Fall 2020

Introduction to Asian American Studies: Final Zine Project (5)

Delaney Tax  
*University of San Diego*

Maria Zesbaugh  
*University of San Diego*

Ashley Montrezza  
*University of San Diego*

Follow this and additional works at: [https://digital.sandiego.edu/ethn-zines](https://digital.sandiego.edu/ethn-zines)

Part of the [Asian American Studies Commons](https://digital.sandiego.edu/ethn-zines), and the [Ethnic Studies Commons](https://digital.sandiego.edu/ethn-zines)

**Digital USD Citation**

[https://digital.sandiego.edu/ethn-zines/18](https://digital.sandiego.edu/ethn-zines/18)

This Zine is brought to you for free and open access by the Department of Ethnic Studies at Digital USD. It has been accepted for inclusion in Ethnic Studies Student Zines by an authorized administrator of Digital USD. For more information, please contact digital@sandiego.edu.
This zine allowed us to confront the ways in which colonization and its historical implications play into modern race relations. This is especially evident in the ways bodies are valued and devalued based on social location, birthplace, and racial appearance. Our weekly zines confronted the direct interactions between colonial violence and individuals, as well as their communities. We also worked to intentionally contrast this to the western construction of whiteness, and pulled from historical and modern examples of how whiteness has been weaponized against Asian communities in order to further marginalize them. Adjacency to whiteness, however, has also been used as a method of mobility, and these race relations are thus used as a platform for other racist rhetoric and actions (especially anti-Blackness). This zine intends to bring to light the diverse range of lived experiences and histories in Asian studies, as well as the pervasiveness of colonialism throughout history.

In addition to analyzing the continued effects of colonization on the framework of the Asian American experience, we also wanted to show the implications during the time of a pandemic. Our focus on providing modern examples in each of the following zines allowed us to highlight the fact that experiences of assimilation are continuous, consistently placing those who identify outside of the U.S. patriarchy at a significant disadvantage. The themes presented in the texts align with modern characteristics of pop culture, news media, current health care systems, as well as gender and societal norms.

Throughout the zine, we looked at the intersections of race, gender and sexuality and found that intersectionality takes into account the multiple human identities and experiences to understand why some communities have been marginalized and discriminated against. Intersectionality recognizes that all identities exist together rather than independently and the best way to focus on this was reading from another perspective. For example, recognizing that the three of us, as white women, would not be able to speak on an Asian women’s point of view as we were reading. But, as we created our zines, we found that the best way to be aware of discriminations of overlapping identities was to keep reading from a point of view that we do not share an experience with.
The Disease of Patriarchy

Delaney Tax, Maria Zesbaugh, Ashley Montrezza

In the text, “The Chinese Must Go,” by Erika Lee, the American patriarchy viewed the Chinese as riddled with disease, carrying both physically and sexually transferable illnesses, but as an embodiment of a disease to the heteropatriarchy. This view first stemmed from the physical diseases brought by the Chinese from the Asia’s which included hookworm, roundworm and liver fluke. Then after physical it became a disease challenging the American culture where Chinese men engendered a passive masculinity that paled in comparison to the American exceptionalist manhood, which was seen as both a threat and a reason for exploitation. Chinese men were also noted to partake in gendered work, like cooking and cleaning, that was seen to invalidate their manhood. With this passive masculinity, however, the Chinese men were sexually deviant and posed a risk to white male claims on white women. Therefore, the crusade against Chinese migrants was rooted in a false narrative of protecting white women, which veiled the true purpose of shielding the American patriarchy from challenges. Chinese men occupied a liminal space between hypermasculine and feminine that undermined heteronormative rhetoric, and this undermining is present in the formal and informal caricatures pushed by the state.

American reactions to the influx of Chinese immigrants portray an anti-Chinese sentiment that was violent and inhumane. With the preconceived notion of Chinese immigrants being “dirty”, “diseased”, “greedy”, and “a ruin to white labor”, the American government took to federal law in an effort to limit immigration into the United States. In May of 1882, policymakers enacted the Chinese Exclusion Act, with the sole aim of prohibiting Chinese entrance into the states. Targeting Chinese laborers specifically, the Exclusion Act made it clear that Chinese would be allowed entrance for business, travel, or education, but never to permanently settle. Anti-Chinese reactions are also evident in the purposeful targeting of Asian women by the American patriarchy. As an attempt to maintain the pre-existing American culture, the government also passed the 1875 Page Act. In banning Asian women suspected of prostitution, the American government sought to counteract the so-called “diseases” that are supposedly characteristic of Chinese immigrants.
THE CULTURE OF IMPERIALISM

“FILIPINO BODIES, LYNCHING, AND THE LANGUAGE OF EMPIRE” (NERISSA BALCE)

AMERICAN IMPERIALISM

At the start, the war between the Spanish and Filipino people was viewed as patriotic to the American eye as the Filipinos were able to gain freedom from the Spanish control. However, a year later, the Americans framed the Filipinos as savages for demanding independence from the U.S. The hypocrisy here is evident in the Americans view of freedom being subjective to who gives it. The American Imperialist gained their support after the war through the notion of “Filipino degeneracy.” When American first arrived, the U.S. media sources framed themselves as saviors to the beast-like creatures in the Philippines and were saving them unlike their Spanish counterparts. To the U.S., the Spaniards were the sharks that could not consume the Philippines and the U.S. was the alligator that had to consume what the shark could not finish. The Americans depicted the Filipinos as feminine to show they were not fit to rule, infant-like to show they were needing to be taken care of and as beastly to show they were more animalistic.
Excerpt from “White Man’s Burden”

Take up the White Man’s burden—
Send forth the best ye breed—
Go send your sons to exile
To serve your captives’ need
To wait in heavy harness
On fluttered folk and wild—
Your new-caught, sullen peoples,
Half devil and half child
Take up the White Man’s burden
In patience to abide
To veil the threat of terror
And check the show of pride
By open speech and simple
An hundred times made plain
To seek another’s profit
And work another’s gain
Take up the White Man’s burden—
And reap his old reward:
The blame of those ye better
The hate of those ye guard—

Excerpt from “Brown Man’s Burden”

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
Pile on the brown man’s burden,
And if his cry be sore,
That surely need not irk you
Ye’ve driven slaves before
Seize on his ports and pastures
The fields his people tread
Go make from them your living
And mark them with his dead

Media played a vital role in the American imperialist imaginary, and colonizers and anti-imperialists worked to define and dismantle concepts of otherness and allegiance. “White Man’s Burden by Rudyard Kipling is an iconic example of pro-imperialist media that romanticized and justified the colonization of the Philippines. In this excerpt, Kipling characterized Filipinos as “half devil and half child,” contributing to the colonial framework that Filipinos were both infants that needed to be saved and trained, as well as an other-than-human group. Kipling was British, but his poem encouraged the U.S. to join a league of developed countries colonizing the world. He framed colonization as a difficult and draining duty that was completed for the sake of the world, rather than for social and economic gain. In response to this poem, the London Truth published this anti-imperialist parody titled “Brown Man’s Burden.” It recognized “the hypocrisy ... of a civilizing mission (Lee 47)” and highlights a repeated history. “Brown Man’s Burden” works to compare the experience of the colonized Filipino with the experience of the African American. Filipinos are racialized by U.S. soldiers in the same way that Black people were racialized by white people. This type of media aids in a discussion of transracial solidarity under the violence of white supremacy.
IMPERIALISM: REFERENCES IN POP CULTURE TODAY

RUDYARD KIPLING--REQUIRED READING IN SCHOOL
Kipling’s story “Rikki-Tikki-Tavi” is often times a required reading for students throughout school. The problem lies in the fact that this story teaches American students a different perspective of British Imperialism. It speaks of colonization as necessary for bringing a sort of enlightenment to outside civilizations and in many ways, justifies the demoralizing methods British Imperialists capitalized on.

HISTORICAL CONTEXT
- During Kipling’s time, imperialism was characterized by forceful imposition of British government and British ways of life upon natives of a desired region.
- It was more than just the colonization of land by the British Empire
  - it also portrayed the superiority of British civilization and its responsibility of bringing their enlightened ways to less civilized people.

SYMBOLISM
- It is evident that Kipling suggests that the European way of life was civilized, normal, and morally sound, while the traditional ways of life of the colonized people were primitive, abnormal, or wrong overall.
- Specifically, the garden represents India, and has become partially cultivated symbolizing how part of the civilization is shaped by the colonists but part of the civilization remains as it once was.

A NEW EMPIRE IN LITERATURE--TARZAN
Racialized ideas of how civilization should look constructed the trajectory of a new empire, and seemingly justified the methods of imperialism. In the early twentieth century, this “new empire” consisting of “darker races” being viewed as inferior, was propagated in literature. In “Tarzan of the Apes”, the main character (Tarzan) embodies white masculinity, as both his parents are British. In this sense, Tarzan can be viewed as “an icon of white male hegemony and empire.” Additionally, Tarzan represents white supremacy, referring to himself as a “proud murderer of African men.” This shows how for the Burroughs, the author, killing black men is an inherent masculine instinct in a racially superior man. The fact that these themes characterize the plot of a children’s book, one that many of us were introduced to in early education, shows how the affects of imperialism are prevalent in popular culture. It shows how authors like Burroughs choose to mask the effect of imperialism by romanticizing the entities of empire and supremacy.
TRANSPACIFIC ANTIRACISM

After Japan's victory over Russia in 1905, W.B. Dubois began tracing the notion of "globality of race (Winant)" through a transpacific exchange of solidarity against white supremacy and imperialism. Dubois encouraged radical Black thinkers to stand with Japan as both communities fought against structures of white supremacy and imperialism.

Dubois developed an Afro-Asian philosophy of world history that reunderstood race as a category of political struggle, rather than a defined biological condition, and united transpacific peoples in a unique anti-imperialist nationalism not dictated by borders.
In the emergence of this liberation as well as the formation of Afro-Asian solidarity, the intellectualists of the movement realized race has more to do with power and politics than it does with personal identity. Although many Black activists in the US were different in their political orientations, they used Japan’s defiance against the global white policy along with the Black internationalist ethos of self-determination to fight white supremacy and imperialism. The Black, Japanese, and Okinawan cross-cultural activists created a new form of political alliance which was referred to as an, “unlikely alliance,” based on racial struggles and political thought. These activists shaped themselves as agents of social change, and other supporters of Afro-Asian solidarity developed this same political mindset about the workings of race. With this mindset, Afro-Asians set out to engage in more political projects hoping to gain more just and equal rights for all of them.
Afro-Asian Solidarity: Modern Day Effects

In modern society, the Black Lives Matter movement has become a force dedicated to dismantling a racial system that has placed people of marginalized communities at a disadvantage in many facets of society. Although the movement started in the United States, many countries participate in BLM movements and are committed to combating racial injustice. The cross-cultural effect of BLM highlights how the solidarity of many different nations and people attempt to rework the way humanity views racial differences. Through these movements, it is evident that trans-pacific activism within protests is an essential part in revising the system. The political alliance that is Afro-Asian solidarity serves to highlight the fact that the desire for human liberation extends cross-culturally.

"Imagining the different shapes of freedom while engaging in social struggles to expand the circle of common humanity, diverse groups of activists...on both sides of the Pacific responded to a call to "rework" and concomitantly moved in a racial groove toward the new epistemology so central to the objective of moving toward human liberation." -- Onishi
While in the San Pedro internment camp, Yuri organized others around service and valued connection as a means to cope with the internment of over 120,000 Japanese Americans. While in community with others, she heard stories that radicalized her and shifted her perspective from race-blind to race conscious. Her use of community as a source of strength was maintained throughout her life. As an activist in the 1960's and 1970's, she supported activists who were arrested and opened her house as a space of organizing and community. She joined organizations rooted in Black power and advocated for reparations to Japanese internment survivors and African Americans. She utilized community between Black and Asian communities as a pathway to fight white supremacy and guarantee the safeties and protections not usually granted to people of color. She put in to action anti-racist and anti-colonial frameworks and uplifted the communities to which she belonged.
FBI agents and local police officers came to Terminal Island and arrested all Issei (first generation Japanese immigrants) who had a commercial fishing license.

The U.S. government sent a letter to all Japanese American Families living on Terminal Island saying they had one month to pack up their belongings and leave.

New signs were posted on doors telling Japanese American families they now had to leave by February 27th.

President Franklin D. Roosevelt signed executive order 9066 which established “military areas” where “any or all persons may be excluded.” The order never mentioned any racial group however, the government signed it with the intent of targeting Japanese Americans movement inland.

Public law 503 was put into place which imposed criminal penalties for anyone who violated executive order 9066. Ohio Public Defender Taft said: “I think this is probably the ‘slapstick’ criminal law I have ever seen or read anywhere.” He added, “I have no doubt that in practice no man could ever be convicted under it, because the court would find that it was so indefinite and so uncertain that it could not be enforced under the Constitution.”

Lieutenant General John L. DeWitt, head of the newly created Western Defense Command, issued the first of 108 Civilian Exclusion Orders, each for a particular geographic location which gave the Japanese Americans one week to pack up their things and leave their homes. They were told, “Only take what you can carry.” They were first moved to fifteen temporary, optimistically named “assembly centers,” before finally relocating to ten more concentration camps.

By the fall of 1942 the U.S. Government had successfully relocated 120,000 Japanese Americans from their homes on the west coast.
ICE DETENTION CENTERS

A Modern Day Concentration Camp

The theme of American patriotism is overwhelmingly prominent in the systematic oppression that is concentration camps. The elimination of Japanese Americans from American society and the dehumanization they endured is all but too common in society today. To think that the United States has yet to outgrow their reliance on systems like concentration camps is disheartening and proves just how deep racism runs in the foundation of American society. The undeniable truth that ICE centers are categorized as detention centers instead of concentration camps is a prime example of the lack in accountability the American patriarchy takes for the oppression of indigenous people and people of color.

The forced sterilization of women in ICE detention centers highlights an alarming parallel to the experiences of Japanese Americans in concentration camps. The United States has a history of forced sterilization, including of Indigenous women, Black women and other women of color. In addition to a violation of a person’s rights to health and safety & sexual rights, forced sterilization can constitute a crime against humanity under international law. Additionally, the use of disinfectants within in the ICE detention centers cause bleeding, burns, and immense pain on those exposed, turning these centers into modern day gas chambers.
The United States presence in Korea and the subsequent militarization of both temporal and spatial ties between the US and Korea starting in 1945 is the backdrop on which globalized intimacies played out. The Korean War Brides, brought back by US Soldiers to the States, represented an exchange of bodies and ideologies around anticommunism and US benevolence. Korean women brought over to the US as wives for soldiers occupied a liminal space in the US consciousness; both previously tainted by communism and sexual promiscuity while also capable of being perfectly passive in the face of the US war machine in their homes and in their new country. They were a pathway to intimate relations between the US and Korea through such passivity, and also maintained the US's dominant need to protect "feminine" countries from the scope of communism.
Korea's history and present day tensions with the rest of the world, particularly the U.S. depict a never ending war in both past and present generations.

1945
Korea was liberated from Japan's annexation of them.

1946
War Bride Act: The immigration of Korean wives of American servicemen to the U.S. These women suffered isolation from both Korean and American communities because most were required to stay on military bases or in military facilities.

1948
South Korean state was established. Korea was divided into two political entities where North Korea was supported by the communist Soviet Union and South Korea was backed by the U.S.

1950 - 1953
Korean War

1951 - 1964
More than 5,400 "GI babies" from Korea were adopted by American families; About 3,500 of these children were identified by the state as mixed-race offspring of Korean women and U.S. Soldiers. This was due to the growing demand for adoptable children in the U.S. as well as Korea's need to be a nation anchored in the idea of “pure” blood.

1953
Signing of the Korean armistice agreement which placed a temporary truce on conflict without actually ending the war.

1950 - 2000
Nearly 150,000 Korean children were adopted in the U.S. Many of these children were adopted by Christian families.

The McCarran and Walter Act nullified the Asian immigration ban and made Asian immigrants eligible for citizenship in the U.S.
PERSISTENCE OF U.S. COLONIALISM

U.S. and Soviet Union in Korea
After World War II and the defeat of Japanese colonialism, and the liberation of Korea, the US enacted both military and governmental control in the southern half of the peninsula. U.S. troops land in Korea to begin their postwar occupation of the southern part of that nation, almost exactly one month after Soviet troops had entered northern Korea to begin their own occupation. U.S. interests in the Korean Peninsula yet again exemplify the imperialist nature--with the U.S. benefiting from Korea's strategic location.

U.S. Colonialism in Other Countries
In more recent years, the tendencies of U.S. colonialism are evident through the extended presence of U.S. military surrounding Iran. In order to weaken Iran, the United States has taken such measures as freezing assets, limiting trade, and intervening with military control.

The continued presence of U.S. forces in close proximity to Iran shows how American diplomats use military power to pressure existing borders and impose a threat to the Iranian government.
MILITARIZATION AND ADJACENCY TO WHITENESS

VIETNAM, HAWAII, AND US OCCUPATION

The relationship between Vietnam, Hawaii, and the United States can be seen as concentrated within the militarized interactions taking place in both Hawaii and Vietnam. Through these interactions, especially the implications of Operation Helping Hand, Vietnam was gendered and domesticated while Hawaii occupied an exceptional space that served as a barrier between the Vietnamese and white Americans. This adjacency to whiteness brought along a momentary privilege that was caveated with forced passivity through militarization.
Military Practices Hidden in Plain Sight
Hawaii served as a staging area for the US military during the Vietnam War, but less is known about the practices of war making that took place on the islands during this time.

Annexation hastened the construction of military bases throughout O'ahu, fortifying an island "ring of steel" that would secure the demands of sugar production.

The Best Solution
The so called "collaborative effort" between the military and civilian communities would accelerate massive construction projects as a means to capitalize on tourism.

Statehood was more than just an event; it was an ideological project of the US to preserve empire in the name of freedom, a freedom with violence.

Operation Helping Hand
Hawaii's gifts worked to sustain the colonial fantasy that the United States always has worked to bring "native" culture to newly constituted society.

Hawaiian Sovereignty
The occurrences in Hawaii and its trajectory in Vietnam highlighted an affinity of liberalism and war, "paradise" and "genocide".
"After 70 years of patience and four years of construction, finally this good day has come." -Jason Kenny

"Today is not a good day. I woke up this morning to see my mother crying when she heard the news that this road was going to be opening. The ring road is built on my family's land." -Seth Cardinal Doginghorse

Though the concept of stolen land from the native Hawaiian Islanders dates back many decades, there are still numerous examples in the present. In Calgary, the transportation department there unveiled plans to open a new road which will displace an Indigenous family's home that has been a part of their family for generations. The Tsuut’ina Chief Roy Whitney said the majority of the Tsuut’ina Nation voted in favour of the project, however for, Doginghorse, this was a part of him. He explained how his mother envisioned them living there for many more generations and now people will be driving over it as if it means nothing. He ended with a powerful symbolic gesture, cutting his long brown braids and stating “with this I leave a piece of me with the road.”

October 1st, 2020
92% of the first-wave Vietnamese refugees who arrived in the United States in 1975 came through the Philippines, Guam or Wake Island. All of these islands had prominent U.S. military bases.

This is the largest humanitarian airlift in history.
GUAM

In 1945 the United States acquired 75,000 acres or 55% of the island after the Spanish-American war. The U.S. viewed Guam as "empty land" which they could use and, since Guam was an unincorporated territory of the U.S. with second class citizenship they had no ability to deny housing to the Vietnamese. The refugees were suppose to be placed in Guam temporarily however, the U.S. postponed the arrival date to the states due to lack of planning and proper facilities. Guam could shelter a maximum of 13,000 people for a short period of time and on an average day about 25,000 refugees were staying there. This volume of people overwhelmed the already limited resources in Guam and locals were severely impacted. They had limited access to water and the children had no transportation to school because the school busses were being used to transport refugees. This displacement of the Vietnamese in Guam lasted from April of 1975 and it was not until January 15th of 1976 that the last refugee left the island for the U.S. Today the U.S. still has one-third of Guam’s total land militarized and has yet to pay back most of the refugee-related costs to Guam which total nearly a million dollars. According to anthropologist, Catherine Lutz, "Guam objectively has the highest ratio of U.S. military spending and military hardware and land takings from indigenous U.S. populations of any place on Earth."
With the excuse of "Manifest Destiny" America took possession of the Philippines as a prime oceanic location for military bases. Unwillingly, the Philippines hosted some of the United States’ largest air force and naval bases. Even after gaining independence in 1946, US military presence remained, which completely disregarded the now sovereign nature of the Philippines. The presence of military bases has significant effects in terms of colonial subordination. Coined as a humanitarian gesture, the militarization of the Philippines and its designation as a refugee staging point in all actuality promoted violent gestures toward refugees. These refugee staging points quickly began to parallel the concentration camps of Nazi Germany and can be extrapolated to mirror the conditions and occurrences of the ICE camps of today’s society.
Camp Pendleton exists on traditional Juaneno, Luiseno, and Kumeyaay land, which means the spatiality of settler colonialism was the mode through which the Vietnamese refugees traveled. Camp Pendleton exists because of domination at the hands of the US military. The moving of Vietnamese refugees from one militarized space to another, while their bodies themselves were spaces of militaristic domination and violence, exposes the militaristic nature of US humanitarianism. The US, however, worked to keep the relationship between war and humanitarianism hidden. The work of the soldiers and civilians who set up the makeshift tent accommodations for the refugees was praised as the pinnacle of American exceptionalism. The Vietnamese refugees were thus infantalized as helpless visitors and the impact of the very soldiers setting up the tents on the spaces of Vietnam and Guam were overlooked.

Today, Camp Pendleton sits as a reminder of militaristic violence on stolen land. The invisibility of the Vietnamese refugees forced there by US imperialism is a stark reminder of the powers of American exceptionalism.
A listening guide.

on earth we're briefly gorgeous

hilities:

Bike Dream
Rostam

Road Head
Japanese Breakfast

The Only Living Boy in New York
Kishi Bashi

Queen
Perfume Genius

First Love / Late Spring
Mitski

https://spoti.fi/3kOL42A

An audible map of Little Dog’s temporal memory, with an emphasis on Asian and queer artists. Enjoy.
"You have to be a real boy and be strong. You have to step up or they’ll keep going. You have a bellyful of English. [...] You have to use it, okay?"

"Tell me," you sat up, a concerned look on your face, "when did all this start? I gave birth to a healthy, normal boy. I know that. When?"

"If it’s the same price anyway," she says. "I can still feel it down there. It’s silly, but I can. I can."

"In the nail salon, one’s definition of sorry is deranged into a new word entirely, one that’s charged and reused as both power and defacement at once. Being sorry pals, being sorry even, or especially, when one has no fault, is worth every self-deprecating syllable the mouth allows. Because the mouth must eat."

"As a girl, you watched, from a banana grove, your schoolhouse collapse after an American napalm raid. At five, you never stepped into a classroom again. Our mother tongue, then, is no mother at all—but an orphan. Our Vietnamese a time capsule, a mark of where your education ended, asked. Ma, to speak in our mother tongue it to speak only partially in Vietnamese, but entirely in war."

"I don’t like girls."I didn’t want to use the Vietnamese word for it—pê-đê—from the French pédé, short for pédéraste. Before the French occupation, our Vietnamese did not have name for queer bodies—because they were seen, like all bodies, fleshd and of one source—and I didn’t want to introduce this part of me using the epithet for criminals."
Continuation of the Oral Tradition

Throughout Ocean Vuong's *On Earth We're Briefly Gorgeous*, the power of language and storytelling is highlighted. Specifically, storytelling is prominent in Little Dog's life. His mother and grandmother tell stories of Vietnam that help connect Little Dog to his history and heritage. As imperialism has progressed and the struggle between colonialism and culture is prominent in civilization today, it is necessary to recognize how essential the oral tradition is for maintaining the identity of subordinated groups. A current example that emulates the vitality of storytelling centers on the US colonization of Native American lands. With their territories destroyed and the displacement of its people, Native American tribes rely on their use of language to keep culture alive within future generations in order maintain a history that depicts the experiences, triumphs, and tribulations of its ancestors.
What it is and how it is present in popular culture

Within the chapter titled "The Cold War Origins of the Model Minority Myth", Robert Lee details the Model Minority Myth as being a representation of Asian Americans as the model of successful ethnic assimilation. The construction of the model minority and its overall focus on Asian Americans refers to their relative silence with regard to politics. Put more generally, and evident in today's society, a model minority is a minority demographic whose members are perceived to achieve a higher degree of socioeconomic success than the population average, thus serving as a reference group to outgroups. It is difficult not to view the concept of the Model Minority as an attempt by the American patriarchy to force assimilation on other marginalized groups.
The character of London Tipton, a leading character in the *Suite Life of Zack and Cody*, is distinguished by her self-centered nature, laziness, and, for lack of a better word, empty-headedness. Tipton is utilized as the comedic butt of the joke because of these aspects, as well as her positionality as an Asian American woman with these attributes. Her comedic presence is based in her existence as an absent referent to the model minority myth. The viewer is expected to recognize London’s contradiction to the stereotype and consider that another ridiculous attribute. She is also an heiress to a large fortune that she did not work for, which contradicts the model minority expectation of Asian Americans to be passive and abiding players both in workplaces and outside. Her body and presence is a source of contradiction and confusion for viewers used to the model minority myth, which allows for a further conscious enforcement of the myth through recognition that her personality is "wrong."
In the popular ABC hospital drama, the Korean-Canadian actress Sandra Oh becomes famous for her role of Christina Yang as she "fits into" the Asian American stereotype. Early on in the series the audience associates her with Asian American academic success as she reveals achieving a BA from Smith, a PhD from Berkeley and an MD from Stanford where she "finished first in her class." Yang makes it clear in the series her priorities are in being the best surgeon possible and she will achieve this with all her feelings aside. Many of her close friends claim her to be the most intelligent with the worst bedside manner as she is once quoted to not, "have a soul." This fits into the minority myth of Asian Americans exceeding at all costs and putting their feelings aside to be the best.

"Oh, screw beautiful. I’m brilliant. If you want to appease me, compliment my brain."

"Be better than anyone here, and don’t give a damn what anyone thinks. There are no teams here, no buddies. You’re on your own. Be on your own.

“I don’t have a sour puss. This is just my face.”
In "Citizen and the Terrorist" by Leti Volpp, Edward Said’s conception of Orientalism is tied to the US's modern relationship to what it knows as terrorists. Orientalism provides an important baseline for "us versus them" rhetoric that preserves white supremacy. Gender comes into play with white saviortism, as historical and modern western involvement in the "east" is framed as "white men saving brown women from brown men" (Volpp 1587). This "saviorn is solely on a western ethical front as a fetishizing dominance; US colonialism is far more dangerous to the women of the "east" than any other individual or community.

"THERE IS NOTHING MYSTERIOUS OR NATURAL ABOUT AUTHORITY." – EDWARD SAID
Commentary: Is Trump politicizing the New York City terror attack?

Of course he is. That's his job

How U.S. laws fall short on domestic terrorism

Mary McCord, a former Department of Justice official, spoke with CBSN about the difficulties of prosecuting domestic terrorism

NYPD terrorism expert on "arc" of radicalization

Charges filed against NYC terror suspect depict the Uzbek immigrant as a disciple of ISIS propaganda.
In the article "The Citizen and The Terrorist", Leti Volpp comments on the nature of terrorism as it pertains to stereotypes. One specific reoccurring point made throughout the article centers on racial profiling. To exemplify the link between terrorism and racial profiling, the article points to the effects of 9/11. Airport officials, airlines, and passengers practiced racial profiling against those appearing Middle Eastern, Arab, or Muslim. Terrorism generates the targeting of citizens that identify the same way as the terrorist, which in turn enhances racist practices within the US for example. This is also evident at the national level. As the current election has progressed, conservative groups in Texas urge Black and minority residents to prepare for post-election violence. These groups us racial profiling and targeting at polling stations as a way to use minority groups as scapegoats for the potential results of the election.
APPROVED FOR MOBILITY

Contracted labor in the United States of America for 90 to 120 days or until work has been completed.

Contact the Philippine National Police (117) immediately if lost as you will not be able to live without this document.

HEALTH CHECK: Passed

PERFORMANCE CHECK: Passed

TIME: 21:00
THE BODY AS A PASSPORT

Through the economy of international labor, the Phillipine state surrenders the safety and livelihood of its citizens through investment in Filipino bodies holding place in foreign, low-wage, temporary work. Rodriguez states, "Philippine citizens have become reduced to mere commodities to be bartered and traded globally" (27). This statement highlights that the value of the individual is being defined as whether the individual holds a passport, can achieve a visa, and if the passport will be affirmed by other countries. The passport thus becomes a vessel through citizens to move through that provides more power than the physical body itself. Embodiment shifts from the body to something the body holds that dictates movability and safety. The physical body is further disembodied through low wage labor that is capitalized on by both the host and the home country. Health only is important as a factor to employment security, so physical care is not centered around the maintenance of the body but the preservation of mobility through labor and passport.
MIGRANT WORKER’S HEALTH IS NOT A CONCERN FOR THE U.S. ECONOMY

The health of migrant workers is of little value when compared to the economic advantages their labor produces. Being granted any basic human rights is granted on the basis of the work they are capable of completing. Specifically given the current pandemic, migrant workers have experienced displacement, higher positive COVID rates, and limited access to necessary healthcare. Mass layoffs of agricultural workers have been reported at increasing rates in order to meet COVID guidelines and may workers fear testing for COVID since a positive test may mean permanent job loss. Without their work, laborers are seen as a wrench in the side of the American economy. This, again, exemplifies how health becomes important only as a factor to employment security.