



COMMUNITY-PARTNER LED ENGAGEMENT FINDINGS REPORT



Anti-Racism Data Legislation Engagement

Prepared For:

**Ministry of Attorney General
Multiculturalism and Anti-Racism Division**

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“We respectfully acknowledge that we are located on the traditional, ancestral, and unceded territory of the xʷməθkʷəy̓ əm (Musqueam), Sḵw̓x̓wú7mesh (Squamish), and səl' ílwətał (Tseil-Waututh) First Nations. We offer our gratitude to the First Nations, Métis, and Inuit people for their care for, and teachings about, our earth and our relations. May we honor those teachings.”

Disclaimer

This report was prepared by DPM Consulting Ltd for the sole purpose of engaging with diverse organizations in British Columbia on issues related to the collection of data for anti-racism purposes. Funding for this project was provided by the Province of British Columbia, Ministry of Attorney General, Multiculturalism and Anti-Racism Division. The material contained in this report reflects the best professional judgement of the researcher, based on the information gathered and available at the time of its completion and as appropriate for the scope of work. Any use that a third party makes of this report, or any reliance or any decision based on it, is at the discretion and responsibility of such third parties. The researcher has prepared this report at the level of skill and professionalism that is consistent with members of the social sciences and research profession working under similar conditions at the time the work was performed. The information contained herein should not be construed as to limit, or otherwise constrain diverse community interests.



Acknowledgement

We are honored and grateful to live, work, and play on lands traditionally occupied by Indigenous Peoples. Hundreds of years after the first treaties were signed, British Columbia remains home to many Indigenous Peoples, who continue to care for this land and continue to shape British Columbia today.

This report was developed via the stories and experiences of racialized and Indigenous participants who were engaged through various informal and formal forums to provide insight and identify measurable actions that can be applied to address systemic racism and

promote a more racially equitable society in British Columbia. This places the community participants and communities at the forefront, acknowledging that they are the experts of their experiences.



Emotional Trigger Warning

This report discusses topics that, for racialized and Indigenous Peoples, may trigger memories of culturally unsafe personal experiences or those of their friends, family, and community.

There are immediate mental health resources available at:

<https://www2.gov.bc.ca/gov/content/health/managing-your-health/mental-health-substance-use/virtual-mental-health-supports>



Contents

Acknowledgement pg. 3

How We Work pg. 5

- Executive Summary
- Review Approach

What We Found pg. 9

- Expectations and Scope
- Summary of Findings
 - Addressing Racism
 - Comfortably Providing Data
 - How People Want to Identify

What Is Needed pg. 39

- Conclusions and Key Recommendations

Appendices pg. 45

- Appendix A: Background
- Appendix B: Methodology
- Appendix C: Additional Definitions
- Appendix D: Overview and Backgrounder
- Appendix E: Engagement Guide
- Appendix F: Framework

Tables

- 1.1 Participants Demographics pg.11
- 1.2 Addressing Racism pg.13
- 1.3 Priority Areas pg.17
- 1.4 Methods of Communication to Community pg. 21
- 1.5 Comfortably Sharing Data pg. 28
- 1.6 Community Dissatisfaction and Preferences of Categories pg.32
- 1.7 Community-Led Recommendations pg. 33
- 1.8 Identity Nuances pg. 36



HOW WE WORK





Executive Summary

The experience of racialized communities and Indigenous Peoples can be better when we make systemic inequities visible. Gathering and sharing race-based data can assist with reducing community harm and social exclusion.

In November 2020, the provincial government of British Columbia made a commitment to make the province a more equitable, inclusive, and welcoming place for everyone. Premier John Horgan mandated Rachna Singh, the Parliamentary Secretary for Anti-Racism Initiatives, to tackle racial discrimination in B.C. as part of her mandate letter. Parliamentary Secretary Singh was tasked with introducing legislation to help reduce systemic discrimination and pave the way for race-based data collection essential to modernizing sectors like policing, healthcare, and education.

The provincial government awarded grant funding to multiple community organizations representing diverse ethno-cultural and racialized communities to organize and lead public community sessions. Output from those engagements will inform legislation, policy, and programming related to the collection, housing, and use of data to identify systemic racism in government programs and services.

To support communities wishing to host conversations with their members (via community organizations), the provincial government hired a third-party consulting firm that specializes in community engagement to conduct consultations using a collaborative process.

This report is based on a response rate of 97%, which is the total number of community reports received. It offers insight into the community partner-led engagements, as received through community generated accounts. In total, 425 community-led engagement sessions were hosted (in-person and virtual), and approximately 10,000 individuals from diverse ethno-cultural and racialized communities participated.



Fundamentally, this report is centered on the three key goals:

1. How can the collection of race-based data be used to address racism?
2. What needs to be in place for communities to comfortably provide data?
3. How do people want to identify?

A framework developed by the provincial government was used to help illustrate the importance of community involvement, the need to secure the communities data, and the need to see concrete action taken. The communities' voices were clear: “Without time, there is a danger of missing our needs¹.”

There are four concrete and practical recommendations from the communities:

Recommendation #1

The collection of race-based data needs to lead to concrete actions



Recommendation #2

Full community participation and involvement in the process of race-based data collection



Recommendation #3

The race-based data collection needs clear guideline and be secured



Recommendation #4

A broaden of the identity categories for racialized communities and Indigenous Peoples



The overarching goal is to enable the government to create positive community relationships and collectively build a diverse, inclusive, accessible, and respectful province where every person has a voice and the opportunity to fully contribute.

¹ Community-Led Engagement Report



Review Approach

The provincial government, by way of a public Request for Proposal (RFP) process, contracted DPM Consulting Ltd, a firm that specializes in community engagement initiatives, to conduct consultations with communities wishing to host public anti-racism conversations with their members.

This process included end-to-end coordination with 66 grant recipients from all five regions of BC (Vancouver Coastal, Fraser, Vancouver Island, Interior, and North).

DPM Consulting Ltd mandate was to:

- Develop an anti-racist engagement strategy for and with multiple community organizations representing diverse ethno-cultural and racialized communities to elicit input on topics related to the Province's anti-racism priorities.
- Oversee and provide coordination for engagement activities with identified community organizations selected by the Province; and
- Consolidate all community reports-out from engagement sessions into a final report for the Province.

The team DPM assigned to this project included specialists that are racialized, marginalized, and intersectional. Their expertise range from trauma-informed training/knowledge, facilitation, education, research, data collection and analysis, project management, and anti-racism.

DPM Consulting Ltd had no direct influence structuring the primary scripts, questionnaires or templates utilized in implementation of this initiative but were provided access to information needed to complete its broader objective of engaging with the community partners.

Sources of data and information for the report include:

- Grant Application
- Engagement Guide
- Overview and Backgrounder
- Engagement Reports

WHAT WE FOUND





WHAT WE FOUND

Expectations and Scope

The scope of this project was to document feedback and concerns of the communities regarding the collection and use of race-based data to support anti-racism legislation. More specifically, it documents how communities want their data collected, how communities want to be involved, and what conditions need to be present to collect this data. That information was compiled and analyzed based on the data communities reported. All key themes that emerged were highlighted as a priority area of concern.

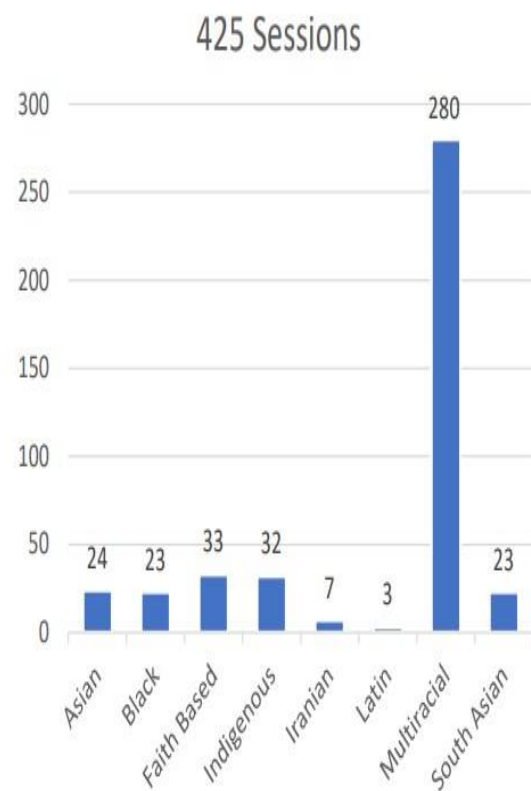
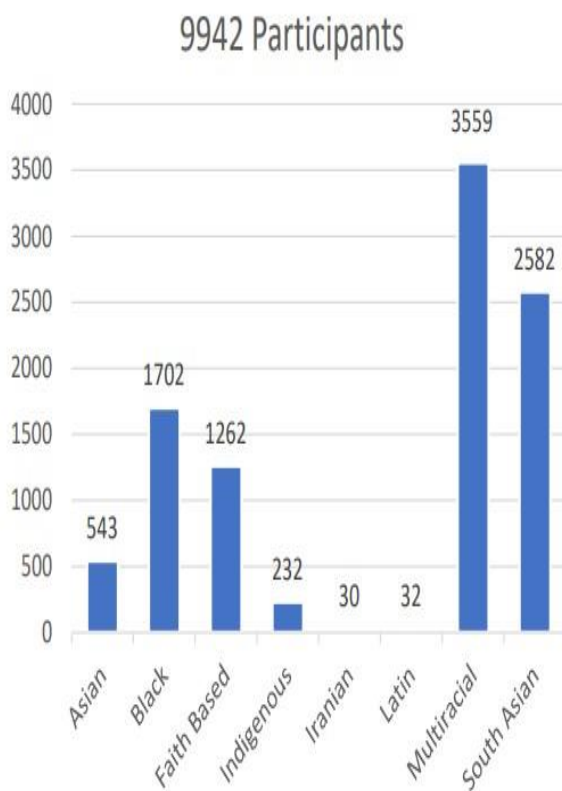
Interest in the community partner-led, anti-racism data legislation initiative was significant, with close to 10,000 people participating from diverse ethno-cultural and racialized communities across British Columbia. The table below shows the diverse communities represented in the report such as Asian, Iranian and People of African Descent. There is also representation from faith-based communities such as the Muslim communities. In these engagements, communities self-identified and offered their insights and opinions of the questions established in the engagement guide.

From the community reports, some participants wanted to see their stories amplified and their experiences immediately addressed. This was not part of the project mandate and therefore not captured in this document. Some responses highlighted the desires of participants to have their concerns turned into concrete actions and remedies that advance racial equity and honor their experiences. Other reports described participants' incidents of discrimination and racism in sectors such as health, social services, housing, and justice. For example, there were stories about access to linguistic services in healthcare, or access to housing for homeless people in the African Canadian community. As a result, it is recommended that the provincial government consider commissioning similar reports of racialized and Indigenous racism and place a priority on understanding how these incidents intersect into other government service sectors such as education and the justice system.



Table 1.1 Engagement Overview²

Engagements Overview



² These demographic labels originated from the community-led engagement reports and were not in the government's engagement guide nor was the government involved in their creation.



Community Partner Led Engagement Sessions

Community members were invited, through community partner-led engagement sessions, to share their perspectives on how the government should collect race-based data. The engagement sessions were anonymous and voluntary, and communities were encouraged to share as little or as much information as they felt comfortable. Some reports noted time as the reason for lack of completion or under-development of the report. Therefore, there are percentages reported here that could be higher or lower.

The following key and sub-themes emerged from the community partner engagement sessions:

- 1) Addressing Racism
 - A. Bringing about change
 - B. Priority areas for change
 - C. Communication with the community
- 2) Comfortably providing data
- 3) How people want to identify



1) Addressing Racism

Communities were given opportunities to discuss inequities and the ways in which race-based data could support or even advance racial equity. Facilitators also asked participants to discuss which government services areas should be identified as priority for addressing racism, as well as the ways that communities want to be kept involved with the data collection process.

1A) Bringing About Change

Ninety-two percent (92%) of the community generated reports stated that the data could bring about a positive and concrete change within the province and be a positive step towards mending and rebuilding trust between the provincial government and racialized and Indigenous communities. Participants believe race-based data could reduce racism, address gaps in services, resolve inequities, and identify barriers. They want to see the data used to reduce exclusion, allow for equitable opportunities, to understand and reflect the needs of communities and acknowledge that change is needed. The reports showed that people believed that the data would address racism in four major areas:

- I. **Approach**
- II. **Education**
- III. **Employment**
- IV. **Laws**



Table 1.2 – Addressing Racism

I. Approach	II. Education	III. Employment	IV. Laws
<ul style="list-style-type: none"> • Understanding • Identify • Evaluate 	<ul style="list-style-type: none"> • Tool • K-12 Curriculum • Societal change 	<ul style="list-style-type: none"> • Equitable opportunities • Diverse opportunities 	<ul style="list-style-type: none"> • Assist with the law • Reduce racism

I. Approach


Forty eight percent (48%) of reports indicated that services (both existing and future) provided by the provincial government are a priority for addressing racism. They identified three sub-categories in which this could be achieved:

1. *Understanding the needs of communities*
2. *Addressing gaps and barriers in services*
3. *Evaluating the current services*

Thirty-one percent (31%) of reports showed that the collection of data should be used to better understand the needs of specific communities, and should result in the creation of resources that are tailored for the specific community so that the services provided are equitable and culturally sensitive. The data should also be used to benefit the communities by informing the need for equitable training and assisting in any review of how programs and funding are distributed. Participants called for the data to not only show the needs of the communities but also to demonstrate how data collection would benefit and create a better experience for the communities.

Thirteen percent (13%) of reports also showed that the data can be used to identify gaps in services and show where additional support is needed. One of the gaps noted was the need for services provided by people who are culturally sensitive and trained.

Twenty-one percent (21%) of the reports noted that participants wanted the data to lead to



an evaluation of the existing services. Another significant finding was the call from participants for services that are culturally appropriate. For example, it was mentioned that in the Asian communities that there is a need to review linguistic services in healthcare and a need to increase access to interpreters. Other services that participants wanted reviewed were in the sectors of housing, healthcare, and grants. There was also specific mention that art funding and services for youth are important and, at times, undervalued.

There is an expressed desire to see and create change to reduce racism and to see more equitable programs and services provided. There is an expectation that the data will show where services are underutilized, and can be used to both improve existing programs and create new programs that are more tailored to a specific community's needs.

II. Education

The second priority identified by participants was education, with thirty-nine percent (39%) of the reports listing education as being a valuable tool to bring about change. Communities believe that education is crucial in recognizing an array of identities and promoting diversity.

Participants stated that educational curriculums help society to understand societal imbalances, create acceptance, and spread awareness. Some reports indicate that they believe the data collected could help broaden the K-12 curriculum. Participants also stated that they hoped that data and education could help bring greater awareness of the challenges faced by the Muslim community, and that education could help people “create a BC for everyone⁴,” and honour unique identities.

The reports also showed that participants believed that education could breakdown stereotypes, create anti-racism campaigns, and provide a chance to address missing voices such as the rights and education of Métis Nations.

⁴ Community-Led Engagement Report



III. Employment

Employment was the third way that participants believed the data collection could address racism. The main focus for participants was the creation of equal employment opportunities.

Eight percent (8%) of the reports stated that not only would data collection help provide evidence that there needs to be improvement in services but that it would also help improve the availability of employment opportunities.

Participants believed that the data collection should be used to show the need for diversity in employment and help with training, as well as demonstrate that employment opportunities in their communities needed to increase. Reports also showed that participants wanted to see an increase in the provision of services aimed at newcomers and recent immigrants.

IV. Laws

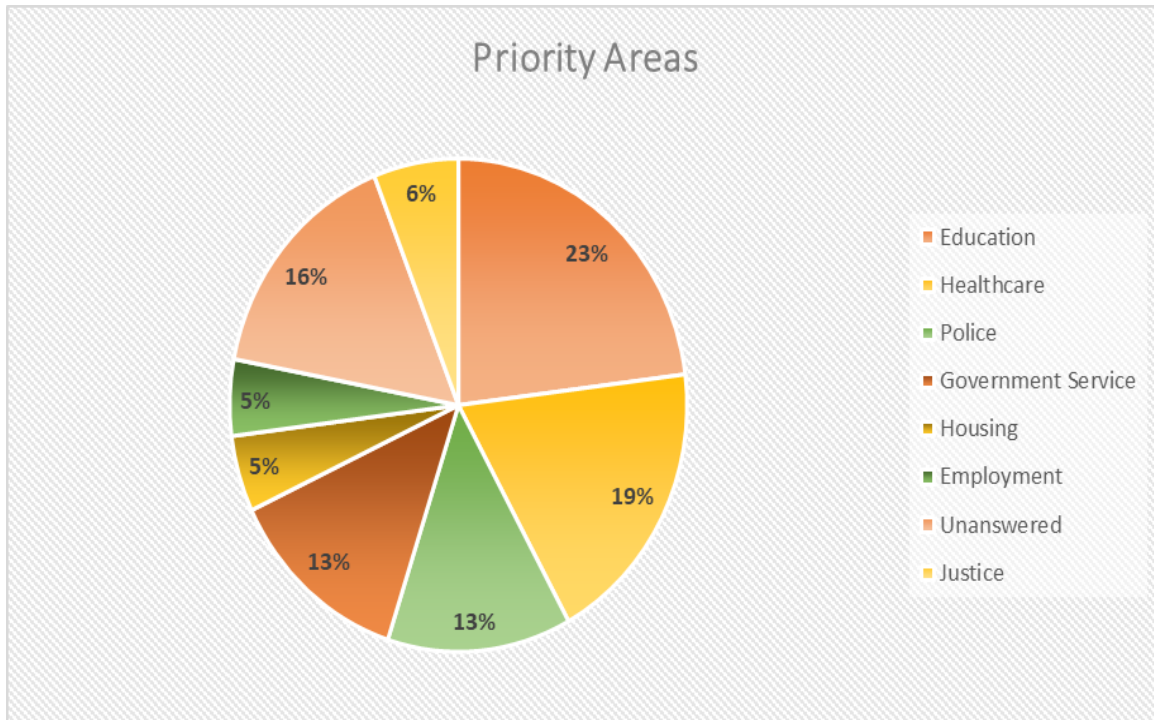
Five percent (5%) of the reports showed that participants believed that data collection could help address and reduce racism by supporting the review of existing laws as well as helping to create new laws.

Participants identified a need for actionable and concrete laws and policies that help stop racism and spread diversity. For example, one report suggested that data could be used to lead to a public anti-racism campaign on public transportation.


1B) Priority Areas

Community members were asked to reflect on their lived experiences and to identify areas of priority within government services where data could be used to address systemic and institutional racism.

Table 1.3 Priority Areas



Source: Community-Led Engagement Reports




The reports show that the top priority for community members is education. They mentioned that education is the primary tool by which data can be used to bring anti-racism into reality. It was noted that education needs to use intersectional data to further promote diversity and that the curriculum, especially K-12, should be a particular priority for the government. One report also suggested including Critical Race Theory⁵ in post-secondary education.

Healthcare was identified as the second area of priority. Nineteen percent (19%) of the reports noted that community members wanted data collection to change access to healthcare. Members identified family doctors, clinics, and hospitals as key priorities for urgent change because they believed that this is where people experienced racism the most, especially with “pregnancies, and deliveries,” or when accessing services.

Community members want to see the data improve the overall quality of services offered in healthcare, positively affect, and create noticeable change, and lead to more culturally sensitive training being provided within healthcare services. In the Asian Canadian communities, participants noted the lack of access and poor quality of language services. Other communities reported receiving poor health treatment when healthcare professionals noted the accents of the members. Members also expressed the need for better quality mental health services for their communities, noting that both physical and mental health are connected.

Another priority identified by the communities is non-healthcare governmental services. Thirteen percent (13%) of the reports showed that members want to see how the data collection could help with the current services being offered to newcomers, recent immigrants, and Asian Canadian communities, as there was an indication that current language services and the overall support provided to these groups was insufficient. Other communities believed that data collection could open more doors

⁵ The Critical Race Theory (CRT) movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power. Delgado, R, and Stefanac, J. (2001).



and create space for racialized and Indigenous communities to hold more significant positions in government.

Police training was another area of concern. Thirteen percent (13%) of reports indicate that data collection could and should influence how police are trained. This training must be culturally appropriate to demonstrate understanding towards diverse populations.

Housing and employment were also documented as priorities for communities. Five percent (5%) of reports indicated that members want data to shed light on the issues around homelessness and access to homeownership. In one report, community members stated that it was difficult for members of the African Canadian community to purchase homes and that access to ownership was riddled with challenges. Additionally, homelessness is also an issue adversely affecting the African Canadian community in British Columbia.

In employment, community members wanted the data to assist and improve job recruitment. The reports showed that five percent (5%) of communities are looking to see an increase and improvement in skill training and, more specifically, in cultural sensitivity training. Additionally, communities expect the data to help address pay equity. One report also indicated that there is a hope that the data collection will also help put the spotlight on entrepreneurs and their needs, especially in the African Canadian community.

It must be stated that there are some reports where the members did not answer the questions and there are a few reasons indicated for this. It was noted in the reports that some communities had no comments or did not have enough time to address the questions. This represented eleven percent (11%) of the reports.



1C) Communication to the Community

The provincial government recognizes and believes that data collection on race must directly involve communities. In addition to being asked how data could advance racial equity and priority areas, community members were also asked how they wanted to be kept involved and informed.

Fifty two percent (52%) of the reports show that the provincial government must strategize with communities and that they must reinforce and re-state the reasons for collecting the data and the intention of collecting the data. Community members also clearly stated that they want the involvement to be transparent, regular, active, and accessible, with clear consequences if the processes are violated.

Community members offered several ways that they wanted to be kept informed of the data collection process and the usage of that data. Some of the suggested ways were websites, community partners and community elected leaders, email, online reports, newsletters, newspapers, social media (e.g., Instagram, Facebook), text messages, television (more specifically, community channels) and in-person. However, 42% of reports did not specifically identify their communication preference, and this is an area that requires further exploration to gain additional clarity. The data indicating preferred communication methods are as follows and shown in Table 1.4:


- 15% through community partners
- 13% through a website
- 13% through email
- 5% through social media
- 2% through newsletters or news bulletins
- 2% through television
- 2% communications in person
- 2% through the BC government website
- 2% through text messages
- 2% through on-line reports
- 42% no answers



Table 1.4 Methods of Communication to Community

15% Community Partners
13% Website
13% Email
5% Social Media
2% Newsletters or Newsbulletin
2% Television
2% In person
2% BC Gov't website
2% Text Messages
2% Online Reports
42% No Answer

Source: Community-Led Engagement Reports




Amongst these options, the reports indicated the highest-ranking method of being kept involved was through community partners. Fifteen percent (15%) of the reports indicated that including community partners demonstrates trust and translates into action, and that community partner involvement should include regular consultations with stakeholders in communities.

Members also want the data to be accessible to participating communities. This too would demonstrate transparency and provide accountability to racialized and Indigenous communities. Eight percent (8%) of the reports called for specific community partners to be kept informed as well as for particular organizations, such as Resilience BC Advisory Group, to be part of the process and data collection. Others called for the creation of new governing bodies within the communities, for example an office of equity or an Afro-Canadian governing body.

Community members also indicated they would like to be kept informed via one main website. Thirteen percent (13%) of reports showed that members would like a secure and confidential website that includes features such as usernames and passwords. However, community members were also clear that any website, and any other form of communication and engagement, must be provided in multiple languages, such as Punjabi, Spanish, Mandarin, and French. Additionally, the website and all communication must be available in American Sign Language (ASL).

It is important to note that reports showed that community members are not in agreement with where the data should be housed. At least five percent (5%) of reports have indicated that the provincial government website is not the ideal place for the data, whereas two percent (2%) of reports have shown that the “BC website⁶” should be the main site although reports do not indicate any specific website.

⁶ Community-Led Engagement Report



Email was the third preferred option indicated by communities. Thirteen percent (13%) of reports show that members want to be informed by a secure email. However, it must be noted that email must be provided in multiple languages and in ASL to be fully accessible. Community members called for all participating communities to have full access and even a PIN system to access the email or website.

Overall, community reports showed that communities want to be kept informed at regular intervals using a safe and confidential approach and, most importantly, with their input and consultation. Community members asked for active updates, benchmarks, and diverse approaches; for example, by adding multiple languages and ASL. Two percent (2%) of reports also indicated that the request for this data needs to be balanced with repeatedly asking these communities for their identities and experiences. Members did not want to be asked multiple times for the data and warned that their exhaustion should be taken into consideration.

To conclude, there is community support for the data collection and people believe it can help address racism. However, there are two significant points that need to be mentioned. First, five percent (5%) of the reports noted that the participants had concerns that the collection of the data could increase discrimination in the communities and could “cause harm.” The Two-Spirit community felt overlooked in the engagements - two percent (2%) of members noted that services are not readily available for them, nor did they feel included in the data collection engagement. Second, a total of seven percent (7%) of the reports showed that while communities believe data collection is crucial, there needs to be a culturally sensitive approach. Communities themselves need to be fully included in the design and implementation of government services and programs to ensure accountability and increase trust. Community members also state that these services and programs must also be seen as connected, rather than separate. The services offered should be intersectional, like the individuals in their communities.



2) Comfortably Providing Data

The second key theme is to identify what conditions need to be in place for communities to feel comfortable providing their data. The goal was to help the government understand people's comfort levels with race-based data collection in different situations.

Members were asked how they want to provide race-based data to the government. In the engagement sessions, it was explained to participants that in British Columbia there are strong privacy laws that protect how information about individuals is collected, used, and shared. It was also stated that the collection and use of race-based data can help make systemic inequities visible, reduce barriers, and address issues of discrimination, inequities, and gaps in services.

Communities were encouraged to share with the government a variety of options to collect the data and wanted to learn about the communities' preferences, needs and ideas.

Communities were informed that there are many ways that information about individuals, businesses, and organizations is collected. It can be provided to the government when you access the hospital, renew your driver's license, or access other services. This information can also be provided in-person, by phone, online, and via text.

One point of focus was the purpose of the data collection, with twenty-three percent (23%) of the community reports showing that members needed more clarity on the purpose of the data collection. Members had questions concerning how the data collection would benefit the communities and whether it could help avoid further marginalization of communities.

Members asked if race-based data collection would result in better outcomes for the people of the community. Other questions asked in reports were about how long the data would be held and about how the data could be used to create a long-term relationship with communities. These questions echo the communities' desires to see trust be restored with concrete programs and services.

Community reports showed that members want a criterion for the collection of data. Members want the collection to feel safe and secure, and suggested some criteria for data collection,



including clear guidelines, a secure platform, an independent body to oversee the data, transparency, and culturally relevant training for personnel assigned to collect data.

Community reports showed that members want clear guidelines in place to feel comfortable. Fifty-two percent (52%) of the reports called for rules and regulations to be established regarding access and storage, including penalties for those found inappropriately or illegally accessing the data. The reports indicate that communities want a full account of who, why, when, for how long, and how the data will be accessed and used. Members also wanted to be involved in creating the commitment guidelines before data collection began.

Community members of the Indigenous and Métis communities further called for integrated Indigenous consultation and oversight and expressed a desire to see data collection placed under complete control of those communities. There was a similar call from Afro-Canadian communities, who stated that all People of African Descent in British Columbia should have a say in both the data collection process itself and the establishment of guidelines governing that process. Community members state this will help address questions surrounding the data collection and ensure that communities are involved.

The second criteria requested by communities is to have the data stored on a secure platform. Twenty-seven percent (27%) of reports indicated that members are preoccupied with their data and privacy. This connects to the communities' earlier concerns about the potential harm to their members. Participants worried about the data getting into the "wrong hands," and being used to further discriminate against them. In some of the reports, members also mentioned concerns around certain data categories being breached, such as one's sexuality.

Members wanted to see the government use a secure platform to further protect personal information, how access could be documented and monitored. Community reports showed that members want to play a significant role in the security of data. The platform used for collection and storage should be secure, and with no media access. This platform should be



available in multiple languages and incorporate ASL. Six percent (6%) of reports also called for consent forms as part of the access process.

Twenty-three percent (23%) of the community reports called for an independent entity to be the overseer of the data, its collection, and storage. For some members, particularly in the Punjabi communities, there was a call for a neutral third party. In the Métis community there was a call for full consultation and oversight while in the African Canadian communities there was a call for an Afro-Canadian governing body and a neutral third party. This call for overseer of the data represents almost one fourth of reports and may be a question that requires further discussion.

In 5% of the reports, community members stated that the racialized data should be collected and analyzed by racialized people. This is especially requested in reports coming from the Afro-Canadian communities. Despite the small percentage of 5%, it reinforces the message that communities want to the data collection process to include communities at every step. Other communities, including Indigenous communities, went a step further by indicating that they also want anyone who handles the data to be properly and appropriately trained. Nineteen percent (19%) of reports showed a call for technically and culturally trained people at every part of the process. Members stated they want assurances that their data is understood by those collecting it. This would extend more trust between the communities and the government and help reduce the negative impact on Indigenous and racialized communities.

Communities clearly want to build trust with the provincial government, and this can be achieved with an appropriate, sensitive, and neutral data collection process. Members want to be able to share control in this process via an audit process and by putting a complaints body in place. In one report, it states that participants believed that this “is best done by a third party, who is neutral and not under the government’s influence⁷.” Communities additionally want to be part of the recommendation process of this independent body or

⁷ Community-led Engagement Report



bodies. On the other hand, five percent (5%) of reports indicate that members believed that only the provincial government should oversee the data and have access to it.

Transparency for the communities was another key factor needed for members to feel comfortable. Twenty-one (21%) of reports indicate that members want to see full disclosure from the provincial government. The reports suggest that “full disclosure” includes ensuring that communities are part of the data collection process, updated about it regularly, and provided with access to the data. This need for transparency relates directly to the communities’ need to further understand the purpose of the collection and their involvement. The reports also indicate that members believe this initial consultation is a positive demonstration of the ways in which the provincial government can rebuild trust with the communities.

Community members do believe that this data can contribute to racial equity when they are fully involved. This involvement means an open process with clear guidelines. They state that transparency, accountability, use of appropriately trained people, and regular follow-ups does address their concerns around the potential harm towards communities and possible further marginalization.



Table 1.5 Comfortably Sharing Data





3) How People Want to Identify

The final theme concerns participants' identities and how they prefer to identify. It was reiterated that it is important for individuals to be represented accurately.

Participants were asked to help assess three examples of how race-based data has been grouped in the past to determine if they fit British Columbia's context. In questions 1 to 3, members were asked "What do you like about this approach?"⁸ and "What would you change or improve about this approach?"⁹ In Question 4, members were asked to discuss other identity descriptions, for example, visible markers of faith or language. Additionally, Indigenous communities were asked to further comment on questions that were "Indigenous-focused"¹⁰. There were reports that noted that there was insufficient time to address this section. This absence has an impact on the results. As a result, Table 1.6 indicates both communities' dissatisfactions and preferences with the categories expressed in the reports. Given the constraints or absence of information, overall community satisfaction with the categories cannot be fully obtained.

The reports show that community members believe that collecting data on their identities could be useful in addressing systemic racism. For members, it was seen to "acknowledge intra-community diversity"¹¹. Five percent (5%) of reports continued to be concerned that the identifiers would lead to further discrimination or "fall into the wrong hands"¹². Although a small percentage, it reinforces the concern stated earlier in the report about the data collection being responsible for more negative experiences.

The reports showed that communities want ownership of how they identify. In the categories involving race, members reported that they "disliked,"¹³ or found the presented categories of

⁸ Engagement Guide

⁹ Community-led engagement report

¹⁰ Ibid

¹¹ Ibid

¹² Ibid

¹³ Ibid



identity “confusing¹⁴” and “not appreciated¹⁵.” Members added that they were “apprehensive,¹⁶” about this category. Participants expressed that the category was seen as lacking nuance and missing sub-categories. Certain communities also noted that they were missing from the list, such as Eastern Europeans, while others from the Southeast Asian community did not like the term “East Indian¹⁷.”

Additionally, ten percent (10%) of the reports also called for adding a category for people to identify as “mixed¹⁸.” Participants expressed that they prefer to see flexible categories where people could decide the identities that best suited them. Additionally, there was a call to see the categories expanded and a mechanism created to capture feedback. This percentage is small, however, and some reports noted that there was insufficient time to address this section.

Reports showed that the category, Detailed Country of Origin, was better received by community members. Overall, participants were more receptive to it; forty-seven percent (47%) described it as more accessible, “clearer¹⁹”, and “inclusive²⁰.” One participant expressed that this category was less harmful than race. Participants noted that they would prefer to identify by their country of origin as opposed to race. Another participant noted that country of origin is better because it captures more identities. Within the 47% of reports expressing agreement with this category, there were calls to ensure that, in the future, more options for identification are provided and that participants are given the ability to make multiple choices regarding identity.

While several reports indicated that members appreciated the effort applied in this category, thirteen percent (13%) of reports members expressed that the approach used needed more work or was confusing. Reports noted that there were missing groups or countries, for example, Punjabi, Vietnam, and Taiwan. There was also a recurring worry that these

¹⁴ Ibid

¹⁵ Ibid

¹⁶ Community-led engagement report

¹⁷ Ibid

¹⁸ Ibid

¹⁹ Ibid

²⁰ Ibid



categories would lead to further division. Instead, what was recommended by participants was the ability to fill in a document accurately. This option would allow participants to be able to document all their identities.

In the category of religion and religious denominations, there was a mixed reception. Members thought it was “good²¹,” yet could lead to “generalization²².” Twenty-eight percent (28%) of reports indicated that community members thought the category was “OK²³”. Some members felt the approach was sensitive and the diversity was appreciated, while other reports indicated that the approach was incomplete, missing options, and missing religions. Some community members would rather self-define and even saw this identity as optional. Additionally, an expansion of this category is needed for religions outside of Christianity. Eighteen percent (18%) of community members expressed that there was an over-representation of Christianity and its denominations in relation to other religions. One member expressed there were “lots for Christianity but not others²⁴.”

For other identity markers, community members wanted to add more categories for education, sexual orientation, gender identity, mental health, and income. However, the support for language as an additional category was the most evident and indicated in thirty-four percent (34%) of reports. Sixteen percent (16%) of reports also wanted to add categories representing markers of faith.

In one report, it was noted that the Two-Spirit Community felt inadequately represented and needed to have categories provided that addressed this gap; stated that more nuance in the description used is needed, and the categories require more development. Within these five reports, twenty percent (20%) of participants expressed that the categories used limit Métis religiosity and spirituality. Other reports showed that members wanted to see an expansion of Indigenous categories, as they would prefer to be able to “identify by Nations²⁵.”

²¹ Community-led engagement report

²² Ibid

²³ Ibid

²⁴ Ibid

²⁵ Ibid



The reports also demonstrate a fear of further discrimination and exclusion. Forty percent (40%) of the reports illustrated that members were concerned about there being an “Indigenous hierarchy²⁶,” while others saw this document as a “colonial document²⁷.” Twenty percent (20%) of reports showed a mixed reception on the collection of band and status. One member also expressed that they do not like the term, “Indian” and felt it was outdated and unnecessary, while one report expressed those other forms of Indigeneity were missing from the process and categories.

²⁶ Community-led engagement report

²⁷ Ibid



Table 1.6 Community Preference and Dissatisfaction of Categories

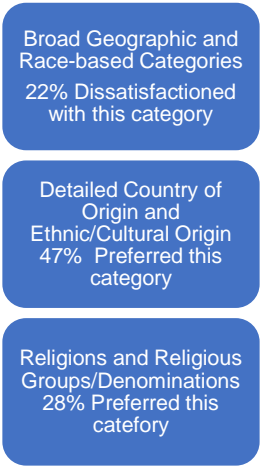


Table 1.6 Indigenous Focused Questions

- Broad Indigenous Groups 60%
- Detailed Indigenous Origins 80%
- Status Indian 80%
- First Nation or Indian Band 80%

Source: Community-Led Engagement Reports



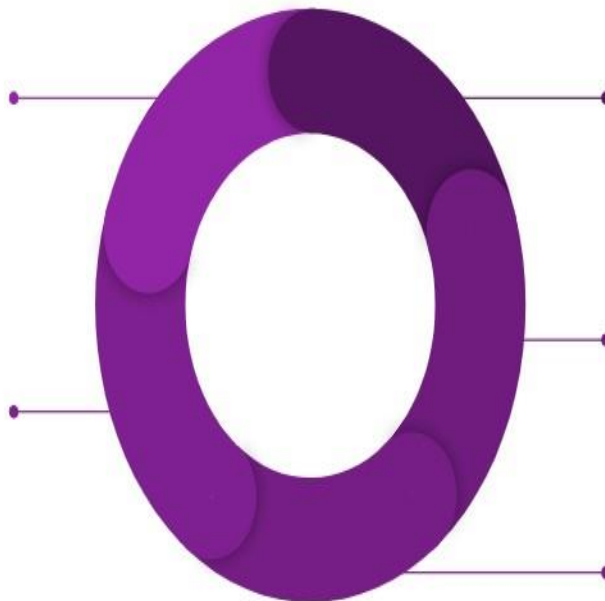
Table 1.7 Community-Led Recommendations

Broad Geographic and Race-based Categories

- Addition of a category for people of mixed descent

Detailed Country of Origin and Ethnic/Cultural Origin

- Add the option to self-identify Expand the list to include other countries



Religions and Religious Groups/Denominations

- Broaden the categories on religion to include different sects from religions other than Christianity

Indigenous-Focused Questions

- Add more detailed categories
- Continue to collect information on bands

Other Identity Descriptions (5)

- A) Language
- B) Markers of Faith
- C) Gender
- D) People with disabilities
- E) Mental Health



Identity Nuances

This question provided a lot of nuances for the provincial government to consider. Overall, people want to be able to identify on their own terms. This is seen through the multiple nuances presented in the community reports and especially within the Métis and the Afro-Canadian communities. Other communities expressed concerns with identity classifications, such as sexuality, while others expressed the need for data to be intersectional to capture the “big picture²⁸,” of oneself.

Within forty percent (40%) of reports from Indigenous communities, Métis Nations expressed a feeling of exclusion from the “bigger picture²⁹.” Members noted that a greater emphasis not only on their identities but also on their mixed heritage is needed. There was a call for further categorization and to increase Indigenous diversity. One member stated that more interest in in “Métis rights and education³⁰” is also required.

In six percent (6%) of the reports, Afro-Canadian communities and members debated over the term “Black³¹,” which made members uncomfortable and was perceived as “narrow.” This percentage changes to forty percent (40%) when only considering reports representing African Canadian communities. One member stated that the term was “problematic³²,” while others referred to it as a “colonial legacy term³³.” It was noted that other communities were not identified by the color of their skin, and other markers such as country of origin were used instead. Members called for more specific identities to broaden this racial category and offered preferred terms such as “People of African Descent,” or “African Canadians.”

The reports also showed two other findings regarding sexuality and identity. In Asian communities, five percent (5%) of reports state that sexual orientation should be an optional

²⁸ Community-led engagement report

²⁹ Ibid

³⁰ Ibid

³¹ Ibid

³² Ibid

³³ Ibid



question. This is also echoed by five percent (5%) of the Muslim community who expressed they do not want to be asked this question.

Regarding identity, reports show that intersectional data was a recurring theme and that communities want to be able to identify as they wish. This includes all their identities, from gender and country of origin to religion. All these elements of identity make up the full person. Members expressed that they “prefer flexibility in identity and should be allowed to self-identify³⁴.” Other members offered suggestions that the provincial government should “research other models of identity, including Indigenous models³⁵.” Community members saw the categories as a “Western concept³⁶,” and believed that intersectional identity would be captured more holistically by their communities.

Intersectional data was a recurring theme, with several reports noting that the ability to document full personhood would better capture the identities of participants. Thirty two percent (32%) of reports indicate that participants want the means to identify and document their full selves. Not only would this be a more accurate representation, but it could help deliver more equitable services. One member stated that they want to see categories that “express unique and nuanced and diverse identities³⁷.”

The need for intersectional data was also noted in the African Canadian Communities. Six percent (6%) of the reports showed that African Canadians wanted to add “diverse Black identities³⁸,” and believed that the current categories did not capture the community. This need for intersectional data is also echoed in the Métis community. Members stated they needed to see a way to capture “Métis identities³⁹,” and not just a singular Métis identity.

³⁴ Community-led engagement report
³⁵ Ibid
³⁶ Ibid
³⁷ Ibid
³⁸ Ibid
³⁹ Ibid



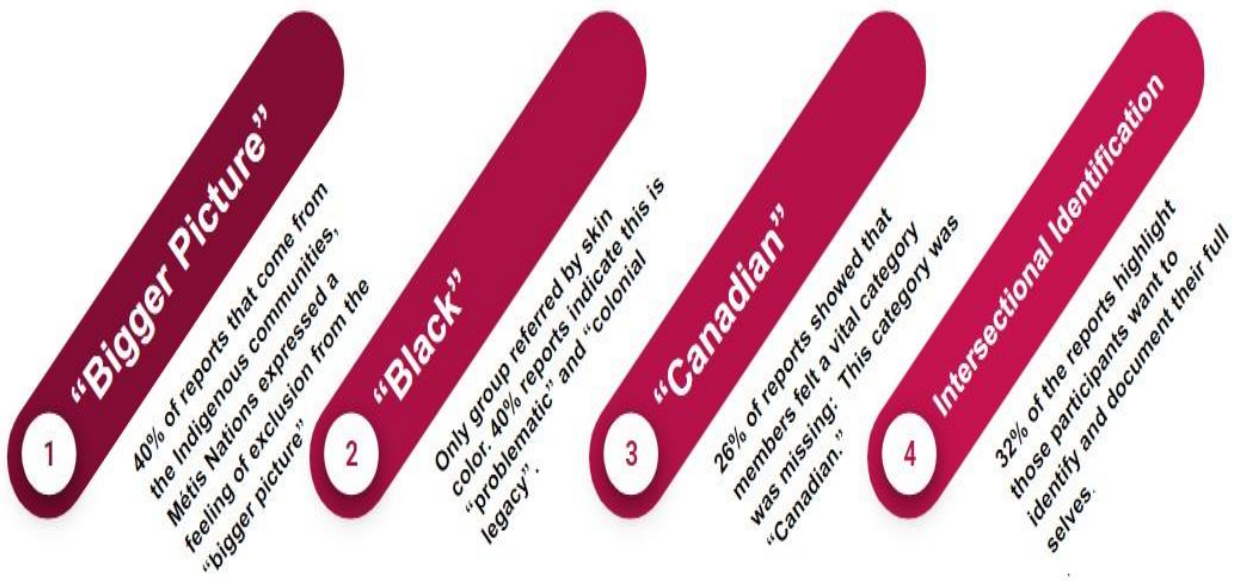
Twenty-six percent (26%) of reports showed that while the category of “Canadian,⁴⁰” was available, it was perceived as a missing category and described as a form of “othering” because the option to identify as Canadian in addition to other identities and categories was not available. Participants view themselves as diverse Canadians and wish to identify as such. The reports show that communities want to be able to define and show their diversity. It also showed that community members believed that their identities are not “categories,⁴¹” and would like an approach that is reflective of that desire.

⁴⁰ Ibid

⁴¹ Community-led engagement report



Table 1.8 Identity Nuances





**WHAT IS
NEEDED**



WHAT IS NEEDED

Conclusions and Key Recommendations

Addressing how to bring about racial equity requires partnering with communities and listening to their feedback and ideas. Doing so increases our awareness about the current inequities and injustices faced by racialized communities and Indigenous peoples in Canada.

The recommendations of this report are designed to implement the feedback of the communities, re-build trust, and create a collection process that is equitable and brings forth actionable policies and services.

Recommendation #1: Concrete Actions


In preparation for race-based data collection, communities expressed that they want to see race-based data collection result in concrete actions and improvements in policies, services, and training. Therefore, recommendations are as follows:

- Understand the needs and realities of the communities and build a plan
- Create laws and public statistics that reflect the data
- Evaluate and improve existing services to deliver equitable access
- Increase access to services, especially language services
- Improve training in policing and healthcare
- Incorporate culturally appropriate models in training

Recommendation #2: Community Involvement

Community is key to the success of data collection. The reports illustrate that participants expressed that this collection should only be done with their full involvement. Therefore, it is recommended to:

- Use a community approach that is evidence-based and involves communities specifically racialized and Indigenous communities

- 
- Create more opportunities to discuss the purpose and approach to the data collection
 - Include communities at every stage of the collection including the methodology, the collection and post-collection

Recommendation #3 – The Data Collection Process

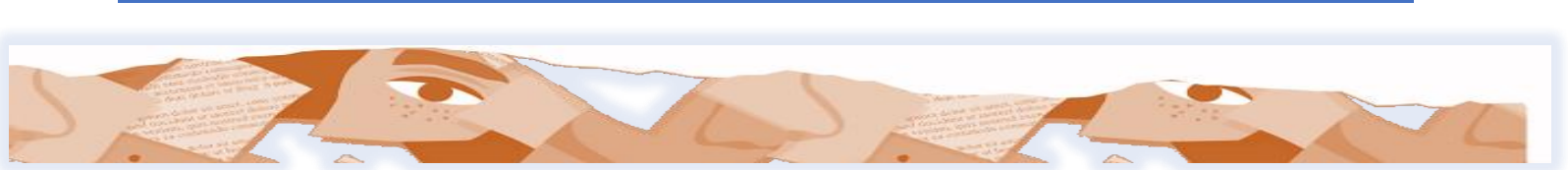
As the communities and the government embark on this process, it is important to include them at every step. Communities want to actively participate in this process. Therefore, it is recommended to:

- Ensure that there are clear guidelines related to all aspects of the collection and the data obtained
- Guarantee that the data will be housed in a secure platform, making certain that privacy is maintained, and personal data is protected
- Provide regular updates from the government using a variety of approaches and in multiple languages and ASL
- Integrate community partners in the data collection process to demonstrate transparency and accountability
- Consider a neutral and independent body to oversee the collection of the data to address the community needs for accountability and transparency

Recommendation #4 – Integrating Intersectional Data

Communities expressed that they are more than just one category. Their identities are complex and varied and this needs to be reflected in data collection. Therefore, it is recommended to:

- Move away from race-based categories and consider exclusively using countries of origin
- Research other models of data collection that are inclusive
- Allow communities to self-identify as they wish ensuring that the categories are inclusive and broad
- Actively strengthen and promote the identity of “Canadian”



- Create opportunities with African Canadians about the term “Black” and incorporate other identity marks
- Expand categories relating to Indigenous communities to ensure full representation and avoid Indigenous hierarchy



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[https://bchumanrights.ca/wpcontent/upload/BCOHRC_Sept2020_Disaggregated-
Data-Report_FINAL.pdf](https://bchumanrights.ca/wpcontent/upload/BCOHRC_Sept2020_Disaggregated-Data-Report_FINAL.pdf).



APPENDICES





APPENDICES

Appendix A: Backgrounder

Background

Under the direction of Rachna Singh, the provincial government's first Parliamentary Secretary for Anti-Racism Initiatives, anti-racism data legislation is being introduced in response to two independent reports (In-Plain Sight and The Grandmother's Perspective) as well as in response to calls from members of Indigenous and racialized communities prior to and throughout the COVID-19 pandemic. The legislation is intended to help modernize sectors such as policing, health care and education, and will be advanced in two phases.

In April and May 2021, Parliamentary Secretary Rachna Singh held meetings with representatives from 10 organizations representing Indigenous leaders and racialized communities to get their feedback on how broader public engagement on the two pieces of legislation should take place. Representatives recommended that the engagement be led by Indigenous and racialized organizations directly, rather than by the provincial government, given long-standing issues of distrust between government and Indigenous and racialized communities related to issues of racism. To facilitate this, the provincial government provided funding to support five different engagement approaches: one with the public, one with First Nations, one with Métis Peoples, one with Urban and Off-Reserve Indigenous Peoples, and one with broader racialized communities. This report summarizes the findings of the fifth stream of engagement that was undertaken with broader racialized communities, in which 66 community organizations received grants to engage a wide range of community members from diverse racialized, ethnic, faith based, LGBTQ2S+ and ability backgrounds across the province.

The purpose of this engagement process was to consult with racialized and Indigenous communities on how the provincial government can collect race-based data in ways that make Indigenous and racialized people feel reflected, safe, respected, and involved. This is one of the first government engagement processes that is being delivered under the



principles of the Declaration of the Rights of Indigenous Peoples Act, with several Indigenous leadership organizations leading or guiding additional engagement processes with their community members that will inform the data legislation.

The provincial government hired DPM Consulting Ltd, an ethno-cultural research and evaluation firm through a competitive bidding process, to do the following:

- Develop an anti-racist engagement strategy for and with multiple community organizations representing diverse ethno-cultural and racialized communities to elicit input on topics related to the Province's anti-racism priorities.
- Oversee and provide coordination for engagement activities with identified community organizations selected by the Province; and
- Consolidate all community reports-out from engagement sessions into a final report for the Province.

Appendix B: The Methodology

It must be noted that all the questions (for example, “what do you like about the approach?” and “what would you change or improve about this approach?”) were designed by the Ministry of Attorney General and used a qualitative approach.

The report writer, also a researcher, used the method of thematic analysis. The objective of thematic analysis is to determine themes and/or patterns in the data (the reports) that reveal important takeaways about the subject at hand.



Limitations

Within this report, it is necessary to report the limitations that can be attributed to many different factors. These limitations are restricted to the report writer, the selection of organizations, the design of the questions, and the reporting format. These limitations are considered acceptable in the scope and nature of the work.

The Report Writer/Researcher


The report writer/researcher presents a small impact on the data obtained. This person is identified as a cisgender female that identifies with two racialized communities and two faith-based communities. She was born in Canada, with one parent of immigrant origin, and is from another Canadian province (Quebec) which also plays a role in the interpretation of the data and findings. She is bilingual, speaking both French and English. She has limited knowledge of the province of British Columbia but extensive knowledge about the overall federal and provincial systems of government. The writer is highly educated, holding both a master's and a doctorate degree, and has over 20 years of knowledge and experience of racialized, faith, and Indigenous cultures and communities.

The Organizations

For transparency, the community organizations themselves also represent an impact. The organizations were solicited through a grant process where remuneration was involved for their participation. Additionally, successful organizations had to be legal entities, indicating an exclusion of other organizations due to their lack of legal status. Again, this is an acceptable impact due to the engagement program's parameters.

The Engagement Questionnaire

The design of the questionnaire must be noted as an impact on the findings as it was created by the Ministry of Attorney General, and therefore the questions may not have reflected community priorities, and/or could influence responses. However, the grant application noted that organizations could adapt these questions and their delivery to



ensure cultural appropriateness and diverse accessibility. This is an acceptable impact on the data.


The Reporting Template

Organizations undergoing this process are required to submit a report to the parties responsible. The template of the report represents an impact as it was not designed by the community organizations and the template does not necessarily indicate a particular way to report. Consequently, organizations could complete the template in a manner of their choosing. This resulted in inconsistent reporting narratives, understanding of requirements, accessing information, collating information, and time constraints.

Appendix C: Overview and Background

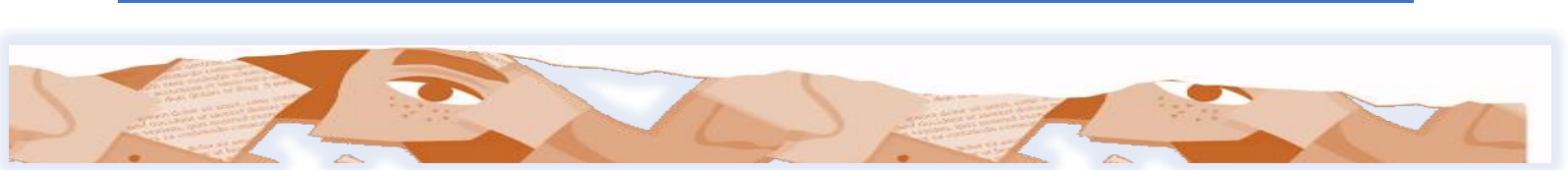
Part A: General Overview

- a) The Government of B.C. is committed to making B.C. a more equitable, inclusive, and welcoming place for everyone. Systemic racism exists everywhere, including in government policies and programs, and too many communities are facing barriers in their lives because of it – this must change.
- b) The Government of B.C. will be introducing anti-racism data legislation in the Spring 2022 Legislative Session. Anti-racism data legislation is about better identifying where gaps and barriers exist so that the provincial government can provide more equitable services for communities. This legislation will help to modernize sectors such as policing, health care and education, and is being championed by Parliamentary Secretary Rachna Singh.
- c) Through the Fall of 2021, the Government of B.C. engaged 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 color (IBPOC) and other racialized communities. Through this engagement, diverse British Columbians from across the province were encouraged to share their experiences to help illuminate recurring themes and issues.

- 
- d) The consultation process will help shape B.C.'s anti-racism data legislation and its implementation, so government can better identify existing gaps and create a more inclusive, equitable province, regardless of race, skin color, or faith. The consultation approach involves three streams:
- a. Online engagement
 - b. Community partner-led engagement
 - c. Indigenous Engagement (Leadership, First Nations, Métis, and Urban/off-reserve populations)
- e) The public engagement began on September 9, 2021 and ran until January 31, 2022. Indigenous engagement will run until March 31, 2022.

Community Partner-Led Engagement

- Key Activities:
 - o Support communities wishing to host conversations with their members through providing grants of up to \$25,000 for communities (via community organizations) to work with the Community Engagement Specialist to conduct consultations in a collaborative process.
 - *Note: Total funding available for community partner-led engagements is \$1M.*
 - o Deliver up to three special engagement sessions for the Parliamentary Secretary to engage directly with communities.
- Timeline: Engagements took place November 3, 2021, to January 31, 2022; grant applications were open from mid-September to October 22, 2021.
- Objectives:
 - Support ethnocultural and racialized community organizations to design and host engagements that reflect their needs and priorities as they pertain to the data legislation. These engagements will serve as a vehicle to:
 - o Understand how people in BC want to identify
 - o Understand people's comfort levels by sharing information in different contexts/situations



- Understand people's expectations for how data will be used and how they want to consume data
- Build awareness regarding the new legislation
- Build awareness regarding existing anti-racism supports and resources
- Key Performance Indicators:
 - # Of participants
 - # Of communities + demographics surveyed (large breadth)
 - High uptake of grants
 - Participants from top linguistic groups in the province (need a measure, re: access)
 - Qualitative feedback regarding the questions asked/limited complaints regarding engagement process
- Key Deliverables:
 - Interim Report(s) (responsibility: DPM Consulting, with input from community grant recipient)
 - Findings and Recommendations Reports (responsibility: DPM Consulting, with input from community grant recipients)



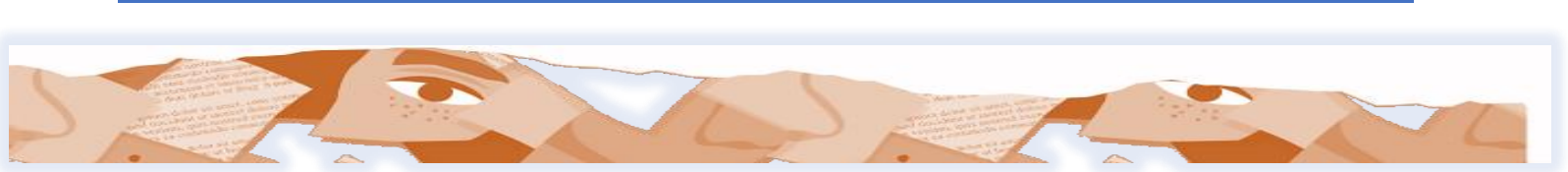
Part B: Additional Background Regarding the Engagement Timeline

- f) **Mandate:** In November 2020, Premier John Horgan mandated Rachna Singh, the Parliamentary Secretary for Anti-Racism Initiatives, to tackle racial discrimination in B.C. As part of her mandate letter, Parliamentary Secretary Singh was tasked with introducing legislation to help reduce systemic discrimination and pave the way for race-based data collection essential to modernizing sectors like policing, health care and education.
- g) **Initial work:** The Office of Human Rights Commissioner (OHRC) delivered their Grandmother Perspective report in the summer of 2020. The government received input from the OHRC on how the provincial government can collect data in a way that is sensitive to the needs of communities.
- h) **Early consultation:** In the Spring of 2021, Parliamentary Secretary Singh invited the First Nations Leadership Council, the Métis Nation BC, and the BC Association for Aboriginal Friendship Centers to meet with her to discuss engagement and collaboration opportunities.
- i) **Engagement Website Launched:** In the Spring of 2021, the Anti-Racism Initiatives Engagement website was launched where individuals were able to sign up to receive updates.
- j) **Community meetings:** In April and May 2021, Parliamentary Secretary Singh met with ten key partners, organizations and advisory committees representing Indigenous leadership, Black and other racialized community members, including some that work with the provincial government through the Resilience BC Anti-Racism Network and other areas to support anti-racism initiatives across the province. Read the What We Heard report.
- k) **Anti-racism data legislation public engagement:** Based on the advice of stakeholders and Indigenous leadership, the provincial government launched broader public engagement on anti-racism data legislation.



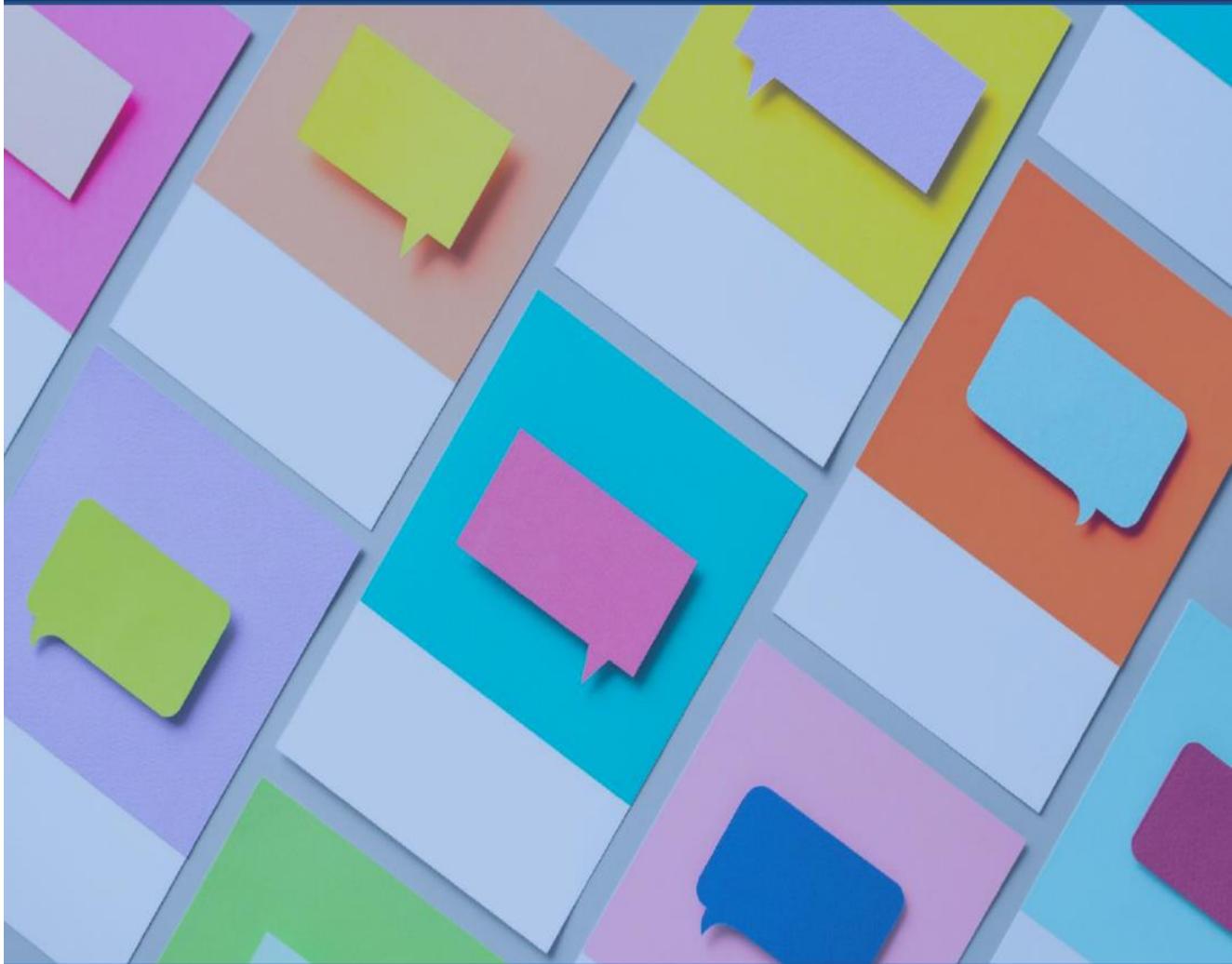
Key Resource Links

Resource	Link
B.C. Government Anti-Racism Initiatives Engagements	https://engage.gov.bc.ca/antiracism
Métis Nation British Columbia	https://www.mnbc.ca/
B.C. Association of Aboriginal Friendship Centres	https://bcaafc.com/
Disaggregated Demographic Data Collection in B.C.: The Grandmother Perspective (Report)	https://bchumanrights.ca/wp-content/uploads/BCOHRC_Sept2020_Disaggregated-Data-Report_FINAL.pdf
Resilience BC Anti-Racism Network* *Offers a province-wide approach to identifying and challenging racism	Resilience BC - End Racism and Hate



Appendix D: Engagement Guide

Engagement Questions and Facilitation Guide
Anti-Racism Data Legislation Engagement





Engagement Questions and Facilitation Guide

Anti-Racism Data Legislation Engage

TABLE OF CONTENTS

DOCUMENT PURPOSE	56
DEFINITIONS	56
OVERVIEW	62
INFORMATION FOR PARTICIPANTS	63
ENGAGEMENT QUESTIONS.....	65
SECTION 1: HOW YOU ARE REPRESENTED IN THE DATA	65
SECTION 2: COLLECTION OF RACE-BASED DATA	67
SECTION 3: ACCESS AND USE OF RACE-BASED DATA.....	68
SECTION 4: IMPACTS OF USING RACE-BASED DATA	70



Document Purpose

The purpose of this document is:

- To provide guidance to facilitators leading engagements on Anti-Racism Data Legislation.
- To gain consistency across all community-led engagements through a common set of questions and approach.
- To provide you with your [Community Engagement Guide \(CEG\)](#) - Your essential resource for performing high quality culturally sensitive community engagements. Drafted to be a strategic guidance, step-by-step methodology, relevant to anti-racism work.

Definitions

There are several key terms that are central to the engagements you will be leading, and they are defined below. We acknowledge that there are many variations of these definitions, but in the context of this engagement process, these are the definitions used to frame the questions that follow.

Race

Race is a term used to classify people into groups based principally on physical traits (phenotypes) such as skin color. Racial categories are not based on science or biology but on differences that society has created (i.e., “socially constructed”), with significant consequences for people’s lives. Racial categories may vary over time and place and can overlap with ethnic, cultural, or religious groupings (Government of Ontario. 2019. Data Standards for the Identification and Monitoring of Systemic Racism.

<https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism>).

The ideology of race has become embedded in our identities, institutions and culture and is used as a basis for discrimination and domination. It can even be difficult for those in support of racial justice to start sincere, authentic conversations about race (The Anne E. Casey Foundation. 2015. It is Time To Talk: How To Start Conversations About Racial Inequities.



<https://www.aecf.org/resources/its-time-to-talk-how-to-start-conversations-about-racial-inequities>).

Racism

The concept of racism is widely thought of as simply personal prejudice, but in fact, it is a complex system (The Annie E. Casey Foundation. 2018. Understanding the Basics. <https://www.aecf.org/resources/understanding-the-basics>.) of racial hierarchies and inequities. At the micro level of racism, or individual level, are internalized and interpersonal racism. At the macro level of racism, we look beyond the individuals to the broader dynamics, including institutional and structural racism.

Internalized Racism

Internalized racism describes the private racial beliefs held by and within individuals. The way we absorb social messages about race and adopt them as personal beliefs, biases and prejudices are all within the realm of internalized racism.

For Black/People of African descent, Indigenous and people of color, internalized oppression can involve believing in negative messages about oneself or one's racial group. For white people, internalized privilege can involve feeling a sense of superiority and entitlement or holding negative beliefs about Black/People of African descent and people of color.

Interpersonal Racism

Interpersonal racism is how our private beliefs about race become public when we interact with others. When we act upon our prejudices or unconscious bias — whether intentionally, visibly, verbally, or not — we engage in interpersonal racism. Interpersonal racism also can be willful and overt, taking the form of bigotry, hate speech or racial violence.

Institutional Racism

Institutional racism is racial inequity within institutions and systems of power, such as places of employment, government agencies and social services. It can take the form of unfair policies and practices, discriminatory treatment and inequitable opportunities and outcomes.



A school system that concentrates Indigenous, Black/People of African descent and people of color in the most overcrowded and under-resourced schools with the least qualified teachers compared to the educational opportunities of white students is an example of institutional racism.

Structural Racism

Structural racism (or structural racialization) is the racial bias across institutions and society. It describes the cumulative and compounding effects of an array of factors that systematically privilege white people and disadvantage people of color including Black/People of African descent and Indigenous groups.

Since the word “racism” often is understood as a conscious belief, “racialization” may be a better way to describe a process that does not require intentionality. Race equity expert John A. Powell writes:

“‘Racialization’ connotes a process rather than a static event. It underscores the fluid and dynamic nature of race ‘Structural racialization’ is a set of processes that may generate disparities or depress life outcomes without any racist actors.”

Systemic Racialization

Systemic racialization describes a dynamic system that produces and replicates racial ideologies, identities, and inequities. Systemic racialization is the well-institutionalized pattern of discrimination that cuts across major political, economic, and social organizations in a society.

Public attention to racism is generally focused on the symptoms (such as a racist slur or the adultification of Black women and girls by an individual or group) rather than the system of racial inequity. (Georgetown Law Center on Poverty and Inequality. 2019. Listening To Black Women and Girls. <https://www.aecf.org/resources/listening-to-black-women-and-girls>)

Racial Privilege and Racial Oppression

Like two sides of the same coin, racial privilege describes race-based advantages and preferential treatment based on skin color, while racial oppression refers to race-based disadvantages, discrimination and exploitation based on skin color.



Race-based Data

Race-based data is often used as a short-hand to mean different things: racial background, ethnic origin, ancestry, or other social identity markers, such as religion or place of birth. It may be used to racialize an individual or group as “other” or “foreign” and subject them to differential adverse treatment. Ontario’s Anti-Racism Data Standards defines race-based data to include information about race, ethnic origin, Indigenous identity, and religion (Phan, M. 2021. Maytree. Race-based data in the criminal justice system. <https://maytree.com/publications/race-based-data-in-the-criminal-justice-system/>).

Racialization

"The concept of racialization refers to the processes by which a group of people is defined by their “race.” Processes of racialization begin by attributing racial meaning to people's identity and, in particular, as they relate to social structures and institutional systems, such as justice, housing, employment, and education. In societies in which “White” people have economic, political, and social power, processes of racialization have emerged from the creation of a hierarchy in social structures and systems based on “race.” The visible effects of processes of racialization are the racial inequalities embedded within social structures and systems."(The University of Winnipeg. 2021. Race, Racialization and Racism. <https://libguides.uwinnipeg.ca/c.php?g=370387&p=2502732>)

Equity

Equity is defined as “the state, quality or ideal of being just, impartial and fair.” The concept of equity is synonymous with fairness and justice. It is helpful to think of equity as not simply a desired state of affairs or a lofty value. To achieve and sustain equity, it needs to be thought of as a structural and systemic concept. (The Annie E. Casey Foundation. 2019. Introduction To The Results Count Path to Equity. <https://www.aecf.org/resources/introduction-to-the-results-count-path-to-equity>)



Systemic Equity

Systemic equity is a complex combination of interrelated elements consciously designed to create, support and sustain social justice. It is a dynamic process that reinforces and replicates equitable ideas, power, resources, strategies, conditions, habits and outcomes. For example, communities with a sizable portion of incarcerated residents are economically burdened and, consequently, lack resources to support families appropriately.

Racial Equity

Racial equity is the systemic fair treatment of all people. It results in equitable opportunities and outcomes for everyone. It contrasts with formal equality where people are treated the same without regard for racial differences. Racial equity is a process (such as meaningfully engaging with Indigenous, Black/People of African descent, and racialized clients regarding policies, directives, practices and procedures that affect them) and an outcome (such as equitable treatment of Indigenous, Black/People of African descent, and racialized clients in a program or service) (Government of Ontario. 2019. Data Standards for the Identification and Monitoring of Systemic Racism. <https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism>).

Inclusion

Inclusion is the action or state of including or of being included within a group or structure. More than simply diversity and numerical representation, inclusion involves authentic and empowered participation and a true sense of belonging.

Systemic Racism

Routine and societal systems, structures, and institutions such as requirements, policies, legislation, and practices that perpetuate and maintain avoidable and unfair inequalities across racial groups, including the use of profiling and stereotyping (In Plain Sight: Addressing Indigenous-specific Racism and Discrimination in B.C. Health Care).



Language sensitivity

Defined as the use of respectful, supportive, and caring words with consideration for a person or group anytime but with specific attention when having difficult conversations.

Trauma informed

Being Trauma-informed means to:

Recognize the prevalence of adverse childhood experiences (ACEs) / trauma among all people
Recognize that many behaviors and symptoms are the result of traumatic experiences
Recognize that being treated with respect and kindness – and being empowered with choices – is key in helping people recover from traumatic experiences (SAMHSA's Trauma-Informed Care in Behavioral Health Services: Quick Guide for Clinicians. 2014. <https://store.samhsa.gov/product/TIP-57-Trauma-Informed-Care-in-Behavioral-Health-Services/SMA14-4816>).

Compassionate

Feeling or showing sympathy and sadness for the suffering or bad luck of others, and wanting to help them:

The public's response to the crisis appeal was generous and compassionate. He was a wonderful listener and a deeply compassionate man.

Source: Cambridge Dictionary

Mindfulness

The quality or state of being conscious or aware of something.

"Their mindfulness of the wider cinematic tradition" a mental state achieved by focusing one's awareness on the present moment, while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations, used as a therapeutic technique.

Safety

The condition of being protected from or unlikely to cause danger, risk, or injury. Source: Oxford Dictionary.



Marginalized

To marginalize is the process of relegating or confining to a lower or outer limit or edge, as of social standing. Hence, marginalization is the social process of becoming or being made marginal (especially as a group within the larger society): “the marginalization of the underclass” or “the marginalization of literature.” “Marginalization” is often defined as the process of making a group or class of people less important or relegated to a secondary position, (e.g., when one class of people is grouped together as second class citizens). (The University of Winnipeg. 2021. Race, Racialization and Racism.

<https://libguides.uwinnipeg.ca/c.php?g=370387&p=2502732>)

Overview

The B.C. Government (“Government”) is committed to tackling systemic racism in public sector policies, programs, and services. Data is needed to better understand how Government policies, programs and services have an impact on Indigenous, Black/People of African descent and other racialized communities. Members of Black/People of African descent, Indigenous and racialized communities have advocated for race-based data collection in support of this goal. Government will introduce legislation next year on race-based data collection.

Race-based data collection is about better identifying where gaps and barriers exist for Black/People of African descent, Indigenous and other racialized communities, so Government can provide better services and ensure that services are delivered equitably.

The B.C. Government is responsible for protecting people’s privacy and personal information whenever they interact with its organizations. Names and identifying information are removed when data collected by Government is used to understand complex issues like systemic racism.



The overarching objective of these engagements is to inform the development of a B.C.-made approach for the collection, use and disclosure of data to identify systemic racism in a way that builds trust and minimizes harm.

The anonymous information collected in this engagement will inform how Government gathers and uses race-based data in the future. This engagement has four goals:

- To invite participants to share perspectives on different ways to categorize race, ethnicity, ancestry, and faith. This will help Government understand how people in B.C. prefer to identify or represent themselves before we start collecting race-based data.
- To invite participants to share perspectives on how they would want to provide this information to Government. This will help us understand people’s comfort levels with race- based data collection in different situations.
- To invite participants to share perspectives on how the information should be accessed and used so that Government can work towards racial equity in priority areas.
- To invite participants to share perspectives on which Government services have the most inequities and require the greatest need for change.

Information for Participants

To set expectations for participants, facilitators may wish to consider the following key questions related to the information participants will be asked to provide, how that information will be used, and how their confidentiality will be protected.

What are participants being asked to do?

Participants are invited to share basic information about their perspectives on government race- based data collection. Sharing is anonymous and voluntary – in other words, no personal information such as names or contact information is collected (unless it is for the purpose of meeting Public Health Orders), and they can choose not to participate at any



time. Participants can share as little or as much information as they feel comfortable. All responses will be kept anonymous.

Who will use the information participants provide in this engagement?

The anonymous data will be shared with government policy staff, program administrators, elected officials and community partners. It will also be shared back with the public. Participants will be able to see the summarized results in a final public report at the end of the engagement.

Consent

Consent information / notices should either be provided in advance of the engagement or at the beginning of the engagement, and should include the following key messages:

Your participation is voluntary and anonymous.

You can decide not to participate at any time.

Contact Information

This engagement process is led by the Ministry of Attorney General and the Ministry of Citizens' Services. If participants have any questions or concerns about the process, they can submit these to multiculturalism@gov.bc.ca.

Online Survey

In addition to these Community-led Engagement sessions, Government is also conducting an online survey to help gather additional information for the Anti-racism Data Legislation. The survey is open to the public until January 31, 2022. Facilitators and community organizations are encouraged to ask participants to complete the online survey either before or after attending the community-led engagement event. The survey is completely anonymous and no personal information is collected. The following is the survey link that can be shared:

<https://collector.sensemaker-suite.com/collector?projectID=469b1721-553d-415e-a118-bfd7d54720eb>.



Engagement Questions

A series of questions have been designed to help Government get information on some key areas related to the Anti-Racism Data Legislation. The questions pertain to the following four key areas:

Section 1: How you are represented in the data

Section 2: Collection of race-based data

Section 3: Access and use of race-based data

Section 4: Impacts of using race-based data

Each section has specific objectives and questions that Government is hoping to get information on, as well as a script to provide facilitators with guidance on how to introduce the topic. Community members who would like to continue to be engaged in this conversation are encouraged to register their interest at www.engage.gov.bc.ca/antiracism.

SECTION 1: HOW YOU ARE REPRESENTED IN THE DATA

Facilitation Objectives

In this section, facilitators will be gathering participant's views on how they prefer to identify or categorize themselves.

Facilitator Script

In the collection of race-based data, it is important you are represented accurately. There are many ways in which people can be identified in data collection. We want to learn the ways that best reflect you.

Canada's national statistical agency, Statistics Canada, has been collecting race-based data for decades and classifies people into group categories depending on the purpose of the data collection. We would like you to help us assess three examples of how race-based data has been grouped previously to determine how well they fit British Columbia's context.

[FACILITATOR: go through the questions and table below with participants, using [Appendix A](#) to explain each of the category/ grouping options]



Section 1: Discussion Questions

Category / Grouping Options	Questions
1. Broad Geographic and Race-based Categories (see Appendix A for examples)	1a. What do you like about this approach? 1b. What would you change or improve about this approach?
2. Detailed Country of Origin and Ethnic/ Cultural Origin Categories as defined by Statistics Canada (see Appendix A for examples)	2a. What do you like about this approach? 2b. What would you change or improve about this approach?
3. Religions and Religious Groups/ Denominations as defined by Statistics Canada (see Appendix A for examples)	3a. What do you like about this approach? 3b. What would you change or improve about this approach?
4. Other Identity Descriptions	4a. What other aspects of your identity are important to collect for the purpose of identifying and addressing systemic racism? <i>E.g., visible markers of faith such as cross, hijab, kippah, turban, etc.; sexual orientation; disability or long-term physical, mental or other health condition; age; region(s) of residence/work; language; Citizenship/immigration status</i>
Indigenous-Focused Questions	
5. Broad Indigenous Groupings as defined by Statistics Canada (see Appendix A for examples)	5a. What do you like about this approach? 5b. What would you change or improve about this approach?
6. Detailed Indigenous Origins	6a. What do you like about this approach?



as defined by Statistics Canada (see Appendix A for examples)	6b. What do you not like about this approach?
7. Status Indian (Registered or Treaty)	7a. Is it important to collect this information? 7b. If yes, what is the best way to collect this information?
8. First Nation or Indian Band	8a. Is it important to collect this information? 8b. If yes, what is the best way to collect this information?
9. Métis Organization or Settlement	9a. Is it important to collect this information? 9b. If yes, what is the best way to collect this information?
10. Inuit Land Claims Agreement	10a. Is it important to collect this information?

Category / Grouping Options	Questions
	10b. If yes, what is the best way to collect this information?
11. Other Groupings	11a. Is there any other grouping missing?

SECTION 2: COLLECTION OF RACE-BASED DATA

Facilitation Objectives

In this section, facilitators will be gathering participant’s perspectives on how they would want to provide race-based data to Government. This will help Government understand people’s comfort levels with race-based data collection in different situations.

Facilitator Script

In British Columbia, we have strong privacy laws which protect the way information about individuals is collected, used, and shared. Collection and use of race-based data can help to make systemic inequities visible, lessen barriers and address issues of discrimination, inequities, and gaps in services, but this needs to be done in a safe, standardized, and



consistent way. Government is considering a variety of options to collect the data and wants to learn about your preferences, needs and ideas.

There are many ways that information about individuals, businesses and organizations is collected by Government. For instance, it can be provided to Government when you access a hospital, renew your driver's license or access other services. This information is provided in several ways, such as in-person, by phone, online and by text. This information is sometimes provided every time you access a service (e.g., when you access medical services), and sometimes provided once or infrequently (e.g., when completing a one-time provincial survey). Government is considering a variety of options to collect data and wants to learn about your preferences, needs and ideas.

Section 2: Discussion Questions

What is your preferred approach for providing your identity information to Government? (e.g., when accessing a specific Government service like ICBC or another front-counter service; through an online service; through a provincial survey administered by a statistical agency like BC Stats, etc.)

How frequently would you provide this information to Government? (e.g., every time I use a government service or program, occasionally when I use a government service or program, regularly through secure online methods, or occasionally in a coordinated way, etc.)

What needs to be in place before you are comfortable providing your information? (e.g., having an independent or community body that oversees the collection, use and access to data; a clear set of rules about who can access and use the data; guidelines for when your data can be collected and by whom, etc.)

SECTION 3: ACCESS AND USE OF RACE-BASED DATA

Facilitation Objectives

In this section facilitators will invite participants to share their perspectives on how race-based data should be accessed and used so that Government can work towards racial equity in priority areas.



Facilitator Script

Having a safe and secure mechanism for housing sensitive race-based data is important. So too is the appropriate use of this information. For example, the [Data Innovation Program](#) (DIP) is a program that government analysts and academic researchers currently use. DIP houses data from multiple ministries and organizations, and it removes all information that could be linked to a person, such as names, addresses, personal health numbers, etc. The DIP also has a process in place to control who can access and use the data. This data is critical in helping government and organizations design programs and policies to help improve services to certain populations and communities, as well as understand if the programs are helping make things better at the community level (e.g., is a program working better for people in a certain region relative to another region).

Race-based data can be a powerful tool for change, but it can also perpetuate stigma and harm. For example, in 2021 the First Nations Health Authority released regional-level COVID-19 data on Indigenous peoples to support public health measures and transparency, at a time when other Health Authorities were not releasing identity data on other communities impacted by COVID-19. The independent release of this one data set resulted in increased racism against Indigenous peoples in some parts of the province (see article on Cowichan Tribes COVID-19 data: <https://vancouverisland.ctvnews.ca/treat-everyone-equally-island-first-nation-faces-spike-in-racism-as-covid-19-cases-climb-1.5262742>).

The next set of questions focus on the kinds of requirements needed for both safe access and use of race-based data.


Section 3: Discussion Questions

Who should have access to race-based data? (e.g., universities, government, community organizations, public, etc.)

What types of protection or criteria does Government need to consider before race based data is accessed and used?

What principles should be applied to ensure race-based data is used in a way that:

- Is culturally appropriate,
- Does not create additional harms, and
- Contributes to racial equity.

- 
- Who should have a say on how race-based data is used?

SECTION 4: IMPACTS OF USING RACE-BASED DATA

Facilitation Objectives

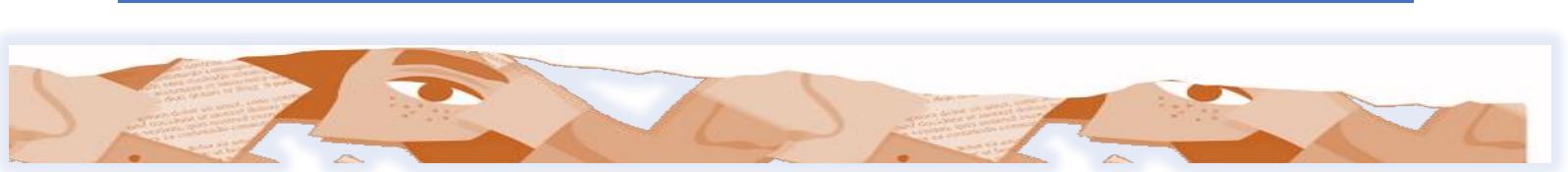
In this section facilitators will be gathering participant's thoughts on which Government services have the most inequities and require the greatest need for change.

Facilitator Script

Program and services where inequities are often reported and race-based data is being asked for by Indigenous, Black/People of African descent and other racialized communities include sectors such as policing, justice, health care and education.


Section 4: Discussion Questions

- When it comes to using race-based data:
- How can this data or information support or advance racial equity?
- What programs and services are most important to you (in other words, which have the most inequities and require the greatest attention)?
- What are your information needs?
- How do you want to be kept informed on how race-based data is being used to
- advance racial equity in the province?



Appendix E: Additional Definitions

1. **Anti-racism:** The practice of actively identifying, challenging, preventing, eliminating, and changing the values, structures, policies, programs, practices, and behaviors that perpetuate racism. It is more than just being “not racist” but involves taking action to create conditions of greater inclusion, equality, and justice.
2. **Colonialism:** Occurs when groups of people come to a place or country, steal the land and resources from Indigenous Peoples, and develop a set of laws and public processes that are designed to violate the human rights of the Indigenous Peoples, violently suppress their governance, legal, social, and cultural structures, and force them to conform with the colonial state
3. **Indigenous-specific racism:** Refers to the unique nature of stereotyping, bias, and prejudice about Indigenous Peoples in Canada that is rooted in the history of settler colonialism. It is the ongoing race-based discrimination, negative stereotyping and injustice experienced by Indigenous Peoples that perpetuates power imbalances, systemic discrimination and inequitable outcomes stemming from the colonial policies and practices.
4. **Prejudice:** Prejudice refers to a negative way of thinking and attitude toward a socially defined group and toward any person perceived to be a member of the group.
5. **Profiling:** Profiling is creating or promoting a preset idea of the values, beliefs, and actions of a group in society and treating individuals who are members of that cohort as if they fit a present notion, often causing them to receive different and discriminatory treatment.
6. **Race:** Race is a term used to classify people into groups based principally on physical traits (phenotypes) such as skin color. Racial categories are not based on science or biology but on differences that society has created (i.e., “socially constructed”), with significant consequences for people’s lives. Racial categories may vary over time and place and can overlap with ethnic, cultural, or religious groupings.
7. **Race-based Data:** Race-based data is often used as a short-hand to mean different things: racial background, ethnic origin, ancestry, or other social identity markers, such



as religion or place of birth. It may be used to racialize an individual or group as “other” or “foreign” and subject them to differential adverse treatment. Ontario’s Anti-Racism Data Standards defines race-based data to include information about race, ethnic origin, Indigenous identity, and religion

8. **Racial Equity:** Racial equity is the systemic fair treatment of all people. It results in equitable opportunities and outcomes for everyone. It contrasts with formal equality where people are treated the same without regard for racial differences. Racial equity is a process (such as meaningfully engaging with Indigenous, Black, and racialized clients regarding policies, directives, practices and procedures that affect them) and an outcome (such as equitable treatment of Indigenous, Black, and racialized clients in a program or service) (Government of Ontario. 2019. Data Standards for the Identification and Monitoring of Systemic Racism).
9. **Substantive equality:** Refers to the requirement to achieve equality in opportunities and outcomes, and is advanced through equal access, equal opportunity and, the provision of services and benefits in a manner and according to standards that meet any unique needs and circumstances, such as cultural, social, economic, and historical disadvantage.
10. **Systemic Racism:** Routine and societal systems, structures and institutions such as requirements, policies, legislation and practices that perpetuate and maintain avoidable and unfair inequalities across racial groups, including the use of profiling and stereotyping.



Appendix F: Framework

A) How Should Data Be Used to Address Racism

[Introductory text setting the context and talking about the questions that participants were asked]

[pull from script - section 2]

1) Participants reported that race-based data can support or advance racial equity in the following ways: [List key themes]

- Source data: Answers to section 4, Q1

2) Based on lived experience, community members reported that we need data to address systemic and institutional racism in the following Government service areas:

- Source data: Answers to section 4, Q1

2a) Of the list above, the following are the priority areas for participants:

- Source data: Answers to section 4, Q1

3) Participants want to be kept involved in the following ways about how race-based data is being used to advance racial equity in the province:

- Source data: Answers to section 4, Q2

B) How Can Data Be Provided Comfortably to Address Racism

[Introductory text talking about the questions that participants were asked]

1) Participants would be more comfortable sharing their identity information with Government if the following was in place: [List key themes that arose]

- Source data: Answers to section 2, Q3

C) How People Want to Identify

[Introductory text talking about the questions that participants were asked and the general identification categories provided]

1) What did specific communities think about the identification categories presented? [List key themes]

- Source data: Answers to questions in section 1

2) Generally, what would people like to change about the identification categories presented? [List key themes]

- Source data: Answers to questions in section 1