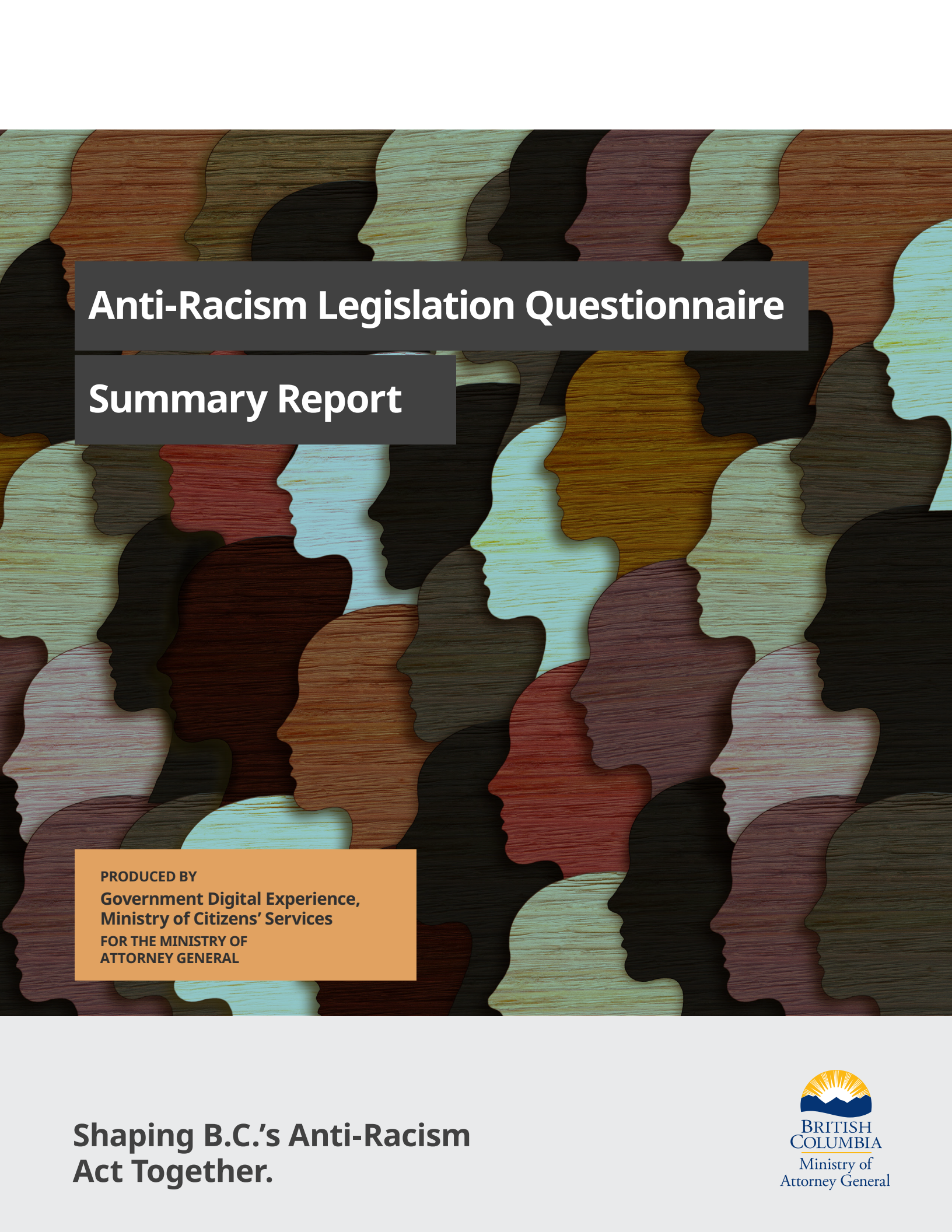




Anti-Racism Legislation Questionnaire

Summary Report

PRODUCED BY
Government Digital Experience,
Ministry of Citizens' Services
FOR THE MINISTRY OF
ATTORNEY GENERAL

**Shaping B.C.'s Anti-Racism
Act Together.**

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Executive summary

The anti-racism legislation engagement builds on the recently-developed [Anti-Racism Data Act](#). It aims to inform the provincial government's efforts to dismantle systemic racism and to address the harms experienced by Indigenous and racialized peoples in British Columbia. One outcome of these efforts will be a set of provincial anti-racist and anti-discrimination laws.

The engagement includes this public survey and discussions led by 68 community organizations.¹ CultureAlly, the contractor hired by the Ministry of Attorney General, has summarized those community discussions in a separate report.

This report summarizes the findings of the public survey that was available online in 15 languages, ran from June 5, 2023, to October 3, 2023, and collected a total of 2,179 responses.²

No question in the survey was mandatory, and it consisted of:

- 10 thematic questions
- Multiple open-ended questions to collect feedback in respondents' own words
- 10 demographic questions with the choice "Prefer not to answer"

Based on the results of this survey, the public feels that the provincial government should prioritize anti-racism education and training for public servants to tackle systemic racism in British Columbia. Similarly, the top three write-in actions suggested by survey respondents centred around addressing the system and structure of the public service, improving and funding community supports and expanding K-12 anti-racism education. Throughout the survey results, there was a consistent theme of denial of systemic racism and racial trauma across all demographic groups. The content of this feedback ranges from overt racist remarks to implied racism and victimhood. Rather than addressing the theme of denialism within every question, a summary of analysis is included at the end of this report.

8-1-1 | Healthlink BC or 7-1-1 and the BC Human Rights Tribunal were the most-recognized services available to people impacted by systemic racism. Respondents also supplied a list of other community service providers, such as Friendship Centres, First Nations Health Authority and Resilience BC. Other regional services, like the South Okanagan Immigrant and Community Services, were also mentioned. Cultural safety, relevance, confidentiality and user-friendliness were ranked as the most important features respondents expect when accessing support services.

For respondents who declared a religious connection, coordination of services was the most important.

1 <https://news.gov.bc.ca/releases/2023AG0049-001218>

2 To see the full survey go to [Appendix A](#).

Just over half of respondents said they would access restorative justice programs for a racist incident. Willingness to access these programs was mostly consistent across ethnic, religious and gender backgrounds.

The top three values prompted by the word multiculturalism were: **respect, diversity** and **acceptance**. The word anti-racism prompted values of **education, respect** and **equity**. **Respect** and **inclusion** were values shared across both terms. When respondents were asked to rank the six listed values, **equity** and **inclusion** were ranked as most important.

Respondents expressed that healing from racial trauma involves community building, sharing and provision of supports for those who experience it, along with awareness and education. There was also a consistent theme of denialism, focused on not believing racial trauma exists. Provision of supports was a top priority for Indigenous, Black and people of colour (IBPOC).

In addition to the consistent themes of denialism and racism, there were some other recurring themes across the survey, specifically:

- Education (especially K-12): the need to start anti-racism education from the earliest levels to graduation
- Awareness: the need to amplify anti-racism and anti-discrimination messages within public discourse
- Intersectionality: the importance of understanding how racism connects to patterns of privilege and inequalities

Outreach

Outreach focused on people and organizations sharing the questionnaire through their networks

Additional outreach methods included:

- Two news releases, June 5 and July 27, 2023
- Posts on @govTogetherBC's X (formerly Twitter) account, reposted by @BCGovNews
- In-language interviews: MLAs Ravi Parmar (early August 2023) and Anne Kang (late August 2023)
- Letters to past recipients of Multicultural and Anti-Racism Awards (25 awarded between 2019–2023)
- Promotion in 68 successful grant recipient letters and 75 unsuccessful grant requesting letters
- Promotion at the community engagement sessions on August 30, September 5–7, 2023
- Emails to 363 organizations

Method of analysis

The questionnaire included two types of questions: closed (quantitative) and open-ended (qualitative). Responses to the close-ended questions (e.g., choice and option) were tallied and are summarized in tables and graphics. There were two types of open-ended questions: open text “other” fields (short, 1–3 words), and broader open comment fields.

All long text responses were analyzed to identify patterns of feelings, thoughts and attitudes using an inductive-deductive approach to develop a tailored Codebook, the ‘dictionary’ used to understand all commented responses in the survey.¹ To see the Codebook, go to [Appendix B](#). Some themes were found in multiple questions, indicating a strong relevance for respondents. For a comprehensive set of comments please go to [Appendix C](#).

¹ Consists of reviewing a portion of the comments, identifying subject(s), ascribing words to those and building the Codebook. Themes found are organized with definitions grounded on the data itself and used to interpret all comments across the dataset.

Demographic information of respondents

Respondents' location

This question asked respondents to voluntarily share the first three characters of the postal code “where they spend most of their time.” Larger urban centres (specifically, the Lower Mainland, the Capital Regional District, Kelowna and Kamloops) comprised the majority of answers (94%). Respondents from urban centres were overrepresented¹ in the survey (94% compared to the expected B.C. proportion of 85%) and rural respondents were underrepresented.

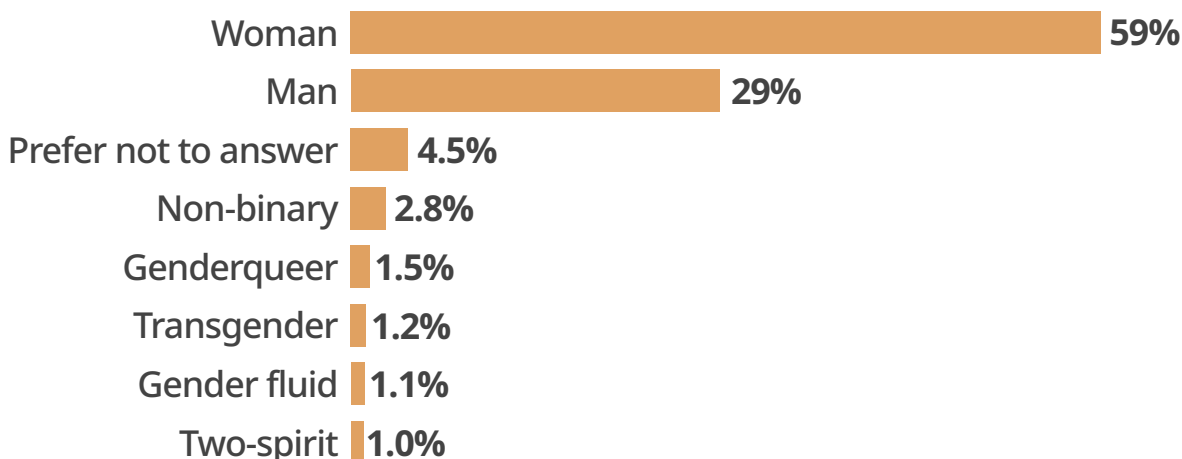
Respondents grouped by age

Almost all respondents voluntarily shared their age. The largest age group represented in the survey was 25 to 44 year olds (44%). This group and 45 to 64 year olds were overrepresented in the survey and the other age groups were underrepresented.

Respondents' gender self-definition

The majority (59%) of respondents self-identified as women, followed by men (29%) and non-binary (3%). Respondents self-identifying under other gender categories (e.g., genderqueer, transgender, gender fluid and Two-Spirit) constituted a total of 5%, while 4% declined to respond. Those who selected “Other...” used categories as “Pangender” and “Non-Conforming” for the most part.

How do you identify? (gender)



¹ Overrepresentation is when a higher percentage of a group respond to a survey than would be expected, given the percentage of that group in the population being surveyed.

Self-identification by ethnicity/culture/background

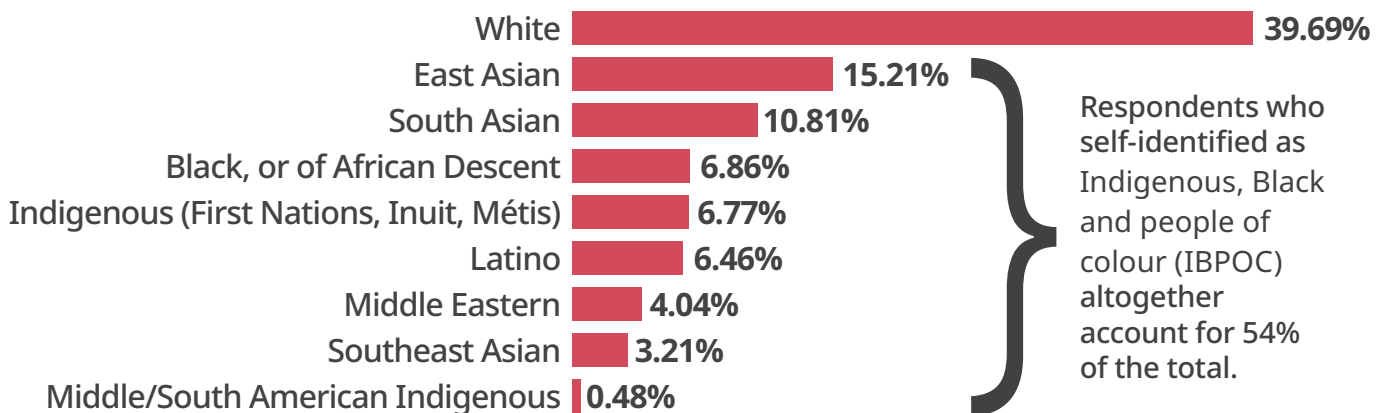
This question was multiple choice. Respondents could select all the options to self-describe by ethnicity, culture and background. This included an “Another category, please describe” open text box for respondents who did not feel represented by the listed options.

- Black, or of African descent (African, Afro-Caribbean, African Canadian)
- East Asian (Chinese, Korean, Japanese, Taiwanese)
- Indigenous (First Nations, Inuit, Métis)
- Latino (Latin American, Hispanic descent)
- Middle and/or South American Indigenous
- Middle Eastern (Arab, Persian, Afghan, Egyptian, Iranian, Lebanese, Turkish, Kurdish, West Asian)
- South Asian (Indian, Pakistani, Bangladeshi, Sri Lankan, Indo-Caribbean)
- Southeast Asian (Filipino, Vietnamese, Cambodian, Thai, Indonesian)
- White (Western and Eastern European)
- Not sure
- Prefer not to answer

Nearly all respondents (96%) voluntarily self-identified. Western and Eastern Europeans—referred to as white—made up the most-selected category (40%). Responses that were not selected as white were grouped under the umbrella term Indigenous, Black and people of colour (IBPOC). Over half (54%) of respondents self-identified as IBPOC and 1% were not sure how to self-identify. Any differences across demographic groups, including IBPOC, are discussed in the analysis of each questions to ensure the opinions of racialized and other individuals were captured.¹

Those who preferred to self-describe using “Another” category wrote Jewish (greater than 25%), Mixed (less than 9%), Canadian (<4%) and Pacific Islander (>4%).

Which of the following categories best describes you?



¹ The umbrella use of the acronym IBPOC (Indigenous, Black and people of colour) reflects complex similarities of vulnerability to racism, allowing better depiction of the sentiment of individuals other than white. 5

Indigenous respondents

In total, 7% of total respondents identified as being Indigenous. Of those, 48% said they were First Nations, almost 42% said Métis, and 3% said Inuit. About 4% declined to answer, and fewer than 4% were not sure of their Indigenous ancestry.

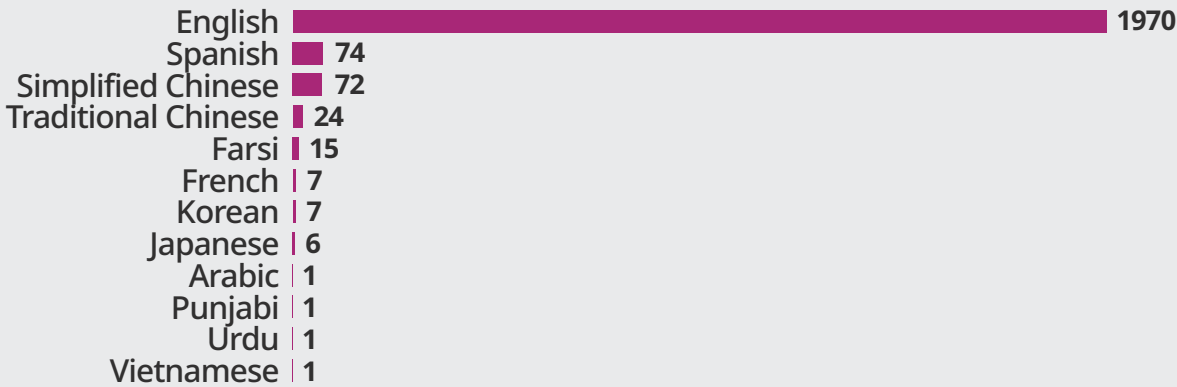
Representation of groups in survey data

Some Indigenous, Black and people of colour (IBPOC) groups were overrepresented¹ in the survey responses. Overrepresentation can be helpful because it gathers more information from groups that make up a smaller portion of the population, such as racialized communities. Overrepresented groups in the survey responses include individuals from Black/African descent by six times, Métis respondents by five times, Inuit respondents in smaller measure, and East Asian respondents by slightly more than expected based on provincial estimations. Underrepresented IBPOC groups include First Nations respondents; 30% fewer respondents than expected by Statistics Canada.

Languages chosen to respond to the survey

Over 90% of responses were provided in English. It is not clear how many respondents have a different primary language but the overwhelming use of English shows that respondents from immigrant backgrounds and Indigenous, Black and people of colour (IBPOC) feel confident articulating their answers in English. The graphic below illustrates the use of languages to answer the survey.

Languages chosen to respond to the survey



Self-identification of different abilities

About 17% of respondents self-identified as having a disability, the most common of which was physical disability (40%). This number of respondents declaring a disability is a positive overrepresentation, helping to understand better the feelings about anti-racism from this group. In B.C., it is estimated that 15% of the public live with a diverse set of abilities or some type of disability. Almost 58% of respondents who declared having a disability self-identified as women, 27% as men, close to 10% as non-binary, almost 6% as genderqueer and 5% as transgender.

¹ Overrepresentation is when a higher percentage of a group respond to a survey than would be expected, given the percentage of that group in the population being surveyed.

Religious connection of respondents

In total, 92% of respondents answered this question. Of those, 38% declared not having a religious connection, a smaller number than the estimated proportion for the province. Also, 24% self-identified as Christian, which underrepresents BC Stats' estimation for this group in B.C. by 30%.

Proportionally overrepresented religious connections in the survey included:

- **Traditional Indigenous Spirituality, 20 times larger**
- **Jewish respondents, about 10 times larger**
- **Buddhism, overrepresented 300 times**

Respondents also provided more denominations than were listed on the survey, using the choice "Other, please specify". Categories mentioned four times or greater include:

- **Spiritual**
- **Atheist**
- **Non-religious**
- **Pagan/Wicca**
- **Catholic**
- **Unitarian**

Wearing visible faith markers

A total of 22% of respondents said they wear (sometimes or always) a religious, spiritual or other faith marker of their spiritual beliefs.

Other self-describing categories

The final demographic question of this survey ("Are there any other ways you would like to describe yourself that were not included in the questions above?") captured other descriptions of how people described themselves. Those mentioned more than nine times include: immigrant, Canadian, queer, mother, white, human and Jewish. This question was used to ensure inclusiveness of the survey.

Takeaways

- **Most anti-racism support services and legal mechanisms are in larger urban centres, potentially limiting access to people living on smaller and rural locations.**
- **A pending task is to identify the needs of citizens with pronounced vulnerability—such as 2SLGBTQ+ persons living with diverse abilities—to assure their participation and protection.**
- **Visible faith markers can be related to experiencing racist attacks, a topic worth attention in preventive legislation.**
- **Non-English speakers may lack motivation to take part in the survey or have challenges accessing it safely and comfortably.**

QUESTION 1

What could the Province do to address systemic racism? (select up to 3)



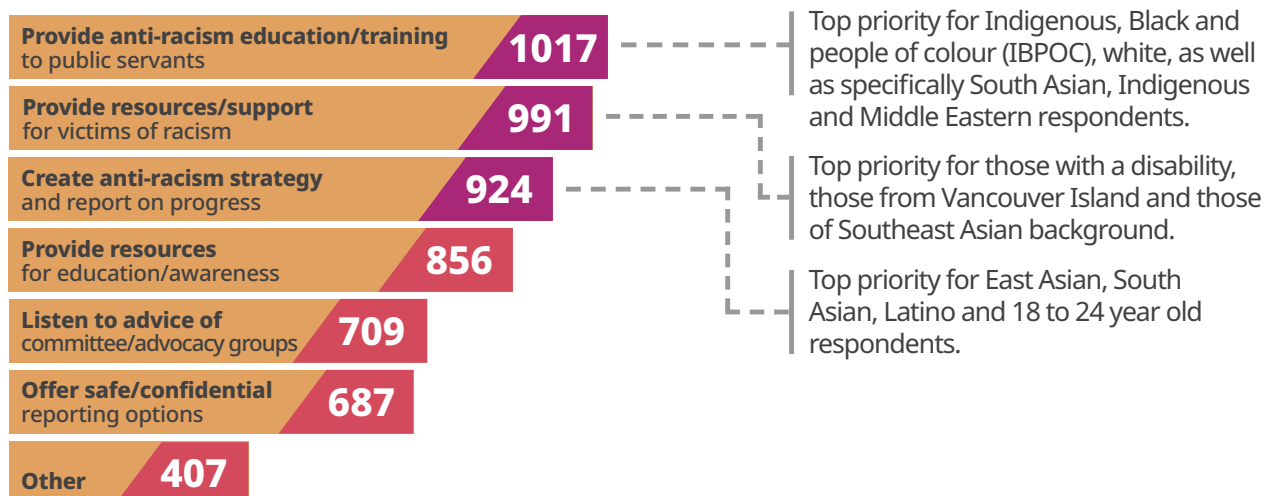
Of the six choices available, respondents were evenly split on the top priorities for the Province.

Specifically, across all groups, the top three actions were:

1. Provide anti-racism education/training for employees providing public services (18%; 1017)
2. Provide resources (i.e., supports, counselling, education) for people that experience harms/incidents of systemic racism. (18%; 991)
3. Create a provincial anti-racism strategy that reports iteratively on the progress of addressing systemic racism. (17%; 924)

There was no clear single priority for these actions. For example, even the sixth-ranked option ("Offer safe and/or confidential reporting options") was selected 12% of the time (compared to 18% for the top option).

What could the Province do to address systemic racism?



Over 7% of respondents provided other suggested actions.

The top theme of suggestions from respondents was **denialism**—denying that systemic racism exists.

Other top suggestions were:

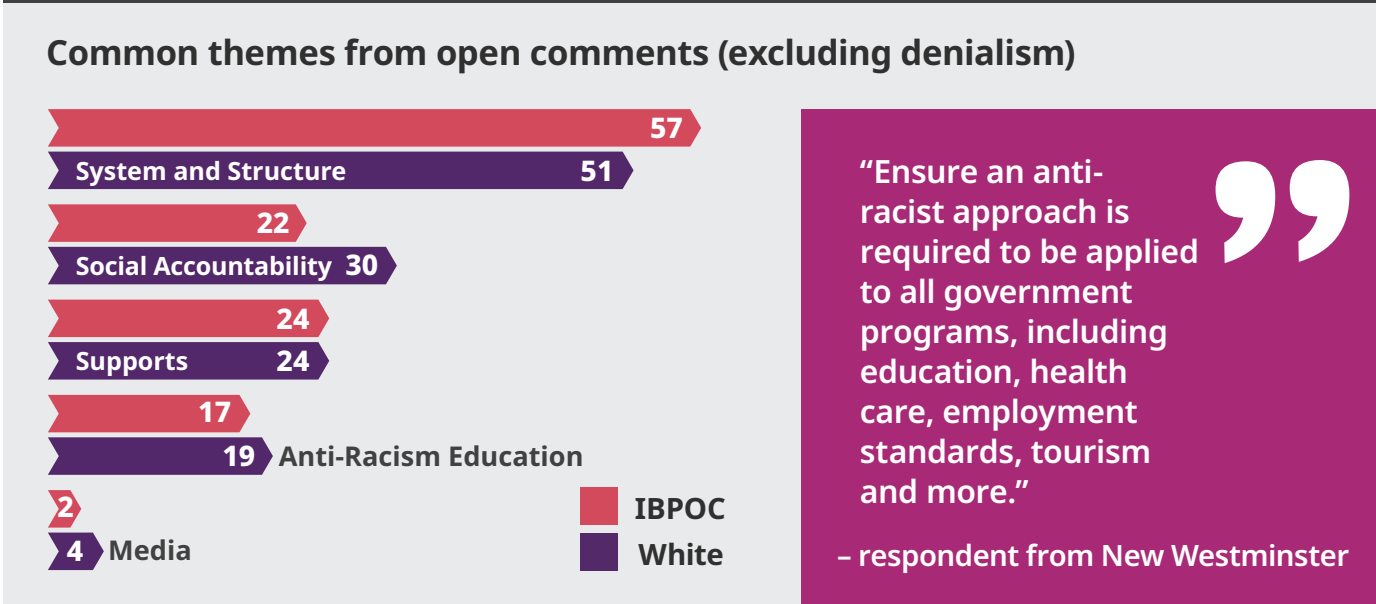
- Societal accountability
- Addressing systems and structure
- Provision and improvement of supports
- Anti-racism K-12 education and addressing stereotypes in the media

Denialism¹ shown in suggested actions

A portion of respondents (33%) demonstrated through their responses denial that racism existed. Key findings included:

- A quarter of white respondents denied the existence of systemic racism—twice the general denialism of Indigenous, Black and people of colour (IBPOC), respondents.
- 18% of IBPOC respondents expressed some denial of racism. In many cases, they referred to not believing systemic racism exists.
- IBPOC respondents were twice as likely to deny cases of implied racism as white respondents.

What could the Province do to address systemic racism?



Takeaways

- Across all groups, there was no clear single priority for these options.
- Agreement between IBPOC and white respondents on the top action (“provide anti-racism education/training for employees providing public services”) is a hopeful sign that may serve as a common starting place to work towards substantial change.
- Denial of systemic racism was found across ethnicities, suggesting the need for a closer look at foundational drivers of culture, how those persist, and what can dismantle it.
- There was a persistent interest in anti-discrimination actions with long-term impact across all groups.

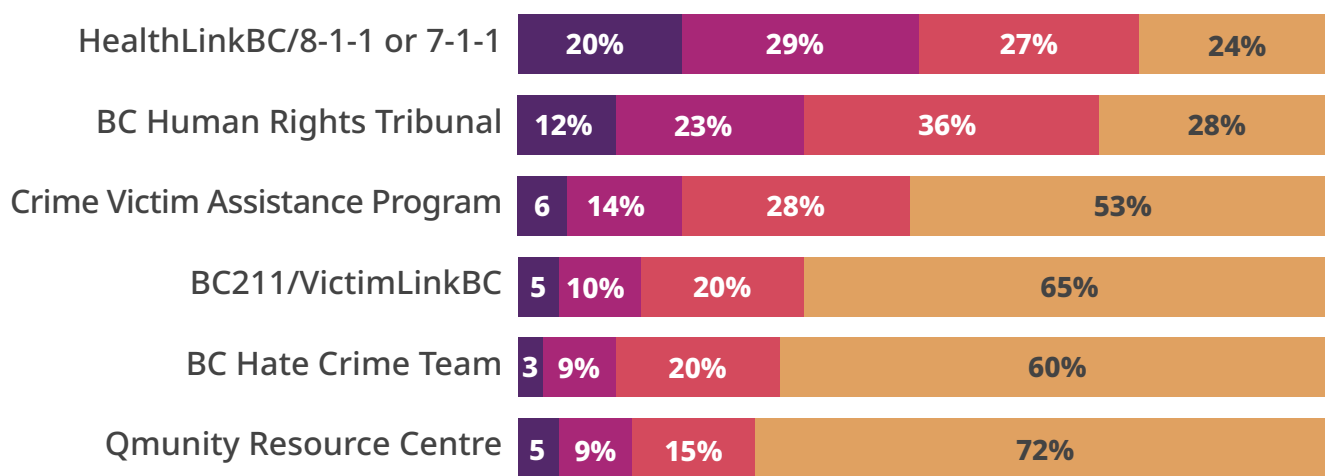
QUESTION 2

How familiar are you with the services for individuals impacted by systemic racism?



In general, those who responded to this question were most familiar with services offered by 8-1-1|Healthlink BC or 7-1-1 (76%) and the BC Human Rights Tribunal (71%). They were least familiar with the BC Hate Crime Team (32%) and the Qmunity Resource Centre (29%).

Level of familiarity by service



Likert Scale

Very familiar

Familiar

Somewhat familiar

Not at all familiar

While relative ranking of familiarity was the same for those who identified as Indigenous, Black and people of colour (IBPOC), overall familiarity with all these services was generally lower.

Age also had an impact on the level of familiarity with these services. Respondents under 25 years old were least familiar with BC211/VictimLinkBC. 38% of 18 to 24 year olds were more familiar with the Qmunity Resource Centre (higher than the 29% overall level of familiarity with this service).

Overall, rural respondents were more familiar with services than urban respondents.

Additionally, rural respondents were more familiar with the Crime Victim Assistance Program than respondents from urban areas (65% versus 47% respectively, noting some level of familiarity). The moderate-to-low level of familiarity respondents had with these services suggest that access, awareness and capacity might not be responding to the demand, or, at least, not equally across rural and urban populations.

“Community Centers and Neighborhood Houses. Social Workers, Counsellors and Youth Advisors often reach out and help neighbors in need. Clergy aid as well, in a somewhat confidential manner.

”

– respondent from New Westminster

In addition to those above, respondents suggested other community services.
These included:

- First Nations Friendship Centres
- First Nations Health Authority
- South Okanagan Immigrant and Community Services
- Resilience BC
- S.U.C.C.E.S.S.
- Church and faith-based organizations

“Community specific support groups like S.U.C.C.E.S.S. Canada, Federation of Black Canadians, Islam Unraveled, Jewish Federation of Greater Vancouver.”

”

– respondent from Vancouver

Takeaways

- 8-1-1|Healthlink BC or 7-1-1 and the BC Human Rights Tribunal were the most familiar services.
- BC Hate Crime Team and Qmunity Resource Centre were the least familiar to respondents.
- Rural respondents had greater overall familiarity with services than urban respondents.

QUESTION 3

For you, what is the most important when accessing supports and services?

Please rank the ones that are important to you.



People experience racism in many ways, so the supports and services for this must be equally varied.

When asked about familiarity with services, respondents indicated they were most familiar with 8-1-1|Healthlink BC or 7-1-1 and the BC Human Rights Tribunal.

This question also invited respondents to rank the importance of eight features when accessing anti-racist support services:

- Cultural safety
- Confidentiality
- User-friendliness
- Local availability
- Ease
- Different languages
- Accessibility

“As a person with very little barriers, this looks very different to me than it would for others.”

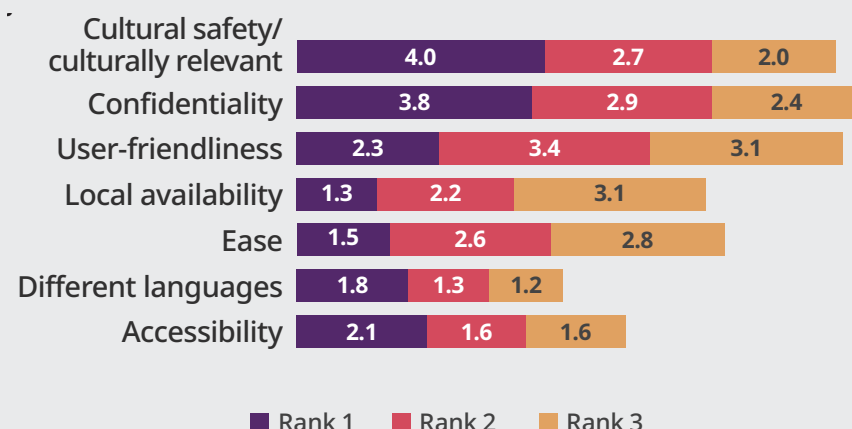
– respondent from Vancouver

”

Ethnic background and service expectations

Results overall showed **cultural safety** and **confidentiality** as the most important features when accessing anti-racism support. The third- and fourth-ranked features, **user friendliness** and **local availability**, highlighted respondents’ interest in services that are easy to find and use. For respondents who identified as Indigenous, Black and people of colour (IBPOC), **different languages** emerged as a top priority feature. Additional written-in comments from respondents suggested that service users may be feeling especially vulnerable. Creating safe spaces for service users was most important, followed by methods to increase accessibility of services.

What is most important when accessing supports and services?



“Make it meaningful, equitable, with follow through and at least some basic level of accountability.”

– respondent from Southeast Okanagan

Disability and service expectations

Respondents who declared having a disability identified **cultural safety** as their top expectation, followed by **confidentiality** and **accessibility** at equal importance. Similar to other demographic groups, their added comments primarily referred to **accessibility and characteristics of services**, while other comments spoke to **systemic and long-term impacts of the services**. Those who chose not to share their specific type of disability expected **confidentiality** more than anything else. “Other...” comments for this group had a theme of weak confidence in the government.

Gender and service expectations

Survey results found that opinions on anti-racism services varied based on gender self-identification. Overall, cultural safety was a top priority amongst most gender identities; further breakdown is below.

For women and gender fluid respondents, **cultural safety** and **confidentiality** were equally important. For men, **confidentiality** was top priority, followed by **cultural safety** and **user-friendliness** of equal priority.

Non-binary respondents rated **cultural safety** as top priority, followed by **confidentiality**; Two-Spirit and genderqueer saw **cultural safety** and **accessibility** as most important. Transgender individuals chose **accessibility** and **user friendliness**.

Religious connection and service expectations

Comments from respondents who declared a religious connection suggested **coordination of services** was the most important feature of anti-racist services—specifically, having organized and efficient service providers when accessing support and services. Conversely, for those without an identified religious connection, **intersectionality** was the most important feature. Other insights found in written-in comments are consistent with other demographic groups, speaking to topics such as **accessibility and characteristics of services**, **systemic and long-term impacts of the services** and **denialism**.

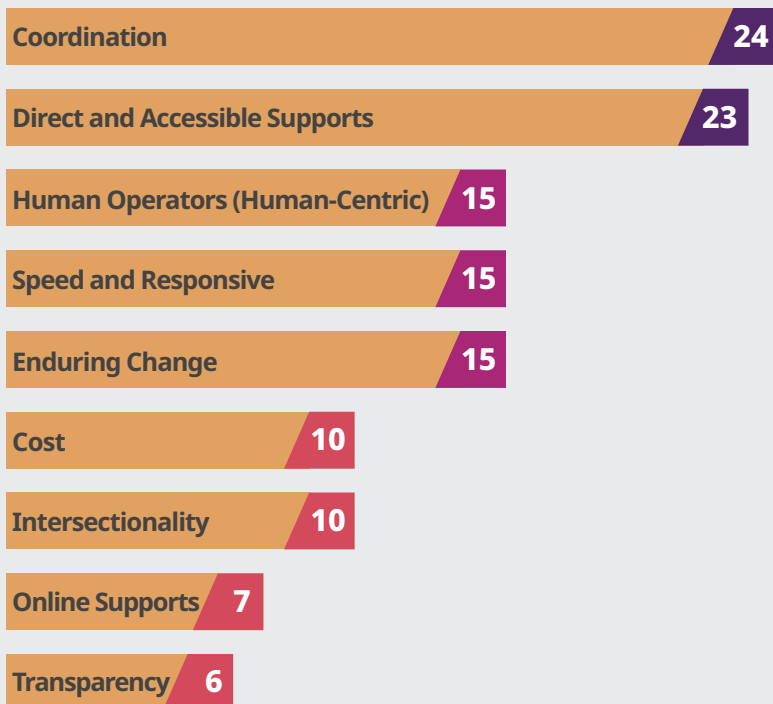
“This is somewhat mentioned on the ‘cultural safety or culturally relevant’ option, but I want to see myself in the people working in these spaces. I want to see women of colour, immigrants, people who were also impacted by trauma and actually know what I’m going through.”

”

– respondent from Vancouver

What is most important when accessing supports and services?

Common themes from open comments (excluding denialism)



”

“More resources to school boards to support kids in school who experience or perpetuate discrimination. There is not enough programs and capacity in school to respond to the harms done and that leads to long-term mental health issues.”

– respondent from Vancouver

Takeaways

- Creating a culturally safe and confidential space for service users was most important, followed by methods to increase accessibility of services.
- Gender, abilities and religious connections played a role in the expectations of services. Conversely, ethnic self-identity did not have a strong influence.

QUESTION 4

**If available, would you access
a restorative justice program
for a racist incident?**

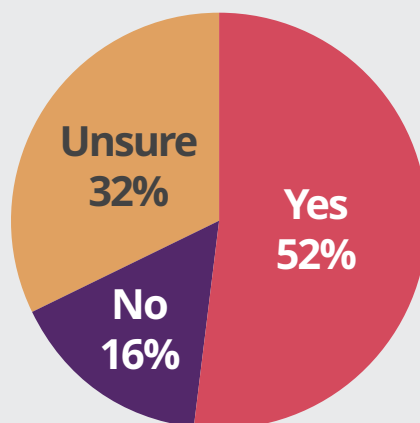


The survey provided the following definition to introduce the question:

“Restorative justice involves bringing together the victim, offender and some members of the community to discuss the impact of the offender’s actions. Everyone involved must agree to the meeting, at which they talk about the impact of the incident and how to address the harm that was done.”

Would you access a restorative justice program?

More than half of respondents expressed a strong willingness to access a restorative justice program following a racist incident. About a third were “Unsure” of whether they would access it, and the smallest group (16%) answered “No.”



Ethnic/racial group	No	Prefer not to answer	Unsure	Yes
Indigenous (First Nations, Inuit, Métis)	19%	2%	26%	53%
Racialized Groups (excluding Indigenous)	13%	2%	34%	52%
White (Western and Eastern European)	12%	3%	32%	54%

Among respondents who picked “Unsure,” willingness to access services was smaller than the general trend (42%) and a significantly larger part answered “No” (38%).

Access to restorative justice

Ethnicity and access to restorative justice

Willingness to access restorative justice programs was not significantly different across ethnic groups. Indigenous, Black and people of colour (IBPOC) respondents were generally more willing to access restorative justice programs; only 13% of IBPOC respondents said they would not. White respondents' willingness to access services was similar to the general trend, with only 12% saying they would not. The only significant difference between ethnic groups was from those who identified as Indigenous—a higher percentage (19%) were more certain they would not access these programs.

Gender and access to restorative justice

Gender was not a significant indicator of respondents' willingness to access restorative justice. Women's willingness matched the general trend, with 52% saying "Yes" and 10% expressing "No." Men expressed willingness to access justice programs at a similar rate (51%). However, a higher percentage (18%) of men answered that they would not access these programs, a slight increment above the general trend.

Understanding perceptions on access to restorative justice

While the engagement did not ask respondents to explain their answers for whether they would access restorative justice programs, research has identified that common barriers to accessing these programs can be:

- Perception of cultural safety and confidentiality
- Accessibility (location, scheduling, protocol, time, language)
- Fear of punishment, re-traumatization and rejection
- Perceptions on entitlement and the "burden of proof"

Many of these barriers for accessing restorative justice programs align with respondents' priorities regarding anti-racism supports and services in general.

Takeaways

- Approximately half of respondents, consistently across demographic groups, were willing to access restorative justice programs.
- About a third of respondents were unsure whether they would access restorative justice programs for a racist incident. As this represented a large percentage of respondents, there may be value in further understanding the barriers to accessing these programs.

QUESTION 5

What does healing from racial trauma look like for you and/or your community?



As this question was formatted as an open text box, respondents were able to freely share ideas, emotions, stories and comments.

A range of ideas and emotions were shared, from denial of the existence of racial trauma to openness to learning about it. Consistent themes found in these answers included internal healing at the psychological level, equity, social restoration, justice, governance, systems and structure.

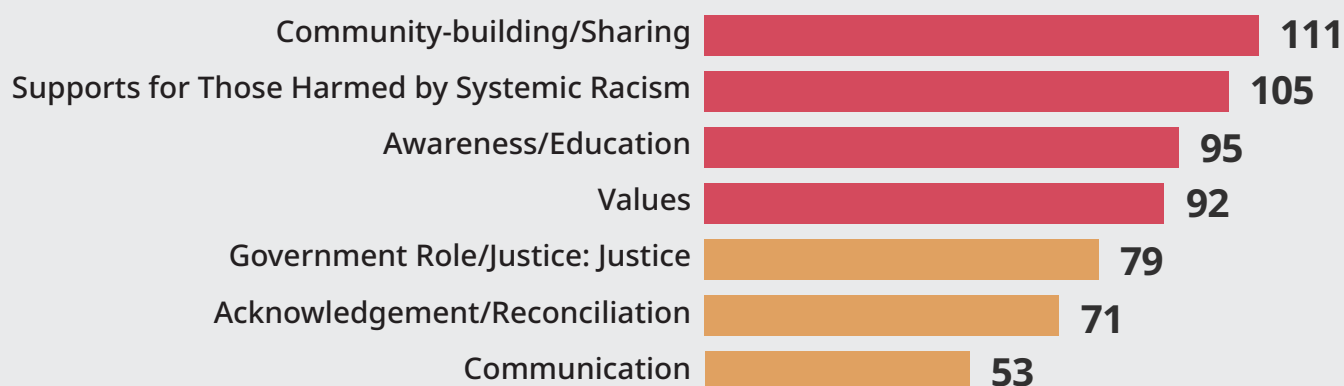
“It involves recognizing the historical and ongoing experiences of racism, both at an individual and systemic level. Creating awareness around racial trauma helps validate individuals’ experiences and fosters empathy within communities.”

”

– respondent from Central Vancouver Island

Across Indigenous, Black and people of colour (IBPOC) respondents, the four most common themes for healing from racial trauma were: **community building/sharing; supports for those harmed by systemic racism; amplified awareness and comprehensive education; and shared values.**

What does healing from racial trauma look like?



“It involves my community directly. We want things to be done **WITH** us not **FOR** us. We want to strengthen from within. Healing means independence and having a choice.”

”

– respondent from Kamloops

Some responses connected racial trauma to ideas and behaviours long held in culture, and to other forms of discrimination (gender, disability, age, income), suggesting an intersectional point of view highlights inequalities of the people in British Columbia.¹

These respondents also suggested that healing from racial trauma will be a long journey going beyond offenders, victims and selected members of the community, to involving our entire society.

Responses by Indigenous participants mostly concentrated around **community building/sharing** and **values**. For First Nations respondents, **supports, awareness/education** and **community building/sharing** were of critical importance. For Métis respondents, **values** and **community building/sharing** were the most relevant. **Acknowledgement/reconciliation** and **safety** were of key importance for this group.

“Healing from racial trauma means acceptance instead of assimilation; recognition of mixed-race identities as distinct and culturally vibrant; and seeing values of human rights as collective ideals & agency rather than a project of benevolent White paternalism. Canadian assimilation-based state multiculturalism is a tool of Indigenous dispossession that brown washes histories of oppression.”

”

– respondent from Vancouver

Takeaways

- The top two themes for healing from racial trauma were **community building/sharing** and **supports** for those harmed by systemic racism.
- The multiplicity of feelings shared in this engagement suggests that healing from racial trauma will be a long journey involving our entire society in British Columbia.
- Some of the main suggestions for actions from participants included **community building and sharing, supports for those harmed by systemic racism, amplifying awareness and education** and **creating shared values**.

¹ Relevant literature discusses the co-opting of demographic factors (class, gender, country of origin, age, abilities) in discrimination episodes, countering anti-racist efforts.

The next three questions focused on gaining a better understanding of what values were associated with the terms **multiculturalism** and **anti-racism** and which of the six values provided were most important to respondents.

QUESTION 6

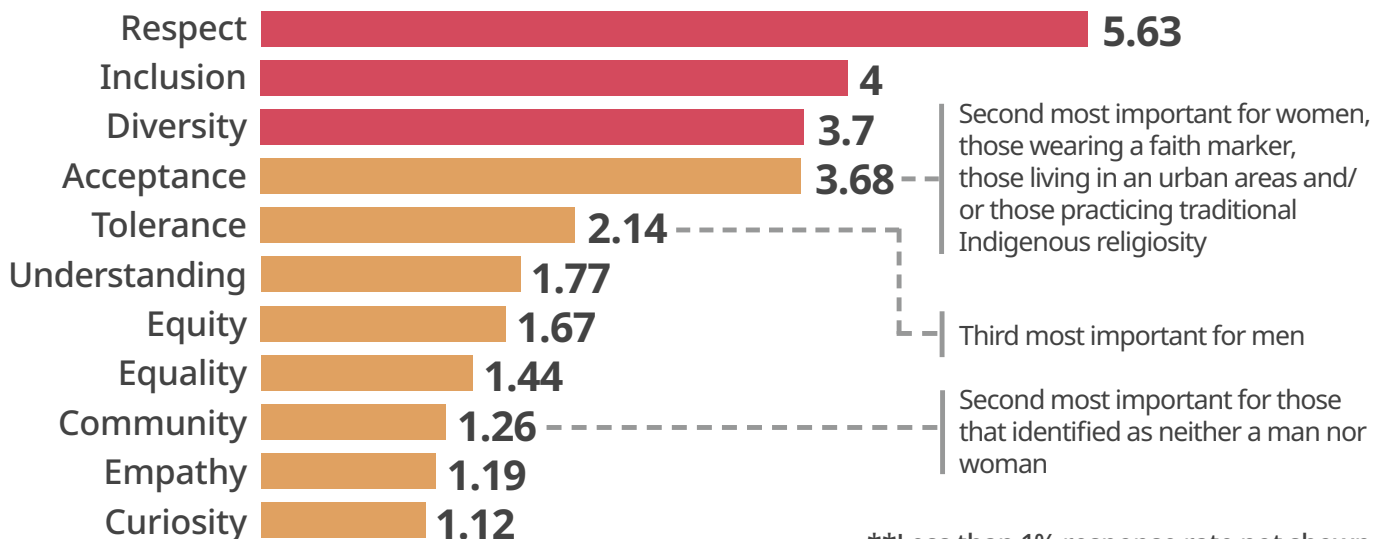
What values come to mind when you think of multiculturalism?



Multiculturalism is the presence of, or support for, people from several cultural or ethnic backgrounds living in the same society.

The top six values prompted by the word “multiculturalism” are: **respect, inclusion, diversity, acceptance, tolerance and understanding.**

Top values associated with multiculturalism



**Less than 1% response rate not shown

“In a perfect world, multiculturalism would help us embrace our differences, and learn from them.”

”

– respondent from New Westminster

Recognizing, respecting and valuing difference and diversity

Most of the top values associated with **multiculturalism** suggested a recognition of different cultures and ethnic backgrounds, as well as respecting and valuing the importance of diversity and inclusion within society.

Key findings for Question 6

- Across most demographic groups, **respect** was the top suggested value for multiculturalism.
- **Tolerance** was most highly ranked by men.
- **Community** and **empathy** were much more important to those who neither identified as a man nor as a woman.
- **Acceptance** was ranked second to **respect** for the following demographics (which may intersect):
 - **Women**
 - **Those wearing a faith marker**
 - **Those living in urban areas**
 - **Those practicing traditional Indigenous religiosity**

Takeaways

- When thinking about multiculturalism, respect was the most important value overall and across most demographic groups.
- Inclusion and diversity were also very important to respondents.
- Acceptance, tolerance, community and empathy were very important to different groups.

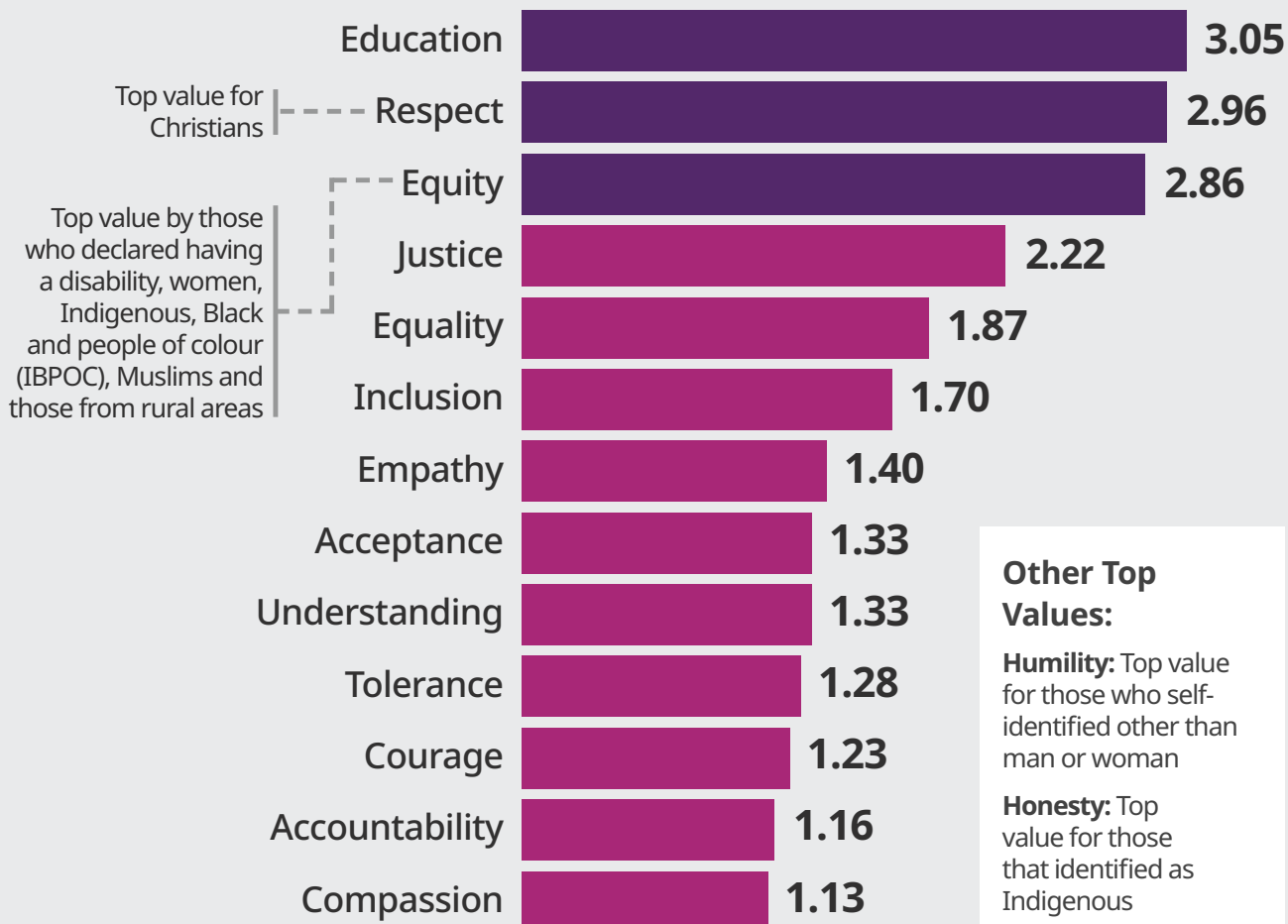
QUESTION 7

What values come to mind when you think of anti-racism?



Anti-racism is the practice of understanding and targeting the root causes of discrimination to eliminate and change the values, structures, policies, programs and behaviours that foster racism.

Like the previous question, respondents were asked to suggest values that came to mind for anti-racism. The top six values mentioned were **education, respect, equity, justice, equality and inclusion**.



**Less than 1% response rate not shown



There is an overlap between the values respondents provided here and those provided in Question 6.

The overall importance of **education**, **justice** and **equity** in the responses support going beyond basic acceptance and tolerance, to actively address discriminatory structures and their consequences in society. Although **education** was seen as important across most demographic groups, respondents selected a greater variety of values for **anti-racism** than **multiculturalism**.

Key findings for Question 7

- **Equity** was the top suggested value for the following demographics (which may intersect):
 - Women
 - Those who disclosed having a disability
 - Those without a religious connection
 - Muslims
 - Those living in rural areas
 - Indigenous, Black and people of colour (IBPOC)
- **Respect** was most important for those who self-described as Christian.
- **Justice** was most important for those who self-identified as Sikh.
- **Humility** was critical to those who self-identified as neither man or woman.
- **Honesty** was key for those who self-identified as Indigenous.

Takeaways

- When thinking about anti-racism, the value of education was ranked as most important overall.
- Equity was a top value for multiple groups, as were humility, respect and honesty.

QUESTION 8

Rank the values below in order from most to least important to you.



In this final question about values, respondents were provided with six values and their definitions.

Respondents were asked to rank these values from least to most important.

The general trend showed that the most important values were **equity** and **inclusion** and the least important was **intersectionality**. In general, most demographic groups agreed **equity** was most important. However, there was a variety of opinions across groups. For example, Indigenous respondents saw **cultural safety** as most important, while those living in a rural area saw **inclusion** as most important.

Values and their definition

Diversity: The presence of such factors as age, sex, gender, race, ethnicity, physical and intellectual ability, religion, sexual orientation, education and expertise, socioeconomic status and the unique characteristics that set us apart as individuals and groups.

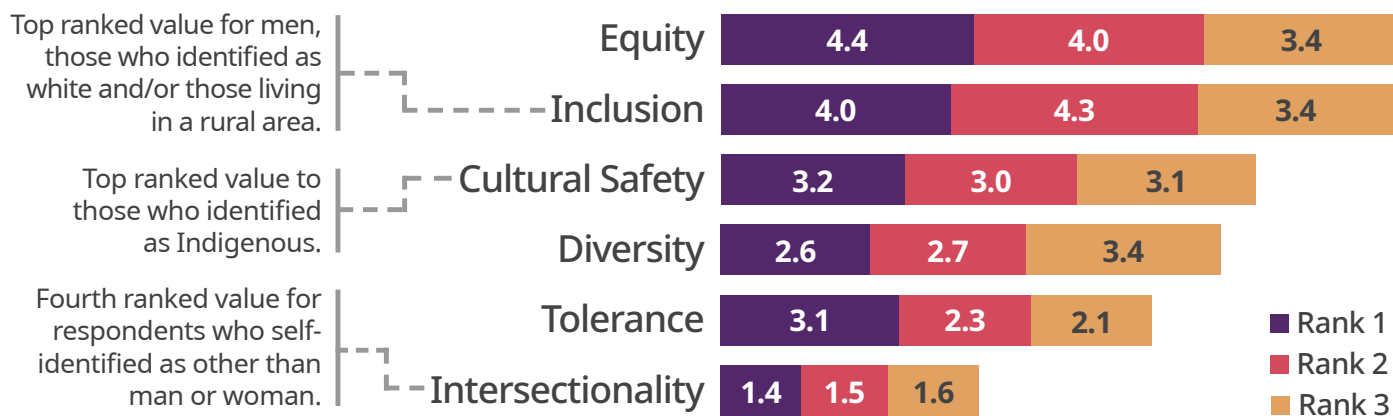
Inclusion: Appreciating, accepting and using our differences—strengths, talents and weaknesses—in a way that shows respect for the individual.

Tolerance: When two or more people with different backgrounds or experiences (e.g., ethnicity, nationality, religion) agree to live with their differences. It does mean we accept or embrace those differences.

Equity: Equity exists when we recognize differences in groups and individuals and use this understanding to make sure everyone is able achieve equivalent outcomes despite those differences.

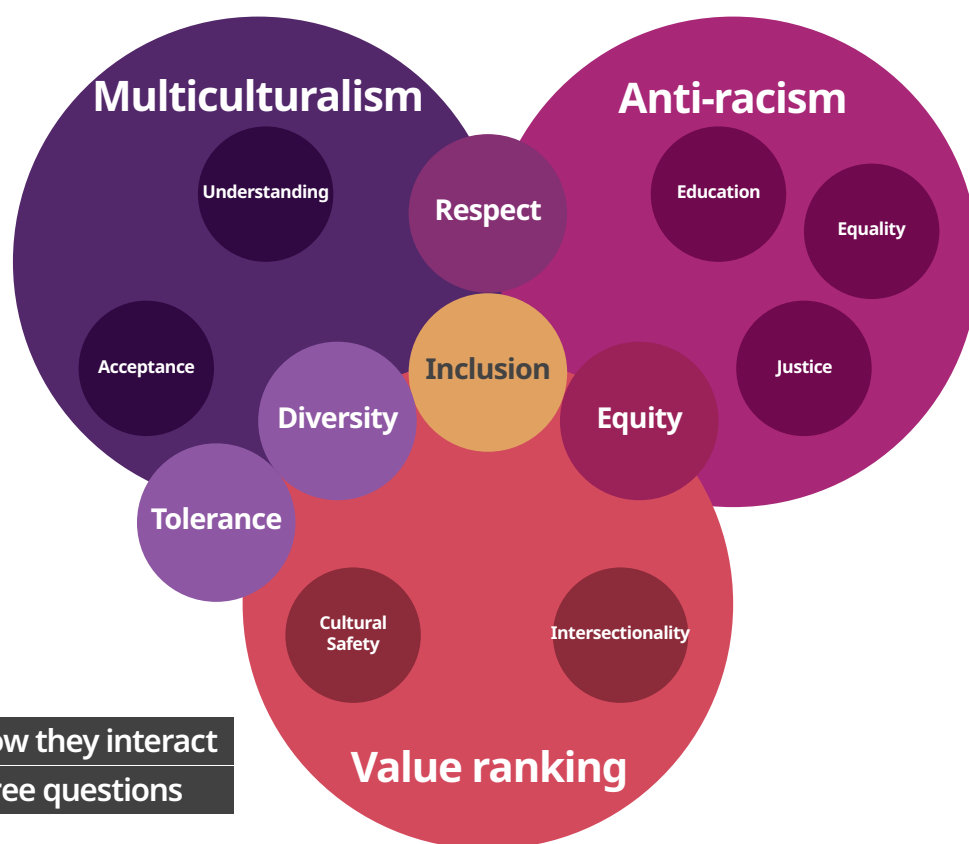
Cultural Safety: A place in which a person is physically, socially, emotionally and spiritually comfortable and free from challenge or denial of who they are or what they need.

Intersectionality: The way people's lives are shaped by multiple factors such as race, class, sexual orientation and gender, which, together, can produce a distinct experience for that person or group including creating additional barriers, opportunities, and/or power imbalances.



There is a relationship between the values provided by respondents in Question 6 and 7 and the values prioritized in Question 8.

To the right is a graphic that illustrates the overlapping of values. Respect and inclusion are shared values for multiculturalism and anti-racism. The ranked values share diversity and tolerance with multiculturalism, and equity with anti-racism. Inclusion is important across all three questions. The next steps toward anti-racism will need to acknowledge and respect where these values are shared and where they differ among all demographic groups.



Takeaways

- Equity, inclusion and cultural safety were the highest ranked values.
- Indigenous respondents ranked cultural safety as most important.
- Inclusion was an important value across all three questions.

QUESTION 9

Is there anything you'd like to add about your experience of racism and/or your ideas for the anti-racism legislation?



“Momentum on this issue needs to go beyond the government of the day. My fear is that this work will disappear when it is no longer deemed ‘politically relevant’ and that equity-deserving communities will continue to be forgotten.”

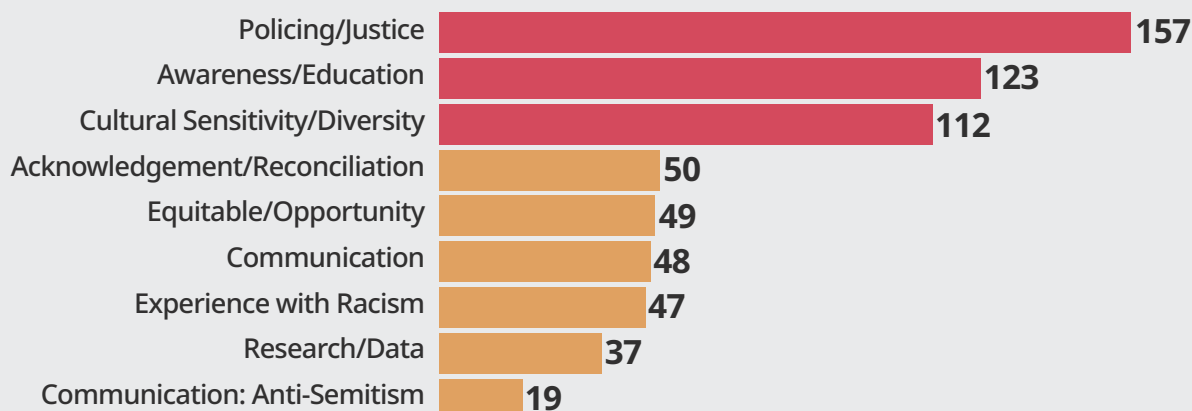
”

– respondent from Victoria

This final question invited respondents to share their perspectives freely.

Respondents chose to share about a variety of topics related to their own experiences of racism, the experiences of individuals they knew and general thoughts about the government’s anti-racism efforts. About half of respondents chose to provide an answer. These ranged from sharing incidents of racist harm, to broad reflections about the Province’s anti-racism agenda and its forthcoming legislation. The analysis identified three primary themes: **policing/justice**, **awareness/education** and **cultural sensitivity/diversity**.

Anything else you'd like to add about your experience and/or ideas for anti-racism legislation?



Indigenous, Black and people of colour (IBPOC) respondents provided more than two-thirds of comments received regarding policing/justice.

Within this theme, common suggestions included:

- **Protections for victims when accessing reporting and justice services.**
- **Examining the structures and representativeness of the public service.**
- **Establishing mechanisms to enforce accountability.**

Respondents expressed a high degree of suspicion around the government's policing practices and systemic racism within policing institutions.

In terms of **justice**, there was a strong sentiment expressed that the government needs to take swifter action in enforcing legislation.

Many individuals who endorsed this theme emphasized:

- **The importance of legislation in addressing systemic racism.**
- **Directing efforts to mitigate bias in all forms.**
- **Keeping the conversation going.**

Awareness/education as a theme arose in a variety of contexts in this question. It was mentioned in the context of government-mandated employee training, as well as in the context of improving the K-12 public education system. There was broad consensus within this theme that education plays a primary role in undoing the effects of systemic racism.

Overall, respondents were strongly in favour of more education and an increased **awareness**, especially at a young age and through experiential learning practices, that allow for deep understanding and fostered empathy.

Interestingly, among those who identified as Indigenous, Black and people of colour (IBPOC), the theme of **cultural sensitivity/diversity** was significantly lower as a group compared to the total group of respondents.

Many respondents used the final open question as an opportunity to reiterate their points from previous questions. There was also a fair amount of frustration about the content and questions in the survey itself as well, especially concerning the definitions chosen and the decision to rank values.

Takeaways

- The top three themes in this open-ended question were: policing/justice, awareness/education and cultural sensitivity/diversity.
- Indigenous, Black and people of colour (IBPOC) participants were more likely to have responses related to policing/justice and awareness education when compared to white respondents.

Theme of denialism



In responses to open text questions throughout this survey, there was a moderate sense of **denialism**. In the answers to this final question, there were a total of 116 instances of denialism. Denialism was expressed across all demographic groups (i.e., ethnicity, age, gender, religion) at varied intensity.

Denialism appeared in forms such as:

- Not believing in the existence of racial trauma
- Downplaying the emotional impact of those harmed
- Questioning the relevance of anti-racism in the provincial agenda
- Harmful statements
- Idealizing B.C. and Canada as non-racist

The demographics of denialism

To gain a deeper understanding of the degree of denial in the responses, analysis consisted of exploring the connections between themed comments and various descriptive and demographic factors such as age, ethnicity, religious connection and identified gender.¹

Denialism and age

Based on the comments submitted in this survey, the age of respondents may have influenced how they expressed denialism. While denial of the existence of systemic racism in general was found in the comments across all age groups, other connections between age and expression were:

- Comments of adults aged 25 to 44 mostly contained three types of denialism: **naivete**, **victimhood** and **general denialism**.
- Adults between the ages of 45 to 64 showed the largest variety of denialisms, with **general denialism** and **victimhood** being the most prevalent.
- Seniors (aged 65+) most frequently denied systemic racism **generally**, and less intensely by **victimhood**, **naivete** and **implied racism**.

¹ For detailed theme definitions by question please refer to **Appendix B**.

Denialism and ethnic background

In the analysis of comments, the ways in which respondents expressed denialism were not noticeably different across ethnic groups.

Denialism and religious connection

Similar to ethnicity, the ways in which respondents expressed denialism were not different across religious connections. **General denialism** was predominant in this group, followed by **naivete** and **victimhood**.

Denialism and gender

Almost 90% of respondents self-identified as either a man or woman. When analyzing denialism comments by gender, there was a difference between men and women in how they deny racism. Men submitted more denialism comments than women by a margin of 25%. Expression of denialism from men's comments were most commonly **general** and **naivete**. Women's comments most frequently expressed denialism **generally** and as **victimhood**. Denialism comments from respondents who identified as non-binary gender were most commonly in the forms of **general** and **naivete**.

Takeaways

- Gender and age had a larger influence than ethnicity and religion in how individual respondents expressed denialism of systemic racism.



Next steps

This questionnaire has led to a better understanding and experiences of systemic racism in British Columbia.

Feedback from this survey helps the Province understand people's experience of racism within government programs and services, and how to address the barriers and omissions that disadvantage Indigenous, Black and other racialized people when trying to get the help they need.

The plan is to introduce anti-racism legislation in Spring 2024. The broader anti-racism legislation aims to address Indigenous-specific racism and will be informed by previous government engagements that informed the [In Plain Sight: Addressing Indigenous-Specific Racism and Discrimination in B.C. Health Care report](#), the [Declaration Act Action Plan](#), and the [Anti-Racism Data Act](#).

Appendices

Appendix A: Online anti-racism legislation public questionnaire

Thank you for your interest in the B.C. government's commitment to introduce anti-racism legislation.

This engagement questionnaire is not the BC Demographic Survey. Please take the BC Demographic Survey to help fill gaps in government services: <http://antiracism.gov.bc.ca/bcdemographicsurvey>

In June 2022, the province reached a major milestone when British Columbia's Anti-Racism Data Act (ARDA) became law and paved the way for race-based data collection. Building on this momentum, our priority now is to make further progress with broader anti-racism legislation. We are requesting your participation in this survey to better understand experiences of systemic racism in our province. The information you provide will inform the development of the anti-racism legislation to be introduced in spring 2024.

The broader anti-racism legislation aims to address Indigenous-specific racism, and will be informed by previous government engagements that informed the In Plain Sight: Addressing Indigenous-Specific Racism and Discrimination in B.C. Health Care report, the Declaration Act Action Plan, and the Anti-Racism Data Act.

The questionnaire is open until September 30, 2023, at 4 pm Pacific Time. It is available in 15 languages and takes between 7 and 12 minutes to complete. All questions are optional, and your responses are confidential. All responses will be collected and reviewed together as a group.

As the topic of racism can be challenging and sensitive, we recognize that asking participants to share their experiences may have negative effects. If you need support, here is a list of resources:

- ResilienceBC Anti-Racism Network list of resources for victims of racism and hate
- Indian Residential School Survivors Society 24-hour crisis support is available by phone at 1 (800) 721-0066 or (866) 925-4419

Additional mental health and wellness supports

Please note: This online feedback form supports all newer comparable browsers like Firefox, Chrome, Opera, Microsoft Edge, etc. with activated JavaScript. Your browser settings must have cookies enabled for the questionnaire to run properly and inactivity on the questionnaire for longer than one hour will result in the questionnaire timing out.

Collection Notice: Your personal information will be collected for the purposes of informing the broader anti-racism legislation. If you have any questions about the collection of this personal information, please contact: Senior Director, Citizen Engagement, CitizenEngagement@gov.bc.ca. This information is being collected by the Ministry of Citizens' Services on behalf of the Ministry of Attorney General under the authority of section 26(c) and 26(e) of the Freedom of Information and Protection of Privacy Act ("FOIPPA").

Q1: What could the provincial government do to address systemic racism in B.C.? Please select up to three of the following:

- Create a B.C. anti-racism strategy and report on progress addressing systemic racism
- Listen to the advice of an anti-racism committee or advocacy group
- Provide anti-racism education/training for employees providing public services
- Provide resources and grants to community organizations to promote public education/awareness on anti-racism
- Provide resources (i.e., supports, counselling, education) for people that experience harms/incidents of systemic racism
- Offer safe and/or confidential reporting options
- Other, please specify:

Please do not include any personally identifiable information about yourself or others in your responses.

Q2. How familiar are you with the services for individuals impacted by systemic racism?

Please choose the appropriate response for each item (Not at all familiar, Somewhat familiar, Familiar, Very familiar)

- BC211/VictimLinkBC
- Human Rights Tribunal
- Hate Crime Team
- Qmunity Resource Centre
- Crime Victim Assistance Program
- 8-1-1 | Healthlink BC or 7-1-1

Q2b. Are there other community services for individuals impacted by systemic racism that you are aware of? If so, please list them below:

Please do not include any personally identifiable information about yourself or others in your responses.

Q3. For you, what is the most important when accessing supports and services? Please rank the ones that are important to you.

- Accessibility (e.g., TTY, mobility)
- Different languages
- Confidentiality
- Cultural safety or culturally relevant, including culturally diverse service providers (e.g., easy to find, use, understand/interpret)
- Local availability (e.g., anywhere in B.C.)
- Ease (e.g. would not require a lot of effort, energy or time)
- Other

Q3a. If you ranked “other” above, please specify:

Please do not include any personally identifiable information about yourself or others in your responses.

Q4. Restorative justice involves bringing together the victim, offender, and some members of the community to discuss the impact of the offender’s actions. Everyone involved must agree to the meeting, at which they talk about the impact of the incident and how to address the harm that was done.

If available, would you access a restorative justice program for a racist incident?

- Yes
- No
- Unsure
- Prefer not to answer

Q5. What does healing from racial trauma look like for you and/or your community?

Please do not include any personally identifiable information about yourself or others in your responses.

Q6. Multiculturalism is the presence of or support for people from several cultural or ethnic backgrounds living in the same society.

What values come to mind when you think of multiculturalism?

Please do not include any personally identifiable information about yourself or others in your responses.

Q7. Anti-racism is the practice of understanding and targeting the root causes of discrimination to eliminate and change the values, structures, policies, programs, and behaviours that foster racism.

What values come to mind when you think of anti-racism?

Please do not include any personally identifiable information about yourself or others in your responses.

Q8. Rank the values below in order from most to least important to you.

- **Diversity** - The presence of such factors as age, sex, gender, race, ethnicity, physical and intellectual ability, religion, sexual orientation, education and expertise, socioeconomic status, and the unique characteristics that set us apart as individuals and groups.
- **Inclusion** - Appreciating, accepting and using our differences – strengths, talents, and weaknesses – in a way that shows respect for the individual.
- **Tolerance** - is when two or more people with different backgrounds or experiences (e.g. ethnicity, nationality, religion) agree to live with their differences. It does mean we accept or embrace those differences.
- **Equity** – Equity exists when we recognize differences in groups and individuals and use this understanding to make sure everyone is able achieve equivalent outcomes despite those differences.
- **Cultural Safety** - A place in which a person is physically, socially, emotionally and spiritually comfortable and free from challenge or denial of who they are or what they need.
- **Intersectionality** - The way people’s lives are shaped by multiple factors such as race, class, sexual orientation and gender, which, together, can produce a distinct experience for that person or group including creating additional barriers, opportunities, and/or power imbalances.

Q9. Is there anything else you'd like to add about your experiences of racism and/or your ideas for the anti-racism legislation?

Please do not include any personally identifiable information about yourself or others in your responses.

Q10. To help us better understand how different identities relate to experiences, please provide some details about yourself.

Which of the following categories best describes you? Check all that apply

- Black, or of African descent (African, Afro-Caribbean, African Canadian)
- East Asian (Chinese, Korean, Japanese, Taiwanese)
- Indigenous (First Nations, Inuit, Métis)
- Latino (Latin American, Hispanic descent)
- Middle and/or South American Indigenous
- Middle Eastern (Arab, Persian, Afghan, Egyptian, Iranian, Lebanese, Turkish, Kurdish, West Asian)
- South Asian (Indian, Pakistani, Bangladeshi, Sri Lankan, Indo-Caribbean)
- Southeast Asian (Filipino, Vietnamese, Cambodian, Thai, Indonesian)
- White (Western and Eastern European)
- Not sure
- Prefer not to answer
- Another category, please describe:

Please do not include any personally identifiable information about yourself or others in your responses.

Q10b. Are you: (please choose all that apply)

- First Nations
- Inuit
- Métis
- I don't know/I am not sure
- Prefer not to answer

Q11. What is your religious, spiritual or faith connection?

- Check all that apply
- Buddhist
- Christian
- Hindu
- Jewish
- Muslim
- Shinto
- Sikh
- Traditional Indigenous spiritual
- No religious connection
- Prefer not to answer
- Other affiliation, please specify::

Please do not include any personally identifiable information about yourself or others in your responses.

Q12. Do you wear a religious, spiritual or faith marker?

A marker is an item that represents a religion, faith or spirituality. Examples include but are not limited to a cross, turban, hijab, or kippah.

- No
- Sometimes
- Always
- Prefer not to answer

Q13. What is your age?

- Under 18
- 18 to 24
- 25 to 44
- 45 to 64
- 65 or older
- Prefer not to answer

Q14. Do you have a disability?

- Yes
- No
- Prefer not to answer

Q14b. What describes your disability?

- Sensory
- Physical
- Mental
- Prefer not to answer

Q15. What gender do you most identify with?

- Please choose all that apply:
- Woman
- Man
- Transgender
- Genderqueer
- Gender fluid
- Prefer not to answer
- Prefer to self-describe:

Q16. Where do you spend most of your time or live primarily? Please provide the first three characters of your postal code:

Please do not include any personally identifiable information about yourself or others in your responses.

Q17. Are there any other ways you would like to describe yourself that were not included in the questions above?

- No
- Yes, please describe

Please do not include any personally identifiable information about yourself or others in your responses.

Conclusion Message

Thank you for sharing your experience and taking the time to participate in this important process.

Your perspective is valuable and will help us make B.C. a more just, inclusive and welcoming province. Your feedback will assist us in drafting the anti-racism legislation.

We recognize that asking participants to share their experiences have may negative effects as the topic of racism can be challenging and sensitive. Help is available:

- [ResilienceBC Anti-Racism Network](#) list of resources for victims of racism and hate.
- Indian Residential School Survivors Society 24-hour crisis support is available by phone at 1 (800) 721-0066 or (866) 925-4419
- Additional mental health and wellness supports

More Information

To learn more about the engagement process, read the reports and register for updates on anti-racism initiatives visit _____.

This engagement questionnaire is not the BC Demographic Survey. Please take the BC Demographic Survey to help fill gaps in government services: antiracism.gov.bc.ca/bcdemographicsurvey

Appendix B: Definitions of themes

Question 1. What could the provincial government do to address systemic racism in B.C.? ["Other" text box]

Theme	Subtheme + Definition	Example
Anti-Racism Education	K-12: provide anti-racism education among students from kindergarten to Grade 12. Adult (e.g., Newcomers): provide anti-racism education and training for adults including overall community, newcomers, post-secondary and workplace. Police: provide anti-racism education in policing through training, policy reform and accountability. Health Care: provide anti-racism education within health care	- K-12: <i>"Ensure there is anti racism education in our schools, starting in the early grades."</i> - Adult: <i>"Mandate anti-racism education for all executive and manager."</i> - Police: <i>"Mandate police study their [profession] in school for two years, waive tuition for indigenous and former wards of the court with no age cap plus stipend."</i> - Health Care: <i>"Ensure an anti-racist approach is required to be applied to all government programs, including education, Health Care, employment standards, tourism and more."</i>
System and Structure	Public Service: reform hiring processes to promote diversity, policies, accountability, and anti-racism education within public services. Inclusive Leadership: appoint/involve racialized and diverse representation in positions of leadership and authority. Greater Anti-Racism Governance: create a system (e.g., anti-racism committee/group) dedicated to dismantling racism and discrimination. Greater Awareness: greater anti-racism awareness	- Public Service: <i>"Invest in systemic change in public service delivery to address anti-racism."</i> - Inclusive Leadership: <i>"Convene a panel of racialized individuals that are not politically affiliated to provide guidance on shaping legislation and resources."</i> - Greater Anti-Racism Governance: <i>"Create a permanent committee or assign the responsibility to a specific Ministry to ensure that progress is monitored and improvements are made over the long-term, and that the accountability for doing so is clear to the public."</i> - Greater Awareness: <i>"Amplify AR/awareness."</i>
Societal Accountability	General: Does not fit within Intersectionality or Transparency Intersectionality: recognize that individuals have intersecting social identities in which they may face multiple layers of discrimination. Transparency/Data/Research: make information processes, research and data reports open, clear and accessible to all	- General: <i>"Establish and enforce accountability consequences."</i> - Intersectionality: <i>"Include other discriminated groups in the legislation (queer, trans, disabled, neurodiverse)."</i> - Transparency/Data/Research: <i>"Quit using percentages when reporting. Use actual numbers."</i>
Denialism	General: denying the existence of racism Overt Racism: explicit and openly expressed racist or discriminatory comments. Implied Racism: subtle and indirect forms of racism or discrimination Victimhood: denying the existence of racism by framing themselves or their group as victims instead. Naïveté: belief that things will just work out and anti-racism creates more problems	- General: <i>"Systemic racism is not an issue. Stop focusing on this."</i> - Overt Racism: <i>"Remove the non white races."</i> - Implied Racism: <i>"Reduce immigration."</i> - Victimhood: <i>"The only rise in racism is toward white people."</i> - Naïveté: <i>"Research shows that "anti-racism" doesn't work. What reduces racial tension and increases interpersonal harmony is promoting openness and people spending time with people who are different from themselves."</i>
Media	Coverage of Incidents: Balanced coverage of racist incidents Perpetuating Stereotypes: monitor the role of media in perpetuating stereotypes	- Coverage of Incidents: <i>"Work with social media companies to alert for hate speech."</i> - Perpetuating Stereotypes: <i>"Should take serious legal action against those who promote racism everywhere including in social media."</i>
Supports	Affordability: make supports (e.g., resources, programs) and services affordable Community Supports: provide various community support such as counselling, housing, resources, mental health supports, etc. Anti-oppression Supports (available to all groups)	- Affordability: <i>"I am still attempting to find resources to heal that are affordable."</i> - Community supports: <i>"Increase support and funding for minority counsellors/psychologists, to aid people needing support through community and shared experiences."</i> - Anti-oppression Supports: <i>"Fund/create more opportunities for trans/cross cultural connections between communities."</i>

Question 3. For you, what is the most important when accessing supports and services?

Theme	Subtheme + Definition	Example
Denialism	• Anti-diversity: opposing diversity and inclusion • General: denying the existence of racism • Overt Racism: explicit and openly expressed racist or discriminatory comments. • Implied Racism: subtle and indirect forms of racism or discrimination • Victimhood: denying the existence of racism by framing themselves or their group as victims instead. • Naïveté: belief that things will just work out and anti-racism creates more problems	• Anti-diversity: <i>"Having ppl that look like me on the other side of the counter"</i> • General: <i>"There is no such thing as Systemic Racism in bc"</i> • Overt Racism: <i>"Dissolve the Indian Act and all systemic beneficial treatment. Good rule of thumb, if a race, or religion, or group, or creed is mentioned in any law, bill, or so on either get rid of it or have it apply to all. If you can't that says rather a lot doesn't it?"</i> • Implied Racism: <i>"There is no systemic racism in Canada outside of the Indian Act. Follow the White Paper, eliminate the Indian Act and systemic racism will be no more."</i> • Victimhood: <i>"All of the above is to push Antiwhiteism"</i> • Naïveté - [see example under Q1]
Availability and Characteristics	• Online Supports: resources, services or assistance available on the internet, through website, apps or digital platforms to provide support/guidance. • Direct and Accessible Supports: supports (e.g., resources or services) that are readily available and easily obtainable without significant barriers. • Human Operators: services delivered by humans (instead of automated assistance) to ensure person-centered supports and services. • Speed and Responsiveness: the efficiency and effectiveness of supports and services addressing individuals' needs. • Cost: refers to the cost of the supports and services • Coordination: organized ministries/organizations and processes to promote effectiveness	• Online Supports: <i>"Online services, the most important would be to access more than just information available on the internet, real help with integration, opportunities, networking"</i> • Direct and Accessible Supports: <i>"The service and supports should not be "bread crumbed" provide all supports available to a person up front with respect and help them achieve sustainable outcomes in their lives"</i> • Human Operators: <i>"Availability outside regular day time hours and talking to a human being not a robot"</i> • Speed and Responsiveness: <i>"no waitlist or very short waitlist"</i> • Cost: <i>"Ensuring the cost is considered and the ability for people to use/ access those services at a no cost, or community financial supports, or minimum cost"</i> • Coordination: <i>"That they are free, well organized/staffed, and have meaningful/active outcomes."</i>
Intersectionality	• Providing support and services that recognize and addresses individuals' complex and intersecting social identities and experiences.	• <i>"Affirming, personal, intersectional service"</i>
Transparency	• Open and clear communication of all services available	• <i>"Follow up and feedback on what has or will be done"</i>
Enduring Change	• Achieving sustainable and lasting improvements	• <i>"It has to actually make a difference and not be another way to give the illusion of action while nothing changes"</i>

Question 5. What does healing from racial trauma look like for you and/or your community?

Theme	Subtheme + Definition	Example
Denialism	• Anti-diversity: opposing diversity and inclusion • General: denying the existence of racism • Overt Racism: explicit and openly expressed racist or discriminatory comments. • Implied Racism: subtle and indirect forms of racism or discrimination • Victimhood: denying the existence of racism by framing themselves or their group as victims instead. • Naïveté: belief that things will just work out and anti-racism creates more problems	• Anti-diversity: <i>"We are multicultural society, with diverse populations, where everyone is celebrated. BC should focus on preventing and supporting people on the streets with real problems, and not made-up problems like systemic racism."</i> • General: <i>"If the incident involves words, then my reaction is not to be affected by them. After all, they are just words."</i> • Overt Racism: <i>"Removing all non-whites who cause the vast majority of the social problems and 100% of the trauma."</i> • Implied Racism: <i>"It looks like a ethnically and racially homogenous country. Like the school photos of the 60's where nobody had to worry about racial conflict because everyone shared a common European heritage."</i> • Victimhood: <i>"'Racial trauma' is a concept invented by activists to demonize all white people and to keep not white people in a state of perpetual victimization."</i> • Naïveté - [see example under Q1]
Avoidance	• Patronizes victims of racial trauma, refers to the ideology that victims of racial trauma should simply 'move on.'	• <i>"Learning to move on and not make a big deal of it."</i> • <i>"When events occur involving racism, victims need to move on with their lives..."</i>
Supports	• Supports refers to the access of support (e.g., resources, programs, services and assistance), cultural-relevant supports and economic bias	• <i>"Having accessible, available resources for support. childcare, food, counselling, services for supporting change - restorative justice."</i> • <i>"... More accessible resources/services to support IBPOC folks who cannot afford mental health resources (i.e. counselling/therapy)."</i>
Values	• Values refer to the various outlooks and drivers individuals possess to move forward and heal • Safety: Emphasis on feeling safe following racial trauma	• <i>"Respect, inclusiveness, equal access, zero tolerance of racism."</i> • Safety: <i>"Feeling safe to be able to go out into the community again."</i> • <i>"Being safe anywhere in my community."</i>
Awareness/ Education	• Refers to creating awareness and education surrounding anti-racism (e.g., understanding intersectionality)	• <i>"Public awareness and education."</i> • <i>"It can be made easy with awareness and support."</i>
Community Building/Sharing	• Refers to creating safe spaces for individuals, sharing experiences, culture and history, establishing diversity, inclusivity and a sense of belonging	• <i>"...Healing from racial trauma is to learn, listen and grow. Education resources, training, community engagement, racially diverse community spaces that are safe for BIPOC, building community and solidarity through relationship building."</i>
Acknowledgement /Reconciliation	• Recognizing and validating the experiences of individuals and communities affected and taking actions to address historical and present-day racial trauma	• <i>"...Validation and acknowledgement. The person or groups who have been historically known to inflict pain on people due to them being non-white recognize that there ancestors, family and or friends may have racist beliefs..."</i>
Communication	• Improved, open and empathetic communication fostering listening and understanding of racial trauma	• <i>"Communication. Everyone being welcome to the table to discuss and learn, more listening. Encouraging no wrong answers, no shaming. Holding space within a framework that's foundation is in listening and consideration."</i>
Government Role/ Justice	• Health Care • Justice • Structure • Policy	• Health Care: <i>"Recognize the knowledge of equity-deserving groups and include the learnings in training for health care providers."</i>

Question 9. Is there anything else you'd like to add about your experience of racism and/or your ideas for the anti-racism legislation?

Theme	Subtheme + Definition	Example
Denialism	Anti-diversity: opposing diversity and inclusion General: denying the existence of racism Overt Racism: explicit and openly expressed racist or discriminatory comments. Implied Racism: subtle and indirect forms of racism or discrimination Victimhood: denying the existence of racism by framing themselves or their group as victims instead. Naïveté: belief that things will just work out and anti-racism creates more problems	- Anti-diversity: <i>"There is a victim industry of opportunists who get a lot of money and careers out of dividing Canadians and advancing an ideological agenda..."</i> - General: <i>"Racism is not an issue in Canada. I have experienced more discrimination in my country of origin than here..."</i> - Overt Racism: <i>"Abandon it. My fundamental human right to speak truth is more critical than a couple [racist term] 'fear' of being called out for their barbaric cultural practices."</i> - Implied Racism: <i>"Any legislation must clearly identify ALL racial, gender, age etc. Not just those who continue to play the victim or oppressed cards."</i> - Victimhood: <i>"Stop being racist to white people."</i> - Naïveté - [see example under Q1]
Equitable/ Opportunity	Refers to addressing privilege and power dynamics to foster inclusion, equity and opportunity	<i>"...Do more to reduce wealth inequality to reduce racism."</i> <i>"Equity is most important because the majority of Indigenous people did not have access to the same resources from a privileged life."</i>
Experiences with Racism	Personal accounts and experiences with racism	<i>"I experienced a lot of racism during the pandemic as I am asian. I was fearful of violence towards myself and my family. Among those, I felt most at risk when homeless people yelled and threatened myself and my family as there was more unpredictability in this situation."</i>
Awareness/ Education	Refers to creating awareness and education surrounding anti-racism (e.g., understanding intersectionality, history)	<i>"Education and public Awareness are key."</i> <i>"Awareness Of Resources Available- History."</i>
Cultural Sensitivity/ Diversity	Inclusion of culturally sensitive support services, diversity in terms of culture and language and display of cultural competence.	<i>"It is incredibly important that whatever resources available be available in different languages. This means proposals, briefs, updates, resources, talks, groups, counselling, meetups..."</i>
Acknowledgement /Reconciliation	Recognizing and validating the experiences of individuals and communities affected and taking accountability and actions to address historical and present-day racial trauma	<i>"Truth and Reconciliation with Indigenous people should be on top of the priority list..."</i> <i>"Accountability, reconciliation."</i>
Communication	- Effective communication to support anti-legislation through clarity of definitions (e.g., antisemitism) and accurate media representation Anti-Semitism: Communication directly related to antisemitism and the IHRA definition of antisemitism	<i>"Some kind of mechanism to control hate speech, bullying, terror mongering on social media."</i> - Antisemitism: <i>"I am concerned that the BC Government is adopting the IHRA definition of antisemitism."</i> <i>"Inclusion of antisemitism as a form of racism."</i>
Policing/Justice	Measures to address anti-racism through policy, structural and legislation reforms to foster a safe society	<i>"Policing practices, we need a provincial police force to remove the RCMP and its toxic culture - this is the BASE LINE and minimum of what is required."</i>
Research/Data	Collecting and using research that outlines the complexity of diverse identities and challenging dominant ideologies and power structures.	<i>"Using data to inform decisions - collecting input from different people and communities and using that to inform and guide what, when, where, who, why and how."</i>

Appendices

Appendix C: Additional respondent quotes by question

Question 1. What the Province can do to address systemic racism? ["Other" text box]

- "Systematic racism does not exist. Racism does."
- "1. stop all identity politics 2. Stop all race-based incentives and punishment"
- "Impose mandatory \$ 25,000.00 fine if found guilty of intentional racism, as properly and broadly denied in a law to remedy"
- "DEI based in social class not race"
- "Land back to Indigenous communities. Offering community funds and development opportunities for disenfranchised communities."
- "Provide proven research data that "systemic" racism exists in BC"
- "Educate and empower our communities to report hate crimes"
- "First provide unequivocal proof of systemic racism before acting on speculation and conjecture."
- "large fines and jail time for hate speech"
- "listen to Indigenous people's concerns/needs"
- "How will you define a racialize community? What statistical or objective markers and hallmarks will be used to separate racialize from non racialized groups. I don't believe anything needs changing beyond our existing laws."

Question 3. For you, what is the most important when accessing supports and services? Please rank the ones that are important to you. ["Other" text box]

- "Impartiality. Any system that believes in systemic racism is prone to seeing one group as victim and the other as oppressor. I'm not confident that legitimate grievances will be taken seriously if I belong to a group that isn't typically regarded as "oppressed""
- "Provides intersectional services, e.g. services for queer, racialized people"
- "sex worker specific - run by sex workers for sex workers"
- "follow up is important and knowing that something has been done"
- "No, support/services are preferential treatment that divides us as individuals."
- "That they won't discriminate against me because of my pale skin and hair."
- "using trained professionals, advertising, and other accessibility and skill and demographic considerations"
- "Actual affirmative action to respond to incidents instead of always reporting with nothing getting done"

Question 5. What does healing from racial trauma look like for you and/or your community?

- "To feel like we all belong to this city"
- "We met with police who stopped my black son on his way to work for no reason. In high school the guns and gangs unit targeted him as an informant without telling us. He has an intellectual disability."
- "Understanding and unlearning my own internal biases, privilege, and manifestations of racism"
- "I am interested in this topic as an ally. I recognize it has been my privilege to be not exposed to much racism in my life (other than as a parent of a biracial person and as part of an interracial couple) although I have felt the sting of sexism many times."
- "Opportunities to discuss in a culturally safe way and collectively (as a community) develop a plan for change so incidents don't just keep occurring without being addressed."
- "I have a JC family and their third and fourth generation PTSD is pronounced. Racism is an everyday experience for anyone not white in this province. Having white people educated and willing to call out racism that happens around racialized folks or behind their backs is critical. There need to be services for the backlash that happens."
- "Honestly, I don't know. I've lived with it for so long and don't have much hope this can be resolved in Canada."
- "Grow up. People are dying in war and my government of concerned with "feelings". This is absolute lunacy."
- "The concept of "racial trauma" is not a valid one."

Question 9. Is there anything you'd like to add about your experience of racism and/or your ideas for the anti-racism legislation?

- "There is a strong possibility that implementation of the legislation will be co-opted by groups that do not have a vision of a shared future but, rather, one of ongoing grievance identification and promotion of wedge issues that drive us further apart. If the exercise isn't grounded in finding ways of sharing our paths, then this will not be a success."
- "Your questions are designed to give you the responses you want. This is not how you get meaningful input. They presuppose that the options provide align with probable responses, which they don't."
- "Any time people are forced into doing something they often resist. "Anti-racism" legislation is more likely to create more racism by fanning the flames of division, one would only unthinkingly support such measures if they themselves were racist. Because it is only likely to cause harm."
- "address the rise of white supremacy in our community."
- "Equity is racism rebranded. Imagine thinking someone, based on skin colour, is needing more help or support based on their skin colour. That's racist."
- "This is really important work, especially given the polarization of views and the propagation of hate through increased use of social media. It's important that BIPOC voices are valued, as well as individuals who wear visible articles of their faith. We know they face a disproportionate amount of hate and discrimination in their daily lives, including children. We can send our kids to the best schools in the province and they will still be challenged with racist views. We still see individuals violently attack Sikh youth. It's heartbreaking and really hard to keep fighting back against these views. It can almost feel like there is no point because there will always be people in our society who don't value us because of the way we look and our background/culture/heritage. But instead of amplifying their hate, we should spread mutual respect and understanding. I expect my government to support me in this."

Question 9. Is there anything you'd like to add about your experience of racism and/or your ideas for the anti-racism legislation? (Continued)

- "A strong push back from the leaders in the BC Government against the rising tide of racism. // Clear measures for employers in the province to meet when it comes to addressing racism in the workplace. // Adequately funding legal aid to address barriers faced by BIPOC people living in poverty. Adopting the neighbourhood legal clinic model. // Expanding access to primary care. Adopting the neighbourhood community health centre model as opposed to relying on private practice practitioners."
- "It is critical that the anti-racism legislation includes elements in it that will help the BC Government do a better job of going beyond just saying key anti-racism messaging, and begin to address the large amount of systemic racism within the BC Public Service."
- "Unfortunately, I think the best way to educate people who are racist is by using someone from their own culture that they admire - or being able to put diverse groups of people in situations to sit there and listen to each other's pain in a respectful way. I don't know how much campaigning and inclusion policies will do if you can't approach people at the grassroots level. Otherwise, it just seems like finger-waving?"
- "It affects so many from ever working next to people with such colonized and unfair mindsets. Never getting promoted. Never getting credit. Always being the one getting fired."
- "There is a victim industry of opportunists who get a lot of money and careers out of dividing Canadians and advancing an ideological agenda particularly trans which is anti women anti children anti wmale anti white and anti Canadian and the more "diverse" the more excluded a majority of Canadians feel."
- "Microaggressions are racism. No matter how big or small an incident or comment is, racism is still racism. Victims of racism may also not know what to do to protect themselves or heal/process from a racist act. It seems like there's a lot of resources out there for anti-racism initiatives, but what about the victims? What can they do to heal and advocate for themselves, so they can hopefully one day have the strength and courage to take part in wider conversations or initiatives."
- "There is sometimes reverse discrimination that also needs to be addressed. Blaming a White person, or a man, for the wrongs of certain other White people or other men is itself unfair and unjustified."
- "At school make me feel like I'm doing something wrong when I tell them someone just called me N word"
- "I think is a great opportunity to transform our communities and help us decolonize. My hope is that it will also help white folks see how we have to gain from thinking critically about the ways our current society is organized according to eurocentric values (e.g. the paramountcy of private property, individualism, hierarchy, competition), and help us think differently about our relationships to each other, the earth, and all living beings..."
- "I think often people aspire to learn about anti-racism but fall short in the execution due to systemic racism. I think we need to address the systems first and the victims of racism. I have been in workshops with colleagues who are literally checking boxes to say they've completed the education, but do nothing deeper. Legislation is the best next step and giving platforms to those who have been victimized."
- "have educational/diversity training aimed at religious subculture here, that is helping to foster the white supremacy."
- "I deeply appreciate the intent behind anti-racism training, but it usually does not have the intended long-term effect of making people less racist. From the training I have received, the message comes across as collective shaming of the dominant culture. I see little place for people to receive forgiveness for the racism they have inflicted on others. Without forgiveness and grace there will be no opportunity to move beyond the pain so many experience to come to a place of healing and fulness."

References

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