

## **Denouncing Xue Yongkang's Second Racist Article in World Journal against Reparation for African-American Descendants of Slaves**

**By Edward Locke, LA Collegian**

Recently, after publishing Chinese-American racist Chen Guoming's opinion article against California's plan for reparations for the American-American descendants' of slaves (page A8, Sunday, May 21, titled "*California's Reparation to the Descendants of Black Slaves is Absurd and Unfeasible*"), The World Journal, a conservative Chinese-American mass media, published another equally racist one by Xue Yongkang on the same subject (page B6 Reader's Forum/Good Health section, Saturday, May 27, 2023, and online at <https://www.worldjournal.com/wj/story/121206/7190322>). This is the second anti-Reparation article The World Journal published in May 2023 that we are aware of; and this is also the second anti-Reparation article Xue the propagandist produced in recent years. His first racist article appeared on The World Journal on April 9, 2022, titled "*California's Reparation to Descendants of Black Slaves is Not Feasible*" (<https://www.worldjournal.com/wj/story/121206/6221688>). Both of Xue's racist articles share similar position but contain slightly different contents. This author strongly denounces Xue and The World Journal for their opposition to the progress of social justice in the United States.

This is NOT the first time the World Journal publishes racist articles against disadvantaged racial and ethnic groups in the United States. Descent Americans with human conscience should pay attention to what the author is saying.

Xue first affirms that the reparation paid to Japanese-Americans for incarceration during World War Two "is reasonable;" then he makes up all sorts of excuses to deny African-Americans similar rights. This is a typical example of racism based on double-standards. Japanese-Americans suffered around four years of indiscriminate incarceration in well maintained camps under generally-speaking human treatment, and there was no forced labor, or torture or lynching; in addition, after World War Two, the United States re-built Japan and Japanese-Americans are generally speaking favorably treated by American society at large. African-Americans, on the other hand, suffer from around 244 years of institutionalized slavery and inhuman treatment (1619-1863) and 109 years of institutionalized discrimination after Emancipation (1864-1968, through "Jim Crow" and segregation laws), plus 54 years of illegal but still widespread discrimination at grass-root level after the Civil Rights Movement (1969-2023), as witnessed by George Floyd's murder case. All together African-Americans suffered a total of 407 years of mistreatment during colonial time and after the United States was founded; this mistreatment is much more severe than those suffered by any other currently disadvantaged ethnic groups in the U.S. Compared with Japanese-Americans, the duration of African-American enslavement is 81 times the duration of Japanese incarceration during World War Two. How can Xue argue that reparation for Japanese-Americans is "reasonable" but the reparations for African-Americans is not? In fact, if for four years of incarceration (February 19, 1942 to March 20, 1946) under human treatment (based on international conventions), each Japanese-American deserves a restitution payment of \$20,000, or \$5,000 per year of incarceration, then, each African-American

should be entitled to  $\$5,000/\text{year} \times 244 \text{ year} = \$1,220,000$  for slavery and inhuman treatment of their ancestors alone, plus maybe  $\$2,000/\text{year} \times 109 \text{ years} = \$218,000$  for the institutionalized discrimination from the Civil War to the Civil Rights Movement, plus maybe  $\$1,000/\text{year} \times 54 \text{ years} = \$54,000$  for the de facto discrimination they suffer since the Civil Rights Movement at the hands of racists of all ethnic groups including Xue, and the editors at The World Journal who support the publication of his and other conservative Chinese-Americans' racist opinions articles! Therefore, Based on simple arithmetic, each African-American descendant of Black slaves should receive, to be righteous before God the Creator of the Universe, to be faithful to the spirit of the Declaration of Independence, and to be loyal to the Constitution of the United States of America and all of its Amendment, a total amount of reparation of  $\$1,220,000 + \$218,000 + \$54,000 = \$1,492,000$ ! This is based on the standard of being "reasonable" as used by Xue when he describes reparation for Japanese-Americans. Xue has failed to recognize the fact that African-Americans are equal to members of all other racial and ethnic groups in the U.S. including the politically conservative or even reactionary elements of his so-called "Model Minority," a fake image that he apparently tries to attach on Chinese-American community, in order to instigate bad feelings about African-Americans. Xue really needs to study arithmetic and basic logics, when he is trying to compare the circumstances of African-Americans, Chinese-Americans and Japanese-Americans, before he ever tries to talk about what is "reasonable" and what is not about reparation.

Xue asks these inflammatory questions: "Isn't the 'Affirmative Rights Act' that the United States has implemented for many years mostly set up for the descendants of black slaves, giving various preferential treatments and other social benefits in terms of schooling and employment? Isn't this compensation a reparation? Let me ask: is California still obliged to obediently satisfy what they demand wishfully?" Let us straighten out the facts. First of all, the so-called "preferential treatments and other social benefits in terms of schooling and employment" have enjoyed by disadvantaged members of all ethnic groups including Chinese-Americans. Secondly, the "social benefits" Xue is talking about are actually enjoyed since the New Deal up to the present time by low-income members of all racial groups, the majority of them being white working-poor, although, for African-American communities, percentage of receivers are twice as high as other groups; however, African-Americans constitute a small minority in American population, thus, the absolute number of them receiving "social benefits" are by far lower than the White people. Thus, Xue's argument here is absurd.

Xue then cites examples of "Chinese Exclusion Act," Native-Americans driven from the fertile land on the east coast westward, and wealthy Jews denied membership in high-ranking white clubs in Miami in the early 1980s, to ask that "If the descendants of the above-mentioned other ethnic groups did not receive reparations for the discrimination, the descendants of black slaves should be no exception." Here, Xue demonstrates his lack of understanding of the basics of logical reasoning. The suffering of the above groups simply cannot compare with the suffering of African-Americans, in terms of scope, duration and severity.

Xue's racist opinion is based on his tendency of indiscriminate generalization and blatant exaggeration. In his first racist article, he writes that "the government has already provided food and housing for these idle African-Americans, so it is unreasonable to pay them indiscriminately on the grounds of reparation, which can be used for enjoying food and drink without production. [...] we are not obliged to pay for the lazy ethnic group who 'get something for nothing.'" Here, he uses the terms "the lazy ethnic group." The truth is that there are lazy people among all ethnic

and racial groups in America, Chinese-Americans and Caucasian- or white-Americans are no exception. However, there is no such thing as a “lazy ethnic group; in fact, the overwhelming majority of people in all ethnic groups, including African-Americans, are hard-working. Around 80% of African-Americans live above government-defined “poverty line,” only about 20% are working-poor or unemployed, although this percentage is about twice as high as for Chinese- and white-Americans, due to widespread illegal but de facto manifestation of racism, notably from conservatives and reactionaries, including Xue himself, as well as editors of The World Journal who set up the stage for his racist acrobatics. African-American achievements cover not only sports and entertainment, but also science and technology, business, politics and military. Thus, Xue’s mentality is blatantly prejudiced and reflective of his ignorance of today’s reality in America.

In his recent racist article, Xue claims that “at present, besides African-Americans, other ethnic groups are increasingly opposed to the reparation;” here, as a typical example of grand-standing, he tries to portrait himself as a representative of “other ethnic groups.” In fact, among all racial and ethnic groups in the U.S., liberals and conservatives are usually balanced in term of number or percentage in the group; and among ethnic minorities, liberals supporting reparation are the majority. Thus, Xue simply cannot say that “other ethnic groups are increasingly opposed to the reparation.” His propagandistic argument is simply not persuasive to educated readers.

He declares that he “firmly opposes reparation to the descendants of black slaves,” and lectures on African-Americans not to “live in the past.” Xue, instead of repeating his condescending racist garbage, should rather “forget the past” of pre-Civil Rights discriminatory mentality, and learn how to respect people of other racial or ethnic groups.

Since The World Journal has for several times in the recent years published fake information on African-American issues to brainwash readers, making them believe that there is a so-called “Model Minority” (meaning a tiny minority of ultra-conservative and blatantly reactionary elements among Chinese-Americans) fighting against so-called “lazy ethnic groups” (African-Americans and Latino-Americans notably), all patriotic American readers who care about decency, fairness, national unity and social justice, should send an email to The World Journal at [forum-la@worldjournal.com](mailto:forum-la@worldjournal.com), to wage a protest against its repeated offences to American values of social justice and social progress.

## Attachment:

Webpage: World Journal online racist article by Xue Yongkang  
<https://www.worldjournal.com/wj/story/121206/7190322>

Newspaper: World Journal racist article by Xue Yongkang  
 Page B6 Reader's Forum/Good Health (/讀者論壇/養生), section, Saturday, May 27, 2023

Original text in Chinese:

The screenshot shows the World Journal website interface. At the top, there is a navigation bar with the logo '世界新聞網' (World Journal) and '亞太裔傳統月' (Asian American Heritage Month). Below the logo, there are links for 'App 下載', '影音', '電子報', and '分類'. The main content area features a featured article titled 'Acupuncture Practice' with a sub-headline 'Ocean View Acupuncture...' and a prominent 'Open' button. The article image shows a person in a white outfit performing a yoga-like stretch.

觀點 / 讀者論壇

## 加州賠償黑奴後裔荒謬不可行

薛永康 / 托倫斯 2023-05-27 02:00 ET



根據 5月18日洛杉磯時報，7月1日為州長紐森及立法委員起草的「賠償加州黑奴提案」California Reparations 需要交出建議報告的期限。



Reparations的定義是賠償受害人的後裔，由於其祖先在過去受到的傷害。例如在加州的日裔美籍居民在二戰時被誣陷為「通敵」，男女老少全部送往集中營監禁到大戰結束。受害人失去了個人尊嚴以及房產、商店等財物，加上延遲的入學等傷害，他們的後裔在幾十年後終於得到已經貶值的兩萬美元個人補償。數目是否合理不談，筆者認為賠償日裔從他們在被關入集中營前「擁有的一切」到入營後「失去的一切」是合理的。



賠償黑奴後裔，是因為在二戰時被關入集中營的日裔美籍居民，在入營前「擁有的一切」到入營後「失去的一切」是合理的。筆者認為賠償日裔從他們在被關入集中營前「擁有的一切」到入營後「失去的一切」是合理的。

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賠償黑奴後裔，是因為非裔祖先在150年前受到傷害。之後的南北戰爭解放了黑奴。「解放」是指黑奴從「失去自由」到後來「得到自由」。再者，美國多年來實施的「平權法案」不多是為黑奴的後代非裔設置，在求學及就業方面，給予各種優惠以及其他社會福利？這不已是賠償Reparation了嗎？試問：加州目前仍然有義務、順應其予取予求？

過去在美國受害的不只是日裔及非裔：19世紀初華工飽受欺凌以及「排華法案」、安居樂業的美國原住民被白人從東岸肥沃的土地趕到西岸，在旅途中死亡不計其數。筆者1980年初居住的邁阿密，富有的猶太人居然被拒絕加入白人的高級俱樂部。這些族群有得到任何「種族歧視」的賠償嗎？而非裔要求賠償的另一原因，是這些年來飽受種族歧視。若以上其他族裔的後代受歧視未獲賠償，黑奴的後代應該也不例外。

以上只是筆者對於「公平」的看法。洛時只言賠償黑奴後裔不妥，但未提及公平論述，而是認為如果通過，一位合格的非裔可獲得15萬至100萬美金。因而質疑加州預算的赤字，在還未賠償之前將達300多億，賠償的錢從那裡來？如果必須要賠，何不折衷從教育及住宿方面補助，而不是亂開支票。

筆者同意錢的來源的確是一大問題，如果付錢，增加州稅是勢在必行，而目前遷離加州的居民與日俱增，稅收也勢必減少，為一惡性循環，勉強去支付賠償金額的後果將不堪設想。

目前除非裔外，其它族裔反對賠償的聲浪很高，但並不表示此提案會胎死腹中；筆者堅決反對賠償黑奴後裔，不可開此先例。認為非裔沒有任何道理以及藉口「活在過去」，也不能永遠依靠政府救助「不勞而獲」。應該遵循其它曾經被害族群後裔的做法：忘卻已經無法改變的過去，把握現在、發憤圖強、自食其力。

[非裔](#)
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### English translation:

California's Reparation to the Descendants of Black Slaves is Absurd and Unfeasible  
Xue Yongkang, Torrance 2023-05-27 02:00 ET

According to the Los Angeles Times, May 18, July 1 is the deadline for the "California Black Slave Reparation Proposition" drafted by Governor Newsom and legislators to submit an advisory report.

Reparations are defined as compensation to the victim's descendants for harm suffered by their ancestors in the past. For example, Japanese-American residents in California were framed as "collaborators" during World War II, and all men, women, and children were sent to concentration camps and imprisoned until the end of the war. The victims lost their personal dignity, real estate, shops and other property, plus delayed schooling and other injuries, and their

descendants finally received personal compensation of 20,000 U.S. dollars that had depreciated after decades. Regardless of whether the amount is reasonable, this author believes that it is reasonable to compensate Japanese descendants for the duration from “everything they had” before being imprisoned in the concentration camp to “everything they lost” after entering the camp.

Reparation to descendants of black slaves is proposed because their ancestors were harmed 150 years ago. Afterwards, the slaves were emancipated after the Civil War. “Emancipation” refers to the black slaves changing from “losing freedom” to “gaining freedom” afterwards. Furthermore, isn’t the “Affirmative Rights Act” that the United States has implemented for many years mostly set up for the descendants of black slaves, giving various preferential treatments and other social benefits in terms of schooling and employment? Isn’t this compensation a reparation? Let me ask: is California still obliged to obediently satisfy what they demand wishfully?

In the past, Japanese and African Americans were not the only ones who suffered in the United States: In the early 19<sup>th</sup> century, Chinese laborers suffered from bullying and the “Chinese Exclusion Act.” The Native-Americans who lived and worked in peace and contentment were driven by white people from the fertile land on the east coast to the west coast, and countless deaths occurred during the journey. In Miami, where this author lived in the early 1980s, wealthy Jews were denied membership in high-ranking white clubs. Have these ethnic groups received any reparation for “racial discrimination?” Another reason for African-Americans to seek reparation is that they have suffered from racial discrimination in the recent years. If the descendants of the above-mentioned other ethnic groups did not receive reparations for the discrimination, the descendants of black slaves should be no exception.

These are just my views on “fairness.” It is inappropriate for Los Angeles Times to only talk about reparation for the descendants of black slaves, without mentioning any reasonable discussion on the issue. Instead, it believed that if the bill is passed, a qualified African-American could get 150,000 to 1 million US dollars. Therefore, it questioned that the deficit in California’s budget will reach more than 30 billion before reparation; where will the reparation money come from? If you have to pay for the reparation, why not reach a compromise in terms of education and housing subsidies instead of writing checks randomly.

This author agrees that the source of the money is indeed a big problem. If the money is paid, it is imperative to increase the state tax. At present, the number of residents moving out of California is increasing day by day, and the tax revenue is bound to decrease. This is a vicious circle, and the consequences of barely paying the amount of reparation will be unimaginable.

At present, besides African-Americans, other ethnic groups are increasingly opposed to the reparation; but this does not mean that this proposal will be stillborn; this author firmly opposes reparation to the descendants of black slaves, and this precedent cannot be set. It is believed that African-Americans have no reason or excuse to “live in the past,” nor can they always rely on government assistance to “get something for nothing.” We should follow the practices of descendants of other ethnic groups who have been injured: forget the past that cannot be changed, grasp the present, strive for strength, and support ourselves.