



THE UNIVERSITY OF BRITISH COLUMBIA
Asian Canadian and Asian Migration Studies
Faculty of Arts



Clare Yow via Twitter

ACAM 320J: Asian Canadian Research and Engagement Studio

Building Engagement and Connections to Chinatown:
Engagement Plan

PRESENTED TO



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This engagement plan is a product of our ACAM 320J community engaged research project, which was developed alongside:

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Thank you for your wisdom, support, and collaboration!

*With gratitude and appreciation,
Kaylan, Victoria, and Tsukuru*

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Introduction

Background: Chinatown Today

Chinatown Today is a youth-led non-profit based in Vancouver's Chinatown, on the unceded territories of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish) and səliłwətaʔt (Tsleil-Waututh) nations. Through its signature publication, Chinatown Stories, as well as its website and events, Chinatown Today helps highlight community needs, educate the public, and share Chinatown's stories – past, present, and future.

Chinatown Today reflects the intercultural and intergenerational aspirations of Chinatown – a discussion on what the space has been and what it will become. This platform bridges cultural and knowledge gaps that are critical to creating an inclusive and safe environment, to inspire solutions for respectful and informed community development and cohesion.

Background: ACAM 320J

ACAM 320J is a practice-based studio course that aims to train students in the conduct of community engaged research in Asian Canadian studies. It is part of the Asian Canadian and Asian Migration Studies (ACAM) program's efforts to prepare students to work with Asian Canadian communities and organizations to collaborate together in ways that are equitable, reciprocal, accountable and ethical. This ACAM 320J course project is designed to give students a hands-on opportunity to collaborate with a community partner to envision, design and implement research projects on issues and topics of significance to local Asian Canadian communities.

Project Rationale & Significance

Chinatown Today has a unique ability to **foster relationships across cultures and generations**, and it envisions its publications and projects as part of that. The organization aims to hold space for folks to find their place in Chinatown, and part of this is learning how to encourage folks to **support the community** and **engage in storying their shared spaces**. Chinatown Today is youth-led and had strong student and youth involvement prior to the pandemic, but since 2020, **it has had difficulty engaging with younger people and students**.

The creation of this engagement plan is intended to equip Chinatown Today with **strategies for improving communications, outreach, and event attendance, and for sustaining attendees' engagement in the community in the longer term**. This engagement plan will enable the organization to better understand participants' perspectives on Chinatown and other place-based communities, as well as strategies which Chinatown Today can implement to improve short-term and long-term engagement through their projects and events.

Methodology

To understand sentiments from young people and students, we selected UBC students as our main demographic for research. Specifically, we selected those in our Asian Canadian and Asian Migration (ACAM) studies classes, who come from a variety of programs/majors, with varying levels of commitment or attachment to Asian Canadianness.

We utilized convenience and snowball sampling methods to collect data. We acknowledge that there are potential biases associated with these methods:.

- **Convenience sampling:** We collected data based on people in our network (ie. through our classmates and professors), so the sample most likely does not accurately represent the entire population.
- **Snowball sampling:** We also relied on participants to pass on the survey link to others. Participants and their peers are likely to share similar characteristics and/or know each other. Because of this, not every member of the population has an equal chance of being included in the sample, giving rise to sampling bias.



We collected data through two mediums:

- A **survey**, administered via Qualtrics and completed by 30 anonymous respondents. The survey had 12 questions, varying in type (multiple choice, multi-select, short-answer, long-answer). There was also optional room for respondents to elaborate on their answers for multiple choice and multi-select questions.
- A **roundtable discussion** with 15 students in ACAM 300 (Dis/Orienting Asian Canada). The students split up into 3 groups, and each of the project researchers facilitated a conversation about a different topic within their group. The questions were similar to the survey questions, but the roundtable format allowed for us to delve deeper into respondents' insights and sentiments.

In the survey and roundtable discussion, we included questions focused on gauging whether students feel like they have place-based connections to communities such as Chinatown, what types of events or engagements would help them feel connected to Chinatown (ex. guest speaker panel, workshop, movie screening) and how they best engage (ex. listening to speakers, small group discussion, creative engagement).

Throughout our data collection process, we loosely defined “placed-based community” as “a community of people who are bound together because of where they reside, work, visit or otherwise spend a continuous portion of their time” ([Wikipedia](#)).





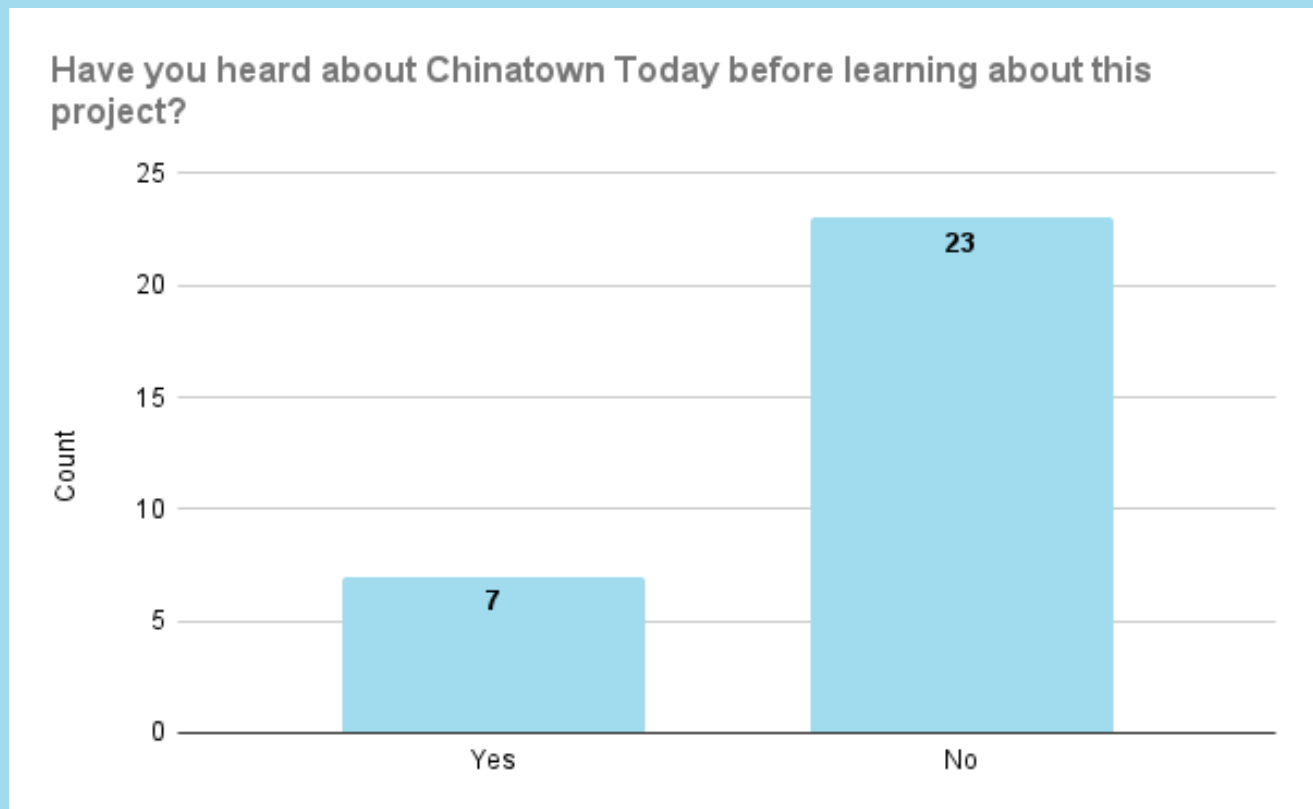
Research Findings

Demographic Data

Awareness of Chinatown Today

Survey

Of 30 survey respondents, 23.3% (7) have heard about Chinatown Today before learning about this project.



Out of those who have heard about Chinatown Today:

- 42.9% (3) mentioned Chinatown Today's storytelling including news stories.
- 28.6% (2) mentioned "105 Keefer"
 - We're not sure which Chinatown Today's activities they meant by "105 Keefer," but they could be
 - Chinatown Today's events at Chinatown Memorial Plaza next to 105 Keefer
 - Chinatown Today's Letter in Opposition to 105 Keefer
- 14.3% (1) mentioned Chinatown Today's publication "Chinatown Stories"

Roundtable

Of 15 roundtable participants, one group (5 individuals) were asked about their knowledge of Chinatown Today. Of the 5, none knew about Chinatown Today or *Chinatown Stories*.

Context:

Barriers to Connections with Chinatown

This section provides some context into what barriers students are coming into this conversation with. Not all of these will be addressed in the engagement plan, but some will be specifically referenced in recommendations.

1. Lack of accessibility (transportation/transit, time constraints & cost):

- a. Participants expressed that they live far from Chinatown/Vancouver's downtown, and that it is a long commute from where they live or other spaces they frequent. This also makes it difficult to invite friends, who might help them feel more comfortable engaging in a new space.
- b. Many participants are busy, such as being full-time students who also work. Long commutes to events exacerbate this struggle, because it takes extra time away from schoolwork or home responsibilities.
- c. As the community becomes more gentrified, there are less "third spaces" where folks can hang out without paying. Participants expressed that the establishments available to frequent are mostly cafes and restaurants that require a purchase, or art studios or galleries that requires payment to use or enter.

2. Unsure how to get involved or what type of involvement would be meaningful:

When the roundtable group was asked about their awareness of how to get involved, most shared that they weren't sure how to begin.

- a. One student referenced a "natural degree of separation" between UBC and Chinatown, where Chinatown and grassroots organizations in general felt like a different culture and work environment from UBC.
- b. They also expressed uncertainty about how much time they would be required to commit to the community, and uncertainty about what they could do or whether their contributions would matter.
- c. One student stated that they were not sure how to get involved with their skill sets already fostered at UBC, such as political science.

3. Perceptions of “not fitting in”:

- a. Participants expressed that many spaces feel exclusionary, as there is often a perception that you must meet requirements such as speaking the same language or having the same values (ex. religion, heteronormativity, etc) to be accepted in a space. “Many Chinese Canadian spaces are less open to differing expressions of identity (ie dress or language ability),” especially for those who may seem more “westernized.”

4. Anxiety around meeting new people:

- a. One participant cited anxiety as a reason that it is difficult to get connected with a new community.
- b. Participants expressed the difficulty of participating in events when they are unfamiliar with those involved, especially if they are going alone.

5. Discomfort & perceptions of uncleanliness due to unhoused folks:

During the roundtable, several participants made references to the uncleanliness and lack of safety they feel in Chinatown, specifically with regard to homelessness.

- a. Participants shared that they feel uncomfortable being around homeless people. One person shared that they perceive Chinatown as a place that is not “clean,” which makes the space feel harder to approach (see more on this anecdote in Appendix 13).
- b. One participant shared that after seeing the hate crimes against Asian people, especially the elderly, that were particularly evident at the height of the covid pandemic, they felt less safe in a space like Chinatown.
- c. Another stated that their lack of comfort was less to do with being around homeless people themselves, and more because it is hard to enjoy time with family and friends in a cultural space when they know that around them, folks are inadequately housed, and not being given basic human rights.



Recommendations:

Campus or other community involvement

Recommendations based on active involvement with cultural clubs or activities at UBC, or active involvement in Chinatown or a place-based community outside of UBC.

1.

Building connections with campus and faculty community groups.

Through both the roundtable discussion and survey, we identified that almost half of the participants (42.8% of the roundtable discussion participants, 43.3% of the survey respondents: see Appendix 2 & 13) were involved on-campus, through various cultural clubs and organizations (ex. ACAM Dialogues, Anime Club), but much less off-campus. This confirms a gap between the two that had been identified prior to research.

Connection to community is at the core of the ACAM program, and ACAM has existing connections and networks with community organizations, often through ACAM alumni. Several ways that this connection is carried out for students:

- **Student placements**, often in the summer, where ACAM students work in partnership with organizations.
- **In-classroom projects**, such as the one carried out in ACAM 320J, as well as in Prof. Alejandro Yoshizawa's ACAM 350 class about Asian Canadian Community-Based Media.

The ACAM program is interested in learning more about how to bridge the distance between the UBC campus and places that mean something to the community; translating engagement from the campus, to communities off-campus.



2.

Connect to specific faculties at UBC or other local post-secondary institutions that might be related to the work that Chinatown Today does, and/or that are interested in supporting Chinatown Today's work.

As noted in Barrier 2a and 2c, some students feel like UBC and Chinatown have a different culture and environment, or they are unsure how to use skill sets developed at UBC in community work.

Sub-recommendation 1: Work with faculty to build connections between skill sets fostered in class, and those that may be applied to community work.

- Faculty such as professors—who students already regularly engage with, and who have an intimate understanding of the skills and knowledge that students are working with—can point students towards opportunities, and **bridge the gap by connecting in-class learnings with involvement in community**.
- Look to ACAM's connections with community organizations (especially through alumni) and UBC's Centre for Community Engaged Learning's Community Engaged Teaching Fellows program as a support and/or model.

Sub-recommendation 2: Curate resources and materials created by community members and/or that represent Chinatown the way Chinatown Today wants it to be represented, and share these with faculty.

- One participant in the roundtable mentioned watching the film “Big Fight in Little Chinatown” in their sociology course and becoming “inspired” to be actively involved (Appendix 13).
 - We realize that there may be tensions around the idea of outsiders feeling “inspired,” as we do not want to encourage anyone who is not from the community to swoop in and try to fix things on their own terms. However, as a community built on migration, Chinatown is inherently not just a place for those who are already there. Curating these materials as a community allows for self-representation, and the sharing of narratives that the community wants others to hear.
- Curation by the community, rather than the professors, also contributes to a **greater diversity of materials** that are shared. Students have found that even when community stories are shared, the same few are often read/watched in every class. Chinatown Today can also recommend to faculty that there needs to be a diversity of materials shared.
- **Guiding Question:** What stories do you want to have told about your community? How can these be shared with faculty or campus groups?

3.

Connect with campus groups who are already interested in doing work with Chinatown.

Similar to faculty, campus groups/clubs and their leaders can act as a bridge between their group and the Chinatown community. They can promote opportunities within Chinatown to their members, and/or collaborate on various projects.

Sub-recommendation 1: UBC/ACAM alumni who are involved in Chinatown may still have connections to campus groups or clubs. They could play a role in outreach to these groups.

Sub-recommendation 2: Create a spreadsheet of clubs and other on-campus groups, and organize it by their interest areas and spreadsheets. Include their Instagram accounts and/or emails, as many of these groups may have newsletters. When Chinatown Today has events or opportunities to get involved, they can look through this spreadsheet for relevant groups to promote to.

- This can be mutual support, as Chinatown Today can also let these groups know they are happy to promote their events/engagements.

Recommendations:

Connections with place-based communities

Recommendations based on whether folks have existing connections to Chinatown or other place-based communities. Are they aware of Chinatown Today or how to get involved in Chinatown?

1.

Help young people identify why place-based connections (particularly to Chinatown) are important.

Many survey respondents were not really sure about the purpose of being in a place-based community, and most of the people who have connections to Chinatown are only there because their family is there or they grew up spending time there (33.3%) or attending church (22.2%); it seems that not many people choose it for themselves, other than potentially choosing to work there (22.2%) or choosing to volunteer there (11.1%) (see Appendix 3).

- This was echoed in the roundtable, where existing connections include shopping in Chinatown, such as with their grandparents, or visiting grandparents who live there.

Sub-recommendation 1: Board members and others involved with Chinatown Today may already know that place-based connection is important to them personally, but for those without existing connections, this topic may need to be tackled explicitly. This could be something that Chinatown Today discusses internally in their strategic planning, and uses that as a basis to share externally.

Guiding Questions: Why should people want to connect with a place like Chinatown? Does it have to just be on the basis of cultural heritage, or are there other reasons to get involved? Why should people care about Chinatown and what happens to it, and be involved in the community even as it changes?

Once participants have identified the why/importance/relevance of place-based connection, how can they move from the position of a passive attendee or observer to an active participant and/or someone who feels a sense of connection to Chinatown?

- **Guiding Questions:** At what level does an engagement create a connection? At what point does an eventgoer start to feel connected, rather than just a passive attendee?

This section may seem similar to Part 3, which is about how to engage folks and keep them engaged long-term. However, here, we approach it from the angle of what actually might constitute “connection” for participants, whereas Part 3 gets into the logistics and event mechanics that would help this connection and engagement.

2.

Focus engagement efforts on the idea of cultural heritage, which participants value and view as a way to connect more personally with a place-based community. Provide a platform to help folks from diverse backgrounds share personal experiences of cultural heritage, and partner with organizations that represent those from diverse backgrounds.

We found that respondents want to have connections that are specifically based on cultural heritage. For example:

- “I wanted to learn how to play Mahjong because it is part of my heritage so I went to the Mahjong club and some very kind people taught me how to play.” (Appendix 3)
- “I live in [Joyce-Collingwood] and frequent the Asian/Filipino businesses there being Asian/Filipino myself.” (Appendix 3)
- “As a Chinese born Canadian, I do feel some sort of connection to the Chinatown here in Vancouver because it is kind of what I've longed for as a member of Chinese Canadian diaspora; a community with shared cultural heritage, like a big family. Especially since Kelowna where I come from does not have so many Chinese people nor a Chinatown.” (Appendix 5)

We recognize several barriers that may come with the topic of “cultural heritage”:

1) Cultural heritage can be a tough concept for a younger demographic in particular to grapple with. Some have expressed difficulty in reconciling conflicting ideals of cultural values and political ideals:

- “People imposing/expecting/assuming that you follow certain cultural values/beliefs/norms (e.g., religion, heteronormativity) due to shared background.” (Appendix 9, survey response)
- “Many spaces feel exclusionary in perceived requirements ... like language or values. Many Chinese Canadian spaces are less open to differing expressions of identity (ie dress or language ability) and as I am considered ‘westernized’ I am often othered by these spaces.” (Appendix 9, survey response)



2) Chinatown, historically and today, is a space made up of a diversity of cultures and ethnicities; it is not just Chinese people and not just Asians. The board and volunteers of Chinatown Today are likely unable to speak for the experience of all of these groups, and thus would not (on their own) be able to plan events or engagements that appropriately address the cultural heritage of all of these groups.

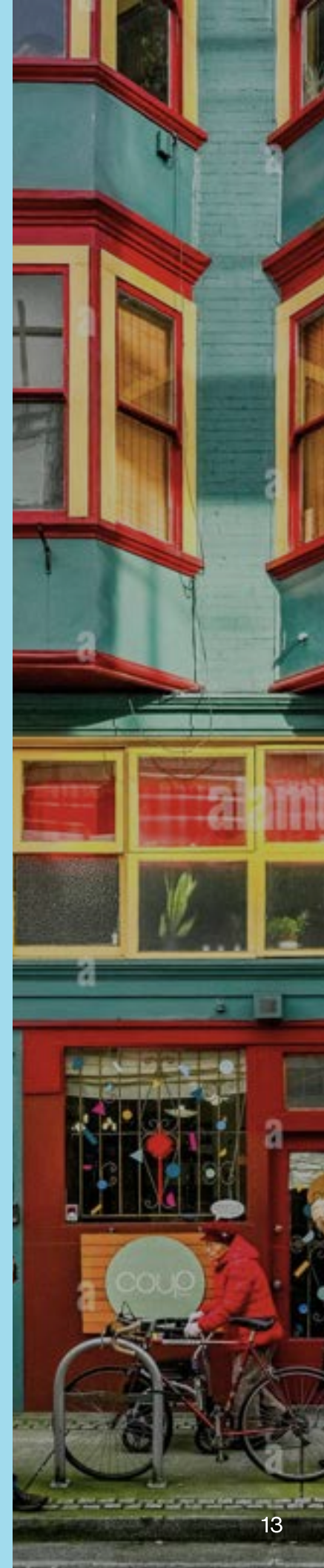
Chinatown Today's mission is "To share Chinatown's stories – past, present, and future," and a large part of this is done through **narrative self-image, self-determination, and self-representation**. Chinatown Today already serves as a platform to share stories from community members – stories "by us, for us." This can be leveraged further in various ways to address these barriers:

Sub-recommendation 1: Chinatown Today can address the first barrier by encouraging the telling of individual stories in order to build connections, and encouraging conversations around opposing ideas that individuals may find hard to reconcile.

- This can help bring different struggles to light so that others who share those struggles do not feel alone. It can also allow different generations to develop a deeper understanding of what other generations or those with different ideals may be thinking, doing, or experiencing.

Sub-recommendation 2: Chinatown Today can address the second barrier by centring the voices of those from other cultural backgrounds.

- Provide a platform for those from those cultures to share their own stories and experiences of their cultural heritage.
- Partner with other organizations and centre them in various programming and projects, for example, Indigenous or Black organizations.
 - Another roundtable participant mentioned that inter-community relations, such as Chinatown's connection with Vancouver Black Library, help them want to be more connected to Chinatown. Joint or collaborative events can act as bridges between communities, so those with active involvement in another community or with another organization could then also become actively involved in Chinatown. (Appendix 13)



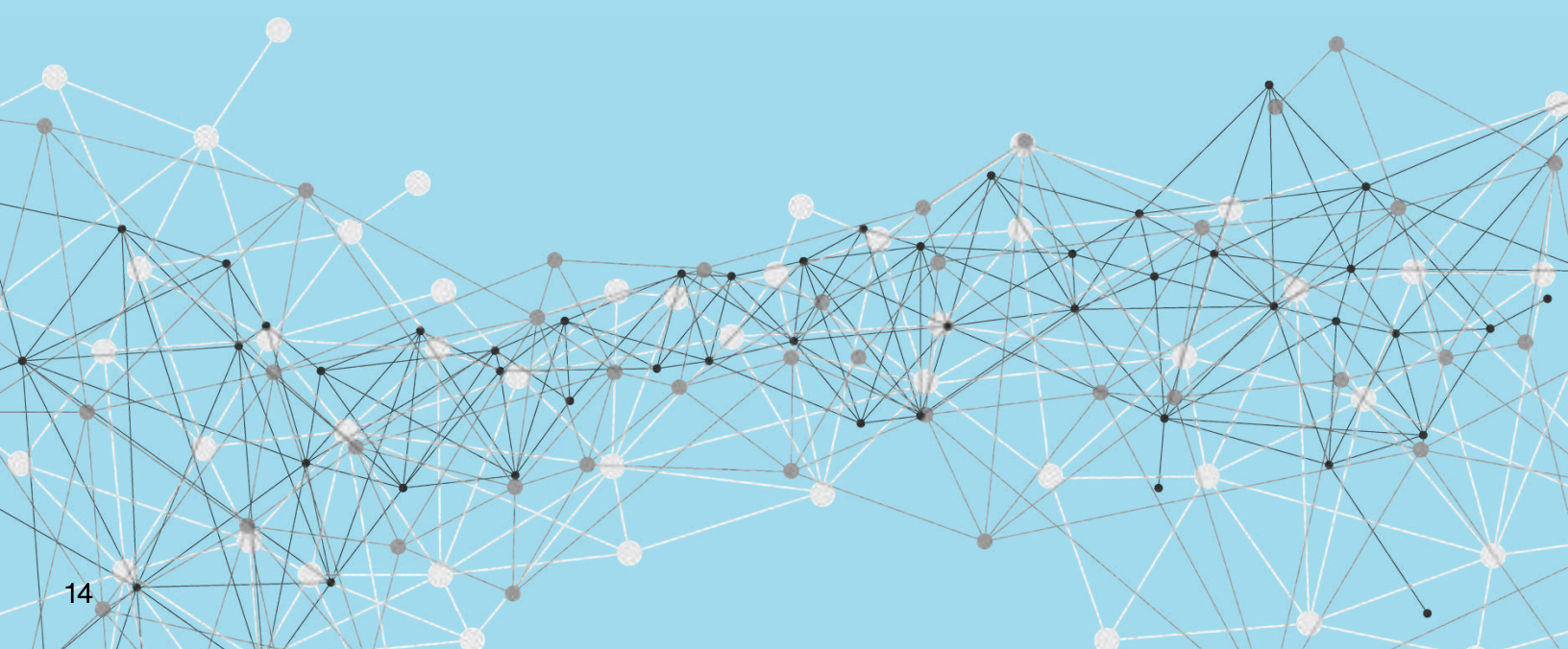
3.

Facilitate community activities that include a personal and relational component, promoting interaction between Chinatown community members and those who may not be from the community.

One survey question asked participants to answer the question “To what extent do you feel a place-based connection has shaped your identity or views about what’s happening in Vancouver/Chinatown?” with a rating from 1-5 and to explain their answer (Appendix 5).

We found that even those who frequented Chinatown might feel they had knowledge about Chinatown, but this didn’t necessarily translate into a sense of connection or belonging for them. However, responses that included mentions of **personal interaction** with Chinatown community members tended to be connected to a greater sense of connection.

- For example, by being in the area and seeing the neighbourhood/residents, one participant felt more connected to the 105 Keefer Project.
- Another respondent, who indicated a higher correlation between place-based connection with Chinatown and their own identity or views on Chinatown, added that they have a deeper sense of belonging after learning about the history of Chinese Canadians, and in particular by hearing Chinatown elders share stories of what is most meaningful about Chinatown to them.
- Another respondent, who indicated a lower correlation, explained that this is because they have “no solid personal connections” despite viewing Chinatown as a model of cultural community that they appreciate.



4.

Educate about the history of Chinatown, especially by creating a space for those who have a history in/with Chinatown to share their stories and experiences.

As mentioned previously, learning about the history of Chinatown has the potential to bring “a deeper sense of belonging” to those who identify with that history (Appendix 5). History is not everything, but it is a helpful starting point!

- One participant expressed that they have learned Chinatown’s history secondhand, mostly from others who engage with Chinatown, rather than being there or experiencing it for themselves. As a result, despite having some knowledge, they still feel distant from Chinatown.
- On the flip side, examples of respondents who felt the most connected to Chinatown are those who have traced their own family and community history to Chinatown, and those who were able to hear Chinatown elders share stories of what is most meaningful about Chinatown to them.

Sub-recommendation 1: Individualize sharings of Chinatown’s history, by grounding them within the physical location of Chinatown, and/or incorporating personal interaction with community members.

- We recognize that Chinatown Today shares the history of Chinatown in different ways, including pages on their website, and within different stories in their *Chinatown Stories* volumes. Perhaps one way to develop this storytelling further is to host in-person events where participants have an opportunity to: 1) hear stories firsthand and verbally, and 2) converse with the storytellers 1-on-1 or in smaller groups to dive further into personal experiences.

Sub-recommendation 2: Provide resources that help folks trace their own family history.

- If anyone in the community has already gone through a process of tracing their family history, whether or not it leads directly to Chinatown, they could **provide a guide** on how to do this. We recognize that this process often involves extensive emotional labour, so another option is to **compile a resource based on existing work** that has already been done by others.
 - Additionally, a guide could also include ways to care for oneself while going through the potentially emotionally intense process.
- This is also not to say that there is only one way to trace one’s history, but a guide or model could be a helpful starting point for those who have considered tracing their history but don’t know how to get started.

5.

Encourage Chinatown community members to share their stories and experiences with those outside of Chinatown, and invite them in; encourage work at the smaller scope of the friend/family circle of influence.

In line with the reasoning of the previous recommendations, community members can act as a point of entry to their friends who may have visited Chinatown before, but don't feel very connected. It is important not to only think at the level of an entire community; community members can have a large amount of influence with their family and friends.

- One survey participant said that they occasionally go to Chinatown for events or to eat at local restaurants, yet they still didn't feel a strong sense of connection. Visiting local restaurants or businesses with friends, especially those from the area, can help create a deeper connection. Even if there is no historical or specifically cultural significance for them, **folks can create their own personal significance by creating memories in certain spaces.**



Recommendations:

Becoming engaged & staying engaged

This section will primarily focus on recommendations for specific types of activities, mechanics /logistics for events, and general types of engagement Chinatown Today can deliver in order to garner higher engagement.

1.

Promote Chinatown's strengths and assets in Chinatown Today's communications.

One participant stated that their perspective on Chinatown was originally based on the “common stigma or narratives” around the Downtown Eastside, but “understanding the assets of Chinatown” helped with destigmatizing the area for them (Appendix 5). One way to counter negative perceptions is to bring the positive stories to light, which Chinatown Today already does extremely well. One way to continue this work is to regularly highlight various businesses or organizations, and the contributions of diverse community members.

Sub-recommendation 1: Consider collaborating with institutions or community organizations to widely share events, establishments, etc. that are related to Asian Canadianness in Vancouver. For example, partnering with the City of Vancouver or Chinatown BIA on an online campaign to raise awareness about the opening of a new Asian Canadian museum.

Sub-recommendation 2: Run a recurring, strongly-branded social media campaign that is easily shareable in order to highlight businesses, organizations, community members, and/or events in Chinatown. Respondents mentioned word of mouth (87%) and social media (67%) as effective ways to stay connected and learn about opportunities to engage with place-based communities and organizations.

Sub-recommendation 3: Specifically focus on word-of-mouth and social media promotion for Chinatown Today.

- **Encourage people to talk about Chinatown Today** and bring them up in conversations with friends by creating a strong online presence. Social media and other online communication platforms are a key method for word-of-mouth promotion because of the high degree of shareability of social media platforms.
 - This credibility and acknowledgment requires time and intentional effort, and will come as Chinatown Today continues to be a consistent source of connection and support for the community.
- Understanding this, it is then important to acknowledge that **marketing and communications plays a major role in the upkeep of a digital presence**, as one event alone will not be able to convey this messaging effectively to Chinatown Today's audience. To work on this consistently, the following could be done:
 - Dedicating a member of the team to focus on marketing efforts
 - Creating a "branding guide" to develop a consistent visual identity ("look and feel") for Chinatown Today's digital outputs
 - Conducting secondary research on visual identity and design to better align outputs with intended results
 - Conducting primary research with younger audiences to understand what draws them in

Heritage Vancouver Society via flickr



2.

Prioritize accessibility of events by considering different aspects of event mechanics in the planning process.

Pricing: Free events

- Free events are favourable (as opposed to ticketed events or events that require a paid membership). This removes a financial barrier to engagement.
- If possible, make costly components optional and paid, but keep access to the event free.
- If an event absolutely must be ticketed for any reason, it could be beneficial to have a portion of the event's budget set aside to provide the option of free/discounted tickets to individuals who are not able to afford them.

Timing: Weekends, during the daytime

- From our roundtable discussion, we found that the timing of events can become a barrier for some participants, particularly those who identified physical proximity to the venue as a barrier.
- Respondents suggested daytime (as opposed to night-time) as an ideal time for events, as there are limited modes of transport to return home at night-time which are often more expensive (Barrier 1a).
- Respondents also suggested weekends (as opposed to weekdays) as more desirable day(s) of the week for events, as they often have conflicting responsibilities during the school-/work-week (Barrier 1b).

Food and refreshments: Offer as part of an event

- Participants are often forgoing other time commitments (such as work or family meals) in order to attend community events. Many participants have conflicting responsibilities such as school or work (Barrier 1b) which makes attending come at a cost to them.
- To provide value to participants and ensure they are not losing out on an opportunity to meet their basic needs, providing food and refreshments can be a great way to attract engagement to events as this removes the perceived "trade-off" of either attending an event or an opportunity to "put food on the table" (Appendix 13).

Content: Create spaces to discuss topics that are of interest/concern to the young demographic that Chinatown Today hopes to engage with.

- Understanding issues that are of interest and/or of concern to young people can help with solidarity-building and ensuring that folks do not feel alone. Through our data collection, some respondents mentioned examples that included political or climate grief, as well as a broader theme of helplessness.
- Chinatown Today can collect additional data through means such as polls or surveys to better understand these topics of interest and better cater events to young people's needs.

Format: In-person

- 73.3% of survey respondents “strongly prefer” or “prefer” in-person events, while 3.3% “prefer” online events and 23.3% are indifferent.
- While online events are more convenient for commuter students, participants shared that it is difficult to be fully present during online events. If necessary, an online format would be more appropriate for an **informational event** where communication is mostly one-way.
- As well, if there has to be an online component, the preference is for the in-person event to be **livestreamed**. Livestreaming is a desirable way to increase accessibility and engagement; however, the quality of engagement cannot be guaranteed.
- In-person is better for **conversational events**: It is awkward if people don’t speak up online, or if very few participants show up. This appears to be less of a problem in-person.

Facilitation & event format: Large group discussions & opportunity to mingle; intentional facilitation

- In a larger group setting, it is preferred that participants would not be obligated to talk, but have an opportunity to reflect and learn. For example, it is helpful to have **intentional facilitation that encourages discussion** (rather than a completely passive experience), while also not putting any one individual on the spot.
- In the roundtable discussion, respondents mentioned that they often appreciate the opportunity to **mingle after a facilitated discussion**, as this allows them to have smaller conversations with individuals whose contributions they found interesting.



Christian Mesina via Unsplash

3.

Create a welcoming and psychologically safe environment at events to make it easier for participants to engage.

Examples of ways this can be done:

- **Explicitly stating that the event is open to all:** In the roundtable discussion, participants shared that they often do not feel welcomed in spaces that seem “affinity-based” or specific to a certain demographic or ethnicity, because they don’t feel knowledgeable enough to contribute. Explicitly mentioning that an event is “**open to all**” can convey a sense of belonging. Including such wording on posters, social media posts, or other events communications would aid in this messaging. It is also important to be intentional about factors within the event that take this into consideration.
- **Building culture:** Based on findings from the roundtable discussion, it would be beneficial to create **low-stakes** spaces that have a **culture of grace**, where people care if you’re there or not, but they don’t expect you to show up fully if you don’t have capacity: where you feel you can enter on your own terms and just be there.
- **Relationship-building:** Create opportunities at events for participants to build relationships and form connections that motivate further engagement collectively.
 - Respondents shared that they would be more likely to attend an event or visit a space if they knew there would be more young people. They also mentioned that they would be more inclined to stay engaged if they knew they would have friends attending events regularly.
 - **Reciprocity as a guiding principle:** One participant also mentioned that ideally, an event could “resource” folks in ways other than money, such as providing them with relationships.



4.

When promoting opportunities to volunteer or be involved with Chinatown Today in other ways, clearly indicate how much commitment is expected or required, such as hours per week, and whether this can be a one-time involvement or if a participant is expected to commit longer-term.

Many participants live far from Chinatown and find it difficult to commute, and this is also connected to having busy schedules with work, school, and/or home responsibilities (Barrier 1b). Because of having limited time and capacity, participants are often unsure what they can do or **whether their contributions would matter** (Barrier 2b).

Sub-recommendation 1: Consider offering lower-barrier, one-off opportunities.

While we recognize that Chinatown Today and the community itself is very much built on relationship, these lower commitment engagements can act as an entry point for students or young people who might otherwise feel intimidated about getting involved. They might be very busy in one season and only able to commit to one small thing, but in the future when they have more capacity, they can continue to connect with the organization and it will be less intimidating because they already have an existing connection.



Matt Hanns Schroeter via Unsplash



Thomas Lardeau via Unsplash

5.

When promoting opportunities to volunteer or be involved with Chinatown Today in other ways, clearly indicate suggested skill sets or interest areas that might make this position appealing to folks involved in those areas.

This can be framed as “**This may be of interest to you if...**” rather than making those skill sets or interests a requirement, which might dissuade others from the role.

Participants were unsure how to get involved with skill sets already fostered at UBC (Barrier 2c). Suggesting compatible skill sets or interest areas could draw the attention of someone who might not give an opportunity a second look otherwise. As well, using **related keywords** in promotions (ex. in a posting on a website, or with hashtags on social media) can help draw in those who are already looking for related opportunities.

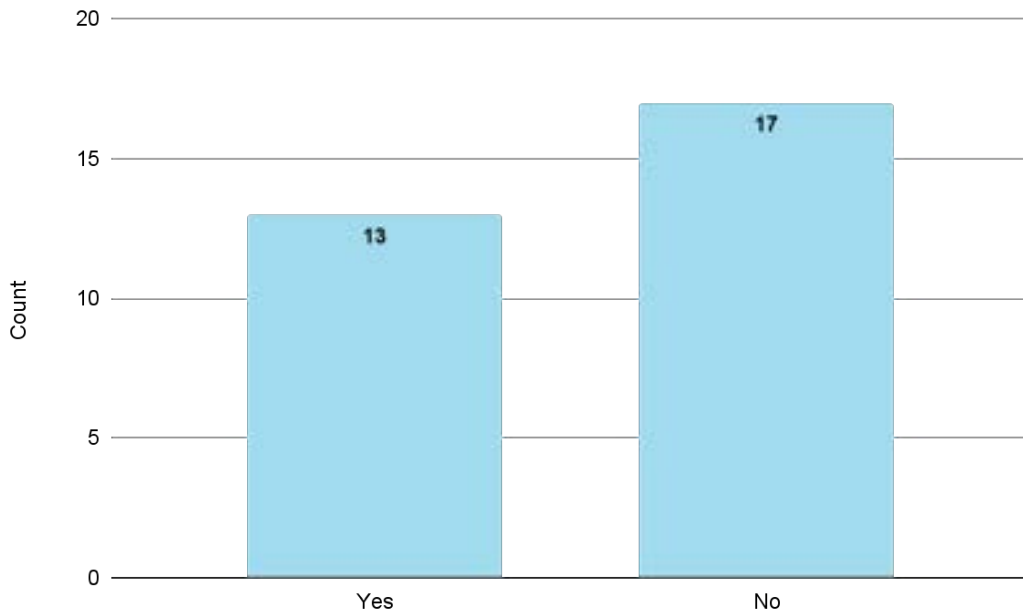


Appendices

Appendix 1: Response Demographics (Artist Identity)

Q1: Do you self-identify as an artist or creator? Tell us more about your practice as an artist or creator.

Question type: Selected Choice; optional short answer



Analysis

43.3% of respondents identify as artists. Of those:

- 46.2% identify as writers
 - Includes poetry, fiction/novels, writing about life & news for social media
- 23.1% identify as visual artists
 - Includes traditional art sketches/sketchbook art, oil pastels, collages
- 23.1% identify as musicians
 - Includes instrumental covers, composing
- 23.1% identify as photographers
- 15.4% identify as filmmakers/videographers
- 7.7% identify as digital artists
- 7.7% identify as actors
- 7.7% identify as stylists
- 7.7% engage in plant pressing

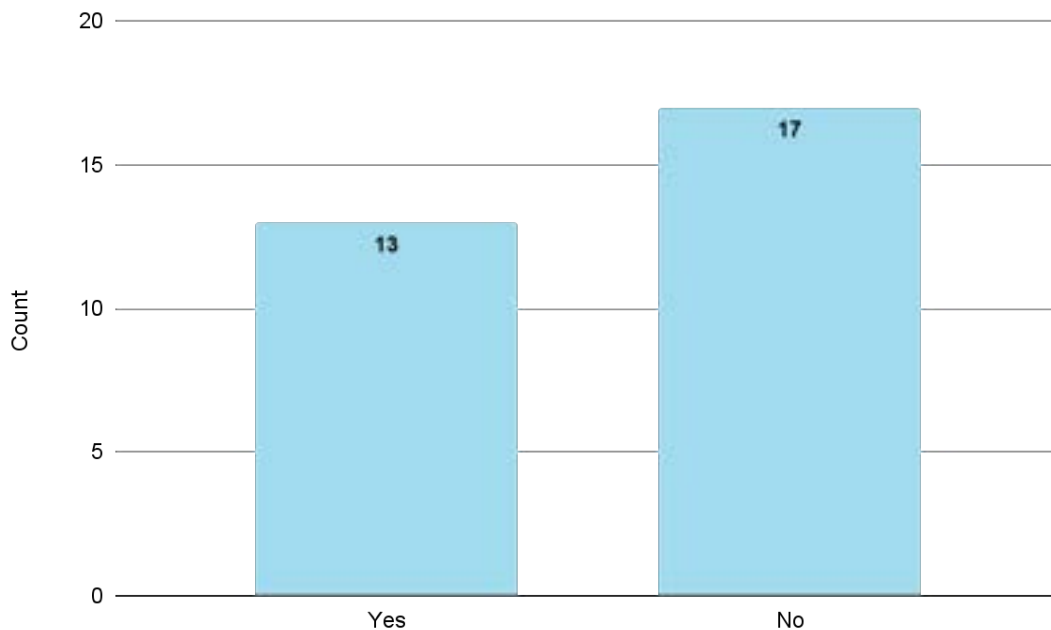
Interesting notes:

- 53.8% of the respondents listed multiple ways that they engage with art/creating
- 15.4% mentioned their creative practice being related to social media (ex. Posting covers to YouTube; writing about life and news on social networks)

Appendix 2: Response Demographics (Cultural clubs & activities)

Q2: Are you actively involved in cultural clubs or activities at UBC? (ex. ACAM)

Question type: Selected Choice



Out of 30 respondents, 43.3% (13) are actively involved in cultural clubs or activities at UBC (ex. ACAM).

Roundtable:

Out of 14 participants, 42.8% (6) are actively involved in cultural clubs or activities at UBC (ex. ACAM).

- One attends ACAM Dialogues.
- One attends Anime Club.

Appendix 3: Connection with Chinatown/place-based communities

Q3: Do you have a connection with Chinatown or another place-based community*? If so, what community and how did this connection come about? If not, do you wish you had one?

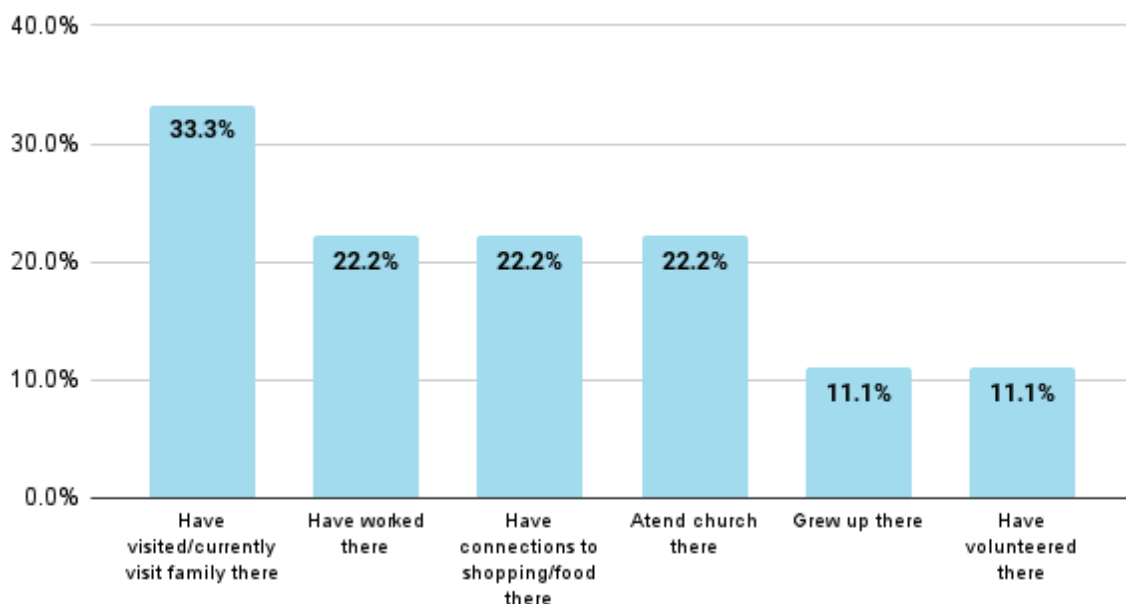
Question type: long-answer response

30 total respondents

Out of the total respondents, 73.3% (22) self-identified a **connection to a place-based community**, whether that is Vancouver's Chinatown or elsewhere.

Connection to Vancouver's Chinatown

Respondents' connections to Vancouver's Chinatown



- Out of 30 total respondents, 30% (9) said they have a connection to Vancouver's Chinatown (or have had one in the past), and 70% (21) said they do not
- Out of those who have connections:
 - 33.3% (3) have visited (or currently visit) their family there
 - 22.2% (2) have worked there
 - 22.2% (2) have connections due to shopping/food
 - 22.2% (2) attend church there
 - 11.1% (1) grew up there
 - 11.1% (1) have volunteered there
- **Family connections:**
 - "Sort of, my great grandma lived in Chinatown so we went there a lot before she died."

- “I have historical family ties to the Strathcona community, including Chinatown. I now am part of the Killarney community in east Vancouver.”
- **Roundtable:** One participant grew up in Vancouver and would go to Chinatown to shop, including to grocery stores with their grandma, including Sunrise Market.
 - Another participant grew up in Calgary, and as a child they would visit their grandparents in Calgary’s Chinatown.
- It was interesting to note that some people named connections such as attending events in the area, but didn’t consider them to be connections.
 - **For example:** “I have limited to no connection to the community. I have been happy to **[be] a guest** in the community through cultural events and workshops throughout university. But as a Filipino-Canadian from Surrey I have **no personal cultural roots** to the Chinatown Community.”
 - **Another example:** “No connection to Chinatown other than having attended events in Chinatown, also at the Storytelling Centre, or featuring Carol Lee.”
 - **Whereas others self-identified as having a connection, despite it being a small one:** “Yes! As part of my summer job, I partnered with UBC Learning Exchange to learn about the DTES and its assets, which included Chinatown. Prior to this, I always regarded Chinatown as the spot that has my favourite bakery that my mom showed me during my first week in Vancouver (moving from Toronto).”

Connection with another place-based community? If so, what community and how did this connection come about?

- 43.3% of those who *don’t* have a connection to Vancouver’s Chinatown have a connection to a **different place-based community**
 - 28.6% named **cities or neighbourhoods** as their place-based community, including Coquitlam, Castlegar, Surrey, Joyce-Collingwood, Richmond, and Calgary’s Chinatown
 - 28.6% listed **university/college campus communities**, with 83.3% of these campus communities being UBC Vancouver
 - UBC connections included UBC Mahjong club, the First Nations and Endangered Languages Program (FNEL) community, social justice and artist communities at UBC, and UBC Asian Canadian and Asian Migration Studies (ACAM).
 - **Interesting comment:** “I have a connection to the FNEL community here at UBC; largely, my interest in language revitalization brought me to FNEL, whose goal is to enrich place-based communities as part of embodied learning. However, I haven’t yet connected as much as I’d like, and I do long for a place-based community. I want to join other place-based communities like Vancouver’s chapter of Nerdfighteria, but haven’t been able to, yet.”

- 19% mentioned connecting to culture through **other cultural organizations** that are not specifically place-based or in Chinatown
 - These organizations included those related to language, dance, and church

If not, do you wish you had one?

- Of those who *don't* have a connection to a place-based community, not everyone indicated whether they wished they had one or not. Of those who *did* indicate, 100% wish they had a connection to a place-based community.

Out of 30 responses analyzed regarding connections to Chinatown or other place-based communities, 26.7% (8 responses) referenced a specific ethnic background, “culture,” or “heritage” in some way (not including general mentions of “family”).

This excludes people who come to a place-based community due to family ties such as grandparents living there, since that doesn't necessarily mean the family is there due to cultural heritage ties to the area

1. “Not with the Vancouver Chinatown, but the UBC Mahjong club. I wanted to learn how to play Mahjong because **it is part of my heritage** so I went to the Mahjong club and some very kind people taught me how to play.”
 - a. Demonstrates the desire to learn a cultural activity, which helped to form a connection with what they perceive as a place-based community (UBC Mahjong Club).
2. “Arguably, I have a connection to Coquitlam, which is the city that I grew up in, though **I do not feel overly connected to this city in terms of my background/identity**. I find that I like to construct meaning through identification to Chinatowns (all across the world) but I **cannot really say that I belong or have a connection to these places other than having Chinese heritage and a migration history**. I do feel more connected politically (ie activism against gentrification, affirmative action debates, sinophobia/xenophobia) but cannot say that I am physically connected. I did take a course in Chinatown, but I did not engage much with the community, but I do feel greater belonging in Chinatown than I do in Coquitlam due to political alignment...”
 - a. Demonstrates a fraught relationship between place-based community and heritage.
3. “No, but I wish I was more involved in the community in Japantown, as **I'm Japanese and grew up there.**”
 - a. Demonstrates a desire to connect with the Japanese community in Vancouver, due to growing up in Japan.
4. “I have limited to no connection to the community. I have been happy to a guest in the community through cultural events and workshops throughout university. But as

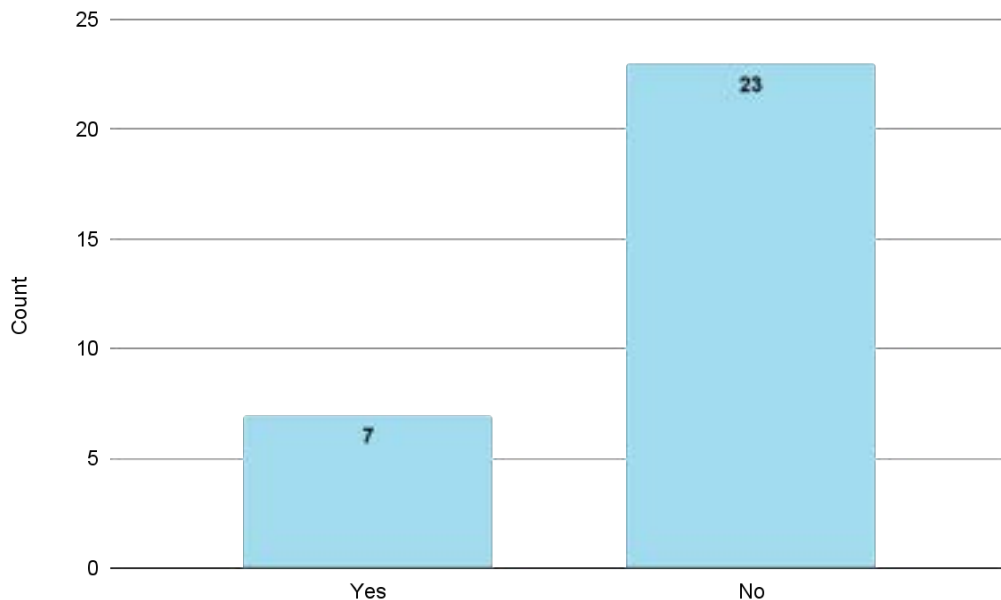
a **Filipino-Canadian from Surrey** I have **no personal cultural roots to the Chinatown Community.**"

- a. As a Filipino-Canadian, they do not have a personal cultural connection to Chinatown. However, because of the use of the word "*personal* cultural roots," we cannot assume that they think no Filipino-Canadians have connections to Chinatown.
 - b. While they don't associate being "a guest in the community" with having any substantial connection, they still frequent the space.
5. "Yes, with the Joyce-Collingwood community. This connection came about because I live in the area and **frequent the Asian/Filipino businesses there being Asian/Filipino myself.**"
- a. While this is not a connection to Chinatown, it names a connection to a place-based community that is based on cultural heritage and supporting businesses of those with the same heritage.
6. "Not Chinatown specifically, but perhaps to the UBC ACAM community, or the **Chinese community in Richmond.** Both of these connections came from frequenting the spaces, such as participating in local events, or engaging with community members."
- a. While this does not explicitly say that the participant is Chinese, this response names the "Chinese community in Richmond" as a connection to a place-based community. The response names the specific sources of what they view as connection: "frequenting the spaces, such as participating in local events, or engaging with community members."
7. **Roundtable discussion:** One participant grew up in Vancouver and attended churches in **Chinese-based communities.**
- a. Demonstrates connection to a cultural place-based community based on engagement with religious institutions.
8. **Roundtable discussion:** One participant mentioned a connection with **Chinese cultures**, not through Chinatown but through other **cultural organizations** such as those involving language, dance, and church.
- a. Demonstrates a connection to Chinese culture through cultural organizations.

Appendix 4: Knowledge About Chinatown Today

Q4: Have you heard about Chinatown Today before learning about this project? If you have prior knowledge of Chinatown Today, what are some things that you currently know about the organization and its projects? Please provide a brief description.

Question type: Selected Choice; Short-answer response



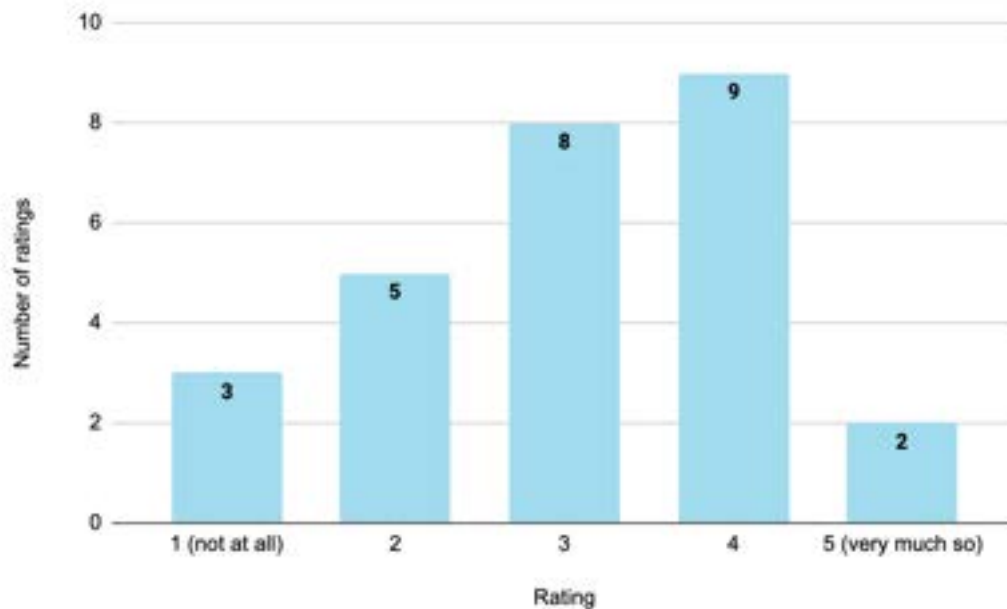
Out of the total respondents (30), 23.3%(7) have heard about Chinatown Today before learning about this project.

- Out of those who have heard about Chinatown Today,
 - 42.9%(3) mentioned Chinatown Today’s storytelling including news stories.
 - 28.6%(2) mentioned “105 Keefer”
 - We’re not sure which Chinatown Today’s activities they meant by “105 Keefer,” but they could be
 - Chinatown Today’s events at Chinatown Memorial Plaza next to 105 Keefer (<https://www.chinatown.today/events/>)
 - Chinatown Today’s Letter in Opposition to 105 Keefer (<https://www.chinatown.today/2023/06/ct-oppose-105-keefer/>)
 - 14.3%(1) mentioned Chinatown Today’s publication “Chinatown Stories”
- Roundtable: Out of 5 participants, no one knows about Chinatown Today. One person knows Russell (the president of Chinatown Today), met him at Powell Street festival, but doesn’t really know about Chinatown Today/ Chinatown Stories.

Appendix 5- Placed-based Connection & Identity

Q5: To what extent do you feel a place-based connection has shaped your identity or views about what's happening in Vancouver/Chinatown? - Slide to indicate your answer.

Question type: Ranking Scale



Q5b: If you would like, please briefly explain your rating above (To what extent do you feel a place-based connection has shaped your identity or views about what's happening in Vancouver/Chinatown?)

Some answers suggested the reasons why they rated higher or lower.

Folks who rated 2 also shared positive reasons (e.g. personal connections), and those who rated 4 shared negative reasons (e.g. lack of connections) as well.

Rating	Reasons to rate higher	Reasons to rate lower
1		<ul style="list-style-type: none"> Lack of knowledge of Chinatown's current issues (I visit monthly but barely know what is happening behind the scenes)
2	<ul style="list-style-type: none"> Personal connections <ul style="list-style-type: none"> Personal visits to Chinatown (coursework, events, restaurants) Knowledge of the history of Chinatown (2) Knowledge of Chinatown's 	<ul style="list-style-type: none"> Lack of connections (3) <ul style="list-style-type: none"> Not native to Vancouver, not Chinese(1)

	current issues	
3	<ul style="list-style-type: none"> • Personal connections (2) <ul style="list-style-type: none"> ◦ Being a Chinese Canadian ◦ Participation in community activities • Knowledge of the history of Chinatown 	<ul style="list-style-type: none"> • Lack of connections (2) <ul style="list-style-type: none"> ◦ Connections rather through online spaces and activism (1) ◦ Not native to Vancouver, not Chinese(1) • Lack of knowledge of Chinatown's current issues (am not too informed about what's happening in the city and Chinatown)
4	<ul style="list-style-type: none"> • Knowledge of Chinatown's current issues (Church has made me sensitive to more social issues/situations in Vancouver) • Personal connections (2) <ul style="list-style-type: none"> ◦ Personal visits to Chinatown ◦ Interaction with residents • Knowledge of the history of Chinatown (2) • Understanding of the assets of Chinatown 	<ul style="list-style-type: none"> • Lack of connections (I haven't really experienced what's happening in Chinatown myself, or are close to too many people impacted, so it still does feel distant at times)
5		
Total	<ul style="list-style-type: none"> • Personal connections (5) <ul style="list-style-type: none"> ◦ Personal visits to Chinatown (2) ◦ Being a Chinese Canadian ◦ Participation in community activities ◦ Interaction with residents • Knowledge of the history of Chinatown (5) • Knowledge of Chinatown's current issues (2) • Understanding of the assets of Chinatown (1) 	<ul style="list-style-type: none"> • Lack of connections (6) <ul style="list-style-type: none"> ◦ Not native to Vancouver, not Chinese (2) ◦ Connections rather through online spaces and activism (1) • Lack of knowledge of Chinatown's current issues (2)

Out of the 27 respondents,

- 11.1% (3) rated 1 (not at all)
- 18.5% (5) rated 2
- 29.6% (8) rated 3
- 33.3% (9) rated 4
- 7.4% (2) rated 5 (very much so)

Respondents feel a stronger correlation between their place-based connection (all comments were specifically with Chinatown) and their identity or views about what's happening in Vancouver/Chinatown if they have

- **Personal connections** with Chinatown (18.5%) (5)
 - Personal visits to Chinatown (2)
 - Being a Chinese Canadian
 - Participation in community activities
 - Interaction with residents
- **Knowledge of the history of Chinatown** (18.5%) (5)
- **Knowledge of Chinatown's current issues** (7.4%) (2)
- **Understanding of the assets of Chinatown** (3.7%) (1)

Respondents feel a weaker correlation between their place-based connection (all comments were specifically with Chinatown) and their identity or views about what's happening in Vancouver/Chinatown if they have

- **Lack of connections** with Chinatown (22.2%) (6)
 - Not native to Vancouver, not Chinese (2)
 - Connections rather through online spaces and activism (1)
- **Lack of knowledge of Chinatown's current issues** (7.4%) (2)

Survey anecdotes

The number before the colon is the rating that respondents gave in response to the question, "To what extent do you feel a place-based connection has shaped your identity or views about what's happening in Vancouver/Chinatown?" However, we noticed that sometimes there will be a lower number but the anecdote suggests a strong connection/correlation, or there will be a higher number but the content of the anecdote doesn't suggest a strong correlation.

Analysis/main themes from the quote have been listed as bullet points below each quote.

Stronger sense of connection

- 2: "As an ACAM student I make visits to Chinatown as part of the coursework. In my personal time, I also occasionally come here for events and to eat at local restaurants. These shape my knowledge and views about Chinatown, especially my concern about the gentrification project taking place here."
 - Visits as part of the ACAM coursework

- Occasional personal visits to events or restaurants: shapes knowledge, views, and concern about gentrification
- 2: “Though I do not have a direct connection to Chinatown, I learned about the history of Chinatown and its current issues through my involvement with social justice and advocacy groups.”
 - Learned about Chinatown’s history and current issues by being involved in social justice and advocacy groups
- 3: “**As a Chinese born Canadian**, I do feel some sort of connection to the Chinatown here in Vancouver because it is kind of what I've longed for as a member of Chinese Canadian diaspora; a community with shared cultural heritage, like a big family. **Especially since Kelowna where I come from does not have so many Chinese people nor a Chinatown.**”
 - Longing for a community with shared cultural heritage and a sense of family, due to being a member of the Chinese (Canadian) diaspora
- 3: “I grew up occasionally going to Chinatown but have only felt a greater connection in the last several years as I have **traced some of my family and community history to Chinatown** and participated in community activities in chinatown.”
 - Used to occasionally go, but did not feel connected
 - Connection through tracing family and community history to Chinatown, and participating in community activities there
- 4: “Because **I've been in the area quite often and see the neighbourhood/residents**, I think this impacted my sentiments when hearing about the 105 project, escalating violence, etc.”
 - Been in the area often and interacted with neighbourhoods and residents (more personal by being in contact/relationship with those from the community)
- 4: “I feel that **learning about the history of Chinese Canadians give me a deeper sense of belonging**. The diaspora community in Chinatown is more historical than the one in Richmond. I've interacted with elders in Chinatown through the photography project (Chinatown Looks) who shared their stories of what's most meaningful about Chinatown to them.”
 - Belonging by learning the history of Chinese Canadians, and the history of the community in Chinatown (ex. By hearing Chinatown elders share stories of what is most meaningful about Chinatown to them)
- 4: “Understanding the assets of Chinatown has helped me destigmatize the area from my initial perspective, due to the common stigma or narratives around the DTES.”
 - Understanding Chinatown’s assets and positive attributes help destigmatize the area from mainstream negative narratives
- 4: “I learn a lot about Chinatown from spaces that aren't Chinatown, from people who engage with Chinatown, so I feel I'm learning a history from a 2nd or 3rd point of view. With that though, I haven't really experienced what's happening in

Chinatown myself, or are close to too many people impacted, so it still does feel distant at times. With that though, Chinatown's history and existence does shape the way I exist in Vancouver as a 2nd-generation Chinese-Canadian.”

- Chinatown’s history and existence shapes the way they exist in Vancouver as a 2nd generation Chinese Canadian
- Yet they have learned the history mostly from others who engage with Chinatown, rather than being there or experiencing it for themselves, so they can feel distant

Weaker sense of connection

- 1: “I know little to nothing. I visit monthly but **barely know what is happening behind the scenes**”
 - Consistent (monthly) visits, but there’s a sense that a lot happens behind the scenes that they are unaware of
- 2: “I said 2 because while I have no solid personal connections. I have friends who do and being a kid of immigrants I **understand how important it is to have cultural roots in a community and be able to maintain them**. Vancouver’s Chinatown has been a model I have looked at for a long time and appreciate as an outsider looking in.”
 - Cultural roots in a community are important, especially for immigrant families
 - Vancouver’s Chinatown is a model for them, yet they feel like an outsider looking in, and do not have personal connections
- 3: “I wouldn't say so as I cannot definitively say that I have a place based connection to Vancouver's Chinatown. **My identity has been more so constructed through online spaces and activism than a place based connection.**”

Identity constructed more through online spaces and activism, rather than through place-based connection

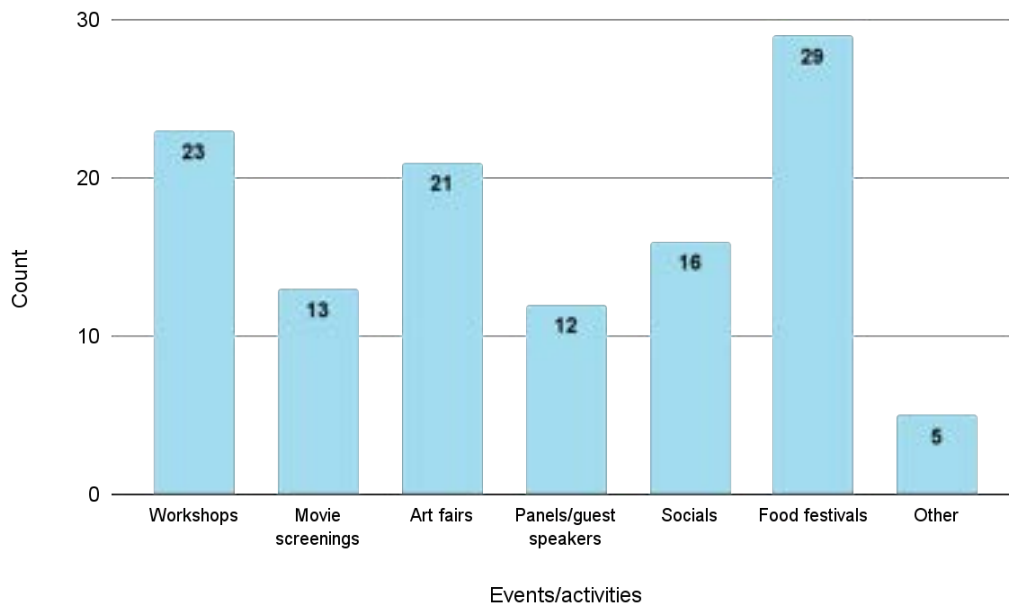
Roundtable anecdotes (lack of connections)

- One participant mentioned that they were unsure what they could do, or whether their contributions would matter when they could spend just a little time (which prevents them from getting involved) -> It might be helpful to give different options for how to get involved
- One participant mentioned that they were not sure of how to get involved with their skill sets already fostered at UBC (Political Science)
- One participant mentioned that students were not used to working for grassroots organizations because it is a “different world, work environment, and culture from UBC”

Appendix 6: Events & Activities

Q6L What types of events or activities (ex. topics, formats) might bring you into a place-based community? If applicable, you can draw on past experience and/or current preferences. Select all that apply.

Question type: Selected Choice



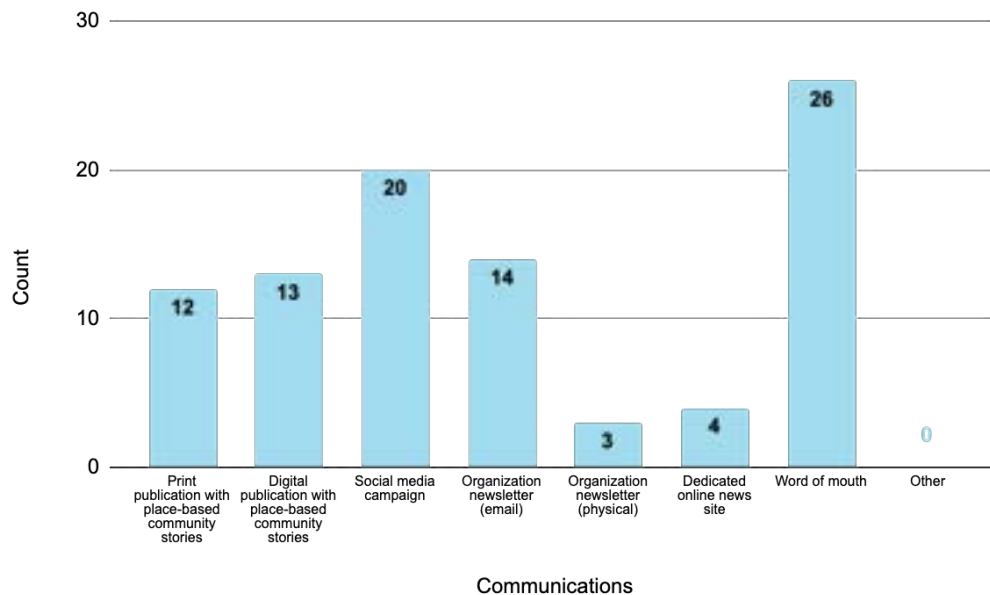
Q6 - What types of events or activities (ex. topics, formats) might bring you into a place-based community? If applicable, you can draw on past experience and/or current preferences. Select all that apply. - Selected Choice	Percentage	Count
Workshops	77%	23
Movie screenings	43%	13
Art fairs	70%	21
Panels/guest speakers	40%	12
Socials	53%	16
Food festivals	97%	29
Other: 1. I don't find community being created from one off events. A series of workshops (ie artistic production camps, writing	17%	5

<p>camps etc) or work/volunteering would create a place based community for me. I don't find one off events useful for ensuring I stay.</p> <ol style="list-style-type: none"> 2. Comedy shows, volunteer opportunities, skills-based workshops (such as calligraphy, taichi, etc.) 3. Casual meetings - opportunities that resemble "library hours" where people can hang out, work together, but still have connection if they struggle to find time/place outside of scholarship 4. Recommendations by my friends / classes / family. 5. Nightlife lol I've been to Fortune Sound Club 		
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Appendix 7: Communications

Q7: Which types of communications might help you engage with or draw you into a place-based community? If applicable, you can draw on past experience and/or current preferences. Select all that apply.

Question type: Selected Choice



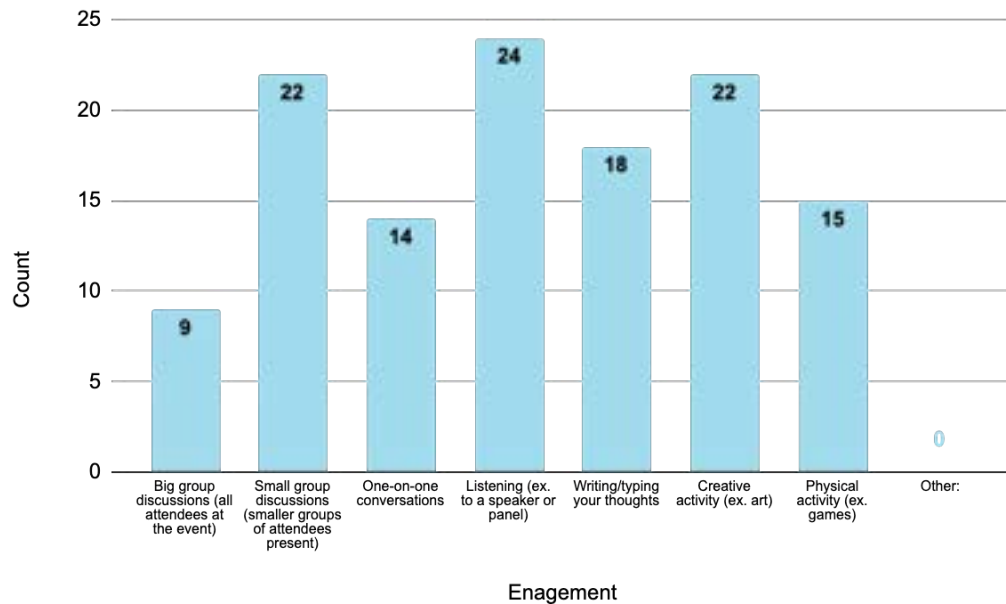
Q7 - Which types of communications might help you engage with or draw you into a place-based community? If applicable, you can draw on past experience and/or current preferences. Select all that apply. - Selected Choice	Percentage	Count
Print publication with place-based community stories (ex. A magazine like Chinatown Stories, with interviews, essays, photos, etc.)	40%	12
Digital publication with place-based community stories (ex. https://www.chinatown.today/guide/fishtory-a-guide-to-salted-fish/)	43%	13
Social media campaign	67%	20
Organization newsletter (email)	47%	14

Organization newsletter (physical)	10%	3
Dedicated online news site	13%	4
Word of mouth (ex. A friend suggests a restaurant or business)	87%	26
Other:	0%	0

Appendix 8: Engaging at Events

Q8: When you engage at events, what ways are most comfortable or natural for you? If you're usually not comfortable engaging with others at a function, what would help you feel more comfortable? Select all that apply.

Question type: Selected Choice



Q8 - When you engage at events, what ways are most comfortable or natural for you? If you're usually not comfortable engaging with others at a function, what would help you feel more comfortable? Select all that apply. - Selected Choice	Percentage	Count
Big group discussions (all attendees at the event)	30%	9
Small group discussions (smaller groups of attendees present)	73%	22
One-on-one conversations	47%	14
Listening (ex. to a speaker or panel)	80%	24
Writing/typing your thoughts	60%	18
Creative activity (ex. art)	73%	22

Physical activity (ex. games)	50%	15
Other:	0%	0

Takeaways from roundtable discussion:

- Group stuff – easier to get involved → connecting on the why (why are you here)
- Listening – hard to engage / not engaged
- Larger groups – not obligated to talk, opportunity to just reflect and learn
 - Opportunity to mingle after and have smaller conversations with individuals whose contributions they found interesting = helpful, not as awkward
- Kahoot
- Murals (ex. Translink car free day) → participatory project

Appendix 9: Barriers to Participation

Q9 - Have you experienced any barriers to participation in or connection with a place-based community? If so, what barriers?

Question type: Long-form responses

13 of 30 total survey respondents answered this question. Of the 13 respondents:

- 84.6% (11) have experienced a barrier to participation or connection with a place-based community. Of these 11 respondents,
 - 63.6% (7) stated **negative sentiments** as a barrier, including exclusionary sentiments, unfamiliarity, and anxiety.
 - Unfamiliarity has been described to stem from different sources according to responses, for example, being a “third-culture kid” or “unfamiliarity with the group” because “[g]oing alone can be a little nerve racking”.
 - 27.3% (3) stated **physical distance and accessibility** as a barrier.
 - 9.1% (1) stated **time commitment and conflicting responsibilities** as a barrier.
 - 9.1% (1) stated **lack of knowledge** as a barrier.
 - Lack of knowledge can be understood as a lack of exposure to communications surrounding events and initiatives within place-based communities.
- 15.4% (2) have not experienced any barriers.

Similar takeaways from roundtable discussion:

- **Accessibility:** there are diverse needs
- **Negative sentiments:**
 - Identity, place, role – doesn’t always fit, based on “culture, vibe”
 - Affinity-related spaces – there is an expectation to have a certain understanding
 - “It isn’t my place” – subtle understanding of who the event is for, even if it is not explicit
 - It is useful for organizers to make it clear who the event is for, wording such as “open to all” encourages engagement
 - “Wouldn’t want to make other people feel uncomfortable with my presence”
 - Anxiety – expectation to contribute even if it is not their place

Interesting quotes regarding negative sentiments:

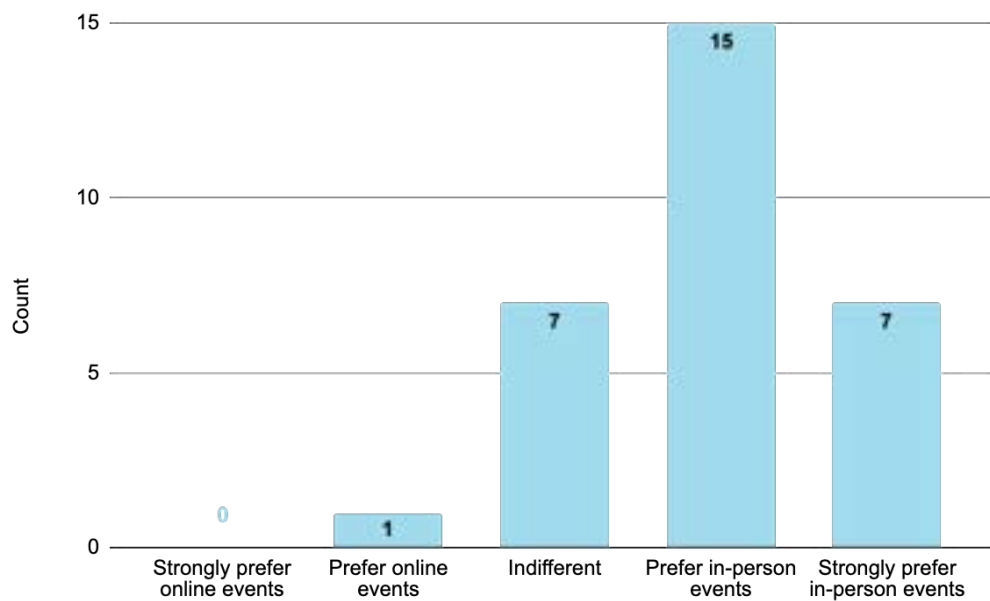
- “Yes. Communities that are not open to visitors or that have no hospitality.”
- “People imposing/expecting/assuming that you follow certain cultural values/beliefs/norms (e.g., religion, heteronormativity) due to shared background”
- “many spaces feel exclusionary in perceived requirements (I say perceived because these requirements don’t actually exist, I just create them out of anxiety) like

language or values. Many Chinese Canadian spaces are less open to differing expressions of identity (ie dress or language ability) and as I am considered "westernized" I am often othered by these spaces."

Appendix 10: In-person vs. Virtual

Q10: Do you prefer in-person or virtual events?

Question type: rating scale



Do you prefer in-person or virtual events?	Count
Strongly prefer online events	0
Prefer online events	1
Indifferent	7
Prefer in-person events	15
Strongly prefer in-person events	7

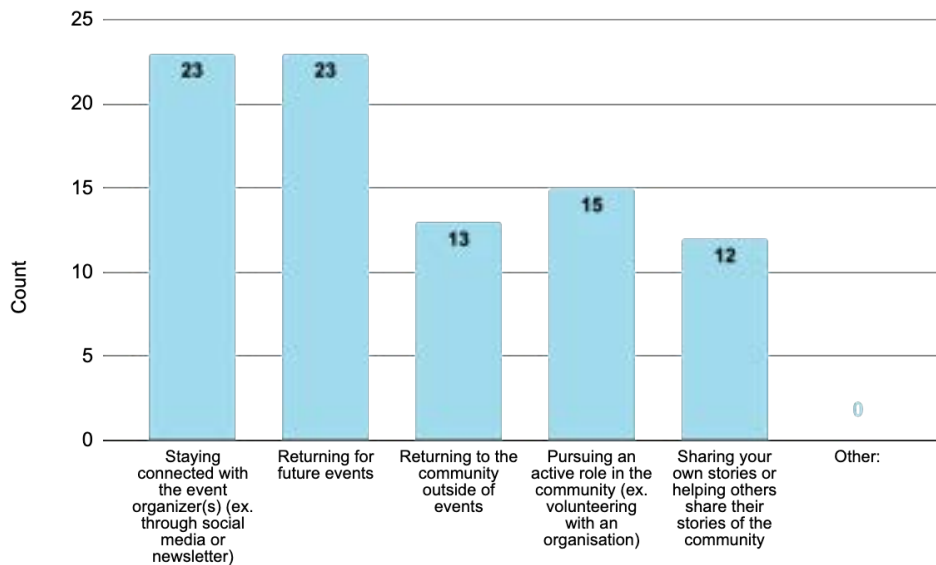
Takeaways from roundtable:

- It is hard to be present online
 - Better for informational events
- Online is more convenient
 - Commuter students
- In-person is better for conversational, small events
- It is awkward if people don't show up online, but not for in-person (breaking the ice)
- If there are intentions with facilitation, in-person is better
- "Getting out of the house can be hard"
- Preference for livestream

Appendix 11: Staying Engaged

Q11 - How do you prefer to stay engaged with a place-based or cultural community after attending an event? Select all that apply.

Question type: Selected Choice



Q11 - How do you prefer to stay engaged with a place-based or cultural community after attending an event? Select all that apply. - Selected Choice	Percentage	Count
Staying connected with the event organizer(s) (ex. through social media or newsletter)	77%	23
Returning for future events	77%	23
Returning to the community outside of events	43%	13
Pursuing an active role in the community (ex. volunteering with an organisation)	50%	15
Sharing your own stories or helping others share their stories of the community	40%	12
Other:	0%	0

Appendix 12: Motivators for staying involved

Q12 - What might activate you to stay involved or continue to learn more? (For example, if you look for news, what kind of news do you look for? What would you like to stay up-to-date on? How do you want to stay up-to-date?)

16 of 30 total survey respondents answered this question. Of the 16 respondents:

- 12.5% (2) stated **accessibility** as a key motivator to stay involved.
- 37.5% (6) stated **communication** as a key motivator to stay involved.
 - Of the 5, 2 respondents specifically mentioned social media as a useful tool for communication.
- 37.5% (6) stated **relevance** as a key motivator to stay involved.
 - Based on the responses, relevance refers to alignment with personal interest and degree of enjoyment.
- 6.3% (1) stated **connections/relationships** as a key motivator to stay involved.

Similar takeaways from roundtable discussion:

- **Connections/relationships:** Relationship-building; having friends and community who go regularly
- **Communication:**
 - In order to continue engaging, once it's been there for a longer time: community events, mailing list
 - Social media, word of mouth
 - Suggestion for City of Vancouver to advertise these types of things (new projects such as Chinese Canadian Museum)
- **Accessibility (time commitment/trade-offs):** food, refreshments, "I could be out there working to feed myself"

Interesting quotes regarding communication (actionable things we can propose):

- "If I am drawn to the community and the work they do, I'd like to stay up to date with them. I think it's helpful when the community reaches out as a follow up after I've attended an event."
- "Intentional messages/check ins from the community leaders"
- "Continuous Social Media campaigns, so that the events always pop up on my dashboard when I'm online."
- "I'd like to see more details in general. Like specific schedules, locational details, what can be done to stay in touch, what the process to become a volunteer look like etc. I'm naturally anxious so having more details would help"

Appendix 13: Roundtable Discussion Responses

The following are notes from the roundtable discussion.

Demographic questions - all groups asked these questions

1. Are you actively involved in cultural clubs or activities at UBC? (ex. ACAM)
2. Are you actively involved in Chinatown or a place-based community outside of UBC?

<u>Notes</u>	
Group 1	<ol style="list-style-type: none">1. 1 yes (ex. ACAM dialogues), 4 no2. 1 grew up in Chinatown, family involving in an organization<ol style="list-style-type: none">a. 4 no (not “actively”)
Group 2	<ol style="list-style-type: none">1. 2 yes (ex. Anime club), 2 no2. 1 used to, not anymore (Chinese school in Chinatown, strong ties)<ol style="list-style-type: none">a. 1: Since covid, a lot of things are Zoom (but related to place-based communities, activist & organizing spaces)b. 2 no
Group 3	<ol style="list-style-type: none">1. 3 yes (directly involved in organizing + attending/interested), 2 no2. 1 yes, 4 no

Analysis: Identifies the need. Good amount of involvement on-campus but not off-campus; confirms gap between organizing on campus

Connections with place-based communities - Group 1

Focus: How to draw folks into place-based communities

1. **Do you have a connection with Chinatown or another place-based community?**
If so, how did this connection come about? If not, do you wish you had one?
 - a. *Explain what a place-based community is* - A community of place or place-based community is a community of people who are bound together because of where they reside, work, visit or otherwise spend a continuous portion of their time

<u>Notes</u>
<ol style="list-style-type: none">1. All of 5 have a connection with Chinatown (3 Vancouver, 1 Calgary, 1 US)<ol style="list-style-type: none">a. 1 grew up in Vancouver, would go to Chinatown for shopping (Chinese stores: ex. Sunrise Market), sometimes to grocery stores with grandmab. 1 grew up in Calgary, grandparents live in Calgary Chinatown, would visit them in childhood

- c. 1 grew up in Portland US, don't associate Chinese communities with Chinatown, rather with suburbs
- d. 1 grew up in Vancouver, parents didn't want their child to go to Chinatown as it's "dangerous" and didn't have a connection any more, went to churches in Chinese-based communities
- 2. Connection with Chinese cultures not through Chinatown but other cultural organizations (language, dance, church not necessarily in Chinatown)
- 3. Do you want to be "actively" involved in Chinatown - 5 yes (nodded)
 - a. 1 person (from the U.S.) watched the film "Big Fight In Little Chinatown" in a sociology course and got inspired
 - b. 1 mentioned gentrification, so many people coming in and changing it, Chinese seniors still living there
 - i. Mentioned its ally with other communities (ex. Vancouver Black Library), its inter-community relations
 - c. (Ran out of time to ask more)

Analysis:

- Most have connections, but only a few have active engagement
- Vancouver Black Library: bridges between communities help draw people in; they see value in that
 - Connecting to the event mechanics portion – connections may help more people feel like they have a voice and are welcome
- 2. **Baseline: Awareness of Chinatown Today, Chinatown Stories, and how to get involved in Chinatown**
 - a. **Follow-up question:** Is there any particular value you see in having a connection to a place-based community? (the answer could be no, but for what reasons?)

Notes

- **Awareness of Chinatown Today, Chinatown Stories** 1 partly yes, 4 no
 - 1 knows Russell, met him at Powell Street festival, doesn't really know about Chinatown Today/ Chinatown Stories
- **Awareness of how to get involved in Chinatown** 5 no
 - 1 mentioned students' different levels of engagement, giving different options of how they can be involved can be important - what if students don't have enough time but hope to get involved?
 - 1 mentioned how to get involved with their skill sets already fostered at UBC - Poli Sci
 - 1 mentioned "a natural degree of separation" between being at UBC and being in Chinatown, students are not used to working for grassroots organizations, "different world, work environment, culture from UBC" especially difficult when students don't have enough time

Analysis:

- Most don't know how to get involved
 - Busy
 - Unsure what they could do, or whether their contributions would matter
 - Not sure how much time is required
 - Helpful to give different options for how to get involved
 - Use these gaps identified to shape the context for the engagement plan
-

Becoming engaged & staying engaged - Group 2

Focus: How to draw folks into the community - what would bring them into a specific neighbourhood?

1. **What types of events or activities (ex. topics, formats) might bring you into a place-based community?**
 - a. **Follow-up questions:** Have you encountered barriers?
 - b. Are there any examples that you have experienced or encountered? What about them drew you in? (ex. Powell Street Festival, film screenings, writers' workshop, etc)

Notes

- Dragon Dance during Chinese New Year in Chinatown: relatives often go there, but once covid came it was harder to get there
 - Chinatown is often "riddled with dirtiness," not really clean how we thought it was before; difficult to approach it and find activities there
 - **After covid:** "everyone had a hard time trying to survive"
 - It felt uncomfortable to be around homeless people
 - Hate crimes against Asian people especially during covid, "taking it out on the elderly"
 - Makes it hard to honour a space as a third space/cultural space knowing that people are inadequately housed
 - Space holds so much complexity; hard to enjoy time with family and friends "when you know people are not being given basic human rights"
- Getting downtown and east is tricky (ex. When coming from South Vancouver); transit accessibility
 - **Demographic accessibility:** if there were more younger people, shared demographics convening in spaces
 - Vancouver Black Library (love but never been to), don't go to that area
 - Also would be helpful to not have to pay to be in a space
- Spaces to talk about political or climate grief; talking about helplessness about the group; solidarity-building, not feeling alone

- **Low stakes:** easy to enter
 - Culture of grace: Where you're able to not show up if you don't have capacity
 - People care if you're there or not, but don't expect you to commit fully; allow you to enter on your own terms
 - No paid membership
- **Format:** communicating through flyers (mail)
 - With mail, people tend to always look at it
- More festivals, showcasing art

Barriers

- Chinatown becoming more gentrified, pushing Asian Chineseness from the community; more modernized; in a way "whitewashed"
- Privatized; that enforces you to have to pay rent to upkeep that space; puts pressure on people to provide money into the space
- Not many third spaces where you can just go and be
 - With gentrification it becomes cafes and restaurants; studios you have to pay to do art in; galleries you have to pay to enter
- Vancouver needs better infrastructure towards rebuilding Chinatown: wellbeing and health in terms of cleanliness
 - That consults residents of Chinatown

Analysis:

- **Role of covid:** didn't really get the sense that people feel uncomfortable attending in-person events; more focused on the accessibility in terms of transit/distance, the fact that certain things have moved online, "uncleanliness" of the neighbourhood

Focus: How to keep folks engaged in the community

2. How do you (would you like to) stay engaged with a place-based or cultural community after attending an event? What might activate you to stay involved or continue to learn more?

- a. **Examples:** Repeated participation in the community; coming back for future events (also from other organizations/organizers), exploring different parts of the neighbourhood, learning about it more
 - i. Volunteering
 - ii. Helping share stories, sharing their own stories through publications
- b. **Follow-up questions:** After past events, have you stayed in touch with the community? If so, what kept you there? If not, what could help you stay connected?
- c. **If prompted:** What kind of news do folks look for? What would they like to stay up-to-date on? How do they want to stay up-to-date?

Notes

- Relationship-building; having friends and community who go regularly
- New museum (Chinese Canadian Museum): in a historic building, “it’s really cool”
 - In order to continue engaging, once it’s been there for a longer time: community events, mailing list
- “Considering I didn’t know there’s a new museum”: widespread attention to what’s being introduced to Vancouver in terms of Asian Canadianness
 - Social media, word of mouth
 - Suggestion for City of Vancouver to advertise these types of things
- From other people’s perspectives: food, refreshments, “I could be out there working to feed myself” and ppl have to choose between that and attending an event
- Honourarium: paying people for time
 - Ideally also being able to resource them in other ways (ex. relationship)

Analysis:

- Highlighting what already exists, in addition to creating new opportunities for engagement

Event mechanics - Group 3

Focus: Gauging their current journey with engagement & storytelling

1. **When you engage at events, what ways are most comfortable or natural for you? If you’re usually not comfortable engaging with others at a function, what would help you feel more comfortable?**
 - a. Ex. Verbal conversations, creative activity such as art, writing your thoughts
 - b. What stops you from engaging in events? What makes you feel uncomfortable to participate?
 - c. Do you prefer in-person or virtual events?

Notes

What helps with engagement:

- Group stuff – easier to get involved → connecting on the *why* (why are you here)
- Listening – hard to engage / not engaged
- Larger groups – not obligated to talk, opportunity to just reflect and learn
 - Opportunity to mingle after and have smaller conversations with individuals whose contributions they found interesting = helpful, not as awkward
- Kahoot
- Murals (ex. Translink car free day) → participatory projects

What discourages engagement:

- Identity, place, role – doesn’t always fit, based on “culture, vibe”

- Accessibility – there are diverse needs
- Affinity-related spaces – there is an expectation to have a certain understanding
- “It isn’t my place” – subtle understanding of who the event is for, even if it is not explicit
 - It is useful for organizers to make it clear who the event is for, wording such as “open to all” encourages engagement
 - “Wouldn’t want to make other people feel uncomfortable with my presence”
- Anxiety – expectation to contribute even if it is not their place

Considerations:

- Delivering intentional facilitation (don’t force everyone to participate)
- Cultivating “vibe”
- Communicating intentions
- Timing
 - Ex. UBC events tend to run quite late
 - “It’s expensive” (ex. Ubering home because it’s late)
 - Weekends are preferable
 - Midday/daytime is preferable

Online vs. in-person:

- It is hard to be present online
 - Better for informational events
- Online is more convenient
 - Commuter students
- In-person is better for conversational, small events
- It is awkward if people don’t show up online, but not for in-person (breaking the ice)
- If there are intentions with facilitation, in-person is better
- “Getting out of the house can be hard”
- Preference for livestream

Analysis:

- **Belonging:** Some events are implicitly targeted towards certain people or communities; makes others feel like it’s not their place, or don’t feel knowledgeable enough to contribute
 - Feel like they’re expected to have an opinion, agree with others, and/or to already be involved
 - Explicitly make it known that an event is open to all
- Many folks want to learn without having to say something. Yet also don’t want an event that’s completely passive, with no discussion
 - Opportunity for people to discuss, without being forced to speak
 - Emphasis on connecting with people after

