



SPEAKER:

I think we are live! Good morning. My name is Madison Wong. I am thrilled to be your MC this morning on UBC's national forum on anti-racism. It is my pleasure to be here today and to be a part of this form. I am usually a participant or person behind-the-scenes manner because I get a bit of presentation anxiety, as you might see, but nonetheless, I am so happy to be sharing this platform with so many leaders and changemakers.

(Land acknowledgement)

I am currently on the land of the Mississauga's, Haudenosaunee, and Shoshone's. I acknowledge that they are part of Treaty 13 with multiple Chippewa bands. As a settler, it is important for me to acknowledge these. Growing up, I did not learn enough about the history of these folks at the educational institutions I attended. As a journalist, I uphold myself to learning about the sovereignty and autonomy of indigenous lands. I'm not just holding my stuff accountable, but those who are in these institutions with me to learn more about these issues as well as ensuring that our reporting does not perpetuate harm, is empathetic, and his trauma-informed.

Additionally, as a recent graduate of a key developer of the residential school system, I have this affiliated myself with the namesake. I am -- disaffiliated myself with the namesake. I continue to uplift and support indigenous folks.

The University of British Columbia, who was our host for the day, has main campuses in Vancouver and Kelowna, BC. Their main campus is located on the traditional, ancestral, and unceded territories of the...

(Land acknowledgement)

I would also like to acknowledge that folks are joining us virtually today from many places near and far and acknowledge the traditional owners and caretakers of those lands. Now, please join me in welcoming Amber Cardenas, who will sing the Okanogan song, followed by Elder Larry Grant.

AMBER CARDENAS:

(Sings in Indigenous language)

SPEAKER:

Thank you so much to Amber for that beautiful music and such powerful words and such an amazing welcome. Next, I believe we will be watching a welcoming from Elder Larry Grant of the Musqueam.

ELDER LARRY GRANT:

(Speaks Indigenous language)

I want to say thank you for having me doing the land acknowledgement for this National Conference on Anti-Asian Racism. It is my privilege as a descendent of the person who was here to greet the first ships that arrived and the first ships to arrive under Captain George Vancouver. As my ancestors had done in the past, I do today. I raise my hands and welcome to all of you that are long gone today.

It is something that we have a great concern of the burgeoning anti-Asian racism that is lifting its head across the country. In my view, it is a racism that has never gone away for my lifetime. It is something that I have to deal with every day.

I know this is about anti-Asian racism, and I am a part of that cohort as well. My father comes from Guandong province, Zhongsan County in China. My mother comes from Musqueam, the Musqueam Indian Band that is here in Metro Vancouver.

It is something to understand, that on the ground as the industrial slaves of Western society, the Chinese people and Indigenous peoples of this land were held down as industrial slaves to the economy here even though many, many, many of our ancestors gave up their lives building the railroad to bring the provinces from Atlantic Ocean and connect them directly with the Pacific Ocean. So that there would be transportation clean across Canada.

However, in all of the accolades that were given to the railroad builder, there is almost no indication of people of colour giving up their lives doing the most dangerous work that they had to do. The white workers did not have to do the work that the Chinese people had done and given up their life for.

This goes all the way into the Second World War, where Chinese were refused entry into the Canadian military because they were not considered humans and not considered citizens of Canada. Along with our indigenous brothers and ancestors that joined the Canadian military, they had to give up their identity, had to renounce who they are, had to give up their status as Indigenous peoples of Canada to join the Royal Canadian Military Services. When they returned, they were not awarded the same privileges that were given to the white veterans that were here in Canada. The Veterans Association and benefits were not extended to the Indigenous brothers and ancestors that had fought and died to lift this country up to



be a leader in democracy and freedom.

It belies the fact that Canada has been recognized as one of the most wonderful places to live. I know our people say that. It is the most wonderful place to live in, provided you are not a person of colour, an Indigenous person, an Asian person, a Black person. This is the most wonderful place to enjoy the privileges and benefits that are accrued because of a crime against humanity, that assimilation and denial of citizenship.

So, I leave this with you, and I thank you for having me do this presentation today in the sense of land acknowledgement.

(Speaks Indigenous language)

MADISON WONG:

Thank you, Elder Grant, for sharing such powerful insight as part of our welcoming this morning. And again, to Amber, for such incredible, incredible welcomes again. It is now my honour to welcome the President and Vice Chancellor of the University of British Columbia, Santa Ono, to share some opening remarks.

Santa Ono is the 15th president and Vice Chancellor of UBC. He earned his BA in biological science from the University of Chicago and his PhD in experiment medicine from McGill University. Before joining UBC, he held a variety of positions at the Johns Hopkins School of Medicine, Harvard Medical School, University College London, Emory University, and finally, at the University of Cincinnati, where he began serving as president in 2012.

Please join me in welcoming President Ono.

PRES SANTA ONO:

Thank you very much, Madison, and Elder Larry Grant and Amber. As we gather today, I want to acknowledge the heavy and difficult days leading to this forum. We have been grieving with families and communities after learning of the remains of 215 children recently discovered at the site of the former Kamloops Indian Residential School in British Columbia. We have received news of this horrifying discovery, of the deliberate murder of a Muslim family in London, Ontario. Please join me in pausing to honour those that we have lost.

These are stark reminders of why this form is so important. These incidents do not happen somewhere far away. They happened here in British Columbia. They happened here and elsewhere in Canada.

In March, UBC was asked by a National Coalition of prominent Asians to convene community voices: students, leaders, academics, journalists, and members of the nonprofit and corporate world, to hold honest and frank discussions about anti-Asian racism in our nation over these two days. We know there has been a growing tide of xenophobia, discrimination and racism directed at various age groups since the start of the pandemic that continues to this very day.

A new Angus Reid Institute poll in partnership with the University of British Columbia reveals the depth of this problem. One of the key findings of the poll, which will be discussed in detail during this forum, is that Canadians of Asian descent aged 18-34 are the most likely to have experienced and been affected by anti-Asian racism and bigotry over this past year. This is why these difficult but much-needed conversations need to take place.

Over the course of these two days, we will hear from panelists and speakers who will share their insights and expertise with a national – actually, an international audience. We will also be seeking your questions and input that we will bring forth in various sessions. This will help us as we start to shape, build, and identify pathways, priorities, and recommendations for next steps to address this. We are fortunate that thousands of people are watching today.

In closing, I would like to reiterate my gratitude for your support for being part of this national forum. I will say again that UBC is committed for the long term to support and partner with each of you to take action against racism.

I would also like to thank the members of the National Coalition, The Steering Committee, the Academic Advisory Committee, Multiple Planning Groups, Everyone Involved with putting this event together, volunteers, and the Canadian Race Relations Foundation, which will take a leading role in the development and implementation of the next steps that will arise from the discussion that will happen over the next two days. A special thank you to our three panel moderators this morning: Sophie Lui, the coanchor of global BC news hour, will moderate panel 1. (Unknown Name), for panel two, and Minelle Mahtani, an associate professor at the Institute for gender, race, sexuality, and social justice here at UBC who will moderate panel three.

Now, it is my honour to introduce Theresa Woo-Paw, chair of the Board of Canadian Race Relations Foundation, who is provided financial support for this national form for which we are very grateful. She has supported social inclusion, cultural understanding, and antidiscrimination awareness. An active part of her community for 40 years, she founded seven organizations, including the Asian Heritage Foundation, ACT Foundation, The Ethnocultural Council of Calgary, and the Calgary Chinese Services Association. She has served on more than 30 committees and boards at local, provincial, and



national levels.

Her community service has earned her an Immigrant of Distinction Award, YWCA's Woman of Distinction Award, the Chinese Canadian Legend Award, the Queen's Jubilee Award for Multiculturalism and community services, the Canada 125th Community Services Award, and the Queen Elizabeth Jubilee Award.

She is the first Trustee and chair of the Calgary Board Of Education of Asian-Canadian descent, and the first female member of the Legislative Assembly of Alberta and cabinet minister of Asian-Canadian descent.

We are very proud of you, and thank you for your support. Friends, it is my pleasure to welcome Theresa Woo-Paw to say a few words.

THERESA WOO-PAW:

Thank you. Good morning to all who are participating in these events from across Canada and the continent. Thank you, President, for your very kind introduction. I am joining you all today from the traditional territories of the Blackfoot Confederacy...

(Land acknowledgement)

THERESA WOO-PAW:

... And all people who make their homes in the area of southern Alberta. It is great to reconnect with Elder Grant and Amber. Sincerely thanks to both of you for starting is often a great way for this forum to examine anti-Asian racism within the broader context of racism against indigenous, Black, Muslim, and other racialized communities.

Communities are yet again feeling blamed, isolated, attacked, and searching and seeking real justice and change. As a settler and immigrant and a fourth generation of my family in North America, member of a family who endured decades of separations due to the Chinese head tax, that instilled in me the understanding of the generational impact of racist policies and the fundamental need of systemic change to achieve sustained transformation.

We are genuinely proud to be a sponsor of today's historical event. This is, in a way, a full circle moment for our foundation. You see, years ago, the CRF was born out of the struggle for justice and accountability in one of the worst examples of anti-Asian racism in Canadian history. The internment and forced displacement of 22,000 Japanese Canadians. Our foundation ensures that this will never happen again.

However, despite anti-Asian racism over the last 1.5 years as we open many old wounds of racially motivated hate, rehash long suppressed memories of discrimination, and serve as a reminder that we still have a very long way to go in our role of eradicating racism from the Chinese Head Tax to the Chinese Exclusion Act to the countless micro-aggressions and macro aggressions faced by Asian-Americans across the country, this is not a series of regrettable isolated incidents. The cumulative damage of these incidents is why the CRF recognizes this form as very, absolutely necessary.

The CRF works daily with racialized Canadian community groups, academics, and representatives of the public and private sectors to provide the tools and research needed to address and act upon racial discrimination.

We see this two day event as a first of the many steps in pulling these entities together. We also see this as an opportunity to draw from the knowledge gained to formulate solution-oriented calls to action. CRF is excited to be part of this very important conversation.

We want to thank Pres Santa Ono, Dr Henry, and a fantastic team of students, faculty, and administrative staff who have worked so diligently over the past months to make this event possible. The CRF is honoured to sponsor this event. We sincerely hope that you enjoy the next two days, have fruitful discussions, and be compelled to act and is served in the fight against the spread of anti-Asian hate.

I would like to end with a quote by Martin Luther King Jr.: "We must accept finite disappointment, but we must never lose infinite hope." So, thank you very much.

MADISON WONG:

Thank you so much, President Ono and Theresa, for leading us into today. OK, folks. Over the next two days, we will be taking the time to learn, to reflect, and hopefully, like Theresa mentioned, work towards meaningful action and change. I want to say that many of you are here today because you or your community have been touched by anti-Asian racism. It is important to acknowledge the cards that it takes to participate in these conversations that can bring a very strong or painful situations that you, your loved ones, and your communities have experienced.

As normal as it is to have these reactions, they can affect us all in very different ways, so UBC is inviting you folks to participate in the form in a way that feels right for you and wants you to feel emotionally safe and cared for all throughout



these two days of the forum. If you need to step away, take a break, get some water, please go ahead and do so. Give yourself the permission to engage in the activities in ways that are most comfortable for you.

This form was planned to create a space where folks can participate in creative and critically engaging dialogue. We are guided by UBC's respectful environment statement to ensure a safe, welcoming, and inclusive environment for all participants. Creating a respectful dialogue space is a response ability that we all share, and we invite people to review these guidelines shared in the email and in the lobby.

If you have any concerns with behaviours that do not fit with these guidance, a dedicated ombudsperson will be able to address these.

Lastly, thank you to all the folks that are moderating and participating in the folks today. Panel 1 is set to begin momentarily, so I will see all of you folks there. Thank you very much.

(Music plays)

(Video plays)

ELDER LARRY GRANT:

Why has anti-Asian racism resurfaced? For me, it has never gone away. As a Musqueam elder of Chinese and Musqueam ancestry, I have experience to this all my life. When you take into consideration all the acts of denial perpetrated by the Canadian government against these peoples, many of these acts have been used against the Chinese and Asian people and other peoples around the world.

Act now to stop anti-Asian racism.

SPEAKER:

Where are you really from? That is a question I have been asked my whole life. Once, when I was travelling, somebody asked me where I was from. I said, "Canada," and he was like, "But you do not..." And he legit did this. At the time, it was like... Ugh, again? It makes me feel like I do not belong in the country I was born and it is only supposed to look this one way.

Take the time to learn.

SOPHIE LUI:

Boy, can I relate to that. I am sure many of us joining here today have had that very same experience. Well, good morning and welcome to the first panel of the day. My name is Sophie Lui, and I'm very happy to be here with you today to moderate a discussion on why we are here: surfacing the impact of anti-Asian racism.

Before we begin, I would like to acknowledge that I am speaking you today from Vancouver, from the territories of the Musqueam, Squamish, and Tsleil-Waututh nations. Of course, you are all joining us from many places near and far, and I would like to acknowledge the traditional owners and caretakers of those lands.

If you would like to find out more about the land that you are on, there is a great resource for that. It is a website: native-land.ca.

So, we hear these land acknowledgements a lot these days, and I do not want them to be just performative, just words on paper, just words in a script. I hope that you spend time – even though I am speaking from a script right now. (Laughs) I want to make sure I get these words right. I hope you spend time to think about the people that were here for thousands and thousands of years before Canada came Canada, especially in light of the 215 children found in those unmarked graves at the four Kamloops Residential School. -- former Kamloops Residential School.

I hope it compels you to learn about history not being taught in schools, or at least was not when I was going to school, and I hope it helps you to unlearn some deeply rooted notions that have brought us to where we are today.

I would also like to take a moment to pay respect to the family of London, Ontario, killed in what police say was a premeditated attack, targeted because of the Muslim faith only. Thoughts and prayers, as we know, are never enough. They are never enough. For what it's worth, my thoughts are with nine-year-old Faye right now as he recovers from his injuries. I hope the love and support being shown from across this country will help to ease his grief and give him just a tiny bit of comfort in the -- days ahead.

As I said, my name is Sophie from Global BC News, and I will be your moderator today. This has been quite a year. I call it a year, because even though it is 2021, it feels like 2020 just will not stop. At best, it has been uncomfortable. At worst, it has been heartbreaking. Throughout, it has been so revealing, revealing the inequities that have always been there but are



brought into such sharp focus right now because of the COVID crisis, revealing racism that has always been there but is now rising and rampant and increasingly violent.

We know anti-Asian racism is not new. There has been a historic rise in reported cases of anti-Asian hate and violence. The time to act is now, and that is why we are here today creating these spaces for us to share our experiences and having these hard conversations, which is critical for change to happen. Coming together as a city, as a province, as a country sends a powerful message of unity and drives home the urgent need for action and transformation. We need to go beyond the thoughts and find a way to take action.

Now, for the Q&A portion of this event, we will be using an online audience engagement tool called Slido. You should have information about it, but you can start submit your questions now to Slido and throughout the conversation. You will also be able to start voting on all the submitted questions. Questions with the most likes will go to the top of the list. I have the list right here on one of my many devices, and it is sort of like a popularity contest. So, start liking the questions, and the ones at the top of the list are the ones I will likely go with.

Just before we get to our panel, I also want to recognize the emotional toll these conversations can have on those who are directly involved in the discussions and those of you who are listening. Sometimes, you just need to take a break, step back, mentally and spiritually regroup. I ask that you would please keep tabs on yourself and take a break if you feel you need to. There is a list of resources in the Feed Loop Lobby, so feel free to take a break if you feel you need.

Doctor Kenneth Fung is joining us from Ontario. He is a staff psychiatrist in London, Ontario, and an associate Professor of psychiatry at the University of Toronto.

Amy Go is a social worker by training. She is past president of the captain Chinese Canadian National Council, was one of the founders of Care Centre for internationally educated nurses in Ontario, and she was on the board of the National Action Committee on the Status of Women and the National Organization of Immigrant and Visible minority women.

Ellen is a cofounder and community organizer with Project 1907. That is a group of volunteer community organizers aiming to elevate Asian voices that are underrepresented and undervalued in mainstream political, social, and cultural discourse, including amplifying the voices of women.

Olivia Lim is the co-lead for the student advisory committee for the National Forum on Anti-Asian Racism. Olivia recently completed her BA in honours English with a minor in Asian-Canadian and Asian migrant studies at UBC. Graduations, Olivia. -- Congratulations, Olivia.

Thank you to all of our panelists for being with us today. Let's start with some initial thoughts. I will start with Doctor Kenneth Fung.

DR KENNETH FUNG:

Thank you. Thank you so much. Thank you so much for the organizers for this wonderful national forum. I am so grateful to be here to be able to participate in this important dialogue.

For me as a psychiatrist, I think it is very important that we have this dialogue about discrimination and racism and its impact on mental health. Because there is no health unless there is mental health, we know that maintaining our well-being, both physically and mentally, is all connected and important. Racism in all its forms, whether it is overt racism and physical attacks or covert racism and micro-aggressions, are all important. They all have a very negative impact on our mental health and well-being.

So, in this dialogue, for me, I think one of the most important things is to emphasize on the felt experience of racism. We know that some of the more obvious physical attacks can be highly, highly traumatic in nature, but we know, even from research, that covert racism hurts just as much.

If we take a step back, I think psychologically – and we hear from the sharing that we have heard from the video in the beginning – that it can psychologically undermine our identity of who we are, our sense of belonging, and a sense of being in a fair society. There are many different kinds of emotion from anxiety, insecurity, anger, powerlessness depending on the individual.

We also know that racism in its different forms, because it can be at the individual level and the systemic level, that it can really impact what we call the social determinants of health, from housing, education, and all of the major institutions. Again, that impacts our physical and mental well-being in very many ways that are sometimes invisible unless we are really critically looking at the disparities.

Part of, I think, the fact that that this has not been a national conversation frequently in many peoples' minds, except for a lot of people who champion for it, like the excellent work of Amy Go all the time that we know, is that there is a lot of



denial and minimization around this topic that we need to acknowledge.

There are many reasons for that psychologically and culturally, and this includes the concept of the myth of the model minority, which we know is a myth. There are also various cultural forces from the Canadian culture of politeness and political correctness, to the Asian culture of collectivism and wanting to maintain harmony, to the individual psychological need to live in a stable world because nobody wants to feel like they are always living in a war zone. It results in discomfort in this area.

I think it is OK to acknowledge it. There is denial and minimization and discomfort. And in response there's also visibly and invisibly an implicit bias and also what we call internalized racism meaning that, like this morning when I talked to my Asian patient, maybe more or less we kind of deserve it. In a roundabout kind of way. And I think that is so important that we shed light on this racism and all of its form and looking carefully how it impacts all of the different aspects of our lives and I am so glad we have all of these different sectors and opportunities. And of course as a psychiatrist, I will advocate for us to approach this topic even though there's a lot of high emotion of what we call righteous and justified anger and frustration and anxiety. That we also bring a sense of mindfulness and compassion to ourselves and to each other.

Because SOP is saying, sometimes participating in this conversation is informative and empowered, it helps us to move forward. At the same time, for some of us and also can bring up a lot of painful emotions. Taking care of ourselves is important. An extended this compassion for others is also important. Because we are here altogether to decrease hate Subic and cultivate a sense of open and critical reflective stance. Looking at these issues without avoidance yet still guided by our values of compassion. So that we can move forward collectively and increase our collective resilience together.

And our fears of influence, the young people have it completely amazing social media kind of influence that I would never have. Even though I'm still quite young last time I checked. There we are, we're are hoping to open this collective dialogue together. So thank you for having me and I look forward to our discussion.

SOPHIE LUI:

Thank you so much, Kenneth. We are starting to get questions in on Slido, that's great. Keep putting in questions and voting on them. We will get to those in just a few minutes. Let's go to our next Pinellas now for her initial thoughts. Amy.

AMY GO:

Thank you so much for this opportunity, I want to echo what Kenneth said. We in Toronto leave -- are very thankful for this opportunity to connect with our colleagues in BC and around the nation to speak about this important issue. I'm speaking on the have of Chinese Canadian ellipses of social justice. In January 2020, we hosted our first press conference in Toronto to to denounce racism against Chinese canoes because the first case of COVID was found in Canada.

However that we did not anticipate that not only Chinese but people who are issue, people who look Asian will be subject to violence in the last 18 months and we still do. The pandemic has simply shown the true colours of Canada as Kenneth has said. It's really shown the great disparities in our society, and other marginalized communities. In the long term impact of such disparities would be grave and unfortunately the most marginalized amongst us including migrant workers, people without status from Asia and other countries. Asian Canadian women, living in poverty and those working in precarious jobs. Will suffer the most and the longest.

So China's Canadian National Council for social justice, we launched a campaign with the funding support from Heritage candidate that aims, documenting the lived experiences of being Asian throughout this pandemic. It is a story of pain, humiliation but also strength and resilience. As demonstrated by individuals as well as collective community actions to call out and combat racism. FaceRace campaign also provides resources... To engage in antiracism discussion. Just the other day, an educator in Toronto reached out...

After calling out against anti-Asian racism, demanding Black Lives Matter, and enhancing Islam a phobia. Our -- are Canadians really ready to face racism?... Have received support from individuals and allies and in fact, we are so heartened by the hundreds of individuals, mostly non-Asian Canadians who came out to say, when are we going to have a rally in response to the Atlanta massacre? So we organized the rally and over 6000 people showed up. We are really encouraged...

From corporations, big and small. That wanted to do something, take actions, raise funds, we are glad, we are very glad they reached out to us. And last month was Asian heritage months. We have never been so busy! You were speaking at different forms, we were invited by civil servants, schools, colleges, law firms, corporations both here and the US. To engage in dialogues about anti-Asian racism. And we talked about white supremacy, white privileges and how the structural racism colonization has perpetuated racism and oppression and marginalization. So all of them came back to us and responded and politely complimented us for our presentation and our dialogue. Would they ever come back and invite us? I don't know. More importantly, would they take actions to review their own structural inherent in equities, racism and try to bring about change? I don't know. I hope so.



So challenges that face us right now are to ensure that anti-Asian racism is not just of labour of the month issue. -- Flavour of the month, it's not just his momentary attention and focus by the government, by the white society and our island eyes across the sector. -- Allies across the sector. We are more willing to speak up for indigenous rights, against antiblack racism, against Islamic phobia.

What are we really more willing to open up our eyes to see the devastation of the intersection analogy of race, gender, gender identity, sexual orientation and other forms of oppression? When we asked the white people are we also asking ourselves to racism and its ramification. There's tremendous still amounts of resistance to confront race, racism, even if we are confronting racism, we seem to look at it as a one dimensional issue.

We do not see the intersectionality or its true impact on those that are most impacted. We talk about recovery, we talk about Chinatown. We talk about businesses. But do we think about those migrant workers or those workers who have no status. Actually working in Chinatown and those small businesses now. Do we think about the sex workers, do we think about the (unknown term) workers working in the communities?

Recently in Toronto, we actually have community organizations that launched the campaign to get people vaccinated because Chinatown has one of the lowest rate of vaccinations in the country. In two friends of Chinatown and other organizations, they have to dedicate so much attention and outreach to rally the community to get them vaccinated and more importantly, to address their fear of being disclosed because they don't have status.

Being exposed because they don't have status. So all of these issues are critical when we are talking about racism. Racism has denied Asian Canadians our access. Racism has denied our full rights as citizens. Racism has denied many of us from advancement but racism has also really marginalized those because of other forms of oppression. Will continue to be at the bottom of the run. So please, my plea for all of us today is to think about facing raise and the broader ramification of race, not only within Asian Canadian communities but beyond. And really show our solidarity across the spectrum. So thank you very much for this opportunity and I look forward to our discussion.

SOPHIE LUI:

Thank you very much, Amy. We will go to our next panelist. Ellen, from Project 1907.

ELLEN K:

Good morning everyone... I would to thank all of you for joining us, making it a priority to be here and be part of this conversation. As mentioned, parted 1907 is a grassroots organization. We aim to elevate Asian voices and the way we are doing that right now is collecting and sharing reports of anti-Asian racism. So experiences of hate, violence and racism experienced by the Asian diaspora in Canada. As Kenneth mentioned, there is then I'll -- denial of disorder you do is paint a picture of what antiracism looks like, what it feels like about who it impacts, what the impacts are. And to really say that this is happening. This is a systemic problem and we cannot ignore it.

Since 2020, over 1500 incidents of anti-ways -- Anti-Asian racism... Partners at ease in Ontario, including the Chinese Ontario... Of social justice. I will share a little bit more detail analysis now. I just want to preface this by saying, some of this might be unpleasant to hear, particularly if you are a racialized person or identify as an Asian person. I will echo what Sophie said and asked that you take care of yourself first so that my needs stepping away for a moment or remembering to take a sip of water, whatever works for you.

So per capita, Canada has more reported incidents than the United States by 100%, so it's not by a little. It's by a lot! And we know that Canada has an angel complex when it comes to racism and we need to actively counter this narrative because it simply untrue.

When we look in more detail and we do break down by subnational region we see that British Columbia has more incidents per capita. More than any other province or territory. Or state.

I love a quote by (unknown name), she says "... Is one of the most racist things about Canada" and I think those words rang so true and cannot bring any chewer today. Not only in relation to antiracism but as Amy mentioned, in relation to all other forms of Xena phobia. Islam phobia, anti-indigenous reason, antiblack racism. The surprise an ongoing shot that this is happening in our country needs to stop and we need to move beyond this.

We see that women are disproportionately more impacted. The majority of those people are identifying as Asian. We also know that this is MPEG -- impacting South Asian. Indigenous folks were being mistaken for being Asian. It's the majority. In terms of type of discrimination proceeding verbal harassment, that includes the rats, racial slurs -- threats, racial slurs, yelling. As part of 67% of all reports.

Also alarmingly assault is making a point in four incidents. So those are things like spitting, targeted coughing or physical violence. Pushing, shoving. Physical attacks.



I'll also show you a bit of a breakdown of the incidents by province. So if we take a look at the darker colour, that is adjusting for population. So BC leads followed by Ontario, Alberta and Québec. And if we look at it by city, Vancouver is reporting the highest number of incidents filed by Toronto, Calgary, Montréal. In Ottawa. -- And Ottawa.

(Technical difficulties) And message during our ...

I think of moments in our history that lean on the model minority stereotype to claim that universities are being overrun by Asian students. I think the way that Canadian universities failed to protect their Japanese students during internment in 1942, including the 76 students who were forcibly removed from UBC. These violences stand among so many others.

Captured in these particular histories is the violent servicing of anti-Asian narratives like a Yellow Peril that fester in the undercurrents of racism that flow throughout our education systems and broader society. This is the legacy of anti-Asian racism that maps onto our present, shaping the contours of the spaces that we find ourselves in, manifesting in all the implicit and explicit indications that these institutions were never designed for us.

It is being perceived as a monolith, told that you are overrepresented in higher education while struggling to find meaningful representation of yourself or your community in your learning. I think the program I am a part of, Asian Migration Studies, and the years of lobbying that went into its existence. At the other campuses that do or do not have Asian representation in its campuses. About the injustices that we see. The impact of anti-Asian racism is here in class, and accounted all of times, I bit my tongue, and glanced at the other Asian students in the room. With unsurprised surprise on my face...

And when we do speak up, frustration around the ways of meaning to speak, the boxes that we feet -- need to fit ourselves into. The impact of anti-Asian racism is wearing about the safety of yourself, your family your friends when knowing that there are members of your community that have already been facing the brunt of what it means to be Asian in public in 2021.

Even as we are all here together and canvassing of the impacts of anti-Asian racism, I want to do more than reiterate a linen of traumas. We only know the impact of antiracism are -- Anti-Asian racism are, you wash ourselves and our beloved ones facing them.

I also want to think about impacts, in terms of the galvanizing impulse that flows from our current moment, building our previous generations of activist labour, to considered the generative things that have happened in response to and in spite of the violence and pain of racism. And conscious of the work that is happening on campuses, your community organizations and activism and the work we're doing across all areas of life and with every space you find yourself in. As we head into this forum, coming from different places in life, I want us to reckon what it means in having this conversation about anti-Asian racism on this end, on this land together in this committee. And as we care that question with us in this many simultaneous answers, I think we will find responsibilities among with our commitments to ourselves to each other and our communities.

SOPHIE LUI:

Thank you so much Olivia, we do have lots of questions coming up on Slido. I do want to get to them but before we do, we only have about 25 minutes left you. So I will keep your answers to my questions brief and we will get to Slido.

We talked about that antiaging racism isn't new in Canada, it's also -- Obviously been increasing since the pandemic but it's far from being a new thing. No wing of the increase of incidents over the past year, how has your antiracism, anti-Asian racism work changed over the past year or has it? Or maybe I will start with you, Amy. You talked about how you didn't want this to be of labour of the month kind of thing.

AMY GO:

I still remember when I started with my organization in the mid-1980s, after engaging why multiculturalism of Canada this work. It has the racism and discrimination and the reality of the expansive racialized people. -- Experiences of racialized people. So now these blatant and abashed racism of assault and violence have made that topic easier to be raised and to be discussed.

That to me is better than before however, because we are intrinsically and systematically trying to deal with whites and Mayor Missy -- supremacy and the inherent in equities, by bringing up this topic that I mean we can and then dismantled that structural issue. I hope again as a first step but there's still so much that can be done to get there because changing the power structures is very hard.

SOPHIE LUI:

Thank you Amy. Maybe I will go to Ellen because your group has looked at the rise of incidents in the past you. Has it impacted how you approach your antiracism work?



ELLEN K:

I have to agree with Amy. To have a bit of an opening to have this conversation. Even two years ago, we would stand up in rooms and say, anti-Asian racism and people would not even understand what those words meant. They couldn't even say it.

And today, fast-forward a couple of years later, we're having a national dialogue and anti-Asian racism. So we've certainly move forward. There certainly an opening to have more of a conversation and to actually acknowledge, we cannot discount that. It's super important.

And I think the question for us as Amy said within our communities is how will we do this work? And how will we do this work while ensuring that we are lifting everyone with us that we are not perpetuating cycles of harm, learning about the biases that our communities whole, how we harm other people, and we need to look at all of the things, self reflexivity and I think it's starting to happen. I do see hope in that, it's a starting point.

SOPHIE LUI:

It's unfortunate though it takes what we seen in the past year for us and now have the starting point and to have this opening but here we are. Olivia, I will ask you the same question. What has been the impact on your antiracism work that considering what has unfolded over the past year?

OLIVIA LIM:

I think a lot of the work was already, we worry having conversations within our communities about this kind of thing but just to echo what other speakers have said. Just getting people to acknowledge that anti-Asian racism was a thing was an entirely different landscape a couple of years ago. Because there's always this perception of there's enough Asians in the universities that racism isn't an issue for you. That idea that that there can be somehow enough of us to counterbalance the impacts of racism.

There's a lot of that rhetoric floating around so now doors are opening together speakers have pointed out. It's important to always remember what the cost was of those doors opening, what it took to get them to open and at the same time as we are very grateful and conscious of not losing the movement of this moment.

SOPHIE LUI:

OK Kenneth. The mental health impact over this past year, I imagine it has been quite something to say from your perspective. Talk Abid about -- talk a bit about how the impacts are in a psychological perspective? You are muted!

DR KENNETH FUNG:

OK, silence no more.

I think certainly with the pandemic, has highlighted a number of ongoing issues, racism is one of them but mental health needs was another. So in mental health, I am especially interested in cultural circuitry -- Psychiatry... Mental health is another issue with a lot of stigma around her, and similar to racism stories,... And then after the media dies down and then people try not to talk about mental health as much as possible. Similarly with racism, with this a critical event everyone is outrage and then the media don't cover it anymore because it's moved onto the next thing.

And then there's the intersection of both about how racism fundamentally attacks the mental health both individually, don't hurt that people have experienced, like to have a woman in pandemic going to shopping she did and on the earliest weather to wear a mask or not. Because when she wears a mask she gets racialized. And then she berated herself, bike and I have not stood up for myself stop and start feeling guilty about how she didn't stand up for us all. But also terrorizing at the same time. We are here every day with impacts.

I think both in terms of mental health and well-being and racism, these are intersection issues as Amy talked about. And we need to pay attention to both, not only for the flavour of the moment but to look at it. And racism occurs in a systemic way that we know that the Chinese and Asian communities, what research studies have shown, people just don't think that Chinese Canadians have any mental health needs. Because we know historically in any mental health care program, it doesn't matter for adults or in schools, there was a Chinese people don't need any mental health needs. We all look at the foreign students and university levels and you look at the actual mental health wellness, who accesses them, it's not the Asians.

So there's a disconnect. There's a systemic and equity here even in healthcare services. And we look at actual statistics, if we break down pipe groups -- by groups, if you look at the self rated mental health, Chinese is actually worse than blacks or white Canadians in the study. People would not believe it, they think that because of the myth of the model minority, they don't have mental health needs.

In this pandemic, it's an opportunity to pay attention to both and how we can decrease and eliminate racism and all of its forms. Including systemic racism.



SOPHIE LUI:

Alright. Let's get to some of our Slido questions. I will just go to the order of populated here. Our first question is from (unknown name) and the question is how shall we manage micro aggressions that people with limited English proficiency face every day? How do we do with that with someone who doesn't have great English and get treated differently because of it. Who would want to tackle that? Ellen, how about you?

ELLEN K:

How should we manage micro-aggressions of anti-Asian behaviour that people with limited English proficiency face every day? I mean, if her looking at micro-aggressions, I think we need to be speaking about (indiscernible) racism. There's a lot of management strategies, coping mechanisms that we can encourage people to take. That puts the responsibility on all individuals when the responsibility needs to be on systems.

When we talk about our healthcare system, who of our healthcare workers, what are their language proficiencies, what are the barriers to getting into healthcare professions? I think these are the types of things we need to be looking at in order to create more of a systemic lasting change. And I think the same for the justice system and it's interesting when you look at the history of anti-Asian racism in Canada and particularly in BC and we know that Asian people were excluded from certain professions.

Including professions in healthcare and law. So what are the impacts of that today? Those are the kinds of questions I think that we should be thinking about and that we need to address in order to create more of a systemic change.

SOPHIE LUI:

Amy and Kenneth have their hands up, I will go to Amy first.

AMY GO:

I totally agree, the responsibility lies with the institutions. In these micro aggressions happen in public spaces but privately owned. It could be in a simple market, or healthcare settings. The responsibilities would lie with those who are running those services and businesses. How do you ensure that your customers, your consumers, your patience, your clients, receive the most equitable and respectful services.

And I would think that it is important to call out all of these workplaces, all the service providers to ensure that they have procedures in place, they have training, inclusive equitable hiring practices. And all of that. To make sure that it's not a dangerous or un-saving environment.

It's unfortunate that workplaces including our healthcare system have not been able to provide safe places as the studies that has been done by Ellen, we have quotes from nurses saying that they in the workplace, the encountering of that aggression. It's devastating and I think it is important for us to point that out and of course, in the justice system, and the policing system. We all know the law enforcement system is completely of course permeated by racism. And I think those institutions, the policymakers have the responsibility to address those. And I think that responsibility shouldn't be on individuals who receive those services.

SOPHIE LUI:

Kenneth, obviously you are in the healthcare system, what are your thoughts on this.

DR KENNETH FUNG:

This is an important question because I run a clinic for Asians and especially I do with people who don't speak the language or speak the language with an accent. We all know the power of accents. When I say that power or disempowering of having that accent.

I think several things, from the question, talks about micro-aggressions. First of all, we have to keep in mind that this is harmful as any kinds of aggression. We have to keep that in mind because sometimes when we say micro-aggression, in our minds in people's mind, it's only a little one. But it is in. It is devastating.

In these cases of language, we are talking about major barriers. This is reflecting in my work like a set early, when you really look at numbers, Chinese Canadians for example, have the least terms of self rated mental health. Also least of belonging to the country. They have the lowest, diagnosis from a healthcare provider because of the lack of access.

I see every day that people who don't speak the language well have problem accessing healthcare services or dismissed. This is both in physical and mental health. Even when my grandmother was admitted to the hospital with heart problems, she would never get anything explained to her. That is a huge barrier.

Even in law, I see enough of legal cases... Like fighting for a car accident, for your rights, but you don't speak the language or having any kinds of mental health issues, and people challenge you about parenting. So this reminds you of



course, what happens to indigenous populations. Name actually involved in number of cases where people's mental health are questions -- questioned...

And we are thinking, let's have you to our Asian parents, the different forms of parenting. So this access to language and culture, is important. We know that language is also culture and identity. And when we are starting to have, done a great research on languages, we all are also dismissing culture.

When were querying -- creating a barrier for language will have the services not available to you, so I think from a policy level and needs to be addressed.

SOPHIE LUI:

Even beyond healthcare and justice, I see it in my own industry, the news media. And I know there's a media panel later on, perhaps it will be brought on later there. Our next question is from (unknown name), had we have more people learn about the racialized and indigenous history in our country? So much of this hate is déjà vu, we keep repeating the injustices. How do we continue or start the learning of racialized indigenous history of this country? I will go to you Olivia, you are in the education system right now. What are your thoughts on that?

OLIVIA LIM:

I think education systems have a pivotal role in having these conversations and learning the history of racism. And I think there's a lot of work being done through primary education, an elementary school and high school. And universities to start having conversations about these histories. And even compared to thinking when I was in elementary school, versus where they are now, what is incorporated into the curriculum as we started seeing has a strap -- Drastic shift there.

We need to continue building on that capacity because there are, not all of our populations is in school, school can't be the only way we talk about these issues. We need to continue to build capacity and hold these dialogues. And there really is, there's organizations out there trying to do the work already. They need resources and funding to do that. That is probably the biggest thing that we see...

In providing knowledge and language around these issues. And making sure that we continue to advocate for resources to support those that we put our money where our concerns are and make sure that we show that these issues are a priority for both our education systems and also in our broader community as well.

SOPHIE LUI:

Amy, you have your hand up.

AMY GO:

I recently read online about the Chinese Canadian child going to I believe a childcare, speaking Cantonese and the childcare worker is upset that they will never succeed because they are speaking Chinese and not English. So I think the issue of education systems really starts with dismantling what is the best for us. What is considered the norm, what is considered the better, like not being able to converse in your mother tongue. Not being able to understand your own history. And what is the find hopes -- what is the find the best student?

Like what is defined as good parenting like what cabinet mention. That will need to change in our education system not only the curriculum, that reflect the lived history and the colonization and the impact of that and the racism that's been extremes for centuries. But also how are the teachers being taught, how are the schools being managed by teachers of colour and racialized backgrounds? What are the messages we are conveying in certain -- in terms of citizenship, accountability? And collective responsibility? And I think all of those need to be questioned, it's not just a matter of having a curriculum. And we know that. Having the discussion of anti-Asian racism, it's only a step, there are so many other things that we need to do.

SOPHIE LUI:

We need to look at everything through an antiracism perspective. Not as you say, not just what is learned in the classroom but what is, who is teaching it and how are they teaching? Not just in schools as Olivia pointed out, it was brought home to me in one of our internal discussions. I'm not sure if my company wants me to talk about this but we need to look at everything through an antiracism lens.

We're almost out of time, I knew were going to go over time but I need to ask each of you to very quickly give me a closing thought, maybe as a jumping off point. Is this it? I would just cannot have this few months of talking about this or is there actually as I think one of you said, is this a true opening or to start? Is this a starting point that we will continue with and hopefully not just talk about it but make change and I would ask you to make it brief because there's another panel about to start. I will start with you, Ellen?

ELLEN K:

I will just invite everyone to ask why are you here? Why are you interested in this? We saw an uptick of interest after the



strategy and Atlanta, that brought you into the conversation, that's great! But what prevented you from coming to this conversation before that? And I think that's a store! A question that's -- a question that everyone needs to be asking. That answer is going to look different for everyone.

SOPHIE LUI:
Thank you Ellen. Kenneth, closing thoughts.

DR KENNETH FUNG:
I think this is an ongoing journey, racism has a long extended history and is not going to end overnight. Human beings being human beings, there are both laws and a tendency to have stereotypes and implicit bias. But capacity for great compassion and great cooperation. And so there's always hope that we are in this journey together to fight. And I think that instead of being afraid -- being a flavour of the month, we need to sustain this movement...

I am one of the youngest one at the panel! (Laughs) We need to continue to champion young voices and I just want to congratulate the young people in this panel. They are people tuning in, the ethnocultural identity development is so important for mental health well-being. We know some of the stats have showed that second generations have worse mental health than first-generation because of increased pressure and this identity crisis.

Staff increase passion -- they have increased passion and all of us work together across a spectrum, across sectors, across the age span, that we can move towards better and equitable society.

SOPHIE LUI:
Thank you Kenneth, we talked about younger people, Olivia you know I'm coming to you next.

OLIVIA LIM:
I got to meet with great group of student leaders across Canada and all of the other ways that I've been engaged with students the lead up to this event, just the energy and the excitement. I will say... There is real energy around these issues in the younger community members.

I thinking of all of the students in my discord student lounge. I've been getting many new vacations from there. The discussions happening there and discussions happening in this forum's, and I hope the conversations will continue and they will happen in younger communities but also across the different generations as well.

I know personally, I draw a lot of strength from knowing that people have been engaged in this work for generations. While this is a moment for anti-Asian racism in Canada, people have been doing this work for a long time and are generations of people who have been coming before us and will be continuing this workforce.

SOPHIE LUI:
Thank you Olivia. I will give Amy the final word here.

AMY GO:
Thank you so much. I learned from indigenous leaders the word humility and I think it's a word that we need to take in heart. Personally and as organizations. The indigenous rights movements, it has to be grounded and collectively that we approach that with humbleness, humility and a passion to address and similarly, racism has to be grounded on that.

We know our shortcomings, we reflect on our weaknesses and shortcomings, we will approach it with humbleness. We enrich our knowledge and skills. We applied the passion to combat it in everything we do. You may be interested in environmental movement, interested in other social justice movements. She was that passion, use that understanding -- use that passion and that understanding to your work. I will leave you with two words, humility and passion to guide not only individuals but organizations.

SOPHIE LUI:
Thank you very much Amy. I will close this out and say that I do hope this conversation will go beyond just talk. I certainly hope so. That this is not just a moment in time. It is a moment in time and we will talk about this a lot right now, it might slow down a little bit but personally, I have never felt as much passion as I do now.

I do personally check in mentally several times a day thinking about this. And how my biases affect how I live my life and how I do my job. And in trying to face those biases, my internal biases, I hope to become better at my job. And live a better life and live an antiracist life. I feel like there is hope and I feel like we are going to go beyond the flavoured of the month and thank you so much for being here today for all of our panelists. Kenneth, Amy, Olivia and Alan, thank you so much for being here. Hopefully you will be able to stay grounded see the other panels as well.

Thank you for all you who are watching, I can't see any of you which is actually better for my nerves but thank you so much for joining us virtually this morning. The next panel is starting shortly. I apologize for going over time but hopefully



you will get to the next session at 10 AM. Thank you everyone. Captioning by Ai-Media

She took me to get back at them was to work harder, score more goals and be successful. I know my grandparents experienced racism when they visit from Japan to Canada, my dad spent in German BC. I think we have a couple of ways but we have a long way to go. I think it's critique that hard work and success sometimes is not enough, and it would be my hope in my dream that my kids or their kids would not have to experience anything that my family has got through in the past. Join the conversation on anti-Asian racism June 10-11.

SPEAKER:

I am an immigrant kid, we arrive many many years ago and at the time my brother and I were the two only Asian kids in the entire school. We were teased a lot in the playground and we learned that there were a lot of kids that stood up for us, and made us feel very welcome, we learned that if we want to play in the same sandbox we need to not tolerate it. We need to speak up and say "This is not right!" And this is not who we are, this is not a part of our value system. Act now to stop anti-Asian racism.

SPEAKER:

Hello, bonjour my name is Zool Suleman, I would like to speak with you today from the city of Vancouver, acknowledge that we are on the unseeded territory of the (unknown name), Shannon (unknown name) nations. I would also like you to know that you are joining us for many places from near and far and acknowledge that traditional orders and take care -- to caretakers of the land. As I said earlier my name is Zool Suleman and I am honoured to be invited to be the host of the seminar. For me the issues of racism are lived realities. As a refugee from Uganda and Africa, as a Muslim and some of them cultural fruits from India, I experienced first-hand the racism. My response is been to engage antiracism work vigorously. This panel is a part of the work I do, today similar to the first panel, for the Q and a portion, we will be using the online audience engagement tool Slido. You can begin to submit questions now and throughout the event. You may also vote on all submitted questions shortly. Please go to Slido.com and insert the code panel 2 A A R

Please join me in mock coming colleague Patrick who will be injured -- assisting me to welcome

Patrick Lund is a graduating history honours with international relations student at the University of British Columbia, he recently completed his thesis on the (unknown term) movement which is a significant antiracist movement led by Chinese Canadians.

PATRICK LEONG:

Speaks French

So she has worked in the process of developing of an of caretaking to it to account the social phenomenon, the discrimination, the historical context and social (indiscernible), fonts of oppression, and postcolonial aspects and Julie Tran who is a candidate to social services of the University of Ottawa, her thesis has to do with mental charge on people in Québec who are victims of racial discretion. She is working with children and wife who suffered from family violence. And they are antiracism aspects. She is also demonstrated of (unknown name) that looks after racism in Québec, and she (indiscernible) against anti-Asian racism. You may also ask your questions in French as well, and they will be addressed -- translated. So do not hesitate to either use the interpretation function in order to listen to all of the dialogues in French.

SPEAKER:

Thank you Patrick. I have come to the introduction short introducing speakers is provided their own biographies which are available online, I urge you to go and read them to get a better context or who each one of them is and how they contribute to this work daily. Now I would like to invite one of our panelists to open the discussion, and perhaps you would like to begin.

PROF. SATWINDER BAINS:

Thank you to the organizers for creating this inclusive international conversation on anti-Asian racism. Much needed at this time, and as many time. Today I'm coming the NC didn't and central lands of the (unknown name), the people of the river of the central (unknown name) Valley and give thanks to them for sharing the bounties of this beautiful and productive land. I acknowledge my own personal power and privilege in everyday work to dismantle closet systems of power parent in



my Asian Canadian

I believe must be foregrounded by response the ongoing rights-based struggles of first Nations indigenous peoples of Canada. I want to recognize the emotional labour that is needed to do this work. Everyone here, and those informing us must be recognized for their willingness to share their trauma, their pain, their anguish, their stress and experiences. This month speak most in our minds as we work to recollect, to remind and reimagine the history of Canada. I would like to draw attention to the fact that racialized people and immigrants like myself are also complicit in displacing indigenous peoples. The true and inclusive history that includes the harm of our actions has not been talked in our educational system, and active erasure, omission and neglect is on the Canadian historical record. We have all committed to the work to correct this record. That includes our histories and our experiences written by us, told by us for us and with us. A national tragedy of indigenous rights-based history for all Canadians is a moral imperative for our country. But the Kamloops tragedy family affected us and affected me, the first Nations community members of call for peace and forgiveness. But I believe that learning how to forgive and I am on that journey, does not preclude us from forgetting. We must continue to challenge the racism of the past and the present. We must challenge the second quote, the inequities and disparities, and our pleasant lives. Example of Islamic phobia, the constant us and them. The narratives, the device. It should not take fatal and brutal evidence to legitimize they are and our experience. It's as if human is not enough. We hear these days the words of solidarity for many facets of our society. And we are in bold. And empowered by that. In this session we want to actively work to find and build real and intentional bullet verity by breaking down social racial intersectional orientation device, those barriers and obstructions and create a roadmap for this work. We know from recent report that there has been a higher per capita average of anti-pandemic began. 700 alone percent over more in BC alone and something like a thousand percent more across the country. These are some damning numbers. But the numbers do not tell the whole story. I point to suggest that we need to do two things: we need to work within our community and build capacity by doing the following and by not doing the following six things: perhaps our work will be incomplete.

So internal community solidarity working Asian Canadian communities is required to stop we need to step up and build up that solidarity across our silos that we have created within our communities. So I think number one we really need to work to combat the fear, that real fear of going out, being a person of colour, of wearing a turban, of wearing a hijab, where would we wish based on our culture our faith. Being attacked, be vulnerable, verbal abuse as has been the last section, and must worse. As we have seen.

Number two is isolation. The mental health compensation for session and other conversations that have continued across real isolation, never leave home, not making new friends being afraid of what strangers might say and do, and no provocation on our part, the part for that to happen. Number three is set. I know there's a lot of conversation going run around the silence around racism. There is an inward silence as well. There is no proper frequency to our messages, our stories, challenges, our triumphs and the long enduring silent scream of our ancestors. We need to buy the frequency and find solidarity with groups that will help us find that. Ensure that we are not being co-opted out at our stories is number four. Our stories need to be written by us for us and with us.

Number five challenging our marginalization about human expenses. Racism are indicative. We need to be who we are as full authentic human being.

Exclusion of other communities. At play for children, at school for young adults, and work for working adults, and neighbourhoods from families and care facilities, and the justice system. In the media. We need to ensure that exclusion does not happen. On the other side and believe that working to build capacity within our communities requires us to engage in the circle communities and work with the base I'm not on their demands, but on us asking us, asking them to share the burden of this, and carry the burden themselves. So we have moved away from educating people, and say do the work and then come speak to us. So out to just that we need to ask dominant communities to dismantle hatred and need to call out white supremacy. It is inherent, implicit and explicit racism, and denial of racism the implicit and exquisite violence, the embedded systemic this formation, the coded standards of exclusion, privilege and pepper wherever it exists.

Number two, we need to question the threat

And this is very, very limiting. Challenging them in a position of whiteness in acts of hate and terror, especially in the media and the justice system. Those who need to be addressed. We need to advocate for full resources to combat the deep and abiding damage that is done. At the aftereffect that is occurring through international dropout.

We need to deeply understand work to hold to account individuals and two ships that perpetuate the violence of the past continue to do that in the present. Holding individuals and institutions is difficult, and it seep like it is impossible. But we must ask for that, and did not just platitudes but real change that gets embedded in institutional structures and the hierarchy of power which needs to be questions about transparency, and inclusion.

Number six is calling for dismantling of pain, hunger, oligarchy in our public institutions. In our communities and inner structures of influence, especially with the media. Of course there is no rest for all of us. All of the sectors that are going to be discussed in the afternoon are sectors that are important, that need to be engaged. We need to understand



radicalization, we need to understand intergenerational trauma, systemic violence, institutional complicity, we need to demand accountability but how do we do that? Divided we cannot do that, together we can do more. We can debunk the (indiscernible) we need to fight the divisions. One is by colonial systems. Income: Asian connecting communities has started already. This is one example. We need to ensure that these ideas and commitments, and I'm looking forward to the closing comments were we here where we can go from here. A call from us to come together to develop in national action plan with Asian Canadian committees across the street through our collective desire to affect change that is by us, for us and with us, the time is now and I think this conference it this conversation provides the impetus for us to break down those geographical barriers that prevent us from meeting across this vast nation and perhaps the pandemic has given us a silver cloud that we can actually meet across platforms of exchange like this one where we could do work. Inc. you so much

SPEAKER:

Thank you for those powerful comments of the challenges of unity building in the work that is ahead of us. Next work and have presentations by Sophie Hamisultane

SOPHIE HAMISULTANE:

Briefly I will introduce a PowerPoint presentation as I mentioned before, as Patrick mentioned I'm working on people coming from (indiscernible) had to do with migrant descendents, born in France, and in Québec. So my origin is Asian, my parents come from Vietnam and I wanted to understand with this clinical social approach I wanted to understand the suffering resulting from exclusion and things that were never said, and I noticed a lot of absences of meaning among migrant descendents and lack of meaning which, of course, generate suffering. So it is from there that I started doing my research.

So, people descendent from migrants, Asian migrants, Julie and I will speak first and then Julie will take over, we will try to stay within the five minutes allocated to us. Racism and what is at stake and descendents of migrants and the importance of course of replace the oldest (indiscernible) of future generations a few theoretical elements to show the different aspects. One is the stakes are considerable for instance the fact that descendents from migrants so the statistics indicate that people of second generation have some is lower than not racialized people, which is important for their well-being, society, we also know that 49% of the Canadian relation by 2036 will be represented by people coming from migrants, and half of these people come from Asia. Which represent a big chunk of humanity. 3/5 of humanity. What is and what to understand as well is to come through the suffering is a social and historical context and under two react on the former exclusion left by these migrants. Oh the same social into details here. The pain and the identity can also be related to history itself of Québec. Its positioning as a Francophone society, confronted the fact that the Québec for 30 if they're influenced in its decisions on the front. So I can also create problems on socializing from for instance we talk about values, Québec values or for instance, the (unknown name) in Québec, which looks much like the French contact from France but had bloodless media Québec. This is the oldest conflictual aspects that resonate as well in the development of identities. Of course, I want to talk about all of the context of the beginning of the 20th century, with the oppression of the Japanese these distance in Québec

Each time you have these big events, let's say, all these feelings were that is important to understand the construct attributes and in this relationship and to foreign countries where those people are born, so Canada versus Québec, so the socialization pace is different in Québec, then the rest of Canada. In this whole historical period here going back several centuries, the fascination of the West for Asian people, which became sort of a fascination and also witness some reject this what we call the Francophone world and return of the yellow peril. So this fascination of rejecting the Vietnamese population has gone through that and all of that created and surely -- Julie Limited later, the question of the relationship amongst sexists in particularly with Asian women, truly we are talking about... so in terms of self image, as a descendent of Asian migrants, the self-image was built also through the fantasy of others. The western picture, the Asian who works a lot, the Asian woman and somewhere there is this identity conflict between to conform to a certain victory not to understand what these images.

In a way, it is also becoming a slave to want to stick to this image. So I have been working on the identity questions the intergenerational transmission, we need to work on that. The colonial heritage and the transmission of the representation of being the same and different at the same time. So parents and the family of Asian families, face this contradiction, yes we have to integrate this world which is rather white, and the centre not look like them entirely. So there's a lot of contradictory information that suffering. So very briefly, I have been working on some other directions of research, and I work with one of my colleagues (unknown name), and Julie worked with us with (unknown name) so we see that today we talked about youth and racism, there's a lot of inference on the tragic racism behaviour, and the idea feeling excluded always from a social norm, and the way we can look at neither this fact 15 years, so still constant awareness against black



people, and mental charge when we talk about the relationship with others, and the effective relationship with whites as well.

Identity tensions that also persist, 15 years ago it was already the case, it is still the same case even though there's a lot of changes it is still to be and also to be recognized as similar to want to be white, and to be ashamed of being oneself. And to the therapist about those to be accepted. So there is a need today to rebuild themselves, and this is what we have seen lately. Maybe thanks to the pandemic. In the present changes that notice the culmination of events that has made the threshold of tolerance have moved at this, of course, the world level of upset which is it balanced the result of social networks. And all of that helps us fight this type of racism, surely.

Thank you very much for your presentation, I think that it shows the feeling that people who are descended from my grandparents well of the heart

JULIE TRAN:

I'm a second-generation migrant, so this is why I talked to Sophie, the situation that looks at the visions of Québec, it is very important to first and third generation Asian people, mixed people also, and people that are adopted. Basil me talk about Asian people and is not just people who dissent from Asian people, we have different identities. So this is how I would like to introduce... (indiscernible) my work with UNESCO and you can meet (unknown name) also during the discussion with the form today, so please feel free to take part in that discussion. With my colleagues, we are a group of volunteers, it's a grassroots organization, where we are working for and by Asian communities with the pandemic, it has been difficult to understand why we are the scapegoat in the situation of COVID 19 and what happened in Québec is that there are many articles that come out of newspapers and the media indicating that there is a form of stigmatization towards Asians, for example they talk about COVID 19, there is an image of an Asian person, so this was triggering aspect. That has repercussions. And for that, a Facebook group was created to get people together from Asian communities not only from East Asia, because we need to understand geographically there are many different countries involved in Asia. The idea to talk these issues over, and what happens with Asians who are not able to put words to their lived experience, for many it was their first experience of racism and so be developed supports for support groups so to inform people, and to refer people to community services in terms of mental health and also for legal recourse. The group and the activism against racism against systematic racism, the government today does not recognize systemic racism, only says that there is racism so we have found different spaces politically, municipally and federally to put anti-racism in the forefront -- anti-Asian

And to take positions to really make these issues visible among Francophones in Québec.

The next slide, in terms of testimonies, with Sophie's research, has had a big impact in terms of discrimination relating to names. This is a subject that has been brought up in this self-help group. Where does our given name come from? During this research I said I had to change legal name to feel better accepted within Québec society and you will see in my slides that I added my Vietnamese name, that given name I added the name Julie when I was eight years old to avoid racism and discrimination in school. My mother asked me if I wanted to do that, to change my given name, to be better accepted within Québec society and have better employment opportunities. My mother was a first-generation immigrant who did not really understand the racism issues happening in Québec. There is no Francophone Québécois given name, so she did not understand that it was not necessarily something that could become discriminatory towards me.

That's why this given name was added on. Others who did not make this legal change but only did it socially, when somebody introduces themselves in the 527 or in meetings to friends they will use their Francophone Québec while given name to avoid these confrontations in terms of their identity, the question of where do you come from, does your name translate? All of these are micro-aggressions that can impact our identity. I also wanted to add that all of these issues related to your name can be very different for people who are adopted. So are in in our discussion groups we realized it was a form of colonization because it was removing your name at birth, for example the Chinese name to be replaced with a Québec name. Because there is a desire to free appropriate your Asian identity. We also had a family Asian origin adoptees, for example so there are different and notation strategies to counter racism on a daily basis and to have discussions as we did regarding your first name and to overcome resistance and put words to our lived experience and deal with different dynamics of racism within our country.

The sexual fetishization that exists among Asian women affect us every day. This famous interview that (indiscernible) are they interested in us because we are Asian and we have this image of being submissive at easy and nice and polite, this also has impact on these kinds of meet ups or meetings, including in the sexual stratosphere. So we have specific spaces to crank this healing among Asians because in the fight against racism, often these aspects are neglected and will be take part in these tables and these roundtables about racism we often forget what our particular ages are. So I will to spend on that and if you have any questions please do not hesitate to write them so we could get back to read later with an answer. Thank you.



ZOOL SULEMAN:

Thank you Julie for your presentation

Next I would like to haul up on Elene

ELENE LAM:

hello everyone, I am so glad that the sex worker issues being mentioned in this anti-Asian racism meeting. Because like most of the time Asian migrant sex worker is at risk of being left behind so I really appreciate having the chance to share some of my experience working with the community and also to share some of the problems faced by particularly how they're facing racism and also the racist attacks on the community. So I'm the executive director of Butterfly which is in Asian and migrant sex worker support network in Canada. We work with workers all over the cities in Canada. So what we do is provide support to the workers and organize the workers to fight for their rights. So for the recent movement of racism, Asian racism movement has started after the murder of (unknown name) in March. Including 16 Asian women being killed. They are not only being murdered because of their Asian racism but also because of the hate of the massage parlour and sex worker. I think it is important to remember that that is how some people are disproportionately being affected. When people are discussing anti-Asian racism we should never forget why we have so much attention now on this issue of the murder of the people also being murdered at the Atlanta massage parlour workers. Asian workers in the massage parlour sex industry was not only murdered in the US but is also often being murdered in Canada. Every year. But it is received almost no attention. For those facing the anti-Asian hate and anti-sex worker hate every day. Over 30% of the experienced different kinds of violence had the majority of the violence is from law enforcement. So let me hear that there is a lot of concern of anti-Asian hate, and then say that we should get more support from the police, the message is very clear. The police is not able to help us. The police is someone to hurt and harm us. We'll be tough about anti-Asian racism we neglect to look at the intersectionality length who are the most affected

We are also made to look at the systematic racism not only the physical violence, but the system, how the system and the state is violent to the community. How the Asian and migrant experts are asked discriminated, excluded and oppressed. So for example, because of the discrimination of the law because of the criminalization, even they are working, now the federal government has a PR plan so to get the chance of working people to get immigration status. But they are not able to access it even though they're working hard in the society. So even people who have immigration status like international student, etc., if they find out you work in the sex industry you can (indiscernible) Canada. Also some people don't have immigration status most cannot access social support. So Asian and migrant sex workers are also often excluded by many Asian communities and Asian groups. Many of them also expressed hate towards sex worker communities, and they are holding the antisex work positions, but we also need to be aware that many of these groups, and particularly the community leaders are also the question of their also strongly in full spite colonialism.

So despite engine culture and history, many of them is also adopted colonialism lands on sex work and is using that moralistic idea to judge sex work and exclude them from the Asian community. And also exclude from human rights even in the NT racism work. That is why we need to address the sexism, racism and antisex work community in our Asian community stop we need to break the wall. So if you're against anti-Asian racism, you can also take action to stop the hate and violence against Asian and migrant sex workers. They should not be left behind. Asian and migrant sex workers face different environments and because of the different identities, what it butterfly is doing is build a movement, build solidarity between different movements, so for example sex were group movement, anti-police movement, indigenous and black communities, LGBT movements, migrant movements, and violence against women movement.

So it is very important to show that they are not only allies but Asian and migrant sex workers are also a part of the community, should be included in the movement. What I want to say now is really alarming and what we see the antitrafficking movement now got a lot of attention, they got a lot of funding, they have a lot of political power because it is creating an illusion that this policy is stopping exploitation divorce. This is not true. The antitrafficking policy is being used to cover up the racist agenda, antisex work, anti-migrant and promote colonialism and imperialism. Many of these antitrafficking organizations are working with the government and law enforcement, and many of them are the white saviour incarcerate feminist and Christian groups, using white supremacy and privilege to promote their moralistic agenda. It is immoral and exploitation, they promote antisex work hate to call for more policing, to call for the criminalization of sex work. Not ending exploitation, there goal is ending sex work. And what recently in many cities like Toronto, they are at being the Asian massage parlours. Asian businesses are being targeted, like the laundry business, and many cities have use the bylaws to regulated. What is happening now is that this group is using the bylaws again to eliminate these businesses, particularly the Asian ones. One of the ways what they do is to impose the criteria. So many massage workers are using Asian historical cultural knowledge to carry on their work, many of them have been to get a long time, but now what they do is oppose the credentials. They say they need to graduate from the qualified credential college. So what does it mean? That is the systematic racism if you do not (indiscernible) you cannot enter the school. If you're poor, you cannot pay for the school fee. What happens is Asian workers, particularly those not English-speaking, are being excluded from



working, and their business servings shut down. So what we really need your help with because that is happening in many cities, many Asian massage parlours or beings shut down. One-sided saying that they are illegal, their unprofessional, they promote anti-Asian antisex were Kate, on the other hand they are using the racist ideas of Asian women, their passive, there because they speak little English, they must be (indiscernible). They use this way to increase policing to shut down the businesses. So that is why when we see, they're so powerful because they have the privilege they have the right, they have the political power, we have joined so many government meetings, but even though we have so many workers, had 300 workers to go to the City Hall in Toronto, but there was one white family say there's a lot of trafficking in such partner. The city listened to her and not 300 workers. That is how we see the power is imbalanced so that you really need you guys because you're in society with different positions, that we need to have solidarity between different people concerned about anti-Asian racism come together to support this group of marginalized Asian communities.

So this is still going on, and because they're using the name of protection it is making people kind of see the real agenda. It is also more difficult to push back. So for example, Ontario just past a antitrafficking act. Over a thousand individual organizations including social justice organizations, say that this bill is about increasing policing, it is not about protecting traffic victims. But the bill still passed without any politician against it because it looks good. It is the same as what happened to the Canadian government how they trick the residential schools. Because of the name of protection, they said that the children need to be protected. So the people that that this is the system is good, but now we know it very clearly that it is not a good system, it is a system of violence. How they use antitrafficking to remove children from the family to put them in the childcare system, and so that is why today we are very want to call you to support the Asian and migrant sex worker and massage further worker, and also stop the harm of the antitrafficking movements. We have developed a statement, we hope that all of you will sign this statement. We really want them to stop the racist attacks of Asian and migrant sex workers and massage sex workers. We need your solidarity, we need your help to stop this racist action under the name of protection. Thank you so much!

ZOOL SULEMAN:

Thank you very much for your comments. We have two more centres, we are running a little tight attainment we have time for questions and answers. The next presenter is Patrick, perhaps you can share your comments with us.

It is an antiracist movement that was directed by Canadian Chinese during 1979 to 1980. And that brought about the creation of the national Canadian counsel. To introduce the movement, it really started when the W5 on CTV presented the campus giveaway episode on September 30, 1979, and this episode was a racist. It incorrectly alleged that foreign students were taking away work from Canadian institutions. Which is false. It talked about foreigners who use false sources, but they also filmed and show Chinese videos while they were talking about foreign students. So the application was that they were all foreigners, even though we know, we confirmed that almost all of these foreign students in the film fourfold in the show were in fact Canadian citizens or permanent residents. So for Canadian Chinese it was a sign that even if they become doctors, professionals, they received education here in Canada, they have always been and will always be a foreigner.

PATRICK LEONG:

And the first response is really from the faculty, administrators across the attribute began in Toronto went particular from tiny students Association seasonal along with other states from universities to that later reach out to the Chinese community in Toronto, but stopped when Ontario was hosting an event on November 10-11, sustains actually came to speak to the, speak to community leaders and to really raise awareness of push this issue into the spotlight. Because they were unjustly by CTV. So with the help of various community organizations CCC elegance of the five was established on November 22, 1939, alongside of various organizations represented.

So what is important about W5 movement, is that they are looking for alliances within different community groups, not only along this signout Canadian communities, but others. They received support from the society in general, the media, human rights organizations, social justice, and other racialized communities. And this community solidarity, this is just after midnight in the states, civil rights movement, and there are several racialized communities who responded to the call of the Canadian Chinese for solidarity. For example, there is Association community, the Japanese community, and other Canadians of Asian origins who supported this national movement against CTV to demand them to present their apologies for this racist episode, but also they receive support from the black community. There were several organizations human rights, Viborg supported the anti-W5 movement, for example (unknown name), (unknown name) and other leaders in civil rights movements spoke in a forum active anti-W5 event to support the Chinese community at the time.

I get really shows that the Chinese community is not a monolith or something class, more political beliefs or even the origin of where we are, in a dialectic where we come from. So there were members of the committees who opposed these protests and the lawsuit against CTV, at they did not agree with what they saw as a radical fashion of activists, but actually where activists successfully mobilize communities for the protests and the lawsuits. So they built a coalition within the



Chinese community, really monitoring their language and image, when I interviewed one of these activists for my thesis, one of them not only talked about racism but he also focused messaging that you see here on your possible journalism. They emphasize the duties irresponsible during both statistics that is, and that something these to try to appeal to a larger audience grandsons community. Also that help public for the streams and campus giveaway. I'm not saying that of course you should underwrite all radical discourse, I think radical discourse is important, but I think that you need to meet communities where they are, I think that this movement did a really good job of having presence on community sidewalks, having a presence in public forms, all across the country showing the video, and explaining what was wrong, in both English and Chinese, I think those are both really important important strategies in the movement to raise awareness, you need to educate, you need to help people understand the issues that you're trying to advocate for. The AP for the because that were able to build a commission in Chinese community, but also in the larger community, an English Canada.

So this little bit of relevance today, racial solidarity is really crucial within and beyond in Asian communities, we relayed to look within our communities but also beyond to try to extend ahead and build a consensus across a larger group to fill that critical mass for movement. But also coalition building involves education. We willing to have our communities their own people understand the issues at stake, and to release Beta them to them halfway to go to their communities, to go through our own organizations, go to where people work. To really explain these issues and really mobilize and work through there. And I would really like to (indiscernible) which is a documentary of (unknown name), because of that there was a coalition in Chinatown might not have necessarily had similar views (indiscernible) but some came together to oppose it. It was also important, not to have to choose specific issues, to specific catalysts that can help propel and move forward and really achieve success in coalition building. So I will keep that short because we are running out of time to thank you so much!

ZOOL SULEMAN:

Thank you Patrick I did not mean to rush you but I'm sure we can pick up some of these practical things, hopefully in the question and answer segment. So, the next speaker is Lara, we can share presentation with us. Thank you.

LARA HONRADO:

Thank you so much Zool. Greetings everyone, it is the time to share my comments and thoughts in this convening, I think it is really important that this National forum on anti-Asian racism is convened by us as Asian Canadians, by us, for us, and about us.

I am acutely aware, I am the only woman from the Philippines staff who is had the opportunity to share comments and be part of this discourse in this morning's disciplinary session. I found in my experience, and this has also been shared by me I many people in my community, in my experience, I am almost always the only Filipino person at the table.

Often times, I'm also the only Filipino at the Asian table. I want to recognize my privilege in that, and even within my own community, I occupy a position of privilege, that not everybody is, certainly not all Filipino women have that same level of privilege.

You know, why are we having this conversation now? These conversations have happened time and time again. Other generations have been grappling with the same issues. The more it changes the more it looks the same. The hard truths, and we are experiencing new wounds on top of old wounds that still have not healed. Wounds of intergenerational trauma.

We know racism is a pre-existing condition, and anti-Asian racism, predates the Mapleleaf flag. This is Canada, we know that, we see that over and over again. It has come out, and there has been a more public resurgence during the pandemic, that has made it visible to others, were not Asian, and do not live with the pervasive oppression of anti-Asian racism, and all the other isms that we all experience over generations.

I also want to acknowledge that this is happening in June, June in Canada is indigenous history month, and it is pride month, and it's also Filipino heritage month. I think for me, that is very meaningful to me, that those three, this month, is acknowledging and naming those three things. Because I think the intersectionality and the common cause others have spoken to, (unknown name), and the other presenters acknowledge this as well, that is really important when we are talking about anti-Asian racism in the contemporary context and not just historical context.

I want to show a great deal of gratitude for black African scholars and women who we could not have done anything without. Women like Kimberly (unknown name) and (unknown name). And also, the scholarship of people of Asian descent for critical theory. I want to name that and acknowledge that. These are all the ways in which we have collectively been working towards this discourse.

And resisting these systems of oppression. You know, I think about with indigenous history month in this country, I think not only about the first Nations here, but about the indigenous people in the country where I have my roots, the Philippines.

Even today, indigenous land offenders here and in the Philippines, continue to resist, have always resisted, colonial power.



And have always pot for and continue to fight for sovereignty of their land, water, and own systems of governance.

I want to acknowledge, also because it's pride month, trans folks, especially black and brown trans folks, have always, and continue to resist the patriarchy, in ways that provide liberation and freedom to all of us.

Indigenous land defenders, black and brown trans folks, they do this a huge risk to themselves and to their communities. I think, we need to think about that and acknowledge it, I know the other speakers have names that as well.

The question I'm grappling with at this moment, in 2021 in Canada, is this Asian Canadian, is this a political identity that we have established? Is this something that actually exists, are becoming together under this political identity of being, taking on this self identification as Asian Canadian, to resist all of the systems of oppression, and to uplift each other.

There's been a lot of conversation over the past year or so, about this notion of model -- model minority, and the proximity to whiteness that many of our communities, and many of us as individuals have enjoyed. Especially, those of us that can speak official languages fluently, would have been able to obtain high levels of education, who have citizenship in Canada, and all those other factors.

But as we have discovered, or as we have been painfully reminded, all it takes is a piece of fabric covering our nose and mouth, to sever that proximity to whiteness, and to dissolve that illusion, that somehow we are exempt from some of the other more violent aspects and more oppressive aspects that indigenous folks, and black folks, and so many other folks, who do not enjoy as many class privileges, have always face and continue to face.

So, these are some of the things we are thinking about, even if we obtain education, if we have perfect elocution, if we are well behaved, if we are quiet, it does not change our vulnerability and our lack of power and our lack of decision-making over how we feel resources should be redistributed. And that we still exist in these inequities.

I also think about, what is going on in our own communities, I know even in my own family, it is very hard to name, that is anti-blackness. And colour is in. That is a very difficult conversation, in my own family and community, and culture.

I see this across Asian cultures as well, trans-phobia, homophobia, anti-Muslim hate. I see this, I also appreciate that these are moments of solidarity, I see that the Sikh community comes together to support the Muslim community. When you seize more overt horrific examples of violence and killing, because of that recognition and solidarity, that to me is a hopeful model of coalition building and true solidarity. That I appreciate.

(unknown name) was talking about the phobia, and the discrimination and oppression that sets workers -- sex workers, and the oppression and that Asian women specifically have faced. I think that's very important, these are difficult conversations, as a Filipino woman, I also acknowledge that perhaps the ability for some of you and for many of the other people that have been around, many of my colleagues and peers, and my different workplaces, their ability, especially as women to show up and to foster their careers is because they have been able to employ Filipino women to provide essential childcare and domestic work and to take care of their elders.

My question is always, does my anti-Asian racism include those Filipino women who are taking care of our children? Who are taking care of our elders? Does this include the low-wage workers that have two or three jobs to survive and don't have paid sick leave. Or temporary workers or people without status who are vulnerable to expectation.

Does this include black and brown folks? Does this include Muslim folks as people who wear religious symbols or article of faith? Who are just as much part of our communities as everyone else.

This panel is about common cause, and what are some of the things we can sort of find commonality around, I was involved in some work and pandemic response, what I continue to see is that communities were coming together, and using their own labour, their volunteer labour, to translate and make sure very essential life and death critical information was available to their communities. Who continue to be disproportionately affected by COVID.

These aren't even bold or innovative action, this is basic, language accessibility. We know there are these commonly spoken languages, these mother tongues, that have been spoken in Canada for a long time. This is not something in the census that is being undertaken right now. Race-based data, this is something that people have been talking about for a very very long time. So, let's move forward with that.

These are basics and fundamentals. But let's also say we need to have a really strong say and how that data is collected, how the data is used, and how data sovereignty over that. Where looking to disaggregate our data were not all lumped together as Pan Asian. We want to decide how we are counted and how that data is valid.

The bigger things that will make a difference our brown shifts in power, and shifts in the equitable redistribution of wealth



and resources.

(Laughs) Everyone has shared really fundamental meaningful things, but I guess I will just share the thoughts I have, which is that I do think we need a seat at the table.

Not just speaking as a Filipino person, as Asian Canadians, absolutely. That table exists in part because of our labour, sometimes the exploitation of our labour. But I also think that there needs to be more focus on what does it look like for us to build our own tables?

That is what I am interested in. The question is, are we ready to do that? Have we done the necessary work between us, who was still missing from this discourse? Are we censoring the folks that are still at the margins of this Asian community discourse.

How well do we know each other? Do we respect each other? Do we see each other as equals? Do we trust each other?

Trust is a really big question between and amongst our communities, and within our communities. So, as I mentioned, June is Filipino Heritage month in Canada, June 12, is Filipino Independence Day, it's a celebration that many in the Philippines mark all over the world, and certainly here in the Canada, at the time of year where we usually gather in large groups in public, it's probably the weekend or two in the year where we are seen.

We are not doing that this year, we did not do that last year because of COVID. But the hundred and something anniversary of Philippine independence is a bit of a misnomer. The way I look at it when I look at the community, we have not attained that liberation and that independence, and we are still not free.

So, when I think of this holiday that comes around every year, that I have been marking with my grandparents and parents, since I was a child. I choose instead to honour and remember (unknown name). And that legacy of resistance, which is a common thread, which I see here in the territories, and stolen land of the (unknown name). And that resistance and strength and that assertion of sovereignty.

So, those are sort of, there's not a formal presentation that I have, but those are really the bigger questions that I continue to grapple with, and I have grappled with and thinking about what I wanted to share using this platform this morning. (Speaks foreign language)

Thank you.

ZOOL SULEMAN:

Thank you very much for sharing your comments, thank you to all of you for a very rich set of presentations, and I think grounding questions that will hopefully be touched on in the breakout panels and during the work to be done tomorrow. We have some limited time now, in terms of trying to engage with the questions, there have been some questions that have been risen to the top in the slide of questions, I will read at the question.

Not everyone needs to jump in, there is no compulsion to respond. But if you do choose to respond, it would be great if you could keep your comments under a minute, because we want everyone to share, unfortunately, that is the only time we have left now.

So, the top question in the list, is the following "Groups are targeted, they are not the problem, white supremacy is. But saying white supremacy gets people to shut down, defensive, and attacked. How do we discuss and dismantle white supremacy if the effect of even saying white supremacy are an issue?"

So, again a question that requires a much longer answer than the time we have. But if any panelists want to indicate to me that they want to jump in on this, they can do so.

OK, so if you go ahead.

SOPHIE LUI:

While I understand the question, I want to say that white supremacy's a problem for all of us, but largely for white people. They need to come forward and come up with ways on how they want to question and address it. The burden is not on me now to hold white supremacy and find ways for them to find comfortable places to speak about it.

The time has gone. The time is for people of European descent and who must make a claim to their backgrounds, and find ways to dismantle that. It is not up to us to define that.

ZOOL SULEMAN:

Thank you, who wants to speak next? You can just indicate visually to me. So, we only have one comment in response to



that question.

The next question on the queue, how do we better connect different types of Asian communities over the single goal of fighting white supremacy to tackle anti-Asian racism? I guess I would flip the question a little bit, just to say, if there is one practical strategy that you can name, which is based on the specific geography of where you are speaking from now, what would be that one practical strategy that could build or help build cross community and cross-cultural solidarity, and again keep your answers brief so everyone can get a chance.

Who would like to try to respond to some of that? OK LN?

ELENE LAM:

Like Lara said, we always have to look at who is being used. We can have a common goal, but I think it's important that we acknowledge the diversity and also how the intersection lends place through. White supremacy is smart because they target the most vulnerable and most voiceless. That is why think this is very important.

ZOOL SULEMAN:

Anybody else? Set winter ahead.

SATWINDER BAINS:

Coming from BC, I think we need a provincial conversation, and then across the country connect with other organizations and national organizations to have a conversation across the regions, geographically, we need to do that.

ZOOL SULEMAN:

Any other comments to that? OK. The next question on the queue, how do we engage Asian voices who are not at the table at auntie Asian conversations that are often academic and intellectual? That's a fair question, we are being hosted in an academic environment, obviously, we are hearing community voices involved. But this person wants to know, how do we have these conversations and take them away from very academic and very intellectual zones, I'm just trying to think in the context of getting people an opportunity, do either Sophie or Julie wish to respond to that? They do not have to, but I'm offering up the opportunity. Or anyone else?

JULIE TRAN:

Yes, I will answer in French. So, really, to be invited at that table, it's intellectual style, but we have the means to be able to express on how we experience the racism, we do not have to say it on an academic level because someone who experiences that can still be an activist, and care about it, the reason we are not invited at these roundtables, these conversation tables, because we have that myth of model minority, that to use it, is to avoid we be really expressing ourselves about it.

We can link with our brothers and sisters, as Laura mentioned in her presentation, we need to create a coalition with other groups, the black, first nation communities, that are already there, and we must be started in creating that alliance to join the conversation that is happening right now on racism.

ZOOL SULEMAN:

Anyone else wants to jump in?

PATRICK LEONG:

Just looking back at history as part of my research, looking into the 70s, I do want to give a Reese -- showed out for (unknown name), who was responsible in the 9070s, she engaged with workers, and preparing ESL classes that was a year around think. How to argue for better wage, how to unionize, these are useful things to help disenfranchised or disadvantaged communities within the Asian Canadian community to engage with broader community organization. Broader community organizing initiatives, that way, we can meet them where they are. Like I was saying in my presentation.

I think there is also of course different Asian groups that are underrepresented but all there's also the intersection of gender and class that we need to consider. And we also need to engage them and bring them to the table.

I'm glad there so many women here with me today as panelists with me.

ZOOL SULEMAN:

Anyone else wants to jump in before we come to the end of the panel? OK. Well, thank you all very much. We're just about on time, thank you all for your generous commitment of time and energy, I look forward to the issues raised and being pursued through the rest of the forum and the next day and 1/2, hopefully in the concluding confidence.

I thank the organizers and the audience for participating.



(Multiple speakers)

(Conference break)

SPEAKER:

Historically museums have played a role in silencing nonwhite groups by editing them out of the national narrative. Museums have become self aware of their shortcomings, and have started creating space for new stories. And you understanding.

Museums are image makers, they kind of put art in front of our communities, and place a continuous part of our everyday lives. Everyone has a responsibility to take actions today.

During the National forum on anti-Asian.

SPEAKER:

When we think about anti-Asian racism it's important to think about it and forms of anti-blackness and anti-endogeneity. These are interconnected, just like the systems of domination that produce them, whether that's neoliberal capitalism, white supremacy, patriarchy.

The systems of domination, are based on claims about supremacy, men are better than women, white people are better than nonwhite people, or rich people are better than poor people.

Thinking about the systems of domination and oppression as being connected is important because it helps us understand more notions of liberation. We learn from black feminists that none of us can be free until all of us are free.

MINELLE MAHTANI:

What a wonderful way to start this panel with (unknown name) why have the pleasure working with every day. All come everyone. My name is

MINELLE MAHTANI:

Tani and I work at the sociology section of race and gender at UBC. I'm so humbled to moderate the session on antiracism hate. Before I start I want to acknowledge the unseeded territory that we are currently on. (Land acknowledgment)

I would also be remiss if I didn't mention the 250 indigenous children, that have been found on the grounds of the residential school in British Columbia. The bodies are evidence of colonial genocide that occurred in which we were all complicit as nonindigenous peoples. As my friend and colleague Doctor (unknown name), a Carleton professor indigenous studies in journalism reminded me, it's not just what you feel about this moment, it's about the ways we hold systems like the Academy and media accountable to make real restitution.

I also want to express my deep sadness over brutal murder of a Muslim family in London Ontario, and an active anti-Muslim hate. Obviously as a Muslim woman myself, this is devastating.

I would like to encourage you all today to mourn as you see fit, but I also want to encourage you to shift the terms we use to speak about this act of brutality. Don't speak about Islam a phobia, it rationalizes a fear, rather than call it like it what it is, anti-Muslim hate.

How we speak about systemic violence matters, it forces us to address it with greater accuracy. One last note if I may, like so many of our panelists have said today, I've expensed a great deal of anxiety over anti-Asian racism. To that and, I have offered reciprocity, here at the national form, we are committed to doing the same.

Just a reminder, you need only engage in a conversation that is most comfortable to you. The great black feminist scholar Audrey (unknown name) reminds us that self-care is an active political warfare. If you need to step away or take a break, please do so.

There are active listeners available, if you need a debrief or just have a wellness conversation, you can find information in the feed lobby.

Let me begin by saying I'm honoured to be amongst the advocates and speakers today on their talk on media and how it forms antiracism hate.

Questions like how well does the media hold up and mirror the mirror in which we see ourselves accurately reflected? How damaging stereotypes of Asians cover the gamut of the perceptions of being illiterate, undesirable, filthy, detached, to the



current stereotypes of the crazy rich Asian, and the myth of a model minority influence our ability to experience belonging and create a sense of place.

Anti-Asian assaults have only served peak since the start of the pandemic, how can those tasked with producing representing, and amplifying images in our community service better and more responsibly?

And finally, how do we refuse the minimization and denial as project 1907 perfectly put it in our first panel, so, today's panel will look at these obstacles as well as the challenges facing Asian Canadians.

One of the reasons why I was so excited to moderate this panels because it gives all of you as members of the audience, a chance to put a spit in the conversation. It is only through your contributions, through you asserting and claiming your space, that we will see change.

So, let me tell you how that will work, for the Q&A portion of the event, we will use the online engagement tool, what you are hopefully all familiar with now. What you can do is submit your questions there throughout the conversation, you will also be asked to vote on the questions you want to see answered, those ones go to the top of the pile.

In case you need a reminder, here's how you do it. Go to SLI DO.com. Enter the code (indiscernible) one word, to begin.

Let me introduce you to our all-female panel which I think is really cool. (unknown name) does not need any introduction. She chairs the nonprofit committed to research. She will share her important work with us today. I am proud to call Prem Gill a friend and a colleague, Sheila chief executive officer for an organization from BC to unite, sustain, and grow the dynamic diverse sector.

She brings more than 20 years in the media industry, she's been named one of Canada's hundred most powerful women.

She has served as a spokesperson for women in media, and a CEO, she is responsible for delivering a wide range of services.

I'm also delighted to introduce you or MC, was been doing a great job, Madison Wong, a freelance online journalist. Also a recent 2021 graduate of the Ryerson School of journalism, and a former president of the Ryerson independent newspaper.

She has received an indigenous award for her project on Hong Kong's wet markets. Largely, it is an honour to introduce Barbara Lee. She's in charge of the Vancouver Asian Festival. She's in charge of grassroots that involve musicians in the mainstream media.

She is the founder of the oldest Asian film Festival in Canada. She is a cofounder of a movie marathon in its 16th year, and I'm so excited to have each and every one of you joining us this morning.

So, we will hear from our panelists now. (unknown name), I want to hand it over to you.

SPEAKER:

thank you Manella, one of the things that brings me here to this panel, and this discussion. With these fabulous leaders in their field, and these fabulous women, is the data we connected in a partnership with the University of British Columbia, ahead of this conference. To really serve as a discussion point, a jumping off point, and the baseline measurement of where we are in Canada, when it comes to perceptions, among Asian Canadians, when we are talking about nomenclature for the purposes of this study, we are considering those of Chinese and East Asian background, when it comes to the discrimination they have felt in the last year, particularly in the time of the pandemic and against the backdrop of really disturbing and harmful phrases, such as the China flu, and that type of thing.

As well as understanding, what non-Asian Canadians in this country are perceiving, and one of the things men L talked about was the role of media, so, there is so much to unpack there, in the time we have. We will be able to campus all of it, but what I will say is the entirety of the report is posted on Angus Reid.org. I invite you to go there, read it, get into the data tables, dig into the narrative, but I will pull a few of the most important threads.

The first one being, when we talk about the role of media, there is already a disconnect between people who's lived experiences are on the front line of some discriminatory behaviours, and those who are not on that end of it.

So, among non-Asian Canadians, these individuals are the majority are far more likely to say that media coverage of anti-Asian hate, conversations about anti-Asian discrimination, are more likely to be overblown and unhelpful.

Where is on the other side of the coin, people who are of Asian ethnicity or dissent are much more likely to view these media coverages and conversations, the praying of this topic into the public square, as something that is helpful, and acknowledges the depth and breadth of the issue.



We think about the lived experience of people in this realm, of people who are of Chinese or East Asian descent, they fall broadly into three categories. I will give you the main take away in a moment, if you are Asian Canadian, if you are of Asian can descent living in Canada, over the last year, your lived experience of discrimination, hate, micro aggressions, verbal threats, or worse, in terms of having to maybe change your behaviours, danger own routines, in order to avoid these types of behaviours.

You fall into one of three broad categories, the unaffected, these folks very much like their title, have not really been affected by, been exposed to anti-discriminatory actions over the last year.

There are the exposed, the exposed and had those experiences, they've had those interactions, obviously harmful, very unpleasant, but they have not been on a level of intensity or frequency as those who are hardest hit.

So, were the hardest hit? They represented 31% of Canadians of Asian descent, the really important take away here is that these are younger people. They are between the ages of 18 and 34. Let's think about this, let's frame this for a moment, who is most likely to be on the receiving end of anti-Asian discrimination in this country and anti-Asian hate?

They are more likely to be our youngest and most vulnerable adults. We are going to be doing it, as a follow-up, a study of kids. And really understand, what is going on with people under the age of 18, so, stay tuned for that.

I can tell you already, if you are a student, if you are someone working the front lines of the service industry, if you are someone who is lower income, if you're someone who is younger, you are more likely not only to be reporting increased frequency of these types of discriminations, but you're also more likely to say that it's hitting you harder, it's harming you worse.

Of course, that is in part because it's happening more to this demographic. But also, because at that age, of course it hits you harder. Of course those life experiences have not had an opportunity, or the dulling of the pain, so to speak.

I think we can all think of things that happen to us as kids are young people that stick with us a lot harder than things that are happening to us as we age in our lifetime.

So, that is one of the major takeaways from this study. The other take away I would say, is just the level look of saturation in which anti-Asian discrimination is perceived.

47% of Canadians with Asian ethnicity or heritage, are of the view that anti-Asian discrimination exists in their own communities. So, more so frankly, at the national level, a little bit more so on the provincial level, but even at the community level, you have got really half of people of Asian descent, saying yes. This is a reality in which the community I live.

I just want you to sit with that for a moment and let that settle, this is not something happening in someone else's neighbourhood, this is not something that is happening in someone else's province or national headline that is affecting other people.

It is affecting our friends, our neighbours, our colleagues, in the communities in which they live.

So, when we talk about lived experience, that is what really brings it home. Again, there is so much to talk about, but I will leave it here. Just for now, I'm sure we will circle back in the conversation, but when we asked the question to respondents of the survey, what are your thoughts on the future are things getting better or worse?

How long do you think it will take to change? To see real improvement in terms of seeing less anti-Asian discrimination in this country?

On that front, you see that both Asian and non-Asian respondents are pretty aligned and their expectation that it will take generational change. It will be at least a full generation before we start to see a big difference on this front.

Of course, there are those that say will never change, there were one in four Asian Canadians, that do say this. But I view the generational change finding, through actually a lens of optimism.

When we think about where we were a generation ago, 20 years ago, 30 years ago, 40 years ago, the further back in time, we were not having conferences like this. We were not bringing together leaders across spaces in various forms of government, public life, academia, policy world, to talk about these issues.

Institutions like mine, organizations like mine, were certainly not putting the investment into trying to measure the depth and breadth of the problem. You might have a horde -- heard it a bit anecdotally or through an activist lens, but it was not



something taken as seriously on the institutional level. I think that to me represents progress that we are having the conversations, and I hope, it is my hope, it will continue to represent ongoing progress, as we talk these things through and try to figure out what is at the heart.

What is the seed of these behaviours?

MINELLE MAHTANI:

Thank you so much, that was really important points based on some of the panel, some of the important polling data that we have seen. I would like to move it over to Prem Gill now.

PREM GILL:

Thank you Manella, and thank you for your presentation as well, I'm gonna talk about a couple of studies that came in the last few days as well. In the sectors I'm involved in, I think what your study and so many, continue to tell us, and what a friend of mine likes to say "We have the receipts".

This is not in our head, it is not imagined, this is not just a few people out there or certain segment of the community, this is much more broad. So, when you asked the question does media have a role? Absolutely 100%.

The media I've been involved in a habit throughout my career is both documentary filmmaking, television production, web series, and supporting people both in front of the camera and behind the scenes.

While I have seen some change, Manella and I actually met at a conference 20 years ago focus on the subject. So, these conversations have been ongoing, but certainly not to the points being made, not to this level of discourse.

I think the difference I feel now is that were not actually be able to turn back. This is not going to be a hot topic of the day, or something that is required because of regulatory reasons.

One of the questions, Manila asked me to talk about, my own career. How I have landed where I am.

I will briefly talk about, when I wanted to work in media, I grew up in the 70s and 80s in Canada, I loved television, but I never saw myself reflected.

I did not have the language, or the knowledge of how that would not be a possibility. That at some point, perhaps I would see myself. So, I did pursue, after university, entering a career which was focused on trying to figure out ways to see myself.

It ranged from everything from doing a short series for a network called vision TV at the time on the history of sick women here in reddish Columbia, do finally landing on city TV, several years later, Ray ran several programs which supported people of colour, and particularly, and production.

To starting the story hive project at Telus, many of your audience might be familiar with this, to where I am now. While my roles have been broad reaching, I have always come back to myself and my teams, how can we create targeted and focused programs, that actually support all these things were talking about?

But a couple things I want to bring to your attention, in terms of the extremely important role that both scripted television and film play in this discussion and discourse. Many of you may have followed this week's (unknown name) and (unknown name), from Kim's convenience, disclose the inequity and racism they felt on being part of that show.

Sadly, I don't think that's a unique experience, that was a show very specifically focused on an East Asian family. However, that may be very different, when the person of colour working on a show that is not focused on that specific storyline.

But one of the receipts that I wanted to bring to your attention, there's an organization called women (unknown name), it's an organization that has done research over the years, looking at key roles in Canadian film and television, specifically directors, writers, producers, show runners, after many years, they finally took a intersectional approach to the study.

The last study was released in the last couple days, it's been revealed, cross gender disparity when you set targets, this works, but this does not impact diversity or advance indigenous women, black women, or people of colour in these roles.

I can go much more into detail of this study but I thing that says it all. It also revealed to us that when indigenous women, indigenous women are hired for production, it's not the same one hot white women are hired. There's not enough data to actually support that when the black were brown women are in leadership roles, because there's not enough of them.

In my few minutes here before I get to the Q&A, I would conclude that a clinical role in television, a person like mine, we have a big responsibility to ensure when developing programs, what type of partnerships were developing, the targets



were did developing and working with organizations, Barbara Lee is a friend of mine and a partner in many things were undertaking now or in the future.

But very specifically, we need to work on how we support talent and the pathways across the industry. In their careers in development, but our actions are also connected to accountability.

Without that they can sometimes just be actions. I will leave it at that for now Manella thank you.

MINELLE MAHTANI:

Thank you so much for that, I would love to move on now to Madison.

MADISON WONG:

Thanks Manella, I'm going to start off my part of the conversation with talking a bit about what it is like to be an Asian person in the newsroom.

There is so much to this conversation, I want to say from the beginning of my undergrad to even up until now, I found myself debating multiple times, if I will ever have a piece in this industry. I've had awful experiences, with primarily white folks, who have made me feel terrible about my future.

I've had racist and sexist EMs written on to me after writing stories about racist inequities. People have said things like is your mom a boat person, what kind of Asian are you? Things like your English is good for a Chinese person. I've been gaslight, man's playing too, the only racialized person in white meanings, like many of my black, indigenous, and racialized colleagues, I've had my mental and physical health take a toll on feeling the need to work 10 times as hard as a racialized journalist in comparison to my white colleagues.

As a writer that has a wonderful piece called objectivity is a privilege according to White journalists, where they compare being a journalized journalist to walking the all tight rope.

From we walked into the room, were still the first in the room. There's even fewer indigenous and black and racialized journalists before they're not even in the room at all.

So, this concept of objectivity, in particular, has been embedded in journalism schools, and much of the media landscape today. It was not until the last -- end of my first year of my undergrad where I started to question my objectivity and with the school is teaching me.

I'm aware of the time right now, but there's been numerous discussions and points raise how this notion Martin undermines marginalized experiences. As a recent example, the Atlanta shooting, they were questioning whether their shyest would show if they covered it. They had editors tell them that they could be too emotionally invested to cover it, and so on and so forth.

This is been an ongoing issue and discussion from numerous racialized journalists, whether reporting on their own community or other communities are just issues of race and justice at all.

While racialized journalists don't need to be the only ones worried about her or pigeon held to it, allow them to write a piece on their community if there are of course comfortable and up to it. It can make the story that much more authentic and powerful. Sources seeing someone that looks like them, or they can bond with or trust, some with lived experience, an understanding of the issues, is a pro.

This can lead to them actually uplifting the community and giving them a platform, with that, I also want to emphasize that these journalists could should have the right support within these newsrooms.

This includes giving them the time to write sensitive stories, they can be emotionally draining, sometimes you can't just call someone up and asked them to explain something traumatic and emotionally draining.

So, writer should have mental health support and be help -- comfortable seeking additional help.

As a recent grad, as a young racialized journalist is now in the field, I want to talk about how schools can improve student learning in support BIPOC and indigenous students in coverage and in newsrooms.

Earlier this year, we signed a call to action, which was addressed to our journalism school, outlining a number of concerning demands. This included things like implementing trauma informed reporting classes. Mandating rights and equity-based classes. Mandating at race and equity training for staff. And just increasing supports for marginalized students.



I'm putting an emphasis on journalism school because they play a key role in shaping the future of the industry. The media has a complex and long history of misrepresenting and harming black and indigenous and racialized and marginalized folks, this has led to distress, fear, reluctance, and all of these communities.

Often times they don't want to talk to the media, considering the historic and prevailing powers, that these educational institutions hold and shaping black, indigenous and marginalized narratives, as well as lasting impact that these folks face from these interactions.

So, journalism schools should focus on improving their media programs, make sure students entering the industry are as equipped as possible so as to best report and represent these communities.

Many working journalists have experienced micro-aggressions and discrimination on the job, from colleagues, folks online through social media, but many have also experienced journalists schools and media programs. They can sit through racist or homophobic rhetoric in classes. Or watching their white classmates saying anything they want while they are cast aside.

Journalism itself can be a dramatic field especially when reporting on dramatic events, and issues that impact the community. So, without the tools like things like trauma informed reporting, and any racialized mentors to turn to, these folks are failed to be protected, and the supports to thrive. So, my wishes that the schools are uplifted and they said folks up for success. On barred by systemic discrimination, and feelings of on safety.

We need to work towards a more equitable coverage, one of the ways we can do that, is looking at other programs, was teaching them? Who is teaching them come? And what can we better implement. (Laughs) As you can see, there's a lot of things I can touch on and lead into. But I hope this leads into meaningful discussion and action. I just wish now is an alumni of a journalism school, these things could have been taught enablement beforehand. Much of what I've learned has not been primarily through school but rather from working through independent student papers. And seeking advice from my racialized mentors.

So, journalist school, media organizations, have a great opportunity to work with folks, get better coverage in their workplaces and environments. I want to acknowledge their been folks in the industry have been much longer than I have, we'll been advocating, and experiencing much worse than I have. (Laughs) I'm pretty young as you probably know.

But I really hope the upcoming generations don't have to continue enjoying this. In fighting for this. So, if I can be any small part of that impact, or perhaps influence folks and leaders watching right now to really kickstart some action. I would be thrilled. So, thank you.

MINELLE MAHTANI:

Thank you so much Madison, we love to hear from your personal experience and understanding of these key issues. Last and certainly not least I want to year from Prem Gill.

BARBARA LEE:

Thank you to the organizations of this form on anti-Asian racism. I am coming to you from the traditional ancestral... with this acknowledgement we remind ourselves discriminatory racist, colonial practices that have continued to address indigenous people and communities across Canada. Today I am here on the panel with these phenomenal women asking, or trying to answer the question what does media have to do with anti-Asian racism? My Asian is track my answer is quite simple, everything! Has everything to do with anti-Asian racism. To quote a sociologist, John (name), in recent decades the mass media has become a very influential... media portrayals include news articles, television programs, internet sites, they present information about every aspect of daily life and the world around us.

Statistical.com Canadians spent five hours and 29 minutes a day on digital media, each day. Five hours and 29 minutes! That is almost a full-time job. That is how much we are exposed to it. To begin, I want to give context to why and why the Vancouver film Festival does. It is the longest Asian film file stubble in Canada. It is for Asian Canadian creators for 25 years. It has advocated for... for Asian descent in front and behind the camera. Because we believe that it is only achieved through Asian media ownership and is in representation is key and roles in the media industry. The vast belief is that film television and media are the most powerful tools to combat racism.

Although at times it is difficult, it shows the depth and breath of what the lived experience of Asian Canadians feel and look like on screen. Stories shown on the screen can influence how people feel, interpret, perceive the world around them. Film and media have the ability to open the mind and perspectives of the audience.

It is through storytelling that we can find these points of understanding and appreciation. So why is representation so important in film, television, media? Popular media can have a negative impact on how white communities perceptions of people of colour, if there is a lack of interaction with racial groups. Which then can lead to a greater reliance on media



stereotypes, when they think about people outside of their race.

When we do see BIP OC stories, many studies have shown prolonged... with girls and boys of colour, while increasing self-esteem for white boys. There is correlations of racial, gender biases in society, and what is retreated in Hollywood. Which historically casts white men as heroes, while erasing or subordinating others as villains, and sexual objects.

The overwhelming amount of races in ministry -- braces -- racist imagery can... there is a serious negative impacts on racialized communities especially on youth. The erasure of people of colour in media communicates for BIP OC that they do not matter. They are not values, and they do not exist in society. People in colour need to see themselves in media! Black, indigenous, and all people of colour. So in early March last year, at the start of the pandemic, there was a rise of Asian hate around social media and on accounts. And mainstream media was relatively silent on what was happening.

We as an organization reached out to see how we could raise awareness and use our platform to speak up and speak out. The grassroots we were stretched thin, stories came in, and still little mention what was happening was making it to mainstream media. They made a commitment to use our platform and organizational resources to launch the eliminate hate campaign for multimedia campaign to eliminate anti-Asian racism. Asian led right grassroots organizations all the way to Asian lead organizations, need to... to spread their message to fight anti-Asian racism and systemic racism.

Social media has levelled the playing field! For access to traditional media outlook while they are... our stories need to be trying to be picked up! When I worked in the newsroom, along with Sachi, about 20 years ago. With all the different projects that we had done, when I was in the newsroom, we would be reading associate press, and press feeds, for that day's top story. Now he is coming on trending on social media. We all know that this current rise in anti-Asian hate racism... there are a lot of topics and books on the subject, but it is not taught in school.

... There are many biased and racist stories that scapegoat the race at -- Asian community... now five years after the foreign buyers tax to drive Chinese buyers away, they are still hitting who -- a new highs. Damages done, you cannot apologize after the harm is done! You have done the damage! Today we released eliminate hate... for Asian Canadian communities. To hold these news outlets accountable and give them the tools to do better! Madison we have stuff coming!

Because the Asian community has been so consumed with gaining on economic power, we have lost sight with where real power has shifted, and this is media power. The Asian community right now is way below the poverty line when it comes to media power. We know what it is, but we don't evaluate. We don't know how to negate it and we don't support those trying to develop it from the Asian community. It does not matter what the bank account says, when we are walking on the street, how we look is what we are being judged on. So we need to change the standard, on what a Canadian looks like, what a Canadian sounds like, and what a Canadian story is!

That is what we need to do! We need to change it! We are all part of this country. How do we change this? How does the Asian community development media savvy and use media effectively rather than allow it to be weapon as against the Asian community? How do we individually, collectively, harness the power of media to ensure our stories are told authentically? And change the narrative that perpetuates that model minority, yellow, undercurrents that are found in... all with the outcome of other ring us. I don't have all the answers, or the solutions, but I do know, that is not one thing, it is not one person, it will take all of us! To move things forward to make sure real change happens.

It is a collective of people doing some neck small or big, but he needs to be done repeatedly. Like a golfer suing his club, and practising every day to learn and memorize the routine. We need to speak up and speak out, and use media to chip away inequity and systems that have to perpetuate stereotypes that oppress and marginalize all communities of colour. Social media has democratized whose stories have been told, seen, heard. Everyone needs to pitch in! It is as easy as liking an Asian story, post, artist, once a week, once a day, so how will we do this?

Our revolution, or evolution will be through artists and media, we need to develop the muscle memory to speak up and speak out! If you cannot support those, if you cannot do this yourself, sport those who are doing it. Keeping silent has not worked for us, so let's try something different! My ask him all of you today inviting anti-Asian racism is important to you, to make a commitment, use your consumer dollars to support Asian artists, crowd out hate! There is so much hate online, crowded out! How do we do that? Jonah -- joined an army of likes, use your...

It doesn't cost you anything. For everyone who is here today, thank you for listening, but now it is time for action! Choose your action, it does not have to be something big, and it does not have to cost you anything. But it is an action and a repeated action that can drive us all forward to make real change. Doctor Henry you once said to me "you are powerful, you just don't know it yet and you don't know how to use it.", I think you are all-powerful and you just don't know it yet! And you also don't use it yet. So one way to do it as I said, like, follow, share, those are the three steps. Like, follow, share, use five artists, grassroots organizations, pick one day of week, and like their posts, show up, amplify the selections.

B style makers! Be taste makers! Be trendsetters, the allies! As one of my mentors said "with great power comes great



responsibility so use your power wisely and use it well". Thank you!

MINELLE MAHTANI:

I feel like cheering! After hearing you speak Barbara. That is the words we need to hear now. Simoni of our executive editors and journalists around the country's pay attention. I want to thank you for the commentary, I want to say I misspoke earlier when I said Barbara we must used... I wish Barbara K would say this but... thank you Ellen K for your. I want to ask a question to one of you, and I want to ask you a question Madison, you were speaking from the heart through your experience.

I love what you said about journalism, we are holding this a partnership at a university with other universities. Other universities have a way to think and the way we teach that is not incorporating violence. Our member working with CBC years ago and there was a discussion around a potential documentary that wanted to focus on "tsunami of Asians coming to Vancouver", and there was this throwback to harbouring natural disasters.

What it is that we bring to places, and I think feeling super helpless too intervening in this, so I want to ask you what do you want to say Madison to senior executives, executive editors today, if you had the floor would you – what would you say to them?

MADISON WONG:

Wow! I have never been given the platform to speak to seniors, but I want to say that as a young racialized journalist. I wish that all folks my age who are just entering the industry, we are given the support pairing them up with an editor that is willing to take an hour a week just to walk them through some of their experiences.

Or give them the opportunity to chase a story, or to help them make projects, because I feel like most of the times when students like myself are starting an internship, or we are starting a new job, we are usually still kind of looked at as the students. We are just freshly out of grad school, don't know what to do, but this is our opportunity to learn. It is an opportunity to give our ideas, it is an opportunity to possibly make your newsroom better, and to pitch ideas and stories that are often overlooked. Especially in Western legacy media.

I was fortunate enough in my first academic mentorship and I had a woman of colour as a mentor, and I was so valuable for a first internship that I had because not only did she take the time out of her day to make sure that I felt supported, I felt comfortable. Even when covering stories that I was emotionally drained from, she made sure that she was there for me.

It is scary being a young person entering a big newsroom, especially in a time like COVID-19. It is virtual, and you have to say hello on Zoom, is really awkward. So to the executives, seniors, editors, folks in power, please take care of the young folks, racialized folks, the LGBT Q plus folks, in order to create more equitable coverage. You not only need to have them involved, but you need to uplift them and support them in every capacity that is possible.

I have a lot to say but that is the first thing that comes to mind.

MINELLE MAHTANI:

I appreciate your thoughts on that medicine. It is particularly important to speak from the heart, but hear about your experiences and someone to is more junior in the newsroom. We have so many great questions. I don't know where to begin. And I recognize we don't have too much time together. Let me get right to them, Prem I want to throw the next question to you if I may. It is question who is -- from someone who is anonymous, I'm throwing it to you because a study just came out a few days ago. It is around how do we challenge fetishization of Asian women? Can you speak to that for us?

PREM GILL:

Sure, I can, I was resonating with so many things that Barb said and Madison being in those positions alongside Barb and so many of these conversations. The biggest way we can change that is by who is getting funded to write stories. Who is producing, who was the writer, who is the showrunner, who is the key role. That is proven again and again that things change. When, the storyteller is empowered, but also not just the individual involved. I think some of the things we are hearing from the talent involved in Kim's convenience as an example, they publicly showed that when you are the one person the writers room even if you are the top writer, when you don't have that ally ship, or other people around you, things don't really change that much.

They feed into the stereotypes, and it will happen, production by production, show by show, and those people who are in those decision-making roles on who gets the funding. It has to happen at all levels, and whether there are racialized people, black people, indigenous people in those roles, it is also the mass education ongoing commitments to the other people as well who are already in those jobs as well. It can happen through targeted programs, weighted criteria, on how to do funding. At the end of the day, with greater diversity of storytelling, there is audiences, inclusion is going to actually move you and the company, network, etc. forward in a way that you don't believe it does.



But we know the audience thirst is there, and we are constantly searching to see places where we can relate to stories but also see different types of people presenting. So, the way it will change is by helping more people who are from a variety of different backgrounds, become the writers, producers, directors, and the actors in these things. Also the crew that helps make the content.

MINELLE MAHTANI:

You are absolutely right. Thank you Prem for taking such a role in ensuring that this happens. Also some incredible questions here, I want to throw the next one over to you Barbara, you spoke passionately about the things we need to see. Here is a question from anonymous that says "what strategies have worked in the past to effectively fight against Asian stereotypes in the media? Is boycotting racist media the right way?".

BARBARA LEE:

We need to call out and call in. It is about when you speak up, and if someone does not have the voice speak up for them. We are often deflected, critiqued into things happening, the micro aggressions, even when I was in the morning pitch storytime. In the newsroom when we do those pitches, I would pipe up and if nobody backed me up my story wasn't told.

I would say that it is everyone's responsibility to call things out, social media is a great platform to call things out. Like it, share it, retweeted, it is a definite way. It doesn't matter if we have a lot of different stories, because the Asian community is not a monolith, we have all types of people. We can't have the one Asian, oh I have already checked my box and let this one Asian story happened. I produced it, and I didn't do well, so we will have another one. We don't have the opportunity to stay and learn, we have to be perfect out of the gate.

I was the real diversity winner with the National film Board, and my film got half the budget of a white filmmaker I was supposed to hit it out of the park, and no support for the second one. I didn't have an opportunity to learn my craft and get better, because you only get one shot, so I hope this time around is not just one shot. There were so many opportunities, so many stories to be told, and to show us as a full range of characters, a full back slough, full humanity. That is what we need. That can only be done if there is a lot more stories happening.

MINELLE MAHTANI:

Thank you so much for the answer, I appreciated. I will throw this to Shashi. It is from Georgia, "how do we educate in media with other oppression within our own communities when they are often confused and have language barriers?".

SHACHI KURL:

Such a good question, I am taking a pause to think about this. There are a number of problems with news media today, the first problem is that they ate their young. So what has happened is that there is very, very young reporters, producers, directors in the newsroom. That is great with the leap and jump we have seen in the last 2 to 5 years around telling more inclusive stories, telling stories that reflect what Canada looks like.

But at the same time, it does not allow for life experience to now come into newsrooms, and for that mentorship and for that growth to come.

So what has happened is the newsrooms lost a whole generation of cohort, of people that look like me. So when I introduced myself as the president of a research organization, what I did not say is that I spent 13 years as a journalist in the political reporter. At various newsrooms around, so when Madison talks about taking boxes or being marginalized, desolate, sidelined, that is not a new experience. We have all been dealing with, Prem knows this from newsroom experience, Barber knows all about too. The tragedy here is that we are all in senior roles and organizations in newsrooms, to further that learning.

To say, "hey look there is great there is enthusiasm on this one angle, or this one type of coverage that doesn't certainly further the richness of media coverage around BIP OC communities, or around LGBT Q plus communities", I think one of you said this, communities are not monolithic. There are so many issues, and so many other problems to be told.

That is changing to, and it is changing slowly, if you look at the Metro Vancouver market, two major newsrooms have people of colour, South Asians as their newsroom leaders. We would not have seen that five or seven years ago. I am thinking of (name) at global, and Charmaine at Rogers and city. That is amazing!

That is amazing, so take some heart, and comfort to know that change is coming. But in terms of educating media, and educating journalist, and is also about educating young reporters, not to lose sight of the stories that they should be telling. Some of the blind spots, or the unconscious gaps that they may be bringing to news. Not for any other fault or reason, they just have not been at it long enough to know all of the things there are to know.

There is something to be said of the richness and experience of applying your craft for 20, or 25, or 30 years.



Unfortunately the reality of newsrooms today is very few reporters will have that chance, and indeed very few reporters of colour, or any reporters will have that chance. So I think it has to be done in a way that does not put reporters and newsroom leaders on the defensive. And needs to be done in a way that engages and says "we are here to help, would you like us to help you, can we please have the permission to help you?".

I know many people will say that this is BS! You need to punch them hard! You already have an industry being a big defensive crouch at the moment, the more way that things can be done at the expense of a hand rather than a fist is key.

MINELLE MAHTANI:

Shachi thanks again you knocked it out of the park, you are looking at the intersectional perspective thank you. This is the last question in the audience, and I will give you all a minute to respond. Prime I will throw it to you, it has more than 20 people who want to see this question answered. It has to do with Kim's Convenience that we talked about earlier. Do you think that similarly recent comments about experiences on Kim's convenience will harm or help the representation of Asian community?

PREM GILL:

Probably both, if I answer honestly, I would say that let's hope other people will not be afraid about speaking out about their experiences or seeking support. It is really heartbreaking that he and his fellow cast members or others who worked on the show felt they could never speak up while they were working because their hands were tied to their employer. I don't think it is good to do that particular show. So to Barb's point let's like his post, let's support him, let's support others and not being afraid to share their experiences so we can learn from them and do things differently.

MINELLE MAHTANI:

Thank you so much Prem, let's all think about the opportunities we can intervene with these damaging stereotypes. Shachi how about you? Given the conversation we had.

SHACHI KURL:

It hard for me to answer because I don't know about showbiz that much, but it is very big deal to speak up and speak truth to power. Two prams point, the reality is that it can be counterintuitive. Sometimes "playing the game", being more successful way for someone then doing it softly and getting those... but I do not endorse one practice over another. I think one of the pressures that we put on ourselves, as people of colour, is that there is an expectation that there is only one right way to make change. And there is only one right way to do things.

So he did it in a way that was right for him, and we need to support that and applaud his bravery, and also acknowledge the backlash. Also acknowledge the knock effects, every action has a reaction. So could that have been handled differently, should it have been handled differently? I think at this point, what we are learning is that there are many roads to progress. There are many roads to change.

Some of them will hit potholes, and slippery bits and dangerous bits, at different stages and intervals. I think the best thing we can do is frankly suspended judgement, over "you should have done it this way, you should've done it that way", we need to take the "you should have", out of the language then that is the best and important thing we can do.

MINELLE MAHTANI:

Thank you for the really important reminder, Madison I would love to hear from you for about a minute or so for closing remarks about how infused your thinking.

MADISON WONG:

I have absolutely love this conversation, it is hard to talk about these things especially when a lot of us have lived experiences, and have friends and peers that we often think about when we see how the media reports on racialized and marginalized communities.

I love what Shachi said about that there is not just one road, there are so many ways that we can make a difference. Weatherby in the media, or newsrooms, from a young perspective, one of the best things that my mentor told me is "just be as loud as you can", when we are at the meetings, don't be afraid to pull it out. When someone gets mad at you, and Minelle you said that to me too. They are the problem.

If you want to increase coverage about indigenous folks, black. Pitch the stories, they don't need to be bad stories, they can be positive uplifts -- uplifting stories that someone did amazing, great initiative. It can be loud about if someone asked you who would you recommend to hire, think about your racialized and queer folks. If you think they would be a really good fit for the job, trying to makes face for them. – Try to make space for them.

Be loud and proud of your career, I think for a lot of Asian folks it is common for people to say "just be grateful for your job", but I kinda have to unlearn that myself. I am grateful to be in a position where I can write these stories, I can give people a platform.



I also know I am in a position to do more, advocate for more, push more, in the newsrooms and hopefully with some change in the educational institutions I can help folks who want to pursue media, and anyone in the media have a better experience. I hope that encapsulates some of my thoughts.

MINELLE MAHTANI:

It totally does. I am so happy you are working in the media and there are important differences we need to see. Barbara over to you. I can't wait to hear your final thoughts. How this conversation has shifted things for you, or anything else you want to offer in the last few minutes?

BARBARA LEE:

I love these conversations, I love Sasi, Prem, and Madison, we need to engage in these people. They are the ones that need to do this convert... -- conversation.... I feel bad about his experiences, in today's age. Especially for a show that is so celebrated and touted, and talked about. To have the curtain pulled back and say that a lot of things haven't changed.

They might have had these moving images that showed one thing but behind nothing has changed that much. I agree that there are many ways to do it, and if that was the way he felt he had to do it, I am hundred percent support him. That is what we need to do, we cannot silence people. We at VA FF had to write our own protest letters to call out what we felt as racist and inequitable funding.

So we felt like we had no choice, so I felt what he felt, we had no choice. One of the things the Asian communities suffers from is imposter syndrome, we feel it we are not good enough, we should not be here, we should all be given the opportunity, that is so wrong! Other non--- other white communities plow ahead and make a mistake, plow ahead and make a mistake, we should be able to do that! That is when everyone needs to do today. I want to quickly talk about the two project, one is the eliminate style guide for journalists and media, and the second one is a tick-tock project with reclaim your name, did you feel like you had to Anglicized or westernize your name to fit in.

Do people mispronounce and how did that make you feel? There are so many stories about that, and that is a great entry point to have these conversations. It is easy, you are at the same starting point, you just start with your name. That is a tick-tock, send us a tick-tock, we will rip release – we will release diversity report, to show Canadians what we are seeing on the screen. If you have 5 1/2 hours of screen time and the 5 1/2 hours you only see 20 minutes of yourself. That is a problem! Prem and I will talk about that somewhere. We will make change! Like, follow, share!

MINELLE MAHTANI:

Like, follow, share! What a great way to end the panel today. We will post all those resources that were mentioned, with the incredible resource that the producer at UBC with history of representation in media. Please look for that, and I will share those resources with you. I want to thank all the panelists for showing me with brachial -- radicalized reciprocity looks like.

I want to thank everyone who attended today, I learned so much and it is up to you and all of us to change. Madison I will throw the baton back to you.

MADISON WONG:

Thank Minelle, that was honestly an amazing conversation. It was so lovely to get... thank you so much. Thank you for allowing me to be a part of this. I am back on my MC role, so coming out of panel three, I would now like to introduce a special video message from (name), as owner, chairman, and... he is the prominent leaders in the business sector. He is unfortunately able to join us from previous commitments. But he shared his thoughts on leadership qualities to combat anti-Asian racism today.

SPEAKER:

Hello, and thank you to (name) and the rest of the invitation... this is important work and I am glad to be a part of it. The focus of this forum and its outcomes are vital in finding a way forward. Level of anti-Asian racism that has reemerged as a result of the pandemic has served to put -- put a spotlight in a dark time of Canadian history. It was Albert Einstein who famously stated "nothing happens until something moves".

This moment in our history requires us to move beyond talking, beyond action, we need to come together and create bold action for change. From the trading routes to the current contributions of the Asian population around the globe. We have left an indelible mark on history, and the future. Every field of endeavour, whether it be science, technology, sports, the arts and industry. We are a major force in shaping the world, it is time we step forward to acknowledge who we are, and the role in building this nation. I was asked to share some thoughts with you today about leadership.

In particular, leadership qualities I see as necessary to combat anti-Asian racism. The kind of leadership I am talking about is not necessarily the traditional role achieved by the few. Rather, it is what I see as the role that all of us must take on as a responsible citizens if we are to achieve a truly inclusive future for Canada.



While I may not have all of the answers, I thought I would share some lessons that I learned along the way.

Lesson one, be your own compass. You can choose the path through life following others, or you can be the masters of your own destiny. One is folly, the other is fulfilling. It is your choice. Never let anyone tell you you are too passionate, too inexperienced, or too young.

I don't need to remind you that Greta Thornburg was only 16 when she set out to take over the world, Amanda Gorman was 19 when she got the youth (unknown term) of the United States.

Voting was extended to 16-year-olds and it is done in Scotland, and there has been a discussion here in Canada too. What could that mean for you? And the generations right behind you? What does it say about the need for young Asian Canadians to be more politically engaged and step into public office. Choose to be your own person, do not let circumstances or other opinions define you.

Trust your own judgement, and always navigate by your own compass.

Lesson two, diversify your own thinking, so for Asian Canadians there is a great deal of thought and energy given to the idea of getting a seat at the table.

I agree it is essential! Particularly for those who have been excluded based on race, gender, or cultural background. It is not enough just to get a seat, it is what you do with it that matters. In order to make a difference, you must be heard, and you must do that by bringing diversity in your thinking.

In my experience, the people who are taken seriously, and have impact, are those willing to challenge the way that they think. They are the ones who learn outside of their own area of expertise, and who are willing to risk failing to succeed long term.

Progress is not made by doing the same thing, the same way, and staying safe. It is achieved by testing the edges, and pushing boundaries. I encourage you to be the person at the table, who is heard, and lives -- leads the conversation, take your place confidently and make room for others. By how you use your voice. Lesson three, silence is not action.

Just ask any leader that has replied, no comment, to a reporter's question. Silence may feel more comfortable, but it has consequences. It means you have surrendered your right to be included and effect change. I know many of you are familiar with the term "model minority", remaining quiet and circumspect it is some of the hallmarks, many of my generations and others are told not to speak out, don't draw attention, just succeed in spite of it all. Your generation and those to come have the ability to change that narrative.

This moment in history is a perfect opening, and I urge you to take advantage of it. It is what propelled me in May of last year to initiate a national approach to the anti-Asian racism, which has reemerged within the onset of COVID. I can simply no longer be silent, and Canadian enough to eliminate racism in all of its forms, we must speak out and take action now! Lesson four, make trust your own currency.

Speaking of trust these days is a precarious thing, according to the Aleman trust survey done every year. Trust declines globally, and this is all the more reason to make the choice now as young leaders to make trust the cornerstone of your future. Whatever field you decide, indefinitely you make the bold choice for public office, creating trust must be your foundation.

You can start by demonstrating it yourself, it should be evident, in how you deal with others, in your actions, and how you keep your work. It should certainly be demonstrated in how you make a stand for things that are important to you. In bringing an end to racism is important to you, then show yourself as a trusted leader by moving beyond the words to action.

Remember, people may be impressed with what you say, but they will be inspired by what you do! Lesson five, be an informed optimist.

Education is at the core of my values, something I inherited from my father, grandfather, and ancestors. Well beyond traditional academic schooling, is essential to be a lifelong learner. It will provide you with an advantage and broadening experience. Most importantly, it is a way to maintain your optimism in the future. In a way that is bold and well-informed.

I see in each generation the rule to influence the next one positively. Just as you were doing here today, we all went to the next generation to show them the possibility of their lives. It is what will sustain us in the long term, and even with -- when faced with challenges those that you are experiencing today. Lesson six, funded the future.



If you are not willing to play an active part in creating the future, then we are doomed to live a life that others make for us. Each one of us has the ability to actively give back even if we have few resources. Whether it is time, experience, using your platform, or financial support, we must all contribute in any way that we can. Look around, our major institutions, hospitals, universities, libraries, you will see many Asian Canadians that understand the value of funding the future.

Each of you have the ability to act in any way you can to sow the seeds now for a better Canada. While sometimes imperfect, this country was built by people who understood that when one person succeeds, we all win. Good leaders maintain the status quo, but inspired leaders actively create the future.

Choose to be that kind of leader! Choose to be significant. Thank you!

MADISON WONG:

Wow, thank you Brant for the incredible insight, and virtually I guess giving the time to share all of your thoughts and lessons. You know as a young person, I really do admire pieces of advice from folks like you who have been doing great work for so long. Of course, all of the participants that have spoken today. They continue to inspire the younger generation, so I really do hope you folks know that.

So before we get to speak to minister Ng, I am pleased to share two videos to you, Canada's prime minister Justin Trudeau, and British Columbia's premier that... it should appear on your screen very shortly.

SPEAKER:

Hello everyone, for starters, I want to thank you BC for bringing us together -- thank you BC for bringing us together. Engaging us in the topic and establish goals for action. From community organizers and leaders, to scholars, government officials, we all have a role to play in ending hatred and discrimination across the country.

I know the last month of COVID-19... it should never affect the way we treat each other, unfortunately since the beginning of the pandemic, against Asian people has been rising everywhere. Canada is no exception, so, it is specifically targeting Asian Canadians. In Vancouver alone, anti-Asian hate crimes increased by 700%. In 2020. I know this has been... attacks against Asian Canadians are attacked against all of us, and they will not be tolerated. As a government, we are committed to working with partners to address the impact of anti-Asian racism, and defined solutions that create barriers in... that is why we are expanding the Canadian race relation foundation to help community groups combat racism in all of its forms.

That is why we are making further investments to make community cultural investments against hate crimes. These are couple of the initiatives that we are combating racism, discrimination, and hatred across the communities. As we work to build a fairer and more equal community, we will listen and learn from leaders like you. Asian Canadians have made so many... you have enriched Canada and culture, and your heritages, and we must stand together in the fight against discrimination and hate that too many of you are facing. Altogether, we will build a better country for everybody! Thank you!

SPEAKER:

We all work together to fight the virus and keep our community safe. But for some, it brought out the absolute worst, we saw an unacceptable rise in hate and racism. As you all saw, Asian Canadians have been disproportionately targeted, throughout the pandemic. This was borne out by the numbers, and we also know the hate crimes are also underreported. It is a pressing issue that is facing our province, and I want to thank you BC for hosting this national forum on anti-Asian racism.

The great minds are turning their minds to this challenge, and with you you have a shared response to tackle systemic racism in all of its forms. For decades, racialized communities have been asking for race-based data collection. Within a year we will have that landmark legislation in place. Additionally, parliamentary secretary... is working on the antiracism act. But I am working with you again, again -- against anti-Asian racism in the product vents. District province. -- Province.

MADISON WONG:

Alright! Please join me now in welcoming the honourable Mary (name), Ministry of business, export, promotion, and international trade to the forum. Minister (name) is a believer of public service. She has 20 years of experience in education, women's leadership, job creation, and entrepreneurship. Minister Ng... she grew up learning the struggle that a lot of immigrants know in the country. We are happy to have you here and welcome you to the program.

SPEAKER:

Thank you so very much, before I begin, I would like to acknowledge that I am joining you from the traditional territory of many nations including the Mississauga of the Credit, the I also want to acknowledge the 215 children whose lives were taken in the Kamloops residential school two weeks ago. For those of us who are settlers in Canada, we want to know... we all have a role to play moving forward. Thank you for the introduction Madison, and thank you as well to President (name) for coming together with this forum. I really appreciate your continued leadership on anti-Asian racism.



We know that Asian Canadians help build Canada, and as this history is long and has much to celebrate, it is also painful. From constructing the railways in the 1800s, to the Japanese internment in World War II, the denying and the docking of the (name). Today Asian Canadians work in many ways serve as teachers, caregivers, essential workers, and RA's -- at standing community and sports leaders across the country.

A course -- across the pandemic, we have seen anti-Asian racism, here in Vancouver we have seen 700% increase in reported anti-Asian hate crimes. This is more than a statistic, is people, communities, from coast, coast, coast, it is a tax from a 70-year-old mother who sent to her son asking where she might be able to apply effect by pepper spray to protect yourself while going for a walk. It means a parent worrying about their child, and whether that child will be beat at school.

A means Asian Canadians being scared to walk the streets and attacks because they are racialized. Racism is real, and has profound consequences. It is not just anti-Asian racism, we have seen devastating waves of anti-indigenous racism, anti-Semitism, antiblack racism, and Islam a phobia. All of Canada our morning this week as we saw the horrific murder motivated by hate take the lives of a Muslim family while they were walking in London Ontario. This hate has no place in Canada and communities are living in terror, and we have collective responsibility to stand together as allies to fight discrimination in all its forms.

As the start of the pandemic, I have been very pleased to be able to work, fight, anti-Asian racism with a network of Asian... who have dedicated decades of their lives and time in an effort towards fighting for a more inclusive Canada.

A few weeks ago here in BC I was working with political leaders as a discussion on how we can work across jurisdictions to fight racism and discrimination. We are doing this important work with colleagues, across the government including at the federal level. With my good friend and colleague ministry -- Minister (name), Minister Blair to make sure that community safety is a part of the conversation, members of Parliament who are vocal leaders in their own communities. Our government is taking up approach to fight racism in all of its forms. In 2021 we are giving... directly impacted by the COVID-19 pandemic, also to establish a national (unknown term) to help Asian Canadians.

We took another step last week by adding a definition of anti-Asian racism to Canada's antiracism strategy. We are committed to fighting anti-Asian racism, and discrimination. Now, is the time for change. And for action. We need all Canadians to join us as allies to take charge against anti-Asian racism. I am looking forward to engaging with you in the panel this afternoon, and I want to thank you for giving me a bit of time to speak to you on this very, very important issue. Thank you so much and back to you Madison.

MADISON WONG:

Thank you ministering for taking the time to speak at this and leading initiatives. Like you and many of the panelists and guests have said today, I also hope that these discussions can lead to meaningful action and change. Will hopefully unravel at the breakout sessions this afternoon.

So I want to thank each and every one of you for being here with us, as well as the distinguished guests and panelists from today. I also want to give differently reminder to folks they can find information with how to connect with the active listeners... along with the PDF on mental health and well-being resources if any of you or your peers and community members needed.

They can be emotionally training, -- triggering, UBC and... so with that, we will have a short break, a jewelled for the afternoon sessions begin. So take a couple of minutes to step away, get something to eat, and relax a bit before the next extension starts at 1 o'clock PST. That is all for me as an emcee, thank you so much for inviting me to play a small role in a big national forum. As a young girl from Scarborough I never thought I would get a big opportunity like this. It is a humbling experience and I send love to everyone watching. Thank you very much!

(Break)

SPEAKER:

A lot of folks in the... from learning from the fact that these things rear up over and over again can possibly get ahead of it. When it does happen, you can expect it to happen and then respond to it. You are also part of the history that carries on from the past all the way to now.

Resistant is an ongoing project, and it renews itself, and it is also there in the downtimes. Take the time to learn. (Speaks Indigenous Language)

JP CATUNGAL: I am one of the co-moderators for today's session, and I am speaking to you... Good afternoon my name is... Grayson?

GRAYSON LEE:



Hello my name is Grayson Lee, I am a university student at the University of Toronto, I am part of the... also the member of the human coalition. Speaking as a second-generation Korean Canadian Settler.

JP CATUNGAL:

A couple of quick words before we go into the report from the breakout sessions. I will invite (name) to get us started on talking about wellness central to the work we are doing today.

GRAYSON LEE:

Let's name explicitly the stuff we talk about today and tomorrow as well as no conceptual issues, they are also for most of us our lives, history, cultures, and in bodied experiences. In other words, this is intimate and personal, the experience of anti-Asian racism in multiple ways, given the complicated nest of differentiation, and intersectional Asian category. These categories can...

JP CATUNGAL:

We want to foreground health and wellness as the key component of the practice of doing this work. I want to remind each of us to engage in this conversation, and other conversations that will be taking place today and also tomorrow. In ways that you understand will be best for you. You are reminded that the words of one of my heroes someone that (name) in another session quoted. Black lesbian feminists writer poet Audrey who has powerfully talked about taking care of yourself in a white supremacist world... she says and I quote "it is self-preservation, and that is an act of political warfare", so we invite you to step away, take a break as you need, please do so.

There are also active listeners if you need to debrief in the moment, or want to have a wellness conversation. You can have a Zoom information to access active listeners and also in the lobby please consult them. As needed. So, I also want to as I said, give us some context for the continuation of the conversation. To draw out some key lessons from the panels today.

That hopefully you took away in your breakout discussions. These include for me, the insistence the anti-Asian racism, in the last year has a long history. It is not something that is reared its head in the last year, is a long history to this, and the Canadian context. The name of the project in 1907, we heard from Ellen Kay which is included in project 1907. This reminds us of what is happening today, the racism we experience, in the last year is tied to an embedded in the history of anti-Asian racism of over a century ago.

The anti-Asian racism is also not just spectacular forms of violence, but in the key moments often identified in public and institutional conversations. They also take place in quieter moments, institutional (unknown term), things we just take for granted. These are anti-Asian racism, into discourses, not just individual forms of hate. I want to recall the words of Lera (name) mentioned earlier, she is one of the report back speakers today.

In this session, she said earlier "part of this work is that we interrogate not only who is and isn't at the table, but what the history of the table is at all. Whose labour on who's back? Has been constructed.", And we heard from several people today, the anti-Asian racism must be approached with full recognition as well of its intersectional manifestations and affects. This crosses with anti-blackness and says put her own normative at D. -- System – heteronormativity.

GRAYSON LEE:

In the concurrent breakout discussions, discussions and panels were asked to consider all of the questions and relating to the sectors. How is anti-Asian racism manifested? As a consequence to the historical structures, what our priorities for what needs to change to combat and eliminate these combats? And who needs to be convinced and involved to act and make these necessary changes?

JP CATUNGAL:

The goal of these breakout sessions today and in the report, to offer us a starting point that will take us at least partly to tomorrow's discussion. Which will be censored on community asks for our desires, and what opportunities list does Rick exist there and how we proceed forward. I want to get joined from each of the session Representative to report back on the conversations that each of you had during the sessions. That you were a part of, and we will start with violent from education. -- Violate from education.

SPEAKER:

My name is Violet Tai, I am speaking from the... also known as Ottawa so the education panel had a fruitful discussion, how has anti-Asian racism manifested in the education and postsecondary education? Both in terms of contemporary enrolment as well as the historical structures. A lot of the education structures that we still take part in, and the curriculum that we abide by, has and is created by these Eurocentric ideas, Eurocentric curriculum, and it is important to know -- is important to break down the Eurocentric idea as well as the assimilated norms of what students are introduced to in school.

For the second question, "what are priorities for what needs to change to combat and eliminate these impacts?", There



was a lot of discussion on this topic. Namely, one person brought up an interesting quote "in order for me to teach you must know you", this calls for greater representation in staffing that we see in schools. This calls for reducing the amount of gatekeeping we see in academia, especially in higher education. Someone had mentioned that in spite of the fact that K to 12 education is moving quickly to become more culturally aware and sensitive.

Higher education, postsecondary education is quite slow. It is still quite behind in these regards. Who needs to be convinced and involved to act in order to make the necessary changes? Of course, it starts with forums like this, it starts with identifying the issues, really bringing the issues to light, and identifying the key stakeholders and who are the people who create our education systems? Who are the people who perpetuate our curriculum? Our syllabus? Then some key highlights to wrap up, is making the hiring process and also teacher education, so if people are trained to become teachers. For them to recognize their role as an authoritative figure, many young people will be taking every word that comes out of their mouth as fact.

It is important for them to have gone through sensitivity training, cultural training, furthermore, school trustees need to be held accountable, the trustees need to be reflecting the community which they are serving. This should be held accountable and finally our last highlight is that it is so important for BIP OC voices to have a voice in syllabus. We see a university course syllabus to have alternative, or BIP OC voices at the end of the term. A glimpse of the outline, while the entire course may be made up of traditional methods and ideas. We need to dismantle this or we will keep her – but we will be perpetuating Eurocentric education systems that exist. Thank you.

JP CATUNGAL:

Thank you very much, Violet. We will turn it over to our second reporter, Stephanie.

SPEAKER:

Thank you. My name is Stephanie, I am reporting from the health panel. Two of the major highlights on our panel was that representation matters. There needs to be a greater diversity, invoices and all levels of health. Not just front-line workers, but in administration and leadership. We discussed in how health education, there needs to be a push for greater presentation -- representation of marginalized folks and encourage providing health to burn out. We also discussed about meritocracy. Just adding a barrier to Asian Canadians and other minority populations and immigrants. For progressing in healthcare system and becoming leaders. Also related to the phenomena known as the "bamboo ceiling". The second highlight in our panel was in regards to patient care. Meeting a shift towards her to really competent care that is not based on stereotypes and involving the community. So greater community engagement, getting rid of the Western standards that are baked into our health system which is predominantly based on the biomedical model. Embracing cultural norms, we also spoke on greater funding for our community. Just general health for translators, translated materials. Not just relying on unpaid labour of family members. For people to receive compassionate healthcare system. Just allocating resources.

The aggregation of data to help us create these environments and take action. I am going a little bit backwards. I worked with the highlights first. The first of three questions that we discussed, we tweaked that I'm a little bit. Two be more specific to the healthcare context. The first question, we spoke about how we system -- what is the relationship of racism to health is. In this question, we started with individual experience from our student panelist. About the model minority myth. And how representation, again, matters in our community. But the difficulty of finding an Asian therapist in mental health. And then we escalated to a social determinants of health and discuss the healthy immigrant event. There being a negative impact on the mental and physical health of newcomers.

From there, we went deeper into the roots of structural racism and health. In terms of suggestions, for the future, we discussed a lot of mentorship and support, funding is the big part because a lot of over questions in the panel asks how we can uphold our voices, how we can have representation, how we can have more Asians and other BIPOC members that are linked in the health education. And just being part of the health professional system. That pretty much summarizes our panel.

GRAYSON LEE:

Thank you so much Stephanie. I want to follow-up if the subject of anti-blackness, -- if those topics came up at all. In addition, LGBTQ issues seem to be quite related to a lot of problems in the healthcare. For example, the AIDS crisis that is occurring. I was wondering if this became a subject or a discussion in your panel? What that conversation was like?

SPEAKER:

About this a great question, Grayson. Jump in there if I missed something. I think he spoke to the LGBTQ plus community. In the antiblack sentiment, sorry, what is the third one?

GRAYSON LEE:

Indigenous.



SPEAKER:

OK. We scratched the surface. Looking over our notes at swell, we did have a question towards the end about the incident at UBC. That it was related to, correct me if I am wrong, I may not have the facts straight. An incident at UBC, who was called for a well this check, thank you. Someone gave me the name. We sort of scratched the surface on that topic of if it was towards the end of our session. We didn't get to dig into it.

GRAYSON LEE:

Thank you so much Stephanie. Get this a lot to deal with. Thank you so much for all the work that you do. I call upon Abigail who is in the justice system breakout session to report back.

SPEAKER:

Thank you Grayson. I am speaking to you from the city of Vancouver. I am on the unseeded territory of the Musqueam, Squamish, and Indigenous nation.

First, we looked at the lack of Asian Canadian representation in the legal system. We started with a discussion about the educational appointment system and the need to expressively and expressively acknowledge racial diversity as something that is needed on the bench and the court system. Comments were made about how the experiences of racialized people can influence and impact the outcome of court cases and decisions. Their representation is doing a disservice. To the broader Canadian community. We also talked about the impacts of the history of racism. One of those impacts is the lack of mentors for seeking mentorship and wanting to include an advance in the legal system. Put that into racialized people, who work hard to increase mentorship, competence, transparent shape from people who are involved in making these appointments or promoting individuals within the Canadian legal system.

There is the desire for the burden not just for the racialized people, but people who are in charge in the apartment system. Also a recognition that having a community organizations, such as the Salvation Bar Association, is important. We also talked about the statistics and the need to have demographic data to measure where we are currently in as well as where we are falling short. Ensuring that our experiences are not minimized or denied.

We are also hopeful that with the increasing number of racialized lawyers, there will be some improvement in the area. On the second theme, we talked about prosecuting hate crimes and the need to develop alternatives. One speaker shared his experience and difficulty with reporting I hate crime after being subjected to it. Particularly the language barriers on reporting I hate crime in Vancouver. Another speaker described the process in prosecuting the hate crime. As well as the pros and cons associated with having that high standard. She also described the difficulty of prosecuting racist incidents that are that -- less than hate crimes about micro-aggressions, some of the impacts are on to the members of the Asian Canadian community. Another speaker spoke about the alternative to pursuing anti-Asian racism within the criminal system. There is a recognition that laws are rather blunt at times.

We looked at some alternatives and why people like the accessing other community initiatives outside of the formal criminal justice system. And how there is a need of government funding on those programs to better support the. Finally, our last theme is to talk about challenges in community lawyering including accessing fund and connecting with the community, particularly during COVID. We talked about the gap and access to justice for members of the Asian Canadian community for supper we talked about how it can be difficult to apply for funding when you do not have resources and yet that undermines the ability to do that work. We also talked about moving community lawyering online and how that has been effective in reaching people. But that also require some flex ability.

We also talked about it lifting voices of individuals. One person making a suggestion can make a huge change, for example for creating or reporting hate on online toolkit. Just having certain voices lifted. Thank you.

JP CATUNGAL:

I have a follow-up question. This is a conversation from the previous report. Which is around the politics of policing. Particularly lessons that have been offered by the movement for black lives around caution and expansion of police power. Particularly as responses to hate and violence. In light of the anti-Muslim attack in London, Ontario, also some caution for some members to activist communities about how calling something like that "terrorism" Can also reproduce a history of those attaching two bodies of colour, BIPOC, for example. It could lead -- police violence, that has a long history of being a tool for marginalization. Is that something that came up in the discussions that we had?

SPEAKER:

It was acknowledged by one of our speakers who spoke about, particularly, in the wake of the massacre, how they reaffirmed their position and stigmatizing sex workers. The same speaker made the point that reporting to the police and pursuing prosecution can be re-traumatizing and costly. There is no unified endorsement of one method for reporting and prosecuting hate crime. It is a broader discussion. Multiple ways that we can see advancing responding to racism using the law all -- were alternatives.

GRAYSON LEE: I will call on (Name) next. To speak from the media, arts, and culture.



SPEAKER:

Thank you so much. I will summarize it in three key words. Our first keyword is story. We hear the police talk about the story. Story on social media, or story has been told in Uighur productions. Story mattress. The key question is, what kind of story are being told? And what kind of alternative stories do we need to tell? We need to ensure that the stories to the community, we need to change the narrative. In many cases, reinforcing, systemic racism and anti-Asian...

Who this kind of stories I represent your voices. One particular point that was raised was about we need to be aware of practices of Asian communities stories. Especially the dominant mode of production in Canada. As a result, story or ticking away with marginalized community. In that regard, when we create in this alternative ways of telling stories, we must ensure that it encourages constructive and working toward social justice.

We need more funding to support media stories that shine different views. That is travelling currently the atmosphere. More importantly, we need to move further to see that. And who are making these decisions in funding. Those are very important decisions for media and cultural production. For that purpose, we need to work toward coalition building. Working toward actionable commitments. I think that sets the goal for tomorrow's conversation.

JP CATUNGAL:

Thank you so much. Just a couple of days, one is around institutions. Based on what priorities? Clearly, we cannot solve that all in this session. So that they are on our radar. Our next reporter is Karen from the housing social services.

SPEAKER:

Thank you. Everything but the kitchen sink. We actually overlap quite a bit with the health panel. They had seniors care and eldercare in context of housing. Before I begin my summary, I would like to acknowledge the traditional territory. We had a wonderful -what I would call – leaders, we were hoping to have McKenzie, the director of the office of the seniors advocate, which is unable to get today. We will make sure that it's about here's the recommendations that we made this afternoon. There were two key session highlights. And then I will get to the three questions. We talked about at this came up in the not for profit, the immigrant settlement service providers. Social services and housing services are provided by community based on organizations like CLE and societies. These societies receive little to no funding. They are so dependent on donor funds. They are dependent on small or funding from different levels of government. It is very difficult to keep up with the demand for the services. Of course, there is going to be – what I think they mark referred to, we need more resources, we need more funding to support the provision of the services in-house income and social service sectors. Eldercare, is inherent to both of these sectors. It starts from the top. We were talking about government policies, federal and provincial government policies, practices and funding that we just cannot continue to rely. It is really on the backs of low-wage workers and volunteers. The second highlight is that Asians are the most visible. They are the most visible publishing, yet they are invisible in social services. We know that culturally appropriate care is essential and yet it calls for centred care is essential but not provided well. It is provided piecemeal in long-term care in community-based settings, etc.

I believe, I cannot believe what I referred to earlier, I think it was Stephanie, you were talking about the model minority myth as being a challenge. This came up as well in our session. The model minority myth is a racing board neglecting, dismissing the Asian Canadian experience. Or the experiences of the ancient Canadian homogenizing that experience. Those who are in need of social services, those who are in need of long-term care services are not recognized as people who are actually in need. That is something that also came up. In response to the three questions, I just want to throw a few core concepts and themes. The first theme is intersection analogy. Intersection analogy, as it relates not only to that sort of sociology as the holy Trinity of gender, class and ethnicity, but also, immigrant and immigration status which is different. But also immigration status as a category. Which one has come to Canada. That matters and our student representatives also spotlight the disability and that his/her area of research. She talked about the need to understand the intersectional lengths.

We talked about structural violence, we talked about the ways in which our communities have been victims of systemic racism and structural violence for generations. We talked about sort of experience of for clarity and vulnerability that the older adults and their caregivers have experienced time and time again in community-based, as well as residential care settings.

The second question, what do we need to do? . Number one, it came up time and time again, we know that funding is so heavily dependent on research. It is so important to access resources that we have the kind of data that would be able to provide as evidence. That there are needs, there are significant needs in our community. There is a need for -- equitable funding support across communities. Larger investments and capacity building. Just back to that first highlight.

We had several social workers on our panel. He talked about the role of our relationship. The importance, sorry, of a relationship in disciplinary settings like social work and nursing. And what we need to do, how we can work together. These are some solutions. Who needs to hear this? Who needs to be involved? This is a multisectoral, transdisciplinary, multilevel task initiative that needs to take place. (Name), who is the CEO of one of the largest social service organization,



in an ethical community. As she talked about the need to around housing. To bring CM HC to the table. Not only that, to bring older adults. Bring the voices of adults and their caregivers and families into the conversation because they are often left out. That is really important. That is one of the key goals, when we think about it as researchers, we would think about the mobilization. It starts with the communities that we are trying to support. We need to work with them from the beginning throughout the development of appropriate and culturally centred interventions and program development.

The last point I want to make is Monica from -- who is a Filipino Canadian researcher in Montréal, she said "we need to acknowledge and have us all acknowledge in the family's community, workplaces, institutions, that anti-Asian racism exists and it does not offer dispute. We need to dig deeper to understand and accept the fact that white supremacy, as a system, or structure, exists in all of us. It contributes what Doris was talking about"...

JP CATUNGAL:

The long ripple effects of these histories Ongoing let's follow us here. They live in our bodies. Those have effects in terms of the ways we think about and organize against anti-Asian racism. I want to mention that as well. I will call in the next session reporter. From the government political representation for sub

SPEAKER:

Hi everyone. Salamat GP. I am from the breakout session of government policymaking for stop there were speakers from the federal and provincial levels. All elected to office. Some from the government party, some from the opposition. In that way, it made a good complement of different voices in government now. Did I just lose everybody? I just had a weird technical glitch.

Each of the panelists talked about how it is important not to consider any of our communities as monoliths. That is the common thread that a lot of us are aware. That is not always able to articulated or acknowledge. I found that to be constructive and useful. I asked what their thoughts and comments were around to this notion of the construction of Asian Canadian political identity? And whether or not "Asian Canadian vote" exists? Does that exist? I do not think they were expecting that but they had a little bit of time to consider the responses. I would say that their answer were both yes and no to that. That to me is something is worth exploring. For those who are outside of the politics, also for those who are engaged in politics there is a little bit of putsch -- pushback in the notion.

It is also something that is real that people approach in campaigns. How that manifest with newcomers it is the theme of tokenism. Keep in mind that all of the panelists, as elected officials, our racialized will consider themselves under this identity of Asian Canadian. Specificity of their identities beyond that. Their questions in the audience about company action. Beyond the platitudes. What that looks like and what it looked should look like. Which brought up questions about accountability. Which is something that the number of apologists returned to us well. I think there is something to be continued in that thread of the conversation as well. We also talked a little bit about, while this came up over and over again, the representation of dire adversity for top what that means as well in public service and the role, especially senior public service place. Often behind the scenes and behind closed doors. In policymaking and implementation. And what are the -- one of the questions touched on is the lack of diversity and representation in the public service and what different provincial and federal leaders have said about that or not said about that?

There were some reminders about the importance of being politically engaged and politically active. The inconsistent about that. One of the other panelists also talked about as someone who is now an elected official, the recognition that the racism that is ongoing has been and continues to be, in some ways, enshrined in laws and legislation. She sort of talk a little bit about what it means to dismantle that as somebody who sits in legislature. I think that the place, obviously, at every level of government. All across the country for those were some of the threads that came about in the conversation. I do not know if I have too much more to add there unless there are particular threads that people are curious about?

GRAYSON LEE:

I was actually going to ask, I wonder in the discussion, I would take a step back, to take the foundations, whether it is embedded in colonialism, functionally. Still to this day, imperialism as well.

SPEAKER:

It never came up. Nobody addressed that. That language was not used. I think the closest that it got, with references to the ways that anti-Asian racism, being excluded from voting rights had been enshrined in laws and legislation. That is the closest that I got. That language was not used in the discussion anyway.

SPEAKER:

Just how to deal with racism. consequence of historical structures. We really want to situate how we got here and we talked about saw this version of some abstract labour and racial capital. The structural racism – it manifests through candidates through economic disparity. We talked about the poverty rate in Canada for the white population is 12%. Southeast Asian is 17%, Korean is 32%. Another panelist talked about how racism is really this mechanism for political leaders to divide people. Not necessarily employment. That is the route because of systemic racism from the economic racism. Corporations



normalizing inhumane conditions for labours with low pay. As we derive 75% of our income from employment, the racially station of poverty directly linked to structural racism. Just talking about it within the institutions and how we have two see racial devaluation, bamboo ceiling, these things that are prominent.

How it has really been used as leveraged by those empowered to ensure the status quo is working just fine. On the other hand, suppressing other racial groups, and also, that broke some barriers. To over perform and to stay accepted. There is really no room for error. Then we have – there was that discussion on those reticular challenges and the fact that leadership is not represented. Some of them are changing, but if you look at a lot of statistics, less then 6% are held by racialized people. They are not seeing the huge transformation, necessarily, in senior management across Canada for again, there are others that felt things were starting to change.

That there was a lot of potential there. But then there is also some that felt – they were sick of waiting. They thought "enough with the corporate discretion"....

I think it was really also about how we need to put the money where our mouth is, hold those people that are talking about these things to actually follow up with action. I think I will leave it there. It was a really helpful discussion, I think, on identifying a lot of the problems both on the structural level, but also within those holding those structures accountable to increase diversity. Combat a lot of those biases. We talked about how there is this predominant bias that Asian people - Asians are good subordinates, great for technical jobs, but unqualified to be leaders and managers. This racial devaluation, and this bamboo ceiling is quite prevailing.

JP CATUNGAL:

Thank you very much. One thing, is that in the last year, we witnessed the rise of the figure of essential worker as a specific and iconic subject. Now all of a sudden, we discovered that the capacity for us to be flexible around recognition of foreign credentials because of COVID, now foreign trained doctors and nurses, they have flexible to because of the need that there is also flexible is Asian around migrant workers and agriculture. All of a sudden, there is an opening to talk about how these things that we take for granted as well as policies. There is actually a possible moment or ship -- shifts that can happen. These are long-standing issues. I thought I would mention and also make linkages to our next speaker who will be talking about (unknown term) all day. I imagine these things have come up.

SPEAKER:

I am happy to bring out some of the boys from our panelists that talked about how the pandemic brought pandemic brought about these essential workers. Many of them are racialized will stop the vast majority are shed of the new pathway to become residents of Canada. Kudos to this panelist who had a few targeted reform proposals. Similar legislation, making sure that there are community benefits agreements attached to investments to create equal jobs to great opportunities. Pushing for this path to permanent residents to all people to precarious status. Definitely a real live and relevant issue.

GRAYSON LEE:

Thank you so much. I will call upon Kimberly to speak on the coalition state.

SPEAKER:

My name is Kimberly. We started speaking about the importance of coalition building and ways to engage ally. Moved on to more specific issues such as access, barriers and capacity building. We talked about and then the feeling and emotion. Building trust.

They brought with them a wealth and richness of knowledge. On the ground, building power within them. But the main points were around capacity building. We must radically reimagine who is part of our community. This includes black and brown Asians, Muslim communities, West Asians, sex workers, and more. We also must build capacity to address white supremacy for some so we could self determine what we need including, creating paid opportunities.

Recognizing that what supremacy silences us into dividing and ruling us the tactic that is using again and again. The community needs to always be ready to react to this. Also, grassroots organizing and coalition within the Japanese Canadian. There is a comment about volunteer experts. I think it is a ridiculous thing to ask. We must build capacity to continue to do this work so there there are peaks and valleys to cyclical knowledge in reinventing the wheel, we must build capacity to pass on knowledge on how to navigate institutions with exec funding, and grant allocation, access to cultural work. Build capacity to give space for sticky, real traumatizing conversations with identity and belonging, make way for healing. So that we do not intentionally which traumatizing ourselves because that is what white supremacy what's us to do. To keep us in our trauma and keep us down. We heard from our group in Saskatoon to devastated how important this.

This is a good event to build capacity building. I will leave it at that.

GRAYSON LEE:

Thank you so much Kimberly. I am just add, this is a very powerful moment. In this table, that I am part of it as well, we



specifically named the Palestinian community. When we talk about anti-Asian racism, and Asian heritage, we should also include the Palestinian community within this conversation. Thank you so much. It was a great table.

SPEAKER:

Thank you for having me.

JP CATUNGAL:

Thank you very much everyone was up that was empowering and fascinating set of publications and ideas. There is a lot on the table now in terms of lessons, as well as issues. I invite us to hold onto and think about as we proceed to close off the day also into our conversations not only continuing tomorrow, but also in the multiple spinoffs that I hope will take place after this one. I hope this is the starting point for our conversation. To bring us together, and provide opportunities to network with. Thank you to our panelists.

By necessity, it cannot solve antiracism. But the work needs to continue and part of that work is putting these ideas and issues and difficulties and differences on the table. I think several times today, we have identified the necessity for us to deal with those categories that we use to come together and what opportunities and endeavours are included.

And how it is been changed by (Indiscernible).

GRAYSON LEE:

Just to respond quickly, I agree that I think one of the best things that what we have done today in this very packed conference is seeing how abundant the category of Asianness and antiracism is a topic. We gained strength when we uphold it this way. When we allow all things to be placed on the table as being relevant to the costs and issues that we all hold as part of our direct issues.

In pursuing this work, with all the energy that we have, this is the moment that we see - terrible mass violence and hatred and oppression - the response from the community is amazing for supper and their -- everyone is energized to work and fight this oppression. Build coalition. I hope that they are able to cultivate that. We're just getting started right now.

JP CATUNGAL:

Indeed, we are only getting started. I want to bring back something that Olivia mentioned in the opening. Alongside naming the issues and problems and problems and violence that we face, we also recognize the impulse. Turn to the general as a component of the work that is required to deal with.

It is important that we recognize that we are building on long histories in community organizing. I also want to mention that. To circle us back to the beginning. On that note, thank you, and the panelists for listening to us. I will invite Professor Henry to offer some closing comments to close us off for today.

SPEAKER:

Thank you JP. Thank you to all the panelists and the moderators who reported back out.

I am here to basically bring us to a close and to bring the thank you's to these panelists right now. We are going to have 100+ speakers in over these two days, speaking to each other, discussing each other's ideas, you can say that in some sense, it is the worst of the reasons to come together. It is not just been this last year but as many speaker said again and again, this long history of ideation racism. As well as other forms of oppression that we cannot understand. Right from that moment, we welcome to where I am speaking to you from which is the unseeded territory of the Musqueam. It brings home to us that we all live in the past that is not over. That we often learn in school about racism in the past. There is always a vocation that if this over for somehow, in this magical moment, the country stopped being racist. That created more of a challenge. To even to have to prove that something happened that it happens. To prove that there is racism. That you have to dig yourself out of that hole.

Thanks, on behalf of the planning committee, the hundred plus people that came together from across Canada. Academic advisory committees, student advisory committee, so many people who have been working so hard to even get to the point where we can have this conversation. That, in itself, is a huge accomplishment.

This is the first time that they have gone together. We have had people in different fields, perhaps, speaking to each other listening to each other for the first time. Coming together, for the worst of reasons, it is a necessary reason, perhaps, that we come together. But in coming together, from so many perspectives, and these intersections are only possible if we actually need to people with different backgrounds. Our many thanks on behalf of, again, all of those who came together. Also to the people who have come in to listen. And that tomorrow, at 2 PM Pacific standard Time, 5 PM Eastern. We have more public sessions with more reporting back out.

We will keep working on it. Hopefully, by the end of tomorrow, we will have a number of next steps. We will not solve the problem within two days. It may be a generation. That starts with the first step. If today was the first step, to ending this,



then we look forward to the next steps. Thank you again to JP, Grayson, and the others who are reported back to the eight sectors. We thank everyone again, for all the hard work. Thank you to the UBC staff who spent their days and nights putting this together. The difficulty and challenge of a virtual conference forum, in this matter, no one could even imagine that we could get together like this during COVID. We have and that is all thanks to the team who spent the time. It is really a work of passion for them. They really care about this deeply. Thank you to everyone. We will see you tomorrow for the continuation of this important discussion.

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