

# CHAPTER I

## INTRODUCTION

### 1. 1. Background of Study

This topic is relevant to the International Relations study, seeing that every piece of information provided discusses the multicultural areas of study that the International Relations program needs to approach to have a better view of creating policies for states with multiple ethnicities to live together. The topic raises the understanding between a state and its ethnicities, which is correlated with public diplomacy and cultural diplomacy, as both sides can see from the perspective of the minor ethnicity. As the Chinese faced cultural discrimination during their first arrival in 1848, they experienced the inequality, but it did not stop them from living like any other people. They had to struggle to survive their economic situation. Some of them could not even survive living in California and had to move to another state to make money, but most of them stayed because they knew that it was just the beginning of their careers. Chinese entered California hoping to someday achieve the “American Dream” by working for the country's development until they were considered cheap laborers and banned. However, some of them did not give up that easily and returned to California with higher expectations to start a new chapter of their lives there.

As immigrants, the Chinese struggled to preserve their homes, businesses, and cultural institutions, as well as their sense of identity, in the face of a lengthy history of discrimination, eviction, and property destruction. In recent years, the number of Chinese Americans has increased (Purnall & Fenkl, 2021). Most of these numbers are born into Chinese American families that have been staying in the United States for decades and have multiplied ever since. However, Chinese Americans did not have normal lives because they were not accepted as native Americans like the white local people, although they were born and raised in the same area as native Americans. Chinese Americans were still considered outsiders who were being stereotypically labelled by white Americans.

We considered that massacre the highlight of discrimination against Chinese and compared it to the numerous hate crimes committed against Chinese Americans today as a result of an earlier attack on the Chinese community in Los Angeles in 1871. At the time of this writing, in the spring of 2021, a reexamination of the anti-Chinese massacre of 1871 seems especially pertinent because it occurred at a crucial juncture in the global COVID-19 pandemic. High-ranking United States government officials have been calling the global COVID-19 outbreak the "China Virus". Now that COVID-19 is apparently over, we can see clearly how the Chinese Americans got back on their feet and spoke out about the mistreatment of them with the achievements that they made in several fields and how the efforts broke down the stereotypes (Cubbage & Wall, 2021).

Chinese Americans were being discriminated against not only because of their physical appearance but also because of the different traditions, beliefs, values, and cultures that they live with. These expectations and exceptions became crucial to public opinion, especially among white Americans. They used it as an excuse to put the Chinese Americans aside by labelling them with variants of stereotypes. These issues were brought to the media so quickly and have the Chinese Americans to stop them from going out and around the neighborhood during the COVID-19. This kind of racism brought so much hate to the Chinese Americans and most of them struggle with mental health issue that seems to be normalized that they even hesitate to have the help from the professionals (Muramatsu et al., 2022).

## **1. 2. Problem Identification**

"Invisibility is good, but being invisible is somehow challenging because the way in which you are suffering is not seen by others; most parts of it are ignored and overlooked," explains Tseng, an analyst and a senior vice president of grantmaking initiatives at the William T. Grant Foundation (Abrams, 2019). Chinese Americans are known to have the lowest percentage of unemployment of any ethnic group in the United States (Samuel, 2010). The differences in race, culture, belief, and values that Chinese immigrants brought were the reasons they were targeted as threats. They had to suffer because of their different physical appearance from white Americans. The white Americans saw that the Chinese were good at what they were doing, so

they felt threatened by the presence of the Chinese in the United States, which might have limited the job opportunities. An epidemic of violent racist attacks during their first few decades in the United States had the Chinese tortured, and forced out of business. Although cultural discrimination through racism and racial stereotypes is around. As the United States developed and became the most populated and diverse country in the world, it did not stop the white Americans from going against the Chinese by putting them over the edge of inequality (Ramasubramanian et al., 2023).

There were approximately 3,800 anti-Asian hate incidents reported in the United States through the Stop AAPI Hate National Report between February 2020 and February 2021. It is a campaign to support AAPI that is sponsored by a number of Asian American advocacy organizations and the Asian American Studies Department at San Francisco State University (Yam, 2021). As the Chinese take time to heal from the Anti-Asian treatment, they keep living their lives. During the pandemic COVID-19, Chinese American community was the target of the virus as what the media has spread. Mental breakdown of Chinese Americans was seen in the society. Most of them stayed at home every single just to avoid the people who have put them aside from the society. However, some of the Chinese Americans faced harrasment verbally and inverbally that have taken away their hope to be considered the same as most Americans.

### **1. 3. Research Question**

How did Chinese Americans deal with the ethnic or racial stereotypes and go against the cultural discrimination set by the white Americans?

### **1. 4. Research Objective**

The main purpose of this research is to find out how the Chinese Americans dealt with the experience of cultural discrimination against them. And to analyze how they break the stereotypes that have been placed on them to have them mistreated by white Americans. By the end of the study, we will also be able to tell how much effort Chinese Americans put into achieving success or making contributions to the country in areas like business, politics, and the

entertainment industry, which would undoubtedly earn them respect from white Americans, as well as how a group or movement can assist them in overcoming the racism that has made their lives unfair.

### **1. 5. Significant of the Study**

The research is designed to help other researchers or readers understand how diverse California is with its number of ethnicities and how the city helps the current generation of Chinese Americans strive for their dreams, which are to gain respect and equality to live side by side with white Americans. This study will show how the Anti-Asian movement distributed racism against Chinese and how it was brought back to go against Chinese Americans in 2020 during the COVID-19 pandemic. This research also provides information and insight on how to approach the cultural discrimination that the Chinese have experienced in the past and how Chinese Americans can learn to fight against those stereotypes in the present situation.

### **1. 6. Theoretical Framework**

The proposed study intends to show the cultural discrimination that Chinese Americans still experience in the present and refine theoretical knowledge about cultural discrimination, which includes ethnicity, stereotypes, and racism. The aim of this thesis is to develop an understanding of the experiences and perspectives of Chinese Americans as a minor ethnicity in California. The thesis concludes that the relationships, experiences, and practices are based on Chinese experiences back in 1848 and will compare them to what Chinese Americans experienced in the present time, which takes place in 2020 (Shih et al., 2019). This study will have an impact on undergraduate students who pursue an International Relations program, starting with the emergence of international migration, new values and beliefs in a new place, and how multiple ethnicities exist in one country to live peacefully (Jensen, 2020).

#### **1. 6. 1. International Migration Theory**

While certain members of a family may be allocated economic tasks within the domestic economy, others might be directed towards engaging in labour markets abroad, where the compensation and working circumstances exhibit a negative or weak correlation with those prevailing in the local vicinity. If the local economic conditions worsen and local activities fail to generate adequate revenue, households may depend on migrant remittances for financial support (Massey et al., 1993). Immigration is the movement of foreigners through a country with the intention of settling there permanently. International migration cannot directly affect wage differences between states or countries. Once international migration commenced, other factors emerged to sustain migration over time and across different locations. While factors such as salary disparities, household decision-making techniques, demands in destination countries, and global market integration have traditionally influenced migration patterns, it is important to recognise that new circumstances can emerge as distinct catalysts for migration. Various theories emphasise distinct variables that render migration decisions or circumstances independent of the structural or individual elements that initially prompted migration (Parrey, 2023).

There are several factors that influence immigration, including economics, politics, the need to reunite families, natural calamities, and poverty. This somewhat brought the Chinese to the United States in 1848. The Chinese saw opportunities that were believed to help them out of their economic situation since it was not stable for them to continue living in their own country due to the increase in populations. Most people anticipated finding freedom and opportunity in the United States. The beginning of global migration The history of international migration has been the subject of a number of theoretical models, all of which, although ultimately attempting to describe the same event, do so using fundamentally dissimilar terms, events, and frames of thought (Massey et al., 1993).

This theory will explain Chapter II, where the process of Chinese migration began in 1848, and how they became the supply of demand for labour but were still underpaid. The United States accepted the arrival of Chinese immigrants at that time, because they wanted to let the Chinese work for them with a limited salary. The difference in salary causes workers from low-wage country to move to high-wage countries (Kenton, 2023). Chinese immigrants hoped that the United States would help them live longer than their own country would. They wanted to be

employed because they believed the pay in the United States was much higher than what they were getting in China, despite the cultural discrimination they experienced.

### **1. 6. 2. Theory of Cultural Stereotype**

Cultural stereotype analysis is useful in a variety of fields of study. It is commonly assumed that psychology is concerned with these topics (Lippman, 1922) introduced the idea of stereotyping into psychology, describing it as an essential prerequisite in cognition since 'the real environment is entirely too big, too complex, and too floating for direct familiarity'. As with so many concepts in psychology, a specific definition appears elusive, as 'few if any scholars have endeavored to construct a rigorous concept' (Stewart et al., 1979). Stereotypes have been widely employed in social psychological research, notably in studies on individual perception, despite their conceptual ambiguity. Today, there is a theoretical literature on stereotypes, and the phrase is widely used in the general population. Stereotypes are perceived unfavorably and as needing to be "corrected." Cultural stereotypes are thus defined by 'generalized expectations' rather than by a person's actual experiences. Personal and cultural stereotypes are generally recognized as an essential component of the human condition. Stereotyping is regarded as "one of the primary means of expressing social and cultural attitudes." Stereotype theories are roughly divided into two categories: those that explain stereotyping in terms of sociocultural reasons and those that explain stereotyping in terms of intrapersonal processes (Langenhove & Harré, 2015).

Stereotypes are generally defined as a set of shared ideas held by one group regarding the characteristics shared by members of a different community. Stereotypes have also been identified as a source of 'bias' in people's views. Since Lippman, stereotypes have been regarded as distortions of reality. Stereotypes are commonly seen as 'categories' that incorrectly depict the reality to which they refer. As a result, social psychologists consider issues like "bias," "prejudice," and "discrimination" as coming from the normal human process of classification. When stimuli are classified, it indicates that the real world is warped and simplified. By situating cultural stereotypes within a specific moral order and acknowledging that our society can be conceived of as a complex collection of moral orders that can be specific for specific groups or general for almost the entire society, it becomes clear that different social representations of the

same exist at all times. Oversimplified concepts, beliefs, or pictures are used to depict or portray a specific culture or group of people. They are frequently based on a limited grasp of a culture and are frequently used to make generalizations about individuals and groups of people. Cultural and ethnic stereotypes in the workplace can have devastating and long-term consequences for individuals and the workplace as a whole. Stereotypes can result in poor job satisfaction, low morale, decreased productivity, a lack of trust, and increased turnover (Lippman, 1922).

This theory helps to address how stereotyping works in society. This is how the white Americans shaped their perspectives against the Chinese in the first place in 1848 when the first big wave of Chinese entered California to seek their own success after going through a lot of war and harassment in their own country. The “American Dream” that the Chinese wanted to pursue was not an easy journey for them as immigrants who have an obvious physical appearance and intelligence that are so much different from those of white Americans. This phenomenon caused white Americans to start stereotyping Chinese. If people think the stereotyping is over, look closely at what happened during the years of COVID-19, when thousands of Chinese Americans were being discriminated against with racism, which got them questioning the struggle of living in the most diverse country that still adopts cultural stereotypes. Even Chinese Americans who were born in the United States have to face these kinds of stereotyping every day, in their neighborhood, schools, workplaces, and even in public service (Fong, 2021).

### **1. 6. 3. Theory of Values Orientation by Kluckhohn and Strodtbeck**

To fully understand the distinctions between individuals who come from various cultural backgrounds and their shared characteristics. These cultural expectations might take many different forms. They could be quite specific and straightforward. The idea we have of one another in relation to other things and people is a significant form of the norm. These could include things like our perceptions of human nature as well as the attitudes and beliefs that we have towards various ideas (Wrightsman, 1992). Before a level of prediction accuracy can be argued, it is important to measure attitudes extensively and take into account a variety of additional variables. Furthermore, because we all have so many different attitudes that are so

changeable and variable throughout time, only a small portion of behavior can be predicted by any given attitude (Wei, 2013).

Florence Kluckhohn and Fred Strodtbeck began to implement their Values Orientation Theory, a theory about the idea of values that was developed by Florence's Three Hills (Hills, 2002). People often believe their points of view by seeing their cultures, beliefs, and practices. These efforts are normal to be made, while they at the same time believe that others' practices are abnormal or inferior, because they are new to them. He believed that people share biological traits and qualities that serve as the foundation for the development of culture. The Values of Orientation Theory presents this theory in Chapter IV. This theory is explained in Chapter IV, where the Values of Orientation Theory explains that individuals who come from different cultural backgrounds have to also understand the similarities between other individuals, because not everyone is acceptable in their new place. It takes time for certain communities to adapt to a place where they are seen and mistreated as a minority. (Hills, 2002) The different biological traits do not determine how they should fit in a certain environment. The development of culture helps them to feel their own cultural beliefs and practices freely, knowing that it is going to make things seem normal.

## **1. 7. Literature Review**

### **1. 7. 1. Ethnicity in the United States (Spivack, 2005)**

This journal report, entitled Race, Ethnicity, and the Criminal Justice System, shows that for most of the 20th century, criminal activity and punishment were some of the most striking emblems of America's racial divide. In the United States, racial and ethnic inequities in crime and criminal punishment remain. Minorities continue to be abused. Although prejudice in the criminal justice system has decreased in recent decades, we are still grappling with the perceptions and reality of injustice in our justice system at the turn of the century. Ethnicity is an individual's characteristic within a specific racial, national, or cultural group, as well as their traditions, values, and language. In the United States, multiple minority groups maintain strong ethnic identities as they were taught; particularly in urban areas, immigrants are frequently drawn



to ethnic communities founded by citizens of their own communities or even countries in which many traditional cultural traits are born. A group is referred to as ethnic when it is identified based on an idea of cultural distinction that elevates the group to the status of "people." On the other hand, ethnicity is based on irrational beliefs that are spread among individuals in order to engender a sense of community among those who belong to one particular ethnic group and exclude those who do not.

Social interactions between people and groups shape and sustain ethnic identity. It could change when the social environment shifts. Ethnic distinctions are a fact that cannot be avoided by individuals or communities, but they decide how to interpret them. Therefore, the possibilities offered for the community to achieve its objectives play a significant role in ethnic conflict. The social construction of ethnicity is influenced by shifts in social interactions, including tensions or violent conflict.

The United States is a multiracial and multiethnic nation, that has ethnicities from all around the world. For hundreds of years, people have been migrating to the United States to continue living their lives. Native Americans who chose not to immigrate were consequently displaced. The majority of these groups experienced cultural discrimination through the integration process. The number of migrants coming to the United States from around the globe is still rising. Racial tensions in the United States are still a problem because of prejudice, violence, and continual struggles for equality. Apparently, people from minor ethnic groups may use violence against people of other ethnicities. This is done in an effort to win over wealthy and powerful members of their own ethnic group.

### **1. 7. 2. Racism in the United States (Kaufmann, 2021)**

This journal report shows that minorities overestimate their population share more than whites do because they generalize from their location to the nation. That is why Racism has always been around, especially for Chinese Americans. Racism is frequently learned on a simple scale, despite its complicated history. Racism, in actuality, takes many different forms. Racial inequity permeates at more levels than just between individuals, although not necessarily being

communicated. Beyond one narrow ideology, racism has negative effects on society. Racism is a type of racial oppression. In this case, oppression considers membership in the agent and target groups. Racism targets people who identify as people of color. Internalized Racism; The internalization of the racist stereotypes, values, images and ideologies perpetuated by the white dominant society about one's racial group.

A new form of racism founded on cultural differences, also referred to as "neo-racism," is called cultural racism or cultural discrimination based on skin color and biographical differences. Neo-racism was based on the conception that various groups are culturally incompatible with one another, as opposed to historical forms of racism, which were based on concepts of biological difference. The idea of neo-racism can be understood by considering xenophobia in multicultural regions as a new threat from immigrants. The negative portrayal of other cultures in the media, which developed from time to time and expressed society's perceptions and beliefs, which include ignorance about the social, economic, social, and political growth of other countries, was the primary cause of discrimination against immigrants rather than necessarily personal biases.

This neo-racism well describes the arrival of the Chinese more than 200 years ago. Chinese Americans have experienced racism, including harassment, assault, and discrimination. Racism is maintained through individuals, groups, companies, municipal, state, and public policies and actions. Oftentimes, individual perceptions or actions are used to analyze racism against Chinese Americans. Contrary to popular assumption, racism is more complicated than simply being sensitive. Furthermore, racism is still destructive even when it is not overt or obvious. The 15,000 men of Chinese descent who built the railroad through the perilous stretches from west to east were conspicuously absent from this time of victory. Their contributions, as well as the account of the enormous railroad project connecting the United States that took ten years to accomplish, are all important.

### **1. 7. 3. Chinese Americans Stereotypes (Reyes, 2004)**

This journal report, entitled Asian American Stereotypes as Circulating Resources, shows that, indeed, some stereotypes may be hurtful towards individuals, but these same individuals can also reappropriate such stereotypes as a resource for accomplishing new social actions. The stereotype was originally described as a cognitive pattern that replicates the mental models of members of a given group. Stereotypes are uncomplicated, overgeneralized claims made about people who belong to particular social groups. Stereotypes are beliefs or attitudes that people of a culture can share about the behaviors or characteristics of individuals from other communities or groups that are the subject of the current research project. Even if each person's stereotypes about a group may differ slightly, everyone agrees on the basic understanding of those ideas.

Stereotypes are a necessary component of communication between human and have a significant impact on our social interactions. Stereotyping facilitates information processing cognitively. Humans typically use heuristic processing and straightforward classification of incoming information because of their limited cognitive ability. Individuals frequently employ pre-existing schemas to make sense of incoming information about members of other social groups, as opposed to taking into account all relevant information. Chinese Americans are recognized as the "model minority" in the nation because, while making up a relatively small percentage of the country's population, they are disproportionately well-educated and successful. But discrimination against white Americans has a long history. With the present epidemic, the "yellow peril", "perpetual foreigner", and "bamboo ceiling" hysteria that has frequently surfaced in the West since the end of the 19th century (Wu, 2023).

## **1. 8. Research Methodology**

The topic of this research began when the Chinese immigrated to the United States and how they experienced certain cultural discrimination, such as racism. Ever since, equality has always been the highest boundary for other ethnicities to blend in with the local people, who were the white Americans. The existing data were collected using qualitative research. Qualitative research is typically undertaken to understand and study individual or group occurrences, events, social dynamics, attitudes, beliefs, and perceptions. Qualitative research is preferable for studies that aim to comprehend social processes from the viewpoint of participants. Simply put, it can also be

understood as a study that is better suited for investigating the state or circumstance of the study object. The research technique used for this research is an investigation into the past or one that is connected to history, known as historical research (Putri, 2022), by applying the literature review research method because the literature reviewer chooses from an array of strategies and procedures for identifying, recording, understanding, meaning-making, and transmitting information pertinent to a topic of interest.

The resource of each data was gathered by recording all of the data using secondary sources. When historical data is published and collected, the quality of the data begins to improve. A guaranteed strategy to obtain qualitative research is to use already existing, trustworthy data and comparable forms of information as the data source. This data was found by reviewing textbooks, e-books, dictionaries, journal articles, dissertations, trusted websites, and other materials that have been legally published on the internet as accurate references to gather pertinent information that will be useful when conducting research. It's important to be very clear about the research topic's findings, discussion, and scope to get the most out of the analysis method. The existing data that were used to construct this research were valuable and useful to explain each event that happened during the 1800s and how it is related to the events that recently happened in 2020.

### **1. 9. Scope and Limitation of Study**

This research is structured to focus on the cultural discrimination through racism that Chinese Americans have experienced in California since the beginning of their arrival to the present. This research also provides the experience of how such individuals survive the inequality and make their way to business, politics, and even the entertainment industry to prove that Chinese Americans are worth so much more than just former immigrants. This study also includes the importance of getting help from the mental health professional to ensure that Chinese Americans are in a good health, and the last part also discusses the two most important movement and organization that emerged to reduce the hatred against the Chinese Americans and reduce the unwanted events that could harm the Chinese Americans, namely Pan Asian movements and Asian American Pacific Islander organization.

The limitation of the study includes the extraction of data. The method that was better to use for this research was by doing an interview with one of the individuals who live in the same place as this study is explaining about. This study also did not include the role of the United States government nor the government of China. This study also lacks information from the white Americans point of view, because it is believed to be written from the Chinese Americans perspective, without the involvement of the government to analyze how far the Chinese Americans went to fight against the stereotypes that have haunted them for generations, and that prevented them from gaining their true identity as Americans too.

## **1. 10. Thesis Structure**

### CHAPTER I - INTRODUCTION

This chapter provides the overall information that is going to be discussed in the following chapters. This chapter consists of the background of the study, problem identification, research question, research objectives, the significance of the study, literature review, theoretical framework, research methodology, scope limitations of the study, as well as thesis structures.

### CHAPTER II - THE HISTORY OF CHINESE IN THE UNITED STATES AND ITS STRUGGLES

This chapter provides the historical background of Chinese immigrants, the goal of migrating to the United States, which for the gold rush and railroad construction, how they lived as migrants and how they were banned from the California and went back to live and regenerate in California for better quality of living, education, and work opportunity.

### CHAPTER III - CULTURAL DISCRIMINATION THROUGH RACISM AGAINST CHINESE AMERICANS

This chapter discusses how the white Americans see the Chinese Americans and label them with stereotypes, such as the perpetual foreigner, the model minority, the yellow perils, the whitewashing, and the bamboo ceiling. This chapter also shows the events that triggered the outcome of cultural discrimination.

#### CHAPTER IV - THE SOCIAL MOVEMENT AND ORGANIZATION TO FIGHT AGAINST THE STEREOTYPES

This chapter discusses how the media is helping the Chinese American community to be more aware of what is happening around them, especially during COVID-19. This chapter also shows several asian social movement and organization that support the Chinese Americans to be protected.

#### CHAPTER V - CONCLUSION

This chapter is the final chapter of the thesis and will consist of the conclusion and summary of the findings of this thesis.

## CHAPTER II

### THE HISTORY OF CHINESE IN THE UNITED STATES AND ITS STRUGGLES

#### 2. 1. The Historical Roots of Chinese Immigrants in the United States

Almost every Asian country is represented in the immigrant community in America, which is one of the defining characteristics of modern Asian immigration. (Budiman & Ruiz, 2021) Many people fled starvation, rising taxes, agricultural failure, a lack of land and jobs, and other problems by migrating to the United States, which they believed to be a more proper place for better economic opportunity (Linda, 2022). Between 1870 and 1900, almost 12 million immigrants entered the United States. Most of them decided to come to gain a personal independence or protection from political persecution (Budiman et al., 2020).

The earliest significant wave of Chinese immigration to the state occurred during the California Gold Rush in 1848. Although there were very few Chinese residents in California before 1850, by 1851, an estimated 25,000 Chinese had moved there, primarily for work in mining or commerce. Like other people around the world, the Chinese were drawn to the gold rush (Grigg, 2012). These early immigrants were primarily from Guangdong. Guangdong's population increased from 16 million to 28 million people between 1787 and 1850. Communities were more stratified, with significant gaps between the rich and the poor. Peasant farmers who fled their homes owing to political and economic instability in China made up the majority of the Chinese immigrants. The majority desired to work hard, make a lot of money, and then return to their hometowns and families as successful men. The Chinese in the 19th century shared the same goal as many other immigrants to the country (History.com Staff, 2018).

A major civil war that lasted from 1850 to 1864, called the Taiping Rebellion, hindered agricultural productivity and added to the economic upheaval. Due to regional, local, and international causes, many Chinese decided to immigrate to the Western United States to ensure their families' economic survival. For large-scale American undertakings like the construction of railroads, this recruiting method provided willing labor for the most difficult occupations. During

this time, a large number of Chinese immigrants came from the lower (Zhou, 2012) or middle classes, where they could afford the cost of their travel. With the aid of this helpful immigration system, a sizable portion of Chinese immigrants also came from lower socioeconomic strata, were illiterate, and borrowed money or bought tickets for transportation on credit. Chinese immigrants who entered the United States along with the first wave had a higher income in 2000 than the ones who came on the second wave. However, it was also a public secret that more Chinese immigrants were being discriminated against through racism with violence (Zavodny & Kerr, 2012).

## **2. 2. The Goal of Migrating to the United States**

### **2. 2. 1. The California Gold Rush**

During the 19th century, an enormous number of Chinese immigrants began to enter the United States. Their lives were at stake as they faced the attacks and were left empty-handed in their home country (Southern Connecticut State University, 2012). In the years 1851 to 1860, approximately 40,000 Chinese immigrants arrived in the United States (Purnell & Fenkl, 2021). The Taiping Rebellion, the Opium Wars, and the Chinese government's incapacity to keep the peace and maintain order were the main causes of the rise in instability (Holland, 2009) in politics and the economy in China.

In 1848, the "Gold Rush" became the last hope for Chinese Immigrants to survive. News of a gold mountain over the seas reached Hong Kong and spread fast throughout the Chinese provinces. By the year 1851, 25,000 Chinese immigrants had left their homes and relocated to California, which some people began to refer to as "gold mountain" or gam saan. Within a few weeks, dreamers from all over the world poured into United States port towns in an effort to make a claim and get wealthy (Benko, 2020). Of the 120,000 miners in California by 1855, 20,000 were Chinese. Chinese immigrants outnumbered those from any other foreign nation in California, according to the 1860 Federal Census. As the California Gold Rush subsided, the Chinese remained, making up a sizable portion of the state's mine workers. By 1870, there were



63,000 Chinese in the United States, and 77% of them were in California (Teaching for Change n.d.).

### **2. 2. 2. The Railroad Construction**

In the late 19th, waves of Chinese immigrants moved all over California, drawn by the economic opportunities in the state's mining and railroad construction industries. The majority of Chinese people either worked for established Chinese-owned mining businesses or as individual miners and some as suppliers of goods and services and employees of non-Chinese-owned businesses. In the 1860s, the building of railroads attracted more people than the California Gold Rush did in the first place (Holland, 2009).

Many of the Chinese employees have been enlisted to work on the enormous transcontinental railroad being built in the United States. Chinese employees proved to be such an efficient and dependable workforce that Canadian Pacific Railway (CPR) representatives sent for additional laborers from China and covered the cost of their travel to the United States. 90% of the workforce, or 12,000 Chinese, were hired in building the railroad. Building railroads, which were essential to California's economic development, required a lot of Chinese labor. The first transcontinental railroad in the nation was built in 1863, starting in Sacramento and moving eastward. In 1867, 14,000 people were working on the transcontinental railroad's construction, with 12,000 of them being Chinese. The construction of railroads was crucial for Chinese immigration to Southern California (Kennedy, 2019).

The Southern Pacific Railroad started constructing the lines that would eventually link Los Angeles to locations in the north, such as San Francisco, and in the east, such as Tucson, El Paso, and New Orleans, in the 1870s. The work was a huge task, it was a burden to some of them, not to mention that it was built entirely by manual laborers who used to shovel rocks every single minute. Despite being frequently assigned to the riskiest occupations, such as dynamiting tunnels in mountains, which had killed thousands of them, it was the job that the Chinese were willing to do as immigrants. and thousands of them died as a result (Sayej, 2019).

### **2. 3. Living as Migrants in the United States**

In the 1990s and 2000s, immigrants moved to new locations at an increasing rate, including smaller towns in the Southeast and Midwest. The majority of immigrants still live in (Denali, 2021) states like the state of California, but the industry is driving up the demand for their labor in many other regions. Additionally, it was challenging for the Chinese immigrants to work due to their lack of knowledge and skill, such as using high-tech industries and universities that attract highly qualified immigrants, less skilled immigrants are attracted to manufacturing, food processing, and agriculture sectors since they are regularly passed over by native-born workers (Hirschman, 2022).

As of 2019, there were 14.1 million immigrants from Asia living in the United States (Denali, 2021). Many immigrants from Asian countries identify as Asian, while some also identify as White or as being a member of other ethnic groups (Hanna & Batalova, 2021). In 2019, immigrants' primary country of origin in Asia was China. Although the majority of immigrants from Asia prior to 1965 were low-skilled workers, foreign-born residents of the continent today are more likely than the average native-born. Like the white Americans, the Chinese immigrants also wanted to have higher incomes, work in management occupations, and have higher levels of education (Chen, 2009).

Along with creating their own families, neighborhoods, groups, and organizations, Chinese Americans carved out a place for themselves in the country by fighting the different forms of prejudice they encountered. These conflicts occasionally erupted in the courts, immigration detention centres, classrooms, and media. Each group experienced different types of inequality that were both distinctive to their particular ethnic group and the condition of foreign relations in the United States, as well as forms of inequality that were frequently used across groups as a form of racial discrimination (Iwamoto & Liu, 2010).

Foreigners view the United States as a paradise that offers the perfect lifestyle. Immigrants travel to the United States in search of an elevated standard of living despite the unfavorable conditions there. In terms of work and education, people have better possibilities. As a result, they are able

to effectively contribute to society. The accessibility of some goods that are unavailable in other parts of the world is another aspect that affects a particular individual's decision to immigrate. One of the most important elements of public diplomacy is the people of a country and their interactions with other countries. The reasons are several, according to both immigrants and experts on China, and include less relative living costs in the United States, shifting socio-political climates at home, and a strong network of Chinese communities in the country. Chinese Americans who were born in the country are really more welcome to live and work in California than those who just immigrated from other regions of the country (Cutchin, 2019).

#### **2. 4. The Origin of Chinese Americans in the United States**

Many people, regardless of color, ethnicity, or religious beliefs, believe that the United States is one of the safest places to live. Non-United States citizens believe that when they are persecuted because of their race, religion, or ethnicity, the United States is a safer place for them. A large portion of immigrants to the United States do so in order to escape conflict and bloodshed. By 2055, it is anticipated that immigrants from Asia will make up a larger proportion of all immigrants, making up the largest foreign-born group. China was the biggest Asian country of origin for immigrants in 2019 (Hanna & Batalova, 2021).

A quarter of all foreign-born persons are from Asia, and Asian immigration has increased recently. One of the defining features of contemporary Asian immigration is the presence of immigrants from almost every Asian nation in the American immigrant population. Asian is recorded as the largest immigrant population in the United States (Budiman & Ruiz, 2021). Even without a high school certificate, a lot of immigrants are able to work in service sectors like hotels, the supply industry, restaurants, hotels, and gardening as well as the health business, which provides care for the aged. Compared to almost half of Asian immigrants, only a third of Americans born there are native-born citizens. Many of these highly-educated immigrants work in prominent positions in the high-tech industry, higher education, and many other fields (Hirschman, 2015).

The Chinese who were already residing in the country might make the claim that they were born in the country and became citizens because there were no documents to support it. They had the right to bring their children from China as a result. Numerous Chinese Americans engaged in

sophisticated fraud through the widespread practice of claiming "paper sons." The Chinese immigrant would declare that they were the father of an adult who was still residing in China and would then produce the proper paperwork for their "child" to immigrate. In other words, "paper sons" is the system that Chinese immigrants used to enter the country using fake identification documents during the decades of the Chinese Exclusion Acts (Wu, 2023). However, Chinese immigrants traveling across the Pacific to San Francisco had to go through Angel Island's red tape before being allowed access to the United States (Cutching, 2019).

#### **2. 4. 1. Chinese Americans in California**

The earliest Chinese colony was primarily located along Calle de los Negros, a block-long lane that runs nearly parallel to just east of North Los Angeles Street between the Plaza and Arcadia Street to the south. The enclave increased to around 20 blocks in 30 years. The area, also known as Old Chinatown, developed into the hub of several Chinese communities in Los Angeles and housed residences, workplaces, houses of worship, and gathering spaces for neighborhood associations. Old Chinatown is almost completely gone now, yet its history is crucial to comprehending succeeding settlements. Nearly 200 Chinese and members of several other ethnic groups were residing in Alley Chinatown by 1870 (Survey LA, 2018).

Chinese people continued to emigrate to and thrive in Los Angeles despite the violence and bigotry that were committed against them. More than 500 Chinese people lived in the city by 1880, making them the largest ethnic minority. Chinatown eventually grew to include the Plaza, stretching to Macy Street in the north, Arcadia and Aliso Streets in the south, North Main Street in the west, and Alameda Street in the east, where Union Station was constructed. Marchessault and Apablaza Streets, which are primarily used for commercial purposes in the neighborhood, are home to a large number of local establishments that serve and are typically owned by the Chinese population. Markets, eateries, laundrettes, herb shops, dry goods stores, and theaters were among the commercial establishments (Survey LA, 2018).

There are several universities in the United States. For those who want to pursue higher education, there are various options available. Many parents who desire for their kids to receive a

better education think about moving to the United States. Students will have many opportunities to find things they enjoy because of this, and it will also help them create a bright future. To enrol in courses their home countries may not provide, some students decide to relocate to the United States. One of California's most potent weapons against economic and social injustice may be higher education. When compared to workers without bachelor's degrees, college graduates' occupations offer greater benefits and larger income increases. Each of the biggest racial/ethnic groupings in the state has average annual earnings that are roughly twice as high for college graduates as they are for high school graduates (Gogol, 2022). From the University of Alabama, a woman by the name of Hai transferred to the University of San Diego. Once in California, the sizable Chinese population there caused her to reevaluate the prospects for her elderly parents living in the country. They finally moved in with her, and by 2011 both of her parents had been granted green cards in the United States.

One of the artists that made Chinese Americans proud was Gilbert Lester Leong. A Chinese American who was born in Los Angeles in 1911. At the Chouinard Art Institute, he studied sculpture and painting before enrolling in the architecture program at the University of Southern California, where he graduated in 1936 as the first Chinese American to design churches and other buildings in the Los Angeles area (Cherno, 2013). Leong and a colleague founded the first Chinese American architecture firms in the country in 1950. The rise of Chinese American architects creating homes for the Chinese American middle-class became one of the most important projects in the early exodus of Chinatown (Culhane, 2021).

One of the greatest Chinese populations in the country is found in the San Gabriel Valley. According to recent research by Asian Americans Advancing Justice, there were over 300,000 Chinese in the region between 2011 and 2015. The report also highlights that the majority of these immigrants were foreign-born and had little English proficiency. People who speak minimal English can live happily in the United States thanks to this kind of atmosphere (Cutchin, 2019). In search of better job possibilities, many people decide to immigrate to the United States. Sometimes the career chances in the United States are better than those the immigrant has at home. Either someone has an offer of employment or they are looking for employment in the United States. Immigrants would move to areas with higher earnings and more employment

opportunities. This benefits both the American labor market and immigrants by enabling them to improve their quality of life and/or ability to support their families back home (Odo, 2017).

## **2. 5. Chinese Americans Holding unto the American Dream**

As Asians began to immigrate to the United States in the nineteenth and twentieth centuries, America established the concept of the "American Dream," which became the hope that anyone, regardless of the country in which they were born or what class they were born into, can achieve their particular kind of success in a society where advancement is possible for everyone. "Rather than by chance, the American Dream is attained through sacrifice, risk-taking, and hard work." They should abandon all cultural ties and become completely American. Later, white Americans were concerned that if Asian immigrants were unable to adapt, they would bring widespread devastation. To prevent more Chinese immigrants from arriving in America, President A. Arthur enacted the Chinese Exclusion Act of 1882, which effectively prevented Chinese immigration for ten years. In the state of California during the Gold Rush. And Those who were already in the country were not permitted to become citizens. Since the construction of the Transcontinental Railroad, Chinese Americans have faced racism and hate crimes as a result of this xenophobia (Le, 2020)

Chinese Americans claim they suffer particular difficulties as a result of persistent preconceptions, such as the idea that Asians do not complain and would therefore show up and perform the work as required (Meg & Ng, 2017). Despite the enduring presence of prejudice and discrimination towards immigrants, a growing number of Americans are increasingly acknowledging the positive contributions made by this demographic. These viewpoints can be traced back to the historical concept that America is a "nation comprised of immigrants". The myth that people came to America in search of economic opportunity, to flee oppression or injustice in their home countries, or to give their children a better life has had a significant impact on American immigration (Hirschman, 2015).

Immigrants are very interested in American culture since they have to work so hard to grasp the system. For the most gifted, this results in a level of inventiveness that goes beyond the usual,

which has influenced American music, performing arts, dance, film, and numerous other artistic endeavors. Last but not least, American organizations such as businesses, sports teams, and universities are competitive and actively seek out talent. A competing society that emphasizes growth and success, the United States. The country has been driven to respect talents and competence over social heritage, which has contributed to the creation of this volatile trait (Hirschman, 2015).

While it is true that a significant number of immigrants acquire proficiency in the language and secure jobs, a limited proportion of them experience a genuine sense of belonging in their new community. Based on empirical data derived from the early 20th century, it can be observed that the assimilation process of the immigrants who were considered "new" at that time was characterized by a gradual and insufficient integration into the host society (Pagnini & Morgan, 1990). Immigrant children, as a result of their exposure to American educational institutions, exhibited a lack of ambivalence that was distinct from their immigrant parents. Chinese Americans report less discrimination in employment, housing, and the criminal justice system than other ethnicities in the United States (Discrimination in America, Harvard Opinion Research Program, 2018). However, they frequently fall victim to a set of stereotypes, such as the idea that all Chinese Americans are rich and well-adapted, making them forgettable when it comes to racial discrimination in the United States (The Illusion of Asian Success, 2017).

People may begin their involvement in activism with low-cost activities and progress to high-cost initiatives. Furthermore, social media has become a primary forum for people to locate and exchange information, as well as mobilize and recruit people to participate in campaigns and advocacy actions (Bimber et al., 2005). As a result, we anticipate that social media activism will increase social activism and advocacy support. Previous research has revealed support for this direction; Chon and Park (2020) discovered that social media activism serves as a catalyst for persons who have knowledge of the issue to get involved in offline activism (Jun et al., 2021). It has been discovered that children of immigrants have better rates of upward mobility than children born in the United States. Hard labor and education resulted in much higher results for their children, as well as greater family stability. But there is more to these narratives, particularly how second-generation immigrants perceive their place on the social ladder. These

newcomers and their progeny will define the country's destiny. They know, perhaps more than native-born people, where the hurdles to stability are: where the pain is, where the trajectory falters, where antiquated structures and good old-fashioned prejudice seek to exclude them (Petersen, 2021).

While still more struggle with the concept of what it means to be an American. Eric Liu, the founder and CEO of Citizen University, investigates the complexity of American identity and strives to renew the concept of citizenship in the United States (Liu, 2014). To be Chinese American now is to embody the promises and worries that accompany China's arrival. It aims to assert this country's cultural, and society at large in ways that were unthinkable just a few decades ago, while also protecting against the long-standing assumption in American life that those of us with Chinese faces are to be assumed alien until proven otherwise. Millennials have grown up hearing that they are the first era in American history to perform worse than their parents (Croce, 2020).



## CHAPTER III

### CULTURAL DISCRIMINATION THROUGH RACISM AGAINST CHINESE AMERICANS

Cultural Discrimination or racial discrimination against Chinese Americans and other Asian ethnicities has increased dramatically in number and intensity worldwide as a result of the COVID-19 epidemic. This growth has been notably quick and severe in the United States, fuelled by xenophobic political discourse and racist social media terminology. COVID-19 has proven itself extremely infectious on multiple fronts both in terms of an epidemiological pandemic, but also as a harbinger of anti-Asian racism. All indications suggest that Asian-specific COVID-19 racism in the United States is on the rise. These recent events are deeply troubling, but they reveal an unsettling truth about racial equality that is important to keep in mind as we forge ahead in our efforts to curtail the spread of this virus.

#### **3. 1.The Emergence of the Anti-Chinese Sentiment**

According to a recent study, racial prejudice and discrimination are having a negative impact on the lives of many Chinese Americans (Dawson, 2023). Numerous misconceptions that have long plagued AAPIs in the United States have received more attention as a result of the surge in anti-Asian speech and violence (New American Economy, 2021). How are we supposed to consider our real feelings or opinions on race when we were officially welcomed by American culture as a model minority? At the exact same time, anti-Asian animosity remained a store of strong emotions from which white Americans could draw in times of crisis. Many of the rest of us are still hesitant to use racist ideas because Chinese Americans do not hold enough political influence or have a strong enough cultural presence. It is considerably simpler to blame a foreign country or a minority than it is to recognize the true power: businesses and economic elites who relocate employment, maximize profit at the expense of workers, and have little regard for working Americans (Nguyen, 2020).

White labor groups advocated for an immigration ban in the 1800s, fearing that Chinese immigrants would take occupations that white workers could have, arguing that "Chinese" disease types were more dangerous compared to those possessed by white Americans. As the United States struggles to combat a global pandemic that has killed over 120,000 Americans and rendered millions out of work, President Donald Trump, who has previously identified COVID-19 as the "Chinese virus" and, more recently, the "kung flu," has helped normalize anti-Asian xenophobia by inciting public hysteria and racist attacks. And, like in the past, all Asians are being targeted, not just Chinese Americans (Kambhampaty & Sakaguchi, 2020).

Much of the anti-Asian attitude and bigotry that has persisted during the COVID-19 pandemic is based on anti-Asian tropes that harken back to historical state-sanctioned discrimination that linked Asian communities to sickness and foreign identity. In California, there were 89 hate crime occurrences targeting Asians in 2020, signifying a 107% rise in hate crimes attacking Asians from 2019. Reports for 2020 reflect a 162% increase over the preceding four years' average number of incidents reported (California Department of Justice, 2020). Throughout the second half of the nineteenth century, anti-Chinese sentiment was widespread in California publications and government organizations. This mentality was likewise shared by the majority of the country's population. European American settlers exhibited their prejudice and hatred toward Chinese immigration through legislation, boycotts, involuntary acts of violence, general assault, and explicit discrimination in day-to-day interactions with people of the Chinese community (Baxter, 2008)

This is modern-day anti-China fever. There have been previous instances of this discourse. Racial prejudice, fear, inequality, exclusion, and discrimination directed at Chinese people or Chinese Americans have existed in various forms for a long time (Tengjun, 2023). It is critical to spread awareness about the rise in hate crimes they have witnessed and to attempt to eradicate ingrained prejudices and stereotypes by examining the context in which they originated (Corbett, 2022). In state capitals nationwide, anti-China sentiment is at an all-time high. Our continuous research on subnational United States-China relations reveals that between 2020 and 2022, state legislatures proposed or passed over 100 pieces of anti-China legislation (Jaros & Newland, 2023), a fourfold increase over the years 2017 to 2019. Furthermore, it's unlikely that

uncoordinated local and state actions will be successful. Between March 2020 and February 2021 alone. Nearly 3,800 such occurrences were reported to AAPI Hate, which maintains information on harassment and violence against Chinese Americans (Jaros & Newland, 2023).

“Because of the fear of being categorized in a specific manner, being excluded, or not being able to stay in this country for the longest time, this throws us back to history, where the model minority was believed as a myth and haunted the Asians in the United States. We are trained to be much more modest, to be quiet, and to foster group ethnicity, which perpetuates it on a cultural level. It's incredibly challenging to translate that when the American norm of leadership, particularly the standard for white men, emphasizes assertiveness and speaking up.” Says Lee in a Forbes article (Corbett, 2022).

Critics contend that this strategy is not only discriminatory but also dehumanizes the United States and disadvantages it in international competitiveness with China and other nations at a time when the United States is waning and rapidly losing its position as a great power. Similar to how several Chinese scientists have recently returned home due to recent anti-Chinese hate crimes and anti-China measures by the Biden administration (Copper, 2023). Due to the extraordinarily liberal policies of the city administration under the district attorney George Gascon, who was chosen with George Soros' support, many criminal suspects in Los Angeles escape unpunished. Asians have suffered greatly as a result of Gascon's attitude of leniency towards numerous hate crime offenders, and many have protested against him and his government. When Asians, particularly those of Chinese ancestry, are the targets of hate crimes, defending the police has come to be seen as a justification for not upholding the law by many Asians (Copper, 2023).

The 1982 murder of Vincent Chin served as the catalyst for the Chinese American movement's second phase. Because they believed that Vincent Chin was either Japanese and blamed Japan for the situation, where the truth is he was a Chinese American. White American workers in Detroit murdered him. Even in the police report, Vincent Chin's race was simply identified as "white" or "black." At the time, Chinese Americans were not considered to be protected equally under the civil laws (Zheng, 2021). Vincent Chin's murder was an important turning point for most Asian countries, especially Chinese Americans, that hadn't previously thought of

themselves as "Asian Americans" with similar interests, even though there had been occasional instances of pan-Chinese American activity before him (Little, 2020).

### **3. 1. 1. The Rise of Los Angeles Chinese Massacre (1871)**

With a population of less than 10,000 people, Los Angeles saw a night of terror over a short period of time in October 1871. It was unparalleled and one of the most horrific events in the history of the city, where 18 Chinese were killed, all but one of them innocent in the incident that resulted in the tragedy, after a dispute within the Chinese community went awry and resulted in the death of an American witness and the injury of a city policeman. The frenzy of hatred and destruction was focused on an older part of town along the narrow Calle de Los Negros (Spitzer, 2013).

To resolve a dispute between tongs members, four white constables entered Chinatown that evening, October 24. A white man was shot and killed, whether accidentally or out of rage. A crowd of 500 non-Asian Angelenos started pursuing and attacking any Chinese they could find shortly after that. Five hours later, the mobs had murdered 19 Chinese men and boys just one of the victims may have been responsible for the white man's passing. Additionally, Chinese homes and businesses had been pillaged. Eleven white guys, including James Burns, the sheriff Robert Thompson, a former salon owner, offers assistance to the hurt policeman. He pursues the assailants and, disregarding a warning from a witness, discharges his handgun into the building where the Chinese assailants are hiding. The retaliatory fire kills Thompson. There is a proverb that claims Chinese people are murdering "whites." As a result, a mob starts rioting and looting in Chinatown. Almost all of the city's Chinese residents have been robbed or assaulted. 15 people are hung. Only one of the people who were hanged took part in the event that started the disturbance (Shen, 2023).

The experience of Asian immigrants in the United States became more problematic in the 1950s as a result of the Cold War and the identification of "Asia" with communism. During this time, Chinese Americans also experienced increased discrimination, particularly at the hands of governmental organizations such as the FBI, the immigration and Naturalisation Service.

However, after World War II, Chinese Americans continued to be strategically rebranded (Zheng, 2021). This story infuriated a lot of Asian immigrants, including Chinese, Japanese, and other immigrants, as well as their descendants. Critics of the myth objected to the use of these ideas to minimize the struggles of black Americans and pointed out how the myth's reductive narrative glossed over issues that Asian communities faced, many of which were caused by their traditional cultures that are different from the modern culture in the United States. However, the aggregate Asian American identity was anything but constant. The Pan-Asian movement battled to preserve the unity that had distinguished it as additional groups came under the Asian American umbrella and as the gaps left by the model minority myth grew wider (Zheng, 2021).

In the mid-19th century, discrimination against Asian immigrants occurred shortly after their arrival in the United States. After the Opium Wars, the first immigrants were Chinese laborers seeking new employment opportunities abroad (Zheng, 2021). Despite the great contributions they made to American mining, agriculture, textiles, and perhaps most notably, the Transcontinental Railroad, white settlers increasingly opposed Chinese immigrants because they saw them as a threat to their economic well-being, physical health, and morality (Sabharwal et al., 2022)

### 3. 1. 2. The Re-emergence of Anti-Asian during Pandemic COVID-19 (2020–2021)

Mak, the combination of COVID-19 and heightened racial tensions. Others, are the result of cultural prejudices about Asian Americans that are perpetuated through popular media. Mak, as an executive director of 18 Million Rising stated this on an interview, "People don't believe that Asians will fight back, so it's easy to select people you don't think will have consequences," Mak explained. The most vulnerable members of our communities, such as our working-class elders, have been dealing with this in the shadows for a long time (Namkung, 2021).

Since the COVID-19 outbreak began (Wang & Santos, 2023), there has been more polarization. At least one in five Asian Americans reports having been the victim of a hate incident in the previous year, and the number of hate crimes targeting Asian Americans is rising. Politicians from the Democratic and Republican parties have used anti-China rhetoric throughout the

pandemic (Walker, 2022). Because this specific disease evolved in China, fears related to the pandemic could be particularly associated with Asians. The fact that the epidemic started in Wuhan raises the possibility that COVID-19's potential victims may hold Chinese people in particular at greater risk for increased ethnoracial stereotypes (Sue et al., 2007). They are coping with the pandemic's serious personal and financial impacts while dealing with an increase in vandalism, hate crimes, verbal abuse, and physical assault (Canal, 2021). According to Achiume, an author of the mandate and contemporary forms of racism, racial discrimination, xenophobia, and other forms of inequalities These make it difficult to make a direct connection between the hate crimes and President Donald Trump's frequent use of the "China virus" rhetoric (Yam, 2020).

This undercurrent of racism and xenophobia is present in the ongoing harassment of Chinese academics, scientists, and businesspeople, frequently on the basis of unfounded accusations of spying or simply because of their affiliation with the Chinese Communist Party. Additionally, it supported the unjust labelling of COVID-19 as the "China virus" or the "king flu" (Zheng, 2021) by the Trump administration, which has exacerbated anti-Asian prejudice, discrimination, and violence that are currently taking place in the United States. Chinese Americans are once again at a fork in the road as their complicated racial politics come back into the spotlight (Dickinson, 2020).

While history does repeat itself, we have the power to determine how. We must all come together to help communities directly attacked by racism, especially East Asian and Chinese American groups. We can do even more, though. While targeted at Chinese people, violence during the COVID-19 outbreak occurred in the United States. Asian Americans and their non-Asian friends may reject the model minority narrative and see how anti-Asian racism unites all of the ethnic groups that make up the Asian American community by capitalizing on the influence and racial consciousness generated by the ongoing Black Lives Matter movement. The first Pan-Asian movement was successful because of its cohesion but failed because of the concept of the model minority (Namkung, 2021).

We were aware that a tragic act of racial violence had occurred. It still seemed harder to locate the steps to destroy it. We are still having trouble moving beyond simply shouting "#StopAsianHatred" to really enact change months later, during Asian Heritage Month. A junior employee who is Asian had sternly instructed them the day before to educate themselves on anti-Asian bigotry. This manager is not the only one. The job over the last few months has made it very evident to me that a lot of my corporate America colleagues lack the understanding necessary to contextualize the recent uptick in anti-Asian xenophobia and violence in the country. We must properly comprehend the under-researched history of anti-Asian racism and the Chinese American identity, as well as how the current #The StopAsianHate movement ties into those histories (Zheng, 2021), in order to meet today's challenges and fulfil the commitment to social and corporate justice (Zhou, 2022).

The complicated immigrant experience of Chinese Americans is rarely taken into account. Only highly educated, relatively well-off merchants and students were permitted to immigrate to America in substantial numbers for a long time. The current immigration wave includes both highly educated immigrants and impoverished, unskilled people, and many of them are stuck in difficult occupations with low pay and no opportunity for progress. The Chinese American community, like other American ethnic groups, is made up of numerous communities. While some people achieve great success, others continue to face hardships on the periphery of American society (University of California, Davis, 2017).

Combined with Trump's anti-China rhetoric, the recent COVID-19 pandemic made international students and scholars of Chinese origin convenient targets for racism. In 2020, there were 5 Chinese researchers were detained on visa fraud charges, which made the front page of several newspapers. The cases were dismissed in July 2021 shortly after criticism that they were ethnically biased (Chen & Wen, 2021). During the coronavirus pandemic, experts from the United Nations expressed "serious concern" about an increase in racist and xenophobic violence against Asian Americans. According to experts chosen by the Human Rights Council, violence and assaults against people of Asian heritage have risen to an alarming level since the outbreak began, according to a paper made public this week (Yam, 2020).

### 3. 2. The Start and the Spread of COVID-19 to the United States

The coronavirus disease 2019 (COVID-19) is thought to have developed in late December 2019 in Wuhan, China and began swiftly spreading around the world throughout the spring months of 2020. Asian Americans reported an increase in hate crimes based on race including physical assault and verbal abuse as COVID-19 spread across the United States. Pandemic-related health problems have historically been linked with the discrimination and "othering" of persons of Asian heritage. From the moment Asian Americans arrived in America in the late 1700s until the present, they have faced verbal and physical violence fueled by individual-level racism and xenophobia (Gover et al., 2020).

COVID-19's outbreak, which began in Wuhan, China, has become a serious public health concern for not just China, but also countries worldwide. The World Health Organization declared the new coronavirus outbreaks to be a public health emergency of international significance. A lockdown order was issued in California on March 19, 2020, due to a high volume of cases. The purpose of this study was to look into the influence of the lockdown on the epidemiology and outcomes of trauma admissions at the major hospital. On March 19, 2020, the state of California enacted the first statewide obligatory restrictions in the United States to help contain the virus epidemic. The "lockdown" order, titled "Safer at Home," directed California residents to stay at home, save for necessary travel to collect food, medicines, health care, and commuting to employment deemed vital (Austin, 2020)

How can the COVID-19 pandemic effect this stereotyping against Chinese Americans? Pathogen risks, both chronic and artificial, have been associated to negative views against immigrants and persons from different backgrounds. Pandemic anxiety may be more prevalent among Asians because this virus emerged in China. Because the pandemic began in China, Chinese people may be subjected to increased ethnoracial stereotyping by those endangered by COVID-19. Many Americans, however, fail to recognize the differences between Asian ethnic groups (Daley et al., 2020). When the COVID-19 pandemic hit the United States, prominent news sources reported a terrifying surge in hate crimes specifically targeting Asian people. This rise was associated with anti-Asian discourse that accused Asian communities for the development of COVID-19 in the



United States. This study brief report focuses on anti-Asian hate crimes reported to the California Department of Justice (DOJ) since 2016, with a particular emphasis on hate crimes perpetrated in 2020. In 2020, the number of reported anti-Asian hate crimes surged by 107%. The DOJ received the most reports of anti-Asian hate crimes in March and April 2020, when California proclaimed a state of emergency to assist in preventing the spread of COVID-19 (Do, 2021).

Ex-President Donald Trump's anti-Chinese language has been accused by some of exacerbating the global epidemic by referring to it as the "China virus" or the "kung flu." In response to this, former President Joe Biden issued an executive order in the first week of his administration prohibiting the utilization of such terms throughout the federal government. In response to the increasing number of incidents involving anti-Asian individuals, President Biden on May 20, 2021, signed the "COVID-19 Hateful Crimes Act" into law. The act appoints an official of the United States Department of Justice to expedite the investigation of Covid-related incidents and hate crimes in the United States. The act also provides subsidies to states and local governments to assist them in improving their reporting procedures (Cabral, 2021). A new analysis has revealed that President Donald Trump's inflammatory comments on the COVID-19 coronavirus, believed to originate in China, have contributed to the proliferation of anti-Asian Twitter posts and "probably perpetuated racist attitudes". Officials and campaigners have reported a sharp rise in hate crimes against Asian Americans since the start of the pandemic, with critics asserting that the former President's frequent use of derogatory terminology such as "China Virus" has contributed to the climate of hatred. Experts and policy makers have noted that inflammatory and racist tweets can serve as a breeding ground for hate crimes (reja, 2021).

Race and racism in the United States have their own histories that have impacted institutions of higher education. The statement that education should sustain social stratification is likely relevant when it comes to observing the experiences of Asian American students (Yosso, 2005). Beginning in 1865 (Dey, 2022), when the Transcontinental Railroad was being built, Chinese employees were viewed as less competent labor and given unskilled tasks while being paid less than European workers. Because of the idea of the model minority, Asian Americans have been excluded from key equity conversations for a long time and have also been denied equal chances in employment, education, and critical government assistance (Homan et al., 2019). An Asian

guy in a Brooklyn subway vehicle was screamed at and sprayed with Febreze air freshener, among other hate crimes reported in big towns with Chinese communities. In Los Angeles, a 16-year-old Chinese American teenager said that other pupils ridiculed him and suspected him of harboring the virus. Even before governments began closing down all eateries to prevent the virus from spreading, Chinese restaurant owners were experiencing substantial decreases in sales due to racial stigma (Riechmann & Tang, 2020).

In addition, Asian American small businesses have been particularly affected by the economic downturn caused by the pandemic. According to a study conducted by the National Bureau of Economic research, the overall activity of small business-owners decreased by 22% between February and April, while the activities of business-owners who are Asian American decreased by 26%. Many of the businesses that have managed to survive have been stigmatized. "There has been restaurant vandalism," Kwan said. "As if the global pandemic wasn't already difficult enough, there is now the potential for lasting hatred towards Asian enterprises." Benny Yun, proprietor of Yang Chow, a restaurant located in the Chinatown district of Los Angeles and two other restaurants in Southern California, said that despite his businesses surviving the pandemic, "I get almost daily phone calls asking me if I have a cat or dog on the menu or pretending to speak in a thick Asian accent." Yun added that the worst part of the situation was that if they noticed that he spoke English fluently, "They just place you on a random order and we prepare it and they never come and pick it up." Yun concluded that it was a waste of both time and money (Fernando & Mumphrey, 2020).

### **3. 3. Stereotypes Against Chinese Americans**

Until recently, the stereotype literature described racial stereotypes as descriptive, reflecting ideas about what people of various races are like, and posited prescriptive stereotypes, or ideas about what people of various races should be like. Prescriptive racial stereotypes, are rooted in historical social roles and inequalities and serve to maintain them by inciting "discrimination" against people who challenge them, which can lead to cultural discrimination against that particular ethnicity (Berdahl & Min, 2012).

China has the most people of any country on the planet. Chinese people are frequently stereotyped as belonging to a single ethnic group, despite the fact that China's population is made up of several ethnic groups. In fiction, preconceptions of Chinese people are almost always applied to the dominant ethnic group. Asian Americans report less discrimination in employment, housing, and the criminal justice system than other racial minorities in the United States (Harvard Opinion Research Program, 2018). However, they frequently fall prey to a certain set of clichés, such as the myth that all Asian Americans are prosperous and well-adapted, which makes them unremarkable when it comes to issues of racial discrimination in America (The Illusion of Asian Success, 2017).

### **3. 3. 1. The Model Minority Myth**

Chinese Americans have been labelled as a "model minority" stereotype. This is the most damaging myth about Asian Americans that discriminates against Asian Americans as a racial minority who are well integrated into American society through hard work, conformity to social conventions, and academic achievement. According to Richard Lee, Ph.D., a professor of psychology at the University of Minnesota, academics and journalists first used the term "model minority" in the 1960s, and later politicians, to divide racial minorities and minimize the contribution of racism to inequality in American society (Abrams, 2019). It was during World War II. At that time, Chinese Americans struggled to demonstrate their loyalty to their new country, while their Asian American siblings of Japanese descent were viewed as suspects and disloyal citizens and interned in concentration camps (Zhou, 2012), where they rose to the status of "model" internees. But it didn't start to form until the middle of the 1960s (Zhou, 2012).

The stereotype, however, is that every Chinese or Asian American is like this. The complicated immigrant experience of Chinese Americans is rarely taken into account. Only highly educated, relatively well-off merchants and students were permitted to immigrate to America in substantial numbers for a long time. The current immigration wave includes both highly educated immigrants and impoverished, unskilled people, and many of them are stuck in difficult

occupations with low pay and no opportunity for progress. While some people achieve great success, others continue to face hardships on the periphery of American society (Gregg, 2007).

In the United States, there is a widespread misperception that Chinese Americans are ruthless competitors who are concentrated on technical perfection. This was one of the main tenets of the model minority myth (Bui, 2022). The model minority stereotype's lack of racism and commitment to equal opportunity is another drawback. Celebrating this role model group can prevent other racial minorities from achieving social justice and minority groups from cooperating with one another. Asian Americans and Whites may be pitted against one another. Asian Americans are distinguished from other true Americans, whether they are nonwhite or white, in the public eye by being ranked above white Americans. The permanent stranger stereotype and the idea of the model minority go hand in hand (Zhou, 2012). Especially, Chinese Americans are recognized as the "model minority" in the nation because, while making up a relatively small percentage of the country's population, they are disproportionately well-educated and successful.

Chinese Americans, like other minority groups, are subjected to a variety of prejudices that limit their prospects, relationships, and sense of self. The "model minority" stereotype shows that Chinese Americans are perpetual foreigners and perpetuates misconceptions about Chinese Americans (Lee et al., 2009). The model minority myth, which holds that Asian Americans are overachievers who have attained the highest levels of achievement (He, 2022), has been applied to Chinese Americans in innumerable instances, including Surasmith's experience. Asians are portrayed as the ideal minority race, which implies that they don't need assistance or additional investigation into the ways in which they are subjected to prejudice (Liu, 2021). The "Model Minority" myth perpetuates the permanent stranger feeling that even individuals born in the United States have: you are not American and are only here because you're permitted to be. As they say when it comes to health issues, the first step is admitting that there is a problem and then determining the true extent and complexity of the problem. The Model Minority myth has been a cover-up, obscuring many of the issues that Asian Americans have faced for years (Lee, 2021).

Chinese Americans are tough and uniform yet distinct from other Americans. Chinese Americans are frequently portrayed as the "model minority": intelligent, hardworking, quiet, and conformist. While the model minority stereotype seems to be beneficial at first glance, academics agree that it has major negative effects for people to whom it is applied. However, this fallacy does enormous harm. The model minority myth overstates Asian Americans' success in terms of resiliency, health, wisdom, and wealth. Furthermore, the literature has consistently demonstrated that the notion of the model minority is mostly unfounded that is, the model minority is an illusory (Ball, 2019).

The effects of health and well-being encompass both psychological and physical results, as well as self-esteem. It is evident that Asian Americans experienced difficulty in defining and navigating their ethnic or cultural identity in school and in the wider community. Evidence suggests that this was partly due to how others perceived the concept of "Asian". As a model minority group, Chinese Americans were expected to excel in school and college, and this expectation was shared by their parents, peers, teachers, and students. This high expectation and perception of success can have a detrimental effect on access to educational support and opportunities, as it leads to a lack of recognition of the need for assistance from both students and teachers, who may not recognize the need for support due to the fact that they are Asian and assume that it is okay (Walton & Truong, 2022).

This has several damaging effects such as expectations from teachers, peers, and others that one is academically high achieving can cause psychological stress and pressure. According to a recent Center for American Progress report, young people have also reported encountering the "model minority" stereotype from teachers. These young people define themselves as either: model students are disappointed if they do not live up to expectation (The Annie E. Casey Foundation, 2019). The Chinese American child and youth are held to a higher standard by the model minority myth, which holds them to a higher standard not only than other ethnic minorities but also as White Americans. This myth can impede individuals from expressing their personal worries and is associated with a negative approach to seeking assistance. Furthermore, access to mental health services is often hindered. Despite the fact that mental health issues are common, Asian Americans still face considerable barriers to accessing mental health care. These barriers include a lack of awareness and comprehension of social and psychological health

conditions. The model minority myth holds Asian American children to a higher standard and assumes that they can achieve success without the need for institutional support or specialized services. Such misconceptions restrict teachers from identifying Asian American children's educational demands as well as their psychological and emotional issues (Shih et al., 2019).

According to research by the Society for Human Resource Management (SHRM), 17% of Asian American employees said they had received unfair treatment because of their race or ethnicity in the previous year. These facts dispel the long-held myth that Asian Americans are the "model minority" who consistently achieve and have either overcome or are not subject to discrimination (Pew Research Center, 2012). Of course, many people have the highest positions of authority. And while many Chinese and Indian Americans have flourished in the United States, those from other Asian nations are more likely to experience hardship (Agovino, 2021). The 1967 Loving v. Virginia ruling by the Supreme Court (Lu, 2021), which legalized interracial marriage, made it possible for new generations of multiracial and mixed-race Asian Americans. In the 1970s (Cheng, 2021), refugees from Southeast Asian countries that had experienced colonialism, war, and imperialism started to immigrate to the United States. Due to the difficulty in obtaining disaggregated statistics, which regroup the individual countries of origin, the variety within the ASEAN population is frequently ignored (Simms, 2017).

As an illustration, the likelihood of Chinese immigrants in the United States having obtained a college degree is 12 times higher compared to non-immigrant individuals of Chinese descent. Furthermore, in comparison to the general American population, they exhibit an almost twofold increase in the likelihood of possessing a college degree. The stereotype of Chinese Americans as clever, capable, and industrious workers can be attributed to the phenomenon of hyper-selectivity. However, they are also subject to demonization because to their perceived excessive intelligence, excessive focus on academics, one-dimensional nature, and perceived deficiency in social skills (Hazan, 2018). Additionally, they enrol in college at a rate that is noticeably greater than that of white people and other racial minorities. (Zhou, 2012). Los Angeles' universities are thought to be more inclusive and well-educated. For instance, the

University of California, Los Angeles (UCLA) founded the Asian American Studies Centre in 1969. The development of a centre to connect university and community around the themes of freeing education and social justice was sought after by community members, students, employees, and faculty. Just as there were 40,000 Chinese Americans living in Los Angeles, UCLA became a hub for the establishment of Asian American Studies as a subject of study (Survey LA, 2018).

When we succeed, America claims our accomplishments as its own. When we are in trouble, America abandons us. It has neglected us for so long that we begin to believe we deserve to be discarded because we aren't "good enough Asian Americans." The idea of the model minority simply normalizes anti-Asian bigotry. It implies that Asian Americans are "past" racism, which we are not. It also implies that we always keep our heads down. That is not correct. Asian Americans have battled alongside other oppressed communities in the civil rights and labor movements. That is not found in history texts. And there's a reason it's been removed. APIDA people have excessive aspirations because of the model minority stereotype. On the one hand, those who choose the stereotypical medical, legal, or engineering careers may believe they are achieving some societal or parental aim. Those who pursue alternative vocations or perform poorly in school, on the other hand, are seen as failures "different" from who they are intended to be (USC Pacific Asia Museum, n.d.).

### **3. 3. 2. The Perpetual Foreigner**

In some contexts, Asian Americans are used as a “model minority” against other ethnicities and people of color, while in other contexts, we are seen as “perpetual strangers” who pose a threat to security and order. This duality of harmful, racist, and perceived Asian Americans as both “model minorities” and “yellow peril” shapes the narrative in which we may understand the hostility that erupts during times such as the current pandemic. It is essential to recognize and understand the impact of “yellow peril,” as well as Asian Americans’ true diversity, in addition to the local, federal and global responses to the COVID-19 pandemic (Lee, 2020).

Permanently ascribing stereotypes of foreigners to Chinese Americans is a type of systemic racial discrimination. Regardless of how long they have lived in the country or whether they were born here, they have always been stigmatised as outsiders in the United States. Institutions like Hollywood, the corporate and governmental sectors, and elected public officials all perpetuate the caricature of the alien. Asian Americans have a long history of (He, 2022) being blamed for the nation's numerous ills and tragedies, such as war, the economic situation, and the COVID-19 pandemic. We have seen that people were more frightened and felt more threatened during the pandemic (Huynh et al., 2011). The action of stereotyping Chinese Americans as perpetual foreigners, given historical evidence that similar perceptions of danger can exacerbate intergroup biases, as well as prominent public story lines blaming the Chinese, (Daley, et al., 2022) Even native-born Asian Americans are seen and treated as perpetual foreigners whose identities, origins, and status as citizens are placed outside the scope of racial relevance (Ng et al., 2016).

Stereotyping is used to put one race against another, relegating some to the bottom of the food chain and allowing specific groups to be exploited. It also stops people from banding together and moving forward as a group. Perpetual foreigner stereotyping is a type of systematic racism employed against Chinese Americans, who have long been labeled as foreigners in the United States regardless of their length of stay or whether they were born in the country. For more than 60 years, Chinese Americans were segregated in schools and denied immigration and citizenship. The eternal foreigner stereotype is upheld by institutions ranging from Hollywood to the corporate and public sectors, as well as elected leaders. During the COVID-19 pandemic in 2020, the president of the United States and other elected representatives referred to the coronavirus as "the Chinese virus." As a result of this designation, violence and assaults against Chinese Americans grew increasingly acceptable. Countless of innocent Chinese Americans were blamed for the coronavirus and endured hate speech, hate incidents, and hate crimes as a result (Kaur, 2021).

Many Americans, however, fail to recognize the differences between Asian ethnic groups. When an individual concerns more on their health, that means Chinese American groups were perceived as more American even more. As a result of the broader cognitive tendencies



associated with identifying and accepting the threats posed by COVID-19. White Americans who express higher sense of concern to COVID-19 probably have lesser thinking about racial groupings in stereotypic ways back when they were still in their childhood. Furthermore, increased tendencies to blame China for the pandemic were connected with a more alien perspective of Asian people. Chinese Americans are always viewed as foreign in comparison to white Americans, and increased responsibility for the global pandemic pointed at China is connected to greater attributions of foreignness to Asians. Biased responses of foreignness to white American society is an expression of modern society's continuous xenophobia and ethnonationalism (Daley et al., 2022).

In their daily lives, Asian American youth and college students meet the model minority and the eternal stranger caricature. Both prejudices contribute to the social and emotional hardship that Asian Americans suffer. This chapter investigates the endurance of these preconceptions throughout American history and in the daily lives of Asian Americans in the twenty-first century, as well as evaluates recent research on the impact of the stereotypes on Asian American communities (Lee & Hong, 2020)

On January 2020, in Los Angeles County, a police found that there was a case on a 16-year-old student. He was assaulted because of irrational worries fueled by the new coronavirus epidemic. Officials is that county staged a news conference somewhere in downtown Los Angeles alongside members of the Asian Pacific Policy and Planning Council to bring the main focus to bigotry that has risen up since the outbreak began. According to officials, the victim was transported directly to an emergency room in a hospital right after being physically assaulted due to COVID-19 concerns. "I also heard about the recent incident that happened to a child who was being bullied and even assaulted by his friends, because he was of Asian descent," On the steps of the Kenneth Hahn Hall of Administration, Los Angeles County Supervisor Hilda Solis spoke to reporters. "Children, unfortunately, repeat what other people, including their own parents, say." "We also need to educate our surroundings especially ourselves of our own discrimination that we have committed against other people," said Robin Toma, Los Angeles County Human Relations Executive Director (CBS Los Angeles, 2020).

Officials said Thursday that a suspect accused of attacking and robbing a 75-year-old Asian American man in California was charged with a murder charge after the victim died from his injuries. Teaunte Bailey approached Pak Ho, of Oakland, during his daily stroll on Tuesday morning, according to the Oakland Police Department. According to authorities, there was a fight that led in Ho being robbed and harm. According to authorities, the victim was taken to the hospital as he suffered brain injury, and Bailey was later detained for his involvement with the assault and robbery. According to the criminal complaint, Bailey faces allegations of "special circumstance murder" as well as first-degree robbery and assault (Wong, 2021)

### **3. 3. 3. Language Barrier**

The task of raising children inside a novel and unfamiliar cultural context poses a formidable barrier for immigrant parents. It is not uncommon for parents to observe that their children readily adopt American cultural norms and values, potentially conflicting with their own cultural heritage. Moreover, it has been observed that children have a notably accelerated rate of English language acquisition compared to their adult counterparts. In the context of education, parents often express dissatisfaction when their children struggle to maintain wakefulness, and a significant number of parents describe instances of bullying and discrimination arising from disparities in cultural backgrounds. Children are often subjected to age-based discrimination rather than being evaluated based on their individual capabilities. Additionally, individuals who lack proficiency in the English language encounter significant challenges in keeping pace with their peers. Furthermore, it is worth noting that parents may have additional challenges in supporting their children's education due to their limited educational background or language proficiency. Consequently, they may encounter difficulties in effectively communicating with instructors to address any concerns or resolve issues pertaining to their children's academic progress (Nuñez, 2014).

Despite these encouraging advancements, there are still some AAPI community-specific concerns that require addressing, such as unauthorized immigrants and specific immigrant

groups with inadequate English ability (New American Economy, 2021). A research project conducted in California that analyzes Chinese American immigrants' attitudes towards self-care has also raised the issue of the promotion of self-care amongst immigrants. (Chou et al., 2007). Most of the patients could not read English and had low annual household incomes (Leung, 2019). Language barriers are a prevalent contributor to health inequalities among ethnic minority populations whose health communication requirements cannot be adequately met in the majority language (Ortega et al., 2020).

One of the cause of unfair health-care outcomes is language barriers. During this COVID-19, “language barrier” made it difficult to people who do not speak English fluently such as the immigrants, that was why less was known regarding their impact in COVID-19 infection and results. The ealthcare system in the United States primarily serves English-speakers, this condition commonly happens when English is not the patient's native or preferred language. These results are frequently the result of a negative patient experience, such as unmet informational demands that leave patients confused about their health, an absence of cultural safety, and prejudice. The populatof the population ion size varies greatly by state; for example, on the West Coast, the percentage in California rises to 17.8%. We also discsmall portion ofgnificant interaction between langethnicity or race. Hnicity, howprobabilityabilbeing infected of ities of COVID-19 test positivity remained higher for individuals whose preferred language was not English compared to those who preferred English within each race and state. Number of patients in California who speak languages other than English is highly predictable. And California is considered as as the state that holds the highest percentage of persons who speak a language other than English. Number of medical professionals in California also declare that they speak other languages other than English. We discovered that having another first language other than English in the United States increased the chance of COVID-19 test positive. There have recently been calls for a dramatic multilingual shift in public health that acknowledges our society's linguistic and cultural diversity (Cohen-Cline, 2021).

Esther Lim of Los Angeles said she became concerned for her and her family's safety after reading about an increase in hate crimes against Asian Americans on social media. "I purchased a Taser and pepper spray and taught my mother how to use them," she revealed. "My brother and

I would always try to take turns so that my mom avoided going out to the supermarket by herself." Recognizing the fear in her community, Lim investigated how to report a hate crime and eventually published free pamphlets detailing the process in six languages including Chinese. Lim stated her parents encouraged her to avoid conflict as a child. However, as an adult, she learned the necessity of speaking up for individuals in her community who experience hate-fueled attacks, particularly the elderly and defenseless. "So many individuals have a fear of the police; I'm afraid of contacting them sometimes just to speak with them about a matter since they're intimidating," Lim admits. However, she stressed the importance of reporting and collecting data, particularly on hate crimes (Thorbecke, 2021).

### **3. 3. 4. The Yellow Perils**

These books capitalized on the worst racist prejudices of 19th-century Americans, who believed that people of other races and cultures would pollute their White Anglo-Saxon Protestant (WASP) heritage and blood (Zhang, 2015). However, most Americans in the 19th and much of the 20th centuries had a social Darwinist perspective on race and society. The widespread acceptance of these viewpoints contributed to the formation of a national consensus and the campaign to keep Chinese Americans out of the country. Europeans had a hard time understanding how Chinese people were able to survive in such restricted, filthy conditions and work so hard for such minimal wages. They concluded that the Chinese had some superhuman power, possibly resulting from their mysterious religion and their strange and remote culture, that enabled them to accept their situation and continue working hard. Novels often portray Chinese characters as being calm and submissive on the outside but cunning and malicious on the inside (Finn, 2012).

But discrimination against white Americans has a long history. With the present epidemic, the "yellow peril" hysteria that has frequently surfaced in the West since the end of the 19th century (Wu, 2023) after conflict and economic downturns has returned (Kotake, 2021). It is closely related to the historical context. Asian stereotypes have quietly crept into the public consciousness through the years. White people can impersonate Asians in a variety of ways. White Americans' racial discrimination towards Asians in real life is reflected and shown in the

way Asian characters are portrayed and the settings of character roles in American movies (Dong et al, 2022).

The Chinese immigrants assimilated into American society by living in neighborhoods and communities, as was the case for all immigrants. However, the majority of Americans viewed the Chinese as inferior to their own ethnic and cultural background. This perception was reinforced by the stereotypical depictions of Chinese immigrants in the media at the time. These depictions highlighted aspects of Chinese culture which Americans found strange and dangerous, such as the Chinese having an unusual faith, using opium, engaging in a variety of games, speaking an alien language, wearing different clothing, eating different foods, and observing different holidays. Furthermore, they were accused of living in a "bachelor society" rather than being family-oriented (Wen, 2004).

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Asian Americans are one of the fastest-growing minority groups in the United States. However, they are rarely featured in Hollywood films, and are often reduced to stereotypes. Chinese American actors struggle to secure roles that require them to portray three-dimensional and complex characters. These media representations shape how we view Chinese Americans, and there are some who believe that these negative portrayals are intentional. Despite being one of the largest racial and ethnic minorities in the U.S., there is still a lack of representation of Asian Americans in Hollywood media. This is especially true for Asian American actors, who often struggle to land roles that are not traditional (Le, 2020).

### **3. 3. 5. The Whitewashing**

During the 1920s and 1930s, portrayals of Chinese individuals in film often exhibited negative stereotypes, mockery, or hypersexualization. These images mostly reflected the anxieties and prejudices of white viewers, rather than providing an accurate representation of Chinese American society. Chinese Americans responded to the misogynistic portrayals of Chinese individuals in Hollywood by actively advocating for improved positions, creating their own cinematic works, and establishing talent agencies. The #whitewashedOUT hashtag's creator, young adult author Ellen Oh, gave the generational transition as her justification. The immigrant

experience has long characterized Asians, but second generation Asian Americans are also discovering their own voices, according to Ms. Oh. Additionally, they are using new vocabulary. The phrase "whitewashing" is brand new and quite helpful, according to Mr. Wong. In contrast to "yellowface," which denounced the practice of white performers portraying Asians through the use of makeup and prosthetics, "whitewashing" raises awareness of the absence of significant roles (Hess, 2016).

Racial stereotypes against Asians have also been prevalent in numerous Hollywood productions. Asian stereotypes in movies have come under increasing scrutiny in recent years. Jason Gardner wrote about the minority portrayal in movies and television, actually defining the difficulties and challenges of putting away the stereotypes of the ethnicity of an actor. Historical stereotypes that are hardly changing anytime soon are what create the image of the minority. This situation cut off the confidence of Asian American actors to be cast in a film or television series. However, this cannot be blamed on the actors themselves. The opportunity also depends on their management and whether the production teams accept them or not. As Chinese Americans play their part in the industry, they actually feel threatened and scared that their reputation might go wrong if they open up about the toxic environment they have stepped into. Financially speaking, casting minorities such as Chinese-American actors prevented them from landing the leading roles. Hollywood thinks that Chinese American actors do not appear to be marketable, which means they are not believed to be able compared to other white actors, and in the end, they would not bring financial success to repay the cost of production (Octavo, 2020).

“Whitewashing” is the practice of using only white actors as performers. It is erasing people of colour either through replacing a minority character with a white character, or more commonly with a white actor replacing a minority actor in the portrayal of character of colour (Lowrey W., 2010). The reason why Hollywood kept refusing to land Chinese American leading roles is due to the minority population of the Asian population, and even though Asia is the biggest continent, most people pay more attention to their education and jobs compared to the entertainment industry. This way of not letting Asian Americans get the leading role is considered discrimination against minority groups as their interest is based on money (Morgan, 2018). In order to build a sense of Asian roles in movies or television series, Hollywood tries its

best to hire white actors and make them see themselves as Asian with supporting costumes and makeovers (Grace, 2020).

This means that if the race of the original character is not white, then the team would replace the original character with white actors while keeping the same race. In a sense, the role of “whitewashing” takes work away from actors of color and fakes the identity of the original character. This past year has proved to be a particularly fraught period for Chinese American representation in movies. Hollywood continues to defend whitewashing with the same argument that has been stated above, which is about Asian Americans not being “bankable”. Finally, Ms. Wu spoke about how Chinese American performers like her have been mistreated by the entertainment industry. A television program with an Asian American-dominated cast hadn't aired in 20 years. Ms. Wu and a handful of other Chinese American performers have become outspoken critics of their profession and passionate supporters of their own visibility during the past year. The term "whitewashing" has come to symbolize the problem by criticizing Hollywood for casting white actors in Asian roles and stories (Hess, 2016).

Chinese culture was often appropriated to portray a feeling of foreignness or exoticism without using actual Chinese people. The first American woman to direct Chinese-language films was Esther Eng, a trailblazing Chinese-American director who frequently collaborated with Grandview Films in the 1930s and 1940s. Anna May Wong was one of the most well-known Chinese American actors of her period, and James Wong Howe was one of the most prominent and important cinematographers in Hollywood, getting ten Academy Award nominations and winning two of them. She also founded a short-lived production firm in Los Angeles called Anna May Wong Productions to make films that portrayed Chinese Americans realistically and favourably. The Chinese American population in Los Angeles and the entertainment business have had a mutually beneficial relationship over time. Hollywood actors, directors, and producers started frequenting Chinese-owned bars and clubs in Chinatown and other parts of Los Angeles as the entertainment business grew (LA survey, 2018).

For decades, Asian Americans have been struggling to combat stereotyping in the film industry. In 2020 and 2021 respectively, films centered around Asian characters won two consecutive Academy Awards for best picture (Bong in 2019 and *Minari* in 2020) and Chloe Zhao was the

first Asian female to win the Academy Award for best director in 2021. The success of these films did not come without effort. It is a testament to the long-term efforts of Asian Americans to make a difference. As previously mentioned, films like "Crazy Rich Asians," "The Farewell," and "Minari 2021", which won an Academy Award, reflect the real lives and struggles of Asian Americans, while also achieving widespread popularity. These representations represent a shift in representation that enables a better understanding of the Asian American diaspora (Jessop, 2021).

### **3. 3. 6. The Bamboo Ceiling**

It is really challenging to get a job and gradually advance. The fact that educated immigrants who previously held well-paying positions back home can't find those same jobs here frustrates them. Employers normally favour candidates with domestic work experience, and qualifications earned abroad frequently do not transfer. Because of this, it's normal for your cab driver to have held the position of an instructor or engineer in the past. Immigrants are often subjected to exploitation and discrimination in the realm of employment. Certain supervisors may assign undesirable and potentially hazardous tasks to these cohorts, as they comprehend the urgency and desperation that individuals experience in order to retain their employment. Undocumented immigrants, in particular, have the belief that they lack legal entitlements, while employees without proficiency in the English language are perceived as vulnerable targets (Berdahl & Min, 2012).

Chinese Americans have started to speak out against the harsh attacks and overt racism as a result of the assault of anti-Asian hatred during the outbreak. Along with this, it has made individuals address less extreme kinds of prejudice, like implicit bias and stereotypes, that have long been utilized to disadvantage Asian Americans in the workplace. In order to achieve greater diversity within their leadership teams, businesses must address the persistent barrier known as the corporate glass ceiling, which has historically hindered the inclusion of Asian Americans in upper management positions for an extended period of time. To do this, they must improve transparency and create management programs (Tavernise & Oppel, 2020).



Foreign-born Asians who have received no American education or only higher education in the United States are significantly disadvantaged relative to United States-born Whites and other Asians (Shao, 2023). It's a contradiction that contradicts data. While Asian Americans have the highest educational attainment, they are underrepresented in corporate leadership. According to a 2023 poll conducted by the NGO AAPI Data, Asian American workers are the least likely to feel represented in positions of leadership at work. Only 26% of Asian Americans polled think there are others like them in positions of authority at their place of work and that they are highly encouraged to pursue leadership positions, compared to 43% overall. Furthermore, 30% of Asian American employees report that others have made judgments about the type of work they conduct. Employee resource groups are one method to find help at work. According to AAPI Data, 16% of Asian American workers and 18% of Native Hawaiian and Pacific Islander workers polled belong to these groups based on their racial heritage, which is more than double the rate of workers overall, which is 8% (Chao, 2023).

The term "bamboo ceiling" has historically been used to describe the restrictions and prejudice Asian Americans experience in the workplace (Harvard Business School, 2005). Asian Americans and immigrants have long endured violence and discrimination in the country. According to a recent study, 65% of AAPI managers consider the professional "bamboo ceiling" to be a moderate to major issue. For instance, according to Ascend, Asian Americans made up only 6% of executive and senior officers and managers but approximately 13% of the professional workforce (Corbett, 2022). It is not surprising that many Asian Americans experience discrimination in the workplace given the history of the Asian Exclusion Act (1885), the Chinese Riot of 1871, the historical Japanese internment camps during World War II, the ongoing attacks on Asian elders and Asian-owned businesses during the coronavirus pandemic, and more (Kubota, 2021).

When we compare the leadership styles of Asian and American CEOs as a proxy for the breadth of leadership behaviors displayed by Asian American leaders, we discover huge differences, indicating highly distinct cultural notions about what successful leadership looks like. In contrast to stereotypical United States leaders, who are believed to be daring, disruptive, and ambitious, Asian Americans are often expected to be quiet, hardworking, and self-sacrificing. Despite the

fact that Asian American CEOs are uncommon in the United States, a recent study of almost 5,000 public corporations found that they were most likely to be chosen when the business was in decline. Eric Yuan, the business's Chinese-born founder and CEO, began his career at Webex but left when the company was taken over by Cisco Systems Inc. due to his belief that the company's values did not coincide with his own. The leadership gap reflects not how effectively Asian Americans can lead, but how narrowly corporations define what an outstanding leader looks like and the way they ought to act (Paikeday & Shek, 2020).

Despite significant subgroup differences in culture, language, and religious views, Asian Americans stand out when speaking of higher college degree attainment when compared to United States adults. Even so, Asian American white-collar workers are the least likely demographic in the United States to be promoted to management and executive roles. In her book, *Breaking the Bamboo Ceiling: Career Strategies for Asians*, Jane Hyun described how barriers such as misconceptions and racism prevent Asian Americans from reaching the corporate ladder and coined the phrase "bamboo ceiling." The myth and stereotypical cultural differences contribute to these biases (Valladares, 2023). In addition, the racial discrimination Asian Americans continue to face in the labor market and workplaces affect their employment status, promotion opportunities, and financial conditions, which, in turn, could affect Asian American families' financial stability (Shih et al., 2019).

However, there are significant restrictions. First of all, it is improper to compare Chinese American candidates to derogatory stereotypes about rivals from other racial groups using these model minority stereotypes. In fact, many would contend that even taken alone, assumptions about model minorities favour candidates unfairly; rather, applicants should be evaluated on the strength of their qualifications rather than stereotypes about them. Last but not least, the perception of candidates as being composed and technically proficient can work against them when they seek other types of positions, as John Chiang discovered when he failed to establish himself and spark the interest of primary voters in the California governor's race (Darren, 2020).

These errors might happen when various races interact. But a lot of it can be attributed to the fact that Americans have a stereotypical view of Asians and are unaware of the diversity among

them. The lack of opportunities for Asians to advance professionally, referred to as the "bamboo ceiling" by American business consultant Jane Hyun in her 2005 book, is also noteworthy. Asians are stereotyped as being hardworking but less assertive, intelligent and capable but weak in leadership and communication skills, and preferring compromise to conflict. These stereotypes impede Asians' success (Kotake, 2021).

According to research conducted by the Society for Human Resource Management (SHRM), 17% of Asian American employees reported receiving unjust treatment based on their race or ethnicity during the preceding year. These facts dispel the long-held myth that Asian Americans are the "model minority" who consistently achieve and have either overcome or are not subject to discrimination. Of course, many people have the highest positions of authority. And while many Chinese Americans have flourished in the United States, those from other Asian nations are more likely to experience hardship (Agovino, 2021).

Several AAPI business owners say it's an easy decision to prioritize safety over profits, even if it means delaying their comeback from a disastrous year. Asian-owned enterprises suffered significantly in several indicators during the last year. For starters, false fears of the virus forced the closure of businesses in numerous Chinese American cultural districts a month before statewide lockdowns were implemented. Even the financial assistance provided by the government to the AAPI community fell short (Canal, 2021). Chinese Americans have excelled economically and academically, according to the model minority reputation, by working hard and adhering to Chinese cultural norms. The model minority stereotype also implies that Chinese Americans won't encounter any obstacles to success in the workplace, in society, or in politics. The perpetual foreigners portray Chinese Americans as not being fully "American." (Lee et al., 2009).

Many people do not see Chinese Americans as marginalized at all because of the widespread belief that they are the "model minority," succeeding and assimilating. Due to this dynamic, they are frequently left out of diversity initiatives, which results in underrepresentation in business and politics and leaves many people without assistance in overcoming ongoing language obstacles. The Chinese American community will be a crucial engine as the nation's stakeholders

in the governmental, economic, and social sectors turn towards recovery. Lockdowns and xenophobia have both had a particularly negative impact on the Chinese American business community. Businesses run by Chinese Americans were some of the first to experience a decline in sales. The resurgence of entrepreneurship and jobs across the nation will depend heavily on the success of Chinese American firms. Particularly, the business community of Chinese Americans does better than the national average in terms of employment and firm ownership (McKinsey & Company, 2020).

## **CHAPTER IV**

### **THE SOCIAL MOVEMENT AND ORGANIZATION TO FIGHT AGAINST THE STEREOTYPES**

A social movement or organization is usually organized by groups of people who share the same vision and mission to support social change. This is what Chinese Americans have been trying to do in order to protect the Asian or Chinese American community by striving together so they will not turn against each other. However, their efforts cannot immediately stop the white Americans from going against them; they receive racism in their place through their language, culture, education, and work ethic, but most of them have proven that Chinese Americans could do better in their fields to break the stereotypes that have them stuck.

#### **4. 1. The Role of Mental Health Professional**

Chinese Americans are stereotyped as intelligent, diligent, and law-abiding, according to the model minority stereotype. Examples include depictions of Asians as mathematical brilliant minds, musical prodigies, and diligent immigrants who have accomplished the "American Dream." In addition to having a negative impact on psychological wellness, the model minority stereotype could hinder Chinese Americans from getting treatment. When compared to white Americans, Asian

Americans are less likely to seek psychological and emotional care and present with more severe symptoms when they do (Kim, 2021). When Chinese Americans do seek help from a mental health professional, their symptoms tend to be more severe. While acknowledging your own internalized prejudices or racism may be painful, it is a courageous and crucial step towards unlearning and reinforcing negative assumptions about the Chinese American community and other communities of color. Discomfort brings about growth and insight. Finding a therapist with this expertise and experience helps reduce a lot of the emotional labor that a client would have to

go through if they had to explain what it's like living in the United States as a Chinese American (Vinney, 2022).

Racism and racial discrimination are well-known factors to health disparities. We reacted to concerns in public health and medicine for more research into the Chinese American racism epidemic. This is the first study to report on various dimensions of perceived racial prejudice caused by COVID-19 that Chinese American parents and their children face. During this pandemic, heightened xenophobia reflected thoughts of Chinese Americans as "perpetual foreigners," endangering the physical and cultural well-being of a white, Anglo-dominant United States culture. Throughout the COVID-19 epidemic, health care practitioners must address the racism-related traumas and the need of mental health treatment for Chinese American parents and their children through education and appropriate mental health referrals. Chinese Americans have since been dubbed the "China or Chinese virus" or "Wuhan virus." It has been established that perceived racial discrimination has a negative influence on overall mental health, anxiety, and symptoms of depression in Chinese Americans (Cheah, 2020).

#### 4. 2. The Role of Media to Reduce Stereotyping

In 2021, the Stop Asian Hate initiative was launched in response to the rise in verbal and physical assaults on Asian and Asian American individuals in the United States during the pandemic. The initiative was co-founded by renowned American fashion designer Philip Lim, and has since become a symbol of anti-discrimination in the United States. This same sentiment has been echoed in a number of other countries, where the prevalence of deadly assaults, physical and verbal abuse, school bullying, discrimination, and the promotion of hatred through the media and social media have all contributed to the rise of violence against Asians and Asian Americans. "StopAsianHate was founded by AAPI community members like myself who said, 'Enough is enough.'" Lim stated. "I couldn't stay silent because the violence would continue if we did." Philip attempted to galvanize and engage with acquaintances and coworkers from all around the world with the help of the AAPI community and the media. "Speak up if you witness or bear witness to injustice." "Get up." The coalition "Stop AAPI Hate" documents and confronts anti-Asian prejudice and discrimination, which is widespread in the United States. The group

reported a total of 10,905 hate crimes against AAPI people between March 19, 2020 and December 31, 2021, with the bulk of events occurring on public streets and in businesses (UNHR, 2020).

A new study conducted at the University of California, San Francisco (UC San Francisco) has found that the number of tweets related to the coronavirus epidemic associated with the use of hashtags associated with anti-Asian sentiment increased significantly in the week following the remarks made by former president Donald J. Trump regarding "the Chinese virus." The study examined the use of the hashtag "chinese virus" by users in the week preceding and following the President's tweet of March 16, 2020. The researchers hypothesized that the President's use of "chinese virus," a term that public health experts had warned against using, may have caused an increase in anti-Asian language usage on Twitter (Kurtzman, 2021).

Activism can be classified based on its cost, which includes time, money, effort, and personal threat (Hensby, 2014). Social media activism, such as publishing or commenting to others' postings, has lower expenses than political activism (e.g., joining an on-site protest) and advocacy assistance (e.g., contributing or serving for advocacy groups). People may begin their activism with low-cost activities and progress to high-cost activities. Furthermore, social media has become a primary platform for people to find and exchange information, mobilize, and recruit people for political and advocacy initiatives (Bimber et al., 2005)

The Hollywood Reporter (THR) chatted with Mulan's Tzi Ma on a recent trip to Whole Foods in Pasadena. According to the actor, a man drove passed him while shouting, "You should be quarantined." He went motionless for a moment, according to Ma, before screaming and swearing at the driver. Ma adds that now is also the moment to hold leaders responsible for both how they behave and the power of their words. The actor is taking part in a social media initiative called #WashTheHate. Actors, social media influencers, and singers are participating in the campaign by posting videos of them washing their hands on Twitter in accordance with the Centers for Disease Control and Prevention's (CDC) regulations while also expressing their opposition to racism. "We hope that this campaign serves as a reminder to the world that hatred and division will not prevent the spread of this virus, and that everyone, regardless of their

ethnicity or nationality, should recognize that we are all in this together." Telly Wong, Chief Content Officer at IW Group, stated that the organization felt compelled to take action due to the increasing number of incidents of hatred and prejudice targeting Asian Americans due to the coronavirus. "Let's bring together some important messages and influential voices to be part of the solution," Wong added. Celia Au, Executive Producer of Netflix's *Wu Assassins* fame, is also participating in the campaign. "There are significant issues within the Chinese American community," she said in a statement. "The goal of this campaign is to spread our stories and engage the public in a constructive dialogue." "We can't be silent." (Drury, 2020)

As a recent spate of attacks against older Chinese Americans inspires demands for action and activity, thefts and assaults in numerous major metropolitan Chinatowns have garnered significant media attention and outrage from activists, many of whom have dubbed the episodes hate crimes. However, law enforcement officials claim that recent high-profile incidents that have gone viral on social media are not being probed as such. Social media posts have linked violence against Chinese Americans with hate crimes against the community as a whole, linking the acts to pandemic racism. Other sources report 18 instances affecting Chinese Americans in Alameda County, California in 2021 (Wong, 2021).

#### 4. 2. The Role of Movement and Advocacy Group

But there were still conflicts between Asian American communities, as seen in the fights over affirmative action that began in the late 1980s and continue to this day. Stories concerning Chinese children who had flawless test scores, grade point averages, accolades, and prizes but were turned down for admission to elite universities abounded in the national media. Chinese Americans banded together to demand that elite colleges and universities like Brown, Stanford, the California UC system, and others modify their admissions policies and practices by accusing them of enforcing "Asian quotas" and other discriminatory tactics (Zheng, 2021).

As the number of incidents of Asian harassment increased, A3PCON requested data from the California attorney general's office. Because it declined, the group established its own reporting



system. The STOP AAPI Hate Tracker gathered over 700 reports within two weeks of its introduction on March 19. People from all around the country reported being spit on in supermarkets, screamed at while jogging, and called racial things while waiting in queue. It would be wrong to consider these instances as isolated incidents. According to Kulkarni, there is a blueprint for turning hatred into restrictive national policy: start with political leadership that instills fear and incorporate media support (Strotchlic, 2020).

#### 4. 2. 1. Pan-Asian Movement

The controversy surrounding affirmative action weakened the Pan-Asian movement. This website was supported by conservative politicians and intellectuals who sought to discredit affirmative action in general. Several East and South Chinese American individuals, many of whom had recently immigrated to the United States as wealthy immigrants, supported the model minority concept and viewed Asian student representation on the basis of "merit" as being in direct opposition to that of black and Latinx students. On the other hand, proponents of higher education access for Southeast Asians and other disadvantaged Asian communities who had previously benefitted from affirmative action initiatives supported this website, as did Chinese American organizations which had historically been associated with the Pan-Asian Movement (Savage, 2003).

Even though Chinese American activism persisted into the 1990s, the divisions caused by the model minority myth came to focus on a tiny selection of "Asian American issues" that received the greatest attention and funding to address. Legislation on hate crimes, rising political participation, and occupational discrimination were some of these challenges. Furthermore, the name "Asian American" came to be widely recognized as referring only to East Asians, despite opposition from numerous Asian American organizations. Anti-Asian sentiment changed along with changes in American foreign policy. These populations were uniformly portrayed as adversaries in the United States War on Terror, notwithstanding the diversity within and between them (United States Commission of Civil Rights, 1992).

#### 4. 2. 2. Asian American Pacific Islander (AAPI)

The "model minority" myth, which claims that Asian Americans have overcome prejudice to achieve parity with White Americans, is one historical impediment to comprehending AAPI health inequalities. Because of this illusion, the true difficulties confronting the AAPI populations frequently go unnoticed or overlooked, resulting in very little attention and resources devoted to solutions. Without an understanding of enduring anti-AAPI violence in the United States, the COVID-19 era violence could have been misinterpreted as a passing fad rather than a retraumatization with deep roots. In reality, the COVID-19 era onslaught on AAPI communities is reminiscent of a slew of previous racial traumas (Cheng & Johnson, 2021).

The myth of the model minority perpetuates the idea that all Asian Americans are successful, non-confrontational math whizzes who excel in other areas of life. This misunderstanding may have made the differences among America's marginalized communities worse, which may also account for why AAPI people who experience prejudice are less likely to come forward and speak out about it. The wealth gap between the wealthiest and the least fortunate AAPI individuals is greater than it is for any other race in America, which contradicts the myth that all AAPI have a high socioeconomic position (Corbett, 2022).

Since the start of social distancing measures in the United States in mid-March, the Stop AAPI Hate website has documented nearly 1,800 incidents of anti-Chinese American discrimination reported to them by individuals across the country. Out of these incidents, 502 were reported to have been perpetrated by assailants using the terms "China" or "Chinese." Last month, the U.S. Commission on Civil Rights raised concerns about the prevalence of anti-Asian racism in the United States due to the pandemic, citing in a list of proposed regulations for federal agencies that such discrimination can result in hate crimes and discrimination in areas such as education, housing and employment. AAPIs currently focus on different stereotypes, such as that of AAPIs as eternal foreigners, and examine how the high accomplishment metrics of AAPIs as a whole hide the needs and realities of more vulnerable AAPI groups. 2021's New American Economy Moreover, the AAPI community is becoming more American-born, with the United States-born AAPI population presently rising more quickly than the AAPI immigrant population, following

decades of large immigration from Asia following the 1965 repeal of discriminatory country quotas. In addition, citizenship rates for AAPI are now higher than usual, and in 2020, AAPI voters turned out in record numbers (Jin, 2021).

In order to legally recognize the contributions of Chinese Americans and Pacific Islands to the United States, it took more than a decade to establish AAPI Heritage Month as a one-month celebration. This began in 1977 with the introduction of House Joint Resolution No. 1007 by New York representative Frank Horton. The following year, President Carter signed Public Law No. 95-419 in October, 1978. In 1990, Congress amended the holiday from a one-week to a one-month period, and the Bush administration continued to recognize May as AAPI Month each year until 2009, when AAPI Heritage Month was rebranded as AAPI Month. AAPI individuals have made significant contributions to a variety of American cultural and social spheres, including science, medicine, literature, art, sports, politics, activism, and law. (Roth, 2022).

According to the Census Bureau, the population of AAPIs grew by over 35 percent between 2010 and 2020 and is projected to triple by 2060. It is critical to shed light on the rise in hate crimes they have witnessed and to fight to eradicate pervasive prejudices and biases by examining the past that gave rise to them. More than 50 ethnic groups, including those from China and many more, make up the AAPI community, which is not a single entity. The Chinese Exclusion Act of 1882, which prevented Chinese from entering the country and forbade them from testifying in court, may have contributed to ingrained prejudices towards the AAPI population in general. This act effectively framed the Chinese as "forever foreigners." The Japanese internment camps in the 1940s made the persistent "othering" of the AAPI population worse (Corbett, 2022).

The number of hate crimes against Asian Americans has increased in recent years (He, 2022). According to the group Stop AAPI Hate, they received approximately 3,800 reports of hate crimes between 2020 and 2021. We have watched in horror as hate crimes continue to be committed all throughout the country. Targeted Chinese Americans exist. Most recently, in what may have been yet another anti-Asian hate crime, a significant building in downtown Los Angeles was partially torched and had items destroyed. Our main objective at LAVsHate and

with our partners is to support the victims and their communities. LA vs. Hate is a neighborhood-focused initiative created to aid all LA County citizens. LA versus Hatred, which works with community organizations from all five county districts, represents a diverse coalition of voices dedicated to putting an end to hatred. The first step in putting an end to hate is to report it. Understanding the manner in which hatred is manifested enables our communities to respond with the necessary tools and assistance, defending their civil rights against discrimination and hate, processing trauma, starting the healing process, and taking action to stop hate from spreading to others (Los Angeles County Commission on Human Relations, 2023).

President Joe Biden issued a decree to prevent discriminatory incidents against Asian Americans on January 26. Last month, the state of California awarded UCLA's Asian American Studies Center and Stop AAPI Hate \$1.4 million in funds to address the impact of COVID-19 on AAPI communities, providing investigation and evaluation of reported hate incidents (Namkung, 2021). Since the beginning of the COVID-19 outbreak, AAPI have been exposed to a steady stream of unprovoked, heinous attacks on persons in their communities. These incidents have brought their challenges to a new level of public attention. While these external acts of hatred have unquestionably had a terrible impact on the AAPI community, they are only a small portion of the greater picture when it comes to AAPI mental health. To assist break the poisonous patterns that perpetuate these tragedies, the mental health care community requires a better awareness of the issues that AAPI persons confront in the United States today (Coates, 2022).

#### 4. 2. 3. Asian Health Service (AHS)

AHS (Asian Health Services) is a federally qualified health center serving more than 50,000 individuals in the Alameda County area of California. It provides dental, medical and mental health services, as well as health education and outreach services in fourteen languages. Upon the onset of the coronavirus pandemic in March of 2020, Asian Health Services quickly implemented telehealth and other remote services to minimize the risk of transmission of the virus. Despite the fact that many AHS patients began to remain indoors even prior to the state issuing a shelter in place order, the streets of the predominantly Asian American neighborhoods experienced a lack of life. Numerous restaurants and other local businesses closed, as did many

Chinatowns and other ethnic communities across the nation (Russo et al, unpublished data, 2020).

A significant proportion of respondents (3%) did not receive testing due to a lack of access, a high incidence of mental health problems and economic repercussions, and a high incidence of risk-limiting behaviors (e.g., not leaving their home) in the initial months of the coronavirus pandemic. The majority of respondents reported not leaving their homes, likely indicating a reduction in their risk of contracting the coronavirus. However, other potential explanations for not leaving their homes may include an increased sensitivity to unprovoked acts of anti-Asian hatred, harassment, or discrimination, with 6% reporting experiences of discrimination or violence.

AHS' mental health clinicians have noted an increase in demand for mental health services since the start of the pandemic. This is likely due to the widespread perception of unfair treatment, which has been linked to a decrease in mental health. Furthermore, research has found a correlation between increased discrimination against Asian Americans and mental health issues. Patients have shared their experiences of fear and trauma associated with the pandemic, as well as anti-Asian prejudice, with AHS clinicians, leading many to become afraid to leave their homes. As a result of the findings of the survey, the Centers for Disease Control and Prevention (CDC) has established a number of Community Testing Sites in Oakland, California, and Fremont, California, which provide culturally appropriate services in multiple languages. Additionally, the Department of Health and Human Services (HHS) has established a Multilingual Hotline, which provides information and navigational support regarding the testing procedure, Social Services, Isolation and Quarantine Consultations, and other Case Management and Mental Health Recommendations. Since the launch of the programs, there has been an increase in Chinese Americans undergoing COVID-19 testing, and the Department has noted the effectiveness of the Multilingual Hotline in accessing treatment. (Quach et al., 2021).

## CHAPTER V

### CONCLUSION

The immigrants contributed to the transformation of American society and culture, proving that both diversity and unity are sources of strength for the country. Places no longer have a single definition. As groups with varying ethnic backgrounds, socioeconomic statuses, and philosophical beliefs converge in urban settings, spaces in modernity are continually changing. Each group using a common area has its own complex and frequently divergent perceptions of that area. Asian Americans have been compelled to reevaluate their status in a multicultural society as a result of the spike in hate crimes against Asians across North America during the pandemic COVID-19. Aggression-related situations, such as verbal abuse and beatings of elderly people in the street, encourage Asian Americans to consider how their racial identity is seen in public.

Modern immigrants do integrate and adapt to American culture, likely just as quickly as earlier generations of immigrants. However, assimilation is an organic process that reflects exposure to American schools and society for children who are native-born in the country and for those who come to the country as young children. However, immigrants and their offspring are not the same as Americans who were born here. Aside from the numerous obvious traits like language, religion, and food, they typically have different social and educational traits as well. Years passed by and they had to face a similar situation that was brought by the pandemic COVID-19 which the diseases first spread in China, their home country. Despite the difficult situation, Chinese Americans have multiplied in the United States, especially in California.

COVID-19 helped the Chinese Americans to break the stereotypes. “Model minority” myth is one of the stereotype that has been pulled Chinese Americans aside and disinclude them from the “american dream”. They have struggled to fulfill the expectations of the society towards them and it is discussed that most of them have suffered from mental health issue that. The point of this research is to show the readers how difficult it was for the Chinese to adapt to the United States with the variants of stereotypes that were thrown at them. After what happened in 2021,

there have been so many Chinese Americans speaking up about how they actually feel while facing cultural discrimination through stereotypes that they were put into. Many of them spoke up about the inequality that they did not deserve just because their ethnicity and race were totally different from the local white Americans. The difficult situation actually strengthens their community and their ethnicity; no matter how long they stay in the United States, and no matter how successful they are in their industries, they are always Chinese by heart, and that is how the movements keep them close to each other and help them at all times.

Chinese Americans endured racial discrimination, segregation, exclusion, and racial violence despite being perceived as a threat to American race and society. Chinese Americans transformed their families and communities, and a new China was born. It had an increasing number of families, a second generation of Americans. Trump's statements against China and the recent COVID-19 pandemic make it simple for racists to attack Chinese-origin overseas students and scholars. Additionally, they were portrayed as a uniform group with a common historical, cultural, and social background. Numerous American universities issued statements in response to the rise in hate crimes against Chinese Americans calling for the community to come together and pledging their commitment to safeguarding Asian and Chinese American students from prejudice and hostility. The variegated experiences of Asian Americans are reduced to a single, limited narrative when Chinese Americans are portrayed as a model minority. Furthermore, it presents a false impression of the neighbourhood that is at odds with the most recent data.

Despite huge Asian immigration, AAPI natives now outnumber AAPI immigrants in terms of population growth. Although Asian Americans in general have reached the level of professional achievement and financial success associated with having a white skin tone, and while others have relocated near or married white people, they retain their cultural distinctive characteristics and are viewed with suspicion in a predominantly white culture. Given that Asian Americans continue to exhibit their patriotism for America, being white may be unimportant. Representation is important because it can help break down biases and stereotypes, provide role models for marginalized groups, and raise viewers' knowledge of our country's diversity.

It is discussed that Chinese Americans who are living in California have been breaking the stereotypes slowly since more and more Chinese Americans have considered mental health as their priority and now they have break the “model minority” that they are also humans who are not set by other people’s perceptions. Although this research is complete, there are also several missing pieces that would be helpful for next writer who would come up with similar topic to include; an interview with one of the individuals who live in the same place as this study is explaining about. This study also did not include the role of the United States government nor the government of China. This study is also lack of information from the white Americans point of view, because it is believed to be written from the Chinese Americans perspective as citizens in the United States, without the involvement of the government to analyze how far the Chinese Americans went to break the stereotypes that have haunted them for generations, and that prevented them from gaining their true identity as an American too.