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From Pain to Pillar: History and Identity Politics of Asian-American Students and Youth in the 21st Century and Cultural Self Development Theory

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**From Pain to Pillar: History and Identity Politics of Asian-American Students
and Youth in the 21st Century and Cultural Self Development Theory**

A thesis submitted in partial fulfillment of the requirement
for the degree of Bachelor of Arts in Anthropology from
The College of William and Mary

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Accepted for _____

(Honors, High Honors, Highest Honors)

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Acknowledgements

First and foremost, I would like to thank my parents for my inspiration for this project. I was too young to realize for so many years, but I realize now that they were pioneers for not only myself, but Asian Americans everywhere. When my father came to the United States when he was only eleven years old, he was one of the first Korean immigrants Northern Virginia. Despite this, he wasn't the first to come to America; two other waves of major Korean immigration had come across the country years before. To keep in context, the Civil Rights Act was enacted in 1965, and my father arrived in the USA in 1976; tensions were still high, and the ethnic landscape had yet to include Asians or Hispanics into the black and white diaspora discussion. However, an even greater factor to consider was the Cold War, which prompted massive displacement and the US opening its doors. Further complicating the issue was the Hart-Celler Act of 1965, which was aimed at "abolishing the national-origins quota," rather creating a seven-category preference system that did little to alleviate tensions between the different socially defined ethnic groups and refugees in American society. From the moment he arrived, he had to face a whole new culture, environment, and challenges. He found protection and comradery amongst the few other Koreans who had lived in the area, but in general he was an enigma. Not black. Not white. He was neither, but rather, unique; Asian American. My mother, though she came later in the 80s, faced similar problems, as she and her roommate, another woman from Korea were young aspiring nurses living in Brooklyn, NYC, the melting pot of the United States, a plethora of cultures, but also a

breeding ground for conflict and ethnic tensions. Throughout it all, they never broke, and their struggles helped them learn lessons that I was taught and will never forget. The most important was: never forget who you are. I never forgot to balance my identity as an Asian American. We have stories, struggles, and perspectives that need to be taught and be brought out to the world. If my parents had never asked me to learn about myself, I would've never taken this class, or tried to help the Asian American Studies program. I would've never tried to find myself.

“FOR ME, I’M JUST TRYING TO BE THE BEST AT WHAT I DO. I’LL WAVE AN ASIAN AMERICAN FLAG IF I GET THAT OPPORTUNITY. I’M NOT HIDING OR TRYING TO DISCREDIT MY BACKGROUND OR ANYTHING, I JUST HAVEN’T HAD THE OPPORTUNITY.”

- *Chad Hugo (Best-Selling music producer), 2013*

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

- *Yuri Kochiyama (Award-Winning Activist and Organizer), 2014*

Personal Statement

I have forgotten more than I remember. In a society that often shuns those who speak against systems in place, you quickly are almost conditioned to never stand up to the structures in place, regardless of your place in said system. That's why, sometimes, it's best to call on something else; use your gut feeling, hear what it has to say, then ask your brain for some consolation. So, I asked my gut, and it answered; it told me to not be afraid to bring up the dialogue, not only about Asian American studies, but about diversity at school and in society in general. This project is something far greater than an academic assignment for me; it is a highly personal journey of searching for my identity. After seeing the sparse academic work on Asian Americans, I wondered if it was because of the relatively small size of the group in American society. But research just reaffirmed the truth; it is because our stories just haven't been told. We've been here for countless generations, but only recently have larger groups of people begun to share their stories to the world. I hope that this work and academic research will not only help prepare me with interaction with not only different cultures, but question the views of my own, and constantly allow me to evaluate and change my ethno-logic and epistemological orientation when needed. The next generation needs to listen and learn from me and those of before so that they can continue to find answers and develop new questions on the socio-political landscape not only in the United States, but globally as the diaspora spreads. A path with no past has no future, so to speak. As an anthropologist-in-training, it is vital that I learn these skills and undertaking this project will

give me an edge in my future academic and professional career not only in the field of anthropology but in any professional career I choose to begin in. I can begin to think with my own emic logic rather than accepting the etic view of studying my own humanity. I want to teach and show people the importance of the Asian American Studies academy, but also be a student to the variety of social causes as well. No matter how much I have gained from personal and academic experience, there is still so much to learn.

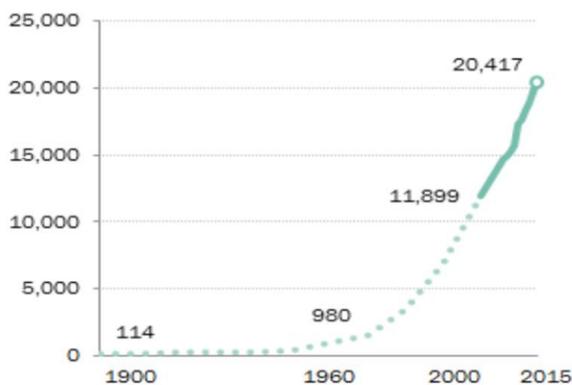
Introduction

This project aims at understanding the history and identity politics of Asian American students at The College of William and Mary, connecting general social trends and data to help explain phenomena. It also explores many problems and significant socio-cultural and psychological processes experienced by Asian-Americans on campus. The goal is to ultimately explain how the term Asian-American, a socially fabricated term used initially to divide the members of American/Western contemporary society, is now used as a pillar of commonality and strength, which I deemed “Cultural Self Development Theory”. Through research and personal interviews, the growing “Asian-American” population has discovered the pillar of strength in a common identity that they use to alleviate generational gaps, social issues, and personal growth, despite being from a plethora of different gender, cultural origins, and experiences. This project and its observations have become more relevant than ever because of one simple reason: Asian Americans are the fastest growing ethnic group in America. According to the Pew Research

Center, as of 2016, the “U.S. Asian population grew 72% between 2000 and 2015 from 11.9 million to 20.4 million” (Pew Research Center, 2017). With over 21 million Asian Americans from over 20 countries, Pew also predicts that by 2050, those categorize as Asian American will become the largest ethnic minority in the United States. The graph below illustrates this rapid growth.

The Asian population in the U.S. has grown 72% since 2000

In thousands



Note: In 2000 and later, Asians include the mixed-race and mixed-group populations, regardless of Hispanic origin. Prior to 2000, the census only allowed one race category to be selected. Asians include Pacific Islanders in 1980 and earlier years.

Source: 2000 and 2010 population estimates from U.S. Census Bureau, “The Asian Population: 2010” Census Brief, Table 6. For 2006-2009 and 2011-2015, American Community Survey 1-year estimates (American Fact Finder). For 1990, U.S. Census Bureau, “Asian Population: 2000” Census Brief, Table 2. For 1980 and earlier years, Campbell Gibson and Kay Jung, “Historical Census Statistics on Population Totals by Race, 1790 to 1990, and by Hispanic Origin, 1970 to 1990, for the United States, Regions, Divisions and States,” U.S. Census Bureau.

PEW RESEARCH CENTER

Asian-Americans: Who are they?

As previously mentioned before, Asian-Americans are an incredibly diverse and fast-growing population in the United States. But who are these people? Why has society grouped them together and what has the culture developed into at a visceral societal level?

With the previously mentioned political decrees like the Han-Keller act and the Immigration and Nationality Act of 1965 eliminating barriers such as the Chinese-Exclusion Act of 1882, large influxes of peoples from the Eastern and Southern parts of Asia began to arrive into the United States. This was mainly in part due to them taking advantage of the new system that was based on skills (Education, Occupation, Socio-Economic status) and current family connections to U.S. residents.

From this educated base, the “model minority” myth quickly began to be written in modern society. Not only was this from the educated base of immigrants that arrived that soon began to be included into the Asian-American grouping, but also because of three major factors; Generational Education, Household Income, and larger ethnic groups within the demographic overcoming multiple smaller groups.

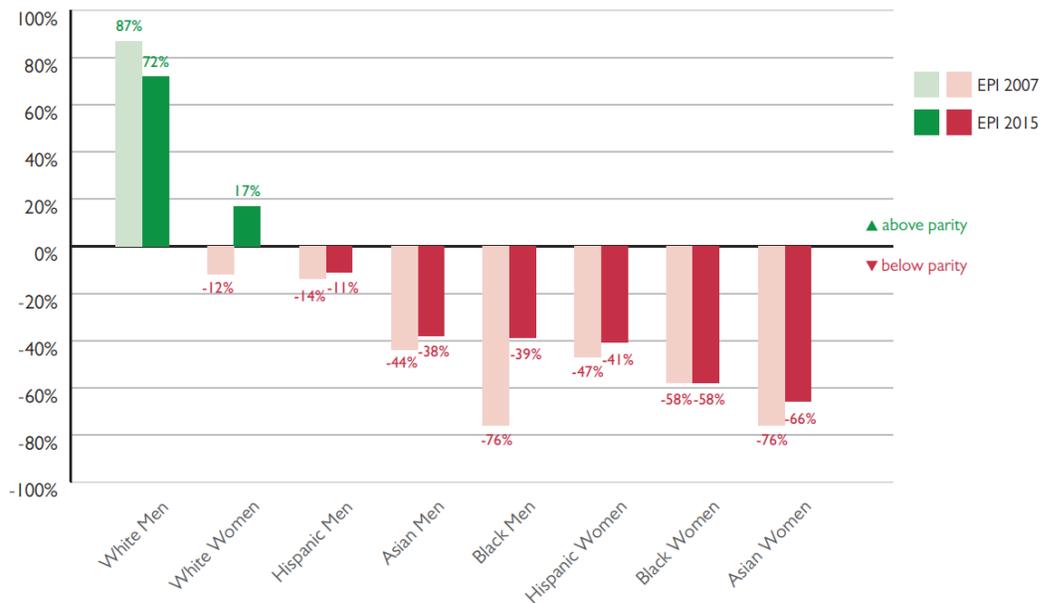
A growing number of young Asian Americans proceeded to receive university degrees, making up about 6.5% of total college students (Lee, 2015). However, it is also reported that Asian American college students have a high index of stress and even mental illness (Leong, 1991). This often can be attributed to the lack of support and community that Asian Americans face at major universities across the United States. The situation does not improve significantly once graduated or finished with the American university system. Even though it has been decades since this study took place, levels of stress index amongst Asian-American students have not improved to any significant degree (Lee, 2015).

People identified under this identity also have been identified by many as the “Model Minority,” a title that despite general social positivity is in fact detrimental as it provides a long-term detriment by covering for larger problems within the Asian-American community. Why? The facts are between the lines. Ascend, an organization that promotes and advocates for the Pan-Asian leaders (those who are included within the Asian-American, Asian-Canadian, Asian-Australian, etc. identities), did an investigation about Silicon Valley and the tech industry, mainly in California and the West Coast of the United States. This geographical region not only contains the largest “Asian-American” population in the United States outside of Hawaii (Yang, 2015), but also contains the largest percentage of Asian-American persons in the tech and professional work force (EEOC, 2015). Using the EPI (Executive and Party Index), defined as “a ratio of the percentage representation of a company’s Executive workforce relative to that company’s percentage representation of its entry-level Professional workforce”, showed that the Asian-American’s “societal success” was merely surface level. Compared to other societally deemed ethnic groups, the results show a large disparity.

(Data on the graph below provided by EEOC).

Gaps in Executive Parity: 2007 vs 2015

San Francisco Bay Area Technology Sector



Despite being deemed the “model minority,” Asian-Americans make up a staggeringly small number of executives, and Asian-American women see that they are the least likely to find upper management positions. In fact, in 2013, Asians/Asian-Americans made up 27% of the entire workforce of Google, Intel, Yahoo, Hewlett Packard, and LinkedIn, but only held 13% executive jobs (Wong 2015).

All these facts are important to consider because these outside pressures and boundaries have a great psychological and social effect on those within the Asian-American demographic. These factors lead Asian-Americans to develop motivation and partake in the “self-realization theory.” A deeper explanation of the reasoning is included in the “Theoretical Perspective” section of this thesis.

The idea allowing non-whites into the College of William and Mary was unheard of for most of the College's history, much due to the State (Virginia) and country it is in (United States of America) and its current legislation (wm.edu). The first students of Asian American/Asian descent first arrived at the College in 1928 (wm.edu). I predict the change (or lack thereof) regarding the identity politics of Asian Americans and the negative connotation of discussing such terms, mainly by academics and those in power belonging to the majority community (Caucasian-American), will reveal how a growing number of students and youth, on the College of William and Mary campus and beyond have reached a breaking point. The point is not simply being angry or fearful of the moments of being questioned about their Nativity and legitimacy as Americans. It's about the point when so many negative pressures in all aspects of socio-cultural life are realized that the members of the socially created, even divisional terminology, such as "Asian-American", question the reality of themselves and begin seeking enough that they find this label as a community and positive coalition. This breaking point has led the term "Asian-American" to become a pillar, aiding in a transformation of these peoples in contemporary American society. I believe this is the case not only after conducting interviews and research, but also as someone who is contained within this socially constructed "Asian-American" group. Over the years the euphemisms would adapt; I was faced with a plethora of experiences, some that could be argued as positive and negative, always reflecting the greater general societal consensus' constant adaptation. This meant that through these experiences, I also could view the greater socio-cultural trends from a first-person lens. From addressing Hollywood's caricatures and film society to speeches in Olympic Games, people from different cultures, origins, and opinions often encompassed many specific issues into

“Asian-American” issues. This generalization turned comradeship was the result of a breaking point in which the label of “Asian-American” went from simply a term used in passing to the focal pillar from which collective social movements operated under.

Theoretical Perspective

This thesis focuses on the concept of identity, specifically on Asian-American identity. This section reviews cultural anthropological literature regarding various concepts of identity. I will first categorize identity definitions and major arguments presented by various schools of thought and will discuss how I plan to apply these perspectives to this project concerning the Asian-American identity amongst William and Mary college students. I will also argue that the development of Asian-American identity has created positive effect on those young people at William and Mary.

Golubovic defined “identity” as a “phenomenon where one (a person or a group) belongs, and what is expressed as ‘self-image’. This is what integrates them inside a self or a group existence, and what differentiates them from ‘others’” (Golubovic 2010: 23).

Erik Erickson, a German-born American social psychologist, points out that while the youth do not have a stable “identity” of their own yet, they try to obtain one promptly throughout adolescence. He analyzed identity as a socially constructed category rather than the final identity itself. Despite this, his readings and research were not completely applicable to the current methodology on identity. It wasn’t until Anthony Giddens and Charles Taylor further developed and reiterated Erickson’s concepts that it could be become

more applicable in the contemporary sense. They did this by adding that meanings of social identities differ not only due to historical context, but also due to politico-economic phenomena of “identity theft” and “manipulation of the controlled identity”. They point to the need to examine how a particular concept of identity is used (manipulated) by individuals and groups. Having reviewed major works on the topic, one can categorize major discussion of identity into two camps:

1. School that supports Primordial Identity: Refers to an identity that was naturally provided and is permanent (ethnic group), although research by Astuti and Leach shows that even ethnic groups can be changed and defined, such as the Laotian identity which changed with boundary movements.
2. Socio-Cultural Identity: Refers to an identity ideologically constructed to serve as a collective sense of communal or personal identity. The biggest difference between these two perspectives is that the first school “relies on over-identification with one tradition as an exclusive model of life,” while the latter “Socio-Cultural” model of identity considers that it is “open to reconceptualization and can appear in plural forms” (Galubovic, 183). While the first perspective can lead to the closing off of new social processes, the second school embraces the construct of “cultural paradigm” that can be used to help better understand processes of change.

Alan Touraine claims that obsessive pursuit of an identity can be destructive. Zagorka Golubovic identifies the following key issues that have been discussed concerning identity debates:

1. Identity cannot and is not a neutral category.
2. Identity is not an inborn trait.
3. The concept of identity applies both to one's own personal identity and a greater identity that they are given by society, whether consciously or inadvertently.
4. It is on these previous factors that a background identity is formed.
5. There are a variety of conditions and mechanisms that lead to identity being constituted.
6. The phases in which identity is constructed also creates a more defined difference between identification and individualization.
7. The major socio-cultural conditions that protect and uphold certain forms of identity include the concepts of race, class, etc.
8. People and society are beginning to recognize multiple forms of identity, such as African-American, Asian-Canadian, etc. (national then cultural).

Following the above studies on identity and identity-formation, I recognize that individuals have no identity at birth. Their identity and certain "identity image" are partially created by their parents, which may or may not form a basis from which the youth strive to attain self-identification, such as being "Asian American" in American society. This academic school of thought lines up similarly with the contemporary thought process of Asian-Americans.

However, there is a key development/difference to the current realization of identity. Those within the Asian-American community, after conducting interviews, also have realized their socially created cultural identity when someone from another group places them in the confines of the "Asian-American" group; much of it is through negative

reiteration (Interviews A,C,D,F,J 2019). That raises the question of whether our parents also realized this through similar experiences, and thus, is this socially-constructed identity a long-term burden? Interviews and further research suggest that this is not the case; rather, it is an inevitable burden that becomes a pillar of strength.

College students of color are specially affected by this process of identity as they begin to face the socially constructed race or ethnic group identification. Erik Erickson and others began the process of academic literature in identity formation from as early as the 1940s, with the caveat that it depends on the historical and socio-political context .

I argue that while terms such as “Asian American” were originally created as a tool to categorize these groups of color, it is possible that such a category now serves as a positive and powerful sense of unity for these people to exercise their agency. An example is how “African-American” was a term that black activists such as Jesse Jackson proposed to use as a sense of empowerment (Shapiro). By taking an anthropological approach to this topic, I hypothesize that the “Asian-American” identity can be used as a primary form of “*self-identification*” among Asian American students at William and Mary. It is a socio-cultural, individual, personal, and politically charged way of recognizing one’s existence and sense of place in history and of developing personal and collective growth in American society.

The “Asian American” identity is not an over-arching or monolithic category: Anthony Smith notes “multidimensional identity should be considered, according to gender, territory, status, ideology, and convictions” (Smith 1991). Recognizing this plurality of identity is important in my project, because, as Roger Mucchielli observes, the pluralistic nature of society will inevitably create plural forms of identity that to some may be

restrictive, but to others provide a powerful medium to express their perception about the way of life. In the words of Dominique Moisi, a French political scientist who specializes in International and inter-political relations, “In today’s quest for identity, peoples uncertain of who they are, of their place in the world.... have replaced ideology as the motor of history.” A proper hypothesis can be developed from these scholars and adjusted by those in contemporary society that this identity, albeit socially-constructed and used often in an historical case to classify and even negatively affect certain individuals in society, is now used as a pillar of similarity and even strength. Anthropological and general academic term is often based on scholars interpretation that reveal their own level of assumptions and bias; it often does not include the emic implications and evolutions of the identity felt why the people under study. Countering this trend, I present here my own “cultural self-development theory.”

My pre-field research perspective can be summarized as follows:

1. People have developed multiple socially constructed identities throughout their adolescence, prior to arriving at the College
2. William and Mary students who identify with the “Asian American” identity have chosen to believe this societal label is them looking through a “culture of hope” more than the “culture of fear” (Golubovic 2001: 31).

People see common struggles amongst and other communities, which, by gathering together, will help provide a better future; add this to the definition of the “culture of hope”

3. the Asian American identity (and other identities of this sort) can serve as a powerful tool that may give agency to these students who are engaged with the socio-political structure of the College and beyond.
4. Discussing the Asian American identity also involves the level of reflexivity in determining to what degree the person can act as a free agent or in a manner dictated by social structure.

Research Methodology

My project interviews were split into two parts: the initial rapid assessment evaluation, and progress report/study lasting approximately two months, then the second, more time-consuming section of interviews and research. In order to get a proper evaluation of those within the Asian-American community, the interviewees had a variety of national/ethnic origins, ages, members of the bi-racial socially created category, and sexual identities.

Their names are as follows.

1. Aastha Uprety
2. Amanda Lewe
3. Francis Tanglo-Aguas
4. Gyeong (Johnny) Kim

The second flow of interviewees

1. Aakash Saraf

2. Gowri Buddiga
3. Jack Zhang
4. Jack Amerson
5. Lani Wolf
6. Marcus Bengzon
7. Mariha Junaid
8. Sam Cooke
9. Jenny Jung

After gathering proper interviews, consent forms, and then transcripts of these interviews, I began to rigorously code and form Super codes. The findings are mentioned in the “Findings” section of this paper.

These codes are what I helped me further reiterate my hypothesis and helped connect the theoretical research. This sample population for the interviews are not obviously indicative of every person within this community’s thoughts, but also in the same turn are a powerful source of observational data. This is a foundational study that is meant to be attached and grown, especially as academia and data is incredibly scarce for APIA (Asian Pacific-Islander American) research from an etic account. This is merely a seed in the larger scheme of research that I hope not only to continue myself, but that others in my generation will do so the future can have academic examples to help protect their causes.

College and the People Behind It: Research

Findings

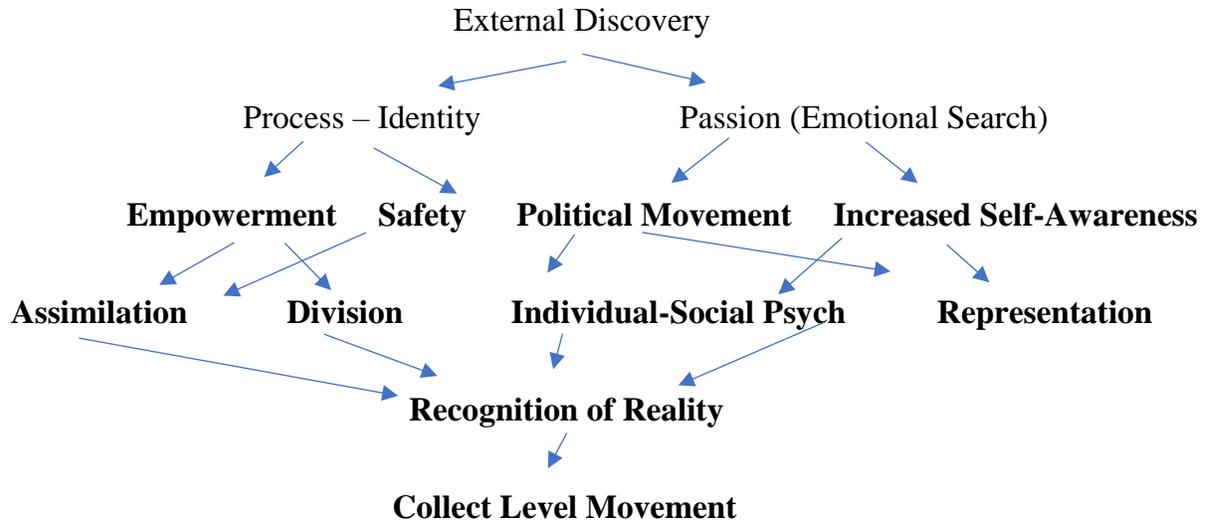
My hypotheses on this was that those who fell under the Asian-American identity would not only see the socially constructed identity as legitimate but is a pillar in shaping their lives and vital to eventual societal change. I believed this because people often are filled with passions for groups they believe are most like them, because causes that further their own ethnic advantages is something they want to move into. I will be curious to see what will happen, but based on the interviews, there is more support from communities that this doesn't directly affect. In the end, however, I predict it will affect most if not all ethnic groups in the end anyways as it will affect their classmates and their own understanding of not only the College campuses but greater society as well.

Dedoose was an invaluable tool in analyzing my transcripts and interviews. I had predicted that those that identified with the "Asian American" identity would be most passionate and responsive to the interviews, and based on previous interviews and personal accounts, the term "Asian American" is etic or from an objective perspective and is a common identifier over dozens of different individual experiences and ethnic origins. It was inversely very interesting how once they identified under "Asian American" people would identify would that would have their own ideals of themselves and their questioning of the issues at hand, but only after expressing this overlying label. Mainly using the "memo" function on Dedoose, I began to highlight the first interview with the themes I saw, then used those same codes and super codes and applied them to other interviews. Before I go into the in-depth analysis of my findings, I must make an important point, that applies not only to the

interviewees, but myself and those who have dedicated their academic careers and even lives in furthering the understanding of the sociocultural structures of the world. We, nor any other person(s) have an obligation to prove the struggles they have had first hand or what identities they find power behind. The words and phenomena found in my research is not “evidence” to prove an excessively intellectual new theory based in the guise of pompous academia. It is to tell the story of a group of people(s) who used social constructs to empower themselves; these are their stories.

The Idea of Community

The concept of community was a major code that I discovered was commonplace throughout all the interviews. However, what defined community? You can't go by the dictionary definition of the concept; instead, the Asian American definition of community, found from the interview and research, is that it is a self or societal label generated for marginalized peoples to find common ground and eventually empowerment, safety, solidarity, and political movement. Furthermore, it is crucial that community is formed from an initial recognition of one's socially constructed ethnic identity in social and economic society. Even by stating this dilemma, it will not be enough to explain the basics of these findings. Instead, a construction of a table can show the nuances, before further explanations are offered.



It is significant that the discovery, like previously mentioned, is one that is external. The person never knew certainly of their status as an “Asian-American” in contemporary American societal structures. It was not until someone from an outside community or a person already labeled with the same identity informed them of their label. This is evidenced in multiple interviewees. For example, Aakash mentions that a “perpetual “foreigner” stereotype follows you... you work so much harder to be recognized as an American citizen” (2019). Aakash, an American-born, first-generation was introduced in the exact same fashion of the identity as Lani, a second-generation, American born Asian American. The only difference is it was someone already aware of this label told her; her Grandmother. Her grandmother experiences “learning English and assimilating to life here.... She does talk to me about the past experiences as a new arrival” (2019). It is even more significant to note that the grandmother also is multiethnic; she is half White-American, half Korean-American. Only one of those ethnic identities are labeled with the socially constructed label of Asian-American, further proof of the social fabrication of this and many other labels in society.

Thus, my newly formed hypothesis is that this identity, albeit socially-and historically constructed by the larger society to classify and even negatively categorize certain individuals, this label is now used a pillar of similarity and even strength, as previously mentioned at the ending of the previous section. General academic terminology around the term is often based on surface level assumptions; as is with many studies that cannot be necessarily quantified with purely numerical data, what has been considered fact for so long was built on the guiles of those who wrote it, which in this case is the majority who do not belong to socially constructed groups such as “Asian-American.” The debate has so often lacked including the emic implications and evolutions of the identity and the people under in modern context. To coin my hypothesis in a phenomenon, it would be best portrayed as “cultural self-development theory”

There were multiple themes common place among all the interviewees that could be traced back to the central themes such as “passion” or “empowerment” that were first analyzed. This evidence indicates that there is complexity and depth to the societally created ‘Asian-American’ identity that warrants it to be beacon to many within the greater socio-cultural community, much like my hypothesis suggests. As previously mentioned, a person realizes their Asian-American identity through being told by another. Whether it was someone from within the community or someone not belonging to the previously mentioned group made a large impact on motivations and journey to considering the label “Asian American” as a beacon. From this point, many of those who were told of their identity by another community member had similar themes have feelings of safety to not only thrive in society, but this leads to political movement. Those who realized their social formulated

identity from someone outside of the Asian-American identity had different motivations. For example, Gowri, a South Asian-American, lived in a neighborhood “overwhelmingly white and conservative”. This created a “culture shock” that brought her to the theme of increased motivation and her “embracing empowerment” with her identity, one that she was told by those in the greater society (Gowri 2018). there is also conflict, not necessarily directly with others within the Asian-American community, but mainly on the methods and process of achieving what people perceive as “safety” and “empowerment” within community. From this comes political movement, but what this movement is geared towards becomes again is heavily influenced by the nature of one’s realization as “Asian-American” in contemporary society. While some cited assimilation as a crucial course of action to acceptance, others believed self-representation to be key, whether that leads to initial divisions within not only the Asian-American community, but the other socially-designated groups. However, this is deceiving, because ultimately, this long standing “division” is not permanent. Ultimately, each of the interviewees’ recognition of their reality in the scope of society creates a collective movement. This is where my theory and hypothesis match with the interviewees. All the interviewees, who belong to a variety of ages and different backgrounds, came to reference the term “Asian-American” as a pillar in their personal lives. People recognized its socially fabricated origins, yet now use it as a point of recognition that is used in the end ultimately for the same results, regardless of the method.

Relating to the category ‘Asian-American’

The term ‘Asian American’ has been used a primary source of community in this thesis. However, I had to create a separate section for this to elaborate on the complexity of the web that leads to the ultimate collective movement. There is a caveat to the importance of the term Asian Americans however as reflected in the interviews. People often knew of their national origins (Korean American, Indian American), but did not associate that with Asian American social category until they were introduced to it, as previously mentioned before. These foundational identities were also driving forces in those who mentioned that they initially thought assimilation in general culture was a solution to the negative interactions they faced, as if shedding the Asian-American label and expressing a more general cultural practice would help end the painful experiences they had faced. However, in the end, regardless of whether they discovered that they belonged to a greater Asian-American identity by someone within the community or by another outside of these realms, recognized that this background identity would be here to stay. That is why the relationship with the Asian American category by the interviewees was so complicated, with the varying sides and solutions to collective movement being so far apart. It wasn’t until there was a collective realization of the permanence of this socially created identity that it moved from background to pillar for many people whom previously mainly identified simply as “American” or by their smaller nationality within the social constructed group. By embracing the over arching “Asian-American” identity, people saw major social changes happen for their smaller national groups.

Super Codes

1. Assimilation
2. Foreigner
3. Generational Change
4. Social Inactivity

Codes

1. Community (Aakash, Amanda, Gowri, Jack A, Jenny)
2. Generational Change (Amanda, Aakash, Lani)
3. Social Justice (Lani, Gowri, Mariha, Sam Cooke)
4. Immigration (All)
5. Assimilation (All)
6. Foreigner/Outsider (Aakash, Jenny, Jack Z)
7. Pain/Comfort (Amanda, Mariha, Marcus)

Conclusion/Additional Data

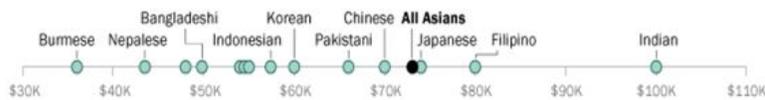
This thesis and its subsequent findings end the same way it began, motivated by passion. I began the content of this thesis with an introduction of why I was passionate about this topic. Being someone who has been labeled within the “Asian-American” community, it was imperative to me that an academic record was being created, made from the not only perspective of the people within the community, but putting previous academic research into account for modern personal experience to help explain or question long standing structures.

The treatment of socially constructed identities such as Asian-American has long been seen in traditional academia as a divisive term, often creating negative community engagements. However, from the studies conducted by the EEOC and the personal interviews, we see that people are categorized as Asian-Americans in society, whether by another who currently belongs within this community or by another outside of it whether they choose to or not. It is within this community that general cultural beliefs have negatively

effected peoples within. Even though a growing number of Asian-Americans are attending college and the average household income has substantially increased for Asian-Americans, they merely cover the massive issues of work place inequality and for the majority of those who are categorized in this community; the success has become more monolith than truth.

U.S. Asians have a wide range of income levels

Median annual household income, 2015

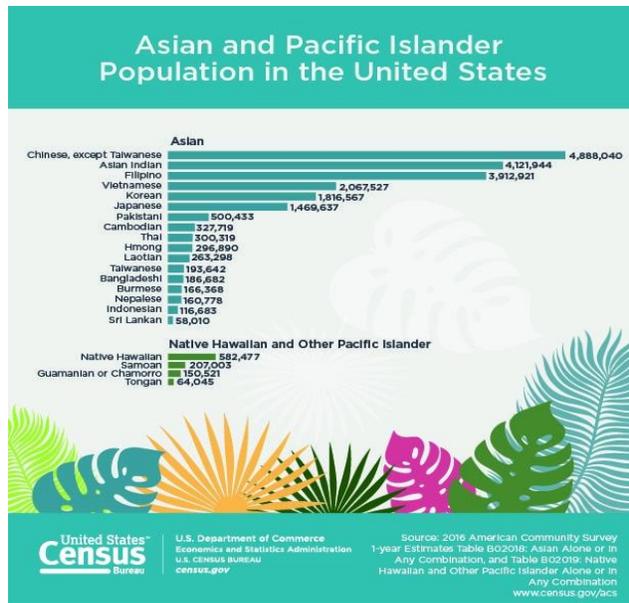


Note: It was not possible to reliably estimate the median annual household income for households headed by a Bhutanese, Malaysian or Mongolian individual. Figure for all Asians based on mixed-race and mixed-group populations, regardless of Hispanic origin. Chinese includes those identifying as Taiwanese. Due to data limitations, figures for some groups are based on single-race population only, regardless of Hispanic origin. See methodology for more detail. The household population excludes persons living in institutions, college dormitories and other group quarters. Households are classified by the race or detailed Asian group of the head.

Source: Pew Research Center analysis of 2013-2015 American Community Survey (IPUMS).

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As you can see, many groups within Asian-American diaspora has significantly lower household incomes than the average; it is a statistically deceptive study perceived as factual overall community success. These lower income communities also make up massive populations of the within community, enough to create significant movements, as evidenced by the motivations of the interview.



This is where the Cultural Self Development Theory comes into play. With the Asian-American population growing at exponential rates, Asian-Americans are forced to face the reality of their place in society. As this processing of identity continues, more become passionate in their search, with some becoming empowering, others seek representation. But in the end, all the interviewees and those in my research sought a collective level movement. Though people were from all different walks to life, there was a sense of commonality and a recognition of the reality of the situation. While people recognized that the Asian-American identity was a socially constructed, there is also a strong sense of commonality that people recognize and grow. This is the birth of the Cultural Self Development phenomena.

Highlighted Quotes

Aakash

1. **“The perpetual “foreigner” stereotype follows you, like how with immigration you were saying how you acted like if you work so much harder to be recognized as an American citizen like how they affect**
2. **“What people think about the Asian American community and how does that contrast to like your experience with I guess Asian communities outside of the beach how to say like the outside communities”**

Amanda

1. **“Communities are closed on campus you wanted to be a part of or was it because the process to find you’re passionate about; it was a definitely a process”**
2. **“What is more important rather than if you’re from somewhere in NOVA (Northern Virginia) is where you parents are from. Like when people ask if your parents immigrated here what’s going to make the story. So I’m technically 2.5 generations Korean so I got start with my when we go back to Korea”**

Gowri

1. **“My greatest triumph has been embracing empowerment in my identity by learning to be comfortable in my own skin... but empowerment can be a lonely because because women of color who stand for their values are often reduced to their strength”**
2. **“I think what’s interesting is that generations and generations of well-educated folks in our family... I just think that you know generations ago women in my family able to read and trade does against the narrative that Indian women are so oppressed”**

Jack Z

1. **“You identify with being a Chinese man first but you feel like those two identities (American and Chinese) feel like kind of a loop, but there is no harmony.. you feel like people can easily replace you”**

Jack A

1. **“I don’t feel like I need to break anything around her let her dictate my life to still try to connect to router Chinese New Year dinner”**

2. **“American people come up and speak to me in Mandarin or Japanese... or are confused blue eyes. I don’t get confused because with a really strong Asian American community, I have found a strong identity of life”**

Jenny

1. **“I remember when we first came over my dad had a Eastern culture like mindset, which is conservative in terms of even though he was never super strict, he was going to school here and it isn’t super hard to adjust to speak another language”**
2. **“It is important as a citizen of the world to view yourself differently as a minority or to be able to identify with certain groups or find solidarity so that when you find out and start identifying with certain group that you can talk to people about it and realize the injustice present; speak out”**

Lani

1. **“I think that learning English and making it in a completely new country and accimilating to life here was a struggle for them... since she (Grandmother) is older it is difficult for her to converse with me since I don’t speak any Korean. But she does talk to me about the past experiences as a new arrival”**

Marcus

1. **“I’m so concerned about preaching and my faith (Catholic) that it is completely shattered ever since I read the history of the religion in the Philippines”**

Mariha

1. **“I don’t fit in with always, because I don’t have the same experience as other brown girls hanging out, I feel very left out, even though there was a large Pakistani community where I live... it was a very superficial relationship... and it had to do with the accent with how people speak”**

Sam Cooke

1. **“I’m more aware of what’s going on in terms of like what the issues are and how the state of politics is... I don’t I’ve ever seen anything like an individual on what’s going on in our political system just because what’s going on is important... having people like me is important because you can see your personal interests expressed in the political system”**

Appendix (Interview Transcripts)

Aakash Saraf (Interview A)

“were you in the middle yeah I had a question so because you're what is like being like in translate incident in white does it change the way you think about what we discussed in that class the history of immigration process like in credit things like that so how we were like I guess like learning the history or reading about the history AdWords cut I do the immigration process for for a very long time and that people always have to immigration process even if they're like highly skilled labor by coming to this country like they have to go through all these different runs to prove that they can they want to be American and they want to be citizen show me my name is things in ATI Sonny's for why did policies still exist today and kind of terrible can I come to the country what do you think immigration Fair rules Empire Vision ingredients in green fresh arrogance like actually great a bunch of Labor. We need also speak economically it's amazing the more economy would grow the more chances. Small businesses so I really just provide a lot but it's also considering what's going on recent photo Grainger Corpus Christi instead of letting people know that we're here we're also not a threat and we're just gone to experience America I was wondering if you could talk about experience with the Perpetual The Foreigner stereotyping also how like with immigration you were saying how you acted like work so much harder to be recognized as an American citizen like how they affect speechless Roosevelt School obviously I was just like me happy to Georgia possibly falling names everything about me say like look at my case in India what's up asking all these questions about India which I really did not want to answer it you must be a terrorist because you're Brown not like a country and a long nose for kids the son of O'Sullivan Plainfield play Neon personally causing 911 that was true because I'm brown people assumed big spinner prejudicial at to take away my American identity away from me pictures of person with brown skin thankfully cheap response always like to find white Iverson heterosexual app that's called a Define what assume that I like if you're American you must see this American Eagle stereotypical America in their eyes it was as white male blond wood America all the time how great of a country it was like she was definitely what people thought of as a stereotypical American you can see like I think that's what that is I think about like that white male tropical is Gibran tell people all my country is amazing why do I go to other countries weird encounter piss off my ass Evil Within assume that I was actually Indians because but people just ask like Safeway can I do like the basic ones that we did last week feel like when was the first time you realize you were reservation America it's funny cuz I was taking a standardized test I think it was in fourth grade I'll tell you the standardized test so beautiful in the past that listening and everything Asian I should probably realize that also it something that I should probably realize

people are racist what do you think about the Asian American community and how does that contrast to like your experience with I guess like Asian communities outside of the beach how to say like the outside communities like you don't see a lot of it like Indian American even like my parents would go to Indian party is what we're called that because of all of the

idiot all my Chinese friends who are like it really tries to be open with each other ASI especially with all this quarter if I can to try to cooperate with each other is very interesting to see that hoping that will probably then our generation maybe later on people like from your Steve Portland traffic report okay you mention Dallas again Indian communities Android stop sometimes Northern Asia jokes also trying to change when you go to these different parties so I can hear Indian party wear psych North and South India talking the f*** out of each other all the time now other countries case for China ice but I will read it out for you College one talk about your status is mean God to my name is already done 90 likes volunteered so now I would do that basic questions that you asked all the time play you know who it is no Jesus teaches a very entertaining man she slowly slowly has a baby get a little bit mad though because he's definitely a nice guy”

Amanda Lewe (Interview B)

“the microphone alright so if we want to start with I guess just like secret about yourself interview a like like you know your year your major different things involve design campus Amanda I'm a senior at William & Mary economics with a minor in history I am originally from Chantilly Virginia so right outside of DC Nova area I on campus I'm pretty heavily involved in intervarsity Christian Fellowship as well as I do stuff in the mission summer tour guide there and this year I'm on the Hundred Years of woman committee for the screw student so it's a little bit responsibilities and California oh my gosh so yeah countries did you find a pretty easy to like figure out what communities are closed on campus you wanted to be a part of or was it cuz the process like find what you're passionate about it was definitely a process I came into a merry not really knowing who I was and I think I'm an Enneagram type 3 and so I'm known as to be a social situation 10% I was so I ended up just SpongeBob sings what's really important you're from Chantilly like a Nova are your parents are from that area or like today immigration order their parents immigrated here what's going to make the story or I mean repairs like a long like history in the US yeah so I'm technically 2.5 generation Korean so I got to start with my when do we go back to Korea so I my dad side those my grandparents escape from North Korea during the Korean War so my grandmother she had a younger sister and so her father her mother and her sister they went from Pyongyang all the way to soul and the only way that they can get there was to walk at night time in the woods because that's when the helicopters couldn't see you holding hands and mom got separated from her mom her dad and her and ended up never finding them again and somewhere with my grandfather he was like on top of the train and Escape 2 solo my dad grew up and so until he was about 7 so my grandparents to own a restaurant there 70 ended up immigrating to the US to New Jersey where are they dry cleaning business it's very different story so my grandparents my grandfather went to UNC University my grandmother seems story went to one of the top universities nursing and they both came to the US when they're in their 20s as a part of the us and things like the 19 is there a lot of people that were highly educated to come in yeah that's my story and my parents man college at 8:10 when they're 18 and then

move to so did you I mean if you were like if you consider yourself 2.5 did you grow up like feeling very Creator feeling very connected to the culture especially Novak's and others like a pretty big green tree and Novara did you feels like kind of separate from it good question I am so I think there's this idea this country creates the strap for for po sees and it's this idea that you have to assimilate into American culture or I should say white American culture and in order to do that you have to get rid of everything about your heritage so just get rid of your language get rid of your food you have to get rid of a lot of the Traditions that you have in order to assimilate into America but then once you do that distance of Auburn assistance of foreign being foreign and I think that's a great example of my family so you know I don't speak Korean Shirley Korean food and I look completely Korean but my identity as a Korean or my connection to Korean culture has been really separated and I was very very intentional by my family in order for us to assimilate into American white culture so my grandparents didn't want my mom to speak Korean they never tell my mom Korean and my parents made a very intentional decision to immerse me in American culture Elementary to high school pretty much very very white most of my friends were white and I didn't really see myself as Korean or racialized at all I thought of myself as almost a white person honestly I like free Fahrenheit it is recording yeah I know but like hashtag relate to I guess I'm curious into that change for you like coming to college like did you feel like college changed if you like cleaning different parts of your identity year probably my fault I pretty much kind of existed in my spaces and I'm very very used to doing that since that's the way that I grew up so I was involved in a sorority I'm involved in University which is pretty white and so I didn't really have Reckoning with my identity until the election happened and I remember you know I've lot of white friends and they were like super upset about it but for me it took this and that was when I realized that I wasn't white and that I am what you see really reckon with it is super hard and there's this point in time where I just didn't want to talk to white people I like sometimes it's exhausting definitely my sophomore year that spring and fall is when everything changed for me and realizing that yeah I am racialized and that the majority of my life I've been kind of existing in this space of whiteness in the proximity to whiteness so I've been you know I grew up you know eating American food I grew up having white friends I grew up listening to White music but realizing that I would never be accepted as white because I'm not being I think I benefited from my proximity to whiteness really hard I think for Asian Americans especially is that we can sometimes yeah yeah I guess then I don't know what it looks like sugar was personally like feeling so I think I definitely release video like existing and white spaces and even in spite of that but at the same time like I feel like when I'm in for a predominantly like Asian spaces or especially Korean spaces I feel like on the outside of it too have a good day no it's really hard because right if you think about it I could never lie I feel very uncomfortable in Korean circles I don't understand the jokes I don't listen to the same music I don't watch the same movies and so I feel more comfortable in a white space but I would never be accepted as part of that this is really hard you're kind of in these two different worlds right and the even the idea of being create American you it's almost like it's a mystery it's not something that it's a mess you can't be create American because in order to be American you have to get rid of your entire Heritage will never still be accepted as American and you can't you know how that other part of your American s which is existing and white spaces Crisis 2 very worn different identities you know you can't be we can't have both yeah that's like I don't know I mean stuff but like yeah I think way to think

that I you know like a copy of the first time like I had Asian friends because it just intimidated me like Korean fries unlike psychology my friend whose wife but she's willing to come closer than I am there's still kind of discomfort there for me too so I think I can relate to that and there's a sunset I'm graduating this semester and I think about what I want to do with it my mom is really encouraging me to go and travel and so for the longest time to go to Southeast Asia I'm going to do the Vietnam Cambodia which is like also really white thing to do but that's a whole other story does realizing I'm the reason why I'm going to visit Thailand and Cambodia and Laos and all these other places Taqueria really scared that if I go to Korea and I and I don't fit in and they don't accept me because I asked American and is American and I'm uneven American. That would be really hard for me to be rejected by my own heritage it's hard it's really it's really tough and you realize that there's only 18 million in America right now like three-quarters of them are foreign-born so it's like 1/4 of 18 million are born in the US and like that's actually not that many people and this I realize is a very unique experience for sure everything is I know that you studied abroad right in Spain in or how is that experience for you I guess like being in another place like how are you perceived by like the people there study abroad in the sunset how many piercings go so I went away the Mary went to Sevilla and I was the only POC really yes in my entire program V I remember it during orientation we had this conversation about kind of cultural differences and about necessity and their time well this is directed at me because I'm the only pussy and I definitely not even definitely aggressive behaviors Morocco and these like men were like screaming at me Chino Chino Chino come over here and afterwards my friend told me she can said you were Chinese there like she was like yeah but you know they're trying to speak to you in Chinese I guess that's weird but you know it's kind of the same thing as you know people speaking to me in English because I'm American and and actually is that a person speaking to me in Chinese is the same as someone speaking to her in English like this whole idea yeah I like no that's not the same thing as you're making boys me as being American because of the way I look what you have enough privilege to never have your citizenship question training honesty Billy ice waiting at times because I would have these really difficult experiences but nobody else understood question mark what yeah I guess I think we've been talking like a lot about like you find out about like being in white spaces and stuff you feel where's the line for you in terms of being a pussy and like having friends and feeling like I have a really unique opportunity like educate them you know what I mean you just like other day that you pick one or the other yeah it's like really hard for this and that and literally there is like one POC there and I was like talking to a bunch of like white people at the retreat and they were like making the delay this girl was like oh yeah like you know people see me as Asian because my eyes are small Emily you just kind of hurt and shocked when things like that happen I just don't know how to respond to that right and then it's really frustrating because cheers you should not like it's exhausting to be a POC and it should not just be on us to educate people yeah I can sometimes you really exhausting writing people can say you talk too much about race right I don't really like when you keep my hair that and of course it's always white people but when you say that that's a part of my lived experience every day as a racialized person in America you don't want to hear about that means that you don't who I am as a person it's exhausting and tell people hey you're being racist right now and you need to you need to stop right so yeah sometimes you just have to pick your battles and I love to go the singer about the small eyes so I just I just didn't want to engage in that until

they're all days when I just like don't want to talk to me conversations break my closest friends in college are white it's really important for me if someone really knows me if you're going to be my best friend you're going to be some what you need to know who I am and that part of that is where I come from and it is my culture and so that is really important and so yes I will make you Korean food and yes I will share something about my culture but only in a relationship where I feel comfortable enough to do that she acts like my best friend Carly I I can do that I feel comfortable enough to share that part of myself but with some random white person mistreat and now I don't feel comfortable doing that Dimension intervarsity I guess like it's funny cuz like they give me this this list of questions to ask and usually it deviates like loss intersectionality between Lake spirituality or like stays and also your own like personal identity so do you think that I guess Christian into your being even experience so I'm reading this book right now about the Korean American Church experience and actually how Christianity was used as a form of assimilation because Christianity is the dominant culture and that's really hard for me to think about the fact that yeah that's very true for my grandparents right and yeah it's really it's really hard because I grew up in White American Christianity and I think the hardest thing for me was after the election realizing that 80% of evangelicals voted for Donald Trump and realizing that problems within the church and I'm really right now trying to separate that like the white supremacist or not evil ways from just like white American Christian Evangelical Christianity from actually what Jesus says and what that means and have informed my life I grew up believing that Jesus is right and I think so as my as I started to kind of deconstruct my identity is Christianity and so I'm simultaneously also deconstructing my Christianity I don't really know about dancers RBIs like really is really interesting because there's a whole other I don't know if you got tricked you into growing up for some time went to a Korean Presbyterian church and there's a whole culture or so yeah it's really interesting assimilation this is like we're a lot of the culture tends to stay intact too I feel like I can like the church is almost more about like I think what you said about yeah oh yeah I think it is my Gracia, really I guess I do positive note like what you're most proud of when you think about your life for yourself doesn't have to even be related to like your craziness or asianest but it can be with that if you know what you feel like so weird question I don't know I don't know if I like hearing people like people that like have the freedom to be angry and to be honest you know I feel so so what I'm most proud about is that I think in college I've been able to come to a place where I'm content and who I am as a Korean in that you know that's and that's a process right like I don't think I'm completely fully accepted who I am and maybe you never will maybe I never will do that control point where I am proud to be Korean I'm proud to be American chili American Career I'm proud to be Korean not have said 2 years ago I would not have been able to say that because I wanted to be white how to be comfortable enough to make him she and not care if my roommate thinks it smells bad right and be able to share a part of myself with my friends which I never would have been able to do before so Usher cool that you that you are like claiming that party I feel like you can't do that is there anything else you want to talk about I have more questions but I don't take up too much of your time either so there's like stuff like who's your Asian American hero if you haven't well I watch crazy Rich Asians three times really I love Jim beautiful she's amazing I really like her can't read anything that has kimchi in it I could always wear Ivan kachigga like entire week straight it's actually Gods but my mom for you eat it breakfast lunch and dinner I go home my mom the first thing she

does is she always makes me Contra JX he knows I love it yeah that's cool growing up I was ashamed of it I just don't like anything pickled and then like a few months ago I tried can chickens like okay I'm trying to in like 10 years like I'll give it a try and I loved it Joe's ice I don't know really expensive there which like my grandma come and get for free I feel like I missed out on a lot really hungry and yes close down it was super expensive but when he works there like is in love with him and she thinks that he looks like the Korean Sylvester Stallone or something and he compliments yeah thank you for sharing”

Gowri Buddiga (Interview C)

I identify as an American Desi. In my childhood years, Richmond didn't have a lot of South Asians, and the neighborhood I was raised in was overwhelmingly white and conservative. I had a bit of a southern twang in my early childhood, and I have always had a little bit of a culture shock when visiting northern American cities where folks don't greet you with eye contact and a warm hello. I don't fit into the black-white dichotomy of race in the United States, and I am also progressive, so it's a little strange to identify as southern but it's definitely a part of who I am.

...

Having been through a lot as a person, I know that I am strong, but I'm also naturally a shy person. Learning to be outgoing has always been a work in progress. My greatest triumph has been embracing empowerment in my identity by learning to be comfortable in my own skin. But empowerment can be a lonely place because women of color who stand up for their values are often reduced to their strength. I hope I am more than just strong – I'd like to think that I am joyful because much of my empowerment comes from seeking joy. Laughter is a way of resisting the unreasonable expectation to be strong all the time, and my friends definitely like to tease me a little bit for having a really loud laugh. When I am able to laugh, I embrace my wholeness. Joy's beauty is in its vulnerability. The daily work of justice means creating space for joy to manifest, which is a shared and unfinished endeavor, and learning how to create that space has been so wonderfully liberating.

okay so first introduce yourself who are you born social policy major I've been involved in I was initiative really wonderful and fulfilling because like you don't have to lie for perfect almost and then most definitely. English language Learners there and also so so how would you identify yourself Asian American Asian American so I was born and raised in Richmond Virginia to 60 miles up the road colors to Richmond when I was growing up was pretty white Elementary School was like was the overwhelmingly white and I think so whiteness to be subjected and not the change racially diverse overwhelmingly white high school and overwhelmingly white college which Richmond which weather differently I think please play something in college has reclamation of who I am figuring out because they don't expect me to be a person of color. Also you don't have to be talking politics all the time so my

parents were born in and when they came to America very important right so it lighter skin to North India early childhood yeah and I think my dad and I will I go to the grocery store address places that no one would like it's so funny now we go to the grocery store I'll be here all these people singing in Telugu and like crap you can't like everyone around us early doe like I think what's interesting is that generations and generations of well-educated folks in our family the first the first generation of people to be literate in my family was my grandfather I just think that you know Generations ago women in my family for able to read and trade does narrative like Indian women are like so oppressed I realize like I have like so much more like will because of like the fact that we are like lower-caste My Father's Side and I think it's really interesting because like over here like to the United States what it's whatever happened was weird because a lot of us American family we were talking about how to speak cuz you said increasingly less weight but they're still hello there so like most of the people in my life in the area that I grew up in voted for Trump a lot of them like ya like literally the congressional district that I'm from the Republican majority leader in Congress congressional district primary out by someone more conservative party leader in Congress does not like he was like the most like a liberal or moderate Republican there ever was that he got a lot of my neighbors are like and I realize like not fitting into the black race in Richmond Missouri lake are you either your block or your way and if you're not either of those that who are you I've learned a lot about black history because like my dad was very adamant that I like learn about like a history of like different cultures in different people click your heels always census Injustice even when I was young he would take 5 years old 5 year old I understand others oh my father always says that she's never too young to understand what another child already knows the other children experiencing hungry than to experience like starving and my family wasn't Super Bowl off school and later I was an accident 3 of like not knowing what to do like yeah they were just like my father was always like okay like she's five years old but they're literally five-year-old his parents can't give them

Jack Zhang (Interview D)

Hi how are you my name is Jack. I am involved in America I work at 4 City wishes Asian American identity how do I identify I identify myself as I think I did it because I was born in China call Charlie my family traditions and I also feel like I did something with that values cultural diversity of people and also just like Billy Graham musical auditions on that English language do you usually do General in Chinese in English and so you're talking about father he was and I think he got discussion where am I right now I'm so my dad was the first person answer my dad came over here at school yesterday associate actually came over here actually enjoyed so I think some people might have to experience it for myself surname myself I can't remember which I had interstates in America he was very charismatic he is very engaging I love his creativity and just who he was and so I jack after my mom Jeremiah Jacob and also probably had an influence on so actually officially I didn't get my name changed spell my name in Chinese when should I ask the way to Richmond and the characteristic I told them that it's been the time when you was like Jack I really do sleep do you said before that you identified the trim of the Chinese man you feel like those two identification or do you feel

like it's like you're pretty energy feel like they kind of hoop there are for me as a phone play I think when I go to China Harmony to make I wouldn't it's like something I can replace you

Jack Amerson (Interview E)

who are you study international relations in history right now okay do you have any cops you're awful anime list how was that how did that I don't have time to go to the meeting interesting so where you grow up and then how did that Concord Atlanta Georgia to my moms Chinese and Japanese Georgia goofy like Trace IP not as good math class malleable identity so I'll just go through the question then so are you measure your mom is at y set a timer alarm tell my grandfather 5th generation Chinese yeah like a second or third generation Japanese are you okay with sharing but his father came from Hong Kong picture of the monster from Hong Kong interesting somewhere again is there a great grandfather in this insensitive Chinese gang there and so he was on like they were many Chinese people that love like anti-chinese rice with a laundry when they live there mother of all like that car so allow them falsified their essentially immigration records and their status interesting Father's Day we don't know anything about my grandfather's phone but the weird thing about kind of shady guy can you still feel the impact on your life like that you have off your mother's side Chrome my son was going to find this country as much as everyone else does your mom like have strong connection to Chinese my grandfather did not speak Cantonese lawmakers grandmother Spokane so Asian your mom sentara marriage happiness View okay so then they like for more reason coming from communication gap or like traditional so are you religious do you think like sexuality skip this part you said you were in the eye are called and do feel like I contributed not really like I try not to let anyone seem to find you too much oh, like a lot like I don't feel like I need to break anything around her let it dictate my life to do still try to connect to router Chinese New Year Chinese New Year dinner and I'm a little bit because if I directions to be more democratic lumos in my grandpa and I like it then so you would say that like most Asian Diner Dwayne travel wrong which part physically like American people come up and speak to me in Mandarin or Japanese play some people tell me I do but I don't really confused blue eyes kind of like are you like regeneration kids in my grave really strong Asian American community there's a strong identity of life

Jenny Jung (Interview F)

Alright would you like to introduce yourself your name your major my name is Jenny Campus Kitchen things or doing steer clear safe pricing I think that's about all I do involved RC workshops for first-year students diversity is important can I talk about I guess experience Patriots growing office family urso sometimes it's as if I remember talking about how are very born in Korea because English take care of the families issues the phone with the phone company you should not have to learn is it Middle School in high school I think I kind of resented that adult wow they have trouble filling out the FAFSA but it's fine she said your family moved here from Korea in 2005 10 years ago do you feel like your family has a United States with your siblings energy field still remember when we first came over my dad is just kind of just in general so I think he is Eastern Eastern culture like mindset conservative in terms of my I was never super super strict he's going to school here it's very hard not to adjust to speak another language so I think it's a the house do everything the whole likes and come to call and Sullivan High School intersectionality and how your identities so about keeping some of that for example like he really wants everyone to speak in the house first I don't understand because I think a good thing and thinking about my future in person or whether I marry us non-korean person I feel like ice i was still want them to know basic Korean because I want them I come from if you like nute City rate 1st generation 1.5 generation adult V I would say is when you when you're a child with your family with your mom and your dad original country you know still getting as a kid second generation like their parents differences in what they experience so for myself identify as 1.5 interesting they have the most crazy unique . the first generation a new job and it's just that their parents you know like I said and that's kind of how I feel culture do I all these things are like I felt different about so the most unique in that way do you feel more because if you're more creative or more American it's interesting because I last year interview my dad he's 1.5 of course I'm American because I speak English people Shaquille's fully both 2 comfortable the last person interview second generation speak the language for the first part of the question ice cream for your second question for sure so so having six people yeah well you need to take out tonight and literally all six people schedules what's School obviously like the school time is out of the question so you either winter break Uno they're too far for at least if they're too far for commute thing I feel like considering Tom and my friends are really supportive out it just because it is in our home country like this is too much work this is so funny we talked about how you or how College open your eyes different issues yeah I remember that I didn't really think about social issues or political issues or any issue for that matter because to come to a college especially I guess the whole thing as a freshman you know you first all these other social issues like and you know like it's all these political like red and blue so Society doesn't like what the Democrat or Republican first of all if I'm really going through this college college student so you see the things that are wrong for example likes like I said my dad's living conservative the most people sometimes and okay when I was in high school I think it's important so World citizen how to view yourself differently to minority or be able to identify with certain group or find solidarity in that so when I was kind

of find out and I started identifying a certain groups and you know lighthouse minority and you talk to people about it and wow this is actually really bad what we are going through be able to speak out one when Injustice against us or whatever so the same way I think has helped deepen my understanding of what or even like a woman has speak out maybe achieve equality right now so I think like-minded people really open your eyes and just helps you more about I think that's where yeah jumping around when your parents Virginia how to clean one of the reasons no I didn't who was minority or different faces and different cultures so I mean there are I don't know where I was at Metropolitan light ways to you have a pretty diverse friend group did you have different from you or did you have super super like I said so I just Native American photos would you define then as being American interesting American English language Hangout no that's a tough one professor because it's the really Korea is a very homogeneous probably why it's a very cool so you know race or language interests or anything like that American memes you are able to yourself in a way like yeah necessarily have to identify if you do hang out pressure English do you feel are you I don't know I don't even know languages as a whole oh well Voltron language so I don't know like I said it's on language like this study people who who who spoke in the English language they identify themselves stop sign the Chinese buffet they would describe himself in relation to other people so just reading that paper made me is a squat am I just like changing my mindset just fine I especially like and I think it's the ask questions during class foreign language acquisition it's basically about how you acquire foreign language search if you're learning a second look they don't explicitly say they're like do you know why are you or what about what about law you what you want to do it right the very first language I really really like that and I wasn't sure whether I liked the theory part of it people talk by the way cuz I speak two languages and those two languages but if you speak English and you speak Korean in these two different concepts other Concepts anime interesting Asos interested in becoming a lawyer so weird I told myself it's not going to be like what I like try to your mock trial try to gain some weight taking 370 391 is a spring break seminar and they don't have a lot of prosecutor speak to us so I want to do it just like seeing the Cindy implications or that's what you really need two words and I don't know I just like trials the courtroom High City that's where she's from appreciate on the outskirts I don't know how I was born and sold and so was my brother who's 2 years younger than me he was born there and my sister was metropolitan area and you still have a lot of family extended family that's not in Korea find my mom sister her family they live in Thailand deer out of stories about your parents your grandparents growing up so drastically there their life I don't really have good knowledge yeah are so one of the questions on here is are you religious do you have any identities like lgbtq you know I guess how you address intersectionality do you ever feel like you're a minority within a minority I think questioning things where did itself but I don't feel my son a secret Casey Affleck or people are constantly asking me where I am you know it's not in terms of other I mean Siri considered the only thing Asian Flash do we talked about last time citizenship is a very especially people you know whose parents are not so it's like that's what I call my mom youngest brother he was born here obviously his citizenship is

online along with how to say stuff like that they just can't find something makes me important citizen with what I want to do in the future it's very hard so internship prospects like significant which I appreciate because it's either he gets it to everyone of us and his family I think they were saying how it would probably be better if I do it myself because speak on behalf of myself now relatively soon because my graduation date getting really important now it's not in order is important yeah I think citizenship is pretty important which is kind of I know weird like for example voting Tuesday before like oh are you going to go on to sound like and like I said it's fine but right now it's not affecting my life so it's not tunemovie so pictures of the last question facts about hyphenated identities being Korean and American is there a certain aspects of the cultural value yes so in terms of mine this is also my call respect because respect it's so great it's awesome because the concept of respect is built not and not just so you know to show respect I think I especially think that's because of respect it's just like honestly I think I think a lot of people you know you should so one thing Indian market it's kind of ironic because 3 the greatest thing about American culture and just being able to obviously bottom Liberty I don't know what Mike was going to be

Lani Wolf (Interview G)

okay here we go who are you how are your name you hear your major places where you rock it's supposed to be weekly but interview that ASI witches Asian market every week just random conversation and we recorded at releases calling you cuz I don't think I've ever seen this videos so did you die each side of the throat beautiful party of course collaboration with like the real or anything a lot of people who likes I don't know change it to Market everyone see first send message to same yeah okay that's this is cute how to say Claire so who are you so just going to go for it hello my name is Layla by Lonnie I'm a junior here at William & Mary majoring in governments and minoring in computer science Northern Virginia in the Fairfax area and I've lived there for pretty much all of my life I was originally born in New York but I don't lie I like campus involvement I think it's one of the ones I'm involved in a bunch of different things so obviously the Asian American student initiative I'm on the debate team I'm a member of apollis which is a very small Current Events Club I work for steer clear which is the campus a ride program on weekends and I work in the costume shop SO sewing at assisting with theater Productions so I mix race I am half Korean on my mother's side on my father's side I believe is german-irish so how did your mother how was the trajectory of your mother's so my grandparents to my grandparents are immigrants from Korea they came over very shortly after the war to continue so grandfather to do her Masters I got married my grandfather was a professor at Duke University he taught physics so they lived yeah and in Durham North Carolina she has two brothers Tony stay home I saw a post about your grandmother like something about her yeah yeah it was her birthday I actually went to visit her this past weekend I drove down to North Carolina since I have a car on campus she's I believe 88 years old so she's pretty old and I basically went to visit her and take care of her CSI mobility issues wow wow wow wow wow wow that's very interesting

your grandfather is a used to be there were not a lot of Asian students yeah I don't really know too much about that I know he has done some pretty incredible work in physics he has four books published one of them is sitting to me and he was part of a Nobel prize-winning lab that did the discovery of course so he actually has a Wikipedia page which I think is very cool so like North Carolina so my mom said talk about growing up too much but when we get the whole family together they'll talk about some stories when they're going up North Carolina was a very white state so they did have to racism and I think that's part of the reason why none of my mother or her brothers live in North Carolina anymore so my mom lives in northern Virginia my uncles live in California and taxes Walmart Lake I mean I assume that if both of your grandparents have I can Advanced education degree like today yeah I'm at again I don't know too much about the family history in that regard it's just not something they talked about too much I think it was difficult because they came over from South Korea what is now South Korea with basically nothing Amanda had to do the whole thing like learn English and make it in a completely new country and just kind of acclimate a life here and I think that was probably a struggle for them yeah I speak to her is kind of going because she's older so it's a little bit more difficult for her to converse with me since I don't speak any Korean does she talk about baby speaks to those past experience as a new arrival they don't really talk about that era like I have more experience with like II not too much out when I was down there this past weekend briefly and she sad like it's always a little bit hard for me because there's not North Carolina speak very much in public because I have my words don't flow as well as and so I've always worried they're going to judge me or think less of me or treat me different as well as possible oxygen interesting things that I've never had to worry about it yeah I mean if you are you too it's very different food culture and then you're here my mom's cooking crazy experiences in Korea before coming over here my grandma she was a member of the Korean aristocracy so her family was like a cousin of the Royal Family very very wealthy and then when the war happened she would tell me about some of the really crazy things that went on there too so they lived in the city and soul and her father was really concerned that you know it was going to get taken over Family Guy so my grandfather sent my grandmother to the country they had to walk like 3 days to get to this country house and they were just driving all the tricks that they did to keep the American GI Forum like so you come into the house be present so they would check that my putting up like the signs in the banner saying oh there's a new baby in here like don't come in and there wasn't a new baby just like stealing their stuff another time I think before she went to the country and she was describing walking down the street with her brother and I think that happened during the war and her brother who was kind of like off to the side like I screamed at them and they did so she got lucky but apparently this was something that happened to him in back of the day yeah and then my grandfather I think he grew up more like middle-class not like very well play like my grandmother did so he was 15 years old we just barely missed it and see also lived in Seoul and a couple years back I interviewed him for a history project I was doing about the Korean War and I took a video of him describing some of his experiences and one thing that he's vividly remembered was he was you know in his apartment looking at the window they saw from his window the War Room show involving this for like after they move to the US like they must have II don't know I was a little bit surprised

Marcus Bengzon (Interview H)

alright slow General introduction of Siri my name is Marcus Banks in I am a philosophy major okay so the two main things involved in is executive board for faucet filipino-american Association in charge of the special events and fundraising their service all that stuff also part of the 10x SI Google what do you feel pretty connected to that part of your identity or did you grow up culture Play Store actually I had no real ties to my identity as a filipino-american Jackie Chan that the bulk of it you know I couldn't we try that hard to when you sounded all my friends were white super engrossed in our culture and it wasn't until I actually got to run an errand and I met fossa that I started to take pride in myself just naturally happen my parents start out in Consulting I think when you start so that people will take you seriously right so for example you know my mom she would always talking about My Babysitter's A lot of the time family somewhere stuff on the outside in between if you had mostly friends problem fitting in with other classmates I was very naive about I just thought sunscreen I just acted as I would free clothes my mom that you find in connections of cops in TV shows traditional Filipino yeah yeah I like where I am now it was like he was like it was more so the stoic Mentor father is supposed to be loving close pretty free swimsuit it's different I was concerned so always because my dad emotional going out say what I feel totally I spoken about how I'm feeling so it's never really been a problem idea of emotion or the stereotype how you feel but my mom was never really like that show talking about how she feels she's wrong or that she looks sad or Saturday my mom gave me her phone just for him okay relationship with your sister this about my sister and I have to laugh at a very rocky place she was like 2 years older than me some point I just kind of gave up on where and it's going to stay the way it is now about my sister like she's very dependent call my mom this isn't your problem she's older sister situation did you expect I didn't have any expectations ask me for me to make friends the first meeting and I understood little languages stuff to culture here and there useless information I remember I met with my friend graduated a year before me the most valuable thing it taught me how important it is to have was very content being alone Ordinary People then this past summer when I left them I realized how much it's just so important every time so you're pretty involve your auntie it's been great actually I've enjoyed every second of it it's been super stressful but every now and then you kind of just I don't know where I was I just felt so good inside in my day just got so much better is one thing to be a part of a community blogging just because you're in it but it's another thing to feel the loan because you've earned it yeah that makes sense I guess you feel like there's a lot to be improved still with the community I'm not very active Barry shut off the world Pokemon what's going on in campus now people actually are but yeah it's interesting cuz I feel a similar experience just so weird what does it mean to you I'm kind of a loaded question when you sent me the sample questions it's the first there's a certain unity in solidarity that you got from your phone like I said when I went to that first meeting at least some of the I just remember getting flashbacks from all those awkward and stuff like that where is Terrell but is also we're about to read it was where my family comes from stage when she was on there my dad came from the Philippines cities in the country which is and I remember she was telling me at one point Grand uncle we working for the government keeps getting martial law shut up all these bullets asskrazy change in you supportive that they're a lot more comfortable social justice of what I want to do my dad Sammy downwind but she also said

that Marcus you can be but I want you to there's a lot it's a it's funny I I got to college thinking like I have to say because High School she wasn't your average light priest who is preaching and Tanya and having no idea like what is about his name is David just went back to do to get his Doctorate in theology I'm so concerned about The Wiz father glass something and then there was this is completely shattered my faith ever since I read that I have nothing he's important to have time dedicated to display splitting a higher power faith is very different from Trust and you just don't know if it's true or not expected to hear ya know that I am away from the church but I'm not concerned my face completely independent still makes me a good person be more receptive but if I sit up there or sit and listen to this guy no idea disagree with it's funny to you I mean is so beautiful when people can come together why is philosophy then David Bristow you started getting back to me I was never receptive go on Monday night why why should I why should I live my life in this way instead of this way religion says how we should live our lives learning all that from the church it is one aspect antichat Prudential universe philosophy because it's been pretty recently Missouri mannerisms criteria money you know most restaurants fail and so I was like I was never really that involved invention smart people Translate and then I was like I'll be a psychiatrist 1320 years Peter said don't you shouldn't go to med school really because everything every single one and so then I dropped and statistics if you wanted me to be a doctor I could but you're so bad so much money so that's also know really I am now that's really cool my tour guide said that she was majoring in chemistry and dance and I had blown away and she just told me dad said he was going to Israel to study yeah you feeling any pressure being almost halfway I don't know philosophy major so I know that API is a priority for me for me as consider both of them yeah I think I'm actually my sister got me these one of us just want to come here but I graduated from Woodbridge High School in Northern Virginia really didn't like it so I don't like staying in from there even though technically what's your ethnicity that's a really good talk struggling so we were saying that brochures for Contra Costa County feels like I'm sorry it was awkward I think I just acted like I did straight male is it's going back to my house remix I feel like that sensitive she really wanted me to always telling me lies I was just like okay cool and then and I was hungry does she want to do to be words that mean girls. :-| I got close reckless driving specifically roastable member of fossa there's always one person how to pronounce in Tagalog so I say things like weather in Korea and they make fun of me so much for it you can do purposefully though what's you already mentioned that your mom is kind of your hero it's hard to find Asian American role models most of my role models is a pop-up restaurant that just opened up in Virginia Beach I think Dwayne The Rock Johnson is so cool if you'd like twice prior to being like this is such a nice guy what's your favorite so I just called her is really good it's like a chicken and rice porridge Mom's homemade sinigang vegetarian restaurant for her birthday it wasn't on the menu oh my gosh for sure no I really wanted to make it a point that we haven't either vegetarian options because Philippines when you go to someone's house or the first is keep putting it like on your side yeah I know I feel that phora quote how to say right now but just like if we have enough material something I can text you the quote later alright slow

Mariha Junaid (Interview I)

when I came here I was still friends it was a little strange for me having to look like organization of like like I don't know how to fit in with all of you I don't have the same like whenever it like whatever I see it's actually Crown girls hanging out and I like feel very out of I like dirt experiences that you have that I cannot even like relate to and like I do have I did have snow salvation friends back home because there was like a large Pakistani Community where we live but even then like I tried like one I was but I did try to be friends with them like it was still really weird like a very superficial relationship state of being with other people of color there was no other real connection there besides just like oh both our parents a funny accent although his English is like literally perfect in like he doesn't sound like an immigrant and my mom just said something for the slight British accent because that's the way she learned English select even done like I can't relate to them because they're like oh like my mom likes his is the other day and I'm like my mom's and I cheated Doctor Who is probably one of the best positions in her field and she speaks like perfect English and is up-to-date with everything in the world so I guess I get away when I do come here I was just like I have no experience with you guys I don't know what to say to you guys I don't know like I don't have the same experience as you do I think that also made me realize that like I wasn't as Indian as I because like I would have to clean the like the Indian Mantle when I'll hang out on my Pakistani friends for life we have literally like this the same things that you do like I definitely did struggle with trying to figure out where I would fit in and then like I don't even later on and I was like this is nice because no one is doing like should we share all our experiences but like we all meet we all need was like there's like there's something that joins all of us great like we all come from very different backgrounds but like we're still able to relate on the basics levels and from there we were able to build stronger and better relationships I felt like even though the people in sauces shared the same culture that I did technically I still felt like I have no place to start I have no I have no place to live connect what time and start building like a better relations I mean no I feel. That's why I wasn't Super Active my sophomore year but hasn't slowly getting better and then I also found places that I did Jack me feel connection immediately it was when I found them so the basic tenets of religion are not going to change just because you just did a little bit differently because your practice is coming from the same principles so even spikes ironically even with MSA I still felt like very shy and awkward and as a person and person I'm very outgoing unless I have people that I know that if I say something that like they can take it the wrong way took me awhile to warm up to it and like I really thankful that matter had taken me under her Wing ever because she kind of like nose like what she's talking about and that made me feel a lot better because I was looking at Salsa from the outside and going like everyone knew only if you go to this city on this tree and turn this corner they will see this place like you all are like you know what you're talking about you know all these different dishes like you all are guarding the same dance team and like I don't have that way to express myself because I have two left feet and like I think push me and helped me realize that not have no one here knows what the f*** they're talking about everyone is giving you the ass everyone like everyone is trying their best to look Indian when in fact they're all like Olive like the Indian Heritage as possible if you will get any other country it is so diverse is full so many different people then just watching Bollywood movies and social or like to a random

party is not going to make an easy and because you're only looking at one part of the experience they're still spoken in the other so mean before movie Industries in India east east like region has their own specific closing and like you're kind of just like putting it all together and homogenizing it and in the end you are trying to form a connection to your heritage but you're also making it difficult for other people to do with me because now you have set a standard for what is what it means to be Indian and when other people have different narratives in different experiences Roger that your standards are considered less India I remember when I came in that's why I actually had avoided because I was just so used to having white friends I was so used to being like so used to getting my culture and my religion everything on my own privately like even like shows like a publicly act like it was still it was just kind of something we're like these groups just felt like something and I have to like convince myself that your experience may be different but it's still a valid experience that falls under the umbrella of the day. and just because they choose to standardize the way they want to demonstrate their Heritage does not mean that you cannot demonstrate so it's weird because majority of the people in Sasa are not of the same religion so they all have like holidays that like I wish looks like it's like I can't like I don't I don't play majority of all the traditions and stuff like I don't know what those are so like when I go in I feel like I do have a definitely different outlook on like some of the things that they talk about where like there's like a lot and Bollywood that is islamophobic because like they liked the Muslim terrorists from Pakistan as the enemy and every single movie like there's literally it's so annoying like there's this one movie where the Pakistani and Indian likes security agencies like teamed up and like there were riots about that movie no sense bother me where I feel like I can't connect with you or late I really hate Slatington like foundations in general there's like this huge thing about political there like very athletic someone that's very that like like being involved in my community I like looking at the issues that are going on and like you'll hear people on salsa go like oh like we need to start representing everyone or like oh there's an issue maybe we should do something about it Congress like like delegate meetings and like if I could go to them I would but half the time I'm always busy during them but like there's so many people to like like I should be involved in politics so like that a political party I feel like okay I understand like with parents do you like to have the opportunity whatever happened to get keep your head down and keep moving forward made it to the US you're living your American Dream need to start because someone called someone like made fun of you because you look Indian like a food from from Sophia Grace no one no one like no one like wants like creates no one wants like a raise any issues about the way that they're treated because they're just grateful for the fact would expect the kids of these immigrants to not have the same mentality but I've noticed you are also very political in like don't give a s*** about any of this stuff and like that really annoys me because I guess like as someone that's foundation in the slim iced face the repercussions repercussions of being publicly welcome in the United States where is homophobia is like but you don't have to feel

Sam Cooke (Interview J)

any clubs are involved in stuff like that my name is Sam Cooke City I'm from first semester freshman major or anything all around just because there was not a lot of stuff available yeah that's the story of my classes at once Axolotl breeding Jethro how do you guess I see said you're from Maryland so and where they come from do you feel very connected to the connected or has she died I guess more pretty in America her parents too and interesting alien to any one racial group she doesn't speak English most of the food that we eat is American and so similar in that sounds like Manheim so that's kind of do people usually it's interesting to really know play group and so languages that's my first language to bring her back again Asian Living in America for whole life and speaking in English in more of an American sensitive and Asian sense what's thicker business good a lot on so it's not like neglecting myself necessarily whatever like I have some sort of mixed-race nuts actually pretty I mean but when I do what race was or different racial groups it is innocent mixed race white work he's not only because it's true but also because like that's just how I identify myself mixed race American how's it going for you I guess then cuz you said you grew up in a pretty inflated overwhelmingly like white or wealthy communities it is a little bit different but it's also surrounded and so where is the concept A little bit like it's not was all One racing feel like I would stick out a lot more because there would be no one else like me but weather in Stockholm were here and they're just so many other people of every like racial and socioeconomic background over you mention your government major what's the weather outside Democratic socialists of America I've been participating there take a midterm elections tomorrow so I've been watching and that's also why I didn't get a lot of work done over the weekend I'm going with predictions for how it's going to go so are you going to the meeting tomorrow for his side go back to my dorm results mayor so nervously about politics by the government like I would be in the morning I would be watching the news with my mom explain to me who those people that were always on the TV where my first memory of it freshman in high school teachers were explain the concepts so wild that I really I think I'm just one of those people who overtime I just become even more interested in it I'm more aware of what's going on in terms of like what the issues are and how the state of politics is yeah I mean I don't think I've ever seen anything like this individual what's going on are political system just because what's going on this important ignore or what our government is doing in our name it's a bunch of different factors that I think it's my personal interest in seeing what's happening in the world and it's just having people around me especially in the class 2 release pushed me awesome ask you on talking about releasing videos before but I think C4 now we're not going to yeah as you are they more conservative LeBron 11 establishment than they are observing it for decades in the way that my parents have and so I'm not necessarily I was used to the way things are compared to them not make sense to you in your work so far as possible Asian Americans as being very politically something that untrue or that you even trip example like you always hear about politicians like politicians are necessarily condition to see the Asian vote as important it's coming out so I don't know

how that's going to go I guess that you or you identified more in a way as mixed race or even like this idea of racial categorization is a little bit not like people trying to categorize years old like he is like an Asian-American would you rather be viewed as like one thing racially is race and ethnicity I don't really appreciate it yours if you will have to usually an option so I usually just exclamation on my wrist. because put on a sheet of paper with boxes next to it racial an arbitrary concept nice interesting yeah I think it's really interesting to hearing your perspective about Univision Martinez missing Q the first person and fully Korean Korean Asian-American is culturally Jennifer Wiley even now I can feel uncomfortable around connected to the Asian part of their identity are you do you find yourself like pictures of my culture as an individual like I probably just fit in better with white Americans than anything else like that's just the reality of the situation even though I'm obviously a mixed-race individual so I don't really think about that was just the people that I hang out with freshman seminar class 4 divided into 3 you guys in my group one of them is of who Lincoln High School I don't think I was ever really close to anyone in high school who happens to be black your friends in high school like the best hangout with I felt like less than less than they were like I said earlier it's not something that people talk to me she's not stereotype is that like people will say one are you but they need to say like what ethnicity are you they don't know how to say and so it just comes out sounding weird and kind of ignorant have you ever when you travel back to you traveled a lot and when you travel to people usually to see you at American but never lie I've been in North America American and that's the end of it yeah how are you what about if you want to join the group time religious group not allowed when I was in grade school School's Out I just decided to sign up because do anything like this instead of connect with my Heritage just because it wasn't something that was ever really pronounced when I was in grade school and I just never really had the opportunity to adore did you at least have you also been interested in CSO at all or is that kind of would you prefer I'm sure I missed like half of the people who were there cuz I was like walking through everywhere trying to like Kiss everything but most of the signs sing pictures of my friends like I just thought this group but even if I had thought of I probably would have a little bit more open in a little bit more broad so I mean it looks more ethnically Malaysian I'm really personal about it American and Pacific Islander students as opposed to just Chinese students you and I have nothing against them yeah yeah do you have a favorite like like a favorite Asian food at all or cuz I don't know that you feel like specific food signature recipes Usher American inspired by Chinese food more than I do will eat Chinese food but I almost sleep overgeneralization but I feel like I probably don't like it as much as some white people do and I feel like I might just be because like standard just because but there is a shop near our house that sells CC I tried it once and I didn't like it so I kind of stay away these days it is what it is yeah I'm trying to think right I took you talked about a lot of great points is it something produces signatures to your response to you about part of me that you really celebrate it doesn't have to be related to culture you really proud of or not well I said it's like I'm more of an introverted person and I never know how much that shows like when I'm interacting with other people like I don't know if you figured that out from talking to me this

whole time relationship stop talking in the middle of a sentence assertive without feeling stressed ocean someone or so introversion list not being reliant on others in a sentence.

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