



PRES SANTA ONO:

Good morning, everyone, and welcome to day two of the National Forum on Anti-Asian Racism. I'm speaking to you today from the traditional, ancestral, unceded territory of the Musqueam people and would also like to acknowledge that you are joining us today from many places near and far and acknowledge the traditional owners and caretakers of those lands.

Yesterday's conversation gives us a lot of food for thought as we head into the closed working sessions and later today, the panel where we would discuss the priorities, themes, and actions coming out of this for thank you for participate and again in this forum. I know that some of the conversations and discussions have been difficult, and I hope that you have been able to find support during the conversations. But these conversations are very necessary. I believe that they will spur much-needed national conversation, hopefully for years to come. As well as actions that will be transformative.

It is now my honour to introduce Doctor Sheryl Lightfoot. She is an Anishnaabe, a citizen of the Lake Superior Band of Ojibway, the (Unknown Name) Indian Bay community in Michigan. She is an associate Professor in first Nations and indigenous studies and the Department of political science and a Canada Research Chair in global indigenous rights and politics. Recently, she was appointed the North American Member of the United Nations Expert Mechanism on the Rights of Indigenous Peoples. The announcement marks the first time an indigenous woman from Canada has been appointed to this very important and prestigious position.

Just this week, she was honoured by the YWCA of greater Vancouver with a Woman of Distinction Award in the Reconciliation and Action Category. You make us very proud, Sheryl. Please welcome Doctor Sheryl Lightfoot.

DR SHERYL LIGHTFOOT:

Thank you so much, President Ono, for your very fine introduction. Good morning, everyone. It is my distinct pleasure to join you this morning at the National Forum on anti-Asian racism, and I am joining you for my home on the UBC campus, the traditional home and territory of the Musqueam people. I want to take a moment to acknowledge all that Musqueam does to support UBC, our programs, our various indigenous initiatives, and most especially, our students on an ongoing basis. Thank you so much.

I am happy to be here this morning to discuss the UBC Indigenous Strategic Plan, and I also have the distinct pleasure of introducing you to my esteemed colleagues in the office of indigenous strategic initiatives here at UBC. I would like to begin by giving each of them a moment to introduce themselves to you. We will start with Vicki George, associate director of indigenous strategic initiatives.

SPEAKER:

Thank you, Sheryl. Good morning to everybody. I am Vicki Lynne George and I am the associate director of indigenous strategic directives at the Vancouver campus. I am delighted to discuss our indigenous strategic plan with you this morning. I'm calling in from the traditional territories of the Squamish, Tsleil-Waututh, and Musqueam peoples, also known as South Granville.

Thank you so much. I will pass this to my colleague, Jesse.

SPEAKER:

Good morning, everybody. It is a pleasure to be here with you today to discuss the ISP at UBC. I am the administrative coordinator with the team. I just joined the team in February, and I am so happy to be here with you. I will hand it off to my colleague, Alex.

SPEAKER:



Good morning, everyone. My name is Alex Ash. I am the indigenous strategic planning manager here at UBC. I am originally from the UK, but I am grateful to be an uninvited guest on Musqueam, Squamish, and Tsleil-Waututh territories since 2017. I am looking forward to discussion today.

DR SHERYL LIGHTFOOT:

Thank you Alex, Jesse, and Vicki. We are all here with the Office of Indigenous Strategic Initiatives to share a bit, as we said, about UBC's Indigenous Strategic Plan. UBC has begun to implement its Indigenous Strategic Plan now, having launched in 2020. With this plan, we are taking a leading role in the advancement of indigenous peoples rights in postsecondary contexts.

As far as we know, where the first university in North America committed to implement in the United Nation's declarations on indigenous peoples rights and to take a strategic framework. This has been historic and pathbreaking, and I applaud UBC for making this kind of commitment. Implementing the UN declaration in a large public university will be a mammoth undertaking, edit calls and everybody in this institution to take up their part of this work.

We are presently in the process of rolling out a human-based implementation framework and toolkit, which you will hear more about shortly, to support implementation throughout the institution.

In our time with you this morning, we hope to spark some ideas on some ways that the UN declaration can be put into action by both indigenous and non-indigenous peoples in all of our day-to-day work and lives.

They will touch ever so briefly... I call it my 10 minute minicourse on the origins and history of the UN declaration. We will then take a look at what the UN Declaration is and what implementation of it means, particularly in terms of relationality. Third, we will discuss in some measure of detail UBC's Indigenous Strategic Plan and how it works to translate the UN Declaration into a postsecondary context.

Let's step back all the way to the nineteen sixties. All of the foundational human rights instruments in place at that time recognize and support a set of basic human rights. These rights are social, cultural, civic, and political. They also include a strong norm against racial discrimination, as well as the inherent right of all peoples to self-determination, which formed the basis of the decolonization project that transformed the world map from a set of large empires early in the 20th century to a very colourful map of independent nationstates that we know today.

However, it is important to note that at the time, the late sixties, none of these human rights reflected the indigenous experience. In fact, indigenous peoples were largely absent from consideration. Further, and most disturbingly, there were several ways that indigenous peoples were actually actively excluded from the human rights advances of the post-World War II period through a set of discriminatory legal doctrines.

First off, indigenous peoples were excluded from decolonization by what is referred to often as The Saltwater Thesis. Let me explain. In the nineteen fifties and sixties, when discussions were occurring globally on discussions for decolonization and self determination, the leading European imperial powers were the ones deciding which peoples were actually eligible for a decolonization and which were not.

Belgium, which held a very large country in central Africa, tabled one proposal which said that all of the imperial powers to decolonize, including the settler colonial states like Canada, Australia, New Zealand, and the United States. Those four nations together at the time was a very unlikely ally during Cold War period, the Soviet Union, felt otherwise.

Now, there were not many things that the United States and the Soviet Union agreed on in the nineteen fifties and sixties, but this is one they did. Together, they came up with the Saltwater Thesis idea, which said that only those discontinuous



colonies, the ones located over saltwater, would be eligible for decolonization. Because of this unlikely alliance, this Saltwater Thesis drove the decolonization. Therefore, indigenous peoples were left completely ineligible for decolonization and relegated to a discriminatory and second-class version of self-determination within the human rights system.

A second legal fiction or doctrine is often referred to as The Doctrine of Discovery. Now, this doctrine is a set of international legal principles that originated in the 15th and 16th century papal bulls, and these papal bulls justified European & actually, Christian & discovery claim over non-European lands and people. The Doctrine of Discovery enabled a two tier system of sovereignty and determination. It was one set of rights for Europeans, the discoverers, who were entitled to hold power, and others, who were subjugated under European power and control.

The Doctrine of Discovery, which is one of the first international laws of the modern era, is unfortunately, still in existence although it is ever so slowly being rolled back.

So, if we look at the landscape and the human rights world by 1970, even with all of these human rights protections and covenants, treaties that are shown here on the screen, these two discriminatory legal doctrines were left in place both internationally and domestically right here in Canada. They both still exist and are operational throughout Canadian political and legal frameworks.

So, it is important that we understand that what eventually was to become the UN Declaration all started with groups of elders and knowledge keepers sitting in Council and holding discussions in the 1970s. They discussed what the future should look like, how indigenous peoples rights could potentially be articulated through the Western legal language of rights, and the nature of indigenous and nonindigenous relationships.

Two grassroots groups in particular began to organize in the 1970s, one on either side of the 49th parallel. The International Indian Treaty Council was founded in Standing Rock, South Dakota, as the international development arm of the American Indian Movement. That first treaty Council in 1974 consisted of elders, grassroots people, spiritual leaders, women, youth, everyone. They produced an important declaration of principles which would be their mandate going forward into international space in order to advocate for indigenous peoples rights.

At almost the very same time, George Manuel held a meeting of the founding meeting and produced an international mandate that would be (Unknown Name)'s mandate going forward. Both of these groups gathered together at the UN in Geneva in 1977.

Skipping over 40 years of history, what became the UN Declaration eventually passed the UN General assembly in 2007, but it took more than 20 years of intense discussions and negotiations between indigenous peoples, many of whom had sat and counselled in the nineteen seventies meetings and Standing Rock and British Columbia and brought their declaration of principles to the UN in Geneva. They sat for 20 years and negotiated with UN member states.

Still, I am happy to report that even after all those years, what was the final UN declaration wears a very strong resemblance to those early declarations from the nineteen seventies. While it is now written in very legal human rights language, this document still reflects the essence of what those elders said in the nineteen seventies was the pathway to indigenous peoples' individual and collective well-being as well as good relationships.

So, what is this declaration and what does it do?

It is important to understand that as a human rights declaration, it represents the bare minimum standard of indigenous peoples' human rights. It was negotiated article by article, and sometimes, word by word, and occasionally, letter by letter between states and indigenous peoples. In fact, it is the very first human rights instrument in the history of the human rights regime that has included rights holders in its development and negotiation.



As a human rights declaration, it is very similar to the 1948 Universal Declaration on Human Rights in that it represents a global consensus on indigenous human rights. It includes both individual and collective human rights, and as the UN states, this declaration established a universal framework of minimum standards for the survival, dignity, and well-being of the indigenous peoples of the world.

The declaration is an articulation of what indigenous well-being looks like both individually and collectively. It is, at heart, a remedial document. It is intended to correct centuries of marginalization, discrimination, and dispossession. It is also a guide for good relationships between indigenous and nonindigenous peoples, and it is intended and should be used to guide policy development, negotiations, and litigation.

The declaration is made up of 46 articles and a set of preamble paragraphs. I find in my experience that many people talk about it and think they know what is in it, but they have not actually taken a few moments to read it. Of course, I encourage everybody to read it. If you have not read it or not read it in a while, I encourage you to make an appointment with yourself to do so later today.

In order to action the UN Declaration in our everyday work and lives, it is also important to understand it as a framework for good relations and for meaningful reconciliation at all levels and layers of society. Just a reminder that the Truth and Reconciliation Commission of Canada in 2015 refer to the UN Declaration as "The framework for reconciliation in this country", and they did it for a very good reason. The roadmap was here.

With that in mind, I would like to present you my own guiding principles for how anyone and everyone can advance the UN Declaration in our day-to-day lives through relationality. I also refer to this as meaningful reconciliation in action.

The five principles: first of all, acknowledge and support indigenous self-determination; secondly, create an atmosphere of mutual respect; third, consider relationships to be reciprocal, give and take; fourth, emphasize collaboration, codevelopment, and where possible, co-governance; five, remember that relational approaches are grounded in ongoing discussion and negotiation.

So, I would now like to hand off to Vicki George, who will switch gears and begin to discuss how we are translating the UN declaration into action here at UBC through the Indigenous Strategic Plan.

SPEAKER:

Thank you, Sheryl. The Indigenous Strategic Plan background goes back to about 2009. I was actually an undergraduate student at UBC when I was engaged with the then Senior advisor to the President on indigenous affairs, and he wanted to know what indigenous students were experiencing at UBC. We provided him with some input and feedback, and that became the Aboriginal Strategic Plan back in 2009.

Since that time, there has been significant philosophical shifts in Canada. We have the UN declaration on the rights of indigenous people from 2007. We have the Truth and Reconciliation Commission of Canada and its calls to action from 2015. We have the Missing and Murdered Indigenous Women and Girls Inquiry Report and its 231 calls for justice in 2019.

Then, in October 2017 to June 2018, we updated the ISP framework, and that started the development of the Indigenous Strategic Plan. In June 2019, we went to the Board of Governors, and they adopted the vision and mission statements in the 2018 ISP.



When September 2019, we had UBC Okanogan introduce their declarations, committing to their recommendations towards reconciliation. The ISP launched in September 2020, and hopefully there are folks out there in the audience that were able to join us globally. That was our UBC response to the UN Declaration on the Rights of Indigenous People and to the Missing and Murdered Women and Girls Report and the Truth and Reconciliation.

I'm going to go over our very amazing UBC Indigenous Strategic process and our engagement sessions, which was key. We wanted it to be very spread out and a full engagement. We started in 2017 with an ad hoc committee, and they guided this strategic process. In 2018, we started the indigenous strategic committee to engage in the 2018 draft.

We then went to the Presidents forum at UBC and spoke to the executives, indigenous, and nonindigenous leadership. We also held open houses at the Vancouver and Okanogan campuses. We also engaged with the Musqueam and Okanogan education councils, and we held workshops with the UBC Okanogan leadership and the indigenous caucus.

We also had engagement sessions with UBC Okanogan and UBC Vancouver campus communities. In total, we had over 1200 in-person engagements.

In addition to that, we also met with over 16 individual meetings with deans and executives, and we also had a survey that went out... I think it was in December 2019? It was an online survey to UBC Vancouver and UBC Okanogan, and that provided us with over 1200 inputs and responses.

In total, we had over 15,000 individual ideas, opinions, and comments that were part of the Indigenous Strategic Plan and its document that is current today. Next slide.

The network of UBC-Indigenous Relationships is very important. UBC has a complex and complicated network of relationships to indigenous peoples locally and globally. This diagram is a starting point for understanding this network of relationships. It is crucial that UBC recognizes and attends to each and every one of our relationships within this network in a purposeful and meaningful way.

Our nearest relationships and responsibilities are with our host nations of Musqueam and Okanogan relation alliance, with whom we have deep meaning and formalized relationships as expressed through a memorandum of affiliation with a Musqueam and a memorandum of understanding with the Okanogan alliance.

Working outward, we have indigenous nations and people of the lower mainland, and going through up to the Okanogan Valley, we have the indigenous peoples of BC and the Canada-US border nations. We also have the indigenous peoples of Canada. That includes first Nations, Inuit, and Metis people. And of course, our global indigenous folks.

This is something that guides our implementation process as we move forward with the Indigenous Strategic Plan at UBC.

SPEAKER:

With this, we have a new innovative network model for ISP implementation support. This model has inserted indigenous people at decision-making tables where they have been historically excluded. This has been done through the creation of two committees: at the Indigenous Strategic Plan Exec of Advisory Committee and the Agent's Strategic Coordinating Committee.

Both committees have begun their work and are doing a fantastic job emphasizing their ISP. We want to share that everybody has responsibility for advancing the ISP. It is not just the responsibility of those working on the indigenous



portfolio at UBC to do this work. Our implementation model is relational. It is expected that people will respect these principles. The model is not prescriptive.

Each portfolio faculty and unit will align the ISP in their own unique ways. Units do not need to include every ISP goal and action, but rather, it should focus on where their unit can have the most impact. Each portfolio faculty and unit should be evaluated on their own successes. As the model is not prescriptive, success can be measured in various ways.

I will move onto our visual representation of the ISP implementation roles. So, if you see this graphic, we seek to demonstrate the accountability across all levels that the ISP is to be implemented throughout.

At the bottom on the diagram, we begin with various faculties, departments, and units at UBC that collect data, implement day-to-day happenings at the University, and make decisions.

About this, we have the three committees, ISPIC, ISPEAC, and MC. These collect data, implementations, and advice on the indigenous portfolio. With of these committees feed updates to ISPEAC, which has representation across both campuses. They represent, revise, and review implications on ISP priorities and progressions.

Going a level above these committees, we have the Indigenous Strategic Plan Coordinating Committee, ISPC, which includes people such as President Santa Ono. ISPC is a decision-making body centred on ISP decision-making goals and funding. Their decisions are centred on the input from the below committees on the graphic. ISPC is accountable to our Board of Governors, noting the board's indigenous engagement committee, who has the role of ensuring that the university pursues the goals set forward in the Indigenous Strategic Plan and that adequate resources are directed towards its fulfilment.

ISPC also feeds up to the Senate as well. Together, the board and Senate have oversight resource allocation and academic and policy direction on the ISP. I will pass it over to Vicki, who will discuss the ISP and its relationship with EDI.

SPEAKER:

The ISP and equity, diversity, and inclusion is something we are discussing at UBC currently as folks want to know what the similarities and distinctions are between both. The implementation of the ISP seems to amplify indigenous voices to bring about structural and innovative change that remedy the colonial experience in Canada.

I'm going to pause here for a moment and say that colonial experience is exclusive to indigenous peoples of Canada because of the Indian Act that is still in place in Canada from 1876 to the present day and is responsible for the Indian Residential School System in Canada.

As such, meaningful reconciliation moves beyond EDI work and requires the acknowledgement of indigenous peoples distinct of histories, experiences, and lived realities associated with and impacted by colonialism. We are moving in the same direction. ISP implementation emphasizes collaboration, collectively, and coordination.

I will pass it to my colleague, Alex.

SPEAKER:

Thank you very much, Vicki. We are now going to get into the on the ground implementation and how we are helping to guide units and faculties throughout the institution in their implementation of the Indigenous Strategic Plan.



As an office and with a number of other indigenous groups throughout both campuses, we have worked on an implementation toolkit. This toolkit is currently broken down into three separate pieces. The first piece is the self-assessment tool. Now, the self-assessment tool puts emphasis on slowing down as an institution at UBC, as well as many other institutions, they tend to sometimes be focused on programs and outcomes or outputs. With the Indigenous Strategic Plan, we want to slow this down. We are providing the opportunity for units and faculty to have in-depth conversations among themselves and to situate themselves in relation to the indigenous engagement and meaningful reconciliation.

This toolkit, although UBC specific, can be used in a variety of contexts within the institution and with other institutions. It is broken down into five thematic areas, including understanding, people, relationships and partnerships, cultures and systems, and teaching, learning, and research.

The focus is on conversation. We have touched base with over 1000 different individuals and teams so far with this tool. Conversations have really been just more than we could have expected. They have been fantastic. There are 35 questions in this tool, and sometimes, in the space of 1.5 hours, we will only get through two statements because the conversations are so rich.

Then, these conversations lay the base and the groundwork for our next tool. The next tool in the series is our intention to action tool. Once you have taken a self-assessment tool and managed to situate yourself within the BC context, this tool that helps to break down in a logical framework the ISP to start to align the goals and actions with the unit or faculty. This tool really helps focus groups and work out where they can have the most impact.

There are 43 actions and eight goals in the Indigenous Strategic Plan. We are not expecting every single unit and every single faculty to take up each of these specific actions and goals, but really, to focus on where they can have the most impact and make the biggest difference in this work. This is exactly what this tool does. It starts small, with a planning group, involving leadership and decision-makers, but also ensuring that there is that on the ground knowledge of indigenous engagement, to look through the goals and the specific actions, and then finally to open up for a broader stakeholder group to ensure that activities, initiatives, new products, new roles are captured and can be put into action to move forward the already designated actions and goals that have been selected for this tool.

This next tool then leads into the performance measurement framework. All these tools, by the way, can be found online at [indigenous.ubc.ca](http://indigenous.ubc.ca). This performance measurement framework goes through each of the 43 actions and focuses it on outputs &ndash; the products and services produced when an action is taken; outcomes &ndash; the effect of an actions output. So, qualitative and quantitative factors that provide a simple and measurable way to measure achievement.

This is a sample. As we have discussed previously, the model for implementation of the Indigenous Strategic Plan is not prescriptive. We are coming to the faculties and units where they are at an understanding that folks are at different levels of their learning and implementation journeys. This tool here is really to provide a sample of how you can start to think about evaluating progress along implementation of the ISP.

And so, on this next slide is just a quick update from us that we are currently in the process of working on a ISP website. We are hoping to have this launched in July. On this website, once it is up and running, you will find an online version of the ISP, further details, information, references on implementation structures that Jesse spoke to, as well as more information about our office.

Most importantly, it will also contain success stories and lessons learned. We will be getting into contact with other units and faculties who have been plummeting the plan and asking them to provide what worked well for them. What did not work well? What were the barriers and hurdles they had overcome in this process? That way, we can start to learn as a community and build that relationality within UBC as well as in our external relationships.



I will pass back now to Sheryl.

DR SHERYL LIGHTFOOT:

Thank you so much, Alex, Jesse, and Vicki. I am pleased to just take a moment and do a quick wrapup before we turn back to Santa. As we have presented, the Indigenous Strategic Plan or ISP is really pathbreaking not only in terms of its foundations and development but also its model of implementation. We hope that this is a model that will be taken up in many, many, many other institutions and sectors across the country.

Important to note, and we have tried to emphasize this in our presentation: faculties, units, portfolios aligned the plan where they see the opportunity for greatest impact within their own work. We worked with them on an individual basis, on a group basis, in order to help them develop their best plan and support them in implementation.

There are multiple points across both of our Vancouver and Okanogan campuses where advice on ISP implementation can be sought, recommendations brought forward, ideas table and discussed.

Our implementation is well underway. Our governing structure, the committees that Jesse spoke about, are in place and have begun their work. As Alex mentioned, faculties and units are engaging with the plan. We have already touched base with over 1000 individuals in our workshops on the self-assessment tool.

The toolkit is up online in full. You can currently find it at [indigenous.ubc.ca](http://indigenous.ubc.ca). In a few weeks, you will be able to find all this information on the ISP website, which we are very excited to launch -- in July.

If you have any questions, our email is at the bottom of the screen: [ois.admin@ubc.ca](mailto:ois.admin@ubc.ca). We will be more than happy to engage with you.

I want to thank my colleagues from the Office of Indigenous Strategic Initiatives are being with us this morning and sharing with you about the ISP, the UN Declaration, and how we can all begin to action the UN Declaration in our day-to-day work and lives here at UBC and throughout the country.

With that, I'm going to hand it back to you, President Ono.

PRES SANTA ONO:

Thank you very much. That is truly inspirational. Thank you for your tremendous leadership. I have to tell you that in almost 3 decades of work as a university administrator, I have not seen a better example of very thoughtful implementation of something which is very complex. As you have pointed out, it is rooted in many decades of efforts internationally. We are very proud of you and the entire team.

I think and believe that your example of this implementation, of the toolkit, of the assessment, the accountability, are very carefully thought out on how the implementation is governed. It is a very clear statement that this is the responsibility of every stakeholder. They are key principles that will be very helpful as we proceed later today with our conversations about addressing anti-Asian racism.

You are absolutely right. The slide where you said that all of these efforts are in synergy and alignment and have to be intentional, we as a university stand behind that. We believe that true inclusion really requires that we consider the unique





experiences and contexts of each group. I cannot thank you enough for your inspirational leadership. The accolades you have received over these past several months are very well earned and just a reflection of the impact you have already had at UBC and globally in how we think about truth and reconciliation.

From the University, I want to thank you. I want to thank everybody who is listening into this forum. I hope that today has really been launched in a very powerful way with this example. It is a stellar example of how we should work towards addressing anti-Asian racism. Thank you very much, Dr Lightfoot and your team.

----- THIS BROADCAST WILL RESUME SHORTLY -----

SPEAKER:

My name is JP Catungal and I pronounce are he/his and I am the social justice director of the Asian Canadian language and studies program at UBC. I am joining you live from the territories of the Musqueam, Squamish and Tsleil-Waututh.

GREYSON LEE:

Hello, my name is Greyson Lee. My pronouns are he/him and I'm a member of the Asian Canadian and I'm speaking as a Korean settler in Toronto, which is the subject of the (unknown term) covenant. This land has been the traditional home to the Anishinaabe, when that and most recently, the Mississauga is of the river.

We acknowledge that this is still the home to many indigenous people. So, as with yesterday, discussions of anti-Asian racism will involve issues that directly impact many of us. These are our lives, histories, cultures and experiences.

For many of us, the work is intimate and personal. We experience anti-Asian racism in many different ways given the complicated nets and intersection now the of Asian as a category.

JP CATUNGAL:

We want to encourage everyone to centre health and wellness as part of the work we're doing today. We really want to encourage folks to engage in conversation and ways that you know, each of us identifies.

Black feminist writer and poet, Miss (Name) reminds us of the importance of self-care in a white supremacist world that is absolutely designed to kill by pocked-- BIPOC people. She says that this is an active political warfare and if you need to step away or take a break, please do it any point.

There are people here for you if you need a moment and you can find information about resources in the lobby. So please go ahead and check that out. And access those sources.

GREYSON LEE:

Just to give an overview of day to end today's schedule and the rest of the morning from 10:15 AM to 12 PM Pacific time, will involve close working sessions with invited guests in the community organizations and academic advisor today at student advisory committees.



There will be a break from 12 to 12:30 PM. And report back from the closed working sessions. Report back will be led by (Name) and the persons for students. The afternoon for 2 PM (to the public for a summary of day one and day two.

We will end with keynote discussions and closing remarks.

JP CATUNGAL:

So, the rest of the time that Greyson and I have, we wanted to go over some major themes and reflections for the conversations that we had yesterday and the panels as well as the breakout sessions.

We want to do so as a way to ground the conversations that we are going to be having today. We are also going to identify some questions that I hope - that we hope will influence the work that we will do in the closing sessions.

We will begin and the first, this is really quite related to the opening of the day which was the presentation from Doctor Sheryl Lightfoot and her team. For indigenous strategic planning in UBC which is a necessity and the need and responsibility to situate anti-Asian racism in relation to settler colonialism as a foundational, ongoing historical context.

Within which we are doing this work. This also calls up at least to me, conversations that happen yesterday around solidarity and teambuilding. We need to think about anti-Asian racism in relation to other forms, related forms, overlapping forms of violence.

Within this context. This is really important because it calls on us to engage in a larger context for our discussion. As Greyson and I began introducing ourselves, partly by situating where we are coming from through the land acknowledgements, we want to emphasize that these are practices that are not just or at least to me, not checkboxes that need to be done at the beginning of anything.

But as an ethical call for good relations. And a reminder to me, of the responsibilities that I have to the communities within I do the work that I do. I'm also thinking here with the Philippine concept and the word (unknown term), that is the word, the developed word for house.

And (unknown term) is an ethical practice that asks us to think about whose house we are in and what our responsibilities are as guests on someone else's home. I think this is a really important kind of reminder as we talk about anti-Asian racism.

For us to think about what kinds of calls we are making and to, one question that came up for me and Greyson and we were discussing this as you know, we were preparing for today. It is when we identify ways of moving forward on the issue, issues of anti-Asian racism, to whom do we direct calls to action?

On whose terms are we making such calls? And here, I am also reminded of the work of (Name) where they asked us to decolonize antiracism as a practice. One of the questions that I have learned to ask as a result of the work we are doing, is a question, are we addressing are asks to the state and if so, for what purpose and is it power relations that that reproduces?

What does it mean to call for recognition? To the settler state as an institution? And alongside that, is the question, what might it mean to address our needs and our question about our place here on indigenous territories wherever we are from.



To envision legal orders and political communities I continue to exist and these days. I think that gives the different kind of direction for us to you know, situate the work that we are doing. And it forces us to confront the ongoing violence of settler colonialism as part of it which we are manoeuvring in our quest to address anti-Asian racism.

The second thing that I wanted to mention concerns the need to situate anti-racism and the experiences that we have seen, certainly in the last year. Within a much longer and complicated history of anti-Asian racism in the Canadian context.

And here, part of the work of thinking historically and in the longer term about anti-Asian racism, concerns and part the ongoing and complicated crafted narrative of Canada's self-image that we sometimes also participate in. And this is an image of tolerance, multiculturalism or innocence.

Remember here, it is important multiculturalism in the Canadian context is not just a demographic reality but it is the policy. It is embedded very much in Canadian public about itself. Here I am reminded certainly in this last year, of characterizations of racism in Canada.

This is come up for example, in the discovery of the 215 indigenous children's bodies in Kamloops. In London, the anti-Muslim attacks and lots of anti-Asian racism's and violence. The statement that this is not Canadians. This is not who we are, this kind of claims innocence.

Here I am reminded of the work of the black, feminist scholar Catherine (Name) who talks about surprise as an affix that can only really come from an attachment to a narrative that causes some things like these to be surprising. Which is a certain kind of racial experience.

Indeed, speakers from yesterday brought up quite a lot of long-standing representational constructions of Asians that have come to influence policy and practice in the Canadian context for a long time. These are narratives and constructions of Asian and subjectification and and criminal, that attached to certain bodies and not to others.

One of the things is mentioned yesterday in terms of areas and institutions that have a long history of complicity and participation in anti-Asian racism is education. Here we might think of that field not only in terms of formalized institutions like schools and universities, but also the practice of public (unknown term) and media is also a part of this.

GREYSON LEE:

Another key point that we want to emphasize today that came up yesterday is that anti-Asian racism is a complex and multifaceted issue. We are sometimes hamstrung by the definition of anti-Asian racism seen in spectacular forms of personal violence that were made very visible, publicly within the last year.

But there is a lot more to it than just that. Right, there is not just these instances of spectacular violence, there are many different layers to have these things, how anti-Asian racism plays out in society. Yesterday's speakers, many of them community organizers and activists and many much more than that, many people wear many different hats, remind us that we also need to attend to anti-Asian racism's at instructional and institutional level.

This includes the over policing of particular Asian Canadian communities and there's a long history of what that means and how that plays out within those communities and across others. We also include things like citizenship and migration policies, for example the migrant workers and undocumented people who are affected very differently.



Also, as JP was just mentioning, curriculum and educational approaches need to be addressed in terms of the ways that they are complicit with anti-Asian racism framework of society. Additionally, there are also media to consider and how we might take on the call to representation.

How we can consider better ways to engage with the media and telling stories of ourselves, who sits at what tables, what power is there within the media and how do we want to create better visions of ourselves to these things?

And so, we want to be sure that when we are imagining things like anti-Asian racism, we are approaching it from the subject matter of being one that is large and cognizant on many different levels, many different forms of racism. One way that I try to think of it, is we want to keep the table as one that is able to hold onto abundance, right?

Everyone should be welcome to the table. On that note, another big point we want to stress is the call to intersectionality. Which issues, which communities, which bodies come to the table when we think about who is affected by anti-Asian racism. The tragic event of Atlanta, required that we examine the issue of anti-Asian racism intersectionally.

I think it is important that we acknowledge the victims of this terrible, hateful shooting were not just Asian, they were also gendered, in a particular class, and sex workers. When we bring up these particular issues, we do not want to find the intersectionality of the racism that was the particular bracket of violence against them.

The need to acknowledge intersectionality has gone against particular communities within the term Asian Canadian. Asian Canadian by acknowledging that inter-Asian differentiation and also expanding beyond Canada, we also need to I think, I implore us to address and deal with the difficult and parallel histories that exist within Asia and within our transnational communities.

And then thinking to intersectionality we want to make sure that Asian Canadians are included in our discussions and envisioning and imagining of the people who we are working for. We want to acknowledge it is also pride month and the violence that has happened to this community also includes many Asian Canadians.

We also want to acknowledge that there has been a historical investment within many of our communities and occupying a proximity to whiteness and the nuclear family. So we want to also acknowledge our privilege and the way that we have taken this mantle.

And what kind of legacies and histories and problems that has created.

JP CATUNGAL:

I want to build on Greyson's discussion earlier of the need to reckon with difficult, ongoing standing imperial histories within Asia. As part of the work that we need to do when we are dealing with anti-Asian racism.

And here, I am particularly interested in ensuring that part of our discussion centres on anti-Asian racism is the transnational context within which we are doing this work. Asian Canadian lives are very transnationally situated and not just in the borders, for many of us, living (unknown term) lives, this requires particular geographies into a certain degree, many nationbuilding projects.

It also requires that we deal with the question of what that means and how that might shape practices of moving forward with anti-Asian racism. This goes back to the question of how do we address and to whom, our needs and our desires and our ambitions to ensure.



Part of the work of shifting our discussion or situating our discussion on anti-Asian racism within a transnational frame is that it forces us at least partially to shift how we understand the scope of our responsibilities and the issues that go within this rubric of anti-Asian racism.

Again, in terms of the question you know, having on the table not just the spectacular forms of violence but also other kinds of institutional, policy and structural issues on the table. I'm thinking for example, international relations, diplomatic issues, economic relations, that tie Asia to things that are happening globally.

Or sorry, that tie Canada to things that are happening globally. In the continent of Asia and specific lesion. I'm thinking about the activist work that has happened transnationally for example, Canada is sending its garbage to the Philippines.

The role of mining companies in the Philippines and the violence, environmental as well as anti-indigenous that that imposes on the Philippines and what their role is with relationships between this kind of violence that is happening in the Philippines.

I'm also thinking here of the global circulation of Canadian military weapons that we send out. Globally and what that means for us in the Canadian context in terms of activism and organizing that we do. Here I am thinking, for example, the ongoing violence in Israel and Palestine.

And the role that Canadian military weapons and personnel playing that. The other example I am thinking of in terms of moving transnationally for anti-Asian racism, concerns the dire picture of global vaccine inequalities.

As we are moving in the Canadian concepts this summer and of course, but then candidates who, regionally but also in terms of class and racial disparities in terms of access. There is also global kind of disparities that we also need to account for and deal with.

I am thinking here that many members of our Asian Canadian communities are grieving transnationally and dealing with the experiences back home, of our loved ones and relations who are experiencing COVID in quite a different way.

Grieving transnationally also to a certain degree and experience of kind of global, racial injustices and the distribution of access to COVID vaccines. I am thinking of India, here and members of the India and South Asian diasporas and what is happening over there is also happening here in terms of, not only the grief and witnessing but also in terms of activism.

That to me, is a very clear and important and immediate example of the need to situate this work in transnational context. Another way that I am thinking about anti-Asian racism in relation to trans-nationalism, concerns the very question of citizenship and status.

Many of us and what we might call diasporic Asian communities have questions about the very categories within we construct and what the implications are for whose bodies and whose issues get to be at the table.

For example, the question of what it means to be a pending Asian Canadian in relation to folks who cannot claim or have a more precarious claim to Canadian this within our communities. I'm thinking for example, the ways that Asian Canadian might affect noncitizens, migrant workers, undocumented folks for example from the scope of our understanding of anti-Asian racism.



And from our organizing. I implore us to ensure a wide umbrella so that we have, the issues that face folks that are part of our Asian communities who are not Canadian, are also part of the table. Particularly during COVID times, the migrant workers and undocumented folks in the caregiving, agricultural and packing centres is a key issue that needs to be on the table.

Again, as part of the issues that we are dealing with in terms of anti-Asian racism and the ways that certain bodies get to be sacrificed as essential in terms of their labour but perhaps sometimes understood less so in terms of there being part of our political communities and organizing practices.

Here, the question of vaccine access and whether it needs to be tied to citizenship status is an ethical question and it is certainly one that the communities on the ground, migrant workers and activists and organizers have ensured that you know, as part of the discussion in terms of public health responses to anti-Asian racism.

GREYSON LEE:

And so, our last big segment or section that we want to think about, is the issue of agency and activism or the organizing as set by (Name). This is long histories of communities organizing an action, already ongoing within our Asian communities.

We want to stress the knowledge production on the ground as far as necessary resources to do this work. For example, very clear in my mind recently is the Chinatown, COVID vaccines being distributed and a great deal of that work was actually facilitated by the local community that was organizing to do the work to get the community members vaccinated by doing things like translation for free.

I literally get him on the phone to call everyone they knew and working so hard to ensure that this area of Toronto which actually was previously one of the least vaccinated cities, is now quite well vaccinated because of what is happened on the ground.

And we need to ensure that these people are not just going to be continued to be under resourced and not properly supported in all of this important work that they are doing. There is a lot of race-based information and research that is happening, from communities that are still underfunded as well.

So we need to acknowledge, but I also want to stress that community-based support should also include creative practices such as the arts, these are important tools of community building. Of building community and also empowering ourselves.

And being able to see ourselves and imagine our futures, we also want to recognize the breadth of anti-Asian racism that includes the targeting of multiple sectors and spaces. To acknowledge that this of our communities is a tool that is used to divide and conquer us. We also want to add that counter representational practices are key components of the larger arsenal for anti-Asian racism.

But this counter representational practices also need to be examined for the possibility of power relations along class, sexual, gender and colonial lives. We want to stress that embodied thought and experience practices are also part of the discussion on agency and activism.

Are the lives, bodies, experiences that we have been included when we think about what it means to do this work of community organizing and activism? And so, we have a few questions for everyone but we want to stress that today, the work that we want to emphasize is looking towards actions.



More words and calls to importance, we want to think about what they can really do. In thinking about what we can do and the actions we can take, some key questions that we encourage everyone to hold onto as we proceed into the breakout sessions with the following, who are we working for?

How do we define Asian Canadian and how do we define anti-Asian racism?

JP CATUNGAL:

Those are worthy and important questions, in part because again, it takes us back to the question of scope. Which is which of these communities and issues get to be part of the work that we are doing? This is a question of power and a question of balance keeping, not surprisingly, there is sometimes a stress within our communities because of long histories of the definition of Asian being organizing communities being narrowed.

Along racial, class, normative lines. So that question of how do we define Asian Canadians, is intersectional and is around which of these issues, participation and leadership. In terms of the work that we are doing, I am reminded of something that (Name) said yesterday, which was a question of who is on the table?

Also quite importantly, how has the table been constructed? How has the table been constructed in relation for example to that proximity to particular norms and power relations? And on whose backs and through whose exclusions or minimization has that table been founded and restricted?

For some participation, or members of our communities.

GREYSON LEE:

Yeah, I really like this question of how has the table been constructed because for me, the question is I think I try to also take on what I am doing as kind of organizing work is am I sitting at the table? Is that table the right one to accomplish the goals that I am seeking?

Additional questions that we have is what is it that we need? What do we really need and what are our goals? What are our demands? To whom and how will we get it?

JP CATUNGAL:

And that also takes us to the question of who are we addressing? Are we addressing institutions? Are we addressing her own communities? I think what was laid out for us yesterday by the speakers and participants in the forum, can send you know, again the breadth or the scope of anti-Asian racism and our own participation.

And we have to investigate it within our communities in the way that we define who belongs in our communities, the rubrics of citizenship or gender and sexual politics and the racial and imperial histories that shape the bounding of anti-Asian racism of Asian communities.

I'm reminded again, calling up Olivia (Name)'s question about Asian standard activism is what are the resources that we already have? What are some of the practices that kind of long-standing histories of work and on whose shoulders, which ancestors and elders are we building this work?



You know, that we are doing, not only today but moving forward. I think that is it for us! I think we might be right on time. So, I am really looking forward to the discussion that will come up you know, in the working breakout sessions as well as the sessions beyond this one.

Thank you very much everyone, we will see you once we proceed to the breakout sessions.

SPEAKER:

My name is Abigail (Name) and I am the 2021 president of the British Columbia faculty society which is a diverse collection of over 400 Canadian legal professionals.

Our organization is producing a documentary called I look like a lawyer. This short film documents the experiences of Pan Asian lawyers in BC and their stories of discrimination, stereotyping and bias.

It aims to increase intercultural awareness and the history of psychology, socioeconomic and colonial experiences. To learn more, please stay tuned and visit [facbc.ca](http://facbc.ca) for more information.

----- THIS BROADCAST WILL RESUME SHORTLY -----

SHIRLEY NAKATA:

Hello everyone, welcome back and I hope you had time to stretch and take a break. We acknowledge that the conversations have been weighty, their impacts will certainly continue beyond the end of the day, especially in the time that we find ourselves in.

A quick reminder here that their active listeners and wellness supports available, please see the resources listed in the lobby and make sure that you support your wellness and well-being.

My name is Shirley Nakata and I am working at UBC and have the privilege of facilitating the session where you will hear some key reflections from each of the tables to help us identify priorities, next steps and action plans. From today as well as day one this event.

I'm a guest living on ancestral and unseeded territories of the Musqueam people. I know that acknowledgement and gratitude are not enough, I have a personal and professional responsibility to advocate for indigenous human rights and to speak up for meaningful indigenous engagement.

I'm also very happy to be joined today by (Name) who is an assistant professor at UBC and also a member of UBC's Black Caucus. His full bio is on the loop so I encourage you to take a look at that. He will be sharing his reflections with us following what you will hear from each of the moderators from the breakouts.

Just a quick overview for how the session will work, I'm going to ask each person from the tables to take about 5 to 8 minutes to share with us what they heard in their sessions. In particular, what they heard that will help us with the how.

How we affect change, how we build and strengthen coalitions in antiracism work. And how we ensure commitments and promises that we hear and that are made all around us. The tables were asked to address, no expectation about being able





to answer all of these questions but the questions they had before them were what do we want to see changed in the sector?

What is needed to accomplish these goals? What symptoms or systems are reporting to ensure accountability to accomplish these goals? Who else needs to be included in these discussions? And what are some next steps immediately following the forum? Who should be leading, who needs to be there to take us to these next steps?

It was a lot to ask if the tables and I am going to leave it to each person representing the tables to take us through some of the highlights. I'm going to call upon (Name) for education first off.

SPEAKER:

As surely mentioned, my name is (Name) and then joining you from the Musqueam, swarm as territories and I had the pleasure of moderating the panel. I will be highlighting some issues and considerations that surfaced in our 90 minute discussion today.

So, what I will be doing as well as trying to read through the questions as best they can. So one of the things is brought up early on in our discussion was around the importance of cultural human humility perspective in the context of education.

Both K-12 and secondary education. We talked with the importance of both having concrete and doable actions or recommendations but also, around the importance of organizing collectively and having that work so we can support each other.

Build each other's leaders, collaborate have visibility and accountability. Students mentioned a number of times the importance of representation and mentorship in the context of education. And the importance of having opportunities to relate to their rich identities as well.

We had a very interesting and full conversation around agency and various perspectives were brought forth. Including, the importance of communities taking responsibility for campus climate. And, the relevance of including students and other voices while we are talking about antiracism.

At the same time, we were, we discussed the limitations of this perspective on the lines of agency and especially along the lines of expecting students who are already suffering under the system to take this burden and to do this really hard work.

We also talked about the importance and truth telling in institutions. And how there are a lot of harsh conversations protecting people who are perpetrators of racism. And how we can be better at recognizing systemic racism.

We, it was raised through our group as well that they K-12 and the secondary context are very different and have unique needs. And perhaps, in a future conversation it would be important to take that into consideration and find ways where they overlap but also ways in which we need to be addressing each of these systems separately.

We thought about ways every imagining how kids can handle and understand pieces of content in their education and having an appreciation for schools that cultivate identities. So that young people can become more grounded and confident in who they are.



One of the key criticisms around you know, ensuring accountability for accomplishing these goals was around the reactionary model of engagement that we seem to be perpetuating right now. And really, what we wanted to do was think how we can build a system that is not just (inaudible) of racial institution but where it occurs after a certain threshold is given.

To something that is more proactive, we talked about physical spaces in education, so how some of the values that we are talking about racist values are built into our spaces and how structures and students experience that in their education.

In the importance of understanding that as part of education, there is a norm of what is good education and who is successful, which favours white Eurocentric system in order to tackle racism in the context of education, we need to be opposing and resisting that.

When we asked her group about who else needed to be included in these discussions, they decided leaders, the importance of including white folks as well. The importance of including individuals with lived experience, as well as teacher unions, administrators and even the Association of Canadian education.

More broadly though, we talked about how even talking about who needs to be at the table can itself be problematic. Some people, are basically just not interested in being at the table because the table has been already built and there are certain things that the table cannot provide.

And how we can be looking, how we should not be default thing into one mode of approaching this problem and instead, be thinking through reform and revolution. So, in terms of concrete 2 to 3 next steps, one of the key things that emerges is as impossible to do in such a compressed amount of time.

About the fundamentally different perspectives and needs of the group, and looking at that through the lens of K-12 and post secondary education but also, the lens of being a student, being a staff or faculty member.

So, the first recommendation would be around having a broader and larger consultation both within this group and beyond the group. Having an inventory of what is already out there, there's a lot of great work that is already happening in the possibility of creating a website or platform that could put these resources together.

And, in a way that is easily accessible by people. And finally, as I mentioned earlier, the importance of building a community or network of support for those involved in education. Thank you.

SHIRLEY NAKATA:

Thank you so much, (Name). You had one of the biggest and very complex topic and I really appreciate the way that you have been able to pull up those highlights and bring up some really concrete, next steps for us to consider. Thank you. And next, for the grassroots and community group, I have Jessica Chan.

JESSICA CHAN:

Hi, I am joining you from Montreal on the unseeded territory of the Mohawk nation. I am the moderator for today's session with the grassroots organizing and coalition building. It has been a very engaging and quite energizing to sessions that we had.



I would love to share with you some of the highlights for my discussion before I move on to some concrete actions that we hope to focus on. First highlight is we concluded that coalition building across community and cross-cultural solidarity is very vital.

To deal with anti-Asian racism, and people at all intersections across communities and intergenerational. These are the issues that bigger narrative, we think it is very important for when we talk about coalition building, to really start to radically reimagine who is part of that community when talking about coalition building.

To do that, recognizing the importance for allyship, we must feel capacity because a lot of these were done at the community level and we really need support. To build capacity, we need to start to have more space for more difficult conversations.

Asian communities or with black communities or indigenous communities, that those conversations, we need to start creating more space for this conversation. Identity and colonial.

To address white supremacy, institutions need to be taken on that broader narrative and to continue to do this work, knowledge transfer and mentorship is important. So we will go through this Pecan Valley, community organizing, you do not go to university for that, you get involved because of your passion.

So that knowledge transfer is very critical for all of us working on the grassroots level, we see that. Then the second pilot, is to talk about what kind of support that we need in terms of grassroots organizing. We believe that funding is a big thing, a lot of the times with grassroots, we are doing this for free with volunteers.

Paid labour needs to be recognized in terms of community work and research and engagement, those I'll need to get recognized. So the community organization for volunteer work. For museums and NGOs for example, these larger institutions, this related to how we start to put the storytelling and put the pen back to the community in telling their own stories.

So to us, this is very critical in approaching grassroots organizing and communities, the last thing is we want to recognize that for grassroots organizing, and it happens at various different levels.

And often, it starts at a very personal level. So that is self-care and how to engage in an ethical way is very critical and nonnegotiable. A lot of times, you have a very focus outcome and driven and you forget that.

So that part for community organizers and also perhaps for students engaging, these are very critical elements. With these types of highlights, these are kind of our two big messages around organizing and grassroots organizing.

We see how to achieve these goals, these two days being very wonderful and we need to find a way to continue these kinds of conversations. In terms of people missing at the table, clearly, people who can actually spend time at these two days in the forum are rather privileged.

And to recognize that, so we are missing voices that people with lived experience and missing voices, we need to find a way, as mentioned, to engage. But how do we engage them? And when people are ready, so this takes a lot of conversation to make sure that happens.



How to achieve those goals earlier, I mentioned skill transfer and mentoring. So how do we ensure that these work and we are not just starting in day one. There are generations of the civil right movement for us, how do we build on that, how do we learn from our elders and intergenerational challenges and organizing.

Because some issues particularly around policing is tough, these conversations are tough at the grassroots level. How do we engage our elders in that conversation so we spent quite a bit of time around intergenerational organizing.

The last one, I mentioned already about valuing communities work. In terms of next step, we managed to give a task to all members at the session. To talk through action items so we managed to come up with a list.

First, we loved this conversation, these two days are very good so we are going to continue our own conversation with dinner table. So we will have a little working group among ourselves because we do have people from different parts of the country and from Quebec.

And then Barry and Ontario, various parts of Canada. So we hope to continue. One thing, would like to review this final report that UBC offers as a result of this forum and particularly focus on what is being written up on this portion of organizing and making sure.

So we have our final inputs in that way. For the working groups, that is the first one, first action item. The second, his focus more on the evidence-based research. And that has two categories and what is around the lived experience and irony mentioned that the people are very critical and need to be at the table.

So how do we better engage them? And grass at community groups are actually the best groups. They have the best skills, experience and knowledge to do that work. How do we get grassroots at different parts of the country to do that engagement work?

Antiracism research, better data collection, and all of this research and engagement requires funding. So how do we make sure that funding actually channels through to the actual grassroots community groups?

On the topic of funding, there is general consensus that it is not usually the best or efficient government funding source point of view, but from the community organizing, it is important and actually helpful to have a diversity among organizations to make this work.

So it is not like there is one big elite organization who is doing anti-Asian racism work, there is beauty and powerfulness in the diversity of community groups doing the work. So how can we make sure funding is accessible in ways? Distributed in ways they can actually facilitate that type of diversity?

Both rural and urban areas, because we also, it was wonderful to be able to share with these folks from Saskatoon. Their resources are just not the same level as say, Toronto. So how do we share the skills and experience?

Lastly, UBC is a convenor engagement forum to rely on institutions like UBC and other allies to be able to help us make sure these recommendations actually go up to the decision-makers and the people holding purse strings to make sure they hear this. So we need to make sure that chain of recommendation is established.

So hopefully this final recommendation will be able to move up to the people who need to hear it. So that is kind of a bit of a wrap up for our session, and yeah! Thank you for the opportunity. And back to you, Shirley.



SHIRLEY NAKATA:

Thank you, thank you so much, Jessica. And thank you for the reminders of our responsibility to identify the structural barriers that keep us away from full engagement of all parties, especially grassroots and the people and activists where they are doing this work on a daily basis and who are not compensated for half of what they do.

What they do in advancing the work of antiracism. So thank you so much, I will now call upon Tina Chen for the media arts and culture group, please.

TINA CHEN:

Thank you so much. I think the themes that I'm going to bring up are very similar, as we talked about these over the last few days with the realms of media arts and culture. I think in many ways, our discussion centred around media arts and culture industries.

In the organizations, the funding bodies, the structures that bind it and recognition about one of the main problems that these are white dominant spaces. They are invested in a separate colonial narrative and particular understandings of Canada.

That may have spaces for integration, they continue to reiterate problematic ideas about what multiculturalism is and how we represent culture and what spaces we are allowed to fill. In many ways, have created a table that they invited us to sit up on their terms.

So we had a great deal of discussion that centred around what is the industry structure? And that extended to the for-profit industries, the way that media, arts and culture are placed beyond the government as well.

At the same time and very much in line with what Jessica was just talking about, we highlighted the immense amount of activity, the kinds of empowerment and resistance that is happening at the grassroots level. Their creativity and the way that cultural producers across her communities in very diverse ways, have found spaces and constantly made space for their own voices.

And that there is such a power to this. I think all of our points came back to where is the point of connection and what needs to be done where they come together? And very mindful about and I think one of the most telling phrases and I cannot remember now if it was day one or day two but it came up many times, the idea there is a process of extraction.

So media, arts and culture that are produced by Asians, Asian Canadians and Asians in Canada is felt in an obstructive mode that those larger, mainstream look for stories and they take them and use them but do not integrate them.

So we critiqued them and really walk through what does it mean to call for representation because representation on whose terms? Who gets to decide what we are representing? Is this when somebody needs us to be represented or when we are calling to be part of the framework?

We talk about the process of honouring and how much work is done in Canada to maintain a narrative that Asians are somehow other, their niche markets, they are separate from the foundation of Canada alongside indigenous, black and other people of colour in the problematic nature of this.



And this is reproduction of what happens in media, arts and culture and we talked about those key ideas as we went through. You know, I think as others said, there is excitement about the opportunity to meet and talk and the desire to continue those conversations.

There is also so much recognition across the group of the conversations that we are involved in. The work that people are doing and kind of the common struggles. So, I am going to kind of talk back from putting forward I think the recommendations that we worked on and then the rationale about why we were bringing those to the forefront.

So one of the issues as everyone has highlighted, funding. Funding is a huge place for gatekeeping takes place and often, those who are making decisions do not have a diverse background or when funding organizations asked to increase diversity in their decision-making bodies, they tend to look for those who are they are already familiar with.

Those who most easily fit their criteria and fit their norms so that is not necessarily an active diversifying. We talked a lot about how changes need to be made and those who determine criteria, determine actually even the format of submissions.

Why is it that if you are a Dancer, you are expected to be able to write a good grant. Why can't your action be putting forth the way you express yourself? And for partnering with certain institutions, why they get to decide who has meaning in these frameworks and the recommendations then that are already being worked upon but there needs to be national support.

There should be a racial equity screen office much like there's an indigenous screen equity office, we are looking for that to become the body. And clearly putting this word as a recommendation to be out of those working in this area and advocating, prepared to put this request forward for British Columbia.

But there should really be a national request and we worked through that. As we talked through this, we also felt very strongly that those who need to be involved, it is not just about asking for someone to create a forest but also from the grassroots that the opportunities to bring people together has a vested interest, the creative producers.

In various groups and organizing, that they need to be part of the discussion. Housing should be created, what is it going to look like? Who is going to be involved in collaborations so that they get to build that table and do the work and half the framework.

So a lot of it really was was thinking about who are the right partners with you when you do that work and what will it look like? So that was one of the recommendations. We realize that you know, that is the new part of this but we really need the support to be able to create those conversations so that when they ask us for it, it reflects the need of communities.

We also felt quite strongly that we know that is kind of a push to one side to kind of infuse yourself into an institutional structure. But institutions, whether they are academic institutions, government institutions, corporate bodies, others, producers and consumers and amplifiers of the arts and culture.

That all of them should be required to have racial equity impact assessments. All of them, everything they do. Every type of policy and everything that moves forward. We would also like to acknowledge this idea of racial impact assessment is something we do not get to talk will put the models of how to best do it are not really in place.

So we are very mindful and I will just go to the next one, this is not about tokenism, it is not about checking boxes, it is about what does it require you to change? We all know how equity Dave his vacation processes often become checkboxes rather than transformation.



We for better racial equity impact assessment might do that but this needs to be something they are looking at and before something goes into place. Ask questions but what is the expected outcome for this? Much of this discussion for us was centred around policies and knowing how that has impacted media, arts and culture.

In particular, that the groups who have benefited are largely white women. And simply, gender plus does not shift the landscape. And we are keen on producing more evidence to show that, the evidence is there, reports are there. (Laughs)

We want there to be action at a different lens to be thinking through so those are the recommendations of what we might want to think. Then, much like others, the conversation was so generative and so powerful and empowering and exhausting.

It was all of those things at once but we wanted it to continue! So, we recognize also just the value. We spent so much time sharing our own personal stories, our journeys, the work everyone was doing and the connection.

And we could see out of that that we need to continue and that we can connect to each other. We know we can share our networks and there was a huge sense and not just us in the room but we need to create a hub. We need institutional support for that hub to be created on the way that we envision it.

And people in the field envision it. So it will be community-based and community trusted. We talked a lot, not only about as Jessica talked about but skills, mentorship and intergenerational frameworks but also those positions like academic institutions can mobilize grant funding.

How you can give money that is not accessible to artists and often very different criteria and ways of mobilizing so we can create those connections. Those corporate connections, those within institutions. That know the inside and know where you can push back.

They can do these kinds of things and we need a hub, not just one, to stand up and say looking for a diversity artist please come forward and I compare it for you. You are not the supporting extractive industry, we need support to go and to build a place of trust and build those connections on trust.

And also find ways for those bold voices are always supported and we can make sure that the pressure we are thinking of those not risk anyone but also those who do that work and to her connecting and supporting across you know, academics, researchers, companies, creators and thought.

So really, there's something to be done, but how to get there and how to make it work. We also talked specifically about recommendations about funding, a very specific one, and a question I think many of us always ask in this field.

Why is it that there is the Canadian heritage for arts and they separate off arts and culture and put them in these silo groups. And they ask you to fit yourself into them. So these groups should make sugar is no separation between art and culture, we get to decide what that means and what the connection is.

So that you are not required to present yourself in those ways and you are not framed in that way. And who gets to decide how funding is and how having an audience actually works with some of that.



And there also, I think we reflected quite a bit on yet, questions of what in the funding realm are the baseline criteria? This idea that official languages are French and English and you know, we have reflected a lot on what one can learn when they were in more than one language but cannot necessarily learn the experiences of racism in the same quick way.

Or in the same "usable" way and what are the key skills that you need to be in this field so those were some of them but like everyone, more talk, more opportunities to kind of come together and to create hubs and connectives. Thank you!

SHIRLEY NAKATA:

Thank you so much, Tina. It is interesting and I will give it to the next session, we are hearing some continuous threads and themes that we pulled together it is almost like you guys were talking together before we came for it!

But this is really, really exciting. I'm going to call on Abigail Cheung now to speak on the justice table.

ABIGAIL CHEUNG:

Thanks Shirley, and speaking to you today from the city of Vancouver and I'm grateful to have the opportunity to live, work and speak today on the traditional, ancestral and unseeded territories of the salespeople. Including Musqueam, Squamish and nations.

As a lawyer, I commit myself to learning and informing myself about the legal traditions that indigenous people would eat hereto and govern themselves by. Yesterday, during day one, our group discussed community themes.

First, we talked about the lack of Asian Canadian representation in the legal system and when it comes to advancing in the legal profession and seeking judicial appointments. Second, we discussed barriers to reporting and prosecuting hate crimes.

As well as alternatives outside of the criminal justice system and policing and prosecution. Finally, we discussed lawyering within and for Asian Canadian communities including some of the linguistic, cultural and cost barriers associated with community members accessing legal services.

Today we had a lot of ideas come out of our second day brainstorming. Thinking how we might move forward so I will discuss and try to summarize, a couple of recommendations so, first we wanted to promote diversity in the legal profession.

We thought it was important to request that part of this be led by the government and put the Odis on the government to conduct a review on the roadblocks when it comes to traditional, tribunal and discretionary appointments.

So it is really a wide range of appointments not limited to judicial but also to other discretionary appointments. One group member commented that most people, most Canadians interface with tribunals rather than with the formal court system so the need to review the tribunal appointment process which is currently highly politicized was deemed necessary.

We also talked about needing to bring together racialized lawyers in a systematic fashion. There is an appreciation that this is a great forum in which to bring people together and host a conversation nationally.





But we thought it was also really important to do this on a going forward basis so we can collaborate and also broaden the reach of our statements and initiatives beyond equity seeking organizations. Also within law firms and other people who hold power within the legal profession.

We also talked about shifting conversation to one that is not just about people of colour and racialized lawyers, but rather as a broader conversation focused on justice. We talked about how we need to recognize differences in the and the value of our different lived experience.

And how acknowledging that fact will make you a better lawyer. We want to reset the expectations of lawyers and acknowledge that developing intercultural competency as a lawyer will be a lifelong process and ongoing conversation. It requires evolution and cultural humility.

Employers need to be open to this in order to ensure the ongoing legitimacy of the legal profession and legal processes. We talked about how this really requires wholesale reform, and reviewing curriculum and education and all systems of justice.

Including prisons and schools. We also talked about the need for justice within the system and the government to talk about the roadblocks that are currently in place for responding to racist incidents including hate crimes. So, that includes removing language barriers.

Making some of the process is simpler, there is a lot of complexity in navigating the system and promoting the availability of alternatives including funding them. We also discussed how COVID has presented an opportunity to collect online and we hope it will persist beyond this pandemic because it will open up accessibility.

And like Jessica mentioned from the grassroots group, we noted a lot of barriers to accessing funding. Including the fact that currently, a lot of the funding applications are very resource intensive, project-based. And kind of, necessitated or assume some sort of outcome.

Those who lack capacity are often not in a good position to succeed in. And finally, we talk to education and how we need to remove barriers to funding, we need to promote community lawyering which is focused on the grassroots and provides an opportunity for all lawyers to participate.

How can we do this? We stressed the need for actual -- and state actors recognizing that they have made mistakes, we commented that just like indigenous leaders have pointed out, there can be no reconciliation without acknowledgement and truth.

We also commented on how it might be useful to set goals somewhere to the 1530 challenge to encourage law firms or government organizations to combat anti-Asian racism and setting certain diversity and inclusion goals. We also talked about the need to collect data within the legal profession.

Although, we were uncertain about who to identify to collect it. The point was made, like Annie pointed out, the education Centre were likely to be disruptors rather than instructors and we are uncertain of what way and how to focus our efforts.

Finally, we thought it was very important to approach determine individual end-user perspective and to really Centre on the experiences of individuals who participate in these systems. For example, in the same sort of way that defendants who are indigenous and being sentenced might have a report prepared for them where the judge is provided with cultural context.



To make Asian Canadian offenders benefit if a more cultural context is before the judge making assessments about what should happen with them. Thank you.

SHIRLEY NAKATA:

Thank you so much. I might be biased, Abigail but I think you were part of the group that had one of the toughest colonial structures to tackle in terms of dismantling. So I appreciate the thought and the care that you will put into it.

I am going to move now to the health centre and ask (Name) to lead that.

KENNETH FUNG: And thank you to the organizers and the sharing so far, my name is Kenneth Fung and I am from Toronto. The traditional territory and good afternoon everyone, as many nations including the when that people's. (Land acknowledgment)

Over the next I think, eight minutes, I am going to try to present the overall discussion both echoing the themes of earlier moderators and also, there is a lot of rich details that I am afraid I will not be able to squeeze everything into eight minutes but I shall try my best.

And make time bendable. First, we discussed yesterday the complexity of how racism affects health. In many different concepts were discussed, including the model minority, the trauma of racism as a manic event.

The internalization of racism as far as the impacts of social determinants of health. So all of those sectors determine the physical and mental health and well-being. In particular, their vulnerable groups and intersectionality needs to be taken into consideration with those who have mental health challenges, language barriers and migrant workers etc.

We know that both the physical and mental health well-being of the human race, that they can be healthier than the general norm and can deteriorate to worse than the norm. As far as health outcome disparities. And we also know the overlap between health and other sectors including what we just heard about the legal justice system.

As sort of the protection system and finally, saying earlier, the importance of healthcare provider burn out in the midst of the racism. In terms of action, we have discussed approximately seven major areas of action. And instead of narrowing our interactions, we kind of voted and I am just going to present it in order of importance, not importance but by votes.

They are all equally, super important things that need to be done yesterday! But in terms of step-by-step, actually the first area and I will highlight seven major areas, the first is research.

We need more inclusive research, even regular studies that includes all kinds of groups, not just standardized norms as well as data that speaks to the inequities that helps us fight our cause based on evidence. In terms of moving up forward, we thought there were many needs including building the Asian communities capacity for research.

Using open science, education and frameworks. Developing alternatives to colonialist systems of knowledge, this is the norm and includes if you cannot get into the highest impact factor, we can develop another industry that speaks to the issues.



The next is influencing other healthcare fundings and that includes the decision-making process, who is making the decision and what criteria are they making the decision by? Prioritizing research that addresses social and cultural, those that use qualitative lenses and involve the community.

Community participatory research and that is the research part but the other part two in terms of barriers and scientific publishing. Influencing policies and boards on the academic side but also, having KTE knowledge transfer that speaks to the general public about these are the healthcare stats so that everybody knows.

This is the first domain, the second domain is the actual healthcare and ally to professional workforce needs. There's a lot of representation as the sectors have mentioned and it is very important that it includes healthcare that affect the population and include supervisors, mentors, faculty members and leaders.

So there needs to be changes in the mission criteria and barriers for international graduates. Hiring practices and criteria for tenures so we can include metrics and build and support systems, all from each stage of training including front-line healthcare providers to champions outside of the healthcare providers. To prevent burnout.

And finally, Ally ship to care for healthcare providers and their needs. The third domain is ethics in the healthcare system, the cultural values of the healthcare system is based on Western norms including atone Ami-based focus rather than knowledge and that is not a problem which is the -- of healthcare policies.

Some of the key actions we are looking for are ensuring there is representation in healthcare decision-maker level. Not just as tokenism but those with an EDI lens and their voices need to be heard as well as ensuring that healthcare policies have an anti-oppressive and antiracism lens.

So that is our third major part there. Next, this area is about access, especially language access. There needs to be federal policies that ensures that everybody in Canada gets access to healthcare equitably. And language not be a barrier.

So this comes, very clearly especially yesterday in the public forum, that we should talk more about it. And this is a key priority area. Another area, area number five is the actual cares and services that need to be standards.

So there are many terms that speak to different aspects of it including cultural competence and cultural safety, diversity competence. So many different lenses and EDI lenses that make sure the system can provide equitable care to everyone.

Number six is looking at the training and the needs that includes the training of all healthcare providers, that all healthcare providers learn about implicit bias and racism and not just mentioning it. Address the hidden curriculum.

Further, there needs to be a broadening of perspectives that is inclusive on the global, international perspectives as well as sectors outside of you know, healthcare and academia. Including the voices of foreign graduates and professionals. Finally, in my eighth minute, this is the seventh sector specific for healthcare context.

We should prioritize as well, one is mental health emergency, we all hear horror stories and we need to have better reinforcement training and teams of healthcare professionals. Number two, rural areas and accessibility to healthcare and their use of digital technology.

Number three, those with low (unknown term) which may have impairment with accessing resources like mental health care, number four, end-of-life issues and pelleted care and a lot of cultural issues involved.



Number five, the spectrum from the use, adolescent and mental health to the elderly. Number six, legal issues and child protection issues. So all of those are key areas where you know, their specific circumstances. We talked with the importance of continued connection, the accountability of all of us here, how do we get back to them?

With all of these valuable recommendations can move forward and we also noticed that it is going to open up the focus of trying to change the system from within but also developing cultural narrative systems. Both do a prong approach to move forward. So thank you very much!

SHIRLEY NAKATA:

Thank you so much. The layering that we are seeing now through all of you speaking and sharing the highlights, is really going to build the foundation for our next steps and I think you identified some key players and stakeholders that we need to bring in to make those meaningful changes in the system.

And in the structure, so thank you so much. I am going to call on (Name) for the eldercare section please.

SPEAKER:

Thank you so much really, hi everyone, I am (Name) from Carleton University and I'm a professor from social there. I'm speaking from the Algonquin and I am starting my timer now! (Laughs) And I'm going to stick to it, we really over the last two days have had a very rich and in-depth discussions about the issues and also the strategies about the anti-Asian racism within these sectors.

So I have nine points here that I want to hit and let me start with the first one. Which is to urge the recognition of the existence of systemic racism against Asians in Canadian society. The visibility of Asians and that anti-Asian recently is something that has come up over and over again.

It was basically met with dismissive attitudes. So, the second is actually a call for more reflective approach to urgency. Even though I think the panel understands why this is a crisis right now, but I think the panel also widely advises us to think about the urgency to temper that with the thought with what we also need.

Community building and relationship building and rapport building, these are things important for the system and ability and the effectiveness of the actions against anti-Asian racism. But they will not happen in an instant.

The urgent actions that this can make happen, so similar to this, there is also discussions about slow and fast but also big and small. Some times small actions can also be very effective and these are connected to the fact that recognition of acute awareness of differences within the Asian communities, rather it is cultures, migration status, class, gender, age, ability, sexuality and so on.

These actually are important to account for and also require patience to build equitable processes. So I think specific to the sector, so we must also recognize that clients in these sectors are often more marginalize within their communities so these are important to note.

As to the question of who is at the table, there is some greater discussions about well, there may be good intentions of having clients to the table, we need to be aware that those can also, as tokenism and can become extractive and exploitive because simply put, clients do not have the time.



And the energy to be at the table to discuss this. So I think there are some strategies that need to be worked out for front-line workers who are knowledgeable but also involving them in a way that is not taken a stick and not extractive.

The third is, how our claim building in the sector should be more mindful about the need to locate these claims in the larger context of decolonization and antiracism work that other communities are undertaking as well. Especially against anti-black racism and Islamophobia.

So we need to formulate are asks and her claims in a way that support antiracism and decolonization and the fourth, it is not just about representation. It should be about redistribution. And that is largely because often when we think that Asian, this stereotype is that they are economically successful but we know that actually, there are high poverty rates.

And there are precarious employment and so on. The Asian communities so we should not just put focus on representation, the cultural appropriateness programs but we should also ask for better pay, better working conditions, which for some groups, would actually be requiring a critical perspective on the role of the police.

Right? The shift away from policing to community services. And, so the fifth point is we need to have conversations, I think people were really feeling energized and we were learning a lot from each other. So this is a more concerted conversation to continue to build partnerships in the sector is to learn from each other and building relations or deliberate culturally appropriate programs for seniors and other population groups.

And to learn each other's strategies that work or did not work and, I think the next point is about in order to do all of this, of course we need to have adequate resources to address the needs of different Asian groups.

That has been spoken to by other panelists so I will not repeat that. And another point is, accountability and the next point is about usefulness of the forum. People were really saying that this is validating that we come together to speak out about experiences without fear, from even their experienced people in their fields.

I think to be able to say that is quite something and that is a direct impact of the forum. And it really speaks to the need for similar you know, platforms to continue. And, the people were talking about participating in the forum really makes them feel that now they are ready to take a role and to move forward.

In the last point is about research and data. Good research data that is not segregated, that will show us diversity and differentiate the impact of the programs different populations. So that is my report.

SHIRLEY NAKATA: Thank you so much, and thank you for putting together a structured framework of the long and the slow. I'm going to call on Carol Liao to talk about the economic issues table. Carol?

CAROL LIAO:

Hi everyone, I had the pleasure and privilege of moderating the day to session for the economics employment and business panel. I want to acknowledge that I am situated on the traditional territories of the Musqueam, Squamish, and Tsleil-Watuth first Nations. I also want to acknowledge the ongoing work that I have to do as a settler. There is no reconciliation without truth.

We had a rich and diverse discussion, with people who had been working in the frontlines with Asian communities addressing poverty and inequality and income inequality, as well as those who are corporate leaders in the sector who have really battled a great deal of racism to get to where they are, and want to also be changed.



We talked about issues in terms of income inequality, poverty and structural racism, and how that model minority myth has been very harmful in understanding where Asian peoples are situated within society and within the business sector. But also in terms of employment discrimination, barriers to leadership roles, and a real lack of representation at the upper echelons as well.

And in those decision-making positions that influence the economy and business, and those power levers that can address income inequality and poverty. We really focused today on the action items, and on what we can do. I want to take it through all the way through to the leadership roles.

We talked about in terms of who needs to be involved: government, policy workers, decision-making bodies, but also ensuring that social aspect and that community. A lot of talk that is very common among these themes, the idea of community building and coalition building. And this desire on having almost a registry, where we have so many organizations operating in silos doing so much great work within their organizations, but we need to also unify and compare and share resources.

Maybe creating a registry of these organizations, so we can all benefit from the knowledge that is being developed. One comment was that we need to strengthen the federal employment equity act. This is something we also mentioned the day before. In terms of racial bias and discrimination, and also in terms of federal spending. That the federal government to be accountable to ensure that their community benefit agreements attached to all federal agreements, as well as pushing pathways to permanent residence for all people with precarious status.

When we talked about employment discrimination, there was a discussion on improving hiring practices. There had been a lot of past challenges with particular companies wanting and Canadian experience and the right fit, and how we really needed to address that through the Canadian government and human rights commission implementing policies to ensure that companies aren't violating human rights.

And that there aren't these stereo typical biases that get represented in the hiring process that would prevent people, particularly skilled immigrants, that are not able to achieve employment status that is relative to their skill set, because of the lack of awareness. And also, the lack of understanding the human rights code by these employers.

There was a talk on the need for that policy implementation, but also a big thing was talking about education. On the idea of having mandatory education, actually, federally mandated education training on diversity and inclusion. Similar to what I think is already required by government employees from the corporate sector, as we had talked about the day before. There is just not really any dialogue, any understanding or capacity.

One panelist talked about the establishment of an independent auditor, paid people with the knowledge and ability in these issues to actually impose financial penalties on these organizations that do not reach their diversity targets. The auditor would work with a company to determine what could be done better to improve D and I.

This conversation on, if you leave it to discretionary, it gets quite difficult. We probably need more ways to communicate the urgency and necessity for these organizations to understand. With the more federally mandated initiatives, there was also the discussion on creating this coalition building, something similar to the Black North initiative.

One panelist talked about how that was a very useful initiative, and a great example for those of us Asian communities in community -- communicating the realities of anti-Asian racism. In the Black North initiative, they have asked companies to make a pledge, and also to understand what their goals are. And to support that initiative.



Perhaps we should have something similar, but specific to Asian Canadians. That helps educate, but also keep those organizations accountable. The comment was a lot of times companies want to just be told what to do. So to provide them with those tools to do what they need to do!

There was then also this discussion, as said in a lot of other groups, the need for disaggregated data. It can't just be racialized peoples, it needs to be broken up. Also, there are social mechanisms and tools to get our message across. In addition to the hard and soft laws, there are also... They talked about the eyes open video, and the need to put empathy and humanity to communicate that message to the corporate sector.

That is why some of it is going to be hard work. We talked about the fear of to boxing for the DNI training, but on the other hand, it is also necessary to put these organizations on notice and give them the education. Some of the people in the group mentioned that they learned quite a bit. They didn't know how Asians were largely overrepresented in the poverty levels in Canada. They didn't know that themselves!

Even here, hearing about that information, a light bulb went off. Right? And so that message isn't getting across in the corporate sector. And that model minority myth is prevalent and harmful! So sending that message through, and connecting to the empathy button in people was more important than we realize. And something that we thought needed to be communicated and implemented through training, not just one off, but the ongoing work that each organization needs to do.

In terms of employment, it was attract, train, and retain. I think that was the saying. In terms of who needs to be involved, it was a room of powerful people. That want to do the work. This idea, similar to the Black North initiative, where we get those powerful people to bring it to the decision-makers who can influence the economy.

Also, getting the universities involved, and those in finance. And getting business schools to do mandatory diversity training.

I hope I did justice to my amazing, wonderful group! With that, I will pass it back to Shirlee.

SHIRLEY NAKATA:

Thank you so much, Carol. This is an impossible task for all of you, that we have given you 5 to 8 minutes to do this, but it is interesting that we are all seeing the looping back across the sector tables and the conversations. Thank you very much.

I will go to our last speaker, who is going to speak about government and policymaking.

SPEAKER:

I am Lorene (unknown name), I am the president of the National Association of Japanese Canadians. Many thanks for this opportunity. I was pleased to be with the government policy and political representation table. I am joining you from the city of Surrey, on the traditional and unceded territories of various First Nations. I left my hand in gratitude to the original stewards of this land and water.

One of the main themes I will echo is that the conversation must continue. I will get into that a little bit more. We were following up from the day one discussions, which were talking about the representation. That the whole political process, if you will: citizens, voting, campaigns, elected people, government representatives who make decisions about policy, and then the grassroots organizing community, how do they connect? That whole cycle.



In day one, it was about the representation. No tokenism, recognizing that there is no monolithic Asian Canadian, and even within each community there is diversity and intersectionality. All of that.

The second part was that we all have a role to play in stopping anti-Asian hate. So bringing that now forward to this day too, we had an amazing discussion. A couple of the highlights.

You have heard this how many times: better collection of disaggregated data that is nuance and conscience of the diversity in the Asian Canadian community. This better data will help us address those disconnects, those gaps. It is useful at the government level, it is useful at the grassroots level, advocacy, all of that.

We also want to emphasize that it can't be possible without multiyear, long-term resourcing, funding for capacity building. It can't be, "Here is some money, do it in one year." That is one of our highlights.

A second highlight is this recognition that there is a lot of work that has been happening in our communities. And we need to do a better job of the allyship, the coalition building. We have challenges. We have suffered from the racism, etc.

We also have to recognize that we have privilege being here and having space. We can be better allies by actively bringing in and making space for those that are not included at the table. Especially, say, for Asian Canadian communities that are smaller. That don't have the resources and opportunities.

We need to be proactive in building the solidarity, and foundational relationships with other marginalized communities. And also, a big part of that we had a discussion about is Indigenous. Build those relationships through the everyday interactions.

Of course, unfortunately, there will be times when we have to be reactive and show a solid standing up with folks and speaking out against hate. But we shouldn't wait until those points. We need to be doing those everyday interactions as allies.

And we need to recognize that we are coming together in the spirit of collectivism, and that there are biases in the traditional systems that are causing divisions within our communities and organizations. We can build stronger coalitions by building more of the infrastructure, including the outlets for regular communication and resource sharing. That is how we can overcome that.

We did go through all the questions, but I know we don't have a lot of time so I am not going to review every single question. Just wanted to point out a few of the highlights from our discussions.

Again, emphasizing when we are talking about how to accomplish these goals, political bodies need to know that they can't move forward without the grassroots organizers. We need nonpartisan programs to increase the civic participation. We need to support Indigenous governance.

We need to have resources and education for new immigrant communities. So that helps them to make informed votes. And it might be as simple &ndash; well, not simple, but accessibility of a piece. Interpreters, for example. Governments might send out an English flyer and not hear anything. Are we making material accessible so people know there is an opportunity to provide that feedback?





Besides new folks, younger votes. Younger people being able to participate and learn about, how would you be involved in campaign? How would you work to be elected? How does it work with influencing policy and speaking at city Council, etc.? So, connecting the dots for a community, so they know how they can participate. Demystifying that process.

Again, the assumption shouldn't be that they don't want to participate or provide input. It might be that they don't even know they can provide input!

I mentioned about the data. We need to have that data with the nuances, but we also need to be at the table to advise those how to collect that data in a sympathetic and understanding way. It is an opportunity also to look at capacity building with the students.

An example, ACAM. And then speaking of different generations, reminding that we need to work at a way of including all of the generational knowledge. Again, let's not divide. Young people have information and knowledge to share, older people have information and experience to share. Everybody needs to be at the table and providing the input. Let's not divide each other by age, gender, etc.

Again, I need to emphasize about tokenism. There are a lot of 'firsts', but it shouldn't be about just tick box. We all come from different lived experiences, knowledge, and we need to benefit from that. We are not truly represented by one token person.

I'm going to share a quote from Rosemary Brown, a black female who was elected into Canadian provincial legislator. She did a quote, that said, "We must open the doors, but we must also keep those doors open so others can get through."

Again, about the elected. We might be participating in getting people elected that we feel will represent us. But we need to continue that process of communicating with them, making sure that they remember what's the importance? What is the data? What is happening on the ground? So that they can make those changes.

Often we might be electing someone who is the lone voice on that city Council, so back them up when they are trying to make that change. But also, there is accountability! If we are not there speaking at them, that they don't forget what is of interest to us. What are the needs of our communities. Really participating in our democracies.

Keeping in mind who is not at the table. For one example, people in Chinatown, the aunties and elders are not present in our conversation. Again, that is about educating our community and accessibility, making space, and also wanting to have an opportunity about continuing the conversation.

Pointing out that it is not the only thing, but considering how powerful it is to have a town hall, to have &ndash; when it is safe &ndash; about seeing all...seeing people that look like us! That's amazing. Having these conversations where you don't have to explain. People who have experienced that racism, they get it. You don't have to be educating people.

We talked about the shared resources, a few folks have already said that. And we are also looking at that, how can we recognize... We need to recognize that there are people on the ground already doing that work. And definitely people that we need to pull together and have at the table and continue that work.

But also, just not knowing who they are. And so having something that is like a directory of who is doing work, who is doing what. And creating a structure for the regular communication. And then sharing even database resources. I am sure that every moderator of every table could say there were people sharing about a TikTok or a document or an article.



Again recognizing there is our group, but there are also people that aren't here who won't hear that. So one of the things I think, for a next step, we recognize this issue of anti-Asian racism is not going to be solved in two days. It won't be solved in a week or a year. What can we do first off?

What we want to come away from this forum is not, "We had some great discussions, we will follow up with some people." We want something substantial. Wanting to know if perhaps the Slack that was created for the forum, is that something that could be continued? Is there some other tech or process where groups can get together and say, we would support that. So we have something tangible after the forum.

We want something more that we can continue this conversation, and give us a place. And it is a place where we can self organize. So it is not that we need somebody to tell us, but if we can put that somebody is doing this work and then somebody else wants to do that work, we can do it together.

Thank you, I really appreciate this opportunity.

SHIRLEY NAKATA:

Thank you so much Lorraine, and thank you for closing that in a way that ties so many of the loose ends. I will thank all of you before I call upon the last words, for bringing out such rich and complex conversations within your group and tackling this in terms of bringing out the highlights so we can talk about steps.

I am happy to hand this over. One of the key goals of this forum is to say, yes, we are for grounding anti-Asian racism. But we cannot get ahead in the work that we want to do, unless we are also working across and with other antiracism movements as well. Thank you.

SPEAKER:

Thanks everyone. It is an impossible task, but let's try! I am coming to you from digital infrastructures on unceded and stolen territories on Turtle Island, including the Coast Salish people, Musqueam, Tsleil-Waututh.

I am a bit nervous, because I find myself in an impossible position. Impossible not to because all of you have not done impossible work, because the moderators have done such amazing work. Like Kenneth, I also want to find a way to bend time. And I don't know how to do that.

And yet, I have to find a way. I don't think I am going to do what I was asked to do. Because there are implications to actually do this. Throughout the two days, one thing that has come up a lot has been the idea of invisibility of anti-Asian racism.

There is an implication to it that says that there are visibility of other kind of racism that has been attended to. For me then to come in here as a black person and to try to tie things together does a disservice to everything that has happened today. So I am not going to do that task.

Rather, I will applaud the fantastic work that is happened these past two days. In fact, what I've been doing this past two days is trying to learn how to listen better. And I say that because in learning, I was finding moments where I was unable to attend to my own perceptions that I was coming to the table. Moments where I had to step back and figure out, what are these perceptions that are already in place that I have become... My own stereotypes I was coming to the table, that I had to really step back and think through.



My task these past two days has been the difficult work of listening. And yet, given the types of across work, I also work in Black studies and think through decolonization projects. I am supposed to almost think across. I'm going to share some reflections, some things I have observed in the spirit of how we think across and move together forward.

This morning, Cheryl Lightfoot began the presentation by giving us this global scale of thinking through decolonization. She began by talking about ways... And we can think of decolonization in terms of dismantling the global government. Which I feel like the sessions &ndash; which is a very difficult project. And the sessions, one of the most beautiful aspects of it is thinking about the different components that each session addressed.

I am taking about going from education to grassroots organization to arts and culture to health, to law, to housing, to economics, to government policy. These are all structures of colonial government! From both the repressive structures and the ideological structures.

People were talking about the scale of attention that is required for the work that is ahead of us. I am thinking back to what was talked about in terms of big and small actions, or different moments where we are thinking through individual acts and structural acts.

What Kenneth was talking about from the group, thinking about the rural instead of constantly thinking about the urban centre. It is a national forum, and yet we are having to think about how anti-Asian racism manifests in Vancouver is different than Saskatchewan. This is what I am thinking about in terms of the scales of attention that this forum has brought to our attention.

Thinking about the scales of attention also brings forth something that is quite difficult that I have been thinking through. In terms of the multidirectional ways in which decolonization... Decolonization is a multidirectional project in some sense.

There were tensions, there were moments of tension and some of these conversations. And there were moments of disagreement. I am interested in how we move forward in these moments, not to almost see these moments of tensions and disagreement as actually... As dismissing folks who we did not agree with, but rather, how did these moments allow us to reimagine multiple paths to these projects?

I highlight that because one thing I was learning here, because of listening, was the insistence of highlighting the different community needs. One way that that came across was through the language of intersectionality. There were so many terms that kept coming up, and each term a term was repeated, the question I asked myself is what is actually being named here?

One of the things I feel intersectionality tries to highlight, that I was hearing in this, is for a national forum on anti-Asian racism, how do we actually think... People have said there is no monolithic group, that comes up repeatedly. But sometimes there were moments I was hearing some of the difficult conversations we couldn't actually speak about.

For example, on housing. What would it mean if we talked about the real estate concerns happening in Vancouver? This is in addition, not in subtraction. I am asking questions based on what I was hearing. What do we do, and how does that open up intra-tensions, particularly based in Vancouver.

One of the things that we see very readily is the intra-Chinese dynamics. How do we talk about that without it being anti-Chinese sentiment, and how do we talk about that given the attacks on it Chinese folks without it becoming...? For me, these are some of the minutae of some of the things that were coming up for me.



How do we do this difficult work of decolonization, and at the same time, without reverting back to the comfort of not wanting to be highlighted in this moment, feeling as though I am going to be read, as if I am perpetrating certain stereotypes?

That came up for me, and that is one example of things that came up for me, in terms of the difficult work I was seeing playing out. I began by saying I was thinking about Cheryl's work, and then I dovetailed into giving examples of some of the other things. When I said I was thinking about some of the things that Cheryl was saying, it got me to think about...

The decades of... One of the reasons why I accepted to come and speak is because I want to keep on learning about the decades of imperialism and how it has done something to all of us. By this, I mean that ways that the Americas, Asia and the African continents became sources of extraction of resources. Became a site of labour and land.

And then at times, these continents also became the sites where European powers conscripted many of our people to be part of their military systems! When I was hearing Cheryl this morning think through the global decolonization project, I am also hearing, how do we think about anti-Asian racism in those global terms?

How do we think about decolonization then, simultaneously, in particular local, national, and regional context. And at the same time, link it to a larger context, when we are talking about anti-Asian or anti-Black or anti-Indigenous racism, Islamophobia, you name it. We are always immediately thinking about our implicated-ness with each other.

I am not saying this to be idealistic. Immediately, when we do not hear, we are in the presence of issues that make it impossible to hear.... There are histories that make it difficult for Afro-Asian solidarity projects to be successful.

Turning to the larger systems that bring us here is one attempt to get us to see that we became implicated in these spaces that we are in. And so it is also very much for me... I heard this repeatedly. I was talking to a friend of mine last night. Ways to think about how anti-Asian racism allows us to think about the failures and the undoing and the incompleteness of decolonization as a global project.

As we are moving towards that, it is necessarily a failed project. It is always going to be that! And so what was exciting for me was to hear the multidirectional ways that folks were having this conversation. Without that multi directional and multipronged approach, it can easily be co-opted. And it can easily become something else that we have actually not committed ourselves.

What am I saying? I don't know what I am saying, but... It was humbling to be involved in these past few days, listening and learning. And I left thinking... One of the things I am taking with me is the importance of 'how.' Which Shirley mentioned at the beginning of her introduction.

These past two days, there was a lot of discourse within the larger forum. Maybe less so within the breakout rooms. I was always wondering, these are really amazing points to make! How is that going to work? How does that allow us to think about anti-Asian racism in Canada without feeling the need to turn to exceptionalism. Without feeling the need to do that kind of...

The how moves us away, it allows us to be very particular. And at the same time, it allows us to be very relational in that sense. If it is the relational that we are actually committed to, that we are aspiring towards. And then use the word aspiring, because relational is messy and difficult. We feel and we portray each other every step of the way as we are doing this work. I am not being naïve.



It is the way I think about a presentation by a student like Patrick on the first day, where he ended up speaking about the media. I was thinking about this in relation to the media. He gave us the W5. That gave us a particular demonstration. That then coalesced, a coalition, and then modelled for us the genealogies that folks have been talking about within activism.

I am hungry for more, and it also taught me the work of doing more of that how. So I am taking that with me. With that said, I want to thank the organizers of this forum. I also want to thank the moderators, all of you. Amazing folks. I was taking copious amounts of notes, thinking, how the heck do you expect me to tie all of these things together?!

Thank you for involving me and inviting me, and for teaching me a lot these past two days.

SHIRLEY NAKATA:

Thank you so much, and thank you for all at the same time hope, humility, messiness, taking us to a global stage, but also I think we are all coming together on the same place of relationships. And allyship. And walking hand in hand in this struggle, which, as you say, will be messy and will fall backwards in many different ways.

We will have a little bit of a break before the next session. I appreciate all of you. Please take a little bit of a stretch break and come back. The next part will be open to the public as well. Thank you so much, everybody.

(Break)

HENRY YU:

Welcome everyone. I am Henry Yu, I teach history at the University of British Columbia. We welcome you back to the two day national forum on anti-Asian racism. This is the closing. Over the last two days, we have been gathered to talk about anti-Asian racism. We have had people from across the country.

We welcome you back, for those of you who joined us for the first day. For those of you joining for the first time, we welcome you. I want to acknowledge that I am speaking to you from the unceded ancestral and traditional territory of Musqueam, we in Vancouver are on the territories of Coast Salish, Musqueam, Tsleil-Waututh and Squamish Nations. I ask all of you to think about where you are, and whose territories you are on.

One of the things that has come across very strongly over these last two days is that even as we talk about, think about, and try to think of how to respond to the violence and racism that so many of our families and communities have suffered and faced over the last year, that we do not forget that we are uninvited guests on the territory of Indigenous peoples who have been here for time immemorial.

Anything that we come forward with as solutions, we hope to... The endemic anti-Asian racism and violence we have had in Canada, and in stark and horrific terms in the past year, that it not to be done without remembering and understanding that we are on Indigenous territory, and the solutions cannot sidestep that colonial occupation.

This next 45 minutes or so have the opportunity to have some summary thoughts about the discussions over the last two days. I have the honour of having Mohammed Hashim, Executive Director of the Canadian Race Relations Foundation with me, as well as Jacqueline Louie, student director for the Federation of Asian Canadian Lawyers at BC.



Within the three of us here is reflected something that has been very powerful over the last two days, to see people come from across the country. Canada is a very large place, and it is difficult to talk across the regions, to talk across these very different communities located in different places. And the very stark local differences in how we live in this country.

It has been great to have people come together from across the country. And it has been great to see young and old. Lots of folks who have been in the community for decades, working to... Trying to survive. And also, younger folks who are students, who are just beginning their careers and are committed to making change and making a more just and inclusive society.

Again, we are thankful to all of those who took part in these truly national conversations over the last two days. I will offer some high-level summaries. There will be a summary report that captures everything that was raised and shared amongst all the people who came together. We are going to make sure that that is something that is really a record of the conversations.

But also, a starting point. Because we asked people together to talk about not just the effects and impacts that anti-Asian racism has had on communities from British Columbia all the way across the prairies to Ontario to Quebec. You know, we have heard... We haven't heard from everyone. But we have heard quite a few stories of pain and resilience as well.

We want to make sure that that is reflected in how we record what happened over the last two days. But we have also asked people to talk about what kinds of things need to be done. What are priorities that really have to be dealt with? And who else needs to be at the table? Who else needs to be accountable for bringing about these changes?

That table metaphor is perhaps not a bad way of actually thinking about a lot of the things that have been said. I have heard myself over the last few days, that metaphor of a seat at the table. In some sectors, in some areas, just needing a seat at the table! We are not part of that decision-making in many of the fields, whether in education, healthcare, law, the justice system, in the courts, you know? Across the board, We have heard about the need to have a seat at the table.

To be there, to be able to say, from our perspective here is what you need to take into account. And yet, a seat at the table is not enough. We have also heard again and again is that the table is a problem. Just winning a seat at the table or fighting for a seat at the table doesn't mean that we belong.

The table itself was not built for people like us. In that sense, I think anti-Asian racism, like other forms of racism but also tied to the systemic white supremacy that helped build this country, that is the table! That built that table! It is an unequal table. It is an unequal structure. Those structural problems, the table itself. That has come up again and again in various conversations, in the lists of the problems that are being faced.

They go beyond the assaults, they go beyond the verbal assaults, they go beyond the fear and insecurity of walking in the street and the possibility that someone may punch you or spit on you or yell something at you as you are walking. And know that fear of violence, of assault, is only one part of the experience of those in Canada who have had to face... The racism. Of not just at the last year, but it is a part of our life.

That is something that has come up again and again in the discussions. Another thing that we have heard, and as we look over the summary notes of the discussions, is that change is going to be slow. This came up in the Angus Reid survey, that as we asked Canadians about what they think about anti-Asian racism, there was a clear division.

There was a significant number of people in Canada who don't believe there is a problem with racism. And there is a significant number of people who feel that we don't need to change. There are others, a significant number, who are



feeling the impacts. And yet, not hopeful that changes can be made, even in their own lifetime! That this is a generational time table to make change. That has come up in these two days as well.

There are a lot of people that feel pain, that feel a lack of hope. And to acknowledge, again, that in the last weeks, to know that the discovery of 215 children who will never return to their families or their communities because of the residential Indian school system. Because of the long history of colonial dispossession that Indigenous peoples still endure.

That was a stark reminder to some, although this is something we have known for a long time. Any idea that we can ignore it, or be shocked and surprised somehow, that is itself a source of pain. Like with anti-Asian racism, like with what happened this week in London, Ontario. If you feel shocked, if you feel surprised that this has happened, then that is part of the problem of racism. Of white supremacy in Canada.

As a historian, every time there is a spectacular moment of violence, of racial violence. I am asked: are you surprised? Are you shocked? And I don't feel that shocked. And it is not just because I'm a historian, but because that is the nature of white supremacy in Canada. That is the nature in some sense of our racism, and how it is different from the United States.

If something happens to you, that you need to in fact prove it. That you start in a hole where people may not even believe that you have suffered something. First, you have to prove it. I think that has come up in our discussions over the last two days. Why is it that it takes so much to even be able to speak? The idea that we are a model minority, Asian Canadians, somehow we are able to overcome without complaining. That we don't speak out.

Is it also because there is a perpetual silencing? Of not listening? Of not hearing? I think in that sense, how white supremacy &ndash; and I use that term very clearly &ndash; not racism, but the structural white supremacy. The table. And earning that seat at the table. But the table itself, how has it been built?

The idea that Canada wasn't racist in the past, that we haven't gotten over it. That in fact, those structures are still there. The table is still the same table. And to be invited as a token to the table, or to be invited to sit at the table but still have no say... Or to be invited to the table on the condition that you accept that there is no racism. That you're belonging is an indication that everything is alright.

Those things are some of the ways that I think the discussion over the last two days really reflected a level of pain, a level of fear, a level of frustration. But also, a level of optimism and hope. I think that is what I would say is the most important thing about coming together.

I will ask Mohammed Hashim, as the Executive Director of the Canadian Race Relations Foundation, to share some of his reflections on the last two days. Mohammed?

MOHAMMED HASHIM:

Thank you, Henry. First I want to acknowledge that I am speaking to you from the traditional territories of the Anishinaabe, and the Huron-Wendat, the Chippewa, the Ojibway and the Mississauga of the credit. We do this work in solidarity with those who have been here in millennium before we arrived, and who remain despite genocidal actions that erase them. It is our job to collectively work with first Nations, Inuit and Metis in solidarity to make right the wrongs of our past.

I want to start by saying thank you for allowing me into this space. A personal thank you to President Ono and you, Henry, for bringing us together and giving space for us to listen, learn and participate. I want to zoom out a little bit and reflect on some of the things I've heard throughout this gathering. And even what you said here around fear.



It reminds me, in September of last year, two Asian Canadians were struck by a car in Québec. Their names were Gerard Chung and (unknown name). The police didn't call it a hate motivated crime, and they still don't. But the man hit one person, went down a few other streets, hit another person. And they were both Asian.

You would think that in a hit and run, they would hit somebody and then run. Not find some of the else. I can't say whether it was or was not a hate crime. But I can tell you that the community there felt like it was! And I know that feeling of fear that settles in when one hears such news.

In January 2017, I got the worst call I can ever imagine. A friend of mine who worked for the National Council of Canadian Muslims called me the night of the Québec city massacre. She told me to get to Québec city right away to assist with the community on the ground. I flew out early the next morning, and I spent that morning in front of the mosque, talking to the mosque administration and the victims. Mostly their wives, sisters and kids who were there to collect their cars and belongings for the six men that were killed and the 17 injured.

Around 2 o'clock, I walked across the street into a nice pizzeria to grab a quick bite to eat. I got talking to the owner. And he told me that the last night, while the shooting was happening, the man from the mosque ran into the pizzeria for safety to get away from the shooter. He quickly opened up the door, and he hid them. After the police arrived, they too came inside the pizzeria. They stayed open almost the entire night.

He didn't know what to do, so he did what he could. Just gave them pizza and drinks. I asked him that day, how did he feel? And he said he was shocked and confused. He said he was confused because he saw the man running into the pizzeria without shoes. So they ran down the hill, across the street, filled with snow and ice, barefooted. Into his store.

This Monday, when I got the news of what happened in London, Ontario, I couldn't get that image out of my mind. Men in a space of worship, running for their lives for safety across snow and ice. When I heard someone ran over five Muslims, leaving it for dead and a nine-year-old in critical condition, I too felt the need for safety.

I know many of my Asian friends felt the same after Atlanta. I know many of them still feel the same today. Through the crackling voices I heard that same need for safety from so many of the presenters these past two days.

I heard Amy talk about her fears of anti-Asian racism being treated as the flavour of the day. Amy, I promise you, I will do whatever I can to make sure that doesn't happen. It is too big of an issue. The pain of this moment is honestly too great. Our feeling of belonging has been shattered, and we cannot rest until we know that your sense of safety and belonging has been restored. For some, this shattered the assumption that you are included, you made it. To others, it brought back to life the pains of the past.

For some, who grew up here, they just assume this would not apply to them. They are waking up to that too. My organization, the Canadian Race Relations Foundation, was created because of such pain. The world of World War II, created... the state rep them of all their assets, put them in internment camps, and in terrible conditions. Because of the colour of their skin, mainly been there for many organizations & many years. Because they apologized to the Japanese community, our nation was funded through the investment and equal investment by the government and the Japanese community to fight racism.

To stand in solidarity to fight for justice for those who have been wronged, and I would've not been there if --

There is a question that Lara said which was incredibly important. She asked "if this was a moment when we are coming together to create a new political identity under the banner of Asian Canadians" what I thought she was asking is what is





the basis of unity of us coming together as a community and collectively pushing? Is that a basis of unity and equation of equality? Is it to create common demands?

How do we create that? I do not know if I heard the answer because it is a complex answer but I did hear that right across the board there is a desire to work together. There is such a diverse form of opinions, and everyone was... people felt that they were doing this work alone. Carolyn Doyle talked about the fact that it was shocking but endearing when she saw Asian Canadians of all stripes coming together for a vigil in Saskatchewan. It was not something she experienced regularly, but in her voice she conveyed she felt stronger because she was with her people.

I think the desire to work together, and to be and to come together is an important one. The Government of Canada tasks my organization to create a national coalition, and I am a union organizer, I have been doing that for 20 years, I have spent decades building and participating in coalitions. Coalitions are built for one purpose, in my mind, at least. It is built to create cross-sectional report for a collective demand. Frederick Douglass says that Power concedes nothing not more than a demand.

It never did and it never will. So I question how will the Crown corporation a branch of government, bring together a coalition, and do we really want a Crown corporation designing what demands communities want? I don't know! But also recognize that there are already coalitions in existence. Some coalitions undermine what community groups are doing, I don't want to do that. How can we at CRF work together with coalitions, create opportunities for collaboration, and bring like-minded communities who want to share resources, steal best practices from each other, or simply find their people.

We want to work with those who are working on the ground directly. Because you are the ones that Canada needs to understand the pain that Asian Canadians are facing. I honestly, I draw an incredible amount of inspiration from youth, they are great influence, they are so pissed off! They are speaking out loudly to help us understand the pain the communities are feeling. Whether it is talking about the micro aggressions, or reclaiming their names.

Those inspiring voices are speaking out and they are loud! I want those inspiring young voices to hear me say this, your voices are what will change the country! Every community has gatekeepers, they are the ones closest to power. Sometimes older folks like myself, forget that our job sometimes as gatekeepers is not to control who goes in and out. But our actual job is to make sure the next generation, all of you, has place here.

For many of you on the ground, I feel like there was a lot of trauma. People working on the ground to get work done. There are resources feeling supported, and I personally don't think it was happening well, to create coalitions, to create walking... all of it I did off the side of my desk. It is hard because I have to carry the burden to organize... but, you also have to be normal in your daily lives. At least, you can try to be. (Laughs)

When you walk through, it is also an important thing to notice, when you walk through fire, you never come out the same. So the experience you are going through today will define who you are. It will make you stronger, and it will make Canada stronger, because you will not figure out what you have done today, in this fight. It will learn how to fight, and sometimes you will win and sometimes you will lose, and it will hone your skills, and the fact that is a part of you, he will carry it throughout your lives.

If you need mentorship, reach out to me personally, nothing gives me more fire then to see people younger than me do something more amazing than I can not even dream of doing. So fight, fight hard, don't burn out, we need you for the long haul! I cannot promise you will get paid for the hard work, but I do everything in my power to walk as far as I can. This much I promise. With this organization we kindly have six staff across the country and there is more people that work at my pharmacy then they do at our organization across Canada.

Many of you have heard that the federal government gave our organization \$11 million over the next two years to build our organization and systems fighting the rise of racism because of COVID.



I want to remember that it is a Crown corporation we Google & a move a lot slower, and this fall we are planning to launch something like a coalition or network of coalitions and are still help -- figuring out that piece.

We also need to figure how to organize, ask for your patience because alongside this we are also building national infrastructure and organizing the work coast-to-coast. We are hiring quite a few people, so if you want to join us please look out for those positions. I am joined today with Rosalind, who is the organizer and organization's history. We have not had a staff person in the West ever before. We are building up the team for that process. I also want to remind everyone that we are not the government!

We will stand shoulder to shoulder with you to demand long-term, sustainable organizational funding from governments, across Canada, and eventually, so your fights are not based on small grants within communities, but they have a sustainable resource to address them adequately in long periods of time in their own neighbourhoods.

I think that is an important thing, for this past again and again, we need those resources. The CRF will have some small grants available but we won't be able to give those long-term, large investments that community's needs in the neighbourhoods to do the work they need in the neighbourhoods 11. So I want to reflect on a few policy issues.

We know there are glass ceilings, we know there are bamboo ceilings, there is qualified people are people being kept away from entering into the workforce? And rising through it? We agree that some equity legislation might be in some form and the regime created needs to be adopted by provinces as well that is way beyond our fight. There needs to be better representation through judicial appointments and more, we are with you on that fight. Immigration supports are needed, and I couldn't agree more. There is so much more that needs to happen, and we work with you to join on the fight. So we know all too well that this is not just your fight, this is our fight.

Whether you are brown, black, white, indigenous, you must include an intersectional lens. Everyone for sexual orientation, gender, class, race, religion, language proficiency, income level, status, anything. We must come together to address anti-Asian racism. But more than anything I want to say this, I honestly don't think Canada understands the pain Asian Canadians are going through right now. It is a heavy burden that always falls upon communities. It is not fair, it is not right, but it is a reality, we have to tackle.

No one can express your pain like you can. Let your voices... your -- without your voices the country will not understand, be loud, be proud, you are the future! The volume won't be given without the demand. Throughout your fight you will find me side-by-side, either at the picket line or at a rally, or at the table. With you demanding at every place two and -- and Asian -- anti-Asian racism.

HENRY YU:

Thank you Mohammed. There were a lot of voices across age spectrum, and we heard again that the intergenerational passage that Mohammed has addressed, of some people that have been in the fight for a long time, but for some people that perhaps just started.

I want to pass it over to Jacqueline, for her sort of reactions over the last two days. She took part in a lot of the discussions, and we have many, many students involved. We are a university, so we had great luxury and benefit and privilege to have students involved in these discussions. So Jacqueline,?

JACQUELINE LOUIE:

Thank you Henry, it's a pleasure to be here and I'm honoured to be invited. I want to acknowledge that I'm coming to you virtually from the unseeded ancestral territories of the and squeeze them, Squamish, -- the purpose of doing that land



acknowledgement is important especially in the field of law. Recognizing indigenous peoples and nations. Their rights, to self-governance, to self-determination, and the validity of holding their own laws and traditions.

The something we discussed at our issue panel yesterday. Some other things I have heard reflected on in the past two days are like you mentioned, the need for representation, but also, the representation can be for representation's sake. The seat at the table is not very powerful, depending on what you bring to it. Just as (name) spoke at faculty BCs gala last year. As being a judge on the... he said that having more Asian judges will not solve racism, in fact, in many cases it will not even necessarily change the decisions that are being handed down by any court.

It matters who is on the bench, and what ideas they bring to it, and that applies to any sector beyond justice, any form that we belong to. I think this is really important to reflect on, as we make demands, as Mohammed said, and to be clear we need to make demands for change to happen! We also need to reflect internally on what demands we are making of ourselves. Also ask, what are we asking of ourselves? What ladders overlooking to climb? When we ask for representation, are we asking for acceptance? Or eventual acceptance? In this country, to acknowledge by now is built on several -- settler colonialism and went to premises him. -- Supremacy.

We need to go forward and how that fits in, and the system that we are participating in them, and that applies to any sector and to us as individuals in our career and pursuits. So I think it is important, that there is so much discussion for the necessity of intersection analogy, antiracism, and anti-oppression. That is really important, especially as you highlighted the table it's self is the structural issue.

I have heard lots of concerns about funding, the need for accessible and stable funding. Especially for community organizations. Not just for institutions but people that are doing work on the ground, for example our justice issues table we talked about policing. Criminal prosecutions, and alternative to those.

For example, restorative justice, that doesn't get nearly enough funding compared to policing, and the criminal prosecutions. We need to change that, that needs to be a demand going forward. Absolutely, those things will take time and most of you have noted that institutional change is a difficult and slow. I need to push back on that if I can and say that change is about priority, and we have seen in COVID that priorities can change very quickly and action can happen very quickly if our priorities are in the right place.

If people in power that are making decisions, feel pushed. Feel pushed enough to make the decisions. So I think we need to look within ourselves and our communities, to recognize the power that we have. Two pushed decision-makers to be the decision-makers who have an intersectional lens, so that this change is not as slow as we think it might be, it can be a lot faster and there's a lot more hope that we might have in this moment that we are all experiencing a lot of pain. I don't know if you have anything to add to that.

HENRY YU:

Thanks Jaclyn, I was actually just taking a minute a second, on how that is why it was so powerful for me in the last little bit. Maybe Mohammed and I have been around too long. You are absolutely right Jaclyn! You have reminded all of us that I have seen that in the last year, as we suffered those impacts, we have seen priorities change rapidly. Funding priorities changed rapidly, so you are absolutely right, and I am so grateful that coming together, over these conversations, that has been the biggest take away that this national forum is about all of these people coming together. Many who have never met before.

Many of the activists, organizers, they have just the feeling that I just had, and Mohammed just had, when you said "no, we are not waiting why should we wait?", This can happen faster, and you are absolutely right! We need to be held accountable, and those of us who have been around, and lost a little bit of hope, lost a little bit of the optimism and things can change fast. You are holding us to account and we should be able to account. So thank you Jacqueline and thank you to all of the students. I hesitate to use the word &ndash; backward younger youth, people that not have... that have not had the hope pounded her of them by baying their head against the table, thinking the table is solid and will not change.



Another thing to take out of it from this discussion is especially in the last day as we have working tables talking about solutions, and next steps, and that the toolkits are the problem too. That we need...

MOHAMMED HASHIM:

I was so inspired by what you were saying, that was incredible. What you were saying is that our generation kind of thought to be at the table. -- Thought to be at the table and what did that get us? The new table -- table needs to be created and does not need to look at like the old table but needs to be a new table altogether. And wow! I am with you, how do we get out of the way?

How do we create space for you to run, and that is the job that we need to think about, and with honesty and sincerity. There is so many gatekeepers in my own community. They are just there!

Sometimes we ask for permission, you ask for permission, but I want to tell you don't ask you for -- don't ask for permission! Just do it. The future is rarely yours, and it won't happen with somebody else's permission, it will happen because we are looking at it from the same table. You are looking to create a new table.

HENRY YU:

Thank you, and I think what better way to draw this session closed. To say thank you Jacqueline and thank you Mohammed. I am so hopeful again, I have the privilege again for teaching at a university where we encounter 18 to 20-year-olds every year, but maybe we can all benefit from thinking how we can get out of the way and empower those whose future it is. My children and the country is for you.

We need to make sure that inheritance is one that is worthy, and worth the future generations to come. Thank you again! I just want to say thank you again on behalf of of the people who put a lot of time and effort into planning this, as we go into this final section, of the two days I just want to again give a big thank you to the planning committee, to the staff who spent a lot of their time and energy and devotion, and passion over the past couple of months to make this national forum and conversation possible.

In mates COVID -- in midst COVID, as been amazing. People are in a hotel going from room to room, and it is all virtual, and to build that hotel. To the staff and everyone who put it together, all thanks, for all of us who are able to get together and meet and be together in those set of rooms. Thank you again! We are so grateful!

I draw this to a close, maybe a bit of a delay and break, and then for the last section our session will start. Thank you again for joining us, and think you to Mohammed, and Jacqueline for comments on how you felt the past couple of days.

(Music plays)

(Break)

JANICE FUKAKUSA:

Has been the traditional land of the Huron-Wendat, and the Mississauga of the Credit. This is still the home to many indigenous peoples from across Toronto and we are grateful to have the opportunity to work on this. A little bit about me I'm the Chancellor of Ryerson and it is the National coalition against anti-Asian racism. Our coalition brings together organizations and communities across Canada combating anti-Asian racism, to share information, resources, and mitigate duplicated efforts.



Thank you all for participating in the two days for expanding awareness, knowledge and sharing best practices across Canada. Also engaging in constructive discussion on how to create alternative solutions. I am... to continue and work on this after today.

We now have an excellent base to go forward! With that I will begin the program. It is my pleasure to show -- introduce...

SATWINDER BAINS:

Thank you Janice, I appreciate the shout out. I want to acknowledge that I am coming to these last two days from the lands of the... the people of the river in the Central Valley and I give thanks for them allowing me for an uninvited settler on the land. I want to thank the organizers for this important and powerfully important day.

Two days with the goal towards action, which was clear in all the work that we partake over the past two days. I want to say that the abiding conversations in this national forum brought to a forefront in a forceful and clear manner that we must have truth before reconciliation. Every speaker in the forum, every forum has programed a commitment to undertake the work to decolonize antiracism in this time of reckoning. With the indigenous, and Inuit communities. Building these bridges is something we have to do to make an ethical call to good relations and for similar causes for real and intentional intersection.

We know that racism in Canada has long legacy that is complex, proved to be ugly, painful, deeply personal, and harmful. Neglected from the structures that are supposed teaches history. I think in this conversation we heard that future generations we all agree we must find ways to address the inequities and disparities.

The ongoing intentions of belonging, of being Asian or Asian Canadian. The uncalled for burdens that we carry. The inherent biases we face on a daily basis, the economic roadblocks that we get from overrepresentation and poverty. Regionalization and so many sectors, and the ongoing silences, the hyper visibility, and the invisibility. The ongoing grief and trauma that we all experience.

The emotionally charged workspaces that are racist, but deny racism exists, and have the unmitigated privilege to be shocked and surprised at the violence around us. The coded professional standards that prevent equitable access, I heard the call to move beyond diversity and representation towards -- equity. We must focus on transforming our organization to fit all of its people! We can no longer ignore the wilful ignorance of racism, and the innocence of a just tolerant Canada.

By keeping the historical frame will be ensuring that it is part of the planning process. The priority I heard is humanity. Dignity of life, respect, trust, accountability, transparency, positional solidarity, better accessibility, beyond intersection analogy to include -- include refugees and immigration status. Ensuring inclusion of vulnerable groups and using any wits of power to advocate with them and for them.

Important all shipbuilding within us, and externally. Actively finding our common causes and acting upon them. Building activism, demanding ethical practices in our workplaces. Our organizations and institutions. Mobilizing our political, social cloud. Breaking down the... building a capacity for the data for our input. Supporting the validation of our experiences, demanding racial equity at our workplaces. The words I heard over and over again our "we need to be uplifting each other! We need to be speaking and acting on truth to power, ensuring lived experiences are believed, trusted, and respected", as Brent Louise said "trust your currency and be uninformed optimist".

There will be disruption and racial discourse, and these radical discourse, this is necessary as a part of transformational exercises of reciprocity as we address anti-Asian racism International discourse. As globalization has brought us together



on an economic level, there is still a great deal of discomfort within dominant groups, with structural systemic... are brought to question.

Resistance is always going to be present, but the sheer energy of the young people in the rooms was truly impressive. They were fiery, outspoken, they were brave, they were charting new roadways and highways. Questioning the status quo. Finding new meanings in the past basis. This is something that hired me as old warriors look for discussion. The big question we are all contemplating and engage with how do we define the diversity of Asia? Further to an Asian community as a category, as a political category perhaps. We know it is a contested term above all needs the solidarity of common desires. With all of us that have invested interest. The point of connection is beyond today, I believe locally, preferentially, and nationally.

To build a more inclusive and intersectional antiracism plan. Against going forward, we need to go to understanding history, and updating our personal biases, building empathy and respect for each other without tokenism, seeing each other, listening to each other, and all of our abilities. Challenging count representation practices that are attached to wide (unknown term). While Canada demands singular colonial flavoured citizens nope, -- citizenship, whether it is through activism, financial support, or political action.

With solidarity across and with antiracism groups doing similar group as us, and doing similar concerns. We will commit to staying engaged and push through to changes flow as it might be. This work is never done. And over and over again we have heard that we are committing to sustain steps over time to demonstrate a multifaceted and long investment in this work.

While this work is hard, and takes a personal toll, we know the cost of I -- be IPO see people is in Norma's. -- Is enormous. We found the support to use our understanding, not disproportionately show this burden. We are getting politically engaged, we are becoming active, we are using with our communities to decolonize. As well as working with the racism in our own communities, we are naming our truth. We are owning, and saying our names the way they should be set! And all of their beauty! So who needs to be involved? Carolyn said that in her sector group there were powerful people that want to do the work.

They want to take our needs two decision-makers, and that is the movement that needs to happen. The conversation must continue, and Henry, we already have a table! This is the new table! Mohammed, our gates our open to create cross sectional to support further demand. Thank you.

JANICE FUKAKUSA:

Thank you for those very engaging and thoughtful comments. I think that most of all what you told us is that we all have voices, we need to use the voices, and we need to ensure that we do not in the process lose our values that we stand with like trust, integrity, transparency, and moving the agenda forward.

That was next in summary, and thank you so much for being on the organizing committee. It was quite a task and you guys have done a fantastic job and we truly appreciate you. Thank you. Our next guest is Zool Solomon, also a member of the organizing committee.

... First, the idea of intergenerational

Move the wheel in a different direction, we have to focus on the elder and youth conversations.SPEAKER:

I want to thank the organizers exchange stood out for me. As I listen to older and younger voices, I am struc second, there is a refrain for tangible k by how much we need those exchanges. Exchanges....



I think our challenge is to see what we can achieve that is tangible, but we also need to look at things organically and view them as they come up from the grassroots. Who sits at the table? Is an important is what is shared at the table. We need to be inclusive and intersectional when we do this. Finally, I think being inclusive hosts its own range of issues on who is there. There needs to be more reflection on what it means to be Asian in today's Canada and globally. MI Asian for example? If I am, what do I have to contribute to a conversation about being Asian.

I am increasingly in favour about specificity, location in every sense. Broad descriptive terms, help to hide power from scrutiny. I think we need to unearth the structures that uphold and abstain racism. I need to -- I think we need to figure out what the structures are upholding and how we need to approach to unwind and retool to restructure them.

I think as a parting comment I think we need to continue to have the forums that we are having, and I hope to be a part of these conversations as we move forward. Thank you.

JANICE FUKAKUSA:

Great, thank you for your brief thoughts, I think when you'd do talk about that is quite true. It's a complex matter, and it is an extremely long journey because we need to actually consult our past and present to go to the future.

We need to show the learnings and I think from our perspective going forward, we need to make sure we all stayed together on the dialogue because these things come up methodically, and we need a real pressure on forcing ourselves to continue these journeys until we can make systemic change. Or we might go through this again in 10 years.

I really don't want to and I'm sure you guys don't want to either. Thank you for the insightful comments. Now, I want to introduce Hiro Ito. Will join us to provide some remarks.

SPEAKER:

I am joining you from the Squamish, and indigenous peoples. I want to thank John to give me the confidence to speak today. It is an understatement to say that a lot of us have been feeling extremely overwhelmed this year with the ongoing public health crisis as well and the rise of violence in the narratives. Personally, for me it has been up roller coaster of emotions. Sometimes furious, hearing about the injustice that is happening in the world. Sometimes heartbroken, sometimes even spec -- sceptical feeling such a small person in a big world not feeling as a student my impact will be any impact at all. One of the feelings I have been having trouble grappling with and many of my student peers can relate to is the sense of guilt.

As a seller of colour, living on the land, benefiting off the land, despite not knowing enough about it, as a Japanese Canadian, not knowing about the pain and suffering that happened in the internment camps for the Japanese Canadians that came for me as well as some of the pain and suffering caused by (unknown term) as well

The guilt for being paralyzed, for being inferior and not being the activist that I envisioned myself to be. We have this idea that we would know everything and see everything, and do everything in our power. With everything going on, I think a lot of us have been paralyzed this year. If I have learned anything throughout the two days in the forum, and one of the key lessons I would like to take home with me, is that we don't need to be the experts to have a voice in this conversation. In that has help me shift this guilt to empowerment.

This is really helps me, and the idea that all of our lived experiences are powerful, and we can make decisions, and have a spot at the table as we discussed so many times. In particular, I have been really inspired by the speakers and the dialogue that is been happening in this student lounge as well stop is behind-the-scenes. But listening to the people with different expertise, insights, put on the half of -- hat on the student like myself.



Share the insights and also actively listen, and think of ways that we can work together has been really, really inspiring as a student. Those are the faces I want to work with in the future. I want to continue the interdisciplinary structures within my peer group as well as with these thoughts in mind, there are two things I would like to carry forward with me in practice. One is the practice of humility, I know Amy did a fantastic job touching on this in day one.

The reality of this is we are prone to making mistakes, and we, as much as we are passionate, as much as we have our own expertise, we are going to make mistakes. Part of holding ourselves accountable and others accountable is practicing that humility and recognizing the spaces where we make mistakes and we may not know enough. Recognizing that we are active agents in helping enable progress, but also, unintentionally, upholding systems of oppression.

I think this practice of humility is especially key for topics as broad as racism, and even anti-Asian racism, is superbright! I think recognizing areas where we can learn more is key. Taking an intersectional lens of course. This will also be very critical I believe in helping recognize individuals within this community that need to have their voices heard.

Another key thing that I would like to take away with me is to become more comfortable with uncomfortable conversations. This is something that has been brought up a lot throughout the two days, and I'm repeating a lot of words from the earlier speakers. To create a safe space for dialogue.

Even if it is uncomfortable, and I think this is a great start. Even having this forum for people from all different sectors, students, including people in policy, grassroots organizations, it's a great start. The reality is we are all coming from a place of passion, wanting to tackle this problem of anti-Asian racism. As well as racism as a whole.

I think moving forward we need to have uncomfortable conversations with people who are outside of this community. People without the same sense of urgency, people with maybe conflicting views, and maybe people, students like myself that don't have to mean to engage in this dialogue meaningfully. So I think it is important to not gate keep these kinds of events, extended, build capacity, and especially students who are going to be leaders in the future.

So we can keep this conversation going! So, just in summary, I know I spoke a lot there, despite a lot of the feelings of guilt that I experienced, I think we should be proud of who we are, and embrace our identities as Asian Canadians where however you identify. Embrace humility and make space for conversations that might be uncomfortable. Before I wrap up here I just want to say if you are a student like myself, there is a student dialogue happening next week on June 18, I think this would be a great opportunity for us to practice some of the skills and engage in the conversation.

Thank you very much!

JANICE FUKAKUSA:

Thank you Hiro, I think your commitment to learning not only about your history, but the history of everyone that you spoke throughout the dialogue, and beyond that is admirable. That passion is admirable. There are two particular things that you say that are so relevant. It is about safe spaces to speak. And I hope that becomes more of the norm. Also, the sense of urgency.

If we can go forward with a sense of urgency as well as having safe conversations, we might get to some advancements and even some change of the systemic nature. Because with you, and your students, your co-students all at the table. You have a lot of time and energy, to move this forward. So I congratulate you all, and I'm happy you have that passion.

You have all of our support! Please carry on. Thank you Hiro. This forum is the first of continuing discussions and actions as making systemic change takes a lot of thought and coordinated execution.





Now we have some very special announcements to share to continue our journey. First I would like to welcome Stuart back -- back... to talk about initiative districts a new initiative.

SPEAKER:

What an impressive data has been... the calls to action I have heard to build awareness, prioritize coalition building, and cultural understanding resonates strongly with our nation. The Asia-Pacific cup -- government of... is an independent source of insight, and analysis of changing Asia and changing Canada Asia relationship.

This is for designing educational resources that acknowledge and reflect the Asian experience in Canada. In 2017 we put the Asia Pacific curriculum in partnership with the BC government where we have worked with the BC Ministry of education, members of the BC social studies teachers Association and directly with creating a curriculum, materials, and professional development materials for Asian Canadian.

This is driven by two beliefs, the world beyond Canada's borders is changing and profound in fundamental ways. And, fundamental changes are happening within Canada's borders specifically a growing segment of our population. Traces of our heritage to Asia and that trend will only grow in the coming years. For instance, in 2016, 48% of Canada's immigrants were born in Asia, and by 2036 this percentage will be as high as 50%.

We at ADA Canada think we can educate all young Canadians about the countries and cultures that are important to us. That includes the experiences and contributions of communities of Asian descent here in Canada. When we launched the Asia-Pacific curriculum in BC four years ago, we did so with a longer-term vision to take you to a national scale.

We at Asia-Pacific K-12 curriculum that reflects Canada's strength as a diverse society and increases awareness of Canada's population. Our national public (unknown term), not only shows that a majority of Canadian politics supports this, but that this support has been growing steadily over time, and 60% of -- 63% of Canadians indicate their support for provincial governments placing more emphasis on teaching this.

We continue to do this work, this continues identifying financial supporters will also recognize the importance of this. For investing in information -- education about Asia, the present challenges our future potential, and building a culture of tolerance and (unknown term).

For many other Canadian organizations that have been active with educating Canadians about Asian history, and discrimination. It also includes a steadfast commitment to continuing to work directly with Canadian K-12 teachers, so that we are supporting and empowering them to lead in this important work. Thank you Janice.

JANICE FUKAKUSA:

Thank you Stuart, and thank you to the Asia-Pacific for what you have been doing for the curriculum. Also placing into the BC schools. The work that is done by Asia Pacific foundation is fantastic and groundbreaking, and I think your initiative in trying to take a national, will be excellent and actually changing the dialogue around Asian and Asian Canadian contributions to Canada's history.

As well as Canada's future, so you can count on all of us to the extent we can to help you roll out that to a national audience. Because I think it is very long, and coming, and it will be absorbed very quickly. Thank you for all your effort and thank you to the team at Asia-Pacific foundation. It is my pleasure to introduce my colleague Pam, which is a dean at Ryerson.



SPEAKER:

Thank you very much Janice, I want to thank the organizers of this national forum, as well as many participants. I have listened to it closely across two days, and for them, I have learned a great deal. Not only have I acquired a knowledge and perspective, but also have been inspired by many exceptionally talented and wise Asian Canadian faculty, staff, students, and advocates.

I want to take a moment to comment on the student speakers, in particular. It has been an absolute pleasure to listen to your ideas. You skilfully conceptualize some of the troubling and complex problems of the day. You have been unapologetic about voicing about your views and lived experiences. This has got me to reflect on my days and many decades ago as an undergraduate student. A young Japanese Canadian girl promote working-class family, a family that was turned on race in the second world war.

As a graduate I experienced extreme discomfort and a sense of not belonging on and use it &ndash; University campus. In classes I was afraid to speak, and I was filled with anxiety and the thought that one of my professors would call on me to answer questions.

Not once did I verbally state my views even though I did so freely in writing, and when I could avoid conversation with the professor I did so.

As university student because of a forward thinking professor, I engaged with new ideas. For the first time I became equipped with frameworks for situating a fraction of racial identity is a highly assimilated Japanese Canadian. My university education politicized me for sure. As I listen to the students in the forum, I can see both progress and in many ways a lack of change.

The education sector impedes transformative change at the same time has the potential to open doors to those who will challenge the staff as well. So today, as a university administrator, I feel a responsibility to advocate for the creation of more spaces in which all student and speckle -- faculty can survive. Where we can decenter whiteness in the academy. With this in mind, it is my pleasure to announce that the faculty of arts at Ryerson University will grab the baton from UBC and we will post the next major event. An event in which we will continue these crucial conversations about anti-Asian racism. The next form will be a multi-university, multidistrict linearity multidisciplinary... student staff and faculty associations, and importantly community advocates all of whom will have an opportunity to speak about racism and the need for antiracist work in higher education.

It will be a forum on how we can build on the ideas shared that is important to UBC, Canadian raise different race... to build alliances, we will bring to the table scholars and advocates for indigenous and antiblack... it is critical that universities look inward, and what better place than my university to take up this challenge. As host of the upcoming conference we will have an opportunity to directly address the problem that all universities in Canada mice -- must recognize.

Universities must be able to admit their colonial past. I am hopeful that all of you today will participate in our forum, and our specific focus on antiracism and higher education. Now we have not set a firm date, we are hoping for the fall, I think we will get started working on this immediately if we do have any steam left after planning for a return to campus this fall. Thank you very much.

JANICE FAKAKUSA:

Great, thank you Pam. I think this is really good and when I listen to and all of the breakouts today, all of them actually is that wanting to have another destination to carry on the dialogue.

And I am sure that everyone who is listening now and who was in one of the groups will now be really happy because I saw that you are planning a lot of meetings and activism together and I think this is a really good next destination, I am



saying next because there will be more next and I would like to thank you and your team, Santa for this great partnership of yours.

We put in so much work and you shaped us all so we are stepping up to the challenge and actually trying to recruit more team members. So it will become a national conversation so thank you Pam and everyone stay tuned for the next one.

And I would like to now introduce the Dean faculty of arts at UBC so please join me in welcoming (Name). Over to you, (Name).

SPEAKER:

Thanks so much, Janice. I am going to repeat that accolades of my colleagues for the organizers and Santas role in this. This extraordinary piece of work. I want to thank me in (Name) for announcing our next destination and I am glad to join you all there.

I am also pleased to be coming to you from the traditional unseeded territories of the sale is people, Musqueam, Tsleil-Waututh and Squamish. 12 years ago, UBC was challenged by members to recognize Asian and Japanese Canadian students who were displaced from BC to camps in Ontario and never graduated.

Those students and those who are no longer with us, honorary degrees came from the University which can be called state-sponsored antiracism of the time. In addition, at the time I committed the faculty of arts to build a program which became known as ACAM which is Asian Canadian Asian migration studies which is dedicated to the studies of Asian communities here in their global context.

At the core of this program, it was and still is a commitment to ethical collaboration with the communities and I want to thank our faculty and staff members and our students who have had this high level interest in this program further passionate work and that has really become a thriving program over these years serving thousands of students.

I should have a better number than thousands of students, and along with the Institute for study of race, gender and social justice, and the Institute for critical indigenous studies, ACAM has been a pillar for antiracism here.

Around this forum for the last couple of days, we are really at a historical reflection point right now. It was highlighted in the accounts we have heard and we are faced with the need to articulate many times for initiatives, measures and palpable structural changes and institutional structural changes to continue to uproot structural racism in Canada.

So I am honoured as part of UBC and the ongoing commitments to this process, to launch a centre for Asian Canadian research and engagement which if you've been catching the acronym, ACRE, we are thinking to our communities and other institutions.

This will bring on existing structure as well as linking structure with Asian communities and dedicating new resources including new faculty positions to building a centre that will serve as a platform to collaborate for us national, local, transnational partners to implement action.

The need to eradicate anti-Asian racism within our lifetimes and when I say lifetimes, to be downbeat I am thinking with the lifetimes of our younger members here. And the strength of course the Asian Canadian capacity and everyone in this forum will realize that we have a long way to go in order to transform our societies.



Into ones that are equitable and socially just, at UBC, we look forward to partnering with institutions and especially Ryerson. With upcoming higher education form and we were just talking but how would National coalition partners and others to monitor Asian Canadian issues.

In closing, I want to think especially our president, Santa Ono. Along with his wife Wendy. For a really heartfelt and adoring support for efforts in this area, thank you all so much and it was a pleasure to join you.

JANICE FAKAKUSA:

Thank you (Name) and what a great announcement to set up the ACRE Centre, it is fantastic that there is no home, I would say nationally, for this and to anchor it with the permanent home for us.

Because we have been looking throughout the dialogue and hearing about the partners and the fact that they are all with members from people across Canada sharing resources and etc., this will be a godsend to escalate and also to fast track the movements so thank you all and thank you Santa for doing this.

I think that this will be pivotal and it is not just a one-time thing so thank you for that. I would like to make an announcement from our national coalition, and we have heard and (Name) talked about the importance of media watch and what I would like to announce is that we will continue to develop media watch.

Which will act as an observatory for monitoring anti-Asian racism and media content. So what we will be doing is analyse, review and report on the activity of Asian communities in news and social media. And we will identify negative portrayals such as harmful stereotypes.

As well as positives portrayals such as narratives and communities of Asian people. The data will make it possible to develop toolkits and resources about anti-Asian racism.

(Name) and (Name) from Ryerson's school of professional communications and faculty of communication and design will lead on this and our team members. I think both of them were at the two day dialogue and I am sure that the media team that was here, a lot will carry on with that.

And we will begin to engage with UBC and Carleton as well as community mainstream groups and media organizations and actively plan to work with the universities in Canada. So our timeline is in the coming year, we plan to focus on research and consultation.

And aligning with other media watch organizations across Canada and the US. We hope to have a prototype by early 2022 and well this video watch will start with anti-Asian racism issues, we hope to be able to use the insights on other forms of racism and discrimination in Canada.

The media watch is going to be part of the larger initiative that will formally support collaborations, scholars, journalists and media creators to develop storytelling and artistic production. You have heard a lot about that over the last two days, a lot of the power of getting the message across his storytelling.

And I think this will be very additive to the philosophy and getting a lot of our stories out so that is my announcement. And I would now like to turn it over to you, Santa for the close. Thank you very much and thank you all for having me here to post the closing, it is really a privilege and an honour to be here. Santa.



PRES SANTA ONO:

Thank you so much Janice and thank you for being the chair of this national coalition and honouring me by asking me. What you have done for Canada for anti-Asian racism is simply monumental and I am looking forward to doing everything I can to support you and the other members of the coalition.

And everybody who has come together over the past couple of days to continue this long-standing work that we need to do together. But I am thrilled with the progress that has been made with the announcement that this multi-institution media watch and centred at Ryerson.

I have to say, honestly, I hope one of the outcomes of this is that Ryerson and UBC will think of many ways to work together and it is a powerful relationship and hopefully we can work on that. And I want to thank the panel for agreeing to take on this next forum for higher education symposium.

We will do everything we can to be supportive of you and thank you so much for what you have done for this national forum. I would like to also thank (Name), what you have done as Dean for UBC has been simply transformative.

When you think about your impact on this area, with your commitment to founding ACAM which is really a jewel at this institution and an accomplishment in and of itself. But then, to top it off with another centre focused and it is very important moment to confronting anti-Asian racism.

Thank you for your leadership and your commitment, I can tell you that I will do everything I can to be supportive of your leadership and vision in this area. I also wanted to say something about our students.

You have been simply inspirational. And I want to say something specifically to you, I was incredibly moved by your comments and I completely understand as another Japanese Canadian about your comments about guilt and Pam, about your comments have been afraid to speak up.

When I was an undergraduate and both of your comments really brought back a flood of memories to me. So, to both of you, thank you for your vulnerability and humility and your honesty. These are just a couple of examples of that kind of honesty that we witnessed over these two days.

This is powerful, and brings us together so thank you. For your comments but also for letting us watch you really blossom during these several days in the days leading up to today and the closing. I can feel your empowerment.

It is because of students and note takers such as yourselves, that I feel optimistic and hopeful that we will turn back this anti-Asian racism. But also systemic racism in general. But you have been inspirational as a group.

And we will be there to support all of you, across Canada. Our students at this forum. I know that I am told that this participation for you has been transformative and that you are thinking about changing your location from counselling to public housing, I can tell you whatever location you choose, you will be a transformative force.

Individually as a person but collectively, all of the students. Thank you. You will do great hope onto everyone assembled here today about the future. Over the last two days, we have heard devastating impacts of anti-Asian racism.



## National Forum on Anti-Asian Racism - Session Transcript Day 2 – English / All Day

On individuals and communities across Canada and around the world. The discovery in Kamloops of 215 indigenous children who never returned to their own families and communities, and the mass murder this week of a family in London, Ontario. Because of anti-Muslim hate.

That hung heavily over the entire discussion. We have heard that this conversation needs to continue, from each of you. And to become powerful action even beyond what we have heard today. And that we need to come together, all of us.

To struggle against this hate in the ongoing structures of Canadian and global society that allow it to perpetuate. And Pam, you are absolutely right. We have to look inward at our institutions and we have lots of hard work to do. But once again, looking to our students, there is so much reason for hope and optimism.

It will be a long struggle. But I want to reaffirm that the University of British Columbia is committed to working with all of those who have come together to act as one over these past few days. None of us can take on a load the enormity, the breadth, the problems that have been identified over the last two days.

But isn't it wonderful that we have come together in this way to have honest, sometimes painful conversations? About those issues. We need to continue to work together in that way, and I hope that more people across Canada will support us in this work and I know it is happening.

Over a thousand people tuning in over the last couple of days and for those of you who may be joining at the end, join us. In this difficult task, give your own experience and knowledge to identify and change each and every one of you is necessary.

In your own special way to help change the world for the better. If you can't give us your time, please think of other ways that you can join us. As a university, UBC has a responsibility to work on areas that we need to improve.

We heard this morning from Doctor Sheryl Lightfoot and her team about the hard work that lies ahead for this nation, this world, with respect to truth and reconciliation. You heard about our indigenous strategic plan, it is in its early stages. There is lots of work that has to take place with many people across the entire institution, for us to start to make a difference.

In terms of what has happened with colonialism in this country. The struggling against anti-Asian racism also needs to be addressed with the same kind of systematic approach, if we are to transform our universities, to overcome the ongoing legacies of colonialism against each set of individuals that is affected by colonialism.

Once again, I would like to thank all of you for taking the time to participate. In this much-needed forum. I would like to especially thank Stuart (Name), Pam (Name), (Name), Janice Fakakusa, for joining me in this announcement of several exciting next steps.

I would also like to thank her keynote speakers, our panelists, our moderators for sharing your stories. And finally, thanks again to the members of the National coalition, the committee, the academic advisory committee, everyone involved was putting this event together.

Volunteers and the Canadian race civilization foundation, with whom we have been collaborating over many, many hours over the past couple of months. I would like to especially thank Henry you and the members of ACAM for your tireless work and sleepless nights leading up to this forum.



## National Forum on Anti-Asian Racism - Session Transcript Day 2 – English / All Day

Though this particular form is ending, our work is just beginning. We will take the results and recommendations arising from the forum and we have so many notes to guide our future steps and we will share that with you in different forms of document. In the days and weeks ahead.

There will be a follow-up event, as you have heard from Pam, anti-Asian racism in higher education in the fall. Finally, thank you, all of you, once again. I look forward to working with you all as we move forward.

We have active listeners available from 4 o'clock to 6 PM Pacific time, please take care of yourself tonight and over the weekend. Take care everyone.

("Live captioning by Ai-Media")