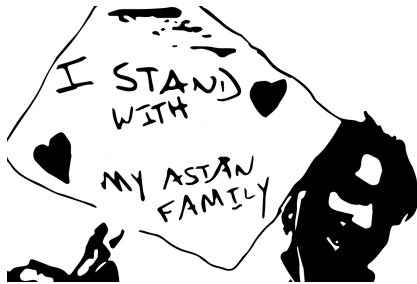
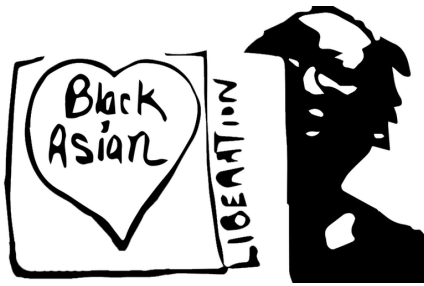


# INTERWOVEN

ISSUE #1 2022

BLACK / ASIAN  
SOLIDARITIES  
ZINE



**INTERWOVEN IS A COMMUNITY,**  
workshop series, and zine that explores  
the radical and inevitable solidarities  
between Black and Asian communities in  
the U.S. It was created in 2020 by Kim  
Huynh, Rhett Morgan, Dwight Dunston,  
and Sophie Dipti Sarkar, four creative  
activists and friends who wanted to  
learn to love each other better.



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Access zine online-->

[bit.ly/  
interwovenzine](https://bit.ly/interwovenzine)



# ABOUT THIS ZINE

During the summer of 2020, a team of Black and Asian creative activists offered *Interwoven*, a virtual community building series for 23 Black and Asian people across the US. Our communities have a rich legacy of shared struggle and vision as can be seen in the relationships and exchanges between Malcolm X and Yuri Kochiyama, Martin Luther King and Thich Nhat Hanh, B.R. Ambedkar and W.E.B. Du Bois, and many others. The series explored our connections and contentions as Black and Asian people through the following themes: art + culture, history, healing, acts of resistance, and visions for the future. The overarching question of the series was: how can we, as Black and Asian people living in the U.S., see our struggles and liberation, as deeply interconnected?

*Interwoven: Black and Asian Solidarities* zine is a compilation and expansion of many of the learnings and weavings we unearthed in our workshop series and beyond. It features written and visual works by nineteen Black and/or Asian contributors across the U.S. and was edited by Endria Richardson and Sophie Sarkar.

As our Black and Asian communities continue to experience many different forms of racial violence—from physical attacks, to police brutality, to climate injustice, to displacement and deportation—the tender and vulnerable work of building solidarity between our peoples has never been more essential. Our main hopes in creating this workshop series and zine are to support our communities to heal, build empathy and awareness, deepen our relationships, and strengthen social movement work toward our collective liberation. May we be softer towards ourselves and one another, and fiercer as a collective.

Forever,  
The Interwoven Team

# INTERWOVEN BLACK / ASIAN SOLIDARITY SERIES



DR. MARTIN LUTHER KING JR. &  
THICH NHAT HANH 1968  
Chicago, IL

INTERWOVEN  
HISTORIES



YURI KOCHIYAMA  
New York, NY

## FACILITATOR GUIDE

# INTERWOVEN SOLIDARITY

## SERIES: i n t r o d u c t i o n

In 2020, the Interwoven team designed and facilitated a multi-week Black/Asian solidarity workshop series. The overarching question of the series was: *how can we, as Black and Asian people living in the U.S., see our struggles and liberation, as deeply interconnected?*

In this facilitator guide we have included five workshop agendas for folks interested in hosting a Black/Asian solidarity series within their own communities. The agendas are basic outlines with examples of experiential activities for each session. We have also included a resource list at the end with some readings and templates that may be useful.

These are suggestions, but many components are customizable and may need to be adjusted based on the needs of your specific group. For example, you might decide to facilitate your series in person, which may require different materials. You also might decide to focus on what Black/Asian solidarity looks like within a specific context (i.e. abolitionist organizing, addressing climate change and US imperialism, organizing students in Philadelphia, etc). You are invited and encouraged to take what is useful and infuse your own experiences, stories, activities, and brilliance. The agendas are organized as follows:

**INTERWOVEN art + culture**  
**INTERWOVEN histories**  
**INTERWOVEN healing**  
**INTERWOVEN actions**  
**INTERWOVEN visions**  
**INTERWOVEN resources**



[bit.ly/interwoven  
facilitatorguide](https://bit.ly/interwovenfacilitatorguide)

\*We recognize that “Black” and “Asian” are imperfect terms that are used to describe many different peoples, cultures, histories, languages, and experiences. In this facilitator guide and zine we use these terms to encompass a range and diversity of identities: Black, African American, multiracial Black and Asian, West Asian, Central Asian, South Asian, Southeast Asian, East Asian, Pacific Islander, and more.

# INTERWOVEN

## art & culture

The main intention of this session is to support participants to introduce themselves and build relationships with one another as Black and/or Asian people with many intersecting identities. Each participant is invited to share a work of art and/or culture that is meaningful to them. As they listen to one another, they are also invited to share any connections or things that resonate. This practice supports the group to build awareness around the many ways in which their lives are interwoven already.

### **Timing**

2-2.5 hours

### **Guiding Questions**

- 1.What brought you to this space and what do you hope to leave this series with?
- 2.What feelings are coming up for you around being in this Black and Asian space?
- 3.What are some group practices that will support you to be able to stay present?
- 4.What is an aspect of your experience of being Black and/or Asian that you would like this group to know about?
- 5.What are some connections or places of resonance between your experience and the stories shared by others in the group?

### **Preparation for Participants**

Invite participants to select a work of art or culture (e.g. a painting, poem, song, textile, dance, etc.) that represents some aspect(s) of their experience of being Black and/or Asian that they would like the group to know about. During the session there will be an art and culture share where they will each have a few minutes to share all or a part of the piece they chose and to explain why they chose it.

## Agenda

- **Welcoming + Grounding:** Begin the series with music, poetry, meditation, chatbox questions, games, or whatever you think will support folks in the group to land and feel welcome.
- **Check-ins: Hopes, Feelings, Support**
  - a. Random Pairshare:
    - i. *What brought you to this space and what do you hope to leave this series with?*
    - ii. *What feelings are coming up for you around sharing your art and culture intro?*
    - iii. *What is one way your pairshare partner could support you in your sharing?*
  - b. Large Group Sharing:
    - i. Invite a folks to share a few words out loud or in the chat about what brought them to the space and/or how they are feeling.
- **Updates + Framing for Interwoven Series**
  - a. Introduce the facilitation team
  - b. Share hopes and visions for the series
  - c. Co-create a list of group practices that will support participants to stay present and take care of themselves/each other throughout the workshop series
- **Art + Culture Share:** Folks will share their art and culture intros in response to the prompt: *what is an aspect of your experience of being Black and/or Asian that you would like this group to know about?*
  - a. Divide the time you have evenly among all participants (2-5 mins each) and time each sharing.
  - b. Either put a speaking order in the chat or invite the person who shares to choose who goes next.
  - c. Take a 5-10 min break halfway through the workshop to give folks time to take care of their bodies.
  - d. Remind folks that deep listening is as important as sharing in the space, and to do what they need to do to be present. You can also invite the group to take a few deep breaths between each sharing.
  - e. Invite folks to take note of any connections or things that resonate with them as other people give their intros, and to share a few words about those connections in the chat after each sharing.

- **Journaling:** Give folks a few minutes to journal about anything that stood out or resonated with them.
- **Closing:**
  - a. Invite folks to reach out to someone else in the group after the session to share the connections they made as a way to continue relationship building outside of the group sessions.
  - b. Close with a few words, a meditation, a song, some deep breaths together, etc.

# INTERWOVEN

## histories

In this session, participants are invited to reflect on the histories of conflict and solidarity between Black and Asian people in the US. The main intention is for folks to deepen their understanding of the ways in which Black and Asian individuals and communities have both colluded with and powerfully resisted being systematically separated from one another. This session was inspired by James Baldwin, who said: “people are trapped in history and history is trapped in them.”

### Timing

2–2.5 hours

### Guiding Questions

1. What has Black/Asian conflict, tension, collaboration, and solidarity looked like in our personal and collective histories?
2. What do these moments have to teach us about what is necessary for deep, ongoing solidarity between our communities in the present and future?

**Preparation for Participants:** Invite participants to reflect on the following prompts:

1. *What’s a meaningful moment in your personal history (including the experiences of your ancestors) where as an Asian and/or Black person/community, you intersected with the other?*
  - a. *What feelings come up for you now reflecting on this?*
  - b. *What may have influenced that moment and your/your people’s experiences or stories about Black or Asian folks?*
2. *What’s a moment in our collective history where it has been clear that Black/Asian destinies have always been interwoven, whether in solidarity or in conflict with each other? What stands out for you about that moment?*
3. **Facilitator Note:** It might be helpful to do your own research on the history of Black and Asian solidarity within your specific context (e.g. food sovereignty, anti-war movements, etc), and to send out a few specific examples with these reflection prompts.



## **Agenda**

- **Welcoming Intro + Framing:** You can acknowledge here the potential duality that folks might feel of both hopefulness in learning the stories of solidarity between Black and/or Asian peoples, as well as the grief and rage in learning about the stories of conflict, violence, and separation. Remind folks that reflecting on these histories might bring up a variety of strong emotions, and that everyone should feel welcome to do what they need to do to take care of themselves.
- **Check-ins: Homework Reflection**
  - a. Random Trios:
    - i. Individual Sharing: Each share about the personal and/or collective historical moment that you reflected on in preparation for this session and why you chose it
    - ii. As a trio: Listening to all the responses, what are some clear throughlines and connections in many or all of the moments? What's still messy? What can we learn from these contradictions?
  - b. Large Group Debrief:
    - i. Take a few initial reactions to prime the pump for folks to share more later.
- **People's Museum of Interwoven Black Asian Liberation, Part 1**
  - a. Facilitators Share Link: People's Museum Template (find here: [bit.ly/interwovenresources](https://bit.ly/interwovenresources))
  - b. Working Individually: Invite folks to find an image online that evokes the moment they researched or reflected on for their homework, and to paste that image into a slide in the People's Museum template. Invite them to also include a date or year if they have it, and a few sentences about what the moment is and why it is meaningful to them.
- **Break**

- **People's Museum of Interwoven Black Asian Liberation, Part 2**
  - a. Gallery Scroll: Give participants some time to individually scroll through and take in the gallery that they made together. Invite them to add to any of the slides (in the notes section) if they have more info/context for a specific event.
  - b. Large Group Debrief: Invite folks back for a large group debrief of the activity. Feel free to go deeper into a range of what the activity brought up for people, getting a mix of different feelings that might be present in the space. Potential prompts:
    - *How was that for you?*
    - *How did your feelings change throughout this activity?*
    - *What was inspiring? What was challenging?*
    - *What is the wisdom from our histories that we can ground ourselves in today?*
- **Racial Affinity Pairs:** Assign folks to breakout rooms with 2-3 people who share a similar racial identity. Invite folks to process this activity with their group, using the prompts:
  - *What was hard or uncomfortable about this activity and conversation as a person with your racial identity?*
  - *What is something you still have questions about?*
  - *What will you do with this question or with this new learning, wisdom, or awareness?*
- **Closing:** Give folks a few minutes to journal about anything that stood out for them, or anything that feels uncomfortable or unsettled.

# INTERWOVEN PEOPLE'S MUSEUM

## **B.R. AMBEDKAR & W.E.B. DUBOIS** 1940s, Atlanta & Bombay

B.R. Ambedkar and W.E.B. Dubois were in touch with each other about the similarities between the Black struggle in the US and the Dalit struggle in India. Ambedkar contacted Du Bois about the National Negro Congress and their petition to the UN to secure minority rights. Dubois was interested in India's role in the international anti-colonial project.



## **DR. MARTIN LUTHER KING, JR. & THICH NHAT HANH** 1960s, Chicago, IL

Rev Dr. Martin Luther King, Jr. and Thich Nhat Hanh met in Chicago in 1966 to organize and discuss a movement to end the Vietnam War. After this meeting, MLK began to speak out against the war even though he was asked not to by his friends and comrades. Many feared that speaking out against the war was unsafe and that it would distract from their efforts to advance the Civil Rights movement. Dr. King saw the importance of including movements for peace movements and anti-imperialism within the Civil Rights movement.

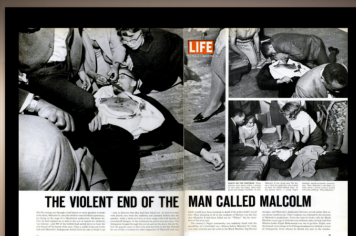


## **YURI KOCHIYAMA & MALCOLM X** 1960s, New York, NY

Kochiyama is a Japanese American WWII prison camp survivor and political activist who held Malcolm X's head when he was assassinated in 1965.

After the war Kochiyama moved to Harlem where she lived with her family among many Puerto Rican and Black neighbors. There she became involved with the Harlem Parents Committee, and advocated for safer schools and unionized jobs for people of color.

As founder of Asian Americans for Action, she worked to build an Asian American movement that linked itself to the struggle for Black liberation. She met Malcolm X in 1963, and became a member of his organization, the Organization of Afro-American Unity.



"The People's Museum of Interwoven Black/Asian Liberation"  
(for full template visit [bit.ly/interwovenresources](http://bit.ly/interwovenresources))

# INTERWOVEN

## h e a l i n g

The previous session can begin to unearth some of the complexities of building trust between Black and Asian communities, who have long histories of violence and oppression operating upon and between them. The main intention of this session on healing is to provide a space for participants to get to face these difficult dynamics together, and to share about the things that ache or feel challenging about building solidarity. Participants are invited to share their own stories and reflections and to practice deep listening in order to build awareness of and empathy for one another. This exchange of listening and sharing takes place both in racial affinity groups as well as in the interracial Black and Asian space.

### Timing

2-2.5 hours

### Guiding Questions

- 1.What do you want people to know about you as a Black and/or Asian person?
- 2.What feels exciting and what feels challenging for you personally about building solidarity with Black and/or Asian people?
- 3.What is the healing that will support you to move through these challenging feelings?

### Preparation for Participants

- 1.Invite folks to reflect on the following prompt: What has been an important healing moment in your life as a Black or Asian person? What is a learning or intention from this experience that you would like to bring into our session on Wednesday?
- 2.In addition to the prompt, we also invited folks to send us an image that represented their family, chosen family, and/or ancestors ahead of time to be included in an ancestor altar.
- 3.**Facilitator Note:** As facilitators, feel free to bring yourself into the space by sharing healing practices or rituals that have been important for you and your people/community.

## Agenda

- **Welcoming Intro + Grounding:** You can open the space with a ritual or healing practice that is important to you and your facilitation team. For example, we began with lighting a candle, revealing the ancestor altar that we made with everyone's photos, and playing an invocation which was sung by one of our facilitators. While the group listened to the invocation, we invited participants to speak out loud, in a word or phrase, an intention for the session.
- **Practices for Deep Listening:** Let folks know that in this session they will be invited to share more of their personal stories and experiences, and to practice deep listening with one another. Invite them to co-create a list of practices that will support them to maximize their ability to listen with openness and without judgment. Some practices might include:
  - a. Start with a few deep breaths and notice how you feel in your body
  - b. Listen without interruption and without judgement
  - c. Agree to confidentiality
  - d. Listen with presence and focused attention
  - e. Avoid responding with your own feelings, comments, or advice
  - f. Give affirmation in a way that feels genuine to you: you could nod, say "I hear you", say "yea". Feel free to check-in with the person sharing about what feels affirming to them.
  - g. Encourage emotional release if it comes up (i.e. laughing, yawning, shaking, crying, sighing, louder speech). These are natural ways that humans can heal tension + hurts stored in our bodies.
  - h. Thank your partner for listening/sharing
- **Check-ins (Racial Affinity Pairs):** Assign folks to breakout rooms with 1-2 people who share a similar racial identity. Invite folks to split the time and respond to the following:
  - *What is the healing you are longing for in your relationships with Black and/or Asian folks? What does it look like or feel like?*

- **Black and Asian Racial Affinity Groups:** Create breakout groups for folks who identify as Black and folks who identify as Asian. This is an opportunity for folks who share a racial identity to have a little more space to share about what is challenging for them in the work of cross-racial solidarity. If there are folks in your cohort that identify as both Black and Asian, you can create a separate affinity group for them or invite them to choose the group they want to be in. Here is a potential agenda for an affinity group:
  - Intro Game or Go Around Question
  - Journal:
    - *What feelings come up when you think about building solidarity with Black and/or Asian folks? What feels exciting/challenging?*
    - *What is something you want folks to remember about you as an Asian and/or Black person? How would you summarize this in a word or phrase?*
  - Listening & Sharing Circle: Open up the space for folks to share anything they journaled about.
  - Closing go around: Have folks share how they are feeling through a movement or gesture.
- **Break**
- **Large Group Sharing:** After the break you can bring all participants back together into the Black/Asian space. You could facilitate this in many ways. We invited everyone to turn their videos off, and then asked for two volunteers at a time to turn their videos on and to each take a turn saying to each other a word or phrase about what they want folks to remember about them as an Asian and/or Black person. We repeated this process until everyone had shared. This was a very powerful experience. Alternatively, you could make this an open sharing/listening circle.
- **Closing:** You could close by returning to the healing practice/ritual you opened the space with. We returned to the ancestor altar, and took a few deep breaths together with the altar before blowing the candle out and reading this simple blessing by Larry Ward:
  - *"History is already different because you are here. The world has already been changed because you showed up today. "*

# INTERWOVEN

## a c t i o n s

This session is designed to support participants to be able to take bigger and bolder actions—such as calling legislators, marching at protests, leading organizational changes, talking with family members, etc.—towards Black/Asian solidarity. Since taking action is an embodied practice rather than an intellectual exercise, the facilitation team designed this session with role plays and other experiential exercises to support participants to grow their awareness about what happens in their bodies and minds in moments when they are called into action. Participants are also supported to unpack and move through the feelings—fear, anxiety, perfectionism, despair, etc.—that might get in the way.

### **Timing:**

2–2.5 hours

### **Guiding Questions**

- 1.What are the feelings that come up in the moments when we are called into action? How do these feelings help us or get in the way?
- 2.What would support each of us to grow as Black/Asian solidarity leaders and move through our discomfort towards bolder actions?
- 3.For/with whom are we willing to do the challenging personal work required to take bigger actions towards Black/Asian solidarity?

### **Preparation for Participants**

- 1.Let folks know that the next session just so happens to be on the same day as a virtual action for Black & Asian solidarity (which you will role play) that will take place in the same zoom room. Invite folks to get creative and make a sign with messages, quotes, colors, words, and/or images, for the virtual action.
- 2.You can also invite folks to find a moment to connect and drop down into their inherent sacredness and enoughness. You can give them some examples (i.e. taking a walk and feeling the sun on their faces, getting an extra hour of sleep, etc.)

## Agenda

- **Welcoming + Game:** Begin with a team building activity that supports participants to speak out loud, get into their bodies, and work together. We did two rounds of a counting game:
  - a. Round 1: Invite participants to count together from one to ten. Ask them to make a gesture to represent each number as they count.
  - b. Round 2: Invite participants to now count from one to ten as a group. The rules: Eyes must be closed, only one person can speak at a time, no one can say two consecutive numbers, if 2 people speak at the same time the group has to start back at one.
- **Check-ins (Action Teams):** Assign folks to breakout rooms with 3-5 people. Invite them to:
  - a. Share the signs they made for the virtual action
  - b. Come up with a collective chant to say as group during the virtual action
- **Scenario Role Play (Virtual Action for Black/Asian Solidarity):** Setup a role play of a virtual action for Black/Asian Solidarity. As facilitators, feel free to get as creative as you want with this. You can identify a specific theme for the action, make virtual backgrounds with images from real marches/protests, play music, bring props, give short speeches, etc.
  - a. **Chants:** Invite each team to share their posters and chants with the large group.
  - b. **The Interruption:** As the last team shares their chant, two "interrupters" (planned ahead of time), begin to pushback with discouraging words (i.e. Why are you supporting Asian/Black lives? We need to be caring for ourselves!'). The level of pushback depends on what you think will support your group in their learning and growth, and to be in their discomfort zone but not their alarm zone. Create some space for folks to respond in the moment.
  - c. **Breakout Action Teams:** Send folks back into their breakout action teams to work together to strategize some potential responses to the interrupters
  - d. **Large Group Debrief:** Invite each group to share some of the responses they came up with. Ask for a few volunteers to role play their responses with the interrupters.



- **Break**

- **Reflection/Journaling:** *Reflect back on the moment of the interruption or another time when you felt called to action to address your own people. Perhaps this was a hot spot or moment of tension. What was the weather like that day? What was the energy of the space? What colors or scents were there? Where were your hands or feet? Bring that memory as vividly to mind as you can. What was your initial reaction? Specifically, what was happening in your body? What did you do/not do?*
- **Racial Affinity Trios:** Assign folks to breakout rooms with 2-3 people who share a similar racial identity. Invite folks to split the time and respond to the following:
  - a. *What was happening in your body?*
  - b. *What action did you take or not take? How might those be connected?*
- **Large Group Sharing:** Create shared slides or a document with two columns, one for “feelings” and one for “actions”. Invite folks to populate the columns based on what they discussed.
- **Debrief:**
  - a. *How are your feelings connected to the action you took or didn't take?*
  - b. *What wisdom was your body sharing in that moment?*
  - c. *What supported you to move through the tensions/discomfort into action?*
  - d. **Facilitator Note:** Remind folks that awareness about our feelings and how they show up in our bodies supports us to take action in a grounded way, and can give us clues about how to show up. Close this section by inviting folks to choose an action on the slide they want to try.
- **Closing: Grounding Practice or Journaling**
  - *Think of a person for/with whom you are willing to do the challenging and uncomfortable personal work required to take bigger actions towards Black and Asian solidarity. Who do you want to dedicate this transformational work to?*

# INTERWOVEN

## visions

This final session was designed to support participants to bring together all the threads of their explorations and weave together their visions for the future of Black and Asian solidarity. Participants are given time to reflect on what they learned throughout the series and how they would like to use their own gifts and superpowers to bring their visions of solidarity to life. They are also given time to appreciate themselves and one another, and to celebrate the community that they created together.

### Timing

2-2.5 hours

### Guiding Questions

1. What is your vision for the future of Black and Asian solidarity? What are the implications of our solidarity for our world at this time?
2. How can our strategic minds and visionary hearts combine to contribute to a more just, future world that works for everyone?
3. What are the most restorative ways that we, as Black and/or Asian people, can support one another?
4. What insights and wisdom has your participation in this solidarity series uncovered for you?

**Preparation for Participants:** Invite participants to get together with two other folks from the cohort (you can assign trios ahead of time) and have a conversation via group text, phone call, zoom meeting, email exchange, etc., on one or more of the following prompts:

1. *What insights and wisdom has our work together uncovered for you?*
2. *What are the most regenerative and restorative ways that we can support each other at different levels (i.e. internal, interpersonal, community, global)?*
3. *What are the implications of our combined creativity & power for our present world?*
4. *What are the ways our solidarity can contribute to a more just, future world?*

## Agenda

- **Welcoming + Intro Activity:** Consider beginning this session with an activity that helps set the tone as visionary, playful, and celebratory. We wanted to get folks dancing so we invited them to take a few moments to think about an adjective that comes to mind when they think of the future (could be inspired by the pre-session convos). Then we put on some music and opened the floor for folks to share their adjectives and for the group to respond by doing a dance move that represents that adjective.
- **Solidarity Superheroes:** This section was designed to support participants to imagine a future world where they are successfully using their superpowers to dismantle systemic oppression, build Black/Asian solidarity, and manifest their collective liberation.
  - a. **Framing:** *Maybe it is easy for you to imagine the future broadly, or maybe it is a little tougher. Often the future is depicted in science fiction or stories where we as Black and Asian folks are rarely the lead characters. So we wanted to spend tonight **being the lead characters**--imagining ourselves as superheroes in a new, more liberated world.*
  - b. **Journaling:** You can lead a short visioning meditation/visualization and then invite participants to journal about their vision for this future world and how they might use their individual superpowers to manifest this world.
  - c. **Small Breakout Groups:** Assign folks to breakout rooms in their homework trios. Invite them to do the following:
    - Individually share about their superpowers
    - Collectively create a short skit to demonstrate a moment in the future where their superhero team combines their powers to make an impact. Invite folks to get as creative and daring as they would like (i.e. change your virtual backgrounds, use costumes/props/found objects, etc).

- **Large group:** Invite a few groups (number depends on time) to share their skit with the cohort. Remind folks that this might mean taking a risk to be visible and show more sides of themselves to the group. After a few groups go, you can debrief the activity with the following questions:
  - *How was it for you to dream into a world of less oppression and imagine yourself in that world?*
  - *What's newly revealed to you about the future and our group's power as Black and/or Asian folks in it?*
  - *What shifts for us if we imagine that sense of power, bigness, freedom from oppression as something we can already touch into in the present vs something totally far off to strive for?*
- **Break**
- **Large Group Sharing Circle:** Create an open space for folks to share in the large group about what the experience of the solidarity series was like for them, what they are taking away, and what they might do differently in the future. We used the following prompts to support folks to share:
  - *What is something you want to celebrate about your participation in the series? What is something you want to appreciate about someone else in the series?*
  - *What's something you want to continue to learn more about after this series?*
  - *What's something you will do differently after participating in this series?*
- In addition to this sharing circle, we also invited folks to share their learnings and feedback with us through an evaluation form (see p.22) that we sent out after the last session.
- **Closing Celebration:** You did it!! End in a way that will support the group to celebrate! It could be an open mic, DJ dance party, game, collective meal, etc. We chose to dance together to our collaborative playlist (see p.22).

# INTERWOVEN

## resources

bit.ly/interwoven  
resources

### Interwoven Workshop Series Resources:

1. [Interwoven People's Museum of Black and Asian Liberation Template](#) | Created by Interwoven facilitation team, 2020
2. [Interwoven Workshop Series Evaluation](#) | Created by Interwoven facilitation team, 2020
3. [Interwoven Black and Asian Solidarity Playlist](#) | Assembled by Interwoven cohort, 2020

### Black/Asian History:

1. ["The History Of Solidarity Between Asian And Black Americans"](#) | NPR interview, 2021
2. ["The history of tensions – and solidarity – between Black and Asian American communities, explained"](#) | Vox, 2021
3. ["Black and Asian Solidarity in American History: The Power of Unity Exemplified by 5 Major Events"](#) | Anika Raju, 2021
4. ["Divide and Conquer: The Model Minority Myth and Anti-Blackness Post-War and Now"](#) | A panel hosted by Tsuru for Solidarity, 2020
5. [The Intimacies of Four Continents](#) | Lisa Lowe, 2015
6. [A Different Asian American Timeline](#) | ChangeLab
7. [People's Museum of Interwoven Black and Asian Liberation](#) | A presentation by the Interwoven cohort, 2020
8. [The Secret History of South Asian and African American Solidarity](#) | Compiled by Anirvan Chatterjee, 2020

### Contemporary Solidarities:

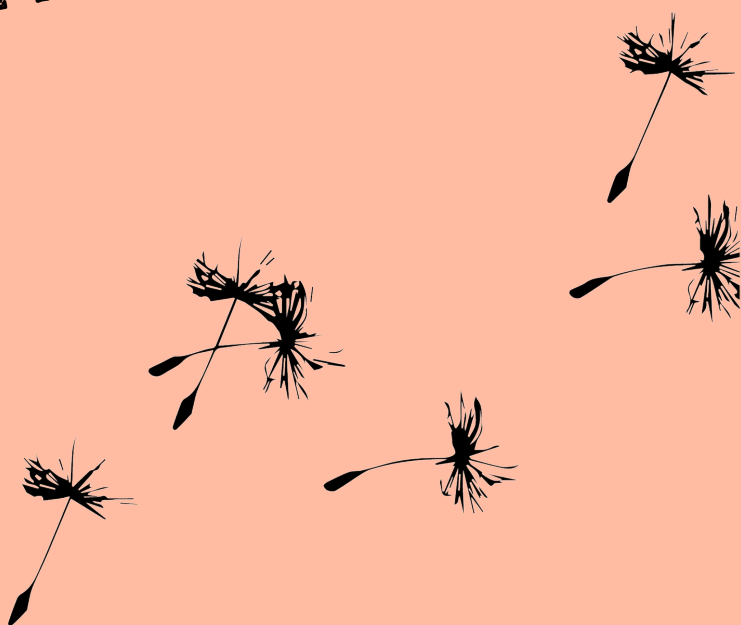
- ["What does Asian and Black racial solidarity look like?"](#) | LA Times, 2021
- ["Black & Asian Solidarity with Alicia Garza and Shaw San Liu"](#) | Black Diplomats, 2021
- [How a Shared Goal to Dismantle White Supremacy Is Fueling Black-Asian Solidarity](#) | Time, 2021
- ["Heteropatriarchy and the Three Pillars of White Supremacy: Rethinking Women of Color Organizing"](#) | Andrea Smith, 2016

### Resource Lists/Collections:

- [Black/Asian Solidarity](#) | A resource page by The Cross Cultural Solidarity History Project
- [Books on Black/Brown Solidarity](#) | A reading list by The Cross Cultural Solidarity History Project
- ["Black and Asian Feminist Solidarities"](#) | A reading list by Black Women Radicals and the Asian American Feminist Collective, 2020
- ["Towards A Politics of Afro-Asian Solidarity"](#) | Syllabus by Diane Wong, 2019
- [Anti-Racism & Solidarities Resource Collection](#) | From Hua Foundation in Toronto

This facilitator guide was created in  
2020/2021 by Kim Huynh, Rhetta Morgan,  
Dwight Dunston, and Sophie Dipti Sarkar

**INTERWOVEN**



**SUBMISSIONS**

# INTERWOVEN SUBMISSIONS

Through an open call for submissions we invited artists to submit works that reflected their imaginations, learnings, dreams, and lived experiences related to Black/Asian solidarity. In this section you will find 12 original creative works, including poems, songs, films, writings, paintings, and more, made by Black and/or Asian artists across the US.

## Submissions

"Fingerweavings" 26  
"A4BL" 26  
"End of the World" 27  
"1st Gen" 29  
"Snackpacking in the Sierras" 30  
"Solidity" 31  
"Our creation, our liberation" 33  
"Abu Kisha" 34  
"Images of Softness" 35  
"Grandma Ann's Okra" 36  
"Wish You Were Here..." 37  
"decolonize notes zine" 38

To learn more about the contributors, please see their bios on p.57-58.

Access the full submissions online-->



[bit.ly/interwoven  
submissions](https://bit.ly/interwoven-submissions)





"Fingerweavings"  
by Keena Graham



"A4BL"  
by Robert  
Liu-Trujillo







"End of the World" by Jordan Penland

# 1st Gen

by Vasu Sojitra

A strong sense of ancestry running through my veins/  
The blood draining drip by drip/  
Listening, understanding, acknowledging/  
But not incorporating/  
My interdependent family/  
—

My individualized self/  
A boot strap that needs no help/  
Hesitating, questioning, challenging/  
Transfused by an unknown culture/  
A strong sense of identity absorbing through my skin/





"Snackpacking in the Sierras" by Endria Richardson

# Solidity

By Aisha Fukushima

## VERSE 1

i am not your bridge.  
you can walk with me  
but not on me  
I am not your metaphor  
ancestral burial grounds  
are seeds of change  
blooming magnolias  
historical fruit is strange  
praying for a change  
beat breaks  
so that I can break the  
feverish tempo  
that plays broken records  
over broken backs  
I sing freedom songs  
over circling cassette  
tracks

i am neither half,  
nor hole/whole  
I am abundant.

I am raisin in the sun  
I am grapes of wrath  
I am the nail that refuses  
to be hammered  
when the thing  
that it holds together  
Is unjust

Cenotes  
Sweet water  
Underground rivers  
ancient flowing  
unseen Force  
reminds us of  
How we are connected  
Letting that which you  
cannot see  
But you can certainly feel

Move you,  
& through you  
To a collective us  
To the estuaries  
Of our confluence

## HOOK

Solidity  
We getting free  
(x3)  
Past, present, future,  
Making history  
(x2)

## VERSE 2

Breaking through the  
barriers  
Areas of time  
And space  
I belong  
in and beyond  
this place

Can you please turn off the  
stereotype?  
listen close  
to the story  
We write

When was the last time you  
held earth in your hands  
As she holds you everyday  
Witnessed the courage of  
heart berries  
Speak to them,  
& Let them tell you  
Tell you how they came to  
be  
(Cross pollinated  
connectivity)

why do we insist on winner  
take all  
when it's the majority of  
people  
who take the fall?

What happens  
When we bring together the  
roots  
Of our rooted existence  
Resistance  
They can hold water  
Bringing life into the  
ecosystem  
Even lotus flowers  
Rise from the mud

And together we can  
Plant fields of wildflowers  
That will bloom  
In the face of it all

HOOK

Solidity  
We getting free  
(x3)  
Past, present, future,  
Making history  
(x2)

VERSE 3 / OUTRO

Grace Lee Boggs  
Helps us clear the fog  
And find our way again  
Know our history  
From the root to the seed  
Let us find our unity  
I'm gonna grow from the  
stem  
Uproot the rotten parts of  
this system  
Compost the waste that you  
see  
Move from just me  
To we

**Listen to song online at:  
[bit.ly/soliditysong](https://bit.ly/soliditysong)**



"Our creation, our liberation"  
by Julia Chatterjee





"Abu Kisha"  
by Haifa Bint-Kadi



"Images of Softness"

A Film by Dwight Dunston

Watch film online: [bit.ly/imagesofsoftness](https://bit.ly/imagesofsoftness)



"Grandma Ann's Okra"  
by Sophie Sarkar



DEAR JUDE,

AFTER MY THIRD WEEK OF SUNDAY SCHOOL, THE THIRD GRADE TEACHER TURNED TO ME AND SAID, "WHY AREN'T YOU TEACHING SUNDAY SCHOOL? I KNOW YOU'RE YOUNG, BUT YOU COULD AT LEAST BE TEACHING THE 1ST GRADERS." AS I LOOKED AROUND AT ALL THE WHITE FACES, I DIDN'T WANT TO STAND OUT ANY FURTHER SO I SAID "NO THANKS" AND SHRANK BACK INTO MY CHAIR.

EARLY ON, I EXPERIENCED THAT U.S. PATTERN OF HIGHLIGHTING AND ISOLATING BLACK EXCELLENCE, BUT I HELD BACK BECAUSE EVEN THAT YOUNG I HAD SWALLOWED MY GENERATIONAL FAMILY STORY: DON'T STAND OUT TOO MUCH — THAT'S HOW WE GET HURT.

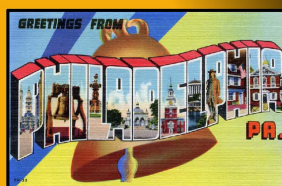
WITH COMPASSION,  
MATTHEW



## Wish You Were Here...



Jude Feng



Matthew Armstead

How Queerness, Christianity, and Being Black & Asian  
Wove Through Our Lives

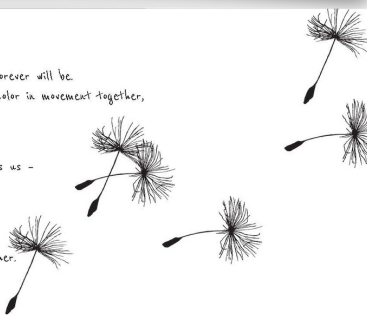
Matthew, my genderful companion,

I'm still expanding into all of me, and gratefully forever will be.  
More than ever these days, I love queer people of color in movement together,  
and ways it feels like home.

I love us.  
Being with us, believing in us, working us and towards us —  
reflecting back upon each other  
with prophetic honesty, beauty, and truth  
of who we are and who we could be.

Thank you for your friendship and this journey together.  
I am only more of me in light of more of you.  
May our liberation continue to unfurl through  
what we unlock in and with each other.

Love,  
Jude



"Wish You Were Here...How Queerness, Christianity,  
and Being Black and Asian Wove Through Our Lives"  
by Jude Feng and Matthew Armstead

View full series online: [bit.ly/interwovenpostcards](http://bit.ly/interwovenpostcards)



"decolonize  
notes zine"  
by Paula Te

Read full mini zine online at:  
[bit.ly/decolonizenotes](http://bit.ly/decolonizenotes)



A study group for (diaspora POC) settlers wishing to critically engage with the real political implications of decolonization in the so-called United States.

This mini zine shares my in-progress thoughts and actions spurred by what we've engaged with so far. I am indebted to Tara and the radical participants in the Oakland Summer School study group for sharing and creating space for this unsettling and accompliceship.



**INTERWOVEN**



**INTERVIEWS**

# INTERWOVEN INTERVIEWS

Through this interview series we invited five Black and/or Asian leaders from racial and environmental justice spaces to reflect on several topics that emerged through our solidarity workshop series. Our intention was to cultivate fertile grounds for discussion, discovery, and understanding. Some of the topics, include: abolition, racial violence and healing, indigenous land sovereignty, student-led organizing, accessibility, and more. This section includes excerpts from each interview.

## Interviewees

- Aisha Fukushima
- Anayi Jackson
- Deseree Fontenot
- Lin Lin
- Lisa Doi

To learn more about the contributors, please see their bios on p.57-58.

**Access full transcripts of the  
interviews online-->**



**bit.ly/interwoven  
interviews**



**q:**

**What does solidarity  
between Black and Asian  
people mean to you?**

**What's a connection or  
contention between  
Black and Asian  
communities that feels  
alive for you right now?**

**a:**

One connection between Black and Asian communities that feels very alive to me is how much we prioritize joy. While you might be very angry and passionate about what is happening to you, and though those feelings might be driving the work, if you don't also have hope or joy for a better world, it will get very hard and you will feel burned out. Me and my peers have dealt with many stages of burnout. Joy has allowed us to come as far as we have.

- Lin Lin

Solidarity to me means working in concert with one another, collectively, to take action towards creating a more just world. The piece that I submitted to the zine is called "Solidity." It plays on this connection between solidity and solidarity. Solidity meaning the quality or state of being firm and strong in structure. We can be strong, we can be cohesive, and at the same time, in my humble opinion, also be agile, adaptive, evolve, find many different modes in that collective strength that we hone with one another. So in addition to solidarity being a word that people might view as being static, I view it as a word that moves. A word that has momentum. A word is just as dynamic as the movements that we are building here, now, everyday, and in the movements that have preceded us. It is a practice, if you will.

- Aisha Fukushima

I have seen a lot of solidarity between Black and Asian folks, but I have seen more hate in the media. I remember when an Asian man got arrested for shooting a little Black boy. The Shade Room posted it. People in the comments flipped, and it was mainly Black folks. They were saying we should not protect Asian people, because "look at what they are doing to us." And it was really sad for me to see because, you know, we are all people of color. We haven't gone through the same struggles, but we have gone through struggles and we should use that to stick together. We should be in solidarity against the main enemy that is putting us in pain. Who is really in the middle of our conflict? I have learned through my work with Vietlead, that most of the tension between Black and Asian folks came from the history of white people putting us against each other. I wish people would understand this history and realize "why am I growing up with all this hate" for people I don't even know.

- Anayi Jackson

Asian Americans are often the buffer racial community between Black and White neighborhoods. On the one hand, there are long histories of solidarity, and on the other hand there are long histories of antagonism. In my mind, the antagonism is maybe the more frequently occurring experience. If it is not overt antagonism it is certainly, on the part of Japanese Americans and Asian Americans, a desire to get out of neighborhoods that they perceive to be "undesirable" or "unsafe."

Ultimately to me, the antagonisms between Black and Asian American communities are parts of White Supremacy that allow Whiteness to dominate without White people being present, or allow ideals of Whiteness to dominate without White people being present. Moments of solidarity are even more special because they are working to undermine this greater system of White Supremacy that folks are participating in whether or not they realize it.

For example, Janice Mirikitani, who was Sansei (3rd generation Japanese American) just passed away last week, and she and her husband Cecil Williams, who is Black, co-founded Glide, a social services organization in the Bay Area that provides comprehensive social services, was especially active during the AIDS crisis, and has a long history of political activism.

In Chicago specifically, there was a Nisei (2nd generation Japanese American) woman named Setsuko Matsunaga Nishi who resettled in Chicago. One of the original [Japanese American] organizations in Chicago, called the Chicago Resettlers Committee, really got off the ground because of the support of a Black sociologist named Horace R. Cayton Jr., who helped to support a lot of the early Japanese American organizations in Chicago by providing physical space, guidance, and resources for people coming to a City where they had never lived before. The friendship between Setsuko and Horace, which is sort of a footnote in history, was a really strong example of Black and Asian solidarity, and one that gets overlooked in the small world of Japanese American history in Chicago.

- Lisa Doi

q:

What is your vision for healing within and between Black and Asian communities?

a:

All healing has to come from being able to let go of your pride and let go of thinking you are right all the time, because there is so much we all don't know. I do hope that folks take the time to learn about the very people they hate. And to also learn about their own history. A lot of Black people do not even know their own history. There is so much I have learned this year that is not taught in schools about our history, and just how brutal it is. [Healing] is also about learning the starting point of the tension between Black and Asian folks. If people learned that history they would see that they have a common enemy. We need to take the time to learn, reevaluate, get to know about [ourselves] and [our] history, and realize who [we] are.

- Anayi Jackson

For me healing looks like building deep relationships - close circles of community that can ripple out through our regions and spaces. We need vulnerable conversations, artistic creations, and spaces to share our histories, experiences, and struggles navigating capitalism and racism...

- Deseree Fontenot

Duncan Williams, a Buddhist minister who works with Tsuru for Solidarity, points to the root of the word reparations: "to repair." What does it mean to repair? It is not just cash payments to people. It is also reckoning with the history of racial violence.

My vision for healing starts with internal healing. Once you are able to show up for yourself, you can then show up with and for others. It also means unlearning a lot of things, particularly unlearning ideas of scarcity and isolation—which may not always feel like scarcity and isolation in the moment. For example, I was in a meeting, and we were about to run out of time. Someone from my team kept talking, and I was panicking a little bit. I was panicking about taking up people's time, and I was embarrassed because I have learned to not impose on people.

When I envision healing, I envision that the feeling within myself—that I have to make myself small—is not there anymore.

- Lisa Doi

A lot of our communities have intergenerational trauma. I like to tell my parents about my organizing, what is happening at school, and to get their advice, because I know that they have wisdom that I don't have. Of course certain things I won't listen to them about, because that is the teenager in me. But intergenerational conversations are so important overall to both communities, because the older generations dealt with something different than the way we deal with it.

I was talking to my mom, and she was surprised that I deal with microaggressions. She feels I assimilated well, because I speak English better than she does, so she expects me to be respected. But I am like, "no mom, it doesn't work that way." I know that even my children are still going to deal with that. It has helped her rethink the reality of the American Dream. I think that was a very important conversation that me and my mom had. I think talking to her face to face about [my] trauma and harm was important, and allowed us to move through some of our struggles.

- Lin Lin

This feels like a particularly resonant question--especially given the intensity of all of the things that have happened during these COVID times. First of all, I think that we can find some space for introspection, exploration, and rumination within the terms Black and Asian. Sometimes I think that the way that they're used, especially in mainstream media, can really flatten the terms. When in reality, being Black, and/or being Asian, can have such a huge multifaceted and complex set of meanings, assumptions, connectivities, and heritages that these words are meant to codify, in a very succinct way. [These terms] don't always capture the complexity of many different Asian experiences, or many different Black and African diasporic experiences. So exploring the depth of those terms might be a helpful step on a pathway to collective healing.

Second, not in order of importance, I can't help but think about the voice of Fred Hampton, who said, "you don't fight fire with fire, you fight fire with water." To paraphrase him, we aren't going to fight racism with racism, we fight racism with solidarity. So I think at least one step towards our healing is understanding, centering, and remembering the pieces, the things that we all need and care about. Remembering the common values that we might share, and using that as a platform to build more just healed futures ahead. We have common interests, common things that we want to see manifest in the world, that can benefit not just our respective communities, but our connected communities.

Grace Lee Boggs put it another way, she said that the only way to survive is by taking care of one another. And I want to thrive. So I think it's about continuing to come back to the common goals that we have, perhaps re-examining those goals, or dreaming up new ones that haven't been on the table yet. Also understanding, examining where the inequality has existed, and the ways in which it pits us against one another, or creates hierarchies for people to fight over crumbs, rather than realizing that the table wasn't built for any of us. Finding a way for us to build a whole new vision, a whole new garden, a whole new system that will care, support, nourish, and truly uplift us collectively, because we know that our wellness is deeply connected. We know that our ability to shine, to live, at the very core, is so deeply connected. Covid has highlighted that fact in a way that we know, and we knew, but is perhaps even more palpable. So how can we use the data from this time, including the data from the tensions that exist, and compost the things that are no longer serving us, in order to hopefully nourish what we want to grow ahead. We truly need each other. Hopefully that's a starting point. Through honesty, through relationship building, true solidarity, partnership and deep radical listening, I have hope that we can build an even greater future together.

q:

What does it mean to be a “model minority”? How have you been seduced by, resisted, or problematized this identity?

a:

I place the start of the Model Minority Myth in the 1966 NY Times article, “Success Story: Japanese American Style,” which sort of compliments Japanese Americans for being able to overcome racial violence in 20 years. It points to Japanese Americans having White Collar jobs, moving into White communities, and achieving the “American Dream.” At the same time, William Peterson (the author) turns it against other communities of color, and pointedly asks Puerto Rican and Black communities, “why can’t you do the same thing?”

In the Japanese American redress movement era, Chris Iijima wrote an article about redress being the payout for being “good,” and being “the model minority.” When I think about Japanese American relationships to the “model minority myth,” I like the term “seduced by,” because there is a part of me that is very understanding of why people made the choices they made, even if they are not the choices I wished they had made. I also recognize that I have not experienced being forcibly removed from my home, or the precarity of having parents who are not US citizens. As much as I am frustrated and upset with the choices, I want to recognize why they made them.

(continued on next page)



Being able to have this conversation is really hard. I was just talking to my mom actually. Out of the blue, she was like, "it never occurred to me that being the model minority was harmful to other communities—until March of 2021." That is a big step. Maybe she could understand it is problematic because of what it means for Asian Americans who do not fit that stereotype. And to also see that there is an implicit statement within the model minority myth that this is what other communities should strive for.

These are really important conversations, and [it is important] to be able to have them within the Asian American community. One of the things that I am convinced of is that people need to be able to make mistakes, and be able to not understand, and to grapple with their own internalized racism, and to be pushed to struggle with that. When I think about what Tsuru does, and the difference between organizing and activism—as folks who are much smarter than me have said before—organizing is moving at the speed of relationships.

If we stick to [our] principles, but we lose buy-in, I don't think that is good organizing. Good organizing is saying that these are our principles, and we need to do a lot of relationship building to make sure people are coming along with our principles, that we are not shutting doors on people if they stick a toe out of line. That is part of unlearning White Supremacy, and unlearning policing. Otherwise, you are just self-policing. You are [conducting] internalized surveillance within the community. Unlearning model minority and internalized racism [means] that we can create spaces where people can have challenging conversations, and that they don't have to be right the first time.

-Lisa Doi

**Q:**

**Most of us, if we are not Indigenous, are living on stolen land. What does belonging to land—specifically in the United States—mean to you, as a Black and/or Asian person?**

**How can our relationships to land inform our solidarity as Black and Asian people with movements seeking to return land to Indigenous people?**

a:

Reflecting on some of my African American heritage, and thinking about the way in which people were treated as property, enslaved, can open the door for us to question certain ideas around property. What belongs to whom, and why? What has been claimed, and who has been claimed as property? All the meanwhile, taking note of the historical patterns of oppression and exploitation. Informed by that shared history, I strive to help manifest futures that replace far reaching systems of inequality with pathways towards collective liberation.

Japanese-American history also comes to mind, including the history of internment and people being uprooted from their homes. How many people from different heritages in the U.S., and around the world, have experienced a sense of longing for home? Have experienced being displaced, ripped from the places we have known, and our relationship to those places? Many Black people, for instance, can relate to this feeling too.

Perhaps these reflections can be one small point of resonance as we remember to listen deeply, and make sure that we are being abundantly supportive of the incredible Indigenous activists who are already leading the way. I have hope that the historical experiences we have gone through can remind us of how crucial alliances are towards making a better world possible.

And perhaps these thoughts are just a small glimpse at a constellation in the vast sky of our solidarity-building. A gentle reminder of the myriad of ways in which our struggles are deeply connected.

-Aisha Fukushima

As Black and Asian people building solidarity on Indigenous land, we have a beautiful opportunity to build relationships with one another that de-center whiteness. So often, we as groups of racialized peoples spend so much time dissecting, healing from, and negotiating our relationships to whiteness and the myth of white supremacy that we don't actually get to drop in very much on understanding and shaping our relationships to each other. Our relationships to place are rooted in the last 500 years of European colonial violence, and there's a sea of nuance, dialogue and understanding we can hold together.

We are both communities of survivors from millions of people being severed from our ancestral lands, disrupting centuries of biocultural diversity, and creating both fragmentation and resistance in so many ways. We have so much shared healing to do, and that starts with reshaping our relationship to place, to land.

I was born a descendent of enslaved Africans on Atakapa land, and raised between there and Tongva land for most of my life. I have lived on Chochenyo-Ohlone land for the last 10 years. As a queer Black farmer, lover of ecology, and organizer the question of Native Land Sovereignty is a living and constant inquiry for me. Supporting repatriation, the process of restoring a people to their rightful place in sacred relationship with their ancestral lands—is part of belonging in right relationship to place for me as a person of Afro-indigenous descent on this land.

This nation-state project we call the US was built on stolen land and stolen labor, and has led to a complex history of both solidarity and intentional silencing/division of Black and Native movements and communities. I think the big picture for true reparations—repairing our relations—is to align our visions for Black Liberation on Indigenous Land with visions for repatriation, native sovereignty, and a sense of belonging based on those traditional fluid, flexible ecological boundaries that Indigenous peoples have co-evolved with for millennia, over the arbitrary political boundaries and systems of our extractive economy.

- Deseree Fontenot

q:

What does abolition—as a movement, as an ideology, as a practice—mean to you? What do you think it would take to abolish prisons in the United States? The police? The US military? Other punitive institutions? What would replace them?

a:

As someone who studies abolition, I do not call myself an abolitionist. I call myself a student of abolition, because I think this is something you practice, not just a theory you believe in.

I think a lot of young people are learning about these things through Instagram posts. I am not a huge fan of Instagram posts because they are often not well cited. Sometimes [they use the word “abolition” but] they include carceral solutions, and it is really problematic. Being students of abolition allows us to have the imagination to dream of a better world. This world has a lot of problems, but I hope our work can take us one step closer to that better world.

- Lin Lin

If internally we are not enacting values that are abolitionist, we can show up at [Cook County] Jail all we want, but in some ways we are defeating the point.

What are the internalized narratives that are really going to impede living into ideals of abolition? Yes, [abolition] is showing up at Cook County Jail and saying we want everyone released, and it is also an internal ideology and practice that we need to live on a day-to-day basis.

Ultimately, abolition means changing our economic structures and eliminating the systems of capitalism that exist that mean we can fund the US military at an insane amount of money per day, but we can't have health care, or feed people, or house people. Even before you touch the police and prison system, changing things like childcare, healthcare, housing, nutritious food, would wildly change what carcerality looks like in the US.

It doesn't have to be a dollar-to-dollar swap; it doesn't have to be a zero sum game. It is "both and." You have to fund schools, and eventually you have to defund the police. But it doesn't have to be so tied together.

- Lisa Doi

q:

**What would a truly accessible world for all Black and Asian folks be like?**

a:

One thing I have learned from Disability Justice activists is that differences or impairments only becomes pathologized as disabilities when we choose to structure our society in ways that don't accommodate those differences, when we name some bodies as "normal," "valuable" "functional" or "productive" and others not—often along the lines of whose bodies most easily generate profit in our global economy.

[A truly accessible world for all Black and Asian folks would] honor all the complexities of our communities. It would be a world where we value every form of being, care, and labor. From the labor of just breathing, to care work, to being a lover, a healer, etc.

Access is about reclaiming our understanding of diversity. The term diversity has been commodified and used to flatten our identities, histories, and cultures into neat little boxes to be checked off and put on display as a token of progress. It serves a form of multiculturalism that obscures the vast complexity of life on this planet. Part of the work of building intersectional movements is to propagate a very different understanding of the biological and cultural diversity of this planet. It is expansive and complex and nonstatic, and most importantly, diversity assures resilience in living ecological systems. We build radically inclusive movements and visions for our future with this in mind.

- Deseree Fontenot





# CONTRIBUTORS

**Aisha Fukushima** (she/they) is an award-winning African American Japanese Performance Lecturer, Justice Strategist, Vocalist, Producer, and RAPTivist (rap activist). Fukushima founded RAPTivism (Rap Activism), a global hip-hop project, and has had the joy of creatively collaborating with changemakers across 4 continents.

**Anayi Jackson** is a 16 year old sophomore at Parkway Center City Middle College high school going for her Associates degree. She is an aspiring writer with the hopes of becoming a Journalist in the near future.

**Deseree Fontenot**

**Dwight Dunston** is a West Philly-based facilitator, hip-hop artist, educator, and activist with roots in the Carolinas and deeper roots in West Africa.

**Endria Isa Richardson** is a black, malaysian, and gay american writer from Worcester, Massachusetts. Her stories are in Lightspeed, Clarkesworld, FIYAH, Nightmare, and other fantastic/al magazines. In her past life, Endria was a prison abolitionist lawyer. You can find more of her work at [www.endriarichardson.com](http://www.endriarichardson.com).

**Haifa Bint-Kadi**

**Jordan Penland** is a 25 year old, half Black, half Ecuadorian multimedia narrative artist from Los Angeles, CA. When he isn't busy drawing, he is listening to the bees, trying to hear the rhythms of creation; you can contact him on instagram @mostlymildmidnightmocha.

**Jude Feng** is a transmasculine somedays-guy/somedays-non-binary Chinese/Taiwanese American, born and based in Texas. They are committed to a collective liberation and embrace justice work as the healing of our collective spirituality.

**Julia Chatterjee** is an American-born confused desi korean baby queer living in West Philly, dreaming of Kolkata. A lover of languages and words, friends and family, warm days and summer storms.

**Keena Graham** is an Alabama native who loves to weave dreams into schemes that can be redeemed.

**Kim Huynh** is a Philly-based community organizer, movement facilitator, and Core Trainer with Training for Change who brings her rebel heart, boundless curiosity, and an unwavering belief that transformation is possible and constant to her liberation work.

**Lin Lin** is a high school senior in Philadelphia, PA. They started the Asian and Pacific Islander Student Union to organize Asian students at their school.

**Lisa Doi** (she/her) is a community organizer with Tsuru for Solidarity, a national network of Japanese American progressives, and a PhD student in American Studies at Indiana University. These engagements help her blur the boundaries her academic and community work, so that they emerge as deeply interrelated efforts of remembrance and repair.

**Matthew Armstead** lives in Philadelphia and works at the intersections of art, spirituality, and social change. When Matthew is not training, facilitating, and coaching, you can find them in the garden or the kitchen sharing the joy of food.

**Paula Te** is thinking about the interfaces of learning, crafting, and community. She's always starting too many projects and never finishing them. Find her collaborations on Indonesian-Chinese identity at <http://50years.today>

**Reverend Rhetta Morgan** is a singing healer, spiritual activist, and interfaith minister who has been gathering tools for healing and inspiration for over 40 years. Through her gifts of prayer, poetry, facilitation, and sermonizing, she cultivates hope and nurtures connection in her community as a pathway back to belonging and wholeness.

**Robert Liu-Trujillo** is father, husband, artist and an author based in Oakland California. Insta:@Robert\_tres

**Sophie Sarkar** is an artist and environmental organizer. Raised by a mixed Asian family in the rural grasslands of the Palouse, Sophie's work is often about making home in unexpected places. [www.sophiesarkar.com](http://www.sophiesarkar.com)

**Vasu Sojitra** is a disability access strategist and a professional athlete with the motto of "ninja sticking through the woods to bring intersectionality to the outdoors"

# CONTRIBUTORS

