

# 2020 in Hindsight: Intergenerational conversations on Anti-Asian Racism during the COVID-19 pandemic

March 14, 2023

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### Content Warning:

***This report contains details of anti-Asian racism incidents and hateful language related to racism. It is encouraged to be emotionally prepared and practice self-care while and after reading.***

## Note of Gratitude

Thank you to the co-conceptualizing work by Justin Kong (former Executive Director, CCNCTO), the community engagement support by Nikki Huang (former Community Organizer, CCNCTO), the willingness of research participants to come forward for this project, and the time and energy of project volunteer translators, facilitators and notetakers (Cecilia Liu, Dong Yao, Jen Yang, Melissa Lai, Mindy Jiang, Phyllis Tian, Starus Chan, and others who chose to remain anonymous).

This research project was funded by a *Social Sciences and Humanities Research Council of Canada Institutional Grant* through the *University of Toronto Factor-Inwentash Faculty of Social Work* given to the first author. Beyond the funding, our wonderful research team members volunteered their time and labour as well as their heart to complete this project. Thank you!

## Say Hello to our team!



Top row from left to right: Jessie Tang, Izumi Sakamoto, Bernie Yeung

Middle row from left to right: Kedi Zhao, Amy Nhkum, Kennes Lin

Bottom row from left to right: Patricia Quan, Hogan Lam, Nikki Huang, Evelyn Cheung

## *Land Acknowledgement*

We acknowledge the land we are living, working and meeting on is the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Huron-Wendat peoples, the Petun First Nation, and Seneca and is now home to many diverse First Nations, Inuit and Métis peoples. We also acknowledge that Toronto is covered by Treaty 13 with the Mississaugas of the Credit.

With an acute realization and understanding of the unjust historical trauma and oppression that have been experienced by marginalized communities in this country, we acknowledge that this city is home to people of diverse cultural backgrounds, religious beliefs, races, gender identities, sexual orientations, who have been wronged, abused, stigmatized, and silenced. We acknowledge that this city is home to Indigenous people who have been deeply impacted by residential schools, intergenerational trauma, and colonialism at large. As members of Asian communities, we recognize and honour the strengths of people who experiencing marginalization in this city and continue to work together to ensure safety, justice, and recognition of their stories and experiences.

Let this acknowledgment be a reminder for each of us to continually commit to change, stand against white supremacy and racism, including but not limited to anti-Asian, anti-Indigenous and anti-Black, antisemitism, and strive together to ensure equity, peace, and mutual respect, and recognize and honour the traditions of Indigenous people whose land we live and benefit from.

*Opening Note*

The upsurge of interpersonal anti-Asian racism (AAR) during the pandemic has brought global attention to the violence facing the Asian diaspora. “Stop Asian Hate” caught on in modern hashtags, merchandise, news articles, commercials, advertising, films and documentaries. It thrust members of the Asian Canadian community to speak out against racial injustice like not been seen before.

When we began talking about AAR at the start of the pandemic, advocates, activists, and organizers felt the need to repeat: “anti-Asian racism exists, it has always existed, this is not new.” It was as if we were trying to say and prove: “it really is possible, Asians really can be targets of violence from the colour of our skin, look at our history.” This usually follows with the list of examples in Canadian history, such as the Komagata Maru Incident of 1914, the head tax and Chinese Exclusion Act of 1923, Japanese Canadian incarceration, dispossession, and dispersal from 1942 to 1949.

But in the spring of the same year of 2020, when George Floyd, Breonna Taylor and Regis Korchinski-Paquet were murdered, the public space and attention for racial justice against AAR suddenly also took a “wake-up call” to pause.... Anti-Black racism and violence in North America continue horrifically in both covert and overt ways. And then in October of 2020, in Quebec, we learn of the death of Indigenous woman Joyce Echaquan, a 37-year-old woman who broadcasted on Facebook Live hospital staff uttering slurs before her death on the hospital bed. This was another moment where the Chinese Canadian National Council Toronto Chapter (CCNCTO) paused. We paused to look at, to think, to reflect, and to ask ourselves: what does it mean to build solidarity in the fight against different forms of racism? How can communities actually work together to put an end to racial injustice when it is so imbedded and systemic in the world that we inhabit?

That’s how this research started. One evening in 2020, Justin Kong, the then Executive Director of CCNCTO, Kennes Lin, the co-chair of CCNCTO, and Dr. Izumi Sakamoto, a long-time collaborator of CCNCTO, reflected on what felt like a blur, a crisis, a heightened call for help against racial injustice in the year of 2020. By looking back at 2020 in Hindsight, also the name of this project, this research so critically complicates the issue of “Stop Asian Hate” to give focus once again to the intersectional lived experiences – the real struggles and resilience in the Asian Canadian community.

Sincerely,



Justin Kong  
  
Past Executive Director  
(2018 – 2021)  
CCNCTO



Kennes Lin, MSW, RSW  
  
Past Co-Chair (2019 – 2021)  
CCNCTO



Dr. Izumi Sakamoto  
  
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## Executive Summary

The COVID-19 pandemic that started in early 2020 triggered and exacerbated age-old racist attitudes and actions towards members of the Asian community in Canada. People who are perceived as “Asian” have experienced racist attacks and hate crimes both online and in person (Chinese Canadian National Council Toronto Chapter & Project 1907, 2022). Despite the surge of anti-Asian racism (AAR) incidents, **there is limited community-based research** focusing on the first-person account of these experiences as well as the stories of resistance by Asian Canadians.

With a large population of Chinese in Canada, **a collaborative research team** from the University of Toronto Factor-Inwentash Faculty of Social Work (FIFSW) and the Chinese Canadian National Council Toronto Chapter (CCNCTO) developed this community-based research project together to explore how different generations of Chinese Canadians (including both new immigrants and those born here)<sup>1</sup> understand their AAR experiences before and during the COVID-19 pandemic.

**A 2.5-hour, online research event** highlighted **the voices of five Chinese Canadian speakers** who had personally experienced AAR, followed by small group discussions to document the responses and experiences of **26 Chinese Canadian participants from different generations**. These stories and shared narratives were transcribed in their original languages (English or Mandarin Chinese) and analyzed in English to identify common themes and recommendations.

**Most participants have had personal experiences of AAR since the COVID-19 pandemic started.** Some talked about their experience of racism before the pandemic as well. At the same time, sometimes they felt that it was difficult to identify these incidents as racism, partly due to the often ambiguous and insidious nature of racist microaggressions, the lack of English proficiency, the pressure to fit into the “model minority” who do not make trouble, and/or the limited awareness about AAR in society. As a result, many people expressed a strong feeling of “*Wu Nai*” (无奈, meaning “hopelessness” or “helplessness” in Chinese) in the face of prevalent AAR. At the same time, some participants also expressed their hopes for the future and their collective wisdom.

Another issue identified was **difficulties of speaking about AAR within their respective families**. Holding an **intergenerational dialogue session on Zoom** as a research method then

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<sup>1</sup> We acknowledge the many limitations of the term “Asian Canadian” including its emphasis on the settler-colonial state, nationality, and citizenship as a prerequisite for belonging. In this report, we use the term in its broadest meaning, referring to all those who identify as members of the Asian diaspora in Canada, regardless of history, immigration status, upbringing, and/or access to culture, family, and community.

presents itself as a possibility to increase opportunities to facilitate cross-generational understandings with relative anonymity, while also facilitating a sense of community across differences. This new research method of community-based participatory research can be explored further.

The experience showcased in this report may provide an important reference to understand the **nuances and complexities of AAR** experienced by Chinese Canadians. At the same time, it should be noted that, as a community-based participatory research project, the findings are not meant to represent the experiences of all Chinese Canadians or Asian Canadians.

**Recommendations** are also presented.

### *Key Findings Summary*

1. **The experiences of anti-Asian racism (AAR) were pervasive** among study participants across the age groups and genders.
2. Participants were **not always forthcoming in voicing** their experiences of AAR. Some wondered whether their experience of racism was considered “valid.” Some people felt the pressure to fit into the stereotype of the **model minority** and did not want to speak up about their experience of AAR. Others had previous negative experiences when vocalizing their experience of racism and did not bother speaking up. Altogether, participants often felt discouraged from speaking out about racism.
3. While participants shared various feelings in response to AAR (e.g., fear, anger/rage, frustration), **a sense of “Wu Nai” (无奈; hopelessness/helplessness)** emerged as a strong sentiment from participants.
4. **Lack of AAR awareness in school and society** in general might have contributed participants to internalize their experience of racism as their fault. Internalized racism, then, at times created a physical and psychological toll on them.
5. Participants expressed their **hope for themselves and society** to be able to speak up in face of discrimination, especially for those who have higher English proficiency.
6. **More advocacy work** and AAR events were recommended to create space for more conversation on racism and to support each other in the community.
7. Participants highlighted the importance of awareness-raising initiatives to **educate the public** more about the historical and current contexts of AAR.
8. The **solidarity with other Asian Canadian or BIPOC communities** was expressed but limited to a few voices. This may have to do with a few factors, including the limited time allotted for discussions and the limited sense of belonging to Canada while experiencing discrimination; however, this theme needs to be explored further.
9. **The use of the online format** to bring together intergenerational cohorts of Chinese Canadians (including recent immigrants) to discuss the experiences of AAR, a potentially



difficult topic, proved to be helpful where participants could choose to stay anonymous with each other while still having an opportunity to learn other people's experiences and express their opinions in small groups.

## *Calls to Action Summary\**

*\*For detailed list, please refer to page 25-28*

### **1. Government, Funding Agencies and Business Sector**

- Invest funding and support to develop culturally specific human service for the Asian Canadian community and Equity, Diversity and Inclusion (EDI) initiatives in both public and private institutions.
- Increase representation of Asian Canadians in organization works, including the senior management and board members

### **2. Ministry of Education and School Board Administration**

- Develop comprehensive anti-racism education that includes the history and current context of anti-Asian racism (AAR).
- Conduct strategic planning within the education institution to address systemic racism.
- Provide professional training courses for those who work in the education profession on AAR.

### **3. Those in the field of social work and human services**

- Help build the capacity of the Asian Canadian community to be able to respond to racism.
- Assist Asian Canadian communities in their work on joining forces with other communities of colour on racial justice.

### **4. Member of the Asian Canadian community**

- Talk with own families about racism.
- Practice self-care and collective care.

### **5. Individuals and communities in allyship**

- Raise awareness about racial justice and always examine and challenge their own biases.
- Report incidents of racism (including AAR) to the website ([www.covidracism.ca](http://www.covidracism.ca)) and popular media (e.g., Toronto Star, CBC) to make Asian Canadian voices being heard.
- Speak out and intervene on racism when safe, or act as an ally in other situations (e.g., become a witness of the incident, take cellphone pictures/videos when safe; learn how to be an ally when you witness racist harassment- for example, see the resource, "5D's of Bystander Intervention" by Asian Americans Advancing Justice (<https://www.advancingjustice-aaajc.org/>) at <https://youtu.be/ASkX2O9zB24>).



Toronto Solidarity Rally Against Anti-Asian Hate. After the Atlanta Spa Mass Shootings on March 16, 2021, CCNCTO and other Asian-Canadian communities organized a rally at the Nathan Philips Square (Toronto City Hall) on March 28, 2021, to raise awareness about anti-Asian racism. Hundreds of supporters and allies gathered for the cause. At the microphones Jessie Tang (left) and Kennes Lin (right), both of CCNCTO. (Photo by Izumi Sakamoto)

## Introduction

Throughout the long history of Asian communities in Canada since the late 1800's, Asian Canadians have regularly been the target of exclusion and discrimination (e.g., Coloma & Pon, 2017; Leung, 2008). Racism against Asian Canadians has manifested in several ways, from the Chinese head tax imposed on Chinese Canadians entering between 1885 and 1923 followed by the Chinese Exclusion Act (1923-1947), *Komagata Maru* incident that barred Indian migrants in 1914, to the incarceration, dispossession, and dispersal of Japanese Canadian internment during and after the Second World War (Pon, Coloma, Kwak, & Huynh, 2017; Sunahara et al., 2011; Wang, 2006; Zhao, O'Connor, Lenz, & Fang, 2022). Regrettably, hate crimes against Asian Canadians continue to this day. Asian Canadians have faced an upsurge in anti-Asian racism (AAR) and hate incidents as a result of the COVID-19 pandemic outbreak (Chan, 2020; Chinese Canadian National Council Toronto Chapter & Project 1907, 2022).

With the alarmingly high number of reported anti-Asian incidents, however, little remains known about how Chinese Canadians from different generations and socioeconomic positions experience AAR. Hence, the University of Toronto Factor-Inwentash Faculty of Social Work (FIFSW) and the Chinese Canadian National Council Toronto Chapter (CCNCTO) developed this community-based research project together as a joint effort to better understand how the members of the Chinese Canadian communities are responding to AAR both before and during COVID-19. We aimed to specifically pay attention to the nuances and complexities of racism and anti-racism experiences articulated by Chinese Canadians across different generations and diverse backgrounds. As this research project was conducted during the COVID-19 pandemic, we highlighted storytelling and community sharing through Zoom as a new format of virtual community-based research. Narratives associated with racism are painful, but at the same time, they are powerful in building a sense of connection in the community especially when the experiences of AAR are often not shared widely.

## Research Methodology

This research study is based on community-centered participatory research with an anti-oppressive qualitative research method (e.g., Sakamoto, Ku & Wei, 2009; Sakamoto & Pitner, 2005; Sakamoto, Wei, & Truong, 2008) through the virtual community gathering event “2020 in Hindsight: Intergenerational conversations on anti-Asian racism during the COVID-19 pandemic”: in short, “2020 in Hindsight Research Project ( 回顾 2020 研究项目 )”. In **community-based participatory research**, the research is conducted “with” the community, not “on” the community. Through the highly collaborative and egalitarian power-sharing process of academic researchers and community members, the research aims to produce the knowledge that is relevant and useful for the community through the participatory process of meaningful community involvement, collaborative decision-making, and cultural relevance (Leavy, 2017; Orionzi et al., 2016; Sohng, 2008).

As a university-community collaboration, the researcher from the University of Toronto Factor-Inwentash Faculty of Social Work (FIFSW; Sakamoto) and two leaders from the Chinese Canadian National Council Toronto Chapter (CCNCTO; Justin Kong, then Executive Director, and Kennes Lin, then the Co-Chair of the Board of Directors of CCNCTO) brainstormed and wrote a grant proposal as equal partners (Sakamoto has worked with CCNCTO since 2002 on and off as a volunteer and researcher and had successful collaboration experiences).

With the surge of AAR incidents in the context of all the restrictions in our lives (e.g., financial constraints, working as ‘essential workers’, no in-person education for K-12 schools and post-secondary education institutions, ban of in-person gatherings, closed public and recreational facilities), we wondered how to create a space where participants from the Chinese Canadian communities (including those who may not be fluent in English) may feel comfortable in sharing their experiences, thoughts and feelings in a relatively safe environment. Together, the three of us (Lin, Kong, Sakamoto) brought our **expertise with community outreach, community organizing and community-based research with Asian Canadian communities** and designed this format: a one-time online research event with speakers and small group sharing in participants’ preferred languages. As **CCNCTO already had extensive experience in using Zoom for community events** since the start of the pandemic, the planning and implementation was relatively smooth even though it did require a lot of background work to recruit participants and volunteers, prepare for the event, and transcribe and analyze the data afterwards.

After an institutional **research grant** through FIFSW was secured, a **research ethics approval** was obtained from the University of Toronto, and students and volunteers (Lam, Yeung, Nhkum, Cheung, Zhao, Quan) joined the research team (by then, the Executive Director of

CCNCTO was Jessie Tang and Kennes Lin's role was Anti-Asian Racism Advisor to CCNCTO). Together, the research team worked from October 2021 to organize a virtual research event on February 26th, 2022, intending to engage in conversations about racism and the pandemic between multiple generations of Chinese Canadians including those who immigrated recently as well as those who were born in Canada. The event was held through an online platform, Zoom, and co-facilitated by the community-based researcher and one of the student researchers.

### *Participants and Recruitment*

The research participants of the community event were **(1) five speakers who spoke about their experiences of anti-Asian racism (AAR), and (2) 26 community participants. Five members from the Chinese Canadian communities were recruited to be speakers at our event.** They had either reported incident(s) of racism during COVID-19 on CCNCTO's online AAR reporting site Fight COVID Racism ([www.covidr Racism.ca](http://www.covidr Racism.ca)), or were individuals who represented a specific segment of the community (e.g., age, gender, occupation) who had worked with CCNCTO during the pandemic.

The research team members who are **fluent in Mandarin and/or Cantonese Chinese** worked with these potential speakers and helped each person prepare a 5-minute speech to be presented at the virtual research event in front of the thirty community participants from different age groups and backgrounds. The 30 community participants were recruited through email, e-flyers (in both Chinese and English) and word-of-mouth from the CCNCTO's networks. In addition, to diversify the demographics of the participants, Chinese social media (WeChat) was used to recruit potential participants through university-based networks. Interested individuals were asked to fill out an online form so that the participants will be diverse in age groups and other backgrounds (e.g., occupation, immigration generation, years in Canada) as much as possible. Out of those interested in participating and filled out the online form, 30 individuals were invited and 26 people actually attended the online research event. The research coordinator (Lam), who is fluent in Mandarin, Cantonese, and English, used a Chinese-language chat application (WeChat) to communicate with most of the participants as that was often a preferred way of communication over email for them. For some elderly community members, telephone calls were the preferred method of communication. Two members of the research team (Lam, Quan) worked with potential speakers to help create the speaking notes based on their respective experiences of AAR. Lam and Quan further translated their speaking notes to English or Chinese ahead of time so that the simultaneous translators will be able to translate more smoothly at the event. These notes were shared ahead of time on a shared document with the research team and volunteers. All speakers and participants either gave verbal or written consent to their participation in our research project before the event date. The demographics of the participants are summarized below.

Figure 1. Group Demographics

Participants	Ages 18-29	Ages 30-59	Ages 60+	Total
Group 1	2 (W)	0	4 (3M + 1W)	6
Group 2	0	2 (W) + Speaker 5 (W)	3 (2W +1M)	6
Group 3	2 (W) + Speaker 2 (M)	1 (W)	3 (2W+1M)	7
Group 4	3 (W)	0	2 (W) + Speaker 1 (W)	6
Group 5	1 (W)	1 ("Gender Non-Binary")	2 (W) + Speaker 3 (W)	5
Group 6*	0	Speaker 4 (M)	0	1
Total	9	6	16	31

Legend: W = women, M = men; the gender identifications in quotation marks represent the words used by the participants (i.e., "gender non-binary").

\* Group 6 was the only group where the participant and research team members spoke in English. All other participants and speakers preferred to speak in Mandarin Chinese.

### Research Event: Data Collection and Analysis

The online research event had four segments within 2.5 hours. One of the student researchers who is bilingual in English and Mandarin Chinese (Quan) acted as the MC. After the greetings and the review of the day's agenda (Tang, Sakamoto), Lin presented the history of anti-Asian racism (AAR) in Canada, including the recent surge of AAR events and the work done by CCNCTO to document and fight against AAR. Then, the five speakers shared their own experiences of AAR based on the speaking notes that they had prepared. After a short break, the 26 community participants and five speakers were divided into five groups, with around six community participants each, to respond to the speaker panel and share their thoughts, feelings, and experiences as relevant. Each small group was facilitated by a volunteer facilitator and notes were taken by a volunteer on *Google Jamboard*, to which the research team members who would summarize the discussions at the end (Lin, Tang) had access in order to prepare their speaking notes. In the last part of the event, all participants re-joined the main group, and the notetakers from each group reported back from their respective small group discussions. Finally, the common themes were summarized and calls for actions captured by two research leads from CCNCTO (Lin, Tang).

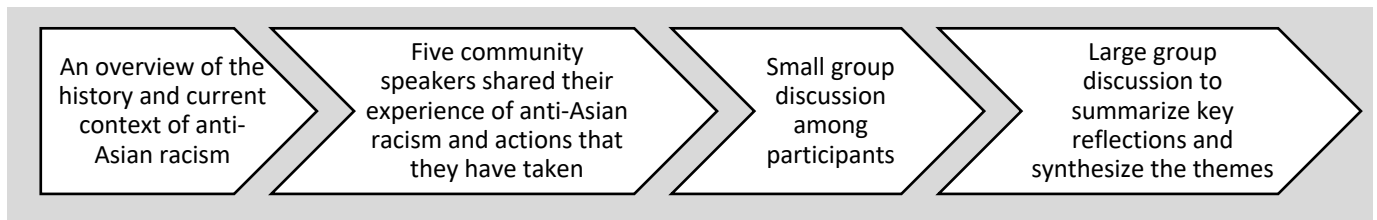
To accommodate the language diversity in the Chinese Canadian community, each speaker and participant was invited to speak in the language they felt most comfortable with (i.e., Mandarin, Cantonese, or English) and simultaneous translation was provided by community volunteers to the participants throughout the event through the Zoom's multi-channel function for multiple audio channels. Most speakers preferred to speak in Mandarin while a few spoke in English.

Since discussing AAR can be challenging, a volunteer counsellor was on stand-by in case somebody needed to leave the small group discussion and talk to a counsellor. Fortunately,

nobody needed to use this service. Each participant was offered a small honorarium (\$30) for their participation, and volunteer translators and speakers were also offered honoraria (\$100 each). The process of this research event is further presented in the diagram below.

The community event was recorded and later transcribed in the language spoken (5 Mandarin and 1 English group) and translated into English in the case of the Chinese transcriptions. Some of the coding techniques of grounded theory were used (Charmaz, 2014) to code the data once it was entered into the qualitative research data analysis software. The main theme, which is illustrated in the next part, was derived after contrasting the codes and synthesizing them into themes (Nowell, Norris, White, & Moules, 2017).

Figure 2. Online Research Event Agenda



Toronto Solidarity Rally Against Anti-Asian Hate, March 28, 2021. At the microphones on the left, Lisa (Outreach Worker of Butterfly) and on the right, Vivian Leung (Volunteer of Butterfly) with members and volunteers of Butterfly – Asian and Migrant Sex Workers Support Network. Each community took turns to speak up and share the untold stories of many Asian-Canadians. (Picture by Izumi Sakamoto)

## Findings

### *Summary of Speakers' Stories of Experiencing Anti-Asian Racism*

Each speaker prepared their 5-minute speaking notes in working closely with research team members ahead of the event.

1. Speaker 1 (Woman, Age 60+)
  - Was punched by an unknown man on the street
  - Was treated differently by food bank staff
  - Faced difficulties when applying for low rent housing
  - Was deceived and experienced procedural issues when purchasing properties
2. Speaker 2 (Man, Age 18-29)
  - Was verbally and physically bullied as Chinese by schoolmates
  - Faced difficulties defending own rights at school (e.g., no apology from school)
3. Speaker 3 (Woman, Age 60+)
  - Was targeted and stigmatized by the licensing board as masseuses
  - Was called 'virus' and told to go back to China on the street
4. Speaker 4 (Man, Age 30-59)
  - Was told to 'go home' when walking alone on the street
  - Was insulted by the cashier when using cash to pay
  - Was excluded or discriminated as Asian on dating apps
5. Speaker 5 (Woman, Age 30-59)
  - Was picked on at the supermarket and told to go back to China
  - Was verbally bullied by Western customers and neglected by the restaurant owner when working at a restaurant
  - Was bullied when driving

## Key Findings

### *1. Experiences of Anti-Asian Racism (AAR)*

*"After I did encounter this kind of thing, the person said that 'you are Chinese, go back [to] China!' That feeling makes me very, very furious. But I want to use one word, and it was very scared, scared, really scared." (Speaker 3, W, Age 60+)*

- Anti-Asian hate incidents happened more frequently in subways, supermarkets, and even in online classrooms.
- Participants experienced not just violent physical attacks, but verbal abuse and vitriol.
- Many felt like they were strangers in their own country, especially for those who have been living in Canada for many years.



- Participants shared their emotions in response to AAR, including feelings of fear, anger (rage), frustration, confusion, and sadness.
- Such a hostile environment has resulted in a psychological and emotional toll on participants and their families.

## 2. *Uncertainty in Speaking Up About Racism and Discrimination: “Is It Racism?”*

*“Especially after the pandemic began, when the ‘foreigners’ (Caucasians) saw those Chinese people, I felt that they were still very friendly and nice. Later, I feel like I am not sure what is going on, and it feels as if they sometimes ... that their facial expressions are not very friendly. No matter what you ask them, they seem to be a bit unfriendly.” (Participant 22, W, Age 60+)*

- Participants described how it was difficult to distinguish racial discrimination from general teasing or bullying because of language barriers and lack of awareness of the difference between the two in the community; they were unsure of when certain incidents were considered racism or not.
- The lack of AAR education and support in institutions contributed to feelings among the community that the discrimination they experienced isn’t real or valid.
- It is difficult to report AAR to authorities due to structural discrimination and unfair treatment.
- Intersectional factors such as the place of residence, age, and employment status affected the severity of discrimination.
- Participants reflected on the intra-community discrimination amongst Asian communities due to geographic location or social positions, leading to the limited or weak solidarity across differences against AAR.

## 3. *Hesitation to Talk with Family about Racism: “Difficult to talk about racism”*

*“To me, it is difficult to talk about racism with elders or so-called adults with more social and lived experience. It may be because of the habit of reporting good news but not bad news. To those who really care about us or want to help us, we tend to talk about topics that we do not need help with.” (Participant 24, W, Age 18-29)*

- There was a noticeable lack of responses when participants were asked if they spoke about AAR with their family members, which surprised others in the group.
- Participants wished for future community forums and discussions similar to this event to explore why conversations around AAR with family is so stigmatized and difficult.
- The need for emotional support was shared among participants. The lack of AAR education and support in institutions contributed to feelings among the community that the discrimination they experienced isn’t real or valid.

#### 4. Effects of Anti-Asian Racism: “Wu Nai” (无奈; Feeling Hopeless/Helpless)

*“...a feeling of powerlessness. You have this feeling, but you don’t know how to express your feeling nor [receive] any help from anyone anywhere” (Participant 14, W, Age 60+)*

*“Among us Chinese, we have discussed these concerns. That’s why I just said it seems unavoidable. What power do we need to change the situation [anti-Asian racism] or to stop the situation? I feel like we don’t have enough people nor power.” (Participant 2, M, Age 60+)*

- Participants across the board highlighted experiencing Wu Nai (无奈), which is described as a sense of helplessness at the difficulties they experienced in life.
- Participants noted feeling the stigma of being Chinese during the pandemic where aggressors blamed Asians for bringing the virus to Canada, and being the first to adopt practices such as mask wearing which quickly made them targets of discrimination and stigmatization.
- When faced with acts of AAR, those who experienced Wu Nai felt that the only choice they had was to stay quiet and bear it while continuing with their life.
- Those participants with limited English fluency shared that their inability to speak English freely made it difficult to fight back against AAR effectively as well as understanding that they were being targeted with microaggressions.
- Participants had differing views on the historical context of Wu Nai:
  - One noted that throughout history, Chinese culture has emphasized modesty and tended to blame themselves if there were any problems;
  - By placing the blame on themselves much of the blame became internalized and helped grow the sense of helplessness that contributed to the feeling of Wu Nai;
  - Others believed that Wu Nai had historical roots in white supremacy, and it embodied the model minority myth which oppresses Asians through acts of discrimination. Any attempts to seek justice or speak out are crushed by systemic discrimination and disbelief.
- At the same time, it should be noted that some participants showed great resilience by continuing to “keep on” with work, school, and their lives.

#### 5. Intergenerational Interactions

*“...what we need to change... is the behavior and way of thinking from the older generation, or some of our own...um... peers, those who are more reluctant [to change]” (Participant 23, gender non-binary, Age 30-59)*

- Each community discussion group was designed to include participants with diverse backgrounds, that includes age, gender, sexual orientation, and occupation. The goal was for all participants to be able to share their thoughts on the community event and AAR that varies due to difference background.
- Younger generations found it difficult to speak about AAR with older generations as they did not want to worry about their close relative and elders. Younger participants were more inclined to believe that more should be done to change some traditional Chinese beliefs such as stoicism when faced with discrimination.
- Older participants tended to believe that younger generations had a greater responsibility to stand up for Asian communities as their English proficiency was much more advanced and had the ability to speak out against injustice.
- A few of the older participants expressed a desire for younger generations to learn from historical precedents of AAR such as the Chinese railway workers.
- Both younger and senior participants believed that the Chinese cultural upbringing and pressures to some extent contributed to the silence when the community faced AAR.
- These intergenerational conversations could have been from the overall group dynamics and personal opinions of the participants, and the points expressed are not considered to be indicative of the general sentiments felt across the entire Asian demographic and age groups.

## 6. *Imagining Collective Action for the Future* *Action for Empowerment*

*“We should fight for it, fight against this discrimination against Asian. I think we need to not choose silent acceptance. I think we should go fight for our equal rights just like what you are doing, and then there are the rights protection that our people have been doing. We need to persevere, and then do more. More advocacies.” (Participant 21, W, Age 18-29)*

- While an overarching sense of “Wu Nai” was expressed, some participants also pushed for a need for courage to speak up in the face of discrimination and the violation of one’s right.
- Participants with limited English fluency hoped that those with better English proficiency would speak out for those who experienced language barriers.
- Belief that complacency and letting racism happen unhindered perpetuates further discrimination.
- More advocacy work and social justice activism needs to be done to bring greater awareness not only to Asian communities but also the wider Canadian society.

- Participants also stressed the importance of building an inclusive and diverse coalition for AAR. By bringing and connecting people across differences, it will encourage people to engage in fighting against racism.

#### *“Chinese Solidarity”*

*“...I hope we Chinese can all join force, and not be bullied by others. At least we Chinese people should support each other...and we need to help each other.” (Speaker 5, W, Age 30-59)*

- Participants wanted a stronger bond within communities, named here as "Chinese solidarity" to rally against AAR, despite the diasporic history and geopolitical conflict within the diverse Chinese Canadian population.
- Many admired the solidarity within the Black community through the Black Lives Matter movement after the death of George Floyd. They hoped the movement can help exert leverage on the Chinese population to stand firmly against discrimination.
- Participants look forward to hosting and participating in more AAR events in order to bring greater awareness of discrimination while advocating for justice.
- “Chinese solidarity” allowed participants to feel supported, heard, and validated in their experiences with AAR.
- A stronger “Chinese solidarity” means people would contribute based on their skills and support those with less privilege.

#### *Hope for Future and Need of Education Awareness*

*“I have a suggestion, when we experience racism, other than just resisting or asking for assistance, maybe could the community and these groups... restructure?... like for the whole country, we should start spreading more information about racism from elementary school and secondary school, and we should let those who discriminate against us learn something, to never conduct that type of discriminatory behaviour, would that also be a solution?” (Participant 9, W, Age 30-59)*

- Participants exhorted one another to not give up hope and to continue speaking out about AAR.
- Participants pointed out that other communities of colour have also experienced similar issues. They want to learn from those who are passionate and outspoken about the injustice they faced.
- Participants called on educational institutions and governments to implement anti-racism education that focus more on AAR.

- Participants hoped that changes within the Asian communities such as having conversation about racism openly at home, destigmatizing the dialogue, and addressing internalized racism would help bring meaningful change for the future.

#### *7. Note on Methodology: Use of online intergenerational conversations as a potential community-based research tool*

- Drawing on the expertise of this collaborative research team, an online, one-time community research event was designed to facilitate community members to listen to each other's narratives and share one's experiences, thoughts, and feelings in multiple languages.
- The research team humbly recognizes that this format was successful because this format
  - 1) allowed people's participation from home without being concerned about becoming contracted with COVID-19 viruses;
  - 2) allowed participants to stay anonymous by turning off their cameras and changing their names on the Zoom "squares";
  - 3) allowed having a chance to listen to other people's experiences and share their own in the language of their choice. As isolation is a critical concern especially for Asian seniors for fear of being the targets of AAR, this might have served people to normalize their fears and anxieties and feeling validated.
- On the other hand, online events like this have limitations and may exclude some people's participation; for example, those without stable internet connections, those who may not be able to be in a quiet location to participate (e.g., without headphones, living with many people), and those who are anxious to discuss this serious topic.

## Discussion: Anti-Asian Racism and “Wu Nai”

Figure 3: “Wu Nai” as the Effect of Anti-Asian Racism & Moving Beyond “Wu Nai”



### “Wu Nai” as the Effect of AAR

In response to anti-Asian racism (AAR), *Wu Nai* (a sense of helplessness/hopelessness) was a pervasive sentiment expressed by the community participants. Figure 3 above represents how the themes from this study all relate to *Wu Nai*. For example, systematic discrimination, lack of anti-Asian racism education in school, stigma of being Chinese during COVID-19 pandemic, and internalized racism were all closely related to a sense of *Wu Nai*. This experience was further exacerbated by the model minority myth since the idea that Asians are supposed to be

successful did not fit the experience of racism, and the reluctance to speak to their parents/family members about their experiences of AAR as they did not want to worry their loved ones. For some people, Wu Nai was linked to feeling unwell physically and/or emotionally.

### *Moving Beyond “Wu Nai”*

While Wu Nai was a prevalent sentiment, there were also voices of hope for the future among participants. Some of these hopes were expressed by seniors for the younger generations such that senior participants hoped that younger people with more English fluency would speak up about AAR. There were yet others who would express their own hopes for themselves and for the community to speak up more about AAR. For example, some people used the term, “Chinese solidarity”: an action of coming together and fighting against AAR. Yet others spoke more generally about having hope for increased and more effective educational opportunities to talk about AAR and raising awareness among the community and the public. It should be noted that, even though many people were feeling Wu Nai, they chose to participate in this research event to hear about and talk with others about AAR. That action in itself is something to celebrate and can be considered a step toward going beyond Wu Nai, especially when the participants were from different generations and did not necessarily know each other.

### ★ *Moving Beyond “Wu Nai”: Examples*

#### *Raising Awareness about Anti-Asian Racism During the COVID-19 Pandemic*

##### **Creative Expressions about Anti-Asian Racism (AAR)**

Raising awareness about AAR could be challenging, especially when the voices of Asian Communities have often been excluded by the mainstream media in North America. Creativity can be used as a tool to empower oneself and raise awareness about AAR.

- **Minidocumentary:** Masking Across 12,548 KM By Hogan Lam\* [Cantonese Audio, English Subtitles]

(To watch the video, please go to: <https://youtu.be/3X67xxd5sMk>)

This video is an example of how a member of the Chinese Canadian community raised awareness about AAR by creating a video documenting the transnational experience of a young Asian immigrant during the COVID-19 Pandemic.

Description of the video: *“Masking Across 12,548 KM” captures the process of David, a young immigrant from Hong Kong to Canada, flying back home from Toronto to Hong Kong. It highlights his struggles as an immigrant during the pandemic and offers David’s insight into*

the two polities' pandemic safety measures. In the video, he specifically talked about the cultural differences in wearing masks, western propaganda that increases anti-Asian racism, and the ongoing polarized government safety measures in Hong Kong and Ontario. All these factors continue to contribute to the making of his "outsider" identity, which is largely associated with his immigrant background and experience.

\*Hogan Lam was the Research Coordinator of this "2020 in Hindsight" project.

- **Holding Space for Creative Expressions in Education**

If you are a teacher, it may be a good idea to build a space for your students to express their experiences and ideas about AAR through creative means. The video above by Hogan Lam was completed as part of a graduate course on Social Work with Immigrants and Refugees taught by Dr. Izumi Sakamoto (the first author of this report). Students were given an option to write a research paper or an expressive art project. The instructor and the classmates were often amazed by the creativity that was expressed by students. Here is the link to more information about "*Masking Across 12,548KM*"

(<https://socialwork.utoronto.ca/news/masking-across-12548-km/>), and other Asian Canadian students' work on ever-present effects of anti-Asian racism completed as their coursework.

- "The Canadian Sieve" (video) by Christen Kong & Felix Kwong:  
<https://socialwork.utoronto.ca/news/the-canadian-sieve-by-christen-kong-felix-kwong-examines-the-chinese-canadian-immigrant-experience/>
- "The Lunchbox Moments" (images) by Jessie Lin:  
<https://socialwork.utoronto.ca/news/lunchbox-moments-by-jessie-lin-celebrates-the-food-she-brought-to-school-for-lunch-when-growing-up/>

### **Research, Advocacy, and Working Collaboratively to Fight Against AAR**

Some Asian Canadian community organizations and university-based researchers have been focusing on AAR before and during the COVID-19 pandemic. For example, the researchers and activists who conducted the research presented in this report have been engaged in research and advocacy work to fight against AAR.

- **"Fight COVID Racism" Reporting Tool** (<https://www.covidr racism.ca/>)  
The Chinese Canadian National Council Toronto Chapter (CCNCTO) is a leading community advocacy organization in raising awareness about AAR. Along with a Vancouver-based organization, Project 1907, CCNCTO has been collecting incidents of AAR from the public since 2020. Two annual reports detailing analysis of data collected can be found on [www.ccnctoronto.ca](http://www.ccnctoronto.ca). CCNCTO has engaged with many other AAR-related advocacy, outreach, and awareness-raising initiatives in the past three years.
- **Advocacy:** CCNCTO Representative, Kennes Lin (Co-Principal Investigator of this "2020 in Hindsight" project), spoke to the *House of Commons Standing Committee on Health*



about Racism and Coronavirus (2020 Feb.).

<https://socialwork.utoronto.ca/news/kennes-lin-msw-2019-speaks-to-the-house-of-commons-standing-committee-on-health-about-racism-and-the-coronavirus/>

- **Community-Based Research:** In addition to this "2020 in Hindsight" project, our research team members have been involved in several university-community collaborations about AAR. For example, "My Script My Voice" is an arts-based project that aims to showcase anti-Asian racist experiences of East Asian youth and their families. Led by Dr. Lin Fang, the project is a collaboration between FIFSW (Dr. Izumi Sakamoto, and others) and *Hong Fook Mental Health Association* (Kennes Lin, Bernie Yeung, and others), and *the Asian Canadian Living Archive*.  
<https://www.myscriptmyvoice.com/>
- **Student-Led Research:** One of the research assistants of the "2020 in Hindsight" project, Patricia Quan is working on her master's thesis project about AAR, which builds upon her own experience of activism mainly led by Chinese international students against an AAR incident on campus. Further, Kedi Zhao was the first author of the research paper that presents a theoretical framework to understand AAR during the COVID-19 pandemic (Zhao et al, 2022; details in *Appendix C: References*).
  - Read an article about Patricia Quan's master thesis project:  
<https://socialwork.utoronto.ca/news/yiwei-patricia-quans-research-on-the-experiences-of-international-students-receives-a-2022-clara-mayo-grant/>
  - Learn more about the AAR incident on Campus:  
<https://thevarsity.ca/2022/02/06/graduate-house-u-of-t-hell-bank-note-lunar-new-year>
- **Working Collaboratively:** As any form of oppression cannot be eliminated by one person alone, it is crucial that those of us who share similar goals to fight against AAR work collaboratively with each other. Those of us who are part of this research team are committed to continuing to work against AAR from our own social locations using our privileges and insights where we can (e.g., as a researcher, youth, social worker, activist). For example, see the article here:  
<https://socialwork.utoronto.ca/news/with-anti-asian-racism-on-the-rise-social-work-professors-and-community-organizations-are-joining-forces-to-document-experiences-raise-awareness-and-develop-strategies-to-address-the-crisis/>

## *Recommendations*

In addition to the recommendations mentioned by the study participants and those generated by our research team, some of the recommendations below are drawn from the report published by the Chinese Canadian National Council Toronto Chapter (CCNCTO) and Project 1907 (*Another year: Anti-Asian Racism across Canada Two Years into the Covid-19 Pandemic*) to highlight the significant yet unfinished task to fight against racism.

### *To Government, Funding Agencies, and Business Sector:*

- 1. Increase funding for grassroots communities to develop/expand culturally sensitive human services**
  - a. Promote community capacity to develop anti-Asian racism (AAR) policies and approaches.
  - b. Enhance community development and create community space to connect, empower marginalized Asian communities and strengthen the solidarity.
  - c. Develop culturally sensitive educational strategy in raising awareness regarding AAR.
- 2. Invest resources to support Equity, Diversity and Inclusion (EDI) initiatives in both public and private entities** to develop clear action plans for EDI and implement them on a regular basis.
- 3. Increase representation of diverse groups of individuals in organizational works, including the senior management and board members.** Include diverse perspectives in the decision-making process, which includes strategies for developing Equity, Diversity and Inclusion initiatives, and proactively seek feedback from them.
  - a. For example, support and participate in Online National Youth Roundtable where youth shared their ideas regarding programs and vision for a racism-free Canada. Hosted by Canadian Race Relations Foundation and other grassroots organizations.

### *To Ministry of Education and School Board Administration:*

- 1. Develop comprehensive anti-racism education**
  - a. Give clear indicators and implementation guidelines for anti-racism education from the Ontario Ministry of Education
  - b. Ensure the inclusion and incorporation of anti-racist elements in all subjects across the curriculum including the history and current context of AAR which can accurately reflect perspectives and unique experiences from Asian Canadian students

2. **Allocate more resources and funding from the government to implement and monitor the implementation of the guidelines by the Ministry of Education and the school board**
3. **Address systemic racism through strategic planning within the education institution.** Support colleagues and administrators in recognizing the existence of racism reported by teachers; Increase Asian Canadian representation within the teaching staff by establishing bias-free hiring practices
4. **Provide professional training courses for school administrative staff and teachers on AAR to create a safe and welcoming school environment.** Create opportunities for educators to self-reflect, deepen knowledge and build competencies about AAR. Encourage teachers to create spaces for dialogue with students by laying out appropriate languages in the classroom and ways to call out microaggressions

*To those in the field of social work and human services:*

1. **Build the capacity of the Asian Canadian community to respond to and prevent racism.** AAR training includes advocating bystander intervention training, creating educational resources around racism and training to understand their rights
2. **Mobilize Asian Canadian communities to work in solidarity and other marginalized communities on racial justice.** Raising awareness of a common ground and struggles among Asian Canadian communities. Through fostering empathy between Asian and Black communities, it strengthens solidarity between Asian Canadian and other communities of colours in advancing racial justice.
  - a. For example, Urban Alliance on Race Relations joined efforts with CCNCTO, Ontario Alliances of Black School Educators, Council of Agencies Serving South Asians, and other organizations to advance racial justice in the GTA school boards.

*To members of the Asian Canadian community:*

1. **Encourage to initiate conversations about racism with their own families.** Conversations about racism are emotionally labourious and uncomfortable. Consider enriching knowledge on how to engage in these difficult conversations with those closest to us, such as family members and friends.
  - a. For example, the Youth Ambassador and Digital Storytelling Initiative programs at Hong Fook Mental Health Association in collaboration with the University of Toronto FIFSW are designed to educate and raise up youth leaders who advocate for anti-Asian discrimination awareness through social media campaigns, workshops, and digital projects. Working closely with Dr. Lin Fang, the Asian youth in the programs shared their own experiences with discrimination and

bring about a message of hope to inspire others in the community to have conversations and destigmatize the difficult topic.

- 2. Practice self-care and collective care.** Self-care is collective care as we acknowledge and embrace collective trauma individually and collectively through creating a supportive environment to listen and share our vicarious personal experiences. As such, a self-care guide is also provided at the end of this report.

*To individuals and communities who wish to be in allyship with the Asian community:*

- 1. Build awareness about racial justice** through actively seeking out resources to receive education in the history and current context of AAR, examine the stereotypes of Asian communities and the nuances of the Asian Canadian community member's experience and challenge their own biases.
- 2. Report incidents of racism, hate and violence (including AAR) on websites like Fight COVID Racism ([www.covidr racism.ca](http://www.covidr racism.ca)), and utilize the power of mainstream media (e.g., Toronto Star, CBC) and social media to make discrimination against Asian Canadian more visible to the public.** Gathering disaggregated data can better reflect the nuances in Asian Canadian experiences, thus pressing authorities to shape policy and tailor resources to the needed individuals. Showing evidence of wrongdoing on social media can also challenge the myth of the "model minority".
- 3. Stand up and speak out about racism and intervene when safe, and act as an ally in other situations.** Being a witness of the incident and taking pictures/videos of the event when it is safe is a way to show support to the communities. Here are other tips to act as an ally with them, more training on overcoming bystander effect is listed in the appendix.
  - Consider safety before intervening in the situation. Approach with caution if it is safe and if there is a plan to perform direct intervention. Distract and notify a third party to perform indirect intervention.
  - Show care and support. Try to offer concrete help like offering a bottle of water, being a listener or conducting a follow-up phone call.
  - Consider taking the harassment intervention by Right To Be (<https://righttobe.org>).
- 4. Raise consciousness about discrimination and racism by examining and managing biases.** Critically reflect on the positionality of an individual and racial privileges. Examine the negative stereotypes about others and how these stereotypes and the privileges contribute to the realities of racism. Be inclusive and open to challenging opinions.



Toronto Solidarity Rally Against Anti-Asian Hate, March 28, 2021. At the microphone, Elder Catherine Brooks from Nippissing First Nation. To stand in solidarity, other BIPOC communities and allies participated in the rally. (Photo by Izumi Sakamoto)

## *Limitations*

While the research team is confident to have captured many important points about the experiences of and thoughts about AAR through the project, this research report is based on a one-time online research session that took place in Toronto, Ontario. There may be different opinions and experiences within the diverse Chinese Canadian communities that are not captured here. Further, the experiences of Chinese Canadians do not necessarily represent the experiences of diverse Asian Canadian populations. In the future research, we hope that the effects of many differences among Asian Canadians, such as language proficiency, ethnocultural groups, socioeconomic statuses, occupations, religions, sexual orientations and gender identities, age, and various intersecting identities, will be explored further.



Toronto Solidarity Rally Against Anti-Asian Hate, March 28, 2021. Kennes Lin, Anti-Asian Advisor of CCNCTO, spoke at the rally advocating for systemic changes against anti-Asian racism. (Photo by Izumi Sakamoto)

## Conclusion

During the COVID-19 pandemic, the experience and fear of anti-Asian racism (AAR) have affected the lives of Asian communities. For example, community members experienced emotions such as an overwhelming sense of helplessness (Wu Nai), anger, fear, immobility, and many more. These emotions affected their lives in different ways, such as inability to go out due to the fear of being attacked. It seems that the actions against AAR taken by Asian community members are still limited due to various barriers such as differences in language and culture and a lack of social support. At the same time, even though it may not be obvious to everybody, actions are in fact taken by members of Asian communities, including Chinese Canadians, such as speaking up publicly about their experiences of AAR (for example, seen in the speakers in our online community event), reporting AAR incidents to the Fight COVID Racism ([www.covidr Racism.ca](http://www.covidr Racism.ca)), and speaking to service organizations to advocate on their behalf. Notably, research participants did acknowledge that they felt hesitant to talk about AAR with their family members, a situation that further indicates the importance of having an intergenerational dialogue research/event to tell and listen to stories across generations. As shown in the report, other key issues that research participants faced include the lack of information and limited sense of self-efficacy on taking further action. These issues can be addressed in multiple ways. Based on the voices of the research participants, we have identified recommendations for different levels of the government and larger society to better understand AAR and continue the fight against AAR.

As mentioned in the beginning, AAR is not new in Canada, and, unfortunately, it will likely persist for a while longer. At the same time, we were encouraged by the willingness of the participants to see societal changes. The enthusiasm and synergy of our collaborative research team highlighted the importance of working together to sharpen our critical analysis and advocate for change. It is our hope that this research report will be helpful for people in Chinese Canadian and Asian Canadian communities and in the larger public to learn about the actual experiences of AAR and become the fuel for our collective fight against racism.

## *In Closing*

Documenting experiences matters. When BIPOC (Black, Indigenous and People of Colour) communities are repeatedly excluded in history textbooks and narratives of “Canada,” it is all the more critical that we ensure our realities *are* documented as an act of resistance. However, when faced with the overwhelming number and complexity of issues in fighting existing systemic injustices, such as wage theft, unsafe work, harassment, separation from family and friends because of the borders, and isolation from resources, grassroots groups - not unique to only CCNCTO - are stretched thin to take on and *also* do the work to document.

CCNCTO can feel when academic institutions genuinely and respectfully approach grassroots groups to collaborate so that communities are empowered in the process. It has been deeply meaningful working with the research team at the University of Toronto. The dedication, commitment and countless hours poured in by the research team invigorates us as grassroots organizers to see how multi-sectoral this movement is and that we are not alone in the fight against AAR. Together, we build power and dream of a better future.

*Jessie Tang*

Jessie Tang

Executive Director

CCNCTO



## *Appendix A: Questions & Discussion Guide Used in the Research Event*

### *Guest Speakers (Plenary Question Guide)*

1. Can you introduce yourself?
2. What experience of racism had you experienced before COVID-19?
3. What experience of racism did you experience since the start of COVID-19?
4. What do you think about when you see those standing up against racism in Asian communities and from other communities?
5. Why do you feel it is important to be talking about racism today?

### *Small Group Discussion*

Preface: For this event, we define for speakers & participants the word “experience” to mean the 5 senses: see, hear, smell, taste, touch/feel. This may involve more participants re: racism, especially those who witnessed and felt like violence had not happened to them.

1. Name one word that describes what you are experiencing (e.g., see, hear, smell, taste, touch/feel) right now in response to what you just heard from the speakers.
2. Would anyone like to expand on why they chose their word?
3. Would anybody like to share responses/reactions to the stories shared?
4. As a Chinese Canadian/Chinese, what does racism mean to you? How has racism affected you or not?
5. When thinking about our topic today, does thinking about anti-Asian racism make you think more about other forms of racism or oppressions? Why, or why not?
6. Do you find it difficult to talk about racism? Do your family and friends talk about racism? Do you have an idea of why/why not?
7. What recommendations do you have to address racism? What collaborative actions do you like to see in the community?

Participants re-joined the main group, and the following questions were asked:

1. Can each group share the highlight from their discussion?
2. What do you take away from today? What do you commit to do more or less of?

## Appendix B: Resources for Asian communities in Canada

### *Information about Anti-Asian racism and History*

1. Reports on anti-Asian racism across Canada during the Covid-19 pandemic by CCNCTO
  - a. A year of Racist Attacks: Anti-Asian Racism across Canada One Year into the COVID-19 Pandemic (<https://drive.google.com/file/d/193CdIC8uq623VRIAzoO3ShfDTEutXQi2/view>)
  - b. Another year: Anti-Asian Racism across Canada Two Years into the Covid-19 Pandemic (<https://drive.google.com/file/d/1U2ki5j-h9y229pAwx-KkqjK0HmAlo9h9/view>)
2. Virtual walking tour to understand the 1907 Anti-Asian Riots in Vancouver [Available in English, Cantonese, Japanese and Punjabi] (<https://360riotwalk.ca>)
3. Article to highlight the importance of learning the history of Anti-Asian racism [English only] (<https://www.elle.com/culture/career-politics/a35635188/anti-asian-racism-history-violence/>)
4. Article to learn more about model minority myth [English only] (<https://www.thestar.com/opinion/contributors/2021/03/19/why-are-we-so-shocked-by-recent-waves-of-anti-asian-violence.html?rf>)
5. Posters to learn about racism in Canada and ways to respond to racism [Available in English, French, Traditional and simplified Chinese, Japanese, Vietnamese, Korean and Tagalog] (<https://act2endracism.ca/community-resources/>)
6. The model minority myth hides the racist and sexist violence experienced by Asian Women [English only] (<https://theconversation.com/the-model-minority-myth-hides-the-racist-and-sexist-violence-experienced-by-asian-women-157667>)
7. Documentary video of the Toronto Solidarity Rally Against Anti-Asian Hate by Patricia Chong [English only]: [https://youtu.be/jO\\_DthA6wEo](https://youtu.be/jO_DthA6wEo)

### *Cross-racial solidarity and allyship building*

1. Video series to learn more about racism across different communities [English only] ([https://www.knowledge.ca/program/british-columbia-untold-history?fbclid=IwAR238Zl5vZ7wAlggV4EMDkQVgcaSigIbBXzC6a3V-zYWfNChTeoGU\\_QD7lQ&utm\\_campaign=bcuntold&utm\\_content=bc-wide-trailer&utm\\_medium=cpc&utm\\_source=facebook](https://www.knowledge.ca/program/british-columbia-untold-history?fbclid=IwAR238Zl5vZ7wAlggV4EMDkQVgcaSigIbBXzC6a3V-zYWfNChTeoGU_QD7lQ&utm_campaign=bcuntold&utm_content=bc-wide-trailer&utm_medium=cpc&utm_source=facebook))
2. Alternatives to Calling the police in response to anti-Asian racism [English only] ([https://docs.google.com/document/d/1Y\\_gDT-Rygpt438EGRCyBINkQ8CLIG-t\\_hUfz1qhDHek/edit](https://docs.google.com/document/d/1Y_gDT-Rygpt438EGRCyBINkQ8CLIG-t_hUfz1qhDHek/edit))

3. Resources created by the National Centre for Truth and Reconciliation to learn more about the history of the residential school system [Available in English and French] (<https://nctr.ca/about/history-of-the-trc/trc-website/>)
4. Dear Mom, Dad, Uncle, Auntie: Black Lives Matter to Us, Too: An open letter from the Letters for Black Lives Canada [Available in 19 Languages] (<https://medium.com/@lettersforblacklivescanada/listing-of-all-canadian-translations-ce5c2fe12cbf#.wsit3zkxo>)

### *Training and learning tools*

1. Podcast to learn how to start conversation about anti-Asian racism [English only with summary attached] (<https://www.npr.org/sections/codeswitch/2021/03/24/980942013/how-to-start-conversations-about-anti-asian-racism-with-your-family>)
2. Right to Be! Free training to make changes in harassment situations including anti-Asian Racism [English only] (<https://righttobe.org>)

### *Self-care and mental health support resources*

1. Asian Mental Health Collective to find an Asian therapist (<https://www.asianmhc.org>)
2. Emergency Response Toolkit to deal with challenging situations [Available in more than 20 languages] by Capacitar (<https://capacitar.org/capacitar-emergency-kits-to-download/>)
3. Althea Therapy and Healing in Colour to find a therapist for the Black, Indigenous, and People of Colour (BIPOC) population community (<https://www.altheatherapy.com>; <https://www.healingincolour.com>)
4. SouthAsianTherapist.org A database for you to search for South Asian Therapists (<https://southasiantherapists.org>)

### *For more resources*

1. Project 1907 provides information and resources for diasporic Asian to understand the histories, and identities, examine privileges and reclaim the power (<https://www.project1907.org/resources>)
2. Resources package provides resources about Anti-Asian Racism by National Forum on Anti-Asian Racism (<https://www.torontomu.ca/content/dam/national-forum-on-anti-asian-racism/nfaaar-resources-package.pdf>)

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