NATIONAL CAPACD

TO LIFT ALL BOATS:

A STORYTELLING EVALUATION OF THE COMMUNITY RESILIENCE FUND 2022-23

Multi-Racial Solidarity, Allyship and Healing

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

ABOUT THE COMMUNITY RESILIENCE FUND

In May 2022, the National Coalition for Asian Pacific American Community Development (National CAPACD) awarded $500,000 to 21 organizations through its Community Resilience Fund (CRF) to support cross-racial allyship, solidarity and healing work in Asian American, Native Hawaiian and Pacific Islander (AA and NHPI) communities across the US. These organizations represent different geographies within the US and their unique local demographic contexts, various areas of work (e.g. community development, youth organizing, arts & culture, outreach and education, direct services, policy advocacy, etc.), and history of multiracial coalition building. The funding aimed to improve their readiness and capacity to build and participate in multiracial coalitions in order to advance a progressive agenda for an equitable and racially just society.

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;
- CAAAV: Organizing Asian Communities (CAAAV);
- 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.

ABOUT THIS EVALUATION

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. Following the arc of a story, the evaluation answers the following learning questions for the Community Resilience Fund in four related reports.

- **Report #1: Origin Stories** (Why?) – What compels these grantee organizations to take on this work? What values or principles guide their work?

- **Report #2: Liberatory Practices and Innovations** (How?) – 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?

- **Report #3: Stories of Transformation** (So what?) – What progress have CRF grantees seen on individual, organizational, and community levels?

- **Report #4**: **Looking Forward** (What's next?) – What does the "next level" of this work look like? What are the upcoming opportunities and what do they need to meet this moment?

Although these grantees 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 strengthening multiracial solidarity and point to possible new directions in this work that we can collectively take on. Quotes from the participants are edited for clarity purposes.

LOOKING FORWARD

What does the "next level" of this work look like?

What are the upcoming opportunities and what do organizations need to meet this moment?

CRF grantees are at the frontiers of cross-racial solidarity, allyship, and healing. Through the listening sessions and interviews, they shared some recommendations for how this work can be better supported, not only organizationally. They also considered the broader ecosystem and identified three areas that need more intentional and strategic investments. First, we need to make sure that there are 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 used by the far right to drive a wedge between us and other communities of color. Finally, philanthropy is an important part of this ecosystem, not separate from it. Especially with the backlash against the gains of racial equity in the last few years, philanthropy an important role in keeping the windows of multi-racial solidarity open.

LEADERSHIP PATHWAYS

Many AA and NHPI organizations have seen a change of leadership in recent years, partly because some of the executive directors, often founders, in the "boomer generation," are retiring. Also, the burnout from the political trauma in recent years have pushed some leaders into other sectors. These outgoing leaders, especially if they have been in that role for a long time, held a lot of the coalitional relationships. Since cross-racial solidarity and allyship rely so much on trust, which is built most effectively from working together over time, when these leaders left, these coalitions could suffer a setback.

ThaoMee Xiong assumed the leadership role for the **Coalition for Asian American Leaders (CAAL)** in Minnesota in 2022. As the new Executive Network Director, Xiong was thrusted into a multiracial coalition that CAAL has been a part of with three organizations in

other communities of color. She said, "Three of us have had new leaders within the year, and the one who hasn't, she was still pretty new. She's only been there for three years, and she's the most senior of us. So we spent pretty much the last year on building relationships and building trust." Xiong observed similar leadership change within the AA and NHPI organizations that are part of CAAL as well. She said, "A lot of our key and really active organizations are going through leadership transitions, and it's been hard. Following a founder is already hard enough. And then when there's a wave of founders who leave and a wave of new leaders, it's the mix of chaos and leadership vacuum. We're still trying to build trust with the community. The community is still waiting to see if we can fill the expectations that they have for us." Xiong is playing a leadership role in the coalition, pushing for a state legislation to promote ethnic studies in Minnesota's public schools. It is a great opportunity for the new leaders to build trust, but she also knows that not every leader, as they are still growing into the role, can show up for the campaign consistently even if they want to. New executive directors, Xiong believes, need to be especially supported.

In addition, leadership can be found not only at the top. Leadership transition, even in the best of circumstances, is inevitable. To prevent the wholesale loss of relationships, some grantees are experimenting with different staffing or governance structures, like having co-executive directors or democratizing decision-making even within a hierarchy (as discussed in Report #3). Also, a major tenet of racial equity is elevating community members who are the most impacted,

CAAL is a proud partner of LinkingLeaders, a cross-racial solidarity initiative

whether they are youth, sex workers, people with deportation orders, LGBTQ+ people, or artists, to become change agents in their community. Recognizing this, some organizations are organizing and developing the leadership of these historically marginalized populations, so that they can be active participants and decision-makers in community programs and organizing campaigns, including holding relationships in multiracial coalitions.

These grantees believe we have to challenge and broaden traditional notions of leadership and make this opportunity more available to everyone. **VietLead**, for instance, is thinking about "activating

and recapturing our alumni" from years of youth organizing. From this view, the inner work of organizational democratization is about building long-term community power. For their next phase of the Resilience Series, **Asian Pacific American Network of Oregon (APANO)** staff plan to "train community members so that they can run" these racial justice dialogues in the community. Community Space Manager Natalie Yap said, "We want to be giving our community members opportunities to thrive, step up and show up, and actually pass the mic to them, as opposed to just invite them to witness and listen. We want that active contribution."

CHALLENGING CONSERVATISM IN THE COMMUNITY

Several CRF grantees cited instances where conservative factions within their ethnic groups were "battling for the hearts and minds" of their community in a way that made cross-racial solidarity and allyship challenging. The battleground can be affirmative action or Black Lives Matter, or even immigration. Whether it's the self-interested "us vs. them" or "law and order" narrative, such conservative framing of issues drives a wedge between AA and NHPI and other communities of color for meaningful change. Misinformation to perpetuate this kind of conservative framing is rampant in both ethnic media and social media platforms, such as WeChat. For instance, the backlash among Chinese immigrants on WeChat against the protests against the murder of George Floyd was so "horrific" that it drove **Coalition for a Better Chinese American Community (CBCAC)** into implementing its Solidarity community dialogue series. Grace Chan McKibben said, "WeChat is so powerful and so pervasive. Chinese language users use WeChat for everything from finding babysitters, to paying babysitters, to finding favorite restaurants, to sharing resources that can be misinformation. WeChat is such an imperfect platform. WeChat doesn't sort; you can find things on WeChat, but it's not that easy. Very few people will scroll back and see what was written an hour ago, and then if it's a high-volume group, then within an hour your message might have been pushed out so far. So their [conservative activists'] way of using WeChat is that they repeat the same message over and over again. Because whenever you enter a forum, that's when you see the message. We should figure out ways to disrupt that."

These conservative ideologies have been so ingrained in our political discourse that sometimes even those with liberal or progressive ideologies can fall into their trap when not careful. In her housing work in Los Angeles, Sissy Trinh at **Southeast Asian Community Alliance (SEACA)** can recall the times when "middle-class" allies in

> Community dialogues and storytelling are key strategies to keep conservative framing from becoming the dominant narrative in AA and NHPI communities.

both AA and NHPI and Black communities think many unhoused people just need to get a job to be housing-stable. As Trinh said, "I've been in rooms where other people of color will talk about defunding the police in the same conversation where they talk about over-policing houseless residents in the park down the street from them."

There were those Asian American conservatives on social media platforms who are "so horrible, very anti-Black, very aggressive" that community leaders like Chan McKibben at CBCAC wouldn't waste resources engaging directly. CRF grantees also cautioned lumping everyone who held these beliefs as staunch opposition. Many community members have real trauma with no outlet for healing. In this absence, their embrace of conservative framing of "us vs. them" can be a manifestation of their helplessness or desperation. This is exacerbated by a scarcity mindset from war, poverty, displacement, disinvestment, and segregation. Instead of placing the blame on the system that fails them, they may turn to other races to make sense of the trauma. Grantees emphasized that they are not the enemies, but rather a movable middle that can be persuaded to their side with healing and political education. While "it's not a trope that Vietnamese voters are more conservative compared to other Asian voters," Nancy Nguyen at **VietLead** said, "when you break it down by gender and age, there is a huge variety. A HUGE variety. And in that variety is an opportunity." In this light, community dialogues and storytelling are key strategies to keep conservative framing from becoming the dominant narrative in AA and NHPI communities.

THE ROLE OF PHILANTHROPY

CRF grantees discussed the importance of democratic, equitable, and healing organizations that can weather the political assaults of powerful oppositions without sacrificing the sustainability and health (mental, physical, and financial) of people who work in them. Philanthropy can be a major partner to these organizations. However, inadequate funding that does not cover the full cost of programs sometimes leave nonprofit workers underpaid, and their leadership uninvested. The efforts some leaders expend on meeting the requirements of funders' bureaucracy often take them away from tending to the health of their organization. These demands are especially hard on smaller and emerging organizations. They do not always have the resources to hire external evaluators or write detailed reports, and they prefer more relationship-building approaches to working with funders that do not always rely on the written word.

When it comes to impact, foundations often ask the wrong questions that favor tangible but short-term outcomes, rather than intangible but more sustainable infrastructure. Even when organizations achieve palpable progress, some funders decide to chase other priorities after a few years of investment and leave them in a lurch. Grantees emphasized that racial equity is a long, nonlinear journey that takes heart and patience. What seems to be setbacks, like the backlash from the far right against communities of color, is a white supremacy response to the gains that were made possible with investments, like the Community Resilience Fund, in progressive organizations. Now

is the time to double down and push back harder.

To do this, we need more and bolder political alignment between philanthropy and community. As Julie Chen, Institutional Giving Manager at **CAAAV: Organizing Asian Communities**, said, "I see philanthropy as a way to organize people with wealth. We received a lot of attention and funding for anti-Asian hate. It's really becoming this national crisis. It's taken a lot of work for us to clarify that as an organization, we're no longer focused on incidents of random acts of violence. We're focused on institutional and systemic violence. That's a really intentional transition that we've taken over the course of our history. There's been a lot of storytelling work to funders about connecting those dots. It's an area where that's been a challenge, but also an area of opportunity." Similarly, other CRF grantees look for opportunities to educate and influence funders so that their framing and analysis are more inclusive and equitable and address root causes that have plagued their communities for a long time.

Trust-based philanthropy is an approach promoted by some private foundations to look at how philanthropy can operate differently and be a more collaborative partner in a more just and equitable social justice ecosystem. Some of the practices respond to the suggestions that grantees have in making sure that the racial justice journey continues to move forward, such as moving to multi-year, unrestricted funding and simplifying and streamlining paperwork. Foundations can also explore their role "beyond the check" as connectors, promoters, and capacity builders that invest in not just

in programs, but also leadership in communities. In particular, a handful of grantees are looking into securing a permanent space for their organization, since they are also at the same risk of being pushed out by gentrification as the communities they serve. That type of investment goes beyond even a multi-year program grant.

CONCLUSION

The CRF grantees acknowledged that AA and NHPI communities have been suffering under community violence, gentrification, and other challenges that were exacerbated in the last several years by both the Trump administration and the COVID-19 pandemic. However, these setbacks are not an indication that their cross-racial solidarity, allyship, and healing strategies were ineffective. In fact, CRF grantees agreed that it was their ability to finally bring racial injustice to mainstream attention — as in the case of the murder of George Floyd — that provoked consolidation of the far right. The Trump administration certainly emboldened this opposition, both electorally and judicially, as demonstrated in the overturning of precedents that protected reproductive choices and affirmative action in the last couple of years. Against such strong and well-resourced opposition, the CRF grantees agreed that our response should be bold. This is not the time for retreat. For some, it means eschewing traditional notions of leadership and making the opportunity available to more people. For others, it means taking on conservative

elements in our communities more directly and being more outspoken on issues that affect all people of color so that we cannot be used as pawns by others.

Philanthropy and intermediaries like National CAPACD are essential partners in this social change ecosystem, not only as funders, but also as thought partners, connectors, and capacity builders. They can play a crucial role in narrative change that speaks to a broader audience. However, these grantees urged, we need bolder political alignment in order to more fully mobilize the potential of this ecosystem.

Overall, CRF grantees expressed a lot of hope for the future, even though the arc of racial justice is long and unpredictable. As Nancy Nguyen, who has more than 15 years of 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 10 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."

Through their storytelling, these grantees demonstrated how initiatives like the Community Resilience Fund can harness these powerful forces in this struggle.

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	Npaus 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
CAAAV: Organizing Asian Communities		Julie Chen, Institutional Giving Manager; and Sasha Wijeyeratne, Executive Director
CAPI-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 ʻAha Lahui O ʻOlekona 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.

NATIONAL CAPACD

NATIONALCAPACD.ORG

WASHINGTON, DC OFFICE

National Coalition for Asian Pacific American
Community Development
1025 Connecticut Ave, NW, Suite 1017
Washington DC 20036
T 202-223-2442 | F 202-223-4144

WEST COAST OFFICE

National Coalition for Asian Pacific American
Community Development
1825 San Pablo Avenue, Suite 2
Oakland, CA 94612
T 510-452-4800 | F 202-223-4144