

Invisibility K

In the colonizer's attempt to "create a voice" for the subaltern, the colonizer starts to speak OVER them. Institutions cannot help the subaltern because there is too much space between the subaltern and the institution. Ross '10

Eleanor Ross, "Can the Subaltern Speak? Reflection," University of Nottingham. 2009-2010.

<https://www.nottingham.ac.uk/english/documents/innervate/09-10/0910rosssubaltern.pdf> (A.B.)

As Spivak warns, in the discourse on sati, **'One never encounters the testimony of the women's voice-consciousness'.** It must be remembered that however realistic the **widows' 'voices'** may seem, they **are merely representations**, created and **framed by** a **Western perspective**. Despite Sleeman's assurance that, 'the reader may rely upon the truth of the whole tale', the quintessential 'truth' of the widow's words may be lost in his translation, or even politically slanted; as a figure who represents British authority in India, **Sleeman debatably has a political agenda to protect the image of British presence in India.** Thus a fissure emerges, creating a chasm between the **'true' history of the colonized and the myriad of 'invented' discourses by the colonizer**. This is exemplified in the sati poems in which there is a discrepancy between the poets' depictions of the sati's attire. Whilst Landon and Jewsbury clad their widows in 'the white veil' and 'the bridal veil' respectively, Roberts' widow has an "unveiled face". **The Western perspective, then, is crucially superior to that of the subaltern: those with the power to speak speak for those who cannot. Yet Mukherjee identifies this as a problem in Untouchable: 'This caste and class distance between the writer and the people he [they] represents results in the erasure in the novel of the voice of the untouchable community.'** The sati writers' **'imperial eyes'** and Anand's Western education **supersede and quash the perspective of the subaltern for whom they ironically attempt to create a voice**. Emma Roberts employs direct quotations to give a 'voice' to the two widows in "The Rajah's Obsequies". However, Stephen Morton alerts us to the adverse effect of this: **'the benevolent impulse to represent subaltern groups effectively appropriates the voice of the subaltern and thereby silences them.'*** In the same way that the **'benevolent' colonizer, by prohibiting sati, 'silenced' the voice of the widow who 'chooses' to die on her husband's funeral pyre, the examined sati writers 'silence' the subaltern woman by claiming to represent and to speak for her experience. In terms of colonial discourse, then, white men are not 'saving brown women from brown men'; rather, they are hampering their freedom to speak.**

Asian Women has been historically seen as docile and weak-willed in the workforce, therefore, when do they speak out of their oppression it is seen as odd. Aggarwal '11

Manisha Aggarwal-Schifellite, 2010-2011, "Politics of Invisibility Changing Perceptions of British Asian Women in the Wake of the 1976" McGill University, https://www.mcgill.ca/history/files/history/historicaldiscourses2011_1.pdf#page=39

Trade unions also expressed ambivalence about issues of race in the workplace, in keeping with what Sheila Patterson calls "the attempt to reconcile the principles of universal working-class brotherhood and non-discrimination with the fears and antipathies of rank-and-file members."21 As Pratibha Parmar points out, "in contrast to West Indian women, the majority of Asian women came to Britain as the

dependants of male workers... [and] were never drawn into the metropolis as wage labourers.”²² This legal categorization of Asian women as dependants had encouraged the emergence of persistent stereotypes that classified them as docile and weak-willed, and scholar Avtar Brah shows that although Asian women had been organizing in the workplace for almost ten years prior to Grunwick, stereotypes of Asian women as passive beings lingered in the minds of employers at the time of the strike. This stereotype had been embedded in the attitudes of factory employers for many years and became increasingly prevalent in the early 1970s. During this time, a large number of Asian women began to work in factories across Britain, following a decline in the immigration of Asian men.²³ Many scholars of Asian women's employment in this period argue that factory owners deliberately hired Asians based on assumptions that they were quiet, efficient workers who would not demand special privileges from their employers.²⁴ These beliefs were drawn from additional suppositions about the women's educational backgrounds and cultural values, for Parmar observed that the specific literature on Asian women conceptualizes them as non-working wives and mothers, whose problems are that they do not speak English, hardly ever leave the house, and find British norms and values ever more threatening as their children become more 'integrated' into the new surroundings.²⁵ Parmar's findings are echoed in the words of many Asian immigrants to Britain, and especially the words of women involved in mid-century labour struggles. In *Finding a Voice*, her seminal work on Asian women in Britain, Amrit Wilson interviews a number of Asian migrant women employed in factories across the country. In many of these interviews, the women reported discrimination and poor conditions in their workplaces. Wilson interviews a laundry worker named Prabhaben, who declared that “the trouble is that in Britain our women are expected to behave like servants, and we are not used to behaving like servants and we can't. But if we behave normally like saying a few words to each other, the supervisors start shouting and harassing us.”²⁶ Another interviewee, a woman named Surinder, said: For a long time I never realized how badly paid and overworked I was, but what made me feel bad in those days was the rudeness and lack of respect with which I and other Asian women were treated by the supervisors. Now I have begun to understand, bad pay, rotten conditions and this insufferable contempt shown to us, it is part of the same picture.²⁷ Corroborating workers' testimony about management attitudes, Wilson reports that a mill manager in Bradford, England referred to his Asian employees as “so well behaved. They have no complaints... but lately these ladies in the Spinning department, they seem to be rather odd. They can be rude. It concerns me because it is unusual for an Asian lady to be rude, to answer back, to be a chatter-box.”

Asian Women are silenced when they try to strike, furthering their invisibility.

Aggarwal '11

Manisha Aggarwal-Schiffellite, 2010-2011, "Politics of Invisibility Changing Perceptions of British Asian Women in the Wake of the 1976" McGill University, https://www.mcgill.ca/history/files/history/historicaldiscourses2011_1.pdf#page=39

In a pair of articles published on June 22, 1977, a reporter writes: “the dispute originally involved just over a hundred people of Asian descent (the number has since diminished) who were not unionized when they went on strike... The pickets' banners held aloft every day carry allegations of low pay, exploitation, bad conditions, intransigent management and anti-unionism.”⁶² While the reporter acknowledges the role of Asian workers as instigators of the strike, he neglects to incorporate any of their perspectives into his text. Instead, in the companion article, “Owner of Grunwick says he will never give in,” the reporter includes an extensive interview with George Ward. Among other examples, these articles signify how Grunwick managers were given a prominent venue to express their opinions on the dispute, often in the place of worker perspectives.⁶³ The Times also reports a great deal on Conservative reactions to the strike in Parliament and in public, despite the fact that the Labour government, under Prime Minister James Callaghan, was in power for the duration of the strike.⁶⁴ For example, on June 28, 1977, the political editor of The Times quotes a Conservative spokesperson calling Grunwick a “constitutional crisis” and goes on to illuminate the arguments presented by the government on the strike and its merits.⁶⁵ In another feature on the same page of the newspaper, reporters use a photograph of an Asian striker alongside the article “Pickets jeer Mr. Rees on visit to factory.” However, the article fails to include any input from the striking women on the arrival of Rees, the British Home Secretary. Instead, the reporters use a quote from Jack Dromey to illuminate the other side of the debate.⁶⁶ The Times presents Dromey as one of the key spokespeople for the strikers during this period, and touts him as a “father figure” in a June 1977 article profiling his participation in the Grunwick dispute.⁶⁷ Although Dromey was a union representative and not a Grunwick employee, he emerged as the representative voice of the workers in mainstream press coverage of the strike. By placing him in this position, media actors endowed him with the legitimacy and power to speak for the workers and by

extension muted the voices of the Asian women who had begun the strike action a year earlier. In an article published on August 19, 1977, an unnamed “representative” of the striking workers remarks on fears that extremist groups such as the right-wing National Front could wage violent attacks on Grunwick pickets, but no name for the speaker is given.⁶⁸ Based on the The Times’ precedent of naming its union and management interviewees and representatives in the coverage of this dispute, it is possible that the “representative” in the article was an Asian woman who had requested her name be withheld, or who had not been identified by the reporter.⁶⁹ At the end of the strike, when four remaining pickets staged a two-day hunger strike, they were referred to in The Times’ short write-up not by name, but as “woman strikers.”⁷⁰ Much like The Times, the Sun appears to virtually ignore the women strikers in its coverage of the Grunwick dispute, and often focuses mainly on the actions of the factory’s management and the police as described above. While **these practices effectively rendered Asian women invisible,** it is difficult to determine whether it was the intent of institutional representatives to undermine the contribution of these women to the struggle at Grunwick. It may have been common to employ male representatives for both sides of labour disputes such as Grunwick during this time, and as such it would have been considered standard to have leaders such as Jack Dromey represent the interests of the Asian women involved in the dispute. The omission of names and other identifying markers of the women in question may also have been done at their own request in order to protect their safety while on the picket line. In an interview with Wilson, Jayaben Desai argues that Our Gujarati women are often weak, weakened by the acceptance that their life must revolve round dressing up, housework, wearing jewellery and other things like that. Often it does not occur to them that they can speak up, raise their voices in front of people. Personally, I don’t think it is traditions which are weighing them down but the fact that they have no support at home.⁷¹ The apprehension of many women regarding the strike and the lack of support from family and community members may have discouraged them from speaking to the press. However, based on photographs of striking women, video footage of the pickets, and testimonials from many of the women involved in Grunwick and other strikes, it appears that the majority of Asian women on the picket lines did not hesitate to speak out in support of their actions.

The political movement is literally inaccessible to Asian women because of cross-cultural tension. Reject the resolution – it’s illogical to expect me to affirm something I can’t access and forces psychological violence for me to support a regime that oppresses my identity. Chow ‘87

Chow, Esther Ngan-Ling. “The Development of Feminist Consciousness among Asian American Women.” Gender and Society, vol. 1, no. 3, Sage Publications, Inc., 1987, pp. 284–99, <http://www.jstor.org/stable/189565>.

Asiatic and U.S. cultures alike tend to relegate women to subordinate status and to work in a gendered division of labor. Although **Asiatic values emphasizing education, achievement, and diligence** no doubt have accounted for the high aspirations and achievements of some Asian American woman, certain Asiatic values, **especially when they are in conflict with American ideas, have discouraged Asian women from actively participating in the feminist movement** (Chow 1982, 1985). **Adherence to Asiatic values of obedience, familial interest, fatalism, and self-control may foster submissiveness, passivity, pessimism, timidity, inhibition, and adaptiveness, rather than rebelliousness or political activism.** Acceptance of the American values of independence, individualism, mastery of one's environment through change, and self-expression may generate self-interest, aggressiveness, initiative, and expressive spontaneity that tend to encourage political activism; **but these are, to a large extent, incompatible with the upbringing of Asian American women**

Model Minority puts Asian American Women in a double bind which renders them as invisible to society. - Lee '14

Lee, Emily S. "The Ambiguous Practices of the Inauthentic Asian American Woman." *Hypatia*, vol. 29, no. 1, 2014, pp. 146–163, www.cambridge.org/core/journals/hypatia/article/abs/ambiguous-practices-of-the-inauthentic-asian-american-woman/4404F724545260C0B097455FCFC31FCC, 10.1111/hypa.12070. Accessed 18 Nov. 2021.

First, the identification of the Asian American community as the model minority applauds their ability to climb the economic ladder and to harness the opportunities of capitalism. Such ascendance in class requires cultural assimilation. Minority populations regard assimilation with suspicion because assimilation does not simply mean adjusting well to the culture of the United States, but covertly entails neglecting, if not abandoning, the practices of one's cultures of origin and conforming to the practices of the majority culture. In the United States, this is the culture of whites. As such, Sarah Ahmed writes, "you can move up only by approximating the habitus of the white bourgeois body" (Ahmed 2007, 138). Climbing the economic ladder constitutes the definition of success in the United States. Hence the depiction of Asian Americans as successful immigrants for economically advancing—for assimilating—implies applauding them for giving up their ethnic cultural practices in order to survive if not thrive in this new country. Essentially, Asian Americans sell out. The assimilation demanded for economic upward mobility results in the invisibility of Asian Americans. Arisaka writes, "[i]f they are assimilated, they are invisible as a group in the dominant culture as well as to the oppositional, 'racial minority' cultures" (Arisaka 2000, 214).¹¹ Scholars of Asian American studies have written extensively on invisibility as a regularly occurring phenomenon specifically of the Asian American community as a minority community in the United States (Yamada 1983). The possibility of achieving a sense of authenticity appears dim among these model minority but cultural "sellouts" in this condition of invisibility. Alternatively, the Asian American community is identified with persisting strong ties to their cultures of origin, so much so that they face accusations of insular, isolationist practices. Under this identification, because of their isolationist practices, Asian Americans lag behind in political participation in the United States. The insularity of the Asian American community has been pointed to as ultimately one of the reasons, if not the main reason, for inter-minority conflict, particularly in the analyses of the Los Angeles riots of 1992. So, in contrast to the invisibility of the assimilationist Asian Americans, the isolationist Asian Americans facilitate their own exoticism and their own hyper-visibility. Who are these isolationist Asian Americans? If the assimilated Asian Americans are economically upwardly mobile, then the isolationist Asian Americans must be the less

economically mobile—those likely to live in poverty. For after all, within these circumstances, if economic mobility requires assimilation, those who do not assimilate cannot participate in upward mobility. Here I want to point out that because women (especially women with hyphenated identities or from immigrant communities) are perceived as responsible for keeping alive their culture and so are more often burdened with continuing the practices of their cultures of origin, these isolationist poor Asian Americans are likely to comprise a specific gender—women.¹² In failing as a model minority, these isolationist, poor Asian American women, also face dim prospects of achieving a sense of authenticity. These two close identifications and over-determinations of the Asian American community lead to a dichotomous framework—a false dichotomy. Asian Americans who do not assimilate and who live in poverty closely align with authenticity through their group identity in the sense of culture, but the isolated and poor Asian American affiliates less with authenticity in the class criterion as a model minority. The assimilated Asian American, however, more authentically follows the group identity as a model minority, but less closely coheres with the cultural practices associated with the group. The false dichotomy invites ambivalent responses to the Asian American identity. The Asian American woman whose group identity is dichotomously over-determined—as either assimilating and successfully climbing up the economic ladder or persisting in practicing her culture of origin with the consequences of isolation and poverty—faces a scenario in which all the available choices trouble her relation to her group identity, and to her ultimately developing a sense of personal authenticity.

Is the poor Asian American woman's sense of self structured through the understanding of the temporariness of her condition of poverty such that she will eventually conform to the majority culture's practices? Or, in realizing, through recognizing the dismal statistics on class mobility, that poverty is not temporary, does her sense of self become significantly damaged in facing the likelihood of failing as a model minority? Without poor Asian Americans, will the cultural significance of the Asian American identity disappear as an identifying feature of the group? What is the sense of self for the economically successful Asian American woman who conforms to the majority culture and lets go of her original cultural practices? Women carry the primary burden of culture, and women earn less than men; so are Asian American women more likely to be poor, tradition-bound, and isolated? If both practicing one's culture of origin and economically climbing is impossible, considering that succeeding as a model minority promotes the invisibility of one's identity, must one choose poverty and hyper-visibility to strengthen one's group identity? For the Asian American woman endeavoring toward an authentic sense of self in both its class and cultural ascriptions, neither option allows for developing a coherent identification with one's group identity. If the social empowerment of the group identity relies upon individuals identifying and participating in the formation of their group identity, the series of compromised choices within the group identity's class and cultural over-determinations clearly have disenfranchising political implications. Recall that the condition of minority identities is that their individual identities are undistinguished if not reductively collapsed to their group identities. With such intimate associations, the solution to escaping the false dichotomy of the group identity cannot only consist of distancing oneself from one's group identity. Instead, for the minority individual, for the Asian American woman to develop a sense of self true to herself—a sense of authenticity—she must work with and on the group identity to encourage and to develop understanding of the group identity.

Asian Americans are forced into the 'bicultural middle', where despite how much they conform, they aren't considered to truly be 'American' by the white social body - Dang '03

Pyke, K., & Dang, T. (2003). *Qualitative Sociology*, 26(2), 147–172. <https://doi.org/10.1023/a:1022957011866>

The most assimilated tend to regard “whitewashed” as a favorable identity and “FOB” as derogatory. The more ethnically-identified tend to deride the “whitewashed” for forgetting their roots and being under the illusion that they can actually join the white race. They tend to be a little more sympathetic toward those labeled “FOBs” but still avoid using the label to refer to themselves, even when acknowledging that others label them that way. While they assume a stance of resistance to derogations of ethnic immigrant culture, they still did not provide positive descriptions of the “FOB.” The majority of respondents who fall in the bicultural middle regard both “FOB” and “whitewashed” as derogatory identities, which they relied on in constructing a positive self-identity as biculturals. The bicultural middle is a site of constant accommodation. It is a place where individuals can claim an ethnic or an Americanized identity as the situation requires in order to avoid stigma and criticism, without challenging the larger racial order. Biculturals retain a link to their ethnicity and acknowledge that, as Asian Americans, they can never join the white world. They charge those who attempt to do so, the so-called “whitewashed,” as deluding themselves. They assume essential differences between whites and Asians, and that as non-whites Asians can never really be “American.” Hence they regard racial/ethnic distinctions as immutable. This view complies with the racial classification schema and ideology of the dominant society that mark Asians as forever ethnically distinct from whites. In this particular instance, the biculturals are allied with ethnic traditionalists who likewise denigrate the whitewashed for ignoring their ethnicity. However, unlike ethnic traditionalists, biculturals also claim a comfort and ease with mainstream American culture and an ability to also “identify with whites.”

The matrix of domination of Indian society and caste hierarchy is based on Aryan supremacy. It demonizes “lower-caste” folks and disproportionately oppresses womxn, Ayyar & Khandare '13

Varsha Ayyar, & Lalit Khandare. (2013, August). Mapping Color and Caste Discrimination in Indian Society. Retrieved September 14, 2021, from ResearchGate website:

https://www.researchgate.net/publication/285414433_Mapping_Color_and_Caste_Discrimination_in_Indian_Society

The Indian ideal of female beauty is largely defined based on skin color. Fair or lighter skin color is considered the most vital because it is believed that light skin color has the ability to override all the other facial and bodily defects. This idea of feminine is based on features such as lighter skin color, lighter eyes, a sharp nose, and delicate nostrils. This perception of ideal womanhood and beauty is clearly constructed on the foundation of color and caste nexus. It is evident that varna-caste supremacy not only influenced the past but also influences notions of beauty and femininity in contemporary India. Those who do not fall under these standards of Aryan are deemed ugly and made to face discrimination and condemnation. The trend of discrimination has continued and evident in different kinds of manifestation. The matrix of domination of Indian society is embedded in caste hierarchy; thus, there is asymmetry of burden/exploitation/social location/oppression. Invariably, women of "lower caste" continue to face more burden than other women of "upper caste" locations due to entrenched sociocultural hierarchies. [...] Those

who have defended the rights of consumers and MNCs have suggested that MNCs should not be held entirely responsible for racism but just as actors who are acting on existing prejudices and preferences but giving "affordable choice" to people to alter skin color (Karnani 2007). It is a fact that MNCs are profiting from and taking advantage of societal perceptions but at a serious cost of compromising on ethics and larger public welfare (Karnani 2007). Most of these advertisements have portrayed dark women and men in poor light at the cost of condemning the darker skin tones and projecting them as unwanted, disdainful, and cursed. It is thus important to understand and draw our attention to the role played by MNCs and in perpetuating color discrimination. Considering the preference for lighter skinned women in India, there is an additional concern related to gender inequality. The 2011 Census on gender inequality shows that the sex ratio (914 female against 1,000 male) is skewed and lowest since independence (Economic Times 2011). Besides, the alarming female feticide is more common among the educated middle-class than rural and poor families. In doubling the burden of gender and color, it may be said that dark-skinned women perhaps have to face the brunt of social damnation in far severe ways than one can imagine.

Moreover, such degrading advertisement underpins inferior social status as a burden to dark-skinned women and men. This kind of continued condemnation of dark-skinned women adds several layers of cultural and psychological disadvantages to their lives and can have detrimental impact on societal well-being. In retaliation to such racist slurs and extremely humiliating advertisement, a handful of women's organizations in India have taken up a stand and underscored this as a sexist and gender issue rooted in backwardness and "cultural bias" (BBC 2003). However, this superficial understanding essentially eliminates the possibility of identifying intersections of caste, class, and gender that all multiply, which produce differential outcomes, intensity, and magnitude of experiencing color discrimination

Honor based violence occurs from the ostracization of women who bring "shame" to their families and community in fear of *Log Kya Kahenge* (what will people say), - Rahman '21

Rahman, Afrin Naz. (2021). Log Kya Kahenge (What Will People Say): Honour-Based Violence as a Response to Community Influenced Control and the Fear of Ostracization. Ucalgary.ca. <https://doi.org/http://hdl.handle.net/1880/113062>

The phrase log kya kahenge or 'what will people think', has been a repetitive tool used to enforce cultural gender norms deemed appropriate by the surrounding community. The intense pressure and fear of log kya kahenge, especially for women, where honour and shame have considerable consequences, have resulted in, some communities, extreme measures and mental conditioning. [T]his perception and conceptualization of honor has resulted in such cultural norms for women as confining women to the four walls of the house, a harem mentality that regulates social life in accordance with sexual segregation, and finally the necessity for a woman to be escorted by a male or a menopausal female chaperon who has stopped menstruating. Through such cultural norms, men have on one hand attempted to prevent the potential threat of dishonor outside the house and, on the other hand, they have sustained the values of patriarchal ideology. These examples painfully demonstrate the means taken to safeguard the honour of the family. It also showcases measures used to prevent exposure and criticism from the community. The fear of communal awareness and eventual ostracization from society, for any female transgression, creates the pressure to kill and regain the honour lost. Unfortunately, this fear is not unfounded. Perpetrators talked about events leading up to their decision to murder their female relative, and many of those events had to do with the reactions of their surrounding community. These events or situations that "[F]orced the defendants to kill...was the escalating effect of continued insult, taunting, belittling, exclusion and explicit and implicit family and social pressure". Honour is so fragile in these communities that the shame of being ignored and taunted is pressure enough to retaliate, not against the community, but the source of the dishonour. In essence, the community acts as a societal form of control for both the victim and perpetrator. The authority of the community needs to be addressed in greater detail and condemnation. Its influence on this form

of violence implies that certain sociological ideologies are imbedded within the mindset of these populations. **Shame is** then **a consequence of patriarchal normative behaviours** with **in society**. Essentially, such honour is not a private matter. [...] In honour-based communities, benevolent sexism is based upon attitudes and behaviours that encourage and enforce women and men to conform to traditional heteronormative dialogue and 'good' behaviour. **'Good' behaviour for women is avoiding the possibility of shame, thereby ensuring their honour and that of the family is preserved.** Being 'good' is synonymous with a woman's ignorance of anything sexual in nature. If women are 'good' they adhere to certain dress codes and conduct themselves in a modest manner. This includes limiting themselves to private space, as women in the public domain are subject to social influences and scrutiny. There is also the fear of being subject to the male gaze, which would not be a worry if they remain in their private domain. If a woman maintains these particular traditional feminine norms, she is rewarded with her continued security and assurance that her value, and that of her family has not been compromised.

South Asian trauma rooted in binary constructions of tradition, patriarchy, and model minority. This is destructive to their mental health, furthering invisibility and resistance to seeking help - Tummala Narra '13

"Psychotherapy with South Asian Women: Dilemmas of the Immigrant and First Generations." *Women & Therapy*, 2013, www.tandfonline.com/doi/abs/10.1080/02703149.2013.797853. Accessed 19 Nov. 2021.

Majumdar (2007) pointed out that research with the **South Asian diaspora** has **focused on cultural practices**, such as **arranged marriage, and problems such as domestic violence and suicide**. In fact, **research on traumatic experience within South Asian communities** has **focused** primarily **on domestic violence**, with several scholars noting the influence of patriarchal norms and acculturative stress on domestic violence within South Asian communities in the U.S. and elsewhere (Ahmad, Riaz, Barata, & Stewart, 2004; Raj, Livramento, Santana, Gupta, & Silverman, 2006; Singh, 2009). Bearing in mind **the complexity of gender norms and the internalization of these norms among South Asians**, it **is** particularly **important** that **interpersonal violence be attributed to patriarchy** rather than to South Asian cultural values (Kallivayalil, 2007). In the latter case, **when violence is thought to be "cultural," there is an assumption that South Asian culture, and by proxy South Asian women and men, are less progressive or modern**. Such an approach essentializes South Asian families and communities, **contributing to a notion of South Asian gender relationships as "inherently oppressive"** (p. 318), and **creating a binary construction of tradition and modernity**, in which South Asian women's sense of agency relies on the ability to assimilate to Western Euro-American mainstream context (Majumdar, 2007). Instead, a closer attention to the narratives of South Asian women reveals a co-existence of traditional and modern attitudes and behaviors, taking unique forms within and across different generations and waves of immigration among other factors (e.g., social class, education). [...] A prevalent stereotype of South Asian women that stands in contrast with the image of exotic object is the notion of South Asians (similar to other Asian Americans) as model minorities. The **internalization of the model minority myth** has been found to be **related to higher levels of emotional distress and negative attitudes toward help-seeking** (Gupta, Szymanski, & Leong, 2011; Mahalingam, Balan, & Haritatos, 2008). **This stereotype neglects the heterogeneity of Asian American groups and varied levels of academic success, and places enormous pressure on Asian Americans, particularly first-generation individuals, to meet others' expectations** (Yoo, Burrola, & Steger, 2010). Even though the model minority notion may contribute to feelings of pride in one's ethnic group, South Asians who struggle with meeting cultural and mainstream expectations and norms experience considerable challenges to self-esteem and sense of belonging. Further, **individuals who seemingly meet model minority expectations can also experience distress due to intense pressure to uphold this image** that is considered to be a positive one by many South Asians. **South Asian women, such as women with disabilities, lesbian and bisexual women, and women with limited economic resources** who face multiple forms of marginalization both within and outside of their ethnic communities **are especially vulnerable to psychological distress and isolation** in the face of these stereotypes.

Violence against South Asian American women is erased and forces them to conform the ultra-femininity archetype - Goel '05

Goel, Rashmi. "Sita's Trousseau." *Violence against Women*, vol. 11, no. 5, May 2005, pp. 639–665, journals.sagepub.com/doi/10.1177/1077801205274522, 10.1177/1077801205274522. Accessed 20 Nov. 2021.

Most researchers would agree that domestic violence in the South Asian community is at least as prevalent as it is in the general population, despite massive underreporting by this community (Huisman, 1996). **The Raj and Silverman study (2002) covered 160 South Asian women** (married or in long-term heterosexual relationships) in the Greater Boston area. Of the participants, **40.8% reported** they had been **physically** and/or **sexually abused by their current male partners** in their lifetime; 36.9% reported having been victimized in the past year. **Only 3.1% of the abused South Asian women** in the study had **ever obtained a restraining order against an abusive partner**. This is a significant difference from figures in a study of Massachusetts women who had reported domestic violence in the past 5 years, where more than 33% of the women had obtained a restraining order (Hathaway, Silverman, Aynalem, Mucci, & Brooks, 2000). Similarly, **63 reports of murder and attempted murder of South Asian women in the United States and Canada** between 1981 and 2000 **were gleaned from ethnic and local newspapers** (Dasgupta, 2002). Clearly, domestic violence is a serious problem in South Asian communities, so serious that several groups have sprung up specifically to assist South Asian victims of spousal abuse. While immigrant South Asian women do not necessarily suffer more incidents of domestic violence than their nonimmigrant counterparts (Raj & Silverman, 2002), abuses suffered by immigrants can be specifically related to their immigration status. These include destruction of important documents, threats to have the victim deported, deliberate failure to file immigration papers, and deliberate measures to prevent the victim from becoming acclimated to her new country (Roy, 1995). **Societal obstacles, such as basic acclimation difficulties, language barriers, and racism**, only **exacerbate the problem. Immigrant women often lack knowledge of even the most basic services available**—legal, financial, or social. As a result, the isolation inherent in the abusive relationship is exacerbated by their newcomer status. Even if victims are aware of community services, such **services are not likely offered in the native languages of South Asian immigrants**. While larger urban centers are served by organizations such as Manavi (the oldest of the South Asian domestic violence support groups in North America), less cosmopolitan cities are unlikely to offer such alternatives. When the victim can speak English (perfect or broken), it is often difficult for her to convey her needs when she feels in her native tongue. Finally, interracial relations can also be a painful impediment for immigrant women. Similar to East Asians before them, **South Asians are increasingly subject to the model minority myth that idealizes some minority groups over others because of perceived traits**. Indians achieving wealth in the technology industry and limited fame in the public view have helped to concretize the myth. This has repercussions (Volpp, 1996) for domestic violence victims. First, portrayed by the myth as law abiding, hard working, and self-sufficient, **Indians find it embarrassing to ask for social service or police assistance**. Therefore, **South Asian women are unlikely to seek public assistance to deal with the abuse**. Second, South Asian women are aware they are exoticized **and** portrayed as ultra-feminine as part of the myth (Chiu, 1994) and that part of being the so-called model minority (and, therefore, different from other minorities who are less favorably perceived) **requires conformity to the ultra-feminine ideal**. To reveal the abuse reifies the myth at the same time that it denies the victims any sympathy. Because the **ultra-feminine woman must be subservient to her husband, and these women appear to be subject to abuse**, the myth is confirmed. At the same time, **people** are more likely to **assume** these **women are being beaten because they have chosen to flout the ultra-femininity archetype and are therefore deserving** of sanction within their own model minority culture. **The model minority myth even affects the services available to South Asian women who are battered**. Because law and social work have not been preferred career paths for South Asians (unlike engineering, medicine, and computer science), women who seek support find very few in these fields with their own religious and linguistic backgrounds. Together, these factors make access to the traditional criminal justice system difficult and highly problematic for South Asian immigrant women.

The South Asian Diaspora is reluctant to seek help with mental health related issues which often remain invisible - Narra '12

Experiences of **racial and ethnic discrimination among South Asians in the U.S. remain largely invisible.** Similar to other Asian American groups, **South Asians** tend to be **perceived as “model minorities,”** implicating a sense of **imperviousness to mental health problems.** The present study suggests otherwise, that South Asians’ experiences of discrimination are indeed related to mental health. Distress related to **discrimination** may be even **more salient in** the present **sociopolitical climate,** in which **increased security measures against terrorist attacks and immigration law reform** are being debated in the U.S. While we were not able to attend to the full range of heterogeneity within the South Asian communities in the U.S., including differences related to generation (first, second, third), national origin, social class, and education, our findings suggest that researchers and practitioners should attend to the ways in which South Asians’ lives are impacted by discrimination. [...] For example, **first-generation South Asians** may be **more reluctant to seek help from individuals outside of their families when coping with** stressful situations, including **mental health** concerns, **in an attempt not to burden others** with their problems **to avoid the stigma** associated with talking openly about their psychological concerns. For many first-generation South Asians, it may feel stressful to disclose psychological distress to individuals outside of the family. This is especially important to consider in light of the fact that **many South Asians,** as other Asian sub-groups, tend to **underutilize mental health services** (Yang & Wolpat-Borja, 2007), even though they may benefit from increased support. Future research can clarify the nature of **social support** that **is** most **critical to South Asians’ psychological health.** Research can examine specific family interactions that are experienced as helpful to South Asians in coping with discrimination and related stress, especially since some previous studies have indicated that family can be a source of stress as well as support (Thomas & Choi, 2006). Additionally, future studies can examine the role of peer support in buffering against the negative effects of discrimination on other forms of psychological distress, other than depression, such as distress that does not meet the criteria for psychiatric diagnosis.

Thus, I affirm active decolonization by changing the traditional model of education to liberate society, promote rhetoric, and remove the cloak of invisibility. Our advocacy rallies social support and is thus a method of creating spaces to increase conversation, reduce stigma, and better education.

Garavan, M. (2010, April). Paulo Freire’s Pedagogy of the Oppressed. Retrieved September 17, 2021, from ResearchGate website: https://www.researchgate.net/publication/260297860_Paulo_Freire’s_Pedagogy_of_the_Oppressed

The "banking" concept of education as an instrument of oppression—its presuppositions—a critique; the problem-posing concept of **education as an instrument for liberation**—its presuppositions; the "banking" concept and the teacher-student contradiction; the problem-posing concept and the superseding of the teacher-student contradiction; education: **a mutual process, world-mediated; people as uncompleted beings, conscious of their incompleteness, and their attempt to be more fully human.** [...] **Oppression**—overwhelming control—is necrophilic;

it is **nourished by love of death, not life. The banking concept of education,** which serves the interests of oppression, **is** also necrophilic. **Based on a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects.** It attempts to control thinking and action, leads women and men to adjust to the world, and inhibits their creative power. When their efforts to act responsibly are frustrated, when they find themselves unable to use their faculties, people suffer. "This suffering due to impotence is rooted in the very fact that the human equilibrium has been disturbed/'5 But the inability to act which causes people's anguish also causes them to reject their impotence, by attempting **Education as the practice of freedom—as opposed to education as the practice of domination—denies that man is abstract, isolated, independent, and unattached to the world;** it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it.

ROB/ROJ

The role of the ballot is to promote visibility of South Asians. This requires our endorsement of deconstructing erasure through the subaltern's perspective and analyzing the consequences for South Asians, since we can't solve what we don't understand. More ballots allow us to spread our advocacy, thus being good for education and the debate space. We seek to insert historically marginalized voices into the mainstream to create a more equitable world that has been inundated with exploitation, poverty and oppression.