

Currents

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AAPI grandma defends herself with shopping cart

By Lisa Yep Salinas

Before COVID-19, as an ABC (American Born Chinese) grandma I noticed that racism would rear its ugly head with racial slur words or second class treatment in stores or employment discrimination once a year.

However, when 2020 arrived with COVID-19, this AAPI grandma suffered through 6 racist attacks in Yolo County and all within the city of Woodland. All of the attacks started with racial derogatory slurs and blaming me personally for COVID-19 and all its troubles. All my racist attackers were women, 40's to 70's years old. All these racist attacks occurred when I was by myself. Half of racist attackers were white women and half were Latinx. The racial curses were in English and Spanish. Some of these

female racists physically assaulted me. All of these racist attacks occurred during the daytime in public places that I frequented before without any problem. These racist attacks happened at my In-Shape gym pool, Raley's, inside Costco, and in the Costco parking lot.

The female racist attacks were absolutely terrifying. I did nothing wrong for these racists to attack me with their words, negative slurs and fists. Being born Asian American Pacific Islander is NOT a crime. I am not personally responsible for COVID-19 or the global shutdown of economies. I was just shopping for my family's groceries when the racists went wild.

Fortunately, as a child I grew up playing basketball in the Japanese Buddhist league, plus loved watching Bruce Lee and my all time favorite "Crouching Tiger Hidden Dragon." I believe growing up as a "Tom-girl" saved my life against the female racists' physical assaults.

When the racists started attacking me at the pool, trying to kick me out because of the color of my skin, I fought back and called upon the white men in the pool to help stop the two racist women. The gym management had several discussions with the two women who apologized to me personally.

When the racists tried to physically assault me several times at Costco and Raley's grocery stores, I was able to yell at them in Spanish and weaponized my grocery cart into a metal shield and racing spear aimed straight at them, in self defense. By their pants becoming instantly wet and smelly, the female racists were not expecting that response from a self defending AAPI grandma. Their racial hate and physical violence poked the aged panda bear to fight for her life.

In the Costco parking lot, when the female racists descended upon me, I quickly climbed into my car, locked the door, turned on the engine and begin honking the car horn super loud and repeatedly. The female racists became scared and fled. I reported all these female racist incidents to help protect AAPI grandmas like myself because not everyone will think to weaponize their grocery cart nor should they have to.

On January 26, 2021, I was watching the national news with my husband, Jesse Salinas, who is the Yolo County Assessor Clerk Recorder & Elections Officer. President Biden announced his signed Memorandum to Condemn & Combat Xenophobia against AAPI. It was such a huge relief and I turned to my husband and asked him to help me write a resolution and coach

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UNITY AGAINST HATE RALLY on May 15 at the State Capitol . 400+ people participated (including 4 Sacramento Proud Boys who left early)

me to pass the resolution to help protect AAPI. I believed instantly, that if we could pass a Biden resolution in Woodland, the rest of Yolo County would follow and potentially our region and perhaps nationally we could bring some protection and hope to the embattled AAPI communities.

APAPA Davis (Asian Pacific Islander Americans Public Affairs), ALF (American Leadership Forum) Race & Equity group, my husband and allies of every race, faith, political party, gender and age, Sacramento Bee with Marcos Breton and Paul Kitagaki Jr (both award winners for their craft), Davis Enterprise, Daily Democrat, Holy Rosary Church in Woodland, St. James Church in Davis, Postcarders of California, Postcarders of America and KDRT 95.7 FM, plus our magnificent wise and brave local public elected leaders helped me tremendously to try to restore public safety to Yolo County. It was a tremendous amount of work, but many hands make the work light.

Woodland City Councilwoman Mayra Vega and Yolo County Supervisor Gary Sandy

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AAPI grandma defends self with shopping cart

Continued from Front Page

were my champions introducing the resolutions and lighting the candles in the dark spaces suffocating AAPI in Woodland and Yolo County. As the Sacramento Bee published my tale of racist woe throughout the region and online, it gave courage to many other AAPI victims to speak out and begin healing. The AAPI childrens' stories broke my heart. I contacted every Yolo County local public elected official and made public comment at every local meeting which was super scary, but not as scary as the female racists trying to physically assault me. This motivated me to try to prevent and protect all grandmas from having to experience weaponizing their grocery cart. In addition I testified at a Dublin City Council meeting and made public comment in Sacramento where my extended family lives.

In less than 90 days, Yolo County passed 10 President Biden-based resolutions to protect AAPI and inspired other cities such as Dublin, Elk Grove, Irvine, Roseville and Sacramento to pass Biden-Resolutions to combat and condemn xenophobia. Plus, Sacramento County School Board Trustees (covering 15 public school districts) and my hometown, Palo Alto Unified School District, passed resolutions to protect AAPI students, staff and families.

The brave and wise entities in Yolo County that passed the resolutions to defend AAPI are Yolo County Board of Supervisors, Yolo County Board of Education, Yuba Community College District, City Councils of Davis, West Sacramento, Winters, and Woodland, Davis Joint Unified School District, Washington Unified School District (West Sacramento) and Woodland Unified School District. Every Yolo County local public elected official voted for the resolutions. APAPA will carry the torch across the state and nation to help pass Biden-resolutions through their local chapters this summer with help of APAPA interns.

The Yolo County Supervisor Chairman Jim Provenza, who represents Davis, called for an update at the Yolo County Board of Supervisors meeting in March with a report from Yolo County District Attorney Jeff Reisig, who had his prosecutors trained for Implicit Bias, one of the first in California and the nation to do so. The Board of Supervisors also heard from a FBI representative for the West Coast Region and the Anti Defamation League Statewide. Retired Assemblywoman and former Yolo County Supervisor, Mariko Yamada reported on the national, state and Yolo County AAPI conditions.

Yolo County Supervisors Don Saylor and Oscar Villegas organized a YED (Yolo County TED) Talk titled Yolo County United Against Hate with over 120 local leaders including local police chiefs, two levels of panelists and break out rooms with LAFCO (Local Agency Formation Commission) to learn, problem solve and strategize how to protect, support and regain public safety for AAPI. Notes from the YED talk with feedback from all local leader participants and the presentations were published as a guiding plan and sent to participants.

I joined APAPA Davis and serve on their board in the membership committee. Our APAPA Davis serving Yolo County recently waived the membership dues, so now is a great time to join APAPA Davis. We recently sponsored 2 virtual seminars including one regarding employment

discrimination (500 attended) and how to defend your research. APAPA Davis had tables at the Davis Farmer's Market on May 15th with stop AAPI hate information and to promote our social media campaign to celebrate National AAPI Heritage Month of May. Please reach out to APAPA Davis at www.apapa.org/chapters/davis/

On May 15th APAPA sponsored an international peaceful rally to protect and support AAPI in 14 cities across America and in Calgary, Canada and Melbourne, Australia. Through this Unity Against Hate National Rally - Community Against Hate Together we are

Yolo County Board of Supervisors Resolution No. 21-15

A Resolution Condemning and Combating Racism, Xenophobia, and Intolerance against Asian Americans and Pacific Islanders

WHEREAS, Yolo County's support for inclusion and belonging for people of all races, national origins, and ethnicities is critical to guaranteeing the safety and security of the American people; and

WHEREAS, during the coronavirus pandemic of 2019 (COVID-19) inflammatory and xenophobic rhetoric has put Asian American and Pacific Islander (AAPI) persons, families, communities, and businesses at risk; and

WHEREAS, such statements have stoked unfounded fears and perpetuated stigma about Asian Americans and Pacific Islanders which have contributed to increasing rates of bullying, harassment, acts of violence, and hate crimes against AAPI persons; and

WHEREAS, these actions defied the best practices and guidelines of public health officials and have caused significant harm to AAPI families and communities that must be addressed; and

WHEREAS, despite these increasing acts of intolerance, Asian Americans and Pacific Islanders have made Yolo County and our nation more secure throughout its history and during the COVID-19 pandemic with an estimated 2 million Asian Americans and Pacific Islanders serving on the front lines of this crisis as healthcare providers, as first responders, and in other essential roles; and

WHEREAS, Yolo County will work to ensure that all members of AAPI communities — no matter their background, the language they speak, or their religious beliefs — are treated with dignity and equity.

NOW THEREFORE BE IT RESOLVED that the Yolo County Board of Supervisors, in union with our Yolo County cities and residents, hereby condemn and will combat Racism, Xenophobia and Intolerance Against Asian Americans and Pacific Islanders.

PASSED AND ADOPTED this 23rd day of February, 2021 by the following vote:

stronger to build hope, strength and courage to restore public safety for AAPI again and protect our elderly, children, families and businesses.

We must register to vote and vote, and we need to organize to defend ourselves and protect our families, especially the children and elderly. No more Atlanta shootings, no more AAPI elderly murdered or beaten, no more harassment of AAPI children and no more AAPI grandmas needing to weaponize themselves with Costco grocery carts.

AYES: Barajas, Villegas, Saylor, Sandy, Provenza.

Jim Provenza, Chair
Yolo County Board of Supervisor

PS After the Board adopted this resolution on its consent calendar, Jackie Wong thanked the Board for its leadership because the night before she consoled her distraught child who felt that no one cared or believed that Asian were experiencing hate crimes, she knew why her grandmother wasn't leaving the house and was repeatedly being told by others to "get over it." Ms. Wong said the resolution was a step forward towards creating a world where her daughter can feel safe.

A world of hate & racism

By Randall Ishida

Today we live in a world filled with hate and racism. This tension has been around before and during this pandemic period has been around long before the Jewish Holocaust and before when the Japanese Americans were forced into internment. In perspective it has been around for such a long time. It is still evident today.

People of different capacities believe and think that they have such power to trash our nation's Capitol and most recently accost elderly Asian Americans. It is a rumor about the coronavirus originating in Asian counties. Therefore Asian Americans are targeted and are accosted. Some left to die. You know that it can happen to anyone. We just have to beware of our surroundings and not assume that things just won't happen.

No one really knows for sure how the pandemic started and what brought it among us. Or, if this pandemic originated in an Asian country, or do they really know?

It is belief vs the truth. You say one thing, the next thing you know it's all over the internet. People believe anything true or false on social media these days. Physical abuse, verbal abuse and cyberbully are hurtful and so is the mistreatment of someone or a group of people who are vulnerable by someone who thinks they are stronger with power. As you look at it you wonder who started this hate, when there should be love. Love knows no limits.

Asian Americans never should boast about their abilities or regard themselves as superior. Being humble already sends a message that you're superior, believe in yourself and know the truth.

Asian Pacific State Employees Association/APSEA

Women's History Month

APSEA would like to let everyone know that the Women's History Month events that occurred in March was a big success. The events included personal excerpts from the women of our APSEA board members, the importance of leadership from California State Controller Betty T. Yee, and an essay contest on the women in our lives.

From their own voices, we were all able to learn the personal and profound stories from the women of our APSEA Board members and the challenges and events that they have encountered and experienced to get to where they are now.

Through our Career Development Program, we were provided insight and outlook from California State Controller Betty T. Yee on the importance of diversity and equity in leadership and developing human capital in order to promote a diverse future for state government leadership. Controller Yee discussed her own personal history and experience in public service as she worked her way to become the tenth woman in California history to be elected to a statewide office.

We would like to congratulate two children of our APSEA members on winning our Women's History Month essay contest. From the group of children of APSEA Members in 5th Grade and below, we have Ella Kurahara, who wrote a handwritten essay about Rie McClenny and how Rie's TV cooking show has inspired Ella to learn how to cook. From the group of children of APSEA Members in 6th through 8th Grade, we have Timothy Liu, who wrote an essay about Susan B. Anthony and the Women's Suffrage movement.

APSEA has posted the winning essays on our website in the Women's History Month subsection under Community Engagement. APSEA Members can also view the videos from our Blazing the Trail: Perspectives from Women of APSEA Board event, as well as March's Career Development Program with Betty T. Yee. Please visit the APSEA website, www.apsea.org, and join APSEA today!



Investigations promised

Grant High School, Sacramento - Teacher Nicole Burkett pulled her eyelids mimicking "slant eyes," a racist AAPI stereotype, during an online class in February. She teaches Spanish and is a student advisor and was "explaining racist stereotypes of the 1980s."

Whitney High School, Rocklin - Over the weekend of March 20-21, several AAPI students received racist messages from an anonymous Instagram account. The messages included an ethnic slur targeting Chinese, these people "aren't welcome at Whitney and y'all know it."

Elk Grove - Asian business was vandalized with hate slurs and words.

Sacramento - Korean male parked his car in Midtown and later found every window smashed, every tire slashed, and every light broken - damage exceeding \$10,000.

North Sacramento - AAPI female had her car vandalized with a swastika. The suspect turned himself in claiming that he had mental health issues and his family pressured him to surrender.



2021-2022 Board announced

APSEA would also like to announce the incoming 2021-22 APSEA Board members:

Stephenson Loveson, President
Jean Cooper, First Vice President
Jacqui Nguyen, Second Vice President
Sean Harrison, Treasurer
Jordan Aquino, Recording Secretary
Johnny Tran, Corresponding Secretary

Memorandum Condemning and Combating Racism, Xenophobia, and Intolerance Against Asian Americans and Pacific Islanders in the United States

January 26, 2021 • PRESIDENTIAL ACTIONS

Advancing inclusion and belonging for people of all races, national origins, and ethnicities is critical to guaranteeing the safety and security of the American people. During the coronavirus disease 2019 (COVID-19) pandemic, inflammatory and xenophobic rhetoric has put Asian American and Pacific Islander (AAPI) persons, families, communities, and businesses at risk.

The Federal Government must recognize that it has played a role in furthering these xenophobic sentiments through the actions of political leaders, including references to the COVID-19 pandemic by the geographic location of its origin. Such statements have stoked unfounded fears and perpetuated stigma about Asian Americans and Pacific Islanders and have contributed to increasing rates of bullying, harassment, and hate crimes against AAPI persons. These actions defied the best practices and guidelines of public health officials and have caused significant harm to AAPI families and communities that must be addressed.

Despite these increasing acts of intolerance, Asian Americans and Pacific Islanders have made our Nation more secure during the COVID-19 pandemic and throughout our history. An estimated 2 million Asian Americans and Pacific Islanders have served on the front lines of this crisis as healthcare providers, as first responders, and in other essential roles. The Federal Government should combat racism, xenophobia, and intolerance against Asian Americans and Pacific Islanders and should work to ensure that all members of AAPI communities — no matter their background, the language they speak, or their religious beliefs — are treated with dignity and equity.

By the authority vested in me as President by the Constitution and the laws of the United States of America, it is hereby ordered as follows:

Section 1. Condemning Racism, Xenophobia, and Intolerance Against Asian Americans and Pacific Islanders. The Federal Government has a responsibility to prevent racism, xenophobia, and intolerance against everyone in America, including Asian Americans and Pacific Islanders. My Administration condemns and denounces acts of racism, xenophobia, and intolerance against AAPI communities.

Sec. 2. Combating Racism, Xenophobia, and Intolerance Against Asian Americans and Pacific Islanders. (a) The Secretary of Health and Human Services shall, in coordination with the COVID-19 Health Equity Task Force, consider issuing guidance describing best practices for advancing cultural competency, language access, and sensitivity towards Asian Americans and Pacific Islanders in the context of the Federal Government’s COVID-19 response. In developing any such guidance, the Secretary should consider the best practices set forth by public health organizations and experts for mitigating racially discriminatory language in describing the COVID-19 pandemic.

(b) Executive departments and agencies

(agencies) shall take all appropriate steps to ensure that official actions, documents, and statements, including those that pertain to the COVID-19 pandemic, do not exhibit or contribute to racism, xenophobia, and intolerance against Asian Americans and Pacific Islanders. Agencies may consult with public health experts, AAPI community leaders, or AAPI community-serving organizations, or may refer to any best practices issued pursuant to subsection (a) of this section, to ensure an understanding of the needs and challenges faced by AAPI communities.

(c) The Attorney General shall explore opportunities to support, consistent with applicable law, the efforts of State and local agencies, as well as AAPI communities and community-based organizations, to prevent discrimination, bullying, harassment, and hate crimes against AAPI individuals, and to expand collection of data and public reporting regarding hate incidents against such individuals.

Sec. 3. General Provisions. (a) Nothing in this memorandum shall be construed to impair or otherwise affect:

(i) the authority granted by law to an executive department or agency, or the head thereof; or

(ii) the functions of the Director of the Office of Management and Budget relating to budgetary, administrative, or legislative proposals.

(b) This memorandum shall be implemented consistent with applicable law and subject to the availability of appropriations.

(c) Independent agencies are strongly encouraged to comply with the provisions of this memorandum.

(d) This memorandum is not intended to, and does not, create any right or benefit, substantive or procedural, enforceable at law or in equity by any party against the United States, its departments, agencies, or entities, its officers, employees, or agents, or any other person.

(e) The Secretary of Health and Human Services is authorized and directed to publish this memorandum in the Federal Register.

JOSEPH R. BIDEN JR.

Stop AAPI Hate federal legislative actions

House Resolution 908 - Condemning all forms of anti-Asian sentiment as related to COVID-19 introduced by Representative Grace Meng (D-NY) was adopted September 17, 2020 on a split vote, Yeas and Nays: 243 - 164, 1 Present. All 164 nays came from Republicans. 14 GOP members voted for the resolution. The measure demands the condemnation of all forms of racism and scapegoating and calls on public officials to denounce anti-Asian sentiment.

Senate Resolution 580, a companion resolution to HR 908, was introduced in the US Senate in May 2020 by Democratic Sens. Kamala Harris of California, Tammy Duckworth of Illinois and Mazie Hirono of Hawaii, all of whom are AAPI.

S580 was referred to the Senate Committee on the Judiciary and stopped there.

Senate Bill 937 - On April 14, 2021, by a 92-6 vote, the Senate opened debate on the Blumenthal-Moran “No Hate Act” legislation, introduced by Maize Hirono (D-Hawaii) to improve anti-Asian hate crime tracking and identification, train law enforcement to better identify anti-Asian racism and appoint an officer in the Justice Dept. to review and expedite COVID-19-related hate crimes. Republicans decided not to filibuster on Senator Mitch McConnell’s signal to work with Democrats to pass the bill. The six Senators who voted against beginning the debate were Tom Cotton(AR), Ted Cruz (TX), Josh Hawley (Missouri), Roger Marshall (KS), Rand Paul (KY) and Tommy Tuberville (AL). On April 22, 2021, the final vote on the S937 was 94-1. The sole nay came from Senator Hawley (R-Missouri). On May 18. the House voted 364 - 62 to approve the bill and it now goes to President Biden.

CONGRESSIONAL TESTIMONY: Statement of Daniel Dae Kim

Submitted to the U.S. House Committee on the Judiciary Subcommittee on the Constitution, Civil Rights, and Civil Liberties For a Hearing on “Discrimination and Violence against Asian Americans,” March 18, 2021

Thank you Chairman, Ranking Member, and Members of Congress.

I am both honored and dismayed to back in front of you again.

Some of you may remember that I was with you just this past September, discussing the Importance of Diversity in American Media. You may recall that the reason I was moved to speak then was because the House had just recently passed HR 908, condemning all forms of anti-Asian sentiment, and I was disheartened to find that for a simple bill that required no money or resources, just a condemnation of acts of hate and bigotry against people of Asian descent, only 14 Republicans voted for it and 164 voted AGAINST it. That’s 91%.

And now here I am again, because the situation has gotten worse. Much worse. Vicha Ratanapakdee murdered, Pak Ho murdered, Noel Quintana, face slashed with a blade from ear to ear, an 89 year old woman set on fire, Tadataka Ono, a professional jazz pianist beaten so badly he can no longer play. And now, 7 Asian people shot dead in Georgia two days ago, 6 of whom were women.

These are only a few of the almost 3800 reported incidents since last March. I wonder, will the 164 members of the House who refused to acknowledge us last fall, do so again, canceling the humanity of an entire community of Americans?



ACC SENIOR SERVICES

Big Day of Giving Live Telethon raises over \$200k!



ACC's Big Day of Giving on May 6, 2021, raised a record-breaking \$210,000 for ACC Senior Services, smashing our goal of \$100,000! Over 500 donations were received via ACCSV.org, the Big Day of Giving Sacramento Region Community Foundation website, the ACC telethon phone bank, US mail, and in-person drop-offs. This total places ACC in the top 5 on the Big Day of Giving (BDOG) leaderboard, right behind the Salvation Army and Sacramento Food Bank, SPCA, and Yolo Food Bank.

Our success is due to the strong partnership among Board members, staff, and volunteers. The BDOG working group met regularly since February to plan this year's event. The six-hour epic telethon featured over 60 program segments with 140 performers, presenters, and panelists from the ACC Community.

Our MC's – Stuart Satow, Tim Corcoran,

and Jean Shiomoto kept the program lively and engaging. Ted Fong and his amazing production crew put on a professional-quality, entertaining show live-streamed over YouTube, Facebook, and Zoom. Board members stepped up and handled phone bank duties. ACC's Chief Financial Officer Lisa Poon, Fund Development, the IT team led by Perfecto Bravo, and many other staff and volunteers provided support (and food!) to keep everyone going for the telethon that turned into a six-hour event!

And we did all this amid a pandemic.

We're very grateful to our donors and the entire ACC family for giving their time and treasures for Big Day of Giving 2021. We really did "Go Big" – for our organization, community, staff, volunteers, and especially the seniors whom we're dedicated to serving.

Thank you.



Asian and Pacific Islander Alzheimer's Community Forum

Alzheimer's disease, dementia and memory loss

Thursday, June 10, 2021 | 3-4:30 p.m. PT

Telephone/Virtual via Zoom

Learn more about Alzheimer's disease, dementia, and memory loss. This event is for Sacramento County residents who have been affected by the disease. Share your thoughts about how we can help support your community.

This event is FREE but registration is required. Register at tinyurl.com/ALZSacCommForum or call 800.272.3900.

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NEW ACC ONLINE LEARNING AND EVENTS

ACC's Lifelong Learning and Wellness Program is online! We're offering a greater selection of classes, workshops, and musical performances. These offerings are FREE and open to everyone!

You will need a computer, tablet device or smartphone with Internet connection to attend.

All events will be held via Zoom. The concerts and some classes will also be available on Facebook and YouTube. You don't need a Zoom or Facebook account to participate.

SIGN UP AND JOIN ANY OF THE SESSIONS AT:

accsv.org/online

OR CALL ACC AT 916-393-9026

GENTLE YOGA WITH JEANI Jun 1-29, Tuesdays, 1:00-2:00p MEDITATION AND SOUL HEALING WITH DENNIS Jun 1-29, Tuesdays, 6:00-7:00p YOUR LIFE HISTORY Jun 2-30, Wednesday, 2:00-3:00p MUSIC AND MOTION WITH ROWENA Jun 3-24, Thursdays, 11:00a-12:00p TAI CHI FOR THOSE W/LIMITED MOBILITY WITH ROBERT Jun 4-25, Fridays, 11:00a-12:00p MOVIN' ON WITH JOAQUIN Jun 4-25, Fridays, 1:00-2:00p YOGA BODHISATTVA WITH JOAQUIN Jun 7-28, Mondays, 11:00a-12:00p	POWERFUL TOOLS FOR CAREGIVERS Jun 3-Jul 8, Thursday, 10:00-11:30a FAMILY CAREGIVER SUPPORT GROUP Jun 9, Wednesday, 12:00-1:30p Jun 24, Thursday, 6:30-8:00p BETH DUNCAN JAZZ TRIO CONCERT Jun 10, Thursday, 7:00-8:00p ACC MUSIC MAKERS WORKSHOP W/GEORGE Jun 24, Thursday, 2:00-3:00p TIRAMISU COOKING DEMO Jun 30, Wednesday, 4:30-5:30p
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Call ACC for more information or to register:
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ACC Senior Services
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Sacramento CA 95831

www.accsv.org



acc SENIOR SERVICES

Powerful Tools FOR Caregivers

This award-winning, evidenced based education program helps caregivers take better care of themselves, while caring for their loved ones.

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- Better communicate your feelings
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- Locate helpful resources



The Caregiver Helpbook follows the curriculum and provides additional tools to address specific caregiver issues. The Helpbook is available to purchase from the Powerful Tools for Caregivers website for \$25.

Powerful Tools for Caregivers online classes 10-11:30 am, six Thursdays (6/3, 6/10, 6/17, 6/24, 7/1, 7/8).

Pre-registration is required. Priority given to family/informal caregivers residing in Sacramento County. Contact Soojin Yoo at (916) 503-5386 or email syoo@accsv.org to register.

"After taking this class, I am a more confident caregiver! Having tools to resolve problems is a definite advantage in becoming a better caregiver and a happier, wiser, healthier me...and a healthier 'us'!"
-PTC Class Participant



Enrollment for the Emergency Broadband Benefit is now open! This temporary benefit provides a discount of up to \$50 per month toward broadband service for eligible consumers who are struggling to stay connected during the pandemic. Qualifying households on Tribal lands can receive a discount of up to \$75 per month for service. To see if you qualify, contact ACC Senior Services at (916) 393-9026 or team@accsv.org. You may also qualify for other discounts on your PG&E bill, such as CARE or Medical Baseline. ACC can also help with PG&E HEAP applications and the Energy Savings Assistance Program.

ASIAN AMERICANS OUT LOUD

Huffington Post’s “Asian Americans Out Loud” is HuffPost’s APA Heritage Month 2021 essay project highlighting people who are leading the way forward in the face of trauma and fear in Asian communities across America.

Essays available on line at APAHM 2021:

- Asian Americans Leading the Way in Art And Activism
- Asian American Activists Want So Much More Than To Not Be Attacked
- How Welcome To Chinatown Is Preserving The Vibrancy Of Asian-owned Small Businesses
- As Anti-Asian Violence Climbs, Bystander Training Is Becoming Essential (Asian Americans Advancing Justice Chicago website offers free ZOOM classes)
- This Board Game Uses Vampires To Fight Anti-Asian Racism
- With ‘Endlings,’ Celine Song Dove Deep Into Asian Identity. She Won’t Be Stopping There.
- Asian Americans Face Unique Mental Health Challenges. This Group Gives Them A Voice.
- Alice Wong Wants To Make Space For More Disabled Asian Americans Like Her
- Japanese American Activists Support Black Reparations To Heal Wounds Past And Present (reprinted below)
- How Native Hawaiians And Pacific Islanders Are Fighting To Be Seen During The Pandemic

Japanese American Activists Support Black Reparations To Heal Wounds Past And Present

By Mari Hayman

Masuo, my great-grandfather, died before he could get a reparation check.

Two armed FBI agents arrived on his doorstep on Dec. 12, 1941, and detained him without charges. He was shuttled from one Department of Justice detention center to another for the entirety of World War II and wasn’t released until January 1946. Those few years of trauma guaranteed he would never really be OK again, and I believe it was the heavy weight of shame — of losing everything he’d spent his whole life working for — that killed him.

That is partly why many of my family members — including Masuo’s last living child, my 96-year-old grandfather — have protested with Tsuru for Solidarity, an activist group

led by Japanese Americans. Tsuru believes that Japanese Americans can heal the past by working in solidarity with other oppressed communities in the present. Its goal has always been for Japanese American survivors of incarceration (and their descendants) to be the allies they never had themselves.

Satsuki Ina, a co-founder and co-chair of Tsuru for Solidarity, was born in 1944 in the Tule Lake segregation center, a maximum-security prison camp in California for Japanese Americans during World War II. In 2019, she was part of a group of protesters — many of them survivors of the wartime incarceration — who hung thousands of tsuru, or origami cranes, outside a immigrant detention center in Dilley, Texas, “to let the children inside know there were people who cared about what was happening to them.”

Since then, the group has been protesting with local immigrant rights activists and religious leaders at immigrant detention centers around the United States. “When we work across communities, this is where we grow our power to be able to change policy and practices designed to oppress people,” Ina says.

Yet last year, after the police killing of George Floyd, a 46-year-old Black man in Minneapolis, and the racial justice protests that followed, Tsuru for Solidarity realized it needed to further expand its solidarity efforts. In what Ina called a “natural evolution” of the group’s work, Tsuru began supporting the effort to pass H.R. 40 — a bill in the U.S. House to establish a commission to study the institution and legacy of slavery in the United States and recommend how to compensate the descendants of African Americans who weren’t even allowed to have what my great-grandfather lost.

Japanese American support for H.R. 40 makes sense for many reasons, among them a firsthand understanding of why reparations matter. I can only imagine how redress and a presidential apology might have helped make my great-grandfather whole again, restored his sense of dignity and self. After a hard-fought, multigenerational effort that finally gave former camp survivors permission to speak about their losses and grief, President Ronald Reagan signed the Civil Liberties Act in 1988 — and my grandparents, who were imprisoned as teenagers, received the formal apology and cash payments that had eluded their parents.

Still, historical precedent alone hasn’t

been enough to convince other Americans to accept the idea of Black reparations. Ever since Rep. John Conyers (D-Mich.) first introduced H.R. 40 in 1989, the bill has been languishing. Conyers died in 2019, and Rep. Sheila Jackson Lee (D-Texas) is now the lead sponsor of the legislation, joined by more than 170 co-sponsors. In a historic step forward, the House Judiciary Committee voted on April 15 to advance H.R. 40, but it still faces an uphill battle.

Tsuru for Solidarity has taken various approaches to drumming up public support for H.R. 40 — first of all, by mobilizing Japanese Americans. Those efforts have already led to some important moments, including Japanese American activist Kathy Masaoka’s powerful testimony in support of H.R. 40 at a House Judiciary subcommittee hearing in February, and Tsuru’s letter to the Judiciary Committee the same month. Lisa Doi, a Tsuru co-chair based in Chicago, told me that after the group called for letters to Congress, she received more than 300 testimonies from Japanese American camp survivors and their descendants urging lawmakers to pass the bill.

“It’s an era where you put petitions online and people fill out the form — but this is people who sat down with a blank piece of paper and said why they support this legislation,” Doi said. “I was the person who received them by email, and I was able to look at them, and they were these really meaningful personal statements.”

Doi pointed to the coronavirus pandemic and the police shootings of Black Americans last year as reasons for the show of support. Without commenting on H.R. 40’s chances for passage, she noted, “Radical change might feel more realistic at a time when people have experienced tremendous upheaval in their lives.”

“In the last 18 months, between the pandemic and quote-unquote uprisings in response to the murder of George Floyd, I think it has expanded the imagination of what might be politically possible,” she said. “Maybe it’s a moment when America is ready and able to grapple with the racist and structurally violent parts of our history.”

It is something members of Tsuru for Solidarity have been trying to grapple with themselves. For H.R. 40 to really have a chance — and for Japanese American support for the bill to be more than a feel-good exercise — it must be accepted and unquestioned that Black lives matter, including in our own community.

“During the Black Lives Matter actions that were taking place, we definitely realized that Japanese American communities needed to look at their own anti-Blackness,” Ina said.

“I went to school in San Francisco with mostly Black kids after the war, but our communities remained pretty divided,” she remembered. “I don’t think people talk about it, but there was this community ethic that the more we identified with — what you millennials call our proximity to whiteness — the more we would be safe from losing our freedom again and being victims of hatred.” Continued on Page 7

Asian Americans Outloud

Continued from Page 6

Ina told me that, along with mobilizing support for H.R. 40, Tsuru has organized a series of intergenerational workshops on anti-Blackness specifically for Japanese Americans. And just recently, she said, she personally began holding healing circles in Oakland’s Chinatown to help Asian American organizations in the Bay Area share how they are processing recent acts of anti-Asian hate, a discussion she ultimately hopes to open up to Black community members as well.

“We’re trying to have an influence on the way we look at each other,” she said. “The source of this is the racism that we’ve all shared, that we’ve experienced as victims — and how do we connect with each other. So I feel these healing circles can be very profound in our relationship with each other and building power together.”

Meanwhile, Duncan Ryuken Williams, another Tsuru co-chair who is also a Buddhist priest and director of the Shinso Ito Center for Japanese Religions and Culture at the University of Southern California, is running a reparations-themed virtual event series and book club. From January through July, participants will read and discuss texts including Isabel Wilkerson’s “Caste” and Ta-Nehisi Coates’ “The Case for Reparations” alongside books and articles about Japanese American redress.

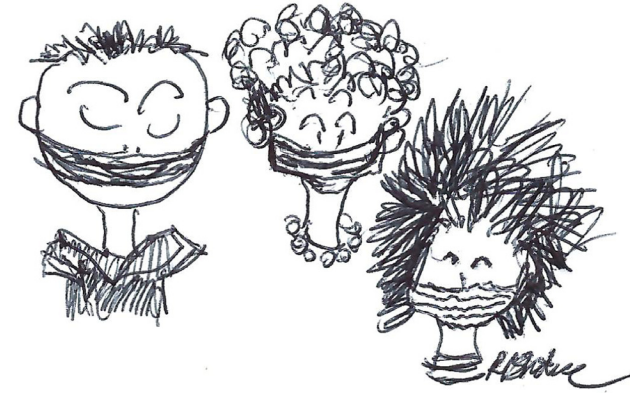
“Until we solve long-standing fractures and unaddressed racial animus, we can’t become whole,” he said of the importance of fighting for reparations in solidarity with Black Americans.

To illustrate this, Williams described a Japanese pottery technique called “kintsugi” — the artistic practice of putting broken ceramics back together with a golden lacquer that adorns their former fracture lines. The point, he said, is not only to repair and make an object whole again, but to honor its history rather than minimize it.

“Because I’m a Buddhist priest, this metaphor is what made the most sense to me,” Williams explained. Not only in terms of “financial recompense and gold,” he added, “but also, at the deepest level, how can we do that at the psychic or spiritual level so those hurts can be healed and alleviated?”

“The answer, if I have one, is in that word: solidarity,” he told me later.

“There’s a mountain of suffering out there, and we can’t address and solve it as one person. We can only repair it collectively and in solidarity and together.”



Time Magazine

April 30, 2021

11 Moments From Asian American History That You Should Know

By Paulina Cachero and Olivia B. Waxman

More than 30 years after President George H.W. Bush signed a law that designated May 1990 as the first Asian American and Pacific Islander Heritage Month, much of Asian American history remains unknown to many Americans—including many Asian Americans themselves.

Often the Asian-American history taught in classrooms is limited to a few milestones like the Chinese Exclusion Act of 1882 and the incarceration of people of Japanese descent during World War II, and that abridged version rarely includes the nearly 50 other ethnic groups that make up the fastest-growing racial and ethnic group in the U.S. in the first two decades of the 21st century.

To many, the resulting lack of awareness was highlighted after the March 16 Atlanta spa shootings that left six women of Asian descent dead. The killings fit into a larger trend of violence against Asians failing to be seen or charged as a hate crime, even as leaders lamented that “racist attacks [are]...not who we are” as Americans. But in fact, while the shootings represented the peak of more than a year of increased reports of anti-Asian harassment and discrimination, the tragedy was also part of a more than 150-year-old history of anti-Asian racism and violence in the U.S.

“Students can go through their whole educational life, not hearing a single fact or historical reference to Asians in America. We need to teach how Asian Americans experience life and race in America, and how Asian Americans have stood up not just for other Asians, but for all Americans to fight against racism,” Helen Zia, a Chinese American activist and former journalist, tells TIME. “This kind of learning is essential for all of us to see the humanity of each other.”

To help fill the knowledge gap, TIME asked historians and experts on Asian American history nationwide to pick one milestone from this history that they believe should be taught in K-12 schools, and to explain how it provides context for where America is today. Here are the moments they chose.

1765: The first Filipino Americans settle in Louisiana

As early as the year 1765 and through the 1800s, Filipino sailors, known as “Manilamen,” who worked as crew or indentured servants aboard Spanish galleons, jumped ship in the Gulf of Mexico and established the first Filipino American communities in what is now known as the continental United States of America. According to historian Marina Espina, author of *Filipinos in Louisiana*, by the 1880s, the Manilamen set up eight villages in the bayous of Louisiana. The Manilamen fought alongside the U.S. in the Battle of New Orleans in the War of 1812, built houses on stilts similar to the nipa huts of the Philippines, became fishermen who caught and “danced the shrimp” on drying platforms, established ethnic organizations, and intermarried with local Cajun and Creole

families, now spanning eight to ten generations of Filipino Americans. —Emily P. Lawsins, National President of the Filipino American National Historical Society (FANHs) and Lecturer IV in Women’s and Gender Studies, American Culture, and Asian/Pacific Islander American Studies at the University of Michigan

1854: People v. Hall determines that Chinese people cannot testify against white defendants

With hate crimes against Asian Americans skyrocketing during the pandemic, many choose the 1882 Chinese Exclusion Act as a historic marker for how they are treated in the U.S. Rather, it is the notorious 1854 California Supreme Court case of *People v. Hall*. George Hall had been convicted of murder through the testimony of three Chinese eyewitnesses. On appeal, the court disqualified the testimony. California banned specific groups (“Negros, blacks, Indians, and mulattoes”) from testifying against whites, but “Chinese” was not included. This judge became legislator by interpreting, through his convoluted logic, that the Chinese were “Indian” and/or “Black.” The opinion spewed vile racism citing the eminent threat that if Chinese people can testify against whites, they would become full equal citizens. This marks the beginning of how discrimination against Asians became the norm.

Hall got away with murder. —Andrew Leong, Associate Professor of Philosophy, Legal Studies, Latinx and Asian American Studies at the University of Massachusetts Boston

Feb. 19, 1862: President Lincoln makes California’s ‘coolie trade’ ban national

The federal “Act to prohibit the ‘Coolie Trade’ by American Citizens in American Vessels” put the exclusion of Chinese immigrants at the center of debates about race, slavery, immigration and freedom at the close of the Civil War. The so-called “coolie trade” began in the 19th century and became a global system by the 1830s to circulate indentured Asian workers to plantations that enslaved Black Africans had previously labored upon. Coolies were thought of as suitable replacements to enslaved labor as the Atlantic slave trade was being dismantled. While the indenture system claimed the legitimacy of consent through a labor contract, these formalities concealed the brutal and deadly nature of trafficking workers to dangerous sites like the guano islands of Peru or exploitation in Cuba’s sugar cane plantations. The same reckless and cruel disregard for human life that characterized the Atlantic slave trade was also common in the Pacific coolie trade.

Because of this practice, racist perceptions of Asian immigration were fused with the notion of cheap, foreign, disposable labor. President Lincoln’s passage of the anti-coolie legislation codified this racist idea about Asians, even as it condemned any form of unfree labor, as would be declared in the Emancipation Proclamation in the following year. —Jason Chang, Associate Professor of History and Asian American Studies at the University of Connecticut and author of *Asian America: A Primary Source Reader*.

March 28, 1898: The Supreme Court upholds birthright citizenship in United States vs. Wong Kim Ark

Wong Kim Ark is a Chinese American born in San Francisco to Chinese parents in
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1873. When he returns from a visit to China in 1895, immigration authorities deny his re-entry, citing Chinese exclusion laws that barred Asians from both immigration and U.S. citizenship. Wong, however, asserted his right as a U.S. citizen to be permitted back into his country. Birthright citizenship is a product of the 14th Amendment to the Constitution that’s passed right after the Civil War. Originally, birthright citizenship was meant to benefit persons of African descent, and formerly enslaved African Americans in particular. But the question is whether that principle applies to all people regardless of race—and the case goes all the way to the Supreme Court. In a landmark decision in 1898, the court rules that Wong acquired citizenship at birth and therefore should be allowed entry into the U.S., since the 1882 Chinese Exclusion Act doesn’t apply to him.

With the Wong Kim Ark decision, the Supreme Court upholds the principle of birthright citizenship and affirms the universality of American national identity—the idea that anyone born on U.S. soil can be American regardless of race. For Asian Americans this is particularly important because it allowed for US-born Asian Americans—the children and grandchildren of immigrants—to have U.S. citizenship during a time when foreign-born Asians were barred from naturalization on racial grounds. This would not change until the Immigration and Nationality Act of 1952 abolished racial restrictions on U.S. citizenship once and for all. —Jane Hong, Associate Professor of History at Occidental College and author of *Opening the Gates to Asia: A Transpacific History of How America Repealed Asian Exclusion*

1905-1906: Chinese businesspeople boycott American goods

In 1905, businesspeople in Shanghai and Guangzhou organized a boycott of U.S. products. At the time, the racist Chinese Exclusion Act barred Chinese laborers from entering the United States, but American immigration officials often turned back even those Chinese whom the law allowed in: merchants, students and diplomats. Inspired by growing Chinese nationalism, the boycott sought to change this frustrating situation.

The boycott did prompt some improvements in the treatment of Chinese immigrants but eventually fizzled in 1906. By then, however, it had inspired a wide range of young Chinese American citizens, who saw in the movement an empowering response to the racism and discrimination they faced in almost every aspect of their lives. Many now began to consider traveling to China to contribute to its future, and hundreds even enrolled in universities for advanced training in fields they saw as crucial to China’s modernization. By the 1930s, close to half of all second-generation Chinese Americans had moved to China—though most eventually returned to the United States because of World War II. —Charlotte Brooks, author of *American Exodus: Second-Generation Chinese Americans in China, 1901–1949* and professor of history at Baruch College, CUNY.

Sept. 4, 1907: The Bellingham Riots

Spurred on by the inflammatory rhetoric of the nativist Asiatic Exclusion League,

hundreds of white workers swept through the coastal town of Bellingham, Wash., at night, looking for Indian immigrants. The Indians, who were laborers in Bellingham’s lumber mills, were predominantly Sikh men from Punjab. The rioters pulled Indian workers out of their bunks, set their bunkhouses on fire, stole their possessions and beat them. Some Sikh men were beaten so badly they had to be hospitalized. Local police rounded up groups of Indians as they escaped the violence, placing them in Bellingham’s City Hall and jail. The next day, the entire population of Indian immigrant lumber workers left for their own safety, walking northward across the border into Canada. This is the first known incidence of large-scale, organized anti-South Asian violence in the United States, and was part of a wave of attacks against Asian immigrants that occurred up and down the U.S. and Canadian West Coast in the early part of the 20th century. The Asiatic Exclusion League and other allied organizations, politicians and labor leaders ultimately succeeded in convincing Congress to pass the 1917 Immigration Act, banning the entry of labor migrants from Asia. —Vivek Bald, historian and filmmaker; author of *Bengali Harlem* and *the Lost Histories of South Asian America*

1913: California passes the Alien Land Act

In spring 1913, the California state assembly passed a bill that prohibited “aliens ineligible to citizenship” from owning agricultural land and limited their lease term to three years. Although this racial category—“aliens ineligible to citizenship”—applied to all immigrants from Asia, the architects of this bill specifically had the Japanese in mind. They worried that Japanese immigrants were achieving upwards social mobility and wished to prevent them from becoming independent land owners, a status that many California politicians wished to preserve for the future of the white working class. The passage of this bill led to a diplomatic conflict between Japan and the United States, and U.S. President Woodrow Wilson attempted to prevent the governor of California from signing the bill into law. But California decided to implement the Alien Land Act, and various Western states including Washington, Oregon and Arizona followed its lead. Japanese immigrants and their white allies contested these acts in the courts, but the Supreme Court upheld these laws in 1923. It was not until after World War II that the Supreme Court and California reversed their decisions. —Chris Suh, Assistant Professor of History at Emory University

January 1943: The first War Relocation Authority field office opens in Chicago

Most students will learn something of the incarceration of Japanese Americans during World War II, when 112,000 people were removed from homes; lost careers, income, and savings; were confined in desolate inland camps managed by the War Relocation Authority (WRA); and suffered multigenerational trauma that lingers to this day, despite decades of community care and activism.

Less well known is the program to resettle Japanese Americans out of camps and off the West Coast during and after the war. Fumbling to reconcile the blatantly undemocratic incarceration with a war

waged for democracy, officials promoted the resettlement of the incarcerated as benevolent, government-led assimilation. Despite its many ironies and hypocrisies, this interpretation motivated officials to smooth the transition for resettling Japanese American citizens and noncitizens alike. The Chicago WRA field office (one of the dozens eventually established) shows this process on the ground. Staffers waged a PR campaign to convince Chicagoans of Japanese American innocuousness; they connected resettlers to housing and jobs pre-screened for citizenship, language and racial barriers as well as skills or training. Resettlers in turn shaped the process as they themselves joined the staff and boards of these local social welfare, municipal, and funding agencies, reshaping Chicago’s social services to accommodate their specific needs. Resettlement demonstrates a paradoxical model of inclusion, useful as our country struggles for an understanding of our obligations towards resident noncitizens, detained migrants, religious minorities and others. —Meredith Oda, Associate professor of history at the University of Nevada, Reno, and author of *The Gateway to the Pacific: Japanese Americans and the Remaking of San Francisco*

1965-1970: Filipino Farmworkers lead the Delano Grape Strike

Successive anti-Asian immigration laws that began in the late 1800s resulted in a massive labor shortage in Hawaii and on the West Coast. However, Filipinas/os/xes could enter freely because their colonial status marked them as United States “nationals,” not aliens. Labor recruiters from the Hawaiian Sugar Planters Association flocked to the poorest parts of the Philippines for cheap labor. By the 1920s, thousands of Filipinas/os were arriving annually at West Coast ports. Many of them hoped to attend universities and bring their families out of poverty. However, the vast majority of these immigrants found that the only jobs open to them were in cannery and farm work. They were barred from citizenship, owning land, living in white neighborhoods and marrying white women.

From the 1920s-1940s, Filipino farm and cannery workers formed unions and went on strike throughout the United States. One of the leaders who came out of that movement was Larry Itliong. On Sept. 7, 1965, he led members of the Agriculture Workers Organizing Committee (AWOC), a predominantly Filipino union, to go on strike against Delano grape growers. Larry had the foresight and vision to realize that justice for farm workers could never be realized unless the two biggest groups of farm workers, Filipinas/os and Mexicans, could unify. One week later, Larry called Cesar Chavez to ask him if his organization, the National Farm Workers Association (NFWA), an association made up of Mexican American farmworker families, would join AWOC in the strike. This led to the joining of the two organizations, which ultimately created the United Farm Workers (UFW). The strike, which was supposed to be a short-lived worker’s action of several days, turned bloody and agonizing when the growers refused to budge. The UFW was relentless and didn’t give up. After five years, the global campaign of the Delano Grape Strike was won, and new contracts were signed in 1970. —Dawn Bohulano Mabalon, Associate Professor, History, San Francisco State University; Gayle Romasanta,

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Founder and Writer, Bridge and Delta Publishing; Allyson Tintiangco-Cubales, Professor, Asian American Studies at San Francisco State University

June 19, 1982: The killing of Vincent Chin

In the late 1970s and early '80s there was a global oil crisis that drove the U.S. economy into a recession and led to the collapse of the auto industry. The American manufacturing sector blamed Japan for that. In this climate of anti-Asian hate—one that is eerily similar to today—a Chinese American named Vincent Chin was killed in Detroit because he looked Japanese. This is part of a historical pattern in which Asian Americans are attacked whenever there is a crisis in America.

His killers, who are white, never spent a day in jail. The judge said, “These are not the kind of men you sent to jail.” But Vincent’s family was denied the right to speak up and say he was a good man who had a whole life ahead of him and was about to celebrate his wedding. In fact, he was killed on the night of his bachelor party. Anybody who was Asian knew that they could be killed like Vincent Chin, and their killers would be let off scot-free. When the killers of Vincent Chin were given probation, Asian Americans across the country came together in a national civil rights movement with Detroit as its unlikely center. Prior to that, there was no mass movement uniting Americans of East Asian, South Asian or South East Asian descent.

This movement contributed to the passing of the Hate Crimes Prevention Act that eventually expanded the notion of who is

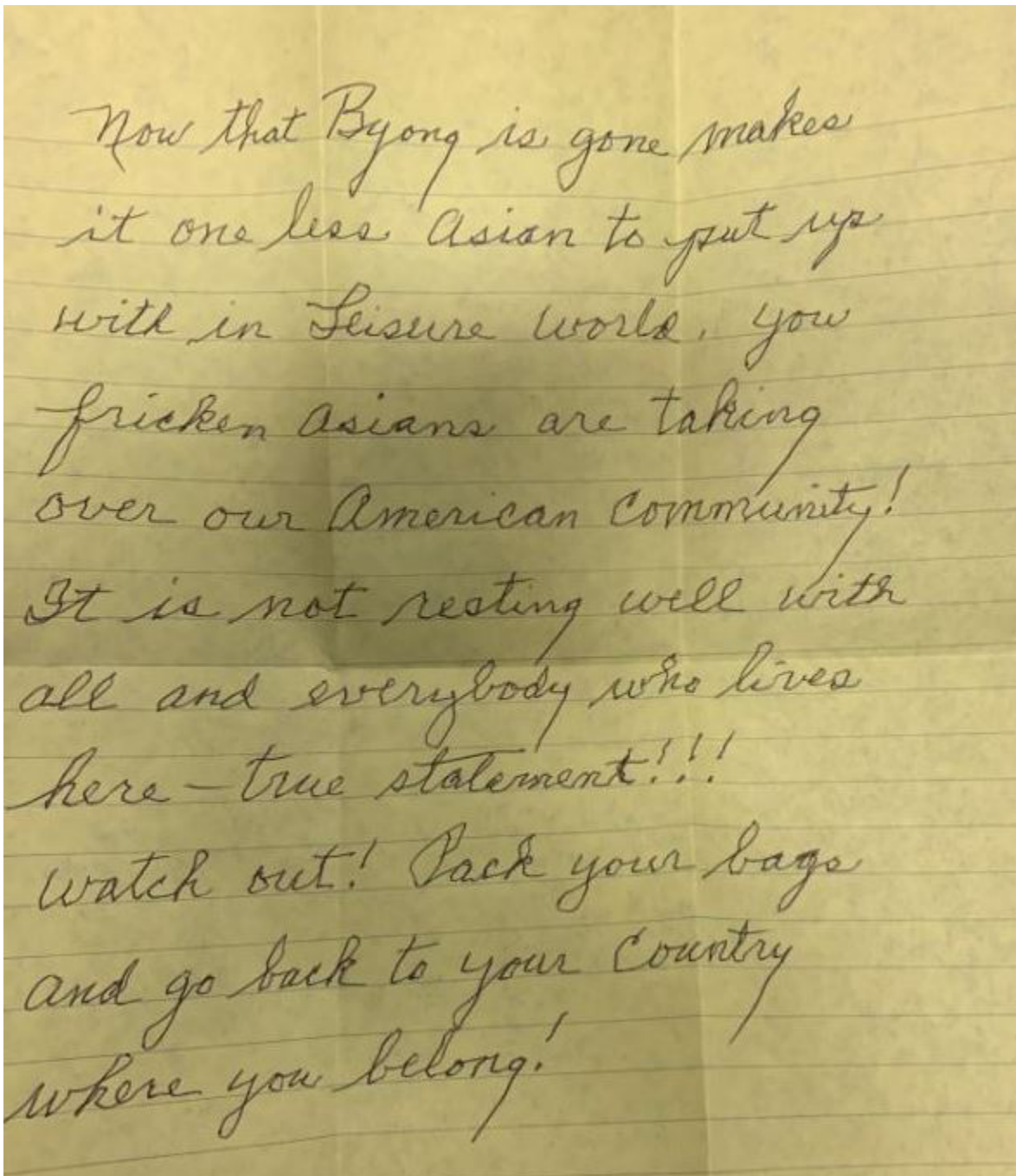
protected by federal civil rights law, and the idea that all people in America should be protected against hate violence. It not only brought Asian Americans together to fight for justice. The Vincent Chin case was a landmark moment where people of all different Asian backgrounds came together with other Americans from other races to fight racism, to stand up for justice and to make an impact that affects all Americans. —Helen Zia, Chinese American activist, former journalist and author of Asian American Dreams: The Emergence of an American People

March 28, 1983: Chol Soo Lee’s release from San Quentin’s Death Row

In June 1974, Chol Soo Lee, a young Korean immigrant, was wrongfully convicted and sentenced to life imprisonment for a San Francisco Chinatown murder. While serving his life sentence in state prison, Lee was convicted and sentenced to death in May 1979 on a first-degree murder charge for defending himself during an armed prison-yard assault by an Aryan Brotherhood gang member. Two years earlier in 1977, Sacramento Union investigative reporter K.W. Lee began to shed light on a problematic police investigation and subsequent trial for the San Francisco Chinatown murder. His investigative series generated widespread support for a remarkable grassroots social movement, known as the Free Chol Soo Lee movement, which brought together diverse groups of immigrant and American-born Asians in a common cause of justice and freedom for Lee. The efforts of the Free Chol Soo Lee movement eventually led to a retrial of the San Francisco Chinatown murder case, in which a jury acquitted Lee in September 1982. Despite

this acquittal, Lee remained on Death Row in San Quentin due to his first-degree murder conviction for the prison-yard killing, which was also set for a retrial. However, faced with the prospect of high legal expenses and the uncertainty of yet another trial, Lee agreed to a downgraded second-degree murder charge without admission of guilt in the deadly prison-yard altercation and was released from San Quentin’s Death Row on March 28, 1983, based on time served.

There are many reasons why this pivotal movement has been largely forgotten, but one is that the life of Chol Soo Lee, who unexpectedly passed away in 2014, problematizes idealized norms of moral virtue often expected of those who are symbols of racial justice movements, especially as Lee continued to experience significant trauma after serving nearly ten years in state prison. Yet, the Free Chol Soo Lee movement also highlights the politicization and empowerment of young people who formed the backbone of this incredible pan-Asian movement. Many of these young activists went on to distinguished public service careers guided by an enduring vision of social change and justice. The history of the Free Chol Soo Lee movement thus provides us with valuable lessons in imagining new and different possibilities for our present and future, particularly in relation to contemporary social movements, coalition building, and the criminal justice system in the United States. —Richard S. Kim, Professor of Asian American Studies at UC Davis



Leisure World, Seal Beach

This letter was delivered through USPS on March 22, 2021 to the 82 year old widow of Byong Choi. Mr. Choi died February 24 at age 83 and his memorial service was on March 19. He and his wife had owned and operated a Chinese restaurant in Indianapolis for 20 years and in 2012 retired to Leisure World in Seal Beach, California to be near family.

Grace Kim (formerly of Davis, now living in this Leisure World community) organized a protest rally on March 29 with 10 speakers who were community leaders representing different races and ethnicities. 500 people attended and for 5 days people continued to protest hate crimes at Leisure World’s main driveway.

Kim told the audience, “The Asian American and Pacific Islander community is an important part of this community - Seal Beach Leisure World - as well as Orange County, all of California and the entire country. We will lead the way - along with our brothers and sisters in other communities of color - in building a world that’s more inclusive, tolerant, caring, accepting and loving. Let’s devote everything we have - our time and energy - in order to achieve that ideal world. We cannot stop because the hate crimes are continuing.”

Leisure World has communicated to its residents “This malicious and egregious act threatens the community’s core values of racial equity and social justice” and “acts of hate speech/bias will not be tolerated.”

To date, the Seal Beach Police has not arrested anyone yet.

STOP AAPI HATE National Report - 6,603 reports

5/6/21 – This report covers the 6,603 incident reports to Stop AAPI Hate from March 19, 2020 to March 31, 2021. The number of hate incidents reported to our center increased significantly from 3,795 to 6,603 during March 2021. These new reports include incidents that took place in both 2020 and 2021. Types of Discrimination

- Verbal harassment (65.2%) and shunning (18.1%) — i.e., the deliberate avoidance of Asian Americans and Pacific Islanders — continue to make up the two largest proportions of the total incidents reported.
- Physical assault (12.6%) comprises the third largest category of total reported incidents.
- Civil rights violations — e.g., workplace discrimination, refusal of service and being barred from transportation — account for 10.3% of the total incidents.
- Online harassment makes up 7.3% of total incidents.

National Trends

- A large percentage of incidents take place in public streets and parks (37.8% of incidents) and in businesses (32.2% of incidents).
- Gender, language, and religion are cited as motivating factors for discrimination in 21.7% of incidents.
- Hate incidents reported by women make up 64.8% of all reports.
- Youth (0 to 17 years old) report 11.0% of incidents and seniors (60 years old and older) report 6.6% of the total incidents.
- Chinese individuals have reported more hate incidents (43.7%) than other race or ethnic groups, followed by Koreans (16.6%), Filipinx (8.8%) and Vietnamese (8.3%).

Comparison of 2020 and 2021

- Of the 6,603 hate incident reports included in this report, 4,193 hate incidents occurred in 2020 and 2,410 of hate incidents occurred in 2021.
- Physical assaults increased from 10.2% of the total hate incidents in 2020 to 16.7% in 2021. Online hate incidents increased from 5.6% in 2020 to 10.2% in 2021.
- More incidents occurred in public streets (35.4% in 2021 compared to 26.0% in 2020), schools (9.7% in 2021 compared to 8.0% in 2020) and places of worship (1.7% in 2021 compared to 0.6% in 2020).
- More seniors (60 years old and older) reported hate incidents in 2021, increasing from 6.3% in 2020 to 7.0% in 2021

Verbal Harassment

- While shopping at a local grocery, [I walked] past a gentleman who said, “Chinese Motherf***er.” I continued shopping, then ran into him again in another aisle, when he said the same slur. I told him I am not from there and never been to China, and he said,

“Doesn’t matter — you are all the same and you are a virus.” (Gilbert, AZ)

- I was at the park with a friend and our young children. A large man was jogging by, lunged off the path toward me and yelled “F***** ch***!” in my face before jogging away. We were with our children and too scared to confront him, but he appeared unashamed as he jogged by again. (Riverside, CA)
- I was in class, the professor was having hoarse cough symptoms. She emphasized at the time that she did not have COVID-19 because she had never been to China. I was the only Chinese student in class, and she knew that I was from China. The students began to discuss the Chinese eating bats, snakes, and dogs. The teacher didn’t stop it. [Reported in Chinese] (Chicago, IL)
- A little kid and kid’s dad yelled “Ching Chang Chong”, made the slanted-eye mockery, then stuck their tongue out to me, my husband and my friend; then ran away. [Reported in Korean] (Madison, WI)

Shunning / Avoidance

- After COVID cases were announced...my kids told me that they have been getting picked on for being Asian at school. Students would comment out loud that my kids had the coronavirus and that everyone should stay away from them. It continued until schools were officially closed. When we would go out, we were knowingly shunned where parents would pull their kids away from us if they got close. (The Woodlands, TX)
- I entered the public bathroom at [a] grocery store. A white man and his son were at the bathroom [and] when [the] white man saw me, he said “Sh*t, there is an Asian coming!” He called his son, and quickly escaped the bathroom. (West Lafayette, IN)
- I’m Chinese American. During this pandemic, at the mall, I was asked [by a person] to take the next following elevator because I was making her mother “uncomfortable” just by my presence, yet they allowed another Caucasian man into the elevator. Maximum capacity of the elevator was four people, yet I was excluded because of their fear of my race. (West Hollywood, CA)

Physical Assault

- My mother was ordering food at a [restaurant] when a man tried to hit her in the face. She was able to avoid him, but he yelled a bunch of slurs — “Go back to China!” and “Corona!” — at her before he ran out. (Northridge, CA)
- My elderly mother (65 years old) was waiting for the subway. Someone tried to push her off the platform down into the train tracks. She screamed and a fellow bystander chased off the perpetrator. The good samaritan stood nearby my mom until she boarded the train safely. (Boston, MA)
- I was at lunch and an Asian kid was spit at and called names, “Ching Chong, slant, ch***.” Another kid came and slapped him on the back of the head. (Scott, LA)
- My boyfriend and I were walking back home through the back alleyway attached to our

complex. Two white men, who park back there and live nearby, tried to hit us with their car. We jumped out of the way and they missed us by inches. They then stopped and yelled out of the window at us “Go back to China!” three times along with profanity. (Beverly Hills, CA)

Online

- I was playing League of Legends with some friends on a call. One of my friends kept yelling racial slurs at my friend who is Chinese and me. He kept saying things like “You f***ing ch***!” or “dog eater!” and asking if we have the virus. (Stockton, CA)
- A random person messaged me on Facebook. They used slurs against me and against my Asian husband calling him “an almost Black ch***” and saying we should both be hung. (Dilworth, MN)
- I was in the middle of a Zoom presentation at [an event] when two people hacked into the Zoom room and started disrupting my presentation with barely intelligible remarks. They were kicked out but not before entering into the Zoom Chat: “CHING CHONG. ASIANS DESERVES TO BE KILLED.” And then: “lol.” (Culver City, CA)

Coughed / Spat On

- I was at work, minding my own business and using the restroom, when one customer came up to me. As I turned around, he caught a glimpse of my eyes and began with the racial slurs. Eventually, as I was leaving, the customer spat on me. He even said things such as “Go home and take the COVID with you.” (Muskegon, MI)
- [I was] crossing the street in San Francisco when a man crossing from the opposite direction approached me, pulled down his mask, yelled at me, “Go back to your country!” and spit on my face before taking off. (San Francisco, CA)
- I was eating and talking on the phone in Chinese when a man came up to me, called me a “Ch***” and spit on me. (Oklahoma City, OK)

Barred from Establishment / Refusal of Service

- I was at a gas station with my father. I was trying to buy some gum until a person told me, “Kid, you’re a virus, go back to Asia, you Asian b***.” (Fayetteville, AK)
- The worker at the store called out Asian people and refused to ring them up. Any item I grabbed he said he was reserving for himself. He also called me “Yellow ch***.” (Alhambra, CA)
- We received discriminatory, targeted poor service at [a restaurant]. We were the only Asian party there. The server mocked us by imitating an Asian language, purposefully grated a pile of parmesan cheese over my friend’s lap, and hovered over her when delivering her check, invading her personal space when she was sitting alone and vulnerable. The other parties in the restaurant were treated warmly and with welcoming attention. We were explicitly

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STOP AAPI HATE Report

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- ignored throughout the duration of our lunch. (New York, NY)
- [I] arrived early for a group fitness class, waited and was [among] the first ten to enter the room. The instructor kicked me out and said “not for ch***y eyes.” (New York, NY)

Workplace Discrimination

- Two physicians [were] discussing the origin of the virus and calling it the “China virus” in front of the rest of the staff in the hospital. Also, there is harassment/discrimination against Asian healthcare workers in certain departments of the same hospital. (Carmel, CA)
- I was discriminated against by my own bosses and coworkers, along with customers. I was being told to “go back to my country,” or that I would “give them” COVID. I would even get death threats from customers, and they would tell me to kill myself and/or they would kill me. (Santa Maria, CA)
- While working as a cashier, without provocation, a customer told me to, “Go back to your country.” He did so in a nasty way. I was afraid for my safety and job. I reported it to my supervisor. He did nothing and did not know what to do. This was the 6th time this happened to me where customers were harassing me for just being an Asian. (Cranston, RI)

Vandalism / Graffiti

- I’ve lived in the [neighborhood] over a decade and never seen any graffiti targeting Asians. I have shopped at this [drug store] since the opening of the location, but in my recent trip last week I found the offensive graffiti, “NO ASIAN PARKING” in the parking garage. I notified the drug store management too. (Seattle, WA)
- “GTFO my state pedophilia asian b****” was written on a convenience store wall on my street multiple times. (San Jose, CA)

The entire Stop AAPI Hate report is available at <https://stopaapihate.org>

Continue to report hate crimes at <https://stopaapihate.org>



Asian American Business Leaders Fund Effort to Fight Discrimination

A new foundation is starting with \$250 million in backing from influential executives and major companies.

By Andrew Ross Sorkin and Edmund Lee

New York Times, May 3, 2021

Some of the wealthiest and most influential Asian American business leaders are mounting an ambitious plan to challenge anti-Asian discrimination, rewrite school curriculums to reflect the role of Asian Americans in history and collect data to guide policymakers.

The group has pledged \$125 million to a new initiative, the Asian American Foundation. The foundation has raised another \$125 million from organizations like Walmart, Bank of America, the Ford Foundation and the National Basketball Association.

It is the single largest philanthropic gift devoted to Asian Americans, who make up about 6 percent of the U.S. population but receive less than 1 percent of philanthropic funding.

The effort comes amid a surge in violence against Asian Americans. Over the past year, hate crime against Asian Americans has jumped 169 percent, according to a study by the Center for the Study of Hate and Extremism at California State University, San Bernardino, which tracks the crimes in 15 major American cities. In New York City, hate crimes have risen even more, by 223 percent.

The donors to the foundation include Joseph Bae, a co-president of the private equity firm KKR; Sheila Lirio Marcelo, the founder of the caregiver marketplace Care.com; Li Lu, the founder and chairman of the hedge fund Himalaya Capital; Joseph Tsai, a co-founder and the executive vice chairman of the Chinese technology giant Alibaba; Jerry Yang, a co-founder of Yahoo; and Peng Zhao, the chief executive of the market maker Citadel Securities. The group’s advisory committee includes Indra Nooyi, a former chairman and chief executive of PepsiCo; the professional basketball player Jeremy Lin; and the journalist Fareed Zakaria.

Donors to the new foundation say Asian Americans face discrimination and challenges that policymakers and philanthropists have long ignored.

Asian Americans are often stereotyped as successful and wealthy. This “persistent and powerful model minority myth” reveals “a lack of understanding of the disparities that exist,” said Sonal Shah, the president of the Asian American Foundation.

In New York City, Asian Americans win a disproportionate number of spots at the most prestigious and exclusive public schools. But while Asian Americans are 12 percent of the U.S. work force, they make up only 1.5 percent of Fortune 500 corporate officers. Among all ethnic and racial groups in the United States, Asians have the biggest income gap between the top 10

percent and the bottom 10 percent, according to Pew Research. Asian Americans hold only 3 percent of congressional seats.

The donors behind the new initiative are taking a page from a recent effort by prominent Black executives, who mounted a campaign against voting bills in Georgia and elsewhere that disproportionately harm Black voters, pushing much of corporate America to join them.

“They feel the urgency of now, because they realize that racism transcends class and success in America,” said Darren Walker, the chief executive of the Ford Foundation.

If the new initiative backs political candidates or legislative proposals that align with its mission, it may have to contend with the political diversity of Asian Americans. And the current makeup of wealthy executives spearheading the plan appears to tilt heavily toward East Asian males, which might dampen enthusiasm from groups such as Hmong Americans or Vietnamese-Americans, who aren’t always included in conversations around Asian American identity.

Asian Americans were once a reliable Republican voting bloc, but that has shifted in recent years. Asian Americans voted overwhelmingly for Joseph R. Biden Jr. in the presidential election, according to exit polls. But a closer look reveals differences among groups.

Mr. Biden was favored by about two-thirds of Indian-Americans going into the vote, according to the Asian American Voter Survey. Chinese Americans favored Mr. Biden at 56 percent, but as many as 23 percent said they were undecided. Vietnamese Americans preferred Donald J. Trump by 48 percent to 36 percent for Mr. Biden, with the remaining undecided.

Another part of the initiative’s mission will be to reshape the public’s understanding of the unique challenges that Asian Americans have faced throughout the nation’s history. The new foundation has contributed to the Asian American Education Project, which is working with PBS on the series “Asian Americans” and developing lesson plans for K-12 teachers that highlight the experiences of the group.

“Asian Americans and Pacific Islanders are part of American history and culture,” Ms. Shah said. “It’s about time our story was synonymous with the story of America.”

A Rise in Anti-Asian Attacks

A torrent of hate and violence against people of Asian descent around the United States began last spring, in the early days of the coronavirus pandemic.

Background: Community leaders say the bigotry was fueled by President Donald J. Trump, who frequently used racist language like “Chinese virus” to refer to the coronavirus.

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Asian American Business Leaders Fund Effort to Fight Discrimination

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Data: The New York Times, using media reports from across the country to capture a sense of the rising tide of anti-Asian bias, found more than 110 episodes since March 2020 in which there was clear evidence of race-based hate.

Underreported Hate Crimes: The tally may be only a sliver of the violence and harassment given the general undercounting of hate crimes, but the broad survey captures the episodes of violence across the country that grew in number amid Mr. Trump’s comments.

In New York: A wave of xenophobia and violence has been compounded by the economic fallout of the pandemic, which has dealt a severe blow to New York’s Asian-American communities. Many community leaders say racist assaults are being overlooked by the authorities.

What Happened in Atlanta: Eight people, including six women of Asian descent, were killed in shootings at massage parlors in Atlanta on March 16. The motives of the suspect, who has been charged with murder, are under investigation, but Asian communities across the United States are on alert because of a surge in attacks against Asian-Americans over the past year.

Daniel Dae Kim

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I was speaking to a pollster during the recent elections and I asked him why, when I see polling results do I see a breakdown of results by gender – men and women, by age – old and young, and also by race – African American and Latinx, but rarely do I see a polling category for Asian Americans. After I asked why, he looked me dead in the eye and said “Because Asian Americans are considered ‘statistically insignificant.’” Those words rang in my ears. Statistically Insignificant.

Now all of you listening to me here, by virtue of your own elections, are more familiar with the intricacies of polling than I am, so undoubtedly, you already know what this means – statistically insignificant literally means that we don’t matter.

Maybe that’s why it’s been so difficult to feel like our government cares about the Asian American Pacific Islander community. After all, it was this very same government who categorically barred the Chinese from entering our country in the first law that prevented all members of a specific ethnic or national group from immigrating to the US. It was this government that refused those of us already living here the right to any path to citizenship, coining the term “permanent alien.” It was this government who imprisoned more than 120,000 Japanese American citizens for simply looking like the enemy, even though throughout the entirety of World War 2, not ONE was ever found guilty of treason against our country.

We, as Asian Americans, come to this country because we believe in the American Dream. We believe that if we keep our heads down, turn the other cheek to bigotry, and work hard, that one day we will receive the full privileges of being American. And many of us have succeeded. We’ve become lawyers, CEO’s, and large number of us are even the frontline workers upon whom we’ve all come to depend during this terrible pandemic.

But many of us are struggling, too. The wealth disparity between the richest Asian Americans and the poorest is the largest of any ethnic group in the country. In NY, Asian Americans have a higher poverty rate than any other minority group, where fully 1 in 4 are living below the poverty line. And poverty rates among Asian American seniors are much higher than the national average. Something to consider as we watch our elderly loved ones get taunted, pushed, slashed and murdered – repeatedly.

Despite this wide disparity of experiences, we continue to be tagged the “Model Minority.” A term that itself only came into existence as a means of comparing one minority to another, thereby pitting all communities of color against each other. Another unfortunate byproduct of this fallacy is that our needs as a community are often dismissed or ignored using the rationalization that “they seem to be doing just fine.”

What is clear through anything beyond a cursory examination is that we are not a monolith. We cannot simply be painted with the broad brush of assumption that the most successful of us represent the totality of us. Within ourselves we are a proud and diverse diaspora, but to those who believe the foolish rhetoric of terms like the “China virus” or the “kung flu,” which some of the members of this very body have been heard to utter, all that matters is that we look different – different enough to attack. And attack regardless of where in Asia our ancestry may be from, or more discouragingly, whether we may even be fellow Americans.

So we know the hurdles we face. The question for us here, is what we can do about it.

One of the places it starts is with education. We must find ways to teach our children the truth about how Asian Americans have contributed to the success of this nation. Let’s teach them how many of us helped build the railroad that brought together the east and the west, but when it was time to take a photo and celebrate the golden spike, were told to get out of the frame. Let’s teach them that the largest mass lynching in our history was of Asian, specifically Chinese, people, in the heart of downtown Los Angeles. Let’s also celebrate the fact that the most decorated combat unit in US military history was the 442nd combat team, a unit in World War 2 made up entirely of Asian Americans! These are not moments in Asian American History, this is AMERICAN history.

When we are erased from our history books, we are made invisible to our own society, and the result is, as Congresswoman Meng so eloquently

put it, “we are perpetually made to feel like foreigners in our own country.” Include our stories. Because they matter.

Beyond education, we must also recognize the needs of our underprivileged communities. Funding to the areas that have been historically impoverished is imperative, not just for the AAPI community but for all the communities living there, most of whom are non-white. It’s no wonder that there has been tension among racial groups when the thing they have most in common is poverty and lack of access to services. We must recognize the contributions of our local community organizers. And by no coincidence, there happen to be two pieces of legislation that are before this committee, as we speak; one of which deals with this specific issue, the NO HATE Bill.

I want to express my sincere thanks to the members of Congress who voted to pass it during its last term. It begins to address many of the very things that community organizations need to do the work vital to their neighborhoods; grants and money to community organizations, counseling for those convicted of hate crimes and improving data collection for hate crime reporting, to name only a few.

This committee also has before it, right now, the COVID Hate Crimes Act introduced by Congresswoman Meng and Senator Hirono. It is crucial that we have reliable reporting of hate crimes, and an infrastructure that makes it easier for people for whom English is not their first language to report.

Chairman Nadler, You have been an ally to the AAPI community in the past, I respectfully urge you not to let these bills languish in committee, but push them through so they can be passed by the full House, when I call on Senate Majority Leader Schumer to champion these bills and guide them successfully to approval and finally, into law.

Show us, beyond words, that our leaders truly care about our community. Now I’m not naïve enough to think I’m going to convince all of you to stand up for us. Trust me, I’ve seen your voting records. But I’m speaking more to the members to whom humanity still matters, more than partisan posturing. Because we need allies. This kind of systemic change absolutely requires it. To solve this issue and ones like it, we must come together. I look to those of us who still believe the words of Martin Luther King, Jr when he said: “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

There are several moments in a country’s history that chart its course indelibly for the future. For Asian Americans, now is one of those times. What happens right now and over the course of the next months will send a message for generations to come as to whether we matter. Whether the country we call home chooses to erase us, or include us, dismiss us or respect

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us, invisibilize us or see us. Because you may consider us “statistically insignificant” now, but one more fact that has no “alternative,” is that we are the fastest growing racial demographic in the country.

We are 23 million strong, we are united, and we are waking up.

Thank you

Kim’s March 18th testimony can be viewed on many websites including YouTube, C-SPAN, LA Times



Sacramento Asian Police Officers Assn safety tips

Beware of your surroundings. When walking or driving, look for vehicles or people that may be following or watching you. If you see something suspicious, try and stay in well lit and populated areas. Go somewhere safe and call law enforcement if needed.

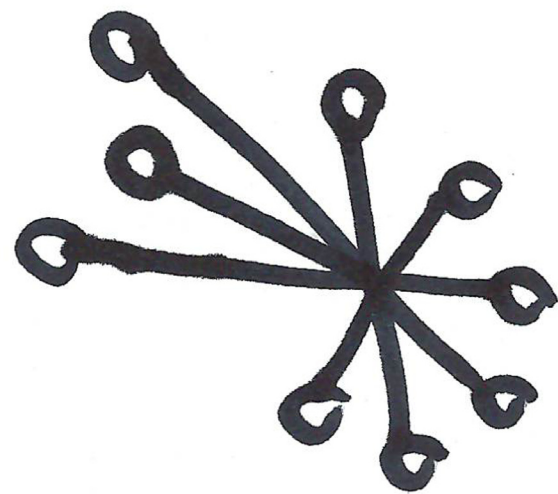
Hide your valuables. Don’t display large sums of cash when in public or leave items that could be perceived as valuable in your vehicles.

Stay in groups. Walk with a partner when possible as there is always safety in numbers. When walking, avoid being preoccupied on your phone to maintain awareness. As a community, we can also watch out for each other by being a good witness and notifying law enforcement in an emergency

Call the police or sheriff! Watch out for your community. Don’t be afraid to report suspicious or criminal activity. Call if you feel unsafe, law enforcement is here to serve the community. Your call may prevent further crimes from occurring.

ooo

At the April 29th US Attorney Hate Crime Task Force meeting, the US Attorney and FBI agreed, if you think a crime may be occurring, report it to law enforcement and let law enforcement evaluate the situation - “let the cops vet it.”



The Tragic Roots of America’s Favorite Cherry

The Chinese Exclusion Act likely exiled the man who first cultivated it.

BY ANNE EWBANK
Gastro Obscura, June 19, 2018

“CHERRY RED” IS A BRIGHT, fire-engine color. But for most Americans, their cherries are dark. Deep red, nearly purple, the cherries in the supermarket are sweet, glistening, and big. This kind of cherry—the Bing cherry—is America’s most produced variety. But the man who helped propagate it, a Chinese foreman named Ah Bing, is largely forgotten. An accomplished representative of the Chinese workers and immigrants who labored to establish orchards in the American West, he also faced all-too-typical persecution: His time in the United States was cut short by racism.

Not much is known about Ah Bing. What is known of him comes from Florence Olson Ledding, a lawyer and the step-daughter of Ah Bing’s employer, Seth Lewelling. The Lewellings were a Quaker farming family with strong abolitionist sentiments. Before the Civil War, Lewelling’s brother Henderson built a home in Iowa known as “the main ticket office for the underground railroad”: trapdoors and tunnels still dot the house. But in the mid 1800s, the Lewellings headed west with 700 fruit trees. Their journey echoes a grueling game of Oregon Trail, yet no one died. When Henderson arrived in Milwaukie, Oregon, he established the West Coast’s first nursery, where Seth soon joined him.

At the time, Oregon’s population was booming. Some settlers were looking for post-Gold Rush opportunities, while others had their eyes on the Pacific Northwest’s rich farmland and resources. With their hundreds of trees, the Lewellings established a thriving nursery business. Henderson Lewelling soon peeled off to Honduras (to start an ill-fated utopian colony), but Seth stayed, putting down deep roots. The Lewelling orchards of prunes, apples, and cherries kickstarted Oregon’s fruit-growing industry.

Oregon was flourishing, but needed labor. All across the West, Chinese workers were building train tracks and working mines, orchards, and farms. But they were always paid less, and their industriousness was denigrated as hurting American wages and stealing jobs. It was in the American West, writes immigration historian Erika Lee, that “arguments in support of Chinese exclusion arose.”

In 1882, the federal government passed the Chinese Exclusion Act, which barred the immigration of Chinese laborers for decades to come. Meanwhile, violence against Chinese immigrants flourished in the Pacific Northwest. In 1885, city leaders in Tacoma, Washington, became local heroes for driving the Chinese population out of town and burning their homes. Two years later in Oregon, 34 Chinese miners were murdered in the Hells Canyon Massacre, and the culprits were never punished.

At the time, Ah Bing worked on Seth Lewelling’s farm. Sarah Ledding described him in

detail to a Federal Writer’s Project interviewer in 1939: He was more than six feet tall and of Manchu descent, hailing from the north of China. Both his height and background, added Ledding, made him “very unlike” the majority of Chinese immigrants, who mainly came from the more southern Guangdong province. Ah Bing worked for Lewelling for more than 30 years, sending money back to his wife and several children in China. Ledding remembered him often singing a popular song of the day, but in a mournful minor key.

As the foreman of Lewelling’s orchard crew, Ah Bing supervised more than 30 men. He worked closely with Lewelling on grafting, propagating, and caring for trees. The Bing cherry, Ledding recalled, surfaced one day when Lewelling and Ah Bing walked through the rows of cherry trees, where each man maintained separate rows. In Ah Bing’s row, there was a marvelous new type of cherry. Someone suggested that Lewelling name the cherry after himself. But Lewelling protested. He had already named a cherry for himself. “No, I’ll name this for Bing,” Ledding recalled him saying. “It’s a big cherry and Bing’s big, and anyway it’s in his row, so that shall be its name.”

But other stories portray Ah Bing as even more central to the development of the cherry. In 1922, the agricultural journal The Oregon Grower related that Lewelling had assigned a collection of “Black Republican” cherry seedlings to Ah Bing to care for in 1875. Ah Bing’s cultivation resulted in the Bing cherry, which, the author commented, would “pass his name down in horticultural history.”

The cherry went on to win prizes and sell for the princely sum of a dollar a pound. But Ah Bing’s contribution couldn’t save him from American racism. During the years of violent anti-Chinese riots, Lewelling sheltered Ah Bing and his other Chinese workers in his home. Perhaps it was the fevered environment that spurred Ah Bing to visit his family. But he also longed for home. “Bing was always talking about his family,” Ledding said. In 1889, he returned to China for a visit. While the Chinese Exclusion Act had already passed, legislators actively plugged loopholes and made it even more restrictive. Ah Bing never returned to the U.S., and Ledding, years later, blamed the Chinese Exclusion Act.

The rest of Ah Bing’s story is lost to history. After working for decades in the United States, perhaps he wanted to stay in his homeland, where he wouldn’t be threatened due to his race. It’s equally likely, though, that he tried to return, and was rejected. But Americans encounter his legacy every day, just by seeing the name “Bing” on their bags of cherries.

What White Privilege Really Means — and How to Work on It

If you are white, you might be surprised that your “normal” way of life is a privilege that Black people don’t get to enjoy.

By Lizz Schumer

Good Housekeeping, June 29, 2020

As many of us attempt to have difficult conversations with family, friends, and coworkers about race, it can be hard to find ways to talk about uncomfortable realities without triggering defensiveness. For example, when some people hear the words “white privilege,” they latch onto the second half of that phrase and stop listening to the conversation entirely. “Privilege” calls to mind silver spoons, gilded staircases, trust funds — things that don’t describe how many of us grew up or the way we live now. But white privilege doesn’t imply that white people haven’t struggled, just that our challenges aren’t related to the color of our skin.

Many of us have been taught since kindergarten that American society is founded on liberty and justice for all — and a not-insignificant portion of our country holds tight to that idea. According to the Pew Research Center, only 46 percent of white people say that they benefit “a great deal” or “a fair amount” from advantages that society does not offer to Black people or other BIPOC. But everything from the color of adhesive bandages in the drugstore, to which hairstyles dress codes forbid, to a wealth gap that transcends education and savings, says otherwise.

What is white privilege, really?

“Think of white privilege as an unearned, almost randomly assigned head start,” explains Mikki Kendall, author of *Hood Feminism*. “It doesn’t guarantee that you’re going to win the race. It just means that you get to start a few feet further forward. White privilege doesn’t mean you don’t have any hurdles, it just means you have fewer of them.”

While some Americans living in poverty might bristle at the idea of innate privilege, white skin color does protect from many forms of discrimination. It’s not an impenetrable bubble, but it can be a hall pass. “You never had to worry that your skin color would impact where you went to school and how you were treated in school,” Kendall explains. “You were allowed to retain things like being seen as innocent and worthy of protection and worthy of safety, ways that Black children and many Latino and Asian children are not.”

Lori Lakin Hutcherson, Editor in Chief of Good Black News, wrote a powerful Facebook post-turned editorial that details the way white privilege impacts her everyday life. She wrote about her sister getting called the N-word at school, being the only Black person in classes and at work, people assuming she only got into Harvard because of affirmative action, and so much more.

“I was raised in the ‘70s and ‘80s, at a time when you just kept your mouth shut and moved on,” she explains. “White people

didn’t know how we lived because we weren’t speaking out. But we are not staying silent any longer.”

White privilege impacts every aspect of society

In a thorough article, education researcher Jacob Bennett details the deep racial disparities that persist, many of which white people may have never noticed. That’s what Bennett calls “the power of normal.” If public spaces and goods, like “acceptable” hairstyles and relegating certain foods to “ethnic” aisles in the grocery store, cater to one race and segregate the rest into special sections, that’s indicative of an unequal society.

In her now-classic essay on the topic, Peggy McIntosh likens that power of normal to an invisible backpack full of the benefits of serving as the default, citing 50 examples of privilege that pervade every, single aspect of our lives. White people can live in just about any neighborhood they want (provided they can afford it) without fear of discrimination, or go for a walk in that neighborhood without looking over their shoulders. We can open any newspaper or magazine, watch any mainstream movie or TV show and see mostly white faces, or walk into a meeting at work knowing we’ll be in the majority there, too. White people aren’t expected to serve as models of our race, while BIPOC people frequently are. White people don’t have to teach our children that others will judge them based on the color of their skin, and white children don’t have to grow up under that fear. All of these things are white privilege.

For YWCA Minneapolis Vice President of Racial Justice and Public Policy Rubén Vázquez, the perception gap really revealed itself after George Floyd was murdered and protests against police brutality began sweeping his city. “When we talk about how lots of white people grew up poor and had to work for what they’ve got, we’re not talking about that,” he said. “We’re talking about the fact that, when a white person walks into Target, no one’s following them to see if they’re going to steal something. When they see a cop pull up behind them, they’re not thinking, ‘Oh s***, where’s my U.S. passport so I can prove I’m a citizen?’”

But it goes even deeper than that. A 2014 report from the Pew Research Center revealed the median net worth of a white household was \$141,900, compared to \$11,000 for Black and \$13,700 for Hispanic households, respectively. Research from Brandeis University found that a college education does little to narrow that gap; the median white person who went to college has 7.2 times more wealth than the median Black person who went to college, and 3.9 times more than the median Latino person who did. More than 80 percent of poor Black students attend a high-poverty school with higher suspension rates and fewer resources. White men with a criminal record are also more likely to get a job interview than Black men without one, the NAACP reports.

Many of us grew up blind to it

If those statistics surprise you, it’s not necessarily your fault. When Vázquez’s neighbor told him she couldn’t believe the protests were happening, he told her, “I’m surprised it’s taken this long to get to this point. I hear that it’s never touched your world. But now that it’s having a direct impact, you’re starting to notice. And that’s a good thing, because once you realize and understand that you have white privilege, you can start to use that privilege to benefit people of color.”

For Kendall, it’s important to understand the inherent biases that function in our society, and to keep listening when BIPOC point it out. “If you’re offended that someone is saying you don’t know something, you have to ask yourself why you’re so offended,” she adds. Instead of wasting her time arguing with people who say white privilege doesn’t exist, she invites them to prove her wrong. “Trying to break down the defensiveness doesn’t work,” she adds. “It’s a knee jerk thing and people need time to get past that knee jerk reaction. So instead of investing too much of my time trying to convince them, I invite them to do the research themselves.”

Hutcherson believes it’s understandable that a lot of people didn’t know how deep white privilege goes, and have strong reactions to learning about it for the first time. “I really want white people in particular to understand this has affected your entire life as well,” she says. “When the story that you’ve been told is that the Civil Rights movement happened, we got a Black president and now we’re good, I can understand there would be a lot of confusion and rage, frankly, because everybody has kept this secret from you.”

How to work on dismantling white privilege

The next step is finding ways to work on our inherent biases — regardless of our age, socioeconomic status, or individual hurdles. “Just because you play a role in a racist system doesn’t make you a bad person,” Vázquez points out. “But what you have to understand is, this is a journey. And there’s no finish line, only progress.”

He recommends that white people get comfortable having uncomfortable conversations, and not shying away from topics like race. Then figure out how you can make a difference. For some people, that may mean donating to bail funds, the NAACP or other organizations. For some, it’s going to protests, vigils, or joining a discussion group. And for others, it’s having those hard discussions. But because this isn’t a one-and-done conversation, sometimes you have to pick where to spend your energy.

“It’s one thing to invest that kind of time in someone you really care about, like your spouse or the person you live with. But sometimes the best thing to do is to give people the location of the water and directions to access the water and then back off,” Kendall says. “Because you can’t save everyone. You can’t change everyone.”

Sacramento wants new buildings to go all-electric. Restauranters are worried. (Especially AAPI businesses)

Sacramento Business Journal, March 13, 2021

The future of flame-based cooking could be in jeopardy under a new ordinance leaders are considering in the city of Sacramento, local restaurateurs say.

The new ordinance would require that all new building construction in Sacramento be all electric over the next few years. Buildings under three stories would have to be all-electric by 2023, and buildings that are four stories or higher would have to be all-electric by 2026.

The ordinance is aimed at cutting back on greenhouse gas emissions, such as those that come from burning natural gas, that contribute to climate change.

The Sacramento City Council’s Law and Legislation Committee passed the ordinance on May 4. The ordinance is set to go before the full City Council on May 25.

The ordinance, as it’s currently written, could have “unintended consequences” for restaurants and minority-owned businesses, especially in the Asian American community, said Frank Louie, executive director of the Stockton Boulevard Partnership.

Cooking with a wok, which is used in many Chinese cuisines, requires a high level of heat that currently can’t be achieved with electric cooking appliances, said Kevin Fat, chief operating officer of the Fat Family Restaurant Group.

“Wok cooking is an art and a science,” he said. “It’s cooking that’s been done with an open flame for so long, that with (electric) technology you’re not going to get that same outcome that everyone knows and loves.”

Fat said he hasn’t seen electric induction stoves that have been able to match the gas stoves currently used in his restaurants.

He added that the new ordinance could create uncertainty for his businesses’ ability to expand. Fat said he was unsure if new electric cooking equipment, if it’s developed, would be affordable or what the cost of retrofitting would be.

“We want a clean environment and a safe environment for our future generations,” Fat said. “At least give us some time for technology to catch up as well as enough time for testing to make sure we can continue on.”

Other Chinese restaurants, such as New Happy Garden on Stockton Boulevard, depend on natural gas cooking for its speed and efficiency. “If I have 400 to 500 people here for a reception that includes a 10-course meal, without gas that’s not going to happen,” said Fiona Duong, who operates New Happy Garden.

Beyond the flavor and texture imparted by the flame-based cooking technique, Duong said that her chefs depend on being able to quickly heat a pan for cooking, rather than waiting three to 10 minutes for an electric stove to heat up. Duong said that the dishes cooked in her restaurant go straight from the wok to a plate, rather than staying warm under a heating lamp.

The ordinance has also drawn concern in the local industrial and manufacturing sector.

Sacramento’s manufacturing companies rely heavily on power sources other than electricity, like natural gas and hydrogen, said Steve Blanton, executive director of the Power Inn Alliance, a property-based improvement district representing businesses in the industrial area along Power Inn Road in South Sacramento.

“Preventing their use or forcing businesses through an uncertain waiver process, will very likely mean a loss of investment in Sacramento and relocation of existing businesses (along with their good paying jobs) out of the area,” he wrote in a letter to the city.

Blanton urged that before the city adopts the ordinance, it conducts an impact study and creates exemptions that don’t have a sunset.

As it’s currently proposed, the ordinance would provide a “limited exemption” for cooking equipment and some manufacturing and industrial operations. But they would only be available for permits filed by Dec. 31, 2025, said Kelli Trapani, a spokeswoman for the city of Sacramento.

The city is also beginning to consider requirements for existing buildings to add retrofits to make them all-electric. Trapani said the city is beginning an 18-month process where it will convene with stakeholders to come up with a retrofitting strategy. Implementation of those retrofits is expected to be a longer-term effort that “would occur between now and over the next two decades,” Trapani said.

“This is certainly going to have a very cultural and economic impact as this ordinance moves forward,” Louie said.

He and restaurateurs are calling on the city to ensure that restaurants can be exempt from the new ordinance.

Bay Area cities including San Francisco, San Jose and Berkeley have passed similar ordinances banning natural gas, including gas-powered kitchen appliances. Restaurateurs there have taken to the courts in some cases, including a lawsuit filed by the California Restaurant Association against the city of Berkeley over its all electric building ordinance. Litigation in the case is ongoing.

ABOUT CURRENTS

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Former US Prosecutors and Over 70 Firms Are Uniting to Offer Free Legal Help to Fight Asian Hate

By Carl Samson

NextShark, May 5, 2021

A collective of over 70 law firms and large company law departments in the U.S. has launched a national pro bono initiative to help victims of anti-Asian hate and prevent further incidents of violence.

The Alliance for Asian American Justice, or simply the Alliance, will coordinate and use pro bono resources to support victims in obtaining legal remedies — from providing legal counsel to working with police in keeping perpetrators accountable for their crimes.

Nearly 3,800 anti-Asian incidents have been reported between March 2020 and February 2021, according to Stop AAPI Hate, a national coalition that monitors the phenomenon. More recently, police data analyzed by the Center for the Study of Hate and Extremism at California State University, San Bernardino showed an increase of 169% in anti-Asian hate crimes in the first quarter of 2021, compared to the same period last year.

Lawmakers, police and community members have proposed and/or deployed measures to address the problem. Despite these actions, attacks have only persisted and become more violent in recent weeks.

“Given the well-documented spike, we were frustrated that there are not enough legal actions being commenced to pursue perpetrators of anti-Asian violence,” said Wilson Chu, a partner at McDermott Will & Emery and a member of the Alliance’s Board of Directors. “We were also frustrated that, despite all the torrent of press releases, calls for action and statements of support, there was very little coordinated action towards helping victims and deterring future attacks.”

Chu told NextShark that by effectively pulling together the world’s largest “law firm” against anti-Asian hate, the Alliance hopes to send “the loud and clear message that attacks against APAs will not be ‘consequence-free.’” He pointed out that a criminal case is not always enough, and that is when civil lawsuits and other legal remedies can come into play.

Some believe that anti-Asian hate is vastly underreported. Chu said APAs are too often seen as silent victims reluctant to pursue justice for themselves.

“We hope to change that perception and give victims the confidence to do what any other American would feel comfortable doing to protect their rights. With language and cultural fluency that APA lawyers uniquely can bring, we help victims seek compensatory and other civil remedies (especially against attackers with something to lose) and liaise with law

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API Equity Budget proposed

API Equity Budget is a \$147 million budget request to fund for 3 years programs to address systemic hate and violence against the AAPI community in California. The measure is being championed by the Asian Pacific Islander Legislative Caucus (APILC), California Commission on Asian and Pacific Islander American Affairs (CAPIAA), and a multiracial coalition of organizations across the state.

The California Asian Pacific Islander population has faced increased attacks against members of their community since the COVID-19 pandemic began over a year ago. Racist rhetoric coming from the White House has mobilized and emboldened individuals who wish to sow hate against AAPIs by attacking them. California must take a strong stance against this violence and provide community support, services, prevention against these attacks, and cultural and economic development for the community. As a result, the California Asian Pacific Islander Legislative Caucus (APILC) is proposing the allocation of \$147 million to address hate crimes.

1. Victims Services & Prevention (\$80M)

Nonprofit or CBOs that provide necessary services to victims of hate crimes, such as legal services, health care, mental health care, victim's compensation, or counseling, as well as programs aimed at community protection and preventing attacks. Entities will receive grant funding providing these services free of charge to the community. The funding is anticipated to be set up by region.

Former US Prosecutors

Continued from Page 15

enforcement to ensure that perpetrators are held accountable," Chu told NextShark.

The National Asian Pacific American Bar Association, Asian American Legal Defense and Education Fund, Asian Americans Advancing Justice (AAAJ) and other frontline legal and community organizations will perform the initial intake with victims of anti-Asian hate and refer them to the Alliance. Chu says the group has enough resources to pursue its goal.

"With over 70 Alliance firms, we have millions (if not tens of millions) of dollars of pro bono legal firepower ready, willing, and able to fight the good fight. Combine that with unprecedented passion to make a difference for the APA community, we have all the resources needed to get to work and otherwise effectively execute on our strategy to stand up for APA victims," he said.

Aside from Chu, the Alliance's Board of Directors includes Don H. Liu, Tai Park (Partner, White & Case), Brian A. Sun (Partner, Norton Rose Fulbright) and Debra Wong Yang (Partner, Gibson, Dunn & Crutcher). The group is co-chaired by Debra Wong Yang and Tai Park.

2. Statewide Hate Crimes Hotline (\$10M)

An in language, statewide hate crimes hotline will be established serving as a centralized hub connecting caller's to the appropriate local resources, such as: legal, health care, mental health, or law enforcement if the caller chooses to report a crime. Ultimately, a database of nonprofits or providers around the state will be created to service callers locally.

3. Culture and Economic Development (\$20M)

Local nonprofits or CBOs would receive grant funding to rebuild and revitalize API communities, specifically to beautify ethnic corridors, create cultural monuments, or revitalize community centers. In addition, the local nonprofits and CBO's will notify local business owners about existing grant programs and provide direct assistance to businesses.

LONG TERM

1. Stop AAPI Hate (\$10M)

As the first organization to begin collecting data on AAPI hate crimes in-language, additional funding is proposed for Stop AAPI Hate to expand their data collection and analysis and expand the organization.

2. California Interpreter Corps (\$10M)

The California Interpreters Corps will be an entity comprised of a diverse pool of interpreters that are state workers all departments can call to assist residents who are trying to access services, but are limited-English proficient.

3. Data Equity (\$10M)

To establish accurate data about the API community, California should invest in quarterly, scientific surveys – online and in language – to capture data and feedback regarding the experiences, needs, and barriers facing Asian American and Pacific Islanders. This investment will greatly expand the University of California's capacity to include API communities in important research studies that currently inform state and federal policy.

ADMINISTRATION & PROGRAMMING

1. Ethnic Media Outreach (\$5M)

Establishes and deepens partnerships with ethnic media to ensure new services and programs are effectively communicated to the community by its trusted messengers.

2. Staffing (\$2M)

Limited-term funding for staff at the California State Library (CSL) and California Department of Social Services (CDSS) to create and administer proposed grant programs critical to ensuring efficacy of the proposed programs.

For more information, contact Stephanie Tom, stephanie.tom@asm.ca.gov or Elissa Ouchida, elissa.ouchida@sen.ca.gov

Hate Crimes Bill Package:

SB 17 (Pan) – Declares racism a public health crisis and creates the Office of Racial Equity to

ensure racial equity in our state government. AB 28 (Chau) — Helps to prove intent when hate crimes are committed by establishing that a person may be deemed to have acted in whole, or in part, because of the perceived characteristic of the victim, or other person, if they commit certain actions. It further increases the criminal fines for committing hate crimes and uses the additional fines to fund programs on racial or ethnic sensitivity, or other similar training in the area of civil rights.

AB 557 (Muratsuchi) — Requires the California Department of Justice to establish and maintain an accessible toll-free hotline number and an online form for reporting hate crimes and discriminatory incidents.

AB 886 (Chiu) — Funds community-based organizations that facilitate culturally competent and mental health services for victims of hate violence and restorative justice programs.

Other API Legislative Caucus legislative priorities:

AB 339 (Lee) — Allows for continued remote participation in local and state hearings and meetings, and expands language access.

AB 401 (Chiu) — Ensures everyone using EDD services has access to in-language support.

AB 789 (Low) — Requires health facilities and clinics that provide outpatient primary care services in California to offer voluntary screening for hepatitis B and C, and provides people who test positive with follow-up health care and treatment or referrals for care and treatment.

AB 915 (Chiu) — Establishes a clear and consistent accountability process to ensure all State entities meet their 25% goal for minority, small business, and disabled veterans' business participation in state procurements and contracts. This measure also establishes a definition for "Disadvantaged Business Enterprises" for state contracting purposes.

AB 937 (Kalra) — This bill, the Voiding Inequality and Seeking Inclusion for Our Immigrant Neighbors (VISION) Act, which would protect refugee and immigrant community members — who have already been deemed eligible for release — from being funneled by local jails and the state prison system into immigration detention.

AB 1040 (Muratsuchi) — Expands access to ethnic studies courses at each community college district and requires the completion of a three-unit ethnic studies course for associate degree completion, addressing a gap in our public education curriculum.

AB 1236 (Ting) — Requires the collection of demographic data for all registered health professions under the Department of Consumer Affairs.

AB 1358 (Muratsuchi) — Requires that all 58 counties have to release standardized and disaggregated data, add additional ethnic groups to the data collection, and incorporate language and race (disaggregated) in the state's Health Equity Metric of the CA Healthy Places Index (HPI).

Hate is a Virus: Brenda at The Marsh

Storyteller Brenda Wong Aoki, dancer Wei Wang and magician David Hirata participated in a roundtable discussion about racism on The Marsh Theater’s virtual platform on April 15th. The program can now be viewed on YouTube (AAPI #stopasianhate MarshStream Roundtable).

Message from Brenda - Dear Friends,

I grew up the eldest of six kids in a working class neighborhood next to the oil refinery on the Westside of Long Beach. Our family’s claim to fame is that Snoop Dogg used to play basketball with my little brother in our backyard when he was a skinny little kid. It wasn’t until I moved up north in the 1970’s that I discovered my family’s roots are here in San Francisco. My grandfather, Chojiro Aoki, was a founder of Japantown in the 1800’s (the first Japanese settlement in the country), my grandmother Alice Wong, was a leader of the first Chinatown garment union. My mother remembered wearing her “I am Chinese” button during WWII so she wouldn’t be hauled off to a prison camp like Mark’s (Izu) mother who was incarcerated at Poston. Mark’s father was drafted and fought in Europe with the segregated all Japanese 442nd while his family members in Japan were bombed in Hiroshima.

“This is Squeaky Brown and the Panthers have liberated this high school!”

Shortly after the Watts riot, I was sitting in my homeroom waiting for the vice-principal to lead us in the Pledge of Allegiance. Instead, Squeaky’s voice came over the intercom. The teachers fled, 3,000 students rushed outside, and a race riot ensued. Later, I was suspended for organizing what would now be called a BIPOC coalition; the administration preferred a police presence on campus.

Getting suspended was a badge of honor: I was invited to join the Black Muslims, becoming part of the rainbow coalition Malcolm X and Dr. King called on to transform America. I’ve lived through the L.A. Insurrection (the Rodney King riots); I was at I-Hotel fighting against the displacement of elder Filipino bachelors who at the end of their lives had only each other because of laws that prevented them from marrying; I fought Redevelopment, the forced removal of 38,000 Black and Japanese families in the Fillmore.

In the late 70’s I was part of the struggle for “voice.” I worked at the School of Ethnic Studies at San Francisco State, teaching the first Asian American Woman’s class. On weekends, in the basement flat I shared with Robert Kikuchi and Kenny Endo, we held jam sessions with budding artists like Phillip Kan Gotanda, David Henry Hwang, Rupert Garcia, Ntozake Shange and of course Mark held it all down walkin’ with his big double bass. I was a founding member of the Asian American Theater Company, the Asian American Dance Collective, and Theater of Yugen.

I was blessed to study Nohgaku with Nomura Mansaku who is a Japanese Living

Treasure. I studied seven years, six days a week, seven hours a day and still wasn’t very good. Looking at Mt. Fuji, he once told me all mountains are sisters holding hands under the sea. I’m not even really Japanese. I’m a hybrid: Japanese, Chinese, Spanish, and Scottish. But Mansaku-Sensei would remind me, “Aoki-san, true, you are not Japanese, you are an American, a new people! How exciting!! You will have new stories, new artforms. You must take the things I teach you and make them yours.”

Mark and I have always created original work: to us that is how we give voice to our lived experience, push back against cultural extinction, and advance the cultural continuum of people of color in this country. It’s been challenging. Voices of color are still seldom centered in the mainstream.

But the challenges of the past feel minor now. I am writing this under siege. I, who have performed all over the world, am now afraid to step outside my flat. I miss my Samoan nephews in Long Beach, who would protect me in a heartbeat. For miles in Golden Gate Park, Mark and I were stalked by a man calling us “The Virus.” The Thai grandpa viciously murdered while on his morning walk, lived a few blocks from here. At night, Mark and I barricade ourselves inside our room with pepper spray and bats next to our bed. Our son wants us to buy a gun.

I’m no stranger to racism. I was once abandoned after a performance - left alone in the dark with no way to get back to the hotel. Audience members who happened to be Asian came to greet me. The presenter wrongly assumed they were my family, locked up the theater and went home. I was chased through three states by carloads of the Religious Right, who thought the Japanese folk song I sang was a demonic incantation cast on their children. At the Kennedy Center, the Secret Service prevented me from going onstage because President Reagan was in the lobby and they thought I might be a “ninja assassin.”

And today, we’re being hunted.

But I can’t stop, won’t stop because our stories must be told. I am an American citizen. My family has been in this country for 123 years. We stand in solidarity with the victims of the Atlanta Spa shooting, our elders & women being assaulted and killed in cities across the country, and our children who are bullied as they go back to school. We stand in solidarity with all people of color in this nation.

We must open up the wound and carefully pull out the shards of embedded pain caused by genocide, slavery, and racism so they do not continue to hurt our children. Then together we must be allowed to heal.

Hate is the virus. It must be stopped. We will inoculate ourselves with empathy, kindness and unflinching resolve to stay the course.

Keep the Faith! Brenda & Mark

Fold and Be Giving.

By Randall Ishida

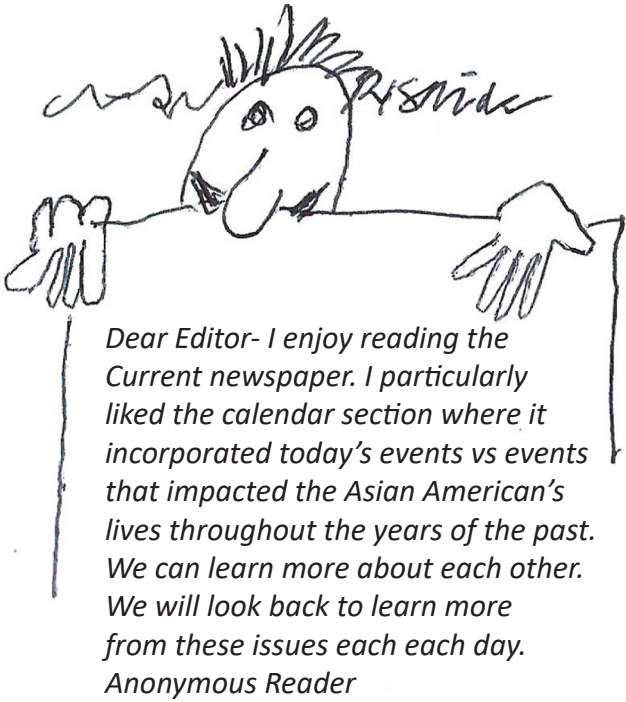
It is believed that if you fold 1000 origami cranes ~ ones wish will come true. It takes hours to fold that many and string them on a streamer. In Asian cultures the crane is also considered to live a thousand years. A lot of non Asians aren’t aware that the crane symbolizes good fortune, longevity, peace, and represents hope and healing like during such challenges we face today with the coronavirus pandemic. Bring on the happiness and peace by folding a crane and send it to someone who is down and out, someone you haven’t seen during this pandemic hardship, or check up on them. You can bring happiness by calling them, as well. Just imagine their smile when they hear your voice, eat your home-cooked meal or receive the crane. Whatever gesture you choose and use your intuition and envision what is best.

A lot of non-Asians never saw an origami crane before. They think it’s a dinosaur of some sort. We must educate them about the crane. We all can learn about each other and various cultures, a crane is a start.

It would be phenomenal if we all understood different cultures of diverse ethnicity. We will be united.

This is a way to show your compassionate demeanor. We must be strong to take care of those that are less fortunate. People say they can’t fold a crane. It takes practice over and over. If you don’t try you’ll never know. Besides, there is nothing one can’t do. One can do anything as long as you tried and keep the momentum up. You will see its progress as you practice. It is the will of gamon, a will of never giving up.

It makes us feel determined. We are strong, survived this pandemic and have gone this far. Little by little we too, must believe that we can live a 1000 years just like a crane, or at least live a long good life of hopes and healing. We just have to be confident and committed that we can live with longevity and learn from others.



How to Help India Amid the Covid Crisis

New York Times, May 5, 2021

Donors around the world are giving money for meals, medical expenses, P.P.E. and oxygen tanks, among other essential supplies. Here’s how you can help.

By Mike Ives

India’s coronavirus crisis is the worst since the pandemic began, and it will probably worsen before it gets better.

Hospitals are full, oxygen supplies are dwindling, and sick people are dying as they wait to see doctors. As workers leave locked-down cities for their home villages, experts fear that the exodus could accelerate the spread of the virus in rural areas, as a similar one did last year.

Official estimates of the nationwide infection toll — well above 300,000 a day — are probably undercounted, epidemiologists say. The reported figure will mostly likely rise to 500,000 cases a day by August, they say, leaving as many as one million of India’s 1.4 billion people dead from Covid-19.

Charities, volunteers and businesses in India and beyond are trying to help the country’s Covid victims and frontline workers.

(Before giving money to an organization, make sure you feel comfortable with it. In the United States, sites like Guidestar and Charity Navigator grade nonprofits on their effectiveness and financial health.)

Here are a few ways to help.

International organizations

United Nations agencies, including UNICEF and the World Health Organization, are delivering personal protective equipment kits, oxygen concentrators, diagnostic testing systems and other supplies to India’s frontline health care workers.

PATH, a global health nonprofit based in Seattle, says it has a team of more than 200 people working in India to procure oxygen supplies and accelerate Covid-19 testing and surveillance.

The International Medical Corps, which works in conflict areas around the world, is raising money for a campaign to help provide medical equipment, P.P.E., isolation facilities and other essential supplies in India.

Care India says it has supplied hospitals and frontline workers in India with more than 39,000 P.P.E. kits, along with masks and other supplies.

The Association for India’s Development, a Maryland-based charity that partners with nonprofits in India, says it has volunteers distributing food and protective equipment in most of India’s 29 states.

Project HOPE, also in Maryland, is a nonprofit providing medical training, health education and humanitarian assistance around the world. The group says it has given Covid-related assistance in 150 countries during the pandemic, including India.

GIVE.asia, a fund-raising platform in Singapore for causes across the Asia-Pacific region, says it is working with the Singapore Red Cross to send ventilators, oxygen concentrators and oxygen generators to India. The platform also hosts fund-raising campaigns by individuals.

Americares, a nongovernmental organization based in Connecticut that specializes in emergency medical response work, says it is working in several Indian states to deliver P.P.E., ventilators and other medical equipment, as well as to educate people on how to

prevent the spread of the virus.

Vibha, an aid group in California, has partnered with the New York-based celebrity chef Vikas Khanna to raise money to buy oxygen concentrators, P.P.E. kits and other supplies. Last year, Mr. Khanna ran a relief effort for poor Indians who were suffering under coronavirus lockdowns.

Groups in India

The Indian Red Cross Society has staff and volunteers running blood drives, delivering aid and medical supplies, along with providing other essential services across the country.

Youth Feed India and Helping Hands Charitable Trust are delivering ration kits to vulnerable residents of Mumbai. Each kit includes staples like rice and dal, and feeds a family of four for 15 days. Donate here in a variety of ways, including through Google Pay.

Ketto, a fund-raising platform in Mumbai, a hot spot of the country’s latest Covid outbreak, is shepherding a campaign by hundreds of entrepreneurs to purchase 3,000 oxygen concentrators. (The organizers are tweeting live updates.)

OxygenForIndia delivers medical oxygen for free to patients in seven Indian cities. The group was founded by Ramanan Laxminarayan, an economist and epidemiologist who directs the Center for Disease Dynamics, Economics & Policy, a research outfit based in Washington and New Delhi.

Shashank Bengali, Karan Deep Singh and Shalini Venugopal contributed reporting.

Sacramento re-districting

The Sacramento Independent Redistricting Commission (SIRC) with 13 commissioner, was formed in 2020 to set Council district boundaries. Eight commissions represent their district and are selected by the Sacramento Ethnic Commission. These eight select the remaining 5 plus 2 alternatives. The current Commission was e December 1, 2020 with Catherine Horiuchi (chair), Ari Green, Manpreet Bains, Jeremy Belt, Darren Conly, Nicodemus Ford, Arturo Gandara, Kristina Hanna, Jesus Hernandez, Wesley Hussey, Ronald Spingam, Pritam Thind, Phillip Ung, Charron Andres (alternate), Craig Davis (alternate).

“Every Sacramento resident has an opportunity to participate in the City of Sacramento redistricting process,” said the City’s Community Engagement Manager Lynette Hall. “The commission wants to collect community feedback as they redraw district lines. There are many ways to participate.”

People can participate in redistricting in five ways:

1. Attend community meetings (virtual) held 530-7pm at the following community centers: Hagginwood (May 26), South Natomas (June 9), Southside (June 23), Oak Park (July 21), George Sims (Aug 11), Belle Collidge (Aug 25), Sam and Bonnie Parnell (Sept 8.) Each meeting’s ZOOM meeting and passcodes and dial in telephone number can be found on the City’s website.
2. Call in to the public meetings to make live comments by phone. All meetings of the SIRC will have a call-in option for the public to make comments to the commissioners. The phone number and process for calling in will be posted on each meeting agenda.

3. Submit eComments on an SIRC posted agenda on the City website.

4. Submit comments anytime on the City’s redistricting website. Comments will be available for the public and the commissioners to review.

5. Submit a redistricting map (coming soon). An interactive map-drawing tool on the City’s website will be made available to commissioners and the public immediately following the release of the U.S. Census data. The date has been delayed due to COVID-19 and will likely be made available in July/August 2021. This tool will allow groups and individual members of the public to draw maps and submit those maps to the commission.

CA Redistricting Commission

Advancing Justice-LA, Hmong Innovating Politics, AAPI Force, Jakara Movement, and CAIR are sponsoring regional workshops over the summer to help shape state Assembly, Senate and Congressional Maps and provide input to the Califonira Redistricting Commission

What is Redistricting?

Redistricting is the process of redrawing the district lines that define which areas elected officials represent. As people move and communities change, it is necessary to update the district boundaries so that each elected official represents an equal number of people. In 2021 and 2022, decision-makers across California will draw new district maps for state and local representatives using updated information from the 2020 census.

We have an opportunity to build and protect political power for our communities. When our communities are kept together in a district or grouped with neighboring areas that have shared interests, we develop a stronger voice to influence elections and demand accountability from our representatives on the issues we care about.

Redistricting is one of the basic building blocks of our democratic system. You can have a voice in what the maps look like for state, county, city, school board, and other offices.

Each city council, county board of supervisors, and school board in California that is elected from districts will redraw its district maps during 2021 and 2022. This is your chance to make sure your local districts are drawn so that your community can have a voice in local politics. Cities and counties will hold multiple hearings to get public input on where communities live and who should be kept together, and to get feedback on draft maps. Check your county, city, and school board website to find out more about their redistricting process.

The Commission is currently comprised with Isra Ahmad, Trena Turner, Jane Andersen, Angela Vázquez, Neal Fornaciari, Alicia Fernández, J. Ray Kennedy, PhD, Linda Akutagawa, Antonio Le Mons, Pedro Toledo, Sara Sadhwani, Dr. Russell Yee, Derric Taylor, Patricia Sinay, California State Auditor identify 60 of the most qualified applicants from which four legislative leaders can each strike up to two names from that pool. Then the State Auditor randomly draws eight commissioners and those first eight select the final six members. www.advancingjustice-alc/california-redistricting

Calendar

Continued from page 20

June 9 Wed **APSEA/CDP Virtual CDP Workshop: LGBTQ + Pride and Disability Employment, Independence and Equality.** Noon-1pm, Free. Register at www.acesonline.org/June-workshop, Juncdp2021.eventbrite.com

June 10 Thu **API Alzheimer’s Community (Virtual) Forum.** 3-430pm. Free. Register: tinyurl.com/ALZSacCommForum, 800/272-3900

June 12 Sat **Sacramento Nichiren Church: Bento Sale.** SOLD OUT!

June 17 Thu **Chinese for Affirmative Action’s 52nd (Virtual) Celebration of Justice.** Honorees: APIENC, Fred Blackwell, Henry Der. Info: Lanlian.Szeto@caasf.org

June 19 Sat **Sacramento Baron’s 50th Bento Box Fundraiser.** \$20 for Marty’s Famous Smoked Beef, Teriyaki chicken, shrimp tempura, California roll, Edamame, Gyoza, Yakisoba, fruit, rice, home baked good. Drive-thru pick up 1-4pm at SASF (9040 High Tech Ct, Elk Grove). Order at barons50thbento@gmail.com

June 28 Mon **My Sister’s House 2021 A Million Dreams Gala (virtual).** 6-7pm. VIP and Hosting tickets include appetizer trays, dessert, and wine for pick up on June 28th. Purchase tickets at www.my-sisters-house.org

July 6-Aug 13 **UC Berkeley Center for Ethnographic Research, Summer Workshop in Qualitative Methods.** For advanced undergraduates and beginning graduate students, an intensive accelerated methodological training in the design and practice of qualitative methods. Tuition: \$1200. Info: cer@berkeley.edu

Current Faces, New Places

Rob Bonta, elected to the Assembly’s 18th District in 2012 (Alameda, Oakland, San Leandro) was sworn in April 23 by Governor Newsom to replace Xavier Becerra as California Attorney General. He is the first Filipino American, second AAPI (Kamala Harris) of the 34 state attorney generals to date. Bonta was born in the Philippines, graduated from Bella Vista High (Fair Oaks), and received his JD from Yale Law School. His parents worked alongside Cesar Chavez and Dolores Huerta in organizing Latino and Filipino farmworkers.

Nisei VFW Post 8985 (Veterans of Foreign Wars) at 1515 Fourth St, Sacramento was designated as a historic landmark by the Sacramento City Council on April 20. Earlier in the year, the building was listed in the National Register of Historic Places. Built in 1951 by African American entrepreneur Phelix Flowers as the Flower Garden restaurant, complete with a rooftop garden, the building also served as a meeting hall for an African American chapter of the Benevolent and Protective Order of Elks. After the restaurant closed, Sacramento JACL bought the property to use as the VFW hall for Japanese Americans who had to form their own chapter instead of joining an existing Sacramento VFW chapter. The property is a remnant of a once-thriving Japanese community in downtown Sacramento.

Yale University - In March, the Biden administration dropped the Trump-era lawsuit against Yale which alleged that the school illegally discriminated against Asian and white applicants. The dismissal angered

Swan Lee, co-founder of the Asian American Coalition for Education which pushed for the litigation, calling the Biden decision “a racist decision because it preserves discrimination in education. It’s a setback in our fight against racial discrimination against Asian Americans in education.” On March 31st Lee’s group filed an amicus brief with the US Supreme Court urging that court to grant Students for Fair Admissions review of the November 2020 federal appeals court’s decision which found that Harvard University’s admission policy does not discriminate against Asian Americans.

San Francisco, 1942, a print by Adrian Tomine based on a War Relocation Authority photograph by Dorothea Lange will be permanently housed and archived at the Library of Congress for its historical significance. Tomine created the limited edition print sold as a fundraiser for Tsuru for Solidarity



Acting US Attorney Phillip Talbert hosted his Sacramento Valley Hate Crime Task Force meeting on April 29 with 90 people attending. It was reported that 207 investigations (63% increase) have so far resulted in 27 indictments and 47 arraignments. Hate crimes in California are the highest with NY following. The FBI will take a hate crime report at 1-800-CALL-FBI. The Sacramento Sheriff’s Hotline is 916/876-8477.

The Race Epidemic, a documentary by Tony Shyu takes a close examination of xenophobia and racism against Asian Americans caused by the Covid-19 outbreak. It was screened at the CAAM Fest.

Chloe Zhao, the first AAPI woman and second woman to win the Academy Award for Best Director for her critically-acclaimed Nomadland. **Youn Yuh-jung** is the first Korean to win an Oscar for Best Supporting Actress. **Steven Yeun** is the first AAPI actor nominated for Best Actor in Oscars history.

AkaMya Cultural Studio needs \$ help to finish their dance floor and outside restroom. AkaMya is a Native American cultural group for dance, drumming, song, and story-telling founded by Sage Romero in 1998 on the Paiute-Shoshone Tribal Reservation of Big Pine, 30 miles from the Manzanar concentration camp. Since 2016, the Paiute-Shoshone tribe has participated in cultural exchanges with Florin JACL-SV and Council on American Islamic Relations (CAIR) pilgrims visiting Manzanar. The group started building in 2017. Donations are accepted through Florin JACL - <http://www.floringjacl.com> “AkaMya” or by check to Florin JACL at 15 Mark River Ct, Sac 95831.

California Ethnic Studies Model Curriculum was adopted in March by the California State Board of Education. CAIR California is disappointed because it considers the curriculum to be whitewashed, diluting Arab American studies by erasing experiences with colonialism, imperialism, and absent any mention of Palestine. Others have commented that the Model Curriculum is meant to be only a guide which local schools can supplement.

Jenny Tan, Yolo County’s public information officer, was named by state Senator Bill Dodd as Yolo County’s Woman of the Year for providing through twice a week video briefings what she calls transparent, simple and clear communications about the pandemic and vaccines, and earlier in 2020 the LNU Lightning Complex.

Allen Duong and his son Tim organized a Stop AAPI Hate rally at Laguna Blvd and Bruceville Road on Sunday March 14th and 50 people joined them in the protest.

CAIR Bullying Survey

Council on American Islamic Relations (CAIR) is calling all students to complete a 10-minute survey at bit.ly/21bullysury to help resolve issues of bullying impacting Muslim students. CAIR-CA’s Bullying Reports examine anti-Muslim bullying and harassment students experience and provides information for parents about how to request religious accommodation for their child. If you are Muslim student in California between the ages of 11-18 and are interested in winning an Apple Watch or AirPods, please fill out this survey! The survey is at bit.ly/21bullysury

PACT on AAPI hate

Pact, as an adoption organization, stands by and with all Asian children and adults and want to make a special call to adoptive parents, particularly those who are white, to recognize that our communities have been part of the exoticification and “othering” that has been directed to Asians in America and worldwide. Join us in a commitment to put a stop to the hate. Our children deserve it and our friends need us to step up. Nicole Chung adds, I hope every white adoptive parent of an Asian kid is paying attention and deciding how to talk to their kids about racism. My white family long believed that my adoption = assimilation = protection. I’ve known this to be false since I heard my first slur at the age of 7. Susan Ito, a Pact board member and adoptee is donating 100% of proceeds of the sale of her sticker or print to Asian Americans Advancing Justice Atlanta. www.PACT.org

Susan Ito’s print



Calendar

May **California Museum: Asian Pacific American Heritage Month** online programing. Free. Programs: Tommy Kono exhibit, Kokoro exhibit, Sacramento's Japantown event. www.californiamuseum.org

May 21 Fri **UC Davis Asian American Studies 32nd End of the Year Award Banquet** (virtual). 630-830pm. Honoring graduating seniors, outstanding students. Photos for slideshow showcasing what happened during the pandemic and quarantine are welcomed through May 20th at <https://forms.gle/dtqgKT1SvNaiB35h7>. Register for the banquet at <https://tinyurl.com/ASA2021Banquet>

May 24 Mon **US Attorney's Office and Asian/Pacific Bar Assn of Sacramento's AAPI Heritage Month program** (virtual) program featuring Don Tamaki, of the Korematsu legal team. Noon. Register: <https://us02web.zoom.us/meeting/register/tZlde2gpjvkG9EegANS9ENJcUxpf3VBtRLk>

May 26 Wed **Webinar: Bystander Intervention Training**, hosted by Asian Americans Advancing Justice-LA and Hollaback!. Free. 3-4pm. Register at www.advancingjustice-la.org

May 26 Wed **PACT First/Birth Parent/Family Support Call**. 4-530pm. Group members will connect, listen and share their experiences of adoption. Info: raquel@pactadopt.org

May 26 Wed **APSEA Foundation 21st Annual Scholarship Gala (virtual)**. 6pm. Keynote: Cathryn Rivera-Hernandez (Governor's Apointments Secretary). Honoring Patricia Fong, Jeffrey Ogata, Hon. Russell L. Hom. Register at Eventbrite. Info: CindyLiu@cindycliu@gmail.com

May 26 Wed **Virtual Book Discussion - The Body Papers: A Memoir by Grace Talusan**. Talusan explores the fraught contours of her own life as a Filipino immigrant and survivor of cancer and childhood abuse. 6-7pm. Register at Eventbrite.

May 26 Wed **Asian Pacific American Leadership Foundation: The Race Epidemic documentary**. Discussion with Attorney General Rob Bonta, producer Ron Wong, and Director Tony Shyu. 12-2pm. Register at Tinyurl.com/racedocumentary

May 29 Sat **Small Business Saturday Food and Craft Fair**, sponsored by Strive for Strength and The Creative Space. 60 small business vendors selling home décor, apparel, crafts, food and \$12 Chicken Teriyaki Bento Lunches. 11am-3pm at SASF (9040 High Tech Ct, Elk Grove). Proceeds go to Strive for Strength, founded in 2007 by Julie and Tricia Ota, is an organization administered by local high school girls to empower, educate, and inform young women about personal teen issues such as depression, anxiety, self-confidence and body image. Info: www.sasfevents.org

June 2 Wed **Little Saigon Rededication Ceremony** sponsored by the Stockton Blvd Partnership. 1030-1130am at Fruitridge Shopping Center (5621 Stockton Blvd, Sac). Celebrating the resilience and rebuilding of the Stockton Boulevard Corridor towards post-pandemic recovery with new pole banners and refreshments. Info: 916/454-2459

June 2 Wed **PACT Webinar: What adopted preschoolers and school-age kids need from adults who love them**. 11am. Register at www.pactadopt.org, 510/243-9460

June 3 Thu **US Attorney District Wide AAPI Listening Session (virtual)**. Acting US Attorney Phil Talbert wants to hear from the AAPI community on how law enforcement can work with and better support the AAPI community.

Limited space. 12 noon-1pm. Register at <https://us02web.zoom.us/meeting/register/tZUtcuugqjMqH9QjPWrd3kusNuewAViHWJ9E>



June 3 **First Day of Issue "Go For Broke Soldiers" commemorative Forever postage stamp.**

On June 3rd the US Postal Service is issuing the Go For Broke Forever stamp. The first city of issue is Los Angeles where Go For Broke veteran widows and

friends started the campaign for the stamp in 2005. The Stamp Our Story Coalition founded by Fusa Takahashi (Granite Bay), Aiko O. King (Camarillo) and the late Chiz Ohira (Gardena); Wayne Osaka joined to help lead the campaign. The dedication will be viewable online.

The stamp features Private First Class Shiroku "Whitey" Yamamoto of Ninole Hawaii who was a member of the 100th/442nd RCT, Antitank Company who served in Southern France. The design was created by USPS Art Director Antonio Alcala (one of 4 art directors) in the intaglio method engraving the design into a metal plate.

June 4 Fri (tentative) **CUNY 2021 Asian American (Virtual) Film Festival**. Info: www.aaari.info

June 5 Sat **Parkview Presbyterian Church: Sweet Chili Chicken Fundraiser**. Drive-thru pick up, 2-4pm at Parkview Presbyterian (727 T St, Sac). \$12 for 2 boneless chicken thighs, rice, vegetables, orange slices. Order by May 15 at parkviewevents727@gmail.com

June 6-July 25 Sun **Muslim Youth Live**, a virtual weekly conversation featuring dynamic speakers to bring Muslim youth together. 2-3pm. Free. Register: bit.ly/myliveca

June 6 Sun **WWII Japanese American Camp Survivors Flag Signing**. Camp survivors are invited to sign a 48 star flag which will be donated to the San Jose Japanese American Museum's Memorial and Legacy Project. 1-3pm at Nisei VFW Post 8985 (1515 4th St, Sac). Info: JGogo@scscourt.org, FlorinJACLSV@gmail.com Continued on Page 19

S.O.S. SAFETY ON STOCKTON

VOLUNTEER Opportunity

ABOUT

The Safety on Stockton Initiative is an effort to protect our neighbors and members of the AAPI community from hatred and violence. National discourse and recent events have contributed to the rise of hate crimes targeted at the AAPI community. Neighbors, business owners, community-based organizations, and others are coming together to create safer environments. Safety on Stockton reaffirms our solidarity and commitment to protecting the AAPI community from hate crimes by providing friendly assistance.

STOCKTON BLVD COMMUNITY DEVELOPMENT CORPORATION

SIGN-UP HERE

MORE INFO 916 804 827