Dear Mayor and Council,

Attached please a memo from the General Manager of Arts, Culture & Community Services regarding an update on the development of an anti-racism action plan as directed through Council motion 13927: Standing Up to the Rise in Anti-Asian Racism, All Racism & Hate Crimes 13927 (Nov 2020). The work to address the Council motion 13367: Combatting Anti-Semitism in Vancouver 13367 (Jul 2019) is included as part of this effort.

Key points:

- Staff are undertaking this work in consultation with community members and Council Advisories including but not limited to the Racial and Ethno-cultural Equity Advisory.

- Staff will implement the recommended anti-racism methodology describe in Appendix A to broaden discussions with communities impacted by racism and hate to develop a proposed anti-racism and anti-hate strategy that works in alignment with the City's work on Reconciliation, implementation of Access to City Services without Fear policy, Equity Framework, and the work on anti-Black racism redress and historical discrimination against people of South Asian descent in Vancouver.

- Staff anticipate bringing forward the recommended strategy after further community engagement.

If you have any questions, please email Sandra (or Branislav Henselmann while she is away) directly and they will ensure questions are responded to through the weekly Q&A.

Thanks,

Karen

MEMORANDUM

August 5, 2022

TO: Mayor & Council

CC: Paul Mochrie, City Manager
Karen Levitt, Deputy City Manager
Armin Amrolia, Deputy City Manager
Lynda Graves, Administration Services Manager, City Manager's Office
Maria Pontikis, Director, Civic Engagement and Communications
Katrina Leckovic, City Clerk
Anita Zaenker, Chief of Staff, Mayor's Office
Neil Monckton, Chief of Staff, Mayor's Office
Alvin Singh, Communications Director, Mayor's Office

FROM: Sandra Singh. General Manager, Arts, Culture and Community Services

SUBJECT: Update on Anti-Racism Strategy

RTS #:   13927 and 13367

PURPOSE

This memo follows the March 2021 Anti-Racism and Cultural Redress update to Mayor and Council, and its purpose is to provide an update on the development of an anti-racism action plan as directed through Council motion 13927: *Standing Up to the Rise in Anti-Asian Racism, All Racism & Hate Crimes 13927* (Nov 2020). The work to address the Council motion 13367: *Combatting Anti-Semitism in Vancouver 13367 (Jul 2019)* is included as part of this effort.

BACKGROUND

On July 23, 2019, Council referred the motion "Combatting Antisemitism in Vancouver" to the Racial and Ethno-Cultural Equity Advisory Committee to provide recommendations to Council on how the City of Vancouver can increase action to combat all forms of racism and hate, including Antisemitism. Council also approved one-time funding of $300,000 as part of the 2020 budget process for staff to advance, in consultation with Council committees particularly the Racial and Ethno Cultural Equity Advisory Committee, the development of an anti-racism/hate strategy in response to this motion.

During the spring and summer of 2020 with the onset and escalation of the COVID-19 pandemic, communities experienced an increase in anti-Asian racist incidents. Simultaneously, there was increased public awareness of and calls for action to address anti-Black racism, ongoing anti-Indigenous racism, and racism generally.

City of Vancouver, Arts, Culture & Community Services
General Manager's Office
111 West Hastings Street, Vancouver, BC V6B 1H4
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On June 9, 2020 Council directed staff through deliberation of the motion "Standing Up to the Rise in Anti-Asian Racism, All Racism & Hate Crimes," to immediately consult with appropriate advisory committees and evaluate how it could be incorporated into existing and ongoing work, including the Equity Framework, Anti-Black Racism Action Plan, Indigenous Healing and Wellness Strategy, Chinatown Transformation Team, South Asian Apology and Redress, and Access Without Fear Response, and to report back to Council at a later time.

At the same time as these motions, Council also provided updated and expanded direction through multiple motions to staff to implement the Council-approved Access Without Fear Policy. This work is aimed at ensuring that residents can use City services without fear of being asked about their immigration status or share information about residents' immigration status with other institutions unless the law requires it. A follow-up email will be sent to Council to provide an update on the development of implementation materials.

Work to develop the City's anti-racism strategy is in response to direction from Mayor and Council and will seek to incorporate community recommendations to address racism, hate, and discrimination, including anti-Indigenous racism, anti-Black racism, anti-Asian racism, anti-Semitism, and Islamophobia. As there already were Council approved and funded initiatives to address anti-Black racism and the historical discrimination against people of South Asian descent, there will be some overlap and cross-reference between the anti-racism components of these projects and the work to develop a broad anti-racism/anti-hate strategy.

A status update on all anti-racism, cultural redress, and Access Without Fear Policy implementation activities was provided to Council on March 26, 2021 via memo "Update on Anti-Racism and Cultural Redress Motions (incl RTS: 14395)". This memo documented early actions undertaken in response to the urgent impacts of racism that arose during the initial phase of the pandemic.

It is important to note that a very small team of one regular full-time senior planner has been working to advance the motion to develop recommended anti-racism and anti-hate actions, the Council directions related to Access without Fear Policy implementation, and supervising and contributing to the Council-directed/supported work on addressing South Asian discrimination and anti-Black racism and historic discrimination. As well, this staff member is called into urgent matters that arise. This very limited resourcing has impacted ability of staff to implement swift action to develop a recommended strategy.

DISCUSSION

Strategic Analysis

It is important that any actions the City takes are grounded in a strategic framework that sets the strategic context for the work, articulates the future state, and outlines what work will be done to achieve that future state, and the process for how the work will be done. The anticipated City's anti-racism strategy will seek to outline the City's approach and key principles to be considered in order to address and respond to racist and hate incidents across Vancouver, and offer recommendations that also consider community recommendations that address racism, hate, and discrimination, including anti-Indigenous racism, anti-Black racism, anti-Asian racism, antisemitism, and Islamophobia.

Staff are undertaking this work in consultation with community members and Council Advisories including but not limited to the Racial and Ethno-cultural Equity Advisory.

<u>Integration of Diverse Council Directions</u>

As noted above, there are a number of overlapping and related motions whose responses need to be integrated to ensure a coherent approach that does not see efforts at cross-purposes.

The July 2019 Council motion "Combatting Antisemitism in Vancouver" outlined three deliverables:

1. Refer the motion to the Racial and Ethno-Cultural Equity Advisory

2. Provide recommendations to Council on how the City of Vancouver can increase action to combat all forms of racism and hatred, including Antisemitism

3. Work with the Racial and Ethno-Cultural Advisory Committee and report back with recommendations coming from that work as soon as possible or by early 2020

The June 2020 Council motion "Standing Up to the Rise of Anti-Asian Racism, All Racism & Hate Crimes" outlined four key directions:

1. Discuss original motion with appropriate Advisories, share work to-date, and to incorporate feedback into existing and ongoing work

2. Consult with appropriate advisory committees on anti-racism priorities

3. Evaluate how Standing Up to Rise in Anti-Asian Racism, All Racism & Hate Crimes could be incorporated into existing and going work

4. Incorporate into Equity Framework, Anti-Black Racism Redress Plan, Indigenous Health and Wellness Strategy, Chinatown Transformation Team, South Asian Apology, and Access Without Fear Policy

As well, there is the work on Reconciliation, anti-Black racism, historic discrimination to the South Asian community, and Chinatown Transformation. Each of these distinct areas of work also have some areas of commonality and overlap with the ambition to develop a broader anti-racism strategy.

In the spirit of the City's current Council-approved Equity Framework, this body of work centres Indigenous rights, racial justice, intersectionality and systems approach to address the implications of race in any given situation, and is actively working to elevate racialized voices, perspectives and experiences and dismantle racism in personal, interpersonal and systemic manifestations.

<u>Overview of the Approach to Developing a Proposed Anti-Racism Strategy</u>

Staff have worked with a consulting team with expertise in complex social justice work, including working with the National Inquiry into Missing and Murdered Indigenous Women and Girls and Ontario Office of the Human Rights Commissioner, to guide and support the development of an anti-racism strategy. These advisors immediately identified that, given the complexity and

breadth of this work, the important first step before working on a strategy is to identify the principles and key considerations that will guide how the City will do the work. They recommended this because when doing anti-racism work with diverse communities who have been and are targets of racism and experience the impacts of historical and ongoing systemic racism, the potential of doing further harm is high. By first setting out the principles, key consideration, and wise practices that underlie how to do the work in the right way, the City will be positioned to move forward to working with communities to identify meaningful interventions and actions in ways that minimize harm toward and burden on these communities.

As such, the consulting team developed an anti-racism strategy development methodology in conversation with staff and informed by the emerging themes from engagement with community advisories on anti-Black racism and the historical discrimination against South Asian Canadian initiatives. This carefully articulated conceptual and methodological framework for undertaking municipal anti-racism work outlines values and principles of engaging in anti-racism work, providing recommendations for each principle and examples of implementation of these recommendations from cities across Canada. The methodology is attached as Appendix A.

- Develop plans for consultation with subject matter experts, including professional/academic experts as well as grassroots community members with deep knowledge
- Attend to the distinctiveness of Indigenous human rights
- Do not conflate Indigenous identities and issues within a broad, reductive mix of equity deserving groups and issues
- Incorporate trauma-informed plans and processes
- Attend to intersectional complexities and power asymmetries
- Attend to other communities vulnerable to hate
- Build transparency and accountability into all stages of the process
- Identify and address barriers to participation
- Prioritize time for individual and community capacity building
- Co-develop and articulate a clear theory of change for each initiative
- Develop plans for strong feedback loops where participant input measurably shapes decisions and policies
- Prioritize community partnerships and relationship building

Towards an Anti-Racism Strategy

In addition to seeking external advice on how to advance this work, staff engaged with various community advisory groups, focus groups, and City Advisory Committees, including the Racial and Ethno-Cultural Equity Advisory[1] , between January 2021 and June 2022. Staff completed initial engagement to scope pressing priorities around the rise in racist incidents, reporting, documenting, and following up.

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[1] City Advisories Represented: Vancouver Civic Planning Commission, Urban Indigenous Peoples' Advisory Committee, Transportation Advisory Committee, Seniors' Advisory Committee, Renters Advisory Committee, Racial and Ethno-Cultural Equity Advisory Committee, 2SLGBTQ+ Advisory Committee, Children, Youth and Families Advisory Committee, Arts and Culture Advisory Committee; and City of Vancouver Arts, Culture and Community colleagues and community representatives via Chinatown Transformation Team and City of Vancouver partners.

Synthesis of feedback from City Advisory committees was completed and what staff heard related to the original motion is outlined in "Results of Initial Engagement" (Appendix B). As noted above, work is also underway on several distinct but closely related initiatives whose work will generate some opportunities for alignment with the anticipated anti-racism strategy.

1. Access to City Services without Fear Policy

Staff have worked with Sanctuary Health and internal departments to develop guidelines and communication for implementing the Access to City Services Without Fear Policy. The goal is to support City departments to provide community members access to City services without fear regardless of their immigration status. Communication materials that include frequently asked questions and scenarios have been completed and will be shared across City departments.

- Following City-wide rollout of the guidelines, ongoing support will be provided to ensure that staff understand their responsibility and are able to provide services to community regardless of immigration status.

- These guidelines and communication materials will be shared with City partners to encourage them to adopt and/or align their policies and implementation practices with these guidelines*.*

- Discussions on needed training for staff will be considered in the future.

2. Anti-Black Racism Redress

Staff have convened a community advisory group that is currently working to provide recommendations on how the City can address anti-Black racism in Vancouver. An internal staff working group is also convening once a month to learn together with the goal of championing anti-Black redress across departments. Initial recommendations from the community advisory will be presented to Council at a special Council meeting to be held on September 27, 2022.

3. Historical Discrimination Against People of South Asian Descent in Vancouver

To identify recommendations for addressing historical discrimination against people of South Asian descent, staff have convened a community advisory group. This group worked with staff and a research assistant to guide the work on addressing past and present injustices against the South Asian community in Vancouver. An update of initial recommendations were provided in an interim report and passed by Council on July 5, 2022. A final report will be brought to Council at a later date.

4. Anti-Indigenous Racism Redress

Addressing the specificity of anti-Indigenous racism is important and distinct work that needs to be carried out at the City. In 2021, Council created the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) Task Force in partnership with the Musqueam Indian Band, Squamish Nation and Tseil-Waututh Nation. Within the broader goal of developing recommendations on how the City of Vancouver can implement UNDRIP, this Task Force is identifying actions to end Indigenous-specific racism and discrimination. A report presented to Council on June 7, 2022 recommended mandatory anti-racism and Indigenous cultural safety training for City employees. Additional actions to tackle anti-Indigenous racism and discrimination will be brought to Council in the fall.

While this work is related to the city's overall anti-racism work, it is distinct and unique and needs to be considered separate to that of equity-denied communities.

Going forward, staff will liaise with the technical team supporting the work of the UNDRIP Task Force to align and support actions to end anti-Indigenous racism. The actions identified by the Task Force will inform the overall anti-racism action plan and implementation in discussions with the technical team.

5. Public Partners and Community Working Group on Anti-Racism

Staff are collaborating with public partners (Vancouver Public Library, Vancouver School Board, Vancouver Parks Board, Vancouver Police Department and Vancouver Coastal Health) to develop a shared understanding of existing racist incident reporting policies, procedures, practices, and redress mechanisms; planning and co-creating anti-racism resources with partners and community members; and developing a safe and welcoming environment for Indigenous, Black, African diaspora, and other racialized communities and those with intersecting identities. The goal is to build long term relationships and co-create anti-racist actions and recommendations in order to advance common and aligned approaches to address systemic and institutional racism, including creating appropriate supports for individuals and communities who are targeted with racism.

Partners have identified priority areas that include disaggregated race-based data collection; providing culturally appropriate supports for victims; improving how racist/hate incidents are reported and followed-up; and public education and awareness. These priorities will inform the development of the anti-racism action plan.

6. Combatting antisemitism in Vancouver

As directed by Council, staff initiated discussions with the previous Racial and Ethno-Cultural Equity Advisory members and engaged the expertise of the City's Chief Equity Officer to support Advisory members however the committee itself has limited capacity to take on this work, and did not come to an understanding on the way forward. It was noted that there is need for additional cultural supports and expertise in order to have these discussions in a safe environment.

As directed by Council, staff presented this motion and the embedded direction to discuss the definition of antisemitism to the previous RECE committee. Due to the sensitivity of this motion, the RECE committee at the time was unable to proceed with the discussion. Staff have since communicated with the current RECE committee and we plan to continue further discussion.

Consultants supporting the overall approach to anti-racism work have advised that caution be taken in doing this work as there are multiple perspectives on the definitions and the approaches to doing antisemitism work.

Key principles for how antisemitism and overall anti-racism work should be undertaken are identified in the *Approach to Developing an Anti-Racism Strategy* (Appendix A) and will guide staff work to develop recommendations for Council.

As work progresses on the specific and unique areas of work that are part of the Anti-Racism Strategy the City will align its work on combatting antisemitism with the

Provincial legislation and work in collaboration with stakeholders from the Jewish communities in Vancouver.

<u>Immediate Operational Actions</u>

Other actions that have been completed and/or will continue to inform the overall work of anti-racism at the City include:

- *Jurisdictional Scan:* Completed jurisdictional scan of North American municipalities and COVID-19 racist incident responses with themed promising practices (see Appendix C)

- *Internal Reporting, Documentation, Follow-Up, and Referral*: Identified 311 incidents related to City staff/services/programs and stream-lined response through the Equity Office.

- *Public Awareness & Education*: Developed and distributed anti-racism and anti-hate resources, including but not limited to (a) reporting, documentation, follow-up, and supports, (b) tools to support response, such as bystander support, and (c) consequences and impacts of racism.

- *Advocacy*: Maintain regular contact with Resilience BC, BC Human Rights Commissioner, Inter-Government Committee on Settlement, and provincial and local Resilience BC "spoke" Collingwood Neighbourhood House. Staff have initiated communication with the Province on their work towards disaggregated racialized data.

NEXT STEPS

Staff will implement the recommended anti-racism methodology describe in Appendix A to broaden discussions with communities impacted by racism and hate to develop a proposed anti-racism strategy that works in alignment with the City's work on Reconciliation, implementation of Access to City Services without Fear policy, and the work on anti-Black racism redress and historical discrimination against people of South Asian descent in Vancouver.

It is currently anticipated that the proposed Strategy will include at least the following elements:

- Impact-focused anti-racism and anti-hate public policy statement that articulates the City's position on racism and hate in Vancouver;
- Recommendations for the City and other organizations on transparent options for redress in the event of a racist or hate incident, including follow-up and/or referral with victim(s), victimizer(s), and witness(es)
- Clarity on outcomes and follow-up with victim(s), victimizer(s), and witness(es)
- Recommendations on disaggregated data collection and stewardship to better understand areas of continuing inequity across the city and support the identification on meaningful interventions.
- Recommendations for the City and others on how best to engage communities in planning and other processes.

Staff anticipate bringing forward the recommended strategy after further community engagement.

FINAL REMARKS

If Council requires further information, please feel free to contact me directly at
sandra.singh@vancouver.ca and we will provide response through the weekly Council Q&A.

Sandra Singh, General Manager
Arts, Culture, and Community Services

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Anti-racism Strategy:
High-level vision and promising practices

Robert A. Daum, Lindsay Heller & Chanel Blouin   July 2022
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Background

"In recent months, the City has issued formal statements denouncing xenophobia, hate, the rise of anti-Asian racism during COVID-19, anti-Black racism, and the ongoing harms of colonialism on local First Nations and urban Indigenous peoples. These statements have named systemic racism and begun to acknowledge the different historical roots and specific impacts racism has on Indigenous people, Black and African diaspora communities, and people of colour in Vancouver."

"Further, Council has directed staff [at the City of Vancouver] to undertake various actions to address the multiple forms of hate. These include Standing Up to the Rise in anti-Asian Racism, All Racism and Hate Crimes; motion to combat antisemitism in Vancouver; Historical Discrimination Against People of South Asian Descent in Vancouver; Addressing Anti-Black Racism; and Addressing Anti-Indigenous Racism."[1]

Scope of Work and Overview

The City requested a strategic document that outlines:

- A high-level vision for how the City can undertake anti-racism work;
- Analysis and overview of existing work and promising practices related to anti-racism (in collaboration with an additional researcher); and
- Recommendations on priority actions in planning and engagement with the broader community.

This high-level anti-racism strategy will inform, frame and guide the City's anti-racism action plan.

This document is not a "What We Heard" report; it is not the City's anti-racism action plan. City staff are developing that plan in collaboration with stakeholders, subject matter experts[2], communities and

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[1] Social Policy and Projects, City of Vancouver. (February 7, 2022). *Statement of Work: Anti-Racism Strategy*. The content was edited lightly; the only substantive edit was to change the spelling from "anti-Semitism" to "antisemitism", following the format used by the United States Holocaust Memorial Museum and the province of BC. We have retained the City's usage ("anti-racism") for consistency but note that "antiracist" and "antiracism" are also common. Ibram X. Kendi, for example, uses both anti-racist and antiracist in his influential 2019 book, *How to Be an Antiracist.*

[2] We use the term "experts" with caution. "Knowledgeable people" might be better. By "experts" we do not mean only those with advanced academic degrees, although knowledge gained through research and academic mentoring and academic peer review is important and informs the work. In addition to the knowledge of those with lived experience related to these issues, we have in mind knowledge rooted in other rigorous mentoring and peer review contexts: namely, in families and in communities, whether as a paid professional or volunteer. When an Indigenous community confers recognition as an Elder on an Indigenous Knowledge Holder, this is not

individuals, including those on grounds specifically articulated within the Human Rights Code[3] and those with lived experience related to each motion and initiative associated with the City's plan.

This document does *not* outline the granular steps entailed in acting on the diverse mix of new Council motions and existing initiatives related to anti-racism. This is intentional, as our approach would call for the City to co-develop this work in ongoing, close collaboration with communities and others with relevant knowledge and expertise related to each specific motion. Relationships with these communities should be ongoing. In our recommended approach, collaboration would begin as early as possible so that community voices, priorities and approaches shape planning from the start.

Rather than an action plan, this document outlines **a high-level strategy.** We present this strategy as a conceptual and methodological framework for undertaking municipal anti-racism work. It is not all-encompassing; there is much more to say about these issues. As well, this is a fluid, dynamic area of research and practice: terms, concepts and practices are always evolving. Nevertheless, we seek to provide provisional, broadly applicable and concrete recommendations for undertaking municipal anti-racism initiatives in ways that we believe will reduce risks of failure, including inadvertently compounding harms.

It is important to note that the range of Council motions and City initiatives related to anti-racism and cultural redress in 2021-2022 is broad and varied. In part this is due to the multitude of contexts in which Vancouver residents have experienced harms associated with aspects of their identities. As well, the breadth and variety of motions and initiatives are a product of the democratic process, which presents governments with various important issues to address. Doing so effectively in an equitable, inclusive, accessible, accountable, transparent, trauma-informed and decolonized way is no simple matter.

Good intentions pursued without appropriate resources, without sufficient time to work *"at the speed of trust"*,[4] without careful attention to the complexity of each case, without deep and authentic collaboration with communities early and often, without a consensus regarding clear outcomes, without careful attention to risks and opportunities, without a foundation of relationships, can easily compound harms. Such harms can include re-traumatizing targets of hate, reinforcing asymmetries of relative power and privilege, conflating and distort important distinctions, inflaming conflicts within and between communities and identity-based groups, reinforcing cynicism, among other negative outcomes.

Community members are aware of the complexity of historic and ongoing injustices related to their identities. Communities often perceive the true intention of an initiative based on where scarce resources are allocated. When resources and planning are insufficient to the

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unlike conferring of doctorate within the post-secondary academy. We do not use the term Knowledge Holder generically; we confine our use of that term to refer to Indigenous Knowledge Holders.

[3] *What are human rights?* BC's Office of the Human Rights Commissioner, https://bchumanrights.ca/human-rights/what-are-human-rights-2/.

[4] Stephen M. R. Covey, *The Speed of Trust: The One Thing That Changes* Everything, (New York: 2006, 2018).

depth and breadth of issues with which they have been living for years or even generations, there may well be a perception within these communities that public institutions are engaging them in a perfunctory or performative manner. When communities are not deeply involved in co-developing the approach and the plans, the risks of failure increase. Understandably, this may cause less willingness on the part of community groups to engage with future initiatives and conversations.

A burst of activity to address a longstanding, complex injustice with insufficient planning and implementation can be very harmful to groups that were wronged by previous acts of commission or omission. The very real risks of compounding negative impacts on historically wronged and/or currently harmed groups and individuals, including failure that defers yet again the critical work necessary to advance antiracism work, cultural redress and related public policy imperatives, must always be at the centre of policy making and planning considerations.

Leaders and staff within public sector organisations, who observe insufficiently conceived, planned and executed initiatives to address complex, trauma-infused issues may well conclude that these complex challenges are simply insurmountable. "We tried that 10 years ago; it was a disaster." No wonder. Risk aversion is common in large organizations, but excessive risk aversion can also increase risks. The fact that the wrong approach is likely to fail does not lead to the conclusion that a far better approach is also likely to fail – or that a much better approach does not exist. Moreover, it would be a tragic error not to address structural inequities seriously, not to pursue an ambitious antiracism agenda, and not to pursue meaningful cultural redress because of bitter – and incomplete – lessons learned from earlier flawed approaches. While it is impossible to do work of this complexity flawlessly, we believe that most risks entailed in doing this kind of work can be anticipated and mitigated. Doing this work poorly or not at all is likely to cause significant, cascading harms in multiple directions.

Method

The document reflects research and analysis by a team of two consultants, Dr. Robert Daum and Lindsay Heller, Fellows at SFU's Morris J. Wosk Centre for Dialogue, and a third consultant, Chanel Blouin. They met several times with City staff within the anti-racism and cultural redress portfolio. All three consultants first began to collaborate within the context of different phases of work for the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG). In addition to that work, they and the city staff collectively bring lived experience related to these issues as well as relevant research and collaboration experience on a broad range of projects for different levels of government, post-secondary institutions and other public sector organizations within British Columbia and beyond.[5]

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[5] These references should not be taken as suggesting any endorsement by or association with the National Inquiry. Nor should the fact that two of the three authors are Fellows at SFU's Morris J. Wosk Centre for Dialogue be taken as an endorsement by SFU or association with SFU for this document. As well, typically the work of

The three researchers reviewed many City of Vancouver documents and reports, including the Council motions and related initiatives cited above. As well, the team surveyed a series of primarily municipal anti-racism initiatives in eight jurisdictions, mostly in Canada but including two in the United States. Although the team is not responsible for developing the Action Plan itself, the team met periodically with City staff who are engaged in developing the Action Plan.

Fellows at the Centre is grounded in extensive engagement with communities and groups closely related to the subject matter, as well as documentary research. In this case the team conducted documentary research, as well as drawing on their qualitative research with individuals and groups in other, related contexts. The engagement work with communities to guide the City's Action Plan is the work of City staff. For these and other reasons, our team was engaged within a tight timeline to produce only a high-level strategy reflecting exemplary practices in several cities and other contexts, rather than producing a "what we heard" engagement report or an action plan developed in collaboration with communities.

Some Foundational Principles and Values

Introduction

Racism is rarely addressed as a discrete issue within a large institution. For various reasons, it tends to be included or conflated with other 'diversity' issues, which can include any kind of harassment or discrimination based on ethnicity, culture, religion, gender identity or expression, sexual orientation, ability/disability, nation of origin, economic situation, residency status, age, and other factors. Some cities do have specific anti-racist policies and programs, but many have opted to include anti-racism as part of their overall diversity portfolio.

Intersectionality – the effects of multiple factors on, for example, women who are living with disability, economic precarity and racism – accounts for why disaggregated data analysis is very important for policymakers and planners. At the same time, some communities are overly consulted and studied. Their data are harvested by researchers, sometimes without community involvement and leadership, transparency and accountability. Important work is underway in B.C. to develop *data sovereignty* policies and practices to reduce the risks of extractive research and to increase community control over what kind of data are gathered, for what purpose, and in whose hands. Indigenous Knowledge Holders are doing important work on this issue.

Good intentions unaccompanied by rigorous research, collaborative planning, responsive and iterative process design, ongoing evaluation, and effective communication can undermine the important work that policies and initiatives are meant to address. Doing effective work to address racism and related problems requires paying attention to the systems within which these phenomena are embedded. Structural, systemic problems call for structural, systemic solutions. Resilient systems have failed to serve or support, and have compounded harms experienced by, communities and identity groups. These systems have reached a degree of stasis, of stability, which is resistant to occasional, intermittent interventions. Sustainable systemic and organisational change entails cultural change, and this requires time, planning and considerable effort over time.

When anti-racism and related work to advance justice fail, these failures can compound a range of harms. Among these are harms to communities and individuals who risked their social capital to participate, to city staff who risked their social capital with communities, to public trust in institutions, to community and municipal leaders' confidence that real change is possible. *"We tried that once and it didn't work." "We did this ten years ago; here's the report." "This is a minefield; we need to keep our distance."* These are reminders that championing this important work in large organisations without sufficient time, resources, and planning can end careers. It can cause damage in multiple directions. It is complex and important work, but it is not impossible to do it well.

Finding commonalities to foster solidarity, understanding and collaboration and to reduce rivalry and division amongst equity deserving groups, is important. It makes sense to assign initiatives of this kind to a common portfolio and staff team. Similar skill sets are required to

do this kind of work, but specialized knowledge is required to do it well. Staff cannot be assumed to have sufficient content expertise about every rights-bearing identity targeted by racism or other forms of hate. Therefore, extensive and ongoing collaboration with a diverse mix of knowledgeable community members and others is critical.

One reason that specialized knowledge is so important is that differences between trauma-infused policy files that appear similar can be as significant as what they have in common. This might seem like a trivial point, but it is not. Reducing, diluting or collapsing important distinctions amongst different contexts can be counterproductive and very harmful. Conflating initiatives meant to address structural injustice and racism against Indigenous peoples, on the one hand, and the broad spectrum of EDI+ initiatives, on the other hand, is inappropriate. For example, Indigenous peoples hold distinct constitutional rights as individuals and groups. Conflating Indigenous and other identities erases a profound, constitutionally grounded distinction. Furthermore, reducing Indigenous identities to a "pan-Indigenous" category is a colonising gesture; it erases profoundly important cultural differences. Doing so indirectly extends the colonial project. These are not trivial issues.

If anti-racism initiatives are absorbed into broader diversity programming, the City must be alert to important distinctions and factors: intersectional complexities, *"fault lines"* or trigger points within communities. These are often related to identity, representation and authority, highly contested issues within and between communities, deeply held and sometimes divergent views about terms, different and sometimes rival governance structures, meeting spaces that are trigger points for trauma, and much more. Staff need the resources, knowledge, support from senior officials, and the time – especially the time – to work *"at the speed of trust"*.

This work is complex and requires the careful balancing of resource allocation, timelines, intersectionality, relationship-building and other factors. While balancing these considerations, one must also consider that oftentimes this work is undertaken by a small group of racialized staff. Care must be taken to ensure that the City is supporting the health and safety of staff members. The emotional labour required of staff doing this work is immeasurable and often invisible. Clear pathways to obtain support and to report harms experienced within the City structure or eco-system are critical.

Staff and community members hold the knowledge to do this work well, but "relational accountability"[6] requires that the work be pursued in an exemplary manner. We apply this Indigenous concept to all the relationships associated with this work: first and foremost, members of targeted, traumatised and/or marginalised groups, but also the staff tasked with

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6 See Rauna Kuokkanen's thoughtful development of this concept. Rauna Kuokkanen, *Restructuring Relations: Indigenous Self-Determination, Governance, and Gender* (2019). Mindful of the risks of appropriation and of careless, reductive comparison, similar notions can be found in different nations, cultures, spiritual and religious traditions, secular societies and communities. Kuokannen's discussion of this Indigenous concept is elegant and important.

leading this work, elected and appointed city officials, and the residents of the City as a whole.[7]

Leaders of public institutions have learned to be risk averse when tackling trauma-infused and/or controversial issues. A major reason is that this complex work is not often well planned and implemented. Resources required to do many important things in public sector organisations are limited, and the anti-racism and cultural redress agenda is large and long overdue. City staff have reason to be equally wary, knowing the risks and challenges entailed in doing this work successfully and how often this kind of work falls short.[8]

Leaders and advocates within targeted and marginalised communities will understandably weigh risks and benefits of getting involved in a new public sector initiative to address racism. They too have competing demands on their time. Many carry the weight of leading targeted communities and families, as well as the weight of personal and intergenerational trauma. Some community advocates are over-consulted; some are marginalized, tokenized or excluded. Some may be reluctant to risk precious social capital or devote equally precious time to public sector initiatives, having been underwhelmed or harmed by results of earlier initiatives in the public or private sector locally or elsewhere. Many people will be wary of inadequate, "performative" efforts.

The foundational principles provided in this document centre the experiences of targeted and/or marginalised communities and people with intersecting identities. These principles or values inform a high-level strategy that prioritises a *decolonized* approach. A decolonized approach is embedded through this report. Among other characteristics, a decolonized approach provides space and time for deep relationships to be fostered and sustained. The strength of those relationships developed over time enables transformative learning to occur. Authentic relationships fostered in a spirit of genuine reciprocity and respect are indispensable to enable meaningful and actionable work on policies, initiatives and programs to address complex, trauma-infused inequities. Antiracist analysis and planning need to become embedded in policies and systems. This requires the time and resources to succeed.

We believe that these foundational principles for anti-racism engagement with communities are most effective when they are applied together. This is not meant to be a *"pick and choose"* list. At the same time, this document is not all-encompassing, nor do we presume that our terms or ideas are incontestable. This report is meant to be a working document. We, too, are still learning. It is submitted with genuine humility in the hope of contributing to an organisational culture in which ongoing learning and action are equally prioritised. We readily acknowledge that these principles may not be comprehensive. Communities may identify other values, principles and approaches that are crucial to establishing equity in their contexts. Our individual and collective understanding of inclusion, accessibility and equity, as

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[7] We are also accountable. For this reason, our contribution is limited to a high-level strategy.

[8] See Alexandra Kalev and Frank Dobbin, "Why Diversity Programs Fail", *Harvard Business Review* (Summer 2016).

well as our individual and collective understanding of reconciliation and decolonization will continue to evolve over time. But action on these issues is vital.

Principles and Values

Preparation

Prepare sufficiently before reaching out to communities as vital partners.

Before engaging with targeted and marginalised communities, it is critical that City staff have the resources to do the research and preparation necessary for engaging in dialogues with communities from a place of understanding, curiosity, awareness and sensitivity. City staff cannot be expected to be experts in every aspect of the identities encompassed within municipal plans for justice, EDI+ (or JEDI+) and decolonization. Communities hold the most important knowledge about their own circumstances, and the city must seek meaningful involvement by communities as early as possible. Before getting underway, however, it is important that staff can do this work well.

Seek advice from people with deep subject matter knowledge. This includes people with relevant lived experience who may have no advanced academic training, but who may hold vast professional and/or community experience and knowledge. In addition to grassroots community advocates, seek out experts with conventional academic and professional knowledge. City officials should be familiar with the broad contours of communities and identities, but it would be a mistake to assume that anyone can know who the constituents are in every community that must be consulted. By seeking guidance from diverse members of the community with different kinds of knowledge, one can reduce the risks of compounding harms. When planning an engagement strategy, it is important to be mindful of levels of trust, histories of trauma, histories of marginalisation, and the strong possibility of consultation fatigue within communities.

Key considerations

- City staff need to rely on communities and individuals with different kinds of knowledge and expertise to help develop "maps" reflecting the diversity of rights-bearing groups and stakeholders within communities related to initiatives. Excluding perspectives that are marginalised within diverse communities is inappropriate; so is cherry-picking to form advisories that lack people with strong ties to leaders within established communities. Some key questions to consider may be:
    - What is the history of the issue on the table?
    - Do we have access to people who can guide us? Do we have access to advisors reflective of the community's diversity? Are these advisors bridge-builders and navigators?
    - Where are the fault lines within and between communities and identities related to this issue? Are key terms and concepts subject to significant debate within and between communities? What are the preferred terms and spellings of key terms?

- Community advocates will expect that staff have done their homework. Not to fully understand the issues and present a comprehensive plan – that is the work to be done in collaboration with communities. But communities should be confident that staff are not starting from scratch. This sends an important signal to the community that they are being invited to participate in a consequential initiative. Some key questions to consider may be:

  - Is the initiative in alignment with earlier, important municipal initiatives and commitments such as the City's Equity Framework?

  - Is the approach informed by important exemplary practices tested locally, nationally and even internationally?

  - Is the approach supported by evidence? Is it grounded in sufficient research, reflective of community concerns and informed by complexities?

  - Do the staff leads have access to senior decision makers within the city?

  - Are the resources, including timelines, sufficient to enable a responsive process design?

- Ignoring or discounting dissident voices is inappropriate; so is ignoring or discounting more prominent organisations. Some key questions to consider may be:

  - Which are the most prominent organisations? Which organisations are less prominent?

  - Are there dissident voices? Do we have a multi-faceted plan to engage with a diverse range of voices and to accommodate power asymmetries effectively?

Recommendations

- Know the cultural calendar and cultural maps. Ensure that meetings and events are not being held at times and dates that create conflicts for cultural and other communities.

  - Likewise, know the cultural geography to avoid holding important meetings or events in locations that are inaccessible not only to people living with disabilities, which should go without saying, but also in locations that are associated with traumatic, historic injustices.

- Work at "the speed of trust":[9] not too fast and not too slow.[10] This entails time and adequate budgets. It takes time to build trusting relationships. Rushing a process to meet a transactional deadline can cause harm. This can include eroding existing relationships supported by the credibility and social capital of the staff team within City Hall and within the community.

- Understand what roles conflict and trauma might play in the context of a particular identity group. Guided by community experts deeply connected to their communities, formulate a plan to account for and manage conflict and trauma in a restorative manner as far as possible.

- Develop an engagement and advisory process that reflects the complexity of the communities and identities related to a particular issue. Not everyone who shares a particular identity will be

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[9] Covey, Stephen M. R. The Speed of Trust: The One Thing That Changes Everything (2008).

[10] BC Human Rights Commissioner Kasari Govender's Office has amplified Covey's concept in its work.

able to sit productively at the same table. Convening one large table or forming one central advisory might be counterproductive. Consider convening a series of conversation circles. Convening a combustible mix at a single advisory table may risk exacerbating harms and the collapse of the entire initiative.

- Process design should be responsive: nimble and adaptive.

City examples

The **Toronto Action Plan** to Confront Anti-Black Racism is guided and implemented by the Anti-Black Racism Partnership and Accountability Circle that is composed of 12 Torontonians of African descent with diverse lived, professional, educational experience and knowledge including four elders, four youth and four people who represent stakeholder groups who contribute insight, analysis and strategy and facilitate communication with communities of African descent living in Toronto. The Toronto Action Plan to Confront Anti-Black Racism also centres the diversity of perspectives with the following operational question when evaluating a city initiative: "does the initiative engage with the diversity of Toronto's Black communities, including geographic, income, and other social differences?" and by ensuring that the voices of Black elders and youth, women, queer and trans youth, francophone women, people living with HIV, young fathers, newcomers, and established residents from the Continental African and Caribbean communities are engaged in leading policy and program development. [11]

The **City of Calgary** seeks advice from Treaty 7 First Nations Traditional Knowledge Keepers to ensure that municipal services and policies are culturally safe and grounded in Indigenous ways of knowing and being. The City follows protocols for engaging with Knowledge Keepers as established in their *Indigenous Policy* which guides requests for knowledge or wisdom, tobacco offerings, gifts of reciprocity, honorariums and the arrangement of travel accommodations.[12]

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[11] "Partnership & Accountability Circle Terms of Reference." City of Toronto (2 September 2020), https://www.toronto.ca/community-people/get-involved/community/confronting-anti-black-racism/partnership-accountability-circle/partnership-accountability-circle-terms-of-reference/.

[12] "Indigenous Policy." City of Calgary (24 April 2020), https://www.calgary.ca/content/dam/www/ca/city-clerks/documents/council-policy-library/cp2017-02-indigenous-policy.pdf, 11.

Indigenous Rights

Attend to the distinctiveness of Indigenous human rights

In view of the distinctive constitutional status, histories, and cultures of Indigenous peoples, it is critical to collaborate with Indigenous communities to design all aspects of a dedicated strategy to address the unique and specific dimensions of racism that affect Indigenous individuals and communities. Indigenous peoples should always be consulted for guidance on how they wish to be identified. Even the broad category or classification of "Indigenous" is fraught; it can function as a colonial construct and vestige to the extent that it serves to diminish the identities, cultures and ancestral boundaries of distinct Nations. Indigenous people must be the arbiters of these kinds of terms and classifications.[13] It is also very problematic to absorb or collapse decolonization work and Indigenous identities within an undifferentiated EDI and anti-racism project or mandate. Conflating Indigenous identities and issues within a broad, reductive mix of all equity deserving groups and issues obscures the enormity of colonization.

To be sure, the consequences of systemic racism, misogyny, economic neglect and other harmful factors can cut across communities of colour and Indigenous peoples, and solidarity amongst marginalized groups around inequitable systems and circumstances can be a powerful tool to disrupt these systems. Nevertheless, Indigenous peoples are not simply another community of colour. As laudable as it may be to reorder BIPOC as IBPOC in recognition of the fact that Indigenous peoples were here first, the acronym itself could serve to diminish a profound constitutional and historical difference between Indigenous peoples, on the one hand, and on the other hand, all other communities in Canada whose arrival was both a by-product and an instrument of colonization by European powers. The Indigenous peoples on whose unceded, stolen land Canada was established, and whose cultures and nations were brutally, systematically dismantled, are more than another set of marginalized communities of colour within Canada's multicultural mix.

Reassessing terms and concepts employed within colonial systems of knowledge production is an essential dimension of reconciliation and decolonization. Notwithstanding important contributions of Canadian multiculturalism policy in its day, this concept has lost currency in recent years. We have already noted that convening very different cultural and identity groups under a simplistic multicultural umbrella can erase or diminish a profoundly important *constitutional* difference. We observed how a binary classification of Indigenous peoples, on the one hand, and settlers, on the other hand, is essential, because of the distinct constitutional rights held by Indigenous people as individuals and groups. At the same time, however, a simplistic binary can obscure profoundly important differences within each of the two elements in the binary. This merits some discussion in the context of antiracism and cultural redress.

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[13] For a nuanced discussion of some of the complex aspects of conceptualizing and categorizing Indigenous legal systems, including comparative studies of Indigenous world views and of Indigenous and non-Indigenous world views, see John Borrows, *Law's Indigenous Ethics* (Toronto: 2019), 191-6.

Intersectional theory helps us understand the inequitable consequences that can arise from the fact that individuals consist of multiple identities or identity factors, such as race, gender identity or expression, abilities, etc. The combination of identities that intersect in a particular individual can have a profoundly inequitable impact on how that person is able to navigate their way through public and private institutions in a city. For example, the intersection of a Black woman's racial and gender identities increases her risk of experiencing racism and misogyny. If this same individual is or is perceived to be nonbinary, queer or transgender, the risk of that individual being targeted not only by hate activity but also by disproportionately violent hate activity is elevated – even if they enjoy secure employment and finances. This is important when thinking about the roles that intersecting identities and trauma play in the lives of individuals and communities.

Trauma, including historic injustices perpetrated with government power, left an imprint on individuals, families and communities on both sides of the Indigenous / non-Indigenous binary. A legacy of historic injustice and trauma can be a basis for solidarity and mutual support across the Indigenous / settler (or newcomer) divide. At the same time, inequities and trauma can also be compounded if equity deserving groups are forced to compete for recognition, attention or scarce resources. Competition for substantive equity and cultural redress amongst equity deserving, historically wronged groups whose members are also living with a legacy of intergenerational trauma, is not only a consequence of scarce resources and complex challenges. It is that, too. But tragically, colonial regimes have a long history of pitting subordinated groups against one another in a strategy of "divide and conquer".

Long before the so-called "Age of Discovery" that brought ships to these shores from Europe, empires and colonizers were already destabilizing civilizations and enslaving peoples. Colonization and colonies were not invented in the fifteenth century. The word *colonia* is a Latin term for a settlement in territory conquered by the Roman Empire more than two thousand years ago. Misogyny can be found in ancient civilizations around the world, as can racism, ableism and homophobia. We mention this not at all to distract attention from the enormity of the genocidal colonization of Canada by European powers, nor to unburden any uninvited guests on these unceded Indigenous lands from the collective responsibility of reckoning with the implications of the colonial project and its legacy. Rather, our intention is to clarify the point that the category "settler" or "newcomer" can obscure profoundly important differences within the broad category of non-Indigenous individuals and groups.

The descendants of enslaved Africans and exploited Chinese railroad workers did not come to this land in the same way as did Captain Vancouver. Non-Indigenous survivors of genocidal regimes and non-Indigenous refugees fleeing wars or other lethal threats arrived here under different circumstances than did Jacques Cartier or agents of the Hudson's Bay Company. It is essential that an awareness of these differences amongst "settler" or "newcomer" groups informs policies and planning without for a moment losing focus on the fact that all non-Indigenous people and their descendants continue to benefit from the legacy of European conquest and colonization of unceded, ancestral lands of Indigenous peoples from coast to coast to coast.

We have already noted that "Indigenous" is already a very broad category, which consists of diverse First Nations, Métis and Inuit peoples. Its vast breadth is problematic for many reasons, including the extent to which it conflates important differences amongst and within these three large categories. A "multicultural" category, however, which combines settler or newcomer groups with the First Nations on whose unceded, ancestral lands the City was built, is problematic not only because of its breadth; it constitutes an egregious error. On constitutional and historical grounds, these are not the same. It is at the very least an implicitly colonial gesture.

Indigenous peoples, including First Nations, are not interchangeable, of course, but reducing a First Nation to its "culture" might imply a slide away from acknowledging that First Nation's land, its sovereignty and its hard won legal distinct rights. Classifying that First Nation as part of Canada's "multicultural mosaic" ignores or diminishes the genocides that came in the wake of colonizing ancestral Indigenous lands, peoples and cultures. The same could be said about reducing Métis or Inuit peoples to cultures within a Canadian multicultural mosaic.

An emphasis on "culture" as the principal organising category not only perpetuates a colonial perspective about Indigenous peoples' ancestral lands. It can also diminish attention to intersecting factors that can play an enormous role in how individuals and groups within the City experience equity, inclusion and access. Attention to the role played by identities and other factors such as race, socio-economic circumstances, gender identities and expressions, sexual orientations and expressions, abilities and disabilities, religions, nations of origin and other issues, as well as histories and ongoing experiences of injustice and trauma, can be diminished – and harms inadvertently compounded -- if policy and planning is framed around "cultures".

It also bears noting that the nature of the cultures that used to be grouped within a multicultural mosaic are contested both internally and externally. Names, languages, relationships to ancestral lands, organisational structures, values and practices, histories and other fundamental elements are understood differently within cultural and identity groups. As well, some people deny the legitimacy of the identities of other people within their own community.

From a distance, a multicultural mosaic may appear like a smooth surface, but up close one can see hard edges, uneven surfaces, cracks and scratches, evidence of severe damage and even deliberate destruction. This is what one can see or feel on the surface of a mosaic. To borrow the example of a mosaic floor, what one cannot feel or see is what lies beneath the floor. In this country, that would be the stolen Indigenous land on which a mosaic floor might be constructed. The legacies of historic injustices, intergenerational trauma, and ongoing precarity experienced by individuals and communities co-exist in a Canada constructed on top of Indigenous lands. This fact should ground all antiracism and cultural redress work in Canada.

How should this fact inform the City of Vancouver's antiracism and cultural redress work on the unceded lands of the Musqueam, Tsleil-Waututh and Squamish First Nations? Knowledge Holders within these three First Nations are indispensable partners in wrestling this question, lest the City inadvertently replicate colonial models and harms in its antiracism and cultural

redress efforts. Trusting relationships are integral to doing this work well. Doing the work poorly can damage relationships and communities. Doing this work without attention to the legacies of trauma and colonization can inadvertently compound trauma and replicate colonial practices.

Key considerations

- Pursuing diverse and unique anti-racism initiatives without careful consideration for how they interact can be disruptive in unhelpful ways, sparking competition for scarce resources and potentially compounding harms. The B.C. Human Rights Code identifies various protected grounds, including Indigenous identity, but the constitutional status of Indigenous people as individuals and groups is distinctive in Canada. The UN Convention on the Rights of Persons with Disabilities, for example, is not coextensive with the UN Declaration on the Rights of Indigenous Peoples. Both are extremely important, but they are not the same.

- Rather than seeing these rights-bearing distinctions as inherently in conflict or mutually exclusive, one must approach the issue of distinctiveness from a "both/and", strength-based perspective. We believe that place-based, anti-Indigenous racism work can inform and enrich other anti-racism initiatives.

- Just as people living with disabilities might wish to contribute their ideas about racism (or housing, transit or any number of public policy areas), one should not assume that Indigenous people only have important ideas to share about explicitly Indigenous issues. A decolonized approach would be to assume that the people on whose unceded, ancestral lands the City was built have a right and an interest in contributing their ideas to the development of policies regarding all aspects of the life of this City. One should assume that Indigenous people have much to say about injustices experienced by all who live and work on their ancestral territories.

- Colonial understandings of Indigeneity allow for a simplified, stereotypical uniformity to become the norm. Attention must be paid to the uniqueness of individual nations, including cultural, linguistic, historical differences, and leadership structures (elected chief and council, hereditary chiefs and/or matriarchal leadership).

- More than half of all Indigenous people live off reserve and are thus considered urban Indigenous peoples. Vancouver has the third largest urban Indigenous population; attention must be paid to the voices of these individuals and groups in addition to the voices of the host nations, whose ancestral lands these are. Indigenous Knowledge Holders are best placed to assist city officials in navigating these complexities.

Recommendations

- As with other marginalised and targeted identities, groups and communities, ask Indigenous people how they want to be engaged, beginning with the local host nations on whose unceded, ancestral, traditional lands the city of Vancouver was established. Distinctive cultural protocols must be observed, and each Nation is the source of the best information about their protocols. Nations have protocols for addressing complexities rooted in proximity to other Nations' territory, as well as protocols associated with the presence of other Indigenous peoples on their traditional lands. There is an important distinction to be made between the status of the three local host nations and that of other Indigenous peoples residing in Vancouver. It is very important that city officials ask the local First Nations – the Musqueam, Squamish and Tsleil-Waututh – whether and how they want to be involved in a particular municipal initiative, from collaboration

to engagement. In all cases cities should reach out to each host nation as early as possible to explore interest in collaborating in meaningful ways in developing policy priorities and initiatives on their unceded, traditional and ancestral territories.

- Moreover, such collaboration should not be confined to policies and initiatives that are directly related to Indigenous peoples or lands. "Nothing about us, without us" should extend to any important areas of public policy being developed on the unceded, traditional, ancestral territories of the Musqueam, Squamish and Tsleil-Waututh First Nations.

- This consideration is important in the context of antiracism and cultural redress work on traditional Coast Salish lands. Approach the host nations to seek their insights about this work. Other Indigenous peoples also live in Vancouver. There are very important distinctions between all Indigenous peoples, between First Nations and other Indigenous peoples, between one Nation and another. One must not assume that any Nation or community speaks with one voice, but cities must be mindful of Nations' distinctive status and protocols, including leadership structures and dynamics.

- These considerations apply in similar ways as regards other Indigenous people residing on these territories. City officials should seek guidance from Inuit people and members of the Métis Nation living in Vancouver as to how they wish to be engaged; the guidance of their respective leadership will be invaluable. As well, seek out the broadest array of urban Indigenous organisations and groups, including those that relate to the large number of Cree peoples living in Metro Vancouver[14], and ask them how they wish to be engaged.

- Do not assume that First Nations or other Indigenous peoples will want to participate in a process that was not co-designed by their people, with their people, for their people in ways aligned with their respective, distinctive protocols. It is important that Canadian cities not inadvertently replicate colonial processes or paradigms when undertaking significant antiracism and cultural redress initiatives on unceded Indigenous lands.

City examples

The **City of Montreal** is advancing work on anti-Indigenous racism in parallel to work on combatting systemic racism experienced by other racialized citizens and creating a safer city free from discrimination, prejudice and hate for all. The City of Montreal's decolonial work is guided by a separate framework and addresses the unique historical context, worldviews, government-to-government relations and specific dimensions of racism experienced by Indigenous people in order to improve the safety of urban Indigenous people.[15]

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[14]"Aboriginal Population Profile, 2016 Census." Statistics Canada, https://www12.statcan.gc.ca/census-recensement/2016/dppd/abpopprof/details/page.cfm?Lang=E&Geo1=CSD&Code1=5915022&Data=Count&SearchText=Vancouver&SearchType=Begins&B1=All&SEX_ID=1&AGE_ID=1&RESGEO_ID=1.

[15] "2020-2025 Reconciliation Strategy." City of Montreal, https://portail-m4s.s3.montreal.ca/pdf/reconciliation_strategy_2020-2025_vdm_en_2.pdf, 34.

Including Trauma-Informed Plans

Incorporate trauma-informed plans and processes

Research suggests that the causes of community trauma lie in the historic and ongoing root causes of social inequities, including poverty, racism, sexism, oppression and power dynamics, and erasure of cultures and communities. It is critical to have a deep understanding of intra-community and extra-community dynamics at play when engaging communities who have experienced and/or are experiencing trauma.

Key considerations

- Community trauma affects social groups or neighbourhoods long subjected to interpersonal violence, structural violence, and historical harms. In many communities, the legacy of forced displacement, historic disinvestment, and inconsistent services has created a pervasive and deep sense of distrust of new programs, staff, and city-led initiatives while community violence has led to high levels of stress and isolation.

- Trauma-informed care is an approach to engaging people with histories of trauma that recognizes the presence of trauma symptoms and acknowledges the role that trauma has played in their lives. The City must recognize the power it has as a historical institution, a public service agency and an entity with resources, as well as the ways in which it has used and abused that power.

Recommendations

- Pose the question: How does the city share its power equitably, effectively, and intentionally?

- Shift from "What's wrong with you?" to "What has happened to you and what do you need now?" "What can we do together and what will it take? How can we support one another in our different roles?"

- Recognize that every choice City staff makes, every interaction they have, every policy they create or are assigned to implement, all have the potential to be re-traumatizing or to contribute to healing for citizens and each other.

- Ensure that you do not risk compounding harms by convening exclusively or primarily groups of vulnerable, victimised and targeted communities for short-term consultations without sufficient resources to address real issues, thereby creating the conditions for lateral harm and re-traumatization.

City examples

The **City of Toronto** created *Roadmap to a Toronto Trauma-Informed City,* a pathway to developing a trauma-informed approach to City programs, services, policies and staff in partnership with the Wellesley Institute, and the THRIVE Toronto Table. The Roadmap identifies seven key steps to

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Intersectional complexities and power asymmetries

Attend to intersectional complexities and power asymmetries.

The City should take care not to reinforce existing asymmetries of relative power and privilege within and between communities and identity groups. Nor should the City fail to account for the complex, idiosyncratic landscape of organisations that have evolved within communities and groups. Larger organizations and smaller organizations may reflect important differences in perspective and membership. No organization speaks for everyone, and cities must be mindful of diverse perspectives and intersecting identities within communities and other groups. Asymmetries of power and privilege are found everywhere; neither large nor small organizations are intrinsically incapable of manifesting asymmetries of power and privilege. It is not the City's role to reinforce asymmetries of power and privilege by only relating to the largest or oldest organizations in a particular community. Nor is it the City's role to undermine the internal structures and protocols of communities and bypass the largest or oldest organizations. Cities do have the responsibility as far as possible to account for and navigate these complexities.

Key considerations

- Excluding perspectives that are marginalised within diverse communities is inappropriate; so is cherry-picking to form advisories that do not have significant ties to established community organisations and leaders.

- One should not assume that there should be one common table around which everyone must gather. In some cases, multiple tables and conversation circles may well move the work forward in ways that a single table or circle cannot. The key is ensuring equity and access that reflects and respects the dynamics and complexity of distinct identities and communities.

Recommendations

- City staff need to rely on communities and individuals with different kinds of knowledge and expertise to help develop "maps" reflecting the diversity of rights-bearing groups and stakeholders within communities related to initiatives.

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[16] "*Roadmap to a Toronto Trauma-Informed City*." City of Toronto, 2 September 2020, https://www.toronto.ca/legdocs/mmis/2021/ex/bgrd/backgroundfile-168554.pdf.

- An anti-oppression[17] lens must be applied to avoid replicating inequities of relative privilege and marginalisation within affected communities.

- Engagement plans and processes must be informed by a deep understanding of important differences, including profound conflicts and competition over authority and representation, asymmetries of relative power and privilege, factors like languages, genders, nations of origin, tribe and race, religion, legacies of historic conflicts and other factors within communities of recent newcomers and immigrants who have been here for decades or even for generations. Communities hold the knowledge to assist municipal staff in navigating these issues in ways that are less likely to compound trauma and impede advancement in antiracism work.

City examples

In 2019, Black municipal employees from the **City of Portland** were asked to complete a survey to assess their level of satisfaction and feelings of safety in their roles. One hundred and three surveys were filled out with only eight respondents sharing that they felt supported at work and 49% said they felt tokenized, undervalued and overburdened. Black employees had regularly made attempts to bring this to the attention of senior management without success which highlights the risks of perpetuating existing asymmetries internally within the City workforce.[18]

Building a Relational Culture adapted for the **City of Seattle** in collaboration with **Our Bodhi Project**, highlights the need for the creation of safe environments and accountable relationships to create a relational culture and this includes internally evaluating hierarchical positional power with questions presented in Our Bodhi Project Frame such as "Are you acting to preserve your own or other individuals' power or control? Are you using existing teams and structures, or are you building new ones based on your own comfort or needs? Did you involve those whose job it is to do a certain body of work – especially if this work is about racial equity and social justice – in the work?".[19]

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[17] Anti- oppressive pedagogies involve centring marginal experiences and providing opportunities to think critically about how these experiences relate to broader social issues (Valcarlos, 2020).

[18] "Black City of Portland Employees Don't Feel Supported, Survey Finds." OBP, 30 April 2022, https://www.opb.org/article/2021/10/26/survey-most-city-of-portland-black-staff-feel-undervalued/.

[19] "Building a Relational Culture." City of Seattle, https://www.seattle.gov/Documents/Departments/RSJI/Resources/Building-a-Relational-Culture-September-2021-City-of-Seattle-Office-for-Civil-Rights-RSJI.pdf, 3-4.

Impacts on Other Targeted Communities

Attend to other communities and identities targeted by hate.

Addressing racism that targets IBPOC or BIPOC communities is vital and long overdue. To be more successful, the City must situate this work within a broad, coherent and clear framework for advancing justice, equity, diversity and inclusion, as well as decolonization – without diluting the focus on antiracism or other vital areas of work. Give communities the credit that they can hold more than one idea at the same time. Without such a framework, important work to address racism targeting IBPOC or BIPOC individuals and communities might be weakened or even derailed altogether by important questions about structural injustice experienced by non-racialized people (or "white-presenting" people) who are living with disabilities, non-racialized (or "white-presenting") residents targeted by hate based on sexual orientation, gender identity or expression, Islamophobia or antisemitism, economic precarity or other factors.

Key considerations

- City staff hired to do this kind of work tend to hold deep and broad knowledge about various communities, as well as possessing relevant lived experience. But it is unreasonable to expect individual City staff to be intimately familiar with the many complexities that characterise all the different identities, communities and organisations within the City, let alone to account for asymmetries of relative power and privilege, conflicts over authority and representation, and deep differences over areas of policy. As well, trauma-infused work has an impact on staff and community participants. Communities are essential partners in this work, and within each community or identity group there are people willing to serve as navigators to assist City staff. These individuals include elders, academics, professionals, volunteers, and others. They are indispensable guides for constructing provisional "maps" of stakeholders within diverse communities. Interviews with all these different kinds of "subject matter experts" (individually and in groups) will help staff to identify risks, mitigate harms and navigate conflicts when they arise.

- The risks of omitting marginalised groups, identities or perspectives – or of compounding harms by sparking tension within and between identities and communities – will be reduced to the extent that one's engagement work is not short-term and transactional.

- It is not the City's role to reinforce contested hierarchies of power or authority within community groups; nor is it the City's role to undermine existing, lawful hierarchies of power or authority within community groups. Just as the City bears a responsibility to provide equitable access to municipal services, so too the City has a responsibility to provide equitable access to meaningful participation in engagement processes, including those related to antiracism and cultural redress. Engagement processes need to be multi-faceted, longer-term, adaptive, transparent, accountable, trauma-informed, and deeply collaborative.

- Effective communication between the city and advocates for all distinct communities – IBPOC / BIPOC communities and other targeted communities – will be important as this broad framework is developed.

- Hate attacks that target people based on sexual orientation and gender identity or expression are disproportionately violent. All hate incidents target identities, and the traumatic harms ripple outwards far and wide. People whose individual and/or group identities intersect with a targeted

identity may well be re-traumatized by subsequent incidents, whether local or distant. The City must develop a coherent framework for addressing racism and hate activity across the spectrum of identities targeted by hate, without diluting its important attention to IBPOC-/BIPOC-focused anti-racism work and without contributing to lateral aggression between or within harmed communities.

Risk

Failure to articulate this framework clearly and coherently could spark competition for the City's attention amongst various groups targeted by hate activity. This would harm the City's vital work to address systemic racism targeting BIPOC / IBPOC identities as well as other targeted identities.

City examples

When gathering and analysing disaggregated date, the **City of Portland** leads with race while considering other intersectional identities of equity- seeking (equity-deserving, rights-bearing) groups including gender, sexual orientation and disability. To assess the impacts of a City initiative, race is the initial lens through which indicators will be measured, however the assessment will include the analysis of other marginalized groups and identities to ensure reduction of harm and inequity.[20]

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[20] "Office of Equity and Human Rights Strategic Plan 2021-2024." *City* of Portland, Oregon, https://www.portland.gov/sites/default/files/council-documents/2021/office-of-equity-and-human-rights-strategic-plan-2021_.pdf, 7-8.

Transparency and Accountability

Build transparency and accountability into all stages of the process.

It is critical to communicate clearly and regularly with affected communities throughout the whole process. For example:

- About the scope of the initiative;
- The theory of change informing it;
- Its purpose, timelines and resources;
- How it relates to other municipal initiatives (and where relevant, how it relates to provincial or federal initiatives);
- Why this time will be different;
- The engagement process and how one can participate;
- Whom one can contact for more information;
- How the work is proceeding;
- What role community input is playing (including specific changes made in response to community input); and
- How it will be evaluated.

Recommendations

- Set realistic expectations on the scope and the degree of influence participants have on the final decision.
- Follow through with commitments and communicate outcomes transparently to foster trust in engagement processes.
- When setting expectations, consider constraints such as timelines, resources, and existing policies. Shortcuts in processes or plans to address trauma-infused, systemic inequities can compound harms in various ways.
- If more time and resources are required to make a measurable impact on a complex problem, or if other jurisdictions have an important role to play to make a measurable difference, take the time, find the resources and seek the collaboration to do the work properly.

Risk

Levels of trust are often lower among communities who have been historically marginalised or who have been over-consulted in a short time frame, leading to a sense of "consultation fatigue", cynicism and lack of confidence in public institutions. Be transparent about structural challenges with which staff are dealing, whether these are cross-jurisdictional complications, limited budgets or other factors. Ensure that engagements are authentic, rather than performative exercises.

Barriers to Participation

Identify and address barriers to participation

Engagement processes that fail to address barriers and systemic inequities may cause more harm than good—reinforcing power imbalances, leading to poorer-quality decisions that do not serve the community's needs and decreasing their trust in institutions.

- Co-develop with communities on specific measures to overcome barriers to participation, as well as to strengthen accountability and transparency regarding how advisories will be formed, how participants for engagement will be selected, what their role will be, how their work will be shared with the public.

- Distribute resources equitably to meet the needs of those who face the greatest barriers to meaningful participation

- Anticipate and address inequities or potential barriers to participation lest community members become discouraged from participating, experience predictable harms while participating, or are forced to advocate for themselves.

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[21] Denis, Jeffrey S. *2021 ACTION PLAN: Toward Change in our Community*. Diversity Thunder Bay, 24 June 2021, https://www.diversitythunderbay.ca/wp-content/uploads/2021/07/Diversity-Thunder-Bay-Action-Plan-2021-revised-June-2021.pdf, 3.

[22]"Anti-racism Advisory Committee 2021-2023 Term-Recruitment Profile." City of Edmonton, November 2020, https://www.edmonton.ca/public-files/assets/document?path=PDF/2021-ARAC-Recruitment_Profile-F.pdf, 4.

Community Capacity Building

Prioritize time for individual and community capacity building

Some community members may have experienced "extractive" or "performative" interactions with governments. Governments doing this work ought to seek opportunities to work with communities to identify ways to contribute capacity to the communities with whom they are engaging. Relationships fostered in a spirit of respect and reciprocity will contribute capacity and ideas to communities and city governments.

Key considerations

- When governments reach out to communities that have experienced historic and ongoing injustices to help guide policies and plans, there is a significant risk that this outreach will be greeted with scepticism. Community leaders have many competing demands on their time. Resources required to address community priorities are often insufficient. Often there may be resistance to investing scarce community resources in a public engagement process.

Recommendations

- Governments doing this work ought to seek opportunities to work with communities to identify ways to contribute capacity to the communities with whom they are engaging. In addition to providing material support to reduce the likelihood that economic precarity will prevent some potential participants from getting involved – e.g., honoraria, transit passes, childcare subsidies, etc. – governments should seek opportunities to contribute to capacity, particularly within marginalised communities, for stronger social infrastructure. For example, an advisory might be convened for elders and younger, emerging leaders. This provides a mentorship opportunity in both directions. A workshop on municipal policy development might be co-developed to enable participants to learn how to become more engaged in the work of the city on various issues.

- Instead of approaching communities to meet the needs of city initiatives, social planners might reach out to diverse communities to learn what communities' priorities are and what role the city might be able to play to help advance those priorities.

City examples

The **City of Thunder Bay** engages Youth and encourages their participation and leadership in the community through events that are facilitated by youth for youth where they share their experiences and views about Reconciliation, policing, social issues and youth safety, etc. and make recommendations to shape the future of the city.[23]

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[23] "Coming Together to Talk with Youth Chi Pi Kaaki Too Yang ᒥᐱᑯᑐᔭᓐ." Diversity Thunder Bay, https://www.diversitythunderbay.ca/wp-content/uploads/2020/11/COMING-TOGETHER-TO-TALK-WITH-YOUTH-FINAL-REPORT.pdf, 4.

> The **City of Seattle** has increased capacity to use data to identify and reduce racial inequities through a "Results-Based Accountability Framework".[24]

Theory of Change

Co-develop and articulate a clear theory of change for each initiative.

A theory of change helps explain why a particular initiative to achieve a given outcome should succeed. What are the important assumptions informing the plan? How will one know that the plan is on track and/or that it has succeeded? What are the key performance indicators and success measures?

Upholding the rights of Indigenous peoples, combating anti-Indigenous racism, anti-Black racism and anti-Asian racism, reducing gender-based violence, countering antisemitism and Islamophobia, standing up against homophobia and transphobia, advancing fundamental equity for persons with disabilities, reducing poverty amongst refugees and asylum-seekers, reconciling historic injustices against Canadians of Japanese heritage, South Asian heritage, Chinese heritage, Italian heritage and other targeted communities – these are all vital injustices that demand the attention of the City. It is commendable that the City recognizes the importance of addressing them.

Key considerations

● It is imperative that the City address each issue encompassed within its plans for antiracism and cultural redress with processes and plans informed by a sound theory of change. These can only be co-developed at the speed of trust with affected communities. Staff can only do so if they are given sufficient resources in time and personnel to develop and sustain authentic relationships with communities. Within the context of those relationships, effective partnerships between communities and City staff will be able to prioritise actions, identify success measures and navigate the complex challenges entailed in each policy issue on the table.

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[24] "Data-Driven Investments - Human Services | seattle.gov." Seattle.gov, http://www.seattle.gov/humanservices/about-us/results-based-accountability.

Recommendations

● Formulate clear targets and measures of success with the community

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City examples

In their Framework for Equity, the **City of Portland** provides a framework for equitable outcomes including a method for evaluating the success of racial equity policies, programs and practices and shifting approaches as needed. It outlines the key features of data driven racial and social justice impact assessment including: "building knowledgeable evaluation teams, defining measurable social impacts, developing relevant evaluation criteria specific to the service, ongoing improvement to this process and capacity".[25]

Feedback Loops

Develop plans for strong feedback loops where participant input measurably shapes decisions and policies.

Wherever a given engagement process can be located on what is commonly called "the spectrum of engagement", it is important that convenors clearly indicate to participants the impact that their ideas will have on the process. What is on the table? What is not on the table? Who will make important decisions? Will the group be kept informed regarding what is decided?

Effective "feedback loops" demonstrate to participants that their time was well spent. Participants in such processes are more likely to participate in future engagement processes.

Recommendations

● Communicate clearly to participants in public engagement processes about the terms of their engagement, namely:

  ● The impact of their input

  ● Will their ideas inform the development of policies and plans in a general way?

  ● Will their ideas determine the direction of policies and plans?

  ● Will their decisions be determinative? If not, what impact will their ideas have?

  ● What is the purpose for which the group is being gathered? To generate ideas? To make binding decisions? Or somewhere in the middle?

● To the extent possible, convenors should report back to the participants as fully as possible what was decided and how their input played a role. If their input led to specific changes in policies or plans, organisers should inform participants. If it proved impossible to include or implement a popular idea, organisers should explain the reasons.

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[25]"The Portland Plan." City of Portland, https://www.portlandonline.com/portlandplan/index.cfm?c=58776&a=420370, 19.

Partnerships and Relationships

Prioritize community partnerships and relationship building

The City must build in capacity (time and resources) to develop and nurture relationships with affected communities at the "speed of trust" – not too fast and not too slow.

Key considerations

- Allow for time to build relationships based on trust, respect and reciprocity; you cannot begin the hard work of dialogue about anti-racism before understanding who the people at the table are.

- Is there a role for other communities, other agencies, other jurisdictions to play in addressing this issue?

- What assumptions are driving the process and plan? What is the purpose? Is this what communities want? How do you know?

- Are there divergent interests and perspectives on the issue? Where are the edges of agreement? Where is the possibility for consensus? Whose voices and perspectives are informing the policy and process? Whose voices and perspectives are missing? All of this takes time to determine.

Recommendations

- After the City staff have prepared thoroughly to be able to undertake the initiative, it is critical to engage with the community early and often. One should not go to community with a plan and process before consulting with them about their needs, desires and capacity.

- Engage with the community at a point in the decision-making process when findings can still make an impact—not after important decisions have been made.

- Account for complexity. Research the issues thoroughly. Ensure that academic and non-academic experts, community professionals and people within communities – including people with deep, relevant knowledge about the issues but who might not possess academic or professional

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[26]"2022-2032 Reconciliation Action Plan." City of Toronto, https://www.toronto.ca/legdocs/mmis/2022/ex/bgrd/backgroundfile-222934.pdf, 18, 67.

credentials – are informing the process. Identify risks and opportunities. Develop a plan to account for these risks and opportunities.

- Respect the importance of social capital of all involved: members of communities and City staff.

City examples

The **City of Montreal** practices community partnership and relationship building by establishing collaborative processes when implementing City projects, for instance partnering with Indigenous communities on research projects relating to ethnobotany in the Botanical Gardens.[27]

The **City of Toronto** collaborates and co-develops protocols, programs and policies with Indigenous Organizations to honour Indigenous ways of knowing and being and engage in meaningful and respectful relationships.[28]

The **City of Calgary**'s Indigenous Policy provides four ways forward to improve its relations with Treaty 7 Nations and urban Indigenous peoples including Ways of Engaging and Ways of Building Relationships. Under Ways of Engaging, proposes engaging with Treaty 7 Knowledge Keepers in the early stages of planning programming or policy initiatives, the development of engagement processes on topics of historical as well as contemporary significance. In terms of Relationship Building, the City of Calgary emphasises the importance of leadership-to-leadership relationships with Treaty 7 First Nations and urban Indigenous communities based on respect and mutual understanding rooted in dialogue, collaborative initiatives, strengthening understandings of diverse identities and finding common ground.[29]

The **City of Seattle** follows the lead of grassroots community members and organisations which helps them to ensure that the people who are "most impacted by structural racism and other forms of oppression" are at the table co-developing City policy and programs.[30]

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[27] "2020-2025 Reconciliation Strategy." City of Montreal, https://portail-m4s.s3.montreal.ca/pdf/reconciliation_strategy_2020-2025_vdm_en_2.pdf, 59.

[28] "2022-2032 Reconciliation Action Plan. "City of Toronto, https://www.toronto.ca/legdocs/mmis/2022/ex/bgrd/backgroundfile-222934.pdf, 11.

[29] "Indigenous Policy CP2017-02." The City of Calgary, https://www.calgary.ca/content/dam/www/ca/city-clerks/documents/council-policy-library/cp2017-02-indigenous-policy.pdf, 2.

[30] "Race and Social Justice Initiative: Building a Relational Culture." City of Seattle, http://www.seattle.gov/documents/Departments/RSJI/Strategic%20Planning/RSJI-Strategic-Plan-2022-2026.pdf, 7.

Additional Considerations and Observations

On strategies for emergent events

- Develop a strategy for adapting and responding to major emergent events.

- Develop plan for equitable, inclusive, sensitive, measured and culturally appropriate communications in response to emergent events that weigh very heavily on (and can traumatise or re-traumatize) identified groups, such as the news about unmarked graves at former residential schools within the province or shocking hate incidents.

- Develop a framework for equitable, inclusive, sensitive, measured and culturally appropriate communications regarding major emergent events elsewhere in Canada or internationally.

- In addition to a message of concern or condemnation, are specific resources provided for learning more about the issue? Are there City or community services and supports that can be identified, whether in law enforcement, education, mental health, community centres or other contexts?

- This strategy entails internal and external dimensions, as major emergent events can severely test relationships with colleagues (internally, within the City bureaucracy) and communities (externally).

- The time for developing a strategy should not be deferred until a major emergent event occurs, as traumatised identity groups may well expect a response before the City is prepared. Harm can be done inadvertently if these communications are perceived as too slow, inappropriate or even non-existent when staff or communities are expecting a meaningful response. If a message is developing over a long holiday weekend, develop a rapid response that conveys the message that a thoughtful response is being developed and will soon emerge. If a message emerges late, explain why.

On apologies and redress

Formal, public apologies by governments accompanied by carefully developed ceremonies are important elements in reconciling or redressing historic injustices. It is vital, however:

- That staff have the time and other resources to be able to work carefully with communities of survivors and descendants of targeted groups, as well as with other stakeholders;

- That the apology is a culmination of a deeply collaborative, restorative process of cultural redress;

- That its purpose and all aspects of the process reflect a broad consensus within the wronged community;

- That it is accompanied by action plans prioritised by a broad consensus within the harmed community, and that the apology is not a performative exercise; and

- That all aspects of the planning are informed by careful attention to potential risks for compounding harms and/or exacerbating conflicts within the wronged community, between the wronged community and other communities, or between the City and communities.

City examples

A formal apology was offered by the mayor of Halifax on behalf of the City on February 24, 2010, acknowledging the loss of the ties of the community to the physical location of Africville including homes and the church, the loss of dignity, the wounds inflicted by the "disappearance of the community" as well the emotional and spiritual toll of the loss of the Seaview United Baptist Church. Additionally, there was an acknowledgement of the loss of opportunities for youth to experience the culture, traditions and heritage of Africville due to its destruction. A notable issue with the apology was the reference to the future as a blank slate which undermines the ongoing legacy and consequences of the destruction of Africville and is dismissive of the calls for redress and compensation. The apology has been received with disappointment and scepticism from a number of former residents, descendants and allies. Former residents are still seeking compensation for their losses. There is lingering conflict as reparations have not been meaningful.[31]

Note

Since the CMHR published this story, the Government of Nova Scotia established a restorative inquiry on the Nova Scotia Home for Coloured Children under the Public Inquiries Act. The Inquiry's process and findings offer important lessons for governments and public institutions in Nova Scotia and elsewhere in Canada.

On professional development

- Effective training/professional development is a key part of a multi-faceted anti-racism strategy. Effective anti-racism work requires ongoing professional development and training for public officials at all levels. Kalev and Dobbins's landmark longitudinal research on why diversity programs failed or succeeded in 800 enterprises over a 30-year period demonstrates the importance of effective professional development as a component of a multi-faceted equity strategy, as well as the significant risks of insufficiently comprehensive, well thought out initiatives.[32]

- Relevant lived experience and content knowledge are very important, but the burden of this learning and teaching cannot rest solely on the shoulders of staff whose identities intersect with the issues at hand.

- Senior officials and managers need to demonstrate the seriousness of this work by their active participation in professional development initiatives and milestone public events associated with the initiative.

- Professional development is essential. Cities should incentivize gaining knowledge and building skills for this work; it should not be seen as punishment or trivial. It is not a box to tick.

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[31] "The Story of Africville." Canadian Museum for Human Rights, https://humanrights.ca/story/the-story-of-africville.

[32] Alexandra Kalev and Frank Dobbin, "Why Diversity Programs Fail", *Harvard Business Review* (Summer 2016).

- Staff training beyond an introductory level is important. The learning should not only provide introductory information; it should also support learning that can be applied to the work that City staff do.
  - Meta studies of short-term, "one-off" anti-bias training suggest that in isolation this approach can fail to achieve its aims and might even be counterproductive.
- City staff undertaking this work are not only investing their social capital. They are taking on very complex, stressful, trauma-infused work. Wellness resources need to be developed for staff as well as clear pathways for reporting harm. Wellness support might be necessary for community participants in certain kinds of engagement processes. Staff should be given professional development training for self-care. As well, staff should develop plans and processes for debriefing and supporting one another while doing this work.
  - For example, the National Inquiry into Missing and Murdered Indigenous Women and Girls provided wellness resources for participants in its work for a year after the Inquiry itself had concluded.
  - Misunderstandings, inadvertent aggressions and other harms associated with race (and various other identity factors) can occur within any organisation, including a municipal administration. Care must be taken to ensure that staff supporting this work have access to resources for processing in an exemplary way the harms that can occur in internal and external interactions related to their work.

On advisory councils & terms of reference

Advisory councils or committees are effective when they can make or meaningfully and discernibly affect decisions required to achieve change – and when they understand the scope of their role. Advisory committees rarely possess the authority to ratify decisions; instead, these committees or staff are often required to take recommendations to an authoritative body for approval, particularly for decisions that impact operations outside of the committee. The ways in which decisions are made both within the committee itself and how those decisions are framed (as recommendations, directions, and/or endorsements) and implemented outside of the committee can have a serious impact on the effectiveness of the committee.

Key considerations

- Effective advisory models must demonstrate their value to individuals and groups, many of whom have experienced ineffective and even harmful models. Organisers must be prepared to explain how this time will be different.
- A clear purpose and mandate are critical for a successful committee. Advisors need to be able to understand the theory of change informing the initiative. (See the discussion of theory of change.)
- Forming and sustaining advisories to address racism and related issues is an art and a science. Developing and supporting effective advisories requires considerable effort. A developmental, co-creative approach to advisories, in which power is shared and roles are co-developed, will enhance the prospects for success.

- One size does not fit all: some groups may prefer to meet in identity-specific circles; some may wish to participate in heterogeneous advisories; some may wish to participate in both identity-specific circles and more diverse gatherings. As with all work of this kind, one needs to seek guidance from different communities as to how they wish to participate.

- A relationship-based, rather than a "transactional" approach to advisories, is vital to enable groups to manage conflict, build on each other's ideas, and risk their valuable time and social capital to participate. Vulnerability and honesty are important features for effective advisories.

- It is very important to think about and clear convey what power the committee has within the leadership structure of the institution/city structure. In most contexts, locating the council as close to decision-making authorities as possible will increase both commitment and accountability.

- Other aspects to consider include power relations between committee members, especially if students, junior staff, or community members with racialized and/or other marginalized identities or socio-economic circumstances, may not feel able to express their views or experiences honestly in front of managers or community leaders. Power and privilege are always relative; this includes access to power within a city or community organisation.

- Consider the different measures or meeting facilitation approaches that can mitigate the risk that marginalised committee members might encounter by being involved in the committee.

- To ensure participation from all committee members, it is important to consider how to make room for different communication and thinking styles, including neurodiversity, so that all members of the committee can share their opinions in way that enables them to contribute meaningfully and comfortably to decision-making.

- Support the sustainability of the council by remaining flexible and responsive to local and institutional changes over time while remaining committed to the committee's purpose and values.

- Questions to always consider:

    - To whom does this committee report and how?

    - Is it related to a portfolio?

    - What accountability structures and reporting duties are currently used for this area of work?

    - When/how are activities/results shared beyond that direct reporting relationship?

    - How is the work of the committee currently reported out to the leadership and the wider community?

Recommendations

- Invite advisories to co-develop their terms of reference.

- Alternatively, and more usefully, a general set of provisional Terms of Reference (ToR) could be provided to enable these groups to get underway, as members of community advisories may lack the time and interest for creating their own ToR. But there should be an understanding that the group will have the opportunity to consider and modify the provisional ToR within the parameters of City policies and regulations.

- View ToR as a living document that is co-created with the membership, re-evaluated periodically, and amended when necessary.

A Case Study: The Ontario Hate Crimes Community Working Group

One of the problems with conventional public advisories is that they fail to account for the complexity of issues, identities and systems. While government officials need a place to coordinate their work, communities and identity groups also have their own governance processes. It is unreasonable to assume that any community will be able to give voice to the full range of perspectives of those who might wish to contribute to the development of policies. There is a need for a third space: a third group to mediate conflicts, bridge differences and advance effective policy development.

The Ontario Hate Crimes Community Working Group wisely proposed forming three advisories to address hate activity effectively.[33] **One advisory** was intended to be an inter-ministerial or inter-agency contact group for government officials with access to executive leadership within their departments or agencies, with access to reliable and sufficient funding, and with relatively secure appointments long enough to see through multi-year, complex initiatives. The members of this group are accountable to one another, to their supervisors and departmental colleagues, and to the public-at-large. Their role is to ensure a high degree of interdepartmental, inter-agency, multi-jurisdictional communication and coordination.

A **second advisory** envisioned by the Ontario Hate Crimes Community Working Group was essentially a network of existing government advisories rooted in various communities and identities. The participants were designated by their respective community organisations. These are the leaders of the identity-based groups and organisations that have evolved within the City. Their voices are important. Government needs to respect the organisational ecosystem within each community and identity group. But they need not be compelled to gather in one large hall, and it is impractical to expect them to attend monthly advisory meetings.

Engagement with this network of organisations will necessarily be multi-faceted and adapted to the complex characteristics of each demographic. The perspectives of representatives of this large network of organisations and groups should be sought to inform, assess and strengthen the plan. Their voices are very important; they are valuable partners in this work. They also should be kept informed as policies and plans are taking shape and being implemented. They are likely to be very busy leading their organisations and communities. When their advice is sought on specific issues, the engagement should be focused, authentic questions should be posed, and outcomes should be shared with the participants. Their participation might be largely asynchronous.

The Ontario Hate Crimes Community Working Group also envisioned a **third advisory.** This group was meant to consist of reputable people with deep experience in bridging communities and identities,

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[33]"Addressing Hate Crimes in Ontario." Attorney General of Ontario, https://www.attorneygeneral.jus.gov.on.ca/english/about/pubs/hatecrimes/HCCWG_full.pdf.

navigating policies and systems, working through conflicts and challenges. They related to the inter-agency / inter-ministerial leaders' group and the network of community groups.

This **three-part model** – an intergovernmental contact group, a network of existing community organizations, and a nimble strategy and oversight advisory – was designed to account for many of the complexities that the Working Group had identified as structural impediments preventing significant movement in addressing hate activity in Ontario. This model accounts for the realities of government policy making and implementation, the diversity of communities and identities, and the need for a high-level group to discuss strategic and operational complexities and interactions.

The model was never fully implemented, but the wisdom of this design is compelling for any jurisdiction contemplating a serious, comprehensive strategy and plan to advance antiracism, the broad agenda of justice, equity, diversity, inclusion and access, as well as the critical work of decolonization. The status quo is sustained inadvertently by resilient, adaptive systems; a complex, multi-faceted, model for collaboration and engagement is essential for doing this work properly.

Many committees/councils' terms of reference are determined and written by senior leadership before the membership is chosen. While some may think that determining this first allows for a faster 'getting down to business' you may in fact be missing an important opportunity for developing relationships within the committee. When members are part of this creation, you often get better commitment and participation. Engagement with stakeholders (inside and outside the committee where appropriate) is critical in trust building. The shared 'win' of creating contextually sensitive and empowering terms of reference can help to propel your committee into their first collective task.

On language

Meanings of various terms and concepts are fluid and contestable. These can shift over time and may differ in important ways between contexts, between communities and within communities. Being transparent about how one defines and uses terms can help to build shared understanding and identify differences in perspective.

- Critical resources and services related to the topics encompassed in the City's antiracism plan should be available in multiple languages, including platforms for members of deaf and blind communities.

- Within teams, advisories and engagement settings, participants should be encouraged to ask questions if someone makes a statement or uses a word that is troubling. "How are you using this word? Here is how I understand this term. Is that what you meant?" This approach will strengthen the capacity of the team, advisory and dialogue table to clarify differences, manage conflicts and build relationships.

- Seek guidance within communities regarding use of terms associated with their identities and traumas. Know correct spellings, including capitalizations and accents, as well as pronunciation protocols for key terms. What might appear to be a trivial or minor difference to an outsider might be a sensitive and important distinction to many community members.

- Acknowledge that terms and concepts are fluid and sometimes contested. It is widely known that acronyms signifying queer identities (e.g., LGBTQQIA+, 2SLGBTQQIA+, etc.) have shifted over the years. These are opportunities for learning by others. The fact that language and terms within any discipline are varied, fluid and even contested is reflective of the serious work being done within the field to subject assumptions, terms and concepts to rigorous critical inquiry. This is admirable but also complex.

    - At the same time, groups can become derailed by debates over terminology. One should encourage a culture of authentic, respectful inquiry within staff and advisory contexts. If someone prefers EDI to JEDI, for example, this does not mean that the former values justice less than the latter; these differences present opportunities for mutual learning.

    - "Diversity" is not tantamount to "inclusion"; increasingly, there is emphasis on distinguishing between "inclusion" in, for example, structures of power shaped by others and "access" to shaping those structures of power.

    - Another important example is the National Inquiry's use of "targeted" (women and girls), rather than referring to them as "victims". As the report of the National Inquiry explains, the use of "targeted" focuses attention on the culpability of perpetrators and their enablers for the violence they inflicted.

- These are important issues. Definitions and even the terms themselves are provisional. Even the excellent glossary of terms published by the EDID Committee of the Canadian Congress of the Humanities and Social Sciences in 2021 will evolve in the years to come. These issues are important to some people, particularly academics, but words and their meanings matter in this area of work.

Appendix B: Results of Initial Engagement with Representatives of Council Advisories and Community Organizations

There were seven key reasons that incidents of racism are not being documented, recorded, or followed-up with:

1. Racist incidents are interpersonal, systemic, and institutional in nature.
2. *Fear of further targeting or other impacts*: Victims and targets of racist incidents are further targeted or isolated when they come forward.
3. *Inadequate and/or Lack of support*: There are limited resources to support those who are targeted directly and impacted indirectly.
4. *Clear pathways*: There is limited understanding about <u>what to do</u> when someone experiences or witnesses a racist incident
5. *Redress*: There are limited redress mechanisms for those who are victimized and targeted by racism
6. *Who to follow-up with:* There is limited understanding about <u>who to follow up</u> with when a racist incident occurs
7. *Accountability*: There is limited accountability for perpetrators and victimizers

Focus group participants noted six priority areas related to racist incident-reporting:

1. *Systemic and Institutional Racism:* Name and address the fact that systemic anti-Indigenous, anti-Black, and anti-Asian racism is in the design and function of our systems including organizations like the City, schools, health, transportation, housing, and others.
2. *Intersectionality*: Intersections of race with ancestry, place of origin, religion, marital status, family status, physical or mental disability, sex, sexual orientation, gender identity or expression, age, or class of persons.
3. *Safe spaces to discuss*: There is a need to have spaces to discuss systemic racism issues.
4. *Public education*: Education are a key piece of addressing racist incidents in our city.
5. *Reporting and Follow up*: There is a need to be clear about the reporting pathways, process, and expectations to come out of reporting
6. *Clarifying jurisdiction*: There is a clear need to identify what the City can really do regarding issues at the City and those outside of City jurisdiction.

Appendix C: Jurisdictional Scan of North American Municipalities

1. Data collection, monitoring and reporting implementation	Municipalities, in their roles as employers and service providers, should collect and analyze data on issues of racism and discrimination in the community. Gather this information through surveys, interviews, document reviews and so on. Collect information that identifies issues or gaps in services, clarifies issues and suggests possible solutions or initiatives to deal with problems. In addition, gather information to monitor the effectiveness of the municipality's anti-racism and anti-discrimination initiatives.
2. Raising awareness	Holding community dialogues, raising awareness about residents' rights and responsibilities toward racism, and communicating the consequences of discrimination on the community and its members is an effective way for municipalities to educate the public. When municipalities raise awareness about racism and discrimination, they support their residents to better know what racism and discrimination can look like and help to prevent it.
3. Encourage and support initiatives in the community	Municipalities show leadership by encouraging and supporting community initiatives to address racism and discrimination. They can help residents, organizations, unions, schools and businesses to begin or continue to actively address racism and discrimination. Municipalities can do this by facilitating community initiatives and providing incentives and different types of resources, including information, funding and labour. Encouraging and supporting others is a powerful way to deal with resource limits and expand the effort.
4. Policy and by-law development	Promote equity policies in the City Workplace and ensure policies align with BC Human Rights Code.
5. Responding to incidents of racism and discrimination.	Municipalities can promote the values of anti-racism and anti-discrimination in their communities by promptly and actively responding to incidents. They should do this by collaborating with community organizations and law enforcement bodies to establish and support ways to identify, monitor and respond to acts of racism, such as hate crimes. Document incidents of racism and discrimination, and describe the actions taken in response to the issue.