

ANOTHER YEAR: ANTI-ASIAN RACISM ACROSS CANADA TWO YEARS INTO THE
COVID-19 PANDEMIC

Released March 29, 2022

Published by the Chinese Canadian National Council Toronto Chapter and Project 1907



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This report includes detailed descriptions and discussion of incidents of racism against Asian people, including violent altercations, hateful language and racial slurs, which may be harmful or distressing. Anti-Asian racism is also situated in a context of anti-Black and anti-Indigenous racism and violence.

Especially to those who are directly impacted by racist structures and experiences of racism: we invite you to please take care of your own needs and make an informed choice about how you engage with this report.

EXECUTIVE SUMMARY

Initiated in 2020, website platforms hosted by the Chinese Canadian National Council Toronto Chapter (CCNCTO) and Project 1907 collected self-reported and witness-reported incidents of anti-Asian racism and xenophobia in Canada. **This national report looks at the joint data for the collection period of January 1, 2021 to December 31, 2021.** The findings demonstrate that anti-Asian racism continues without hindrance in 2021, with some key trends and patterns. *CCNCTO hosts [Fight COVID Racism](#). Project 1907's [reporting centre](#) is in collaboration with [Elimin8hate](#).*

Key Findings

- A total of 943 reports were received by the online platforms in 2021, **representing a 47% increase in reports compared to 2020.**
- **Women continue to submit the majority of incidents, making up nearly two-thirds of reports.** The number of incidents reported by women and people of marginalized genders have all increased compared to 2020.
- **Reports by South Asian and Southeast Asian people increased dramatically compared to 2020,** by 318% and 121%, respectively.
- **Reports by children and adolescents (18 years and under) increased by 286%** compared to 2020. Reports by young adults (ages 19 to 35) also increased by 43%.
- **Reports of assault (being coughed at/spat on) increased by 42%** in 2021 compared to 2020.
- **Reports of online hate and racism increased by 132%** compared to 2020. The highest number of reported incidents continue to occur in public spaces (48%).
- New offender/perpetrator profile analysis this year finds that **nearly 75% of submitted incidents report offenders/perpetrators as men and white.**

Calls to Action

Anti-Asian racism is a systemic problem that requires long-term, committed action by individuals, institutions, and governments at all levels and in all sectors. We call upon:

- Governments, Funding Agencies, and Corporate Sponsors,
- Policymakers,
- Ministries of Education, school board administration, school trustees, teachers, and those who work in schools with youth,
- Community allies and those who wish to be in allyship,
- And our fellow Asian Canadians and members of the Asian diaspora

to act on the policies and recommendations outlined in this report.

ACKNOWLEDGEMENTS

Remembering and retelling a horrific experience can be extremely difficult. We express our genuine gratitude to those who took the courage, sincerity, and time to report their experiences. We also greatly thank those who took the responsibility as witnesses to report. Together, we are stronger. Together, we have not stopped, and will not stop, the fight against anti-Asian racism.

This report would not have been possible without the commitment of the Working Group: particularly, the direction provided by Ellen K., Jessie Tang, and Kennes Lin, and writing supported by Grayson Lee.

We thank Franco Lin and Christine Yuen for offering their expertise and time in data analysis.

We also thank Hiu Chan for the incredible graphic design of this report.

This report is also made possible with the dedication of the Advisory Group, made up of the following organizations:

Anakbayan Canada
Chinese Canadian National Council for Social Justice
Chinese Canadian National Council Toronto Chapter
Chinese and Southeast Asian Legal Clinic
Council of Agencies Serving South Asians
Elimin8Hate
Project 1907
Viet Collective for Community Justice.

We are connected and look to a global network of anti-racist organizing, activism, and solidarity in addressing anti-Asian racism, including groups in Australia, New Zealand, the United Kingdom, and the United States of America. Thank you to all who continue this collective fight before, during, and after this pandemic.

In 2021, 100% of the funding for this project was crowdsourced and community-generated. Thank you to GoFundMe for your guidance in establishing a centralized [Support Asian Canadians Fund](#), of which partial proceeds have supported this project. Thank you to every single donor for your support and for your trust in us. Without you, this project would not have been possible.

PARTNER ORGANIZATIONS

CCNCTO and PROJECT 1907

LAND ACKNOWLEDGEMENT

This report was generated within a community of immigrant-settlers living in a settler-colonial state established on stolen land; this land is often referred to as Canada. We begin our report with a presentation of our relation to the land and the Canadian state, and acknowledge the ongoing conditions of settler-colonialism that oppress Indigenous people and deny their sovereignty.

In the work against anti-Asian racism, we must not limit our scope or reduce our narrative to individual incidents of violence or discrimination committed against Asian bodies. Instead, it is vital that the acts of racism we present in this report are understood as symptoms of Canada's roots in settler-colonialism and white supremacy. To address anti-Asian racism means to also confront these realities of Canada.

Imperial and colonial logics of rights to land, belonging, ownership, sovereignty, nation subjecthood, and the construct of the nation-state itself, all function as the basis for violence upon Asian Canadians¹, and other Black, Indigenous and People of Colour (BIPOC) communities, but especially, Indigenous communities.

The foundation of this nation we currently reside in is built upon the genocide, enslavement, disenfranchisement, and usurpation of sovereignty from and of Indigenous people, coupled to the systemic enslavement of Black people through the Trans-Atlantic slave trade. Furthermore, the project of this nation includes the racist exploitation of migrants such as the Chinese labourers brought to work and die on the railroad, who were then subsequently discriminated against and declared officially unwelcome by legislation in the *Chinese Immigration Act* enacted in 1885.

This legacy of Canada cannot be relegated to an over-and-done-with past; it is the underlying context for how the nation-state of Canada is organized today. How this history manifests ongoing hatred and violence against BIPOC communities is made visible with each recurring instance of more unmarked graves being discovered under former residential schools, with each instance of Black and Indigenous life lost to police violence, and with each jeering call to “go back to your country.”

In committing ourselves to respond to anti-Asian racism, we face the enormity of white supremacy, white nationalism, and Canadian colonialism and commit ourselves to working in solidarity towards decolonization and the emancipation of land. The fight against anti-Asian racism is inherently tied to the efforts of other BIPOC movements fighting oppression, and thus we emphasize that the work we do is not done alone. We join our different experiences in

¹ 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.

working together with other racialized and Indigenous communities for the collective dream of an emancipated future.

We acknowledge the land upon which we stand, including the unceded, stolen, ancestral, and traditional territories of the x^wməθk^wəyəm (Musqueam), Sk̓wx̓wú7mesh (Squamish), and səlilwətał (Tseil-Waututh) Nations, as well as the Dish with One Spoon territory of the Mississaugas of the Credit, the Anishnaabeg, the Chipeewa, the Haudenosaunee, and the Wendat peoples. We acknowledge the weight of the history the land bears and aim to hold this with us in our work.

INTRODUCTION

This report comes at the end of the second year of a community project initiated in 2020 by the Chinese Canadian National Council Toronto Chapter (CCNCTO) and Project 1907. Both organizations hosted website platforms dedicated to collecting self-reported and witness-reported incidents of anti-Asian racism and xenophobia in Canada. These were brought together to produce the findings presented in this report. These findings demonstrate that anti-Asian racism continues unhindered two years into the pandemic. Additionally, several significant themes, trends, and patterns have been identified.

We at CCNCTO and Project 1907 understand that reaching racial justice is long-term work that requires commitment, engagement, and hope in envisioning a different future. Our initiative emerged from a moment of crisis in direct response to the rise of anti-Asian racism in the COVID-19 pandemic and our communities' needs. We join this work to a much longer history of Asian Canadian struggle and resistance. This report grows out of, and is interconnected to, the lives of our ancestors and the many Asian Canadian organizers and activists who came before us.

We are in a pivotal moment as our governments and societies turn their focus toward recovery from the COVID-19 pandemic. We must address the disproportionately precarious conditions racialized communities have faced throughout the pandemic. We must collectively choose a way towards racial, economic, and social justice. We will continue to call for solidarity in connecting the struggles of Asian Canadians with the struggles and experiences of Indigenous, Black, and racialized communities on this land. This moment is critical in building a progressive movement of collective power, struggle, love, and resistance.

This project is a grassroots effort to fill a data gap that allows governments and institutions to maintain plausible deniability. We present here the culmination of a community effort to really listen to, hear, and amplify the experiences of Asian Canadians. By interpreting and relaying the information that members of our community have so openly provided to us, this report reflects what it is like to live as an Asian in Canada during this moment in history — a period of heightened anti-Asian racism two years into the COVID-19 pandemic.

The Chinese Canadian National Council Toronto Chapter (CCNCTO) hosts [Fight COVID Racism](#). Project 1907's [reporting centre](#) is in collaboration with [Elimin8hate](#). Data from both tools have been brought together in a joint effort to analyze and better understand the national landscape of anti-Asian racism. The development of a centralized reporting tool is underway.

KEY FINDINGS

Number of Reported Incidents

- 943 reports between January 1, 2021 to December 31, 2021 (47% increase in reports from 2020)

Gender

- Women continue to submit the majority of reports. In 2021, reports submitted by women made up nearly two-thirds of all reports submitted (64%), representing a 8% increase compared to 2020.
 - Overrepresentation of reports by women is a trend that has demonstrated consistency throughout two years of data collection. A very similar trend has also been observed in an analogous reporting initiative in the United States, with 62% of incidents in the most recent “Stop AAPI Hate National Report” being reported by women.
- Reports by people of other marginalized gender identities and expressions also increased:
 - Transgender increased by 64%
 - Gender non-conforming/non-binary increased by 73%
- Only reports by men decreased

Age

- Reports by children and adolescents (up to 18 years) increased by 286% in 2021 compared to 2020.
- Reports by middle-aged adults (36-55 years) and young adults (19-35 years) also increased, by 51% and 43% respectively

Race/Ethnicity

- East Asians continue to report the most incidents (51%) of all races. While this is lower than 2020, every other Asian racial group had an increased number of reports. This includes:
 - Southeast Asians reported 17% of incidents, which represents an increase of 121% compared to 2020

- South Asians reported 4% of incidents, which represents a 318% increase compared to 2020

Type of Discrimination

- Verbal harassment continues to be the most reported form of discrimination (48%)
- Reports of assault (being coughed at/spat on) increased by 42% compared to 2020.
- Shunning also increased by 51% compared to 2020
- Trends in discrimination also demonstrate consistency with analogous reporting initiatives in the United States². The most reported forms of discrimination in both countries are closely aligned, both leading with reports of verbal harassment, shunning, and assault.

Offender/Perpetrator Profile

- Nearly 75% of submissions reported offenders/perpetrators as men and white. This is a new data point in 2021. However, this data is supported by the findings of a similar study conducted by the Virulent Hate Project in 2020, which found that 77% of offenders were white, and 68% were men³.
- This data is subjective and based on the interpretation of individuals completing the reporting forms.

Location of Incident

- Reports were submitted in every province and territory.
- Almost half of all incidents occurred in public spaces (park/street/sidewalk), at 48%.
- Reports of incidents occurring online increased by 132% compared to 2020.
- Trends in location of incidents also demonstrate consistency with reporting initiative in the United States⁴. The top five locations of incidents in both countries are:
 - Public Space/Street/Sidewalk
 - Business
 - Online
 - Private Residence
 - Public Transit

² Yellow Horse, A.J., Jeung, R. and Matriano, R. (2021). *Stop AAPI Hate National Report 3/19/20 - 12/31/21*. Stop AAPI Hate. <https://stopaapihate.org/wp-content/uploads/2021/08/Stop-AAPI-Hate-Report-National-v2-210830.pdf>.

³ Borja, M. and Gibson, J. (2020). *Anti-Asian Racism in 2020*. Virulent Hate Project. <https://virulenthate.org/wp-content/uploads/2021/05/Virulent-Hate-Anti-Asian-Racism-In-2020-5.17.21.pdf>.

⁴ Yellow Horse, A.J., Jeung, R. and Matriano, R. (2021). *Stop AAPI Hate National Report 3/19/20 - 12/31/21*. Stop AAPI Hate. <https://stopaapihate.org/wp-content/uploads/2021/08/Stop-AAPI-Hate-Report-National-v2-210830.pdf>.

CONTEXTUALIZING ANTI-ASIAN RACISM

As a settler-colonial state, the nation of Canada has been built on a foundation of white supremacy - the assertion that the white race is superior to others. This context provides the framework for understanding the dynamics of racism/racialization across Canadian history and into the current context of the COVID-19 pandemic. The incidents and experiences of anti-Asian racism discussed in this report are not isolated or separate from this larger history of racism.

From its very beginnings, Canada abused and mistreated Asian bodies, using Chinese labourers as a source of cheap and expendable labour for building the Canadian Pacific Railway. Their labour was exploited and their bodies were spent and used; many were left buried under the tracks they died while building⁵. Furthermore, Canada never intended to allow them to remain living in or to become part of the nation; they were always intended to be temporary (Lee, p. 52). This intention was enforced by the Chinese Immigration Act enacted shortly after the completion of the railroad in 1885 (later replaced with the Chinese Immigration Act of 1923, also known as the Chinese Exclusion Act). This was an organized, legislated effort by the Canadian Parliament to limit, and then outright exclude, Chinese people from entering the country. It was the first time a racial group was explicitly prohibited from entering Canada.

The Chinese Head Tax established under the Chinese Immigration Act and the immigration restrictions under the Chinese Exclusion Act are important cases of racist structures in the history of Canadian legislation. Through these tools, Canada extracted \$23 million in Head Taxes⁶, separated Chinese families for decades, and irreparably harmed the development of the Chinese Canadian community. Both the federal and provincial governments have a long history of utilizing legislative tools as a state-sanctioned means of exclusion, including through other racist policies such as the Continuous Journey Act, Hayashi-Lemieux Agreement, British Honduras Scheme, Opium Act, and War Measures Act.

Though the Canadian government issued an apology for its historical treatment of the Chinese community in 2006, Canada continues to uphold racist structures to restrict, oppress, and exclude Asian bodies, including migrant workers and many others. In fact, the very system of exclusion that was developed to first manage unwanted Chinese immigrants (i.e. restricting and rejecting them), laid the foundation for what would become Canada's immigration system⁷. In recent decades, Canada's agricultural and food industries' exploitation of migrant workers from the Caribbean, Mexico, South America, and Vietnam, has come to the forefront in the movement for migrant rights. Once more, Canada is bringing in workers to labour, harvest, pack, and process

⁵ Lee, D. (1983). Chinese Construction Workers on the Canadian Pacific. *Railroad History*, 148(Spring 1983), 42–57.

⁶ Province of British Columbia. (2021). *Discrimination: Federal Head Tax*. <https://www2.gov.bc.ca/gov/content/governments/multiculturalism-anti-racism/chinese-legacy-bc/history/discrimination/federal-head-tax>.

⁷ Cho, Lily. (2021). *Mass Capture: Chinese Head Tax and the Making of Non-citizens*. McGill University Press.

food for poor pay and extensive hours, only to deny access to permanent residency or citizenship. The racialized migrant is treated as a second-class citizen, granted entry in order to be exploited but not allowed the freedom to stay.

Canada's racism towards migrants is also demonstrated in the precarity experienced by Filipina and South Asian careworkers. In some cases, careworkers have been stuck for years waiting for immigration status, while trapped in oppressive and exploitative working conditions. Canada has instead delegated power to their employers who manage their hours, movement, freedom, and hold control over their visas. The contexts of both the migrant agricultural worker and domestic careworker have been worsened by the COVID-19 pandemic. Migrant agricultural workers are exposed to death from disease, and careworkers are trapped inside, controlled, and abused by their employers⁸. To this day, the Canadian immigration system that emerged from its original efforts to exclude Chinese labourers and maintain its vision for a "white Canada"⁹ continues to oppress and discriminate against racialized migrants.

Canada's systemic racism, however, has not been limited to immigration status and the exploitation of labour. Beginning in 1942, during World War II, the War Measures Act was enacted and specifically used to target Japanese Canadians. More than 90% of the Japanese Canadian community was uprooted, dispossessed, and unilaterally imprisoned in internment camps. This event remains a reminder that regardless of birthplace, citizenship, or immigration status, our acceptance here is conditional. A Japanese Canadian activist movement seeking redress and accountability eventually achieved significant goals and concessions from the Canadian government.

The fundamental problems of systemic racism enabled through the notions of "threat," "enemy," or "foreigner" cast upon the (im)migrant/person of colour remain. Canada continues to systemically persecute and oppress Black and Indigenous people, creating conditions for inequitable outcomes, violence, and premature death. In migrant communities, the idea of the threatening foreigner has continued to escalate in relation to Arab and Muslim communities with a decades-long steady rise in Islamophobia. The labelling of certain people of colour as threatening, dangerous, or unworthy is a political tool used to manoeuvre power, justify oppression, and pit communities against one another¹⁰. This form of racism, which ties individual bodies to ideas of geopolitical threat or abstract danger, regularly targets Asian communities. It is but one condition of the perpetual foreigner stereotype that positions Asians

⁸ Migrant Rights Network. (2022). *Open Letter: Full Immigration Status for All*. <https://migrantrights.ca/status-for-all/>.

⁹ Price, J. (2008). "Orienting" the Empire: Mackenzie King and the Aftermath of the 1907 Race Riots. *BC STUDIES*, 156/7: 53-81.

¹⁰ Kong, J., Wong, E. Hon-Sing, and Yeung, V. (2018, October 29). *Organizing the suburbs*. Briarpatch Magazine. <https://briarpatchmagazine.com/articles/view/organizing-the-suburbs>.

and (im)migrants of colour as always existing outside of the nation, regardless of legal, generational, or cultural status.

The racism and racist violence that we seek to address - to ensure the safety, healing, and liberation of our communities and loved ones - is part of the fabric of white supremacy that oppresses us all. We know that achieving “wins” for individual communities, while sometimes worthy causes for celebration, are not true wins if they harm the most marginalized among us. These kinds of wins do not ultimately lead to the end of systemic oppression.

In our work to address anti-Asian racism and violence, we aim to discern which solutions and interventions will address root causes, and allow us to walk in lockstep with all those who are fighting against racism. We assert that while the experiences and historical contexts of each of our communities are unique and distinct, solidarity is both possible and necessary in the fight for equity and racial justice.

The analysis of the findings in this report rely on the interpretations of data by the project team and advisory body – both made up entirely of members of the Asian Canadian community. While we have strived to diversify voices and perspectives, as well as complexify and make more nuanced our understanding of “Asian Canadian” wherever possible, we also seek to make our experiences visible without the expectation of representing the entirety of our communities. Our analysis draws upon the wisdom of our lived experiences, the insights we have gained through relationships of reciprocity and trust, and our own understanding of our communities to which we also belong. We engage in this work with our communities seeking a future that holds space and capacity for all of us.

ANALYSIS

Detailed data tables are available in the Appendix.

Incidents of anti-Asian racism have continued to be reported to community-led reporting centres, with an increased number of reports in 2021 compared to 2020.

Website platforms hosted by CCNCTO and Project 1907 received 943 reports of anti-Asian racism in 2021, representing a 47% increase in reports compared to 2020. While numbers and data can provide critical information about trends and patterns, it is important to note that the numerical total of incidents reported to our platforms does not reflect the actual number of incidents, nor the pervasiveness of anti-Asian racism in Canada. Reported incidents represent only those who knew about the online reporting tools, had time to report, made an effort to report, had access to technology, and were digitally literate. We consider the responses received as a small glimpse only, and an underreport.

There is emerging evidence that reporting incidents of anti-Asian hate can reduce race-based traumatic stress in targets/victims (psychological or emotional harm)¹¹. This is significant because experiences of racism during COVID-19 have been found to be more strongly associated with symptoms of post traumatic stress disorder¹². Because the lives of Asian Canadians are so often marked by experiences of invisibility and silencing, community reporting centres are playing a critical role in providing a safe and trusted mechanism for targets/victims of racism to take action, and regain a sense of control.

In 2021, women continued to be overrepresented in reported incidents, making up nearly two-thirds of all reports. Reports by women also increased in comparison to 2020.

The overrepresentation of reported incidents by women is a trend that has demonstrated consistency throughout two years of data collection. In 2021, women submitted 64% of reports, while men reported only 29%. A very similar trend has also been observed in an analogous reporting initiatives in the United States, including Stop AAPI Hate, with 62% of incidents reported to them by women¹³, and Virulent Hate, which reported 65% of incidents by women¹⁴.

Alarming, when compared to 2020, violence against Asian women and other marginalized gender identities is on the rise. Reports by women rose by 8% between 2020 and 2021, while reports by gender non-conforming/non-binary and transgender people demonstrated even more significant increases (73% and 64% respectively). Of all gender options provided in the reporting forms, only reports by men decreased in 2021.

*“A white male living at [address redacted] said ‘you are dead you f**king nip’ to an Asian woman walking on [a] public sidewalk. She ran fast. His son laughed and said let’s kill all the f**king chinks man!! Dad said yeah. They both were yelling white power as they went to vehicles and left for work at 7 am.”*

Asian women face intersecting forms of oppression, including racism and sexism. Experienced both separately and together, racism and misogyny result in the “devaluation, invalidation,

¹¹ Yam, K. (2021, June 3). *New research shows reporting of anti-Asian hate helps victims cope with bias incidents*. NBC News. <https://www.nbcnews.com/news/asian-america/new-research-shows-reporting-anti-asian-hate-helps-victims-cope-n1269579>.

¹² Hahm, H., Ha, Y., Scott, J.C., Wongchai, V., Chen, J. and Liu, C. (2021). “COVID-19 Adult Resilience Experiences Study” in the *Stop AAPI Hate Mental Health Report*. Stop AAPI Hate. <https://stopaapihate.org/wp-content/uploads/2021/05/Stop-AAPI-Hate-Mental-Health-Report-210527.pdf>.

¹³ Yellow Horse, A.J., Jeung, R. and Matriano, R. (2021). *Stop AAPI Hate National Report 3/19/20 - 12/31/21*. Stop AAPI Hate. <https://stopaapihate.org/wp-content/uploads/2021/08/Stop-AAPI-Hate-Report-National-v2-210830.pdf>.

¹⁴ Borja, M. and Gibson, J. (2020). *Anti-Asian Racism in 2020*. Virulent Hate Project. <https://virulenthate.org/wp-content/uploads/2021/05/Virulent-Hate-Anti-Asian-Racism-In-2020-5.17.21.pdf>.

stereotypes and invisibility” of Asian women in North America¹⁵. This intersection creates a unique vulnerability to violence and must be acknowledged in order to address and prevent further violence against Asian women in Canada.

The fetishization of Asian women, and perceptions of hypersexuality and exoticism, are rooted in a long history of Western imperialism in Asian countries, including exploitative systems of military sex work and sexualized racial stereotyping. This is directly linked to the mass shooting that took place at three Asian-owned spas in Atlanta, Georgia on March 16, 2021, which resulted in the murder of eight people, including six Asian women. Although the incident took place in the United States, this violence is deeply reminiscent of the vulnerabilities, harm, and fear experienced by working class Asian women in Canada, including spa and massage parlour workers. In addition, anecdotal information obtained through discussions with community partners indicated a high level of anti-Asian activity and sentiment - including the hypersexualization of Asian women - in Canadian incels in the wake of the Atlanta spa shootings.

*“After the murder in Atlanta including the six Asian women who worked in massage parlours, anti-Asian, anti-massage parlour, and anti-sex work hate has not ended. They were killed not only because of racism, but because of sexism, misogyny, and opposition to sex work, as well as the overpolicing and criminalization. Asian and migrant workers in massage parlours are still facing racist attacks, **particularly by some pro-carceral and harmful anti-trafficking organizations**. They continue to harm the Asian community by taking away jobs, shutting down businesses, increasing policing, and inviting greater state violence, increasing the state’s power to exert control over Asian women’s bodies. When you fight against anti-Asian racism, Asian massage and sex workers should not be left behind!”*

- Elene Lam, Executive Director, Butterfly (Asian and Migrant Sex Workers Support Network)

Butterfly was formed by sex workers, social workers, legal and health professionals. It provides support to, and advocates for, the rights of Asian and migrant sex workers. The organization is founded upon the belief that sex workers are entitled to respect and basic human rights. Butterfly asserts that, regardless of their immigration status, Asian and migrant sex workers should be treated like all other workers.

“I am a young Chinese woman and in the evening, I decided to go running with my mother; we are runners who run regularly.... Being a woman in downtown, I am always extremely

¹⁵ Mukkamala, S., & Suyemoto, K.L. (2018). Racialized Sexism/Sexualized Racism: A Multimethod Study of Intersectional Experiences of Discrimination for Asian American Women. *Asian American Journal of Psychology*, 9(1), 32-46.

*cautious and always looking to see if there is someone nearby because I naturally feel uncomfortable if there is anyone walking closely behind me. I heard footsteps from behind me and saw a POC male walking the same direction as I am... he asked, 'Why are you running away from me?' ... He ignored our explanation and went to the sidewalk beside the plaza and screamed, 'THESE F**KING ASIANS!' No witnesses so no intervening. I wanted to defend my race, my mother, and myself but my mother told me not to because we are 2 small females alone. I felt so hurt and hated."*

"From January 2020 Moonshot tracked a significant increase in hate speech across [fringe and more widely accessed] social media platforms directed at Asian American and Pacific Islander communities in the US and Canada. This uptick is largely rooted in disinformation and inflammatory rhetoric tying East Asian communities to the origins and spread of the COVID-19 virus, and also echoes existing anti-Asian tropes and narratives. [The core narratives] often employed within Anti-AAPI hate speech promote scapegoating, dehumanization, and inter-community animosity that normalize and perpetuate hate speech and violence towards East Asian communities by users of these platforms."

- Moonshot

Moonshot is a social enterprise working to end online harms, applying evidence, ethics, and human rights. We design new methodologies and technologies to respond effectively to harms that threaten public safety, including violent extremism, gender-based violence, disinformation, and serious organized crime. In Canada, we are working with Public Safety Canada to understand violent far-right and incel communities online, and design interventions to steer them away from extremism and hate.

In 2021, East Asian people continued to report the majority of incidents, making up 51% of all reports. There was also a dramatic increase in reports by South Asian and Southeast Asian communities.

Although East Asian people continue to report the highest proportion of incidents, 2021 saw a very significant increase in reports by South Asian and Southeast Asian people. Southeast Asians reported 17% of incidents, representing an increase of 121% compared to 2020. Reports by South Asians made up 4% of total reports, representing an increase of 318% compared to 2020.

While unacceptable, this pattern is not a surprise. Southeast Asians, South Asians, and East Asians share a long history of working under exploitative labour conditions, and are systemically overrepresented in precarious, low wage, frontline roles such as domestic careworkers, agricultural workers, grocery store workers, delivery workers, personal support workers, and spa workers. Community members working in these roles, often already under dangerous conditions, were disproportionately affected by the negative impacts of the COVID-19 pandemic.

With the large number of racist incidents taking place in public spaces, businesses, and private residences, it is of no coincidence that Southeast Asian, South Asian, and East Asian bodies have borne the brunt of interpersonal racist attacks.

“The spur of Asian attacks are evidently rooted in racism, misogyny, xenophobia and imperialism that continues to fuel exploitation among racialized people. The Canadian immigration and labour policies have put Filipino migrants where we are forced to work on precarious jobs and situations that enable the anti-Asian/immigrant rhetoric, policies and actions of the Canadian state.”

- Anakbayan Canada

Anakbayan is the largest and most comprehensive organization of Filipino youth and students for National Democracy, with 20,000 members worldwide. We strive for genuine freedom, peace, and democracy in the Philippines. Anakbayan Canada is an overseas chapter of Anakbayan.

The continued majority of reports from East Asian people can be understood in connection with the analysis from the 2020 report, with the perpetuating perception of East Asian and Chinese bodies as carriers or embodiments of the COVID-19 virus. The weaponization of hygiene also carries a long history, dating back to the early 19th century Opium Wars, where China was referred to as the “sick man of East Asia,” and where Chinese-presenting people were conflated to being “unhygienic” and “dirty”¹⁶. As reported in the B.C. newspaper *The Daily Colonist* in May 21, 1891 in response to five Chinese people contracting leprosy, “More repulsive human beings would be hard to imagine”¹⁷. The continued racialization of disease, and scapegoating of East Asian communities, is evident in the continued use of rhetoric such as “China virus”, “Go away COVID”, “Don’t give me your disease”, and “You’re the reason I have to wear this fucking thing” [referring to a mask], as seen in reported incidents.

“During the lineup at the cashier, a man didn't have his mask on properly. The cashier asked him to cover his mouth, and then he became rude and aggressive. He verbally attacked the cashier and questioned if she had the vaccine. Also he said that she (the cashier) was Chinese and shouldn't be afraid of her own virus. The cashier and another worker called him out saying that he's a racist but he demanded that he wasn't at all. He then went to another till shouting he's not going to her till anymore.”

¹⁶ Wong, E., Shao, K. and Lin, K. (2020, February 8). *Sinophobia won't save you from the coronavirus*. Al Jazeera. <https://www.aljazeera.com/opinions/2020/2/8/sinophobia-wont-save-you-from-the-coronavirus>.

¹⁷ Ruttan, S. (2012, November 4). *The lepers of D'Arcy Island*. Times Colonist. <https://www.timescolonist.com/life/the-lepers-of-darcy-island-4562206>.

Reports by children and adolescents increased by 286% in 2021 compared to 2020, making up 29% of reports.

Reports by children and adolescents (up to 18 years of age) increased dramatically in 2021. Both the substantial portion of reports submitted by young people under the age of 18, and the notable increase in numbers of reports, are upsetting and alarming. Young people are both witnessing and experiencing racist incidents, instigated by their peers, teaching staff and administration, and the general public. This demonstrates an urgent need for systemic interventions.

*“It occurs mostly every day but in the least expected place you think it would happen. It happened in school, and no not teachers, the others kids my age [are] being racist saying ching chong, calling me a ch**k, and making their eyes small.”*

“My daughter's white classmate said to her, "I hate Chinese people!" during a Grade 4 class on the cusp of the pandemic. My daughter reported this to their white teacher who then yelled to the white classmate, "<name of student>, be quiet!" and that was the end of that. There was no speaking to the white student or the class about offensive racist comments and how this can hurt people. There was no lesson learned.”

“When I asked the principal to kindly pull up his mask he refused to, while also saying that ‘his kind’ was not the one that started the virus.”

“My children (ages 5 & 7) and I went for a walk around our neighbourhood. An older Caucasian lady started yelling at us from across the street about bringing the virus here and told us to get off the streets. She then marched across the street, came up to my 5 year old who was sitting in a wagon and coughed in her face. She is now terrified of going out and constantly asks if the police has caught her. My 7 year old is confused and doesn't understand how we had anything to do with the virus.”

“The principal said ‘people have different opinions on what is derogatory. Caucasian is just as racist as chink’. I experienced racism from both teachers and students. I hope my report can illustrate that anti-Asian racism in Vancouver and Canada is not just words hurled at us in the streets, it is institutional and it is a painful part of our everyday lives.”

For children, the impacts of racism can be harmful and long-lasting. Research has shown that the trauma of oppression, experienced through marginalization, violence, or systemic inequity, causes higher levels of stress, depression, anxiety, and drug abuse¹⁸.

Young adults are able to thrive with supportive adults in their lives, when they are connected to their communities and schools, and when they feel empowered to use their voices for social change¹⁹. There is an implication present within the qualitative data that Asian youth are under-resourced and are inadequately supported in this time of heightened aggression against them. Addressing racism directed towards children and youth is a critical priority.

“Racism and discrimination constitute pervasive stressors in the daily lives of many racial and ethnic minority individuals and our Asian youth is not immune. Racial discrimination has become a contributory factor in the occurrence of physical and mental health conditions. At Hong Fook, we hear from Asian youth that they feel ashamed of their social identities, such as being Asian. They find it difficult to share these experiences with their parents. This can cause more feelings of isolation, and prevent them from equally participating in the Canadian society.”

- Bonnie Wong, MSW, RSW, Executive Director, Hong Fook Mental Health Association

Established in 1982, Hong Fook Mental Health Association is the leading ethno-cultural community mental health agency with a consolidated culturally competent team serving Asian and other communities in the Greater Toronto Area. Hong Fook provides a continuum of mental health services covering the spectrum from “promoting wellness” to “managing illness” in Cambodian, Chinese (Cantonese and Mandarin), Korean, Vietnamese and English.

It is also notable that there was a substantial decrease in the number of reports received from seniors in 2021 (88%). Based on anecdotal information collected by the project team, many incidents involving seniors are continuing to occur and have not necessarily decreased. Drawing

¹⁸ Gonzalez, M., Kokozos, M., Byrd, C. M. and McKee, K. E. Critical Positive Youth Development: A Framework for Centering Critical Consciousness. *Journal of Youth Development*, 15 (6): 24-43.

¹⁹ Gonzalez, M., Kokozos, M., Byrd, C. M. and McKee, K. E. Critical Positive Youth Development: A Framework for Centering Critical Consciousness. *Journal of Youth Development*, 15 (6): 24-43.

on knowledge of previous patterns observed by community organizers, it is possible that this demographic is facing barriers to accessing the digital reporting platforms; this will require further and more targeted research.

“The recent upsurge in violence and racism against Asians in Canada is far from new. We know hate is rising across the country, in levels we have not seen before both online and in person. It is deeply disturbing that the statistics point to women and children bearing the worst of the violence and abuse of anti-Asian racism.

The CRRF is committed to working with communities to tackle hate. Not addressing anti-Asian hate, or any type of hate, weakens our democracy, and erodes inclusion for us all. It is disheartening to see the numbers in this report trend up, but we are hopeful that shedding light on the issue will be a step on our journey together with partners like Project 1907 to fight anti-Asian racism in Canada together to create long-lasting systemic change.”

- Canadian Race Relations Foundation

The Canadian Race Relations Foundation was created by the Government of Canada as a Crown Corporation in 1996, as part of the Japanese Canadian Redress Agreement, to reaffirm the principles of justice and equality for all in Canada. The purpose of the Canadian Race Relations Foundation is to facilitate throughout Canada the development, sharing and application of knowledge and expertise in order to contribute to the elimination of racism and all forms of racial discrimination in Canadian society.

Verbal harassment has continued to be the most commonly reported form of discrimination, included in 48% of reports. In 2021, reports of assault (being coughed at/spat on) increased by 42% and reports of shunning increased by 51%. There was also a large spike in reports of discrimination in the workplace.

Although verbal harassment continues to be the most commonly reported form of discrimination, the percentage of reports it makes up decreased in 2021 compared to 2020. This decrease aligns with what the research team has experienced, observed, and anecdotally heard in our communities, and should not be immediately interpreted as an indication that this type of discrimination is decreasing.

“In the early days of the pandemic, I filed a report every time I was called a racial slur or subject to a racist death threat. I even filed reports when I witnessed incidents. But as the months went on, I heard slurs so often (I was exposed a lot due to being a front line worker) that I just decided to stop reporting. I don’t have the energy to do it every time. I will probably only report again if I am physically harmed.”

Community rhetoric is starting to reflect a normalization of the conditions of racism, as well as a desensitization to the use of racial slurs and other forms of verbal harassment. Feelings of exhaustion, isolation, pain, anger, and fear are ever-present in Asian communities.

Nearly 75% of submissions report offenders/perpetrators as men and white.

Data on offenders/perpetrators was newly collected in 2021 and is not available for 2020. This data is subjective and based on the interpretation of individuals completing the reporting forms. We acknowledge that identifying and reporting on race and gender based on personal interpretation is extremely complicated and must be done with care.

Data collected on offenders/perpetrators in 2021 found that 75% were white, and 74% were men. This information, while imprecise, does not substantiate the common claim and harmful narrative that Black people are the primary offenders/perpetrators of anti-Asian violence.

Our data is supported by the findings of a similar study conducted by the Virulent Hate Project in 2020, which analyzed anti-Asian hate incidents and found that 77% of offenders were white, and 68% were men²⁰.

It is critical to ensure that we are mindful of the ways in which we speak about anti-Asian racism, including ensuring we do not perpetuate anti-Blackness in our advocacy.

Reports were submitted in every province and territory across the country. Almost half of all incidents occurred in public spaces, such as parks, streets, and sidewalks. Reports of incidents occurring online also spiked, increasing by 132% compared to 2020.

The highest number of reported incidents in public spaces is a trend that has demonstrated consistency throughout two years of data collection. In 2021, 48% of incidents were reported to have occurred in public spaces, representing an increase of 8% compared to 2020.

The occurrence of incidents at business and private residences also increased in 2021, by 11% and 47%, respectively. The trends in locations of incidents also demonstrate consistency with the Stop AAPI Hate reporting initiative in the United States, with the same top five locations being reported in both countries²¹.

The most notable increase has been in racism taking place online, which increased by 132% in 2021. This dynamic was visible within our data firsthand, with an increased number of reports submitted in bad faith by self-identified white individuals. These submissions articulated common expressions invoked against many of the Asian people documenting their own

²⁰ Borja, M. and Gibson, J. (2020). Anti-Asian Racism in 2020. Virulent Hate Project. <https://virulenthate.org/wp-content/uploads/2021/05/Virulent-Hate-Anti-Asian-Racism-In-2020-5.17.21.pdf>.

²¹ Yellow Horse, A.J., Jeung, R. and Matriano, R. (2021). *Stop AAPI Hate National Report 3/19/20 - 12/31/21*. Stop AAPI Hate. <https://stopaapihate.org/wp-content/uploads/2021/08/Stop-AAPI-Hate-Report-National-v2-210830.pdf>.

experiences, including both simple and stereotypical racist tropes. We also received threats directed to team members, racist comments directed toward the project, as well as claims of “reverse racism” accusing China of racism toward white people first. Although these reports were excluded from the analysis, these examples make clear that there is a growing culture and politics of anti-Asian racism developing within the nation.

*"Online hate content and racism have exacerbated since the start of this pandemic. The National Survey on Online Hate Speech and Racism conducted by the Canadian Race Relations Foundation and Abacus Data indicates **that racialized folks are three times more likely to be the victims of online hate**. However, when citing online hate as a problem, it doesn't register as being a real issue. The reality is that online hate doesn't stay online. For a toolkit we recently released on combatting online hate, we've learned that online hate leads to real-life violence and inspires copycat hate crimes. Discussing the issue of racism, including anti-Asian hate, must include the vicious hate we're subjected to daily online and its impact on our mental health and in dictating the norms of a society."*

- Maryam Faisal, Project Manager of Anti-Hate Initiatives, Council of Agencies Serving South Asians

The Council of Agencies Serving South Asians (CASSA) is an umbrella organization that supports and advocates on behalf of existing as well as emerging South Asian agencies, groups, and communities in order to address their diverse and dynamic needs. CASSA's goal is to empower the South Asian Community. CASSA is committed to the elimination of all forms of discrimination from Canadian society.

"The disturbing rise in anti-Asian hate online between 2020 and 2021 has spilled over into the real world and had a significant detrimental impact on our communities, yet little to no action has been taken by the government or social media companies to curb the worsening issue of online hate. The government continues to drag its feet with introducing legislation and in a disappointing turn of events, has disengaged from the consultative process with community actors like ourselves since the new government was elected in September 2021. At the same time, social media companies continue to place roadblocks in the way of efforts to regulate the online space, claiming that they are capable of self-regulating, despite mounting evidence to the contrary."

- Ryan Chan, Project Lead, Online Hate and Social Media, Chinese Canadian National Council for Social Justice

The Chinese Canadian National Council for Social Justice (CCNC-SJ) is an organization that educates, engages, and advocates for equity and justice for all in Canada. Working together with community partners, CCNC-SJ is focused on: 1) Collecting and analyzing data and

incident reports; 2) Amplifying advocacy and education through media and social media; and 3) Creating online tools and resources to support the growing needs of Asian Canadians and others to respond to racism.

Police

Respondents were asked whether they reported incidents beyond our reporting platforms, including to police, a human rights commission, management of a company, media, etc. 71% indicated that they did not report their incident to other institutions because a) they did not want to, b) they did not know how to, and c) they did not feel that their level of English was sufficient. It is evident that the majority of respondents have little trust in institutions to respond appropriately, or are unable to access them in ways that are useful. Additionally, the number of people who did not report beyond our reporting platforms increased by 33% in 2021 compared to 2020, indicating a possible growing level of distrust in institutions.

Of those who did choose to report to other groups, only 5% reported their incidents to the police. We analyzed their experiences with trying to access police services and found that many expressed disappointment, including feeling invalidated by police response, or feeling that no adequate support or concrete actions were provided.

“ (...) When I attempted to report this incident to the police they did not want to file the report as they said it was not a criminal offence. After going to the police station in person to once again request a police officer to take my statement, upon returning home these men were standing in my way in the alley to intimidate me knowing I had to walk past them. I avoided them by walking to the front of my home but was badly shaken and afraid for my safety. I called the police again and finally received an officer who came to take my statement. Afterwards he then went over to speak to these neighbours about the incident. He called me to follow up shortly after, and said that they admitted that the details of my report were factual. He encouraged them, and my family to "avoid each other". My family and I have lived in our house, and next to these neighbours for over 16 years.”

“My mom and I were speaking Mandarin on a bus in the Greater Vancouver Area, when an older white man began to threaten to beat us up if we continued making those "noises". Initially, I didn't even realize he was directing those comments towards us since there was someone humming in front of us. However, the verbal harassment continued, and it only worsened after I asked him to stop. A young Asian man came forward hoping to bring the

incident to the bus driver's attention, but the bus driver refused to acknowledge the situation or reprimand our harasser in any way. My mom eventually called the police after some especially upsetting remarks, but we were told that nothing would most likely result from harassment alone.”

It is vital that conversations about safety and policing center the needs and perspectives of the most marginalized among us, including people without immigration status, seniors, (im)migrants with language barriers, people working in precarious employment, and people working in over-policed sectors. We call for the prioritization of non-carceral safety solutions.

Reported Harm Caused

There has been no shortage of global media coverage on horrific anti-Asian attacks. Repeated exposure to displays of such violence have a cumulative impact, forcing community members with shared identities to repeatedly endure secondary trauma or vicarious experiences of emotional harm.

In the United States, most research on the health impacts of racial violence has focused on Black and Latino communities. The body of research focusing on the Asian experience is sparse. This lack of interest and recognition of racism and racial violence experienced by the Asian diaspora may be an added source of harm.²²

“A white man made his arms and hands like he was holding a shotgun in shooting position, pointed it at me, mimicked firing including loud banging sounds plus kickback.”

In 2021, 71% of reports received to our reporting centres indicated that the target/victim experienced mental distress or emotional harm. Physical harm was the second most reported form of harm, making up 7% of reports. Financial loss, loss of services and/or benefits, and loss of jobs all increased in 2021 compared to 2020.

Although harm is experienced with each incident, what can be even more difficult than a racist incident itself is the stress of its anticipation. A mental health study conducted in the United States found that Asian Americans who have experienced racism are more stressed by anti-Asian hate than the pandemic itself, with 72% reporting anti-Asian discrimination to be their greatest

²² Chen, A. (2021, April 9). “‘It Just Stays With You’: The Corrosive Health Effects of Decades Of Anti-Asian Violence”. WBUR. <https://www.wbur.org/news/2021/04/09/asian-americans-racism-trauma-health-impacts>.

source of stress²³. Incidents of racism can lead to a loss of security, an increased perception of the world as dangerous, and perpetual fear and hypervigilance.

“I was leaving school and heading into the subway which is underground from street level... They were yelling something but I only heard the word "COVID" and didn't hear the rest. I was shaken but didn't know what to make of it until now, when I heard many people experienced similar incidents. I didn't think it was an attack on my race... But then I thought why did they do it to me, and not the white man who was behind me and saw the whole thing.... No one asked me if I was ok. And everyone just continued on their day.”

The most desired results from reporting were greater public education, collective action, and policy reform. No respondents desired consequences for the offending person(s), businesses, or entities.

The community wants change. The most desired result was greater public education (37%), followed by collective action (28%). This reflects the need for further efforts to provide context and visibility of anti-Asian racism to the wider public, and implies that there is a desire to respond in a long-term systemic way that prevents or mitigates harm in the future.

Reports also indicated a desire for policy reform (17%), demonstrating a recognition that incidents cannot be dealt with on an individual, or case by case basis. This serves as important community insight on calls to action, including the need to hold our governments and institutions accountable for systemic legislative change.

Significantly, 0% of respondents wanted consequences for the offending person(s), businesses, or entities. It is important that this report, and the stories and information emerging from it, is not used as a vehicle to advocate for pro-carceral solutions including punishment, enforcement, and prosecutions.

²³ Saw, A., Yellow Horse, A.J., Jeung, R., Aragula, S., de los Reyes, W., Huynh, M., Kwon, E., Mai, N., Manuthac, J., McGarity-Palmer, R., Nau, S. and Sun, F. (2021). “Stop AAPI Hate Follow-Up Survey” in the *Stop AAPI Hate Mental Health Report*. Stop AAPI Hate. <https://stopaapihate.org/wp-content/uploads/2021/05/Stop-AAPI-Hate-Mental-Health-Report-210527.pdf>.

RECOMMENDATIONS

To Governments, Funding Agencies, and Corporate Sponsors:

1. **We call on groups with access to financial assets to invest ongoing, multi-year, sustainable funding and resources to Asian community-based organizations for:**
 - Creating anti-racism programs and training that are culturally specific, linguistically accessible, and trauma informed,
 - Providing youth anti-racism programs and training,
 - Delivering programs that support the building of national Asian Canadian youth networks that focus on the importance of solidarity within the diverse Asian Canadian identity, as well as solidarity with Indigenous, Black, Muslim, Arab, and other racialized communities,
 - Participating in policy discussions.
2. **We call on groups with access to financial assets to fund programs that address systematic violence toward Asian women, and increase the representation of Asian women in decision making processes.**
3. **We call on all levels of government to fund training/fellowship programs and develop pathways to bring more Asian women into politics.**

To Policymakers:

1. **We call on all policymakers to recognize the full breadth of settler Asian identities and ensure meaningful and equitable participation by a wide range of diasporic Asian leaders in consultations on issues of anti-Asian racism.** This includes youth, adoptees, seniors, people with disabilities, caregivers, careworkers, and community members of all racial backgrounds in the Asian community.
2. **We demand that policymakers adhere to the principle of “nothing about us without us,” put forward by the disability rights movement to ensure the full and direct participation of community members in policies that affect our lives and livelihoods.** The creation of anti-Asian racism policy should be directly informed by community members who have lived experience of racism and barriers to inclusion, specifically (im)migrant and newcomer Asian community members who experience multiple barriers to engaging in civic processes. This process should be made fully accessible, including through the provision of services, such as translators and interpreters, and childcare.
3. **We call for the adoption and full implementation of Ontario Bill 86, *Our London Family Act (Working Together to Combat Islamophobia and Hatred)*, 2022, as proposed by the National Council of Canadian Muslims.** The *Our London Family Act* proposes key and common-sense changes to the way that we challenge Islamophobia in Ontario, including developing new tools and strategies for Ontario schools to combat all forms of racism, establishing a provincial review of hate crimes and hate-motivated incidents in Ontario, creating safe zones around religious institutions, and preventing white supremacist groups from registering as societies. We urge policy initiatives to

interrupt and intervene in white nationalist movements and anti-Asian rhetoric. Terminology such as “Chinada” must be outright condemned by political figures in parliament. Anti-Asian racist terms must be acknowledged as hate speech.

To Ministries of Education, school board administration, school trustees, teachers, and those who work in schools with youth:

1. **We call on all school boards to disaggregate and strengthen curricular content on past discriminatory government policies and actions**, recognizing Indigenous, Black and Asian history and struggles in Canada. Key events and specific historical discrimination of Asian Canadian communities should be disaggregated as standalone content.
2. We call for investments in systemic interventions for eliminating all forms of racism, including **adopting a mandatory anti-racism course requirement for teacher education programs at all Canadian universities**.
3. **We call for the inclusion of anti-Asian racism as a form of racism in board-wide strategies and action plans** on student well-being, equity, inclusion and diversity, effective instruction, and ethical leadership.

To Community Allies or those who wish to be in allyship:

1. **We call on allies to decry anti-Asian racism alongside us**. Please value our labour, read our reports, and amplify our recommendations and calls to action.
2. **We call for self-reflection and dialogue on how you have been complicit in perpetuating violence against Asian people**, how you benefit from systems that continue to harm us and exploit our labour, and what you will do to repair harm and shift power.
3. **We call on allies who work alongside Asian women leaders to center the needs, voices, experiences, wisdom, and resilience of Asian women**, especially youth, (im)migrant, low-wage, disabled, senior, and working class women. Please seek out and amplify our voices as an antidote to our perpetual erasure.

To Our Fellow Asian Canadians and members of the Asian diaspora:

1. **We call for nuance and care when addressing anti-Asian racism**, including:
 - Practicing inclusion of *all* members of the Asian diaspora, regardless of race, history, immigration status, upbringing, and/or access to culture, family, and community,
 - Focusing on disrupting systems of oppression, ensuring that we do not inadvertently perpetuate anti-Black or anti-Indigenous racism or violence. This includes prioritizing community-based, community-led, non-carceral solutions.
2. **We call for Asian communities to support the National Council of Canadian Muslims in their continued efforts to pass Ontario Bill 86, the *Our London Family Act (Working Together to Combat Islamophobia and Hatred)*, 2022. The *Our London***

Family Act proposes key and common-sense changes to the way that we challenge Islamophobia in Ontario, including developing new tools and strategies for Ontario schools to combat all forms of racism, establishing a provincial review of hate crimes and hate-motivated incidents in Ontario, creating safe zones around religious institutions, and preventing white supremacist groups from registering as societies. Supporting this Bill is a crucial initial step we can take towards ensuring the stymieing of racism and hatred against our own and other communities. [Send a letter](#) **urging the Ontario government to take action.**

3. Last, but certainly not least, **we call for hope.** Through the pain, anger, fear, and grief we are all experiencing, we call for love in the shape of cut fruit, for healing through seeking refuge in each other, and for hope that a better world is possible.

CONCLUSION

The indignity of being Asian has been underreported in this country. Although this report seeks to fill a data gap in the pervasiveness of anti-Asian racism, it is also clear that no further burden of proof is needed. Anti-Asian racism, along with other forms of racism, is built into the founding of Canada and has persisted throughout its history, to present day. We must link the history of Asian exclusion with the racist hatred we are experiencing in the present.

As we endeavour to write our current experiences of racism into history, it is vital that we also acknowledge the stunning resistance, bravery, and intergenerational organizing of Asian Canadian communities. Experiences of oppression have always been met with protest, demands for redress and reparations, and advocacy for our inclusion. We have been fighting back for just as long as we have been experiencing exclusion.

The racism that we seek to address takes place within a larger context of systemic oppression. Of the history of racism in Canada, Asians make up just one segment of the many diverse and racialized people who came to this land through displacement and migration. Our experiences are also situated in the erasure, and ongoing genocide, of the Indigenous peoples of Turtle Island.

Working in silos to achieve wins for our individual communities does not liberate us. We must choose to build a progressive movement of collective power, struggle, love, hope, and resistance. Quoting from feminist writer and scholar Sarah Ahmed,

“Solidarity does not assume that our struggles are the same struggles, or that our pain is the same pain, or that our hope is for the same future. Solidarity involves commitment and work, as well as the recognition that even if we do not have the same feelings, or the same lives, or the same bodies we do live on common ground.”

We are interconnected to the lives of our ancestors and the many organizers and activists who came before us. We engage in this long-term work to seek a different future that holds space for us all.

“If I can’t dance, then it’s not my revolution.

If I can’t fuck up and learn from my mistakes, then it’s not my revolution.

If I can’t disagree with you, then it’s not my revolution.

If I can’t ask questions, then it’s not my revolution.

If I can’t decide for myself what tactics I will use, then it’s not my revolution.

If I can’t be femme, then it’s not my revolution.

If I can’t choose my own friends, then it’s not my revolution.

If I can’t bring my family, then it’s not my revolution.

If I can’t bring my culture, then it’s not my revolution.

If I can’t bring my ancestors, then it’s not my revolution.

And if it’s not our revolution, then let’s build a new one.”

- Kai Cheng Thom, Chinese Canadian writer, performer, cultural worker and speaker

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APPENDIX: Technical

Information about Data

This is a community-led data collection initiative, with data collected by, with, and for Asian Canadian communities, through self-reporting tools of people experiencing and witnessing anti-Asian racism. Data is currently collected through two online reporting platforms, with CCNCTO hosting [Fight COVID Racism](#) and Project 1907's [reporting centre](#) in collaboration with Eliminate8hate. Questions on the two platforms are similar, but not identical. In order to improve both data transparency and accuracy, the developing of a centralized reporting platform is underway.

Data Collection

Due to the survey being administered in many different languages, reports for each language option were collected in their own spreadsheets. For combined analysis, we first translated the non-English reports into English, then mapped questions and answers to their English equivalents for analysis. To perform meta-analysis with the second platform, we mapped questions and answers where appropriate. Not all fields between the two surveys allowed for a one-to-one mapping. In situations where the data was not collapsible, we relied on the data source with the higher number of reports.

Data Cleaning

Prior to analysis of the data, we cleaned the data by de-duplicating submissions from the same IP and with the same answers, which were submitted within one minute of each other. We also removed false reports or troll reports with racist comments in the descriptions.

Data Protection

Recognizing how the weaponization of data has harmed our communities in the past, we approach this data collection initiative with care, and as a community-centered process. Raw data is password protected and handled by designated individuals only, and is not shared outside of the host organizations. We have declined several requests for raw data by academic institutions, media, and governments, as they were not able to provide transparent information about why they required the data and how they would use it. We will continue to apply this level of rigor in the management of data.

Limitations

There are many limitations to the data, including the existence of two separate platforms, their reliance on the self reporting of visitors to our websites, and our inability to collapse all data into one-to-one mapping. This is not intended to be a purely analytical report about numbers of

incidents of anti-Asian racism. We hope it will serve as an invitation, as a relatively large set of community-sourced data, into a conversation on how anti-Asian racism has impacted our communities.

APPENDIX: Data Tables

REPORTS

Total Number of Reports

Year	Number of Reports
2021	943
2020	643

Type of Report

Type of Report	Percentage of Reports (2021)	Percentage of Reports (2020)	Percentage change from 2020 to 2021
It happened to me	78%	54%	+44%
I witnessed this incident	15%	19%	-22%
Other	7%	7%	+8%
Uncategorized	N/A	20%	N/A

DEMOGRAPHICS

Reports by Gender

Gender	Percentage of Reports (2021)	Percentage of Reports (2020)	Percentage change from 2020 to 2021
Women	64%	59%	+8%
Men	29%	36%	-18%
Gender non-conforming/ non-binary	2%	1%	+7%
Prefer not to say	2%	1%	+146%

Transgender	1%	0%	+64%
Other	1%	2%	-35%

Reports by Age

Reports by age are based on data collected by *Fight COVID Racism* only. Due to different age categorizations in the reporting platforms, age data could not be merged. *Fight COVID Racism*'s data was used due to its higher disaggregation in age categorization and higher number of responses.

Age Range	Percentage of Reports (2021)	Percentage of Reports (2020)	Percentage change from 2020 to 2021
Child/Adolescent (Under 18)	29%	8%	+286%
Young Adult (19-35)	49%	34%	+43%
Middle-Aged Adult (36-55)	16%	11%	+51%
Older Adult (55+)	6%	48%	-88%

Reports by Race/Ethnicity of Targeted Individual/Victim

Reports by Asian groupings

Racial/Ethnic Group	Percentage of Reports (2021)	Percentage of Reports (2020)	Percentage change from 2020 to 2021
East Asian	51%	79%	+35%
Southeast Asian	17%	8%	+121%
South Asian	4%	1%	+318%
West Asian	2%	0%	N/A
Central Asian	0%	0%	0%

In addition to Asian ethnicities, we also received several reports from Black, Indigenous, and other racialized individuals.

Biracial	5%	2%	+137%
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Black	3%	1%	+339%
Indigenous	2%	1%	+82%
Latin American	2%	0%	N/A
Prefer not to say	2%	1%	+42%
Other	2%	1%	+31%

LOCATION

Reports by Type of Location

Type of Location	Percentage of Reports (2021)	Percentage of Reports (2021)	Percentage change from 2020 to 2021
Public space (park/street/sidewalk)	48%	45%	+8%
Businesses	23%	23%	+11%
Online	9%	4%	+132%
Private residence	8%	6%	+47%
Public transit	3%	8%	-65%
Government office	2%	<1%	+486%*
School/educational institute	2%	3%	-40%
Parking lot	1%	3%	-47%
Own workplace	1%	2%	-48%
Place of worship	<1%	0%	N/A
Other	2%	6%	-73%

**Percentage change may be inflated due to the very small number of reports.*

Reports by Province/Territory

Province/Territory	Percentage of Reports (2021) - Adjusted for Population²⁴	Percentage of Reports (2020) - Adjusted for Population	Percentage change from 2020 to 2021
Yukon	33%*	0%	N/A
British Columbia	13%	49%	-73%
Ontario	11%	15%	-26%
Nunavut	9%*	0%	N/A
Alberta	7%	7%	3%
Manitoba	5%	3%	+113%
Saskatchewan	5%	14%	-66%
Nova Scotia	4%	1%	+400%
Quebec	4%	4%	-10%
Northwest Territories	3%	0%	N/A
New Brunswick	3%	0%	N/A
Newfoundland and Labrador	2%	0%	-51%
Prince Edward Island	2%	5%	-60%

**Due to the low population in the territories, reported incidents in the territories have an outsized per capita impact.*

DISCRIMINATION

Type of Discrimination

Type of Discrimination	Percentage of Reports (2021)	Percentage of Reports (2020)	Percentage change from 2020 to 2021
Verbal harassment	48%	61%	-21%
Shunning	13%	8%	+51%
Coughed at/spat on	12%	8%	+42%

²⁴ Reference population data: Statistics Canada (2019)

Physical force, aggression, unwanted physical contact	7%	9%	-20%
Workplace discrimination	4%	1%	+384%
Vandalism	4%	3%	+16%
Denied service	3%	1%	+187%
Abuse of power by police/police brutality	2%	<1%	+1103%*
Cyber-racism	1%	1%	+73%
Barred from establishment/asked to leave	<1%	<1%	+9%*
Discriminatory literature	<1%	1%	-18%
Robbery/theft	<1%	<1%	+119%*
Barred from transportation or asked to leave	0%	0%	0%
Abuse of power by authorities (e.g. government employees)	0%	0%	0%
Other	5%	6%	-14%

**Percentage change may be inflated due to the very small number of reports.*

OFFENDER/PERPETRATOR PROFILE

Data on offenders/perpetrators is subjective and based on the perspectives of the individuals completing the reporting forms, whether as targeted individuals/victims, or witnesses. This data is collected by Project 1907 and is only available for 2021.

Reported Race/Ethnicity of Offender/Perpetrator

Racial Group	Percentage of Reports (2021)
White	75%
Unable to tell	9%

Other	16%
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Reported Gender of Offender/Perpetrator

Gender	Percentage of Reports (2021)
Men	74%
Women	21%
Unable to tell	4%
Other	1%

Reported Age of Offender/Perpetrator

Age	Percentage of Incidents Reported (2021)
24 years and under	18%
25-64 years	57%
65 years and over	15%
Unable to tell	11%

HARM

Reported Harm Caused

Type of Harm	Percentage of Reports (2021)	Percentage of Reports (2021)	Percentage change from 2020 to 2021
Mental distress/ Emotional harm	71%	74%	-4%
Physical harm	7%	9%	-18%
Financial Loss	5%	4%	+26%
Loss of services and/or benefits to meet my needs	4%	2%	+75%
Loss of job	3%	1%	+249%

Loss of housing	1%	1%	+7%
Other	9%	9%	-1%

DESIRED ACTIONS

Desired Actions from Reporting

Desired Results from Reporting	Percentage of Reports (2021)	Percentage of Reports (2021)	Percentage change from 2020 to 2021
Public Education	37%	38%	-4%
Collective Action	28%	27%	+4%
Policy Reform	17%	19%	-11%
Individual Support	10%	8%	+25%
Nothing	4%	1%	+205%
Apology from the offending person(s), businesses, or entities	0%	0%	0%
Consequences for the offending person(s), businesses, or entities	0%	0%	0%
Other	5%	6%	-26%