Episode 3: Blame Game

Transcript

Speaker 1 0:08
Listening to history and memory produced by students of history at Cal Poly Pomona.

Speaker 2 0:22
As the Coronavirus impacts communities around the globe here at home Asian Americans are facing more than just the fear of contracting the virus. The Coronavirus is impacting communities across the globe. But here at home, it's also leading to some disturbing occurrences many in our Asian American neighborhoods. A study found nationally assaults against Asians went up a staggering 260% between 2020 and 2021 wave of violence against elderly Asian Americans put in communities across the country on edge. There have been more than 2500 incidents of anti Asian hate crimes reported between March and September of last year.

Speaker 3 0:59
Like all the other world leaders speaking at the UN President Trump's speech was pre recorded. His words though were as controversial as ever.

Speaker 4 1:08
We have waged a fierce battle against the invisible enemy, the China virus,

Speaker 5 1:13
China is to blame because they're the culture where people eat bats, and snakes, and dogs and things like that.

Speaker 6 1:23
Hello, and welcome. Thank you for taking the time to listen to our podcast episode titled the blame game which is being recorded here at our Cal Poly Pomona campus. My name is Brandon Symbios, and I will be the host of this episode along with

Unknown Speaker 1:39
David Carillo

Alma Hernandez 1:41
and Alma Hernandez and your students in history at Cal Poly Pomona.

Speaker 6 1:46
In honor of our title, we'll be taking a look into the history of skateboarding in a pandemic lens. Taking a precise look into how COVID-19 reintroduced these dark realities and the role politics took in manifesting the anti Chinese sentiment in a historical context.

Alma Hernandez 2:05
Upon including the call to Dr. Fung and Dr. Hahn, who are both experts in the field of ethnic groups, and their responses to crisis situations, such as the ones we saw unravel in the heart of COVID.

Speaker 6 2:19
It is important to discuss the trend of pandemic racism and the place mobilization of xenophobia to verify particular communities or groups into historical context. In doing so, we will look at what is skateboarding and how it is used as a political weapon against marginalized groups of people.

Alma Hernandez 2:36
Embracing the trend of skateboarding as a political weapon, we will be looking at how it created the easy manifestation of blaming culture among ethnic groups.

Speaker 8 2:47
To make our point clear, we will be specifically looking at the AAPI community in the world politics had in their dark history of getting blamed which became reintroduced in the unwary stages of COVID-19.

Alma Hernandez 3:01
In this first section of our podcast episode, we'll be taking a look at let's keep going. Here's the quote in historical pandemics. The key elements to consider when discussing on which crops or communities were blamed in these different pandemics, loneliness particular groups blamed in her her scapegoating in the past set the stage for what happened during the COVID 19 pandemic. Even more prominent examples of scapegoating and historical pandemics that comes to mind is that of the 1918 influenza pandemic, and will lead to it becoming widely known as a Spanish flu. do thorough research on North America Canicross antenucci discusses how much of this was due to Spain remaining neutral, a World War One. This means that the median periscopes in Spain for the reporting of the disease and the number of cases that were out there. This was at the same time that places like the United States and some European countries were misrepresenting the number of cases and deaths that were occurring due to the influenza pandemic. This is what led to the misrepresentation that the disease originated in Spain, and early disease led to more deaths, when in reality in the two more deaths in the United States. And we after I came across a major law that says now that even much older pandemics such as the Black Death devastate got involved when he came to find someone to blame then up to her anger towards the Jewish community because people already believed that they were Antichrist making it easier for people to do negative things about Jews and conspiracies about how they started this disease. There is already exclusion and marginalization of races, ethnicities and new communities there before this public health crisis is occur. The pandemic doesn't create this, it just exposes these tendencies. And the brain base that comes to mind is in the early 1900s when there was an infant acts of immigration to the United States from places like Mexico and Japan. They were honored with these preconceived notions that these immigrants were dirty and carry diseases with them. They were always it's so easy for people to believe in verify these particular groups, were able to talk with Dr. Rachel Hill, who is a historian of Sub Saharan Africa who specializes in the history of health, science and medicine in Ethiopia. Her research interests include public health, the social etiology of disease, the history of science in the Global South African therapeutic

practice and medical pluralism, she was able to give us insight on this question.

Speaker 9 5:40
Or blame is pretty common in an epidemic. And to some extent, you can understand, you know, epidemics trigger anxiety in people, right. And so people are trying to understand what's going on, and they want to control the situation by making sense of it, explaining disease away in a way that conforms to a particular worldview. That worldview happens to be incredibly racist or incredibly anti black or incredibly anti immigrant, then there you have it.

Alma Hernandez 6:16
These already formed beliefs made it easier for white Americans along with the media to push the narrative that they were to blame for outbreaks such as a typhus epidemic, as it was often referred to as an import while also making derogatory references, such as oriental rats, it was easy for the public to blame these immigrants because they only viewed them as foreigners, they were infiltrating their space. Normally, Molina examines these issues in her book, fit to be a citizen in public health in recent Los Angeles in which she dives into the experiences of Mexican Japanese and Chinese immigrants in Los Angeles and how local health officials are able to use public health concerns to divide racial groups in opinion of certain groups being demeaned and excluded, such as being excluded from certain housing opportunities. Specifically, in the introduction of her book, she points out how public health officials develop discourses that attributed the serious health problems confronting these murders to propose a deficiencies in the gross biological capacities and cultural practices. In your interview with Dr. Hare, we were also able to get insight on people's tendencies to shift and who has the most responsibility in doing so. These particular groups are blamed, like who do you think is to blame for these particular groups being

Speaker 9 7:34
blamed? Yeah, I mean, you know, it's, it's, it's the structures in society, it's our history, right? So the reason like when people are looking to understand what's going on in a moment of severe anxiety, they're probably right, there's a way in which that, that anxiety manifests in a kind of kind of blame or scapegoating. And that scapegoating is going to sort of go along sort of these racial class, gender divisions, what have you. So you know, I mean, I think that, really what it comes down to is that the interpretations of and responses to epidemics usually correspond to more cultural and political configurations that were already in existence, but are often magnified by the crisis that that epidemic produces. So, you know, for example, if you go back to 1900, in San Francisco, there was an outbreak of bubonic plague in San Francisco. And it was first noticed in Chinatown in San Francisco. And it didn't take long for that to turn into Blaine. And blaming the Chinese population, right. So blame usually says something about whose lives matter whose lives are framed as worth saving. Right. And by the way, that epidemic of bluebonnet plague, it was first recognized by medical authorities in 1900. But it was denied for two years by the California governor. So, you know, in terms of the kind of

the level of community who was white, you know, case, in case that wasn't obvious 1900 In California, but the point being that the community spread that went on for two years, as the governor was denying its existence, isn't the blame instead, it's right, this Chinese immigrant population. So blame usually, you know, is going to track along these fissures that are already present in society sort of who's seen as a threat, whether that's economically or culturally You know, again, you can it's going to be the result of underlying social or political tensions groups that are seen as not assimilating enough not conforming enough or who are somehow economic threats. So again, you know, to go back even further and think about violence against Jewish populations in Europe, during an outbreak of the plague, they're right in the 14th century. They were unfairly accused of poisoning. Well, water, I believe it was. So you know, that, again, it tracked existing fissures in society.

Alma Hernandez 10:41
And, like, do our research and stuff. We were, I will I saw in a book. And like the early 1900s, here in the US, when there was a lot of like Japanese and Mexican immigrants coming in, they like referred to, I can't remember what the disease was, but they will refer to it as an export, you know, like, as in like, an exist. It didn't appear until you know, they came. Right. So I feel like, yeah, it's like, it's a similar concept, you know?

Speaker 9 11:10
Yeah. I mean, it's a way of sort of, if you can shift responsibility, you know, it depends also on who's doing the blaming, sometimes it's a way of shifting responsibility away from, you know, in the case of maybe the California Governor trying to shift responsibility, away from his administration's lack of response or denial, two years of denial. You know, I think that the previous presidents really heinous comments about the China virus also being a way of sort of shifting, you know, the focus away from his administration's really pathetic response to the public health crisis. So yeah, sometimes it's also there to kind of refocus people's public's attention away from things that particular I'm thinking the state here didn't do, right properly.

Alma Hernandez 12:17
This level in scapegoating has the potential to have harmful consequences on these older modules, groups of people. Officers example in Los Angeles after the development of health services infrastructure, there was still a struggle for particular groups of people to receive the care they needed. Not only based tourism officials concerned with too many people coming to the area for health care, they were also concerned with you. Baby Come on ready so called himself tuberculosis will often turn away from housing and when appropriate, things like financial assistance, are often aware that the exclusion was due to their ethnicity or health status. That tuberculosis outbreak in Los Angeles is a good example of how health officials found it easy to blame immigrants because white people in a already viewed themselves as superior or as uniquely best people, that could sustain an illusion of invulnerability and to be vanishing anyone identified with weakness and danger, which to them were immigrants or anyone that they would consider different from them. Looking at pandemics from the historical context allows us to see what

has led to scapegoating them that we have seen in our COVID-19 pandemic, we begin to see that what we witnessed at the height isn't far off from what we saw in the past instead of learning from it and seeing the harm it can have for generations after the fact that repeated mistakes and even now, now foreigners can see how Buddhism was shifting blame can have already marginalized groups of people.

Speaker 6 13:50
Now that the history of skateboarding and why disease has been discussed, to understand the behaviors that surround scapegoating is important to consider the coexisting ideas that bolster the easy blame towards marginalized groups, one group that will help us and bring these harsh realities of being blind to light AAPI community. What's interesting is that politics play a role in which these communities are viewed. While listening to this section of episode. one overarching question and keep in mind is how did the pandemic reasoning and marginalization of 2020 to present compare and contrast to other historical outbreaks. Furthermore, the API has already had a manifest history of getting blamed. Much like to communities we've already discussed, the API community found themselves not just against one arrow being the virus, but two L's being the targeted enemy. When looking at how many Asian Americans faced additional pressures during the pandemic, we turn to Dr. Jack furlong, a sociologist who among his fields of expertise, specializes in race In ethnic politics during crisis situations, here's where Jackson had to say about how crisis situations pinpoint particular ethnic groups and how they become associated with the problem

Speaker 1 15:13
is still my sweet spot. I've been taking a lot of inventory on what to do next was nice

Speaker 6 15:21
to have would you say when you worked kind of shaped how you COVID-19?

Speaker 1 15:27
Not necessarily. And I'll tell you why why worked has been a very good place for me, my colleagues have been very good people and the university has provided for me a pretty safe environment for for scholars like myself to convey my views on things. It's more about the angst that I experienced just walking out of my home during the pandemic lockdown period. And even to this very day, I have to be very prepared for any type of confrontation, because I'm not going to back down if someone is going to spew toxicity at me and my culture. So I walk out of my home every day, with a slight elevated sense of defensiveness that I would say most people that are not from the AAPI community would not have to worry about.

Speaker 6 16:19
Interesting. So you say that, really, you're kind of bibliography on the car party website, I see that the present situation, would you say your committees can tell you more about how they respond to crisis situations? Well, it

Speaker 1 16:38

really depends, right? Because the term about ethnicity is that when things are going good for any society, we celebrate different ethnicities as a memento of our multicultural enlightenment and whatnot. But in crisis, something happens. And this is very sociologically explicit. And what I mean by that is, usually the only group that is therefore ethnic in crisis is the group that may have caused the problems that may have been associated with the problem. Everyone else can unite as one in the case of pandemic America during the 2020 21 period. What I saw happening was that if you were not part of the AAPI community, you were American, and AAPI community where the ethnic minorities, do you know what I mean? We were the ethnicities to others, that other people could in no way gather around to mete out punishment. And so I would argue that in the case of AAPI, Americans crisis has hit us from a geopolitical horizon. And what I mean by that is this, let's say something occurs in Kenya right now. Or Nigeria, that we might trigger a backlash against African Americans like something going on in China or the Far East would trigger a backlash against Chinese Americans. In fact, the backlash is so reckless and so, so blurred, in terms of how people view us. So many attacks have been launched against non trained Americans who are perceived to be trainees. But if you're at a restaurant, and you look like me, but you are Filipino, you are at risk. If you are at a restaurant, and you look like me, but you're Korean, you still could be at risk. So the recklessness of how crisis activated by geopolitics abroad affects Asian Americans is quite unique in this regard. And unfortunately, this makes me conclude that Asian Americans will always still be perceived as perpetual foreigners in this country.

Speaker 6 18:37
Yes, yes, the history of geopolitics, just it's interesting to see how he tied ethnic groups to those associated with the problems that people project in society. This then suggests that pandemics typically lead to the burning of those perceived as connected to the place of origin. However, people fail to see the bigger issue. There's many dangers when you connect a problem to a place of origin because it launches a series of attacks from anyone who looks like they're from there. And you see Dr. Fong bring attention to this issue by identifying the AAPI community with a rare sub series of attacks, not only because they're from the place of origin, but because they look like they're from there as well. Some elements are accelerated the manifestation of the anti Chinese sentiment was the extreme measures made by President senators, public health officials, newspapers and social media. As we tap into the geopolitics of Chinese hate crimes, we see how these sources become weaponized misinformation, which are in the image of the AAPI community. This is important to choice because it makes sense of the trend of Chinese hate crimes. First, bear accounts from 1889 newspaper reported the bubonic plague, which blamed the disease effects on the Chinese. When the plague first appeared in San Fran Cisco Chinatown in 1876. Chinese people were blamed for its spread, and were seen as carriers of filth and disease. The manifestation of the anti Chinese attitudes can be both drawn from a book called contagious debate by neon Shaw. This book regards Chinese immigration in San Francisco at the time of the smallpox epidemic. Dr. John Mears, the newly appointed health officer at the time defined San Francisco Chinatown as the material manifestation of the alien within the modern American city, and a danger to the white society and American

nation. This report to consider when looking at the remarks made by Trump during his presidency in COVID-19. This is similar attitudes from Trump, which can be argued the I've been manifested from anti Chinese ideas linked to previous outbreaks, because he coined the 2020 COVID-19 pathogen, the Chinese virus in a viral tweet on Twitter when looking at the anti Chinese remarks made by Trump in the heart of COVID was revealing to see a US president provoke havoc on a community shocked the feelings and many, in looking at Trump's role and amplify an anti Chinese behaviors not just politically but socially, is important when understanding how his presidency can be otherwise seen as a cold. Dr. Frank speaks on how his image during the pandemic amplified tensions among Asian communities. Here's what Dr. Ford had to say about Trump's actions and how it could lead to civil downfall in the Asian community. If another crisis event were to happen. getting blamed for a part of our research for this podcast has been going to other pandemics in the black plague, yes, San Francisco, smallpox. There are these just events, you have this timeline of Asians. And so my next question would be did this history shaped the skateboarding of Asian Americans during the pandemic? I think to a certain

Speaker 1 21:59
extent it did. And another thing to consider is that Asian Americans as a population in the United States is not a large population, if you live in the West Coast, or the East Coast are major urban environments, so we tend to enter urban environments, with our retail with our businesses and whatnot. And so we have a sort of visibility as to who we are, but once you leave that particular environment, we're not as explicitly present, as compared to say, the Latinos with the African Americans. And so you have this risk of a large Trump of the USA, therefore only getting information about who you are from a few free media which of course thrives off sensationalism in shock value, it thrives off the most vulgar expressions of who we are. And I think that's rather unfortunate. And when this accumulates in the hater, or in our social troll, well, they reproduce that in ways that simplify who we are, in spite of our complex tapestry.

Speaker 6 23:06
of holiday research, we dive into like the geopolitics and headlines in newspapers and headlines of like, even presidents throughout time. During the 19 pandemic, yes, what we're finding here behaviors towards API groups registered manifested, I really hate your tone towards them. Do you think is your marks

Unknown Speaker 23:30
towards Asian communities?

Speaker 6 23:31
Do you think that kind of amplified a kind of community against them?

Speaker 1 23:36
Well, you know, Trump has never been a friend of what he perceives to be an idealized version of American people's. And for him, he wants to take us back to an impossible idea of a Leave It to Beaver time, right? For Trump, where we're not supposed to be in America, where you fight for

civil rights. We're not supposed to be an America where we have Malcolm X we're not supposed to be in America where there's American Indian movement, that violates his his notion of an idealized America. So yes, Trump's mouth was very damaging in terms of spilling out recriminations and vitriol against many people in the Asian American community. And to be honest with you, I still feel we're suffering the consequences still, from such irresponsible use of language. Good. One very nice thing about the way Trump speaks is he has these zingers you know, what do you mean? He uses things like kung fu. The zingers are exceptionally delicious for people who have simplistic thinking about things. And so when he spews out these real short zingers upon a population, it simplifies us into a caricature. And the caricatures that were some sort of foo, Manchu and whatnot, and just to give you a sense of prison, activ I've only been to China twice, and I was to change flights. I've never even stepped into China. And the point I'm trying to make is because of his silly zingers apply to an entire population of Asians in America that happen to look like someone from the Far East. You're still paying the price for it as we speak. For example, my mother, she's 89, she's afraid to walk outside her senior facility because of what she sees on TV. And so she always wants me to take her for a walk, and I do so. rather reluctantly, I don't tell her. But when I take them out for a walk, I asked myself, okay, something's about to surface, if someone's gonna call me kung fu. Why do push them away had been put into a bra. So I would rather have a caretaker take her because if I walk outside, today, I'm gonna kill myself with dignity and integrity. And if someone were to spill out those things toward me, I am not going to back down. But of course, we went the senior citizen who lives in a world of public fear like most Americans do, right? Americans are very afraid of their public spaces. I have to give away cater to her concerns and therefore become valuable and I don't want to present that front ever. And we have come to me because of that is silly zingers. He says one liners are so good at getting people deliciously hooked on the way he frames up culture frames of people that we have to take their way he speaks very, very seriously.

Unknown Speaker 26:36
With Trump and his followers, as can be seen with a call.

Speaker 1 26:39
Oh, yeah, in a way, because you know, when when you have people today still considering him as some sort of Jesus like figure that completely captures what you're trying to convey. And I don't think he succeeds in that cultic area of mobilization because he does what so many frustrated people on the right one, and that is he simplifies things for them. American Life is filled with complexity, we have many, many moving parts. And those moving parts might be very apparent in certain parts of the country and virtually invisible others. But Trump glosses over those complexities and the sophisticated systems that we have to coexist with one another. And by simplifying everything, it brings out those who may not be good critical.

Speaker 6 27:36
It's interesting to see our doctor foreign analyze Trump's zingers, and his ability to move his followers and adopt anti Chinese attitudes, notably using terms such as Kung Fu, or foo Manchu. This then suggests

that political concerns hurt cultural representations. Ronald Takaki and his book strangers from a different shore is a great source to examine the cultural representation that took place in the entertainment media in Hollywood, which took foreign affairs by marketing Asian stereotypes. They portrayed Asians as the evil foo Manchu threatening white women and representing images of comic Asians and 16 candles and criminal Asian aliens in your the dragon. You see these realities come into sharp relief and COVID which is revealing it turns out AAPI hate is not just repeated, but renewed continuously in the scope of crisis situations. It becomes clear that scapegoating on a political level can be used to vilify particular communities. David Kahneman and his book breathless is one source to bring this reality into sharp relief by insisting that along with Donald Trump, the Director of the White House and National Trade Council, Peter Navarro, published anti China books in which Trump favored and further enjoyed his views and styles of writing. What's striking here is that Navarro shares parallels with similar manifestations with Senator Alan Kay Simpson of Wyoming, who was one who man who fasted anti Chinese behaviors and politics by claiming that different languages and cultural separatism rise above a certain level, the unity and political stability of the nation will in time be seriously eroded. It is no coincidence that this amplified trend of blame and politics is renewed whenever an outbreak occurs. Contrary to those who accelerated hate crimes among particular communities, it is important to consider the ones in office who pushed for API recovery. Current President Joseph R Biden honorably combating racism, xenophobia and intolerance against Asian Americans and Pacific Islanders in the United States on the eve of January 2021. In his presidential address, he enforces that the federal government should combat racism, xenophobia and intolerance against Asian Americans and Pacific Islanders and should work to ensure that all members of the AAPI community, no matter their background, the language they speak for the religious beliefs are treated with dignity and equity. In every study the AAPI backlash pavis Destroy work to look at the experiences from those unfortunate and tap into the future repercussions that come from ethnic scapegoating. This brings us to the final and last segment of the episode which were looking to the experiences of those who came across as an enemy in the realm of pandemic blame. This is important because many individuals along with Dr. Fung had a lot to share about the issue because it begs the question of what future repercussions come from this. Starting with a PubMed article, titled disinformation, misinformation and inequality within mistrust in the time of COVID-19 examines how those three factors are an important component of the public health response to COVID-19, which is critical ones considering how the pandemic has affected communities of color, including Asian communities. The PubMed article further links this issue two conspiracy beliefs, which potentially put the lives of particular ethnic groups at risk. When addressing the dangers of scapegoating and the repercussions it may cause. Dr. Fox speaks on his 89 year old mother, who was afraid to walk out of her senior facility because of what was seen on TV. This is revealing because you see these conspiracy beliefs which are been a vessel of systematic racism, which manifests an agenda of xenophobia. Aspects xenophobia can create harmful stigmas, which revealed themselves in the stories that are about to come.

Speaker 8 31:48

Throughout the pandemic, there were tons of stories online topia news and other reality spoke of people's stories. Some of these stories will be brought to light here as we further discuss. There was an article I came across titled people looking me like I am the virus boosted non-discrimination During the COVID 19 pandemic by Dr. Shin Bucha boy from Texas State University. Dr. Troy had discussed some experiences she went through during the pandemic instances where she felt like it was difficult to wear masks because about people will perceive her hearing others talk about Asians even how they feel they're actually tell people she wasn't Chinese. Similar to Dr. Choi, and these videos are found off of YouTube by Good Morning America shows an incident of a Chinese woman who was pushed to the ground by a white man. Her friends and family closer this woman had came out and said she had to get 10 stitches on her head. The video continued on to briefly mentioned other stories of Asian Americans being attacked out in public what he saw as being an utterly Asian man being shoved to the ground and a woman being robbed. I did some more digging and found another story that had a sad ending. The Bay Area News covered his story on an Asian man up in Oakland who had been robbed and injured, which was during the heart of the pandemic. A spokesman for his family announced that he had died from his injuries and that hopefully this story helps stop the spread of Asian hate. I find this actually be really sad because this is the first story I came across during this time period hearing someone died from the aftermath of the heat fueled crime. This next article I will discuss about actually goes outside of the US on this one. It has plenty of short statements from multiple interviews regarding systematic racism in the United Kingdom. It really comes to show how much of an effect the pandemic had on the world and not just only in the United States. One of the statements mentioned here talked about how this person had seen people in public avoiding sitting next Asian people anywhere like on the bus, for example. This would be right around when COVID was at its peak and anti Asian sentiment was continuing on. I noticed a man with a person who an Asian features cleaned how they would get dirty participant people on public when they would be wearing a mask. This is very similar to things back home as one of the previous sources mentioned earlier, the person who received dirty promises or other types of unwelcoming attitudes from others who weren't Asian. Some of these stories brought light on groups that have popped up during the pandemic. And one of the sources I used earlier there was toxic stop AAPI hate which means stop Asian American Pacific Islander hate. This group has come together to try and put an end to hate towards the AAPI community. Dr. Fung also mentions of another group Awa Asians with attitude of whom he mentions in the article for the poly post.

Speaker 6 34:24
Everything that they were facing, they kind of as a group came together with this group called Asian with attitudes. Yes, I was reading that and that was pretty interesting. Can you tell me more about Yeah, you know, when

Speaker 1 34:37
I came across what they were doing, I was so moved because the founder of Awa Jamie bumping see is Laotian and I was born in Vientiane, Laos, and he was inspired first and foremost by the murder of a Thai American by the name of V char Ratana puck D and so, Thailand is my geographical

womb. So these two convergences really made me To kind of examine their raison d'etre to a greater degree, and what I can tell you about Awa is that we need people like them. Right? So many Asian academics think that writing white papers writing formal op eds will be enough to mobilize the community. But no, the mobilization of the community requires street credibility. It requires one risking injury, and requires someone taking physical effort to prove their words to live up to their wording. This is not just about talking the talk, but walking the walk and Awa literally walks the walk right, they were first in Oakland, and we now have a Rowland Heights branch led by a gentleman named John Boone. And in Oakland, what they first did was very simple and pragmatic. They essentially went to mom and pop stores in Oakland Chinatown where a lot of violence took place against the AAPI community. And as to senior citizens going to and fro as they were shopping and whatnot, whether they needed to be escorted home. And if the proprietors of certain shops, restricted restaurants, or of senior citizen age, when they shop closes, they would be there to escort them home. And I think that's a very pragmatic, non violent way to proclaim your care for community because they were first inspired by the assault against the elderly. And as you know, in far eastern cultures, and in many cultures of Asia, there's a deep reverence for our elders. You see, we consider them to be extremely important members of society very likely imbued with a lot of wisdom. And although the AWA is Jimmy bumping, see when he speaking, he has a sort of street credibility, he has somewhat of a potty mouth. At the end of the day, they're just trying to take care of the seniors and all the other people cascading from the AAPI community as they try to prosecute their daily lives in Oakland and in other Asian American areas.

Speaker 6 37:05
It is very important to lead these non violent organizations. Yeah, we've seen it happen in all parts of the world when the crisis occurred, you'd have these groups that would form and do these nonviolent marches or these protests, yes. Would you say that Awa organization, their main goal is just to make people feel safer?

Speaker 1 37:26
I do. And I think it's also there's a simultaneity in the outcomes of their efforts. It's also it's making people feel safer, but it's also showing other Americans around the country that look, we're not your stereotype. We're not a stereotypical population of people that play video games and our engineering majors. Were out there on the street and we were raised in struggle, we were raised with an immediate immigrant experience that we think is now in the past tense, right? If you look beyond Chinatown, and you look beyond little Saigon and beyond Koreatown, you will see that some of the toughest hardest Asian immigrants from Laos and Cambodia are now the agents of social change. And I really admire them because especially the Cambodians, they've been through a lot. Most young people who are Cambodian, today, their parents survived the Khmer Rouge. Right. And if you can survive that you can basically survive anything. And I am not surprised at all that Awa had. Its first group of leaders, people from Southeast Asia, but not the Southeast Asia, where there was some sort of prosperity and comfort like Thailand, where from Laos and from Cambodia were some of the most vulgar forms of warfare wreaked havoc upon their societies. Yeah, yeah, definitely.

Unknown Speaker 38:57
You see, evidence of

Speaker 8 39:01
the API seems to be an actual nonprofit organization, which while Awa appears to be more of a movement, we see all Asian Americans have taking matters into their own hands with these groups. Let's move Mrs. Speak Up About their hate and discrimination they have received. There are even tweets I would see on Twitter about these types of speaking ups, which I would find to be very Doctor form and other things to say about how other minority groups were treated when a crisis situation occurred. It's important to note that the AAPI community, we're not the only group that facings attacks when looking at the cultural blaming. Here are some examples of people who Ducker from regions were impacted by the tragic sentiment that lingers in ethnic history,

Speaker 1 39:40
harsh view of things, but I can't seem to draw any other conclusion from what I was able to witness.

Speaker 6 39:49
harsh reality but it's also something that's gonna take a lot of time. Yes.

Unknown Speaker 39:53
And our historical

Speaker 1 39:54
behavior toward AAPI community members has despite is towards cemeteries and repetition, right? I mean, for example, when the Chinese working class was able to outdo the white working class the exclusion acts were passed in world war two Japanese American Citizens were essentially placed in concentration camps under Executive Order 9066 Even though most Germans and most Italians were fighting the US were not. Right in 1982 Vincent Chin was beaten to death by a baseball wielding bat, a baseball bat by to Detroit auto workers who thought he was Japanese American. And at that time in the 1980s, the Japanese auto industry was giving Detroit some serious challenges and, and this may shock you in 1999, a former student from Cal Poly Pomona, Pomona, a Filipino Joseph Santos, he Leto was killed by a supremacist right whenever there is a crisis. This repetition surfaces right after 911 Balbir Singh Sodhi, a Sikh who wears a turban as an important cultural marker was shot outside his gas station in Arizona, because the purpose of thought he was Muslim in the guise of someone supporting Osama bin Laden. So this is what I mean by a sort of attack.

Speaker 8 41:21
Our way we will reach the end of the episode we would like to give a special thank you to Dr. Baum and Dr. Hill for helping us with our interview still been very helpful and provided a lot of insight for us to use, this episode can be missing without them. We would also like to thank our professor Dr. van for who helped us guide our research and

podcast journey. Her guidance led us to create a project that we can probably look back on and commend ourselves for our hard work.

Alma Hernandez 41:48
People making negative aspects on society will see this shift of the virus breaking out and leading to ethnic groups being deemed responsible. It's not what should be done, but from our research, we conclude how race becomes more noticeable when people try to find someone to blame. Even if it is wrong, that you simply missed groups just to have a face to watch what the problem. So really two layers racism, which is takes on the role to erode communities of color.

Speaker 6 42:19
The history of pandemic blaming inspired us to create this episode because it's an honor to be able to work. The crisis or attributes phase during outbreaks is not just a repeat of history, with every new type of backlash that comes back bigger than it was before. The only concern is how much bigger can it keep coming back into a state of ethnic disparities, which we seen take shape in history. When conflict meets ethnic groups. COVID-19 brought these dark realities to light, which need to be shown for public awareness. Such efforts mind climbers to be considered during unfortunate events of outbreaks and crisis situations. A lot of these things may be hard to digest. When asking yourself where to start, it starts with knowing. Thank you again for taking the time to listen to episode

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