

Model Minority Reconstruction in ONE OK ROCK's "Stand Out Fit In"

Maria Niayu Risma Novianti^{1*}

¹*Sampoerna University*

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Abstract: The study explores the model minority myth represented in one of ONE OK ROCK's songs "Stand Out Fit In" written in English. The concept of model minority attributes the image of Asian American as hard workers in terms of academic and economic achievement in a White society, but it neglects the psychological well-being due to the pressure from Asian American parental expectation and the racism faced by Asian American adolescents. Therefore, the study aims to reconstruct the model minority concept through the analysis of song lyrics and music video scenes of "Stand Out Fit In" by using discourse analysis framework focusing on the narrative techniques. The result shows that the activity scheme including the repetition of 'stand out fit in' in the lyrics and the Bian Lian dance performance in several scenes suggest the new model of model minority proposing the biculturalism concept which is not only maintaining the image of Asian American as high achievers, but also 'fit[ting] in' the mainstream society to challenge racism and bias perception of Asian American. This new concept of model minority indicates the cultural adoption strategy which may lead to Asian American position as 'honorary white' in the White supremacy.

Keywords: model minority, discourse analysis, biculturalism

INTRODUCTION

Model minority term refers to Asian American group which was originally given to Japanese American as a comparison to African American by Willian Peterson (Shih et al., 2019). The portrayal points Japanese American as a racial group who could survive especially during wartime era in the World War II. The term later has been extended not only to Japanese American but also to other Asian ethnicities due to their first position in the academic and economic areas (G. A. Chen & Buell, 2018). As a result, Asian American experience fewer racial discrimination compared to other minorities such as Hispanic and African American due to the hardworking images attached to Asian American (Hyunseo, 2021).

However, the portrayal of model minority comes along with some issues that Asian American is trapped inside the image given to them permanently creating few flexibilities to adopt or assimilate with White society as a dominant culture. The notion of perpetual

*Corresponding author: maria.novianti@sampoernauniversity.ac.id

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foreigner indicates that their position is still regarded as ‘immigrants’ despite their history for being American citizens and their academic prestige (G. A. Chen & Buell, 2018; Shih et al., 2019). Additionally, their academic achievement in math or STEAM is presumed as a potential threat for the White students or families to secure their dominant position (G. A. Chen & Buell, 2018). The problem has escalated during COVID-19 when Asian American was viewed to be the most responsible one regarding with food safety and hygiene (Hyunseo, 2021). Therefore, the concept of model minority is still being questioned whether this image allows them to be welcomed as fully American citizens. At the same time, academic success and economic stability lead to family expectation given to Asian American youth that ignores the possibility of mental health problem to fulfill the demand (Yip et al., 2021). Those two priorities add limited space for Asian American youth to explore their creativity in other industries such as entertainment or other popular culture to compete globally (Park, 2015). Consequently, they may experience confrontation to preserve their identity as a model minority or against this stereotype by changing their identity.

Therefore, the concept of model minority may need some adjustment not only to preserve their identity but also to accommodate the assimilation process within the major society. Some strategies could be proposed to reconstruct the model minority concept to be more adaptive and flexible especially in the White hegemony without reducing the heritage of Asian American. One of the examples could be taken from the Japanese advertising or entertainment industry which uses self-Orientalism strategy by benefiting the Western portrayal of Asian American as distinctive cultural identity in several media representation and “adapting the Western capitalism” to gain the recognition globally (Kobayashi et al., 2019, p. 5). The dual strategies do not only position Asian American in the mainstream culture but also provide better self-esteem to highlight their “self-exoticization” as the ultimate weapon (Wong, 2019, p. 83). Another similar strategy to adopt could be biculturalism which emphasizes the integration between the heritage and mainstream culture to form “individualized culture” by selecting the positive values from both cultures (Schwartz & Unger, 2010, p.27). The concept of biculturalism is closely related to integration, one of the acculturation strategies proposed by Berry. This integration strategy poses the ability of individuals to maintain the cultural heritage and adopt cultural values from the major society strategy which is different from the assimilation process that reduce cultural heritage while frequently socializing with the major society (Berry, 2006). Therefore, biculturalism possibly leads to bicultural identity as the result of integration of both cultures (Yu-qi, 2024). This strategy does not only benefit the immigrants to decrease the potential conflict within or outside the family but also gives better skill to navigate themselves while having higher contact with members from different societies. This navigation process depends on the individual’s ability to perceive cultural harmony and cultural blendedness as the dimensions of bicultural identity. Cultural harmony drives the cognitive domain to be aware of the differences between these two cultures and apply them in differentiated situations while blendedness support the cognitive domain to overcome the language barrier, facilitate communication competence, and avoid the distance between these two cultures (Benet-Martínez & Haritatos, 2005; Huynh et al., 2018).

Biculturalism might be better when an individual frequently contacts the host culture and maintains the proper behavior towards both cultures that enables cultural integration through six competencies: cultural beliefs and values; bicultural self-efficacy; communication skills; role repertoire; and positive relationship between two cultures (La Fromboise et al., 1993 as cited in Cheung & Swank, 2019, p. 92). These competencies are expected to minimize the potential conflict and bias prejudice of model minority once the language competence from both cultures and social awareness are achieved. As a result, the model minority stereotype could be adjusted when one person could maintain the cultural values of his/her heritage and behave positively towards the host culture by adhering to self-efficacy and proper communication at the same time. In addition to those competencies, parental support could be an external factor to drive individuals especially Asian American youth to navigate the adjustment between two cultures. In this situation, the role of Asian American parents or elder functions as support system to help the adolescents perceive the compatibility of both cultures and gain better cultural awareness (Schmidt et al., 2023). These typical parents may be possible in the second-generation family as the mediator to the third generation (Rouse, 2019).

The portrayal of biculturalism strategy to reconstruct the image of model minority could be reflected in one of Japanese songs, “Stand Out Fit In” by ONE OK ROCK which emphasizes the repetition of ‘fit in’ to navigate the social adjustment between two cultures as it highlights the positive relationship with members from different cultures. Additionally, the note on ‘Stand Out’ refers to the importance of self-esteem to preserve one’s heritage. As the song represents the issue of minority especially in the White society, the message brings several issues on social class, unbalanced power, and inequality referring to critical discourse analysis aiming to examine the relationship between the text and the social structures including power and ideology (Fan, 2019; Mogashoa, 2014). Another characteristic of critical discourse analysis is emphasizing historical and sociopolitical context as the reference to analyzing the social phenomenon which gives more highlights on critical issues such as racism, inequality, discrimination, or gender imbalance (Wodak, 2022). This discourse further puts three aspects of Scene, Agent, and Purpose to criticize social repression by pointing out the social convention as the scene involving the agent as the analyst or evaluator (Graham, 2018). Therefore, the song invites the audiences as minors to be the collective agent or participants to evaluate the social phenomena of bias perception towards model minority by focusing on the narrative structure in the lyrics and the moving images.

The discourse scheme will be the main point to analyze the lyrics by examining the sequence of activity from the beginning to the end. In addition, the discourse scheme could reflect the interaction between the characters and the societies in which the hero is portrait as a lone hero that will save a group of helpless society or as a survival in a mercenary society noted by Wright (Machin, 2010). The later portrayal may be closed to the Asian American experience which is considered as a perpetual foreigner that is expected to survive in the foreign land. The use of English in the lyrics further demonstrates the overcoming of the language barrier and the need to exist for more visibility and representation of Asian

American especially in the popular culture through the sound and the visuals (Kim Lee, 2020; Moody, 2006).

The use of narrative elements including the characters, setting, and events in music videos provides a storyline as contextual information to the audience. This storyline is structured from abstract, orientation, complication, evaluation, resolution, and coda (Labov, 2006). The abstract component serves as the prologue which may be similar to expanded narratives by adding more time to the visual elements in the beginning of the music video to set the storyline (Oliva et al., 2017). As the story is already set, the characters are introduced in the orientation part and bring other characters into larger societies like the community. This dynamic interaction leads to complications leading to more tension and conflicts to be evaluated. As the tension is decreasing, the resolution and coda will take the final part of the storyline.

The narrative structure also examines the sequence by identifying visual or moving images into certain categories which are explicit narrative, extra narrative, complementary narrative, and conflicting narrative (Osborn, 2021). When the music video has the same sequence as the lyrics, the explicit narrative is the order of the activity. However, if the music video presents a different sequence from the lyrics, then the extra narrative is the key point of the plot. Another possibility could be a complementary narrative when the music video may reinforce the lyrics but provide a few different portrayals. The last narration provides a contrast to the lyrics by highlighting different endings from the lyrics. These several distinctions of music video sequence or plot point out that the visual images could be additional discourse by focusing on the performance and gestures of the characters which may support the social commentary after the lyrics. Therefore, this study aims to analyze the lyrics and the moving images in the ONE OK ROCK's song "Stand Out Fit In" to reconstruct the model minority concept to be more adaptable especially to the younger generation of Asian American.

While existing studies have explored the impacts of the model minority myth on Asian American individuals—particularly in relation to academic performance, mental health, and racial perception (G. A. Chen & Buell, 2018; Shih et al., 2019; Yip et al., 2021)—limited attention has been given to how these identity tensions are reflected and reconstructed through cultural media such as music videos. Much of the current literature focuses on structural or psychological dimensions, leaving a gap in the exploration of how Asian American youth navigate these issues in expressive, narrative forms. Furthermore, the integration of biculturalism as a coping strategy has been mostly addressed in theoretical or developmental contexts (Schwartz & Unger, 2010; Yu-qi, 2024), but rarely examined through visual storytelling or lyrical discourse. This study addresses this gap by analyzing ONE OK ROCK's "Stand Out Fit In" as a cultural artifact that illustrates and critiques the pressures of the model minority stereotype, while proposing bicultural identity as a reconstructed pathway for Asian American adolescents to achieve cultural integration.

METHOD

This study employed a qualitative research approach aimed at exploring the representation of Asian American identity and the reconstruction of the model minority myth through the

audiovisual media of ONE OK ROCK's "*Stand Out Fit In*". As a form of cultural expression, the song and its accompanying music video were analyzed using discourse analysis, which focuses on the relationship between language, power, and cultural norms (Fan, 2019; Ayton et al., 2023). This method is particularly relevant to examine how text and visuals reflect and challenge dominant ideologies surrounding Asian American identity in Western contexts.

The analysis combined two frameworks: critical discourse analysis (CDA) and narrative structure analysis. CDA was applied to examine how the lyrics communicate messages of conformity, resistance, and identity negotiation within a sociopolitical context (Wodak, 2022; Mogashoa, 2014). Meanwhile, the music video was analyzed using narrative structure components such as abstract, orientation, complication, evaluation, resolution, and coda (Labov, 2006), allowing for a visual and temporal reading of identity development. Additional categorization of video scenes—explicit, complementary, and extra-narrative structures—followed the model proposed by Osborn (2021), helping to determine the alignment or divergence between lyrics and visuals.

The research process followed several steps based on Mullet (2018), including:

- (1) *text selection*, focusing on "Stand Out Fit In" as the unit of analysis;
- (2) *data preparation*, involving transcription and segmentation of lyrics and scenes;
- (3) *background research*, to contextualize the model minority and biculturalism concepts;
- (4) *coding and identification*, using thematic markers such as "conformity," "resistance," "biculturalism," and "assimilation"; and
- (5) *internal and external analysis*, interpreting the interplay between lyrics, visuals, and broader cultural narratives of Asian American youth.

RESULTS

The Discourse Scheme

The discourse scheme determines the pattern of the storyline in the "Stand Out Fit In", which is observed throughout the lyrics. As the storyline portrays the Asian American experience in the dominant culture, it points out the survival mode and the turbulence faced by Asian American adolescents through several sequences as presented in the table below.

Table 1. Discourse scheme in the song lyrics

No	Discourse/Activity Scheme	Lyrics
1	The lonely hero in a mercenary society	Verse 1 I know they don't like me that much Guess that I don't dress how they want I just wanna be myself, I can't be someone else Try to colour inside their lines Try to live a life by design

		... Verse 2 Lately, it's been too much all day Words shoot like a cannon at me I just wanna be myself I can't be someone else, someone else
2	Conflict between model minority pressure and American style adoption	Pre-Chorus: They yell, they preach, I've heard it all before "Be this, be that", I've heard it before,
3	Asian heritage reminder	[Bridge] I am who I am, no matter what Never changing, no matter what,
4	Asian American proudness	[Chorus] Big boys don't cry Shoot low, aim high (Ooh) Eat up, stay thin Stand out, fit in ... Good girls don't fight Be you, dress right White face, tan skin Stand out, fit in
5	Biculturalism model: Asian American proudness and honorary white	[Post Chorus] Stand out, fit in *Four-time repetition on the post chorus



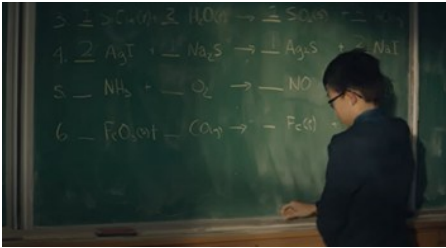

Every sequence in the discourse scheme highlights the keywords that present important events correlated with the Asian American experiences. The first sequence supports the hated or racism condition possibly found in the daily life of Asian American through several phrases such as 'don't like me'; 'don't dress how they want'; and 'too much all day'. As the result, the second sequence leads to Asian American turbulence to imitate the mainstream culture or preserve their Asian heritage as the option or preference in the acculturation process which is presented by these phrases 'be this, be that'. Therefore, the third to the fifth sequences are the turning point to reconstruct the model minority concept by preserving the Asian heritage leading to self-esteem and adopt the cultural values from the major society which is benefiting their position as the minority reflected through several

keywords: ‘I am who I am’; never changing; ‘eat up stay thin’; ‘be you dress right’; ‘white face tan skin’, and ‘stand out fit in’. The idea of ‘white face tan skin’ reflects the condition of Asian American as the Eastern group who is possible to adjust or assimilate in the Western society to be welcomed as honorary white through the repetition of ‘stand out fit in’.

The Narrative Music Video

The narration of music video “Stand Out Fit In” supports the sequence in the lyrics as a part of explicit narrative structure and highlights several scenes implying the Asian American experiences particularly the adolescent group. The storyline starts from childhood to adolescence as a specific timeline indicating particular events that influence the decision of the character to shift cultural values. Therefore, the storyline uses the narrative structure which are abstract, orientation, complication, evaluation, resolution, and coda.

Table 2. Music Video Narration

No	Narrative Structure	Scenes
1	Abstract Asian American student as the lone hero	<p>Time lap: 0:07</p>  <p>Time lap: 0:43</p> 
2	Orientation The lonely hero in a mercenary society	<p>Academic achievement</p> <p>Time lap: 0:17 – 0:22</p>  

Chinese traditional food

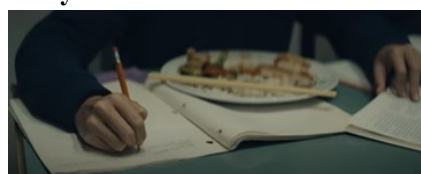
Time lap: 0:34 – 0:40

**3 Complication**

Model minority pressure vs
American style adoption

Model minority pressure

Time lap: 0:50 – 0:599

Filial piety**Study time****American style peer pressure**

Time lap: 1:30 – 2:18

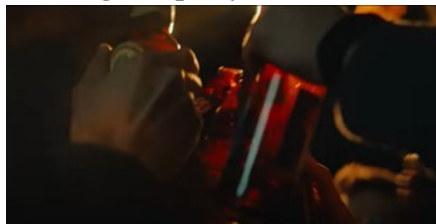
Fast food**Bullying to another Asian minority**



Disobedience/Freedom

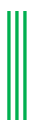


Drinking and party



4 **Evaluation**
Asian heritage reminder

Bian Lian dance mask
Time lap: 02.54 – 03.06
Red color



Blue color**Black and white color**

- 4 Evaluation**
Asian American proudness

Time lap: 3:17

Yellow (Blonde) color

- 5 Resolution**
Biculturalism mode


Blonde hair, blue eyes, tanned skin

Time lap: 03.23

**Stand out and fit in position**

Time lap: 3:31 - 3:59



	
6 Coda Reflection	Time lap: 4:03 – 4:23 

The timeline in the music video indicates the time travel which is moving back to the childhood age in the reflective scene. The abstract and the orientation present the character's condition which is isolated and discriminated against in the early beginning, leading to cultural conflict. At the same time, this condition provides a transition for the character to imitate the peers' behavior or confirm the Asian American stereotype as a good student and an obedient son. The complication part provides a transition to assimilate the American peers' behaviors and neglects the heritage values by undermining the parental control. However, the evaluation part reveals a reminder to maintain the cultural heritage symbolized by several colors (red, blue, and black and white) of Bian Lian dance performance as the distinctive identity among the multiple cultures. At the end, the resolution reveals the acculturation strategy as a win-win solution which is integrating both cultures symbolized by the yellow color and tanned skin; and stand out- fit in position, demonstrating a good citizenship being able to blend in a major society and demonstrate excellent skills to be comparable with other cultural members.

DISCUSSION

Both the discourse scheme and the narrative music video emphasize several important points referring to the Asian American experiences in the mainstream culture. The isolation and the discrimination reflect the journey of Asian American as the lone wolf. Furthermore, their potential skills are regarded as a threat and cultural conflicts lead to more psychological issues which can influence their acculturation strategy.

Asian American as a lone wolf

The social exclusion experienced by Asian American indicates that their existence may not fully welcomed since they are still regarded with perpetual foreigner or yellow peril (Park, 2015). The physical experience especially the monolid eyes and the skin color is the distinction when they are in a larger society and occasionally becomes the object of racism as represented in the music video. The concept of lone hero in a mercenary society proposed by Wright in the narration relates to their condition of being excluded as they need to gain more recognition through their expertise (Machin, 2010). This illustration is also similar to

the idea of the lone wolf symbolizing survival in the wilderness (Drompp, 2011). Therefore, the character chosen in the video is a male character exposing power and masculinity against the stereotype of Asian American although the lyrics mention 'boy' and 'girl' revealing equality for all genders.

Asian American is viewed as a threat

Asian American achievement in academic or economic areas may give several advantages to increase their social economic status but at the same time it possibly creates more competitions to the White society (Thompson, 2023). As they are recognized by hard workers, Asian American becomes the strong competitors that may threaten the social hierarchy which is already designated by the larger society. The image of being smart on Math or STEM creates inferiority to the White people leading to more exclusion in the school system (G. A. Chen & Buell, 2018). Additionally, the case of COVID 19 gives more hate racism regarding with hygiene and food safety (Lo et al., 2022). The music video provides an illustration on how the White people assume their food as unclean and improper to eat.

Internal conflict between the heritage and the mainstream culture as the turbulence

Pressure from parental expectation and stereotypes may create a "turbulence" in the social identity development of Asian American (from childhood to adolescent) and social imitation may influence the process of identity. The concept of filial piety which respect, honor, obedience is the cultural heritage passed down from one generation to another (Bedford & Yeh, 2021). However, this may be viewed differently from the younger generation, especially the second or the third one since it may give few spaces on personal freedom and self-exercise as represented in the music video. The regular activities after school which is study time may lead to academic success but at the same time it gives more pressure to fulfill the family expectations on being successors (Yang & Zhao, 2021; Yip et al., 2021). Therefore, the role of social peers and parents take an important role in the social identity of Asian American adolescence which could minimize the internal conflict.

The influence of social peers may lead to strong cultural attachment to the heritage or lessen the tendency to preserve the cultural heritage (Vietze et al., 2019). The music video presents on how Asian American adolescent fully imitates the social behavior of his peers by bullying another minority, fast food habit, and binge drinking. The lyrics also provide more illustration through the words 'be this'; 'be that' indicating the social demand between both cultures. In this opportunity, the family as the close knit of Asian American should be able to help the children to navigate these two cultural contacts by integrating two different cultures which are compatible each other instead of separating them and responding negatively to the mainstream culture (Schmidt et al., 2023).

Biculturalism as the acculturation strategy to reconstruct the perception of model minority

The concept of biculturalism allows Asian American cope the [good] values from the mainstream society without reducing either of both cultural values (X. Chen & Padilla, 2019; Schwartz & Unger, 2010). This integration may produce self-identity by combining both

cultural values to be applied in different situations, giving more adaptability and flexibility. The song lyrics portrays this flexibility through the phrase ‘white face tanned skin’ revealing the ability to adapt and blend in different cultures and the importance of preserving the identity from the words ‘eat up stay thin’; ‘be you dress right’ which reminds Asian American to stay proper and polite in social routine.

The cultural integration is also reflected in the *Bian Lian* dance performance through several colors indicating the cultural shift needed. Filial piety and honor are symbolized as red color; blue indicates strength and strive; black and white implies harmony; and yellow illustrate fierceness (Anjana & Husnul, 2023). The first two colors function as the reminiscent of cultural heritage as a man of honor in the Asian family and the survival mode as the immigrant in the foreign country referring to the lone wolf concept. The black and blue color encourage Asian American to challenge the stereotype of model minority which is lack of creativity due to academic and economic pressure by navigating two different cultures that benefits their position in the larger society. Therefore, the ultimate form of biculturalism is in the yellow mask associated with blond color and transitioned to the new face of Asian American which is blonde hair, blue eyes, and tanned (yellow) skin as seen in the music video acknowledging the existence of both cultures positively in one individual.

Honorary White as Asian American acknowledgment

The term honorary white refers to the position of Asian American that exceed their academic and economic status to be equal with the White society (Dhingra, 2021). This label provides an exclusive position implying the highest rank of Asian American to be accepted in the mainstream or dominant culture. The song lyrics present this label through the repetition of ‘stand out fit in’ emphasizing the successful navigation of two cultures and also the position of the character in the music video which is being lifted by his social peers. Therefore, the commitment to preserve the cultural heritage should be viewed as the foundation to select the social behavior imitation and the cultural values which are advantaging the position of Asian American in a global competition.

CONCLUSION

To conclude, English language teachers should not be dependent on the formal CPD programs from governments or institutions to develop their teaching performance and TPACK. CPD is not limited to formal training, but beyond it such as collaboration and sharing with colleagues and students, attending free online seminars, or learning from online resources or social media which could give teachers more flexible time and fit the preference. CPD is a long-term process and continuous to enable it change teachers’ belief and performance, so teachers should keep put higher concern and awareness on enhancing their teaching performance on TPACK to suit and adjust the students’ need in the digital era.

Theoretically, this study is expected to contribute to knowledge development in the literature, particularly on the discussion of professional development in English language teaching, and the important of the TPACK framework as the focus on the professional development programs and pedagogical practices. In addition, this study is also expected to give practical contributions to different educational stakeholders such as teachers,

institutional leaders, and governments (as policy makers). For teachers, they are expected to enhance their teaching performance from any CPD types which are easier to access for them. For policy makers, both institutional leaders and governments in Indonesia, the result of this study is expected to be one of the insights to comprehend teachers' perspectives on the CPD programs, thus, could be used as consideration to redesign curriculum and education programs based on the recent need in the digital era.

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