A Study of Asian American Issues in the United States

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A Study of Asian American Issues in the United States

by Nicoline Pedersen, Krista Celo, Eden Stilman and Seren Ventullo
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Throughout this zine you will explore a variety of obstacles that Asian Americans have faced in regards to their immigration and acclimation into American society and culture. Over the last century, individuals from Asia, the Middle East, and Africa have either migrated to America in hopes of a better life, or have been forced out of their homes due to war conflicts or as a necessity for cheap labor. Despite the means of their arrival, Americans have historically maintained an imperialistic outlook: America is the superior country. While the white American believes he is saving these transpacific countries from savagery within their communities, Asian migrants have consistently been marginalized and discriminated against due to their skin color, native language, and perceived 'feminized/animalistic' qualities.

The inherent racism within American and western culture has led to hate crimes, internment of entire races, and exclusion. Asian Americans have had to suppress their culture and display their American patriotism in hopes of acceptance. While Asian migrants struggle to acclimate into a new life, America is constantly sending troops to colonize and exploit their native countries, further oppressing Asian communities whilst promising betterment.

Each section of the zine is an overview of an article or novel that delves into the hardships propagated by American imperialism. Although most of the topics are reflections of past occurrences, we encourage our readers to consider the implications of colonialism and western hegemony on the current oppressive reality of Asian Americans. While America has seemingly progressed in many ways, the persisting issues of racism—manifested in inequitable legislation and anti-Asian sentiments—continue to inhibit America from eradicating the defining feature of oppression within society. This zine should not serve as a reflection of how far America has progressed, but rather of how much America still has to learn.
The Chinese were gendered in the eyes of the white American. Men were emasculated and shown to possess feminine-like qualities whilst still being viewed as a threat to white women. Chinese women were viewed as prostitutes who would give white men diseases. The way the United States gendered the Chinese population contributed to their belief that they were an immoral race that could never be integrated into American culture. This idea was depicted in political cartoons that gave Chinese people animalistic qualities---most often ratlike. Such depictions encouraged a reputation of being ‘dirty’ and ‘disease- ridden.’ This discrimination stretched into regions that the Chinese took refuge in and attempted to call home. Chinatowns, which are residential neighborhoods and tourist attractions in present day society, had a far different image during the Anti-Chinese Movement. They were seen as areas to avoid with a reputation of crime or a way to ‘observe’ Chinese people.

Whereas, in the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good order of certain localities within the territory thereof.

-Chinese Exclusion Act-
Timeline of Chinese Exclusion

1850
Anti-Chinese sentiment in California became part of state law through the implementation of a foreign miner’s tax. Chinese were systematically harassed and driven out of cities and towns across the West. The possessive investment in whiteness designates non-native's as inferior, and thus deserving of maltreatment.

Chinese were officially granted unequal status along with other racial minorities when the California Supreme Court ruled that Chinese immigrants, African Americans, and Native Americans were prohibited from giving testimony in cases involving a white person. The perception of Chinese individuals as "inferior" and lacking adequate intelligence was a constituent to their inability to participate in these court proceedings.

1854
The California governor set in motion the first attempt by Californians to prohibit Asian immigration by signing a bill that taxed any master or owner of a ship found to have brought Asian immigrants to the state.

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1858-59
A veritable race war began in the goldfields as armed mobs forced Chinese out of various campsites and towns.

1862
The Coolie Trade Act outlawed coolie labor and U.S. involvement in the coolie trade. The act highlights the growing economic threat Americans perceived the Chinese immigrants to present.

The Page Act banned Asian women suspected of prostitution, as well as Asian laborers brought to the United States involuntarily. Stereotypical distinctions of Asians as "unclean" intensified the prospect of every Asian women being distinguished as a prostitute. The Act is also a testament to the sexual threat Americans believed the Chinese population presented.

1875
The Chinese Exclusion Act barred entry of Chinese laborers for a period of ten years. Chinese immigrants were perceived as unfair economic competition, in that they robbed “true” Americans of job opportunities. Moreover, non-native unwillingness to assimilate to western culture perpetuated the proclivity to designate Chinese immigrants as “other.”
Chinese entered the United States through the Angel Island Immigration Station and were subjected to long interrogations and humiliating medical examinations. Medical examinations were performed with the intent of identifying "oriental diseases." Such inspections stem from the recurring stereotype that the Chinese population was unsanitary and primitive.

The Geary Act extended the exclusion laws another ten years. In Hawaii, Chinese immigration was virtually prohibited.

The Immigration Act of 1917 prohibited the entry of all people in Asiatic barred zones.

The Immigration Act of 1924 limited the number of immigrants allowed entry into the US through a national origins quota.

Congress passed a measure to repeal the discriminatory exclusion laws against Chinese immigrants and establish an immigration quota for China of roughly 105 visas per year.

The COVID-19 pandemic that presumably originated in Wuhan, China has subjected Asians and people of Asian descent to violence, threats, racial abuse, and other forms of discrimination. President Trump’s reiteration of COVID-19 as the "Chinese Virus" perpetuates anti-Asian sentiments by attaching a sense blame to the Chinese population.

Historical and contemporary Chinese maltreatment lends credence to a westernized proclivity for adhering to the Orientalism-War pillar of white supremacy (as defined by Andrea Smith), in that individuals who fail to fit the default white race are designated as "other" and pose a constant threat to the well-being of the empire. Previous events evidently convey the abuse the Chinese population has endured as a result of their perceived threat. COVID-19 has only enhanced Chinese xenophobia. Nonetheless, Chinese oppression is largely unacknowledged by individuals who project notions such as the "model minority" myth. The enhancement of anti-Chinese sentiments following COVID-19, in addition to prior inequity/abuse, render the Chinese population deserving of attention/reform towards their struggle.
"There are tens of thousands of poems on these walls. They are all cries of suffering and sadness. The day I am rid of this prison and become successful I must remember that this chapter once existed. I must be frugal in my daily needs. Needless extravagance usually leads to ruin. All my compatriots should remember China. Once you have made some small gains, you should return home early."

"America has power, but not justice. In prison, we were victimized as if we were guilty. Given no opportunity to explain, it was really brutal. I bow my head in reflection but there is nothing I can do."

"In the quiet of night, I heard, faintly, the whistling of wind. The forms and shadows saddened me; upon seeing the landscape, I composed a poem. The floating clouds, the fog, darken the sky. The moon shines faintly as the insects chirp. Grief and bitterness entwined are heaven sent. The sad person sits alone, leaning by a window."
The Start of the Philippine-American War

The Spanish-American War began when America sided with the revolutionaries in Cuba along with the Philippines, who were fighting for freedom against Spain. The Philippines initially felt relieved to have America fighting on their side, as they were the symbol of freedom and democracy. However, following the American victory in the war, America bought the Philippines for $20 million. When the Philippines discovered they were guaranteed false freedom by their new oppressors, the Philippine-American War began.

The Philippine-American War was led by the Filipino revolutionary general, Emilio Aguinaldo. During the war, half a million Filipinos were killed; a number far greater than those who perished in the Spanish-American War. This number does not include the Filipinos who perished at the hands of disease, famine, and other horrors brought on by the Americans. America maintained their imperialist mindset throughout the duration of the war, and even long after its term. Filipinos, although expected to acclimate to the ideal American way, were racialized, gendered, and brutalized on American soil. The national language of the Philippines, rich in culture, was considered undesirable, and their dark-skin allowed them to become a target for abuse. The Philippines suffered by the hands of those they thought to be their ‘saviors.’
A Savage's Guide to being an American

-Speaking English is the first step to being a true American. This is how you communicate to fellow Americans and conduct business. Speak clearly and eloquently to give no sign of barbarity.

-Proper dress attire: a man should have a sack coat, matching waist coat, and trousers—all compiling to a ditto suit. Dress your wives in a tea gown or Charvet dress. Primitive clothes are not accepted in society.

-Education is key when integrating into American society. Formal education is now gracefully provided by America in the Philippines. You should have intellectual conversations with your peers to demonstrate that you have been educated by the American system

-Assert a masculine presence that will be respected by the men around you. Learn how to protect your wife, children, and land. This is crucial to taking care of your country.
American Imperialism was constructed around the notion of manifest destiny; namely how their conquests revolved around the misrepresentation of expansionism as a humanitarian deed. The false narrative of their perceived “white man’s burden,” delineates into their “necessity” to assimilate their conquests into western society. Assimilation is not to be simplified as just a display of white hegemony, as it further testifies to the colonists understanding of how the eradication of culture strips their subjects of an identity—a manipulation that has the ultimate goal of shaping Filipinos and “others” into blind followers to the white regime.

Oppression towards Filipinos is seldom recognized due to a criticism constructed on the belief that they embody the model minority. Nevertheless, their history is heavily defined by violent colonization and depictions as “savages” and people incapable of governing themselves. Their lineage of suffering has seeped into contemporary terms. While the governing body no longer implements legislation that intentionally bars their advancement within the U.S., Filipinos continue to bear the scars of their past as targets for discrimination and oppression. As with other minority groups, white and western hegemony maintains the expectation of assimilation into American civilization. Moreover, Filipinos are depicted as substandard Asians. Whether this amplified discrimination be attributed to their characteristic darker pigmentation or lesser economic success, the identification as a Filipino exposes the group to further oppression—a display of intersectionality; namely how ethnicity can further plunge a group down the pole of inferiority. The Filipino struggle with other groups of Asian heritage is indicative of how prior American imperialism and white hegemony has ultimately pitted oppressed groups against each other. While there is an expectation that the “Shared histories of racial violence and economic oppression of black Americans and colonized peoples in Asia and the Carribean” would render these groups to maintain a bond by reason of possessing a “third-worldist perspective,” the oppressed can begin to perceive other oppressed groups as competition for the privileges whiteness endows.

Political cartoons, like so, alluded Filipino savagery to African blackness. The hostile narration of Filipinos and Africans impeded colonizers from recognizing their wrongdoing, and instead perpetuated a false rationalization that their brutality stemmed from good intentions. Moreover, the depiction of Filipinos as childlike and incapable of self-government further lends to their perceived “white man’s burden.”
THE WHITE MAN'S BURDEN

Take up the White Man's burden!
Have done with childish days--
The lightly-proffered laurel,
The easy ungrudged praise:
Comes now, to search your manhood
Through all the thankless years,
Cold, edged with dear-bought wisdom,
The judgement of your peers.
Take up the White Man's burden;
To you who thus succeed
In civilizing savage hoards
They owe a debt, indeed;
Concessions, pensions, salaries,
And privilege and right,
With outstretched hands you raise to bless
Grab everything in sight.
Take up the White Man’s burden;
Send forth your sturdy sons,
And load them down with whisky And Testament and guns.
Throw in a few diseases
To spread in tropic climes,
For there the healthy n*****
Are quite behind the times.
Balce, the author of "Filipino Bodies, Lynching, and the Language of Empire" and Onishi, the author of "Transpacific Antiracism: Afro-Asian Solidarity in 20th-Century Black America, Japan, and Okinawa" express a connection between Black Americans in the United States and other races that the US military were attempting to dominate through imperialism. The United States began to expand globally, hegemonizing countries they felt needed their political and social guidance. When the United States stretched into Asia and attempted to exploit China for resources similar to African countries, Japan imposed. Japan strongly defied the imperialistic attitude of America and refused to allow them to take over Asia as well. Afro-Asian philosophy began as a result of Black Americans identifying with Japan’s fight. This way of thinking allowed a global resistance against white colonizing powers. Race morphed from a concept of differentiating groups of people by skin color to a political category. This political category unified groups from different nations to create a strong force of opposition.

The Japanese and Filipinos were two groups subjected to US expansion, but openly defied their power. Filipinos fought in the Philippine-American War (see pages 5–8) for their freedom and lost roughly half a million of their people in the effort. Black Americans allied themselves with these groups in order to express a global movement against white supremacy, imperialism, and colonization. Black, Japanese, and Filipinos all suffered at the hands of the United States’ power and made connections through their struggles. This transpacific movement empowered people who were separated by oceans but connected by political identities.

“The magic of the word ‘white’ is already broken. The awakening of the yellow races is certain... the awakening of the brown and black races will follow in time.”

— W. E. B. Du Bois
Despite apparent cultural and social differences between the groups, the transpacific culture of liberation united Black Americans and the Japanese population in a common goal: The eradication of white supremacy and emancipation from the oppression that their racial identity confines them to.

Collective action against a world dictated by whiteness is necessary in order to stimulate change on a global scale. Simply put, there is power in numbers. Whiteness, and the whole notion of race, is a fabrication that intends to stimulate divides between different social identities. Despite any perceived differences, non-white social groups have all been confronted by oppression. Only a united movement can combat the long-standing hierarchy of the possessive investment in whiteness.
The Black Lives Matter movement took hold this summer in Japan with thousands of protestors gathering together to speak out against racism. Sierra Todd, founder of Black Lives Matter Tokyo and organizer of the March, said that the goal of the protest was not only to stand in solidarity with the movement in the United States, but to open up a discussion regarding racism in Japan. Todd hopes to take the movement one step further, beyond demanding change in the U.S., to create change in how Black people are viewed in Japan as well. Despite the fact that the movement originated overseas, it represents a much bigger push for equality of marginalized groups in Japan — including feminism, disability rights, and LGBTQ+ — as they align with one another in the fight for justice. In early June, after the movement had garnered support in various countries including Japan, hundreds marched through Shibuya to speak out against controversial treatment of a Turkish man by Tokyo police officers. The following week there were two protests at the capital — one to protest against the unjust treatment of the Turkish man by police and one to show solidarity with Black Lives Matter protests in the U.S. It is evident that this movement has not only gained support from around the world in regards to the unfair treatment of the Black community in the United States, but has inspired other nations to begin speaking out about injustices in their own homes.
INTERNALIZED OPPRESSION defines how people classified as “other” begin to recognize the disparity between their group membership with that of the superior group (distinctly the privileges they enjoy), and give credence to the stereotypes of their own group. Internalized oppression can lead to “other” acting in a manner that intends to appease their oppressor.

Responding through ultra Americanism enabled the Nisei not only to ward off accusations of disloyalty but also to maintain the hope for their future acceptance into dominant society.

Oppressed groups, in a desire to reap the benefits of those who hold privilege, feel the need to “earn” their acceptance into American society. They anticipate that a display of AMERICAN PATRIOTISM will grant them the privileges they see their own oppressors appreciate.

Yuri Kochiyama, as with many others, conformed to the narrative that whiteness grants privileges. Fujino defines the Japanese value of shikataganai as a substantial influence on their desire to conform, rather than challenge the inequity. By exerting American patriotism, incarcerated Japanese groups forfeited their own ethnic/individual identities to their oppressors.

I feel I want to fight, shoulder to shoulder with every Nisei for the right to the same opportunity as the Caucasian.

Yuri Kochiyama

America operates in a contradictory manner. It boasts about “freedom”, yet is defined by a deafening history of oppression and subjugation. Requesting that Japanese men fight for the very nation that oppresses them and projecting ideals of “liberty” while incarcerating Japanese groups on a racial bias, are some of many instances that illustrate the real American value of HYPOCRISY.

Holding Japanese American families behind barbed wire while asking their sons to fight for the United States was the ultimate hypocrisy.

Diane C. Fujino
The Bordered World

Squadron of Nisei Women’s Army Corps (WACs) in 1941. This photo represents the WADCA uniform that Yuri kept as one of her few items she brought to the internment camp. The uniform is a symbol of her American patriotism and unwavering loyalty.

Though your hands bring a less
The snowness of my memoires
And poets may never cross
Between
Though your hands bring a less
The snowness of my memoires
And poets may never cross
Between

For each in turn must leave this
Dear Pvt. Bill Kochiyama,

I was so pleased to get a letter back hearing about your life as a soldier. It must be wonderful getting free cigarettes, America is showing its appreciation in a small gesture. We all look up to you and the other Nisei soldiers as well as pray for your safe return. Everyone talks about how they can’t wait to see their brothers, cousins, and fathers. Always remind yourself and the soldiers around you that you’re deeply missed. There will surely be a parade in your honor for all the dedication and hard work Nisei soldiers are putting in. Life here at camp can be quite interesting particularly when we all get together for meal times. The food is swell, we eat bread, beans, and fish! I wish I could send some over for Thanksgiving. My mom says the stables still smell like horses but I disagree. How wonderful it would be to have horses at the camp, it is a racetrack after all. I recently took up a job as a nurse’s aide and it’s not at all like I thought it would be. I rode in an ambulance for the first time last week which I can finally check off the list of things I’ve been wanting to try. The work schedules of the nurses are crazy. Twelve hour shifts every day. Although I’m sure you soldiers have a similar schedule, always on guard. As you can see the younger kids at the camp wanted to join in the letter writing and thought it could use some color. We are all praying for you, can’t wait for your next letter!

Sincerely,

Yuri Nakahara

The Crusaders

1942
In 1997, the Supreme Court case Reno v. Flores, a lawsuit on behalf of immigrant children passed a series of rules in regards to the humane treatment of immigrant children in the United States. The Flores Settlement intended to protect these children through the implementation of standards regarding how and where children could be kept, and required that they be released from detention facilities “without unnecessary delay.”

In the summer of 2019, however, the Trump administration went back on this policy. The new regulations will take away the ability for designated lawyers who were responsible for monitoring the conditions that children are kept in will no longer be able to enter the detention centers. Sick, hungry, and tired from sleeping on concrete floors, these children are being kept in less than humane conditions. Worse still, federal attorneys went to court claiming that they had no obligation to provide soap, bedding, toothpaste, toothbrushes, or even adequate food. These regulations also allow for indefinite family detention, stripping away the last of the Flores Settlement.

From 1942 to 1945, under the rule of President Franklin Roosevelt, the US government policy was such that those of Japanese descent had to reside in isolated internment camps.

This policy was passed following a long streak of Anti-Japanese activity in the United States, and affected the lives of over a hundred thousand people, many of whom were US citizens and 17,000 of whom were under the age of 10. These people were removed from their homes with six days notice to dispose of any belongings that they could not carry, and forced into assembly centers. The Santa Anita Assembly Center, northeast from Los Angeles, housed around 18,000 people and often faced food shortages and substandard sanitation. Workers were not allowed pay higher than that of an Army private with jobs ranging from doctors to mechanics and seasonal farm workers. The camps experienced occasional violence due to riots and several men were killed during attempts to escape.
Oral stories from 1970 Korean immigrants reveal the struggle behind their relationship to the war. The war happened so they could exist, however the war destroyed many lives in the making. Other immigrants reveal the hardships following falsifying their ties to North Korea, given the 1961 Anticommunist Law and the National Security Act of 1947 which punished those suspected of affiliations with North Korea and their communist sentiments.

In 1945, American troops arrived in the Southern half of Korea for a three-year trusteeship arrangement with the Soviet Union. The U.S. military bases produced jobs in the entertainment and service industries for Koreans. American soldiers became intimate with Korean women, paving way for the War Brides Act of 1947, which allowed Korean wives of U.S servicemen to migrate to the U.S. with their husbands, circumventing the National Origins Act of 1924.

Throughout 1950-2000, the number of Korean army wife migrants increased exponentially, along with the number of Americans adopting children from Korea. The multiracial families that emerged during this time made South Korea unsteady due to their idea of a "pure-blood" state. On the other hand, America became a "melting-pot" of ethnicities, and in 1965, America passed the Immigration and Nationality Act which abolished the national origins quota and instead strived towards an egalitarian system, giving out an equal number of immigrant visas to each country.

Today, the United States remains to see themselves as the "big brother" and militarized protector of South Korea. However, America’s inherent patriotism shadows the ability to reminisce and mourn the losses in the war, also known as the 'Forgotten War.' The war remains open-ended as tensions stand strong along the 38th Parallel as North Korea chooses to go down a path of violence and diplomacy to implement fear across South Korea. Although South Korea’s loyalty to the U.S. remains high, the Trump Administration has caused drifts in their overall American opinion as he demands more money for military services.
Where is the peace?

Beautiful, unforgotten people remembered by ones they held close remembered by ones considered brother, sister, mother, father

but if people are not forgotten how are wars? when wars are paved with the unforgotten because there is no victory to bask in? or no peace to celebrate?

we hear the displaced call out for those distanced by more than just physical obstructions

where is the end to this war?

if the end had come there would no longer be uninvited guests

and those unforgotten, Beautiful people can rest without fear of being reunited with the ones they once held close

"Militarized Migrations" by Crystal Mun-hye Baik and "in our lifetime" by Hyejin Shim allow readers to gain an understanding of the Korean War. This poem is meant to recognize some of the hardships Koreans in both North and South Korea faced. 2.5 million Koreans died or were pronounced missing. Many other citizens in either country found refuge in America or across the 38th parallel either in North or South Korea. The Korea War "ended" in a cease fire but no formal peace treaty with an artificial border in between.
The characterization of members of Asian descent as people more likely to achieve socioeconomic success than that of the average minority group. The myth distinguishes Asian Americans as “reference groups” to other minority groups seeking to attain the perceived success of these model minorities. The myth creates an arena of competition between minority groups, as other groups are more inclined to distinguish their struggle from that of Asian members, by reason of the Asian group’s “elevated” status. However, perpetuating the conception of the model minority neglects the trauma rooted within the myth.

The focus placed on these diasporic categories demonstrates a governmental logic that selectively identified which racialized and gendered subjects, even if “nonwhite,” “different” and “problematic”, could assimilate into and faithfully reproduce the American national populace.

The myth is rooted within the American conviction that Koreans [Asians] were more inclined to be submissive and law-abiding citizens. In other words, the perception that Asians were inherently compliant signified that they would be less inclined to derail the American agenda of a white, heteronormative, and anticommunist social order. We cannot neglect the militarized assimilation of Asians into American dominion as a principal constituent to the foundation of the model minority myth.

Asian/Americans were progressively depicted as hardworking, passive, and obedient citizens committed to the American work ethic and steadfast anticommunist nationalism.
"Korean women expected to integrate into the American population as seamlessly, quietly, and quickly as possible."
United States powers viewed Hawaii as a connection to a wider pacific world. Due to its location, this view dated back to trade routes that linked the US to Asian markets in the nineteenth century. It was long believed that the United States needed a place of power off of the West Coast. Thus, the success of commercialism was dependent upon a strong military presence on and around the Hawaiian Islands. In 1898, the United States annexed Hawaii, hastening the construction of military bases around the Island. The creation of these bases produced the so-called “ring of steel,” securing the demand of sugar production for the future.

“A nation is only as strong as its component parts, and I feel strongly that Hawaii is not only an integral, but an essential component of our great American Nation.”

President Dwight Eisenhower

The start of the Pacific War made military presence even more essential. The defense of Hawaii throughout and following the war was imperative to the security of the Pacific as a region of US national interest.

Hawaii was seen as a crucial component of the United States, especially during a time in which the US was fighting to secure the world from communism. With this, Hawaiian statehood was vital. As the push for statehood grew stronger from American powers, native voices for decolonization were silenced, and even viewed as criminal. Further, the referendum violated a 1953 United Nations resolution which required the ballot contained choices for voters other than solely territorial status or statehood, namely “independence.” However, without any self-governing status as an option, voters overwhelmingly chose statehood. And in January of 1959, the statehood bill was passed.

The process of repressing indigenous struggles for decolonization and disguising oppression as assistance for freedom was ongoing as the United States continued its “liberation” projects elsewhere in Asia for years following. Statehood represented something much larger than simply creating a state. It was America’s way of preserving its empire through the guise of freedom.
The United States has a proclivity for refuting the very ideals of “freedom” and equality that it claims to represent. Historically, it has been evident in every display of American imperialism. The very founding of the nation is grounded in the colonization of American Indians, in that their perceived “white man’s burden” rendered them to develop a misconstrued belief that their violence and genocide was a humanitarian deed aiding to the betterment of such “savages”. Moreover, this display of American hypocrisy persisted within Hawai’i’s transition to statehood. While the integration of Hawai’i into the United States was initially perceived as a benefit to both the Hawaiian people and Americans, it conceals the manner in which Hawai’i was exploited as training grounds for a Vietnamese genocide [war]. Moreover, the consequences of Hawaiian statehood are many; some of which include the cultural genocide of natives, the extirpation of natives from their land, and the exploitation of such natives as soldiers for a war they have no ties to.

Statehood reaffirmed that a commitment to liberalism was a commitment to war, a reality that manifested in the ongoing suppression of Native sovereignty and in the steady militarization of the islands under the demands of economic growth and national security.

The projection of Hawai’i as “paradise” conceals the militarization and colonization grounded within the land’s integration into the United States. The Americans’ false depictions of Hawai’i’s newfound statehood as an alluring, idealistic setting starkly contrasts the imperial violence and cultural/militarized genocide that was integral to the Americanization of Hawai’i.

The enactment of Operation Helping Hand was not executed out of benevolence, but rather intended to perpetuate the false portrayal of the United States as a good-natured figure with a commitment to freedom and democracy in the decolonizing world. Past colonization and displays of American imperialism indisputably contradict such a false depiction. Moreover, the unprecedented violence against Vietnam Civilians in the My Lai massacre---among other undoubtable displays of violence during the Vietnam War---disclose what the United States truly is: an IMPOSTER.
Operation Helping Hand
Featuring "the innocent eye"
The American ideology, that a group of people utilize a portion of land in an ‘improper’ way so it is an American's duty to colonize it, stretches beyond just the Philippines, Japan, and China. As history has shown, the United States seizes land that groups of other people, indigenous to that land, occupy to take advantage of its potential economic profit. In the Philippine-American War, the United States fought for the control of the Philippines because of its position in trade routes. American leaders felt that Filipinos were too savage, uneducated, and weak to manage a country, particularly one that could generate wealth. Native Hawaiians were seen in a similar fashion, as a failed minority group. The absorption of Hawai'i into the United States meant a take-over of Hawaiian land for western settlers to profit off of. Asian Americans that immigrated to Hawai'i and Native Hawaiians were both discriminated against, racialized, and gendered but in different ways.

White Americans discriminated against Asian Americans that immigrated to Hawaii in the same manner as Asian Americans in the United States. Chinese, Japanese, and Filipino workers were given poor working conditions for little money. They had very few rights in Hawaii and were still seen as more feminine and weaker than white Americans. The anti-Chinese and anti-Japanese sentiment carried over into Hawaii where many immigrants were seeking out labor. Discrimination can be seen against Native Hawaiians and Asian Americans during the period of military training in Hawaii. Hawaiians and Asian American soldiers often portrayed the Viet Cong during war games. The military was trained to see Pacific Islanders and Asian Americans from different countries not only as the same but as a threat.

Native Hawaiians were indigenous to Hawai'i and had to watch their land be forcibly snatched by Americans. By ‘doing nothing’ with their land, the United States saw them as lazy workers. Many Americans were worried about annexing Hawaii into the Untied States because of the people's strong culture. When the time to vote for annexation came Hawaiian people were not given a choice whether they wanted to stay independent. They were offered either statehood or territorial status with no option for independence or self-government.
Hawaii is one of only a few states across the U.S. that has at least one base from each branch of the military—Army, Navy, Marines, Coast Guard, and Air Force. This significant military presence in Hawaii has a huge impact on the economy of the state, generating billions of dollars along with thousands of civilian jobs across the military bases. While this may sound beneficial for the Hawaiian economy, many Natives are being displaced by the influx of tourists and colonization by the wealthy haole from the American continent. Native Hawaiians comprise 19 percent of Hawaiian population, yet they hold only 1 percent of the land due to tourists outnumbering Natives thirty to one. White Americans are not only confiscating land, they openly appropriate Hawaiian culture and abuse land which Natives deem sacred.

A recent project called the Thirty Meter Telescope designed by multiple research institutes worldwide, one being in the United States, was permitted to begin construction on Hawaii’s Big Island in 2019 at a culturally significant site, a dormant volcano called Mauna Kea. This $1.4 billion scientific project will allow humans to peer deep into the universe, and Mauna Kea provides the world’s best viewing conditions. This mountain, known as Mauna O Wakea by Native Hawaiians, is the tallest in the islands in which the summit is sacred—the place where the sky god, Wakea, met with Papa Hanau Moku, the earth goddess, leading to the creation of the islands. This mountain includes other cultural sites such as a sacred lake, burial sites, and a historic quarry. Well-known figures, including actor Jason Momoa, have spent the summer of 2019 protesting the construction of the telescope alongside Native Hawaiians, forming a roadblock at the base of Mauna Kea. The aim of the protests is to raise awareness regarding the state’s economic interests being given priority over Native Hawaiian culture and land use rights. Their cause has resonated across the country—halting further construction advances until summer 2021.
Vietnam

At the onset of the Vietnam War, Vietnamese people were packed into US Military cargo carriers at the Tan Son Nhat International Airport to be evacuated out of Vietnam. Not designed to carry human beings, the cargo planes were crowded and uncomfortable, filled with tangible anxiety and exhaustion.

Philippines

First stop: the Philippines. Passengers were greeted by Catholic nuns with refreshments and prayers. After a short rest, the carrier took off again heading for the US territory of Guam where a refugee center had been hastily put together in anticipation of their arrival.

Guam

These makeshift "tent cities" were overpopulated and overwhelmed and refugees had to wait in long lines for just about everything. At peak, there were 50,450 refugees crowded into the establishment, which is over half the number of permanent residents on the island.

California

The final stop was at Camp Pendleton in California. This route, however, was just one route through the pacific to one of the US military bases utilized for Vietnamese refugees. These militarized evacuations organized by the Defense Department demonstrates the shockingly wide reach of the US empire in the Asia-Pacific region.
The manner in which the United States is capable of shifting between acts of altruism and displays of violence *WITHOUT A PAUSE* is a testament to how it welcomes contradiction. This contradiction is a commonality, as the United States loves to maintain its impression of “the land of the free”—all while it concurrently executes acts of mass violence, displaces civilians, and is heavily defined by inequity and oppression.

No one noted the irony, or what should be the incongruity, of transporting Vietnamese displaced children in the very aircraft that delivered the war material that triggered their displacement in the first place.

Yen Le Espiritu

American Imperialism is defined by a pursuit of establishing American hegemony. Such a pursuit entails brutality, the eradication of cultures, and mass displacements. Nonetheless, the U.S. neglects to address the deep-rooted damages they have inflicted. By “welcoming” Vietnam children into the U.S., they neglect to address their role as instigators of such displacements.

Myth of Immigrant America

A narrative of voluntary immigration that ignores the role that U.S. world power has played in inducing global migration

The facade of the United States as a humanitarian leader further extends to its tendency to distinguish itself as a “melting pot” and symbolism of diversity. There are two principal reasonings that refute such a statement:

1. Immigrant America is not as faultless as is proposed, as oppression and minimal upward mobility defines the reality of many immigrants.

2. The myth neglects to consider the role of American imperialism in this “melting pot.” Perpetuating the narrative of voluntary immigration inhibits the United States from taking accountability for its utilization of violence and maltreatment as a means of stimulating the FORCED, MILITARIZED migration of these natives from their land. The United States’ proclivity for war lends to the creation of war zones within other nations they sought to establish dominion—in effect creating “refugees,” or civilians escaping peril. We must refute the narrative of the United States as “liberators” for providing asylum to refugees fleeing the very violence the U.S. initiated in its hunger for global power.
The white savior complex is an idea that a white person or white group of people protect, save, or influence a group of non-white individuals. This concept can be identified in modern day movies including The Help and The Blind Side. The films emphasize the necessity of a white figure in bringing justice or acknowledgment to the lives of their non-white counterparts—emphasizing the heroic role associated with the white savior.

Additionally, the white savior complex is a common theme amongst US church mission groups, where there is the assumption that white Americans have the right to transform “helpless,” impoverished areas due to the privilege of class and citizenship. Furthermore, current US history classes teach of the benevolence of the United States; how America rushes to defend non-white countries including the Philippines, Korea, and Cambodia but lack details about the greater complications caused by their involvement.

The United States “saved” the Philippines from Spain due to their belief that they could better run the country despite the Philippines’ fight for independence. South Korea was “protected” by the United States from communist North Korea without a request for assistance. The intrusion of America's unwanted help is based on the desire to “rescue” these countries from oppression, and in the process gain either a new territory or country they can control for economic benefit.

The Republic of Vietnam, South Vietnam, was funded and backed by the United States against the Democratic Republic of Vietnam, North Vietnam, who fought for communism. As North Vietnam began to move into the South to take over their territory, the United States decided to transport thousands of South Vietnamese citizens to safety, away from North Vietnam’s power. America opened its doors, like a father welcoming a child, to all the Vietnamese citizens who were displaced by a war America fueled. While the United States has repeatedly acted as this international savior, they are consistently at fault for the initial problems that occurred.

Where is it seen today?

Many children were flown out of Vietnam in a program called “Operation Baby Lift.” While the majority were orphaned, some children were forcefully taken away from their families. Upon arrival into the US, the children were dispersed across the country and white citizens could assume the role of the white savior by adopting them.
The novel On Earth We’re Briefly Gorgeous, by Ocean Vuong, dives into the life of Little Dog and his family who are refugees from the Vietnam War living in Hartford, Connecticut. Little Dog is writing to his illiterate mother about everything he would struggle to say to her in a way she could understand. The book touches upon the sensitive topic of Post Traumatic Stress Disorder. While this disorder is predominantly recognized among veterans who served their country, refugees escaping war experience this mental illness to the same degree. His mother Rose and his grandmother Lan both suffer from PTSD as survivors of the Vietnam War.

Based on the generational difference between Rose and Lan, the two women endure PTSD in different ways. Lan and Rose occasionally wake up from sleeping and forget where they are and Little Dog must bring them back to reality and reassure them they are safe. Rose abuses Little Dog, often hitting or throwing items at him and has strong mood alterations. Lan endures PTSD the way society often thinks of victims with mental illness. She has flashbacks when she hears fireworks, has nightmares of the events and emotions, and developed schizophrenia which contributes to her other symptoms. Little Dog has an acute awareness to their internal struggles. While he still experiences abuse from his mother, he seldom recognizes it as such.

"I read that parents suffering from PTSD are more likely to hit their children. Perhaps there is a monstrous origin to it, after all. Perhaps to lay hands on your child is to prepare him for war" (Vuong, 13)

Resources for PTSD

These resources are for yourself, family, or friends suffering from Post Traumatic Stress Disorder.

- MentalHealth.gov: 877) 726-4727 available 8a.m. to 8p.m.
  - https://www.mentalhealth.gov/
- National Hopeline Network: (800) 442-HOPE (4673) available 24/7, 365 days
  - https://hopeline.com/
- PTSD Foundation of America: 877-717-PTSD (7873) available 24/7, 365 days
  - https://ptsdusa.org/
The American Dream perpetuates a false depiction of the United States as a utopian setting in which opportunity remains accessible to each individual. However, the American Dream is nothing less than a myth, as conveyed within the manner in which such opportunities are seldom obtainable for individuals deviating from a small quantity of a white, privileged class.

The depiction of the U.S. as a land flowing with employment opportunities neglects to disclose how such opportunities are most often reserved for a white, privileged class. In its endeavor towards world domination, American/western imperialism left in its wake countries defined by destruction and economic calamity. Seeking to pursue a better life, immigrants become blinded by the promises of the American Dream and immigrate to the U.S.—in effect failing to consider how the country in itself was the perpetrator for their native country’s distress. Ocean Vuong and his mother were examples of such victims of American imperialism and a blind adherence to the myth of the American Dream. History repeats itself, and while the Vietnam war is over, Vuong and his mother remain victims to the overbearing power of white hegemony. They, among many immigrants, come to learn the harsh understanding that their upward mobility is limited within a country centered around a possessive investment in whiteness.

Those accustomed to adversity/oppression feel the need to apologize on a constant basis out of a fear of causing offense. Vuong details how “sorry” became such a constant within his vocabulary as a means of gaining self-respect, and to not offend the white male. Why do we adhere to this westernized hegemony that depicts the white male as incapable of wrongdoing? Why must the oppressed apologize, when it is the United States that is at fault? We must stop the apologies and demand accountability from the undeniable culprit that owes an innumerable quantity of apologies: the imperialistic, oppressive United States.

My sorry had already changed into something else. It had become a portion of my own name—unutterable without fraudulence.

Ocean Vuong
CULTURAL ASSIMILATION

RACE
Little Dog and his mother immediately come to recognize the importance and power of whiteness in American society. Not soon after their arrival, Rose tries on a white dress at a secondhand store, asking her five-year-old son if she looks like a “real American.” Similarly, Rose routinely encourages Little Dog to drink a tall glass of American milk in hopes that the “whiteness vanish[es] into [him].” At a young age, the superiority of the color white was embedded in Little Dog’s mind, creating a tethered identity and an unobtainable image.

‘You already look like Superman!’
Ocean Vuong

LANGUAGE
To assimilate into American culture is to strip one of any prior cultural identities, including native language. From a young age, Little Dog faced derogatory language and abuse from neighborhood kids regarding his inability to speak English. For this reason, he was treated as lesser than, which is an American societal norm in order to force inferior cultures to acclimate to the ideal American way. Language became of paramount importance after the embarrassment following the family’s encounter at the butcher and their inability to communicate their desire for purchasing oxtail. English became not only the superior language, but a sense of comfort in representing true American patriotism as foreign immigrants: “For a while [Rose] said nothing, then started to hum the melody to “Happy Birthday.” It was not my birthday but it was the only song [she] knew in English, and [she] kept going.”

FAMILIAL ROLES
Little Dog is hesitant to acquire the role as the bridge between the Americanized life and his family. While his family has only ever known Vietnam, he is being taught to live an American life through his peers, through his teachers/mentors, and through his new surroundings, most importantly through young, eager eyes. When Little Dog attempts to teach his mother English, the act threatens to tether their relationship as mother son, and their selective roles within. Although remaining proudful, Rose allows Little Dog to call her boss at work, along with the lingerie store for her bra and underwear orders.

‘None of us spoke as we checked out, our words suddenly wrong everywhere, even in our mouths.’
Ocean Vuong

But that act (a son teaching his mother) reversed our hierarchies, and with it our identities, which, in this country, were already tenuous and tethered.
Ocean Vuong

GENDER/SEXUALITY
Little Dog fast learned the importance of masculinity within American society. Asian American males were generally feminized and discriminated against for not representing real American men. After being bullied for riding a hot pink bike, Little Dog is encouraged by his mother to “be a real boy and be strong.” Society’s expectations of what it means to be a real boy is the source for much of the discrimination against Little Dog’s sexuality. In Little Dog’s relationship with Trevor, an “all-American beef,” Little Dog faces insults regarding him presuming the role of the “girl” in their sexual relationship. Regardless of Trevor’s sexuality, he leaves Little Dog feeling as if he has “tainted [Trevor] with [his] faggotry.” There is a connection in American society between stereotypical masculinity and discrimination of the queer community.

‘The kids would call me freak, fairy, fag. I would learn, much later, that those words were also iterations of monster.’
Ocean Vuong

30
INSTEAD, LET IT BE THE ECHO TO EVERY FOOTSTEP
DROWNED OUT BY RAIN, CRIPPLE THE AIR LIKE A NAME
FLUNG ONTO A SINKING BOAT, SPLASH THE KAPOK’S BARK
THROUGH ROT & IRON OF A CITY TRYING TO FORGET
THE BONES BeneATH ITS SIDEWALKS, THEN THROUGH
THE REFUGEE CAMP SICK WITH SMOKE & HALF-SUNG
HYMNS, A SHACK RUSTED BLACK & Lit WITH BÀ NGOAI’S
LAST CANDLE, THE HOGS’ FACES WE HELD IN OUR HANDS
& Mistook for Brothers, LET IT ENTER A ROOM ILLUMINATED
WITH SNOW, Furnished only WITH LAUGHTER, WONDER BREAD
& MAYONNAISE RAISED TO CRACKED LIPS AS TESTAMENT
TO A TRIUMPH NO ONE RECALLS, LET IT BRUSH THE NEWBORN’S
FLUSHED CHEEK AS He’S LIFTED IN HIS FATHER’S ARMS, WREATHED
WITH FISHGUT & MARLBOROS, EVERYONE CHEERING AS ANOTHER
BROWN GOOK CRUMBLES UNDER JOHN WAYNE’S M16, VIETNAM
BURNING ON THE SCREEN, LET IT SLIDE THROUGH THEIR EARS,
CLEAN, LIKE A PROMISE, BEFORE PIERCING THE POSTER
OF MICHAEL JACKSON GLISTENING OVER THE COUCH, INTO
THE SUPERMARKET WHERE A HAPA WOMAN IS READY
TO BELIEVE EVERY WHITE MAN POSsessING HER NOSE
IS HER FATHER, MAY IT SING, BRIEFLY, INSIDE HER MOUTH,
BEFORE LAYING HER DOWN BETWEEN JARS OF TOMATO
& BLUE BOXES OF PASTA, THE DEEP-RED APPLE ROLLING
FROM HER PALM, THEN INTO THE PRISON CELL
WHERE HER HUSBAND SITS STARING AT THE MOON
UNTIL HE’S CONVINCED IT’S THE LAST WAFER
GOD REFUSED HIM, LET IT HIT HIS JAW LIKE A KISS
WE’VE FORGOTTEN HOW TO GIVE ONE ANOTHER, HISSING
BACK TO ’68, HA LONG BAY: THE SKY REPLACED
WITH FIRE, THE SKY ONLY THE DEAD
LOOK UP TO, MAY IT REACH THE GRANDFATHER FUCKING
THE PREGNANT FARMGIRL IN THE BACK OF HIS ARMY JEEP,
HIS BLOND HAIR FlickERING IN NAPALM-BLASTED WIND, LET IT PIN
HIM DOWN TO DUST WHERE HIS FUTURE DAUGHTERS RISE,
FINGERS BLISTERED WITH SALT & AGENT ORANGE, LET THEM
TEAR OPEN HIS OLIVE FATIGUES, CLUTCH THAT NAME HANGING
FROM HIS NECK, THAT NAME THEY PRESS TO THEIR TONGUES
TO RELEARN THE WORD LIVE, LIVE, LIVE—BUT IF
FOR NOTHING ELSE, LET ME WEAVE THIS DEATHBEAM
THE WAY A BLIND WOMAN STITCHES A FLAP OF SKIN BACK
TO HER DAUGHTER’S RIBS. YES—LET ME BELIEVE I WAS BORN
TO COCK BACK THIS RIFLE, SMOOTH & SLICK, LIKE A TRUE
CHARLIE, LIKE THE FOOTSTEPS OF GHOSTS MISTED THROUGH RAIN
AS I LOWER MYSELF BETWEEN THE SIGHTS—& PRAY
THAT NOTHING MOVES.

Ocean Vuong
Threats to Cold War America

The Red Menace of Communism

During WWII, unionized labor rose to the highest in American history. Organized labor made an agreement to not strike to curb wage demands until the end of the war. However, after the war had come to an end, the demands for wages and better working conditions surged, specifically at General Motors and in the oil industry. As a response, Truman came to seize and operate nine industries under powers granted to him in the War Labor Disputes Act.

The Black Menace of Race Mixing

Through events such as the Watts riot in the summer of 1964, the African American community began demanding both economic equity as well as formal political rights. This posed a serious threat to the power of white America that expected quiet assimilation and acceptance of inequality.

The White Menace of Homosexuality

The Cold War era followed a new time of sexual freedom and experimentation in the United States. As the search for communist "traitors and subversives" grew, homophobia grew right alongside it. Alfred Kinsey, American biologist and sexologist conducted a study in which he reported on the sexual activities of Americans. The study immediately became a best seller, however it angered conservative churchmen and politicians, and Kinsley was investigated by the House Committee on Un-American Activities.
How to have the perfect family: Start with the right home

How I keep my lawn so nice year round
@suburbanfamily

Amidst war soldiers find love- bring their ideal wives back to America to start a famil...
Confidential Magazine

9 Best Quote against communism by President Truman

Don't let criminals corrupt the true America, we are United

List of top ten places to take the family on a vacation: 1. Hawaii with it’s gorgeous weathe...
We place special emphasis on INTERNALIZED OPPRESSION. The acknowledgment of race as a substantial determinant of one's social and economic success is, for the most part, unique to the United States and any location consisting of a white majority that perpetuates the notion of a western/white hegemony. As such, the consistent maintenance of race as a driving force to one's purpose within society renders many individuals categorized as “other” to give credence to the racial stereotypes embedded within the social construct; thus, leading these “other” to develop internal conflicts regarding their identity—often rendering them to resent their native origins. Moreover, denying one’s inherent racial identity often results in the “other” embarking on an endeavor to appease their subjugators; often by means of assimilation.

There are multiple levels of oppression. Nonetheless, all deviate from the utmost postulation that those diverging from the “mythical norm” are undeserving of the “privileges” those fitting the norm enjoy.

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An area of competition between minority groups arose out of the racial agenda that distinguished whiteness as superior. “Other” may compete with other racial groups in order to reap the benefits whiteness endows. The perpetuation of the model minority renders other minority groups to strive for the acceptance that people of Asian descent are perceived to enjoy; a goal that renders such groups to reject their native identity/culture in favor of a more Americanized one. For instance, being learned in the English language is a necessity for Westernized acceptance—thus, those who are fluent have won the competition and avoided the critical eye from the white man. Yet, while they have appeased the Western standard, they may have done so by disconnecting themselves from their native culture.

Minority groups continuously adhere to the goal of appeasing their subjugators. For instance, skin bleaching is a common practice within Asian groups. Race is largely grounded in one’s complexion [as seen in the manner in which people of African descent often receive harsher treatment]. Ngunan Adamu traces the desire for lighter skin from ancient cultures to the European colonialists who exported their prejudice to the people they enslaved.
The films portray the process of Americanization through women of color. The symbol of the Nuclear Family encourages the transformation from a transgressive, dangerous, or exotic persona into a domesticated and modern American. American cultural intricacies including material goods, television, and the importance of a white, masculine husband drives the ideology of becoming a 'naturalized' woman who is then prepared for motherhood.
Immediately following 9/11 countless noncitizens were forced into detention and investigated with the purpose of preventing future terrorist attacks, however not one of those brought into detention was identified as engaged in terrorist activity. The majority of these people appeared to be Middle Eastern, Muslim, or South Asian.

Where are we now?

Racial profiling is sadly still ubiquitous in the United States. Specifically, racial profiling by members of law enforcement is a widespread and pervasive problem presently facing the United States. Racial minorities are routinely and unfairly victimized at the hands of law enforcement while engaging in normal acts of their everyday lives, presumably targeted solely based on racial identities. There are countless reports of members of these minority groups facing discrimination at the hands of law enforcement from being unfairly stopped on the side of the road to losing their lives.
Are your ancestors of European descent?

Yes

No, they are from South Africa, East Asia, or the Middle East.

No, they are considered barbaric, primitive, and despotic.

Are you and your relatives considered progressive, modern, and democratic?

Yes

Do you believe Western colonization saves colored women from colored men?

Yes

No, the East is not "awaiting the conquest by the masculine and rational West."

No

Do you believe Arab Americans should be interned following the events of 9/11?

Yes

No, I believe America stands for equality and liberty, and all bodies are welcome to integrate and assimilate into Western culture/society.

Congratulations! You are an American citizen!
The Preservation of White TERRORISM

The narrative surrounding what constitutes “terrorism” is inherently racially motivated. Although the majority of offenders that commit acts of domestic violence in the United States are white individuals, such acts are seldom recognized as acts of terrorism.

**Terrorism** is defined as the unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims. Nonetheless, white hegemony and the possessive investment in whiteness shields violence perpetrated by white individuals from being perceived as acts of terrorism.

Mass violence and hate crimes against people of Middle Eastern descent and other marginalized groups, despite still being motivated by a political intent, fails to be labeled with the stamp of terrorism. Terrorism is exclusively identified in a racially biased perspective---in that the public has been trained to allude terrorism to specific racial groups that are recognized as being inherently violent and posing a constant threat to the empire.

Executive Order 13769, better known as the Muslim ban, was issued by President Trump and intended to suspend “the entry of certain aliens from seven countries: Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen,” as these are countries that “had already been identified as presenting heightened concerns about terrorism and travel to the United States.” While public opinion may be quick to defend such legislation as a preservation of civilization against these perceived threats, the ban perpetuates the racial stereotype that all Muslims have a propensity for violence.

65% of domestic violence has been perpetrated by white individuals; a statistic that is indicative of how white supremacy is, in actuality, the no. 1 terrorism threat. Nonetheless, terrorism has been reserved for those categorized as “foreigners,” “aliens,” and “others.” White supremacy reigns as a fundamental principle in American and western civilization; thus protecting such acts of violence coinciding with the white agenda from the critical eye of being constituted as terrorism.
Recipe: The American Perception of a Terrorist

Cook Time: Only a Few Months  
Servings: An Entire Nation

Ingredients

Violent Mixture:
~ Region to project anxieties
~ Have a group to tie to an act of terror
~ War for US desires on Terrorism
~ Violent patriotism

Psychological Mixture:
~ Blinding loyalty to America
~ Media portrayal of a terrorist
~ Media’s refusal to call a white person a terrorist
~ Practice of racial profiling
~ Disidentification citizens
~ Gendering discourses

Directions

1. In a large bowl combine all the violent mixtures together. Set this aside.
2. In another large bowl mix together all the psychological ingredients. Let both of these bowls rise until most citizens believe a terrorist only comes from other countries (preferably Middle East/Eastern countries).
3. Once both have risen slowly combine the violent mixture into the psychological mixture.
4. Bake with an irrational dislike for others at 350°F.

Notes: The product keeps well and can be consumed over several years. A recommended pair to go with it is a glass of surveillance which will bring out the tones of fear within the diverse group being labeled as terrorists. This recipe is for a Middle Eastern, Arab, Muslim ‘terrorist’. If you want a Japanese Terrorist see pages 1942-1945.
Neoliberalism can be seen as an ideology and a practice. It is a modern day model for the operations set in place by countries and international organizations to reduce government spending/involvement and elevate the private sector. This ideology centers on dismantling barriers that limit private groups from gaining significant wealth. These groups in turn gain economic and political power particularly over poorer citizens. Strong advocates for neoliberal policies were Ronald Reagan and Margaret Thatcher who influenced its implementation into their own countries which affected global trade.

Neoliberal policies attempt to reduce all government involvement through the establishment of privatized services that the government may perform. The citizen is no longer seen as one but instead as a consumer who exercises democracy through the consumption of products.

Large countries throughout the world play a heavy hand in this globally established structure. Other, more underdeveloped, countries such as the Philippines attempt to abandon their feminized status. The Philippines is interlocked in the web of neoliberalism through 'labor brokerage'. The entire country serves as a labor broker, sending migrant workers to countries like the United States, places in East Asia, Western Europe and the Middle East. This program appears beneficial for Filipinos because they receive more money working in another country. However, neoliberalism is the cause for currency devaluation and harms citizens unable to participate.

Through neoliberalism and new policies, Filipino citizens are suffering at the hands of increased cost of living while there is a reduction in wages and income. There are less public services provided by the country in an attempt to support private companies. The disparity between the wealthy and poorer classes has grown globally. The neoliberalism ideology thrives off of inequality and uses it as a tool to encourage countries and individuals to try and "get ahead". The reward is wealth, greater status and power while those who struggle to succeed are left behind.
The "coloniality of power" is an expression to name the structures of power, control, and hegemony that have emerged during the modernist era, the era of colonialism, which stretches from the conquest of the Americas to the present.

Coloniality persists as a byproduct of previous colonization exploits. Despite the destruction of colonialism as an explicit political order, western hegemony persists as a universal narrative that maintains a global influence. The Philippines is merely one example by which colonized bodies conform to the narrative of western hegemony and commit themselves to practices intending to appease their subjugators.

The willingness of the Philippines to imitate their colonial subjugators alludes to their compliance to the stereotypical narrative of Western authority as “teachers” or “big brothers” to their child/juvenile state.

By offering migrants what is essentially a portable set of “rights,” the state can represent itself as a caring and virtuous state committed to its citizens.

The false endowment of rights is an American-Western commonality that the Philippines assumes as an additional means of fulfilling the necessary template to gain acceptance from global powers.

The Philippine state is invested in recuperating its feminized status through policy interventions that conform to hegemonic white, masculinized global conventions.

The urgency to invalidate their feminized status renders the Philippines to prioritize “masculine” pursuits; namely their economic endeavors.

The mass emigration of Filipino laborers is not minimized to isolated, individual pursuits. Rather, the Philippine state facilitates “labor brokerages” as a means of appeasing overseas, western authorities by evincing their contributions to globalization and economic pursuits.
For the profitability of the Philippines, citizens are migrated overseas, leaving their families behind, to temporarily work for foreign employers. Philippine workers are to remain connected to their homeland by sending remittances to their families which serves as one of the most important sources of income for the Philippines.

**Location of Overseas Filipino Workers (%)**

- Western Asia: 57.1%
- East Asia: 18.9%
- Southeast/South Central Asia: 9.5%
- Europe: 6.4%
- North/South America: 5.4%
- Australia: 1.6%
- Africa: 1.1%

**Occupation of Overseas Filipino Workers (%)**

- Elementary Occupations: 37.6%
- Service and Sales Workers: 18.0%
- Plant and Machine Operators and Assemblers: 13.7%
- Craft and Related Trade Workers: 11.4%
- Professionals: 8.7%
- Technicians and Associate Professionals: 5.8%
- Clerical, Managers, Agriculture, Forestry, and Fishery Workers: 4.9%


**Annual Remittance Flows to the Philippines (1990 to 2019)**

According to the World Bank's estimate, in 2019 Filipinos living abroad sent more than $35 billion in remittances to the Philippines via formal channels.
In the midst of the COVID-19 pandemic, with employment rates skyrocketing, the overseas Filipino worker population has been hit especially hard. The number of Filipino workers that have had to return home to the Philippines is nearing 200,000 due to lost jobs.

**Why Overseas?**

It is estimated that today, 10 million Filipinos are working overseas, sending an estimated $27 billion to their families back home in the Philippines. Filipino workers often move abroad with the primary goal of helping their families and making their lives a little easier and more financially stable. Many also have hopes of one day bringing their loved ones to the United States with them.

**Marilyn Henning**

Marilyn was born in San Jacinto, Philippines in 1955. Marilyn's father, a bus driver and the sole earner of the house, struggled to feed and support his six children and his wife. By the time Marilyn had grown up, being the youngest of the children, her grandparents had saved up enough for her to attend nursing school. Her first job in Saudi Arabia allowed her to return home only once a year, sending the majority of her pay to her parents in the meantime. Marilyn became pregnant and returned home to give birth to her daughter, but per her contract, had to soon leave behind her newborn to continue work overseas. When her family was in a more financially stable place, she moved back home to be with her child and set her sights on America. But in order to keep her job, Marilyn had to send her daughter to live with her grandparents in Long Beach, CA so she could focus on her work. In order to provide as many opportunities as possible for Marilyn's daughter, her family made many cultural sacrifices, including use of their native language.

**A Cultural Sacrifice**

Although Marilyn and her daughter were finally in the same place geographically, a new distance emerged between them: culture. Behavior Marilyn saw as disrespectful, her daughter saw as standing up for herself. After a few more years, Marilyn decided that the two of them should become citizens to provide her daughter with the most educational opportunities as possible. Growing up in the Filipino school system, Marilyn was faced with learning the history of an entirely new country. Overtime, the two of them together began missing their home country, their loved ones, and the versions of themselves they had left behind in the Philippines.

"You had pigtails and didn't speak any English at all."

In the midst of the COVID-19 pandemic, with employment rates skyrocketing, the overseas Filipino worker population has been hit especially hard. The number of Filipino workers that have had to return home to the Philippines is nearing 200,000 due to lost jobs.
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We hope you enjoyed!