



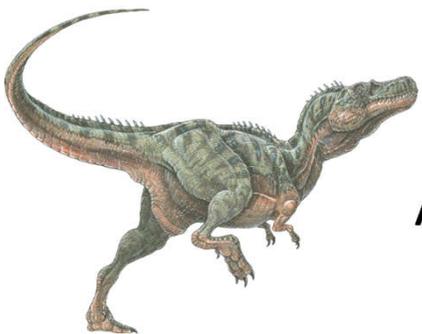
Red, "Yellow," and Blue? Asian-American Political Engagement

March 25, 2017

blink
CRITICALLY RETHINKING DIVERSITY

Working agreements

- Confidentiality
 - “Yes, and...”
 - Make this useful



Asian-American political engagement

- In the past tense (as in: the Asian-American civil rights movement of the 60's-70's)
- Invisible (in "This Race Is About Race," *US News & World Report*, 9/2/16):
 - "African-American" appears 17 times; "black" appears 11 times
 - "White" appears 22 times
 - "Latino" appears 6 times; "Hispanic" appears 4 times
 - "Asian-American," "Asian" and "multiracial" appear 0 times

Even just some political commentary these days...



Check-in:

How are you doing with politics these days?



A few questions

- What do we need to stay/get political about?
- Where are we advancing? getting stuck?
- What do we need to be more politically effective?

It's all about us.

Effective political engagement

- Dealing with partisan fragility
- Clarifying who we are
- Addressing the “Asians are privileged” myth
- Making the racism case
- Breaking through language and accent barriers
- Figuring out what we don’t get (that we may not want to get)
- Discerning how to be effective... not just right (Crutchfield, 2013)



Partisan fragility: Riffing on DiAngelo's white fragility (2011)

Partisan fragility is “a state in which even a minimum amount of [political] stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate [partisanship]” (DiAngelo, 2011).

Seen any partisan fragility lately?



Affective polarization

(Pew Research Center, 2014)

- ““Ideological silos”” are now common on both the left and right.”
- “Today 92% of Republicans are to the right of the median Democrat, and 94% of Democrats are to the left of the median Republican.”
- “The rise of ideological uniformity has been much more pronounced among those who are the most politically active.”

Affective polarization

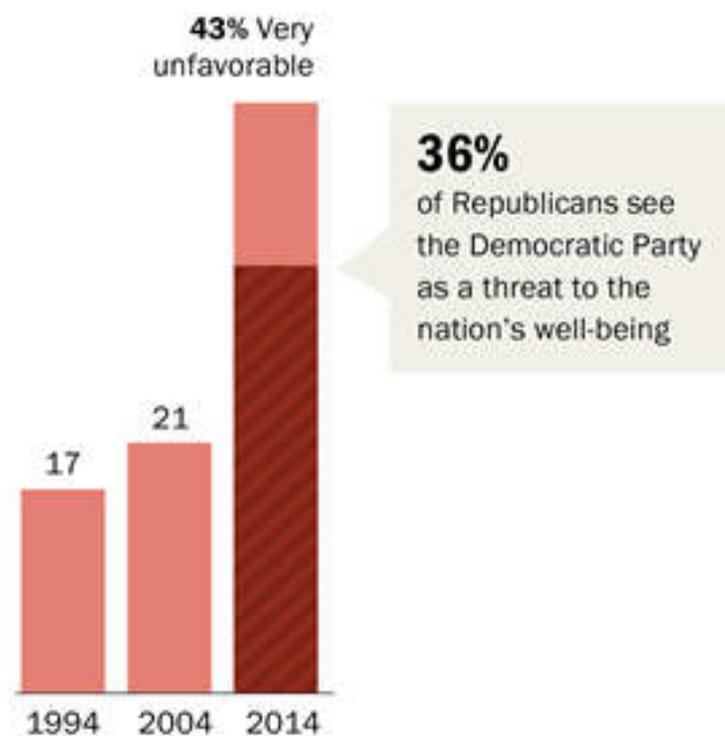
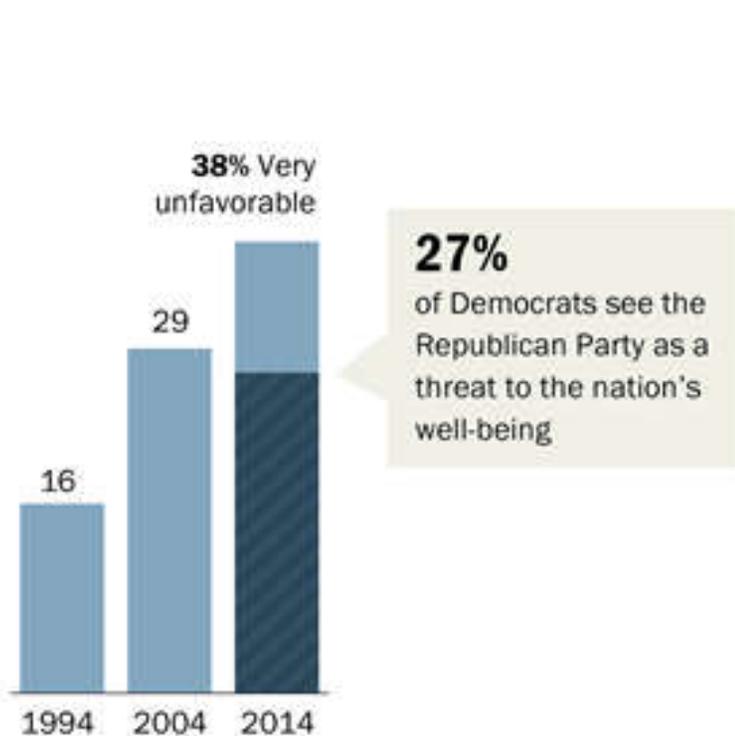
(Pew Research Center, 2014)

- Consistent conservatives (CC) and consistent liberals (CL) say:
 - “most of their close friends share their political views” (63% CC, 49% CL) versus only 25% of folks with “mixed ideological values”
 - “it’s important... to live in a place where most people share their political views (50% CC, 35% CL).
 - “they would be unhappy if an immediate family member married a Democrat/Republican” (30% CC, 23% CL).

Beyond Dislike: Viewing the Other Party as a 'Threat to the Nation's Well-Being'

Democratic attitudes about the Republican Party

Republican attitudes about the Democratic Party



Source: 2014 Political Polarization in the American Public

Notes: Questions about whether the Republican and Democratic Parties are a threat to the nation's well being asked only in 2014. Republicans include Republican-leaning independents; Democrats include Democratic-leaning independents (see Appendix B).

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Once again... With all due respect, no.

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11/9 is the new 9/11 #ElectionNight
10:15 PM - 8 Nov 2016

  1,124  1,253

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Worst day in America 9/11...
2nd worst day in America 11/9
2:48 AM - 9 Nov 2016

  59  57



The majority on the sidelines

“The majority [of US Americans] do not have uniformly conservative or liberal views. Most do not see either party as a threat to the nation. And more believe their representatives in government should meet halfway to resolve contentious disputes rather than hold out for more of what they want” (Pew Research Center, 2014).

In 2015, 47% of Asian-Americans identified as “politically Independent or don’t think in [partisan] terms” (Diggles, 2015).

“Asian Americans are more than 2x as likely to identify as Democrats than as Republicans. A similar pattern holds for NHPs” (NAAS, 2016).

Who is “Asian-American”?

Definition of “Asian” (2010 CENSUS, Office of Management and Budget):

“Asian” refers to a person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent, including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam.

→ NOTE: Please answer BOTH Question 5 about Hispanic origin and Question 6 about race. For this census, Hispanic origins are not races.

5. Is this person of Hispanic, Latino, or Spanish origin?

- No, not of Hispanic, Latino, or Spanish origin
- Yes, Mexican, Mexican Am., Chicano
- Yes, Puerto Rican
- Yes, Cuban
- Yes, another Hispanic, Latino, or Spanish origin — *Print origin, for example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.* ↴

6. What is this person's race? Mark one or more boxes.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↴
- Asian Indian
- Chinese
- Filipino
- Other Asian — *Print race, for example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.* ↴
- Japanese
- Korean
- Vietnamese
- Native Hawaiian
- Guamanian or Chamorro
- Samoan
- Other Pacific Islander — *Print race, for example, Fijian, Tongan, and so on.* ↴

Some other race — *Print race.* ↴

No longer “Oriental”

(Aoki, Asian American Political Alliance, 1968)

"We Asian-Americans believe that American society has been, and still is, fundamentally a racist society, and that historically we have accommodated ourselves to this society in order to survive...

We Asian-Americans support all non-white liberation movements and believe that all minorities, in order to be truly liberated, must have complete control over the political, economic, and social institutions within their respective communities.

We Asian Americans oppose the imperialist policies being pursued by the American government..."

“We know we’re not white, right?”
(Not necessarily)

“Asians are privileged in education.”
—Mahzarin Banaji, POCC, 2015

“With all due respect, no.”
—Alison Park, AsEA, 2017

Privilege: a working definition

Unearned social advantage in the form of:

- entitlement to resources and opportunities;
- preferential treatment;
- or immunity from stigma, obligation, expectation or threat

that is tacitly, automatically activated for members of a particular identity group.

* “Right Hand of Privilege” concept from Steven Jones



Racial bias in admissions

(Espenshade & Radford, 2009)

In a study of over 9,000 students applying to “selective” universities, white students were three times more likely to be admitted than Asians with the same academic record.



The bamboo ceiling: It's harder than glass

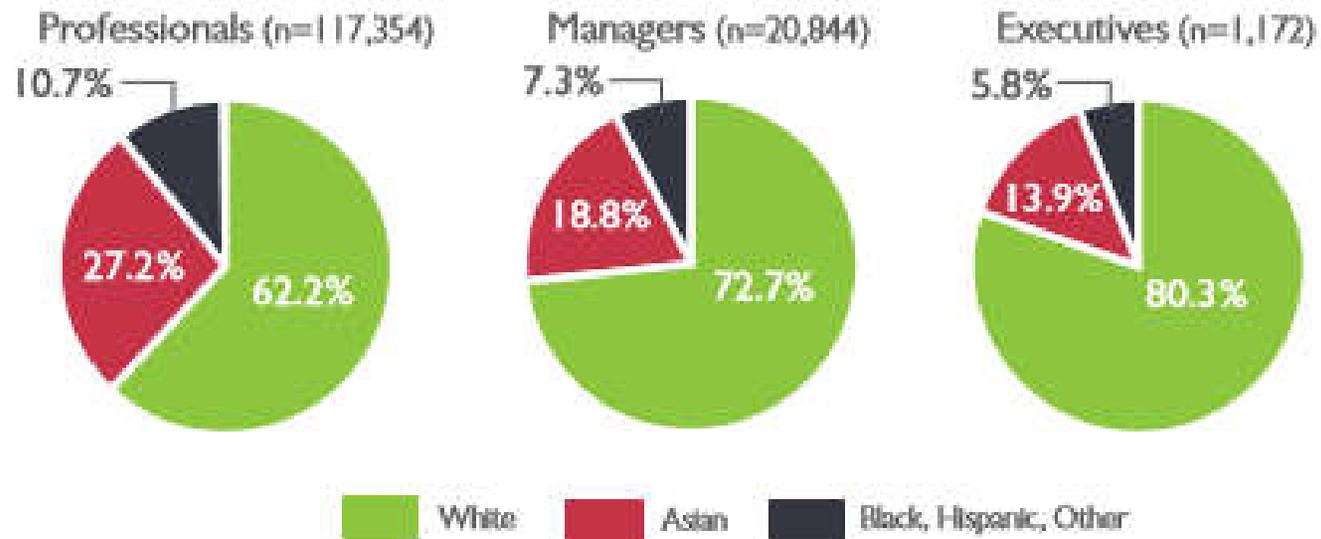
Hidden in Plain Sight: Asian American Leaders in Silicon Valley,
Ascend, Pan-Asian Leaders (2015)

| Asians and Asian-Americans | Whites |
|----------------------------|-------------------|
| 27% of workers | 62% of workers |
| 19% of managers | 73% of managers |
| 14% of executives | 80% of executives |

At Google, HP, Intel, LinkedIn, and Yahoo, men are 42% more likely to have an executive role than women, and white men and women are 154% more likely than Asians to hold an executive role. And Asians represent only 1.5% of corporate officer positions in the Fortune 500, according to 2012 data.

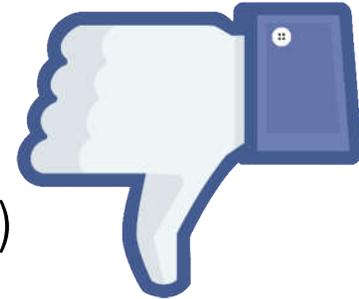
Corporate racism in all colors

Aggregate 2013 Management Pipeline by Race
(EEO-1 data for Google, Hewlett-Packard, Intel, LinkedIn, Yahoo)



The Catch-22 of Asian stereotypes

(Johnson & Sy, 2016; Ho & Jackson, 2001; Lin et al., 2005)



Stereotype 1: “Asians are particularly high on competence (they were seen as successful and intelligent)” triggering “greater admiration of and envy toward Asians.”

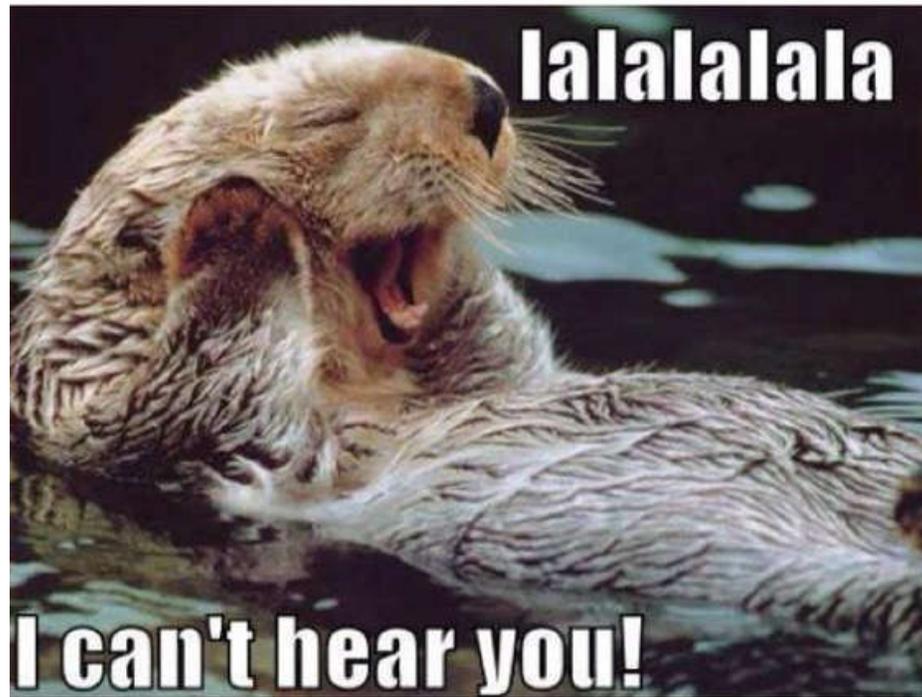
Stereotype 2: “Asians are particularly... low on social skill (nerdy, antisocial)” causing “those who saw Asians as particularly low on social skill [to] display greater hostility toward and fear of Asians.”

Net effect...

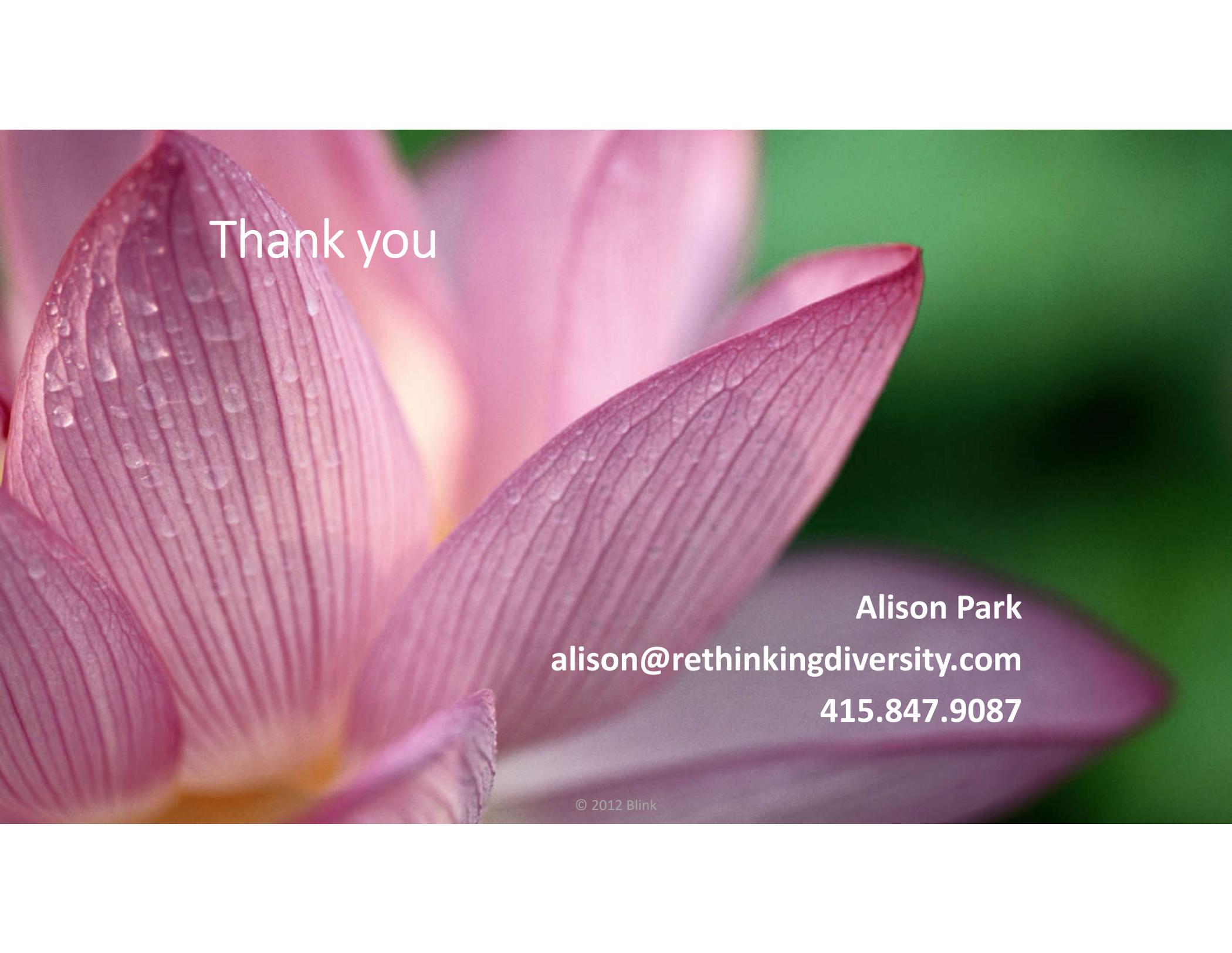
“[B]oth high-competence and low-sociability ratings of Asians were negatively correlated with individuals wanting to be roommates with an Asian person. The authors of both papers theorized that whites are threatened by the ‘unfairly high’ levels of competence possessed by Asians and essentially use the stereotype that Asians lack social skill as a pretext for discrimination.”

“We don't get religion. We don't get the role of religion in people's lives.”

—Dean Baquet, *NY Times*
Executive Editor, 12/8/16



What are some Asian-American issues that you have a hard time getting down with?



Thank you

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