

RISE IN ANTI AAPI HATE

In an article titled "There's been a rise in anti-Asian attacks. Here's how to be an ally to the community" by newsEla, they reported that "Stop AAPI Hate found nearly 3,800 incidents of hate, discrimination or attacks on Asian Americans from March 2020 through February 2021."

Although the rise in Anti-AAPI hate crimes, including the Atlanta massacre, shed more light on this issue, Anti-AAPI hate is not new. There is an exhaustive list of events that have perpetuated AAPI stereotypes and brought hate to AAPI groups, so it is important to educate yourself and understand that working towards anti-racism involves unlearning your own biases, recognizing your privileges, and condemning racism.



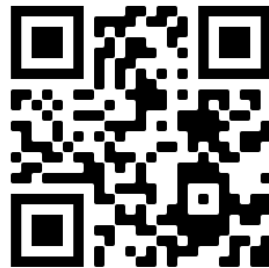
RESOURCES

Here are the categories and topics that our list of resources are a part of:

- Information on AAPI history in the US and how AAPI are impacted by anti-AAPI COVID-19 rhetoric
- Information to learn more about AAPI Heritage Month and how to support
- Mental health resources for AAPI folks
- Local AAPI-owned businesses and community centers in your area
- Books, audiobooks, podcasts, and documentaries recommendations
- Organizations to support/donate to
- Sources used in the pamphlet

RESOURCES LINK

Use this link: <https://tinyurl.com/d66vsfkc> or scan the QR code for more resources!



MAY IS AAPI HERITAGE MONTH!

AAPI Heritage Month is meant to recognize and celebrate Asian American and Pacific Islanders in the United States. The term of Asian American and Pacific Islanders encompass all of the continent of Asia and the Pacific Islands of Melanesia, Micronesia, and Polynesia.

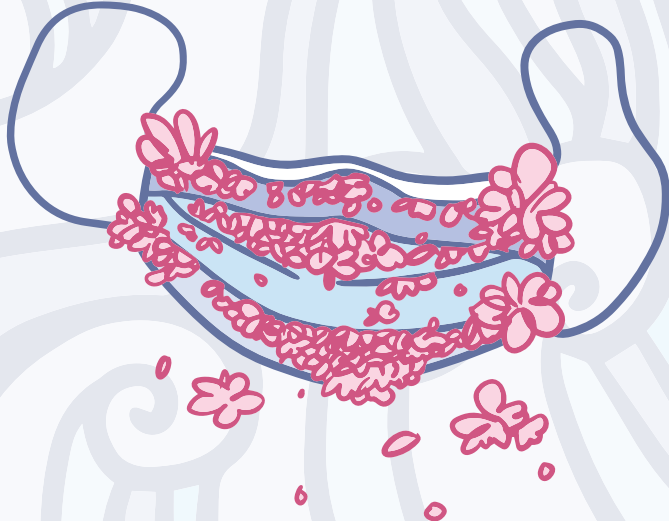
This commemoration occurs in May to mark when the first wave of Japanese immigrants travelled to the United States on May 7, 1843, and the anniversary of when the transcontinental railroad was completed in May 10, 1869 by mainly Chinese immigrants working in harsh conditions with little pay.

BEING AAPI DURING COVID

During this pandemic, AAPI have been unjustly mistreated and blamed for the spread, with former President Trump calling the COVID-19 virus the "Chinese virus".

However, even before the pandemic, wearing masks was a part of many AAPI cultures for public safety: culturally and environmentally. It is not only the norm, but a component of collectivism, in order to protect themselves and their neighbors.

Although law enforcement refutes the statement that there is a rise in hate crimes towards Asian Americans since the pandemic, they refuse to acknowledge other factors that contribute to the lack of numbers, such as, distrust with law enforcement and falling victim to xenophobic remarks (and therefore, not feeling worthy enough to seek legal help).



MODEL MINORITY MYTH

Learning for Justice characterizes the model minority myth as categorizing "Asian Americans as a polite, law-abiding group who have achieved a higher level of success than the general population through some combination of innate talent and pull-yourself-up-by-your-bootstraps immigrant striving."

The term 'model minority' came to life in 1966 when a white man named William Petterson wrote an article titled, "Success Story, Japanese-American Style", by which he praised Japanese-Americans for overcoming adversity, and countered their 'success' against "problem minorities"-- Black Americans, specifically.

It is important to note that although the model minority myth seems 'positive' for AAPI, it is not only harmful to AAPI, but also towards other minority groups. When internalized, it can perpetuate anti-blackness and other racist ideologies. The model minority myth pushes the agenda that because AAPI are very law-abiding and hard-working, there is no need for them and other minority groups to "dismantle the system". The myth views AAPI as a monolith, where we're all the same, which erases our diversity of cultures, and the history of racism and oppression that harm us.

SOCIAL JUSTICE AND VOCATION

Social justice is the view that everyone deserves equal economic, political, and social rights and opportunities. In society, there is the inequitable distribution of wealth, opportunity and privilege that are based on an individual's identity. The eight big social identities are race/ethnicity, gender, socioeconomic status, age, ability, sexual orientation, citizenship/immigration status and religion/spirituality. Social justice is often seen only as activism, however, any work to reflect on one's relationship to privilege and oppression is social justice action. Some questions to do this work are:

- What identity are you most aware of on a daily basis? Least aware of on a daily basis?
- What identities do you hold that situate you in relationship to these anti-AAPI acts of violence?

When it comes to reflecting on social justice movements it is important to consider:

- What is a DJS issue that matters to you?
- In environmental/social justice work, how can BIPOC voices be centered without expecting them to do all of the work?
- If you don't identify as queer or BIPOC, what pushes you to take initiative towards positive changes for these issues?

Social justice and vocation are deeply tied and connected together. There are seven core elements in Lutheran higher education, with the sixth element dedicated to the topic of vocation. Element 6 is titled, "Discerning one's vocation in the world", which acknowledges the urgent need for humans to engage with the most pressing problems in the world today that spew ignorance, injustice, and hate. Vocation is not just boiled down to your occupation, although it might be an integral part of it. As Wild Hope follows, we often coin it as "the thing we can't not do". In a world full of beauty, suffering, community, and division, we must not be comfortable with staying comfortable and respond to the call to be with, care for, and serve on another.