

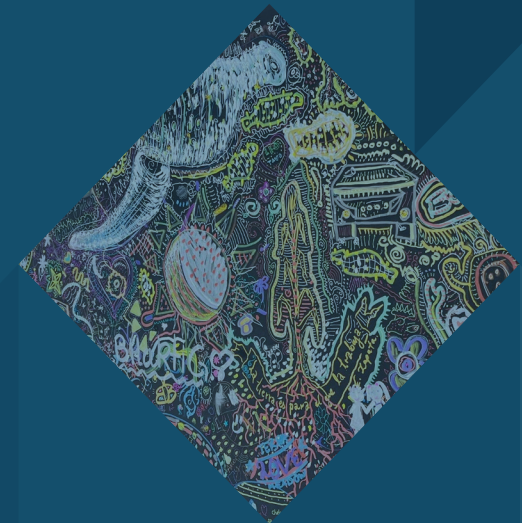


TO LIFT ALL BOATS:

A STORYTELLING
EVALUATION OF THE
COMMUNITY RESILIENCE FUND
2022-23

*Multi-Racial Solidarity,
Allyship and Healing*

EXECUTIVE SUMMARY



A LETTER FROM OUR BOARD OF DIRECTORS

National CAPACD has engaged in racial justice and solidarity work since its founding in 2000 by members who were active in the civil rights movement. But it was the COVID-19 pandemic and its effects that proved to be a reckoning in our organizational history, and for this reason, we launched the Community Resilience Fund.

As leaders of grantee organizations and members of the National CAPACD board, it is our privilege to introduce a series of evaluation reports for the 2022-23 Community Resilience Fund that awarded half a million dollars to 21 organizations. The four reports center storytelling as a way to highlight grantees' progress and accomplishments in cross-racial allyship, healing, and solidarity work in our Asian American, Native Hawaiian, and Pacific Islander (AA and NHPI) communities. Weaving together diverse stories, these reports also describe how these organizations began their work, developed guiding values and principles, and prepared for new directions for this collective multiracial work in local communities. As board leaders, we appreciate all those who have trusted National CAPACD with their stories and insights. As practitioners, we are grateful to have our work documented alongside the incredible work of our peers across the nation.

The Community Resilience Fund is made possible only through the generosity of Democracy Fund, Northwest Area Foundation, and the W. K. Kellogg Foundation, partners who recognized the timeliness

and importance of investing in this work. National CAPACD continues to fundraise as we are committed to support our own AA and NHPI communities to cultivate spaces of healing and resilience, refuge and support, and restoration and inspiration.

As a national coalition, we are dedicated to uplifting our members' efforts and facilitating learning from each organization's work as they grapple with a complexity of diverse issues and their neighborhood context. As you read these reports, we hope you immerse yourself in these stories that include tough conversations and often challenging work. This social change work involves innovative and culturally appropriate approaches that push us to think and act differently, which we believe is a necessary journey to bring healing and shared prosperity to our diverse, multiracial communities.

Sincerely,

Inhe Choi

National CAPACD Board

HANA Center, Executive Director
Chicago, IL

Duncan Hwang

National CAPACD Board

Asian Pacific American Network
of Oregon (APANO),
Community Development Director
Portland, OR

EXECUTIVE SUMMARY

Over the last three years, National Coalition for Asian Pacific American Community Development (National CAPACD), a coalition of nearly 100 community-based organizations, has responded to rising anti-Asian hate and violence and considered the role we must play in the racial reckoning to confront anti-Black racism in the United States. In doing so, we realized:

- Asian American, Native Hawaiian, and Pacific Islander (AA and NHPI) communities must work in solidarity with Black, Indigenous, and Latinx-led organizations and communities to change systems of inequity that are sustained by division;
- Many organizations face barriers to accessing unrestricted funds that can finance critical internal and external racial equity work.

In response, National CAPACD committed to support local community-based organizations with flexible funding and other resources through the **2022-23 AA and NHPI Community Resilience Fund** for their racial healing and anti-racism work, and implementation of activities that build multiracial coalitions and advance a progressive agenda for equitable and racially just

community reinvestment. In May 2022, National CAPACD awarded \$500,000 to 21 organizations through our Community Resilience Fund (CRF) to support cross-racial allyship, solidarity, and healing work in AA and NHPI communities across the US.

The 21 CRF grantees in 2022-23 were:

- [Alliance of Rhode Island Southeast Asians for Education \(ARISE\)](#);
- [Asian American Resource Workshop \(AARW\)](#);
- [Asian Economic Development Association \(AEDA\)](#);
- [Asian Health Services \(AHS\)](#);
- [Asian Pacific American Network of Oregon \(APANO\)](#);
- [Asian Pacific Cultural Center \(APCC\)](#);
- [Athena's Warehouse](#);
- [CAAAY: Organizing Asian Communities \(CAAAY\)](#);
- [CAPI-USA](#);
- [Caribbean Equality Project \(CEP\)](#);
- [Coalition for a Better Chinese American Community \(CBCAC\)](#);
- [Coalition for Asian American Leaders \(CAAL\)](#);

- [Empowering Pacific Islander Communities \(EPIC\)](#) and [Black Pacific Alliance \(BPA\)](#);
- [Friends of Little Sài Gòn \(FLS\)](#);
- [HANA Center](#);
- [Ka ‘Aha Lahui O ‘Olekona Hawaiian Civic Club of Oregon and SW Washington \(KALO HCC\)](#);
- [Mekong NYC](#);
- [MinKwon Community Center for Action](#);
- [Southeast Asian Community Alliance \(SEACA\)](#);
- [United Territories of Pacific Islander Alliance \(UTOPIA\)](#); and
- [VietLead](#).

Although these grantees and their approaches to their work are diverse, this evaluation weaves together their stories of passion, challenges, victories, lessons, and new aspirations to illustrate the unique role AA and NHPI communities play in furthering multiracial solidarity and point to possible new directions in this work that we can collectively take on. This program evaluation centers storytelling as a culturally appropriate approach that highlights individual and collective experiences and that accommodates diverse voices and perspectives to share what the grantees have accomplished and are positioned to continue in their communities.

Following the arc of a story, this evaluation unfolds in four reports that, taken together, answer the learning questions for the Community Resilience Fund.

REPORT #1 ORIGIN STORIES

What compels these grantee organizations to take on this work? What values or principles guide their work?

Almost all of the grantees have cross-racial solidarity, allyship, and healing “baked into their organization’s DNA.” Many have started this work long before this initiative. Recent **precipitating events** have led them to deepen their investment in this work. Several grantees discussed the **healing** aspects that are both a necessary inner work that is foundational to any antiracist work and a desired outcome for their community. Many grantees’ commitment to multiracial coalition building is rooted in a **shared geography** with other communities of color. Another correlating principle is a progressive **ideology analysis** that looks at root causes of structural racism, even if that oppression might manifest differently for different communities. From this structural perspective, addressing the most oppressed community will challenge the racist system that affects us all. Some grantees highlighted that this antiracist work is not only about AA and NHPI organizations standing in solidarity with other communities of color, but there are also members with **multiple**

identities in our own communities. Recognizing our own colorism and complicity in white supremacy is also about how we want to show up for our own people. This intersectionality will also help us build bridges to other communities more authentically. Finally, many grantees, especially those engaged in **youth leadership development**, consider cross-racial solidarity, allyship, and healing essential to future leadership development in AA and NHPI communities.

PRECIPITATING EVENTS: Many grantees have been able to turn recent tragic events from crisis moments into strategic opportunities to deepen their work in cross-racial solidarity, allyship, and healing. These precipitating events can be national in scope, such as the many racist and xenophobic policies from the Trump administration (2016-2020) and the COVID-19 pandemic, which resulted in the rise of anti-Asian hate and violence, as well as the murder of Black people by the police. The death of George Floyd in 2020, for instance, sparked nationwide protests that have elevated discourse around white supremacy and anti-Black racism. These “tipping point” events illustrated the racial disparities that many could no longer ignore.

HEALING: Healing is foundational to this work because both the staff from the grantee organizations doing this work and the communities they serve suffer from the trauma of racism and colonialism. Ignoring past and current harms will not only hamper

COVID hit the Asian community first. With the racist connotations of how the pandemic started, and then with Black Lives Matter, there was just a lot of rallying and things that impacted our neighborhoods, both politically and physically. That really made us feel the need to be more proactive in working in alliance with our neighbors.

*– Quynh Pham, Executive Director,
Friends of Little Sài Gòn (FLS)*

the progress of antiracist work, but can also perpetuate the trauma and lead to burnout. Collective grief needs a communal response beyond individual and Westernized mental health solutions. Some grantees are experimenting with collective healing practices in community settings that are grounded in indigenous knowledge. Healing work addresses people’s immediate sense of security before they can see the shared struggles and build empathy with other people of color that allows them to work across communities.

As a Native Hawaiian, I may not have been there during the illegal annexation of our monarch and our people. I wasn't there physically when our language was taken from us, but we continue to carry that trauma with us...because we just haven't had that opportunity to heal.

- Leialoha Kaula, Executive Director, Ka 'Aha Lahui O 'Olekona Hawaiian Civic Club (KALO HCC)

IDEOLOGICAL ANALYSIS: While shared geography or interest is a necessary and practical approach to cross-racial solidarity and allyship, grantees also emphasized the importance of having a progressive ideological analysis that links the different struggles of communities of color. One type of ideological analysis looks at root causes of different struggles, even if they might not look very similar in different racial communities. As Asian American communities are often positioned as the “model minority” by the mainstream, it becomes more imperative for Asian American organizations to speak up in solidarity with other people of color to avoid being a “wedge” or a “pawn” in political discourse. Another ideological analysis is to center Black liberation in the US as “the tide that can lift all boats.” As one grantee said, “none of us is free until

SHARED GEOGRAPHY: Many AA and NHPI immigrants and refugees live in neighborhoods that have been economically neglected and marked by deindustrialization, white flight, housing and food insecurity, and poverty crimes. Tensions flare when these immigrants and their BIPOC neighbors see each other as competitors for resources. Many of these neighborhoods are also fighting encroaching gentrification that has already pushed out many existing residents. Those who stay behind are at the constant threat of being uprooted. Rather than being pitted against each other, many grantees have decided that they can be more effective if they band together with organizations serving other communities of color in the same geography.

When we organize only around Asian or Vietnamese or Southeast Asian communities here in the neighborhood, it doesn't actually help us build the kind of power we need to win affordable housing for working-class communities, people of color.

- Carolyn Chou, Co-Executive Director, Asian American Resource Workshop (AARW)

they are free.” Grantees stated that the ideological alignment needs to be explicit internally for staff so that they could move collectively in the same direction.

If one is able to take a systemic and historical lens to why we're here, there are a lot of shared experiences with Black and brown communities. Working towards liberation, we must be able to figure out ways to do it such that it's not about pitting our communities against each other. It's usually the same economic and political forces that cause structural poverty, and there have to be ways that we can fight for community safety that actually uplifts all of our communities.

- Nancy Nguyen, Executive Director, VietLead

MULTIPLE IDENTITIES: Many recognize that our communities are not monolithic and that there are those within AA and NHPI communities who are multiracial. Using the ideological analysis that centers the most marginalized among us, this “multiple identities” approach also recognizes other identities within AA and NHPI communities that are often overlooked or stigmatized. Many of these grantees consider it their moral imperative to lift up those

who are most marginalized, such as LGBTQ+, undocumented people, people who are formerly incarcerated, sex workers, etc., and to push difficult conversations that confront the biases in our communities. The approach of “multiple identities” in racial equity work also builds bridges to other communities of color, with whom these identities overlap.

YOUTH LEADERSHIP DEVELOPMENT:

Many AA and NHPI young people are multiracial and/or live and go to school in multiracial settings. Several youth-serving grantee organizations have expanded their membership beyond AA and NHPI young people to include other races because this is the reality of the young people's social network. In general, more so than their immigrant elders, youth are more familiar and comfortable with conversations about race. With political education, they can be

BPA [Black Pacific Alliance] held this space, and it was full of folks just like me, who grew up as one or the other, grew up feeling not whole, and also struggling with anti-Blackness in PI and Asian spaces and not feeling safe or seen.

- Estella Owoimaha-Church, Executive Director, Empowered Pacific Islander Communities (EPIC)

effective messengers about racial solidarity to the older generations and other communities of color. Grantees also believe that cross-racial solidarity, allyship, and healing are key to developing the next generation of leaders in AA and NHPI communities.

These are the many reasons why AA and NHPI organizations take on the work of cross-racial solidarity, allyship, and healing, and they are not mutually exclusive. In laying out these reasons, these grantees make a compelling case that cross-racial solidarity, allyship, and healing are not only possible, but that this work is also necessary to serve AA and NHPI communities effectively.

For us, as queer and trans people, it's also about our survival. We center young people because I won't be here for a long time. The work of social justice movements is about creating a space where young people can take the lead role.

*– Amasai Jeke, Regional Community Organizer,
United Territories of Pacific Islander Alliance (UTOPIA)*

REPORT #2 LIBERATORY PRACTICES AND INNOVATIONS

What strategies have CRF grantees used to advance cross-racial solidarity, allyship and healing? How did they prepare their organizations and communities to engage in this work? How much have they adapted to evolving external conditions?

By “liberatory practices,” we mean the different ways CRF grantees support their staff and communities in understanding the historical and social conditions that oppress them, so that together they can begin to change those conditions — in this case, in collaboration with other communities of color through solidarity, allyship, and healing. Grantees identified several such liberatory practices. *First*, some grantees learned that they had to address the community’s **basic needs** and trauma as they engaged them in strategies that strengthen their solidarity with other communities of color. *Second*, many grantees recognized that effective community dialogues had to happen over time. They learned to scaffold **difficult conversations** to build momentum for a shared vision of solidarity and allyship. *Third*, grantees reinforced that **storytelling** was a culturally responsive way to share personal stories, hold multiple perspectives, and sharpen our analysis to create a collective healing response to private trauma. *Fourth*, many grantees used **youth and intergenerational organizing** approaches to build bridges to other communities of color. Young people could be effective messengers

We had a list of undocumented community members that came for service, like financial support, DACA applications and whatnot. And then out of that, we made a space for undocumented younger folks and created a group called OCEAN [Organized Community of Empowered Asian Networks]. OCEAN has been the guiding force behind HANA's multiracial immigration justice work.

– Young Woon Han, Senior Organizing Manager, HANA Center

CRF grantees found it necessary to address these traumas before they could engage community members in dialogues about cross-racial solidarity and allyship. The lack of economic well-being could also reinscribe a scarcity mindset that makes communities feel competitive with one another. Direct services help build the trust that allows community members the necessary vulnerability to engage in difficult conversations about racism.

DIFFICULT CONVERSATIONS: CRF grantees emphasized that community dialogues about cross-racial solidarity, allyship, and healing are difficult conversations that cannot reach resolution in one shot. Rather, many grantees learned to build on a series of conversations strategically and over time. Grantees had

to push adults in our communities to think more deeply about cross-racial solidarity and allyship. Finally, a few grantees recognized the importance of **sharing resources with and building capacity** of smaller and emerging organizations.

BASIC NEEDS: In the last few years, the COVID-19 pandemic has wreaked havoc in many AA and NHPI communities and brought unemployment, food insecurity, and housing instability to new heights. Many community members fell victims to both crimes of poverty and violence that targeted their racial identity.

And if we're going to address faith leaders, then it needs to be a series of conversations. It cannot just be a one-time conversation and then our problems are solved. That's not how this works. It has to be a series of tailored discussion to address various issues that using an intersectional lens.

– Mohamed Amin, Executive Director, Caribbean Equality Project (CEP)

to be both persistent and nimble to move decisively when external events opened the opportunity to push difficult conversations. These difficult conversations are most powerful when people who are most impacted are able to tell their stories.

Art just bridges cultures more easily than we were to just bring, say, Black residents and Asian businesses together, to try to understand each other. That could be forced. Artists create something that's their expression, and the community will come and see that through their own lives.

- Va-Megn Thoj, Executive Director, Asian Economic Development Association

STORYTELLING: For many marginalized populations with a history of trauma, collective storytelling is an effective healing strategy because it can decrease isolation, reduce stigma, deepen trust, and connect people to each other. Many grantees share their community stories in very public ways that allow them to bring in the broader community or even those outside of it (like policymakers and other people of color) into conversations. Other cultural expressions, like dance and visual and performing arts, can

be an effective way to share stories and build ties. For instance, a community development approach called “creative placemaking” employs different creative and cultural strategies and approaches to create an inclusive sense of place and belonging for everyone who lives or works in a community, while spurring economic activities to support diverse ethnic businesses.

YOUTH AND INTERGENERATIONAL

ORGANIZING: Many AA and NHPI youth are already operating in school and community settings that are multiracial. Many grantees are training them to be advocates for solidarity and allyship with other communities of color. In AA and NHPI contexts,

The youth utilized their learning from the workshops that I've conducted with them before, and put [a professional development seminar] together for the teachers. The teachers said that it's always great to hear from students, and to actually hear what their experience has been, instead of just adults presenting.

- Ngan Nguyen, Deputy Director of Programs & Curricula, Alliance of Rhode Island Southeast Asians for Education (ARISE)

We're able to map out what we want BPA to look like in one, three and five years. If you had asked me that two years ago, I wouldn't know how to answer you. But with EPIC's support, we were able to visualize that. Working with EPIC and being introduced to other organizations really mediated that.

– Jason Finau, Cofounder, Black Pacific Alliance

youth organizing is often necessarily intergenerational organizing because young people have to both challenge racism, especially anti-Black racism, in the older generations, and empathize with the trauma that makes it hard to examine this racism. At different times, these intergenerational dialogues can be foundational healing from that generational trauma and a strategy to build broader cross-racial solidarity and allyship.

RESOURCE SHARING AND CAPACITY BUILDING:

Another way of holding space and building relationships with other communities of color is to invest in each other's sustainability by sharing resources and building capacity, especially for emerging organizations. The relationships built from the sharing of resources can help leaders convince their board, staff,

and community of the benefits of standing in solidarity with other communities of color.

The example of community safety and abolitionism illustrates how CRF grantees deploy these liberatory practices. With the rise of anti-Asian hate in the past several years, no issue has been more tested as a point of cross-racial solidarity, allyship and healing than the issue of community safety. CRF grantees that explicitly embrace an abolitionist praxis deftly combine many of the liberatory practices discussed in this report to advance a more progressive agenda in

We know from many people that the criminal legal system is not victim-centered, and it can be very traumatic and re-traumatizing to go through the entire process from reporting [the crime] to the court system and all of that...We'll try to help them navigate the best we can in terms of them understanding their rights and their options through the legal system, but we also try to promote and encourage folks to really think about what does healing look like for them.

– Ben Wang, Director of Special Initiatives,
Asian Health Services

AA and NHPI communities in solidarity with other communities of color. They address individual and community's basic needs for safety; scaffold difficult conversations to support community members' healing while broadening their understanding of root causes of the violence; and share collective stories across generations for reconciliation, political education, and advocacy, sometimes in collaboration with other communities of color. Young people are often at the forefront of these struggles.

REPORT #3 STORIES OF TRANSFORMATION

What progress have CRF grantees seen on individual, organizational, and systemic levels?

The work of cross-racial allyship, solidarity, and healing is more a journey than a destination, a journey that requires persistence and patience. Nor is it a linear journey. Nevertheless, CRF grantees offered many examples of transformation on individual, organizational, and systemic levels.

INDIVIDUAL TRANSFORMATIONS: Cross-racial solidarity and allyship begins with inner transformation to unlearn what has been conditioned in us by structural racism. The work of CRF grantees has opened up intergenerational dialogues

and created shared language about their collective experience. It has allowed people to adopt a structural analysis to focus on root causes of poverty and violence, instead of blaming other communities of color. As a result, many community members were more motivated about social justice issues and became community leaders or staff at their organization.

They become more open in sharing in public space because they know that there's a community behind them that will show up for them to hold and support them. They are more vocal and share their story from a place that is actually calling for change and calling for demands that they know now it's a fundamental right, versus coming from a place of just like, oh yeah, I can't do anything.

– Kevin Lam, Co-Executive Director, Asian American Resource Workshop (AARW)

ORGANIZATIONAL TRANSFORMATIONS: Community organizations have to reflect the vision and values of racial equity and solidarity that they want to see in the world. Some grantees engaged in self-study where staff educate each other and share personal stories in

order to create a shared understanding of what racial equity and solidarity means in their work. This has led to shared leadership and more democratic or transparent decision-making, more diverse hiring, better staff relationships and morale, and, externally, recognition of their leadership in multiracial coalitions.

Even though we have a hierarchical structure still, we're trying to figure out how we navigate that in a way that aligns with the shared decision-making model and processes that we want to see. We've also gone through the compensation philosophy assessment, so how can we be more equitable and center staff care and well-being in our policies?

- Kim Lepin, Co-Executive Director of Culture and Communications, Asian Pacific American Network of Oregon (APANO)

SYSTEMIC TRANSFORMATIONS: CRF grantees not only identified specific policy wins, but in some cases, they have also changed how policy decisions are made. Policy wins include: making affordable housing more accessible; pushing back city budgets that would increase funding for law enforcement; and

electing more progressive candidates. In some cases, multiracial coalition work successfully pressured policymakers to give the community more power in decisions about budget allocations. These system transformations give us a better glimpse of what an equitable world could look like.

REPORT #4 LOOKING AHEAD

What does the “next level” of this work look like? What are the upcoming opportunities and what do organizations need to meet this moment?

At the forefront of cross-racial solidarity, allyship and healing, CRF grantees shared some recommendations for how this work can be better supported. First, there needs to be more thoughtful leadership transitions that allow new leaders to maintain the coalitional relationships that have been built over the years. Second, we need to boldly confront the growing conservatism within AA and NHPI communities that is often exploited by the far right to drive a wedge between us and other communities of color. Finally, especially with the backlash against the gains of racial equity in the last few years, the philanthropic sector has an important role in keeping open the windows of opportunity for cross-racial solidarity.

LEADERSHIP PATHWAYS: Leaders retire, move on to other opportunities, or get burned out, especially in the last few years, and they often take their relationships with other community leaders with them. There needs to be better transition support for new leaders to assume these roles. But leadership doesn't exist only at the top. Some grantees are experimenting with different staffing or governance structure, like having co-executive directors or democratizing decision-making processes. These grantees believe we have to challenge and broaden traditional notions of leadership and make this opportunity more available to everyone.

CHALLENGING CONSERVATISM IN THE COMMUNITY: Several CRF grantees cited instances of conservative factions within their ethnic groups that are “battling for the hearts and minds” of their community and are making cross-racial solidarity and allyship challenging. Misinformation to perpetuate conservative framing of issues is rampant in both ethnic media and social media platforms, which can be the main source of information for community members. AA and NHPI community leaders have a responsibility to publicly and unapologetically challenge conservatism. CRF grantees also noted the importance of organizing the “movable middle” — community members who hold real trauma but have not yet embraced the political analysis that places the root cause on a system that has failed them. This hard work, especially against oppositions that are much more ingrained or better resourced, needs deeper investments.

THE ROLE OF PHILANTHROPY: While philanthropy is a lifeline for many community organizations, some philanthropic practices actually make it harder for organizations to practice cross-racial solidarity, allyship, and healing. Some grantees believed that there needs to be more political alignment between progressive organizations and philanthropy. Trust-based philanthropy, an approach that has been gaining steam among private foundations, looks at how philanthropy can be a more collaborative partner in a more just and equitable social justice ecosystem. Many foundations are exploring their role “beyond the check” as connectors, promoters, and capacity builders that invest in not just programs or organizations, but in broader movement ecosystems.

CONCLUSION

Overall, the work of the organizations supported by the CRF expresses a lot of hope for the future, though the arc of racial justice is long and unpredictable. These grantees serve AA and NHPI communities in neighborhoods impacted by systems of inequity alongside other communities of color. They build on immense experience working in multiracial partnerships and coalitions to address those inequities, often without adequate resources. Efforts supporting social change and involving diverse constituents especially demands ongoing support for iterative, innovative, and culturally appropriate approaches that may not see immediate fruition in changing community members’

perspectives. As Nancy Nguyen, who has more than 15 years of experience organizing and leading at VietLead said, “There’s been a huge battle for hearts and minds. There seems to be a confluence of right and ripe conditions. I think that it’s been ongoing for ten years and we’re seeing the fruits of it. There’s a depth of organizers and a depth of organizations that have been in the work at a certain maturity level, that have tried certain strategies for a certain amount of time that it’s working. We are at a moment where we can make great strides forward, if we seize the moment. There’s a certain sense of bravery that folks are stepping into. I feel that.” Or as Estella Owoimaha-Church at Empowering Pacific Islander Communities (EPIC) said, “I know what a brave safe space looks like and feels like. If I cannot see liberation in my lifetime, I do believe that if, in our work, we can help multiply those brave safe spaces for the current and next generations, then I’m pretty confident that some generations down the line, they’ll know it.”

GLOSSARY

ABOLITIONISM Abolitionism is a response to the disproportionate surveillance and criminalization of Black and brown communities, including youth and trans people. Abolitionism targets the prison industrial complex (including law enforcement and the criminal justice systems that feed into it) that is often the default solution policymakers offer to social ills, despite the fact that it actually exacerbates those ills especially for low-income Black and brown communities.

AREA MEDIAN INCOME (AMI) AMI is the income of the middle household in a region. For instance, if a region has 99 households and we line up the households by order of their income, the AMI is the income of the 50th household (49 households making less than it and 49 making more). It is usually determined by county and household size. It recognizes that income might look different depending on where you live. AMI is used to determine someone's eligibility for affordable housing.

ANTI-ASIAN HATE AND VIOLENCE Anti-Asian hate and violence includes abusive incidents directed at an Asian person because of their racial identity. The perpetrator can also harbor hate against Asian people because of the victim's gender, sexual orientation, socio-economic background, and immigration status. Anti-Asian hate can reinforce the myth of Asian Americans as "perpetual foreigners" in the US. The abuse can be physical, emotional, or verbal and can have consequences in mental health, physical injuries, and death. The COVID-19 pandemic ignited anti-Asian sentiments among those who were misled to believe the pandemic was caused by Asians (including former President Trump who called it Kung Flu). The increase in anti-Asian hate incidents led to the formation of the Stop AAPI Hate movement.

ANTI-BLACKNESS Human rights organizer Janvive Williams Comrie and others define anti-Blackness as “the beliefs, attitudes, actions, practices, and behaviors of individuals and institutions that devalue, minimize, and marginalize the full participation of Black people — visibly (or perceived to be) of African descent. It is the systematic denial of Black humanity and dignity, which makes Black people effectively ineligible for full citizenship. The Anti-Blackness paradigm positions Blackness as inherently problematic, rather than recognizing the long, rich, and diverse history of Black people throughout the African diaspora, and acknowledging that Black communities across the United States (and the world) have been severely disadvantaged as a result of historical and contemporary systemic racism.” Anti-Blackness is a key foundation to white supremacy and is part of the racial conditioning in the US, even for people of color, which is why many name it specifically in order to combat white supremacy.

ANTI-GENTRIFICATION Gentrification refers to the phenomenon that occurs when wealthier individuals begin to move into low-income neighborhoods that have been mostly occupied by residents of color and renters. This is enabled by developments of housing and businesses that cater to the new wealthier residents, which drive up the cost of living in the neighborhoods. Gentrification often results in the displacement of these existing residents and the (often ethnic) businesses and services that serve them as they can no longer afford to live or operate in these neighborhoods. Gentrification is often justified by improvements to neighborhoods that have a long history of economic and political neglect, but often existing residents do not reap the benefits of these improvements because they are being pushed out. Anti-gentrification is any strategy that supports these existing residents to stay in the neighborhoods, which could include tenant organizing, affordable housing, community benefits agreements from new developments, and stopping overdevelopment altogether.

ASIAN AMERICAN Asian American is a political identity adopted by many in the US with ancestry that can be traced back to Asia, as well as immigrants from that continent. While any ethnic group can make up only a small percentage of US populations, this panethnic identity has a potential of consolidating the political power of many Asian ethnic groups. However, it can also marginalize and make invisible smaller ethnic groups or those that do not have as long a history in the US.

BIPOC BIPOC stands for Black, Indigenous, and People of Color and is often used to center Black and Indigenous people against the erasure of their experience in the US. This term is often used respectfully to acknowledge that racism and white supremacy of the US has its roots in the subjugation of Black people (through slavery) and Indigenous people (through genocide), and this acknowledgement is a basis for cross-racial solidarity.

COLONIALISM Colonialism typically refers to the dominance, occupation, and control of one country over another, often through military assaults, religious conversion, and corporate extraction. The colonizer extracts labor and resources from the colonized and takes away their self-determination. White supremacy and the perceived inferiority of other races are the justification for colonialism. Many also use this framework to describe the continuing legacy of colonization on people of color in the US, even its citizens.

COMMUNITY-BASED “VICTIM-CENTERED” INTERVENTION Community-based “victim-centered” intervention is one type of abolitionist strategy because it shifts the reliance of community safety away from law enforcement and criminal justice systems. Advocates believe that these systems are more interested in punishing the perpetrators than in their rehabilitation, and the interactions with police and courts can further re-traumatize the victims. Victim-centered interventions prioritize healing and wellness for the victims and their reintegration into their community.

CREATIVE PLACEMAKING Creative placemaking a community development and urban planning strategy that uses arts and culture to create a sense of place and belonging for diverse people who live, work, play, and worship in that shared geography, often to spur economic activities in that community. Creative placemaking can take different forms, such as development and promotion of ethnic businesses, public art that reflects different cultures or captures the history or distinctiveness of the neighborhood, and spaces where members from different communities can meet and interact with one another.

CRIMMIGRATION Up until the mid-1980s, the realms of immigration law and criminal law were fairly separate. But since then, xenophobic sentiments have led to unequal treatments of immigrants and refugees under the criminal justice system compared to citizens. This could mean longer incarceration and even deportation as a way to punish immigrants and refugees even for non-serious crimes. The deportation of Southeast Asian refugees based on old criminal records has led to the separation of families in those communities.

CROSS-RACIAL SOLIDARITY, ALLYSHIP, AND HEALING These are a suite of approaches that attempt to confront division and anti-Blackness in our communities, address trauma inflicted by white supremacy, and come up with solutions to bring the communities together. Racial solidarity is a commitment to stand with Black people and persons of color against injustice. Allyship is the practice of those from a group who are working towards ending oppression by supporting and advocating for those in marginalized and oppressed groups. Healing focuses on culturally-aligned emotional, spiritual, and psychological health and the processes that relieve stress, achieve acceptance, promote hope, and restore relationships.

CULTURALLY RESPONSIVE Culturally responsive refers to approaches, programs, and services that are developed and/or provided with the understanding and integration of how an individual’s cultural values, religion, intersectional identities, roles, customs, and community history impact the mental wellbeing of the individual, family, and community. Strategies are affirming and drawing on strengths from the culture, heritage, and traditions. This model is based on the idea that cultural competence is ever-evolving. Providers and services must continue to learn the changing culture and the differing values of each individual and family to improve the quality of care.

ETHNIC MEDIA Ethnic media refers to media outlets, such as newspapers and radio stations, in specific ethnic communities. In Asian American communities, these outlets are mostly in Asian languages and cater to immigrants, for whom this is likely to be their primary or exclusive source of news.

FIRST GENERATION First generation refers to adult immigrants, as in they are the first generation to be in the US. A child of immigrants who is born in the US is considered second-generation. A young person who came to the US may be considered 1.5-generation, as they split their formative years between the US and their country of birth. They may retain both cultures but be more acculturated to the US than their first-generation parents.

LGBTQ+ LGBTQ+ refers to lesbian, gay, bisexual, transgender (or trans), and queer. Some people also use LGBTQIA2S+ to include intersexual (I), asexual (A), and (2S) two-spirit. For others the Q also stands for questioning. The “plus” sign is meant to include other sexual and gender identities, such as pansexual, gender non-binary, etc., as these (and newer) identities continue to evolve quickly with better understanding and acceptance from mainstream society.

MICROAGGRESSIONS According to psychologist Kevin Nadal, microaggressions are “the everyday, subtle, intentional — and oftentimes unintentional — interactions or behaviors that communicate some sort of bias toward historically marginalized groups. The difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them.” For example, when someone compliments an Asian American for speaking English well, it can reinforce the myth of Asians as “perpetual foreigner” who can’t speak English or assimilate otherwise (and the person being complimented is the exception).

MODEL MINORITY Model minority is a myth that emphasizes certain supposed traits of Asians to the point of painting the community as a monolith. These traits might refer to work ethics, intelligence, and ability to withstand hardships without complaints, that led to the community's supposed success and resilience. Model minority is used to cast Asians as a wedge among people of color in order to refute the existence and continuing effects of racism and thereby delegitimize or even eliminate social policies that aim to lessen racism's impact. The model minority can also hurt Asian Americans by casting them as asexual, devoid of emotions, and incapable of leadership. Furthermore, the model minority myth also makes some populations within the panethnic Asian label invisible, especially those who don't fit into the myth.

NATIVE HAWAIIAN AND PACIFIC ISLANDERS (NHPI) NHPI is a geopolitical identity that refers to any Indigenous Peoples of Oceania, including inhabitants and diaspora.

PASIFIKA A transliteration of a word meaning "Pacific," Pasifika has its roots in New Zealand, where government agencies created the term in the 1980s to describe growing communities of Indigenous migrants representing the Pacific diaspora – places like Samoa, Tonga, Fiji, the Cook Islands and other areas of Oceania. According to Brandon Fuamatu of United Territories of Pacific Islanders Alliance (UTOPIA), the word is a beacon signaling those who recognize and acknowledge Pacific Islander identity.

SCAFFOLDING CONVERSATIONS Scaffolding conversations is an approach to use dialogues to build shared understanding and relationship, by chronologizing a series of conversations that build on the previous ones and help participants to be ready and on the same page for subsequent ones, usually involving deeper exploration into more complex or uncomfortable subjects.

SCHOOL-TO-PRISON-TO-DEPORTATION PIPELINE Under-resourced schools, particularly in inner city neighborhoods with mostly students of color, often rely on punitive measures to discipline students, including for vague offenses that are not punishable in other schools. Studies have shown that students of color in these schools are surveilled by school police and administrators and have a higher rate of suspension and expulsion. Their further education opportunities are limited as a result of it, and they're more likely to become involved with the law enforcement and criminal justice systems, even while they are minors. These disciplinary policies and consequences constitute the school-to-prison pipeline. Because of crimmigration, students who are refugees and immigrants also become at risk of deportation. So for these students, the pipeline is extended from school to prison, and finally to deportation.

STRUCTURAL OR ROOT-CAUSE ANALYSIS

Structural or root-cause analysis is an approach to social problems by identifying the core and fundamental reasons why these problems exist, or root cause. These root causes tend to be structural or systemic issues that have been reified historically over time. Root causes are often less visible to conventional explanations about a social problem, but addressing a problem at its root cause is the only way to craft solutions to that problem in a permanent and sustainable way. For instance, a surface explanation to crime might point the finger at individual deficits (“bad people”), and the solution might involve punishments to individuals. A root-cause analysis might take into factors like economic conditions, such as how a community has been historically neglected. Crime might not subside even if we lock up the offenders, and we might end up spending more resources in keeping more people locked up. A root-cause analysis of poverty crime might require a solution, like better economic development, that can lift up an entire community rather than punishing individuals.

TRUST-BASED PHILANTHROPY

Trust-based philanthropy is a recent recognition by the philanthropic sector, after critiques from researchers and the nonprofit organizations that they support, that certain practices by philanthropy make it challenging for these organizations to fulfill their mission or to collaborate with other organizations. Many of these harmful practices display distrust of the grantee organizations. Trust-based philanthropy tries to address this unequal power dynamic while ensuring mutual and transparent accountability. Some of the trust-based philanthropy strategies include multi-year funding for general operating support, where grantee organizations can be nimble in how they deploy resources to emerging community needs.

WHITEWASHING

Whitewashing, in general, refers to any deliberate attempt to cover something that might be unpleasant or incriminating. In the context of racial equity discussion, people also use this term to specifically talk about the erasure of the history and experience of people of color to deny the existence or persistence of racism and white supremacy.

METHODOLOGY

The 21 CRF grantees implemented their cross-racial solidarity, allyship and healing work differently, each leveraging their unique strengths, relationships, and cultural competence, in their respective ethnic and geographic target populations. Because of the diversity, the evaluator decided to use a more grounded approach of storytelling to honor the spectrum and nuances of this work, rather than imposing a more traditional evaluation approach that focuses on predetermined outcomes and linear logic models to reach those outcomes.

Data sources used to develop this series of evaluation reports included: 1) Document review: At the beginning of the project, the evaluator reviewed grantee proposals and interim reports to gain a better understanding of the depth and complexity of the work by each grantee. Based on this document review, the evaluator developed a protocol for the next evaluation method; 2) Listening

sessions: Because of the open-endedness of the learning questions, the evaluator conducted three listening sessions with the grantees in March 2023 to lift up potential story ideas for the evaluation. Fourteen (14) staff from 12 grantee organizations participated in the listening sessions; 3) Key stakeholder interviews: After the listening sessions, the evaluator captured high-level themes and shared with all 21 grantees and invited each to participate in an interview to explore those themes that were the most relevant, meaningful and resonating with their work.

This evaluation captures many of the stories grantees shared during these interviews to illustrate the high-level themes. The evaluator conducted interviews with 18 grantees, representing 29 staff. The following table documents the participants in both the listening sessions and key stakeholder interviews by grantees.

GRANTEES	LISTENING SESSIONS	KEY STAKEHOLDER INTERVIEWS
Alliance of Rhode Island Southeast Asians for Education (ARISE)	Ngan Nguyen, Deputy Director of Programs & Curricula	Ngan Nguyen, Deputy Director of Programs & Curricula
Asian American Resource Workshop (AARW)	Carolyn Chou, Co-Executive Director	Carolyn Chou and Kevin Lam, Co-Executive Directors
Asian Economic Development Association (AEDA)	Va-Megn Thoj, Executive Director	Npau Baim Her, Arts & Culture Coordinator; Evie Mouacheupao, Arts & Culture Manager; and Va-Megn Thoj, Executive Director
Asian Health Services	Alana Sanchez-Prak, Stop the Hate Program Manager	Ben Wang, Director of Special Initiatives
Asian Pacific American Network of Oregon (APANO)	Karen Katigbak, Development Manager and Kim Lepin, Co-Executive Director of Culture and Communications	Karen Katigbak, Development Manager; Kim Lepin, Co-Executive Director of Culture and Communications; Natalie Yap, Community Space Manager; and Maiyee Yuan, Culture, Equity & Integration Manager
Athena's Warehouse		Dia Parker, Executive Director
CAAAY: Organizing Asian Communities		Julie Chen, Institutional Giving Manager; and Sasha Wijeyeratne, Executive Director
CAP-USA		Mary Niedermeyer, Director of Operations; and Ekta Prakash, CEO
Caribbean Equality Project (CEP)	Mohamed Q. Amin, Executive Director	Mohamed Q. Amin, Executive Director
Coalition for a Better Chinese American Community (CBCAC)	Vivian Zhang, Advocacy Manager	Grace Chan McKibben, Executive Director
Coalition for Asian American Leaders (CAAL)	ThaoMee Xiong, Executive Network Director	ThaoMee Xiong, Executive Network Director

Empowering Pacific Islander Communities (EPIC) and Black Pacific Alliance (BPA)		Estella Owoimaha-Church, EPIC Executive Director; Jason Finau, BPA Cofounder
Friends of Little Sài Gòn		Quynh Pham, Executive Director
HANA Center		Inhe Choi, Executive Director; and Young Woon Han, Senior Organizing Manager
Ka ‘Aha Lahui O ‘Olekona Hawaiian Civic Club of Oregon and SW Washington (KALO HCC)	Leialoha Kaula, Executive Director	
Mekong NYC	Teline Tran, Development Coordinator; and Thida Virak, Director of Social Services	Kim To, Deputy Director; and Teline Tran, Development Coordinator
Southeast Asian Community Alliance (SEACA)	Sissy Trinh, Executive Director	Sissy Trinh, Executive Director
United Territories of Pacific Islander Alliance (UTOPIA)	Amasai Jeke, Regional Community Organizer	Amasai Jeke, Regional Community Organizer
VietLead		Nancy Nguyen, Executive Director

Finally, the evaluator conducted one validation meeting with National CAPACD staff in July 2023 and another with CRF grantees in August 2023. The reports were then shared with grantee participants for their approval of the use of their stories and direct quotes.

ABOUT NATIONAL CAPACD

The National Coalition for Asian Pacific American Community Development (National CAPACD) advances equity and creates vibrant, healthy neighborhoods by mobilizing and strengthening a powerful coalition of Asian American, Native Hawaiian, and Pacific Islander community-based organizations working in low-income communities.

ABOUT THE AUTHOR

Eric Wat (he/him/his) documents the histories of and lessons from progressive movements through collective storytelling in the form of research and evaluation, organizational development, strategic facilitation, and leadership coaching. His recent evaluation work includes topics such as labor, COVID-19 education and prevention, language justice, and racial equity organizational development. He is a diversity, equity and inclusion coach for the Equity Learning Lab from the Robert Wood Johnson Foundation. His book *Love Your Asian Body: AIDS Activism in Los Angeles* (2022) won the Book Award in History at the Association of Asian American Studies, and his novel *SWIM* was a Los Angeles Times bestseller in December 2019.



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