

THE
RACISM
IS A VIRUS.
TOOLKIT,

*Strategies on how to stand
against bullying, racism, &
xenophobia in the face of
COVID-19*

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About This Toolkit

This toolkit is a collection of strategies, resources, and histories of and for Asian American, Native Hawaiian, and Pacific Islander (AANHPI) communities. In the wake of the COVID-19 pandemic, our communities have increasingly been targets of hate crimes and bullying with racist and xenophobic sentiments. This toolkit strives to address those struggles and more, offering best practices for young AANHPIs who want to be more civically engaged and strive to make a positive impact on their community.

This toolkit is a product of Act to Change, a national 501(c)(3) nonprofit organization working to address bullying, including in the AANHPI community.

Kids and teens are bullied in schools all across the country. Unfortunately, many AANHPI youth who are bullied face unique cultural, religious, and language barriers that can keep them from getting help.

Act to Change acknowledges that bullying stems from White supremacy, the model minority myth, and racism and xenophobia, among others.¹ The COVID-19 pandemic and its unique challenges have thrown these roots into harsh perspective. This toolkit aims to empower students and young people with the knowledge and tools to understand the challenges and barriers of the current moment, among them bullying, hate crimes, racism, and xenophobia.

Know History, Know Racism

A Brief History of Anti-AANHPI Racism

Exclusion and Colonization of ANHPI People

AANHPIs are often portrayed and perceived as the “model minority” in contemporary American society, with many perceiving us as a monolith. However, AANHPIs have an often erased history of oppression and discrimination. AANHPIs encompass five regions (East Asia, South Asia, Southeast Asia, Pacific Islands, and Hawaii) with roots in more than 20 countries.² Today, AANHPIs are the fastest growing racial and ethnic group in the United States and have the highest level of income inequality of all racial groups.³

Asians began immigrating to the United States in the 1850s, as the U.S. government used Chinese immigrants to replace African slave labor after abolition.⁴ Asian immigrants played a vital role as “miners, railroad builders, farmers, factory workers, and fishermen.” By 1870, Chinese immigrants represented 20 percent of California’s labor force even though they only represented 0.002 percent of the U.S. population.⁵ The nascence of Asian America is rooted in U.S. exploitation of labor and immigration.

Some scholars cite Chinese immigrants’ vital role as railroad workers to the common Asian slur, “chink.” The onomatopoeia mimics the sound of Chinese immigrants’ tools as they worked on the transcontinental railroad.⁶



Chinese labor workers

As Chinese immigrants continued to provide a steady labor force, White Americans turned against them with the common argument that they were taking all the jobs. In response, the United States government began creating laws to police Asian immigration in the 1870s. In 1875, they passed the Page Act, which prohibited the “importation of unfree laborers and women brought for ‘immoral purposes.’”⁷ While this law was free of racial language, it targeted Asian women who were accused of “stealing” American



Soap advertisement depicting Asian men as dirty

men, thus denoting them as undesirable and immoral.⁸

In 1882, the U.S. passed the Chinese Exclusion Act, which was the first law to target an ethnic group and prevented certain kinds of Chinese laborers from entering and gaining citizenship in the United States. In 1924, the Act was amended to exclude all Chinese laborers from entering the United States.⁹

Accompanying these exclusionary laws was the social belief in Yellow Peril. Horace Greeley, a well known orator in the 1870s, said, "The Chinese are uncivilized, unclean, and filthy beyond all conception without any of the

higher domestic or social relations; lustful and sensual in their dispositions; every female is a prostitute of the basest order."¹⁰

The narrative of anti-Chinese sentiment often dominates AANHPI spaces, erasing the oppression of other Asian regions, the Pacific Islands, and Hawaii.

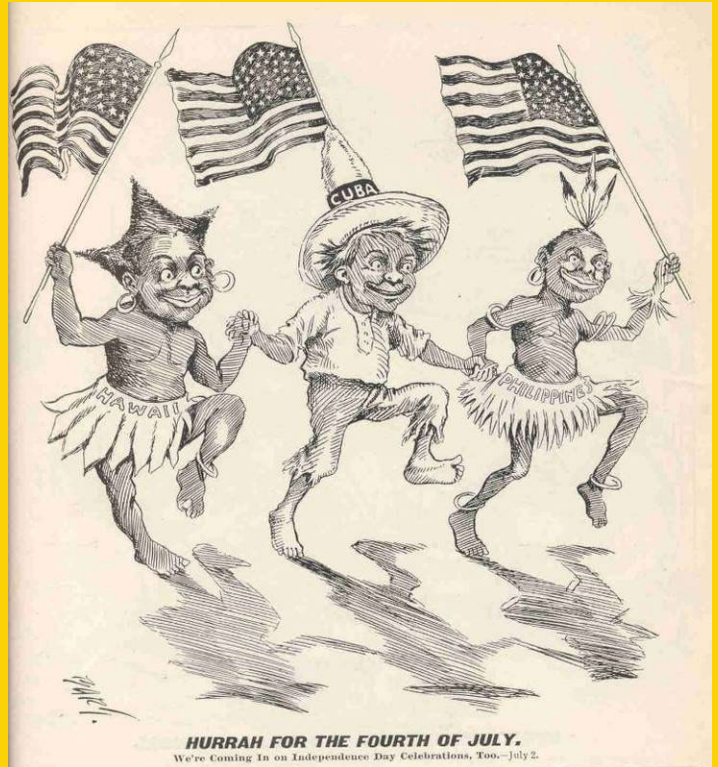
The Philippines has a long history of colonization by both Spain and the United States. After achieving liberation from Spain in 1898, Filipino revolutionaries proclaimed independence. In response, the United States characterized their independence as an "insurrection" against American forces

and incited the Philippine-American war in 1899.¹¹ American history often erases U.S. colonization of the Philippines and the racist, paternalistic brush that painted Filipino people as America's "little brown brother."¹²

Similarly, the annexation of the Hawaiian Islands is viewed as a consensual decision between the mainland U.S. and the indigenous Hawaiian people.¹³ In reality, White American settlers stole land and power from the Indigenous people, restricted their voting and property rights, and forcefully overthrew the Indigenous government with backing from the U.S. military.¹⁴ Colonial culture existed on the Islands long before it was annexed and it continues today. The tourism industry reinforces the sexualization and feminization of the Hawaiian Islands and culture, and erases their violent, colonialist history.¹⁵

During World War II, President Franklin D. Roosevelt signed Executive Order 9066, which allowed the War Department to intern Japanese and Japanese American citizens in 12 zones along the West coast with established curfews. The U.S. government also established the War Relocation Authority, whose mission was to "take all people of Japanese descent into custody, surround them with troops, prevent them from buying land, and return them to

U.S. propaganda for the colonization of Hawaii, the Philippines, and Cuba



their former homes at the close of the war."¹⁶ Regardless of citizenship, all people of Japanese descent were targeted.

After the September 11, 2001 attacks on the World Trade Center, South Asian Americans were targeted regardless of their ethnicity or religion. South Asian, Muslim, Sikh, Hindu, Middle Eastern, and Arab communities are often profiled and treated with suspicion and hatred.¹⁷ Not only are these communities targeted by White American citizens, they are also targeted by the U.S. government by community policing, surveillance, and other methods.¹⁸

AANHPI Panethnicity

Though AANHPI ethnicities have varied histories of racism and oppression, today many AANHPIs share experiences and identities. This has created a “psychological solidarity” across AANHPI ethnicities, which is often referred to as panethnicity.¹⁹

Chin’s murder and the government’s lack of accountability of Ebens and Nitz sparked the modern Asian American movement. Asian American ethnicities stood in solidarity with one another, pushing aside ethnic tensions for the possibility of a shared political identity and power. The belief in coalition building continues today.

“ AANHPI panethnicity is in pursuit of understanding a shared racial identity... to fight against oppression the most vulnerable of us face.

One of the key drivers of AANHPI panethnicity is the common racism AANHPIs face when White Americans can’t or don’t tell ethnicities apart. One example of this was the murder of Vincent Chin. On June 19, 1982, two White American men beat Chin, a Chinese American man, to death. At the time, the automotive manufacturing sector was in decline and many American workers blamed Japanese car manufacturers.²⁰ The two men who murdered Chin, Ronald Ebens and Michael Nitz, both worked in the manufacturing industry and the latter had just lost his job. Believing Chin to be Japanese, the two men murdered him with a baseball bat and Ebens yelled, “It’s because of you mother-f***ers that we’re out of work.”²¹

After the September 11, 2001 attacks, many of South Asian descent shared this panethnic experience as White Americans indiscriminately treated them with hatred and suspicion regardless of their religious affiliation or ethnic background. Similarly, today the COVID-19 pandemic has spurred a rise in hate crimes against many of East Asian descent, as fear and suspicion rise against those who display similar characteristics as Chinese ethnicities.

Acknowledging AANHPI panethnicity is not in pursuit of separating specific ethnicities to escape oppression; rather, it is in pursuit of understanding a shared racial identity and psychological solidarity to come together and fight against oppression the most vulnerable of us face.

Racism Resurfaced

COVID-19 and the Rise of Xenophobia

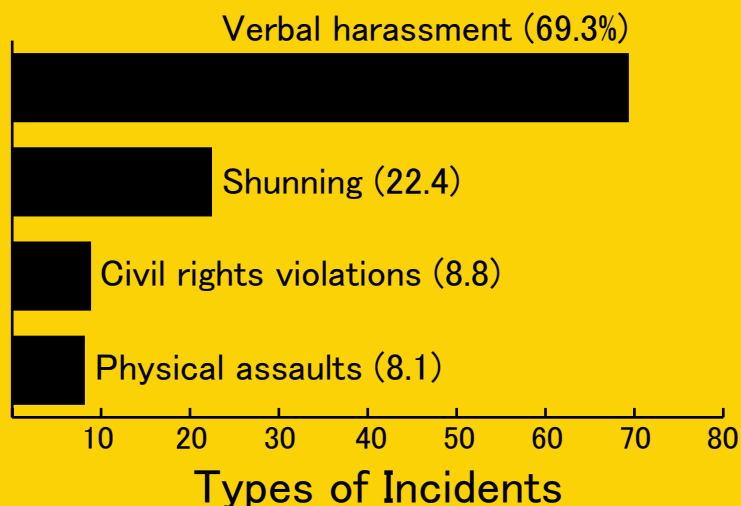
The COVID-19 pandemic has spurred a rise of hate crimes and bullying against AANHPIs, particularly those of East Asian descent. Fear of the novel coronavirus, which originated in China, has increased racist and xenophobic sentiments, creating a climate that hails back to the era of Yellow Peril. The response to COVID-19 has shown how quickly AANHPIs can switch from the “model minority” to Yellow Peril, never truly fitting into American society.

Many organizations have been founded to track the rise in hate crimes against AANHPIs. One of these organizations, Stop AAPI Hate, received 1,843 reports of anti-Asian discrimination due to COVID-19 in its first eight weeks of reporting (March 19 to May 13). Aggregated from 45 states and Washington, DC, these self-reported incidents continue to demonstrate the widespread racism that Asian Americans continue to experience.

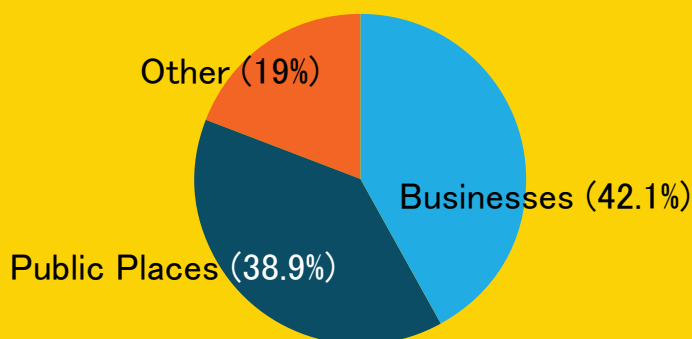
Continued Trends²²

1,843

incident reports in 8 weeks



Where Incidents Occur



women are harassed

2.4x

more than men

7.8%

of respondents are elderly

The person behind me looked at me on the airplane and said, "Oh, hell no!" and asked for a seat reassignment.

Another passenger that was on their cell phone looked at me and then immediately started to say to whomever they were on the phone with, "No one should go to Chinatown," and "All Chinese restaurants should be closed because they carry the virus." Then they got up and moved as far away from me on the bus as possible.

I had an appointment at [a clinic] because I have chronic back injuries from being a firefighter. They canceled my appointment because they said they were afraid I might have the virus. I had been a patient there previously before the virus pandemic. I have been by the clinic since then and I see that they are treating White people.

White male called me "f***ing chink," waved his arms in front of me so I couldn't get past him, and also spoke in what I can only assume is his racist "ching-chong" version of the Chinese language. I went to cross the street and he spat on me but missed.

Was called "Chinese Coronavirus" while being in line at [a fast food] drive through. The young man spit and pretended to cough. Was with my sister, an RN who was getting a health hero meal, and my 6-year old son.

A Caucasian resident in the building I live in refused to allow me access to the elevator telling me, "No, don't you even think about getting on," and blocked my access with his body. This same resident allowed other Caucasian residents on the elevator.

What Should I Do If I'm a Victim of a Hate Crime?

The rise of hate crimes and hate incidents against AANHPIs reflects how AANHPIs suffer from the “perpetual foreigner” syndrome. It expresses the idea that regardless of citizenship, attempts at assimilation, and amount of time spent in the United States, we will always be seen as perpetual foreigners, never imagined within the American psyche.²⁴ If you are a victim of a hate crime or a hate incident, remember that it is not your fault and you are entitled to process in whatever way helps you.

Some legal definitions:

Hate crime: A crime “motivated by bias against a victim based on [their] actual or perceived race, religion, sexual orientation, gender, ethnicity, national origin, or disability.”

Hate incident: Similarly motivated incidents “but lack[s] the elements of damage to property, harm—or the immediate threat of harm—or violence.”²⁵

If you are a victim of a hate crime or hate incident, here are some steps you can take:

1 Prioritize your safety

In these situations, always prioritize your physical safety. Trust your instincts and if you are able to, remove yourself from the area or situation or lean on others to protect yourself.

2 Remain calm

Being a victim of a hate crime/incident is never your fault. The blame lies entirely with the perpetrator, and violence and intimidation is never acceptable. However, you should prioritize diffusing the situation over confronting the perpetrator. Keep your body language neutral and avoid eye contact.²⁶

3 Reclaim your space

If you can do so safely, verbally establish your physical boundaries and call them out on their behavior. Calling attention to their behavior and publicly shaming them may de-escalate the situation.

4 Seek medical help

If necessary, get medical assistance. After being a victim of a hate crime/incident, your physical safety should be your number one concern.

5 Record the incident

Record any defining characteristics of the perpetrator if you can. Write down their “gender, age, height, race, weight, clothes and other distinguishing characteristics” as well as biased comments.²⁷ We know reliving the incident is traumatic, but recording what happened is integral to filing a report and bringing the perpetrators to justice.

6 Report the incident

The Human Rights Campaign, the Southern Poverty Law Center, and others recommend that you reach out to the police or local law enforcement to file a report of the incident. Make sure to record the officer’s name and badge number, get your own copy of the police report (even if it’s a preliminary report), make sure it is assigned a case number and record it for yourself, and urge the officer to check the “hate/bias-motivation” or “hate crime/incident” box on the police report.²⁸

7 Find support

Do not hesitate to reach out to friends and family for support. Being a victim of a hate crime/incident can be traumatic and there is no shame in seeking support from those you love and trust.

Also consider getting professional help from a therapist or reaching out to organizations like the National Suicide Prevention Hotline,²⁹ the Substance Abuse and Mental Health Services Administration,³⁰ or the FBI.³¹

8 Remember there is no wrong response

Remember, when responding to a hate crime/incident, there is no wrong response. Studies show that responding in some way to the incident, whether it be at the time of the incident or later in processing, can reduce trauma associated with the incident.³² Take the time you need to recover and do not feel guilty for how you responded. This is not your fault and you are not alone in this.

What Should I Do If I Witness a Hate Crime?

Bystanders have an integral role in hate crimes/incidents to stand up and defend those being harassed. It is up to each and every one of us to stand against racism, violence, and bigotry and defend those around us. Here are some actionable things you can do as a bystander to keep others safe.

*The Five D's of Bystander Intervention*³³

1 Distract

When faced with a volatile situation, remember that you do not have to confront the perpetrator directly. Instead, try starting a conversation with a target to draw attention away from them. You can ask mundane things like the direction or the time. Interacting with the target may disrupt the situation or scare off the perpetrator when they see the target is not alone.

2 Delegate

Get the attention of other people in the area. You're probably not the only one witnessing what's happening. Find others who can take on different support roles for the target. These can be authority figures around you, like a store manager, or other bystanders.

3 Direct

If it is safe to do so, confront the harasser. Naming their behavior may be enough to make them stop. Be clear about your boundaries and how unacceptable their behavior is.

4 Document

Take it upon yourself to keep documentation of the incident for the target to reference at a later date. These incidents are often traumatic and the last thing the target wants to think about is documenting their trauma for a police report. Take a video or write notes to show as proof. Remember, if the incident occurs in a public area, the perpetrator forfeits their right to privacy and your right to record is legally protected.

5 Delay

Talk or check in with the person who was harassed. Ask, "Are you okay? Can I accompany you anywhere?" Focus on the needs of the target and ensure they get the support they need.

It is integral for bystanders to use their privilege to stop the unjust targeting and harassment of those around them. If you witness harassment, it is your duty to step in, support the target, and defuse the situation.

Navigating Unsteady Waters

Confronting Racism With Your Parents

It can be difficult to talk to your parents or guardians about difficult topics including racism and internalized biases. For many of us, the culture we are raised in is not conducive to having these discussions or challenging entrenched ideas our parents or grandparents may hold.

However, having these discussions is imperative to our emotional health and wellbeing and to help ourselves and our families grow. This section of the toolkit addresses these issues and gives strategies for how to approach these discussions in an empathetic, educational, and purposeful way.

On Institutional and Internalized Anti-Blackness

Young AANHPIs across the country have been having tough, necessary, but emotionally exhausting conversations with family members about race relations in America. Every minority experience is a unique one, but in these conversations, we've noticed that many first-generation AANHPIs tend to define the minority experience based on their own difficulties as immigrants, with notions such as, "I worked

hard within the current system to get where I am, so why do they have to protest?" This can lead to major misconceptions about what it's like to be Black in America, and many first-generation AANHPI immigrants have internalized anti-Blackness, based on their own experiences of what it's like to be a minority.

“ It's important not to diminish Asian American experiences, but it can be effective to explain clear differences between immigrant experiences and the Black experience.

While it's important not to diminish AANHPI experiences, it can be effective to explain clear differences between their immigrant experience and the Black experience, both historically and in the present. Here are some ways for young AANHPIs to talk to their parents or grandparents about misconceptions about race and why it's important for Asian Americans to stand with Black Lives Matter:

They might say...

Asian Americans also have a history of being discriminated against, yet I come from nothing and worked within the system to succeed. What makes it difficult for other minorities to do the same?

Suggest watching:

<https://www.100yearhoodie.com/why>

You could say...

While most Asian immigrants chose to come to America to build a new life, America's history is one that is built on slavery and the repeated oppression of the Black community. America's system is one that has legally restricted the rights of African Americans from the very beginning.

Hasn't discrimination against Black and Brown communities gotten better in the last few decades? Aren't all minorities on a similar playing field now? Why haven't they moved?

Suggested reading:

- ["The Case for Reparations"](#) by Ta-Nehisi Coates, *The Atlantic*
- ["Why the US distorts the economic gaps between white and Black Americans"](#) by Dan Kopf, *Quartz*
- ["How Black Americans face an unequal housing market"](#) by Jacob Passy, *Market Watch*

The Black community has faced significant legal, social, and educational obstacles, even after the Civil Rights movement. Black and Brown communities have fought for many of the rights that Asian Americans had access to upon immigration. It's important to dismantle the idea that certain minorities are more hard-working, and instead consider the systemic oppression through disenfranchisement, mass incarceration, and unequal housing that the Black community faces.

On Institutionalized Violence

Many East Asian-Americans also faced violence because of COVID-19. Why have people been reacting to the recent events so differently?

Suggested reading:

["The Long, Painful History of Police Brutality in the U.S."](#) by Katie Nodjimbadem, *Smithsonian Magazine*

Police brutality against African-Americans has been around since the American police force was created. Most East Asian-Americans haven't lived their whole lives in fear of the people who are sworn to protect and serve them. Asian Americans aren't scared for their lives in the same way they've been pulled over or stopped in the street.

On Protests

I still don't understand why there are riots and so much violence. Why can't they protest peacefully or change laws within the system?

Suggested reading:

["How Violent Protests Change Politics"](#) by Isaac Chotiner, *The New Yorker*



Much of the violence at these peaceful protests have been instigated by the police. Also, peaceful protests have historically been unsuccessful and have resulted in further silencing of Black voices. In order to change the structure of our current education, legal, and policing system, many find it necessary to upend the current system by any means necessary.

General Advice for Explaining Anti-Blackness to Family

Be patient with them.

Unfortunately, anti-Blackness is something that is deeply rooted in AAN-HPI communities, and it takes a while to process and unlearn. Start a conversation not a debate, and understand that internalized racism can't be solved in a day. Give them room to ask questions and discuss topics with you.

Be patient with yourself.

Having to hear blatant racism from your family can be incredibly difficult, and the emotional labor and burnout that comes from educating others is draining. It's okay to not have answers to every question. Make sure that you have the support you need, and don't feel bad for not challenging certain beliefs if you or your family are not in a physically or emotionally safe place to do so.

Further Resources

YouTube

- ["Letters for Black Lives,"](#) An open letter written by AAPIs to explain BLM to their families (translations)
- [Jess Fong reflects on BLM, Peter Liang, and White Privilege](#)
- [The Stream: What's it like being Black in China?](#)

Articles:

- ["Asian Americans need to talk about anti-Blackness in our communities,"](#) by Rachel Ramirez, *Vox*
- ["South Asians in the U.S. must support #BlackLivesMatter, but first undo your own anti-Blackness,"](#) by Deepa Iyer, *The Print*

Netflix:

- *13th* (dir. Ava DuVernay): Documentary exploring Black history and mass incarceration (traditional/simplified Chinese subtitles)

Myths & Facts of AANHPI Allyship

Myth.

"I am a minority, so I can't be racist."

Fact.

Wrong. AANHPIs can be, and are, racist. Anti-Black sentiment is rampant in AANHPI cultures, and extinguishing those notions is crucial. The first step in doing so is to admit that we are racist and vow to be anti-racist.

"I am already discriminated against as an Asian person. Now I have to help Black people?"

Yes. Asian people are allowed to roam the streets without fear of being murdered by police. The AANHPI community must use our privilege to fight for Black lives. Dismantling White supremacy benefits us all.

"But I'm a model minority, so I'm exempt."

Actually, the concept "model minority" was developed in the 1960s by a white sociologist to wedge the AANHPI community against Black people and to further uphold White supremacy. The idea was simply, "If Asian people are successful, then racism must not exist. Black people should do better." The model minority myth pits us against one another and reinforces systemic racism. The myth harms Black communities, but also our own. The idea that Asians are all special, educated, wealthy, and hardworking disguises the truth: that we are still treated as second class citizens in this country. It also overlooks the fact that AANHPIs suffer from poverty, homelessness, and mental illness in very large numbers. It's time to shed the myth.

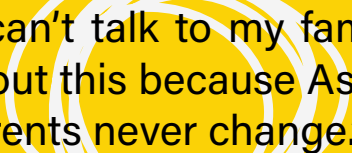
To read more:

- *Minor Feelings* by Cathy Park Hong
- *The Color of Success* by Ellen D. Wu



"Asian people aren't the protesting type."

Wrong. Tiananmen Square. The Guangju Uprising. Comfort Women. The AANHPI community has a long history of protesting. If one does not want to protest in the streets, there are other ways to help, especially in the digital age. Take a look at the K-pop fandom. Thousands of fans hijacked White supremacist hashtags to support the Black Lives Matter movement. Find a way to take a stand.



"I can't talk to my family about this because Asian parents never change."

Try anyway, and let them surprise you.



"I'm an immigrant, so Black Lives Matter has nothing to do with me."

Not true. Racial justice and immigrant rights are sister issues. The Civil Rights Movement was instrumental in ending the race-based immigration quota system. We are here today because of the fight for Black rights. It is now time to pay it forward by fighting for Black lives and Black immigrant lives.

“ The model minority myth pits us against one another and reinforces systemic racism.... The idea that Asians are all special, educated, wealthy, and hardworking disguises the truth: that we are still treated as second class citizens in this country.

From Screen to Streets

Engaging in Digital Activism

Digital Activism and How To Use It Responsibly

Digital activism utilizes digital tools like your phone, computer, and social media to affect social or political change. Now more than ever, what is happening in politics has become more personal. With a quick search on your phone, you are met with limitless sources that allow access to what's happening almost anywhere in the world. You can debate, rant, and comment right from the comfort of your own sofa. With that, it is important to know how to utilize the technology available to us to engage and educate while doing right by others and allowing them to make their own conclusions.

What Are Your Tools?³⁴



Online petitions & letters/emails

Petitions are often criticized as being "slacktivism" because they are a low risk form of activism. However, petitions are still incredibly important in ways you may not expect. They provide data on a support base, act as an

entry point for activism, organize supporters, and publicly show support for an issue, which can penetrate your life in unexpected ways.³⁵

Popular petition sites include:

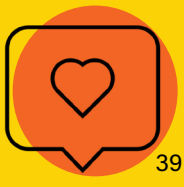
- change.org
- ipetitions.com
- avaaz.org
- petitions.whitehouse.gov

While it's important to sign petitions related to national issues or campaigns, petitions are also an effective and easy way to engage with your local communities, too.

Ask yourself: What are you passionate about? What causes do you support? Do you find any part of your community or experiences lacking?

Before you start a petition, do your research on what has already been done and the platform you plan to use.

Writing letters, emails, or making phone calls to your representatives is also an effective tool. Some activists have started making email templates to streamline this process. Try rewording them to bypass template filters and ensure your voice is heard.³⁶



Social media

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Facebook, Twitter, Instagram, and even TikTok have proven beneficial in spreading the message of a movement, gathering support, and sharing information.

Try to find Facebook groups that revolve around issues you're passionate about. Facebook is also useful for finding events or protests in your area. Remember that while you should use Facebook to find information on where protests are being held, do not indicate that you're interested in the event for your safety.

Follow trending hashtags on Twitter and stay up to date on activism in your area. Twitter is also a great resource for finding events or protests in your area, with minute-to-minute, or even second-to-second, updates.

Instagram has recently emerged as a platform for activists and informational posts. Find accounts that cover issues you're passionate about or follow activists. Look out for events like town halls or webinars. Try creating your own informational thread by using sites like [Canva](#) or [Adobe Spark](#), which have free templates for you to make aesthetically pleasing and informational posts!

Hashtags and currently trending tags help put a number on active posts and allow for easier and faster dissemination of information.³⁸



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Financial support

If you have the means, consider financially supporting organizations that are advocating for issues that you are passionate about or are doing work that you admire. If you can, consider pledging monthly donations. Even \$3 or \$5 per month can make a big difference to organizations if enough people do it.

Remember that to affect change, we must build a sustainable movement. It often feels like specific events are the catalyst for an outcry of public support; it's important to keep in mind that these events aren't catalysts, they're a culmination of a larger movement and behind-the-scenes work that countless people have dedicated their lives to. If you have the financial means, put your money where your mouth is and support the movement.

If you don't have the financial means, try finding videos on YouTube whose content creators have pledged to donate the AdSense (the money made off the video) to activist organizations.

Educating Your Audience & Encouraging Action

It is true that liking or reposting a post is significantly easier than signing or setting up a petition, organizing with your community, or joining a demonstration in the streets. Some look down on digital activism because of the low risk aspect, creating a shorthand for criticism through words like “clicktivism” and “slacktivism.”

This is why it is critical when engaging in digital activism that you focus on two main things: Educating your audience and encouraging action.

Social media has made the transfer of information faster and easier than ever before. Make sure when sharing your content that you do so intentionally and in a way that helps your audience. Recycling the same posts among your friends helps no one. Also remember that posting should never be your end goal: it should always be in pursuit of greater action outside of the digital realm.

Digital activism is still strange and new to all of us. Don't be afraid of making mistakes, but critical self reflection and criticism is imperative to responsibly engaging in digital activism.

What is Performative Activism?

Performative activism is when one's action regarding any social or political movement is done for the sake of showing that one has done it, as opposed to actually supporting the cause. It is when you use activism to put on a *performance* for others, rather than genuinely engaging in it to affect change. In layman's terms, performative activism is when someone does it for the likes or their brand or because they don't want to miss out on what they see as a “trend,” rather than fully understanding the gravity of the situation and why action is needed.

There are many terms for this, including optical allyship and virtue signaling, but they all refer to the same concept of lacking critical engagement and performing for the sake of your personal brand instead of the cause.

Preventing Performative Activism

No one can really prevent performative activism, but the most important thing is to make sure that *you* aren't being performative. With every post ask yourself, “Why did I post this? What purpose does it have? What am I doing to actually support the cause?” Before turning your attention to others, turn to yourself and critically engage with your own behavior.

Connecting With Your Community

In-Person Activism & Direct Action

Pre-Activism Check⁴¹

It's great to pursue in-person activism and direct action. But before you do, there are some important points to consider:

- 1. Remember that this movement goes far beyond you.** It is often easy to forget that in-person activism is a culmination of years of work by activists and organizers, rather than a catalyst for revolution. Recognize that while your time, commitment, and role is incredibly valuable, there are others in the community who have been working towards this long before you have. Go into it with humility and grace.
- 2. Take your safety and the safety of those around you seriously.** Direct action can be dangerous and it is imperative that you take the situation as seriously as those around you. Do not go to protests to have fun or to take a picture to post on Instagram. Ask yourself: Who among you is the most vulnerable? Tailor your actions to protect those people to ensure the safety of all.
- 3. What privileges do you hold?** Whether it be race, class, ability, or gender, reflect on how you can use your privilege to your advantage, the advantage of those around you, and the cause.
- 4. What fears and threats do you face?** Fears are things that scare you but that don't necessarily threaten your livelihood. Threats are things that could directly impact you and your livelihood. For example, a non-Black protester may fear the police, but they do not face the threat of incarceration; they may fear arrest, but do not face the threat of death. Ask yourself what your fears and threats are and how that impacts your activism.

If you cannot reflect on and commit to these four points, do not attend direct action events because you would be putting yourself and others in danger. Engaging in in-person activism isn't an impulse decision; it requires time, preparation, and thought.

If you are committed to direct action, see the rest of this section for reminders, suggestions, and tips.

What Should I Know Before Attending a Protest or Rally?⁴²

Mass protests can be unpredictable. While it might seem like all you need is a witty protest sign, you might want to bring more than that depending on the type of event. As we've seen throughout the years from Ferguson to Minneapolis, social movements can vary in their degree of escalation and confrontation with police.

While reading this you might think, *Well, I don't plan on going to jail.* It's important for you to understand that anyone who attends a protest, especially one that is unpermitted or blocks off streets and sidewalks, runs the chance of being arrested. That isn't meant to scare you, but so that you have a full understanding of what you're getting into.

Here are some things to keep in mind if you're interested in attending a mass protest:

1 Have a protest buddy

Mass protests can go sideways quickly. This is why it can be helpful to attend accompanied by a group of people you trust. Connect beforehand via Signal or other encrypted messaging apps and decide where you're going to meet up in case you all get separated. This is why it's also important

to have a protest buddy that you stay with at all times. This should be someone who shares your expectations for the night. Are you just interested in showing your support and watching from afar? Or do you want to get close to the police riot line? No matter how you choose to participate, you should always have someone you trust with you.

2 Dress & pack to prepare for violence

What could be a city hall hearing could turn into a protest that later turns into a riot. You could be wearing a dress and ballerina slippers. You could then spend eight hours marching and running to avoid rubber bullets and tear gas. Make it a point to dress and pack for the unexpected when you go to any action. This means:

- Wear comfortable, closed-toe shoes. You may want to look cute for this protest with the combat boots, but your feet will hurt. Wear something you can walk and run in, and something that will protect your toes from someone accidentally stepping on them.
- Wear comfy clothes in case you get arrested. Additionally, try to wear layers that you can shed if you're recognized with darker clothing, usually black, without any identifying labels on top.

Quick Tips

- Go with a buddy or people you know who have similar expectations.
- Wear comfortable shoes, black & unidentifiable clothes, and layers that you can take off to avoid being identified.
- Always wear a mask!
- Eat beforehand and bring snacks.
- Pack water and stay hydrated.
- Think critically about whether or not to bring your phone and always turn off your location.
- Be aware of your surroundings and transportation.
- Don't take pictures of others and avoid having photos taken of you.
- Don't post any photos from the protest!
- Pay attention to the police, and look out for them forming lines in front of and behind you.
- Trust your gut and stay safe!

- Wear a mask. Before COVID-19, wearing a mask could make you a target, but now in some cities it's required. So protect yourself not only from the coronavirus but also from the surveillance state by covering up. Sunglasses are also suggested if the protest is scheduled during the day.
- Eat beforehand. You never know how your day is going to end up, how far you'll have to walk, or whether or not you'll have time to eat, so make sure to eat a good meal that won't be heavy on your stomach.
- Drink water. The last thing you want is to be dehydrated during a march. You can also use water to rinse your eyes if you get tear gassed.

3 Pack water & snacks

Staying hydrated is key for maintaining endurance. You also never know when you might find yourself in a police kettle and need a snack to keep your energy up.

4 Pros & cons to bringing your phone

It can help you coordinate with friends, but it can also be snatched up and (with the right paperwork) hacked by

police. If you do bring a phone:

- Have a full battery and bring a portable battery to recharge.
- Turn on your password protection (not thumb or face) and make sure it has at least 11 characters.
- Use encrypted apps like Signal to communicate with friends.

5 Know the area & your transportation

Avoid parking in areas with a time limit. If you end up caught in the moment and protesters start shutting down the roads, it may be difficult to get to your car before the meter runs out. If you can afford it, it's best to pay for parking in a secure lot. This will protect your vehicle from getting towed or impounded if you happen to get arrested. Pre-COVID-19, public transit would be recommended as the best choice in cities that have decent options available, but ride-share is also an option. If you do choose to use an app, be aware of how it tracks your information and location.

6 Turn off your location

We've seen with previous protests that police use social media location data collected during protests to help create more predictive policing systems. While the Supreme Court has ruled

that police generally need a search warrant to access individual location data, police have been known to use devices called cell site simulators as a workaround to directly access this information in real time. Do your part to fight against the surveillance state by turning off your data location before arriving at the protest. This can also help you if you get arrested, so that prosecutors can't use this data against you or others.

7 Avoid taking & being in photos

On January 20, 2017, over 200 people were arrested for protesting at the presidential inauguration of Donald Trump. The prosecution of what became known as the J20 defendants highlighted the danger of photography and live-streaming at protests. Federal prosecutors used video and photos obtained from arrested journalists and protesters to build their cases in an unprecedented mass prosecution.

It's not just the prosecutors you have to worry about either. Some right-wing groups also conduct their own surveillance. This is why it's important not to take pictures or video of other people at a protest (except if you're monitoring aggressive police behavior) and to prevent people from taking pictures of you.

8 Avoid the kettles

The Network for Police Monitoring defines a kettle as an action where “police surround demonstrators to keep them in a particular place.” This is often how they will conduct a mass arrest. So pay attention to the police because they are paying attention to you. If you notice that police have formed a riot line (a line of police in riot gear) in front of and behind you, the police are possibly preparing to kettle you all in. Being kettled doesn’t always end in mass arrest. Sometimes it’s just a targeted arrest, or they hold you for a while and then allow you to disperse. Either way, paying attention to the police formations can help you avoid a night or more in jail.

Collective Security⁴³

Noun

Acting in a way that ensures the safety of those most vulnerable and applying that behavior to the entire group. This ensure the security of the entire group and centers action around those most marginalized, rather than those most privileged.

Always frame yourself toward collective security at protests or other direct action.

“ Anyone who attends a protest, especially one that is unpermitted or blocks off streets and sidewalks, runs the chance of being arrested.

9 Trust your gut

Pay attention to your comfort level. If you feel you don’t like the direction the protest is going, leave. Think that person with the bullhorn is a little shady? Might be time to jam out. It’s always best to leave and wish you had stayed longer than to stay and regret it over the next year of court cases.

Experiencing a mass protest like the ones seen across the U.S. and the world can be extremely empowering and powerful. At the same time, getting shot at with rubber bullets and seeing friends arrested can cause lasting trauma. And if you get arrested, the protest lasts longer than just a single day. Again, this is not to discourage you, but just to help you stay informed.

So be safe out there—and always wear comfortable shoes.

What Rights Do I Have As a Protester or Activist?⁴⁴

The First Amendment protects your right to assemble and express your views through protest. However, police and other government officials are allowed to place certain narrow restrictions on the exercise of speech rights. Make sure you're prepared by brushing up on your rights before heading out into the streets.

Scenario: I'm organizing a protest.

Your rights

- Your rights are strongest in traditional public forums and public property.
- Private property owners can set rules for speech on their property; if the property owner consents, the police cannot remove you.
- Counter-protesters have the same rights; police can separate protesters and counter-protesters but keep them in sight of each other.
- You have the right to photograph anything in public spaces that are in plain view, including federal buildings and the police.

Do I need a permit?

- You don't need a permit to march in the streets or on sidewalks, as long as you don't obstruct car or pedestrian traffic.
- Some events require permit, especially those that block traffic, use sound equipment, or are over a certain size.
- Permits can't be denied for the content of a demonstration, but time, place, and manner may be considered.
- Permit fees may be waived for those who cannot afford it.

What do I do if my rights have been violated?

- When you can, write down everything you remember, including the officers' badge and patrol car numbers and the agency they work for.
- Get contact information for witnesses.
- Take photographs of any injuries.
- Once you have all of this information, you can file a written complaint with the agency's internal affairs division or civilian complaint board.

Scenario: I'm attending a protest.

Your rights

- See "Your Rights" under "I'm organizing a protest."

What do I do if I believe my rights have been violated?

- When you can, write down everything you remember, including the officers' badge and patrol car numbers and the agency they work for.
- Get witness contact information.
- Take photographs of any injuries.
- Once you have all of this information, you can file a written complaint with the agency's internal affairs division or civilian complaint board.

What happens if the police issue an order to disperse the protest?

- Shutting down a protest through a dispersal order must be law enforcement's last resort. Police may not break up a gathering unless there is a clear and present danger of riot, disorder, interference with traffic, or other immediate threat to public safety.
- If officers issue a dispersal order, they must provide a reasonable opportunity to comply, including sufficient time and a clear, unobstructed exit path.
- Individuals must receive clear and detailed notice of a dispersal order, including how much time they have to disperse, the consequences of failing to disperse, and what clear exit route they can follow, before they may be arrested or charged with any crime.

The First Amendment:

“ Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Scenario: I want to take photos or shoot video at a protest.

Your rights

- You can photograph anything in plain view in public spaces.
- Police officers may not view data or confiscate or demand to view your photographs or video without a warrant. They can ask you to stop if it interferes with police business.
- There is a legal distinction between a video's visual photographic record (fully protected) and the audio record, which some states have tried to regulate under wiretapping laws.

What do I do if you believe your rights have been violated?

- When you can, write down everything you remember, including the officers' badge and patrol car numbers and the agency they work for.
- Get contact information for witnesses.
- Take photographs of any injuries.
- File a written complaint with the agency's internal affairs division or civilian complaint board.

What do I do if I am stopped or detained for taking photographs?

- Always remain calm and never physically resist a police officer.
- Police can't detain you without reasonable suspicion of a crime.
- If you are stopped, ask the officer if you are free to leave. If the answer is yes, calmly walk away.
- If you are detained, ask the officer what crime you are suspected of committing, and remind the officer that taking photographs is your right under the First Amendment and does not constitute reasonable suspicion of criminal activity.

Scenario: I was stopped by police at a protest.

Your rights

- Stay calm. Make sure to keep your hands visible. Don't argue, resist, or obstruct the police, even if you believe they are violating your rights. Point out that you are not disrupting anyone else's activity and that the First Amendment protects your actions.
- Ask if you are free to leave. If the officer says yes, calmly walk away.
- If you are under arrest, you have a right to ask why. Otherwise, say you wish to remain silent and ask for a lawyer immediately. Don't say anything or sign anything without a lawyer.
- You have the right to make a local phone call, and if you're calling your lawyer, police are not allowed to listen.
- You never have to consent to a search of yourself or your belongings. If you do explicitly consent, it can affect you later in court.
- Police may "pat down" your clothing if they suspect you have a weapon and may search you after an arrest.
- Police officers may not confiscate or demand to view your photographs or video without a warrant, nor may they delete data under any circumstances. However, they may order citizens to cease activities that are truly interfering with legitimate law enforcement operations.

What do I do if I believe my rights have been violated?

- When you can, write down everything you remember, including the officers' badge and patrol car numbers and the agency they work for.
- Get contact information for witnesses.
- Take photographs of any injuries.
- Once you have all of this information, you can file a written complaint with the agency's internal affairs division or civilian complaint board.

Other Ways to Organize

It's important to remember that protests aren't the be-all end-all of organizing and activism. Though they're important, most people aren't at the center of organizing protests and can only participate in late stages.

Also keep in mind that sometimes organizing isn't only about affecting change—it can also revolve around finding those around you who are passionate about similar issues and building community.

So here are some tips for organizing in other, smaller ways:

1. Start an organization in your school.

Ask yourself, What issues are you passionate about and what do you find lacking in your community? Connect with your school or university and find out how you can establish a club to directly address these issues.

2. Start a book club.

Interested in learning more deeply about issues that aren't covered in your school curriculum? Consider starting a book club with a few friends. This is a great way to organize, connect with others on topics you care about, and hold yourself accountable to a uniquely political education that you may not be able to get elsewhere.

3. Make a zine or educational publication.

Are you looking to find an outlet that combines creativity and activism? Consider making a zine, collage, writing an article, or some other creative activity that allows you to express yourself while also educating those around you. Zines have historically been used to express explicitly political viewpoints and bring together people passionate about similar issues. So put your creativity cap on and start making something.

4. Find organizations in your area.

It can be exhausting to always be driving your activism on your own. Try looking for organizations in your area and connecting with them. It can be intimidating to reach out to a group of people you don't know, but it's also liberating to find a new group of people you can connect with.

5. Remember that self care is necessary, radical, and political.

Activism work can be tiring and engaging in it without giving yourself a break can negatively impact your mental health. Keep in mind that it's okay to rest and give yourself a break. Audre Lorde said, "Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare."⁴⁵ Always remember that self care is radical too.

Further Resources

We know this toolkit only represents a small fraction of the experiences, strategies, and resources needed to address bullying, racism, and xenophobia in the face of COVID-19. But we hope the content provided here has given many of you a starting point, whether that be in seeking support, intervening in harassment, engaging with your parents and friends, committing yourself to activism, or setting you down a longer road to racial justice.

In closing, here are a few more resources for you to reach out to if you need it.

What We're Doing

- Act to Change has been hosting COVID-19 CONVOVS: Rising Above Bullying & Hate. Hosted by actor, author, and chair Maulik Pancholy with a variety of guests, we talk about incidents of bullying and racism against AANHPIs and how we can fight the virus of xenophobia.
 - View [Session 1](#), [Session 2](#), and [Session 3](#).
- We hosted an AAPI Day Against Bullying and Hate with Tan France, Randall Park, John Cho, Kal Penn, and others! Check it out [here](#).
- Find out more about Act to Change and our work at our website, acttochange.org



Report an Incident

- Asian Americans Advancing Justice: [Stand Against Hatred](#)
- Asian Pacific Policy and Planning Council: [Stop AAPI Hate](#)
- [Communities Against Hate](#)
- [How to Report Cyberbullying](#)

Hate Crime Victim Resources

- ["What To Do If You've Been a Victim of a Hate Crime"](#) by the Human Rights Campaign
- [FBI Victim Services](#)
- James Byrd Jr. Center to Stop Hate (Hotline)
Call: 844-9-NO-HATE (1-844-966-4283)
10am-5pm EST Monday through Friday
- SAMHSA Treatment Referral Helpline
Call: 877-SAMHSA7 (1-877-726-4727)
8am-8pm EST
- National Suicide Prevention Lifeline
Call: 800-273-TALK (1-800-273-8255) or Live Online Chat
<https://suicidepreventionlifeline.org/chat/>
Open 24/7

Legal Assistance

- [Asian Americans Advancing Justice](#)
- [Asian American Legal Defense and Education Fund](#)
- [The Sikh Coalition](#)
- [South Asian Americans Leading Together](#)
- [National Asian Pacific American Bar Association](#)
- [Anti-Defamation League](#)
- [American Civil Liberties Union](#)

More Resources

- ["Stop COVID-19 Disinformation. Stop Anti-Asian Violence"](#) by 18Million-Rising
- ["COVID-19 Resources to Stand Against Racism"](#) by Asian Americans Advancing Justice
- [AANHPI In-Language Resource](#) by the Asian and Pacific Islander Health Forum
- ["Coronavirus Bullying is a Thing. Here's How Parents Can Deal"](#) by Alexander Kacala and Laura T. Coffey, *Today*

- [COVID-19 Funds and Resources](#) by the Asian Pacific Community Fund
- [“Reducing Stigma”](#) by the CDC
- [COVID-19 Guide](#) by Equality Labs
- [Bystander Intervention Training to Stop Anti-Asian American and Xenophobic Harassment](#) by Hollaback!
- [“Self-Care Tips for Asian Americans Dealing with Racism Amid Coronavirus”](#) by Brittany Wong, *HuffPost*
- [“Asian People Are Being Targeted By Racist Attacks. Here’s How You Can Be an Ally”](#) by Josephine Harvey, *HuffPost*
- [“Just for Kids: A Comic Exploring the New Coronavirus”](#) by Malaka Gharib, *NPR*

What We’re Reading

- [“Why I’ve Stopped Telling People I’m Not Chinese”](#) by Euny Hong, *The New York Times*
- [“Violence Against Asian Americans Is On the Rise—But It’s Part of a Long History”](#) by Andrew R. Chow, *Time*
- [“I Become a Person of Suspicion,”](#) *The Daily* by the *New York Times*
- [“The Slur I Never Expected to Hear in 2020”](#) by Cathy Park Hong, *The New York Times*
- [“This Is What It’s Like To Be An Asian Woman in the Age of the Coronavirus”](#) by Wendy Lu, *HuffPost*
- [“Confronting Anti-Asian Discrimination During the Coronavirus Crisis”](#) by Ed Park, *The New Yorker*
- [“Trump Doubles Down That He’s Not Fueling Racism, But Experts Say He Is”](#) by Kimmy Yam, *NBC News*
- [“Coronavirus Fears Show How ‘Model Minority’ Asian Americans Become the ‘Yellow Peril’”](#) by Matthew Lee, *NBC News*
- [“Speaking Up Against Racism Around the New Coronavirus”](#) by Coshandra Dillard, Teaching Tolerance
- [“When Xenophobia Spreads Like a Virus”](#) by Natalie Escobar, *Code Switch* by *NPR*

Glossary

Term	Definition
Allyship	Allyship is a process of relationship-building based on mutual trust, cooperation, and effort. Allyship may be referred to as “solidarity” or “coalition-building” when in the context of multiple groups of marginalized people. It stems from the idea that if all marginalized groups are not liberated, none are. It requires us to reflect on our privileges, ask ourselves how we can leverage it to help others, and purposefully reach out to those outside of our insular networks.
Anti-Blackness	Anti-Blackness refers to the specific racist behaviors that denigrate and discriminate against Black people or characteristics. Though racism can target other races, such as anti-Asian or anti-Latinx racism, many racist behaviors and policies are built on anti-Blackness. Furthermore, some marginalized communities capitalize on anti-Blackness to separate themselves and benefit from model minority status (see Model Minority).
Black Lives Matter	A movement that originated in 2013 after police officer George Zimmerman was acquitted for the murder of Trayvon Martin. It recognizes the systemic oppression and death of Black people focusing heavily on police brutality, but encompasses other issues related to racial equality and Black liberation.
Institutional Racism	Institutional racism is also known as “systematic” or “systemic racism.” It is the idea that racism not only manifests in everyday behaviors of ordinary people, but is also built into institutions such as government,

	<p>schools, housing, police, and others. It conveys the fact that Black, Indigenous, and people of color live in a world that is built to oppress them for the gain of Whiteness.</p>
<p>Institutional Violence</p>	<p>Institutional violence is more commonly referred to as structural violence, and is the violence that unfolds in relation to the persons and activities within a specific institution, including violence from custodial authorities such as correctional officers and symbolic violence such as isolation and restriction to developmental resources. It is the use of power to cause harm (i.e. violation of human rights) and to enforce structural oppression.</p>
<p>Internalized Racism</p>	<p>Internalized racism is the personal conscious or subconscious acceptance of the dominant society's racist views, stereotypes and biases of one's ethnic group. It paves the way for thoughts, behaviors, and emotions that leave us finding fault, invalidating, and hating ourselves while simultaneously valuing the dominant culture.</p>
<p>Intersectionality</p>	<p>Intersectionality is a way to understand people's overlapping identities (race, disability, nationality, gender identity, and sexual orientation) and experiences in order to understand the depths and complexities of prejudices they face. Intersectionality addresses that the many identities we have intersect and create overlapping systems of oppression.</p>
<p>Model Minority</p>	<p>A term related to colorism with roots in anti-Blackness. It was coined to describe the Japanese community and their ability to overcome oppression because of their cultural values. It paints Asian Americans as a monolith, or as a group that cannot be distinguished from one another. The mod-</p>

	<p>el minority myth can be seen as a tool for White supremacy, pitting people of color against each other.</p>
<p>Oppression</p>	<p>Oppression is the systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.</p>
<p>Panethnicity</p>	<p>Panethnicity is the grouping together, and collective labelling, of various separate ethnicities. The concept is to be distinguished from "pan-nationalism," which similarly groups related ethnicities, but in the context of ethnic nationalism (i.e. Pan-Arabism, Pan-Slavism, Pan-Africanism, etc.).</p>
<p>Perpetual Foreigner</p>	<p>The perpetual foreigner stereotypes posits that members of ethnic minorities will always be seen as the "other" in the White Anglo-Saxon dominant society of the United States. It is the persistent view of Asian Americans as not quite "real" Americans, which provokes common questions such as, "Where are you <i>really</i> from?"</p>
<p>Prejudice</p>	<p>Prejudice is an attitude based on limited information, often on stereotypes. Prejudice is usually, but not always, negative. Positive and negative prejudices alike, especially when directed toward oppressed people, are damaging because they deny the individuality of the person. In some cases, the prejudices of oppressed people are necessary for survival. No one is free of prejudice.</p>
<p>Racism</p>	<p>Race is a social and political concept, not a scientific one. Despite this, race is a powerful political, social, and economic force. Racism is different from racial prejudice, hatred, or discrimination. Racism involves</p>

	<p>one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.</p>
<p>White Supremacy</p>	<p>The term “White supremacy” refers to a political or socioeconomic system where White people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level. It is the ideology that White people and the ideas, thoughts, beliefs, and actions of White people are superior to people of color and their ideas, thoughts, beliefs, and actions. While most people associate White supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, White supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the White group while casting people and communities of color as worthless (worthless), immoral, bad, inhuman, and “undeserving.”</p>
<p>Xenophobia</p>	<p>Xenophobia is the fear and hatred of people from other countries. It is a broad term that often overlaps racism. Xenophobia can be seen as the fear of what is different and the hesitance of accepting what you are unfamiliar with.</p>

Endnotes

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About the Authors

Carolyn Im is a rising junior at George Washington University pursuing her B.A. with a major in Political Communication and a minor in Music. Originally from Mundelein, Illinois, she is passionate about coalition building, intersectionality, and racial justice. She is a Luther Rice Research Fellow, the managing editor of the GW Undergraduate Review, and has interned with the U.S. Department of Agriculture and the Conference on Asian Pacific American Leadership. Carolyn hopes to use her skills in design, data analysis, and communication to impact her local communities and build more equitable systems. In her free time, she enjoys playing the piano, reading, exploring new food, and listening to Hari Kondabolu's comedy albums on repeat.



Komal Kamdar is a rising senior at the University of Virginia, studying Leadership & Public Policy and Spanish. Born and raised in Virginia Beach, Virginia, she hopes to pursue her interests in environmental and immigration policy. She has interned on Capitol Hill with Congresswoman Tulsi Gabbard through the Hindu American Foundation, and with the Natural Resources Conservation Service of the U.S. Department of Agriculture through the Conference on Asian Pacific American Leadership (CAPAL). She serves as an active member of Alpha Phi Omega, the national service fraternity, working with over 50 local nonprofits in the surrounding Charlottesville community. She is also a Senior Intern on the Gender

Violence and Social Change team at the UVA Maxine Platzer Lynn Women's Center, where she collaborates with UVA students, faculty, administrators, staff, and organizations to foster non-violent, healthy relationships across campus. Beyond academic pursuits, she enjoys baking, reading, and travelling.

Kathleen Mallari recently graduated cum laude from Cedar Crest College with a degree in Global Studies with concentrations in Religion, Culture, Society and Economics and International Business. She is the Development and Alumni Engagement intern this summer at the Conference on Asian Pacific American Leadership (CAPAL). Kathleen has a love for travel and other cultures—having embarked on a service-learning trip to Rio de Janeiro, Brazil and took part in a cultural immersion program to Seoul, South Korea. In her free time, she enjoys playing the kalimba, reading fanfiction, and ballet. Kathleen is a first-generation college student and aspires to become a Foreign Service officer.

