian people other than the Japanese. The second World War caused the idea of Yellow Peril to move away from the Chinese, like with the Chinese Exclusion Act, and towards the Japanese with the internment of many Japanese and Japanese-Americans.
**Connection to Contemporary Issues**

The Yellow Peril myth can be linked to how President Trump insists on calling the novel Covid-19 virus the “Chinese Virus.” This idea directly latches onto century-long discourse about how East Asian people pose a threat to the Western Democracy and the United States (Yellow Peril). This can be tied into the idea “Yellow Peril.” President Trump is still persistent in portraying Covid-19 as the “Chinese virus.” By doing this it sparked racism throughout the United States against Asian Americans, especially during the first few months of the pandemic. There were thousands of reports of anti-asian slurs in the streets. Moreover, this urged some individuals to resort to actual violence against Asian-Americans in the form of hate crimes. Also, Chinese restaurants as well as Asian owned restaurants and business struggled massively. All of this reflects the idea of Yellow Peril in the modern era. Like during World War II, many Americans are still ignorant of Asian cultures and continue to lump all Asian peoples together. This is evident in the fact that the above mentioned racism and anti-asian slurs have been directed at all Asian Americans, not just the Chinese or Chinese-Americans. The problem of seeing all Asian people as the same has continued, with no sign of stopping.

**MODEL MINORITY MYTH**

With the model minority myth, it was placing stereotypes on certain races to be the best or to act a certain way. With Asain Americans, this was expecting greatness and showing how they were the ideal minority group. While their achievements could be equal to or greater than someone that is white, theirs would seem less than great simply because of their skin color. This is the link to racism and how certain failures of an individual of an Asain race would be more significant to that of someone who was a different race, more specifically white. This myth also takes away all of the individual characteristics of a specific culture and just makes them all lumped into one category. This myth keeps a divide between Asain Americans and other Americans because it is a constant reminder that their past was not always American and that they stick out.
In the text, Leti Volpp discusses incidents of hate violence that have occurred after the terrorist attacks on 9/11/2001. In the years following the terrorist attacks many Middle Eastern, Arab, and Muslim citizens have been falsely identified as terrorist and subjected to hate crimes. This form of racial profiling has fostered an “Us vs. Them Mentality” in America. This mentality is not a new idea to the American population. Rather, the “Us vs Them Mentality” has been a part of American society for hundreds of years. One can compare the forced internment of Japanese Americans in WWII to the racial profiling experienced by the Middle Eastern population in the aftermath of the 9/11 attacks. Leti Volpp does a great job in raising awareness of how racial profiling in the United States is deeply flawed. She uses the devastating Oklahoma City Bombing to help illustrate her point.

Racial profiling faced by Muslims increased drastically after 9/11. This racial injustice was caused by anger and fear that many Americans had as a result of the attack. However, this anger does not justify their treatment of other people, regardless of what they look like or how they live their lives.
“There is a straight line from the 1790 Naturalization Act, which restricted naturalized citizenship to free white men, through the Asian exclusion and internment efforts in the nineteenth and twentieth centuries, and the construction of Islamophobic policies and practices in the twenty-first century. All of these policies rely upon racialized xenophobia, which holds that certain groups are by their very nature incompatible with American life... Likewise, Kumar draws a parallel between justifications for the internment of Japanese Americans in World War II and extensive surveillance of Arab and Iranian Americans beginning in the 1970s. Such blatant discrimination from intelligence and law enforcement agencies, which targeted Arabs and Muslims simply because of their ethnic and religious backgrounds, continues.”

- Erik Love

By looking at the treatment of individuals post 9/11 that are of minority groups in America, Love sees that there is discrimination against those individuals that came up after the attacks. He was also able to draw the parallel between the unfair racial profiling of Arab and Iranian Americans to the same treatment faced by Japanese held in American internment camps during World War II. The treatment of Japanese Americans was not fair or justified.
"I remembered some people who lived across the street from our home as we were being taken away. When I was a teenager, I had many after-dinner conversations with my father about our internment. He told me that after we were taken away, they came to our house and took everything. We were literally stripped clean."
- George Takei

"We saw all these people behind the fence, looking out, hanging onto the wire, and looking out because they were anxious to know who was coming in. But I will never forget the shocking feeling that human beings were behind this fence like animals [crying]. And we were going to also lose our freedom and walk inside of that gate and find ourselves...cooped up there...when the gates were shut, we knew that we had lost something that was very precious; that we were no longer free."
- Mary Tsukamoto

"Sometime the train stopped, you know, fifteen to twenty minutes to take fresh air — suppertime and in the desert, in middle of state. Already before we get out of train, army machine guns lined up towards us — not toward other side to protect us, but like enemy, pointed machine guns toward us."
- Henry Sugimoto

"It was a prison indeed . . . There was barbed wire along the top [of the fence] and because the soldiers in the guard towers had machine guns, one would be foolish to try to escape."
- Mary Matsuda Gruenewald

Connection to “The Citizen And The Terrorist”

In Suheir Hammad’s “First Writing Since”, she states that she is fed up with people constantly asking “Which Navy is your brother in?” This can be compared to Leti Volpp’s idea of “Us vs them” mentality in regards to racial profiling in the United States. Moreover, she points out how the U.S engages in “lazy journalism” that promotes racial profiling among citizens. She highlights how there was no racial profiling on the domestic attacker Timothy McVeigh in the aftermath of the Oklahoma City Bombing. Instead, the media chose to focus on McVeigh’s past experiences and what may have led to his mental instability. Unfortunately, this was not the focus of the attackers on 9/11. Instead of focusing on the individuals that were responsible for the terrorist attacks, much of the country turned to racial profiling. Targeted Surveillance of Middle Eastern people after 9/11 can help prove Leti Volpp’s point of how there is exclusion in the citizenship of certain racial groups. American citizens that have middle eastern roots can experience this form of exclusion. They were subjected to an increase of surveillance and racial profiling in the Post 9/11 Era. Moreover, Leti Volpp provides insight as to how certain middle eastern groups still experience racism today. Islamophobia has only gotten worse in the United States in the aftermath of the terrorist attacks. Also, President Trump’s calls to the public about the refugee crisis has only stirred up more racism towards middle eastern people.
Working abroad for the Filipino citizens is not easy,
It comes with many hardships and dangers.
Unfortunately, the Filipino migrant is known to be a hard worker
That requires little pay to some employers abroad as strangers.

Consequently, Filipino migrants oftentimes fall victim to the abuses of these employers.
These migrant workers are recognized by the Philippine state,
But oftentimes do not receive the necessary protection that is
Required to live a life abroad that is healthy and great.

One can make a connection between the points
Discussed in the Rodriguez piece and the documentary created by Ramona S. Diaz.
The documentary shows how migrant Filipino teachers in the United States
Manage the extreme difficulties that they have.

This is not something that is very uncommon.
Many migrant workers that come to the United States,
Or even to other countries, are exploited
And not well prepared for the journey that awaits.

Rodriguez states in her text that one third of Filipino migrants
That work abroad are unskilled.
This means they have to learn the job that is presented
To them once they get to a foreign country to have their dreams fulfilled.

Consequently, this means that cheap labor and exploitation
Is a common theme that these migrant workers continue to face today.
They also face troubles adapting to their roles in society of a foreign nation.

This contradiction is apparent in Alvar’s short stories in her novel “In the Country”.
These migrant workers struggle to find their roles in the foreign countries
And they know that their success will not come easily.
According to Robyn Rodriguez, “Labor brokerage is a neoliberal strategy that is comprised of institutional and discursive practices through which”

The Philippines sends their citizens abroad to work and when they send remittances home, they generate a profit, keeping citizens poor and the country rich.

Neoliberalism has in fact brought the currency value down in the Philippines, which has a direct influence on living conditions and the financial situation of many of the country’s citizens. This labor brokerage funds a “Global Enterprise” with many oppositions.

In the text, Rodríguez explains how “Arroyo is not merely president but also the ‘CEO’ of a profitable ‘global enterprise’ that generates revenues by successfully assembling together and exporting a much sought-after commodity worldwide: ‘Highly skilled, well-educated, English-speaking’ as well as ‘productive’ and ‘efficient’ workers.”

I believe it is paramount to understand that because it is well known that the Filipinos have an extraordinary reputation in their ability to work, they are sought after by foreign employers and get ready to leave alone.

In May of 2003, President Gloria Macapagal-Arroyo explained how over 10 percent of Filipino citizens (8.2 million) work and live abroad. They work abroad and each year generate billions of dollars and beyond.

According to the Rodríguez text, “statistics collected from April to September 2008 indicate that 51.6 percent of migrants were men while 48.4 percent were women. One in four migrants were between the ages of twenty-five and twenty-nine.” Many migrants have had to return home facing the pandemic situation and all of its conditions.

Taking all this information and trying to create a way to show exactly what migrant workers have to face was not something that we believed could be done. By turning the information into a more poetic and song-like structure, we hoped that the difficult realities that migrant workers faced would be easier to understand and more engaging to read. While many people see this information as a story, the people that go through it do not. That is something we need to learn to understand. With the global pandemic that the world is currently facing, their worlds have changed drastically.