

ETHNIC 250 PRESENTS

HISTORY OF ASIAN AMERICANS

Zine project by

**Brittany Le, Christine
Sivilay, Mollie Frager**

Fall 2020

Message to our readers

For our History of Asian American project we aimed to creatively showcase some of the important topics discussed in the readings throughout this course. Additionally, our group related these historical topics to modern day issues or personal experiences, this was particularly interesting due to the current events taking place this semester like Covid-19, BLM movement, and the election. In our project we strayed away from summaries and explanations as much as possible while still providing context. We aimed to use our creative and critical thinking to highlight certain underlying aspects of the readings we thought were important but may not have been the main point of the text. We made a couple of timelines to lay out big historical stories in a simpler way to understand. We included a variety of graphs to compare and contrast certain viewpoints or experiences of different minority groups. Several illustrations were shown throughout our project to visualize these issues and analyze them through an artistic way. Overall we hope that we provided a deeper connection to these historical characters and stories, by making them relatable and personable to our readers. Although it would be nearly impossible to entirely express the hardships and discrimination faced by Asian Americans throughout history, we hope our readers gained some insight or a different outlook on all they have experienced throughout U.S history.

Thank you and enjoy!

Brittany Le, Christine Sivilay, and Mollie Frager

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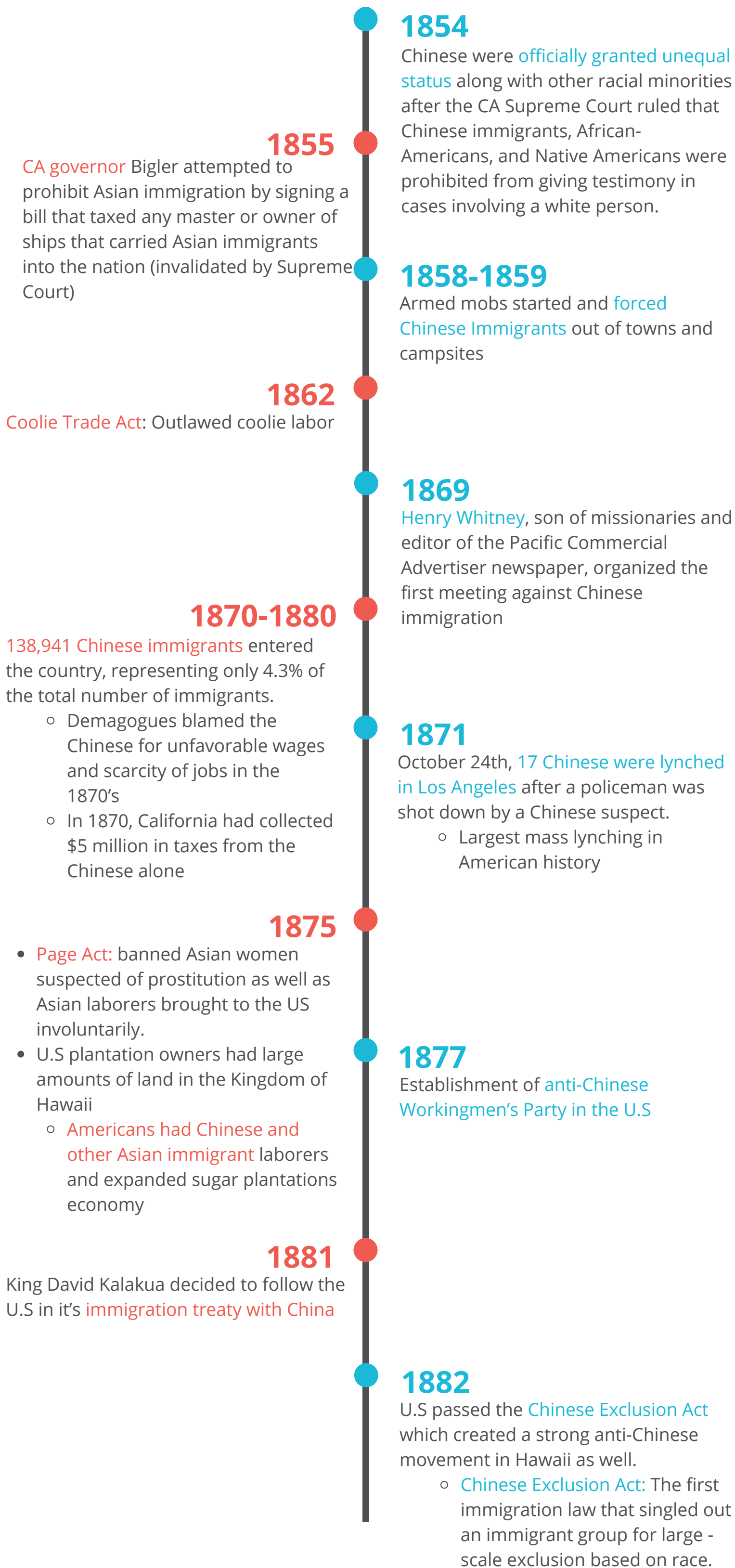
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A BRIEF HISTORY OF ASIAN IMMIGRANTS IN THE U.S.

Throughout history, there have been many laws passed by the United States, Canada, Cuba, and Mexico to stop the immigration of Asians countries. Here are some key dates from "The Chinese Must Go!" by Erika Lee.



1883

Establishment of the anti-Chinese Workingman's Union in Hawaii

1885

- In February, the Chinese population of Eureka, CA was rounded up after a policeman was killed in the crossfire of two Chinese people.
- September 2nd, 28 Chinese miners (+15 wounded) were killed in Rock Springs Wyoming. The rest were driven out to the desert
- November 3rd, Chinese neighborhoods were forced out of Tacoma, WA. All 800-900 residents left the city. Then Seattle followed.

1887

Bayonet Constitution was forced granting voting privilege to only males with Hawaiian, European or American birth.

1890

The number of Native Hawaiians recorded dropped dramatically due to immigrants and Asian immigrants constituted 32% of the total Hawaiian population

1892

- Chinese immigration was virtually prohibited and Chinese immigrants were barred from any non-agricultural work in order to not compete with Hawaiians and whites in business franchises
- Geary Act extended the Chinese Exclusion Act for 10 more years.

1893

All Chinese in the US were required to register for official documentation that proves their legal right to stay in the U.S.

1895

Chinese immigration became a central issue in the Hawaiian Islands

1898

U.S colonized Hawaii and the Philippines, which carried the restriction of Chinese immigrants to these new areas in the Pacific

1902

Chinese Exclusion Act became an established policy in the Philippines

1910-1940

- Around 100,000 Chinese came to the United States through San Francisco.
 - Half were detained at the Angel Island Immigration Station, where they faced intense, anxiety ridden interrogations and were examined for "Oriental Diseases"

1938-1940

Kong Din Quong spent the longest recorded time in detention, 756 days (25 months) at Angel Island

1965

Comprehensive reform of immigration in the United States

A BRIEF HISTORY OF ASIAN IMMIGRANTS IN CUBA

Throughout history, there have been many laws passed by the United States, Canada, Cuba, and Mexico to stop the immigration of Asians countries. Here are some key dates from "The Chinese Must Go!" by Erika Lee.

1899-1902 & 1906-1909

Restrictive anti-Chinese immigrant legislation imposed during US occupation.



1917-1921

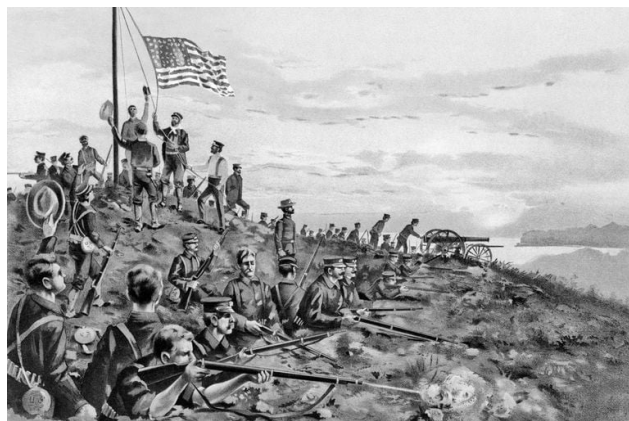
- The exclusion laws were suspended due to wartime labor shortage
 - After 1921, the laws was enforced again



Coulis chinois à Cuba. — Dessin de Pelcoq, d'après une photographie.

1898

The U.S colonized Cuba



1902

- On May 15, Governor Leonard Wood issued Order No. 155 banning Chinese laborers from entering Cuba.
 - Diplomats, students, merchants, and Chinese workers who resided in Cuba since 1899 were exempt



1926

New prohibitions were enacted that refused admission to all Chinese except for consular officials.

A BRIEF HISTORY OF ASIAN IMMIGRANTS IN CANADA

Throughout history, there have been many laws passed by the United States, Canada, Cuba, and Mexico to stop the immigration of Asians countries. Here are some key dates from "The Chinese Must Go!" by Erika Lee.

BEGINNING IN THE 1870S AND THE 1880S

- Canada considered solutions to the Chinese "problem", but due to British relation with China, an exclusion of Chinese immigrants was not practical.
 - Candian commissioners imposed a head tax policy that would permit entry to every Chinese if they paid the landing fee

1885-1914

More than 3.5 million immigrants entered Canada.

1885-1923

The Chinese immigrants paid the Canadian government \$22.3 million for entering and leaving the country. No other group was required to pay those taxes.

1885

British Columbians imposed a head tax of \$50 on laborers

1900

Canada raised the head tax to \$100

1901

- 17,312 Chinese were in Canada.
 - They were greeted with racial animosity "White man's province" and "white Canada forever" fueled the movement to restrict Chinese and later other Asian countries like Japan and South Asian immigrants.
 - Anti-Asian organizations adopted slogans "The Chinese Must Go!" and called for the exclusion of all Asian immigrants

1903

- The head tax was raised again to \$500
 - The head taxes were effective but there was one consequence. Chinese laborers were scarce and a very valuable commodity in British Columbia. Therefore, Chinese immigrants wages doubled, sometimes tripled.

1908-1909

The \$500 head tax was no longer useful.

1923

- On July 1, The 1923 Exclusion Act was established. The law became known by Chinese Canadians as "Humiliation Day".
 - Canada transformed the regulation of Chinese immigrants & established the act which abolished the head tax system & prohibited all Chinese origin or descent from entering the country.
 - The act also required every person of Chinese origin in Canada, regardless of citizenship, to register with the Canadian government and obtain certification of registration.



A BRIEF HISTORY OF ASIAN IMMIGRANTS IN MEXICO

Throughout history, there have been many laws passed by the United States, Canada, Cuba, and Mexico to stop the immigration of Asians countries. Here are some key dates from "The Chinese Must Go!" by Erika Lee.

1886

Anti-Chinese riot in Mazatlán and several unprovoked attacks on the Chinese in Mexico City.

EARLY 1900S

- Mexican newspaper described the Chinese as "savages", "uncivilized", and "lazy". Chinese immigration was described as "*onda amarilla*", "*peste amarilla*", "*invasión mongólica*" (the yellow wave, the yellow plague, the mongol invasion).
 - Chinese posed a threat to Mexicans, the *antichinistas* focused on unfair economic competition.
 - The Chinese dominated local commerce in groceries, dry food and general merchandise
 - "Impossible to compete with" - Anti-Chinese leader José Angel Espinoza

1908

A new immigration law was passed to regulate immigration and created the Mexican Immigration Service.

1910

The Chinese lived and worked in almost every state and territory in Mexico.

1911

- After The Mexican Revolution of 1911 tried to destroy all aspects during the reign of President Porfirio Díaz, including support of US trade and policies that encouraged Chinese immigration. The *antichinistas* flourished.
- On May 5, there was a massacre on the Chinese in Torreón.
 - The "two day orgy of unbelievable brutality" resulted in the death of 303 Chinese (out of the about 300 to 700) and \$850,000 worth of property damage to Chinese business and homes.

1922

Sorona legislature passed a law (similar to the US's Geary Act) that required the registration and identification of all Chinese in the state.

1923

- A law mandated the **segregation of Chinese** through the creation of residential ethnic barrios and **prohibited interracial marriages between Mexican females and all Chinese males**, including those who were naturalized Mexican citizens

1926

Chinese immigrants were **the second largest number of foreigners** (approx. 24,000) to reside in Mexico

1927

- The **treaty between Mexico and China was canceled**.
 - In July, another race-based immigration law was passed. **This restricted the immigration of blacks, British, Indians, Syrians, Lebanese, Armenians, Palestinians, Arabs, Turks and Chinese**

1930S

So-called Chinese problems throughout North and South America **had been resolved**.

1931

The legislature went after Chinese businesses **by requiring that 80% of all in foreign-owned businesses be Mexican**.

1932

- A book called **"El Ejemplo de Sonora"** (The Example of Senora) by José Angel Espinoza was published.
 - The book illustrated this message: **a Mexican politician kicks a Chinese immigrant (holding a bag of gold and brink of opium) out of Sonora while holding a newly passed anti-Chinese law in his hand**.



17. The cover of *El Ejemplo de Sonora* by José Angel Espinoza, 1932.

Prominent Asian-American Communities in CA



[HTTP://CENSUSMAPS.AAPIDATA.COM/](http://censusmaps.aapidata.com/)



In May of 1882, California Senator John Miller proposed a bill to exclude Chinese immigrants from the American workforce. Only two months later, the Chinese-Exclusion Act was implemented and it was the first immigration law that singled out a single race. Even with this history, California stands to be a hub of Asian communities and diversity.



34.9%

34.9% of San Jose's total population identifies as Asian.

Largest Asian-American Group: Chinese

25.7%

25.7% of San Francisco's total population identifies as Asian.

Largest Asian-American Group: Chinese

15.9%

15.9% of Los Angeles' total population identifies as Asian.

Largest Asian-American Group: Chinese

Source:

<http://censusmaps.aapidata.com/pages/asians20metros?fbclid=IwAR1ti00bgYbLMVEegoPChrvP1->

INSPIRED BY E.LEE'S ARTICLE...

THIS IS OUR HOME

Throughout the late 1800's to the 1900's, it was made clear that Asian immigrants were not welcomed in the Americas...However, they have still been able to establish sturdy communities that were able to stand till this day, even though the pressures of racism still run rampant. These prominent communities are centers of enriching stories, culture, and of course...great food.

CALIFORNIA



CANADA



MEXICO



Filipino Bodies, Lynching, and the Language of Empire

POSITIVELY NO FILIPINOS ALLOWED: BUILDING COMMUNITIES AND DISCOURSE
BY: NERISSA BALCE

In the late nineteenth and early twentieth centuries, the Filipinos migrated from Asia to the United States and became the second largest number of immigrants from Asia. Filipinos migrated to the United States as farm workers mostly in the 1930s. Most of the Asian immigrants entered the United States through California due to the geographical proximity to their homeland. During the Great Depression, Filipino workers were subjected to discrimination because of their race, and often faced violence. The chapter reveals the racism and violence that Filipino immigrants encountered in the United States during the 1930s which included lynching. Filipino immigrants endured racism and violence during the Great Depression upon reaching the United States through California.

Filipino immigrants were lynched and experienced racism because the white mobs, comprised mostly of white and low income men, viewed them as an economic threat to their livelihoods. The Asian immigrants often replaced them as laborers in farms and factories. Filipinos experienced violence and racism because they were regarded as a threat by bringing competition in the job market and posing a sexual threat to most white women. In 1899, when the Americans engaged the Filipinos in war, they engineered a racially inspired narrative about Filipino's savagery and purported degeneracy. The American media portrayed negative stereotypes about Filipinos largely based on gender and race. As a result, Filipinos were viewed as feminized, savages and as subjects. Balce, in the article, proceeds to quote writers and poets such as Rudyard Kipling who played a major role in spreading the narrative and racism towards the Filipinos. Cartoons were also used by the press to instigate racism by depicting Filipinos as children.

In the late 1890s, the United States had a vision of an empire and there was an urgent need for expansion. The ideologies of the empire entailed superiority over other darker races such as the Filipinos who were subjected to the new empire. The United States therefore endeavored to subject other races such as Filipinos to lynching, policies and laws. Filipinos encountered racism largely due to their non-white skin color. African American soldiers in the Philippines often had moral dilemmas and sometimes joined the Philippine rebels because they faced similar challenges on racism as the Filipinos. The empire ideology portrayed other darker races as beasts of burden to the white race. Writers often referred to Filipinos and others such as African Americans as people from the dark world. Filipinos, alongside other Asians and African Americans experienced racism and subjectivity in the nineteenth and twentieth centuries from white Americans. Balce notes that American writers such as Kipling viewed Filipinos as "idiots" who needed American civilization. DuBois referred to Filipinos using derogatory terms such as savages and dogs. Additionally, he drew parallels to other non-white people like Mexicans, African Americans and Asian immigrants. The language of Empire was therefore a celebration of white supremacy and racism towards non-white people who were viewed as subjects. In the twenty-first century, immense progress has been made in the United States to end racism. Racism against immigrants of Asian descent has decreased significantly. However, racism against African Americans still exists. Filipino immigrants no longer face lynching and other racially inspired incidents of violence in the United States. Undoubtedly, significant progress has been made to end racism but more should be done in future.



"THE WHITE MAN'S BURDEN."

(Apologies to Rudyard Kipling.)

The White Man's Burden by Rudyard Kipling (original)

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—THE CRY OF HOSTS YE HUMOUR (AH
SLOWLY) TO THE LIGHT: "WHY BROUGHT YE
US FROM BONDAGE, "OUR LOVED EGYPTIAN
NIGHT?"

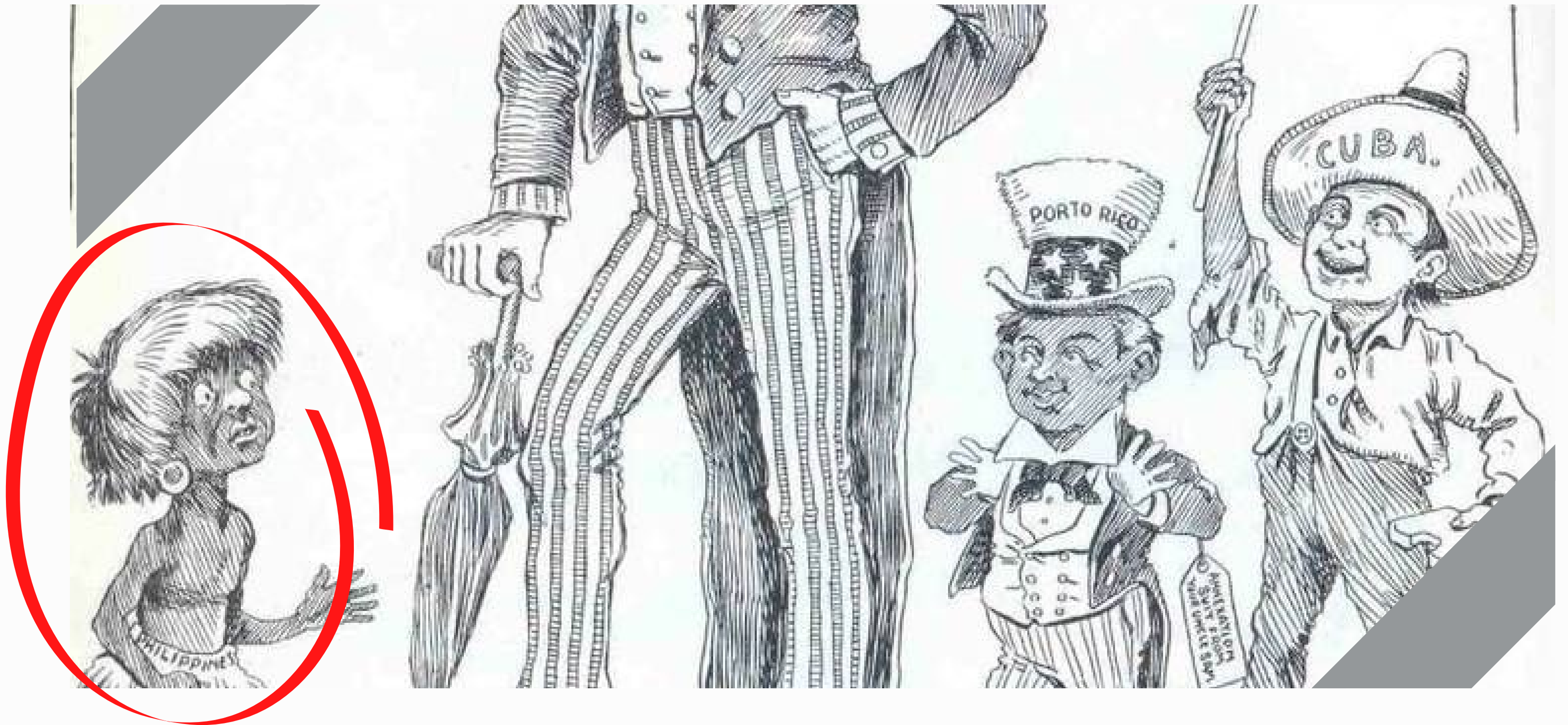
TAKE UP THE WHITE MAN'S BURDEN—HAVE
DONE WITH CHILDISH DAYS—THE LIGHTLY
PROFFERED LAUREL, THE EASY, UNGRUDGED
PRAISE, COMES NOW, TO SEARCH YOUR
MANHOOD THROUGH ALL THE THANKLESS
YEARS, COLD-EDGED WITH DEAR-BOUGHT
WISDOM, THE JUDGMENT OF YOUR PEERS!

THE WHITE MAN'S BURDEN BY RUDYARD KIPLING

The White Man's Burden, written by Rudyard Kipling in 1899, is a poem about the US being urged to assume colonial control of the Filipino people and their country. The "burden" meant that the US/white colonizers had a duty to care for nonwhite indigenous natives. This poem came out during the beginning of the Philippine–American War and became the main example in the case against the racism and exploitation of 19th-century imperialism.

FILIPINOS WANTED

A GUIDE ACCORDING TO "FILIPINO BODIES, LYNCHING, AND THE LANGUAGE OF THE EMPIRE" BY NERISSA BALCE



WE NEED TO HELP THESE "BEASTS" UNDERSTAND THE GREATNESS OF OUR COUNTRY

APPROACH WITH EXTREME CAUTION

How do you know if someone is Filipino (as of the late 1800's)?

- They are dark skinned savages
- They look Simian-like/Half wild people
- They are blood thirsty and unprincipled
- They have an absence of character
- They are half devil half child
- They act like children
- They can be considered oriental blacks



Dubois: Transpacific Antiracism: Afro-Asian Solidarity in 20th-Century Black America, Japan, and Okinawa



JAPANESE/OKINAWAN CONTRIBUTION:

- BLACK INTELLECTUALS AND ACTIVISTS WERE ABLE TO LEARN FROM THE SIGNIFICANCE OF JAPAN'S REVOLT AGAINST THE WEST AND OKINAWA RESISTANCE TO THE US OCCUPATION AUTHORITY TO REVISE THE DISCUSSION OF BLACK RADICALISM AND INTERNATIONALISM.
- SMALL GROUP OF WOMEN OF COLOR AND MAL SUPPORTERS WERE ORGANIZING AT THE INTERSECTION OF RACE, GENDER AND SEXUALITY AND CAUSED AN ALTERNATIVE POLITICAL TRADITION
- KOKUJIN KENKYU NO KAI (ASSOCIATION OF NEGRO STUDIES)
- YORIKO NAKAJIMA'S EMERGENCE AS THE KEY INTERLOCUTOR WITHIN JAPAN'S BLACK STUDIES MOVEMENT

- "REWORK" TO DEVELOP A NEW PARADIGM OF A MOVEMENT IN A RACIAL GROOVE.
 - RACIAL GROOVE: AIDED IN THE TRANSPACIFIC FORMATION OF THE CULTURE OF LIBERATION AND SPROUTED COLLECTIVE CONSCIOUSNESS THAT GAVE THIS CULTURE NECESSARY CATEGORICAL UNITY TO MAKE THE SOCIAL AND POLITICAL STRUGGLES ANEW.
- GENDER AND SEXUAL POLITICS
- 'DUBOIS' AFRO-ASIAN PHILOSOPHY: FORMED RACE-BASED COLLECTIVE ACTION ON AN INTERNATIONAL SCALE AGAINST ISSUES LIKE RACISM, IMPERIALISM, AND COLONIALISM BY WHITE POWERS.
- RACE SHOULD BE A POLITICAL CATEGORY OF STRUGGLE THAT PERTAINS TO THAT MOMENT AND SHOULD NOT BE PUSHED TOWARDS THE FUTURE: "GO ON LIVING IN THE PRESENT"

BLACK-AMERICAN CONTRIBUTION:

- BLACK INTELLECTUAL-ACTIVISTS PARTICIPATED IN THE GLOBAL POLITICS OF RACE AND POWER VIA IMAGINED SOLIDARITY WITH JAPAN.
- HUBERT HARRISON, CYRIL BRIGGS, ANDREA RAZAFINKERIEFO, A. PHILLIP RANDOLPH, AND MARCUS GARVEY ALL SUPPORTED ANTI-IMPERIALIST AND NATIONALIST CURRENTS WITHIN THE BLACK AMERICAN POLITICAL LIFE AND FORMED AN "UNLIKELY ALLIANCE" WITH IMPERIALIST JAPAN REGARDING SOCIAL STRUGGLES AND POLITICAL IDEAS. THEY SYNTHESIZED THESE IDEAS INTO PROSE AND POEMS.
- "COLORED-INTERNATIONALISM:'

#AsiansforBLM

We're in this fight together

STARTERS: (WHY SHOULD WE CARE?)

We are supposed to be working together, not against each other
Their movement paves a path for us to achieve a common goal

APPETIZERS: (GETTING STARTED)

Educate yourself
Call People In/Out

ENTREES: (TAKE ACTION)

Support BLM!
Every Little Thing Counts

DESSERTS: (WEBSITES USED)

- <http://aaopmn.org/resources/>
- <https://asianamericanadvocacyfund.org/asians-for-black-lives>
- <https://nyunews.com/news/2020/05/30/fraternity-suspended-after-racist-messages-leaked-amid-nationwide-anti-racist-protests/>
- <https://www.dukechronicle.com/article/2020/06/why-asian-americans-should-care-about-black-lives-matter>
- <https://dearasiansinitiative.carrd.co/>
- <https://www.timeout.com/things-to-do/how-to-support-black-lives-matter>

BLM Allies



Yuri (Mary) Kochiyama

[Wall](#)[Info](#)[Photos](#)[Wall](#)[Info](#)[Photos](#)[Friends](#)**Information**

Current City: Berkeley, CA

Hometown: San Pedro, CA

Sex: Female

Birthday: May 19, 1921

Relationship Status: Married to Bill Kochiyama

Employer: Civil Rights Activist

Education: Compton College (1941), San Pedro High School

Religion: Christian

Political Views: Peace, Love, Equality, Justice

People Who Inspire: Malcom X

Favorite Quotations: "Don't look back, look forward. Try to do the best you can" (43)

Favorite Books: Passing it on: A Memoir by Yuri Kochiyama

Activities: The Crusaders letter-writing campaign, Social Justice and Human Rights movements

Reference

Heartbeat of Struggle: The Revolutionary Life of Yuri Kochiyama By Diane C. Fujino



Yuri (Mary) Kochiyama

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Update status

This information is all derived from Diane Fujino's text, *Heartbreak of Struggle: The Revolutionary Life of Yuri Kochiyama*, Chapter 2.

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Sumi (Seo)
Seki



Rinko
Shamasaki



Mary Kochiyama

Just left for Santa Anita! Before we left, friends stopped by to say good-bye; it was so good seeing them, but this also left me feeling a little sorrowful.

April 3, 1942 [Like](#) · [Comment](#) · [See Friendship](#)



Mary Kochiyama

Hey! A few girls and I decided to make a little song to welcome the Newcomers at Santa Anita. Sing it to the tune of Yankee Doodle:

"We are here to welcome, as you come here to join us. We know that you'll cooperate, instead of making a fu-uss..."

1942 [Like](#) · [Comment](#) · [See Friendship](#)



Sumi (Seo) Seki

"We were so lonely and so disgusted. We just didn't know what to do with ourselves. But here comes Mary trying to cheer you up. She already knew, 'Don't look back, look forward. Try to do the best you can.' She would start a club and get you going. Then you'd forget about that loneliness."

1942 [Like](#) · [Comment](#) · [See Friendship](#)



Rinko Shamasaki

The Crusader Club originally began with just five eager girls and a very capable advisor. The group was originally a Sunday School class at the Santa Anita Assembly center. These girls wanted to do something in the way of service so they organized a club called 'The Crusaders.' This was a voluntary club open to all girls

1942 [Like](#) · [Comment](#) · [See Friendship](#)



[Mary Kochiyama](#) When the word got around that we were writing to Nisei soldiers, many girls started pouring into our Sunday school class saying, 'Oh, I want to do that too because I have a brother, cousin, friend in the service.' A lot of the Nisei soldiers were only 18 or 19 and the girls were 15 or 16 years old. They wanted to write to a guy a few years older

Yuri (Mary) Kochiyama



Yuri (Mary) Kochiyama

Sending some treats to our marvelous Nisei soldiers! Stay strong out there! Sending you love through some written words to ~13,000 soldiers! Go team! – [With the Crusaders](#)

1942 [Like](#) · [Comment](#) · [See Friendship](#)



[Nisei Soldiers](#) That note came at an opportune moment, in the midst of our fighting somewhere in Italy and to think that you are all back of us and boosting, means a terrible lot to us



Yuri (Mary) Kochiyama

For the first time in my life, I got to ride on an ambulance, something I had been wanting to do since joining WADCA in San Pedro. Also, I had the opportunity to observe the birth of a baby.

1942 [Like](#) · [Comment](#) · [See Friendship](#)



[Mary Kochiyama](#) I see now how important money can be and is. I also realize what an easy life I led.



Yuri (Mary) Kochiyama

I never thought of myself as being part of a nation so prejudiced [against]...[I never] thought of people according to their race, but just that they were individuals. I want to keep thinking that way; that we are all Americans here, if we feel it in our hearts.

September 1942 [Like](#) · [Comment](#) · [See Friendship](#)



[Mary Kochiyama](#) A friend told me that a young Nisei woman was rejected from four nursing schools because of her race... I could hardly believe that public sentiment could be so strong against Japanes-Americans. I'm shocked.

Friends



Nisei Soldiers



Yuri (Mary) Kochiyama



Yuri (Mary) Kochiyama

Here's to a new journey! – in Jerome, AK
October 16, 1942 [Like](#) · [Comment](#) · [See Friendship](#)



Yuri (Mary) Kochiyama

I've had three jobs since I've arrived: a block mother, a block-recreation leader, and now a waitress?! What a resume...
1942 [Like](#) · [Comment](#) · [See Friendship](#)



[Mary Kochiyama](#) I loved it because I got to work with children and make formula for the babies



Yuri (Mary) Kochiyama (with [Mary Tsukamoto](#))

One of the most outstanding women in Jerome for organizing a variety of activities for adults and children to keep up their spirits. To have watched her, as she spoke with different age groups and interests, arousing, encouraging, involving...was something beautiful to observe.
1942 [Like](#) · [Comment](#) · [See Friendship](#)



[Mary Tsukamoto](#) Thank you for the kind words Mary!



Yuri (Mary) Kochiyama (with [Mary Tsukamoto](#))

I encourage you all to comply with the Application for Leave Clearance...It is our time to prove that we are not nuisances to the U.S. We are loyal and true.
1943 [Like](#) · [Comment](#) · [See Friendship](#)

Friends



Mary
Tsukamoto



Yuri (Mary) Kochiyama



Yuri (Mary) Kochiyama

Everyone...the 1944 reinstalment of the drafts is our chance (Japanese-Americans) to show our loyalty to the U.S. We are loyal people! Let us show it!

1944 [Like](#) · [Comment](#) · [See Friendship](#)



Frank Emi I think it would be best if Nisei men resisted the draft until their families' liberties are restored. It is only fair – with [The Heart Mountain Fair Play Committee](#)

Friends



Mary
Tsukamoto



Yuri (Mary) Kochiyama

Regarding the violence between those in the JACL...I thought it was terrible and still do today. These were cowardly acts. My feelings of distress and compassion for the victims have nothing to do with which side you're on. People should have the right to make their choices of loyalty

1944 [Like](#) · [Comment](#) · [See Friendship](#)



Yuri (Mary) Kochiyama– with [The Denson Tribune](#)

Just published "Nisei in Khaki"! Please check it out!

1944 [Like](#) · [Comment](#) · [See Friendship](#)



Yuri (Mary) Kochiyama (with [Jerome YWCA](#))

Girls! Let's do our part! 100 girls invited to Camp Shelby...All expenses paid. All girls 18 years of age and over, get your application from Mary Sat. 3 buses to be provided.

1944 [Like](#) · [Comment](#) · [See Friendship](#)



Yuri (Mary) Kochiyama (with [Jerome USO](#))

All of Jerome really came together and supported our GIs. We had to find housing for the soldiers when they came to Jerome for their weekend visits.

1944 [Like](#) · [Comment](#) · [See Friendship](#)



Mary Tsukamoto When the soldiers came to Jerome...it was Mary who met them at the gate long past midnight, welcomed them, and arranged places for them to stay



Frank Emi



Yuri (Mary) Kochiyama

Wall

Info

Photos

Photos of Yuri and her friends 6 Photos



Sources:

Picture of Frank Emi:

https://www.reddit.com/r/OldSchoolCool/comments/de9wy1/frank_emileft_japanese_american_civil_rights/

Picture of Mary Tsukamoto:

<https://densho.org/celebrating-mary-tsukamoto-on-her-100th-birthday/>

Picture of Nisei soldiers:

<https://www.dday.org/2017/04/06/the-nisei-soldiers-of-world-war-ii/>

Picture of Sumi Seki:

<https://calisphere.org/item/db24a6c9e107c10299675d6376c9ba1e/>

Japanese Internment Camps vs Today's US Migrant Detention Center

This is a comparison of the Japanese Internment Camps during the 1940s and the Migrant detention center in 2018. These two events show us how the world has not changed and how history repeats itself.



The Initial order

Japanese Internment Camp:

- After the Bombing of Pearl Harbor in 1941, President Franklin Roosevelt issued Executive Order #9066 on Feb 19, 1942. The order forced the relocation of more than 120,000 Japanese residents on the West Coast and place them in "military areas" (Japanese Internment Camps). Families were forced to leave everything including their homes, careers, livelihoods, and all real and personal property due to the order.

US Migrant Detention Center:

- On May 7, 2018, the Department of Justice implemented a "Zero Tolerance" policy prosecuting all undocumented immigrants and harshly separating them from their children. The main objective of this policy is to discourage asylum seeker from coming to the US. This strategy is causing more harm than good. It has cost many lives, especially children's due to lack of medical attention and separation of families.

Families in Custody

Japanese Internment Camp:

- Japanese families were placed in the camps together, if not then they were placed with familiar people. Forced into these camps was devastating and stressful to the Japanese community, but they had families surrounding them to get them through the tough time.

US Migrant Detention Center:

- The "Zero Tolerance" policy ripped families apart, separating children from their families and placing them in military camps without any solid plan of reuniting them. On June 26, 2018, U.S. District Court Judge Dana Sabraw issued a preliminary injunction that ordered the government to return all children under 5 years old to their parents within 14 days and within 30 days for older children.

Life Incarcerated

Japanese Internment Camps:

- The conditions at these camps were far from decent. Communal living was the normal in some of the camps like in Jerome, Arkansas. Each block had a mess hall, laundry facilities, bath house, and toilet. Therefore the line would be long for everything. The camps felt like a prison, the guards would watch the internees at all times and people would not be able to do anything in private.

US Migrant Detention Center:

- The Government place children into prison camp-like conditions. The children are living in cage conditions and have no proper care such as food or medical and sleeping on the floor. Dr. Sara Goza highlighted the horrible smell of urine and feces when she toured two detention centers. The living conditions are cruel, inhumane and a living nightmare for these children.

HOW AMERICA ERASED THE MEMORY OF THE KOREAN WAR



In reality, America has never admitted being in Korea for war, and no other sensible reasons have ever been brought up. Even when a young soldier arrived in America with a Korean wife, a backstory is invented to cover up the fact that she might be a war survivor. No one talks about Yong Soon's (the wife) life back in Korea but how she has adapted to the American culture and lifestyle. To further erase any military presence in Korea, America opened up its borders for Korean immigrants who were crying out for justice for the impact the war had on them. The solution to keeping them quiet was to allow them into the country and be allowed to be citizens by a legislative order passed by the government. To make this believable, were the Koreans allowed into the country and other war refugees from the non-western country. Moreover, America washed away the Korean war with beautiful talks of freedom and voluntary immigration to the US. Military migrations were used as a cover to encourage the liaison between the American soldiers and Korean women. This way, the Korean women were sexualized, racialized, and their gender exploited to mask any underlying issues the Koreans may have experienced during the war. The women were allowed into America if they agree to adopt everything that defines an American. Furthermore, the US silenced (though not all) racial violence criticisms by allowing their supposed humanitarian spirit by taking in the minorities. In the interim, the US maintained that their military presence in Korea was to stem out Communism and keep the peace. The RRA stated, "friendly international relations engendered by America's helping hand stretched out to these children, a forward step to international understanding and lasting peace'.

"YELLOW FEVER" THE SEXUALIZATION OF ASIAN WOMEN THROUGH THE TIMES

Korean War Brides

- **First Korean War Bride: Lee Yong Soon**
- **Nearly 20% of Korean/American today can trace their militarized migration history to Korean War Brides.**
- **The allowance of Korean war brides was an action made to make the U.S. seem more humanitarian.**
- **Koreans were assimilated into American society.**
- **Korean war brides were rumored to be prostitutes**
- **Seen as "sexually erotic, threatening, licentious, as well as properly domesticated, feminine, and delicate," and "permissive, self sacrificing and exceedingly obedient to their hard work**
- **Korean women expected to integrate into American population seamlessly and quietly**



Shim and Yong Soon in bed, 1950s. (AP Wirephoto, November 1950). *Portrait of a Korean Bride*. Photographed by Nancy Miller.

Even after 70 years, Asian women today are still fetishized and are faced with racist and sexist sentiments. Some people perceive Asian women to be subservient and therefore treat them as obedient children rather than adults. This phenomenon, "Yellow Fever" is identified to be an Asian fetish in which people uphold these ideals when meeting Asian women.

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Asian Women Today



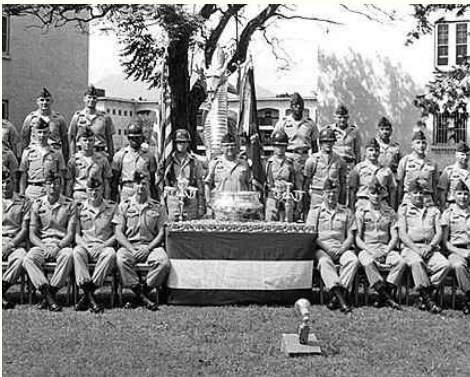
- **"the Asian face carries some special gene that makes us soft-spoken, gentle and non-confrontational"**
- **People enforce the idea that "Asians have petite, child-like bodies"**
- **People live under the assumption that all Asians carry the same traits.**
- **Here are the perceived traits from a study that asked 107 adult women who self-identified as Asian-American:**
 - Exotic
 - Submissive
 - Passive
 - Cute and Small
 - Invisible
 - Service worker
 - Universal
 - Bad Drivers



THE US STRIKES AGAIN

US TAKES OVER HAWAII AND VIETNAM

In 1951, the United States of America, announced their plan to establish US army in Hawai'i. During this time, Hawai'i became the staging area to train soldiers for the Vietnam war.



SCHOFIELD BARRACKS

The Schofield Barracks became the training ground for the US military. Soldiers received advance infantry training before they went to war in Vietnam. The Schofield Barracks is famous for the imitation of Southeast Asian village known as the Kara Village. The Schofield Barracks became the ideal training ground and created one of the best military branch in the US.



25TH INFANTRY DIVISION

The 25th infantry division acquired the reputation in the US army as they "only counter-guerrilla trained division" who were skilled in navigating "native" terrains. "the Twenty-Fifth had "some of the best trained and certainly best acclimated troops" to arrive in the country." they also became a key role in the Operation helping hand program.



OPERATION HELPING HAND

A military civic action program to win the trust of South Vietnamese government. Over \$800,000 of goods were collected to send over to the village. This program confirmed to the people of Hawai'i the positive impact of their humanitarian effort but also reproduced the colonial logic of the United States as a nonviolent and benevolent empire.





One of many huts housing "villagers" during their stay in the Koolaus.



Chaplain (Capt.) William R. Hollis, 3rd Bde., removes his boots before entering temple at Clanu.

KARA VILLAGE

Located in Schofield Barracks, the Kara Village was built to imitate Southeast Asian villages to prepare soldiers for the unknown land of Vietnam. The Kara Village became a "laboratory of war making" while it processed more than 1000 soldiers each month in rotation for the Vietnam war.

HOW DID THIS AFFECT HAWAII?

With the establishment of the Kara Village, Native men of Hawaii's National Guard were called to act as Viet Cong villagers to help train white soldiers be familiar with encounters in Vietnam. Natives wore "donning black pajamas, straw hats, and rubber sandals," to represent Vietnamese villages.

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Militarized Refuge(es)

POSITIVE IMPACTS

VIETNAM

- American involvement with Vietnam was supposed to represent a humanitarian effort against the force of communism. American soldiers fought alongside the South Vietnamese in order to combat the Northern Communist Party.

PHILIPPINES

- From 1903 - 1979, Clark provided a vital umbrella of security and surveillance to the Pacific regions.
- 1951: the US and the Philippines signed the Mutual Defense treaty which obligated both countries to provide joint defense against any external military attacks in the Pacific on either country

GUAM

- By 1956, Andersen air force base in Guam, had become a Strategic Air Command's chief base in the Pacific
- Guam refugee operation
Refugees were housed in temporary barracks on Andersen air force base, at the US Marine Corps Camp in a tent city in Orote Point provided space for about 50,000 people

U.S. (CAMP PENDLETON)

- As Saigon fell to the North, there was an influx of Vietnamese refugees that were transported to America via boat or "Operation Babylift" and "Operation Frequent Wind". Military camps, predominantly Camp Pendleton, provided the 50,000 refugees with shelter as they escaped the horrors of their homeland. Vietnamese refugees have expressed gratitude to the U.S. since then. There's even a famous photo of two Vietnamese children wearing long military jackets provided by the soldiers to keep warm!

Militarized Refuge(es)

NEGATIVE IMPACTS

VIETNAM

- Nixon Doctrine: racial project withdrawing American troops but intensifying air raid the U.S prioritized U.S lives over Vietnamese. There were four more times the amount of bombs in South Vietnam than in North Vietnam in order to “combat” guerrilla warfare. Vietnamese children, who were labeled as orphans during “Operation Babylift” may have been separated from their families in Vietnam as a result of the lack of documentation.

PHILIPPINES

- The Philippines hosted, often unwillingly, some of the US largest overseas air force and naval bases. Consequence: the Philippines was key to the US power projection capabilities in the Pacific Basin, serving as its prime military outpost and a stepping stone to China and the Asian mainland. The military turned to the region’s islands into a Pacific “base network” that would support US military deployment in allied Asian nations as part of the containment of communism. Once secured leadership in the Pacific, military leaders proceeded to build permanent facilities.

GUAM

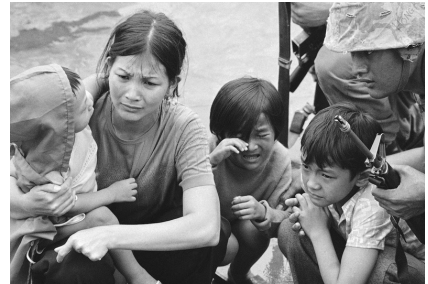
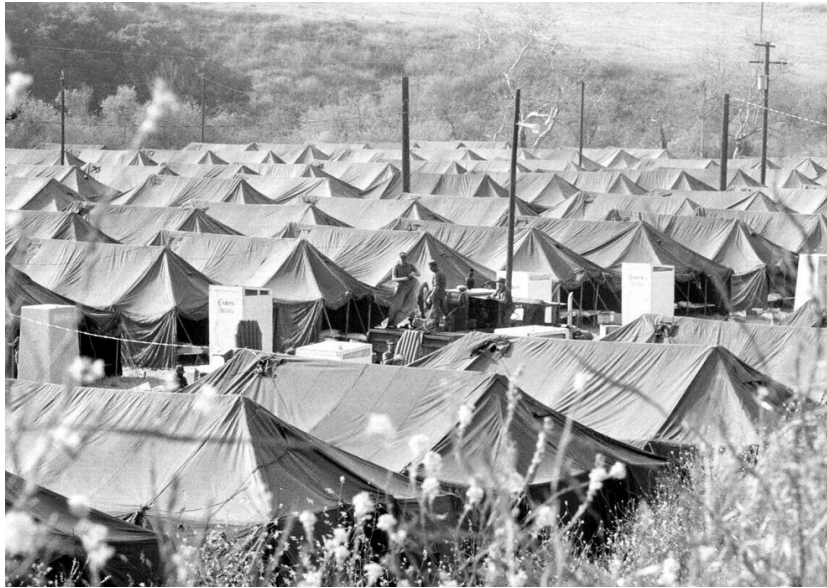
- Guam has the highest ratio of US military spending and military hardware and land taking from the indigenous US population. Guam became a major refugee staging point and had little to no choice to continue housing the refugees until the US decided to receive them. The US designates Guam as the primary staging ground for refugees, even though resources were scarce and inhabitants were adversely affected, highlights the long-standing belief that indigenous land is essentially “empty lands” – land that is empty of its indigenous population. Operation New life of 1975 required all resources and manpower of all military bases on Guam. 1946: Land Acquisition Act was passed Authorizing the Navy department to acquire private land needed for permanent military installations on Guam

U.S. (CAMP PENDLETON)

- Those jackets are a symbol of how the Vietnamese were militarized refugees. There was no disconnect between violence and recovery. Operation Babylift: Most of the planes were cargo planes, not meant to carry passengers. The same aircraft was used to transport war materials back to the Philippines. The first baby lift mission crashed minutes after takeoff, killing 138 people (mostly children). A group of California attorneys on April 29th, 1975 argued that some of these children were not orphans and were forcibly taken from their parents in South Vietnam. It was found that 10% of the children were ineligible for adoption. The reality of the U.S. and Camp Pendleton: The base was built upon traditionally Native American lands. The refugees were housed on military bases because the majority of Americans did not want to accept Vietnamese refugees into their society (54%). Not all Vietnamese were grateful: Some began to question why they were being sent to the nation that indirectly or directly caused their downfall.

UNWANTED REFUGEES

The comparison of how Vietnamese refugees were treated during the Vietnam war to other refugees around the world today



Vietnamese refugees were transported to the Philippines and Guam before arriving to the United States. Vietnamese refugees lost their home due to the war, but as they were in the process of transportation by the US military, they were unable to find a new home for a while.

Vietnamese refugees

In the text, *Militarized Refuge(es)* by Yen Le Espiritu, highlights how US colonialism turned the Philippines and Guam into "ideal" receiving centers of the US rescuing projects during the Vietnam War. These rescue projects projected the US military as saviors to the Vietnamese by saving them from communism taking over Vietnam. Vietnamese refugees were transferred to Clark Air Force Base in the Philippines. Approximately more than 30,000 refugees and over 1,500 orphans were brought to the base by military aircrafts. Due to the over flow of refugees, the Philippine president Ferdinand Marcos informed the US ambassador that the country would not accept any more Vietnamese refugees. The US needed to find a new area to relocate the refugees, therefore they turned to Guam. Due to Guam's limited resources, it was hard to house the refugees. The Vietnamese refugees were not supposed to linger on Guam. They were supposed to be processed immediately. However, some US states initially refused to accept the refugees or postponed the arrival date, in part because of a lack of planning and proper facilities but also because of adverse reactions by the public and strong opposition by state officials to the influx of refugees.

Refugee Crisis in Europe

THREE EUROPEAN COUNTRIES VIOLATED EUROPEAN UNION AGREEMENT

Background on European Refugee Crisis:

According to the UN refugee agency, by the end of 2016, approximately 5.2 million refugees and migrants reached European shores. The refugees and migrants came from various countries such as Syria, Iraq, Afghanistan, and other countries who leave their countries due to war and poverty. Thousands have lost their lives through this treacherous journey. Others have been missing since 2015. Yet, women and unaccompanied children continue to take this dangerous journey in search of safety. In 2018, more than 138,000 people risked their lives by trying to reach Europe by sea and more 2,000 people drowned.

Earlier this year, the European Court of Justice ruled that Poland, Hungary and the Czech Republic had violated their obligations by refusing to take in their fair share of asylum seekers at the height of the refugee crisis in 2015. The court said that these three countries failed to keep their promise on the European Union agreement to distribute 160,000 asylum seekers who made their way to Greece and Italy. The countries were struggling to keep up with the large numbers that were arriving from war zone and fleeing from poverty. From the Polish government: "The refusal to comply with the relocation mechanism was dictated by the need to protect Poland's internal security and defend it against uncontrolled migration. The most important goal of government policy is to ensure the safety of our citizens."

The nationalist governments of the three countries previously cited national security reasons in refusing to take in any of the refugees and migrants. Prime Minister Viktor Orban of Hungary, for example, vowed to block the European Union program to resettle migrants from Africa and the Middle East, saying that it was important to secure his nation's borders from the mainly Muslim migrants "to keep Europe Christian."

Source: NY times.com



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WHO AM I?

AN ANALYSIS OF LITTLE DOG'S IDENTITY
FROM OCEAN VUONG'S *ON EARTH WE'RE
BREIFLY GORGEOUS*



Translator

"Tell them. Go ahead and tell them what we need.' I didn't know that oxtail was called *oxtail*. I shook my head, shame welling inside me. (34).

Little Dog, being the only person in his family that knew English well, was often called to translate things for his mother and his grandmother. This places a sense of responsibility on Little Dog more than other American children at the time. This is a common occurrence in immigrant families.



Subordinate

"The time I tried to teach you to read [...] that act reversed our hierarchies, and with it our identities, which, in this country, were already tenuous and tethered." (15).

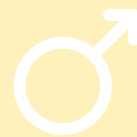
Little Dog talked about how he was often punished physically during his childhood for speaking out as it was perceived as disrespecting his mother. In many Asian families, children are expected to be reserved and obedient.



Homosexual

"I gave birth to a healthy, normal boy." (104).

Once Little Dog comes out to his mother, he isn't faced with compassion, but rather his sexuality is related to a sickness or disorder. Living in a heteronormative society, having this identity pushes Little Dog further away from the norm as he is a non-white, homosexual male with a mother that barely speaks English. Hong, his mother, defies his identity for this reason; she is afraid of her son not fitting in to American society.



A male

"What kind of boy would let them do that?" (30)
"I don't wanna feel like a girl." (97)

Due to the toxic masculinity that is brewed in America's heteronormative society, males are expected to be dominant and strong-willed. Any sign of weakness shows that he/they aren't 'manly'. Little Dog faces this dilemma as he is submissive in his relationship with Trevor. He is also has an emotional nature, which his mother comments on many times as a sign of weakness.



An Asian-American Caught Between Two Cultures

Growing up, Little Dog is able to listen to many stories his grandmother or mom told him about life back home in Vietnam. Naturally, they raise him with the values they grew up with as well as learned from the war. Being in a society that holds different values, Little Dog often finds himself in the middle, not belonging to one side or another. This dysphoria is one that is felt by many first-generation or second-generation Asian-Americans, as many families hold on to values that many not be as common in America, leading to feelings of conflict and loneliness.



Written by: Brittany Le and
Christine Sivilay

POST TRAUMATIC STRESS DISORDER

How the Vietnam War changed the psychological world



Overview of PTSD

WHAT IS PTSD

A psychiatric disorder that a person may develop after experiencing or witnessing a traumatic event.

WHO IT AFFECTS

PTSD can affect anyone. Those who suffer from PTSD may experience symptoms such as reliving the trauma, emotional numbness, and increased arousal.

VIETNAM WAR

The Vietnam War caused many soldiers to suffer from PTSD. Vietnam Veterans are still affected up until this day.

WHAT IS PTSD?

Post Traumatic Stress Disorder (PTSD) is a psychiatric disorder that a person may develop who have experienced or witnessed a traumatic, stressful, and violent event. These events can include: natural disasters, combat/war, terrorist attacks, physical/mentally abused victims, rape, or an serious accident.

PTSD was once called "shell shock" or "combat fatigue". It wasn't until 1980 when the American Psychiatric Association added PTSD into the The Diagnostic and Statistical Manual of Mental Disorders, also known as the DSM (the bible in psychology).

NOT ALL
WOUNDS
ARE VISIBLE



June is
PTSD Awareness Month



VIETNAM WAR ON PTSD

The term PTSD was coined only five years after the Vietnam War. It was officially recognized as a mental health condition. Vietnam Veterans with PTSD symptoms were the first group of people to have the term PTSD applied to them. Vietnam Veterans are still being affected by the trauma of war up until this day, as well as many other victims from the Vietnam War.

In the novel, *On Earth We're Briefly Gorgeous* by Ocean Vuong, the main character Little dog writes a letter to his illiterate mother. The novel explores topic on love, trauma, and sexuality. The Vietnam War was mentioned in the story displaying the trauma of it and how the characters are with PTSD from the war. Little dog's grandmother and mother are the ones who are affect by the war the most. For example, his grandmother relives the memories of a mortar attack when fireworks go off outside: "She was on her knees, scratching wildly at the blankets. Before I could ask what was wrong, her hand, cold and wet, grabbed my mouth. She placed her finger over her lips. 'Shhh. If you scream,' I heard her say, 'the mortars will know where we are.'" (Vuong, 31)



Ariana Grande
'I don't think I'll ever know how to talk about it and not cry.'

WHO CAN BE AFFECTED BY PTSD?

Anyone can develop PTSD at any age. Individuals who are directly exposed to trauma or injuries are more likely to develop PTSD. People who are diagnosed with PTSD can show symptoms like reliving the trauma, emotional numbness, and increased arousal. Reliving the trauma can be delivered in many different ways, including having flashbacks or nightmares. Individuals with emotional numbness can also experience avoidance to people, place, and activities that remind them of the trauma. Lastly, individuals who experience increased arousals may have trouble sleeping or concentrating, feel very anxious, and being easily irritated and angered. People who suffer from PTSD have trouble living their everyday lives if they are not getting the proper treatments.

PTSD experiences in 2000s:

**9/11*

**Manchester Bombing*

**San Bernardino, California shooting*

**Boston Marathon bombings*

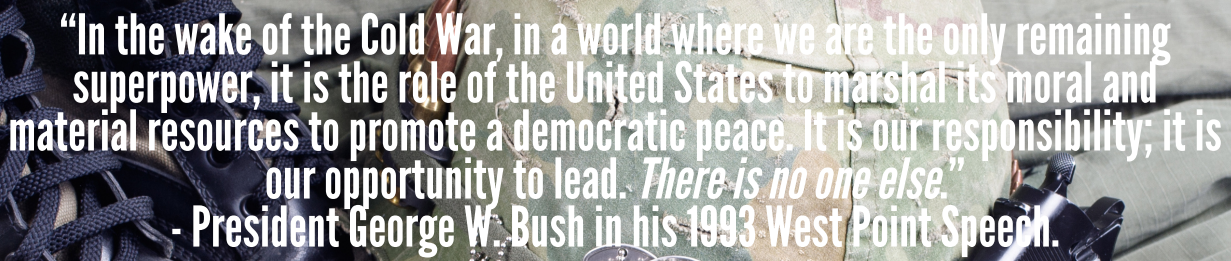
**Orlando nightclub shooting*

**Sandy Hook Elementary School shooting*

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“In the wake of the Cold War, in a world where we are the only remaining superpower, it is the role of the United States to marshal its moral and material resources to promote a democratic peace. It is our responsibility; it is our opportunity to lead. *There is no one else.*”
- President George W. Bush in his 1993 West Point Speech.

We have inserted ourselves into the narratives of these countries' conflicts in order to display that we, the United States of America, are a benevolent force that is meant to help any countries in need. We keep making promises to these countries, yet sometimes our involvement takes a turn for the worse. Journalist Peter R. Mansoor's article, "Leaving the Middle East?", includes a comment from journalist Janan Ganesh that states that the main problem is the promises themselves, not the failed attempts to keep them. The U.S. does not realize how expensive these involvements would be to other countries involved. In his opinion article, "If the US wants to be a force for good, it should leave the Middle East", journalist Ron Paul names a list of presidential actions as well as their consequences. For example, "The U.S. invaded Iraq based on Bush administration lies and a million Iraqis died as a result. Later, President Obama ramped up the drone program and also backed al-Qaeda affiliated terrorists to overthrow the secular Syrian government. Obama also attacked Libya based on lies, leaving the country totally destroyed. Trump is assassinating foreign officials and threatening destruction of Iran." He continues to argue that our benevolent force is one that "forces others to bow to [our] will," and is detrimental to any country that is entangled with U.S. military involvement (Paul, 2020). These two articles give us another perspective on how militarization of foreign lands, even if we believe that it is for their own benefit, may lead to more harm than what was expected.

Simeon Man in his text, "Aloha, Vietnam: Race and Empire in Hawaii's Vietnam War" explores more the effects of militarization in Hawaii as well as how these islands played a role in the Vietnam War. Operation helping hand as well as other humanitarian projects were led by the Twenty-Fifth Division in order to build a connection of peace and loyalty to the South Vietnamese government and people. The response from the public was overwhelming, as people did all they could to help bring positivity over to the Vietnamese front. However, back on the Hawaiian front, what people don't realize was that the Kara villages that were established to aid the American soldiers navigate through Vietnamese terrain and villages established more racialization of Hawaiian natives and Asian-American GIs. These training grounds fueled a negative sentiment towards Asian-Americans, even though most of the GIs were not Vietnamese, but rather Chinese and Japanese. The violence that occurred there eventually translated over to the Vietnamese villages as many soldiers had the mindset of "us vs them." Initially, American involvement in the Vietnamese War was supposed to be a move to prevent another state from falling to communism, however the repercussions of war on both Vietnam and Hawaii are often glossed over. That's when we are left with this question: **"Did these countries really benefit from our help?"**



Crazy Rich Asian

A modern example of the model minority myth *Flower Drum Song*

In the 1961 musical film *Flower Drum Song* directed by Henry Koster, the musical comedy that portrays Asians as the perfect subjects for assimilations into American society. This musical film featured a mostly Asian cast, with the exception of Juanita Hall who was an African American singer. The film constructed Chinatown as a Oriental fantasy and the musical aspect doesn't address actual struggles of Chinese-American families during that time.

Crazy Rich Asian

A romantic comedy directed by Jon M. Chu in 2018. This film portrays Asia as a wealthy continent, with rich cultural representation for Chinese and Singaporean culture. The film also addresses the stereotypes Asian-Americans face, therefore making the film more relatable as modern Asian-Americans.



Flower Drum Song vs Crazy Rich Asian

How does Flower Drum Song address the model minority myth?

It allowed for Asian-American representation, but portrayed an "oriental fantasy" in the U.S. that greatly downplays the struggles Asians face with assimilation. Unlike the film *Crazy Rich Asian*, wealth was not apparent, as almost all of Asia was portrayed as poor and "third-world", putting a greater divide on the American majority and the Asian-American minority.

On the positive note, the film did show characters like Linda Low who breaks stereotype of the obedient quiet Asian girl...however, she is still sexualized.

How does Crazy Rich Asians addresses the model minority myth?

"This myth characterizes Asian Americans as a polite, law-abiding group who have achieved a higher level of success than the general population through some combination of innate talent and pull-yourself-up-by-your-bootstraps immigrant striving." (Blackburn, 2019). The women in the film were seen to be more outspoken about their right, and defy the usual "obedient and sexualized" image. Some of the characters were seen as reckless and go against the "model minority myth."

How is this harmful?

This is harmful to Asian culture because...

1. Generalizes Asian American Culture and erases diversity
2. Asian Americans will always be considered as foreigners
3. It sets the standard for other minority groups when experiences are wildly different, and splits the minority group into opposing sides

How did it fall short?

The Asian American/Asians that were depicted were all lighter-skinned, wealthy or in the middle class. It did not show the struggle of the lower class and it plays into the idea of anti-blackness, as whitening is seen as a core for assimilation. The movie is still highly romanticized with elements of Western culture. for example the wedding, clothes and the heteronormativity

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"Spot The Terrorist"

Leti Volpp



The decline of the nation-state have led to unfortunate implications when two points are stretched to extremes

1. The idea that immigrant communities have complete agency in determining their location and their national identity
2. The idea that the borders of the nation can be transversed with the greatest of ease and are so reduced as to become almost meaningless



There have been more than one thousand incidents of hate violence reported in the United States

Before September 11, national polls showed an overwhelming public opposition to racial profiling



Not all terrorist are persons who appear "Middle Eastern, Arab, or Muslim"

Individuals who are benign profiled are not considered to be part of "us"



We should remember that the idea of transnationality is not solely one where immigrants function as agents in maintaining diasporic ties, but can be one where a state or its people brands its citizens with foreign membership

We function not just as agents of our own imaginings, but as the objects of others' exclusions.



Other people of color have become "American" through the process of endorsing racial profiling

Racial profiling only occur when certain groups of people have indistiguishable members who are fungible as potential terrorists



Many of those who are racially profiled in the sense of being targets of hate violence or being thrown off of airplanes are formally citizens of the US , through birth or naturalization

But they are not considered citizens as a matter of identity, in that they in now way represent the nation

In American imaginations those who appear "Middle Eastern, Arab, or Muslim" may be theoretically entitled to formal rights but do not represent the nation. The consolidation of American identity takes place against them. It seems as if the guarantees of citizenship as status, rights, and politics are insufficient to produce citizenship as identity. The lack/failure of identifying people who appear Middle Eastern, Arab or Muslim, ruins their ability to enjoy citizenship as a matter of rights, in the form of being free from violent attack. Race has fundamentally contradicted the promise of liberal democracy, including citizenship.

STOP THE VIOLENCE.



WE ARE REPEATING MISTAKES

- “In states including New York, California, and Texas, East Asians have been spat on, punched or kicked - and in one case even stabbed.”- BBC News
- “More than 2,100 anti-Asian American hate incidents related to COVID-19 were reported across the country over a three-month time span between March and June”- CBS News
- “In New York this month, a student from Korea was punched in the face by a woman who asked her, “Where is your [expletive] mask, you coronavirus [expletive.]”- CBS News
- “If you test positive, everyone would be scared of you,” said Rong. “Everyone would think you are the devil.”- USA Today

WE ALREADY SAW THIS HAPPEN AFTER 9/11/2001

PEOPLE OF MIDDLE-EASTERN DECENT OR IMAGE HAVE FACED COUNTLESS ATTACKS OF RACIAL PROFILING AND VIOLENT ACTS,, AND IT IS STILL GOING ON TILL NOW. NOTHING WILL JUSITFY THE TREATMENT WE SUBJECTED MIDDLE EASTERN PEOPLE TO OUT OF FEAR. NOT EVERYONE IS A TERRORIST, AND AT THE SAME TIME, NOT EVERY ASIAN IS A CARRIER OF THE VIRUS.

Sources:

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MIA ALVAR

The Kontrabida

An analysis of the connections between Alvar's short story and Robyn Rodriguez's text, "Neoliberalism and the Philippine Labor Brokerage State"

In Rodriguez's study,

we learn more about the historical background that surrounded the history of neoliberalism and why it was encouraged for Filipino workers to migrate to other nations in order to maintain a living. Alvar's short story, "The Kontrabida" certain events and character traits highlight some elements that was mentioned in Alvar's study

"My parents still lived in Mabini Heights, a suburb of Manila and monument to a time when they belonged to the middle class." (7)

- Here we can see that the main character, although moving to America, still has familial ties with the Philippines. Many migrants left behind families, but continuously provide for them from afar by sending back whatever they can. By having a more worldly presence, it supposedly increased the 'masculinity' of the Philippines, and strengthened their presence and image.

"Succorol could take years to reach the Philippines, a country whose premier pharmacy chain boasted LAGING BAGO ANG GAMOT DITO! as its tagline (We do not sell expired drugs here!)." (9)

- Reiterating a similar point previously, the connections that the Filipino people and government were able to establish due to the migrant labor institution resulted in advancements to their country's status (in science and progress).

"The baby monitor groaned, bringing her to her feet. "You've given me so much already." She wiped her eyes. "Pastillas, free advice..." Setting down the call bell and the SERVICE sign, she rushed out, again, to attend to him." (18)

- Similar to the first point, the main character's mother recognizes her son's contribution to the family, even while being across the planet. His financial contributions and scientific knowledge enhanced his parent's lives back on his homeland.

JOBS WANTED!

A LOOK AT FILIPINO WORKERS AND MEXICAN WORKERS



FILIPINO WORKERS

In the reading "Migrants for Export: How Philippine State Brokers Labor to the World" by Robyn Rodriguez, Rodriguez highlights the importance of Filipino workers to the Philippine's economy. The Philippines is a "labor brokerage state" that facilitates the export of Filipino workers abroad in places like the US, Western Europe, and East Asia. The Filipino workers are expected to send the money they earn from these jobs back to support their family and country.

HOW DO FILIPINO WORKERS RELATE TO MEXICAN WORKERS?

Filipino workers are very similar to Mexican workers in many ways. Filipino and Mexican workers immigrate to different countries to find better opportunities for their families. They usually take up the jobs that most people are unwilling to do and they work at a low cost.

FILIPINO WORKERS

QUOTES FROM MIGRANTS FOR EXPORT: HOW PHILIPPINE STATE BROKERS LABOR TO THE WORLD BY ROBYN RODRIGUEZ

"Philippine workers can be relied upon labor for the contemporary U.S. empire, pledging that Philippine workers will 'play a role in helping rebuild the land for the people of Iraq'"

"No matter how difficult or dangerous a place of employment may be, Filipinos and Filipinas are ever-willing workers"

"Highly skilled, well-educated, English speaking, as well as 'productive' and 'efficient' workers"

"Philippine migrants are uniquely 'flexible' as short-term, contractual, and incredibly mobile workers"

"Top occupation in which Philippine migrants are employed: household service workers; waiters, cleaners, nurse, caregiver, plumber, building care taker, etc."

COMMENTS:

These quotes highlight the expectation of Filipino workers. Filipinos/Filipinas workers are portrayed to be hardworking by a promise of quality work, but also ones who are cheap.

MEXICAN WORKERS

In the United states of America, Mexico is the top origin of country of the U.S. immigrant population. In 2018, about 11.2 million immigrants were from Mexico.

History

In 1942, the U.S. and Mexico created the **Braceros program**, which encouraged Mexicans to come to the US as contract workers. Braceros were generally paid very low wages and often worked in conditions that most US citizens were unwilling to accept, for example farm work. However, the Braceros were treated so poorly in Texas that the Mexican government refused to send any workers to that state. This program extended past the end of WWII, and ended in 1964. This program resulted in more than 5 million Mexicans that came to the US and hundreds of thousand stayed.

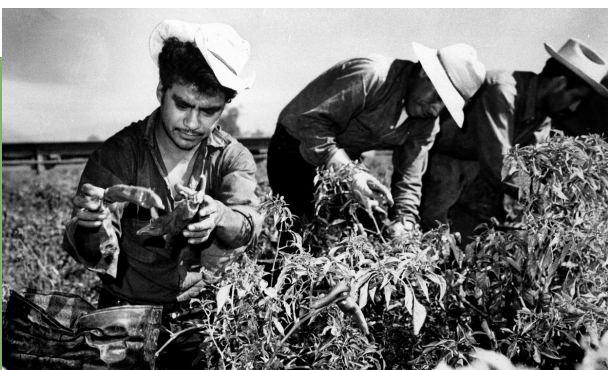
DACA: Deferred Action for Childhood Arrivals and DREAM Act

A study found that Mexican parent strongly value education. In 2012, DACA was enacted, this provided relief from deportation and work authorization for immigrants who were brought to America as children. DACA allowed about 800,000 DREAMERS to live and work in the U.S. free from fear of deportation. The DREAM Act is the name of a bipartisan bill first introduced in 2001 to offer a permanent solution for Dreamers by allowing them to eventually earn citizenship if they go to college, maintain a job, or serve in the U.S. military.

Able Minds
Able Hands
To Foreign Lands



The Filipino Worker



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