

History of Oppression of Asians in America

Connor Hardenburgh

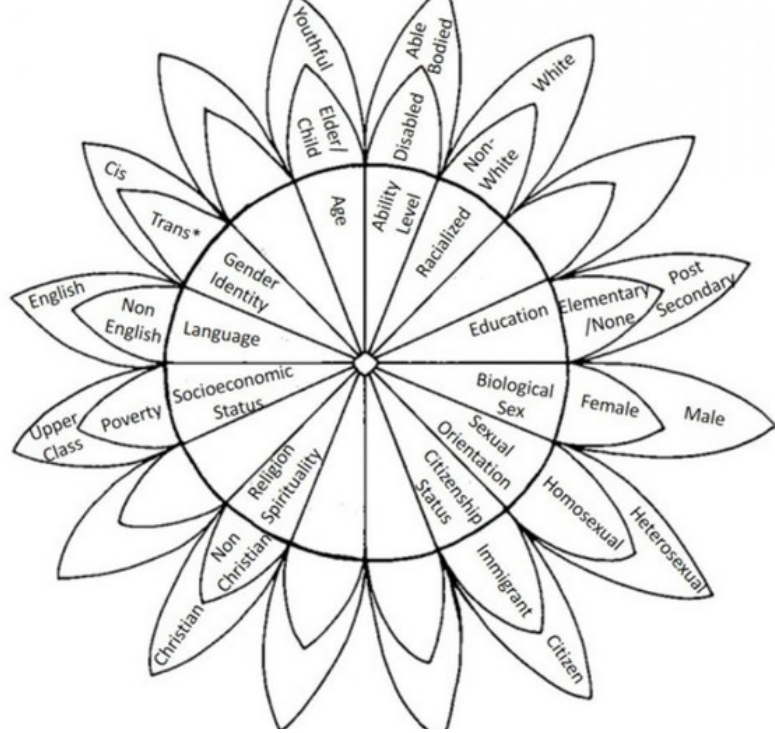
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Group 29



THE ULTIMATE DEFINITION OF

SYSTEM OF OPPRESSION

By PARIS VU

Oppression has been a prevalent issue that permeates throughout the world ever since the dawn of time. Animals fight over dominance, humans fight over authority. After all, living things want supremacy and control among their species. In the United States today, the system of oppression is subconsciously woven in many aspects of life such as work, education, religion, entertainment, laws & justice.

System of oppression is a the historically organized and repeated patterns of violence and discrimination against social groups while elevating other dominant social groups. Ethnic minorities are among the group that are most deeply affected by the system of oppression. System of oppression includes racism, gender discrimination, sexuality discrimination, etc., and it is maintained throughout history by the mechanisms of social norms, stereotypes, and institutional rules.



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ethnic

SYSTEM OF OPPRESSION (N)
 HISTORICALLY ORGANIZED AND REPEATED PATTERNS OF VIOLENCE AND DISCRIMINATION AGAINST SOCIAL GROUPS WHILE ELEVATING OTHER DOMINANT SOCIAL GROUP

ready for oppression?

We the People
 insure domestic Tranquility, provide for the common and our Posterity, do ordain and establish this Constitution

EARLY OPPRESSION



Page 4: Factors of Oppression

Page 5: History of the word "Racism"

Page 6-7: The Model Minority

Page 8-9: History of Oppression



RACE, CLASS, GENDER, AND SEXUALITY

By Victor Murillo

1

The first factor of oppression is race. Racism is prejudice, discrimination, or antagonism directed against a person or people on the basis of their membership in a particular racial or ethnic group. Where exactly does racism stem from in the developing mind of a Human? Racism is passed down throughout generations. It can be inherited. Racism is the act of negatively acting on prejudices.

2

The second factor is class. Class differences can be characterized by differences in income and households. Large class differences make it easier to dehumanize another human being. It makes it easier for a stereotype in the oppressors brain to become prejudice to act on. If the oppressor were to see the victim as less of a human, in a class below them, it leads to feeling as if they are better.

3

The third factor is gender. We learned and discussed in class how Asian women were seen as sexual deviants and therefore oppressed. Gender is a huge factor in Oppression. This factor is much more than just racial Oppression. For the majority of World history and in some places in the modern world women are still oppressed. In various cultures, women are seen as helpless and people to be taken care off. It's easy for an oppressor to oppress someone seen as helpless. All it takes is just one bad man to abuse his power.

4

The fourth factor is sexuality. As we learned in class Asian men were seen as queer in the san Francisco migrant communities in the '60s. They were seen as odd and strange. This makes them different from the cultural norms and therefore once again dehumanizing them as people.

History of the word "Racism"

By Victor Murillo

One of the factors of Oppression is race. As a whole humanity has decreased in levels of Oppression, Rape, Violence and Crime. We've made leaps and bounds as people in becoming better people however, there is still room to grow. Racism was only recently even categorized as a word into the merriam dictionary in 1903. That was only 117 years ago. In all comparisons of Human life as a whole on this planet that's not very old. For instance, the oldest living person in the world is 117 years old. I can't stop thinking about how insanely bizarre it is that there's someone still alive from when the word racism was recognized as a word. Even then when the word finally gained approval into the English Lexicon the definition of the word wasn't even a good one. The word was defined as, "a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race" (Zimmer). Racism has spawned much more hatred for marginalized communities and difficulties of life than the definition seems to try to convey.

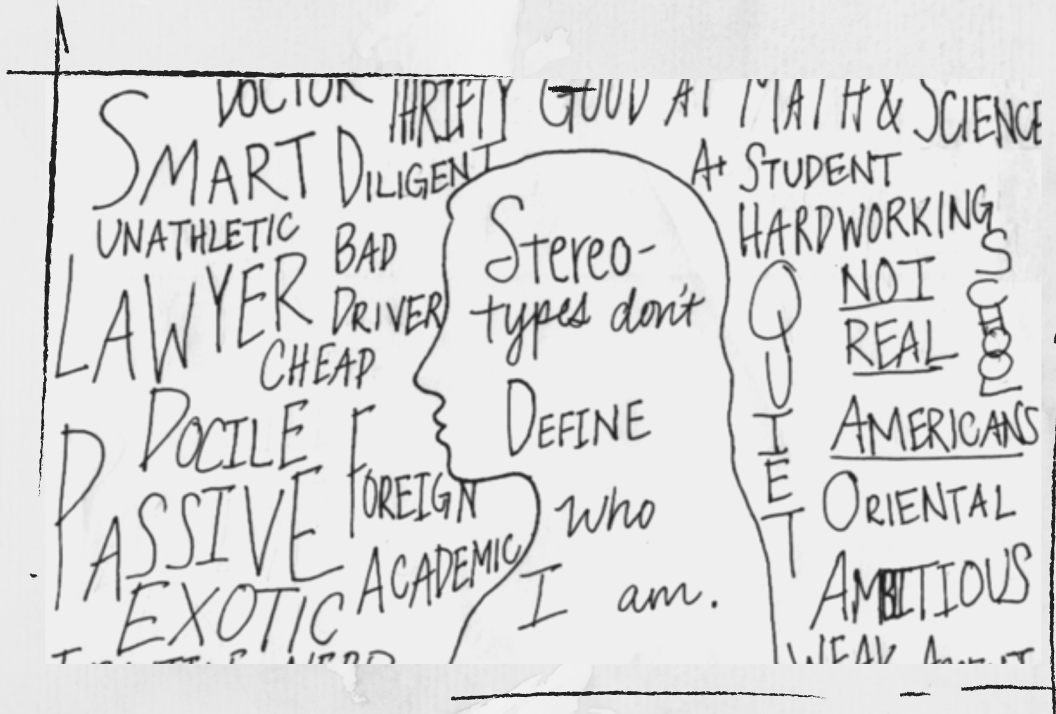


Today the word is defined as, "the systemic oppression of a racial group to the social, economic, and political advantage of another; specifically: white supremacy" This is a much better definition, however I don't feel like the white supremacy part had to be included. What I do really enjoy about the new definition is its ability to spark a civil debate on the current state of racism. By identifying racism as a problem involving social, economic and political advantages it doesn't ignore the significance of the issue. Racism is one of the biggest problems in the modern age, if not the biggest, and it deserves an intricate definition.

The Model Minority View

By: Tracey Nakamura

The term Model minority can create a subtle social oppression for Asian Americans



In our society, Asian Americans are viewed as the model minority. Although the term model minority might seem like a prestigious compliment to Asian Americans because they are considered the best. In reality, it causes a social stigma on all Asian Americans, pits minorities against each other, perpetuates racism, bunch Asian Americans together into one big group, and oppress their culture.

When Asian's immigrated to America, initially they were viewed as different and were villainized for taking jobs away from the European American people. As they tended to get more opportunities and continued to work hard, most found themselves in good economical standings compared to other indigenous communities of color. Asian immigrants were able to succeed in America despite not being from there, which made the "American dream" seem possible for everyone.



Image:

"Stereotypes don't define who I am"
<https://images.app.goo.gl/5gTxuyrw6Q3F4fBR9>

Top: "Minorities must stand together"
<https://images.app.goo.gl/HeaNBspoQy2r96uw9>

Middle: "Perpetuating Racism, by pitting minorities against each other"
<https://images.app.goo.gl/WWHKPnyg8z5s1mW7>

Bottom: "Breaking out of Americanization"
<https://images.app.goo.gl/jxk9Yrdi1DRg4ZEc9>

"Were all Together"
<https://images.app.goo.gl/ssdKwupxTst67ZXA6>

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The term perpetuates the stereotype and social stigma on Asian Americans to be better and perform in well-paid jobs or to continue in higher education. There is pressure from their families to continue on the path of a financially stable job instead of pursuing passions. They don't want their children to struggle as their family before them had to, in order to create a stable lifestyle.

When immigrants were coming to America, the government needed a way to twist the story and have a way for those "outsiders" to fit into American society. Since America is capitalistic, it leads to inequality and creates a trend of people with higher statuses, benefiting more. This pitted minorities against each other, enforcing the idea that assimilation can change people to succeed and obtain those benefits. The term model minority was necessary to make it seem that the American dream of success is possible for everyone including immigrants, and ran off the idea. Although it may be true there are more Asian minorities that lead other minority groups in economic progress, it is a false assumption that they are enjoying the privileges associated with the title. When we compare the "Statistics on unemployment, educational attainment, and median annual income reveal an inconsistency in this "success" formula when it applies to non-whites. (Uyematsu, 270). Though they are at the "top", it doesn't mean they have the same opportunities as White Americans and there will always be a difference due to flaws in the system. Also, Asian Americans as a model minority can oppress the black community and enforce racism. When Asian Americans hold the fallacy of being successful compared to other minority groups and believe it, it provides a further truth to White America. It enforces that because a minority group is successful, it should be possible for black Americans (or any group) to hold the same position. It implies that it's their fault they are not at a higher economic status and doesn't put the blame or fault in the system. Yet, most Asian American's don't realize they are enforcing this outlook and instead look away and place themselves as superior. It's important that they hold themselves accountable and acknowledge the harsh truth of how they conform their values to fit in and are complacent due to their social status and end up perpetuating racism.



It can also oppress Asian American's culture, by having them conform to the media's popular trends. In the media for a while, the focus has been on White Americans as the stars of everything. To fit into society and succeed, Asian Americans tended to Americanize themselves. But, "in the process of Americanization, Asians have tried to transform themselves into white men—both mentally and physically. Mentally, they have adjusted to the white man's culture by giving up their own languages, customs, histories, and cultural values. They have adopted the "American way of life" only to discover that this is not enough" (Uyematsu, 264). Even though many assimilated, there are still disparities between Asian Americans and White Americans. This is why many Asian Americans struggle with their identity of am I Asian enough or am I not Asian enough. It's relevant in the history of Asian Americans who have questioned where they belong in this "melting pot country" and a good introduction to Asian American's struggle/oppression in society.

A HISTORY OF EARLY OPPRESSION

BY CONNOR HARDENBURGH

Perhaps the first people of Asian descent to step foot in the United States was a group of Chinese seamen who arrived in Baltimore in 1785, the first of many to come. However, for just as long as Asians have attempted to arrive and gain equality within the United States, institutional barriers have existed to block their way. Whether based on the fear that non-whites would take the jobs of deserving white workers, or based on simple hatred towards Asian Americans, Asian Americans have always had it hard in their own way in this country.

While Asian immigrants certainly fall under the purview of the Naturalization Act of 1790, which restricted citizenship to "free white persons" of "good moral character," it was not until the mid 1800s that Asian Americans, specifically Chinese immigrants, were specifically discriminated against in law, largely due to the low number of Asian Americans until this time. In the 1854 case *People v. Hall*, in which a Chinese man had testified against a white man for murder, the California Supreme Court ruled that, alongside Native and African Americans, Chinese Americans should not be allowed to testify against white Americans in court, due to the opinion that they were "a race of people whom nature has marked as inferior, and who are incapable of progress or intellectual development beyond a certain point."

Following this court decision, pressured by white workers angered by the increasing numbers of

Chinese immigrants to the United States during the California gold rush, several laws were passed to restrict Asian American immigration. In 1858, California prohibited Chinese and "Mongolian" immigration, and after this law was struck down, the Anti-Coolie Act of 1862 was passed, restricting the ability of unskilled Chinese laborers to enter into the United States. However, restrictions upon Asian American immigration could not slow the wheels of capitalism, and in 1865, the Central Pacific Railroad Company began hiring Chinese workers to work on the Transcontinental Railroad, further increasing the Asian American population in America, and further increasing the ever-growing racial animosity between white and Asian laborers.

As can be expected with the ever-present fear of Chinese laborers stealing away the jobs of hard-working, white workers, the remaining years of the 19th century were plagued by attempts, both within and outside government, to restrict the rights of Asian American, and specifically Chinese, workers. In 1875, the Page Law was passed, barring Chinese, Japanese, and "Mongolian" prostitutes, felons, and contract laborers from immigrating to the United States. Just one year later, the Workingmen's Party of the United States was formed, and was used by one of its leaders, Denis Kearney, as a platform from which to speak out against Chinese laborers. He alleged that Chinese laborers were fine with lower wages, poorer conditions, and longer hours than white workers were willing to put up with, and would often use the catchphrase, "the Chinese must go." In 1882, the Chinese Exclusion Act was passed, halting the immigration of laborers from China for

ten years, while allowing students and businessmen into the country, though they were not allowed to become naturalized citizens.

Even with constant attempts by the United States to clamp down on Chinese immigration and to appease white American workers, tensions grew to such an extent that by the mid 1880s, there were several mass killings of Chinese workers in the United States, with the Rock Springs Massacre of 1886 and the 1887 murders at Chinese Massacre Cove. However, even with these massacres as a clear indication that anti-Chinese rhetoric was having a fatal impact on the country, the implementation of racist policies kept chugging along, with the Scott Act in 1888, which eliminated the "returning laborer" status, leaving 20,000 Chinese workers stranded outside of the United States, the Geary Act in 1892, which extended the Chinese Exclusion Act for another 10 years and required Chinese residents to carry permits, and the 1893 case of *Fong Yue Ting v. United States*, which ruled that Congress has the power to expel Chinese immigrants.

Following the turn of the century, Congress decided it liked the Chinese Exclusion Act so much it would marry it, and in 1904 passed an extension to the Chinese Exclusion Act, renewing it in perpetuity. However, following this step towards the total exclusion of Chinese immigrants came a massive speed bump, the 1906 San Francisco earthquake. City Hall and the Hall of Records were destroyed in the earthquake, which opened a path for anyone to claim that they were born in the city and were thus legal citizens, with no way for the city to prove them wrong.

By 1907, the United States has turned its eyes to

Japanese immigration, and with an informal "Gentlemen's Agreement," the two countries decided that while the United States would not formally restrict Japanese immigration to appease Japanese citizens, Japan likewise would not allow emigration to the United States, effectively placing an informal ban on the vast majority of Japanese immigration. However, this was not enough for white Americans, and in 1913, California passed the Alien Land Law, which banned Japanese immigrants, "Issei," from purchasing land. Instead, this land would need to be purchased in the names of their American-born children, "Nisei." By 1917, however, the United States had decided that informal restrictions and discouragement from immigration were not enough, and passed the Immigration Act of 1917, restricting immigration of Asians, which was followed by the Immigration Act of 1924, which entirely excluded Asian laborers from immigration to the United States.

Between these Immigration Acts and World War Two, the United States turned its eyes away from just primarily Asian immigrants to the more domestic issue of Asian American citizens living within its borders. In 1927, the Supreme Court found in *Lum v. Rice* that states have the right to define Chinese students as non-white for the explicit purpose of segregating them in public schools, and in 1933, following from the California Supreme Court finding that California's existing anti-miscegenation laws did not bar Filipino-white marriages, the state quickly moved to amend the law to bar these marriages as well. However, these more domestic events were just precursors to the massive effect that the 1941 Pearl Harbor attacks, and consequently World War Two, had on Asian American relations within the United States.

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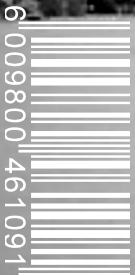
VOLUME 1 • ISSUE NO. 2

WORLD WAR II



Page 11-12: Loyalty

Page 14-15: Aftermath of Japanese Internment Camps



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"LOYALTY"

JULIANA TOM



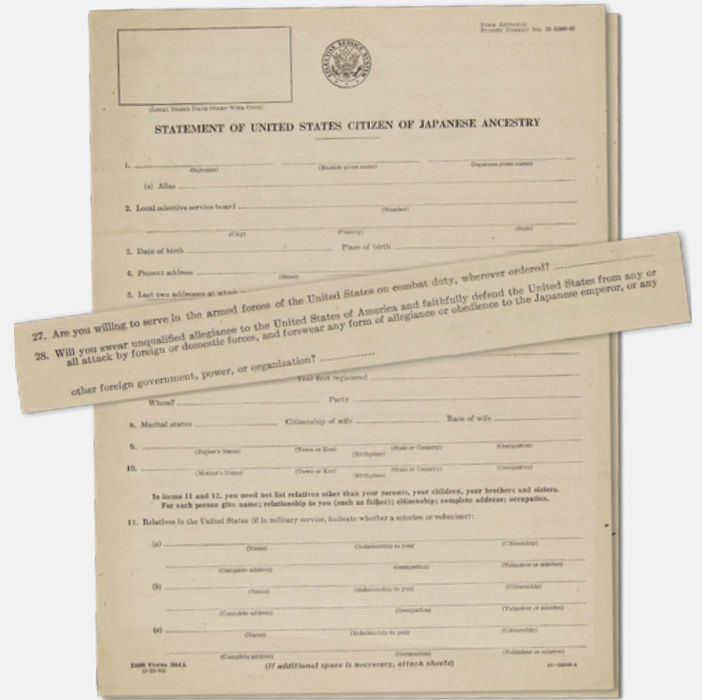
Photo by: Juliana Tom

The United States is one of the strongest military powers of the world, yet it fears being dethroned from its position of power. When Japan bombed Pearl Harbor in 1941, the U.S. felt exposed and threatened. In their fear and desire for national security, President Franklin Roosevelt signed Executive Order 9066 and the U.S. placed 120,000 individuals of Japanese descent into concentration camps, conveniently euphemized as relocation centers, implying that the U.S. was trying to protect these individuals. But the guns guarding the barbed wire fences were pointed inward.

Executive Order 9066 was not out of military necessity, it was based on prejudice, war hysteria, and ignorance. Additionally, the United States wanted redemption by proving to itself that they were more powerful than Japan, resulting in the atomic bombings of Hiroshima and Nagasaki in August of 1945. These displays domestically and abroad were attempts to oppress these people who were seen as "others."

In the camps, to further control these “others,” all adults were asked to complete a form known as the “loyalty questionnaire.” One purpose of this form was to recruit Japanese Americans for a combat unit, reflected in question 27: “Are you willing to serve in the armed forces of the United States on combat duty, whenever ordered?” But the main function was to gauge the loyalty of Japanese and Japanese Americans, based on the response to question 28: “Will you swear unqualified allegiance to the United States of America and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?” (Lyon). This question created a lot of confusion for a couple of reasons. For the majority of incarcerated men that were United States citizens, how could they “forswear” something that they never had? And how could they ask this question when they had already put them into camps? As Joseph Kurihara expressed, “Why didn’t the government give us the chance to prove our loyalty instead of herding us into camps?” The U.S. wanted to determine if they were “safe,” but they were asking from the other side of prison bars. How convincing.

Justice Hugo Black, in the *Korematsu v. United States* case in 1944, stated, “exclusion of those of Japanese origin was deemed necessary because of the presence of an unascertained number of disloyal members of the group...It was because we could not reject the finding of the military authorities that it was impossible to bring about an immediate segregation of the disloyal from the loyal” (156). There was not enough time to pick out the “bad” ones, so they locked them all away.



<https://images.app.goo.gl/AocgFvntsuZLWqdT8>

As one excuse leads to another, more minorities are subjected to acts of oppression. And all they can do is accept it in order to avoid “causing more trouble.” *Gaman*. To endure the seemingly unbearable with patience and dignity. This was the general attitude of Japanese and Japanese Americans in the camps, a concept originating from Zen Buddhism. This mentality saved them in the camps, but may have ultimately contributed to the formation of the model minority myth, which is a whole other topic to be unpacked.

Even though these individuals were forcibly taken from their homes, or perhaps because of it, the incarcerated were able to form communities and support one another. If they could not rely on those in power to protect them, they would have to protect each other. Just as they were there for one another, it is my hope that we apply this same mentality to the ways in which we can stand in solidarity with other minority groups that are facing even harsher forms of oppression.

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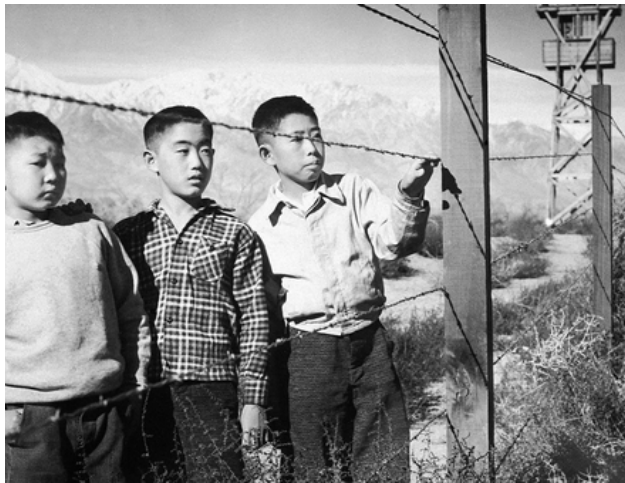
A PHOTO GUIDE TO JAPANESE INTERNMENT CAMPS



The locations of the internment camps in America.



JAPANESE AMERICAN CONCENTRATION CAMP (CAMP AMACHE) IN SOUTHEAST COLORADO



Japanese Asian Americans looking outside from the camps



EXAMPLE OF LIVING CONDITIONS OF CAMP- BATHROOM + BEDROOM



Posters claiming that all people of Japanese ancestry will have to go to internment camps

AFTERMATH OF JAPANESE INTERNMENT CAMPS

By: Tracey Nakamura

After Japan's loss in World War II was definite, the War Relocation Authority then started to release all U.S born Japanese Americans from the camps.



Japanese American's leaving the camps

The internment camps ended in 1945 and the last of the internment camps closed in 1946. To make up for the government's plan initially, there was an estimate of how much the Japanese citizens suffered in the camps and the Federal Reserve Bank of San Francisco declared the amount to \$400 million. Yet, President Truman signed the Japanese-American Claims Act giving Japanese Americans \$38 million to share among 26,560 internees. But, it wasn't till many years later in 1976 that President General Ford repelled the Executive Order of 9066 that caused the internment camps.

As the civil rights movement was gaining traction, third-generation Japanese Americans wanted a redress movement from the government. The movement's goal wasn't to get compensation, though it would be nice, they wanted to help the legacy or future they would create for their children. In 1978, the Japanese American Citizens League (JACL) requested reparations of "\$25,000 for each person detained, a congressional apology for abuse of civil liberties, and the establishment of an educational foundation for Japanese American youth" (Schlund-Vials, Wong, Chang). Therefore, in 1988, Congress created the Civil Liberties Act and was signed by President Ronald Reagan, entailing to pay about \$20,000 to the surviving Japanese American internment residents to acknowledge the injustice, apologize, give public education funds, and make restitutions. Now some camps are used as historical sites to remind American's what fear and anger can create and to learn from this mistake in American history.



President Ronald Reagan signing the Civil Liberties Act

AFTERMATH OF JAPANESE INTERNMENT CAMPS

The question is how do they move on and get their lives back to “normal” after being portrayed as the enemies? The apologies from the government were long overdue but after the internment camps, life had to still go on. They had to continue to live in a country that didn't respect their lives, even when they pledged “loyalty” to America they were looked down upon and locked away. What was seen as a way to protect national security, instead created division and separation in America.



The unknowingness, fear, and anger Japanese American's felt was legally over, but feelings of trauma and loss would last with them for a long time. The emotional trauma created from the conditions of the internment camp and losing their sense of security lasted with the survivors for their lives. When they were released from the camps they didn't have homes, any property, jobs, status, or any sense of community. A survivor of the camp, John Tateishi said he felt humiliated and confused and “came out of these camps with a sense of shame and guilt, of having been considered betrayers of our country” (Qureshi).

At the camps they had their families and got to relate to other Japanese there, but when the camp ended most dispersed to start anew in different areas. Japanese Americans had to work harder to get back to their past lives before the camps and to create opportunities again. Yet, the war and camps created a negative image towards the Japanese, making it harder to find work or a community again. They were not treated with open arms when they came back from the camps. In fact, most decided to assimilate into American society/culture to show they were loyal to America or to not stand out or be villainized. They wanted to get back to normalcy and not dwell on the negatives and make sure the camps wouldn't happen again to them. So, most dealt with the trauma by not discussing it and many didn't have a huge demand for justice because it was not what they were taught. But, the next generation of Japanese Americans had to deal with the result of the internment camps and was considered the new leaders of the Japanese Community. It wasn't till years later that the image of Japanese Americans improved due to the increasing public awareness of the internment camps and the struggles as well as their military service (Rebuilding a Community).

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VOLUME 1 • ISSUE NO. 3

MODERN OPPRESSION



Page 17-19: Has Anything Really Changed?

Page 20-21: Impact of Oppression

Page 22: COVID



Has Anything *Really* Changed?

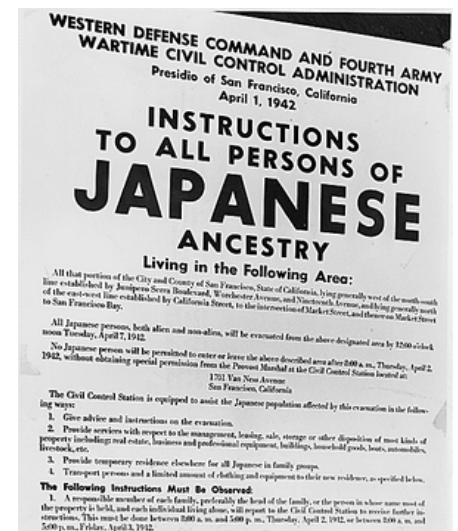
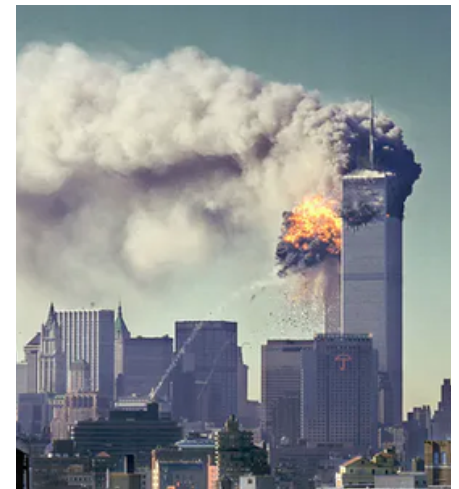
Juliana Tom



December 7th, 1941. O'ahu, Hawai'i. The Japanese Empire bombs Pearl Harbor, a United States naval base. Among the hysteria, fear is instilled into the minds and hearts of the American people. With the enemy across the ocean and no one to blame within reach, the fingers are pointed towards those who resemble the enemy.

February 19, 1942. United States President Franklin Roosevelt issues Executive Order 9066 and over 100,000 individuals of Japanese ancestry, two-thirds of whom are U.S. citizens, are forcibly removed and "relocated" into incarceration camps for the sake of national security. Suddenly, it was important for the American people to distinguish between Japanese and Chinese, the latter who was subjected to many years of discrimination and exclusion prior.

November 11th, 2001. New York. Pennsylvania. Virginia. Al-Qaeda hijacks multiple airlines and performs the deadliest terrorist attacks known to man. As a result of the fear instilled into the American people, many focused on the attackers rather than the attack, and anyone who remotely looked vaguely Muslim or Middle Eastern to them became targets of discrimination. Japanese Americans could see history repeating itself, and the fear that the United States would "round up Muslims in great numbers as we did with the Japanese with no charges except for their religion just as the Japanese had no charges except for the color of their skin" (Uyematsu qtd. Reeves, 30).



Images:

Bombing of Pearl Harbor:

<https://images.app.goo.gl/AaxWFneFS45hAeDn9>

Executive Order 9066:

<https://images.app.goo.gl/zaVqf1M2hdBEvE6z5>

The twin-tower bombing:

<https://images.app.goo.gl/gYbNUDQDLgZGyrDGA>

ICE Detention Center

<https://images.app.goo.gl/GuDaeNsXFpv9tRR68>

Trump twitter "Chinese Virus"

<https://images.app.goo.gl/2qNzrJeRfQkxX4ED7>

Trump travel ban:

<https://images.app.goo.gl/4LCpyDFiEfDS8fPg9>

Black Lives Matter:

<https://images.app.goo.gl/JjAeE4UT3HkLgD5h8>

"No day shall erase you":

<https://images.app.goo.gl/nRDUGz8XMNU1jAZQA>

January 27, 2017. President Donald Trump issues Executive Order 13769, initiating a travel ban, entitled "Protecting the Nation from Foreign Terrorist Entry into the United States," preventing seven predominantly Muslim nations from entering the United States. He continues to issue a series of travel bans for the rest of his presidency. Trump references FDR and his actions to incarcerate those of Japanese ancestry to justify his own. This Executive Order is extremely racialized, insinuating that anyone from these nations are terrorists.



July 2019. President Trump stated that the migrants in Immigration and Customs Enforcement (ICE) detention centers "are very happy with what's going on because, relatively speaking, they're in much better shape right now" compared to the "unbelievable poverty" they would otherwise be in (Keaten). However, looking at any other source, one can see the inhumane conditions these individuals are made to endure. The U.S. has rounded up these migrant families, and charged for what? This statement by Trump is reminiscent of post-Vietnam War sentiments, when the United States tried to justify their involvement in a war with no victories by believing they were the saviors of Vietnamese refugees.



January 2020. One of the earliest reported cases of COVID-19 in the United States from a man returning from Wuhan, China. In an article entitled "Orientalism in the Age of COVID-19," Joey S. Kim stated, "The virus was racialized from the moment 'China' appeared in the global lexicon of COVID-19 discourse" (1). What followed was an outburst of racist, ignorant attacks towards Asian Americans, further instigated by comments from President Trump, calling it the "Chinese Virus."



Trayvon Martin. Tamir Rice. Ahmaud Arbury. Rayshard Brooks. George Floyd. Breonna Taylor. The list goes on. Hundreds, if not thousands, of unarmed black folks in the country are killed as a result of police brutality and systemic racism. And yet some people still have the audacity to disregard their lives to say "All Lives Matter."



Hopefully, you can see a bit of a trend here. The United States has a bad case of short term memory loss. History seems to repeat itself and no lessons seem to be learned from the mistakes of the past. Not only Asian Americans, but all minority groups in the United States have, and continue to face, discrimination and oppression. And more often than not, because of the way they look. At the 9/11 Memorial Museum, there is a quote up the wall that reads, “No day shall erase you from the memory of time.” While this beautiful quote is meant to commemorate the lives lost during the September 11 attacks, there is also some irony in regards to the United States. Of course we want to remember the losses from that day, but what about the countless acts of erasure the United States have enacted towards indigenous peoples? Although it was not a singular day in history, it seems to be conveniently forgotten that the United States has contributed to the erasure they wish to prevent.

I have listed a handful of events reflecting the collective struggle of minority groups in this country, but do not be mistaken. I am not making these comparisons to imply that these events had the same impact. To do so would negate the unique struggles of each group involved. I would simply like to point out that America, specifically white supremacist America, has historically shown discrimination and oppression towards all minority groups, although to varying degrees. There are multiple moments in America’s conscience where the American people believe they have moved past racism but, as we can see, that is clearly not the case. There is still so much more that we all need to do in order to bring about change.

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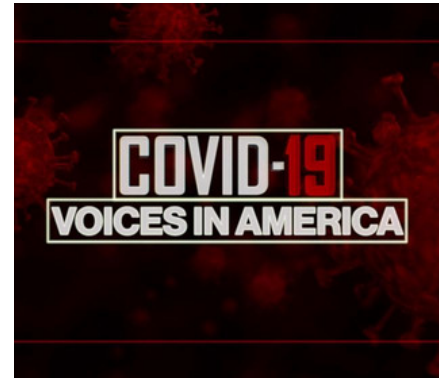


THE LIFESTYLE IMPACT
OF SYSTEM OF OPPRESSION

SETTLER COLONIALISM

BY PARIS VU

MODERN SETTLER COLONIALISM: HATRED BETWEEN MINORITIES



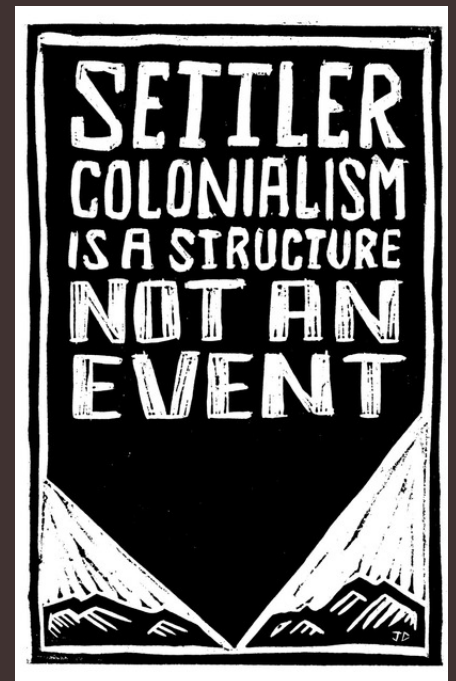
COVID-19

There have been debates that the global COVID-19 is the modern form of settler colonialism. Critics have responded that China planned the virus that not only took away thousand of lives, but also caused more turmoils between the U.S. and China



SETTLER COLONIALISM

Settler colonialism is the direct result of system of oppression in which it ignites anti-racial sentiments among individuals with different backgrounds. In the past, settler colonialism refers to a chain sequence of system of oppression where settlers eliminate to replace former residents from their lands using violence and homicides. The sequence first started in 1492 when Euro-Americans immigrated to America and sabotaged the Indigenous Americans' dignity by forcing them to give up their language, tradition, and land. Today, the term settler colonialism not only refers to Indigenous genocide, but it had become a social structure. In other words, modern settler colonialism refers to non-Indigenous Americans who have participated in the culture of competing for equality and rights by dehumanizing other ethnic minorities' cultures and conditions. Consequently, people with different skin colors began to form social prejudices among themselves such as anti-blackness and yellow peril, creating a racial disparity between a country that aims to provide unity.



COVID-19's Impacts

BY CONNOR HARDENBURGH



racism

COVID-19, from the moment the world heard of it, exacerbated and exposed racism, both systemic and interpersonal, impacting Asian Americans.

Whether it be the cries of President Trump regarding the "China Virus," the fears of Asian Americans that someone may threaten or physically attack them, or the treatment of Asian Americans as a monolith making it impossible to tell how COVID-19 is spreading through the community, the negative impacts of anti-Asian American racism have been quite apparent.

jobs

Asian American businesses and workers have been disproportionately impacted by COVID-19, with the Asian American unemployment rate going from one of the lowest of any racial group to 3 percent above the rate for white people between February and May.

death

Asian Americans have a vastly disproportionate rate of COVID-19 deaths, nearly triple that of every other group in San Francisco County, one of the only regions tracking ethnic data on COVID-19. This is largely due to the model minority myth, meaning Asian Americans are expected to be more well-off than they likely are, and the lack of adequate COVID-19 data and warnings in languages other than English.

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2,500

INCIDENTS OF DISCRIMINATION HAVE BEEN LOGGED BY STOP AAPI HATE SINCE MARCH

50%

REPORTED EXPERIENCING RACIAL DISCRIMINATION IN-PERSON DUE TO COVID-19

15%

OF ASIAN AMERICANS WERE UNEMPLOYED BY MAY, COMPARED TO 12% OF WHITE AMERICANS



They've been
OPPRESSED.

They've been told that they
DON'T BELONG HERE.

They've been told that they should go home.

GO BACK WHERE YOU CAME FROM.

That's precisely what we were told.

Get out, you don't belong here.

Jim Matsuoka

I have come to a conclusion
after many, many years that
we must learn from our history
and we must learn that
history can teach us how to
care for one another.

ROSE HANAWA TANAKA



Memory is owned and passed
down. History is shared and
revised...Give voices to those no
longer here to speak for
themselves.

Rose Masters




**WE WERE JUDGED, NOT ON OUR OWN
CHARACTER...BUT SIMPLY BECAUSE
OF OUR ETHNICITY.**

Aiko Herzig-Yoshinaga



IF YOU HAVE A FEELING THAT
SOMETHING IS WRONG, DON'T BE
AFRAID TO SPEAK UP

Fred Korematsu



“UNLESS WE KNOW
OURSELVES AND OUR
HISTORY, AND OTHER
PEOPLE AND THEIR HISTORY,
THERE IS REALLY NO WAY
THAT WE CAN REALLY HAVE
POSITIVE KIND OF
INTERACTION WHERE THERE
IS REAL UNDERSTANDING”

YURI KOCHIYAMA



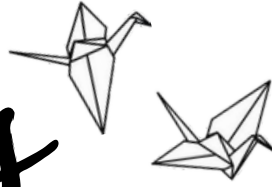
**“Democracy is a fragile concept only as good
and as strong as the people who practice it”**



- SUE KUNITOMI EMBREY



Resources



Tsuru for Solidarity: <https://tsuruforsolidarity.org/>

non-violent, direct action project, advocates to end detention centers

Nikkei Progressives: <https://www.nikkeiprogressives.org/>

- grassroots, community organization formed in response to the Trump Administration; "justice and fairness within the Japanese American community and beyond"

Go For Broke National Education Center: <https://www.goforbroke.org/>

- "To educate and inspire character and equality through the virtue and valor of our World War II American veterans of Japanese ancestry"

Japanese American National Museum: <http://www.janm.org/>

- "dedicated to sharing the experience of Americans of Japanese ancestry"

Manzanar National Historic Site: <https://www.nps.gov/manz/index.htm>

Manzanar Committee: <https://manzanarcommittee.org/>

- to educate and raise awareness about the incarceration of those of Japanese ancestry and the "continuing struggle of all peoples when Constitutional rights are in danger."

Juliana's experience during the 2019 Katari Project as a member of the Manzanar At Dusk Committee:

<https://manzanarcommittee.org/2019/12/16/juliana-tom/>?

fbclid=IwAR3BwWiK6qYfPyDMWIDY_689hpFuYvRSVtC4DqI08S3PYU6KiVz0Gm8ursk

"Alternative Facts: The Lies of Executive Order 9066": <https://www.alternativefacts9066.com/>

- a documentary film by Jon Osaki "about the false information and political influences which led to the World War II incarceration of Japanese"

Changing Tides: <https://thechangingtides.org/>

- "to normalize positive mental health in our community through events, outreach and education, and open conversations"

Okaeri: <https://www.okaeri-losangeles.org/>

- Japanese American LGBTQ+ resource, created for 'the need for acceptance, healing and the undoing of homophobia and transphobia'