Purpose

To deconstruct queer horizontal oppression, among sexual and racial minorities, in this case, gay and bisexual East Asian American men.

- Examine horizontal oppression between East Asian G/B men
- Why does this exist
- How does this occur
- Came out of grad research
- Conflated Asian and Asian American identity
- Experiences of intersecting identities of race and/or ethnicity and sexuality
Research took place outside of student affairs, interdisciplinary lenses of physiology, sexuality/gender studies, Asian-American studies. Based on 4 major areas:
- Anti-Asian sentiments
- Mass media
- Masculinity & dating
- Diaspora
Anti-Asian Sentiments

- Stereotypes
- Exclusionary triad
- Global Queering
- API LGBTQ experience racism
Throughout history and modern day, East Asians has always been stigmatized
  o Femininity
  o Exoticness
  o Docile
Largely perpetuated by mass media and social networking.
serotypes allow negative sentiments to exist and condoned by our society.
These are also highly condoned by the gay community among a exclusionary triad of:

- Anti-Asian
- Anti-fat
- Anti-aging

Seen in gay social sites ie Grindr, Scruff, Growlr, Craigslist and etc.
Global Queering

"proliferation of LGBTQ identities across the globe"

highlighted by racially homogeneous queer sexualities that lack API presences.

- Global Queering
- proliferation of LGBTQ identities across the globe
- highlighted by racial and culturally homogeneous queer sexualities
- capitalization of niche markets
  - castro, village, capitol hill and etc
  - creates “gay gentrification”
- lack the presence of queer East Asians
- gay establishments
  - 2007 GL Task Force reports
    - hesitant to labeled as Asian Hotspot
    - Asian invasion → loose primary customer (white affluent men)
    - reports of discriminatory nightclub admissions policies are "on the rise"
    - white flight occurs
Mass Media

- "less than" feeling
- in-group oppression
- Zen masters & nerd
- hierarchy
- gay pornography
- lack of positive media coverage for POC or anyone that is not White
- even less coverage for queer people of color, especially queer Asians
  - usually seen as scapegoats in the media
  - perpetuates this inward “less than” feeling
  - Less than feeling combated by the media → making change is difficult
  - Message across different formats reinforce “less than” → internalized racism
  - Racism in the fabric of US society
long history of oppression
- oppression among Asians has been institutionalized
  - Anti-Coolie Act (1862)
  - Pigtail Ordinance (1873)
  - Chinese Exclusion Act (1882)
  - Japanese Internment Camps WWII
- institutional racism contributes to internalized racism and internalized homophobia
  - seen in Gay Asian Diaspora and Global Queer Community
  - talk about later
In-group horizontal oppression

The homophobia of heterosexual Asian men towards queer Asian men is largely responsible for the systematic and horizontal oppression of queer Asian men toward one another.

- In-group racial horizontal oppression can be traced to the assimilation, acculturation, and homophobia
- Homophobia of straight Asian men towards gay Asian men increases this horizontal oppression
- Asian mean already seen as effeminate, many gay Asian men confirms this stereotype
  - Detail magazine spread, a satire
  - Goes back to institutional racism against Asians
  - Further stereotyping Asian men
  - Created an uproar among the Asian American community
  - Illustrates why heterosexual Asian men blame queer Asian men for negative stereotypes about their cultural group
  - Illusion that you can’t tell if a person is gay or Asian
  - Editor was fired
o media portrayal of Asian men as nerds or Zen master
  ▪ can kick someone’s ass
  ▪ can solve complex equations
  ▪ can never get the girl or guy next door

o radicalized sexual stereotype
  ▪ next the boy next door
    • doesn’t really win anyone’s heart
  ▪ Asian men are sexless
  ▪ Asian women are not better, lotus blossom or dragon lady
    • True for all women, more apparent for Asian women
    • Radicalize sexual stereotype

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radicalized sexual stereotypes

"Asian men are sexless"

Asian Women are
"Lotus Blossom or Dragon Ladies"

delicate and passively
catering to the sexual
appetite of (White) men

agressive, conniving and
conspiring with evil
Breaking the bamboo ceiling
- racial and sexual hierarchy
- Asian men are never the athlete, quarterback, captain of any team but the mathletes or academic decathlon
- Never the homecoming king
- Cowboy and Indians, cowboy is always WHITE

POC in general are often seen as secondary characters and play largely passive roles
Queer Asians are absent in mainstream media → invisible
Racially White, no matter what sexuality or gender
Asian women = exoticize
Asian male star...?
first "appeared" in 1970s
Brandon Lee debuted 1997

- Racially White, no matter what sexuality or gender
- Asian women are often exoticized and have accents
- Lack Asian men, no real well know Asian porn star
- Asian men “appeared” in the 1970s
  - In dream sequence only
  - Always passive and submissive roles
  - Always faceless, only seen from the back
- All of these:
  - Asian men sexless
  - Asian men as objects of domination
  - Contributes to “less than” feeling
Brandon Lee, first well know star
- Debuted in 1997
- Racial packaging
  - Asian American instead of “just Asian”
  - Coded as an Assimilated Asian American
  - Large role with dominance and as a top
    - Topness confers status in gay porn
    - Broken major stereotypes
    - delineates the different ways that Asians express sexuality and gender
    - challenge mainstream masculinity for Asian men, esp gay Asian men
Masculinity and Dating

- contesting gay masculinity
- internalized homophobia
- masculine acting gay men
- defining & navigating masculinity
Media popularize ideas about masculinity reflect internalized homophobia

- to be gay is to lack masculinity
  - straight → one is masculine (male) one is feminine (female)
  - men liking men, both cannot be masculine, one must be feminine, one must be emasculated
- contesting the idea of gay masculinity just like contesting masculinity with Asian men
  - compare jack and will
  - who will normally dates in the show, most of them have also been very straight acting
  - jack normally date the more flamboyant men
- society is more comfortable with Will because of messages leading to internalized homophobia
international homophobia also leads to body image issues
  • the desire to be and look more masculine
  • the desire for more physically fit bodies
  • for protection and defense mechanism
  • to battle effeminacy
  • leads to the idea of hyper masculinity
Many subcultures exist in the gay community
straight acting gay men are one of them
as judgmental as the straight people that judges them
gay social sites exclusion
  o no Asians
  o no fats/hwp only
  o no fems/queens
  o age restriction
    ▪ seen as honesty and preference?
    ▪ Or rude and condensing discrimination?
    ▪ “people belonging to a community that is subjected to discrimination and oppression, force more oppression on certain sub-communities in our community?”

straight acting gay men
defining gay masculinity
underlying issue?
hegemonic "western" masculinity
preference and honesty? or rude and condensing discrimination?
Real underlying issue…
- attitudes regarding dating are influenced by society
- it is not about the fact the other guy is feminine acting or overweight
- image projected to other ultimately becomes more important than what they may actually believe.
- A reflection of what society thinks of them.
  - Why some Asian men only date white men
    - Reflects upon their internalized racism
    - Social capitol in the LGBT community
    - Helps them to further acculturate or acclimate into both western and gay society
    - All reflection horizontal oppression

- "gay masculine idea: a handsome face; strong, muscular body; a manly demeanor; and hypersexual without being sluttish”
- masculinity is prized in most communities
Asian and Asian American men’s perceptions and concepts of masculinity are different from those of hegemonic masculinity in the U.S.

- There are various types of masculinity
- Some masculinities are seen as dominant, others are seen as subordinate
- Asian Americans frequently have to interpret and negotiate their own form of masculinity within a radicalized gender hierarchy
- Only hegemonic masculinity matters, glorified and put forward as the ideal.
- Hegemonic masculinity creates a problem for how masculinity is defined in the U.S. among MOC
- Asian American men frequently have to prove either their queerness or sometimes heterosexuality because they are seen as being more effeminate
Gay Asians in Diaspora

- Colonial History
- Diaspora/Gay Diaspora
- Negotiation of Sexuality and Ethnicity
- Ethnocentric Conceit
- Accultration and Assimilation
Colonial History/Colonial racism

- API have to learn to negotiate gender/sexual tradition btw Western gay ideologies.
- How API learn about non-heteronormative sexualities through language
- Lack of language used in East Asian cultures for the nuances of gay sexuality.
  - Attributed to the lack colonial history in East Asia.
  - This lack of history may also contribute to the lack of research on men who both identify as East Asian and Queer.
- History is based on the conqueror and not the conquered
Most research has a White and Black paradigm and little on Asian. Does not mean homosexuality does not exist in Asia, but it is viewed differently. White phenomenon can lead people of color, especially immigrants, to believe they cannot safely come out. Ethnic communities rarely affirm anything but a heterosexual lifestyle. Asian communities can affirm an Asian person’s ethnic culture, LGBTQ community, predominately White, primary source of affirmation for the ethnic person’s sexuality.
Gay Diaspora: Most QPOC have to negotiate between their sexual and gender identity with their ethnic identity and find themselves. All LGBTQ people live in the Gay Diaspora at one point in their life. Diaspora is best described at the movement, or dispersions of people away from an established or ancestral homeland. When people move or are dispersed from their original communities, they move into a new community, making a “home” in an alien “host” land. Through the Gay Diaspora, QPOC take active roles in global gay communities, away from their ethnic communities. LGBTQ communities are largely dominated by White American gay men gay Asians find sexual affirmation and refuge but not ethnic support. Creates a displacement or Diaspora with no resources. White gay community creates a power dynamic between Asian and White gay men, which further plays into systematic oppression and racism.
move away from Diaspora, and find themselves either acculturated and/or assimilated into Western Ideals.

- Acculturation and assimilation also perpetuates White as the ideal beauty
- Through ethnocentric conceit
- “rice queens” do not date Asian men who have integrated into Western culture compare to those who have not.
- Queer Asian Americans find themselves dating more White men
- Attributed these relationships to two contradicting factors: the need to assert a universal gay identity invoking similarities with queer Westerners and, on the other hand, the proud embrace of a newly asserted “Asian-ness” that could potentially undermine an “assume solidarity”
conclusion

- sub always learns about dom
- canonical White gay make authors
- race is queer work is lacking
- White gay men show little to no interest in reciprocal ways about race and gender
- focus on identity politics
- who bestows legitimacy in the narration of LGBTQ development?