On Confronting Anti-Blackness in our communities and our communities

resisting anti-Blackness in ourselves and our communities
MOONROOT is a creative collective of womyn, trans, and genderqueer folks of Asian and Pacific Islander descent, living and loving in diaspora. We are an evolving experiment in building loving, radical community across social and geographic borders that began in 2011. Rooted in a deep desire to resist isolation and invisibility, we are committed to enacting creative possibilities that move all of us towards healing, wholeness, and self-determination. Our zines are just one way we are growing space to share our love, pain, and joy with each other and affirm our existence in a world in which our voices are marginalized, misunderstood, or ignored.

mōnā wong
Jess Kealiʻihōalani Toshię Mease
Claudia Leung
mina <3
Sine Hwang Jensen
amy rehka dewan
linda nguyen

www.moonroot.info | hello@moonroot.info
Why We're Making This Zine

According to research done by the Malcolm X Grassroots Movement in 2014, a Black person is killed by law enforcement, security guards, or vigilantes every 28 hours in the United States**. In 2015, 248 Black people have been killed by police, and it's only November. 17 were trans women of color. That means that a Black man, woman, child, gender non-conforming, or trans person is murdered every 1.2 days. Even with increasing resistance and a firm cognizance of these statistics on a national scale, these numbers are unfortunately not slowing down. As non-Black people of color currently involved in this zine collective, we heed the call from our Black comrades to continuously find ways to show up for Black resistance.

We understand that our Brown communities often have barriers to physically showing up to rallies, marches and actions for Black lives, including working multiple jobs, inadequate access to affordable childcare, language, undocumented status, and chronic illness and pain. However, we also recognize another barrier to showing up for Black resistance is the unfortunate internalized racism and anti-Blackness that has permeated and embedded itself in our Brown families and communities. We also recognize that mainstream Latinx media and culture denies and shames our African roots, but we strive to celebrate and acknowledge our truths and intersections: Afrxilatinx cultures, the African diaspora in central, south American and Caribbean countries, and African immigration to those countries. There is so much work to be done to reverse the harmful homogenization of brown in this society and eradicating the minstrelization of Black caricatures.

continued...
Anti-Blackness has soaked through our minds and practices as the same systems that oppress and harm Black communities also oppress and harm ours, while working overtime to divide and conquer us. We recognize that while our Brown families are also murdered by the police, that the context of our oppression is very different from that of Black people, and that our freedom depends on Black liberation. Unlearning anti-Blackness and relearning the praxis of liberation is part of our process as Brown people to decolonize ourselves, our minds, and our communities in order to collectively heal from and resist the racial regimes that violate the dignity and humanity of our Black comrades.

We do not have time to attempt to be perfect in these dialogues. We recognize the difficult, uncomfortable, and painful aspects of having these conversations. However, we also recognize that having, or not having, these conversations is a matter of life and death. We are not the first Latinxs, Puerto Ricanxs, Xicanxs or Brown people to have this dialogue, and we are certainly — and hopefully — not the last. We uplift queer, Black women like Monika Estrella Negra in Chicago that initiated “Deconstructing Anti-Blackness” conversations in our Black and Brown communities in the past few years. We thank MOONROOT for joining us in this dialogue, and we hope that our shared experiences with challenging, deconstructing, and confronting anti-Blackness within ourselves, our families, and our communities, will guide you in your own spaces and dialogues.

- Monica Trinidad

We know it is a matter of life and death.

We want to challenge ourselves and each other to resist anti-Black racism.

And those people that you are not alone.

We want to tell other API women, genderqueer, communities. Anti-Black racism and perpetuate it within our own communities. We also know that we have internalized anti-Blackness. We also know that we have internalized our liberation is led to Black and state violence under white supremacy, and we know what it is to face racial oppression.

Fundamentally shaped by the anti-Blackness.

We are not a monolith, and we also live in a world and country colored, gender, sexuality, and more, we are not a rubber stamp of power based on nothing. We are.

We know we want to. As APILoks, we carry a longing to be a part of addressing anti-Blackness. We are a collective of women, genderqueer, and other.

Why we’re doing this

We are not alone.
Tanuja

Death by Naturalized Causes

A Genre-Free Noir Love Poem (or Something)

In a beautiful suburban home in Peoria, Arizona, On August 13th, 2001, T. Devi Jagan was found dead, lying prone on her recently bleached kitchen floor.

There were no visible signs of foul play, thus an energetic autopsy was summoned, the results of which we are here today to share with you.

A small mound of ashes was found inside of a perfectly round, dime-sized hole at the base of her neck.

Our mythologist has informed the appropriate authorities to wait and see what happens to the body and have a fire extinguisher at the ready.

A cell phone lay 2 inches to the left of her left thigh, suggesting that the deceased was left handed.

The last call placed from said cell phone was to a phone number in Chicago.

Our team of investigators is contacting the recipient of her final call for more information as to the nature of their conversation.

We peeled an American flag from each of the subject’s dry corneas, and from the left cornea we extracted a crumpled diploma from the University of Guyana; from the right cornea, a Certificate of Naturalization from the United States of America.

---

GOALS & INTENTIONS

our communities,
for our relatives,
the same but that we are not
recognizing that we are not
struggling for liberation.
In acknowledging the
inconvenience of our
want to be expensive
want to be realistic and active.
want to be realistic.
want to be realistic and genuine.
want to be genuine and honest.
want many goods and intentions for this.
By scanning her 1st chakra we can see that a few of the final things she did were the following:

Put a load of laundry in the washer, swept the kitchen, cleaned the fridge, wiped the counters, chopped potatoes for chicken curry.

Our subject appears to have constantly kept moving to reduce the sound of howling that often emanated from the tip of her coccyx where there once was a strong root.

At the tip of her coccyx is scorched flesh that smells of sandalwood and the exhaust from a Boeing 737.

Like the local cacti of Arizona, in place of her original root Jagan sprouted new, thinner roots which have spread wide and remained shallow in order to collect what scant energetic nourishment they could receive in this extremely dry climate.

Her thick thighs and muscular calves were strong but show signs of chronic fatigue.

After all, this body carried the weight of blood, bone, lymph, adipose, ancestors, secrets, and a thousand disappointments the nature of which we are not at liberty to disclose at this time out of respect for the family.

And her co-workers.

Her wide, round back was crying for a break from bracing against daily hate, shouldering the pressure to constantly out-perform still managing to under-perform.

At her 4th chakra, around her very healthy heart we see a growth of thick chains which suggest a commitment to expressing gratitude at all costs.
At her 5th chakra, we found 1 locked black box a tongue programmed to delete from her vocabulary the words hard, help, I hurt.

And a half-sheet of notebook paper on which is written the Serenity prayer.

Unbeknownst to our subject something had been growing at the base of her spine, filling her pelvis.

What began as a seed had swelled into a fist-sized bud.

At the time of her tragic death it had become a dark red, many-petaled flower.

Most likely a challenge to her family’s capitalist, colonial crown, borne for generations.

This ranunculus-like, brilliant and bold, flower of resistance, twisted and shot upward, ever emerging finally reaching her tongue, seeking voice.

This tongue never forgot the taste of seawall spray in the morning air.

This tongue never forgot the taste of soursop, mango, starfruit, guava picked fresh from the tree in front of her home or taken from the yard of a neighbor.

https://wordsinacrazedbottle.wordpress.com/
This tongue
Now dessicated
Sick of CostCo garam masala
Will be preserved for further study.

Flowers like the ones that bloomed inside our subject will do what they need to do to survive.

This one stiffened her hips Sprouted into her sacrum
drained her low back hijacked her intestines
 grew up and into her stomach, unleashed bile into her mouth,
drained the color from her face, the life from her hair

And finally coiled around her trachea, driving tears from the corners of her eyes

The salt of which has been collected and sent for examination.

We call these flowers Phoenix flowers,
their ashes are our words
Ashes to ashes
Then ashes to seed, to root, to stem, to bud,
to brilliant blossom

Well-managed Phoenix flowers pop truths perennially
If you pluck them, one by one, and put them in your mouth
they will drench a parched throat expand and ease aching hips
bring life blood back into all the dry places
but one must让他们 open. Bloom. Burn.

Don't wait for directions. There's a saying
necessary as the large, still down actions.
and understand that work is just as important and
sexy, monotonous work daily grind of organizing,
Raise money – raise lots of money. Do the non-political education spaces and workshops.
Hold political education spaces and workshops.
Write poems and letters to the editor.
are incredibly important. But they don't happen in the police station and pick action. Direct actions
organizing not just the actions. The
5) Show up for the day-to-day work of
The tool that it is now.

1) Listen to the powerful organizing
that made ATR/ACETIC the powerful organizing
political education. Taking the middle ground of
was very deep – there are countless hours of

building the very visible ATR/ACETIC march

That you mobilize in moments of crisis. The work
not just for the moment. Those are the relationships
most able to build relationships for the movement.

Do the work in the quiet times. That's when you are

If you are serious about building deep solidarity,
This is a text that contains a transcript. The transcript starts with:

"I don't know why everything always has to be about race with you, gyal."

[cough] Listen to me now, America is a land of freedom and opportunity, and people are dying every day to come here. [raspy cough]

Excuse me.

We came to this country with a suitcase, you, and eighty dollars.

If your father and I could make it here, anyone can. You hear me?

[cough]

Are you still there? [belabored cough]

Anyway...we love you. We miss you.

Please ca — End transcript.

---

"During the first Brown Lives for Black Power workshop in Chicago in the summer of 2015. Photo shows the words "Escaped Slaves."
I am still learning how embedded anti-blackness can be and what it means to be in solidarity with black liberation. When taking action to combat anti-blackness, there is a persistent feeling that one is not doing enough, or plugging into movement work in a meaningful and respectful way. As a cis-gendered male born to Argentinian immigrants, raised with socio-economic and pigment privilege, I've had immense freedom to navigate spaces without experiencing forms of violence, racism or other forms of oppression.

Racism by fair-skinned Latinos has always been embedded in societies borne from the womb of imperial aspirations, advanced through genocide, enslavement and forced migration. In Argentina, the waves of late-19th and early 20th century European immigrants harbored strong feelings of xenophobia toward the indigenous and afro-descendent communities. Through the present, a finely tailored national narrative of whiteness attempts to erase Argentinian society’s multi-racial composition. Derogatory terms such as “negro” and “indio” have been normalized as part of the lexicon to describe people of color by the self-identifying white population.

In my youth, my maternal grandfather was always outspoken, and had a tendency to perpetuate tired old tropes. I was about 12 when I recall him making sweeping comments about “Los Negros.” It evoked a visceral reaction in me that felt at the time like disgust— at him. As I told him it wasn’t fair for him to say that, I wasn’t able to contain my visible shock by this unwarranted aggression rooted in a distorted perception of a community of folks I knew he did not know enough about, to ground such ignorance.

Anti-blackness and anti-brownness are closely correlated in my family members, who have highly homogenous chosen
communities. I've introduced my Afro-Puerto Rican partner into the family, as well as invited black queer and trans friends into familial spaces. I'm hopeful that these small acts of love have some destabilizing effect and help to deconstruct my family's prejudices.

I continue to untangle my own fears and privileges. I need to engage family and friends directly in discussions about antiblackness, absence of empathy for deeply marginalized folks and lack of acknowledgement of the systems that have enabled their relative comfort while ensuring other immigrants and people of color's oppression. My inaction and my silence can be as damaging and even as complicit as the prejudices and biases that exist in my community, further upholding the disdain for black life.

I often find myself combatting anti-worker, anti-immigrant, anti-poor and other sentiments that people my family and community have adopted. Yet, sometimes I choose to ignore and evade, and sweep my own discomfort and indignation under the rug. I must continue to push myself to be guided by an ethical praxis and struggle for black liberation, when and where the movement needs me. I'll continue to assert the police be defunded, that prisons be abolished, that community safety be re-envisioned and that public dollars be used to nourish black communities rather than militarize and devastate them.
Fernando

My Mexican Household

Growing up in a Mexican household is witnessing as a child how my mother, aunts, and uncles would find my cousins, who have nice curly hair, light colored eyes, and white-complexed skin to be beautiful in comparison to my dark hair, brown eyes, and brown skin. Growing up in my Mexican household means constantly hearing your immediate and extended family telling you that, “Cuando te cases te aseguras de mejorar la raza,” implying that marrying a white woman, or at least someone that is lighter than you, will ‘better’ the race. When talking about how to dismantle anti-blackness within our Mexican communities we must acknowledge the internalized racism that births self-hatred amongst our darker skinned raza, a self-hatred that a lot times our people don’t break away from. Dismantling anti-blackness begins by loving one’s own skin, taking pride in our indigenous roots, and resisting assimilation into white-society that would further perpetuate the status quo. Dismantling anti-blackness begins with unlearning every lie we have been taught to believe and learning the similarities between our struggles.

Organizers

My path I have been honed to learn from many black organizers throughout a group called Baltimore Redaction Action. Along with more into awareness of what we experienced and articulated oppression, struggle, and others. I have learned more into Baltimore Redaction is an organization who carry on to organize and lead and_Black Redaction Collective with color on the work. It was blessed to be surrounded by histories of Black resistance and really feel the bond political movements. 60% Black - 8 December, and feel that the work that we have done everyday and our internal realities. We build with each other everyday. The differences about solidarity remain in the present and in the conversations solidarity I've learned the relationships are key. Our ideas and voice.

What you need to read cross country from Baltimore to the

solidarity organizing for Black Liberation

Since and When of Moonroot on April
The Ferguson Uprising following the murder of Michael Brown acted as a catalyst for the formation of Asians into a more cohesive group. The rapid pace of organizing and the national attention focused everyone to evaluate what they were doing to contribute to liberation from white supremacy and resist anti-Black racism. Folks wanted to organize themselves to support the movement and be visible not as individuals but as Asians, especially to counter the tired narratives of Asian-Black conflict in the mainstream media. At the same time, some Asian storeowners aligned themselves with policing and owning interests and we wanted to talk about that too. A group of Asians who wanted to support Black-led organizing and work within Asian communities started to form and has since continued to grow, especially since the Baltimore Uprising.

As a newcomer, I’ll be learning to understand the Bay Area for a long time. In my first few months here, I’ve noticed it feels both different and familiar. There is a lot of visibility of Asian and Asian American communities including a long legacy of Asian American radical resistance to white supremacy rooted in a history of Third World solidarity. There are also many opportunities to interact with elder radicals from the Asian American movement and younger generations of activists. The intergenerational nature of the movement here is so central to what makes me feel like I’m part of a vibrant and growing movement for liberation. I also see how organizers working within identity-based organizations don’t get trapped within those
A long history of solidarity work has led to trust between particular Black, Asian, and other POC organizers. These relationships that fuel radical change take time to build.

I am really inspired by the focus on direct action by groups like Asians 4 Black Lives. I see how strong interpersonal relationships and a long history of solidarity work has led to trust between particular Black, Asian, and other POC organizers that allows for direct action organizing to occur. These relationships that fuel radical change take time to build and require us to work with and trust each other on a deep human level.

Sine: You are currently organizing with API Resistance in DC, which like Baltimore has a small API population. What has been your experience doing API solidarity work with local Black liberation movement(s)?

Mina: Engaging in organizing work here in DC has been a very steep learning curve for me, and I am grateful that it has introduced me to many rad folks who hold me accountable and who continue to teach me a lot about this work.

To give a little background, DC’s API population is around 4%. Some of this population has lived in DC for decades, for example the remaining Chinese families in the rapidly gentrifying Chinatown. Around half of the Chinese population in Chinatown live in one apartment complex, Museum Square. Currently,
together with their Black neighbors, these tenants are fighting back against the threats of displacement by their landlord who refused to renew the Section 8 contract and is trying to demolish the complex to build luxury apartments. Other APIs in DC are newer to the city, and many of them move in and out. I myself am not from DC, and am complicit in the gentrification that is displacing Black people and people of color communities all across the district. The issue of gentrification is definitely something I have to hold myself accountable for as I organize here in a historically predominantly Black city.

In this context, API Resistance was created out of a void in a moment of crisis. When Michael Brown was murdered and Officer Darren Wilson was not indicted, Black organizers led marches down the streets of DC and organized numerous direct actions. API folks joined these actions, but there was no organized API presence/mobilization.

Out of this void, API Resistance was started in December 2014 as a space for API folks to do long-term organizing and strategizing around meaningful API solidarity against racist police brutality in DC, and has grown into a collective whose mission it is to challenge anti-Black racism, white supremacy, imperialism and capitalism. Our work is grounded in the analysis that API liberation is bound with Black liberation.
movements, one of the things we continue to focus on is building relationships, both among ourselves in API Resistance as well as with Black organizers and Black-led groups. I am grateful for OCs in the Bay Area like Alex Tom (of the Chinese Progressive Association - SF) for offering us advice, one of which was to remember that effective solidarity work is based on strong relationships and trust. When I was feeling a rush to organize in DC a visible solidarity action such as the shut-down of the Oakland Police Department HQ that Asians 4 Black Lives helped organize, Alex reminded me that the action (and other work of Asians 4 Black Lives) was possible and successful because of the decades-long relationships between Asian organizers and Black organizers in the Bay Area.

As a new group with many members who are not from DC, it is extra important that we are following the leadership of Black and long-term DC residents and building strong relationships over time. One of the things we are currently working on are the Weeks of Action being led by the Black Lives Matter - SpokesCouncil. The Weeks of Action challenge the “5 pillars of Anti-Black White Supremacy In DC” in a framework created by Aaron Goggans, a local BLM DMV organizer.

At the same time, constantly asking for directions from Black organizers can burden them, taking up their time and energy. We have to be aware of and respect their processes, especially as many Black-led groups in DC are focusing on organizing within the Black community. When there are no specific asks in that moment, instead of continually asking Black organizers for directions from Black organizers, we have to be aware of and respect their processes.

Constantly asking for directions from Black organizers can burden them, taking up their time and energy. We have to be aware of and respect their processes.
organizers what to do, we focus on the 3 main components below that Erika Totten, a local BLM DMV organizer, offered us when API Resistance was beginning. I am continually learning that there is always more work to be done in these 3 tasks.

- Show up for and support local Black-led actions and events
- Fundraise for local Black-led organizations
- Educate, organize, confront antiblackness in our own communities, and build our own infrastructure (through training, fundraising, healing work etc.)

There are many more ways we can continue to grow.

Thinking about what you just described, Sine, I would love to see API Resistance grow to become more intergenerational, and also to create more infrastructure and resources for radical API organizing in DC like what exists in the Bay Area. There are many more ways we can continue to grow, and I am grateful to be a part of this organizing in DC alongside many amazing organizers, visionaries and revolutionaries.

Mina: When we were planning for the Igniting a Model Minority Mutiny (IMMM) Network Gathering for the Allied Media Conference this year, you reminded us via Almah that solidarity work is not supposed to be comfortable, that we should be feeling a stretch. What do you think are some ways for us to continue making sure we are stretching and learning?

Sine: Almah LaVon, a Black femme visionary writer and facilitator, worked with us to shape the IMMM network gathering. She shared a quote by Black feminist Bernice Johnson Reagon where she reflects on solidarity work with white women (the statement is reprinted in Home Girls: A Black Feminist Anthology). Johnson wrote “I feel as if I’m gonna keel over any
minute and die. That is often what it feels like if you're really doing coalition work. Most of the time you feel threatened to the core and if you don't, you're not really doing no coalescing." She also wrote, "You don't go into coalition because you just like it. The only reason you would consider trying to team up with somebody who could possibly kill you, is because that's the only way you can figure you can stay alive." That was an important reminder and grounding for me because I think sometimes we lament because doing solidarity work requires so much of us—to be able to think and act outside of our experience. In that way, it "threatens us to the core." It also emphasizes that we need to develop this solidarity for the liberation of ALL our communities, not out of charity. We're fighting for our own liberation as we fight for others.

I think being aware and learning resilience to the feeling of being "threatened to the core" helps build our capacity to continue to be accountable and grow. A lot of times, out of fear or insecurity, we may choose to turn away from truth that hurts or be shortsighted in the way we see our interests in conflict with the interests of other communities and therefore, no way to move forward in solidarity. But I think challenging and believing in ourselves to be the "leaders we are looking for" (as Grace Lee and Jimmy Boggs talked about) is the way to stay on a revolutionary path. This is something I've struggled with as I've grown as an organizer and will continue to struggle with. You have to meet people where they're at (including yourself) and having mentors in my life who've treated me that way has shown me how radical transformation can unfold internally and externally.

We need to develop this solidarity for the liberation of ALL our communities, not out of charity.

Olympics? While black and brown children are all being put play and become spectators for the oppression of the police, women, when did we lose sight of the anti-black system? Hispanic women is statistically less than that of black.Hispanic violence? While it is true that the average pay of statistics before asserting our solidarity with the families of as our community's inclusion in such a horrible alarming rates by the police. Why are we so quick to while it is true that latinos are also killed at while contributing to the erasure of black communities detrimental to the education of our Latino communities.裔 of my own tongue. These statements, however, are predominately Mexican communities, whose are was raised in and currently organize and socialize in the black lives matter movement. These statements have right wing anti-puerto rican/chicano who latino/chicanx dominated communities where the white up Latino.

But they closed schools in latino neighborhoods too.

Black children.

Chicago school closures disproportionately affected dollar.

But Latino women only make 54 cents to the white man's dollar.

But Brown people are killed by police too.

Another black person has been killed by the police.

In my Chicana/Latina community.

"It's "duties" and the anti-blackness" VICKO
Asian American Political Alliance, Third World Strike Collection, 1969, UC Berkeley Ethnic Studies Library.
OPEN LETTER TO OUR SOUTHEAST ASIAN COMMUNITY ON BLACK SOLIDARITY:
PLEASE SHARE

To our loved Southeast Asian people,

WE HAVE BEEN WITNESS TO SEVERE HUMAN RIGHTS VIOLATIONS AGAINST THE BLACK COMMUNITY, AND WE HAVE HEALING AND ORGANIZING TO DO.

On Monday November 24th, a St. Louis County prosecutor announced that Mike Brown's killer will not be indicted. We are heartbroken with rage and sadness that another Black child was murdered in the street and no one will be held accountable.

And again today, justice has been denied as the system chooses to hold no one accountable in the murder of Eric Garner by the NYPD. We cry for the families of Mike Brown and Eric Garner as they are forced to find peace through their own means and struggle. We are pained to our core that the community's truth is so violently and publicly stripped away through legal system processes that weren't built to honor our truth.

We need to do our work of connecting our struggles to those of our Black sisters, brothers, and kinfolk:

On Monday, our world stopped. But for many in our community, it didn't. We know what it means for our lives to be taken by armed bodies of US government while no one pays attention, here and in our homelands. We know what it means to be forced to find...
This forced resettlement of the Vietnamese diaspora was a result of US imperialism as was the migration of Black folks who were forced to leave the South’s discrimination for better economic opportunity.

When these two very different communities converse with one another over the nail counter, they not only realize their histories and struggles arriving in East Oakland are similar, but also their people and history share the same oppressor.

After these conversations, the Vietnamese women told me:

"If it weren’t for the Civil Rights Movement and Black movement leaders like MLK, we wouldn’t be able to exercise the privileges they do today as US citizens."

For that, they tell me, we have much to owe Black people.

While liberation needs to be more than transactions of you-helped-me-so-I’m-going-to-help-you... these nail salon counter conversations are getting somewhere.

-- Tracy
A Super-Short Reading List on Challenging Anti-Blackness in Asian Communities
Sine Hwang Jensen

1. History

- The Color of Success: Asian Americans and the Origins of the Model Minority (Ellen Wu)
- Legacy to Liberation: Politics and Culture of Revolutionary Asian Pacific America (Fred Ho)
- Afro Asia: Revolutionary Political and Cultural Connections between African Americans and Asian Americans (Fred Ho and Bill Mullen)
- Black, Brown, Yellow, and Left: Radical Activism in Los Angeles (Laura Pulido)
- Black Desi Secret History: blackdesisecrethistory.org
- The Karma of Brown Folk (Vijay Prashad)

2. Activism and Organizing

No job, No Money, No Food, No Home: Unequal Employment in the U.S. Workforce by A.V.A.

My experience with anti-blackness can be traced from attending rock shows where little to none of the performers or people in attendance were black, to attending a community college where there was not even more than one or two black students & hardly any black instructors/professors in the classroom. What really concerns me is the lack of diversity in the workforce.

My last full-time job consisted of mostly white & middle aged people & a small percentage of Latinx employees (including myself). I worked this office job for what would have been almost two years by November 2015. There were no black people working regularly in the building. A coworker who started around the same time as me, was referred to the company through her former professor at some top-tier regional college. The company doesn’t bother to offer positions to the public through typical broadcasting sites like Craigslist.com, Careerbuilder.com, and monster.com. I only found out about the job position, because I met the accountant of the company through a benefit show that we both performed at. Let’s face it, lots of opening positions are still obtained through word-of-mouth & friends only. During my first month at the company, I asked a coworker about the lack of black employees at the company and was told that a lot of the current staff has been there for many years and that positions are filled through their friends. Which didn’t explain to me why the company couldn’t have a more inclusive staff but let me know that white supremacy exists there.

The only black person I saw regularly at my job was someone who only visited the office a few times a year. Yes, said black person is a prominent figure at the company, but he is totally tokenized by the company. Any other black people who help the company, only visit the office for a very brief period of time, as if they are only present to put in their labor and asked to leave abruptly after the completion of their tasks. I brought up the lack of diversity again right before I dismissed myself from the company & the best answer that one of my supervisors could give me is that the company has had too many black employees (two black employees that they could count on the course of the company’s 40 plus years existence). Which one of the employees were fired. Again, I wasn’t satisfied with this very weak answer. I was left wondering how this company can be progressive with very little black representation on the employee roster? This system doesn’t work in the favor of black people.
If black people are not free, then no one is free, because we struggle together, at different degrees.
AND OUR SOLIDARITY TO THE BLACK COMMUNITY;

Struggles. And offer ourselves, our love, our solidarity.

COLLECTIVE HEALING THROUGH OUR OWN
US REMEMBER OUR DEEP RESILIENCE AND
AS A SOUTHEAST ASIAN COMMUNITY, LET

people from one side of the world to the other
weight and history of mass human rights violations against our
people. From the very roots of systemic racism and discrimination, we are
deeply
By the forces that mean to protect them, we are.

change and our lives to our survival and our lives and futures
in our interconnectedness.

The trauma we’ve lived and dealt with, and the invisible
and solids.

The earliest seeds of my politicization came from reading
the pages of books, in the safety of my home, and with
my privilege unchecked. I did a book report in
second grade on a biography of Sojourner Truth, and
I dressed up and recited her “Ain’t I a Woman”
speech from memory. I think it was my first example
of a woman of color unapologetically claiming space
in a world not made for her. Growing up, I had no
real conception of race/racism beyond the dominant
narrative of the black/white binary. I’ve looked to
radical Black queer women activists and political
thinkers as role models because they are fierce as
hell, but also because when I look at the history of
resistance in this country, I can’t find anyone who
looks like me. It might be that I do have not had
access to those stories, but to some degree it
reflects the problematic model minority idea that I
both reject and embody at different times.

My parents, Indian immigrants who throughout
my childhood were in the process of “making it” in the
US, told me that my work and me that we had to work
harder than our peers and stay in line because “no
one is going to help you in this country.” And even
while I raised hell at home with my political beliefs, I
heed their warning and kept my head down and
maintained at least outward respect for authority for much of my life, albeit while silently fuming. The lengths I'm willing to go in my activism have often been cut short by fear and guilt over how hard my parents worked for me to be where I am. Challenging my anti-blackness means disrupting that compulsive respectability, acknowledging the fear, and asking myself why it's OK for certain bodies to be put on the line for our liberation but not for me to put mine. Confronting anti-blackness in my self means acknowledging that when I conflate my struggles with those of my Black peers, I am complicit in the erasure of Black oppression, labor, and resistance that made it possible for me to even be here. It means not allowing myself to continue to benefit from Black queer feminist thought and the Black Liberation movement without putting in the work too.

and SHUT IT DOWN!

and SHUT IT DOWN!

In love,
CONTRIBUTORS

SASHA W. is the Organizing Director of the National Queer Asian Pacific Islander Alliance (NQAPPA) and a trainer/consultant through SHIFT: Transformative Consulting Cooperative. Sasha has been organizing with Asians for Black Lives (Madison), one of the larger AAPI Black lives movement. You can reach more about Sasha’s writing and consulting at www.isokeekeel.com

CYNTHIA FONG is a Bay Area native who grew up in Richmond and El Cerrito. She was born heir to the tradition of Asian American activism and community activism. She is currently still doing work in that space. She is also working on her book, which explores the intersection of race, gender, and class in contemporary American society. She is currently writing a book about the experiences of Black and Brown women in the tech industry. She has been a leader in the tech industry for the past decade and is currently working on a book about the experiences of women in the tech industry. You can find her on Twitter and LinkedIn.

MINA is an immigrant, with roots in Yokohama and Hong Kong. She is currently living, healing, and resisting in Washington, DC.

SOUTHEAST ASIAN FREEDOM NETWORK (SEAFN): We are Southeast Asian grassroots organizing groups/individuals organization formed to increase our power as an organized base in the United States.

TRACY NGUYEN is an American Sei Vong, a queer woman, organizer, activist, and making films in the Bay Area.
November 2015
and American Indian Movement were all in the struggle.
Black Panther’s, Brown Berets, Young Lords, Pan-African
independence. It’s also common knowledge that the
movement, how black and brown people fought together
describes how black and brown people fought together
also on South which led black folks to freedom.
also known as the “underground railroad”
(“model” — the single decade of blacks in Texas
1839, when only further passed off whites in Texas.
also system that also abolished legalized slavery in
this system isn’t as a tool for decolonization.
other OTPOC who are down to learn, struggle, and
leaders in Rogers Park. They resist while
resistance is a dream non-binary queer
Melissa Stephenson

Empowering students to organize and envisioning a
world where students are socially conscious and
Pragmatic. Their musings and work on Twitter and Instagram
educational philosophy based on critical theory with
self-referential, colonialist, capitalistic, gendered capitalist
in mind. Their musings and work on Twitter and Instagram
check out.

Fernando Romulo is a Chicago man who writes
the city, and chill by the lake.
Fahima loves to laugh, dance, write, read, explore.
Fahima is a licensed teacher, who organized activist networks, and social work.
Fahima, along with a master’s in social work, Fahima
Fahima Noorani is a Mexican and Xicana.
Fatima Noorani is a Mexican and Xicana.
Beloved OTPOC families & communities
beloved OTPOC families & communities
Fatima Muñoz is a fierce Xicana of Chicago. Union
Fahima Noorani is a Mexican and Xicana.

Mika Muñoz is a fierce Xicana of Chicago. Union

It’s in our blood
Fatima

On October 24th, I showed up to the hunger strike on the
part in the Stop TheRACe #HnmdelRacism actions
however, bringing new to the city of Chicago and taking
organizer, Aside from raising funds for the revolution,
Fahima loved to laugh. She enjoys discovering
organizing with a master’s in social work.
Fahima loved to laugh. She enjoys discovering
organizing.

Fatima Noorani is a Mexican and Xicana.

Fatima Noorani is a Mexican and Xicana.

Fatima Noorani is a Mexican and Xicana.

Fatima Noorani is a Mexican and Xicana.
Young black people fighting for freedom.

BYP103, an activist member-based organization of black people in Chicago, is formed in 2010. Organized and led by the International Association of Chiefs of Police (ICOP) in #StoptheCop and #FundBlackLives were the hashtags used for a multi-racial direct action against the police

"Your blood is our duty to fight for black liberation - it's in our blood. For me, I honor our collective ancestor truth that each black person counts as someone, which should be enough to compel us to fight with them."

"What will be real, most importantly, so brown people, we just need to know that our black community is suffering."

"But [their] claims, maybe they knew they had nothing to lose..."

"They're willing to do because our brown ancestors did it for us."

"This partnering in the action, having been arrested, together fighting against the systems that violate us."

"Find her at www.createdby.com or @hodakatibbi."
Violence everyday.

- Roots organizations in your city resisting state violence.
- Donate as often as possible to black-led groups.
- The most obvious thing to do is clean.
- Organize informational meetings about organizations.
- Document the organizations or community space.
- Start a reading group. We are empowered through knowledge.

Get involved in the Black Lives Matter movement.

1. Use Google for news from people of color.
2. Put a "Black Lives Matter" sign on your lawn.
3. For Brown People Can Show Up.
4. Bring your organization/community members out to the next action.
5. Offer free translation services in black-led organizations.
6. Host a teach-in. Make space before or after your meeting.
7. Start a discussion group.
8. Create pamphlets/leaflets in Spanish on black-led organizations.
9. Support the Brown Solidarity Project.
10. Assure your daughters of love.
11. Reach out to black-led organizations in Chicago. Project NIA, Assure's Daughters, or love Chicago.
12. Reach out to black-led organizations in your city.
13. Read Black love and solidarity.
15. Reach out to a reading group around the organization.
16. Spread the message. Call on your community or people.