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P.C. Kutschera, PhD, LMSW

Marie A. Caputi, PhD

Phil M. Kutschera. MSW, LMSW

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P.C. Kutschera, Marie A. Caputi, Phil M. Kutschera

Dr. P.C. Kutschera, Ph.D., LMSW, Director, Philippine Amerasian Research Center and Visiting Professor, Department of Social Work, Systems Plus College Foundation, Angeles, 2009, Pampanga, Luzon, Philippines and Chief Academic Officer, Amerasian Research Network, Ltd., Albany, New York 12205-1713 USA: E-mail: pkuts001@waldenu.edu Website: www.AmerasianResearch.org or www.AmerasianInstitute.org

Dr. Marie A. Caputi, Ph.D., College of Social and Behavioral Sciences, Walden University, Minneapolis, Minnesota USA E-mail: macphd@comcast.net

Phil M. Kutschera, MSW, LMSW, Research Officer/Advisory Board Member, Amerasian Research Network, Ltd., Albany, New York 12205-1713 USA E-mail: phil.kutschera@gmail.com

ABSTRACT

Abstract---If ever there was a deserving challenge, opportunity, and *Cause Célèbre* for international social work, it is America's lost and misbegotten military Filipino Amerasians. An estimated 250,000+ biracial, 1st and 2nd generation Filipino Amerasians remain in the Philippine archipelago, many poverty-stricken and stigmatized offspring or descendants of U.S. military personnel and Filipina national women. Abandoned or estranged during the century long (1898-1992) colonial, commonwealth and military bases occupation, they have become stranded, neglected, and forgotten by their own governments (U.S. or Philippine) with few benefactors stepping forth to take up their cause. The time is at hand for a new genre of social workers to emerge to champion the cause of these forgotten American blood progeny in the Philippines. In the transformative tradition of those who created new options and opportunities for the disenfranchised, international social workers have a professional ability to revitalize and support the empowerment of individuals by developing or engaging networks to support healthy human development, mental health treatment services, and community support for economic development. In doing so, the social work profession can reengage their historical commitment to improving quality of life to this marginalized Diaspora, similar to those support services offered to refugees, displaced persons, immigrants and other isolated and stressed diaspora, all analogous to Amerasians.

Key Words---Diaspora, Filipino Amerasians, International Social Work, Social Work Education

Introduction

Today, an estimated 250,000+ military biracial Filipino Amerasians - not the routinely reported and unscientifically derived number of 50,000 [23] – are alive and scattered throughout the archipelago of 7,107 islands. with 100 million population. Military Amerasians are likely one the largest, unrecognized and most secretive of American Diasporas concentrated in a single country outside the U.S. mainland. In over a century of profound colonial, military bases and defense treaty ally history the U.S. and the Republic of the Philippines remain irretrievably bonded through not only a strategic "ironclad" military alliance, [23] but also a lesser known if largely forgotten Amerasian diaspora.

This little reported, misunderstood, and modern day travail of this diaspora is the focus of this paper in an effort to raise public consciousness to take steps to remedy this human condition. Among all the health care and welfare providing professions and agencies, the professional specialty practice of U.S. International Social Work is by mission uniquely configured to make a valuable contribution by sustaining human services contribution on behalf of this misbegotten U.S. blood progeny.

Many socioeconomic, psychosocial and mental health issues and problems of stigmatization and discrimination facing disassociated Amerasians in the Philippines - somewhat resembling challenges confronting stressed immigrant, displaced person and refugee populations worldwide - are aptly suited for community development, mental health treatment services, and related assistance and resolution by professionally trained and internationally inclined U.S. origin social workers. The charge of social workers by training and professional disposition in part is safeguarding the welfare of American society, chiefly the underprivileged or disadvantaged, due to poverty, joblessness, unemployment, poor education, and exploitation regardless of their dispersal and location [6]. Like the U.S. public-at-large, everyday problems of coping and survival faced by Amerasians in the far flung Philippine archipelago are unknown or held secret through no shortcoming or lack of interest on their part. In the final analysis, social workers are the most logical health and human care profession capable of bringing the deteriorated Filipino Amerasian condition to the surface and developing strategies and mechanisms for correcting this long festering and grievous circumstance.

Historical Background

Biracial military Filipino Amerasians are a constellation of mixed heritage blood progeny of U.S. American decent comprised of Anglo (White), African (Black), Hispanic (Latino or Chicano), Native American and Asian-Pacific Islander extraction. Their fathers or grandfathers are various direct or descendent categories of U.S. military personnel - sailors, marines, airmen and soldiers or civilian military employees and itinerant defense contractors - who essentially abandoned them with their Filipina national mothers. Throughout their history, the numbers of Amerasians, not only in the Philippines, but other nation-states or locales in East/Southeast Asia (i.e., *Pan Amerasians*) [20,27] often grew to considerable magnitudes in part though not entirely due to the scourge of *military prostitution* [20].

A prevailing notion, whether fact or fiction and never proven by scientific study, is that the vast majority were children or grandchildren of prostituted women or sex workers. This sex entertainment architecture was the practice originally established, promoted, and/or tolerated by U.S. military commanders and local power brokers who fostered formation of red light districts, tenderloins, entertainment zones, club districts or camp towns in areas adjacent to U.S. military installations scattered throughout the Philippines and other locations of Pan Amerasian procreation including South Korea, Japan, Okinawa and Vietnam.[4,5.12, 13a]

Indeed, the near ubiquity of prostitution and sex tourism in the islands today traces its roots to the dawn of U.S. military occupation of the archipelago, the Spanish American (1898) and Philippine-American War (1899-1902), [17, 29, 28] Military installations of various sizes and numbers with their accompanying intemperate and carnal lifestyle off base became institutions in the islands. This era covered a broad temporal arc which included the Imperial Japanese attack on U.S. installations in Central Luzon within hours of the epochal bombing of Pearl Harbor, Dec. 7-8, 1941, [3] prompting U.S. and Philippine Commonwealth entry into World War II. The U.S. presence extended through the protracted Philippine Independence, Cold War, and Big Bases Eras (1946-1992).

U.S. bases hegemony ended abruptly in 1992 after the Philippine Senate refused to ratify extension of the 1947 Military Bases Agreement. More than a score of sprawling and less significant military installations, including the massive Subic Bay Naval Complex, a long time Pacific headquarters of the Seventh Fleet and the largest naval base outside the U.S. mainland, were abandoned. Also evacuated was Clark air base, headquarters of the 13th U.S. Air Force. Both these strategic military jewels were crucial as American air and naval power and support projection platforms during the Korean, Vietnam American, and Cold War Eras [3,4,5] and extending even to the modern era Persian Gulf War (1990-1991).

Left behind were an arguably unknown or at best poorly documented number of Amerasian infants, toddlers, and adolescents, routinely reported as if by rote by both the Philippine and U.S. news media as 50,000 children. (4,5,20) 1993). News media, researchers, government officials and the literati have uncritically repeated this offhand 1992 estimate as official and reliable for more than a score of years. [22, 28] Kutschera and Caputi (2012), in a research paper presented at the Ninth International Conference on the Philippines at Michigan State University's Asian Center maintained that this number was a probably guess, not grounded in empirically derived demographic data, The figure was both deficient and misleading in that even if the numbers were taken at face value, it did not include adult, middle age and elderly first generation, and excluded all second generation or beyond Amerasians. The paper estimated that there were as many as 250,000 first and second generation Amerasians alive in the islands and very likely more.

Kutschera and Caputi (2012) also maintained that strong basis existed for designation and official recognition of these military Amerasians as diaspora, given their decidedly distributive features. Amerasians, sired adjacent to or sometime even within military communities garrisoned by U.S. personnel, lived in permanent, self-contained military bases, essentially bonding them to the U.S. mainland. Additionally, they were: (a) forced to forfeit or suspend claim to their homeland when their fathers departed, (b) were dispersed to numerous locations in East and Southeast Asia as Pan Amerasian population cohorts (i.e., Guam, Japan, Okinawa, South Korea, Thailand, Vietnam), (c) maintained collective or individual identities as Americans, and (d) expressed their desire in many instances to immigrate or claim U.S. American family ties in significant numbers.[20]

The largest and densest cohort of Amerasians in the Philippines today tend to reside in the Angeles, Metro Manila, Olongapo City *AMO Amerasian Triangle*, [22] The area comprises a roughly triangular expanse of West Central Luzon on its northern flank including Angeles and Mabalacat City. Pampanga (Clark) and extending north to the former Crow Valley Bombing and Gunnery Range Complex and Camp O'Donnell near Capas, Tarlac. Then, the triangle arcs southwesterly to points surrounding Subic Bay Naval Base and Cubi Point Naval Air Station in Zambales and Bataan. It then traverses southeasterly and includes the sprawling urban districts of Metro Manila. This zone is where many Amerasians were believed to have migrated after the 1991 volcanic eruption of Mount Pinatubo near Clark, and the cessation of all other U.S. base training activity in 1992. Metro Manila and its outskirts were also places where numerous U.S. installations were located dating to colonial/commonwealth and the World War II era.

Today, only highly marginal immigration easements provide any semblance of favorable or special treatment for Filipino Amerasians seeking to emigrate to the U.S. and join their American families or claiming citizenship or permanent residency. [23] Given the aging population and stringent requirements, those remaining Amerasians under age 18 must obtain permission or sponsorship of their actual fathers who may have estranged them. To this day Amerasians in the Angeles, Pampanga area interviewed for this and previous Philippine Amerasian Research Center commissioned papers [22, 23, 27] are embittered over the failure of the U.S. government to extend a welcoming hand.

While the 1982 Amerasian Immigration Act provided favorable immigration easements and a path to citizenship for former Indo-Chinese people (i.e., Cambodians, Laotians, and Vietnamese), South Koreans and Thais born between 1950 and Oct. 22, 1982, Filipinos were excluded from the final bill ultimately approved by the U.S. Congress. Furthermore, they never received a resettlement offered Vietnam War Amerasians on the order of the generous Amerasian or American Homecoming Act of 1987 that cleared the way for the implementation of the Orderly Departure Program [13a] and immigration of approximately 21,000 Vietnamese Amerasians and 55,000 of their immediate family members in the late 1980s and 1990s. [31]

Instead, Filipino Amerasians in situ fell under a nebulous U.S Citizen and Immigration Services (formerly Immigration and Naturalization Service) petition category of Special Immigrant visa (i.e., I-360 form petitioners) and were often required to submit complex supplemental checklist documents issued by the Manila U.S. Embassy [Embassy of the United States, Manila, Philippines, 2008. [23] Among other voluminous and time consuming stipulations, these checklist details, or permutations thereof, require the full consent of the father who may not have been connected with the applicant's life for years, impossible to locate, or unresponsive to requests to cooperate. Thus, many military veteran fathers routinely avoided, eschewed, or consciously denied parental responsibilities [20,23]

Moreover, the Philippine government, grappling with an extreme poverty line according to developed world standards ranges anywhere from 25 to 65 percent of the population-at-large, has no special programs in place for indigent Amerasians. [23, 28] Corazon "Dinky" Soliman, the longtime Secretary of Social Welfare and Development, interviewed for a 2011 GMA TV Channel 7 Manila investigative documentary on the continuing plight of African Amerasians, maintained that this social problem is now primarily under the purview of NGO/NPOs and foreign private foundations. [21] However, the reality is many front line NPOs traditionally assisting Amerasians in the past, including the Philippine Children's Fund of America, Pearl S. Buck International and Preda, Inc., reduced or closed such field programs as the Amerasian population ages [23].

Literature Review

Contemporary psychosocial and socioeconomic risk and related scientific inquiries of interest to social work professionals are few on the Filipino Amerasian population. Cattani (1997) reported findings of identity confusion, intense name-calling, and harassment based on antipathy over Amerasians and their status as often unwanted offspring of foreign military personnel. Focusing on the Olongapo-Subic naval base area, the report covered the negative and socially disruptive impact of the military prostitution system on Amerasians. Amerasian differential body features and characteristics, particularly Africans, experienced significant discrimination and prejudice. Also noted were the high levels of intense name-calling and harassment against sons and daughters of foreign military personnel, teased and castigated as offspring abandoned or orphaned on foreign shores. [9]

One of the two most contemporary and germinal studies on socioeconomic and health issues facing Amerasians was the Gastardo-Conaco and Sobritchea (1999) qualitative study featuring a lengthy survey, open and close ended items, and focus groups including a national sample (N=443) participants. Age levels ranged from children to the elderly. It drew a far reaching sample, not only from Luzon's AMO Amerasian Triangle, but also the Visayas (Central Philippines) including Cebu and Leyte provinces, where U.S. camps and airfields dated to at least the World II, Korean and Vietnam War eras, and earlier if one goes back to the Philippine-American War.

Marked levels of discrimination and bias were found along with two well differentiated categories of stigmatization: 1. Classification of African Amerasians with dark skin and facial features emerged as one of the most criticized objects of vilification, and 2. Many Amerasian mothers faced venal stigmatization and ostracism as prostituted women or being thought to have engaged in sex industry work. The results were that most Amerasians, particularly Africans, were more impoverished than mean levels of mainstream, lowlander Filipino poor. Restricted access or barriers to medical support, community health or women's reproductive services was commonplace, as well as name calling, harassment and high levels of drug and alcohol abuse or dependency. Young female respondents experienced verbal, physical, sexual and gender abuse, from care givers, relatives, neighbors and strangers. [13].

A second significant inquiry was the Kutschera [2010. 2011] dissertation, a 3-year, modified mixed method qualitative multiple-case field study (2007-2009) with open-ended interviews examining stigma-related psychosocial physical and personal risk and stress mental health stress factors. The second instrument was the Australian-developed DASS-21 Depression, Anxiety and Stress Scales inventory that determines levels of fundamental mental health symptomatology. A smaller purposive sample (N=16) from Amerasians living outside the former Clark air force base in Angeles, consisted of equal numbers of Anglos and Africans, females and males, with an age range from late adolescence to young adulthood. Included among the findings were identification of

numerous physical risk factors including un-or-under employment, alcohol and drug abuse, dependency or addiction, homelessness, high poverty, low education levels plus a formidable number of mental stress issues including abandonment despair, name-calling and harassment, derivative family upheaval and disorganization, identity conflicts, low-self esteem and social isolation. Over half the sample (62%) registered severe levels of anxiety, depression and stress. [20]. Significantly a nearly equal number demonstrated unexpected severe levels of psychosomatic illness or summarization disorder. [25]

Healy (2001) defined U.S. International Social Work, as "professional action and the capacity for international action by the social work profession and its members. International action has four dimensions: internationally related domestic practice and advocacy, professional exchange, international practice, and international policy development and advocacy" [7]. Tripodi and Potocky-Tripodi [16] endorsed the definition in a study on international social work empirical research. Posited was that international practice, apart from the domestic practice version, emphasizing praxis with immigrants and refugees on the U.S. mainland, largely focused on work abroad. "International practice involves direct work in international agencies. Social workers practice in relief and disaster work as well as in social development, working in either government or NGO agencies" (Pg. 19). In an international setting the practitioners are also involved in gauging social necessities and the grading of social services and welfare programs." Significantly, "As a result they may be instrumental in developing social policy and in advocating for basic changes" (Pg. 10).

The paucity of social scientific, psychosocial and psychiatric research on Filipino Amerasians [9,13,20] and a significantly larger cache of literature on Vietnamese Amerasians [13a] both provided descriptions of biracial Amerasians as often leading stressful lives similar to unwanted or marginalized refugees, involuntary stressed immigrants, and displaced persons. Living situations common to many Amerasians in the Philippines included: institutionalized poverty or indigence, homelessness and housing insecurity, joblessness, stigmatization and discrimination, core mental health symptomatology (anxiety, depression and stress), social isolation, identity conflict and drug or alcohol abuse, dependency and addiction.

In two volumes [Balgopal, 2000; Potocky-Tripodi, 2003] exclusively devoted to social work practice with refugees and immigrants, the authors categorized these potentially destructive psychosocial physical risk or mental stress factor often faced by stressed immigrants, refugees and displaced persons. One identical characteristic that refugees and immigrants and Amerasians faced was that both were irrefutably minority populations in their country of residence. Depending on local conditions, they were potentially vulnerable at any given time depending on social or geopolitical vagaries of neighborhood conditions [16].

U.S. social work history is replete with historical examples of humanitarian outreach. Providing assistance to the poor, homeless, the infirm and elderly, community organizing and development and strong advocacy on behalf of those less fortunate and exploited in society were its targets. Essentially, an outgrowth of the charities and corrections movements in the 1890s, one of its early prime movers, Mary Ellen Richmond, launched the Charity Organization Society and caseworker concept. Her books (i.e., *Friendly Visiting among the Poor: A Handbook for Charity Workers*, 1899; *Social Diagnosis*, 1917) were professional mainstays for decades. [6]

Social work's U.S. foundations and principles remained intact for a large part of the 20th Century with their base of "a strongly held belief that society can be made wholesome by the application of scientific principles applied with love and kindness" [Sprecht & Courtney, 1994, Pg. 20]. Jane Addams and the Hull House movement in Chicago pioneered the high profile social justice and advocacy role and traditional community organizational model of social work. As a Progressive Era social activist and peace advocate, Addams was the first American woman and its only U.S. social worker to win the Nobel Prize (1931).

The concept of humanitarian macro social work assistance was personified by Harry L. Hopkins (1890-1946), an Iowa born and New York State-based social case worker and a major social welfare policy architect in the New Deal administration of Franklin D. Roosevelt. Hopkins headed the Works Progress Administration, the largest jobs program in both the public and private sector during the Great Depression and later led the huge Lend Lease military aid program to American allies including the Soviet Union during World War II. [1]

Advocacy for African American human rights became a social work profession call to arms, if not martyrdom, during the Civil Rights Movement of the 1950s and 60s. Their commitment was tragically symbolized by Michael

Schwerner, a New York social worker and Congress of Racial Equality (CORE) organizer slain along with two other civil rights workers in Philadelphia, Mississippi on June 21, 1964, by Ku Klux Klan operatives during the historic Mississippi Freedom Summer voter registration drive. [2] Indeed, not only civil rights, but also advocacy for other exploited populations by front line social workers has been well established. Its largest professional society, the National Association of Social Workers (NASW) is a long time promoter of oppression-driven causes, including women's equality, the feminist perspective, children's rights, elder and geriatric care and abuse, battered women, HIV/AIDS public education and more recently the Gay, Lesbian, Bisexual and Transgender (GLBT) human rights movement.

Parenthetically, the humanitarian roots of the U.S. social work movement transported to the Philippines during the colonial and commonwealth eras. U.S. social work largely formed the conceptual framework for the profession surviving to this day; Philippine social work professionals are licensed and registered by the federal government. One of its pioneer's central figures was Josefa Jara Martinez, a native of the Visayas (Central Philippines). A U.S.-educated social worker who later returned to the archipelago and became director of the first social work school in the country, a precursor to the modern day and renowned Philippine School of Social Work at the Philippine Women's University in Manila. [19]

Historical Transformation of U.S. International Social Work

U.S. International Social Work claims its historical roots go back only to the 1950s, a relatively recent phenomenon when compared to other social work specializations. Essentially, a programmatic specialty characterized over the years as somewhat incoherent, lacking clear focus and essentially disorganized with low levels of interest or execution levels which clearly languished in latter part of the 20th Century [10] and early years of the 21st Century. More recently, incipient signs of regeneration have appeared in social work education reform. These signs have been part of the trends in *social development* or *developmental social welfare*, and refreshed perspective globalized social work movements in other developed nation-states. [30]

On its face it would appear that the U.S. social work profession, both from a generalist and clinical social work perspective, would be ideally if not uniquely configured to deal with the socioeconomic and psychosocial crises experienced by military Filipino Amerasians today. Sprecht and Courtney (1994) in a high profile analysis and book lamented that the profession downgraded or lost much of its original foundational mission (*viz.*, helping society's poor and disadvantaged groups) and aggressively embraced a new mission: psychotherapy, or the rise and maturity of the occupational specialty known as clinical or psychiatric social work. [6]

Objectives and Goals of U.S. International Social Work Education and Practice

A seminal research paper authored by Richard J. Estes, DSW, Professor and Director of International Programs at the University of Pennsylvania School of Social Policy and Practice, entitled "United States-Based Conceptualization of International Social Work Education" revealed how U.S. International Social Work education and practice is developing and trending. [30] This comprehensive work provides a conceptual framework and model for international social work goals, levels of practice, and development-focused practice concentration areas. These components can be useful in establishing a model to address the challenges of the Amerasian diaspora.

Goals

1. Elimination of barriers to development historically placed to exploit disadvantaged population groups (e.g., women, the elderly, children and youth, political and economic refugees, persons with mental illness, and also those disadvantaged because of gender, ethnicity, poverty and social class).

2. A more even and equitable approach to socioeconomic development, a major priority for the greatest possible individual human development, maximum participation of the largest number of people in the political process, and promotion and advancement and defense of human rights.

3. Elimination of worldwide poverty aided by actualization of innovative social mechanisms to quicken the pace of human development and conversion and evolution of societies (in the tradition of the United Nations Universal Declaration of Human Rights of 1948) towards overarching human rights values including social justice, promotion of peace and reaching the highest rung of human actualization and happiness. [30]

Gradients of International Social Work Practice

1. Salient practices and significant outcomes sought in eight discrete levels of practice including individual empowerment, group empowerment, conflict resolution, institution-building, community-building, nation-building, region-building and world-building.

Applied to the Amerasian diaspora, the three levels analyzed as most germane include: (a) Personalized and small body instruction, guidance and learning through mutual aid, self-motivation and discipline in developing individual and group tactics and strategies, Specifically individuals and groups would be taught, "how to act on the contradictions that exist in the social, political and economic structures intrinsic to all societies" [30-Pg. 8], (b) Conflict resolution would include: "Efforts directed at reducing (1) Grievances between persons or groups or (2) Asymmetric power relationships between members of more powerful and less powerful groups," [30-Pg. 8], and (c) Community building driven by participation and energy from the local community populations. Estes (2015) described as the "process through which communities realize the fullness of their social, political, and economic potential; the process through which communities respond more equitably to the social and material needs of their populations" [30-Pg. 8].

2. Distilled development-focused practice would concentrate on people in distress, including refugees, displaced persons, orphaned children and victims of trafficking, organizational undertakings to help the poor remove the sources of their exploitation including unethical landlords, corrupt employers or government officials and racism, establishment of innovative socioeconomic institutions (e.g., credit unions, mutual aid or neighborhood self-help associations and community welfare centers) and environmental initiatives aimed at improving the local ecosystem and quality of life and emphasis on human rights advocacy [30].

"Development-focused international specialists function within social work as caseworkers, group workers, community organizers, administrators, social planners, researchers, consultants, educators, and members of boards of directors"[30-Pg. 9]. Interdisciplinary practice sectors identified in development-focused practice lists for targeting and eradication of alcohol and drug abuse and addictions, child welfare, economic development un-and-under employment, low education, food and housing insecurity, human rights infractions, impoverishment and lack of access to medical/mental health services insecurity all of which have been mentioned or empirically recorded at one time or another in the human research performed on Amerasian cohorts.

3. Conceptual and developmental framework goals, objectives, and proposals could have not only implicit, but explicit relevance to the Filipino Amerasian diaspora and condition. Of specific importance beyond the common or usual conditions characterizing so much of the human misery among the diaspora is international social work practice levels including individual and group empowerment, conflict resolution and community building. Given the paucity of resources expected to be made available anytime soon to aid distressed Amerasians and the non-likelihood of a massive influx of traditional or by-gone foreign aid type programmatic assistance, many of the roles outlined in the conceptual and developmental framework appear practical and realistic. International social work specialists assigned to one or more of the roles outlined including casework, group coordination, community organizers, social planners, consultants and educators [30] are all roles that could easily integrate into many barangay or barrio location in the AMO Amerasian Triangle.

Considerations for U.S. International Social Work and Social Work Education

What then is the current state of U.S. International Social Work and its capability, readiness and likelihood to take on a Philippine Amerasian community support mission? Given social work's long alliance and established role

as provider of military veterans' medical/mental health care and welfare, [24.35] an incipient link could be applied to the Amerasian challenges and needs. However, a serious question arises as to whether the U.S. International Social Work community (sometimes known for its insularity and passivity when compared to other developed world counterparts [10] may have more overall shortcomings than advantages for an undertaking of this gravitas and magnitude mission. Does it, for instance, possess the level of preparedness, cultural aptitude, linguistic knowledge and professional motivation and will to take on such a daunting, if not possibly unthankful and unpopular task? Moreover, if it does, what will be its operational strategy?

To their credit, U.S. social workers have risen to the occasion individually or on short term volunteer recovery situations to aid international emergencies. Such examples range from the 1967-1970 Biafra civil war and famine to wars, conflicts, famine and crises of nutrition and food security in Somalia, Angola, Liberia and the Sudan from the 1980s through the first 1 1/2 decades of the New Millennium.

Certainly, the realities at this time are bleak in terms of funding for such a macro human services program with decidedly humanitarian characteristics. Similar individual or short term volunteer efforts with some salaried employment for social workers came from the President's Emergency Plan for AIDS Relief (PEPFAR), implemented by President George W. Bush in the early 2000s and continued under the Obama-Biden administration. This massive program provides antiretroviral drug treatment, preventive and social services to millions of HIV/AIDS victims throughout West and Central Africa, Haiti, Vietnam and other nations. More recently social workers heroically responded to rescue and recovery efforts in such natural disasters as the 2004 Indian Ocean Tsunami and Earthquake originating in Indonesia, the Haitian Earthquake (2010) Super Typhoon Hainan/Yolanda (2013) in the Central Philippines and the Nepal Earthquake (2015).

Most tragic events staffed by social workers have been short term assignments. The placement of U.S. social work presence in traditional NGO/NPO emergency and humanitarian recovery sustained support organizations, such as the Cooperative for American Relief Everywhere (CARE) and Oxfam have had "little social work involvement in spite of having many programs directly related to social work functions." [10-Pgs. 4-5]

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A study of professional U.S. social work presence in both major global humanitarian organizations scathingly concluded that "In general U.S. social work, the dominant profession in domestic social welfare, has remained uninvolved in international development agencies, untouched by the development education movement, and uninterested in social welfare policy with international implications" [8-Pg. 1509]. A similar lack of U.S. structural social work presence and social work presence in general surprisingly occurred in many United Nations agencies [e.g., the UN Children's Fund (UNICEF), the High Commission for Refugees (UNHRC) and the World Health Organization (WHO)]. "Organized social work presence at the UN is minimal and must be both expanded and better coordinated...the profession and social workers individually must take a more active role...if social work is to effectively respond to realities of global interdependence" [10-Pg. 6]

Conclusion

U.S. International Social Work, as a specialty skill within the broader social work profession, is uniquely qualified and somewhat ethically obligated to take on the responsibility of ameliorating some of the social

malfeasance and human neglect perpetuated upon the Filipino Amerasian diaspora. The basis of this conclusion is U.S. domestic social work's historical humanitarian record.

Historically, the U.S. Congress, Defense and State Departments (U.S. Embassy - Manila) [18] and several other agencies (e.g., the U.S. Citizens and Immigration Service of the Department of Homeland Security) created or have contributed significantly to this untenable situation. [23] U.S. social work has taken a leadership role in serving and advocating for minority, stigmatized, neglected, marginalized and misbegotten elements of U.S. society. In parallel fashion the profession has also clearly demonstrated its unflinching support and assistance to traumatized and needy veterans of numerous U.S. wars abroad.

International U.S. Social Work, particularly when the specialty's reforms and agenda as outlined in the 2015 Estes analysis and conceptual framework by design and mission are reasonably capable of undertaking an Amerasian relief tasking. Indeed, the time is now. Social workers, particularly in the contemporary era of the Iraq, Afghanistan and Persian Gulf Wars, have distinguished themselves at both the U.S. Department of Veterans Affairs and in the U.S. military service active components. Their mental health clinical social support work, not only in military hospitals receiving the wounded back home, but also on the combat line as part of military mobile mental health service teams have been a mix of traditional and innovative service provision modalities. This model of function and services is comparable to those performed by international social work specialists, who would be involved in support and relieve efforts in venues where stigmatized, deeply impoverished and mentally fragile Amerasians live. [16,16a, 24,35,36]

Time is also of the essence. Given the probability of even more unwanted or accidental Amerasian infants being born and abandoned to their Filipina national mothers by U.S. uniformed servicemen and civilian personnel including private corporate defense contractors, the threat is not over. In fact, it continues to this day albeit on a lesser scale. Moreover permutations of the practice, though much less acute, never really abated after the U.S. big bases departure from the islands in 1992 [22, 25, 27, 29]

The signing of the new U.S.-R.P. Enhanced Defense Cooperation Agreement (EDCA) in April, 2014, coupled with the 1999 Status of Forces Agreement, gives U.S. military personnel, aircraft, naval and ground combat equipment virtually unimpeded access to most Philippine military installations. The EDCA agreement was signed in the wake of mounting fear in the Philippines and East/Southeast Asia over the seriously aggressive territorial and mineral rights claims controversy and parallel military posture taken by the People's Republic of China in the South China Sea. [33]. The EDCA pact signing and prospect of many more U.S. troops on the ground in the coming years also raised palpable new fears that Amerasian babies will surely be left behind again, especially in the areas surround the old base locations including Olongapo City and Angeles. [26, 32, 33]

Recommended International Social Work Planning Components

Clearly the dilemma faced by U.S. International Social Work is its capacity to mount sustained and continuous assistance to support and empower desperate, needy, and deserving populations, such as the U.S. Amerasian diaspora. The major areas requiring creative development include: (a) a conceptual framework to sustain commitment and services to human development, (b) institutionalized values for organizational continuance in a variety venues, (c) clearly identified areas of need, where international social work can be effective, and (d) the resources and financial support to sustain a global outreach presence, essentially originating from the U.S. mainland.

The following beginning recommendations can forge the process to ameliorate the long ignored and highly secretive Filipino Amerasian misery.

1. The National Association of Social Workers (NASW), an iconic professional organization with an established reputation of assisting historically degraded populations, must consider adoption of U.S. military Filipino Amerasians as an area of special professional focus, interest and social responsibility (i.e., a "cause célèbre"). By bringing its formidable resources to bear, NASW could promote public awareness and raise professional international and domestic U.S. social work consciousness on the plight of Amerasians.

2. The NASW's Political Action for Candidate Election (PACE) is a potential geopolitical tool and ally to enlist others in behalf of the Amerasian cause. By supporting candidates, particularly for federal office, who would be inclined to originate, propose and support updated preferential immigration easement legislation on behalf of Filipino Amerasians. A policy reform aimed at easing immigration access for Filipino Amerasians would begin the remediation of inexplicably and unjustly excluded them from the final approved version of the 1982 Amerasian Immigration Act. The approval of Vietnamese, Cambodians, Laotian, Thai and South Korean Amerasians, while excluding Filipinos, kept intact at least in a symbolic sense fast track permanent residency and eventual citizenship for these other Pan Amerasian cohorts. The 1982 act, however, needs to be updated to include Filipinos or there should be a separate bill or policy change that specifically relates to stimulating Filipino Amerasian immigration rights. Unfortunately, from time-to-time individual member Congressional bills, have been introduced into the U.S. House and Senate on behalf of more inclusionary immigration entitlements for Filipino Amerasians, but usually they have stalled or been dropped altogether, primarily due to the poor prospect or lack of broader Congressional support which PACE could help invigorate.

3. Another PACE and/or NASW objective could be to lobby with appropriate Congressional members and staff and Executive branch cabinet level or departmental secretaries and staff (including the Departments of Health and Human Services, State [Agency for International Development] and Defense), and National Science Foundation and Institute of Mental Health executives and staff in a concerted and unified effort to advance the cause of Filipino Amerasian human and developmental research. NASW-PACE can also lobby and advocate with the Department of Homeland Security and U.S. Citizens and Immigrations Services to achieve positive, less exclusionary executive immigration policy and rules changes as they pertain to Filipino Amerasian and Pan Amerasian recognition.

4. The Council on Social Work Education (CSWE), a regulatory and crucial force in the accreditation process affecting an estimated 600 recognized social work programs of various types in the U.S. colleges and universities and CSWE's Commission on Global Social Work Education, could be of major assistance to Amerasians in two areas: (1) Availing its own formidable institutional research division resources to initiate, promote, support, advocate for or assist in the conduct of empirical, evidence-based human research into the Filipino Amerasian condition. A prime objective would be to foster and promote award of research grants in aid from NGO/NPOs, foundations and applicable U.S. government agencies with a view towards developing programs, collaborations and strategic organizational partnerships or coalitions in an effort to assist and empower Amerasians towards enhancement of their own quality of life; (2) Promoting the same human research oriented milieu among member college and university schools of social work nationwide in a further and continuing effort to awaken what has been an abysmal absence of intellectual curiosity and empirical research from the U.S. academic community into reprehensible human conditions facing the Filipino Amerasian diaspora; (3) Support school of social work curricula revisions and opportunities for International Social Work specializations with possible field work in global undertakings such as aiding the Amerasian diaspora..

These combined recommendations begin laying the groundwork for Amerasians to receive the necessary and sufficient social work services to address their ongoing if not urgent needs.

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