

**IDEOLOGY OF ASIAN-AMERICAN ON YOUTUBE
COMMENTS**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2020**

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COMMENTS**

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
In Partial Fulfilment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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MALANG
2020**

STATEMENTS OF AUTHORSHIP

I certify that I originally wrote the thesis entitled "**Ideology of Asian-American on YouTube Comments**" with my own work. The production of this thesis is intended to fulfil one of the requirements for the degree of *Sarjana Sastra* (S.S) in the Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. I do not incorporate any materials previously written or published by another author except those ones that are cited as references and written in the bibliography. With this regard, I am the only person responsible for this thesis if there is any claim or objection from others.

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MOTTO

"Live as if you were to die tomorrow.

Learn as if you were to live forever."

(Mahatma Gandhi)



DEDICATION

This thesis is dedicated to:

My beloved parents who always provide me with love and supports

My siblings, Chaca, Ais, and Azzam, who always entertain me with their
hyperactive behaviors



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The most remarkable praises be to Allah SWT, the God of the universe, for giving me all the infinite blessings, mercy, and guidance throughout every moment in my life, including the times of finishing this thesis. Peace and salutation also delivered upon the honorable Prophet Muhammad SAW as well as his family and friends as the ones who brought the good into our life, who brought us from the darkness to the lightness and the exemplary that provide me with the paths of life that I should take.

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Malang, 19 June 2020

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ABSTRACT

Febrianty, Anggy F. (2020). *Ideology of Asian-American on YouTube Comments*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Prof. Dr. H. Mudjia Rahardjo, M.Si.

Keywords : Ideological Square, YouTube Comments, Ideology of Asian-American.

In line with the high investment of technology, YouTube takes part as one of the most influencing media in promoting the freedom of speech and expression. The platform even enables the non-elite groups to deploy their views and beliefs to the public through YouTube videos or comments. In that case, discursive strategies play a crucial role in the deployment of ideology so that the narratives can be accepted by the target audience. Thus, the research is designed to uncover the discursive strategies used in the comments written by Asian-American users in voicing their ideologies. The comments being analyzed primarily discuss the struggle of growing up as the people of color in the U.S.

The researcher employs a descriptive qualitative method considering that the data are in the form of written text. Specifically, the researcher analyzes the discourses presented in the comment section of the YouTube videos. By utilizing Fairclough's (1995) framework of Critical Discourse Analysis and van Dijk's (2006) strategies of *Self* and *Other* representation, the study focuses on exploring the ways how Asian-Americans represent the nature of their Asian descent as well as the White Americans based on their views and beliefs. The researcher has collected 109 comments that consist of the related issue and found out 225 discursive strategies of ideological representation used by the discourse producers.

The study reveals that the Asian-Americans have utilized the formal linguistic features such as deixis and active/passive voice in representing the actors of the in-group and the out-group. Specifically, the Asian-Americans are represented as *Self*, while the White Americans are *Other*. Furthermore, the ideological discourse strategies (Ideological Square) help the discourse producers to emphasize the self positive nature and the other negative attitudes. The researcher also discovers that most of the Asian-Americans attempt to highlight the anti-racism movement. On the other hand, some comments consist of racial discrimination towards white Americans.

It is noteworthy for future researcher to expand the discursive analysis of Asian-American ideological representation due to the application of social media that enables the minorities to publicly express their narratives. With this regard, the contribution of this study is expected to enrich the understanding of racial ideology within the linguistic point of view. Thus, it can assist the readers in using the appropriate discursive strategies in expressing their opinions in order to fight against racial discrimination and negative stereotyping.

ABSTRAK

Febrianty, Anggy F. (2020). *Ideologi Masyarakat Asia-Amerika di Komentar YouTube*. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Prof. Dr. H. Mudjia Rahardjo, M.Si

Kata Kunci : *Ideological Square*, Komentar YouTube, Ideologi masyarakat Asia-Amerika

Sejalan dengan perkembangan teknologi, YouTube menjadi salah satu media yang paling berpengaruh dalam mempromosikan kebebasan berbicara dan berekspresi. Platform ini bahkan memungkinkan kelompok non-elit untuk menyebarkan pandangan dan kepercayaan secara luas melalui video atau kolom komentar. Dalam hal itu, strategi diskursif berperan penting dalam penyebaran ideologi, sehingga narasi dapat diterima oleh audiens yang dituju. Dengan demikian, penelitian ini dirancang untuk mengungkap strategi diskursif yang digunakan dalam komentar kaum Asia-Amerika guna menyuarakan ideologi mereka. Komentar yang dianalisis terutama membahas tentang perjuangan untuk tumbuh sebagai orang kulit berwarna di AS.

Peneliti menggunakan metode deskriptif kualitatif mengingat bahwa data berupa teks tertulis. Secara khusus, peneliti menganalisis wacana yang disajikan di kolom komentar YouTube. Dengan memanfaatkan kerangka Analisis Wacana Kritis Fairclough (1995) dan strategi diskursif representasi ideologi oleh van Dijk (2006), penelitian ini fokus dalam mengeksplorasi cara-cara orang Asia-Amerika menggambarkan sifat Asia mereka dan juga sifat orang kulit putih Amerika berdasarkan pandangan dan keyakinan sendiri. Peneliti telah mengumpulkan 109 komentar yang berisi tentang penggambaran tersebut, dan menemukan 225 strategi diskursif penggambaran ideologis yang digunakan oleh pembuat wacana.

Studi ini mengungkapkan bahwa orang Asia-Amerika telah menggunakan fitur linguistik formal seperti deiksis dan kalimat aktif/pasif dalam menggambarkan aktor dari kelompok sendiri dan kelompok lainnya. Secara khusus, orang Asia-Amerika direpresentasikan sebagai *Diri sendiri*, sedangkan orang kulit putih Amerika adalah *Orang lain*. Selanjutnya, strategi wacana ideologis (*Ideological Square*) membantu produsen wacana untuk menekankan sifat positif diri dan sikap negatif orang lain. Peneliti juga menemukan bahwa sebagian besar upaya Asia-Amerika menyoroti gerakan anti-rasisme. Di sisi lain, beberapa komentar terdiri dari diskriminasi rasial terhadap kulit putih Amerika.

Disarankan bagi peneliti selanjutnya untuk memperluas analisis diskursif dalam representasi ideologi kaum Asia-Amerika di media sosial yang memungkinkan kaum minoritas untuk mengekspresikan narasi mereka secara luas. Dengan hal ini, kontribusi penelitian ini diharapkan dapat memperkaya pemahaman tentang ideologi rasial dalam sudut pandang linguistik. Dengan demikian, hal ini dapat membantu pembaca untuk menggunakan strategi diskursif yang sesuai dalam mengekspresikan pendapat mereka untuk melawan diskriminasi rasial dan stereotip negatif.

المستخلص

فيريانتي، أنجي ف. (2020). تحليل الخطاب النقدي في التعليقات الشعب آسيا-أمريكا بيوتوب. بحث جامعي. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : الأستاذ الدكتور الحاج موجيا راهارجو، الماجستير

الكلمات المفتاحية : ساحة الإيديولوجية، تعليقات اليوتوب، إيديولوجية آسيا-أمريكا

مرورا مع استثمار التكنولوجيا العلية. أخذ يوتوب قطعة كأكثر وسائل الاجتماعية تأثيراً في ترويج عن حرية الخطاب والتعبير. هذه الوسيلة تمكن الفراق الضعيفة بانتشار وجهة نظرهم وثقتهم نحو المجتمع بوسيلة الفيديو والتعليقات في يوتوب. في ذلك الشيء، أصبحت الإستراتيجية الإستطارية لها دور هام في نشر الإيديولوجية، حتي يستطيع المستمع قبول النصوص المهدف. وبذلك، بني هذا البحث لكشف الإستراتيجية الإستطارية المستخدمة في التعليقات المكتوبة في يوتوب من قبل الشعب الآسي-أمريكا لتعبير عن إيديولوجيتهم العرقية. أهم التعليقات المحللة هي ما تتعلق بالجهود للنشأة كإنسان ذا جلد ملون بالولايات الأمريكية الموحدة.

استخدم الباحثة منهج الوصفي الكيفي لأن البيانات بشكل النص المكتوب. بالخصوص، قامت الباحثة بتحليل الخطاب المهياً في التعليقات من الفيديو عند اليوتوب. باستخدام بنية العمل فايرجوك (1995) في تحليل الخطاب و منهج الاجتماعي-الادراكي فان ديك (2006)، ركز هذا البحث في كشف الطريقة الشعب آسيا-أمريكا في تصوير صفتهم الأسبوية وصفتهم كالمجلد الأبيض الأمريكي على أساس وجهة نظرهم و إيمانهم الشخصية. جمعت الباحثة 109 تعليقة المتضمنة بتلك التصوير و وجد 225 استراتيجية استطارية تصور الإيديولوجية المستخدمة من قبل قائم الخطاب.

كشفت هذا البحث بأن الشعب آسيا-أمريكا استخدم العنصر اللغوي الرسمي كديكسيس والكلمة النشطة/السالبة في تصوير الممثل من فيئتهم و فيئة الأخرى. بالخصوص، يوصف شعب آسيا-الأمريكي كالنفسى، أما الشعب ذا جلد أبيض فيوصف كأناس آخر. يليها استراتيجية الخطاب الإيديولوجي يساعد المستهلك الخطاب في تأكيد الصفة الإيجابية الشخصية والصفة السلبية الغير. وجدت الباحثة أيضا من بعض المحاولة آسيا-أمريكا في تعليق الحركة ضد العرقية. في الناحية الأخرى تتكون التعليقات بتميز العنصري العرقي لشعب الجلد الأبيض الأمريكي.

من الجدير بالملاحظة أن يقوم الباحث المستقبلي بتوسيع التحليل الخطابي للتمثيل الأيديولوجي الآسيوي-الأمريكي بسبب تطبيق وسائل التواصل الاجتماعي التي تمكن الأقليات من التعبير علناً عن رواياتهم. بهذا ترجوا مساهمة هذا البحث توسع الفهم عن الإيديولوجية العرقي في وجهة النظري لعلم اللغة. بذلك، سيساعد القارئ لتطبيق استراتيجية الإستطارية المناسبة في تعبير الآراء ليعرض التمييز العرقي و الأفعال السلبية.

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CHAPTER I

INTRODUCTION

The first chapter consists of the key ideas behind the production of this study. Those are including the background of the study, problems of the study, significance of this study, scope and limitations, along with the research design that guides the analysis. In addition, the elaboration of previous studies that support this analysis is also provided in this chapter.

A. Background of the Study

This research puts attention on the ideology that lies behind the discourses presented on social media, especially YouTube. Considerably, in line with the development of information and communication technology in this era, social media has started to emerge and become a new arena where people can share and gather information about the occurring issues. Thus, besides newspapers, online news articles, and television series, social media is also considered as one of the most effective platforms for conveying shared beliefs or ideologies that can control the audience's personal and social practices (Jancsary, et al., 2016; Gbadegesin and Onanuga, 2018, Purnama and Sumarlam, 2018). Hence, in contrast with the conventional kinds of mass media that tend to portray the voices of dominant affiliations (Nurfadilah, 2017; Hassan, 2018), social media provide the chance for almost all people in the world to express their thoughts and opinions, including the marginalized ones in the community. With such regards,

the researcher found it crucial to investigate the discourses of minorities on social media.

The study takes YouTube into account, considering that YouTube has become one of the most used platforms as a medium to exercise social interaction through the internet (Aqsa, 2019). In other words, social interaction is going rapidly in this online platform, in which it implies plentiful distributions of discourses and narratives, including the discourses that were produced by the minor population in the U.S. The social interaction is also increased with the occurrence of a kind of video known as v-log that enables the content makers to share their personal life experiences and opinions about any issue that matters (Snelson, 2013, p. 322). Such kind of video also provokes more individuals who watched the content to participate in expressing their thoughts and narratives through the comment section.

With such possibilities provided by YouTube, the Asian-Americans in the U.S. utilize this opportunity to initiate the discussion about the struggle of growing up as minorities in that state. It is a crucial chance for them because regardless to the fact that Asian-American is the fastest-growing population in the U.S., their representation on the U.S. media remains undetected where they only appear as much as 2.6% out of the other ethnicities that were represented in the U.S. media in 2017 (Ramos, 2017). Therefore, the researcher considers that it is important to see how the marginalized individuals like the Asian-Americans in the U.S. utilize the implication of social media to represent their ideologies as an act to resist the dominant narratives that tend to harm their social life. Thus, this study

does not only seek to uncover the underlying ideologies of the comments, but also the ways those ideologies were constructed by the Asian-Americans through the discourses they produced in the YouTube comments.

This research focuses on the comments written by Asian-Americans, considering that the comments consist of many emergent voices of the ethnic group that has been long hidden from mass media by the dominant power. The comments show resistance toward the harmful dominant ideologies of biracial people by the white group. Furthermore, analyzing the comments is crucial, given that the media portrays people's thoughts and attitudes in current life situations regarding the topic. Specifically, the comments were collected from the video of Asian-American v-loggers who discuss "The Struggle of Growing Up as Asian-American". By employing van Dijk's (2006) ideological framework, the researcher seeks out to reveal ideological representation portrayed by Asian-American viewers from the discourses they write on the comment section of the selected videos.

In regard to the discourse produced by the minor individuals, it is worth to explore dialogues between the marginalized members of society in order to achieve social improvements and develop our worldviews. In other words, the study is expected to empower people to be more tolerant and open-minded in order to fight against any acts of discrimination by considering not only the dominant voices but also the marginalized ones. This kind of discussion is perceived as an "antidote" against extremist ideas and is used to foster tolerant attitudes and inoculate against the negative stereotypes of Asian-Americans by the

white group. For such purposes, it is crucial to explore how the individuals of the mixed-race group present their identities and ideologies from the statements they wrote in the comment box.

Some examples of international works in the field of linguistic minorities tend to put attention on analyzing the phonological, syntactic, and other linguistic patterns that define ethnically distinct varieties of American English (Reyes & Lo, 2004, 117). Such focus makes Asian-American (A.A.) remains as one of the least studied ethnic group in this field considering that the English that A.A. speak is more likely to be seen as the product of foreign language interference towards English than a distinct dialect of American English. However, with the focus of ideological representation, this study takes Asian-American into account with these considerations: (a) A.A. has contributed to evoke the discourse of minority through the implication of YouTube; (b) the A.A. is still a part of American society, albeit they have the Asian decent, and thus, their voices deserve to be considered within the social practices. With this research, the natures of Asian-American that are generally absent in the media will be presented in comparison to the portrayals of their stereotypes by the white group.

In such cases, the prime tool to deploy ideologies in media is through the use of discourses, written and/or spoken. Consequently, the analysis of critical discourse is crucial to be conducted in order to evaluate the ideologies contained in mass media. It is in line with one of the key principles of CDA proposed by Fairclough and Wodak (1997, pp. 271-280). They believe that the discourses used by the speaker/writer construct and represent how the power relations, politics,

socioeconomics, gender, religions, race, and ethnicity are perceived and understood by society. Prior studies that focus on discourses posted on different kinds of mass media have also upheld such principles. Accordingly, this research attempts to reveal the representation of ideology produced on social media by marginalized individuals. The research seeks out to reveal significant ideologies presented by Asian-Americans in YouTube comments, as well as the discursive strategies that they employed in order to make the statements more convincing for the public.

B. Problems of the Study

Based on the topic, the analysis concerns on three problems to be evaluated as follows:

1. How are the syntactic and semantic features used in the representation of Asian-American ideology?
2. How are the discursive strategies used in the representation of Asian-American ideology?

C. Objectives of the Study

In accordance with the problems of the study, the main concerns of the thesis are:

1. To identify the syntactic and semantic features used in the YouTube comments to represent the ideologies of Asian-American.

2. To identify the types of discursive strategies used in the YouTube comments to represent the ideologies of Asian-American.

D. Significances of the Study

This study contributes to both theoretical and practical significances. Theoretically, this study can be beneficial to enrich the understanding of the study about language and ideology, especially regarding the ideological representation. Practically, this investigation is expected to give information and knowledge in terms of the implementation of discourse structures for Asian-Americans or any other groups of minorities when presenting their ideologies through public discourses. Accordingly, this research can provide a reference for future studies especially in the field of ideological representation performed by groups of minorities on social media.

E. Scope and Limitations

The study focuses on the comments written under the videos of Asian-American v-loggers who discussed about the struggle of growing-up as minorities in the US. Nevertheless, the researcher only selected the comments presented by Asian-American users considering that the study is about the way they present themselves and their ideologies to social media. Regarding the various approaches of Critical Discourse Analysis (CDA), the study employs Fairclough's (1995) textual and discursive analyses and van Dijk's (2006) strategies of ideological representation, which explains about the assertion of the *in-group's* positive nature

and the *out-group's* negative nature. Furthermore, the study only focuses on exploring the employed linguistic features and discursive strategies of ideological representation put forth by van Dijk (2006), considering that there are 27 categories in total, and not all of those strategies are used by the discourse producers.

F. Definition of Key Terms

In order to avoid misunderstanding about the terms employed in this study, the researcher provides the definitions as follows.

1. **Ideology:** The meaning of ideology has been widely interpreted by many scholars. According to van Dijk (2000, p. 8), ideology is a shared system believed by a particular group of society. Ideology represents the principles that underlie social cognition, thus, form the basis of knowledge, attitudes, and beliefs shared by that particular group.
2. **Asian-American Ideology:** The term refers to the shared beliefs, narratives, and ways of perceiving the world that are employed by Asian-American population. Considering that some of those biracial people overcome a tough life living as a minority in American society, Asian-Americans tend to express their experiences and narratives on social media, in which it can be considered as the discourse of minority.

3. Asian-American YouTube Comments: YouTube comments are the result of thoughts from what the audience feels about the topic being discussed in the video. It sometimes in the form of emoticons, initialisms such as "LOL" (Laugh Out Loud), onomatopoeic such as "hahaha", short phrases, full sentences, and even a whole paragraph. In this study, the researcher focuses on Asian-American YouTube comments, which are written as an act to resist the dominant ideologies that generally harm the minority in the U.S.

G. Previous Studies

Several studies concerning language and ideology have been done by the prior researchers (Semino and Basuki, 2017; Nurfadilah, 2017; Gbadegesin and Onanuga, 2018; Wui Ng, 2018; Khalil, et al., 2017 Khoirunisa and Indah, 2017). Accordingly, the studies focus on the ideology construction in the discourse as a medium to exercise power. For instance, Semino and Basuki (2017) investigated the ideology conveyed in Obama's speech in Cairo in 2009. Employing Fairclough's (1995) Critical Discourse Analysis, the researcher found out that the president was trying to express the ideology of liberalism towards the Muslim community in Cairo. Through the speech he produced, the president explains the power, freedom, and equality in order to obliterate fanaticism and constructivist ideology. The study was taken further into observing the discourse structures of the speech. Semino and Basuki (2017) utilized van Dijk's (2000) ideological

square to analyze the strategies used by Obama in presenting the intended ideology.

Moreover, the existence of mass media also engrosses the researchers to conduct the analyses in this field of study. One of the examples is the study done by Hassan (2018). He investigated the construction of ideology in Pakistani news headlines. The framework of CDA proposed by Fairclough (1995) was utilized to unravel power relations and ideologies distributed by three different news channels in Pakistan. The study revealed that each channel represented different ideologies that are primarily created to promote certain political parties. Additionally, another study regarding ideologies in mass media was done by Nurfadilah (2017), who analyzed Jakarta Post's editorials, which include news about rioting in Aceh 2015. She employed van Dijk's (1988) three dimensions (text analysis, social cognition, and social context) to investigate the distinct ideologies of Muslims and Christians in two articles that report the same event. Regardless of the different object and analysis tools, both studies show that CDA is considerably appropriate for exploring the interrelation between language and ideology.

Besides the news media, the study in this field also highlights the popularity of social media in constructing ideologies for society. Collecting the data from YouTube, Gbadegesin and Onanuga (2018) investigated six political campaign advertisements during the 2015 presidential election in Nigeria. The researchers analyzed both verbal and visual data of the videos. Thus, they used Multimodal Critical Discourse Analysis (henceforth MCDA) explained by

(Jancsary et al., 2016, p. 183) to observe the power relations, interests, and the roles of discourse in the constructions of social realities and reproductions of dominant truth. The study posits that political actors utilized both verbal and visual communicative modes not only to gain public engagement but also to portray 'self' and 'other' identity. Most importantly, it points out that social media is highly useful in embedding the common sense that will soon be believed by society.

In addition, Purnama and Sumarlam (2018) examined racial ideology in Facebook posts. Van Dijk's (1997) three structures of textual analysis were employed in the research. The authors tried to analyze the discourse structure contained in the Facebook post in the news entitled 'Info Cegatan Jogja' with the content of racism, especially in terms of mentioning certain ethnicities. Given that the group majorly consists of Javanese people, the results showed that the group members tend to mention other ethnicities as well as providing 'negative' behaviors of those *other* ethnicities. The previous research manifests that the study of ideology not only focusing on political issues. In fact, the topic also sheds light on ethnic and racial matters (Ikawati, 2018; Purnama and Sumarlam, 2018; French-Lee, 2018; Lee & Su, 2019).

The studies above show that discourses as social interactions have great deals in evaluating oneself or other people's ideology, including political, religious, and racial issues. Regarding the presented relevant studies above, the current study aims to examine the ideologies conveyed in online discourses. Nevertheless, this study puts attention on the discourses produced by the minor

population or the marginalized individuals in society. While the previous studies tend to discuss the discourses produced by the dominant groups and affiliations, this study would like to investigate the discourse of minority as an impact of social media development. Therefore, the comments are the appropriate data to be analyzed because it represents the voices of individuals in a group of society, not only the dominant party of an event. Furthermore, in order to specify the way minor people express their thoughts, the researcher attempts to extend the study on self-presentation by employing the expanded version of van Dijk's ideological square. Van Dijk's (2006) framework of ideological representation consists of 27 strategies that might be used by the discourse producers in deploying their ideologies.

H. Research Method

In this subchapter, the researcher provided explanations of the research design, method, the specification of the data, and the steps to collect and analyze the data.

1. Research Design

The study employed a qualitative research method given that it is commenced by the social phenomena about the discourses presented by Asian-American in YouTube comments. It is in line with Creswell (2009, p. 4), who proposed that qualitative research is conducted to investigate and discover human or social phenomena. The qualitative method is also valuable to analyze soft data in the forms of words or discourses. Moreover, this study is also considered as

descriptive analysis because it helps the researcher to provide descriptive and explicit explanations of the strategies used by the participants in presenting their discourses.

Furthermore, this study was conducted within the perspective of CDA, considering that it does not only focus on analyzing the text itself, but also discuss the ideology behind such discourses. Accordingly, the researcher played an essential role in the whole process of the research, including data collection, analysis, and the explanation of the findings. In that case, it is possible for the researcher to change or extend the research problem at any time during the process of analysis. It is in line with one of the characteristics of the qualitative method regarding the openness of the results (Rahardjo, 2010).

2. Data and Data Source

The selected data of this study were YouTube comments written by the viewers of five personal YouTube v-logs with the main topic of "Growing up as Asian-American in the U.S.". The topic was selected by considering the experiences and narratives of mixed-race people who live in such a culturally diverse country like the U.S. The data were in the form of written text produced by the YouTube commenters. Nevertheless, the researcher excluded the comments that consist of only emoticons and short words, including initialisms such as "LOL", "ROTFL", and onomatopoeia like "hahaha", "hehe", and so forth.

The data were found in an interactive sharing platform known as YouTube. The researcher took five videos with a similar topic to be examined in order to get more variable kinds of comments from the viewers. Most importantly, the researcher only took the data from the Asian-American commenters that have an authentic or real account in which the identity of the user can be genuinely clarified through their profile, starting from the profile picture, bio or the description of the account, and posts or comments that have been produced to facilitate in analyzing this study. If the writer found an account that refers to an advertisement, spam, or repetition of a comment in the same account, then the writer skipped the comment and focus on the next comment that matches with the criteria and have the appropriate list of words, phrases, and symbols to be analyzed based on the theory and method.

3. Data Collection

In collecting the data, the researcher firstly explored the videos of several biracial YouTubers, specifically Asian-Americans, who discussed the struggle of growing up as minorities in the U.S. The Asian-American identity was clarified by the personal data that are written by the YouTubers themselves in the profile or description of the channel. It was also explicitly written on the title of their videos related to this topic. After selecting the five most-watched videos that discuss similar interests, the researcher explored the comment section to find the appropriate data to be analyzed. Those are the ones that were written in full sentences, not only emoticons, initials, or onomatopoeia.

Additionally, the researcher ensured that the comments to be selected are those written by biracial people proven by the users' profile picture, description of the channel, and/or the exclamation of being biracial of Asian-American that they wrote in the comment itself. Last but not least, the researcher collected the data that matches the criteria as much as possible until the data saturation is reached.

4. Data Analysis

In line with the research design and data collection, the analysis was conducted by sorting out, clustering, giving code or mark, and categorizing the collected data so that a finding is obtained based on the focus or problem to be answered (Rahardjo, 2010). With this in mind, the researcher conducted the analysis based on Fairclough's (1995) framework of CDA, which consists of: (1) textual analysis that focused on exploring the structures and constructions of a text; (2) analyzing the discourse practice by interpreting how the text was produced, distributed, and consumed. Such analyses can shed light into the particular ideologies that are represented in the discourse.

Furthermore, van Dijk's (2006) discursive strategies were also employed in analyzing the ways in which the ideologies were conveyed by discussing positive *self*-presentation and negative *other*-presentation. The analysis consists of the way those strategies were employed in the discourse and its impacts on the audience's interpretation. Thus, the discursive strategies were included in Fairclough's second level of analysis, the discourse practice. Van Dijk (2006) formulated 27 strategies for presenting *self* and *other*'s images. However, this

study only highlighted 15 categories, including victimization, lexicalization, generalization, and national self-glorification, and so forth, given that those are the most significant categories shown in the collected data. Then, the analysis will be explained further in the discussion.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of explanations about the relevant theories for this thesis. The theories are beneficial to assist the researcher in conducting the investigation. As a whole, the theories that are employed consist of the theory of ideology; critical discourse analysis, both by Fairclough (1995) and van Dijk (1993); van Dijk's (2006) elaboration of "Ideological Square"; the new media discourse the nature of YouTube comments; and the Asian-American as the minority in the U.S.

A. Ideology

The term ideology was derived from the Greek, in which *ideos* or *idéo* means ideas or thoughts and the word *logos* or *logie* refers to science or knowledge. Originally coined by Antoine Destutt de Tracy, the concept has been introduced since the 18th century. It aims to equate ideas in achieving common goals that have been agreed upon in social life (Heywood, 2016, p. 9). The sociological scholar, Sukanto (in Darma, 2009, p. 56), defined ideology as (a) a socially determined set of beliefs, (b) a belief system that supports the interests of the elite, and (c) a belief system. Ideology in Thompson's view (in Jorgensen and Phillips, 2002, p. 76) is a practice that operates in the daily process of producing meaning, and meaning is mobilized to maintain power relations. However, within the Marxists perspective, ideology is treated as an abstract value system that functions to bind people together and maintain social solidarity.

As ideology has been highly discussed by the scientists who work on social science disciplines, several scholars have explained the concept based on the focus and results of their works. Fairclough (1995, p.76), as one of the leading scholars of linguistics, explained that ideology is “a conception of the world that is implicitly manifest in art, law, in economic activity, and in the manifestations of individual and collective life.”. In addition, Fairclough (in Jorgensen and Phillips, 2002, p. 75) argued that such manifestation of ideology is a mean to serve power. More precisely, he posited that ideology is the construction of meaning which contributes to the production, reproduction, and transformation of power relations in the social order. Furthermore, van Dijk (1995, p. 17) described ideology as the belief system shared by the members of the community or affiliation. Accordingly, the prime tool to convey the ideology is through public discourses, whether in spoken or written text. Thus, in linguistic studies, especially CDA, ideology is considered as one of the main goals of the text analysis (Oyeleye and Hunjo, 2013, p. 84).

Fairclough (in Jorgensen and Phillips, 2002, p. 76) argued that texts have several potential meanings that may conflict with each other and are open to several distinct interpretations. There may be support or even resistance to arise even though people are not necessarily aware of the ideological dimensions of the practice. He also explained that the subject is positioned ideologically, but the subject is also capable of acting creatively to create connections between the various practices and ideologies in which the subject is exposed and rearranges those practices and structures. Fairclough also rejected Althusser's understanding

of ideology as a whole entity. He believes that people can be positioned in different and competing ideologies and that this condition can lead to uncertainty, the effect of which can create awareness of ideological effects. This point of view is based on Gramsci's idea that common sense contains several competing elements which are the result of negotiating the meaning of the place where all social groups participate.

The notion draws upon the concept that humans as social beings utilize language to represent several ideas in everyday interactions. With this in mind, Eagleton (1994, p. 15) draws our attention to the theory of ideology as “attempts to explain why it is that men and women come to hold certain views; and to this extent, they examine the relation between thought and social reality”. This idea of Eagleton helps us to conjecture the inclusion of ideology in the works of CDA as an enterprise which requires not only a structural description of discourse but also deliberately conscious efforts at discovering hidden facts exposed in a text that are implicit. The analysis in this paper dips into the biracial people’s narratives as the minority to exhibit the fight against oppressive dominant stereotypes in the U.S. Resistance ideology, therefore, is the socio-cultural beliefs shared by participants in an ongoing social interaction to exert such force, as it will deter concession to establish equal social systems and enforce their change to match the aspirations of the majority.

B. Critical Discourse Analysis

Critical Discourse Analysis (henceforth, CDA) is one of discourse analytical studies that mainly concerns the way social inequality, dominance, and power abuse are transmitted or even resisted through the use of language in social and political domains (van Dijk, 1998, p. 1-2). Thus, CDA does not merely focus on the use of language either in written or spoken text within the social relations, but it also considers language as a tool for manifesting power. The purpose of CDA itself has been remarked by Fairclough (1989, p. 5), which is to highlight the interrelation between the language and power that might be concealed from the public. In line with the statement, the major and fundamental investment of this study considers that any types of discourses can contain such language and power relation that is presented evenly. Darma (2009) reinforced the notion by explaining that a discourse tends to be produced as a way to convey the ideology of the dominant party in order to maintain their power in society.

The emergence of CDA itself is also influenced by Marxism understanding (Fairclough & Wodak 1997). In other words, CDA works as an attempt to resist the power oppression and dominance within society. Thus, the critical discourse analysis seeks to uncover the intended meaning behind a discourse through the grammatical and semantic structure of the text in order to comprehend the background and purpose of the production of such discourse. It is also supported by Fairclough (1989, p. 4), who argues that the language used in a discourse is employed as means of unconsciously exercising power towards the society through ideology or social beliefs. With the statement in mind, the critical

analysis of discourse is expected to reveal the power oppression that lies behind the discourse.

Fundamentally, several leading scholars of CDA, such as van Dijk, Wodak, and Fairclough, work with their distinct approach and foci (Blommaert, 2005, p. 21). Specifically, van Dijk (1993) proposes a socio-cognitive framework which posits that the relationships between discourse and society are commonly mediated by social cognition. Thus, the method includes textual analysis, social cognition, and social context. He also introduces the semantic macro strategies of ideological representation in a discourse that concerns on the binary oppositions of *us vs them* (van Dijk, 1998).

In addition, there is Fairclough (1995) who divided the analysis into three dimensions, including description, interpretation, and explanation. Such a study focuses on the relation between language and social practices. Then, Reisigl and Wodak (2001) suggested the discourse-historical approach (DHA), which argues that a text would hardly be interpreted without the diachronic context of the text itself. Regardless of the various theories, they are connected by the same purpose to investigate the ideology produced by the writers or speakers of the texts (Fairclough, 1992). The analysis deals with the ideological presuppositions that are hidden underneath the language choices and structures (Machin & Mayr, 2012). Empowered by the theory of ideological representation, the researcher utilized CDA as both theory and method for analyzing how Asian-Americans express their ideology and views to influence the audience's perspective towards the existing stereotypes that harms the racial minority in the U.S.

CDA is both a theory and a method for analyzing the use of language by individuals or communities (Richardson, 2007, p. 1). In other words, CDA offers a number of tools for investigations regarding the focus. It is in line with Weiss and Wodak (2003, p. 15), who stated that CDA covers various theories and methods with the major concern on relations of power and control embodied in discourses. Additionally, Blommaert (2005, p. 21) identifies CDA as a 'school' of linguistic analysis. According to the many references of CDA, the critical discourse researchers adapt the methods and theories that are more in line with the focus of the study in doing their works. Nevertheless, Fairclough and Wodak (1997, pp. 271-280) considered the application of CDA in a study is grounded by eight main principles as follows:

- CDA involves the study of social and political issues by investigating the linguistic choices and discourse strategies in the texts (written or spoken).
- CDA believes that discourse is a media to exercise power by means that power is operated and negotiated through language.
- Discourse is considered as a part of society and culture, by means that discourses can also reproduce social relations.
- Public discourse commonly conveys ideology. The produced ideologies can construct the society's image and view on a certain race, ethnics, gender, religion, and so on.
- For the discourse to be valuable, it has to be influenced by many factors, including the discourses that have preceded it and the discourses that will

follow it. The produced discourse is also affected by intertextual relations and socio-cultural knowledge.

- The analysis involves the interrelation between political, social, or cultural structures of texts.
- By uncovering the power relations, the final results of CDA attempt to reduce such oppression and domination in social and political practices.

Van Dijk (1993) and Hammersley (2003) also suggested that the critical analysis of discourses assists the researchers within this field to shed light on the change and movement regarding the issues of inequalities that happened in the social life. With the statement in mind, it can be underlined that the implementation of CDA is enhanced from the orientation of the problem; by means that the researchers would first be attracted to the social issues before they focus on the linguistic features or structures of the text itself (Wodak & Meyer, 2001, p. 29). At that point, when the issue has been recognized, the researchers are expected to uncover the contexts that underlie such an issue to make it more understandable.

In addition, it is worth emphasizing that the practice of text production may deploy a distribution of ideology and power, by means that it can produce and reproduce unequal power relations between social classes (high and low), men and women, or majority and minority groups through which the differences are represented by the represented social positions. Through public discourses, the act of racism, sexism, or social inequality can be disguised as common sense, natural action, or just the way things are supposed to be. With this regard, CDA is

relevant for analyzing the ideology that is attempted to be deployed by the discourse producer. In relation to this research, CDA is beneficial for investigating the portrayal of the white image by Asian-Americans due to the employment of YouTube comments.

1. Fairclough's CDA Framework

Fairclough (1995) strives to create a model of discourse analysis that contributes to social and cultural aspects. For such purposes, he seeks to combine textual analysis with the broader context of society. The analytical model invented by Fairclough is often referred to as a model of social change given that he combines the discourse analysis based on the linguistic structures that work in social and cultural issues, which is then also reflected in the social change. The focus of Fairclough's discourse analysis is on the language for the reason that language is used to represent certain events.

Fairclough takes into account the semiotic process for compiling critical discourse analysis. He divided the analysis into three dimensions, which are commonly known as the three-dimensional analysis. The first dimension is the text analysis that refers to writing and is analyzed linguistically by paying attention to the vocabularies, sentences, and semantic structures. Furthermore, there is the discourse, which is a dimension related to the process of production and consumption of texts. The concern of this level is on the way the discourse producers take the existing discourses and genres. Lastly, the socio-cultural dimension is a dimension related to the context outside of the text. The

understanding of inter-textual begins to enter this dimension, meaning that there is a social event in which the text is formed.

In conducting the analysis, there are three stages that supposed to be performed, namely description, interpretation, and explanation. The description stage is done by outlining the contents of the text and then analyzing it descriptively. At this stage, the text is explained without being related to other aspects besides the linguistic structures. Secondly, the interpretation stage works by interpreting the text and related to the existing discourse practices. At this stage, the text is not analyzed descriptively but is interpreted by linking it to the process of producing the text. Then, the third stage is the explanation, which aims to find out the results of the discussion of the second stage. The explanation can be obtained by linking the production of the text with the socio-cultural practices that occur at the moment when the discourse is produced.

Most importantly, Fairclough's (1989) approach of critical discourse analysis is concentrated on these four aspects:

1. Concerning on social inequality

Social inequality is one of the elements of social life, which can be detrimental and destructive for the members of the society. In that case, such a system should be corrected through radical changes in the system. Social inequality involves poverty, injustice, discrimination, lack of freedom, racism, and so forth.

2. Identifying the barriers in dismissing social inequalities

To be able to find out the barriers that exist, one must understand how social life is organized and structured. At this point, three ways can be done in order to identify the barriers in managing social inequality. First, the researcher might analyze the dialectical relationship between semiotic and other social elements such as the relationship between the discourse and the other aspects of social practice, and the relationship between the text and social events. Second, to be able to form the object of the research, one must select the text and focus on text analysis and categorize it according to the purpose of the study. Third, in conducting the text analysis, one can concentrate on the interdiscursive analysis or linguistic and semiotic analysis. By conducting text analysis, the researcher can develop a point to be able to enter into a typical semiotic research object.

3. Identifying whether social inequality is necessary for the social order

The purpose of this point is to be able to connect between what happens and what is supposed to happen. The action is done in order to seek out if there is social inequality that occurs within the social system. Dari situ, it can be decided whether a change or improvement is needed to be put into action.

4. Identifying the possible ways to overcome the obstacles

This point is essential in dealing with social inequality. The point is conducted so that the existing obstacles within the social issue can be

tested, challenged, and rejected, either by each individual or the groups of society.

2. Van Dijk's CDA Framework

Van Dijk prefers the term Critical Discourse Study (hereafter, CDS) more than CDA with regard to several reasons. First, CDS does not solely consist of the process of the analysis, but it also involves the critical theory and the critical application on society. Moreover, the term CDS is utilized to prevent misunderstanding about the views of the critical approach as a method for analyzing discourse. Accordingly, CDS is the critical perspective in highlighting the power relation between discourse and society (Wodak & Meyer, 2001, p. 15).

Van Dijk (1993) proposed a 'Social Cognition' approach as the framework of critical discourse analysis. The theory deals with the idea that analysis of discourse cannot solely be based on the textual analysis given that the text is only the output of the underlying social practices and beliefs that emerges in the society. Such a notion eventually brings forth the focus towards the background and purpose of the text production. Therefore, the analysis of discourse must also pay attention to the purpose or the social practices which underlie the production of the discourse itself. Van Dijk (1996, p. 5) also address the other factors that may affect the production of certain texts such as the social structures, dominance, and the elite groups that exist within the society, as well as the aspects of social cognition and mental awareness of the society.

Van Dijk in Langer (1988, p. 77) also posits there is always a meaning that underlies a text, yet the meaning is given and filled by the language user him/herself, or rather, by the mental awareness of the language users based on social conditions that he/she encounters. With the statement in mind, the cognitive framework works as a crucial device to associate the relationship between the text and the society.

Intrinsically, van Dijk's (1993) model of critical discourse analysis combines three dimensions of the discourse in a unit of analysis. Those are the textual analysis, social cognition, and social context. The textual analysis involves the examination of the thematic (macro), schematic (super), and sentence (micro) structure of the text itself. The thematic structure refers to the general description of the text, which commonly involves the fundamental idea or the main topic of the text. Meanwhile, the schematic element deals with the schema or the plot of the text, starting from the introduction up to the concluding remarks of the news. It focuses on how each part of the text is arranged to the way that it forms a meaning. For instance, the scheme of news discourse generally has a title, introduction, body, or content of the news, closing, and concluding remarks. Furthermore, the analysis of sentence structure focuses on analyzing the meaning of the text, which can be examined through the dictions, grammatical structures of the sentences, rhetorical devices, and the styles used in the text itself.

The second framework of van Dijk's analysis is the social cognition theory. It is generally investigated through the process of text production that involves mental awareness (cognition) of the discourse producer regarding the

social events that occur at the moment when the discourse is being produced. The research on mental structures and processes is crucial to be done by concerning two reasons. First, it involves the meaning of the text, or how the meaning of the text is strategically constructed and displayed in one's memory as a representation of the social event; noted that each individual might have different understanding of the meaning based on his/her personal and social background or beliefs. Another reason to analyze discourse based on social cognition is the use of language. In this case, the discourse producer has a certain position or view regarding the events that will be presented in the text.

Last but not least, the social context or social analysis concerns on the formation of such discourse with regard to the events or situations that emerge in society. Van Dijk's analysis links textual analysis to a comprehensive analysis of how such texts are produced, both in relation to the discourse producer and the public.

C. Ideological Discourse Strategies

In critical discourse analysis, van Dijk (1998, p.8) emphasized that ideology is a major focus in analyzing public discourses. Ideology, in his perception itself, is the fundamental aspect that portrays social practices shared by the individuals in the same group. He believes that ideology holds the public's practices and ways of perceiving the world, by means that the ideologies that we carry are more likely to construct our attitudes in dealing with reality. This implies that with the employment of ideology, a member of the group may control the

views and actions of whole members of the community to believe in the right or wrong and the good or bad things for them. Most importantly, ideology plays a role in the multidimensional sectors, including social, politics, culture, and so forth.

In relation to the socio-cognitive analysis of ideology in the discourse, as proposed by van Dijk (1993), he argues that ideology is not merely social beliefs, but it is more fundamental and axiomatic. In other words, ideology is the axiomatic social depiction of a society by means that it controls one's discourse that can eventually widen to control the social practices of the whole groups of society through the social cognition (mental) and behavior. Ideology controls and dominates other's beliefs as they take part as a member of the community. He then posits that it can lead to the cooperation, coordination, competition, conflict, or even struggle between the members of the society. As ideology is possible to be hidden or disguise in texts, a racist might not confess that he is a "racist"; rather, he would express his negative views about the foreign or immigrant workers (Yuwono, 2008).

In such cases, van Dijk (1993, 1995, 2006) put forth the strategies that are likely to be used in the production of ideological discourse. It refers to the efforts made by a person or groups (in-group) in describing the other social group (out-group). The description can be either positive or negative statements, depending on the ideology that is adopted by these social groups at the moment. The strategies are commonly known as "Ideological Square", which generally works by presenting *our* positive nature and *other* negative nature. Moreover, those

strategies are included as the semantic macro strategies in which the meanings behind the texts are interpreted depending on the social context that occurs (van Dijk, 2006, p. 734).

The Ideological Square was first generated by van Dijk (1998) and works as both a theoretical and methodological approach that evaluated the discursive strategies of positive self and negative other-presentation. Both discursive strategies that focus on the binary positions of representing the nature of *us* vs *them* are analyzed through the lexical choices and other linguistic aspects that occur in a discourse. Van Dijk in Shojaei et al. (2013) also contends that the nature of the two contrastive groups (*us* and *them*) tends to be polarized by the discourse producers in the representation of ideologies that emphasize the images that portray the good deeds of *us* and the bad deeds of *them* (Kuo & Nakamura, 2005). Thus, the Ideological Square is a beneficial framework that helps to investigate the representation of ideology between two distinct social communities conveyed in the media texts (Philo, 2007). Based on the elaboration in van Dijk (2006, p. 735-739), there are 27 discursive strategies that are applied within this framework, in which it is explained in the appendix of this study.

As a whole, a discourse is eventually perceived as a means of spreading one's certain ideology to the society, both the society in which the discourse producer belongs to and the public outside of the society. Discourse producers will employ certain strategies to produce their discourses. Thus, the ideologies they imply can be comprehended through the strategies they use. In accordance to van Dijk's theory (2006), the ideology is then able to influence the perspective and

behavior of the people who have been exposed to. In relation to the conducted research, van Dijk's theory of discursive strategies is utilized to reveal the way Asian-American YouTube users express their ideologies to the public as a movement to put an end to any kind of racial discrimination.

D. Social Media as the New Media Discourse

Mass media has been implemented as the focus of CDA for decades ago. With the development of technology in facilitating public communication, social media has begun to emerge as the new media to express public discourses. New media itself refers to the tool or means of conveying messages to a wide range of audiences by utilizing the network of digital technology. New media will develop continuously as an advanced communication technology. Currently, the new media has involved almost all the whole communities in the world. In other words, it can be said that new media have contributed significantly to the changes in the social structure and the system of mass media. In the new media (internet), the position of power is hardly perceived, both in the context of personal relations and the exercise of power in it. In the context of identity and social integration, the internet is a force that can make audiences more fragmented or maybe just the opposite, forming social cohesion in society. Moreover, the internet can transcend geographical boundaries to the point that people believe that it can lead to a significant change.

One of the examples of new media is the platform of social media. Social media is connected by the internet, in which the users can freely communicate and

interact with other users without the restrictions of space and time. Considerably, two types of users utilize the existence of social media itself. Those are the active and passive ones. The active users are the ones that dynamically involved in the online interactions with the other users through the various features of social media such as posting photos or status, commenting on the posts, or any other activities. These kinds of users will do such activities and freely share their personal information. On the other hand, the passive ones are less involved in the interactions. Passive users will only explore the contents of the social media itself and do not contribute to the reciprocal and not interacting with the other users. Despite the active or passive utilization, social media has been known to contain plentiful discourses produced by society.

The public discourse performed in the platform works as an effective way of sharing information and thoughts about social, cultural, and even political affairs. Most importantly, social media provides the opportunity for every individual in the community to assert their opinions in order to provide insight towards each other about the related issues. Unlike the news media which is only controlled by the elite parties, the existence of social media has offered unlimited space for the public to contribute knowledge related to the reality based on the version of each individual. Thus, social media users can easily control people's thoughts and views on reality even though they are not part of any of the existing dominant groups (Khamis & Vaughn, 2011, p. 5).

Social media is also crucial for empowering important aspects of the democratic structures, in which every citizen in the networking world can convey

their forms of journalism or the presentation of news. In Hacker and van Dijk's (2000) research on the use of new media technology as a form of digital democracy, social media manifestations play an important role in enhancing the citizen's participation to engage in democratic political discussion. It can be in the form of online discussion forums in social networks or blogs that allow various voices to be heard and perspectives to be contested. Thus, active political participation can be realized with the existence of a free public information sphere (Tsagarousianou, 1998).

E. The Nature of YouTube Comments

The comments written as a response for the posts are evaluated as a standard component of the web 2.0. Any user who has joined the related media account is able to produce comments below the contents (such as under news article, status, picture, or video) that have been uploaded online. In producing the comments, the users are generally triggered to express their feelings or opinions, adding or revising information, providing support, or conveying a personal point of view regarding the posted contents (Stroud, van Duyn, & Peacock, 2016). From a scholarly perspective, various researchers have investigated the users' comments as a type of political online-participation (Vitak et al., 2010; Weber, 2014). Those studies regard the political discussion (Anderson, Brossard, Scheufele, Xenos, & Ladwig, 2014; Halpern & Gibbs, 2013), as well as the various types of offline political interest (Kruikemeier, van Noort, & Vliegenthart, 2016).

There have been numerous discussions concerning the relationship between mass and interpersonal communication (Katz & Lazarsfeld, 1955; Eveland, Morey, & Hutchens, 2011; Eveland & Schmitt, 2015; Gastil & Dillard, 1999; Hardy & Scheufele, 2005; Katz, 1957). From the research conducted by Hardy & Scheufele (2005), which employs the differential gains model, the discussion between individuals, specifically in the comment section, may cultivate media impacts. In that case, various studies have also conducted in order to get a more explicit portrayal of those impacts (Kim, 2015; Lee, 2012; Lee & Jang, 2010; von Sikorski & Hänelt, 2016; Weber, 2014).

One of the findings reveals that the valence of the comments under the news media influences the readers' perception towards the journalistic quality, as well as the dependability and enticement of the online article itself. In addition, Lee and Jang (2010) also argued that the participants' assessment of a particular online content differed significantly with the other opinions presented as a response to the news article. The study also found out that the thoughts and attitudes of the news' readers may change if the people read the comments that are opposed to the content of the news itself. Such a reaction is in contrast with the people who read the news alone without dealing with the comments. Such findings reinforce the statement that comments greatly influence people's perspectives on the uploaded reality.

Additionally, the user comments are considered as the crucial aspect to clarify the information contained in the uploaded contents, whether the comments contain objections or supports regarding the posts which are able to fit in one's

expectation (Frischlich, et al., 2018, p. 58). It happens with regard to the user's intention in constructing the comments, such as to inform about the issues related to the social, cultural, or political interests. The consideration in providing types of comments (e. g. reply, objection, support, or justification) also has an important influence in the process of providing and absorbing online insights, especially regarding sensitive issues in the society such as populism, discrimination, or extremism. Furthermore, the comments are beneficial to define the best practices and information that must be conveyed as the topics of the media that discuss the sensitive issues. It is due to the nature of the comments itself that demonstrate the public's views on the related issues (Tenenboim and Cohen, 2015). In relation to this study, the researcher puts into consideration the topics and thoughts being discussed by the user comments under the selected YouTube videos.

F. Asian-American as the Minority in the USA

Asian-American is considered as the minor ethnic that resides in the United States of America, along with the other six minority and indigenous populations (African-Americans, Latino, Native Americans, Native Hawaiians and other Pacific islanders, Arab and other Middle Eastern Americans, and the Native Alaska) (Minorities and Indigenous Peoples, 2019). It is indicated by the U.S. Census Bureau conducted in 2017 which found out that there are around 22 million individuals who are regarded as Asian-American, which makes them counted as the 5.6 percent in total of the whole citizens of the U.S. With this statement in mind, Asian-American is one of the fastest-growing multiracial group

in the U.S., given that the population is increasingly growing since the 20th century (Lopez, et al., 2017).

Despite being the legal national citizens of the U.S., the population of Asian-American is still considered as foreigners in the context of the society on the account for the non-white racialization (Bucholtz, 2004, pp. 127-128). In fact, this projection of identity is confounded by the need to explore the hegemonic mindset of the U.S. in terms of the model of a race that tends to distinguish the whiteness with the blackness or other people of color. Simultaneously, Asian-Americans are likewise the targets of the dominant cultural stereotypes that are widely circulated in society. Such stereotyping itself would limit the identification of the population into the racialized category in which they have always been assigned to, even without considering the other aspects and characteristics that are occupied by each different individual.

The population of Asian-American itself is the fastest-growing population of the multiracial ethnic in the U.S., in which the population is doubled within the range of 2000-2005. However, the discussion about the ethnic remains as the least presented in the U.S. media. Jo and Bohannon (2018, p. 11) have evaluated several studies that pointed out the discrepancy between the Asian-American population and the equivalence of the portrayal in media. Specifically, the article written by Ramos (2017) posted on the Deadline.com website shows that the general representation in the television series consists of 69.5% white, 14% are black, and the Latino is 5.9%. The representation makes the mono-racial Asian (an individual of the single-race Asian) who have the U.S. citizenship appears as

4.3%, while the multiracial one (an individual of the combination between Asian and American parents) is counted as the 2.6%. In addition, the study conducted by Jo and Bohannon (2018, p. 10) also revealed that the members Asian-American themselves have tried to negate the existing stereotypes by educating the audiences about the Asian-American identity through the discourse presented in the humorous performances.



CHAPTER III

FINDINGS AND DISCUSSIONS

The chapter provides the processes and results of the data analysis. The processes are explained in the findings section, which consists of the analysis of the ideology expressed in Asian-American YouTube comments. In this respect, the researcher utilizes Fairclough's (1995) textual and discursive analyses as well as van Dijk's (2006) discursive strategies of ideological representation. Meanwhile, the discussion section elaborates the results of the study, which includes the interrelation between the findings and the theories.

A. Findings

The first section of this chapter discusses the data analysis and findings of the research. For the analysis, the researcher has collected 109 comments that were collected from 5 most-watched videos that discuss about the struggle of living as minority in the US. Out of thousands of comments, the data were selected by considering the profile of writers (Asian-American) and the experiences or opinions they expressed as marginalized people in the state. In regards to the numbers of the collected data, the data were reduced in order to avoid repetitive explanation. In that case, 11 data are enough to be displayed considering that they already represent the content of the rest of the collected data as well as their explanation based on the theories.

The findings are constructed according to the textual and discursive analyses proposed by Fairclough (1995, p. 188). Firstly, the analysis concerns on the linguistic/textual components of the discourse that represent the intended ideologies. In the application of Fairclough's model of textual analysis, he regards several components of linguistics as the main concern of the discourse analysis. It includes morphology, phonology, vocabulary, syntax, and semantics, as well as the cohesion-organization above the sentence level such as turn-taking system. In terms of this study in which the data are in the form of written text, the researcher found out the components of semantics and syntax that are significantly employed in the comments. Those are the use of deictic expression, mode of sentence, and the structure of active/passive sentences.

In addition to the linguistic components, the analysis also considered the employment of van Dijk's (2006, p. 735-739) discursive strategies of ideological representation. In other words, it draws upon the strategies used by the discourse producers within the social interaction so that the meaning behind the text can be conveyed and accepted by the intended audience. Van Dijk (ibid) posited 25 more discursive strategies as the elaboration of the two primary strategies, which are *positive self-presentation* and *negative other-presentation*. He argued that the ideological analysis of discourse generally features the strategies that are used for the purpose of image orientation or impression management (van Dijk, 2006, p. 739). The framework is commonly known as “Ideological Square”, in which it primarily works on:

- a) Asserting positive nature of *self/us*

- b) Asserting negative nature of *other/them*
- c) Mitigating negative nature of *self/us*
- d) Mitigating positive nature of *other/them*

For the brief explanation, the other strategies, as well as the descriptions, are explained in the appendix (pp. 90-108).

Regarding the data analysis, the researcher found some prevalent strategies used by Asian-American in expressing their ideologies to the public. Those are *consensus, example, victimization, national self-glorification, generalization, norm expression, negative other-presentation, positive self-presentation*, and so on. From the 109 selected comments, the researcher found out that the strategies are used for 225 times, considering that one comment can possibly consist of two or more strategies. To put it briefly, the findings of van Dijk's discursive strategies of ideological representation are demonstrated in the table below.

Table 1. The Occurrence of Discursive Strategies Used in the Comments

No.	Strategy	Frequency	Percentage
1.	Consensus	42	19 %
2.	Example/Illustration	26	12 %
3.	Victimization	26	12 %
4.	Lexicalization	24	11 %
5.	Generalization	20	9 %
6.	Positive Self-presentation	17	7 %
7.	National Self-glorification	16	7 %
8.	Norm Expression	14	6 %
9.	Negative Other-presentation	9	4 %

10.	Polarization	8	3 %
11.	Counterfactuals	7	3 %
12.	Metaphor	5	2 %
13.	Evidentiality	4	2 %
14.	Hyperbole	4	2 %
15.	Authority	3	1 %
Total		225	100 %

Datum 1

One of the purposes of writing the comments is to explain about the participants' life experiences of living as a people of color in the US. For instance, they tend to be teased by the white population because of their slightly “different” appearances, natures, and traditions. To be precise, the datum below tells about the experience of an Asian-American student who was mocked by his friends because of his Asian lunch. The comment is written to support the discussion provoked by the content maker in the video who also talked about her experience of being discriminated because of her Asian food.

S Do: I remember I brought kimchi to elementary school one time and people made fun of me saying it stunk. After that I told my mom to only pack ham and cheese or sandwiches. Now, everyone is loving the kimchi! I hope my future children don't have to go through what we did. That little boy who called kare rice poop is missing out! But these things made us who we are now.

a. Linguistics Components

The datum here pointed out the use of person deixis in a sentence. Datum 1 demonstrated the deictic expression through the use of first-person personal pronouns “I”, “we”, and “us”. Those pronouns were used to refer to the fellow Asian-American population such as written in “*But these things made us who we*

are now". The plural pronouns "we" and "us" in the datum showed that the speaker considers the audience as a part of the same community in which he/she is related to. Thus, they have similar social beliefs, purposes, and even obstacles. The discourse producer attempts to convey the message for those who have similar life backgrounds and experiences and exclude the ones who do not relate to the message. With the statement in mind, the implication of such first-person personal pronouns assists the speaker in building unity among the mixed-race people, especially Asian-American, by showing that *we* are not alone in facing the life experiences as a minority group in the US.

Besides the deictic expression, the data also illustrated the use of sentence voices. Specifically, the statement "...*people made fun of me saying it stunk*" displayed the use of passive sentence structure in explaining his experience at school. The passive voice in this datum shows the powerless position of Asian-Americans in fighting against the unpleasant attitude given by white Americans. It shows that, within the situation, the Asian-Americans are incapable of doing much action besides accepting the treatment given by the active agent, white Americans. This kind of grammatical structure implies that the Asian-Americans are represented as the victims during the events. In line with the statement, the discourse producers are likely to attract the public's awareness and sympathy so that they believe and follow the conveyed ideology of the participants.

Additionally, the statement in datum 1 was written in the form of declarative sentence. It implied that the commenter would like to give information for the audience. The information itself is about the unpleasant experiences gone

through by the Asian-American student that was bullied by the white Americans due to the lunch he brought to school. This kind of mode helps to make sure the audience aware of the negative attitude of the white Americans toward other populations, including Asian-American. Moreover, the statement “*I hope my future children don't have to go through what we did*” showed that the declarative sentence was also used to express the writer’s wishes for a better future where there is no more racial discrimination between the white American and the people of color.

b. Discursive Strategies

The datum above used several discursive strategies of ideological representation as proposed by van Dijk (2006), namely *example/illustration*, *victimization*, *national-self glorification*, *counterfactual*. First of all, *example/illustration* strategy is indicated by the submission of either factual or fictional short stories or experiences related to the topic being discussed. The strategy is employed as an argumentative strategy to make the statement appears more comprehensible. The submission of these *illustrations* is also empowered by the real-life stories explained by the vloggers in the video related to their experience of being discriminated against by the white Americans. Overall, the researcher found 26 comments out of the whole selected data employ this strategy. One of them is shown within datum one with the statement “*I remember I brought kimchi to elementary school one time and people made fun of me saying it stunk*”.

The mixed-race people, specifically Asian-Americans, attempt to make the statement conceivable for the readers. For this purpose, they provided examples or illustrations of their real-life experiences about the racial discrimination done by the members of the *out-group*. With this strategy, it is pointed out that the commenters would like to reinforce the fact that the topic presented by v-loggers regarding the struggle of growing up as Asian-American is not merely an imagination or fiction, but it actually happens in real life. The *illustration* also supports the v-loggers' statements in the video about such struggle, which is not just an assumption or personal opinion, but it is also actually experienced and felt by many Asian-Americans out there. The examples provided in the data explained that some Asian-Americans had received derision in terms of their food, which is considered to have a weird appearance and malodorous in the perception of the Americans' taste.

The next strategy is *victimization*. This strategy includes the way the writer or speaker explains unpleasant stories as the impact of the *other's* bad nature. In fact, this is the most used strategy represented after *example* strategy as it is used in 26 comments. In such cases, the presentation of this strategy is almost similar to the *example* itself. Nevertheless, instead of focusing on the bullying process, this strategy is more likely to emphasize the representation of the negative consequences that one must receive as a result of the *other's* action. In another word, the strategy mainly explains about the effects of discrimination done by the majority towards the marginalized individuals.

It is shown in the statement “*I told my mom to only pack ham and cheese or sandwiches*”. The statement demonstrated that they feel bad about eating Asian food because the other kids mock at it. Consequently, this act of discrimination makes Asians in the comments feel excluded and fear of not being accepted by the society in their school. Thus, they tend to neglect the parts of their cultural heritage in which might result in the loss of self-identity. Within this in mind, the Asian-Americans who got the prejudice do not directly respond to the mistreatment of the white Americans, yet they can penetrate the minds of the readers, especially Asians, with their ideology to show cautious attitude or even anti towards the white society.

Van Dijk (2006, p. 739) also called *victimization* as *dramatization* strategy in order to emphasize the bad nature of *other* by telling stories about the “poor” experience of *in-group* members. It was illustrated in datum 1.1.

Datum 1.1

Jinquan Wang: *Your eating experience reminds me of one time, my Burmese roommate was eating sesame peanuts candies in our room, and our American roommate was like:” ew, it smells disgusting” What she said really broke my Burmese roommate’s heart into pieces and she cried so BAD that day*

Dramatizing the impact of white American’s attitude towards Asian was shown in the statement “*What she said really broke my Burmese roommate’s heart into pieces and she cried so BAD that day*”. She even emphasized a clear image of how her friend cried at the moment so that the audience can imagine the situation. It is considered as a powerful strategy to show the anti-white ideology given that the discourses can make the readers feel sorry towards Asian-

Americans (*us*) who are victims and commence the bad stereotyping towards Americans (*them*) who commit such negative actions.

Furthermore, the strategy of *national self-glorification* which appears 16 times in a total of the whole data is used when an individual glorifies his/her country by praising or showing its delightful norms, values, achievements, traditions, or the culture that characterizes the country itself. Thus, the use of this strategy is considered to strengthen the audience's sense of nationalism towards the related country. In this instance, the data demonstrate that the multicultural YouTube commenters tend to accentuate their Asian nations, specifically China, Korea, Japan, and so forth. The pride of the nations was expressed through the typical food of each Asian country being discussed, especially within the statement "*Now, everyone is loving the kimchi!*". It is stated explicitly noted by the use of positive adjectives such as "loving" that symbolizes the food itself.

With such strategy, the mixed-race commenters tend to boast of the food from Asian countries. One of the reasons is that because Asian food is more varied and appetizing than the American food given that "everyone" loves it. In addition, through the process of the *national self-glorification* regarding the food, the commenters also intend to highlight that the Asian mothers have a better tradition to cook and prepare the food full-heartedly for their children. In other words, the multicultural people feel proud of the Asian parent-children relationship in the form of the distribution of homemade food rather than the food served in the cafeteria. Moreover, this strategy was also related performed by showing off the linguistic ability of Asian people.

Datum 1.2

woody yi: *Most Chinese children speak more than two languages, one local dialect, such as Cantonese, two Putonghua, that is, standard Chinese, three English or one other foreign language, which is required by the school.*

Datum 1.2 is about the ability of Chinese children to comprehend and perform in more than two languages given that China has various local languages in addition to the standard one. The discourse producer tended to highlight the uniqueness of China to have several languages as well as the uniqueness of its people to perform more than one language. This kind of statement reflected that the mixed-race does not approve the idea of white supremacy. Thus, they tend to show off the uniqueness of their Asian heritage rather than the American ones. In other words, the comments indicate that each country in the world, as well as its culture, has its own uniqueness that must be appreciated; and that the standard of life is not always regulated by the Americans.

The last used strategy in the datum 1 is *counterfactual*. The employment of *counterfactual* is noted when the discourse producers propose statements or rhetorical questions that make the audience wonder “what would happen if things are going on the other way?”. This move is also proposed so that the audience can imagine the conditions experienced by a party in order to gain public empathy. Out of the collected data, this strategy is used 7 times by different accounts. The statement “*I hope my future children don't have to go through what we did.*” regarded the “unfortunate” life experienced by the Asian-Americans in the past years as they often being discriminated. Hence, this strategy can be proposed as a warning or advice for the fellow Asian-Americans to consider taking those

alternative realities in order to gain more understanding about the intercultural world and can embrace their self-identity for future generations.

Datum 2

In addition to the preceding datum which tends to tell about the life experience of the discourse producer, the datum 2 emphasizes the commenter's perceptions about the white Americans. Such perceptions were shaped as an impact of the discriminative actions that are majorly done by the white population toward the Asian-American and the other people of color. This kind of comment was also provoked by the discussion about Asian-Americans' struggles in fitting with the life standards of American society.

Wicked Pedia: *The arrogance of American kid are inherited, deep inside **their** bone, if you look at their history, how their grand-grandparents slaved Africans and how they invaded other countries. This "superior conception" is rooted in their mind, no matter how much "free of discrimination" education they receive after born.*

a. Linguistic Components

In contrast with the use of "we" and "us", the commenter in this datum tended to use the personal pronouns of the third person "they" or "their". As statement "*The arrogance of American kid are inherited, deep inside **their** bone*" showed that the third personal pronoun was used to mention to the white American people. In this case, the American people who are being referred to are the single white race or Caucasian ones. It also reveals that the discourse producers tend to convince the audience that *they*, the white Americans, are perceived as the *out-group* and considered as having different social beliefs and attitudes from *us*. In other words, the meanings that are tried to be conveyed is

that if the white Americans are perceived to be discriminating, *we*, the Asian-American, tend to be more tolerant towards the differences of identities and cultures.

Another implication of the linguistic component in this datum is the use of active voice in a sentence. It is noted in the statement “*how their grand-grandparents slaved Africans and how they invaded other countries*”. In contrast with the preceding one that employed passive voice, this comment tended to use active sentence in order to demonstrate the powerful position of the white population. It also implies that the discourse producer would like to emphasize that the white population is the active agent who likes to dominate other countries and populations. By doing so, the discourse producer provide awareness towards the audience about the negative nature of the white American.

b. Discursive Strategies

The research revealed that this comment employed *generalization*, *negative other-presentation*, *evidentiality*, and *hyperbole* strategies. *Generalization* refers to the way one’s behavior is represented as the action of the whole members of the community. For instance, the strategy can be used in the disclosure of the entire high school students as an impact of the action done by particular groups of motorcyclists who inflict trouble. Implicitly, this strategy assists in promoting the collective prejudice and stereotype towards the whole members even if they are not involved in the actions. *Generalization* was employed 20 times by the participants in this study.

This strategy implies that 9 percent of the commenters hold the anti-white ideology and tried to venture out such belief to the audience. It is proven by the way the whole members of Americans or white population are described with the negative statements. Without utilizing any kinds of euphemism or the strategy of disguising *our* disreputable actions, the commenters directly disparage the Americans as a whole. With the statement “*The arrogance of American kid are inherited...*”, the commenter believe that the whole members of the *other* party are discriminating and have low tolerance towards other ethnicities in the world. This strategy was shown to gain awareness and corporation from the audience to fight against the Americans' bad deeds towards the fellow Asian-Americans who have shared their experiences in the comments.

Furthermore, *Negative other-presentation* is a strategy for making negative impressions of the *out-group* by displaying their bad deeds. It is employed in this comment along with the other 8 comments that are found out to be merely focusing on providing the unfavorable nature of the white Americans. As a matter of fact, this strategy is proposed in order to accomplish the portrayal of positive-self. The subsequent investigation clearly shows the labeling of the *other* parties with the negative attributes. It is expressed in the datum where the commenter was more likely to complain and emphasize about the arrogant and discriminative behavior of the white people.

According to the datum, the commenter confirmed that the white Americans still tend to be discriminating by showing their superiority over other cultures, especially regarding the people of color. The discourse producer even

asserted that it is impossible for the white Americans to be tolerating given that the “superior conception” is their fundamental characteristic which has been united inside of their mind. In that case, the text also reminds the audience to be aware of the white supremacy. The negative representation of the white supremacy of Americans is even accentuated by the employment of the American history of colonization and slavery, in which everyone knows how cruel the society was towards the colonized people.

Datum 2.1

Username369: The people being racist idiots back then are now hipsters, pretending to be super duper intercultural and open minded. It is hilarious and hideous.

This datum 2.1 also discursively emphasized that the white Americans are still racist and feeling like a superior nowadays, even though they confirm that they are tolerant towards racial and cultural diversities. Besides presenting about the racist nature of the white Americans, the data also implies the hypocrisy of the *out-group*. The party considered as “they” is described as someone who is not committed to their words; thus, “they” are untrustworthy. The presented fact is that the convincing statements of the white Americans are far from the action they perform in the social life. In fact, in contrast with the movements towards interculturality pledged by the white society, the racial prejudices are still being experienced by the other cultures, including Asians and Africans.

Another strategy within this datum is *evidentiality*. This strategy is manifested 4 times within the collected comments. It works as an argumentative strategy to strengthen the opinion deployed by the *in-group* party. This strategy is employed through the submission of *authority* or other forms of *evidentiality* that

relates with the claims. Therefore, van Dijk (2006, p. 736) concluded that *authority* is a part of *evidentiality* strategy. This strategy can be marked by the statement “*If you look at their history...*”, in which the discourse producer relied on the historical reference of the white colonization towards many Asian and African countries in order to strengthen the argument about the bad nature of white populations.

In the debate proposed by the minor populations, the arguments are more likely to be marginalized and unheard. Therefore, *evidentiality* is crucial in order to mention the reliable fact so that the argument appears objective and credible. In case of the data, the discourse producer above provided the brief examination of the African-Americans’ life in the US to prove that the white Americans tend to show *their* supremacy, not only towards the Asian-Americans but the other mixed-race populations as well. As a whole, the comment gave the well-known and understandable example that would be easily accepted by the audience given that the phenomenon has been majorly discussed and proven to be true. This kind of evidence also works as an effective way to provoke empathy from the audience, especially the ones who are interested in upholding human rights and social equality.

Last but not least, the strategy used in the datum 2 is *hyperbole*. *Hyperbole* refers to the employment of words that represent the exaggeration of meaning behind the actual reality. It is included as the semantic rhetoric tool that can be used to make an event appears more notable. Overall, this strategy is employed 4 times by 3 different accounts in the Asian-American YouTube comments.

Specifically, by employing the hyperbolic terms “deep inside their bone” and “rooted in their mind” in the statement, the account laid stress on the negative nature of the white Americans regarding the prejudice and discrimination. The comment reminded the audience that such actions have been exercised and implanted by *their* ancestors and happened since the era of colonization back then. It denotes that the bad attitudes have been parts of *their* nature which can hardly be removed even with the intercultural movements. As a whole the employment of *hyperbole* in this analysis mainly put forth the negative attitudes of the *out-group*.

Datum 3

The comment in datum 3 was initiated by the same reason as the preceding ones, in which the commenters attempted to express their marginalized narratives about the white Americans’ nature. Nevertheless, this one tended to make the narrative more conceivable by putting on the argument of a remarkable figure, namely Paul Cohen.

WEI of the DRAGON: *Paul Cohen, the American historian had stated that the West thinks of itself as the most cosmopolitan of all cultures but he argued that in many ways, it is the most parochial (having limited or narrow outlook). Other cultures (especially Asians) know more about the west much more than the west know about other cultures. The reason being many parts of Asia were colonized by the west and many of us learnt about western cultures to be so-called modernize. So it is the west who is ignorant and knew little about the rest of the world.*

a. Linguistic Components

The comment showed that the discourse producer intended to describe the nature of white Americans from the Asian-American’s point of view. Through the use of personal pronoun in the statement “*The reason being many parts of Asia*

were colonized by the west and many of us learnt about western cultures...”, the discourse producer considered the western or white population as the *out-group* while Asian people is considered as the *in-group* members. In addition, the discourse producer used declarative sentence in order to provide certain information regarding the white Americans’ negative nature. Declarative mode also helped the Asian-American to appear more persuasive and powerful, despite their position as a marginalized one in the real life society.

In constructing the narrative, the discourse producer also implemented passive sentence noted by the statement “...*many parts of Asia were colonized by the west...*”. This statement shows how the commenter highlighted the position of Asian countries as the object or victim of the colonization done by western society. In line with the preceding information about the use of passive voice, the discourse producer attempted to emphasize the agent and the victim of racial discrimination that were being discussed.

b. Discursive Strategies

The participant employed several discursive strategies in writing the comment. Those are *authority*, *lexicalization*, and *polarization*. *Authority* is considered as one of the argumentation strategies, in which the discourse producers mention the notions proposed by experts, scholars, moral leaders, or any recognized public actors in the related fields. In addition, the submission of authority can be taken from either an individual or an institution, such as United

Nations, WHO, etc, in which the statements can support the deployed opinions or arguments. It appears 3 times within the whole selected comments.

Expressly, the comment above mentioned historian, Paul Cohen, whose race and ethnicities belong to the white American. Nevertheless, he is noted for his research interest in Chinese history and Asian-American studies. Thus, it shows that the authoritative figure does not have to belong to the *in-group* member as long as his/her idea is in line with and can strengthen *our* argument; in which this one asserted the negative nature of the western culture. After all, different communities may also take different authorities that are best to support their opinions when discussing a certain phenomenon. The discourse producers are more likely to choose the most relatable statement proposed by the powerful experts or institutions regardless to the community.

The participant also emphasized the representation of the white American by employing *lexicalization* strategy. *Lexicalization* is a strategy employed when the discourse producers mention some terms or keywords that are able to form the basic concept in demonstrating the nature of a particular party. Typically, the positive lexicons are used to indicate *our* characteristics while the characteristics of the *other* are indicated by the lexicons that denote negative meanings such as “racist”, “close-minded”, “ignorant”, “rude”, and so on. In total, the strategy is found 24 times out of the aggregate amount of the collected data. One of them is expressed in the datum within the statement “...*it is the most parochial*”.

Various terms were utilized in the data, including “parochial”, “ignorant”, in order to provide a claim about the characteristic of ‘the west’. Those terms

indeed have negative meanings, thus, performed as negative representations about the nature of Americans. At the same point, van Dijk (2006, p. 737) posits that, in the use of lexicalization, choosing a particular word over the others often has contextual reasons, such as reflecting the opinion of a person against another individual or group. It implies that the Asian-Americans who employ this strategy have bad impressions about the white Americans. The discourse producers also portray that the Americans carry out contrastive attitudes with *us*. In some cases, the use of *lexicalization* strategy was also performed in other language and spelling such as Chinese.

Datum 3.1

SL: *Because a lot of Americans are just so 蠢 so that they don't even know the bacon is made of pork belly, they thought bacon is just from animal called Baco.*

The choice of the lexicon used by the commenter is written in Chinese spelling, in which it is literally pronounced 'chun' that means 'stupid' in English. One of the possible reasons for employing the Chinese word is in order to cover up the mockery given by the discourse producer towards the Americans so that the mocking can only be conceived by the fellow Chinese or the people who understand the Chinese language. It also denotes that the user assumes that the Americans would not understand the language, in which it emphasizes their ignorance of not being able to understand any languages other than English. Additionally, the use of this Chinese-based lexicon can also be interpreted as the strategy to disguise the bad action of *self* in deriding the other party by assuming that no other people besides the fellow Chinese speakers would understand the term. Overall, rather than providing the positive characteristics of *us*, this analysis

found out that the multiracial YouTube users tend to employ the lexicalizations as a way to construct the audience's perception in believing in *their* negative attitudes.

In addition to those two strategies, *polarization* strategy is also employed in datum 3. It works on the accentuation of the good attitude of *us* as well as the bad nature of *them* by putting the exact opposite attitudes gradually in a sentence. Generally, it tends to focus more on the social representation that defines the community as a whole than representation of the model of diverse individual attitudes. In this study, the Asian-American manifested *polarization* to emphasize knowledge and open-mindedness of *our* members. With the use of this strategy, the discourse producers, in this context, are legibly contesting the values and competences between the *in-group* versus *out-group* members.

Notably, it can be seen in the statement “*Other cultures (especially Asians) know more about the west much more than the west know about other cultures*”. The data defined that the Asian descent is smarter than the American one given that the members are more likely to be able to understand the knowledge of more than a single culture. It also implies the movement of resisting the white supremacy by providing *their* narrow knowledge compared to *us*. Another *polarization* strategy was performed by contesting the language ability of Asian and American people.

Datum 3.2

K: *Girl people would make fun of me for speaking Vietnamese but every single time they do, I tell them “well at least I know how to speak two languages fluently. What language do you speak besides English?” That shuts them up.*

The polarized nature of the discussed communities within the data above focused on the ability to use languages. The discourse producer claimed that the single-raced Americans are less competence as they are only able to speak English, unlike the mixed-race people who are able to speak more than one language. It gives a clear comparison for the audience on the level of intellect possessed by the members of the communities. Thus, this strategy can both represent the positive nature of *us* and the negative nature of *them* at the same time. In addition, it is in line with the use of *national self-glorification* strategy that was used to convince the audience about the positive attributes of the mixed-race population by providing the Asians' resources of language and culture.

Datum 4

Datum 4 was found under the video of Joan Kim's channel, one of the Korean-American YouTuber. The comment did not only talk about the writer's experience, but also about her opinion in facing such kind of racial discrimination within the US society. At first, she confirmed that she also belongs to Korean-American identity, just like the YouTuber, before she started to proclaim her opinions and ways to embrace differences in races and cultures.

XO: *I'm also Korean American and it definitely was a struggle growing up here. I can't really complain about my early, negative experiences about my ethnicity, because people genuinely just didn't know what Korea was. I think it's our responsibility to teach and learn about each others' cultures. We need to keep in mind that our differences unite us, and that everyone is more than just a race/ethnicity.*

a. Linguistic Components

The comment majorly employed the first personal pronouns, including “we” an “us”, which means that she rather focused on giving messages for the in-group members than talking about the nature of the out-group members. Furthermore, similar with the previous data, the comment was presented using declarative sentence mode. Declarative sentence mode in this datum was valuable for providing certain realities about the life of multicultural society. To be precise, the discourse producer provided the information about her feelings and experiences of being a multicultural person. She also posited her messages for the audience to embrace cultural diversities through the statement “*We need to keep in mind that our differences unite us...*”.

In that case, Fairclough (1989, p. 156) also argued that a declarative sentence performed by the discourse producer is likely to be assigned as the speech act value of command. In other words, it refers to some action or activity which they have an obligation to perform such as embracing diversities. Additionally, the comment was written in the form of active voice. As of the preceding data, the voices in sentences are used as the process of displaying the participants in the discussion, whether shown as the actors or the targets (objects). While the comment talked about cultural diversities, she tended to portray herself and the members of multiracial population as the active actors in embracing such diversities.

b. Discursive Strategies

The comment employed *consensus* and *norm expression* strategy. In fact, *consensus* is the most used discursive strategy performed in the data. Respectively, the strategy is employed by 42 commenters. This strategy was intentionally performed by the discourse producers to reinforce his/her statement or opinion in order to foster solidarity and agreement among the members of the community. The employment of this strategy is also intended to build unity and protect the community from the external menace (van Dijk, 2006, p. 736). According to the data, the act of fostering solidarity and agreement is shown among the Asian-American YouTube audience as well as the v-loggers. It is noted in the text “*I’m also Korean American and it definitely was a struggle growing up here*”.

The use of *consensus* strategy shown in the datum implied that the commenters attempted to build solidarity with the v-loggers as well as the fellow Asian-Americans who watch the video. It shows that the commenters literally approve the v-loggers' opinions that are considered to represent the similar struggles they have encountered in real-life society. Furthermore, the consensus strategy also elucidated the Asian-Americans solidarity on the account that they feel proud when they are not alone in facing the social issue in the form of discrimination. The large number of comments using this strategy also shows that plentiful members of Asian-American have experienced similar situations. In fact, the solidarity between humans will be stronger when they are confronted with related issues.

This strategy is more likely to be demonstrated before the commenters present their experiences of the related struggles. They first introduce the self racial identity before starting to mention their experiences and/or the support given to the v-loggers. In addition to clarifying that he/she is also included in the Asian-American descent, the use of this strategy also gives the impression that many minorities of mixed-race people have experienced prejudice and injustice performed by the white Americans. Thus, the commenters would not feel bad about themselves anymore, and they would understand that this is indeed the life experience of being mixed-race people in America. In this context, *consensus* is used to convey the good nature of *us* by focusing on the mutual understanding between the members of the racial minority, especially in terms of cooperation to go through social inequalities.

The discourse producer also wrote “*We need to keep in mind that our differences unite us, and that everyone is more than just a race/ethnicity*” which indicated the use of *norm expression* strategy. This strategy was used with the same frequency as *generalization*, which appeared 14 times. It generally refers to the demonstration of normative acts and expressions in declining prejudices, discriminations, and other unpleasant attitudes. In other words, the discourse producer focuses on explaining the things that should or should not be done based on the applicable norms in the social life (van Dijk, 2006, p. 738). The strategy was employed in the comments by the ones who tend to share about the life lessons behind the discriminative actions that they got from the white population; as shown in the following data.

With the use of *norm expression*, the commenters do not intend to promote any kind of racism, yet, it is used otherwise; that is to convey anti-racism ideas given that they have felt and portrayed how the struggle was encountered as a result of the actions of prejudices. Moreover, the use of strategy, in this case, does not describe the anti-white ideology on the account that there is no appointment of the Americans in specific but mentioning the close-minded people in general. In addition, the appointment can be interpreted as an act to invite the readers to think positively about interculturality. The commenters invite the readers to be more open-minded and accept the cultural and racial diversities. Thus, it can be said that the use of this strategy represent anti-racism ideology.

Datum 5

The comment was written as the respond of Sophia's video. Precisely, it gave remarks on the middle of the video where the v-logger started to tell about her family's struggles in the first years of staying in US. Such comment can be considered as an act of support for the v-logger and her family given that it consisted of positive remarks and gratitude.

Yeh Jane: *I cried really hard :(Soso you are so brave and so are your families Thank you for sharing these with us. We all need to embrace our **wounds and scars** these are all what made us stronger today You go girl and to all the girls who are fighting self-apprivement todays.*

a. Linguistic Components

The comment was marked by the use of certain pronouns. According to previous data, the use of such pronouns is considered as a part of a hidden strategy to categorize the actors in the action. At first, the discourse producer employed the

second-person personal pronoun “you” to appoint the v-logger herself. Then, in the sentence “*Thank you for sharing these with us*”, the discourse producer changed the personal pronoun by mentioning “us”, and “we” in the next sentence. The exploitation of such personal pronouns means that the commenter did not only represent herself or the v-logger but the collectivity on behalf of the audience, who are majorly Asian-Americans.

Consistent with datum 4, this comment also employed declarative sentence mode as a portrayal of giving command or order as in the sentence “*We all need to embrace our wounds and scars...*”. It implied that the commenter was well aware of the negative experiences and judgments felt by the Asian-Americans, thus, she ordered the audience to love their personal experiences and identities of being a biracial people in the US, in which she conceptualized as “wounds and scars”. In addition, active voice was also applied in the comment in order to portray the Asian-American members as the actors who uphold tolerance towards different races and cultures.

b. Discursive Strategies

The datum showed that the participant represented the ideology through the use of *norm expression*, *positive self-presentation*, and *metaphor* strategies. First of all, the use of *norm expression* is in line with the previous datum, in which it was presented to promote the act of self-awareness and tolerant towards diversities. To be precise, she employed *norm expression* that the biracial people should love and be confident about their self-identities, as well as keep being

strong regardless to the prejudice they receive. It was also used to imply the positive image of the *self* given that the discourse producer asked the audience to implement those positive attitudes such as embracing self-identity and being confident.

In addition to the use of *norm expression* strategy, the statement “*We all need to embrace our wounds and scars these are all what made us stronger today*” also put forth the employment of *positive self-presentation*. The use of this strategy is intended to create a good impression and maintain the positive image of the *in-group*. In this instance, the researcher found 17 comments, including datum 5, in which the discourse producers would only announce the honorable deeds of the related party and leave out the unfavorable ones. Most importantly, this strategy is beneficial to engage with the audience’s understanding of the Asian-American’s nature so that they would agree and comply with the message. The message helps to maintain the merit relationship between the Asian-Americans as well as the other cultures besides American.

This strategy was also performed by highlighting some positive deeds such as “tolerance, hospitality, lack of bias, empathy, support of human rights, or compliance with the law or international agreements” (van Dijk, 2006, p. 739).

Datum 5.1

kenh2o: *Lol, thanks for sharing the story. I am also Chinese American and experienced many of the “fun things” you experienced. We all went through the identify crisis especially during our teenager years. It was a tough struggle but eventually I learn to understand who I am, what is the core value I treasure & believe in. Both America and Chinese culture have both Pros & Cons, we are lucky to experience both side and choose the BEST from the Both side! Cheer!!*

The presented datum demonstrated that being a multicultural person is more advantageous, given that they have more experiences and views of more than a single culture. In accordance with such experiences, he/she would comprehend the proper as well as the improper traditions of those cultures. With this regard, the multicultural people can decide the “best” practices from each culture that is more likely to be appropriate for the society and situation they live in at the moment. This kind of message implies that multicultural people are ways better than the mono-racial ones in dealing with social and cultural diversities.

Moreover, the terms “...wounds and scars...” in the comment demonstrated the use of *metaphor* strategy. In line with the name itself, this strategy is marked with the employment of figurative words that change abstract, unfamiliar, or emotional entities to be more concrete and familiar. Sometimes, the used metaphor contains the stronger meaning than the actual one. The metaphorical expressions above were utilized by the participant to portray the diverse self-identities and experiences of the biracial people who live among the standardization of western culture. In this context, the discourse producers can both manifest the positive attributes of *us* who are perceived as unique, strong, and able to get through many life challenges in understanding about *our* self-identity, as well as denoting the negative behavior of the *other* who bring about the unpleasant judgment and perception towards *us*.

B. DISCUSSIONS

In this section, the researcher provides the elaboration of the findings, which are also confirmed and contrasted with the used theories. Regarding the case of this study, the produced discourses are grounded by the discussion about the struggle of growing-up as Asian-Americans, in which the ethnic is considered as one of the minor populations in the United States of America. Accordingly, the prior researchers had argued that the groups of ethnic minorities tend to encounter a greater risk of racial discrimination and unequal social treatment from the major ones (Bagci, et al., 2017; Lee, et al., 2019; Webber, 2019). Therefore, instead of focusing on the discourse produced by the dominant group such as the studies done by the prior researchers (Semino and Basuki, 2017; Nurfadilah, 2017; Gbadegesin and Onanuga, 2018; Hassan, 2018; Lee & Su, 2019), this researcher has opted to investigate the discourses of minority and how the minority would like to contend their thoughts through the discourses in social media, especially YouTube.

By analyzing the discourse produced by the minor population or commonly known as ‘minority discourse’ (JanMohamed and Lloyd, 1987, p. 5) in social media, the results argue that the minor population can also play a role as the active subject rather than the passive object of judgment; and the minority can also live without following the dominant standards like they generally do in real-life situations in order to be “accepted” as a part of the community. Moreover, by employing the appropriate discursive strategies, the findings argue that the

marginalized individuals, namely the Asian-Americans, are able to construct the audience's ways of perceiving the nature of this biracial population.

Meanwhile, the discursive studies of mixed-race people have often put attention on the variability of dialect and the self-identity construction of individuals as the members of the minority when they engage with the dominant social structures. It reveals that the dialect and choice of words used by the minor party reflect the different needs and objectives of the speaker (Domanski, 2003, p. 3). Due to the preceding common focus of analysis, this study tends to focus more on the ideological assessment of the discourse given that the minority can hardly get a chance to deploy their ideology to the public. This representation of ideology in social media contributes to the macro-level of social and cultural settings, such as the construction of white image within the minds of the eastern ethnics or usually called as Occidentalism (Said, 1978, p. 50). This kind of analysis can also shed light on the power and structures within the discourse in the media that relates to the context of a minor population in a society.

1. Linguistic Components of Ideological Representation

According to this study, Fairclough's (1995) analysis of textual features identified some linguistic components which are employed in the discourse. The first result of textual analysis consists of the deixis expression as the semantic device to highlight the representation of the social actors or agents involved in the situation. Specifically, the discourse producers implement the first person personal pronouns "we" for the self-appellation and the third person "they" to

mention the other party. Such a result is in relation to the ones revealed by Hamrita (2016) in terms of the use of personal pronouns for the representations of the *in-group* and *out-group* members. Moreover, the personal narrative move is considered as an effective way to point out the contrastive nature and attitudes of *us vs them*. In particular, the data implies the binary opposition as being illustrated below.

Asian-American: Self, We, Us → In-group

White American: Other, They, Them → Out-group

Another result of the textual analysis reveals about the use of active or passive voice employed in the selected texts. In line with the implementation of deixis, the active/passive voice of a sentence is designated to portray the representation of the social actors. In other words, it is used to highlight the representation of agency and subject positions of both the mixed-race and the white Americans within the discussed situation. Considerably, the analysis of active and passive voice is in relation to Salehi and Shojaee's (2016, p. 22) findings, in which the sentences were constructed to display a clear picture of who performed a particular action, and to whom. To be specified, the findings indicate that the use of the active voice is beneficial for conveying the agency of the white American in doing the discrimination towards other populations including Asian-American. It means that the white American is represented as the actor who did the negative and unpleasant action.

Furthermore, according to the use of passive voice, this study reveals that it is used to represent the victims or the subject of the racial discrimination, which is the Asian-American him/herself. Salehi and Shojee (ibid) also argued that the use of passive sentence can highlight the things that have been done to whom. Nevertheless, their study showed the exclusion of the active actors within the sentence, while this study found out that the discourse producer still mention the actors or doers of racial discrimination. With the position as the subject, the Asian-Americans imply that they are not able to do anything at the moment and just can accept the fact that they are being discriminated against and disrespected by the white Americans. This implication works as a strategy in appealing to the public's compassion in order to make the audience take sides and defend the multiracial people.

The construction of the sentence in the representation of ideology also dealt with the choice of mode (Fairclough, 1989, p. 111). Sentence mode is the way the sentence is expressed to the interlocutors or audience. Fairclough (ibid) argued that the sentence can be expressed in three ways, namely (1) declarative, (2) interrogative, and (3) imperative. The three modes place the subject differently. This placement resulted in systematic asymmetries. Fairclough (1989) argued that systematic asymmetry in the division of modes between participants becomes a sign of participant relations. In relation to the findings, the comments were majorly presented using declarative mode. Declarative mode is a sentence mode that explains certain information to others. it contains statements about something that is news or information. This implication means that, beside their

position as the audience of the v-logs, the Asian-American YouTube commenters were also more likely to take part as the information provider towards the other audience.

Mustika and Mardikantoro's (2018, p. 179) study emphasized that the declarative mode is dominantly used in political discourse, both orally and in writing. In that case, this study put forth that declarative mode is also majorly employed in racial discourses. Thus, it can be said that the discourse producers, especially in the media, tend to act as information providers in order to deploy their beliefs to the society. In other words, the discourse producers make use of the declarative mode for strategies to draw people's attention to information about discrimination and racism cases as well as the detailed information about the doers and victims of such cases. Additionally, the current study also revealed that declarative mode was also used to express orders or commands. Instead of using imperative sentence, the Asian-American commenters tended to provide positive facts about racial and cultural diversities in order to ask the society to embrace such diversities and be confident about our self-identities.

2. Discursive Strategies of Ideological Representation

On top of the text analysis that shed lights on the linguistic components, the next stage of analysis involves the employment of van Dijk's (2006) discursive strategies of ideological representation. It is considered crucial to reveal the strategies used by the minor population to represent the ideologies given that the text needs to appear convincing and persuasive so that the audience can

comprehend and agree with the marginalized narratives. According to the data, the researcher found out that the Asian-American YouTube users employed 15 out of the whole 27 strategies suggested by van Dijk (2006). Those are *consensus*, *lexicalization*, *example/illustration*, *victimization*, *national self-glorification*, *generalization*, *norm expression*, *positive self-presentation*, and *negative other-presentation*, and so forth.

The results of this level of analysis also support the construction of the Asian-American's identity within the intercultural world. The process of identity-making itself is highly influenced by the existing stereotypes (Reyes, 2002, p. 196). On one side, the individual can embrace the existing dominant narratives. On the other hand, one would prefer to reject the prejudice for the sake of being integrated with the society in general. Kim (2009, p. 2) has also revealed that the majority Asian-Americans tend to pose against the mainstream stereotypes within the Americans society by the act of contempt or disintegration towards their self-identity, by means that they are more likely to practice the American cultural nationalism while rejecting the Asian nature. It is reinforced by the fact that America is typically used as the reference of "truth" and a symbol of modernity in several aspects of life, including the lifestyles, fashion, beauty standard, and so forth (Tuan, 1998, p. 6). On the contrary, the analyzed data which show *national glorification* of the Asian countries have proven that the Asian-Americans have managed to accept themselves and their unique identity.

Despite the act of opposing the dominant narratives that occur in everyday life, the utilized discursive strategies of ideological representation help the Asian-

Americans to appear reasonable and moral in dealing with the prevailing discrimination and injustice (Bonilla-Silva, 2006, p. 28). In addition, the YouTube users also disowned the social practice that considers the multiracial people to be more inferior to the white Americans by accepting their self-identity and be the “best” parts of their nature. Instead of believing in the dominant stereotypes, the Asian-Americans are expressing their own ideologies in the produced discourse in hoping to invest in the narratives about the nature of Asian-American as well as the other multiracial groups.

Thus, it can be concluded that the use of discursive strategies of ideological representation has been proven to be beneficial for the discourse producers. It is an effective way to convey such ideologies to the public by providing the common sense that is easily understood. Accordingly, the audience would also easily comprehend the intended meaning due to the effect of social cognition. In certain cases, the audience would like to agree with the presented statements, given that the strategies help to shape the awareness toward the issue. It is also useful in order to provide the respectable image of the commenters and the community by asserting our positive nature, as well as to reduce the dignity of the ideological enemy in the perception of the audience with the illustration of their negative manners. To put it briefly, the existing discourses is an act of resistance against the dominant ideologies that occur within the US citizens. It is shown in order to get decent and equal social treatment among the American society regardless of the race and ethnicity.

The results of the critical analysis of the produced discourse demonstrate that the Asian-American has always encountered the struggles in fitting with the American standard as they grow up within the American society. However, with the chance provided by the establishment of social media, the multiracial individuals have managed to share their narratives and beliefs to the outside world. In addition, the two preceding stages of the analysis indicate that the linguistic components and the discursive strategies of ideological representation in the comments highlight the power of the mixed-race Asian-American people.

Specifically, the analysis of the text itself shows that the discourse producers tend to emphasize the contradictory social beliefs and norms by implying the binary opposition of *us* vs *them*, the Asian-American vs white American, that is shown by the *deixis*. On one hand, the negative attitudes of white Americans tend to be pointed out in the discourse. Those are stereotyping, mocking, and bullying the Asian culture and traditions. On the other hand, the discourse producers are more likely to emphasize the good deeds of *us*. It includes showing off the uniqueness of Asian culture and attitude of tolerance toward diversities. Several violent words and phrases are also used to refer to the ideological enemy shown by the analysis of lexicalization.

The findings of this study also demonstrate that the way Asian-Americans reinforce the ideologies helps to shape the audience's views on the whole population of the community. At the same point, this study confirms the results proposed by Noor (2017) who explained that the languages performed in media is

far from neutral, by means that the text always holds a particular ideology that is used by the speaker or the journalist to control the audience's perception about the related issue. In other words, the construction of ideologies within the produced texts empowers the change of model minority myths and stereotypes which harm the minor populations that have long been existed in the American society. As a result of the realization of certain discourse, people may learn new things, open their minds, and thus, some thoughts and behaviors are shaped.

From the textual analysis by Fairclough (1995) and the discursive strategies by van Dijk (2006), we can finally comprehend the ideologies that were conveyed by the Asian-American YouTube users in the comment section. Considering the number of different users that present the comments, the study has managed to reveal the most significant ideologies and views implied in the texts. Firstly, the Asian-Americans believe that Asian culture is nothing less than the American. In fact, it is far more unique proven by the variety of languages, including the local and the standard ones, as well as the typical home-cooked food from the several countries in Asia. Secondly, many of the comments also pointed out that being multicultural individuals would be tolerant towards diversities, given that they have encountered more than one cultural practice. Thus, the comments also aimed at exposing the anti-racism movement by proposing things that should or should not be done in social life with the strategy of *norm expression*.

On the other hand, several comments also reveal the stereotyping and even racism towards white Americans. It is proven by the user of certain *lexicalization*

or terms that negatively denotes the attitudes of white Americans. The general white society is defined as arrogant and ignorant towards the interculturality. Furthermore, the *victimization* strategy is also employed in raising the negative views about the *other*. Hardt and Negri (2000, p. 194) explained that, in this postcolonial context, the practice of racism has shifted from the modern racism to the imperial one. In this case, the alternative form and the discursive strategies of *negative other-presentation* make the action looks like as if the actor has declined the racism itself. The model of racism towards the white Americans in this strategy does not involve the hatred shown directly towards the “enemy” as has been practiced traditionally, yet the actor tends to represent him/herself as a victim so that the audience would interpret themselves about what must be perceived about the perpetrators of crime.

In addition, the whole structured analyses pointed out that the Asian-Americans in this context have attempted to counter the status of white supremacy by highlighting the positive nature of Asian-American themselves and the negative nature of the white Americans. By promoting the good values and nature of Asian culture, the discourse producers intend to convey that the multicultural people are the best as they were born from the pleasant combinations of both Asian and American cultures. Thus, the discourses invite people to be tolerant with the diversity in the multicultural society.

Some examples of the production of the discourse above more or less can give an idea of how the media use the medium of language by utilizing the strategy of positive self-presentation and negative other-presentation to present

the ideology being conveyed by the author. Positive labeling (positive self-presentation) goes for the members of the in-group (*us*), while the ones who are presented as the negative (*negative other-representations*) are the out-group members (*them*). In the back-lashing social or political groups, language no longer functions to strengthen the social relations between the involved parties, but rather is a tool to win a kind of domination. The attention of the discourse producers is no longer focus on the text interpretation in order to meet the shared understanding (shared meaning), but rather towards the hegemonic meaning (Rahardjo, 2007, p. 434).

In line with the development of technology, social media has been established and took part as a new medium for the society to express their opinions, beliefs, and the standards of living. Thus, several studies had also been conducted with the focus of analyzing the ideological discourses in social media (Ernst, et al., 2017; Bruce, 2018; Pratama, 2018; Purnama and Sumarlam, 2018; Masroor, et al., 2019). Nevertheless, they tended to focus on the main contents or the posts rather than the comments, how the individuals collectively express the ideologies that represent the ethnic. As a result, the findings of this study have reinforced the statement that social media has become a very effective arena in the struggle for contesting the dominant ideology in society. As Foucault (1988) had argued, there must be an opposing ideology that is developed as an act of resistance or response toward the dominant ones. Within the regard of this study, the findings demonstrate that the racial beliefs between Asian-Americans and the whites remain constantly contested. It is reinforced by the fact that not only the

majority or dominant groups but YouTube and the other social media has also provided the medium for individuals in the minor communities to convey their thoughts and narratives about the social situation that occurs.



CHAPTER IV

CONCLUSION AND SUGGESTION

The last chapter of this thesis consists of two significant points that highlight the output of this thesis. The first section involves the conclusion of the whole content of the thesis. Furthermore, the next section consists of the suggestion for the readers as well as the future researchers that will conduct the analysis within a similar topic or theoretical framework.

A. Conclusion

The thesis put attention on the representation of ideology produced by the minority group, specifically Asian-American, in the US. The ideologies are analyzed from the discourses written in the YouTube comments under the video that discuss the struggle of growing up as the multiracial people in the US. For such purposes, the researcher employed the textual and discursive analyses suggested by Fairclough (1995) in analyzing 109 collected comments under 5 Asian-American YouTube videos. The analyses are including the investigation of the linguistics components of the text, and text interpretation which deals with the process of production, distribution, and consumption of the text.

As an addition to reveal the ideologies, the researcher considers that it is also important to explore the effective discursive strategies used by the speaker/writer in spreading out the beliefs towards the wider range of society. Thus, the researcher also employed the discursive strategies of ideological representation proposed by van Dijk (2006) to evaluate the structures of the

comments. The result reveals that the Asian-American YouTube users tend to employ fifteen discursive strategies in representing their ideology. Such finding noted that the marginalized individuals are more likely to employ more strategies in producing their narratives than the dominant ones. It is effective to make their marginalized voices more convincing and reasonable, so that their narratives can be accepted within the social practices.

By employing Fairclough's (1995) linguistic analysis and the discursive strategies of ideological representation proposed by van Dijk (2006), the researcher conducted the analysis within the issue of racial discrimination. With this regard, the researcher is able to provide valuable results. Specifically, the Asian-Americans distributed the discourses as an act of resistance towards the dominant racial ideologies and stereotypes that exist within the US society. It is proven by the contradictory ideologies that are employed between Asian-Americans and the white Americans. On account of this, the discourse producers tend to employ the discursive strategies that emphasize the positive nature of *us* and the negative nature of *them*.

Through the contention of ideologies that underlie the production of such discourse, the findings reveal that the Asian-American YouTube users have attempted to take part in the debate about the model minority stereotypes that are circulated in the US society. At the same point, some results lead to the representation of two contradictory beliefs. On the one hand, several comments have implied the good deeds of being multiracial individuals and promoting the anti-racism movement. On the other hand, the act of racism is also enhanced by a

few individuals who wrote the comments that vigorously highlight the bad deeds of the white Americans by the employment of the negative terms. The findings prompted that the Asian-American YouTube users position the ethnic stereotyping as something that should be corrected for the sake of a peaceful social life.

As a whole, the critical discourse analysis by Fairclough (1995) has been proven to be beneficial for exploring the way racial minority expresses their views and opinions regarding the stereotyping and the construction of identity caused by the prejudice. Moreover, the analysis of the discursive strategies of ideological representation by van Dijk (2006) helps to shed light on the effective ways in portraying the Asian-American narratives as an attempt to influence the actions of racialization within the perception of the audience. The findings also emphasize that besides news articles and speech, social media, specifically YouTube videos, and the comments, are included as the effective ways of spreading out the social beliefs to the wider range of society. Most importantly, the existence of social media enables each individual to express their narratives in fighting against any kind of injustice and prejudice prompted by the widely circulated model minority stereotypes in US society. This thesis also found out that the narratives about the nature of Asian-Americans will play a major role in countering the stereotypes and prejudice that disregard the multiracial or the other people of color.

B. Suggestion

The linguistic research concerning the Asian-American population in the US has often put attention the linguistic practices as the representation of ideology. Therefore, there is a need for more research that regards discourses as the narratives produced by the minor population in reflecting their attitudes towards the existing dominant stereotypes. Such analysis can be conducted with the critical discourse frameworks. Accordingly, the future researcher is expected to provide additional knowledge by employing the other theories or frameworks that are possible for conducting the study within this field. For instance, the future analysis may be conducted by employing the discourse-historical approach as developed by Reisigl and Wodak (2001) in order to evaluate the historical sources and backgrounds that may intervene with the production of such ideology in today's discourse. Thus, the findings of this study can be strengthened or contested with the findings of the future research.

In analyzing the discursive strategies to fight against the model minority myths and stereotypes constructed by the dominant party, the researcher demands a richer understanding on the account for empowering the discriminated individuals or groups to ideologically counter such unpleasant treatments. Such analysis may also be conducted by exploring the argumentative strategies of *self* and *other* representation in Reisigl and Wodak,s (2001, p. 46) framework. Furthermore, the analysis of the discourses produced by other multiracial ethnic combinations such as African-American or Middle East-American that reside in the US regarding the issue of racism and discrimination is also worthy of being

conducted. Last but not least, the conducted study concerns on the context of social media, thus, it calls the future research to investigate how the minority groups engage in the construction of ideology within the domain of education, advertisement, law, as well as the other sectors of social and political settings.



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CURRICULUM VITAE



Anggy Fian Febrianty was born in Sidoarjo on February 13, 1999. She graduated from SMK Antartika 2 Sidoarjo in 2016. She decided to continue her study at the Department of English Literature of UIN Maulana Malik Ibrahim Malang and finished her study in 2020. During her study, she joined Advanced Debate Community (ADC), and became the committee and volunteer on several events held by the faculty. She also participated as a presenter in several language conferences inside and outside of the campus. Besides being a college student, she also worked as an English tutor in *Bintang Malang Raya* private course.

APPENDIX

A. Van Dijk Discursive Strategies

The following table briefly explains about the nature of 27 strategies of ideological representation found by van Dijk (2006).

Van Dijk (2006) Discursive Strategies of Ideological Representation

No.	Discursive Strategy	Description
1.	Actor Description	Describing actors or institutions either in a positive way for <i>us</i> or negative way for <i>them</i>
2.	Authority	Mentioning information from the authorities or experts to indicate that the produced claims are logical
3.	Burden (Topos)	Stating the loss or burden that occurs or will occur to <i>us</i> as an impact of the actions taken by <i>them</i>
4.	Categorization	Specifying people to different groups according to their institutions, race, ethnicity, and so forth
5.	Comparison	Demonstrating the similarities and differences between in-groups and out-groups including the people, actions, events, etc
6.	Consensus	Claiming the agreement or decision to build solidarity and strengthen the opinions of the certain party
7.	Counterfactuals	Asking for empathy by giving premises of what would it be if an event are or are not happening
8.	Disclaimers	Briefly explaining the good deeds of oneself and then followed by bad evaluation about the <i>other</i> by utilizing some terms such as “but” and so on
9.	Euphemism	A rhetorical device used to soften or beautify some terms that may be taboo for the society

10.	Evidentiality	Submitting the proofs by mentioning 'authority' as an attempt to support one's ideas
11.	Example/illustration	Providing short stories or experiences about <i>our</i> good and <i>other</i> bad actions
12.	Generalization	Generalizing one's negative action as the wrongdoing of a larger or even the whole out-group members
13.	Hyperbole	The semantic rhetorical device used to exaggerate meanings
14.	Implication	Avoiding giving information explicitly so that recipients interpret the information themselves
15.	Irony	Giving contradictory statements between the what is said and the intended meanings
16.	Lexicalization	Emphasizing certain terms that denote <i>us</i> (positively) and the <i>other</i> (negatively)
17.	Metaphor	Identifying abstract or unfamiliar meanings to more concrete and familiar terms.
18.	National Self-glorification	Praising <i>our</i> own country by stating its positive entities, traditions, norms, and values
19.	Negative Other-presentation	Mentioning the <i>other</i> with certain terms that provide negative impressions
20.	Polarization (US vs THEM Categorization)	Categorizing people with positive attributes as <i>our</i> party in contrast with negative attributes as <i>their</i> party
21.	Norm Expression	Describing how something should or not be done based on the applicable norms in the community
22.	Number Game	Presenting numerical data so that the statements appear credible
23.	Populism	Involving ideas that represent all member of the community as well as their needs and wishes

24.	Positive Self-presentation	Mentioning <i>us</i> with certain terms that provide positive impressions
25.	Presupposition	Assuming the ideas in which the truth are not established
26.	Vagueness	Creating uncertain or ambiguous expressions, generally identified by the fuzzy sets such as few, a lot, very, high, low, etc
27.	Victimization	Explaining the bad stories about THEM in order to emphasize <i>their</i> bad nature

B. The Collected Comments

This sub-section provides the whole data, namely the YouTube comments written by Asian-Americans that have been collected by the researcher from 5 YouTube videos.

Data 1: YouTube Comments on “Growing Up Chinese American | MY STRUGGLES”

By Weylie Hoang’s Channel

Published on September 4th, 2017

hyp novel

People are missing out on a lot of good food by being judgmental

Joyfully Pearl

THANK YOU for talking about race and parents. It’s a really important thing to discuss prejudice amongst ethnic minorities because so often we think it’s white on black, or white on Asian. But in reality, there’s a lot of stereotyping and disrespecting between groups. It’s incredibly complex, especially when it comes to immigrant families.

Hazel C.

Your story made me cry. You are strong and confident. And beautiful. We support you and. I admire your parents. The sacrifices they made for you are amazing.

Yeh Jane

I cried really hard :(Soso you are so brave and so are your families.

Thank you for sharing these with us. We all need to embrace our wounds and scars these are all what made us stronger today You go girl and to all the girls who are fighting self-improvement today.

Mandy YIMIAOLEE Lee

Thank you for posting this video to share Asian American is not alone :)

Joanne Tran

dont worry about western fattening food, in my early 20s to 30s now I crave for japanese et korean food for lunch

embreezy

Someone once called me a flat cat face.

americano spicy.

As a Asian guy born in asian country, I am so glad that I wasn't grew up in America. It was every Asian men and take them as like comedian. Americans always try to put the frame to Asian guys. I was also shocked that Asian Americans are fitting themselves into its stereotypes, such as nerd and low self esteemed male

Leo lions

White man fear is soooo sad...if u are truly superior why do they work sooo hard putting other people down

Devin Zheng

One day or hopefully karma will come back to the racist people

Mike Carter

*There we go again..... Western culture destroying 'others' '.....
White westerners always causing trouble in the world...*

Julia Pan

I have a story to tell: My Chinese friends who just came here was doing a speech in front of the class. When they were talking everyone was just laughing and mocking at their accent. I mean they just came here and they barely can speak a word in English, they had the courage to go out and speak, what rights do u have to laugh at them

Grace David B

Julia Pan at least they can speak English. Your other classmates can't even speak Chinese

500 Subs With No Video Challenge PL...

Thank you so much! This really helped me. I'm Chinese American, and everyday everywhere I go, I'm always given strangers looks or remarks. I'm still not comfortable, but you made me feel better about being me

J JC

I tell my niece and nephew they are Chinese and that China is heading in the right direction. They were born and raised in Canada. I also tell them that the news and media is just twisted. Don't believe the shit they say about China. Be proud of being Chinese.

Wicked Pedia

The arrogance of American kid are inherited, deep inside their bone, if you look at their history, how their grand-grand parents slaved africans and how they invaded other countries. This "superior conception" is rooted in their mind, no matter how much "free of discrimination" education they receive after born.

Wang Willy

most of them are so spoiled

Xiaojing Huang

American kids sometimes are very rude

cassandra

I can relate to this so much.... thank you for sharing this. it made me feel like there's someone else in this world who understands my struggle as an ABC. i love your videos btw!

emmawhoolooovescottoncandy'

honestly i related so much to your lunch story because i still might get dirty looks or rude comments about my food and i still get sad and annoyed but i also kind of have learned to just get over their ignorance but i really enjoyed these stories so much girl <33 much love

SL

Because a lot of Americans are just so 蠢 so that they don't even know the bacon is made of pork belly, they thought bacon is just from animal called Baco.

Sein Izumita

Wow I relate so hard to this ahha, my mom made me bentos too but they were too good to give up so I just dealt with the comments I got at school Great video! Sending much love from Canada

meld aisy777

I forget exactly what grade i was in but one day in english class we were reading Chinese folktales and few kids were laughing and saying racist things to me. I regret not being able to say anything back then.

Joann Extra

Growing up Asian in a white/Hispanic suburb in Texas was a terribleeee adolescence: the way you look, how you talk to your parents on the phone in

Korean, your last name, your lunch, everything was a target. After I move to California where it's literally 40-50% Asian people made life so so much easier

Emily Hosoume

I'm japanese-american but this still resonated with me on so many levels!! especially the a part about rejecting your heritage, there was a time where i completely shut off everything asian but now i fully embrace it and every aspect of my life has improved for the better. also just wanted to add that the model minority is not only damaging for asian-americans but other minorities as well. thx for sparking such an important conversation, we love a woke queen!

Ronilleen Maglian

Omg I love your passion for ktown haha. The submissive Asian trophy/yellow fever stereotype is also one I struggle with (hate) the most lol.

Gabriela Sage

I identify with this so much! I'm a multigenerational Japanese American who is also super passionate about ethnic justice and reconciliation. Many of those experiences are so similar with mine. I think it's also so important to start a conversation on this because being a WOC many times the conversations of race stick within the black and white binary. Even though many of those topics are important, many times I feel like it's leaves out other minorities when it comes to the conversation of race. Thank you for pioneering this as a youtuber! Your influence is essential to the creative industry.

AttentionJunkie

When I lived in California in the 90s there were A quite a few Chinese, Korean and Indian kids in my elementary school but as far as I know nobody treated them poorly. The white kids were shitty to each other but seemed to leave other ethnicities alone.

Jackie Lee

I speak Chinese and English and other languages, and I wish I had a accent because my English is more fluent than my Chinese, I write English and I live in America I wish I lived in Asia

Never Talk To Me

Make them pronounce shit in Chinese then

Park Cloe

One of my course convener told to the class once the classmates ignored me away from their group. she said "if you guys verbal fright with him in Chinese, you might feel shame as you cannot even speak one word of Chinese." I never feel that English speaker are superior to me. Each of nations and people are have their own strengths and believes. Show your respect is important.

HWANG

Lets laugh at their Chinese accent someday. Haha

WEI of the DRAGON

Paul Cohen, the American historian had stated that the West think of itself as the most cosmopolitan of all cultures but he argued that in many ways, it is the most parochial (having limited or narrow outlook). Other cultures (especially Asians) know more about the west much more than the west know about other cultures. The reason being many parts of Asia was colonized by the west and many of us learnt about western cultures to be so-called modernize. So it is the west who are ignorant and knew little about the rest of the world. With China rising today, the tide is going to change. Before the 18th Century, many western scholars went to China for centuries to get the best products ever produced in the world and learnt about Chinese culture and governance based on exam orientated meritocracy. Not forgetting the 4 great invention of China that some of it, the west actually capitalized on. With China rising and most likely replacing United States as the biggest and most advanced country is actually a return to the natural order of things, as stated by Malcolm Turnbull, former Prime Minister of Australia. So fellow Asians in the west, I urge you guys to lift your heads up, be proud of your heritage!!

woody yi

Most Chinese children speak more than two languages, one local dialect, such as Cantonese, two Putonghua, that is, standard Chinese, three English or one other foreign language, which is required by the school.

Josh Yang

thats is why white people shoot each other at school, these kind of bullying should be stop at grammar school.

ce wang

I am a Chinese, and my English is very bad, So I became not confident and didn't dare to speak English with my classmates. Thank you for sharing this story, let me have the courage to speak English!

Data 2: YouTube Comments on “Growing Up Korean American | My Struggles”

By Jenn Im's Channel

Published on September 19th, 2018

Nelson Chen

It's such an irony that U.S is such a diversified country but minorities are still being made fun of growing up.

skycedi

Jenn, your story about your mom and how it impacted you lit a fire under me as well. I can totally relate as a Korean-american with a korean mom. This inspires me to do my own tag. Thanks for sharing. Hwaiting!

vtd 188

You are too funny. I am Cantonese too and know exactly what you are feeling and talking about. Proud of you and your boyfriend for being “Chinese”

kelly Kapoor

I find it ironic that those kids that used to make fun our lunches now think Asian food is trendy and love eating it-bc it's a fad

ZMix W

Great say, I wish I could see this video at my early age, but one thing is that there wasn't youtube back then lol...

Brittany Jordan

Kids can be very mean and what is worse is a lot of it is learned from home. I'm Canadian my background is West Indian (parents from Barbados and St. Lucia), I understand how it feels to not fit in and there was a few of us or I was the only one. I use to wish there was more kids in my school who looked like me, and to not be the only one.

Julieful

Thank you for sharing and totally cried when you started crying. Definitely remember some elementary kids teasing me about having smaller eyes and my lunch being different from everyone else. I grew up in a white! Latin American neighborhood. Later in hs, it felt that the table turned and I wasn't Asian enough compared to the other Asian girls. First generation have it harder I feel. ps. This whole time I thought Robin was your younger Sister.

capricorn hippie

Wow, this video was pretty amazing and it was great getting to know you better and where you come from. I am black and I think parents in all homes want their children to know where they come from and be around people that share the same race. However, I chose to have friends of different races too because I gravitate to the soul not the vessel. I think what your parents had to go through is horrible and I can't imagine how you must worry about them but all of that struggle made you the incredible person you are now. I think that's what people forget about raising children, it is to give your all to raise a good human being to carry the legacy and they've done that with you... no doubt.

Teresa Pham

So many of us went through that roller coaster of culture resentment and accepting our identities!

I think that only makes our appreciation of where we came from even stronger though

Lyn Tsuchiya

Your story is beautiful. As a Japanese gal living abroad her entire life, I understand the struggles of having an identity crisis. Coming back to Japan for uni has been a rough time because I was so confused and stressed about who I am and was because I'm Japanese yet I don't think like one and I don't think like one but I am. Thank you for sharing and your parents are blessed to have you and your sister :)))))))))

Luna Terauchi

I've never come across a more relatable story! I also grew up Japanese (and American in a predominately-white space, being bombarded with questions about my obentou, attending Japanese school every weekend, and trying to keep up with J-pop (201 Os Arashi & Perfume) to stay relevant within the small Japanese circle. College was definitely the time I could finally take classes about Japanese culture and meet people with similar narratives through JSA.

Growing up Japanese in America is quite neat, but I know I've struggled much due to lack of (accurate) representation, and therefore, identity for who we are to society. But it's kinda empowering because our own stories pave the way within our communities.

I'm used to not relating to any story, so this content was very comforting and refreshing. Thank you!

NuclearNow_SolarLater

I got so many feels from this video! especially the bento box part. My mom used to pack me Chinese food and I hated it for the same reasons. I'm now noticing that in the SF Bay Area, Asian food is becoming the norm. Now go to any Chinese dumpling or asian noodle house in SF, there are more non-asians there vs asians. Now I'm pretty sure no kid will make fun of a bento box/chinese food lunch anymore. kids these days, so lucky haha

adelepenguin13

Some Asian boys made fun of me in middle school because of my eyes. I feel like we need to teach people not to break down their own race and to learn to build them up together

Monique Khac

Woah. You described my highschool life completely! I went to a highschool comprised of so many Vietnamese-americans and so I rejected my heritage and turned to the "hipster" culture to f the status quo. HAHA. I got into indie rock as a result of that. As I've gotten older and I've left that bubble, I realize my Asian identity makes me unique and I'll always appreciate where I grew up. Luckily, I was not discriminated against as much and in some ways has left me un-equipped

in real life sometimes because people are racist. I really enjoyed this conversation though! Love you amy!

Hannah Lee

loved everything you talked about in this video!! definitely wish that I could take Asian-American courses (esp the feminism one) at my college but they don't offer any J also, just wanted to throw out there that even if you don't like k-pop, there are sooo many other genres of korean music!! I'm into more chill r&b / lofi stuff but I always find new Korean artists through danielions playlists here on YouTube
©

booitasmichelle

I am so proud of you and you really inspires me in lots of aspects, thank you <3

summer goth

Absolutely love and appreciate this tag especially as a Korean American myself who grew up with identity issues being the minority growing up and now embrace it. I'm thinking about moving to Koreatown soon, and would love to know of all these places from the ambassador, haha. Please make a video about Koreatown!

Data 3: YouTube Comments on “Growing Up Korean American | My Struggles”

By Sophia Chang's Channel

Published on June 29th, 2018

Crystal Spencer

Thank you for sharing your story Sophia!

Hannah Kim

Sophia. Thank you so much for sharing your story. I've been following you for awhile now. Thank you for sharing your personal experiences growing up as a Korean American. Watching this made me think of my experience as a Korean American. Thank you for being so bold and courageous woman. You truly are a great inspiration for not only for many girls and woman out there. Thank you for being you! Love you so much

systematichoneyy

This is the most honest, open take of this Asian American tag yet. I almost cried. You're incredible Sophia, the way you speak of your parents exudes so much love and understanding despite any wrongdoing they might have imparted upon you. This is why you're my fave please do more of these types of videos where you open up and chat to us!

HJ Chloe Nam

So much thoughts going through watching this video. People for some reason target Asians so much for Racism and it's really something the world needs to work on

Also Asians really need to work on their parents-kids relationship I am Korean and I feel so much for you Sophia!

Mel p

I'm Asian Australian, and growing up in my primary school years I also experienced situations where I'd be embarrassed to call my mum by how I address her at home simple because it wasn't 'Mum'.

Mr Limbo

Oh my God.. Asian x American genetics is always the best !

G.

Tbh i'm proud that as asians we know where our food comes from. Pork belly, knowing how to eat fish from the bone (fillet what?), people not knowing how to eat chicken feet because it's boney (hello chicken wings), I'm proud that we have a wider acceptance of food and tastes

even dong

How if she know everything about my school life. Giving me flashback to my childhood rn

walou e

When my kids get teased because of their variety Asian lunch, my kids just say yeah yeah, they are made by snail n caterpillar juice n they go yum. I taught my kids go observe how boring western kid lunch box is every day ham n cheese 365 days a year. At the end, their lunch box is being admired by their western friends. Teach kids skill in courter discrimination and they build resilient from there.

xina

People used to make fun of my flat face and lunches too. :1 What actually made me feel better about my lunches was when this african american girl took a taste of my lunch and she loved it and wouldn't stop raving about asian food. She actually ended up being my bestfriend that year lol

Cosimaboss

Studies show bilingual people are smarter.

Tracy Thao

Lol, I too had a similar experience at school with my weird lunches. Now as a mom I pack my son weird lunches and he is so proud and actually shows off his food. Haha!

Jessi W

SO RELATABLE!!! I'm Chinese American and soooo many of these situations are so relatable. This video was AMAZING!!! Thank you for creating this!!

Light23K

We love the same think haha. I used to get chased every time the end of school bell ringed with a bunch of people chasing after me so they can beat me up. They surround me during break/lunch and sing songs about Chinese. I was never picked in any sport until they have no choice because I'm the last one. I was so depressed during my school years. The first day of high school during the first roll call. They call a Chinese name and the class burst into laughter like it was a fucking joke. I remember praying that they don't call my name. Well, they did and the same thing happened with the class burst into laughter thinking this was a comedy show. I used to hate being Chinese because I felt like nobody likes me. I used to wish I was any other race but Asian but now I'm proud. You just have to be proud of whatever race you were born with. Come to think of it my childhood wasn't all bad just most of it. Maybe that's why I love video games so I can keep to myself.

elo road

American kids' common senses are below average, never worry about it.

L*L

Thanks for sharing this video, I just showed it to my kid who recently faced the same issue at school. He brought some dumplings to school for lunch and kids made fun at him and called his food smelly, he said no kids wanted to sit next to him, so he brought home almost all his lunch, I was so mad because he thought he was busy playing instead of eating his lunch properly. Until two days ago he told me what happened at school, and he didn't want to tell me before is because he was worried that would upset me, so I felt really guilty after and also tried to explain to him that it's ok to be different. After he watched your video, he's happy to know that he's not the only one having this kinda problem and hopefully he could learn how to deal with being different in the future.

xoVivii

I remember I stopped speaking Vietnamese because kids at school would say that the language sounded like dogs barking. So, because of that I did my best to avoid speaking it. Now, I struggle to even hold a basic conversation with my parents & it's extremely difficult for me to translate for them but despite that I am doing my best to become fluent in my language ☺

K

Girl people would make fun of me for speaking Vietnamese but every single time they do, I tell them "well at least I know how to speak two languages fluently. What language do you speak besides English?" That shuts them up.

InSomnia54

Any person with intelligence knows americas past is far from perfect and americans should be aware of its horrible treatment of native americans (fyi settlers from european nations throughout north and south america are guilty of this not just america) and no country or culture is without its faults or sins I

agree. However i was only talking about the statement the person in this comment quoted and was asking about. Nowhere was i agreeing disagreeing or even remotely on the topic of what you just just said? Not a fan of propaganda, roosevelts dead, and I dont smoke weed btw :)

Anna

I had the exact same experience, I, use to not eat my food and keep it in my bag until I came home... my mum would tell me off so I started throwing the food in the bin.... I still feel bad to this day.... i loved those chinese dishes but I acted like I hated it myself.

cbcnamja

I can totally relate to you when I was growing up. I'm Chinese-Canadian. I had a boom box in my car when I was a teen, and I would blast my Cantonese music when I drive....lol. I love your Cantonese speaking. I use to be good, but it sucks now because I married a Korean girl and we only speak English to each other. But, hey, I'm learning a third language now...

Photo Ion

Awesome video, I grew up with similar experience. I wish younger kids in grade school would watch this video.

kenh2o

Lol, thanks for sharing the story. I am also Chinese American and experienced many of the "fun things" you experienced. We all went through the identify crisis especially during our teenager years. It was a tough struggle but eventually I learn to understand who I am, what is the core value I treasure & believe in. Both America and Chinese culture have both Pros & Cons, we are lucky to experience both side and choose the BEST from the Both side! Cheer!!

isMore

I was afraid to bring food to school. I once brought fried rice and was told it stinks. There was only one friend who comforted me and even said it's yummy. So I brought fried rice more often and she'd eat it.

laboratory 904282179

same.... actually i automatically felt extremely ashamed of my dumplings, like as soon as I opened my backpack i would quickly zip it up again in fear.

Tommy J

We might still be minority in America at this moment, but we are definitely majority when it comes to a much larger scale level, earth!

anne tan

I can relate with your lunch story. In elementary I brought brown sticky rice cooked in banana leaves to eat for lunch one day. Only, it wasn't my classmates that made me feel bad- it was the supervising lunch lady. She walked around our table then saw what I was eating and made disgusted face at my food. I felt so weirdly ashamed of it that I didn't have lunch that day and asked my parents to pack me ham and cheese sandwiches from then on.

Thanks for sharing your experience Weylie!

aeivaou 01

That's so annoying, people frown at home cooked food while they're eating that horrible stuff from the cafeteria. Also, your lunch sounds delicious, I never had something like that before

Jonathan Thomas

Yes, kids can be cruel. I was made fun of for my big nose. And having hair on my arms. Yes, these tribulations make us stronger. Yes, even 'white' kids get made fun of. Yes, everyone has problems because life is a struggle for different reasons, but for everyone. Nothing wrong with having flat face. Nothing wrong with having big nose. And, truth is, nothing wrong with a little teasing. Adversarial conditions build character, strength, and personal fortitude. It's good to have people around you who laugh at you, too. Balance. It's important to be able to laugh at yourself, expressions of your culture as experienced by others, etc. Glass hearts are made to be broken.

CC

people made fun of Chinese food would regret for it because they lately knew how good Chinese food is but they rarely have a chance to eat Chinese food.

Leading Taeyong

When I would go to school and they serve lunch I'm like what is this because I usually always eat Chinese food I'm also an Asian American

And people in my class whenever the teacher says something that includes Chinese all of my classmates will just look at me and start to stare it's just really creepy! And everyone says "Hey how do you say hello in Chinese or Flower '3" I'm like WHY do I have to tell you I get annoyed really easily I like to spend my time alone and just read and do math

Data 4: The Comments on "Growing Up Korean-American KRUS"

By Joan Kim's Channel

Published on May 7th, 2018

Lil Oni Aesthetic

OMFG THE FOOD THING HAPPENED TO ME ALL THE TIME

I would bring pig ear to school and everyone would always crowd around and talk about how disgusting it was. It made me really sad, especially because someone who I considered a friend would always make this face like it was nasty or something (she's a snake)

People would also ask me if I ate dogs :/

Jinquan Wang

Your eating experience reminds me of one time, my Burmese roommate was eating sesame peanuts candies in our room, and our American roommate was like:” ew, it smells disgusting” What she said really broke my Burmese roommate’s heart into pieces and she cried so BAD that day

KhineKhine

Sesame peanuts doesn’t smell as far as I know.

People who overreact about other’s food are rude.

S Do

I remember I brought kimchi to elementary school one time and people made fun of me saying it stunk. After that I told my mom to only pack ham and cheese or pb and j sandwiches. Now, everyone is loving the kimchi! I hope my future children don’t have to go through what we did. That little boy who called kare rice poop is missing out!

But these things made us who we are now. My family has a similar story to yours; they came to America and worked three jobs at the same time to make ends meet so us kids could have a better life. My parents always got discriminated against because their English wasn’t perfect, but they always stayed strong and carried on. We should be so proud of our parents!

priscilla kim

OMG When I was in first grade the exact same thing happened to me! i brought curry to school and a girl told me it looked like throw up :(I loved this video & I can relate SO much

Cindy Tran

Watching this is very relatable in many ways I’m a first generation Vietnamese-American thank you for sharing your story it was very emotional watching this video.

Chris Lee

Thank you for the video. I can relate so much. After spending my teen years, 20s, and into my 30s, I just experienced so much racial prejudice and injustice, I understand why it’s so important to hold onto the identity of being a “Korean” American. My conclusion was that the color of skin is important and the majority of white Americans will always think of Asian Americans as outsiders. Look at how long African Americans have been here, and still are experiencing so much institutionalized hatred and discrimination. I think this discussion is very

important, but I feel disheartened that young adult Korean Americans are facing identity crisis.

JY A.

also i remember when i used to come to school with dongshirak made by my mom. all the kids told me it smelled. the ironic thing is now EVERYONE loves Korean food because it's "in" even the kids who shamed me for bringing korean food for lunch lol.

Maya g

Jenna T. That's so true lol. Same happened to me with Japanese food.

XO

I'm also korean american and it definitely was a struggle growing up here. I remember in elementary school when kids would call out how gross my korean food was and basically how different I looked too. It was also pretty hard to see my mom not being able to communicate with my teachers and friends.

Overtime though, more and more asians moved into my area. Im in high school now, and my high school is now 54% asian (no joke). I have a diverse bunch of friends, and I especially value friends who share the same culture as me and who want to learn more about my culture.

I cant really complain about my early, negative experiences about my ethnicity, because people genuinely just didn't know what Korea was. I think its our responsibility to teach and learn about each others cultures. We need to keep in mind that our differences unite us, and that everyone is more than just a race/ethnicity. :“)

Love ya joan

Si Rman

This is why if possible Asian American kids should grow up among other AAs. I had the same trauma and made sure my kids didn't until they were old enough to handle it without trauma.

Soomin Bae

as a korean-american myself as well. i feel u so much! this vid made my heart so warm. thank u for opening up and sharing your experiences with us!

KasKahea

I love this video. So sucks when people tease your food, because Korean food is the bomb. My aunt moved from South Korea to Hawaii with my uncle when he was in the army. She would make us the bomb kal bi, kim chee pancake, bibim bop! I believe that because we are a minority that we hangout with minority. That's natural.

Arina g.

as a half-japanese/half-american 16 year old living in america, i'm so glad I have asian american influencers like you to look up to. it gets very hard sometimes, dealing with the ignorance towards asian culture here. thank you so much for sharing your own struggles and bringing awareness to the issues asians experience. <33

Ale Yaaj

I can relate so much as an Asian American as well, specifically among American. Your video was well thought out and definitely reminded me of the bitter and sweet moments of my childhood and adolescent years. For anyone, being bullied at a young age can really mess with your psyche and point you toward a negative direction. :(I feel so bad when kids get picked on due to the color of their skin! appearance. To this day, it happens everyday. My baby brother has been bullied various times just for being Asian. He is currently 13. My parents have gone to the school and they have not properly addressed the situation which just tells you that you can't really depend on the school system to guide! protect young students. I am in my 20's, not a parent currently, but feel that it really does start with the parents.

Kable Yaaasss

Korean food is sooo good

Data 5: The Comments on “KR Growing Up Asian American Tag US”

By kchoi's Channel

Published on Augustus 12th, 2018

MengJuLin

People always stereotyped me when I topped the class “she's foreign so of course she's good at math”, as if none of my hard work mattered and there's no merit in my effort, and my achievements are only brought by my cultural background. Other kids earned their results while this foreign girl cheats the system because she's East Asian.

Chris Lee

Thank you for the video. I can relate so much. After spending my teen years, 20s, and into my 30s, I just experienced so much racial prejudice and injustice, I understand why it's so important to hold onto the identity of being a “Korean” American. My conclusion was that the color of skin is important and the majority of white Americans will always think of Asian Americans as outsiders. Look at how long African Americans have been here, and still are experiencing so much institutionalized hatred and discrimination. I think this discussion is very

important, but I feel disheartened that young adult Korean Americans are facing identity crisis.

a -floater

I was born and grew up in Portugal as a Chinese, I found this so relatable. When I look back to my younger self, I hope there was more strength in me and just be confident with who I was. Specially when you are younger it is hard no to absorb what others say and think about you, I would tell people who are experiencing this kind of cultural diversity within themselves now, just to know that this is a gift. You are opened to new ways of thinking and being, you can be so much more! This world is becoming more integrated and globalised, so be proud of who you are. Close-minded people should open their minds before opening their mouths! Express yourself, be proud of who you are

Hevesh5

Thank you for posting this video <3 The discussion that's happening in the comments and the conversations started from it are going to help so many people. I am Chinese American, but my situation is a little different because I was adopted. My parents came to China and adopted me when I was 1 so I've basically lived in America my whole life raised by Americans. I knew that I was adopted from an early age, but I guess the first time I felt that demarcation of being a minority was sometime in 1st or 2nd grade. A girl in my class would laugh at me saying that my nose was flat, like there was no bone... I also remember some kids raising their pinky finger at me (like the "Chinese middle finger") but I would just do it back at them. It didn't mean anything to me because I was raised in America by Americans and did not know much about my Chinese heritage. It was always a bit strange being the adopted one though and not looking anything like the rest of my family. Looking at family photos and me clearly being the odd one out, not being able to relate to family genetics, and going to new places with my dad with people questioning if I was his daughter are some of the things that come out of it, but I've learned to deal with it. It hasn't been a major roadblock in my life and I'm certainly not ashamed of it. I'm proud to be adopted and Chinese American. In fact, my whole life I've openly told people that I was adopted from China., it's just something that's a fact.

Also, I grew up in a predominantly white community with only 5 other asians in my grade at school. When I went to college though, there were a lot more asians which was honestly really comforting just to see other people like me. In some ways, I feel like I can connect with them easier and it's awesome to be part of the asian american community. I have a lot to say about this subject so maybe I'll make a video on my vlog channel (BehindThe5). But anyway, thanks again for this video. I'm glad I found it and I will be certainly be following your channel now ☺

Staplers Break

The story about the curry made me so sad because my mom is Korean (dad's white) and everyone was really mean to me and they called me crazy whenever my mom packed my lunch. It really sucked

Sicklesteel

Hey, you are such an inspiration! I am korean-american and I'm adopted. You are so fearless and I get you so much about fitting in and trying to hide ur true identity throughout your life. I struggled being bullied because of my race and my faith in God and just trying to be popular thank you so much for being able to be so confident and letting the world know. That takes courage and I learned a lot from you to not be afraid and standing up for yourself then letting people control your life.

pe pe

Thank you for sharing your story and I wish people in this country will become more open-minded.

Username369

Grew up kinda the same way like you in Germany. I can tell you that much: the people being racist idiots back then are now hipsters, pretending to be super duper intercultural and open minded. Is hilarious and hideous.

Fatimaezzahra EJJEBLI

I hope someday we all human race accept our difference and stop believing in stereotypes. Thanks for sharing your experience with us.