

ASPIRATIONS FOR ASIAN AMERICAN ALLYSHIP

*A toolkit for Massachusetts educators on
teaching Asian American history and solidarity*



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Commission Youth Council 2025 Community Project*



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ABOUT ASPIRATIONS FOR ASIAN AMERICAN ALLYSHIP

My name is Julie Hong and I am a senior at Wellesley High School in Wellesley, MA. Aspirations for Asian American Allyship is my community project as a member of the Commonwealth of Massachusetts Asian American Pacific Islander Commission's Youth Council.

Hearing about the lack of civic engagement in Chinese American communities prompted me to think about how the model minority myth and rampant anti-Blackness drive political apathy and racism in Asian American communities. Solidarity is necessary to combat America's injustices. **This project aims to inspire solidarity between the Asian American community and other marginalized groups by providing a guide on the history and presence of Asian American allyship in American social justice movements. This toolkit is made for educators to incorporate Asian American history and solidarity into their curriculums.**

I am uniquely positioned, with the support of the Commonwealth and the Commission's 19 years of history as the only statewide governmental body dedicated to the AAPI community, to bring about impactful and genuine solidarity advocacy in my community. I've learned from the privilege of being in the Youth Council that advocacy is not and cannot be just about spreading awareness or surface-level representation. It means drawing from the origin of the term "Asian American" as a political label born from student activism meant to fight against racism and imperialism, as well its modern expansion to empower Pacific Islanders and include their distinct history and culture. It means recognizing the racism, political apathy, and racial shame inherited from imperialism in Asian American communities and meeting them with empathy. It means truly knowing who advocacy work will influence and building lasting connections with real people.

I say this to highlight that in our current political climate, we have the privilege and resources to support our minority students in Massachusetts. In a [letter](#) to the U.S. Department of Education, Massachusetts Secretary of Education Patrick Tutwiler refused Massachusetts's compliance with the Trump administration's crackdown on DEI in schools.

I am disappointed at the lack of coverage and conversation around Asian Americans and solidarity at Wellesley High School from faculty and administration. Providing safe and inclusive spaces for constructive conversation is important, but until solidarity is taught critically, we won't make any progress on creating substantial change. You, as educators in Massachusetts, must take on the responsibility of dismantling our systems of oppression.



ACKNOWLEDGEMENTS

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INTRODUCTION



WHAT IS SOLIDARITY? WHY IS IT IMPORTANT?

Solidarity means creating meaningful connections to form mutual empowerment, forge empathy, and challenge systemic injustices through collective movements.

Dr. bell hooks, renowned feminist, activist-scholar, and professor, uses the phrase “imperialist white-supremacist capitalist patriarchy” to describe America’s interconnected systems of injustice. Dr. hooks argues that all forms of oppression (imperialism, white supremacy, capitalism, the patriarchy) enforce each other and act simultaneously. Solidarity, therefore, must address all forms of oppression.

- To look further into this concept, read Dr. bell hooks’s book *Yearning: Race, Gender, and Cultural Politics*.
- Read social practice artist Muindi Fanuel Muindi’s detailed breakdown of this concept: [For bell hooks — solutionsforpostmodernliving](#)

It’s important to recognize that although all Americans suffer from the imperialist white-supremacist capitalist patriarchy, not everyone experiences the effects of these oppressive forces in the same way. Equating experiences across marginalized groups introduces the risk of erasing and invalidating their objectively different histories.

Professors Roseann Liu and Savannah Shange speak on the idea of “thick solidarity”:

“We’re interested instead in forging toward notions of what we conceptualize as thick solidarity — that is, **a kind of solidarity that mobilizes empathy in ways that do not gloss over difference, but rather pushes into the specificity, irreducibility, and incommensurability of racialized experiences**. Thick solidarity is based on a radical belief in the inherent value of each other’s lives despite never being able to fully understand or fully share in the experience of those lives.”

- Read the rest in their article: [Toward Thick Solidarity | Radical History Review | Duke University Press](#)

In your classroom, center a thick solidarity that incorporates discussion of all forms of oppression and their interconnectedness to create empathetic and empowering discussion.



LIMITATIONS OF THIS RESOURCE

This toolkit only covers content on Asian Americans and does not contain information on Pacific Islander Americans. This toolkit has a heavy focus on racial capitalism, the Civil Rights movement, and women’s and LGBTQ+ rights. This toolkit does not address topics such as the fight for land rights, Japanese incarceration during WWII, environmental justice, and Asian American representation in popular media and culture.



FOR EDUCATORS



HOW TO APPROACH TEACHING ASIAN AMERICAN SOLIDARITY

“I’m not a history teacher. How can I have these conversations in my classroom?”

- Ask students to analyze class materials from different perspectives (postcolonial, psychoanalytical, Marxist, gender and sexuality, intersectional, moral and philosophical). This gives you the opportunity to introduce concepts in this toolkit and have your students apply them.
- Pair information in this toolkit with materials that include Asian Americans and speak about relevant historical background.
 - Teach books that contain Asian Americans: *Minor Feelings* (nonfiction) by Cathy Park Hong, *Little Fires Everywhere* (novel) by Celeste Ng, *On Earth We’re Briefly Gorgeous* (novel) by Ocean Vuong, *Interior Chinatown* (novel) by Charles Yu, *Stay True* (nonfiction) by Hua Hsu, *Everything Everywhere All At Once* (film) directed by the Daniels.
 - When speaking about science in a specific region, country, or group of people, mention any relevant history or present-day observed impacts in relation to the information in this toolkit.
 - Amitav Ghosh speaks on the intersection of climate change and Western imperialism in his book *The Nutmeg’s Curse*.

“I’m not Asian American, so I don’t feel prepared to teach Asian American history.”

Teaching Asian American history and solidarity can be hard, but you are an educator. If you are unable to educate yourself, how can you educate your students who may be affected by what has been covered by this toolkit? By not teaching this material, you prioritize your own comfort by leaving some of your students behind. It’s time to take responsibility.

Students cannot be the only ones that lead these conversations—it can only result in more confusion and unproductive conversations. By taking the lead, you are teaching your students how to converse with empathy and openness in your classroom so they can bring that same perspective into the real world.



RESOURCES FOR ACTIVITY/LESSON PLAN DEVELOPMENT

- [The Asian American Education Project](#) has lesson plans on various topics and ethnic groups up until 2019.
- The [AAPI History Hub](#) is an accessible platform to easily find lesson plans and other sources.
- Grassroots Asian Rising has a toolkit containing trainings and resource lists: [The Toolkit — Grassroots Asians Rising](#)
- [A Different Asian American Timeline](#) lays out Asian American history by placing Asian Americans in a broader context of racism and capitalism.



WHAT IS ASIAN AMERICA?



ORIGINS OF THE ASIAN AMERICAN POLITICAL IDENTITY

The Asian American movement emerged within the context of the Civil Rights, Black Power, Brown Power, and American Indian movements, the Vietnam War, the Cultural Revolution in China, and liberation movements across the globe. The term “Asian American” was created by activists Emma Gee and Yuji Ichioka at University of California, Berkeley (UC Berkeley) in 1968, largely in opposition to the usage of derogatory terms like “Oriental” and to inspire solidarity and unification among Americans of Asian descent.

Referencing the Black Power and Brown Power movements, the Asian American movement was oftentimes referred to as the Yellow Power movement; however, many South and Southeast Asians did not identify with “yellow” and instead felt alienated from the movement, having already been stereotyped as uncivilized or inferior to East Asians.

- Read more about this problem: [The Brown Asian American Movement: Advocating for South Asian, Southeast Asian, and Filipino American Communities - HKS Student Policy Review](#)

In 1968, the Third World Liberation Front was formed by the Black Student Union and other student groups at San Francisco State College (SF State). Students demanded a curriculum that included and represented people of color. In 1969, four student organizations—the Afro-American Studies Union, Mexican-American Student Confederation, Native American Students United, and Asian-American Political Alliance—formed the Third World Liberation Front at UC Berkeley to demand the creation of a Third World College that acknowledged the histories of marginalized people of color. These strikes resulted in the establishment of the College of Ethnic Studies at SF State and the Ethnic Studies department at UC Berkeley.

- More information on the TWLF at UC Berkeley: [History | The Third World Liberation Front](#)
- The demands of the Black Student Union and TWLF at SF State: [List of 15 Demands](#)
- The May 19th Project’s short video on the TWLF: [Education is Solidarity: The Third World Liberation Front](#)

The Vietnam War unified distinct ethnicities under the Asian American label—the war was connected to a long history of imperialism in Asia that imparted generational trauma and racial



shame onto Asian immigrants. Asian Americans identified with the Vietnamese people, recognizing the shared experience of anti-Asian hate and violence. Patsy Chan, a TWLF activist, describes the Vietnam War in her 1971 speech at the anti-war march in San Francisco:

“The vicious imperialism which seeks to commit total genocide against the proud people of Indochina is the same imperialism which oppresses those of us here in the US by creating dehumanizing conditions in our Asian communities, barrios, black ghettos and reservations.”

- Read Patsy Chan’s full speech here: [Gidra, Volume 3, Issue 6](#)

Asian American activists took inspiration from the Black Panthers. The Red Guard, a Chinese American radical organization, declared themselves communist and established a strong cultural connection with China, announced their own “10 Point Program” and created programs to aid their community, and displayed the same confrontational self-determinism. Eventually, the Red Guard disbanded in 1971 and many members joined the I Wor Kuen (IWK). Like the Red Guard, the IWK sought to mobilize their community for revolution against racial and class oppression. Other organizations such as the Yellow Brotherhood, Kalayaan mga Demokratikong Pilipino, and Asian American Hardcore, also modeled their operations after the Black Panthers, each with their own unique demographic.

- More on the Red Guard: [Black Panthers, Red Guards, and Chinamen: Constructing Asian American Identity through Performing Blackness, 1969-1972](#)
- More on Asian American radical groups: [Yellow Power: The Formation of Asian-American Nationalism in the Age of Black Power, 1966-1975](#)

The formation of the Asian American political identity actively confronted the model minority myth, drawing from, connecting with, and influencing the Black Power movement to challenge systemic oppression in America.

RACIAL TRIANGULATION

Dr. Claire Jean Kim proposes the concept of racial triangulation, which states that the processes of “relative valorization” and “civic ostracism” place Asian Americans in relation to white and Black Americans.

- Read Kim’s full paper: [The Racial Triangulation of Asian Americans](#)

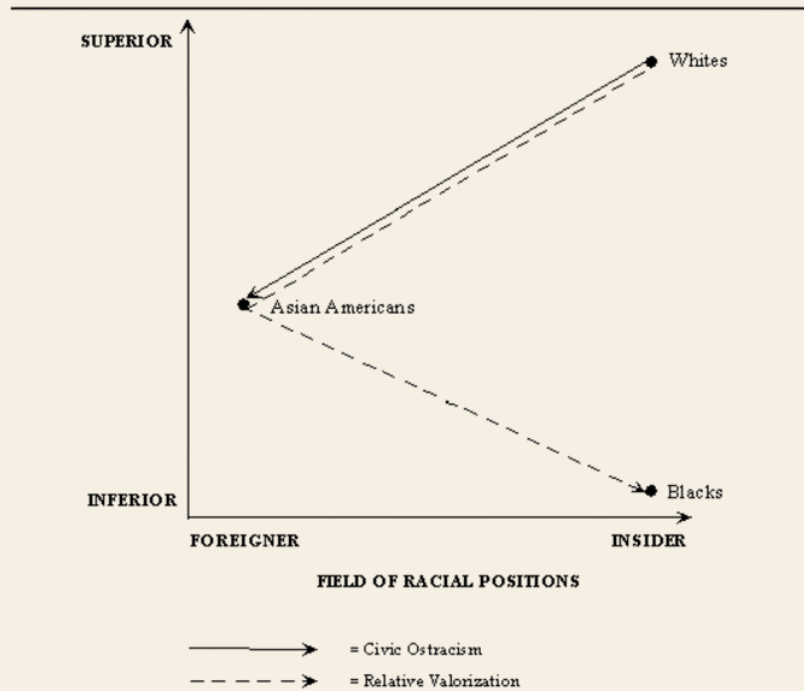


Figure from Dr. Kim's paper, *The Racial Triangulation of Asian Americans*

Relative Valorization: The Model Minority Myth

Dr. Kim describes relative valorization as when "dominant group A (Whites) valorizes subordinate group B (Asian Americans) relative to subordinate group C (Blacks) on cultural and/or racial grounds in order to dominate both groups, but especially the latter." The model minority myth is a common tool of relative valorization.

The model minority myth is the stereotype that Asian Americans are especially hardworking, obedient, and high-achieving academically and economically when compared to other minorities. It assumes the Asian American community to be a monolith, neglecting ethnic groups that don't share the same experiences and doesn't address the income disparity within the Asian American population.

This myth is often used to pit Asian Americans against other minority groups, having historically been weaponized to drive tensions between Asian American and Black communities and to demonize Black and Latine Americans.

- Look into the history behind the model minority myth: [Inventing the "Model Minority": A Critical Timeline and Reading List](#), [The Cold War Origins of the Model Minority Myth](#)
- Show your students these [6 Charts That Dismantle The Trope Of Asian Americans As A Model Minority](#)
- Show your students this TedED video on the model minority myth: [Can stereotypes ever be good? - Sheila Marie Orfano and Densho](#)



Civic Ostracism: Perpetual Foreigner Stereotype

Dr. Kim describes civic ostracism as when “dominant group A (Whites) constructs subordinate group B (Asian Americans) as immutably foreign and unassimilable with Whites on cultural and/or racial grounds in order to ostracize them from the body politic and civic membership.” The perpetual foreigner stereotype is an example of civic ostracism.

The perpetual foreigner stereotype depicts Asian Americans (as well as other minorities) as aliens or “other,” despite their citizenship status or how long they have lived in America. This might manifest as questions such as “where are you really from?” or being told to “go back to your country.” This stereotype feeds into social and cultural exclusion and serves as a basis for discrimination.

- Look into related statistics: [Asian Americans and the ‘forever foreigner’ stereotype | Pew Research Center](#)
- Reference The Asian American Education Project’s teaching materials: [Perpetual Foreigner | lesson plan curriculum | The Asian American Education Project](#)

Asian Americans are protected from some aspects of American racism because the model minority myth validates the American Dream, bringing Asian Americans closer to whiteness. In this way, Asian Americans are a tool of white supremacy, benefitting from it enough to guard their white adjacency yet also reinforcing oppression onto themselves.



CONTENT FOR YOUR CURRICULUM

This section is split into three topics: white supremacy, racial capitalism, and Asian Americans, Feminism, and the LGBTQ+ Community.

WHITE SUPREMACY

White supremacy, as defined by scholars Henry A. Giroux and Peter McLaren is the “institutionalization of whiteness and white privilege and the historical, social, political and economic systems and structures that contribute to its continued dominance and subordination.” White supremacy means the overwhelming control that white people possess of resources and people, as well as widespread adoption of white superiority in social settings, reinforced systemically.

Scholar Andrea Smith proposes a model of white supremacy consisting of three pillars: slaveability/anti-Black racism, genocide, and orientalism.

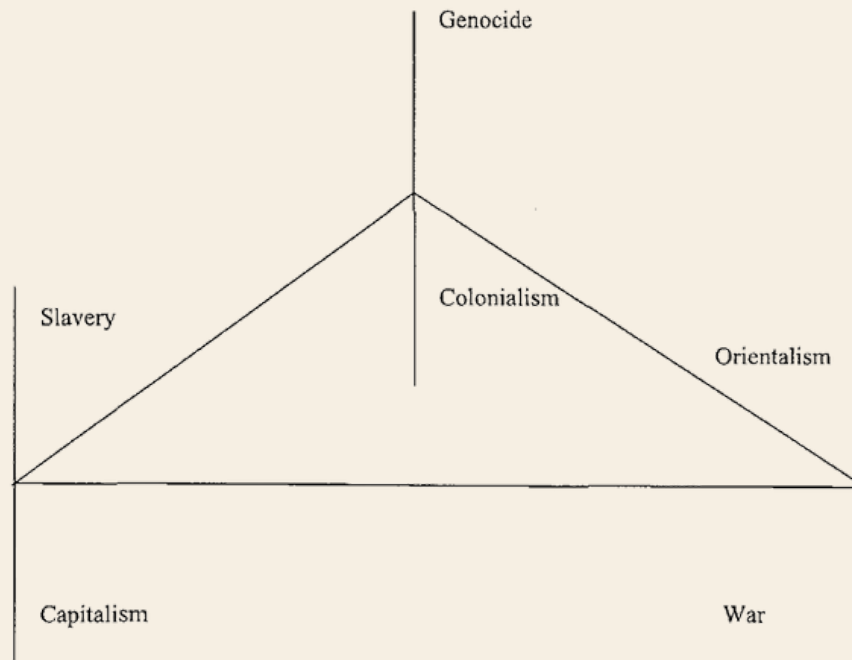


Figure from Smith's chapter, *Indigeneity, Settler Colonialism, White Supremacy*



Slaveability/anti-Black racism: The logic of slavery applies a racial hierarchy to capitalism, where Black people are placed at the bottom. Smith states that “this racial hierarchy tells people that as long as you are not Black, you have the opportunity to escape the commodification of capitalism. Anti-Blackness enables people who are not Black to accept their lot in life because they can feel that at least they are not at the very bottom of the racial hierarchy: at least they are not property; at least they are not slaveable.”

Genocide: The logic of genocide states that indigenous people must disappear to justify non-indigenous ownership of land, reinforcing colonialism.

Orientalism: The logic of orientalism deems other people as inferior and a threat to the superior Western people, justifying war and the persecution of immigrants of color in the US. Slavery and genocide support the strength of the US to protect against threats to empire, so the logic of orientalism supports slavery and genocide.

- Read Andrea Smith’s full chapter here: [Indigeneity, Settler Colonialism, White Supremacy](#)
- White supremacy in textbooks: [How white supremacy became part of nation's fabric — Harvard Gazette](#)
- Race as a social construction: [Race: The Power of an Illusion. \[No. 3, 2003-05-08\], The House We Live In | 3 of 3 | 2003013dct-3-arch-c1 - University of Georgia Kaltura](#)

People of color are both victims of and facilitators of white supremacy because enabling oppression under other pillars comes with the promise of reducing one’s own oppression. However, throughout history and in current-day activism, solidarity efforts actively work to dismantle all three to support all oppressed people.

Example: Black Lives Matter and Stop AAPI Hate

In 2020, Black Lives Matter protests emerged to advocate for the disproportionate effect of COVID-19 on Black communities and defunding the police following the murder of George Floyd. Also in 2020, Asian Americans reported an increase in anti-Asian hate and violence. In this turbulent time, Black and Asian American communities came together to support each other and address the history of Asian American and Black conflict in the United States.

- Writer Deepa Iyer highlights South Asian-Black solidarity: [South Asians and Black Lives](#)
- [The History Of Solidarity Between Asian And Black Americans : NPR](#)
- Black-Asian organizing: [How Black-Asian Solidarity Is Taking on White Supremacy | TIME](#)

- Black and Asian American disagreement on policing: [In Fight Against Violence, Asian and Black Activists Struggle to Agree - The New York Times](#)
- Addressing Anti-Blackness in Asian American communities: [Asians 4 Black Lives: Structural Racism is the Pandemic, Interdependence and Solidarity is the Cure - Reappropriate](#)



- Black-Asian tensions: [The history of tensions — and solidarity — between Black and Asian American communities, explained](#)
- Stop AAPI Hate and racial entanglement: [Cheng, NYT Op-Ed.pdf](#)

Other examples:

- Malcolm X and Yuri Kochiyama
 - [Grassroots Leadership and Afro-Asian Solidarities: Yuri Kochiyama’s Humanizing Radicalism Chapter Aut](#)
 - [Yuri, Tupac, and a Harlem House | Hyphen](#)
- Grace Lee Boggs
 - [American Revolutionary The Evolution of Grace Lee Boggs](#)
- Ram Manohar Lohia
 - [The Secret History of South Asian and African American Solidarity](#)
- Black and Vietnamese solidarity in the aftermath of Hurricane Katrina
 - [Zines | Bianca Mabute-Louie](#)
 - [A Gulf Unites Us: The Vietnamese Americans of Black New Orleans East](#)
- Kyung Won Lee: [Building Bridges between Races: Kyung Won Lee, Investigative Journalist](#)
- 9/11:
 - [How Bay Area South Asian Americans Organized in the Years After 9/11](#)
 - [Sikhs Unite with Muslims Against White Supremacy](#)
- 18 Million Rising’s zine with Reem Assil: [Food Is Resistance: For the Love of Bread with Reem Assil](#)
- Black and Vietnamese solidarity in the aftermath of Hurricane Katrina
 - [Zines | Bianca Mabute-Louie](#)
 - [A Gulf Unites Us: The Vietnamese Americans of Black New Orleans East](#)

Simple additions:

- Ask your class to read and discuss a zine from the Black & Asian Solidarity Series: [Zines | Bianca Mabute-Louie](#)
- Show your class a short video from the May 19th Project:
 - [Yuri and Malcolm](#)
 - [Frederick Douglass and Wong Kim Ark: Who Can Be An American?](#)
 - [Grace Lee Boggs and James Boggs Change the World](#)
 - [Youa Vang Lee Mourns George Floyd](#)
 - [The Concentration Camp Law: Fighting the Emergency Detention Act](#)
 - [Bayard Rustin and Asian America](#)
- Have your class listen to this short NPR segment on Black-Asian solidarity and how white supremacy affects each community differently: [The History Of Solidarity Between Asian And Black Americans : NPR](#)
- Show your class this video on Black-Asian tensions: [Can Black, Asian Americans move past historical animosity in the interest of solidarity? | PBS News](#)



RACIAL CAPITALISM

In his book *Black Marxism: The Making of the Black Radical Tradition*, political theorist Cedric J. Robinson describes that the emergence of capitalism from European feudalism was based in the dispossession, colonization, and enslavement of racial groups within Europe, creating racial hierarchies. Racism is central to and inextricable from capitalism.

Because racial capitalism relies on upholding racial hierarchies, oppression in the context of racial capitalism often manifests in breaking up multiracial labor movements.

- Learn more about racial capitalism: [What Did Cedric Robinson Mean by Racial Capitalism? - Boston Review](#)
- Read Cedric Robinson's book *Black Marxism: The Making of the Black Radical Tradition*

Example: Delano Grape Strike

After the U.S. colonization of the Philippines in 1898, Filipinos became America's next source of cheap labor because of their status as U.S. Nationals (immigration laws or inspections didn't apply, but they weren't granted citizenship rights). Filipino workers were pitted against other groups who had already established successful labor movements.

Harry Itliong had experience leading strikes all across the West Coast. In September of 1965, Itliong and the AWOC (Agricultural Workers Organizing Committee) and affiliated with the AFL-CIO (American Federation of Labor and Congress of Industrial Organizations), composed mostly of Filipino-American workers, led the Delano Grape Strike of 1965. They demanded a pay raise and the right to form a union.

Initially, plantation owners used Mexican strikebreakers to reduce the effectiveness of the strike. Itliong contacted Cesar Chavez and Dolores Huerta of the National Farm Workers Association (NFWA), and on September 16, Mexican Independence Day, the NFWA voted in favor of joining the strike.

The AWOC and NFWA merged to become the UFW (United Farm Workers). The UFW went on a 250-mile march from Delano to Sacramento to publicize the movement and called for a boycott of table grapes that spread across the nation (in 1969, 17 million Americans and Canadians were participants of the boycott.) Chavez went on a 25-day hunger strike, drawing inspiration from Ghandi. This strike also led to the creation of connections between Filipino and Mexican communities. In Filipino Hall, the headquarters of the strike, workers cooked for each other and shared food.

In 1970, the UFW signed contracts with major grape growers granting higher pay, medical



insurance, protection from pesticides, and other benefits. The success of the Delano Grape Strike set the stage for the passage of the California Agricultural Labor Relations Act. Despite the role of Filipino workers in the strike, media coverage at the time excluded their work. Even today, Harry Itliong and the AWOC remain largely unknown.

- Watch Gayle Romasanta talk about the strike: [Solidarity Stories: Uniting to Fight for Collective Rights | Gayle Romasanta](#)
- Read more of the context for this strike in chapter 8 of *The Making of Asian America: A History* by Erika Lee ("We have heard much of America" : Filipinos in the U.S. empire)
- For primary sources: [The United Farm Workers and the Delano Grape Strike | DPLA](#)
- Reference The Asian American Education Project's teaching materials on Phillip Vera Cruz:
 - [United Farm Workers \(UFW\) Movement: Philip Vera Cruz, Unsung Hero](#)
 - [Philip Vera Cruz: Justice for Farm Workers](#)
 - [Ecological Model and Philip Vera Cruz. Biology, Life Science, Inter-Coordinated Science](#)
- Reference The Asian American Education Project's teaching materials on the strike:
 - [Larry Itliong: Unity of Filipino and Mexican Farmworkers](#)
 - [Filipino American Farmworkers Fight for Their Rights](#)

Other examples:

- Japanese-Mexican American worker relations in California:
 - [Over More than a Hundred Years of Farm Labor History, Japanese and Mexican Americans Have Been Both Allies and Adversaries](#)
 - [Keeping the "House of Labor" Divided: The Attitude of Organized Labor Toward the Japanese-Mexican Labor Association in 1906](#)
- Frederick Douglass advocates for Chinese immigration in a speech: ["Composite Nation," lecture in the Parker Fraternity Course, Boston, Mass | Library of Congress](#)
- Chinese immigration
 - "Coolie" labor:
 - [Coolies and Cane: Race, Labor, and Sugar in the Age of Emancipation](#) by Moon-Ho Jung
 - [Civil War, Emancipation, Reconstruction, the Ku Klux Klan, Industrial Revolution, Chinese Exclusion, Westward Expansion](#)
 - Chinese Exclusion Act of 1882, Contract Labor Law of 1885
 - [Chinese Exclusion Act: Topics in Chronicling America - Research Guides at Library of Congress](#)
 - The American Federation of Labor's support for the Exclusion Act: [Some Reasons for Chinese Exclusion: Meat vs. Rice; American Manhood Against Asiatic Coolieism; Which Shall Survive?](#)
- The 1934 Salinas lettuce strike
 - [The Filipino Labor Union: The Salinas Lettuce Strike of 1934](#)



- The Association of Asian American Studies became the first U.S. academic association to endorse the Boycott, Divestment, and Sanctions (BDS) campaign in 2013: [Palestinians Salute the Association for Asian American Studies \(AAAS\) for its Endorsement of the Academic Boycott of Israel | BDS Movement](#)

Simple additions:

- Ask your class to read and discuss a zine from the Black & Asian Solidarity Series: [Zines | Bianca Mabute-Louie](#)
- Play this episode of ViewFinder on the Manongs in the Delano Grape Strike: [ViewFinder | Delano Manongs | Season 19 | Episode 6 | PBS](#)
- Play an episode (~50 minutes) or a short clip (30 seconds–3 minutes) of the PBS documentary Asian Americans: [Stream Asian Americans Seasons & Full Episodes | PBS SoCal](#)
- Play this video of Angela Davis speaking about racial capitalism: [Angela Davis: We can't eradicate racism without eradicating racial capitalism](#)
- Play a clip from the SAADA's collection on South Asian Americans in the labor movement: [Solidarity Forever | South Asian American Digital Archive \(SAADA\)](#)



ASIAN AMERICANS, FEMINISM, AND THE LGBTQ+ COMMUNITY

Racism and classism cannot be ignored in feminist and LGBTQ+ advocacy. Asian American feminist and LGBTQ+ activists have stood in solidarity with other people of color in their fight throughout history, drawing connections between women's liberation to imperialism and capitalism.

Examples:

- Read about the Asian intersectional identity: [Intersectional Feminist Theory as a Non-Ideal Theory: Asian American Women Navigating Identity and Power](#)
- Read about queer Asian Americans organizing: [The radical joy of queer Asian community: A photo love letter](#)
- Black and Asian American lesbian organizing: [Exploring Black and Asian American Lesbian Archives: Aché and Phoenix Rising](#)
- A collaboration between the Black Women Radicals and the Asian American Feminist Collective and their collection of works on Black and Asian Feminist Solidarity: [Black and Asian Feminist Solidarities](#)
- Third World Women's Alliance (TWWA) and their publication Triple Jeopardy
 - Some editions can be found here: [Triple Jeopardy](#)
 - [The Making of Triple Jeopardy by Tiana U. Wilson](#)
- Rina Hirai, Chris Kobayashi, Giselle Dohan, and Siew-Hwa Beh speak on racism, ageism, and classism in the women's movement in 1979: [Asian American women vs. the women's movement](#)
- *This Bridge Called My Back: Writings by Radical Women of Color* edited by Cherríe Moraga and Gloria E. Anzaldúa
- [Crossing the Racial Line with Intersectionality: Black and Asian American Feminist Solidarity Movement](#) by Jiyoun Yoo
- [Introduction to Special Issue: Activism as the Asian Feminist Critical Race \(AsianFemCrit\) Praxis](#) by Yuying Tsong, Grace Kim, Kayoko Yokoyama

Simple additions:

- Ask your class to analyze the poem "Lipogram without the 'U' in Utopia" by Kassy Lee: [Lipogram without the "U" in Utopia - Asian American Writers' Workshop](#)
- Ask your class to analyze the poem "From the Other Coast with Love" by Zuri Gordon and Cecile Afable: [From the Other Coast with Love - Asian American Writers' Workshop](#)
- Show your class a video explaining the Asian American queer experience: ['I Experience Being Asian American Way Differently Than My Peers'](#)
- Show your class this video from the May 19th Project: [Queer Possibilities: A Conversation](#)



ADDITIONAL RESOURCES

As mentioned, this toolkit places heavy emphasis on Asian Americans in relation to racial capitalism, excluding their instrumental involvement in other movements such as environmental movements and relations to international liberation movements. Below are resources to learn more about topics not covered as well as sources for a deeper dive into the topics already mentioned in the toolkit.

- [Cross Cultural Solidarity](#) is an incredibly helpful, extensive collection of resources on racial justice.
- [A Different Asian American Timeline](#)
- [A History of Domestic Work and Worker Organizing](#)
- [Solidarity's Practice Guide](#)
- The student newspaper regarded as the "voice of the Asian American experience": [Gidra](#)
- Resources on anti-Blackness in the Asian American community: [Combatting Anti-Blackness: Resources for the Asian American Community](#)

Solidarity across the globe:

- [The Ethnicity of Caste - Deepa S. Reddy](#)
- [The Secret History of South Asian and African American Solidarity](#)
- The Bandung Conference:
 - [The Bandung Conference concludes | April 24, 1955 | HISTORY](#)
 - Documents: [Resources for The Bandung Conference - Decolonisation: geopolitical issues and impact on the European integration process](#)
 - Malcom X's speech: [Malcolm uses the 1954 Bandung Conference of African and Asian nations as a model for black unity in America.](#)
- ["Buddhists and Martyrs of the Civil Rights Movement" | Plum Village](#)
- [The Ghadar Party: Freedom for India | The Pluralism Project](#)

Pacific Islanders:

- Chamoru poet Craig Santos Perez: [Craig Santos Perez | The Poetry Foundation](#)
- American imperialism in Guam: [The America That Americans Forget - The New York Times](#)



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