



Canadian
Race Relations
Foundation

Fondation
canadienne des
relations raciales

Event Report

1. **Name of the Event:** "Racism and Civil Society: Seeking room for dialogue"
2. **Event Date:** Monday, March 9, 2020, 1:30PM – 3:00PM
3. **Brief Description of the Event:**

The event was a free opportunity for community members and leaders in anti-racism work to come together and discuss current issues around race and racism in British Columbia and specifically the Lower Mainland (comprised of Metro Vancouver to the west and the Fraser Valley to the east).

Objectives from our sessions:

- Inform the public about the state of racism in the Lower Mainland and its intersections with gender, race and indigeneity, religion, mental health, and drug use. This can identify key issues of racism and racial discrimination.
- Offer space for discussion and attendees to share their experiences (and be heard). This can engage youth and community groups.
- Offer space for speakers to discuss avenues that can foster understanding and dialogue. This can engage participants to address racism and race relations.

Our overall tone for our discussion was to focus on the opportunities that exist in creating more inclusive, tolerant, pluralistic, and just societies. We utilized CRRF’s Race Relations in Canada 2019 survey to help frame the discussion. We specifically focused on the theme of optimism reported by many racialized individuals in this survey. This focus on opportunities and optimism in fighting against racism gave our discussion an overall positive direction that was solution-oriented.

This event also coincided with a group of activities planned around Anti-Racism Day, which is taking place March 21, 2020.

Agenda:

| | |
|-------------|---|
| 1:00 – 1:20 | Arrival of panelists and a quick meet-and-greet |
| 1:30 – 1:35 | Opening remarks , Land acknowledgement, Introduction to our panelists, Sharing the theme of our talk |
| 1:35 – 2:15 | Panel discussion convened by Alim Fakirani |
| 2:15 – 2:20 | Transition to the audience roundtable discussions |
| 2:20 – 2:50 | Roundtable dialogue |
| 2:50 – 3:00 | Closing remarks, thank yous and evaluation |
| 3:00 – 4:00 | Continuing the conversation more informally |

Eight roundtables were arranged with eight seats at each table. Our panelists were invited to join a table (we consolidated our participants to five tables) and to share in a conversation with audience members. The goal here was to carry forward the conversation from our moderated panel discussion and to give our panelists an opportunity to speak to and hear directly from audience members. This was very intentional in our design as the focus of our discussions was very much around dialogue and engagement with community partners.

We also distributed brochures to our audience members with details of the work of CRRF and CCRL. This brochure also included biographies of our panelists. Slides were also presented during our panel talks with the questions we were discussing to make it easier for the audience to track the conversation. The panel discussion itself lasted roughly 45 minutes. We were able to address roughly three predetermined questions during this time. All panelists participated and shared their perspectives given their area of work. (The brochure, slides, and panelist package are enclosed in the .zip file that was submitted with this report.)

As we did in the Montreal roundtable, we also had a resource table available that welcomed local organizations attending the roundtable to share their resources with others. Groups that shared resources included: Simon Fraser University's Morris J. Wosk Centre for Dialogue, Shift, a program that is led by the BC Ministry of Public Safety and Solicitor General, and the Society for Children and Youth of BC.

Suvaka Priyatharasan, CRRF Manager, Programs and Information Management, attended the roundtable in person and recorded the opening panel discussion, available here: <https://www.youtube.com/watch?v=REJQjROSvAI&list=PLzB18NOpCcmSOSdEbEkahZE2LXbnzD3Z2>. Appendix I of this report lists the roundtable notes. Appendix II lists the survey responses. Appendix III includes photos from the event.

4. Speakers & Moderators:

Alim Fakirani, CCRL's BC Regional Director moderated the speaker conversation and event. Our speakers were:

- LAURA MANNIX, Director Community Development DIVERSECity
- ALISON DUDLEY, Executive Director, Ministry of Tourism, Arts and Culture – Multiculturalism Branch
- DR. MOUSSA MAGASSA, Human Rights Education Advisor, University of Victoria
- KASARI GOVENDER, Commissioner, BC Office of the Human Rights Commissioner
- JENNIFER REDDY, Vancouver School Board Trustee

Details for each speaker are noted in the enclosed Speaker's Package, included in the .zip file of this overall roundtable report.

Overall, we are very satisfied with the caliber of participants we were able to attract for this discussion. The primary reason for this success was our early start in recruiting these speakers. We began the process of finding and confirming speakers for this event starting January 21st 2020 to provide ourselves with enough time to confirm our speakers. This gave us six weeks between the invitations being sent and the date of our roundtable. We also wanted to attract a range of speakers who represent government, NGOs, academia, and elected representatives. This provided a breadth of perspectives from BC's civil society leaders.

5. Audience:

- **Number of attendees:** 30-40 attendees
- **Who were the main audience?**

All members of the public, local non-profits and community leaders, academics, and students were invited to attend. However, unlike the Montreal roundtable that was scheduled after work hours, we realized that hosting this event during work hours would be more accessible to those who are working on race-relations issues in the community or at an institutional level during the 9-5 pm work week. This led us to frame the conversation somewhat differently than the Montreal event.

With this in mind, we encouraged the speakers to invite their networks to the event. Through social media, we reached out to the public through Twitter, FaceBook, and LinkedIn. Unlike before, the reach via LinkedIn was

important because it enabled DIVERSECity and Kasari Govender, for example, to share the roundtable within their professional network more readily.

We also invited participation from several groups we are working with in BC including the North Shore Restorative Justice Society, Simon Fraser University's Morris J. Wosk Centre for Dialogue, Burnaby Together, and connections we have through Equitas. As a discussion in BC, we invited representatives from local indigenous organizations

and networks to speak and attend the event. However, none responded. Yet, we had members from BC's aboriginal community in our audience and both university students and adult members of Vancouver's community participate. In total, we had 30-40 attendees. This includes four walk-ins, 26 of the 57 who registered to attend the event, and a few late arrivals who did not sign-in for the event. Of note, the event took place just as fears around COVID-19 were escalating. Based on hearing from our audience, this was a concern that may have impeded a wider number of participants from joining for this dialogue.

6. Strategic Impact

CRRF Strategic Objectives 2017-2020

The CRRF will ...

- 1) Identify key issues of racism and racial discrimination
- 2) Be recognized as the leading national comprehensive resource on racism, race relations, best practices and recommended solutions
- 3) Engage Canadian Youth and other groups in addressing racism and race relations using a variety of means
- 4) Develop and promote education on the content of the Charter of Rights and Freedoms and the Multiculturalism Act, their inherent values as a source for building a common understanding of our individual responsibilities, and as a tool for exploring the nature of rights and their limits in Canada with respect to speech, religious beliefs and discrimination

• Which of the above strategic objectives were met?

1, 2, and 4

• Please assess the strategic impact. Describe why (or why not) the event was a success? How did you measure the success? What metrics were used to measure success? (Please do not exceed half a page.)

- SO 1: Our panel discussion began with the general premise that racism exists, that it remains a problem in our world, and that we have a responsibility to alleviate the impacts of racism as members of an informed public. Starting our discussion with this premise was helpful because it meant that we were not gathered to debate whether racism is a problem or whether it exists or not. These conversations are hardly helpful to creating change that is more positive. We focused our talks on the sense of optimism that racialized minorities expressed in the CRRF 2019 State of Race Relations survey as we felt that not only would this give direction to our conversation but would also make the public aware of the work of the Canadian Race Relations Foundation. Having established this premise, we dove more deeply into discussions of systemic racism, the hurdles that racialized minorities face navigating a society that is racist, the impact that racism has on people's sense of self, and

work that government and other leaders are doing in ameliorating the current state of race relations, etc. The overall discussion we would say not only attempted to identify “key issues of racism and racial discrimination” but was also solutions-oriented.

- SO2: The opening address delivered by Alim Fakirani focused on the work of CRRF and the State of Race Relations in Canada 2019 survey. Several references to the work of CRRF were made during the panel discussions. Mention of a specific question asked by Dr. Lilian Ma, Executive Director for CRRF, were also made. Our brochure and marketing documents referred back to the work of CRRF. Audience members also have a chance to hear more about the collaboration between CRRF and CCRL during our roundtable and informal conversation.
- SO4: Mention of Canada’s Multiculturalism Act was made during the panel discussion. However, we also focused on the question around the gap between legislation and practical action on the ground. While multiple pieces of legislation exist that are in place to help curtail racism, what we asked our panel was how we bridge government policy with real change in the lives of racialized peoples. Jennifer Reddy, schoolboard trustee, and Alison Dudley, Executive Director for the Province of BC’s Multiculturalism Branch described how the implementation of the values found in legislation comes down to political will and how people fundamentally are the ones that need to apply these values in their daily lives. Dr. Moussa Magassa illustrated this point with personal stories and Kasari Govender shared her perspective on how governments need to provide resources to entities like racial discrimination tribunals to protect racial minority individuals.

- **How can this event be improved in the future?**

To offer a more focused conversation: We now know that community work in the Lower Mainland is quite city specific. Many individuals work within a specific city and their specific city structure. In the future, if a discussion aims to be solution-oriented and to engender solutions and initiatives, it would be advisable to focus a discussion on a specific context, such as the City of Vancouver or Burnaby for example, so that the most relevant parties to that context are at the table. This would also welcome more members of the public so that they can speak directly to the issues in their lived context, and ensure questions and examples that are shared are more localized and specific to lead towards a concrete solution-based discussion.

To offer more time for discussion and participation: We delayed the start time of the event as attendees trickled in from their commute. Given the limited time that we had, it would have been beneficial to start on time. As a public dialogue, many attendees arrived eager to share their thoughts. The 30 minutes we allotted can be extended to 45 minutes in the future. This allows for more voices to be heard as many felt that the conversation had just begun as it ended.

To gather more feedback: We were able to gather in-person surveys, but unfortunately, we forgot to explicitly invite attendees to complete surveys during the closing remarks. Thankfully, the note takers were given the surveys in advance (in case such a situation would occur) and they helped us remind the attendees to complete the surveys. As a result, we received 17 paper surveys. Online surveys were distributed a few days after the event and we received three.

To better prepare and support notetakers and facilitators: We learned greatly from our Montreal roundtable with respect to preparation for notetakers. Hence, our notetakers were excellent although they were new to CCRL. Each of them were recruited based on a call for notetakers via the administrators in graduate programs in Sociology, Anthropology, Labour Studies, Psychology, Social Work, and Educational Counselling and

Psychology within Faculties of Education at SFU and UBC. We also posted a job opening on the SFU student board and approached the Centre for Accessibility for trained scribes who support students.

For the facilitators, it is most appropriate to have separate individuals who are speakers, facilitators, and notetakers. Speakers are typically political, academic, or community leaders who are not able to or interested in facilitating a discussion after a panel engagement. For example, we gently invited our speakers to also facilitate the roundtable discussions, and notetakers were briefed in advance of this arrangement. However, the need to facilitate the conversation did not seem fully clear to the speakers as some lingered to converse while their roundtable discussions had begun. That left some tables less organized – evident in survey feedback we received.

Hence, it is best to invite them to the roundtable discussion but not ask them also to facilitate the roundtable conversation. The notetakers are also not able to facilitate the discussion while notetaking, as we do not have prior knowledge that all attendees are comfortable with a recording of the conversation. With this in mind, more funding is needed in the budget for the honorarium towards participants, notetakers, facilitators, and speakers.

To attract more attendees: We learned during our event that the CBC was hosting another local dialogue on racism on Wednesday, two days after our scheduled event. While we had a good showing at our event despite COVID-19 scares, it would have been beneficial to learn about this other dialogue in advance. In the future, if there is opportunity to do so, it would be better to merge the events if possible and learn about them in advance by searching for related events via EventBrite, asking our speakers, or local networks in advance. This would minimize the perception of competition and show that we are trying to work with local groups on an issue that concerns us all.

Appendix I: Roundtable notes

Roundtable notes from each discussion are transcribed verbatim below.

Roundtable #1:

R: So, what was the question? Was there a question?

G: Oh, no question specifically. If you guys would like to discuss the questions outlined on the presentation by the moderator, that might be a good place to start.

E: It might help to focus on baby steps first, or how civil society deals with forms of racism.

Jason: What to do when we, uh, encounter it...like intervene, or...

(Group falls silent)

G: Well, I think maybe we could start off with the question of how we would define racism? If we've all got very differing notions, we need to come down to at least a set of characteristics if we are to act on it.

A2: Can I come sit down here?

(Unanimous agreement)

Margie: Well, I think racism is racial discrimination that has systemic backing. I think that's what creates a difference between something a white person might experience and what a person of color would experience.

A1: I agree, but I would also take it further to not just systemic backing, but also individual backing in a way that causes someone to be fearful. So, when I think about my childhood, when I experienced racism, it wasn't that the school wasn't supportive of me, but that the children didn't know – it was their ignorance – my dad taught me. So, for me, it is about education, you know, if we're talking baby steps.

R: I think it's any perception of an individual based on their cultural or physical characteristics, based on how they look and their cultural background.

J: When I was growing up, I remember my father was always talking about the urgency to assimilate. He would caution against being the oddball in the crowd. And he's from Prince Edward Island, and even during the past federal election, I was taken aback by how some of the candidates were treated.

(Discussion questions were brought)

R: So, one thing I'd like to share, if I may. What I've been recognizing recently. You know, I was born in Vancouver with Indian cultural heritage, married to a white guy for the last 26 years. And so, we have a daughter who is 14 and who is interracial. One of the things that I have really learned over the last two years is that she grew up in our household with many friends of interracial backgrounds. So, she grew up in a very culturally open household and she's learned racism through her school and community contacts. She now wants to identify with who she really is. My husband is third generation Canadian with a Scottish background and part Norwegian. And I am South Asian, or at least, my parents are. So, now I'm helping her address this issue of what she can relate to. We always talk about 'Canadian' and being Canadian. I feel like what we're missing are those interracial communities and partnerships. I'm especially looking at the children of those communities because that's where I feel the change will happen, and where they could be the leaders of that change. I feel like they want to be part of that conversation. They can go into communities and conversations that some of us can't, because since my daughter presents as white, she can foster more dialogue between groups.

E: Thank you for saying that! I'm an interracial child. My dad is South Asian, and my mom is Caucasian. I grew up with that feeling like I'm sitting between two chairs. I was never completely South Asian, and I was never completely white, either. It's just that because I'm white skinned I present as white. Even simple things in

administration...like which box do you tick when they ask you what background you are, if you can only tick one. I've always wondered what this 'other' box meant, and whether I should tick that one. I've realized that we're actually a silent majority. There are a lot of us out there and we don't fit anywhere in any box. But the good thing is we do enter into a lot of conversations about identity and about racism. I'm raising two kids now who are trying to figure out their multiple identities and navigate that. I do agree that teaching them that actually racism is a social construct and that a lot of us don't fit into any of those neat boxes they try to fit people in. There's a beautiful book that's written by Kamal al-Solaylee that's called *Brown*, about the experience of brown people across the world who realize that they don't fit neatly into whatever categories you want to fit them in. So how do you change policy, or how administrations consider folks and make them realize, well, actually none of that matters today, because a lot of you don't fit into these boxes. How do we address that with intention? In our school I meet with students all the time who do experience racist incidents or hate crimes. They do record it. We have a lovely ombudsperson at SFU who tries to deal with the issues in an orderly way but the institution also tackles this from the very interesting perspective where it's all about communication and damage control and mitigating bad publicity. Students, for example, are not told to report these crimes to the RCMP. And when I tell them that it is a prosecutable offence, and that they are entitled to go to law enforcement, they find that there is no further support for them to do that. So how can we deconstruct that in our institutions to make them feel worthy? And even though we have laws and policies, most people are not even aware of them. I know staff of the faculty that encounter these incidents and they don't know what to do. It's not their fault that they haven't received the training they need. I believe that this kind of training should be taught in all institutions, especially the public ones. We now have training on how to support victims of sexual violence, but not for this kind. I've been hearing it from a lot of higher secondary institutions such as UBC and SFU and we simply don't know how to deal with these things.

R: But you know, what's interesting is – and again I go back to biracial identity and the experience with my daughter – is the thing with institutions that we're looking at is that you get these questions directed at your child, like why don't you know Punjabi, or why don't your parents speak that with you? And so, to explain to her – it's really interesting to have that conversation. She wants to have Punjabi as a language that is credited at her high school. It's hard because French is the official language, but she wants it to be made mainstream in a way to take the shame off of it. And I think that's where we need to talk. It's not the adults, I'm done listening to adults. They're not fixing anything.

A1: I think this is an interesting conversation on many fronts, I'm going to try to touch on most of these points. I think that this idea of, like, identity and the public presentation of biracial or multiracial people is interesting. I had heard a story of someone who was at a union, running to be part of the BIPOC (Black, Indigenous and People of Colour) committee, which was pushing back against that person, because she didn't present as a person of colour even though she was. And that made me think because we've heard a lot of that coming out with our indigenous community and the racism they face when they present as someone who isn't indigenous. Somebody like that was my mom, who is full on south Asian. Her family all look like me, but she looks like you, Alison. And her hair is actually a lighter shade of blonde and that's just the way she was born. And when she walks into Indian cultural programs, they try to explain to her how to do things. She already knows, though, because she was born and raised there. And when she walks into places that are mostly Caucasian....as kids, we were taunted about not getting our mother's skin colour right when we had to draw pictures of our family. We were drawing what we saw. I was also thinking of where those people fit, who do not face the outward racism based on their appearance, and how do they become empowered to be allies and advocates, but also how can they do it in a way that's safe? Because we know historically that there were a lot of people who also presented as 'not a person of colour', who leaned into that because they felt safer that way.

E: We were encouraged to. My dad, who had much darker skin, advised us to use our lighter-skinned appearance for our benefit. 'Don't make waves', he would tell us. 'Fly under the radar'.

A1: Yes, it's very interesting. We talk about BIPOC communities, and they're composed of black, indigenous and people of colour, but they're very focused on physical identity. There are people who fit into those communities who don't physically represent as such.

J: BIPOC?

R: Yes, it's a new term.

A1: It stands for Black, Indigenous and People of Colour. I'm on a committee for IBPOC. They just changed the order, so now it's Indigenous, Black and People of Colour. I was at the meeting when it was changed. The other idea I was thinking about is with children...how could we start what Musa is doing? And this connects my professional work. You know, my work is how do we teach human rights education, particularly to children and youth? With that understanding that when I am working with 6, 7, or 8 year-olds and building the capacity of those educators who are working with them to teach them about acceptance and inclusion, that that really helps them grow. If I can get them when they're young, to really harness their love and identity and acceptance for each other and foster that as they grow, we can prevent racism from happening. I think, unfortunately, we are an intervention society and not a prevention society. So, I have not received grants from a variety of funders because I'm not 'taking guns out of children's hands', I'm not dealing with intervening. I keep saying that we know how research talks about the importance of prevention over intervention. What really goads me – and I call it being a check-box far too often – is far too many school districts will have an incident or an event that happens at their school board, and I can almost time it – as to when I'll receive that phone call telling me about the incident. It's the panic of 'oh, we have a problem, we need to be able to say we've done something, call the equitas.' The number of times I've told them that I'm not their checkbox....I'd rather they work with me throughout the year to create that community and safe place for children that is based on preventative measures that are really streamlined into all approaches that work.

R: I feel like we need to get the 15, 16 and 17 year-olds on a stand and they would have the answers. Do you think it's racism? What do you think we should do? What are you hearing? And then have them in conversation, and have the adults and kids in the room.

A1: I actually do a project that does that It's called 'Shaking the Movers' and we get SFU students go through 30 hours of training with me on rights and facilitation with the Landon Pearson Centre. We bring them together to facilitate conversations with younger people on topics such as Education, Inclusion and Diversity (which was done this year)Last year was just Diversity. The adults are not supposed to be in the room to try to create that space where they can really let loose and not feel like they're being listened to. Later, we compiled their responses into a report that is presented nationally to an academic network to say to these people – some of them are government officials and senators – to say, 'you're movers, rather than you doing your research and asking whether something is impacting our lives, these are young people saying how things are impacting their lives'. This is hugely powerful, but very challenging time-wise, because this takes time and effort to train these young people. They're sometimes busy or can't get to you.

R: I really like the idea, but I don't think the adults should be allowed to talk.

Angie: We do it in multiple steps. We have the youth from the room for a weekend, and then we do a follow up, where the adults come into the room and the youth present their views to them. So in involves multi-stages.

E: To get the young people there is the hard thing, right? We have developed a model for reaching out to youth. You've got to get them organized, as you've been doing, but they go to where people are. So, we find young people do dialogues at bus-stops...which are great, especially for targeting youth who are going to school or campus. Another option is shopping malls. They hang out there.

Ruby: Or even youth week? The youth centre has an event, like, we could do dinner and a band. The universities generally have youth centres.

A1: We have about 12 reports from the past years, not just from BC, but from around the country. I'd be happy to share those. There are people who've spoken about racism and diversity in really good ways.

E: There have been other little improvements. You know that teacher who brought a group of black youth together last year with a journalist who wrote a story about microaggressions that black students experience at school, and then put it in a paper. It was such a handy set of a pointers to keep in mind. I found it so effective.

R: Yeah, that's what I always feel, I don't think the adults are going to make the change. I think it will come from kids.

A: I always think of it as a sandwich. You have a decision-making authority to have those conversations, as well as the grassroots, and they need to come together and meet. Because what I find when we bring young people together is that they have very good ideas and suggestions, but it doesn't filter up. Then it becomes a lot of anger and frustration. So when we do our process, we have a way of helping them understand policy change so they can put across multiple layers of recommendations. That's why I talk about the sandwich.

R: As long as you have the adults listening and not talking over them.

A: No, they shouldn't be talking. They should just be listening and finding points that they can use.

E: You can think of having a two-pronged approach where you train the adults who are the decision makers to listen, and then you build the capacity of the youth to actually do policy lobbying.

R: The organization Youth Voices has been very effective. Primarily racialized and refugee youth, they bring them together. I think there also need to be interracial youth included. We should ask them where they think racism came from, and get them thinking that way. We should be asking questions to help us unpack it.

M: I think, too, that it begins quite young. Children, even in infancy, show that they recognize race and prefer the race of their primary caregiver – that's been shown in children of 12 months, I think – and so I think that talking about racism should be part of preschool, and I believe we shy away from having those conversations with young children. We think that it's not an issue that is within their understanding yet, but it is. I think this should be part of the conversation from the get-go, especially for children of white parents who might not be taught about race or racism at all.

A: And how do we get teachers to be more comfortable with talking about this?

R: Oh, they are.

A2: Many are, but I know a lot of white teachers who admit they don't talk about it.

A1: That's what I do, I guess. They should call me. I can facilitate the process. We have programs that teach teachers and youth workers and educators how to have those complex conversations on racism and gender...

Roundtable #2:

P1: Thinking about the diagram on the flyer. What are you afraid of (as people of color)?

P3: Personally, I don't feel afraid of someone different; however, it does seem to describe someone (i.e., a blue-class worker, who recently lost their job, and then heard of migrants coming to the area) who may hear rhetoric about migrants taking their job. The photo may describe a portion of the population who don't realize what they are saying or believing.

P4: The image highlights societal structure, which maintains power structures, keeps those who are in power, in power. When you have incendiary rhetoric, it draws attention to people's inadequacies and inabilities. It also gives a scapegoat which leads to ignorance and hate. To move past these feelings, it would require a huge change and the creation of a society which is equitable (truly). Through education and reduction of disparities.

P3: I have seen this when people show anger when talking about white privilege. And some people are ignorant of the word "privilege" and what it means. It is also important to understand what is happening within BC (e.g., the last residential school only closed in 1996).

P5: I am from Vancouver and just moved back from Ireland where there was a "shock factor" living in Ireland because in Vancouver racism seems under the surface, and it was less understood, until living in Ireland when there was a moment of direct racism. It was an experience with someone in the same age group, which was the shocking part because the belief was that it would be someone older and white. This person was in a disadvantaged position and saw me as someone who is taking opportunities from them. The EU has changed and maybe too much for this person... However, I realized that racism can happen anywhere.

L: This happens in racialized communities as well. Those beliefs are embedded in all cultures, which actually feels more destabilizing because it comes from within the community. The diagram solidified for me what happens politically. At the start of my work in Australia, refugees were being used for political propaganda and the attempt to combat that (i.e., campaigns, education). What I saw was "normal" people feeding into myths being played up in the media. Now, I see the issues with social media, "fake news", and my optimism feels less because how do you handle this?

M: Fear mongering and exploitation of ignorance of the truth. Hate is there because the system is creating this fear of the different and it adds to the cycle. In South Africa, I went to join the fight in 1991 after I was assaulted in France while Nelson Mandela was still incarcerated. I also worked in de-programing child soldiers during that period. There was a whole system created against black people based on entitlement.

P5: This is true today when you think about that the IRA still exists in Ireland.

P4: Nationalism is another belief system which exists today that adds to this issue. These nation states use nationalize to maintain power which discriminates against people who do not fit. This is often along racial and ethnic lines which further supports nationalist movements and violence. It gives us a picture of who is or who isn't (part of the country)? Even in countries where these beliefs have lessened, all these years later, the scapegoats still have those beliefs following them and are still the minorities.

P1: When I think about the fear aspect (of the diagram), it is different for someone of privilege versus a person of color. There is a personal fear (i.e., fear of immediate violence). However, as someone who grew up in a diverse community, I fear that immediate threat of violence from the majority population less. However, for vulnerable people (i.e., women and elderly), those fears are larger and more prevalent (i.e. in religious spaces). Systems / people in power are reinforcing these damaging policies and those in politics (tend to be older and people with money). Fear is indirect (i.e., of those who are writing the actual policies or in HR (i.e., name discrimination)).

M: In my personal life, my wife's sister would not meet him for 10 years because they have been scared of him and are looking for reasons to be scared. Even once those fears are assured (once they met him in person), how do you make up for those years lost to ignorance? The discrimination is experienced by people of color, and then validation (from people of color) is still needed by the person who discriminated against you. They want you to understand why they held those beliefs, almost aiming to reduce their discomfort rather than them comforting you.

P3: In my family, there is shame about being racist in the past (i.e.. Germans). Now, they are watching it happen again (i.e., happening in the US). I also struggle when I think of the psychological damage being done to children.

L: Within the Canadian context, there are issues happening here and those are the examples that need to be used within Canada, and we need to be combating them. Racism in Canada is so below the surface that it makes people uncomfortable when it is brought up (i.e., when applying for a grant, the common practice it to avoid using the word "racism" to increase chances of receiving the funding).

M: I almost got fired when working in Vancouver because I brought in an indigenous leader to speak to migrants. Later I was told this choice was an issue because this leader would "mess up" the refugees minds because they

don't need to know these issues exist in Canada. I was able to stand up for myself in that situation, to a positive end. The coworker, who initially voiced this concern, later wanted him to tell the boss "she wasn't racist".

P3: If you have to start with "I'm not racist" that's not great. Probably means you are....

P2: I work in multiple diverse spaces and see multiple sources of racism. I grew up in the U.S. and seeing Canada having these conversations is a huge step forward. In Canada, you often see more polite racism, which can be even more insidious. Microaggressions are alive and well.

M: These incidents happen every day, regardless of your background (e.g., education level). I feel tired of apologizing for those who are racist.

L: It's awful. In Vancouver, there is something more explicit about racism towards black and indigenous people. I do feel positive that it is being talked about now.

P4: I am also happy that it is being talked about, instead of the traditional respectability politics which is usually seen in Canada. It is so important that we have started to talk about it.

Roundtable #3

C: Ok, so my confession is that I work with Alison, so I'm also here with extra listening ears! I guess there's so many angles to this conversation, so it's never complete in a half hour conversation.

S: I felt like it was over really fast!

A: Yeah! It was unbelievably fast, I looked at the clock and I was like, 2:30?!

Y: I'm left with this question of the picture, right? Where it's fear, ignorance, hate. If you replace fear – because I love the point that fear is from what ignorance forms – but why are they scared? I think it's actually power. Power leads to ignorance. Having power, and giving up a piece of power, means that you're not seeing everything, so that becomes ignorance. So that's why I said, oh wait a minute.

B: And the fear is that we're [white people are] going to lose that power. That's where fear and power connect. I was really interested – I taught for 35 years, and I'm interested in – I certainly don't believe that kids are born evil, right? And you have to be baptized to get rid of the evil? And I taught elementary, and I thought that kids don't see colour at that level. So what happens and where does it happen that kids in the early grades don't see colour, and then they start to see colour? They start to behave in a different way. What is it that's causing it? Believe me, there's a lot of anti-racist education happening in elementary and secondary schools. But somehow, I don't know where it falls apart. And that's what I'm interested in.

Y: I mean, it's kind of interesting – until very recently, I was working at a gallery called Center 8, and we recently put on an exhibition by an artist that is born in Guyana and she has mixed black, South Asian, Chinese, and Portuguese ancestry, and her project is called "To Be Free: Everything You Most Hate and Fear". The project centered around this black licorice candy, and they're called Black Babies. And they were made in the fifties, with a much more racist name. Her work addresses that and the question that she's really asking is "as a person of colour, what would it be like to be in public and be neither feared nor hated?" I think that candies are so symbolic because it's so banal, and yet it really encapsulates the ways that we objectify and consume and cannibalize racialized bodies, so often without even thinking about it, and so often from within those communities. What she was saying was that when she first saw these candies, she thought they were quite cute, and it wasn't until she probed more that she realized how problematic they were. She did a letter writing campaign where she wrote to all the stores that were carrying these candies and asked store owners to take them off the shelves. Only one

place in Nova Scotia ended up actually removing them, and everyone else continued to carry them. Of course, the candies have made a comeback as a part of this retro candy trend –

K: Now?

Y: Yep, they're still being sold right now, and they're still called Black Babies, they're just no longer using the n word. I feel like it's really interesting because at that level, the power is so invisible, because it's so entrenched. I just wanted to put that out there.

B: The challenges you raise I think is a common thought, because of how kids get to elementary school, and that is where somehow, it then starts to happen that colour is –

K: And I actually don't agree with that, because I have a kid that's half white and half not-white, and people commented on his colour from birth. So I think the idea that kids get into the system and this is where it starts to become a conversation – I think in the same way we comment on the sex or gender of someone before they are even out of uterus, I actually think that kids see themselves from symbolic understanding way, way before school. I think it's way earlier. It's from cognition. I think it's interesting to think about how you talk about something like a candy, which could get introduced earlier – I don't know a lot of 2-year-olds that like black licorice [laughs]. But those kinds of things get introduced very, very early. I'm not sure that it's ever not a part of someone's life.

Y: Or experience.

B: It's adults that are talking about your child's sex?

K: No, it's children too. A seven-year-old said to a coworker's child 3 weeks ago "I can't play with you anymore because you have coronavirus because your mom is Chinese." A seven-year-old said that to another seven-year-old, so we can't put this on the question of where the adults intervene with the children. I think it's learned very, very learned in the same way everything is learned early. Kids are so aware of differences, like what kid can or can't read something. Why would they notice that difference and not race?

M: I was thinking about the candies, and the difference between implicit and explicit racism. Most of the time we're very aware of explicit racism – "oh, you're a so-and-so." But there's a lot of moments of implicit racism, like with the candy. A lot of people might not even think of that as explicitly racist. But we all have these biases that we come with, so what are ways we can lay bare our biases and unpack where these biases come from? How do we do that? How do we do this deep work of becoming aware of our own internal biases and internal racism?

A: I mean, there's no magic answer to that. But I do think the conversation of talking to your children from the beginning about race is such an interesting dynamic, because I have a grandchild, and I grew up mixed-race, so I look quite different than both of my parents. Yes, kids notice difference, but I think in the community in which I live, there's so much diversity that he hasn't called out one particular kind of difference because most kids he sees are different shades of different. I think it's also that he can see difference and totally accept it. That's just the way it is. My cousin who's white, she's married to a black man, her kids are mixed. I remember when her son was below 10, maybe like 8 or so, he drew a picture. He drew a picture of his mother with brown crayon even though she's white, he drew the whole family with brown crayon because he couldn't find different coloured crayons. And he drew his dad naked because he couldn't remember what clothes he was wearing! It was this beautiful picture of this wonderful mixed-race family on this special occasion, but actually all brown and naked. That was a good example of race through a child's eyes. There was difference, he saw it, but it was just like any other difference. Maybe that's one way of thinking about how we talk to our children about these issues without whitewashing them or saying there is no such thing as race, because I think it is important to have those conversations, but without saying race has these value judgements. That ultimately questions our own biases as

parents, educators, or adults. I find so often when I talk to my kid about something that I have to unpack it myself because I can have that conversation with him.

M: The lens of innocence, right? The next question I have is that children in urban centres are growing up in very diverse areas, like Toronto in the next couple of years, more than 50% of the population of Toronto will be constituted of visible minorities, the lower mainland is getting there. So we have the privilege of living in urban centres and having this diversity all around us, 70% of Surrey is made up of visible minorities, but what about those who are living in areas that aren't so urban? There is an urban/rural divide when it comes to racism. So for example we can say that in the lower mainland, race may not be that big of an issue, but a racialized individual living somewhere up north in a very small community where you can literally be the only visible minority for miles, how do we confront that issue of being the one person that sticks out in a community where everyone else looks the same?

B: You don't have to go that far north

M: I guess not. [laughs]

Y: I'm also curious about the dimension of mobility and power, so I live in Richmond, which is historically a white, pioneering farming community, and over time there's been a growing immigrant population, so a lot of the early residents have chosen to leave this city to go elsewhere. It's not all necessarily racially motivated, but in terms of the way of life that they want to be able to have is more easily found in suburban environments, so there's also this self-selection process that allows people to go to those smaller communities where it's whiter or there's more space. I think that's also an interesting dynamic.

C: I'm thinking of what kind of vessels can we create to discuss race and race issues. Generally, I don't think we always have the tools and awareness of how do we talk about this with our neighbours, my parents? We talked about what's going on in BC, but with my mother it's a really in-depth conversation about discrimination. How do you translate that to a different language and culture my mother can understand, or a different generation? How do we talk about this in different contexts, with different people, in different places? With our children, with our teachers, with our peers and colleagues through work? I don't think we're allowed to ask that question very often. I think about that a lot, how do I bring this up without it being [dramatic voice] racism! It [should be] like, let's talk about racism! It's cool! I'm racist, you're racist, let's talk about it.

M: It is confrontational, right? Not just confronting others, but confronting the self. Back to the implicit biases we all have, introspection is scary for a lot of people. To think about where biases come from, what makes me who I am, what makes me believe in what I believe in. It's as much a confrontation of the self as much as it is a discovery of the other.

K: I also find that when we hide behind the most recent terminology people are using to talk about this stuff – I don't know if anybody else was there, but UBC has this series right now called Thinking While Black. He keeps talking about these questions that we get trapped by, we get stuck in these conversations when we're not really talking about the thing we're talking about. We hide behind words like 'intersectionality', which is like the 1980's 'multiculturalism'. It's not that those words aren't important – I also think about the urban-rural thing, and I can't comment on it, because I grew up in Toronto and I moved here. But I think we get trapped in these conversations, and there's a power implicit in what it means to grow up in a diverse city that somehow lessens the accountability and responsibility, because I'm not going to think about what it's like to be a small group in a rural community because I'm busy looking at the fact that even though my kid is growing up in diverse East Vancouver, he's not interacting with difference in the same way that someone in a different town might. There's still a lot of assumptions around things like choices around work or schooling, assumptions people make about where his father is from and what that means in terms of where he is educationally. And then we use all these

words to skirt around it. Also, the idea that we get to choose work that we are passionate about, there's a conversation in there around race and why does Steve Jobs get to do his dream job? Because people that are not white are not doing their dream job. We still have to have these conversations in our own contexts even if it's not that bad.

A: Going back to Jennifer's point about see it, name it, solve it. We often see it and do nothing, or we try and solve it without really knowing what we're talking about.

M: And then we're coming back to language, because naming it gets in the way of the next step, which is solving it. And that comes back to power. I agree that power is at the root of everything. Ultimately, who has it and who doesn't is the root of most injustices and racism. I find that conversation of power to be interesting.

B: I don't remember which panelist it was that talked about making policies in a language that's understandable. I really agree with that. I think our policies even at the school board level are not written by the people we want to reach. I have a master's degree and it's hard for me to figure them out.

M: the justice system itself is deeply flawed, because the person to whom injustice is committed is the one who has to pursue recourse. And that whole process of pursuing recourse for a person who has already been unjustly treated, it seems like such a heavy hurdle. First I have to confront the injustice I have dealt with, then I have to find a solution by navigating through a system which is highly convoluted at times, then I have the possibility of confronting what that injustice is without knowing if I'm going to receive the fair outcome in that situation. I feel like the law and justice itself creates a barrier.

A: That's a tricky one, because that can cut both ways. Some aspects of our justice systems, like the criminal justice system, are taken out of the hands of the one who has suffered injustice, except for needing to testify against the person at some point. That can feel both empowering or disempowering depending on the context. So for example, survivors of sexual assault often report feeling very frustrating, that their voices aren't a part of the system anywhere, that they have no right to consult what happens in that context. In domestic violence, there are women who say 'I want to be safe, but this is my primary breadwinner and father of my children – I don't want them in jail.' And then there's the flip side of that, in the human rights system or family law system, where you as the victim or survivor actually have to take that action. That can again be both empowering or disempowering depending on the context. So it's a hard one to find a full solution for. I think the dream or the leap is to have built-in assistants in every aspect of a system that can be obscure and uses language that we don't necessarily understand, to have interpreters or navigators along with us for every step. But every aspect of our public system is being stripped out for the most part. It's more automated, but you're not going to be able to apply it to the specific nitty-gritty of your situation. You need a real-life human being. So many of these issues around inaccessibility could be overcome if we had people built into every aspect of our public system to help us.

Roundtable #4

Facilitator: Lot of the first generation who migrated here feel like they shouldn't speak out because they should feel lucky to be in this space right? And that's because they are coming from a very poor country, they are coming from a place where they are already being discriminated against. So when they come here they just think 'okay let's just do our part and not worry about external factors. Then you have the children of these immigrant families growing up here and that's where you get to the younger generation. The younger generation we are more likely to recognise that racism exists and more likely to combat it and they are more active. (I guess) we would like to know do you, (do you) agree with that? What are your conceptions on that? Do you think the younger generation affect here? Do you think that there is still fear among certain racial ex-cults,

I don't even like that term *excruits*, right? Because there is that term that the government comes on, they say, these are the type of people that are racialized in our community but I guess we can start off on that topic in your (in your) work, your daily interactions with other people. What were kind of be the reasons you see people not really combating racism or can't combat racism?

B: Can I start? What you said really interests me because one of the programs we do (inaudible) is for youth and schools and it's around these topics. So I find that really interesting because my sense of being in the classrooms and having these discussions in many different rooms in many different schools both elementary class we often encourage to share personal experiences that they have had with racism and discrimination and my sense the lot of the time is that this is the first time this experience is put into this room, that room in that school, in that classrooms so peers may not know about the experience, the teacher doesn't know about the experience which to me suggest there isn't really a culture of speaking out about it. And it kind of goes back to the point that Laura was making about the subliminal racism that is happening sometimes not an obvious or not inexplicit but not necessarily reported or taken further you know, so, and then there are all these folks who are very vocal and very active and all of that but I think there a lot of racism that is happening that people who are very vulnerable are necessarily feeling safe to speak out about, that's just my...

Facilitator: Do you think it's probably (because like) some people argue that those aren't speaking out its because they see their parents or their seeing really close people going through or for example with your parents, if one of your parent's doesn't know how to speak English, they are subject to racism when they go to apply for welfare or they go to apply for (inaudible) services. Growing up when you see that kind of action that makes you more, less formable I would think because when you would want to create a change in your society, you are going to grow up and be like I am not going to be subjected to this kind of racism but it also brings back to the point that a lot of immigrates are not coming. The question is, how can we help these people not choose the same path? We already have racialized people coming in and you know there are not combating racism but their children are growing up and starting to combat racism but the influx of immigration still happening, its going back to the same thing. People are going back to being vulnerable and they don't want to speak up. So how can we kind of help not do the same pattern? Because it is a pattern. There has been a lot of progress as Alim was alluding to the December (inaudible), lot of people are optimistic about the future but there are still groups, like indigenous people the back community. Those people are still at a disadvantage because despite the progress that we may have made, there still is a long way to go for certain groups.

A: So if I may, I actually found your first question rang to me. (*hmm, hmm*) So when I think about my parents having migrated here, I think they were so grateful for the opportunity to be in this country that there was this sense of 'lets not rock the boat' (*Yes.*) And so, although there was certainly...umm..some, some values in our families about sticking up for the underdog, I think the goal was to not be the underdog but to not to acknowledge that there was a underdog "ness" to ourselves. But I think, I think the change happens in in the children, I am calling myself a child at this age but nevertheless, umm, I think the change happens when you feel a sense of belonging to your country such that you think it's your responsibility now to actually make a difference for the people that are here, you know, you take that as your burden that whatever you saw happened when you were younger can't continue to happen and it's only when you feel that this is my country than I would actually stand up to do something about it.

- B:** And its interesting because I kind of feel like that ties to the school too on a smaller level. If I feel like this is my classroom community and I care about other people and that community and then I see something happened to someone in my classroom, I am going to stand up. But if I am disconnected, and I don't feel that sense and then, why do I care, right? I think that's very interesting.
- C:** I would like to say something about the systemic issues around racism and we want to use the school system as an example, umm, that the diversity that its.. (its)necessary to have these institutions being run by diverse management. There is no questions about it. so when I have an (*inaudible*) going and talking to one of the school boards about what kind of programming .. anti-racism programming that they have, what are they doing for kids, what are their possibilities, I was told that 'well we have umm, bullying hotline their kids can phone and we have done a lot of education around bullying and nobody calls the line so we've addressed the problem, there is not problem. (*laughter*) like, wait a minute, this is coming from a older white man who've just umm....I mean I feel like he just doesn't have any any connection at all to what problems there have been possibly be and then you are saying that the kids are not getting an opportunity to talk about this stuff ...so its important that they are getting that opportunity so congratulations to you guys (turns to speaker B) for doing that program.
- B:** Well I mean, thank you and I think that's what I would say to giving those opportunities but then our program is like, you know, we, we, about 82 workshops a year but it's one workshop. So, we go in and have a conversation and we go out and its an important conversation but its not enough. That's not how you create systemic change. It always really surprises me like we're in north Vancouver doing these things but what are other school districts doing? Where is the systemic programming that's going into school (umm hmm) that's being imbedded in school. I know they have changed some curriculum, they have put some indigenous pieces in it, that's all really important but what else, what else is happening. I don't really see that.
- Facilitator:** I think the lot of them, questions we have are specific cases measuring the impact, like you said the workshops we have, the conversations we do, meetings we have, we do all of this but are we really making impact? It is really difficult to quantify that kind of (*inaudible*) because if you did the session today, (*inaudible*) but is it actually getting up to the higher level policies of systemic nature ... so we samples of that right now with the pipeline situation, you know a lot of the stuff that they are in particular fighting for, they don't understand this in a systemic view. (*inaudible*) lot of it is at a systemic level. So it is really hard to create change if we don't change it at a systemic level. What are perhaps some of the thoughts about how we do this at a systemic level? Because, like you said (turns to speaker D & C) it's not enough just to have workshops or group meetings or meeting with the stakeholders because it's not really trickling down.
- B:** I mean I think honestly there needs to be a conversation at the federal and at the provincial levels for the education system. Why would it when Jennifer talks about having anti-racism policy in Vancouver school board and then it was removed, like, to me that's insane. So why aren't school boards developing a policy and like in BC and across the board and then programming to embed that in the schools. To me that's a non-negotiable if, if, we are talking about education or taking about changing a system you have to start with youth, and you have to start with schools.
- D:** I think the idea that you also spoke at the beginning in terms of connection and like umm speaking about these things I think there is a level of comfort and safety that children need to have at speaking up. Umm, as part of organisation we're, I mean our school program has mostly in terms of building connections, building relationships in

terms of creating those connections and then the hope that students eventually would kind of feel safe enough to to, and and, any type of umm umm of experiences that they have experienced talk to an adult, talk to the trusted person in the school or umm, stand up for themselves in in a way that they feel secure enough or having, working on also, that by standard as well, that being a by standard and having again the safety and the trust and, and the courage enough to speak out for others, u,mm, this is a very, umm, tackling the entire system in terms of education and in terms of all the multiple layers of people umm, it's a huge task.

- Facilitator:** Perhaps may be, if we do focus on the youth because it's funny because one of the focus group we had, one of the youth said why is it that, why does everybody look at the youth to change the future because there is a lot for them to do then, it's a huge responsibility and we are looking to the youths to change it but certain things with racism, I feel like you can understand at very young age, I think we should probably push back all the way to ele..like starting in day care and kindergarten, at a very young level because by the time kids get to high-school and stuff there is just, I feel like there is probably a lot that its very difficult for somebody at that age to think about these kind of stuff and change their minds, at that time, like, you know, right now I am not sure how it is in Vancouver but in Toronto for example, lot of our indigenous curriculum, we probably have an hour (A: sorry I have to do, *Attendee A leaves*) or a day where we talk about history and decolonization as such but do you feel like there has been a change in that, umm, do you do you think like umm, as the way we look at curriculum in schools, because I feel like most of you are from the educational field, do you think that there is, or have you progresses I guess, is really the question.
- C:** (I think..umm..) I have got three nephews at three different levels and the little one, he seems to have so much knowledge and understanding of the problems and roots of the problem and he knows the human rights code and the rights and he's... he's just got it all and explains to me all sorts of things and his brother who is five years older and we were just reading through his textbooks the other day. It was published, his social studies textbooks, it was published in 2003 and there is that thing that need to be replaced. So may be it's the younger kids are getting better, a better opportunity to be learning about this and the older kids are getting left behind.
- B:** That's (umm,) that's where the teacher education piece is sort of important because the teacher can have a completely outdated textbook and they can knowledge that and they can think about how they can teach children what's actually going on. So I think the teacher education piece pretty, (pretty) cool because the teacher has the possibility to build in things throughout their curriculum weather or not it is embedded in the curriculum so, (how it better,) so I think teachers are pretty critical piece and that I have to say that I have had an experience of doing a workshop for a teacher cohort and I was really surprised that that was not put into their teaching program and I don't think it is built into, (into) teacher education programs which is (like that's) a critical place (*Yeah*) in terms of informing teacher, having them have that level of awareness because what I think about workshops as well if the teacher is not informed about the projects and conversations, of course the youth isn't going to feel safe but when people come in and have a conversation that's like, versus a normal things that happens, you can share those things. I think teachers are really important.
- D:** I know from being at a workshop on decolonisation over the weekend after about kind of some of the (inaudible) some of the changes that teacher educations like umm, now that they have to do a whole course on decolonisation and indigenous group ways of knowing but then how do you cut up now and caught up to the one who haven't had that education because when someone was sharing something quite disturbing as (like) you know through the BC curriculum there is a push to bring indigenous ways of

knowing into the curriculum but then it is done pretty much to the (umm...like to the) little bit (like) free for the teachers and then one person was talking about the fact that one teacher came up to, in math, (you know) build tps and check the angles and then the person was (umm, you know) was checking on what they have done and they were like amazing, you have done so well, I am going to check the box in terms of how you can indigenise the curriculum so even the people who are (you know) checking on teachers are still don't have education, still need education in terms of how they should do it. So It can be even at the top but if you don't have the people who are knowledgeable about this, that are implementing it, there is still some (some some way) work to do basically.

B: Lot of work. Its not enough to do one course and then be expected to just impalement it. There would need to be follow up and mentoring in school for it to become a part of a system (D: *exactly*) otherwise its just a one of thing that could be useful but no one really knows about like..(*Yeah yeah*)

Facilitator: One of the solutions about, what they said (umm), I forgot exactly who said but somebody mentioned that at their organisation they have diversity, and I know there are a lot of firms now a days that are trying to bring in, to comply with diversity, hiring people from different ethnic backgrounds. The first step was (inaudible) in the work force but now we are seeing more diverse group. That being said though there are a lot of people that may look at that and think well that person doesn't deserve to be in that job the only reason they got into that job was because of their background. How would you suggest, what are your thoughts around how people could react to them because this is a growing concern that it seems that the government is taking a step forward in trying to out in policies because there are systemic stuff that are very difficult to change to they are bringing policies trying to bring more groups in but they we also have to look at the other side which is also the group of people that think that this is not fair.

C: Umm, that's pretty unfair that Vancouver peaple's ruin their Forever and ever and I think there is a risk around push back and I think the work that all of us are doing needs to be ready for that and be prepared to push that forward even harder because especially (especially) with the (the) trends of an economic outrun and but (but umm) I feel like things are changing and this is the direction we are headed in and off you go. Quota has a negative connotation for sure but finding another work for it but I think that's where we need to go. I think there needs to be policies for them at decision making level (that) that's just the way it is going to be. There got to be various voices at the table. We can't be making decisions without them. (I know, that thre umm there) There probably a other models without using the quota because I know that's a bad word.

B: I think (I think) that's important. I also think that it's really how (like) the process of that happens because I know that (you know) people that are may be in that situation come in to a company, its like a 'oh I am the face of diversity'. There is a lot of tokenism going on as well that's not helpful to either the place that hired them or the person themselves. So I think it's like whoever is being hired, it would be on the company to create a policies where it's clear how things work, you know what I mean, so it is clear that that person is being hired based on their skillset if there is a diversity aspect they are not being hired just because of that diversity and then how do you make sure that that person's contributions are actually valued and valuable within that beyond being the token face of diversity and how do you create a culture within your organisation where everybody's contributions are valued (and and kind of)and are sought (kind of thing)

D: and I think the culture, you bring (like the) important word of the organisation (the culture) needs to be valuing (valuing) it's people. Valuing that table full of white people won't be the way to move forward as a diverse society and so (umm kind of) that culture shift within organisation is super important.

B: And now we're looking for diversity of perspectives, right? Which is very broad so (umm)

Facilitator: A lot of people are not arguing the diversity of expertise and experience that people bring especially at a board level is critical because there is a lot of companies that have (you know) there are a lot of companies that are entering the market that are not able to compete in the Canadian market now, they are all going bankrupt ect. So when you look at the boards of these organisations, they are predominantly male so there has been a lot of literature in the recent year that has been arguing that the more diverse your board is the better chances of fulfilling your organisation profile, of building it and basically be competitive in the market. So that's a great point that there needs to be diversity of perspectives in order to create (umm I guess umm) to get a good response to market, right? Not only at the market but at a systemic level too because if they continue using the same policies over and over again that is just not going to create an impact really...

B: Yeah because if you get the same people all the time then they will be okay with the policies that are there like won't question it so, but when you get a different perspective then you are like oh may be why is this policy there, you know, what does it (inaudible) but I also think the board one is an interesting one because at the notion multicultural society, immigration or immigration partnership, they did a project with, around that and they tried to get funding but not being able to get more funding, so (it is like that thing of like) I find that kind of that's an interesting thing too when you think about (like) funding models, government funding models who are we giving money to? What are we saying is important enough to get funding? That's one piece and then there is a sort of broad piece like the way things are structured don't necessarily accessible to those people coming in. so, its, I don't know, there is a lot of aspects of it I think. I think they are all to be looked at.

C: Education, education, education

D: Education is the key.

B: It kind of goes back to the funding thing. I just raised the funding for that.

Facilitator: Whatever the projects I hear are currently embarking on is called the science of racism. I know when people hear it, its almost like what, there is a scientific needing behind somebody being a racist but its neat because when you think about it from a biological perspective, people like to categorise things and (end of the conversation)

Notes

Facilitator(FC): starts the dialogue by asking if the first generation immigrant do not raise their voices against racism since they feel they are lucky to be in. the current country or they have come from a place where they were already discriminated against.

A: Shares that in her experience, the youth and children they do the program with often have not shared their experience in their classroom. The teachers and peers are unaware of their experiences of racial discrimination.

A: when I see my parents migrated to this, they were so grateful thinking lets not rock the boat. The goal is not to acknowledge the underdog but know the underdogness happens.

You think it is your responsibility to bring about the change. You feel that if it is my country.

B: if I care about my community, if I feel connected, I take on that responsibility

C: systemic issue: it is necessary to have these

I was told: - School anti racism programming they have we have bullying hot line and no one calls to we confused there is no problem. Appreciates north shore

B: we do 82 workshops and we have a conversation, but it is not enough. That is not how you do systemic change. And I wonder what else is happening in other parts, this happens in north shore

FC: how can we measure this impact? We do all of this but are we making a difference? Is it getting up to the higher level? We see the examples in the pipeline situations. This is at a systemic level. How can we do it at a systemic level?

B: there needs to be a conversation. Why was the anti-racism policy removed? That is insane. To me it is non-negotiable, that we have to talk to the youth and schools

D: level of comfort and safety children need to have. Our program is about creating and building connection, so that eventually children feel safe enough to talk to an adult or stand up in school in a way they feel secure to do. Being a by standards and have the courage to do the same for others.

FC: Youth focus group youth said why does everyone look at the youth to change things? For racism. We have to change at young level. By the time children get to high school level, it is hard to change. Do you feel like there has been a change in that? Do you think there is a change in the school curriculum?

C: the young nephew has so much knowledge and has so much awareness about human rights and code and his brother who is 5, his textbooks are published in 2003 and need to change. The younger children are not aware

B: there is imp to have teacher awareness. They can have outdated textbook and teach the right things. I have had op pot do teacher edu. program and it was not a part of their curriculum. If teachers do not have a conversation, and make children feel same to talk about it

D: was in a decolonisation workshop, know that teachers have to learn about decolonisation but what about those who haven't done that. It is free for the teachers. Math- person checking on

People who are taking on teacher do not have enough education- it can be even at the top if you do not have people who do not have education at the top—

B: there needs to be a follow up and mentoring at the school.

FC: someone mention, lot of firm comply to hiring ppl from diverse background. There are a lot of ppl who think the person doesn't deserve to be in the occupation because of their background

How people could be reacting to that?

C: there is a risk of pushing back, the work we are doing to be prepared to be push forward. Things are changing. There need to be decision making policies and there need to be various voices at decision making

B: it is imp and also the process of that. People in that situation. Whoever is hired, the person needs to know that there is diversity aspect, how do you make sure that the person's work is valued and not making them a face a diversity.

D: you are bringing the culture of the org. a table full of while ppl can't be diverse society. That culture

B: diversity of perspectives is also imp.

Fc: diversity of perspective and exp ppl bringing in. boards of the org is predominantly male. The more diversity, more competitive in the market. To get a good response in the market and a systemic level

B: if you get the same ppl all the time, they might wonder" oh why is this policy there"

North shore, have not been able to get enough models, government funding models, who are we giving money to? How the boards are structure are not necessarily accessible to diverse community.

C: Education

D: education is the. Key.

FC: one of the topics are org. science of racism. Thing about it, people like to categorize things.

Roundtable #5

Facilitator: Yeah, because I guess like everyone has very different roles. So I don't know what you guys want to talk about like the education or something else? (umm, yeah) whichever way..

A: I can start. (*yeah*) I would like to begin with a (umm) the racism we run into everyday in our lives (Inaudible). It all started with they wanted our land and it all started with a gas pipeline. It has gone on for three generations now. We are the third generation that is being (inaudible) in this problem, holding up all these oil pipelines and things but it (it it) all started in the grassroots, it all started with the (umm) policies of the BC government and also services and (inaudible) and RCMP including the conserves. As indigenous people we have suffered a lot in the past 60 years and we are doing what the kids are doing today, rally and getting educated like the and our cause as indigenous people in this province and (umm) the health system and the school service system and the RCMP system and all these policies that they talk about and (they, they) it is not working for us as indigenous people at this provinces. It has gotten worse for our people and my sister is in a bed now dying because the doctors don't care about her, the nurses won't even look after her and she had got TB right now and then it's going to be an epidemic if they don't take it seriously in a health care system and I have been phoning around, writing emails but it has to reach to try to get someone from there to help her. (but it is a, I feel) I feel like she is going to die in next month or so. Because of this she is only down to 85 pounds where she shouldn't be. So the ones that should be taking care are racist and discriminating towards indigenous people because we have no voice, we have no one to help us and lot of our people are undereducated so they can't even write like I do. My elders can't even understand the English language so how did they steal a land from my parents and grandparents when they never knew, they never knew how to write English. So it all had to go way back and I would like to say that it has to start at home to teach the young kids the racist discriminating thing to teach the young kids at home form very small age. About 10 years ago I saw this mother, really blond woman she German and her and her two sons were riding on the bus and we were walking on the sidewalk trying to sell our art work as we, (we) are artists selling our carvings and then two kids saw us walk and (and) when the bus stopped and those two kids who were on the window drew swastika and they are only 4 or 5 years old kids, two little blond kids and well I wonder where they are today because still think about it, what are they doing, (what) that has

to be taught, right? when we are young and we can't let it go by like that let the kid grow up in world that's getting worse and (umm) this oil pipeline issue in my home in (inaudible) is causing a lot of delusion in the community. It's caused a lot of unhealthy situations where indigenous people are being attacked, they can't go to the hospitals because the doctors are not there, they can't go to the nurses, they can't get help, they can't get social services and lot of our people are disabled, disabled from case brutality, disabled from their own sometimes home abuse. There are a lot of disabled people are they are illiterate too. They don't understand English, they don't write English. None of them made it past grade 7 like my brother who is 74 years old and they are all, everybody jumps on them for, (for) funds when they want to sell something, they are selling out their cars. Now he is thinking of bankruptcy but he is on reservation and he can't do nothing anymore I can see suicide coming to a 70 year old. It's not right. I have so much to say to teach people. We would run off the road. that's why, I am, unless too, because this thing too because the post ran off the road because RCMP car in 2000 where, we were umm, we were against the BC treaty process, we were against the all the things they wanted to in the province but they weren't asking us anything. They are just take and take and take so the cops ran us off the highway and I lied for half hour and I was in the coma for 6 weeks and I was paralysed from neck down and living on a and its... still makes me mad and I still want to stand up and get the word out get the people know what we are, what we have to live in this province because its hell for us as indigenous people of this land and I could feel why the people who live down there at hasting street. Its because of the polices, (inaudible) policies of welfare system pushes people to the end and I could feel them, my own families there, my sister got TB. She was denied welfare for 20 years. She is living on a street for 20 years and not getting doctor help. Her teeth were all bad and now she is going to die because the policies think and I think those things need changing too. They give the money to people that don't need it and open all these (all these um) different indigenous organisations and (inaudible) all the way down to P&E and all these new offices they opened up but what are they doing. The money should donate to people who really need it not to those people that are sitting in their offices and do nothing. But umm..there is too much for me to say and I would like to somehow get past this and have to make things right for my family and other indigenous family that are suffering in this province and most of us got beaten up so many times by the RCMP in this province alone, all (all) the towns, all the cities we had to fight like..

B: (inaudible) I got broken collar bone, they beat me up few times not once, may times for who I am, I stand up for my rights. Its not right. Just the other say we were at the gas station to buy gas near. The guy denied us instead of asking our ID and umm..he was just going on and on and I was just buying gas. I am not bothering nobody. So this institutional racism that she is talking about, its an ongoing thing and even when you (put a), put a race relations person in RCMP department, it doesn't help us at all because (umm) they continue to do it and you know like you said you got ranged off the road a while back and just the other day the RCMP still has and it continues, umm... the colonial system that is overrunning our community you know like they used to put on reservations back in the day in 60s or 70s and we are all confined to this one little spot. We can't go over here, we can't go over here without a pass in the earlier days and now a days if we don't leave the reserves (inaudible) we go into Burns lake (inaudible) going on reserves (inaudible). We think that the institutional racism is...umm.. impacted many many people and it's a really really tough one to fight. I have been fighting it my whole life and my daughter she is , she watched us, she grew up watching us and living with it and she knows how to deal with it, how to put a lock up so we don't have to all fight, because it turns into a fight. You don't want to fight nobody over racism. You want to try and just live in peace, go around, you know I mean what can I do to RCMP when they are running us off the road or what they did to me yesterday, you know I can't. My hands are tied. I couldn't complain. What are they

going to do to that cop? The other cops are going to start chasing us too because I complained about the one so (you know) there is a chain reaction that goes on when you make a complain about (inaudible) or abuse of conduct, yeah, they parked right outside my house and they watched me when I leave and they follow me around like I am a criminal. You know what, I am just an artist, a father and I believe in standing up for my rights. (inaudible) I think we... whole meetings like (you know) they say explain what racism is to the racist organisations, (you know), to the government organisations like the Ministry of Social Services and housing is one of them that were taking kids away. They are using RCMP to come to take those kids. So they are criminalising the families and the parents. They will actually charged the families who take the kids. So there is a conspiracy between these agencies that's racist and you are hearing that lady say why is there such a high rate of people in prison, why is there such a high rate of children in care. These are the two specific reasons why. So when we went to (like) for our nieces and nephews, they used the RCMP on us, chased us down, threw me in jail and the kids still went in care. This was here in Vancouver. So , and it doesn't matter what town you are in, if you stand up, they are going to attack you so you got to be ready for it. So now every time they go and report somebody the always have a legal advisor we can call on, that can get us out of jail or that can go to court for us. They took all our vans away, our trucks, our cars just because we are going to court just because we are going to these meetings where (where um) we are trying to make change. We live in Harrison hot string now. We used to live up north but we got forced out by ..so we are forcibly relocated from our homelands and ..(umm to to) to this area here in lower mainland. We lived in Vancouver lot of years and we bought a house but at Harrison hot spring because we had a plan to settle down because we are humans you know, we had to work out a (inaudible) that's our home, we had a home that was our own and we want our communities but we couldn't live there because that kind of conduct that's why you see them all in East Van and everywhere else, you go to Prince George, you'll see all these towns are just full (inaudible) so, so every community is being forcefully relocated in another area because racism is stemmed by economics and nothing works. They want (they want) to mine lands that these people come form, they want the oil wells on them and all these economic structures that they want to do, but they don't want to care for consent so...because they don't want to get our consent so that's another racist attitude.

A: I had the story about my brother is 74 (inaudible) this year and all his kids were apprehended form the reserves and brought into the city and all the kids are putting away and one of his daughters (name) had father standing there watching all this and it broke his heart and in the hospital (name) was having her baby and right there was a social worker waiting and when that baby was born, she grabbed that baby right out of (right out of) her arm. She never saw that baby again and it happened to all of us indigenous people, all my sisters, myself, its just happens to , and its just (its just) racist I think because they can do that and get away with it and I think those policies I don't know what those policies are but they should be changed for helping us. Help us raise our own kids. Keep those social workers away from us if they don't want to help us if there is funds to look after ourselves, our people go hungry, our people starve after they put us on reservation system before that man we had tons of food everywhere. We knew where to get food from but after the reservation system came, we couldn't get food. They starved us all. We were raised in a dump piles by my home. So those things, we were lucky because the bears were there too so we never had no problem. The bears looked after us, we looked after them, the bears and then the RCMP would go around and collect all the kids that didn't go into school. If you see that boat down at the maritime museum, that boat is called rock that was the RCMP boart that had a gun thing on it to go around BC on the coast and interior BC. There are two Indian people there they didn't move up reservation and this was in the 50s and 60s and that's another form of racism I have seen of how we are treated how our ancestors

are treated, why we are like this. And those things should never have happened. And they used the doctors that were in Germany when they were doing the Jew thing they did that to him too in a hospital in a Bela Bela and at 7 years old they shot at him too and they shot at his grandfather beside him because they wouldn't move on reservations and that still affects the us generations after that the kids. I am surprised our daughter is so smart. We didn't put her in school we didn't put our son (name) in school. We had to take them out of that Granville school because they were being treated as criminals at 8-9 years old and that education stinks for people our racial kind of people and how many other people, it's like they, its like they take the money from government for us and then when they can't handle say they because they gave Ts and Rs they were given to my little nephew now, now Ts and Rs are killing our people. They make them that way and then they don't listen to them so its forcing all these kids out on the streets, making them live of the welfare system and being paid the white people for raising our kids, its endless, its genocide, its ethnocide.

B: So (inaudible) Tanner is like a downer and Rigler is like an upper. So Ts and Rs and the pills that are given to our children for many generations now. (inaudible) we didn't give it to our kids but umm...

Alice: Can I ask who is giving it and what do they (F: through the welfare) oh welfare. So what do they tell? So they don't give any other reason when they give when they (inaudible)?

B: Well they do. They say that they get a note from the (Facilitator: like the behaviour or something, yeah yeah medicate that) so also its dictated to you. You don't have a choice.

A: So we grabbed our kids from the school and ran around. We had 3 kids in our hand and we were running through that graveyard because they send me RCMP after us, there are social workers waiting at our door to grab the kids and put us in jail (street address). We ran through the graveyard, we ran for our lives and kept our kids with us (inaudible) and we ran into Laurence and stayed at Laurence for a long time.

F: Yeah. So much hurt and so much pain. And I think like for me at least for me I don't get a chance to hear actually a person's real story and I feel like may be like we are designed to be separated and like like how come I haven't met you yet? Like I just think about that but yeah there is a lot of grief in that and thank you for just, I don't know how many times you must have shared your experiences but that we are all hear in spirit of listening, to do something about it that nobody wants to live in a community, I certainly don't want to live in a community where children are treated like that, where the RCMP and police are brutalising people that whose land this is and its not a community that's mine so I feel like a lot of a anger

A: And there are chiefs, they are working alongside the government (inaudible)offers because they called RCMP and every time we show up the (inaudible) the RCMP is right there. (inaudible) ten RCMP cars are following us (inaudible) and all those things destroyed the worst story I have about my family is when mom was at the Burns lake hospital, they put her in the hospital, they took her house away and she has, locked the house up, took everything, took all our pictures and took all our life history, belonging which was in that house, CMHD locked the house and...by the main chief in counsel in here (inaudible) and they put my mom in the hospital and the cut one of her legs off because they said it had gangrene but in the whole process they were stealing her land, her indigenous names like the (inaudible) so they can steal toelines of our territory and they used the RCMP and the whole system to (Facilitator: To do that) take it all away.

- Facilitator:** Like its designed for that purpose. So, okay. I really appreciate that you are like hope that you are hear because you also said that you are here because like hope that we need to solve this like it can't be okay for your grand kids to grow up like this or us to grow up like this or our kids, its (its) not okay and so does it mean like we need to abolish these policing systems and if we don't have it, I think sometimes people get scared (like) 'does having no system mean (like) complete anarchy?' I don't think so. So I feel like there is something in the middle that we know I see that so many stories are hidden just like this one and in the schools too so many stories are silenced. Just deal with this behind the scene, no body talk about it so then people can't learn from each other either in that situation and we don't know that like you were suffering from it or your kids are suffering from it. I am just kind of curious what is that middle place, like, I don't think, not having policing doesn't mean anarchy but what is the alternative like what is the...
- C:** Is there like a pers..emotional intelligence examination for RCMP because the way I see it is, like there is a reason why certain specific personalities want to be in this role of the authority figures, but you know with that kind of role you have so much power and I don't know if there is that kind of education system but also that policing like a person and their psychopathic tendencies, like, I totally related. I went in, I was at the psych unit at this (this) summer and I met a wonderful first indigenous lady and I met some people of these south east Asian like Brown and I was one of the only Chinese in the psych unit and all of them were telling me while we were in the same unit how the doctors don't care about them, like for the first, the indigenous lady they, they, she was raped and she tried to kill herself and that's why she was there and they were telling me how, she when they took the rape kit, they said they lost it (inaudible) and they didn't even want to investigate but they weren't even treating her and this south east Asian, the brown girl that I met she was telling me how they associate her as a gang member from surrey so they don't want to provide her (like) the quality service that the lighter skinned people in the hospital were... and it just blew my mind because we are at a hospital where we are being treated for mental illnesses including me but why are they like (inaudible) (Facilitator: Less worried) this type of services. It made me (inaudible) wonder (like) a lot of things

Appendix II: Survey Responses

Learning from our past Montreal roundtable, we invited attendees to complete surveys in person at the end of the event. This garnered 17 surveys. Although several are incomplete, the surveys offer general perceptions and comments from the session. CRRF emailed an online survey three days after the event and three respondents shared online feedback as of March 19, 2020.

Summary of quantitative data: (Detailed survey responses were submitted in the .zip file with the report.)

| Questions and responses | Hardcopy responses | online survey responses | % |
|--|--------------------|-------------------------|-----|
| 1a) The overall caliber of the speakers | | | |
| Good | 5 | 0 | 25% |
| Very good | 12 | 3 | 75% |
| Grand Total | 17 | 3 | |
| 1b) The helpfulness of the content | Count | | % |
| Fair | 3 | 0 | 15% |
| Good | 2 | 2 | 20% |
| Very good | 12 | 1 | 65% |
| Grand Total | 17 | 3 | |
| 1c) The relevance of the content to you | Count | | % |
| Fair | 1 | 0 | 5% |
| Good | 4 | 2 | 30% |
| Very good | 12 | 1 | 65% |
| Grand Total | 17 | 3 | |
| 1d) The opportunity to participate at the level you wanted | Count | | % |
| Fair | 2 | 2 | 20% |
| Good | 5 | 1 | 30% |
| Very good | 10 | 0 | 50% |
| Grand Total | 17 | 3 | |
| 1e) The understanding raised in you at the event | Count | | % |
| Don't know | 1 | 0 | 5% |
| Fair | 1 | 1 | 10% |
| Good | 8 | 2 | 50% |
| Very good | 7 | 0 | 35% |
| Grand Total | 17 | 3 | |
| 1f) The exploration of ideas at the event | Count | | % |
| Fair | 1 | 0 | 5% |
| Good | 7 | 3 | 50% |

| | | | |
|------------------|-----------|---|-----|
| Poor | 1 | 0 | 5% |
| Very good | 8 | 0 | 40% |
| Grand Total | 17 | 3 | |

| 1g) The quality of the facilitators | Count | | % |
|-------------------------------------|-----------|----------|------------|
| Don't know/Good | 1 | 0 | 5% |
| Fair | 1 | 2 | 15% |
| Good | 4 | 0 | 20% |
| Very good | 11 | 1 | 60% |
| Grand Total | 17 | 3 | |

| 8) Overall, how would you rate the event? Choose one. | Count | | % |
|---|-----------|----------|------------|
| blank | 2 | 0 | 10% |
| Satisfied | 2 | 0 | 10% |
| Somewhat dissatisfied | 1 | 0 | 5% |
| Somewhat satisfied | 1 | 2 | 15% |
| Very dissatisfied | 2 | 0 | 10% |
| Very satisfied | 9 | 1 | 50% |
| Grand Total | 17 | 3 | |

4) How could future events be improved? Select all that apply.

Most left unselected. These were checked:

| | | |
|---|---|---|
| 4a) Make the events more interactive | 3 | 1 |
| 4b) Take more breaks during the event | 2 | 0 |
| 4c) Have more knowledgeable speakers(s) | 4 | 0 |
| 4d) More convenient location | 3 | 0 |
| 4e) Use a more comfortable space to host the event | 2 | 0 |
| 4f) Address a more relevant topic | 2 | 0 |
| 4g) Take few breaks during the event | 2 | |
| 4h) Other (please specify): | | |

More time needed / 2h instead of 90 min / Checked / All is good. / More time

Appendix III: Event Photos



Figure 1 - Opening intro slides.



Figure 2 - Opening intro slides.



Figure 3: Just outside of event room.



Figure 4: Event room.



Figure 5 – Informal dialogue at event.



Figure 6 – Informal dialogue at event.



