



# CALIFORNIA STATE UNIVERSITY, FULLERTON

Humanities and Social Sciences

*Department of Chicana and Chicano Studies, H-314*

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“We need to raise our voices a little more, even as they say to us “This is so uncharacteristic of you.” To finally recognize our own invisibility is to finally be on the path toward visibility.”

– Mitsuye Yamada from *Invisibility is an Unnatural Disaster in This Bridge Called My Back*, 1981.

Since the start of the COVID-19 pandemic we have witnessed the dramatic increase of anti-Asian American rhetoric and violence. In Atlanta, Georgia on March 16, 2021, a white supremacist domestic terrorist murdered eight people. Six victims were Asian and Asian American women. This violent and brutal atrocity was simultaneously misogynistic, racist and xenophobic. The faculty in the Department of Chicana and Chicano Studies at CSU Fullerton condemn this hate crime and stand in solidarity with the Asian American Pacific Islander Desi American (AAPIDA) community on and off-campus.

The othering and dehumanizing of AAPIDA people are part of a long history of racism in the United States. During the California Gold Rush (1848) white miners terrorized Chinese miners. During the *Calle de Los Negros* Chinese Massacre (1871) in Los Angeles, white mobs murdered 19 Chinese residents. After Chinese laborers built the transcontinental railroad and major western cities, the U.S. Congress passed the Chinese Exclusion Act (1882). The institutionalizing of anti-Asian sentiment during the late 19<sup>th</sup> century led to the criminalization of Asian Americans and the literal destruction of Chinatowns around the U.S. Since then attacks targeting AAPIDA communities persist systemically and personally through laws, media, and popular culture which mark AAPIDA people as “alien,” “exotic,” and “foreign” people who are ineligible for the protections and rights of U.S. citizenship.

In this moment of reckoning we turn to the vital and critical work of Asian American Studies scholarship. We believe it is paramount to study, reflect and activate ourselves in dialogue with the histories that lead us to this current moment. These histories include the U.S. making legal Chinese exclusion, being responsible for the murder of over 100,000 people with the dropping of the atomic bombs at Hiroshima and Nagasaki, interning Japanese American citizens during World War II, practicing scorched earth warfare against civilians during the Korean War, and actively using chemical warfare, such as agent orange and napalm in Vietnam and carpet-bombing Laos and Cambodia. Our struggles must study and keep in mind the transnational reverberations of trauma and forms of warfare. From the diasporic stories of Hmong refugees to the sex work of Korean diasporic women, now is a time more than ever to be in relation to one another and to strengthen our solidarities.

Chicana and Chicano Studies at CSUF asserts that we must keep these histories visible and call out the current attacks against the AAPIDA community. Latinx and AAPIDA communities currently live and work together in many spaces across Southern California. However, our communities share a longer history of experiences and struggles. The Chinese Exclusion Act (1882) and the Asiatic Barred Zone laws (1917) created historical waves of Asians into Latin America. In the 1960s and 1970s, AAPIDA communities stood alongside Black, Boriqua, Chicanx, Indigenous, and Latinx activists that won many victories, including the advent of Ethnic Studies, bilingual education, and the right for undocumented people to attend schools. In this spirit of solidarity and liberation, we condemn all forms of anti-Asian violence and call on everyone to stand with AAPIDA people. We are committed to the mutual safety,

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health, and well-being of our communities. We demand the right for the AAPIDA community to exist and to be. Especially in light of the sexualized and gender-targeted violence in Atlanta, we call for an end to violence against all women, including femmes, trans women, and women of color. As Dr. Grace Cho reminds us in her work *Haunting the Korean Diaspora: Shame, Secrecy and the Forgotten War* (2008), we refuse to participate in a “fabric of erasure” of these painful histories that take root in U.S. imperialist wars and policies. Instead, we, in solidarity with our AAPIDA community defy the density of silence with the amplification of a shared collective struggle by naming these violences for what they are.

Below we include a list of resources in support of our AAPIDA community.

## RESOURCES

Source: Dr. Cathery Yeh

### STAY INFORMED

- [Stop AAPI Hate](#), the nation’s leading coalition documenting and addressing anti-Asian hate and discrimination amid the COVID-19 pandemic. The center tracks, shares, and responds to incidents of AAPI hate and violence in the U.S. 3,800+ Incidents in the last year.

### LEARN AAPIDA HISTORY

- The [Immigrant History Initiative](#) provides free lesson plans and posts weekly with lessons on Asian American history.
- The [Asian American Racial Justice Toolkit](#) is an online toolkit for organizers and educators to teach social justice among the Asian American community.
- Dr. Noreen Nasseem Rodriguez has curated a rich repository of [Asian American History Curriculum Teaching Materials](#).
- Additional education projects to provide a more accurate, complex, and historical understanding of current events: [Zinn Education Project](#); [Teaching for Change](#); [Learning for Justice](#), [Center for Racial Justice](#), and [Facing History and Ourselves](#).

### FOR CAREGIVERS

- [Talking to Children after Racial Incidents](#)
- [Supporting Kids Of Color In the Wake Of Racialized Violence](#)
- [Talking Race with Young Children](#)
- [Learning Race At Home: Why Colorblindness Just Isn't Enough](#)
- [Why All Parents Should Talk With Their Kids About Social Identity](#)

### INITIATIVES

- [Red Canary Song](#)
- [Heart of Dinner](#)
- [Send Chinatown Love](#)

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