


**BCAAFC** | BC Association of  
Aboriginal Friendship Centres

## Anti-Racism Data Legislation Friendship Centre Consultation

BC Association of Aboriginal Friendship Centres Summary Report

31 MARCH 2022



**BC Association of Aboriginal Friendship Centres**

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## INTRODUCTION

The BC Association of Aboriginal Friendship Centres [“BCAAFC”] hosted 2 engagement sessions with representatives from Friendship Centres around the province to discuss the BC provincial government’s proposed anti-racism data legislation. The intent of this legislation, mandated to Rachna Singh, Parliamentary Secretary for Anti-Racism Initiatives in the Ministry of the Attorney General is to “... reduce systemic discrimination and pave the way for anti-racism data legislation. This legislation will help modernize sectors like policing, health care and education”<sup>1</sup> and it “aims to enhance protection and standardization of the collection, use, and disclosure of de-identified race-based data to better identify and address systemic racism.”<sup>2</sup> This report is a contribution to the broader community engagement process for his proposed legislation.

The BCAAFC represents a membership of 25 Friendship Centres in BC that works to

promote, develop and deliver accessible programs and services that support Indigenous peoples living in urban areas and away from home to achieve their vision of health, wellness and prosperity.<sup>3</sup>

BC Friendship Centres are familiar with the fact that “[t]here is limited and inconsistent data and research on racial health inequities in Canada.”<sup>4</sup> By bringing together representatives from BC Friendship Centres, the BCAAFC hopes to capture some of the experiences, the concerns, but also some ideas that will improve the collection of data which can inform our programming and services we deliver to Indigenous peoples in BC.

## ENGAGEMENT OVERVIEW

The BCAAFC organised and hosted two engagement sessions. Session #1 was held online on December 10, 2021 and Session #2 was an in-person event held on March 17, 2021. The primary focus of this summary report is Engagement Session #2.

### Session #2

Session #2 was held at the Sheraton Airport Hotel Ballroom in Richmond, BC. BCAAFC staff contacted Friendship Centres in BC [“FC”] to invite representatives from each FC to attend this event. In total, of thirty-one (31) representatives from ten Friendship Centres and the Indigenous Skills and Employment Training Program [“ISET”] were available to attend. There were representative from the Northern Health region (7), Fraser Health (5), Island Health (9), and Vancouver Coastal Health (6) and ISET reps (4).<sup>5</sup> Travel and accommodation expenses were paid for by the BCAAFC. There were eight BCAAFC staff who attended in total to either lead the engagement session or to support the event and take notes during the focus groups.

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<sup>1</sup> British Columbia, Ministry of the Attorney General, “Anti-racism Initiative” (Victoria: MAG, nd), online: <<https://engage.gov.bc.ca/antiracism/data/>>.

<sup>2</sup> British Columbia, Ministry of the Attorney General, “Anti-racism Data Legislation: A discussion paper prepared for First Nations in BC”

<sup>3</sup> The BC Association of Aboriginal Friendship Centres, “BCAAFC” (nd), online: <<https://bcaafc.com/>>.

<sup>4</sup> National Collaborating Centre for Determinants of Health, *Let’s Talk: Racism and Health Equity* (Rev. ed.) (Antigonish: National Collaborating Centre for Determinants of Health, St. Francis Xavier University, 2018), 7, online:

<sup>5</sup> Attempts were made to include representatives from the Interior Health region.

Participants were seated at one of the seven tables organised in a large Hotel Ballroom to ensure COVID Protocols were followed and to ensure social distancing.

The event began with a 'Welcome to the Territory' from Elder Larry Grant of the Musqueam Nation. Charlie George, Director of First Impressions, BCAAFC, then shared a song to start our day in a good way. Each participant and staff person briefly introduced themselves and shared their intention for the engagement session.

BCAAFC staff provided an overview of the purpose of the engagement session presentation and an introduction to the anti-racism data legislation and the purpose of the engagement. BCAAFC staff also provided information for mental health support as well as the location of a private room for anyone who felt overwhelmed and/or required some personal and private space.

BCAAFC staff explained the consent process for the engagement session. They explained how participation was entirely voluntary and that at any time, a participant could disengage from the session without prejudice. Each participant and staff person were asked to confirm that they understood the voluntariness of their participation which was followed by a request for a raise of hands to confirm their consent to participation. BCAAFC staff confirmed that no personal information would be collected and/or shared outside of the session and that notes taken would not include any personally identifying information. See Appendix C for a copy of the presentation.

BCAAFC staff reviewed the discussion topics for the engagement session which was followed by a brief presentation on basic data knowledge.

The engagement session was broken up into three 60-minute focus groups organised around three themes. The three themes of questions were: Consultation Process, Legislation specific questions, and the role of the Friendship Centre Movement. See Appendix A for the Agenda. A BCAAFC staff member sat at each table to take notes of the discussion, if needed. Each focus group session followed a series of questions under a particular theme. See Appendix B for the Guiding Questions.

Following each focus group session, participants were seated at a different table with different people to inspire deeper conversations and reflections. This was in recognition that people in attendance would likely have sat with people they knew well or worked with and so conversations would reflect their specific FC contexts. By changing the seating positions of people at each table would inspire different conversations as a reflection of the unique context of each FC and encourage a deeper engagement of the topic.

Some tables preferred to illustrate their thoughts or perspectives on a topic rather than strict note-taking. Some of the photos taken on these illustrations are located in Appendix D.

The Discussion topics of the engagement session include:

- Introduction to the topic and historical context
- General data, data collection, and data legislation knowledge
- Review of the consultation process
- Experiences and storytelling in regards to data, data collection, and data use
- Suggestions for inclusion in this legislation
- The role of Friendship Centres and the Friendship Centre Movement

## ANALYSIS

The three goals of the consultation process as outlined by the BC government are to inform the government on the following topics:

[1] Identity: how people prefer to identify or represent themselves before starting to collect anti-racism data.

[2] Experience: what are some of people’s previous experiences of sharing personal information with Government agencies to help to increase understanding of people’s comfort levels with sharing information in different situations, such as for research purposes or to access public services like health, education, or justice so that government can build better collection methods.

[3] Data usage: what are peoples’ expectations regarding how their data is used and how they want their data used.

**Table 1: Themes**

Category	Themes
Identity	Autonomy Barriers safety
Data collection	trust decontextualised relationships respect
Data Use	Strengths-based reciprocity
Overarching theme	Trust Safety transparency

### [1] Identity

Friendship Centres [“FCs”] recognize the benefits of collecting race-based data. Acknowledging a person’s identity is important to ensure their identity is not erased. The process of categorization, however, raises concerns. People may not wish to be defined or categorized because this “othering” leads to harms, in the form of stereotypes and myths against First Nations, Inuit and Métis peoples.

FC participants described their complicated relationship with data collection. FCs service approach is open door and status blind – FCs engage and serve a highly diverse community and sub-communities. “Status blind” means FCs don’t necessarily ask for a person’s Indigenous identity. Many people do not have Indian status, lack the documented proof of their Indigenous identity, do not know, or do not want to share for personal safety reasons. FCs ethical responsibility is to provide programming and support to Indigenous peoples. FCs recognize that by asking a person to self-identify may be perceived to be a barrier to accessing services which is antithetical to the history and purpose of establishing the Friendship Centre Movement.

The Friendship Centre Movement (FCM) is Canada's most significant national network of self-determined, Indigenous owned and operated civil society community hubs offering programs, services, and supports to Indigenous people living in urban, rural, and remote settings, and specifically for First Nations living off-reserve, Métis living outside of the Métis Homelands, and Inuit living in the south.<sup>6</sup>

The priority of FCs is to ensure that "every door a person walks through is the correct door."

FCs also recognize the value and importance of good data. Good data requires safety and transparency in the way that data is collected and for what purpose:

People do not want to be recorded, especially programs for vulnerable/ at risk people. Safety is not there for all the data that is wanted. It is not inclusive.<sup>7</sup>

## [2] Experiences

The engagement session with Friendship Centres ["FCs"] generated a lot of discussion around people's previous experiences of sharing data whether it was with Government agencies or other non-government funders, or even with other FCs. People's comfort levels with respect to data sharing are varied and complex.

FC participants spoke directly to how Indigenous peoples continue to be "researched to death" or in many FCs, "surveyed to death:"<sup>8</sup>

Indigenous people answer the same questions from third parties for years, and not a whole lot changes. Over-researched and under-served. Schools and universities are the most annoying. Sometimes even FC's asking questions gets annoying – bringing up an item over and over again. Why does it matter? What is it of your business in knowing? What's the relevance, why are you asking?<sup>9</sup>

The process of data collection can sometimes resemble the same types of extractive research projects of the past and present. But data is useful. FCs ultimately do collect and record data from people who access FC services or programs as per their reporting requirements to funders. But the type of data requested is based on the funder's need(s) and isn't informed by the FC community:

[d]ata collection requirements are not from the community and therefore the data currently collected and sent to funders does not provide a proper or full picture – the context is separated from the data when not created by, owned by and used by and shared from the community.

FCs see how the data required for the reporting process can erase the diversity of Indigenous peoples that make up their communities. The resulting picture will not accurately reflect the needs and gaps which we are collectively attempting to bridge.

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<sup>6</sup> National Association of Aboriginal Friendship Centres, "Friendship Centres" (n.d.), online: <<https://nafc.ca/friendship-centres>>.

<sup>7</sup> FC participant.

<sup>8</sup> FC participant. Full quote is below.

<sup>9</sup> FC participant.

The relationships that FCs built within their respective communities are built on respect, reciprocity, relevance, and trust. FCs see the benefit of research – and it should be noted that many FCs are actively involved in research projects – and therefore understand the purpose of data collection. But there remains a tremendous burden on individuals tasked with the collection of information on people who access FC services, including health, education, or justice. There is also an immense burden on those who want to access services. The amount of time FC staff are required to allocate towards data collection, data entry, etc., is time spent not delivering a service or helping to meet the individual's needs:

[t]he process of collecting data is work. FC work is front-line work. The burden of collecting detailed information is time not spent on supporting or providing assistance to the person seeking support. There is a risk of harm to members of the community when time is of the essence.<sup>10</sup>

FC staff collect data at each point of contact for each client who access programs and/or services. Each program and/or service will have a different reporting requirement and there requests program/service-specific information. A person accessing more than one FC program or service will be asked several questions multiple times and by different people regarding their demographic information, socio-economic status, and Indigenous identity.

It's also annoying for people to fill-in a sheet of paper every time you do anything at a FC. All things are being tracked and it's kind of creepy. It's also burdensome for the user and the data collector, or generally all FC staff. Too much tracking discourages people to actually use the FC. To the point that some people don't like going to the FC anymore.

Having said that (^) the benefits of the FC is worth it. Because programs and services are free. There needs to be some level of accountability, so that FC's are using funds for what it is for.<sup>11</sup>

FCs work hard to maintain their relationships and while new ways to collect data are welcome, they must complement the good work already being done at FCs and they must not create additional burdens or barriers to those who want to access FC services.

FC participants connected the instability of annual funding and data collection. FCs can have a high turnover rate for staff for certain roles due to the insecurity of employment due to annual funding contracts:

Funding is only a year long. It's difficult to retain staff on year-long commitments. How can we keep quality staff if they're only promised a one-year contract? If it's 3-5 years, it's more possible to attract and retain staff. Better budgets and funding is a result of longer contracts, or periods of employment. How do you get set up and running and moving forward with programs and services smoothly if everything is cut off after only one year? Usually there's a two week notice for lay-offs in these cases, but we only know if funding is renewed four weeks beforehand. This leads to tremendous uncertainty.<sup>12</sup>

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<sup>10</sup> FC participant.

<sup>11</sup> FC participant.

<sup>12</sup> FC participant.

When a FC staff person leaves their role, there is a ripple effect on the entire Friendship Centre. FC staff must pivot and take on more work to cover the vacancy in order to provide a service or deliver a program, on top of the work they already do. The hiring process is challenging because the role is funded annually which is therefore more difficult to fill. When a new person is hired, FC staff are responsible for training which includes the process of data collection for reporting purposes.

Staffing issues are big. Need to get staff up to speed – but then staff are not guaranteed work after they are comfortable in their position. We need staff to actually collect this data! There can't be any fully functioning data collection on 1-year contracts. But also – we need cooks, kitchen staff, outreach workers, Elders coordinators. There is an ecosystem at play. Centres need to be strong in regards to staff – if weakened, data collection suffers, because everybody does multiple roles in FC's. If one position is lost, everyone covers, and the less data collection can be done. For FC staff as well – the benefits aren't great either, on top of only 1-year contracts. Easy to lose good talent to other places.

One solution suggested by a FC participant is

for employees collecting data, or a solution for all contracts, is requesting option years in contracts. This means the contract is contingent on 1 or 3 years if that's what's needed to complete the task. The point is that it's extensional, conditional contracts on years based on requirements.<sup>13</sup>

Safety was a concern raised during multiple conversations. FC community members acknowledged that people who come to FCs will withhold identity information as a way to create safety for themselves and for their family, etc.:

Historical harms...make most vulnerable clients unwilling to volunteer information. People do not feel safe providing their data.<sup>14</sup>

Historical government policies based on identity, under the *Indian Act* legislation, are a major source of historical and contemporary harms to Indigenous people. Contemporary policies, such as birth alerts, are one such example.<sup>15</sup>

[c]ategorizing people by the government is systemic racism. Government should honour the data provided by communities and use it to act accordingly and apply changes to itself.<sup>16</sup>

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<sup>13</sup> FC participant.

<sup>14</sup> FC participant.

<sup>15</sup> Anna McKenzie, Bayleigh Marelj, & Brielle Morgan, "B.C. ministry warned birth alerts 'illegal and unconstitutional' months before banning them" (12 Jan 2021) *IndigiNews*, online: <<https://indiginews.com/vancouver-island/birth-alerts>>.

<sup>16</sup> FC participant.



### [3] Data Usage

In this part of the analysis, participants' responses provide greater context to how people would like their data to be used so that government can work towards racial equity, beginning in priority areas.

When data is being collected, it seems that the intent is already established.<sup>17</sup>

FC participants were consistent in communicating their desire to hear more stories about the "positives" or seeing themselves and their communities reflected in a strengths-based context:

we want to hear more about the positives in the education process for Indigenous folks. More positive outlooks for employment. Because these things are happening, but they're just not being captured in these statistics from government.<sup>18</sup>

Indigenous peoples who reside in urban centres are underrepresented in the statistics.<sup>19</sup> Therefore, there isn't an accurate picture of what is actually happening.

The government is not asking the right data questions that would lead to meaningful change. Data questions do not account for diversity within the Friendship Centre Movement. Data must account for the diverse needs of each individual community.<sup>20</sup>

Trust is an overarching theme that FC participants spoke to throughout the engagement session. FC community members have legitimate concerns regarding how the data they collect will be used by government funders and other non-government funders.

Historically, Indigenous people have not been reported through a strength-based lens – and we continue to be over represented in the justice system, in poverty, in child welfare, and nothing has changed regardless of who's asking. Would a third party do a better job asking? Not necessarily. It depends where they are coming from – but not many research projects are intended to be strength-based. It may or may not be to get good grades, keep a good job. We need a reason for trust before data collection!<sup>21</sup>

To whose or what ends does the data FCs collect about their Indigenous clients serve? Data ought to reflect on whether a program or service is achieving the desired outcome or where there are gaps. The information must be useful to the community. It must have relevance:

Why do they even want our data? That's what needs to be asked, given the historical context of Indigenous people in relation to government data collection. What is the relevance of the data you're asking from us? How will it enhance Indigenous lives? Will differences be made if they count our data? These are the questions we'd like answered before giving answers.<sup>22</sup>

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<sup>17</sup> FC participant.

<sup>18</sup> FC participant.

<sup>19</sup> Janet Smylie & Michelle Firestone, "Back to the basics: Identifying and addressing underlying challenges in achieving high quality and relevant health statistics for indigenous populations in Canada" (2015) 31:1, *Stat K IOAS*, 67.

<sup>20</sup> FC participant.

<sup>21</sup> FC participant.

<sup>22</sup> FC participant.

In the same sentence, the FC participant acknowledges the potential of data collection but that in these contemporary times, there is a lack of trust that the efforts of FC staff to provide good data that captures the good work they do is being missed or erased or will be used to further perpetuate harms:

It's a give and take though. Not wanting to answer the questions is natural due to the historical context. But also, answering these questions, it's also important to know what we need. But the right questions, (not strength-based), are being asked. Being asked on a form about Indigenous identity may lead to more racism. Sometimes it's best to just answer non-indigenous for certain data collection.<sup>23</sup>

This point was raised by multiple FC participants with respect to FC clients who will withhold personal information because it could lead to the perpetuation of racist stereotypes about Indigenous peoples.

Overall, education is key for this legislation. How the history of data collection in Canada has effected us. [sic] Knowing why we hold back in giving information. Because assessments can lead to information that goes against people, for racist reasons. More social workers come to town, for example, if some negative information is found. This leads to more children being taken, families being broken up. This fear stops us from putting forth good information.<sup>24</sup>

Indigenous peoples want control over their stories and create safety and withholding race-based information is one way to do this. When people see themselves misrepresented, it is harmful.

FC participants expressed some uneasiness when the discussion turned to sharing the data they collect with the government:

Friendship Centres use discretion [when deciding] to give out data in respectful circumstances – not forced to give to the government. Currently there's not enough recognition or accountability on government to trust them with data."

When asked what is required for this legislation to ensure race-based data does not create harm to communities and groups, FC participants said that,

data must be in the hands of the people and communities it's about.<sup>25</sup>

When asked whether it was appropriate for the BC government to document race and hold race-based data, some of the FC participants noted the large amount of data that is already collected about Indigenous peoples in Canada. That even with so much information, there are many examples where nothing happened to address a major issue occurring in an Indigenous community:

[s]ometimes when people talk about data in a race-based way, pity comes, stigmas are involved, and it perpetuates racism. The subject of race has been talked about for so long, we need to move past it. However, Indigenous people are always [at] the bottom [of the] barrel in Canada

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<sup>23</sup> FC participant.

<sup>24</sup> FC participant.

<sup>25</sup> FC Participant.

(in regards to socio-economic circumstances). There's still no running water in Canada. One of the richest countries in the world – it is unacceptable. The Canadian government knows this, yet what has that data done? There are still First Nations communities without potable water.<sup>26</sup>

FC participants questioned the relevance of this legislation and whether the data collected will actually be used to develop good policy that will have the desired outcomes proposed by the government. FCs recognize the need to know good, detailed information in order to continue to plan for community programming to meet the needs of Indigenous peoples who live in their communities:

[i]t is good, however, to collect data and we recognize the benefit. It helps in applying for...money to flow into programs and services through our Friendship Centres. Indigenous people are overrepresented in...prison system, foster care...this information is good to know. We can use that to build the case of equity across the board.<sup>27</sup>

Some of the questions asked of FCs in their reporting doesn't allow for some of the more nuanced aspects of a FC program. The data asked for by a government funder doesn't capture the full picture of the good work FCs are doing with and for their communities.

I work in Housing. In my reporting back to the government, the data I collect doesn't allow for me to show how I was able to negotiate on behalf of a client with their landlord who was threatening to evict a client. Keeping people in their housing situation is success and the work doesn't get acknowledged.<sup>28</sup>

The work FCs do has to be meaningful to the communities they work with. By placing the indigenous community at the centre means that FCs will continue to have the trust of the community. Data collection that doesn't centre the community isn't community-based and therefore does not provide the benefit to the people FCs serve:

Data collection requirements are from government without negotiating purpose and benefit to the community – FC's feel they need to constantly prove they are deserving.<sup>29</sup>

FCs have built up their relationships with Indigenous peoples in many communities across the province. Their work centres the Indigenous community and is built upon respect. FC participants expressed concerns about the impact to their relationships with clients that comes with collecting race-based data and how they work to create safety in the moment for their clients:

Our answers don't fit in their questions – so we change the questions. Also, what are the reasons for data collection? Does this survey represent FC's? We'd like to think that it probably represents us best as you can. But sometimes questionnaires and surveys don't fit or represent real life. It's all boring, the same. We've been surveyed to death. Would like to see more open-ended questions and answers. Reading a story rather than gauging that story from an ABCD questionnaire. Important to here your own voice in your own words – but needing space to get

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<sup>26</sup> FC participant.

<sup>27</sup> FC participant.

<sup>28</sup> FC participant.

<sup>29</sup> FC participant.

to those answers. It would be nice to have a questionnaire where you want to input your answers. To write your own answers specifically, and to talk about the good things.<sup>30</sup>

FCs commented on the need for transparency where, “there needs to be a clear understanding regarding what government funders are asking for and what it means to be giving it.”<sup>31</sup>

## **Conclusion**

The representatives from the Friendship Centres shared many concerns and frustrations associated with the data collection process. But they do so with the appreciation for the ways in which data can be helpful in the good work that they do. The new legislation must not create additional burdens in data collection for FCs in BC. Time is a precious commodity and FC work is front-line work. At the very least, this new legislation must operate in a way that compliments the work being done and helps to establish a consistent way to gather data that provides a respectful, strengths-based understanding of where Indigenous communities are at so that FCs can continue to be responsive in meaningful ways.

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<sup>30</sup> FC participant.

<sup>31</sup> FC participant.

## APPENDIX A – Agenda

### BCAAFC Anti-Racism Data Legislation Circle

March 17<sup>th</sup> & 18<sup>th</sup>, 2022

#### Sheraton Vancouver Airport Hotel

7551 Westminster Hwy,  
Richmond, BC V6X1A3

#### Agenda

<b>Thursday, Mar 17, 2022</b>	<b>8:30am – 9:00am   Breakfast- Provided</b>	<b>Room</b>
	9:00am – 10:00am   Welcome & Circle	Britannia Ballroom
	10:00am – 10:30   Data Topic Introduction <ul style="list-style-type: none"><li>• 20 minutes – “Basic Data and knowledge Questions</li><li>• 10 minutes – group summary sharing</li></ul>	
	10:30am – 10:45   Coffee Break	
	10:45am – 12:00   Dialogue Circle <ul style="list-style-type: none"><li>• 45 minutes – “Consultation Process Questions”</li><li>• 15 minutes – group summary sharing</li><li>• Wrap up before lunch – give over to Charlie for meal song</li></ul>	
	<b>12:00pm – 1:00pm   Lunch- Provided</b>	
	1:00pm - 3:00pm   Continued Conversations <ul style="list-style-type: none"><li>• 45 minutes – “Legislative Specific Questions”</li><li>• 10 minutes – group summary sharing</li><li>• 45 minutes – “Experience and Storytelling and FCM role Questions”</li><li>• 10 minutes – group summary sharing</li><li>• 10 minutes wrap up – pass to Charlie for closing</li></ul>	

## APPENDIX B – Guiding Questions Document

### Anti-Racism Data Legislation Engagement Questions

#### Basic Data and Knowledge Questions:

- [1] Data?
- Let's make a data flow diagram (DFD) together!
  - Describe data to us in your own words
- [2] Are you aware of current data related legislation? (FOIPPA, PIA etc.)?
- [3] How is indigenous identity different from or similar to race in terms of relationship with government?
- How aware are you of current indigenous data initiatives / indigenous data sovereignty movement?
- [4] Does race based data need to be collected?
- What is it about race that matters for understanding social justice functioning and impacts?

#### Consultation Process Questions:

- [5] "Through the Fall of 2021, the Government of B.C. is engaging in a public consultation process to help inform race-based data collection in a way that is reflective of the needs and experiences of Indigenous, Black and people of colour (IBPOC) and other racialized Communities." (BC government)
- When did you hear about this consultation process?
  - Open to the public survey – If ever, when did you hear about this?
- [6] Objectives were created and set for indigenous engagement. These objectives are:
- Conduct dedicated engagements that reflects the unique perspectives and inherent rights of Indigenous peoples.
  - These engagements will serve as a vehicle to:
    - Understand how Indigenous people in B.C. want to identify.
    - Understand Indigenous people's comfort levels with sharing information in different contexts/situations.
    - Understand Indigenous people's expectations for how data will be used.
    - Respect Indigenous leaders' desire to co-develop legislation.
    - Support Nation to Nation engagement.
  - Do you agree with the objectives of this consultation? (explain)
- [7] What was/is missing from this process to provide confidence?

#### Experiences and Storytelling:

- [8] The BC Government claims that this legislation will help to modernize sectors such as policing, health care and education, and that other sectors may be identified as a priority through the consultation process.
- Government ministries are separate or "siloeed" and data is not consistently or easily shared or coordinated between them. Tell us about a time this lack of coordination impacted your centre.
- [9] The BC Government claims that anti-racism data legislation is about better identifying where gaps and barriers exist, so they can provide more equitable services for communities.
- What ways have you expressed race related service gaps and barriers to government in the past? Have they listened? What happened to that information?
  - Where and how can you imagine race based data improving equitability of services?

### Legislative Specific Questions:

[10] Government has prioritized addressing systemic racism in public sector policies, programs and services, but does not collect race-based data (in most cases) and lacks data to inform strategic action. An approach for collection, use, and disclosure of data to identify systemic racism and advance racial equity is needed.

- a. Should current Indigenous data governance projects, BCFN Data Governance Initiative, and ongoing work with regional data centres be incorporated into the legislation? How?
- b. Do these initiatives or the indigenous data sovereignty movement represent your friendship centre or the friendship centre movement?
- c. Do you think it is appropriate for the government of BC to document race and hold race-based data?
- d. What authorities and restrictions would you like to see the government impose upon themselves in regards to if and how they collect race base data? (Examples: Allow the director of statistics to establish anti-racism data standards and directives, require public bodies to collect specific anti-racism data.)
- e. Much research and race related data collection has been created by reputable third-party groups for many years, where do research projects and non-nation groups fit into this legislation.
- f. Do these initiatives or projects represent your friendship centre or the friendship centre movement?

[11] Indigenous and other racialized communities may not trust government to collect, use and analyze data in ways that help them. There remains concern that personal information may be collected and used in ways that harm them.

- a. Current legislated protections focus on confidentiality of individuals and organizations. Is there a need to consider communities, including First Nations, Indigenous and other racialized communities?
- b. What does this legislation need to include to ensure race-based data does not create harm to communities and groups?
- c. We need to trust data collectors, holders and users – What needs to be in place to ensure trust is established with race related data collection?
- d. What oversights need to be included for protection and safety before, during and after data collection, analysis and use. What recourses need to be in place if harms occur for those harmed to seek correction of harm?

[12] We do not want this legislation to result in simply more data collection, we want this legislation to ensure that data collected targets eliminating systemic racism and achieve equity.

- a. How do we ensure this legislation focuses on structural change?

### Friendship Centre Movement Role Questions:

[13] What role do you envision Friendship Centres playing in the collection of race-based data, if any?


- a. What role do you currently play?
- b. What difficulties do you face with current data collection requirements? (think of your funding agreements)
- c. What resources or relationship changes do you need to be effective in your current data role?

[14] What categories are meaningful and useful across different operational contexts and regions for Friendship Centres?

- a. Have you seen any trends or patterns in your region that would fall in line with the importance of race-based data?

## APPENDIX C – Presentation





BCAAFC | BC Association of  
Aboriginal Friendship Centres

## ANTI-RACISM DATA LEGISLATION ENGAGEMENT

Session Hosts

- Alfredo Garcia, BCAAFC Senior Policy Analyst
- Melissa Reinhardt, BCAAFC Research and Data Analyst

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## SAFETY: SELF CARE AND RESOURCES



<https://bcaafc.com/help/health/>

**Crisis Lines & Support Resources**

Native Youth Crisis Hotline 1-877-209-1266


KUU-US Crisis Lines:  
Adult Crisis Line: 250-723-4050  
Youth Crisis Line: 250-723-2040  
BC wide: 1-800-588-8717



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## INTRO TO ENGAGEMENT

- The Government of B.C. will be introducing Anti-Racism Data Legislation in the Spring 2022 Legislative Session.
- The Government believes the legislation will help to modernize and fill gaps in sectors such as policing, health care and education.
- The public engagement began on September 9, 2021 and will run until January 31, 2022. Indigenous engagement will run until March 31, 2022.
- The legislation takes on the "Grandmother Perspective" (relationship building) as opposed to the "Big Brother Perspective" (monitoring and security) in regards to data collection.



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## INTRO TO ENGAGEMENT

Government outlines three specific goals for this engagement:

**Identify:** Government wants to understand how people in B.C. prefer to identify or represent themselves before starting to collect anti-racism data.

**Experience:** Government wants to understand people's previous experiences of sharing personal information with Government agencies. This will help to understand people's comfort levels with sharing information in different situations, such as for research purposes or to access public services like health, education or justice so that government can build better collection methods.

**Data usage:** Government wants people to understand how people would like their data to be used so that government can work towards racial equity, beginning in priority areas.



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### PURPOSE AND CONSENT

The purpose of this engagement session is to gather input to respond to the provincial government's request to the BCAAFC in informing upcoming Anti-Racism Data Legislation.

- Participation in this engagement is voluntary
- You are free to disengage from this engagement at any time
- This engagement will not request your personal information to be collected nor will your personal information be shared



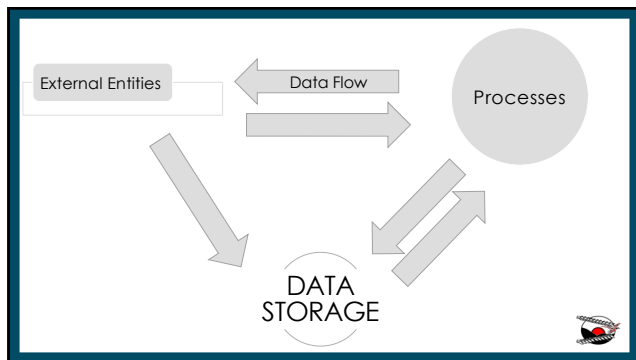
5

### TODAYS DISCUSSION TOPICS

- Introduction to the topic and historical context
- General data, data collection and data legislation knowledge
- Review of the consultation process
- Experiences and storytelling in regards to data, data collection and data use
- Suggestions for inclusion in this legislation
- The role of Friendship Centres and the Friendship Centre Movement



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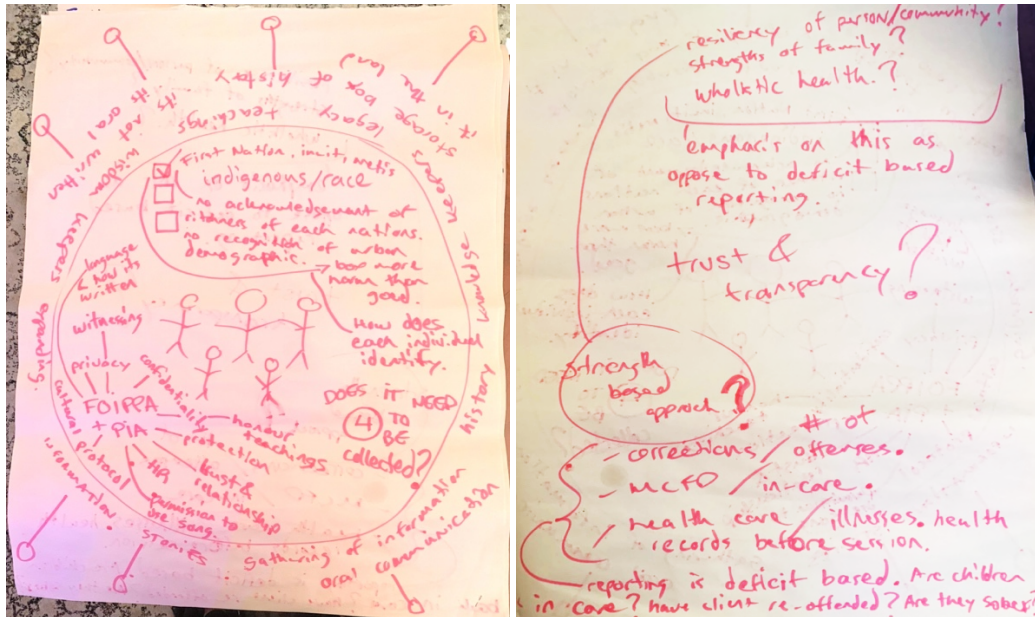
# Thank You

- Session Hosts
  - Alfredo Garcia, BCAAFC Senior Policy Analyst
  - Melissa Reinhardt, BCAAFC Research and Data Analyst



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APPENDIX D – Photos from the Event



Notes taken by participant in response to Question #13.



Participants and BCAAFC staff member note-taking during a focus group.