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The Asian American Experience

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The Asian American Experience

Isabel Poljakovic, Oriana Sampath, Ryan Cu

The following zine pages aim to provide insight into the global experiences of Asian Americans. There are multitudes of races and ethnicities encapsulated in the term 'Asian Americans' and they all have unique experiences. Studying the formation of Asian American race and gender relations is essential in unpacking global power dynamics. This zine attempts to show the way Asian American experiences have formed and evolved throughout time. It attempts to connect history to the present, showing how Asian Americans are still affected by events which happened centuries ago. Through specific historic events, this zine shows us the U.S.'s construction of 'Asian Americans' as a racial category. It shows the relational racial formations between varying Asian American groups, other minority groups, and white groups. It will help us understand how the United States' empire, colonial, and military tactics have heavily influenced the life patterns of Asian Americans. Overall the goal of this zine is to further the readers' knowledge about global racial patterns, specifically in regard to Asian Americans.

Before reading this zine, please note that the analysis, though based on scholarly readings, may be slightly subjective and limited in scope. To fit the analysis and unpacking of a racial experience in a few pages is unrealistic, therefore there is room for deeper analysis and questioning. This zine is intended to be a creative, thought-provoking method of our own interpretation of Asian American studies.

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'The Chinese Must Go!': The Anti-Chinese Movement

Erika Lee

The Beginning of Anti-Chinese Sentiment

Erika Lee dishes out a plethora of harsh realities and facts of the Chinese Immigration era. The common factor between events is the punishment and negative treatment of Chinese minorities between the late 1800's and mid 1900's. While immigrating to the United States, laws and acts were enacted to combat the livelihood of Chinese immigrants. Whether it be the prevention of jobs, inability to own land, or the sheer attitude against their entry to the country, Lee demonstrates that most situations involving Chinese and other minorities during this time period were gloomy.



The Beginning of Anti-Chinese Sentiment

Lee's article really puts the history of our country in perspective. The biography of past discrimination and racism under very bleak circumstances illustrates how dark the nation was towards minorities (Chinese and other). On top of that, the text demands awareness and reflection on how we as people can do better to further move our country forward. Pieces like these not only shed the light on discrimination towards minorities, but also should serve as a pillar for change and equality from generations onward. There is still work to be done to stop racial discrimination, but this piece shows how far we have come in that fight.

Xenophobia during COVID-19

In the late 1800s and early 1900s, Chinese immigrants were met with racist violent acts based on stereotypes that the U.S created. The U.S. viewed Chinese immigrants as "rats, beasts, swines" as well as a threat to the American people and their jobs. Unfortunately, similar remarks and acts of violence occur in today's society. Our current president refers to the coronavirus as the "Chinese Virus" which is blatantly racist and implies the same wrongful stereotypes onto Chinese people. This ideology has spread among some Americans, causing hate crimes to spike against Asian Americans who have no control over the virus. The racial othering and harmful rhetoric that was used during the Anti Chinese Movement is still present in society today.



Laws and Policies

- **Anti Coolie Act:** outlawed U.S. involvement in the coolie trade and coolie labor in **1862**
- **Page Law:** banned women who were suspected to be prostitution as well as Asian laborers who were brought to the U.S. involuntarily in **1875**
- **Chinese Exclusion Act:** the first major law to restrict immigrants based on race, focused on Chinese laborers (barred entry for 10 years) in **1882**
- **Scott Law:** This extended restrictions for another 10 years, Chinese were allowed back under special circumstances in **1888**
- **Geary Act:** extended exclusion laws for another additional 10 years in **1892**
- **Immigration Act:** further restrictions in **1917** and **1924**, until Chinese Exclusion Act was fully repealed in **1943**

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FILIPINO BODIES, LYNCHING, AND THE LANGUAGE OF EMPIRE

NERISSA BALCE



By providing examples of writings and cartoons from both perspectives, Balce helps paint a picture of the experience of U.S. imperialism for both Filipinos and African Americans.

Pile on the brown man's burden,
Compel him to be free;
Let all your manifestoes
Reek with philanthropy,
And if with heathen folly
He dares your will dispute,
Then in the name of freedom
Don't hesitate to shoot.

BALCE HIGHLIGHTS THE EXPERIENCE OF FILIPINOS AS THE NEW RACIALLY "OTHER"

The text poses 2 main ideas: the first is the phenomenon of reciprocity and how Filipinos became the U.S.'s new racially other group. Balce discusses how the U.S. portrayed Filipinos as backward, feminized, savage-like subjects, and used this as reasoning to colonize them. Here we can see the introduction of the white man's burden and manifest destiny; the idea that the U.S. had a civil, god-given duty to expand westward and "help" areas such as the Philippines. They viewed the Philippines as a degenerate society that was unable to govern its own land, therefore they were justified in taking that land.

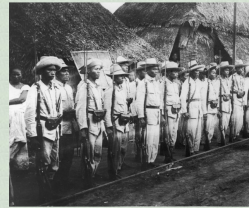
The second idea is the relation of African Americans to U.S. imperialism, specifically in regard to the Philippines. Balce explains how African Americans believed the Philippine-American war was a way for the U.S. to enforce Jim Crow laws on another dark race. A lot of African Americans had to serve in the war; the U.S. forced former enslaved peoples to do to others what was done to them, which created trauma and therefore backlash. African Americans should not have been forced to fight a foreign war based on racial inferiority when they themselves still faced racial violence domestically.

Throughout her text, Balce discusses how at the time a lot of discourse and art pieces were being published, both from those pro and anti-imperialist. Though the majority of the U.S. saw imperialism as a duty, Balce does a good job of showing how there were many who also saw it as problematic and spoke out. To the left is an excerpt from an anti-imperialist poem written at the time.

U.S. IMPERIALISM CREATING SOLIDARITY BETWEEN RACIALLY SUBJUGATED GROUPS

Through her text, Balce compares Filipino and African American experiences frequently. There is an inherent similarity between the colonization of Filipinos to slavery and the colonization of African Americans. A main point Balce emphasizes is that anti-blackness shaped how all other races were perceived. At this time things were very black and white, and Filipinos were seen as "racially black" and therefore treated as such. Colonialism as a system is based on anti-blackness and cannot be analyzed without acknowledging that. The subjugation of the Philippines showed how the world color line did not just apply to Africa, but extended through Asia and anywhere else home to a racially "other" group. Balce proves how the language of empire is not just a celebration of whiteness and power, but also violence towards the bodies that were subjects of this empire. The U.S. relied directly on their ideas of racial inferiority to create an empire, and could not have built one without it.

Balce creates a strong narrative of Filipino pride, but also reflects how tough they had it during the early 1900s, growing up as a nation. The text included several different perspectives of both Filipino plight at the time, and the American view of colonization. It showed the reader inside the gruesome game that conquest was in the old world, and how countries would have to fight it off without having much say or power. The ability to give others such realities means a lot in terms of passing on history, and storytelling.



U.S IMPERIALISM AND ANTI-BLACKNESS



U.S. imperialism is rooted in the idea of white racial superiority, which is a continuous trend to this day. Moreover, racial inferiority is an idea that stemmed entirely from anti-blackness and does not function without the creation of white vs black. Therefore when analyzing racism against other races today, it has to be in relation to racism against Black people. Racial discrimination is found both explicitly and implicitly in every aspect of our society, as it has been ingrained into us throughout history. Healthcare access, education level, job access, incarceration rates, police violence, social class mobility, political representation, and every other part of society today is racialized, stemming from the U.S. imperialism that Balce described.

CONTEMPORARY COLONIZATION

The idea of independence and self-government is a stability that most societies should be able to thrive in and feel comfortable under. Colonization and its history have reflected a bleak and gloomy spot of the world that has been buried under centuries of writing and storytelling. In today's society, we face challenges similar to those of the Filipinos by way of corporations or entities trying to take over land and people. Imposing a will over a native people is never something that is going to end well, and will not work in today's society.



DECEMBER 1898



the U.S. and Spain signed a peace treaty in Paris that ceded the Philippines as well as Guam and Puerto Rico for 20 million dollars

APRIL 1899

Iowa State Bystander criticized the U.S. government for its inaction of the lynchings in the South and its continuing violence and racialization against the Filipino people

AUGUST 1898

the U.S. becomes involved in the Philippines and U.S. troops took over the city of Manila

FEBRUARY 1899

hostilities broke out between Filipino troops and U.S. soldiers which ended with a shot that marked the beginning of the Philippine-American War

JULY 1902

the Philippine - American war ends

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DuBois's Challenge

Yuichiro Onishi

DuBois' Thoughts on Transpacific Race Contact

The DuBois Challenge goes in-depth on how racially desensitized the world was, in past periods of history. Onishi mainly highlights the plight of Japanese people under the harsh conditions of imperialism but makes a huge connection between them and African American treatment on the other side of the globe. By comparing situations and circumstances, Onishi displays the information that DuBois and James provide, citing a similarity between injustices.

As Onishi evaluates the French writer's position throughout the passage, he makes points that are important to the topic. The main one being how gathering DuBois' writings and ideals, it is reflected that color is not even the main spectrum of discrimination anymore, rather the absolute need for countries to colonize and dominate the world. Imperialism and the global processes of expansion contribute greatly to the willpower of countries like the U.S. during this time period and their conquest for land and power. And in partaking in such temptations, not many moral rules are necessarily followed.

Overall, the need for awareness and action towards liberation created more of a reason for African Americans to educate themselves, and fight for what was right. When reflecting on transpacific solidarity, it allowed Africans to find a similar situation in the world they were not exposed to before and put them in a position to realize the un-doings of time and history.



Building a Global Theory of Racial Struggles

The article discusses DuBois' global theory of racial struggles against white supremacy. DuBois, as well as other African Americans at the time, were unaware about shared experiences of racial injustice, especially outside of the U.S. Japan rising into its own empire was understood in opposition to white supremacy, which allowed African Americans to notice a transpacific solidarity. DuBois analyzed this rise of Japan and asked the question: how can this help Black Americans? A significant answer to this question is that it allowed Black Americans to expand their ideas of liberation and racial connection outside of themselves. An important term in the text is *racial groove*, which describes connections across multiple efforts to expand Black radicalism to articulate human liberation.

The text allows us to see the global dynamics of racial struggle, and the process of how minorities during this time began to create solidarity. It allows us to understand the struggle of Black Americans in relation to other races, by creating an Afro-Asian philosophy of history. It shows the importance of analyzing racial issues in an intersectional lens, as racism is a multifaceted issue that works against one race in combination with others. This piece shows how anti-racist and anti-colonial movements brought together communities previously unconnected, in this case, Black and Japanese peoples.

Though this piece allows us to see the connection of racial struggle, it also presents an issue of empire as a whole. DuBois supports Japanese expansion fully, as he interprets it as a stance against white supremacy. Though this is helpful, it is also problematic as imperialism is unjust, regardless of if the imperialist group is white or not. The text describes how the Japanese begin creating widespread violence throughout Asia as they push their imperialist narrative. Regardless of whom, imperialism erases and replaces cultures that have the right to exist; replacing an empire with another empire is not helpful and this is the issue in DuBois' logic.



Long Lasting Effects of U.S. Imperialism

This piece is also essential in understanding how the U.S. struggles around race were and are present globally, not just in the country itself. In the article, it shows how racial struggles based on U.S. imperialism were not only understood by Black Americans, but also by Japanese and other Asian countries. This idea of U.S. imperialism stretching across the world is still evident today, as we still see colonization and racial discrimination in full force. In addition, we also see the protests and uprising against U.S. racial injustice present globally.



An example of this is the Black Lives Matter movement. Although this movement has been around for several years, it had a resurgence after the murder of George Floyd. Across the country, we have seen protests in virtually every large city as American people demand racial justice and the defunding of law enforcement. Though the BLM movement originated in the U.S., we also see countries all across the world protesting against racial injustices as well. Following the murder of George Floyd, there were protests in cities such as Brussels, London, Seoul, Paris, Sydney, Rio De Janeiro, and many more.

The Black Lives Matter movement has become global due to the global histories in colonial legacies. Colonialism, rooted in anti-Blackness, began in European countries and spread from there outward. The entire structure of the world is based on racialized power dynamics which puts Black people at the bottom; this is not simply a U.S. issue. Countries globally are still struggling with their colonial legacies and systemic inequalities of Black people. The BLM aims to dismantle the racialized systems of oppression that exist on a global scale.

This connection stems from historic analysis and understanding of racial solidarity, like that presented in Onishi's article. DuBois is one of the first to realize the importance of a global dynamic of racial struggle, and we still see the importance today. It is inspiring to see other countries speak up about the racial discrimination present in the U.S., as it shows that we are not alone in the fight for justice and equality.



"James concluded that working-class Blacks' desire for the success of Japan is in reality a desire for the destruction of the apparently unbreakable power of their own oppressor, American imperialism, and the humbling of its pride."

"Inside their strivings, he observed the dynamic ways in which the Black freedom struggle gained strength to 'intervene with terrific force upon the general social and political life of the nation, despite the fact that' it gave expression to the pro-Japan tendency devoid of Marxist class analysis."

"Japan could become the nation that could alter the politics of race and power and challenge the global system of racialized inequality and exploitation that Western imperialism and colonialism created and perpetuated."

"DuBois's Challenge" Yuichiro Onishi

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Concentration Camps and a Growing Awareness of Race

Diana Fujino

The *Life of Yuri Kochiyama* gives insight into the plight of Japanese-Americans during the 1940s. Yuri was a second-generation Japanese American who considered America home, yet experienced immense hardship despite her loyalty. Fujino discusses in detail the experience of Kochiyama and other Japanese Americans during their time of internment, from the city lights of San Pedro to a horse shed in Santa Ana, the difficulties faced by Yuri and her family show a widespread discrimination and mistreatment of the Japanese at this time. In light of this hardship, Kochiyama still chose to see things in a positive light.

Fujino presents Yuri Kochiyama as the heart of the Asian American struggle at the time. She's the one who keeps pushing when there is no reason to and can keep people up, even when things are gloomy. Throughout the story, Kochiyama is put into situations that a young girl should never be put through, yet she finds ways to keep herself and the people around her strong. A clear example of this would be when Yuri recounts experiences at the Santa Anita hospital. She reflects on the devastations that these patients were going through—whether it be wounded soldiers or patients that have been paralyzed from car crashes. The motivation and determination by them showed her that struggles can be taken in stride. She applied such a mentality going forward, and didn't allow her mind to be controlled by any other person but herself.

A big way that Kochiyama is able to create solidarity for her people is through writing letters. Letters became a major form of service activity, between not only different internment camps but also between soldiers. These letters included words of encouragement, news about the war, living conditions, gifts, and much more. Kochiyama and her friends called themselves the Crusaders, and throughout their internment, they were able to become a big influence and source of inspiration for the Japanese Americans at this time.

The camps that the U.S. enforced upon Japanese Americans during the mid-1900s were inhumane, to say the least. With campmasters and overseers that had authority over everyone, regulation was heavy and conditions were extremely poor. Fujino displays the mental conflict of the Nisei and Issei between their culture and their loyalty towards America. The crimes committed against the Japanese during this time period may never be taken back. However, the learning and awareness that history can bring will go a long way in shaping the world into a better place.



Throughout the text, Fujino shows how Kochiyama's worldview evolves from being color blind to being very much racially aware. At a younger age, she saw the internment camps as another experience that her and her people had to go through, not as unjust treatment. Kochiyama and other Japanese Americans coped with this blatant racism by demonstrating American loyalties and attempting to assimilate to U.S. culture. Kochiyama did not realize until later in the experience that the concentration camps were a way to protect the interests of the ruling class (white Americans) and to suppress dissent. Kochiyama began seeing the notion of white supremacy and racial hierarchies present in society, which entirely reshaped her view of the world. Despite becoming aware of racial discrimination, she still remained positive and believed things could change through systemic reform. She never allowed the racial violence and subjugation her and her people faced ruin her attitude and view that everyone in the world was connected. Her positivity and drive helped many minority groups during this time and to this day, as she still works as an activist to help groups which need it most.

"Before, I never thought about being proud of being Japanese because no one chooses their punishment. But in camp, all of a sudden, I'm interacting with and talking to only Japanese every day. I started to learn about my own people. There's much to admire... In camp, under duress, the best and worst come out. I think it was mostly their strengths that came out. I was really proud to be Japanese."

The text allows insight into the personal racial struggles that both Nisei and Issei faced by learning about Yuri Kochiyama's story. In the beginning of WWII, there was already a slight tension felt by those of Japanese descent in America. After the Attack on Pearl Harbor, President Franklin D. Roosevelt signed Executive Order 9066 which ordered the removal of resident "aliens" from apparent military areas and in fear that fishermen might guide Japanese vessels through Pacific Waters, America was quick to generalize and displace thousands to dismiss all possible threats yet only Japanese "aliens" suffered mass displacement in comparison to German and Italian "aliens". It became soon clear that those of Japanese descent faced the most repercussions due to their race. The law bypassed due process to imprison U.S. citizens and was successful in doing so. The political significance of this text is that America broke their own ethics by creating this law. There is no "justice for all" and if anything those who were put into these camps arguably showed more patriotism than those in power did.

The U.S. government was unsure of their loyalty and patriotism even though Japanese-American men volunteered and fought for a country that wasn't loyal to them. Japanese Americans who were displaced in internment camps showed their loyalty by complying with these questionable orders and rules. In addition, they sent letters to the soldiers expressing their support and giving words of encouragement to fight for the country. No matter what Japanese Americans did to display their patriotism to the U.S. they were still discriminated against. Despite their loyalty to the country, Japanese Americans were still viewed as threats because of racial hierarchies and blatant ignorance. Overall, the text allows us to see the racial struggles that those of Japanese descent faced in America and presents the unjust actions of the U.S. government.

History Repeating Itself

Throughout the text, Fujino describes Kochiyama's experience in Japanese American internment camps. This separation and forced control of minority groups is a method that has been used continuously throughout history. The most well-known is that of Jews being forced into concentration camps during the Holocaust, but even today we see it happening. Currently, a group of Muslims called the Uighurs are being forced into concentration camps in China in an attempt to suppress them as a religious minority. There are over 85 camps in the region of Xinjiang, with over a million Uighurs being forced into internment. China says they are creating "re-education camps" to teach about job skills, when in reality Uighurs are being tortured, persecuted, surveilled, and sterilized. The Chinese see the Uighurs as a "threat to security, which is similar to how Japanese Americans were viewed during their internment."

In addition, the U.S. has also created detention centers for undocumented immigrants along the U.S.-Mexico border. ICE is a U.S. federal law enforcement agency that is in charge of regulating immigration in the country. Though they were created to protect U.S. borders, they have become extremely problematic and began treating undocumented immigrants very inhumanely. Parents are being separated from children, women are experiencing forced sterilization, children are being kept in cages, and much more. Many Mexican immigrants come to the U.S. at a very young age or are born here, and therefore consider America their home. Despite this, they are denied citizenship and threatened deportation to a country that is entirely unfamiliar to them, just because of their race. This is very similar to the Japanese American experience the Nisei group, which Kochiyama was a part of, was the second generation born to immigrants. They were from America, yet still seen as a threat and unwelcome, both due to race and the socio-political climate. They were expected to show unwavering loyalty to the U.S. but yet still were denied citizenship simply because they were racially "other".

It is important we understand internment camps are a way to separate, forcefully remove, and control the lives of minority groups. In addition, we have to acknowledge that they are not a method from history, yet have evolved and are still present to this day. The way Japanese Americans were understood and treated has impacted the ways minorities experience life both in the U.S. and on a global scale. Despite the unfairness of this racial discrimination and subjugation, Japanese Americans are actually some of the most vocal critics of racial issues such as the BLM movement, Muslim internment camps, and ICE treatment towards undocumented immigrants. Through shared experiences of hardship and racial discrimination, we see another example of minority groups forming solidarity and becoming activists for one another.



"In the two months since the bombing of Pearl Harbor, the highest political and military officials had strategized about how to remove the Japanese Americans, including the U.S. born Nisei, from the West Coast."

"The individuals she respected the most exemplified courage, fortitude, through adversity, caring for humanity, and community building." - Fujino on the qualities she had observed from Japanese Americans

"I thought it was pretty good, but it seemed as though most of the people were quite disappointed. My mother complained it smelled like horses were still living in it." - Yuri's Diary entry on the horse shed living conditions

"Concentration Camps and a Growing Awareness of Race" (Diana Fujino)

"Militarized Migrations"

Crystal Mun-hye Baik



Beginning of Korean-American Relationship

Militarized Migrations focuses heavily on Korean migration to the U.S. following World War II. Baik defines militarized migrations as the conditions of war refugees that intersect with normative immigration categories. They describe that throughout the war, U.S. presence in Korea shifted from short term to long term, seen with the creation of camproms. These long term relationships led to Korean immigration of freshly Korean women who were brought back by their U.S. servicemen husbands. Secondly, it led to the immigration of mixed-race children- U.S. men and Korean women who were adopted by U.S. families.

The author emphasizes how the growing multinational population was seen as a threat for the U.S. By allowing this racial mixing, the U.S. feared that its self-claimed image of capitalism and democracy would be undermined by its communist enemies. Despite this fear, the U.S. ultimately saw Korean immigrants as the perfect immigrant, as they could be molded and formed quite easily. Because of this, the U.S. passed legislation that was accommodating to Korean women, including the 1947 War Relocation Act and the 1952 Refugee Relief Act. The passing of these laws led to a large inflow of Korean women during the cold war, allowing the U.S. to push their heteronormative ideas onto another culture.


In addition, the Baik discusses oral stories and the importance of these in reclaiming their histories. She says that oral history does not culminate as a rational progression of thoughts or chronologically organized history; it presents as a haphazard range of contradictions. Oral histories show the lived experiences of the war for many Korean people, rather than the official history written by their white counterparts. Current history is quite subjective and written from the lens of the U.S., and the people in power will always rewrite history in a way that better suits them. Baik emphasizes oral stories as a way for Korean and other minorities to reclaim their history.

Lastly, Baik discusses the changing geopolitical landscape of Korea as a result of the U.S.'s influence. The U.S. Army established a 3-year trusteeship arrangement with the Soviet Union, which separated North and South Korea at the 38th parallel. The U.S. had control over the South, and the Soviet Union over the North. She highlights the refugee migration patterns of not only Koreans to the U.S., but also from North Korea to South Korea as well. Baik does a good job of showing how the U.S.'s influence over Korea in the war shaped both domestic and immigration policies to this day.



Forced Assimilation and American Patriotism

This text points to continued racial othering and hierarchies present within U.S. imperialist societies. Though Koreans were still other, they were considered the perfect immigrants to reshape and assimilate into U.S. culture. Baik discusses the governmental logic that selectively identified which racialized and gendered subjects could assimilate into America. Immigration practices were applied differently for different minority groups, depending on how useful they could be to the U.S. In this case, the capacity of Korean women and children to successfully integrate into American society was highly dependent on their ability to forget the Korean war. Despite the hardships Koreans faced, they were supposed to be thankful to the U.S. and show unwavering patriotism in order to be successful immigrants. This points to the larger problematic idea that immigration to the U.S. aims to erase ethnic cultures and Westernize all immigrant groups.



The idea that Koreans were the perfect immigrant is essential in understanding the formation of the model minority. The model minority pits Asian Americans against other racialized subjects by propping them up as model minority citizens capable of climbing the socioeconomic ladder. They are still othered, but in a way that gives them the potential to 'properly' assimilate and Westernize themselves in a way other minorities cannot. This label has carried over to the majority of other Asian immigrants and is a significant and problematic term to this day.

All in all, this matters because the inequalities and mistreatment of different minority groups in the U.S. stem from their inability to assimilate into the western culture that the country prides itself on. Even during a time where Korean Americans were thought to be the "model minority", plenty of their population inside the U.S. still endured harsh punishments and mistreatment due to their ethnicity. Minorities of all backgrounds have a tough time with becoming acclimated with the U.S. society because of the disadvantage they already start with their race. To this day, many groups are still not getting the same opportunities as they should because of their racial backgrounds, which is something the nation needs to be aware of. Erasing it down to change this issue, a brutal cycle of inequality and struggle will still plague minority communities in the future.

Long Lasting Effects of the Korean War

This piece can help us understand the current complex relationship between North and South Korea and the rest of the world. When Korea was divided on the 38th parallel by a demilitarized zone, it was a ceasefire, not a peace treaty. As a result, the war between the two Koreas has technically never ended. This demilitarized zone was simply a political line placed by the U.S. on an area that did not previously have one. This raises the question of Korea: is truly divided: does a fabricated political division truly constitute the creation of two separate countries? This question remains unanswered and is why the Korean relationship is so sensitive, and why they constantly live in fear. The relationship has fluctuated between good and bad, in 2018 softening as they began meeting at the 38th parallel and created the Sunshine Policy. However, this relationship has been suffering again recently as the threat of propaganda has raised tensions. This up and down relationship is consistent throughout history and is all a result of the way the Korean war ended.

The idea of the model minority is another important topic right now and started with Korean immigration during the Cold War. This myth is extremely harmful to everyone and has recently presented itself in current events. For example, as George Floyd was being held down and stepped on by a white police officer, an Asian police officer, Tou Thao, simply just watched. This shows the present racial hierarchy and ingrained ideology that different minorities are worth more to society. Racism against Asian people has always been different than against Black or brown people. Though they still experience racial hardship, it is always in combination with the promise of social mobility and the ability to assimilate into U.S. society. This 'opportunity' has led to Asian Americans almost always picking the side of white people of Black people, in the hope of finally escaping their racial othering. The myth has led to a lot of anti-blackness and anti-brownness within the Asian community, as white people grant Asian people the right to exploit these groups in the process of climbing the socioeconomic ladder.

The Model Minority myth allows Asian people to be invisible as long as they are acting how they are supposed to. Despite this myth, the emergence of COVID-19 shows just how fragile this promise of equality for Asian people truly is. Americans quickly turn against their Asian counterparts when they have claimed as allies for so long, calling COVID-19 the 'China' or 'Asian' virus. This is a way to racial scapegoat, turning a global health problem into a race problem. Though Asian Americans contribute to the construction of capitalism, as soon as an aspect of it fails, the blame is put onto Asian Americans. The model minority myth is a way to pit Asians against other minorities in attempts to assimilate with white people; yet there is a constant reminder that this is never truly possible.



"Oral history does not culminate as a rational progression of thoughts; nor does it coalesce as a chronologically organized history... the oral history is formed through a haphazard range of contradictions that reflect the shrewd listing of past and present- and, in this case, the 'present-pastness' of the Korean War"

"Beginning of model minority discourse, as Asian Americans were progressively depicted as hardworking, passive, and obedient citizens committed to the American work ethic and steadfast anti-communist nationalism"

"The U.S. government sought to incorporate racialized subjects into existing social structures through official policies of desegregation and de jure integration while also cautiously liberalizing federal immigration policies"

"In the case of Korea, these Americanized sentiments of generosity and humanitarianism reflect the overarching racialized and gendered relations between the two countries"

"Militarized Migrations" - Crystal Mun-hye Baik

"Aloha, Vietnam: Race and Empire in Hawai'i's Vietnam War"

SIMEON MAN

In Aloha Vietnam, Man discusses how Hawaii became a staging area for the U.S. military to prepare for the Vietnam War. The biggest base was the twenty-fifth infantry division in Schofield barracks, here they set up Kara villages and practiced jungle training. Soldiers were taught to "search and destroy," reinforcing the village as a site of hostility. In these simulations, Hawaiians played the part of the Vietnamese, showing how there was a blurred line between liberal inclusion and militarized violence for Native Hawaiians.

While this was happening, Natives were under the impression that they were making a positive impact; there was the creation of "Operation Helping Hand," where the military collected donations from Hawaiians by telling them it was for humanitarian work. The U.S. completely exploited Hawaii and its people by instrumentalizing Hawaiian liberalism and mobilizing them for war.

In addition, the author discusses the military-tourist complex that was created in Hawaii. Essentially, the military needed Hawaii for its location, and Hawaii grew to need the military for its revenue and national cohesion. Man said that the two industries were dependent and built on each other in a way that created a racialized and gendered relation of power. In this case, the Native Hawaiians were cast as objects of white American masculine desire, and this environment furthered their dispossession.

Another issue that the author discusses is the fight for Hawaiian statehood. To ratify Hawaii as a state would contribute to the global image of a free and democratic country. It was a way for the U.S. to present themselves as decolonized and accepting of Hawaii as an ethnic melting pot. In reality, the U.S. military created further forms of colonial subjugation while simultaneously creating a facade of complicity and gratitude. It aimed to reproduce the colonial logic of the U.S. as a non-violent, benevolent empire, while in reality they were forcing Western culture and taking away the sovereignty of both Hawaii and Vietnam.

"THE MOCK VILLAGE WAS A TECHNOLOGY OF RACE WAR, A SIMULACRUM THAT COURED THE RACIALIZED ENEMY THROUGH SPATIAL ENACTMENTS AND THAT TAUGHT SOLDIERS TO APPROACH THEIR WHOLE SURROUNDING AS A TARGET OF VIOLENCE"

"THE ATROCITIES THEY COMMITTED WERE NO ABERRATION, A LARGE, BUT INSTEAD UNDERSCORED THE INTRINSIC VIOLENCE OF HAWAII'S LIBERAL INCLUSION INTO THE US NATION STATE, A PROMISE OF FREEDOM THAT REPRODUCED AND INTENSIFIED STATE VIOLENCE ACROSS THE US EMPIRE"

The text has helped us understand the structural violence of U.S. colonialism in Hawaii, Vietnam, and other countries. The U.S. tried to show Hawaii as a model of modernization for decolonizing Asia when in reality Hawaii was a colonized territory itself. It is important to understand the way that statehood is used to further subjugate and control minority groups. This text also helps us understand the difference between being an indigenous minority and an immigrant minority. For other Asian Americans, a large problem they face is the right to immigrate, or civil rights in the U.S. once they immigrate. The problem that Native Hawaiians faced was much different; it was their loss of sovereignty and access to land that had always been there's.

In addition, it shows us the problematic nature of the U.S. military. The U.S. military is simply another form of imperialism and colonization, painted in the light of "benevolent governance". It creates structured and normalized violence, specifically against minority groups. The article shows this happening in both Hawaii and Vietnam, but also how it has carved a path for it to continue onto others. It can also be connected to the militarized migrations piece we read regarding Korean immigration after the war. In that case, the U.S. military justified its occupation in South Korea by emphasizing its needs to protect it, and it does the same to both Hawaii and Vietnam, acting as a 'paternal figure'.

Lastly, this text shows the new language activists used to make sense of the structural violence of U.S. colonialism in Hawaii. As news coverage began streaming of the violent actions committed in Vietnam and the way Hawaii contributed to them, many Native Hawaiians spoke out against the military. As a minority group, they did not want to contribute to the colonization of another minority group. This activism led to the state recognizing and addressing concrete issues of not just the war, but the military-tourist complex present in Hawaii in general. This text helps us understand that though the U.S. military exploited and took away Hawaii's sovereignty, Natives were still able to create solidarity and connect with each other.

"THE MOCK VILLAGE WAS A TECHNOLOGY OF RACE WAR, A SIMULACRUM THAT COURED THE RACIALIZED ENEMY THROUGH SPATIAL ENACTMENTS AND THAT TAUGHT SOLDIERS TO APPROACH THEIR WHOLE SURROUNDING AS A TARGET OF VIOLENCE"

"BY 1970 SUCH GLOBAL CONNECTIONS LINKING HAWAII'S DEVELOPMENT TO THE US WAR IN VIETNAM INSPIRED A GRASSROOTS STRUGGLE IN KALAMA VALLEY IN OAHU THAT, BY NEARLY ALL ACCOUNTS, MARKED THE BEGINNINGS OF THE MODERN HAWAII SOVEREIGNTY MOVEMENT"

Mauna Kea is one of the longest-lasting aboriginal communities in Hawaii. It is an island revolving around a volcano and its people are still trying to fight for a place in current society. In this particular situation, the U.S. and their colonial interests are impeding the natural rights and land of the Natives. The American military and its use of technology to infringe upon Hawaiian lands is an issue that started with the militarization of Hawaii for Vietnam and has continued into today.

The construction of the TMT (Thirty Meter Telescope) would be one of the biggest projects to take force on Hawaiian land to date and would wipe out many settlers' homes and lives. Because of this, the community decided to protest and take it to the state and national governments. The creation of such an instrument with these negative effects would be another in a long list of infringements upon Native Hawaiian land and people. Stemming from the activism that started from the Vietnam war, Hawaiian activists have stood their ground and are fighting for what is left of their sovereignty. Mauna Kea and its people are one of the many examples of continued militarized intervention in a land where it is unwarranted and unwanted, and we hope they keep fighting.

Not caring about the Indigenous populations and their land is a characteristic of the U.S. and many other governments. Throughout history, U.S. and other Western militaries have forcibly removed groups and taken over foreign land without considering the impact on that minority group. Shown by militarization during the Vietnam war and the construction of the TMT on Mauna Kea, the U.S. government storming in and doing what they want has been commonplace in Hawaii. The practice of militarization as colonization still holds true today and continues to disproportionately affect minority groups such as Native Hawaiians. The text brings up an institutionalized, racialized form of military governance that has gone on far too long and it is essential that we analyze the ways in which minority groups, such as Native Hawaiians, are still affected.

MILITARY TRAINING

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"Militarized Refuge(es)"

Yen Le Espiritu

US Colonial and Military Expansion in Vietnam

As the war ended, Vietnam and other areas of Southeast Asia became part of the "white man's burden", a place that the U.S. needed to save. The author discusses the most common paths for refugees after they leave Vietnam, the most popular was Vietnam to the Philippines to Guam to California. These chosen areas are all ones that the US has colonized and turned into "ideal" receiving centers for the US rescue project. The author presents the term militarized refugees to describe Vietnamese refugees that emerged as a direct result of US military colonialism.



The US chose islands with prominent military involvement that were already under colonial control. Despite the US presenting its rescue mission as another form of benevolent governance, it is a clear example of the US attempting to further its imperial domination. Places like the Philippines and Guam were sites that allowed America to advance its economic and military interests. The author coins an important term on this topic called militarized organizing logic. This logic reflects and reveals the layering of past and ongoing colonial and militarized practices and is important in helping make the connection between colonization and militarization.



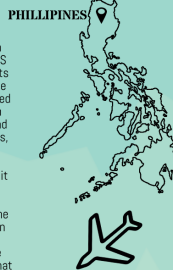
An important aspect of this piece is understanding the relationships between the 4 prominent staging grounds. The Philippines only accepted refugees for a short while, barring Vietnamese entrance in 1975 as a way to reject US colonial rule. This, in turn, led to a more intense focus on Guam as the US had full sovereignty over it. Guam was exploited and drained of its resources and filled with more refugees than it could provide for; this shows the ongoing belief of the US that "indigenous land is empty land". In California, Camp Pendleton in San Diego was the first place refugees were sent. Ironically, this camp was built on top of Native land stolen by the US marine corps, similar to in Guam. The US marines were "taking care" of the Vietnamese, even though they would not need to be taken care of if it weren't for the US's involvement in Vietnam to begin with.



Another topic this piece covers is Operation Babylift, where the US military lifted Vietnamese children from their homes and took them to refugee staging grounds. They labeled it a humanitarian effort, though thousands of Vietnamese children were separated from their families and never saw them again. There is an incongruity of transporting Vietnamese displaced children in the same aircraft that delivered war material, triggering their displacement in the first place. The US quickly shifted from military acts of violence to recovery without a pause in a further attempt to prove its benevolent governance.

Refuge Resolvers and Refugee Producers

This text helps us unpack the contradiction of US militarization as both harmful and helpful. The author discusses the distinction between the US as a refugee resolver versus the US as a refugee producer. The US attempts to present itself as a refugee resolver; they transferred Vietnamese people to "safe" staging grounds and eventually to the US where they were offered home and shelter. They created humanitarian efforts, such as Operation Babylift, to "help" Vietnamese children escape the violence of the war and lead a better life. The US presented itself as a safe place to hold refugees, showing its paternal nature and benevolent governance.



The issue with this narrative is that the refugee crisis would not exist if it were not for US activities in Vietnam. If the US had not sent troops to Vietnam, practiced violent guerilla warfare, or trained soldiers for a racialized war of aggression, there would not be Vietnamese refugees. The US created a humanitarian crisis in Vietnam, then produced humanitarian efforts to fix that same problem they caused. They aimed to transform themselves from the violent aggressor to the benevolent rescuer of the Vietnamese people. America presents a powerful narrative as a country that rescues and cares for Vietnamese runaways, attempting to erase the role of US foreign policy and war efforts that created the refugee exodus to begin with. This piece and the organizing of "militarized refugees" challenges that narrative and sheds light on the militarized colonial violence that occurred.

Outside of the US's detrimental effects on Vietnam, it also significantly harmed other countries in an effort to create its "rescue missions". The Philippines already struggled to recover from US colonialism; these refugee camps built on Philippine land only furthered US imperialism and dominance over them. Additionally, Guam was completely taken over and exploited for US benefit. It led to thousands of Guam natives being displaced from their homes and replaced with Vietnamese refugees. The US passed laws, including the Land Acquisition Act, which allowed them to own up to 60% of Guam land to support US military deployment and refuge. This colonial control can still be seen today, as the US military inhabits 1/3 of Guam's total land.



Afghan's Refugee Crisis

This text helps us understand the ways the US has contributed to other refugee crises outside of Vietnam. One of the biggest refugee crises the world has faced for 30+ years is in Afghanistan. The US does very little to help the Afghan refugee crisis, despite its long history of intertwining in Afghan politics. During the cold war, America contributed to "development projects" in Afghanistan to combat Soviet control and show their ability to lead virtually anywhere in the world. Though the US claimed to be helping Afghanistan, their presence actually led to extreme environmental havoc within the country. In addition, the US backed the king in Kabul and further polarized Afghan society by bringing its war with the Soviet Union to Afghanistan. The US had foreign experts posted in Afghanistan, plans to restructure their economy, groups that sponsored family planning projects, and even brought the war on drugs to their country. All of these steps show the US aim to create imperial control over Afghanistan.



In addition to all of this, the largest way the US contributed to Afghan militarized violence was through its backing of the Mujahideen, an Islamic group that resisted leftist groups backed by the Soviets. The Mujahideen leaders who received backing from the US during the cold war still have power and influence in Afghanistan today. In addition, though the US is not responsible for the rise of the Taliban, they are responsible for the effects of their military intervention to stop the Taliban. The US led with an authoritarian regime, a lot of their activity being corrupt and causing detrimental effects to Afghan society. The Taliban led to the first waves of Afghan refugees, and despite their fall, the unstable and untrustworthy climate that has been produced as a result has led to continuous Afghan refugees to this day.



The US has tightly entangled ties with Afghanistan and plays a part in its current refugee crisis. Despite these apparent ties, the US attributes their crisis to the primitivity and backwardness of the country. In addition to this, the US has an extremely limited allowance of Afghan refugees into the country, forcing them to make a dangerous journey instead to European countries. The events in Afghanistan show another example, similar to Vietnam, where US military intervention has directly led to a refugee crisis. In contrast to Vietnam, however, the US has made no effort to "resolve" the crisis in Afghanistan but rather actively lets it occur without any acknowledgment or involvement. The US has a duty to accept responsibility for contributing to the Afghan refugee crisis and take steps to limit the dispossession of Afghan refugees.



"About 92 percent of the first-wave Vietnamese refugees who fled to the United States in 1975, trekked through the Philippines, Guam, or Wake Island - all islands with prominent U.S. military bases."

"In connecting Vietnamese displacement to that of Filipinos Chamorros, and Native Americans... This chapter has attempted to expose the hidden violence behind the humanitarian term refuge, thus undercutting the rescue-and-liberation narrative that erases the U.S. role in inducing the refugee crisis in the first place."

"The massive tonnage of bombs, along with the ground fighting provided by marine units, displaced some twelve million people in South Vietnam - almost half the country's population at the time - from their homes."

"Militarized Refuge(es)" - Yen Le Espiritu

Dear Ma,

The defining experiences of our lives

On Earth we're Briefly Gorgeous, Vuong, who goes by Little Dog, is writing a series of letters to his illiterate mother. Vuong describes his life growing up in Hartford Connecticut, as well as his mother's and grandmother's lives in Vietnam. The letters show the similarities and differences between the lives of all 3 generations and how their lives are a direct result of the war in Vietnam.

Lan, Little Dog's grandmother, grew up in Vietnam during the war. Her life was decided for her, being forced into an arranged marriage at a young age. However, Lan refused this fate and ended up running away and turning to prostitution to survive. During her years in prostitution, Lan met a U.S. soldier with whom she fell in love, resulting in a daughter, Rose, who was Little Dog's mother.

Rose was born and began school in Vietnam, during times where the war still ran rampant. At 5 years old, Rose watched her schoolhouse being burned to the ground by an American napalm raid. This is when she stopped her education, unfortunately never picking it back up. Rose married a man who ended up being abusive towards her, so she escaped the marriage and created a life on her own. Rose became an American refugee, being a single mother and working at a nail salon to provide for her son and mother. The trauma that Rose had from these events stayed with her throughout her life, never allowing her to grow normally. The fear and anger that manifested from her trauma was consistently put onto her son Little Dog, creating a very hard and abusive life for him.

Little Dog was born in Hartford Connecticut during the 90's and lived with his mother and grandmother. Due to the PTSD she faced, Little Dog was abused by Rose all throughout his childhood. As refugees from Vietnam, Lan and Rose barely knew english, depending on Little Dog to speak for their family. Mid way through the novel, it is revealed that Little Dog is gay, which is another layer of hardship he has to endure. At 14, he begins working at a tobacco farm where he meets and falls in love with a white American named Trevor. Trevor comes from a broken family, his father having an addiction to alcohol and drugs. Their relationship continues for a while, unfortunately ending in Trevor's death by overdose.

The progression of Little Dog's letters show the generational trauma that was created by the Vietnam war. It gives insight into the family structures and dynamics that are a result of U.S. militarization and refugee creation in Vietnam.

The trauma we face

This text is important to read today because it shows the long lasting effects of U.S. militarization and imperialism in the Vietnam war. The combination of military tactics in Vietnam have led to generational trauma and broken family structures within Vietnamese communities. There was the practice of guerilla warfare in Hawaii which created racialized violence and mass destruction in Vietnamese villages. This tactic of search and destroy by the U.S. made Vietnam dangerous to live in, which ultimately created a refugee crisis for the Vietnamese. Despite U.S. complicity in producing the refugee crisis, they have presented themselves as the refugee resolvers; they transferred Vietnamese people to refugee camps where they offered home and shelter, 'helping' them escape the violence of the war.

This novel shows the contradiction of U.S. roles in the refugee crisis, as it is clear that refuge in America does not protect from the violence they produced in the Vietnam war. Little Dog grows up experiencing violence at home, due to the trauma his mother had from the war. When your entire life is a direct outcome of violent militarized acts, there is no separation or recovery. This novel shows how violence from the Vietnamese war became normalized within Vietnamese communities, and America did not provide any help or accountability to help them process it. The U.S. took their home in Vietnam from them and continued to make them feel as outsiders in their new one in America. The novel shows that as much as the U.S. tries to portray themselves as the savior and paternal figure, in reality they only created further trauma and normalized violence that Vietnamese refugees have never escaped from.

An example of this normalized violence is seen when Little Dog has a romantic relationship with Trevor. When they begin sexual activities, Little Dog enjoys when Trevor becomes aggressive and violent during it. Little Dog says that violence is all he really knows of love, having grown up experiencing violence within the household. This part of the novel gives foreshadowing that Little Dog has not escaped the violence that he experienced but rather puts it onto other important relationships he forms. In this book, U.S. militarized violence in Vietnam affects every character and their ability to create meaningful, healthy relationships with not only one another but with others.

Life as a Vietnamese Refugee

The involvement of race and racism in Little Dog's life is one of the most prevalent themes in the novel. Little Dog's immigration to the U.S. was a huge piece of the story that reflected the impact of racism on himself and others around him in the states during the 1990's. When trying to adapt to the U.S. culture, Little Dog had to learn that he was not considered "equal" to his white American counterparts. Based on his skin color and lack of English, he was at a much greater disadvantage and had a slower learning curve than his peers. Little Dog and his friends would experience many situations of racial trauma throughout their lives and the novel shows the normalization of racialized violence that they had to fight through. Racialized, violence induced trauma was a large theme within the story that is important in understanding the experience of Vietnamese Americans today.

Discrimination against gender and sexuality is another large theme in the novel. Little Dog and his feelings about his own sexuality are greatly questioned by not only himself, but everyone who surrounds him. The first situation that would alter Little Dog's beliefs of sexuality was in the early stages of his childhood. From the onset knowing he wasn't "the same" as others made it difficult for him to fit in and find friends. The other children noticed this as well and used derogatory terms to degrade him based on his sexuality. Whether it be the pink bike his mother gave him, the way he acted towards other boys, or his appearance, Little Dog struggled with finding a safe space in order to truly express his feelings of sexuality. As the book goes on it shows the discrimination against the LGBTQ community, especially in intersection with the Vietnamese community. This book helped us understand the important theme of Little Dog's (and others) experience as a gay, Vietnamese refugee in America.

Sincerely,
Little Dog

"Remember: The Rules, like streets, can only take you to known places."

"Because the sunset, like survival, exists only on the verge of its own disappearing. To be gorgeous, you must first be seen, but to be seen allows you to be hunted."

"Let no one mistake us for the fruit of violence - but that violence, having passed through the fruit, failed to spoil it."

"The most beautiful part of your body, is where it's headed"



THE COLD WAR ORIGINS
of the
MODEL
MINORITY
MYTH
By Robert Lee



The author describes the relationship between the Cold war and the creation of the model minority myth. He notes three issues the U.S. addressed during the Cold War: communism, blackness, and queerness, as well as how they overlap to create this myth.

The cold war was fought between the two global superpowers at the time, the U.S. and the Soviet Union. The soviet union and its communist regime represented a threat to American foundation and democracy, leading to blatant discrimination against those who followed suit. Here we saw the rise of McCarthyism, where the U.S. would identify anyone who could potentially be a communist in an attempt to keep the country capitalist. This was done both in and out of the U.S.; many Asian countries were actually affected by the ideas of McCarthyism and the Fordist Compromise. After WWII, Japan became a U.S. ally by which the U.S. controlled and used to their advantage to spread their ideas of liberalism, democracy, and capitalism to other Asian countries.

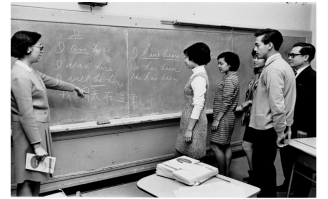
Additionally, the U.S. attempted to ethnically assimilate minority groups within America. They painted a narrative of ethnic assimilation necessary for modernity, rather than for what it was, racial subjugation and continued colonialization. To the U.S., non american languages and cultures were seen as pre-modern and dysfunctional, therefore it would be necessary to leave that behind in order to assimilate into the U.S. The country took a "colorblind" approach; liberalism was equality for all. It was a promise of equality not through political organization and community empowerment, but through individual effort, cultural assimilation, and political adjustment. Essentially, only those who could completely give up their identity and play the part as "American" would be welcome in the country. Many Asian American families were seen as able to culturally assimilate and become American. In light of this, Black struggles and fights for civil rights began to be seen as a contradiction for U.S. democracy and therefore a threat for those in power. There can be no model minority without a problem minority, which the U.S. interpreted as "Blackness". The construction of a model minority was directly built on the political silence of Asian Americans and the political unrest of African Americans.

Lastly, there is an unseen and unusual connection between the Cold war and anti-queerness. During this time, homosexuality became a more common idea, with more exposure and culture to queerness forming. As the U.S. searched for traitors during this time, communism and homophobia were linked. To America, nonreproductive sexuality or more specifically homosexuality was seen as a threat to national security, democracy, and capitalism. This notion is rooted in the emphasis of the nuclear family as the key to national survival. Queerness threatened the creation of the nuclear family which represented American ideologies and society, therefore it was demonized and linked to communist regimes. Asian Americans were able to create nuclear families and uphold American ideologies, being presented as pro-American and therefore anti-queer.

"The treatment of Asian American ethnic groups brought into sharp focus the contradiction between their exclusion as racial subjects and the promise of their assimilation as ethnic citizens."

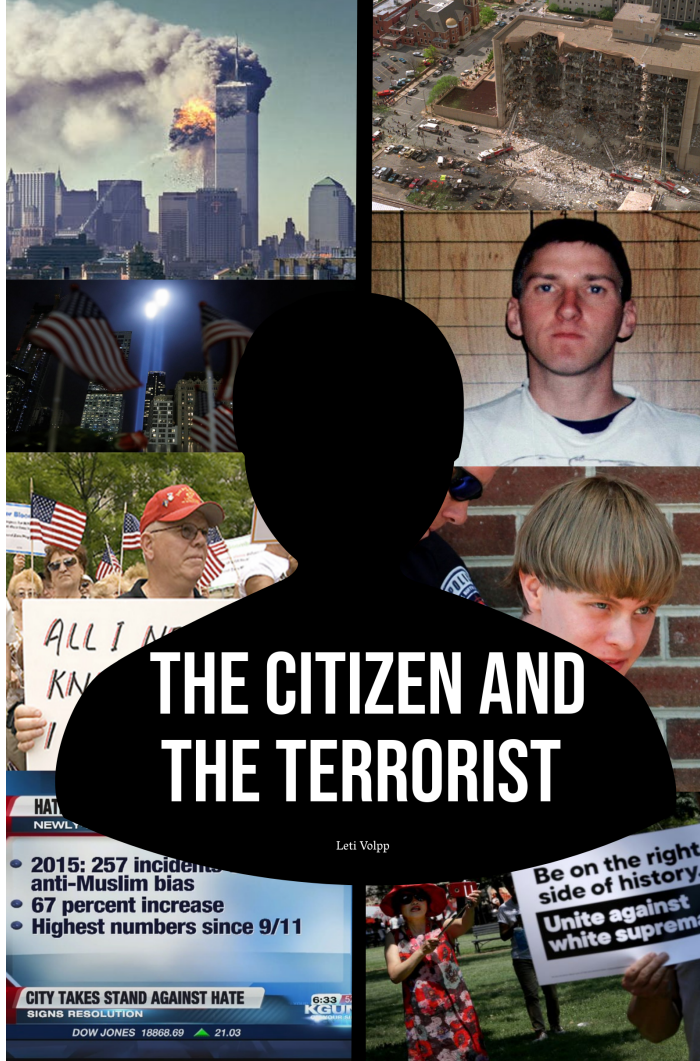
"The United States looked to Asia and the Pacific to close the 'dollar gap' therefore, the development of the Pacific Rim economic strategy became a central development of American policy planners at the war's end."

This text helps us understand the multidimensional and layered creation of the model minority myth. The creation of this myth directly relies on the oppression of both the problem and model minority, only existing to benefit American society and capitalist interests. Its creation relies on antisocialism, antiBlackness, and anti queerness. It exists to force ethnic assimilation both in the U.S. and across the globe in other Asian countries. The myth creates a distinct relationship between the U.S. and Asians; they are seen as acceptable citizens because they can assimilate, but they are still seen as racially other and outsiders. Asian Americans are used as a token, a symbol for the "correct" way that a minority should behave. Though they are "accepted" more than other minorities because of this, they are quick to be demonized when any issue arises. Their successful assimilation also directly relies on the unsuccessful assimilation of other minority groups, isolating them from both racially white and other groups. The text shows that Asians as the model minority has less to do with their actual success, and more of Black and other minorities perceived failure to assimilate. During the cold war, Asian families were politically silent, causing them to be seen as submissive and easy to mold. We saw the transformation of oriental from exotic to acceptable, becoming an important narrative of Americanization.



The largest issue we see due to the formation of the model minority myth is the stereotype of Asian Americans. In society, Asians are coined to be extremely smart, always at the top of their class or career (speaking from an Asian who experiences life in America). Asian-ness and intelligence go hand in hand, creating high pressure and expectations within the community. They are seen to be the smart minorities, the ones who heavily contribute to the intelligence and progress of American society. It is important that we unpack this historically, as well as look at the trauma and pressure this creates for Asian communities. It has become ingrained in not only society, but also families themselves; there are only several job options for Asian children while growing up: doctor, lawyer, or engineer. Asian Americans from birth are forced into a small category and given limited options for what they can and cannot be, based on American necessity to uphold the model minority myth. It is quite damaging for Asian communities and limits their abilities to live happy, free, open lives.

Another issue that has arisen from the model minority myth is the divide between Asian and other minorities in the country. Because Asians are seen as the desired minority, this directly makes other minority groups undesired. Asians are seen as superior to other minorities, yet still inferior to their white counterparts. This has created a culture of complicity and silence for Asians, staying uninvolved in important issues rather than speaking up. An example of this is in the murder of George Floyd by Derek Chauvin. There were 4 police who were present during this blatant misuse of power, one of them being an Asian American, Tou Thao. Though Thao was not the one kneeling on George Floyd's neck, his silence and submission to law enforcement makes him complicit to this murder. This event shows the ingrained idea of Asian Americans having to be politically silent in order to be accepted in the country. Thao chose to fit into the model minority mold in this instance, the result being a Black man losing his life. This myth continues to hurt Asian as well as non-Asian minority groups, all the while upholding U.S. ideas of white ethnocentrism and capitalist liberalism.



THE CITIZEN AND THE TERRORIST

Leti Volpp

- 2015: 257 incidents anti-Muslim bias
- 67 percent increase
- Highest numbers since 9/11

CITY TAKES STAND AGAINST HATE
 SIGNS RESOLUTION

DOW JONES 18868.69 ▲ 21.03



Citizenship as Exclusion

This text focuses on the ways the U.S. practices racial profiling, specifically regarding Middle Eastern or South Asian communities. Following 9/11, the "war on terror" has taught the U.S. that looking Middle Eastern automatically makes you a potential terrorist. The country has acted on this in the form of hate violence attacks, selective enforcement of deportation, and racially profiling at airports. Since 9/11, over 1200 noncitizens have been detained and investigated based on their appearance, yet none of them had engaged in terrorist activity. They were taken solely based on their racial, religious, and ethnic identity. This highlights the way the U.S. advocates for color blindness yet practices racial profiling, and claims to embrace all religions yet privileges Christianity.

The author discusses the way orientalism plays a part in this. Orientalism is a framework whereby Asia and the Middle East function as sites where the west projects their anxieties about internal and external threats. This term emphasizes the Western idea that threats always have to come from elsewhere, rather than within their own national borders. It polarizes the West and East, showing the West as modernized and democratic, and the East as primitive and barbaric. The author also shows how orientalism is always gendered; it is a way for white men to save brown and white women from brown men. This term shows how U.S. nationalism is intertwined with racism, sexism, and homophobia, in this case specifically towards Middle Eastern populations.

The author also discusses the relationship between citizenship and identity. She explains that those who are profiled, those looking Middle Eastern, are considered not a part of "us". They may have the label of citizenship, but they cannot identify as such and are not representative of the nation. She suggests we must look at citizenship as a process of interpellation, meaning to understand that power both subordinates and constitutes one as a subject (based on race and identity). After 9/11, Middle Eastern and South Asian communities were positioned as objects of exclusion. The author argues that boundaries of the U.S. are directly based on the exclusion of certain minority groups; the groups in power, white men, are allowed to decide who reaps citizen membership and racial solidarity.

The Danger of U.S. Nationalism

Many minorities in the U.S. live in fear of being mislabeled and mistreated. The racial profiling and discrimination towards the Middle Eastern and South Asian population reflects a society directly built on exclusion and oppression. With the ability of a stereotype to grossly misrepresent a whole community, many Middle Eastern and South Asian immigrants come into the U.S. with a severe disadvantage. Volpp goes in-depth on how Orientalism is a very damaging idea towards these Eastern groups. Whether it be assuming one may do harm based on their race, or a blatant disregard for their lifestyle, orientalism and its beliefs are something the country needs to dispose of. Believing one group of ideals is superior to another is a direct form of oppression towards non-Western populations.

This text helps us understand racial subordination, essentially where we see non-white people as directed by group-based determinism, but white people as individuals. This means that if one Middle Eastern person commits a crime, for example, 9/11, it allows us to label their entire community as harmful. But if a white person commits a crime, for example, the Oklahoma City bombing, it allows us to separate them from the entire white population. Whiteness is allowed to be complex, and bad actions of one are not meant to represent a whole race. We do not extend that same ideology to minority groups, which explains the profiling and racism towards Middle Eastern and Asian groups following 9/11. This idea is quite harmful to minority populations yet beneficial to Whites, therefore continues throughout society.

This text also helps us understand the degree to which Islamophobia is present. Islamophobia is the irrational dislike of individuals or communities based on their Muslim religious origin. The U.S. and other countries practice systematic marginalization by non-Muslims of Muslim communities based on Islamic practices, Muslim identities, and ethnic features. The result is hate crimes, profiling, and institutionalized discrimination of Middle Eastern communities. The ways we demonize the entire Middle Eastern population following 9/11 explains our justification process for Islamophobia. After 9/11, we attribute Middle Eastern communities to being harmful, therefore believe that excluding them is a way to protect our national security. We use nationalism and patriotism to justify oppressing and racially profiling Middle Eastern communities.

The Growth of Islamophobia

This text helps us understand what led to the implementation of a Muslim ban. In 2017, President 45 created the executive order 13769, titled "Protecting the Nation from Foreign Terrorist Entry into the United States". This order limited the number of refugees accepted, suspended the U.S. Refugee Admissions Program, suspended the entry of Syrian refugees, and more. The countries listed in this order were Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen. The countries included are solely countries of the Middle East with predominantly Muslim populations. This order was not intended to limit total U.S. immigrants or terrorism, but simply oppress and exclude religious and ethnic groups based on the U.S. idea of who they wanted to assimilate. The order is blatantly racist towards Middle Eastern groups but is presented as a way of protecting U.S. national security. This shows how post 9/11 society believes that Middle Eastern communities are synonymous with terrorism and danger. It shows how islamophobia is an idea which has become ingrained into the institutions of the country. This executive order was legalized racial profiling and discrimination towards Middle Eastern groups that stemmed from the racialization of 9/11.

Islamophobia is present on a global scale as well. For example in India, prime minister Modi is a Hindu nationalist who aims to rid the country of the Muslim population. He sees the Muslim community as a threat to Hinduism, which he believes is the true religion of India. He has created bans similar to the executive order 13769 as a form of ethnic cleansing to ensure India stays 'pure'. This shows how other countries outside the U.S. also use citizenship as an act of exclusion; Modi and his Hindu nationalists do not believe Muslim communities can properly represent the country, even if they are also Indian. Although this issue stems from complicated historical events, it shows a global issue of islamophobia that was only exasperated by the U.S.'s outward racism and discrimination of Middle Eastern groups.

"Racial profiling occurs when we understand certain groups of people to have indistinguishable members who are fungible as potential terrorists."

"In the wake of the terrorist attacks of September 11, 2001, there have been more than one thousand incidents of hate violence reported in the United States."

"The boundaries of the nation continue to be constructed through excluding certain groups, stripping them of their ability to enjoy life as citizens with normal rights"

Leti Volpp

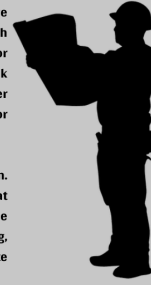
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“Neoliberalism and the Philippine Labor Brokerage State”

Robyn Rodriguez

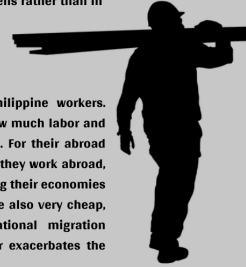
Rodriguez discusses labor brokerage in regard to the Philippines. She defines labor brokerage as a “neoliberal strategy that consists of institutional and discursive practices through which the Philippine state mobilizes its citizens and sends them abroad”. Essentially it allows for Philippine workers to work for global employers and generate remittances (profit) to send back to their families. They are seen as civilized global workers who can labor anywhere and under any set of circumstances. The Philippines offers an army of labor to be deployed at any time for capital on a global scale.



Rodriguez also discusses how labor brokerage is an essential part of neoliberalism. Neoliberalism states seek internal reorganizations and new institutional arrangements that improve their competitive positions. As a result of neoliberalism and labor brokerage, the Philippines has experienced currency devaluation, reduced income, and rising cost of living, putting many Philippine families at risk. Labor brokerage is positioned as a way to help create jobs and income for the Philippines, yet it successfully does the opposite.



Another important part of the text is her discussion of migrant citizenship. Migrant citizenship is a new kind of “rights” and benefits that are given to overseas citizens. It is used to resolve migrants’ fears about being vulnerable as foreign workers abroad. In reality, it hides how the so-called “rights” under its citizenship are limited and unrealistic due to neoliberalism. However, its implementation secures labor brokerage as a just international strategy of democratic governance. Philippine workers can imagine themselves as citizens rather than in relation to citizens, which allows them to willingly provide their labor.



The labor brokerage tactic used allows for the commodification of Philippine workers. Philippine workers are not seen for their value as humans, but rather for how much labor and profit their bodies can produce, both for their home and abroad countries. For their abroad countries, they are used as labor for jobs that support those economies. As they work abroad, they produce remittances (income) to send back to the Philippines, supporting their economies as well. Philippine workers are promised to be good quality workers who are also very cheap, being portrayed solely for their laboring abilities. Philippine transnational migration assembles, mobilizes, and exports workers as commodities, which further exacerbates the inequalities between laboring groups.



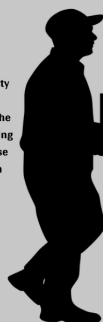
In addition, it is also important to understand labor brokerage as a continuation of colonization and imperialism. Neoliberalism and labor brokerage allow powerful, majority-white countries to dictate and control the movements and labor of their less powerful counterparts. Neoliberalism gives them an excuse to restructure economies as a way to “help liberalize” them, when in reality it only benefits their existing economies. Labor brokerage systems operate at the convenience of global employers and host states’ governments, taking all the power away from the actual workers. Brokering labor also allows Western countries to control the flow of temporary workers across national borders, essentially regulating global labor patterns. This shows the way immigration laws are either upheld or broken, depending on which will benefit the countries in power. Western countries profit off the work and low wages of immigrant workers, yet are not held responsible for violations of immigration law. Labor brokerage has transformed national boundaries into mechanisms essential for the supply of labor on a global scale. Overall, the globalization of Philippine workers is attributed to economic coercion and disenfranchisement under capitalism. Through brokerage labor, countries like the U.S. are allowed to continue their mass takeover and forced assimilation of “developing” countries, while portraying themselves as the benevolent governor.



This text helps us understand the immigration and labor patterns used today, specifically in the United States. It shows how the U.S. allows for immigration when it benefits them, and restricts it when it does not. Rodriguez helps us understand how Mexican immigrants are dehumanized in one instance and relied upon in another. The majority of agricultural work done here in the U.S. is done by immigrants, mainly from Mexico. Agriculture is a large industry that is key to the success of the U.S. economy. Many U.S. citizens see this work as beneath them, so it requires migrant laborers to compete. The U.S. takes advantage of Mexican’s lower positions, allowing them to overwork them and underpay them. This immigration or use of undocumented labor is promoted, as it is in a circumstance that helps the U.S. economy. However, when Mexican people try to immigrate to escape harsh conditions and give their families better opportunities, the U.S. is against it. The U.S. criminalizes and “dirties” them, arguing that they steal jobs and threaten U.S. society. Immigration laws are very strict, and ICE is allowed to blatantly mistreat and abuse undocumented Mexicans. This shows the regulation of global labor flows that Rodriguez explains. Neoliberalism and labor brokerage requires foreign migrant work, yet it only operates at the convenience of global employers. Labor receiving states use labor brokerage as a way to regulate global circuits of migrants, controlling these populations in whichever way benefits them.



“Philippine migrants’ global mobility occurs in the face of increasing immigration restrictiveness around the world. Many countries are strengthening their borders, especially against those hoping to immigrate and settle with their families.”



“Neoliberalism in the Philippines and other formerly colonized areas needs to be understood within the context of legacies of imperialism.”



“The unequal value ascribed to different forms of national labor, which is often rendered in radicalized and gendered terms, is the means by which capital can extract surplus value from workers.”

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