TRANSCRIPT

Standing Policy Committee on Community and Protective Services – July 7, 2020
Re: Calgary's Commitment to Anti-Racism

Carra: Hello, everyone. Welcome to a special meeting of the Standing Policy Committee on Community and Protective Services of the City of Calgary. Today we are conducting a public inquiry into systemic racism in the city of Calgary. It is going to be a long meeting, and it is going to extend at least into tomorrow. We are very honored to be meeting here on Treaty 7 lands, the historic lands of the Blackfoot people, the Stoney Nakoda people, the Tsuut'ina people, and the Métis, with their long history on this land.

I'm not going to do anything more in terms of our land acknowledgment because we have an amazing couple of people here to help us with that and to get us started in a good way. Very proud that Kelly and Daphne Good Eagle, who are Siksika elders, are going to initiate these proceedings with a Blackfoot ceremony. And without further ado, I will –

Voice: If you're going to talk about racism in Canada [unclear 00:03:58] Justin Trudeau is the biggest racist in the history of Canada. He has [unclear 00:04:03], he hates dark-skinned people, he hates Indigenous people. We have to get rid of Justin Trudeau. I'm sorry.

Carra: Sir, you'll –

Nenshi: You'll have your five minutes later.

Carra: Sir, you will have your five minutes. Sir, [overtalking 00:04:16] –

Nenshi: Sir, like everybody, you will have five minutes later to make your point. If you stand up again and disrupt, you will be removed.

Voice: I'm leaving now. I had my say.

Nenshi: Okay, well, then you don't want to do the formal process. You just want to disrupt it. That's fine. Goodbye. Have a good day. If you don't want to be part of the process, you're welcome to leave. Thank you.

Carra: Well, Kelly and Daphne Good Eagle, I'm sorry for that interruption. Thank you for being here, and I'll turn the mic over to you.

K. Good Eagle: [speaking alternate language] Good morning, ladies and gentlemen. My name is Kelly Good Eagle Sr., and I'm with my wife, Daphne. We'll be doing an opening

prayer for this anti-racism dialogue conversation that will happen today, and what we're going to be doing is we're going to be doing a smudge here, and what that's going to do, it'll bless this whole area and it'll make it a safe, ethical space in here so we can all say what we want to say in a good, peaceful way.

So I'll have my wife do the prayer, and then after that I'll do a prayer song. When I do the prayer song, the grandmothers and grandfathers will come in, they'll dance in here, and they'll look at you and they'll study your prayers, and they'll bless you in that way. When they leave, they'll take your prayers with them. So I'll have my wife do the prayer.

From where you're sitting, you can just smudge yourself, go through the motions.

D. Good Eagle: [speaking alternate language]

K. Good Eagle: [drumming and singing] [speaking alternate language] Thank you very much, ladies and gentlemen. Thank you.

Carra: Thank you so much.

All right, a couple pieces of housekeeping. You will note that I am not sitting in the chair. I'm sitting off to the side, and that's because I am sharing the chair today with Dr. Malinda Smith, who I will introduce more significantly later. I'm going to handle the more sort of technical parts of chairing this meeting. Dr. Smith is going to handle, I think, the softer side of it as we get into public submissions and the content matter today, but we are going to work together to create a space where everyone can be heard.

Before we do anything else, I believe that we need to do a roll call. Is that correct, clerks?

Clerk: Yes, please.

Carra: I also just want to note from a technical perspective, I cannot turn the mayor's mic off in the middle, and I think that that would be good, and that's a good segue into the fact that a lot of this meeting is going to be conducted virtually, which means that people are going to be phoning in, and if we want this to be successful – I'm going to use a term that I coined when we were doing the conversion therapy bylaw hearing – and that is that good use of the mute button is good citizenship. So we want to all, when we're not speaking, when we're phoning in, to have everything on mute.

Clerks, can you please conduct the roll call?

Clerk:	Certainly, thank you.
	Councillor Woolley.
Woolley:	Here.
Clerk:	Councillor Chu.
Chu:	Here.
Clerk:	Councillor Colley-Urquhart.
Colley-Urquhart:	Here.
Clerk:	Councillor Davison.
Davison:	Here.
Clerk:	Councillor Farkas.
Farkas:	Here.
Clerk:	Councillor Magliocca.
Magliocca:	Here.
Clerk:	Councillor Chahal.
Chahal:	Here. In the chambers.
Clerk:	Councillor Demong.
Demong:	Here.
Clerk:	Councillor Farrell.
Farrell:	Here.
Clerk:	Councillor Gondek.
Gondek:	Here.
Clerk:	Councillor Jones.
Jones:	Here.

Clerk:	Councillor Keating.
Keating:	Here.
Clerk:	Councillor Sutherland. Mayor Nenshi.
Nenshi:	Here.
Clerk:	And Councillor Carra.
Carra:	Here as well. Okay, the first thing that we're going to do today is hand it over to our mayor, who is sitting where our general managers usually sit, to set the context for today. Mayor Nenshi?
Nenshi:	Councillor Carra, did you want to go to Councillor Colley-Urquhart first? I just see she has a note in the chat.
Carra:	Okay. Councillor Colley-Urquhart, you have a point of procedure?
Colley-Urquhart:	Thank you very much, colleagues. Thank you, Your Worship. Councillor Sutherland and I earlier this morning had a conversation in relation to the email that we received this morning from Mr. Lawrence Gervais, the president of Region 30, and he raised an important point as far as the Métis Nation being involved in any opening ceremonies. And so in our ongoing effort to be as inclusive as we possibly can be and be as aware as we can be, he and I will be bringing forward a Notice of Motion to look at our protocols around opening ceremonies and who is included and who is not included. So thank you, Your Worship, and our chair, for allowing me to raise that point. Thank you.
Carra:	Thank you, Diane. Mayor Nenshi, are you ready?
Nenshi:	Thanks very much, Mr. Chair, and thank you to all of you for attending today. I have a lot of very scrambled thoughts going through my head at the moment, as I know many of us do, around where we are going together as a community. And I think that today is an important step – just a step – but an important step, in the conversation that we are having together as human beings lucky enough to share this land.

One of the things that I have been grappling with over the last several weeks and months is, how do we reconcile the story of Canada that we tell ourselves as a place that is inclusive and diverse – indeed, that is one of the most successful examples of pluralism in human history – with the very real existence of systemic racism? Can those two things coexist in our minds? And in my mind, I think they can.

I think we can start from a place where we appreciate what we've built, but also understand that we have much work to do together. And that is really the point from which I come to this conversation, and I'm hoping that this conversation will allow us to be able to move forward together to determine how we work to go from a place that is diverse, that is inclusive, that strives to be not racist, to a place that is actively antiracist. And that means asking ourselves some really very difficult questions. It means understanding that some of us have benefited, and some of us have been hurt, by a system outside of our own control.

And one of the most common questions I get from folks is, well, I strive to be not racist, I try to raise my kids to be not racist, yet I have in the back of my head that my kids are benefiting from this system that was set up generations before. How do we reconcile that? And I think that's the important part of the conversation that we need to have together.

So Councillor Carra, as chair of the meeting, asked me to bring some context of where this meeting sits in terms of the work that we are doing together as a community. So a few weeks ago, council unanimously passed a Notice of Motion that had essentially four pieces of work in it. The first piece of work was this meeting to have a conversation with the community to hear people's stories, and I'll come back to that in a moment.

The second was to use what we learn in this meeting to help create a standing anti-racism advisory committee to council and the mayor, made up from members of the community.

The third is for the City of Calgary to examine our own role, particularly as an employer. We're a very large employer. We're the second largest employer in Calgary after Alberta Health Services, and it's important for us to think about how we can make our own place of business an actively antiracist place.

And the fourth was to begin a conversation around the role of the police and to facilitate that conversation. It's important to remember that here in Alberta – well, in Canada everywhere – we have civilian control over the police. The police are controlled by a civilian citizen police commission that is appointed by council, but not by council directly, although council sets the budget. But nonetheless, council can and should play a role in convening the community in terms of its expectations of our police service.

So those are the four things, broadly writ. Which leads to the question, what really is the purpose of today? And I want to be very frank with people. Today is not about hearing people's stories and going, "Tut, tut, how sad," or making ourselves feel good by listening to the pain of others. Today needs to be about much more than that. Today needs to be about listening and learning, but listening and learning is not the work. It's a convenient way to avoid the work, but it is also a prerequisite to the work. And so it's important for us to listen and learn. It's important even for those of us who think we know the stories, those of us who think we live the stories, to listen and learn. But it's also incumbent on all of us to then translate that into real action, into what we intend to do together, as a community, to address many of these issues.

You know, this morning I was doing a radio interview, and the very first question I was asked was, "Well, you're a person of color. You've been the mayor for 10 years. Why haven't you fixed this yet?" And the person asking the question didn't mean anything by it. They were genuinely curious about that question. But the question in and of itself, in my opinion, is an element to systemic racism. You wouldn't ask a white mayor as the very first question, "What have you done to solve systemic racism in your community?" So as a friend of mine put it, "So now people of color have to solve systemic racism for you for free?" Ultimately, it has to be part of all of our work. It has to be part of all of our work, because racism is not an issue that only affects people of color. It's not an issue that only affects Black people and Indigenous people. It's an issue that affects everybody.

And so for my hope for today is that the conversation that we're beginning over the next day or two will really help us understand how that is something that is deeply rooted for all of us. We have a city now that roughly one in three people is not white. One in three people is a person of color. Yet, we don't reflect that in our decision-making in our corridors of power, nor in how we design the city for the future, and these are all things that we have to be very, very cognizant of.

So like I said at the beginning, my brain is a bit of a scrambled egg on this. I'm usually a little more straightforward, I think, in my communications. But ultimately, that's what I'm hoping we'll be able to do today. I'm hoping that we will be able to listen, I'm hoping that we will be able to learn, but most important, I'm hoping that we will be able to translate that to true action across our community.

And so we welcome everyone today. We welcome everyone to tell their stories. I would've been perfectly happy if that gentleman had taken his five minutes and told us his story, because today really is about understanding the diversity of views across our community, but importantly, translating that to action.

So with that, I will turn it back to you, Councillor Carra, and I will probably shut up for the rest of the day. Unless I have questions.

Carra: Thank you. That concludes the opening remarks. We do have to undertake some sort of procedural technical things, because this is an actual official meeting of the Standing Policy Committee on Community and Protective Services. And I think before I do the confirmation of the agenda and stuff like that, I'm going to just give everybody a very brief overview of how the days ahead of us are going to unfold.

The first thing that's going to happen after we call the meeting officially to order is we are going to put a report on the floor, and that report is basically the way government does its work. We ask for things, or things are – we're asked to ask for things by administration, or we specifically ask for things through Notices of Motion – and this is the latter – and administration prepares reports that have actions. And so to get the meeting officially started, Melanie Hulsker, who is sitting in the middle right there, is going to put Calgary's Commitment to Anti-Racism, which is the report that we're reviewing, on the table.

Then I'm going to more formally introduce my co-chair, Dr. Malinda Smith, and Dr. Smith's expertise is really this process that we're trying to undertake today, which is to move from being theoretically not racist to actively antiracist, and we're going to get a little bit of a critique, Dr. Smith, about where we are in that journey and some other insights from your expertise.

Then we're going to introduce our expert panel, and our expert panel is going to spend the morning with us, bringing their expertise and their lived experience and framing this even further for us, and the balance of the morning after they do their presentations will be a conversation between the expert panel, the chairs, and committee who's watching.

We will break for lunch at noon, and then at 1 p.m. we will return and we will begin the public submissions, and I will have a lot more to say about the process of doing that when we open up at one o'clock, but we have over 130 people who have signed up to speak.

This is going to take us into the evening tonight. Nine-thirty is our official stop time, but we'll have a conversation about that, and then we will start at 9:30 tomorrow and continue on until we're done or until we have to schedule more time.

And with that, I will ask Councillor Chahal, who's next to me, for a confirmation of the agenda. I will call to question all in favor, and this is a question I call to committee members who are all dialed in.

Hearing no objection, that is passed. I will now ask for a confirmation of the minutes of the Standing Policy Committee of Community and Protective

Services of May 13th, and I'll ask my vice-chair, Councillor Woolley, to please move that.

Woolley: Happy to do so.

Carra: I'll ask, all in favor? Opposed? That's carried. And without further ado, we move on to 7.1, which is an update on Calgary's Commitment to Anti-Racism, and we turn it over to Melanie Hulsker. Melanie?

Hulsker: Thank you, Chair. Good morning, Mr. Chair, members of committee, Dr. Smith, and panel members. As the acting director of Calgary Neighbourhoods, I'm pleased to bring forward this update on the initial work undertaken to address actions outlined in the Notice of Motion Calgary's Commitment to Anti-Racism. My presentation will provide highlights of the council direction; set the stage with some context around our current policy and strategy landscape as it relates to equity, diversity, and inclusion; and review the contents of the report in front of you for a decision today.

Since today is about listening and learning, I'll keep my remarks short so that we can have as much time as possible to hear from our panelists and the public. If there are specific questions, members of my team, including Karla Cote, Amanda Theriault, and Menna Kebede, are joining us this morning on the conference bridge. I'd also like to extend my thanks to the team for helping coordinate and organize this morning session. Next slide, please.

So as Mayor Nenshi already mentioned, today we will be focusing on the first two resolutions of the Notice of Motion, along with one of the Motion Arisings that was passed at the June 15th Combined Meeting of Council. That direction is in bold and highlighted by a red box on the screen in front of you.

As part of today's report, administration is bringing forward two sets of terms of reference for your consideration: one that will guide the establishment of the Anti-Racism Action Committee, and one that will guide the initial capacity-building investments as authorized in the Motion Arising.

As mentioned, following this short presentation, you will hear from a panel of speakers – those from our community with lived experience of racism. We will use today as a springboard to action other aspects of the Notice of Motion over the coming months with the support of a What We Heard report that will capture key themes and focus areas discussed in today's meeting. Next slide, please.

The City of Calgary's approach to responding to systemic racial discrimination specific to community service delivery is multipronged, with a number of actions, policies, and strategies acting as foundations to inform our direction

and our decisions. The City of Calgary has a long history of work aimed at creating a community that is diverse, equitable, and inclusive. Nineteen years ago, in 2001, the City of Calgary then-mayor Al Duerr read out a proclamation against racism, and in 2006, with the leadership of Councillor Colley-Urquhart, the city became a member of the Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD), and it's now called the Canadian Coalition of Inclusive Communities. In 2008, council received a CCMARD action plan and approved a three-year pilot project to action the recommendations in the plan. Elements of this work formed the foundation of our Internal Diversity and Inclusion Framework.

Today, the policies, strategies, and partnerships that support our efforts to be an equitable, diverse, and inclusive city are found in our Social Wellbeing Policy that has core guiding principles of equity, truth and reconciliation, culture, and prevention, as noted in the white shapes on the screen. The principles were designed to be universally applicable across City services, and a principle-based approach was selected to allow the City to evolve its practice over time with changing community needs and perspectives. The policy was approved by council in 2019 and was intended to help guide us in providing equitable services by removing barriers to access and inclusion; advancing the active and shared process of truth and reconciliation with the community; seeking opportunities to grow and support culture; and stopping social problems before they start, using a prevention approach.

In addition to the Social Wellbeing Policy, there are three council policies that support our focus work in regards to accessibility, Indigenous relations, and welcoming communities, which you will see noted in the slide in the dark gray. Our policy work is driven to action through our strategies and frameworks, some of which you will see highlighted in light gray. The development and implementation of our strategies are supported by ongoing engagement and discussion with advisory councils and collectives, including a variety of members ranging from community members with lived experience and subject matter expertise, elected officials, and members of administration. A small sampling of these collaboratives are highlighted in light blue.

The graphic on the slide is aimed at demonstrating the interconnected nature of our equity, diversity, and inclusion work, all grounded in social well-being. I think it is also important to note that what is not included in the slide is our administrative policies that guide acceptable workplace behaviors and expectations, including our Respectful Workplace Policy and Code of Conduct.

As part of our efforts, administration is currently reviewing City processes to ensure equitable service delivery. A few examples of this include the integration of Gender-based Analysis Plus through a new Community of Practice, developing tools for report writers to better articulate and consider social impacts and recommendations to council, education for employees regarding

truth and reconciliation, and advancing the calls to action identified in the White Goose Flying report. In addition, we are working with the Social Wellbeing Advisory Committee to review City policies and strategies in alignment with the Social Wellbeing Policy with a focus on equity and prevention. As the Social Wellbeing Policy is relatively new, we continue to work on our measurement plan so we can evaluate its efficacy and impact.

Through our 2018 citizen satisfaction and perception surveys, we know that at that time the snapshot showed that 81 percent of those surveyed agreed that the City delivers programs and services that remove barriers to opportunities, access, and inclusion for Calgarians, and that 75 percent agreed the City of Calgary as a municipal government fostered a city that is inclusive and accepting of all. When it comes to City programs and services, 83 percent agreed that the City of Calgary met the needs of the people of color and visible minorities, and 72 percent agreed that the City of Calgary met the needs of Indigenous people. And while the data is limited and it is not current, as it was taken two years ago, it is important for us to be aware of these results and to focus on areas for continual improvement.

Although we have made progress, we are far from done. Today is an opportunity for us to listen and learn. Based on what we hear today, we will adapt and improve existing work and advance new actions to ensure we continue to progress in the right direction, combating racism and better meeting the needs of the diverse population that we serve. Next slide, please.

As I noted, this report provides terms of reference to support the establishment of an Anti-Racism Action Committee that will be appointed at the 2020 Organizational Meeting of Council. As outlined in the Terms of Reference, which is attachment one of the report, the action committee membership is intended to be diverse, inclusive, and a reflection of Calgary's residents. It proposes membership consisting of 11 community members who have a mix of skills and experience, including lived experiences of racism; professional, academic, or cultural expertise in anti-racism work for anti-racism initiatives; the demonstrated ability to develop and maintain collaborative relationships; and an understanding of the range of human and civil rights issues and historical origins of systemic racism. To demonstrate continued commitment from administration on the work of the committee, we are also proposing that team members of our administrative leadership team hold nonvoting seats on the committee.

The action committee is expected to engage with community stakeholders and advise council on the development of an anti-racism strategy and implementation plan. It is proposed as a time-bound committee that will be in place for up to two years or until the strategy and implementation plan are approved by council. Next slide, please.

The second Terms of Reference we are seeking council's approval is for the Anti-Racism Capacity-Building Fund. You'll find that as attachment two to the report.

As approved through the Motion Arising at the June 15th Combined Meeting of Council, the Anti-Racism Capacity-Building Fund will provide up to $250,000 from the Family and Community Support Services Stabilization Fund for the purpose of funding collaborative, community-based capacity-building initiatives that work to address systemic racism and support long-term policy and systems reform in Calgary. Eligible initiatives will be assessed using the evaluation criteria outlined in the Terms of Reference, which note that initiatives must create or strengthen new or existing collaboratives, develop or implement policy and systems change, or advanced training and education to further anti-racism work. Our plan, once the Terms of Reference is approved, is to launch a call for funding proposals and to have initiatives selected and funded by this fall so they are able to launch in October.

Of note, council's investment of the $250,000 has already been leveraged by an additional investment of $350,000 with contributions from community funders, including the Calgary Foundation and the United Way of Calgary and Area. This additional investment will allow for collaborative funding with potential wider reach and impact. Next slide, please.

Here are recommendations which you will find on page 1 of the cover report. We are asking committee to recommend the approval of the Terms of Reference as discussed, to approve and direct a What We Heard report, and to direct the Anti-Racism Action Committee to update council through the SPC on Community and Protective Services no later than Q3 2021. Thank you.

Carra: Thank you, Ms. Hulsker.

Okay, so what generally happens when we're reviewing reports like this is someone will move it, and then we'll debate it and the public will weigh in on it. That's not really going to happen today. We are going to put it on the floor, and it's going to stay on the floor throughout the entire proceedings, and we will deal with it at the end and potentially make some amendments or adjustments based on what we heard or potentially consider that to be a decent framework for moving forward based on what we heard.

Councillor Chahal, are you willing to move this?

Chahal: Yes, Chair. I'll move it.

Carra: Okay, so it is on the floor. And without further ado, we will get into the proceedings of this morning. As I said, the first thing I'm going to do is I'm going to introduce my co-chair a little bit more extensively, although I have been

informed to keep it short and sweet, and then we will hear from Dr. Smith and her response to our journey and her perceptions on what is taking place today, and then we will introduce the expert panel and move forward. And this is a good time, as we hear a little scratchy robot voice coming through the speakers, for everyone to check your mute button and make sure it's muted.

All right, Dr. Smith is the inaugural vice-provost of equity, diversity, and inclusion at the University of Calgary, and I believe she starts on August 1st, and I believe she became a Calgarian yesterday, from being an Edmontonian for the last several years, where she's been a professor in the Department of Political Science. And she is an internationally recognized voice in equity, diversity, and inclusion, most notably – or, not most notably – one of the things that she's known for is co-authoring "The Equity Myth: Racialization and Indigeneity at Canadian Universities," which is a pretty seminal book in the space. And I will just note that when we were meeting and the panel was meeting, Dr. Smith and Mr. Fontaine were chatting about how they had first met at a conference, like, 20-plus years ago, and so this is long, heavy work that has been ongoing, and we have a moment in time here where we can accelerate and move that forward.

And so without further ado, I want to thank Dr. Smith for agreeing to be the co-chair of this proceeding and turn it over to her to weigh in. Thank you so much.

Smith: Thank you, Councillor Carra, and thank all of you for being here. I'd also like to thank the elders for opening up the space in a good way and thank the mayor for setting the context – thoughtfully setting the context for this gathering.

I want to do a few things in the brief time that I speak, one of which is to provide a larger context to these ongoing conversations in Calgary, but also across Alberta and across Canada and actually even around the world. So let me begin, though, with a brief definition of what I mean when I'm talking about systemic racism. So as Gary Younge recently wrote, "Racism is not a metaphor or a symbol for incompetence or boorishness or impoliteness or stupidity, nor is it a state of mind, a deficiency of the social heart, intellect, emotion, or spirit. Racism is a systemic form of discrimination with a centuries-old legacy that shapes lives, experience, today. As such, it cannot be weaponized, because it is a weapon. As well as denying people employment, housing, education, equality, human rights, safety, and opportunity, it literally kills. Racism can, however, can be deployed. It may galvanize. It may distract. It may deflect. It may distort, scapegoat, and marginalize."

So when we talk about systemic or institutional racism in contrast to, say, individual and personal racism or cultural racism, it's a concept that captures the fact that racial inequality is embedded in and exists across all institutions within societies. Most discussions tend to reduce racism to bad attitudes or individual ignorance, such as with the use of racial slurs and epithets. But slurs

are symptoms of systemic racism that circulate, often uncontested, in a culture of institutions and embedded in patterns of behavior of institutions.

So when we talk about systemic racism, it's not just to talk about racism for racism's sake. Rather, we are interested in advancing racial equity or racial justice. By this, I mean we are interested in creating a social condition in Calgary, in Alberta, and in Canada that would be achieved if one's racial identity, one's skin color, or other indicators of identity no longer predicted in a statistical sense how one fares in life. In other words, we would not be judged by the color of our skin, or "the skin we're in," as Desmond Cole recently put it. We will not be judged by our ethnic/national origin or our religion.

So when we use the term we are thinking about racial justice, racial equity is one part of justice, and thus we also include the work to address root causes of inequities, not just their manifestations. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes for different racialized minorities and Indigenous peoples. The aim is to combat racism, but also to eliminate the root causes of racism.

So I also want to talk, then, in addition to these conceptual clarity, to talk about the larger context. So for many years now, we have been witnessing, I think, the global weakening of institutions that buttress democracy and human rights. We see the rise of authoritarian regimes, and we see the rise of racism and xenophobia and efforts to weaken, I think, human rights commissions. And in Canada, we also see the efforts to weaken provincial human rights commissions. Here in Alberta, we've also seen cuts to the 30-year-old anti-racism funding [unclear 00:44:26] by the Human Rights Commission. These institutions, along with the UN decades against racism, racial discrimination, xenophobia, and related intolerances, kept a global spotlight on racism, but also on policies and strategies to combat racism. So here I am thinking about that since 1966, the UN declared March 21st International Day for Racial Discrimination [sic]. We've had three UN decades to combat racism, racial discrimination, xenophobia, and related intolerances, from 1973 to 2003, and now currently we are in the UN Decade for People of African Descent.

I believe the dislocation of these global efforts to combat racism and racial discrimination and xenophobia has created irreparable damage to the March against racism, but also the struggle for human rights. And we are in a moment in which human rights risk becoming non-performative – that is, human rights are on the book but they are not actually enacted. So that's one context, and I think that that context has accelerated since 9/11, when we – and now I think it's almost normalized that we see people being discriminated against on the basis of national origins at airports with racial profiling, flying while Muslim. And we also see in provinces, in Québec, and the city of Calgary oppose this, where legislated discrimination against people who are observant, whether they're Jewish, Muslim, Sikh, a state legislature [unclear 00:46:29], and despite our

commitment to human rights and the elimination of discrimination on the basis of national origin or religion. Increasingly, these kinds of activities are becoming normalized. And I think, then, that this is the context, in part, in which racism is reemerging, as well as the global mobilization against racism.

But a second context, I think, is the little-known history of the struggle against racism here in Alberta and across Canada. So we – and I think this is also an indictment of our school curriculum and also university curriculum, in which we don't teach these histories. The erasure of them themselves are reflective of systemic racism. So whether it's the 200 years of slavery in Canada, whether it's the Chinese Immigration Act and the head tax and the Chinese Exclusion Act, where immigration was restricted on the basis of race and national origin, this is systemic. It's embedded in law. Whether we think about racial segregation in Canadian schools, including the Toles School in Amber Valley, Alberta; whether we think about the continuous journey regulation to limit people from India; whether we think of the 1910 legislation in Western Canada to exclude Black people from coming, and to dub them as "undesirable" [timer sounds] due to – sorry, that's my timer telling me to be quiet – due to their peculiar customs, habits, or modes of life. Again, these little-known legislative efforts to exclude help to form a racial pecking order.

So again, many people here probably don't know that white churches in Alberta excluded Black settlers, so that's why the first Black Baptist church in Western Canada was called Shiloh Baptist Church, and it celebrated over a hundred years. You can watch it on YouTube, "Western Canada's Oldest Black Church Turns 100." But city councils, including Edmonton, ban people from the city. And again in Calgary, there's the little-known history of Charles Daniel, who refused to sit in the colored section of the balcony of Calgary's Grand Theatre. His refusal and subsequent lawsuit against the theater established an important precedent for civil rights in Alberta, about which Bashir Mohamed writes very lucidly. So he's a Calgary unknown civil rights champion. Or Lulu Anderson also, who refused entry into the Edmonton Metropolitan Theatre because she was Black.

People know about the instances in Halifax, they know about cases of civil rights struggle in Ontario, but they don't know about the struggles here in Alberta, or in British Columbia, where the Chinese were banned and they had to go through Chinese – segregated schools. Or that we know about the National Association for the Advancement of Colored People in the United States, but not the Alberta Association for the Advancement of Coloured People, which was founded in Alberta to promote goodwill and to seek equality in social and civic activities throughout Alberta. It was only in 1940s – late '40s – that Canada extended the franchise to visible minorities. Until 1947, Chinese Canadians and South Asians were excluded from voting, and Japanese Canadians until 1948.

I could go on and talk about King v. Barclay Hotel here in Calgary, where Ted King, then the president of the Alberta Association for the Advancement of Coloured People, filed a human rights complaint against the hotel for refusing service to people of color. The court dismissed that case then and basically upheld discrimination. But Alberta didn't end racially segregated schools until the 1960s.

So what I'm suggesting to you is, part of our inability to understand the systemic nature of racism, the ways in which it was embedded in laws and practices, relates to the sense that we don't actually know our own history of racial discrimination, and it's important for us to know this history in order to approach the systemic nature of discrimination carefully.

But the contemporary period now, I want to – as I wrap up, is also important to note. The most immediate context was the May 25th, 2020, killing of George Floyd, a 46-year-old whose death was captured on video by a 17-year-old activist, Darnella Frazier, who happened to be walking to the store with her cousin at the time. We watched that film – those who could – in Minneapolis, where a police officer, Derek Chauvin, kept his knee on Floyd, and we saw on video the life seeping out of him. But this was not the only incidence. You may say – we may say it was the feather that broke the camel's back, so to speak, because it led to protests across the US, Canada, and worldwide, highlighting the issues with policing and accountability. Those protests took place in every single Canadian province, including cities in Calgary, Edmonton, and Red Deer, as well as every territory, so we – here in Fish Creek Park in Calgary here and downtown, including three in the downtown area, across PEI, and across every province. In other words, these protests across Canada highlighted the history of violence enunciated in the book by Desmond Cole, "The Skin We're In," by Robyn Maynard in "Policing Black Lives," and more recently by Leanne Simpson and Robyn Maynard in "Until We Are Free."

So if Floyd was the spark, in a way, that highlighted these global injustice, it was not the only case, because it's also highlighting systemic racism, how it manifests itself in the criminal justice system, for example – the disproportionate carding and racial profiling in Alberta which impacts Indigenous peoples and Black peoples in particular. And I often speak about, it's inexplicable to me how police can racially profile Black people as a single group, given those of us who are Black are from over 124 countries in the world and speak multiple languages. Alberta, of course, is, according to Stats Canada 2016 data, one of the fastest-growing spaces for Black Canadians, many of whom in Alberta, unlike, say, Ontario, are Francophone. So the only way to racially profile Black people in Alberta is to stereotype them based on skin color, because even we don't know this diversity among each other. But it disproportionately impacts Indigenous peoples, regardless of whether you're urban Indigenous, First Nations, Métis, Inuit, American Indian. It also speaks to highlight the killing

wasn't an event, it was a structure – how racism disadvantages racialized people and Indigenous people across the structure.

So the process also demanded change for society to confront systemic racism in the education system, where the joy of learning for Indigenous youth – children and youth – for Black children, is squashed, where children are surveilled and profiled in schools. There they face disproportionate suspensions and detention for their behavior. It's about children being streamed into programs below their ability or into technical programs rather than academic programs, that's discussed by Carl James and [unclear 00:55:05]. It's about name bias, where children whose last names aren't English are wrongly streamed into ESL classes, or where those who speak a language other than English are deemed lesser than, rather than valuing their multilingual abilities. So when I say the education system, I'm also speaking to universities and colleges, how name bias or place of birth lead to resume racism or limit admissions or funding or nominating for prestigious awards. I'm also referring to accent biases, where despite the fact that we all have an accent, people from particular racialized minorities are deemed to be less than because of their accents. I'm speaking to the work that I – my own research or the research of Genevieve Fuji Johnson, which shows that racialized scholars do as well as their white peers in university, but in the academy they are blocked, and so you find the leadership of universities and colleges predominantly white.

So my research and Genevieve Fuji Johnson's research finds that across Canadian universities, 90 percent of the leadership are white. Research by Ryerson University's Diversity Institute also shows that corporate leadership in Calgary, Vancouver, and Toronto is 90 percent white. [unclear 00:56:26] omnibus research on the nonprofit sector found the same dynamic. Andrew Griffith's research on the judiciary led to Mi'kmaq scholar Naiomi Metallic referring to it as a "judiciary of whiteness." In other words, when we talk about systemic racism, we are being called upon to address the ways in which Indigenous peoples, Black peoples, and people of color are shut out of all institutions across sectors. And I say this mindful that if you look at Statistics Canada research on educational achievement, the two top dominant groups of racialized people, South Asians and Chinese, are the highest achievers in academic success, yet you will find them significantly limited in leadership positions. So it's not about their qualifications, it's not about their availability. We have to find the root causes, and those causes are, in an institution, a preference of sameness, and discrimination.

So let me wrap up by saying this. We are here today to listen and to learn, but while self-reflection is welcome, it is not enough. Self-reflection, knowledge alone will not undo the structures that uphold anti-Blackness, that upholds anti-Asian racism, that upholds anti-Indigenous racism, and justice will persist. While the Black Lives Matter and Indigenous Idle No More are helping to change how we see things, how teachings and protests are helping us to understand, they

alone will not change structures. We need to also turn a critical gaze on systemic hegemonic whiteness – not white privilege, which some characterize as self-flagellation. We need to look at structures and resources. We need to be courageous enough to reimagine the world, to deepen our solidarity with those who are struggling to survive it.

So we need to ask questions: What kind of city do we want? What kind of province do we want to live in? What kind of world are our actions contributing to? We need to ask deeper and more profound questions of the kind of world we are making, but we also need to ask deeper and more profound questions about how to undo systemic whiteness. And when I say systemic whiteness – when I say 90 percent of the judiciary, 90 percent of university leadership, 90 percent of corporate leaderships – what I'm talking about is unearned set of advantages, unearned entitlements, unearned benefits – choices bestowed on people solely because they're white, but also because people who are racialized and Indigenous are structured out of the system.

That means we need to go deeply into policies and practices. We need to look at hiring committees. And while people abhor targets and quotas, this is not about targets and quotas. It is actually about recognizing that the way the structure works, the way the system works, it

[01:00:00-02:00:00]

reproduces a racial pecking order, and that racial pecking order has been in Alberta, as across Canada, for over a hundred years.

So we need to dream bigger. We need to imagine more inclusively. But then we need to set ourselves to work. And my hope is – and, I think, the hope of this hearing – is that people will tell their stories. They will provide – talk about their dreams and aspirations for a more racially inclusive Calgary. But then we will also require us to go beyond a part that sits on the shelf to tackle, quite systematically, the ways in which we are shutting out some of Calgary's and some of Alberta's and some of Canada's greatest talents. And when we shut that talent out, we are actually harming ourselves. We need to see racism not as something that harms racialized minorities and Indigenous people – we need to see racism, systemic racism, as something that harms all of us and limits our potential, but also our possibilities. And I believe that Calgary is positioned to seize the moment and to carve a more just future, and I think where Calgary goes, so, too, will Canada. Thank you.

Carra: Thank you, Dr. Smith. I think we've heard pretty clearly from both the mayor and Dr. Smith. While these proceedings are an important first step, they're meaningless without action on the back end, and I suspect we're going to hear the same from our expert panel.

I'm going to introduce our expert panel first, just very briefly, just so everyone gets a sense of who is assembled with us here today, the talent in this room, and then I will do a more in-depth introduction in the order that they speak, before they speak.

I do want to take one moment to note that there is one phone on the bridge that is not muted, and while they are relatively quiet, whenever you move or jostle a bit, you get some twerps and chirps and weird electronic background noise that dominates this chamber, and we don't want this chamber dominated by that. We want this chamber dominated by the voices and the lucidity of the people who have come to speak with us today. So to that one phone on the bridge, everybody, as an exercise, look at your phones and mute them, please.

Now, today, our expert panel represents Indigenous, Métis, Black, and Asian Canadians, and some incredibly talented people who are both in the community and the kinds of talents that Dr. Smith was just talking to.

We have Phil Fontaine here, and his resume is huge, and his legacy is long. I think I – I'll just note that he was the National Chief of the Assembly of First Nations, amongst many other things, but I'll get into your bio when you speak, and I believe you're batting last, Mr. Fontaine.

We also have Teresa Woo-Paw, who is – so many things that Teresa has done as well, and I will read her bio, but a huge advocate for diversity and equality and a voice for our amazing Chinese community here in the city and in Alberta.

We have Nyall DaBreo, who was there on the ground with our Black Lives Matter protests and is a criminal defense lawyer in town.

We have Dr. Francis Boakye, who is – and I hope I didn't totally massacre that, sir – all right, I'm getting the "all right" note – he's from the Centre for Newcomers.

And to start off today, we have a Métis scholar, Vicki Bouvier. Victoria, or Vicki, Bouvier, is a proud Michif-Métis born and raised in Calgary. Her ancestral connections are tied to the St. Francois Xavier community of the Red River and Boggy Creek, Manitoba. She's an assistant professor at Mount Royal University in Indigenous studies and is currently a doctoral candidate in the Werklund School of Education at the University of Calgary. Her research focuses on Métis urban experiences and understandings; Indigenous oral systems, pedagogy, and assessment.

And without further ado, Vicki, I turn the floor over to you.

Bouvier: Thank you very much. Thank you, Dr. Smith, for the beautiful opening, and poignant and direct. Very well done. Thank you. And also, thank you to Daphne and Kelly for opening us in a good way. It's always good to see you both. Thank you. [speaking Michif language]

It's good to meet you all this morning. I greeted you in Michif, the language of my family. I'm really pleased to be asked here, but I also recognize, as a pale-skinned Michif, I acknowledge that I've experienced racism very differently than my brown-colored family and kin. I've witnessed racism directly inflicted upon my family. But the racism that I experience, though, happens under the guise that people often do not know that I'm Métis, and they freely speak of their beliefs and ideas of Indigenous people and people of color to me. Social gatherings that include those outside of my intimate circles are often hotbeds for, quote, unquote, "educational moments" to present themselves. Maybe this is why I don't get out much. However, although I do not have dark skin, the laws and policies and agendas of the colonial state will always see me as a half-breed – *le sauvage* – half-and-half, but never fully human.

All the pieces that will be talked about today, also by Dr. Smith already, by myself and my fellow panelists, are deeply interconnected and interdependent upon one another. This was a difficult exercise, because usually I take a whole semester with my students to just scratch the surface, and today I only have 10 minutes.

Today I want to speak to you about the Doctrine of Discovery specifically. So as Mayor Nenshi and Dr. Smith have already articulated, the systemic nature of racism – and Dr. Smith mentioned a hundred years, but I think it's well over 500. So these sets of doctrines traveled over the seas and were planted here 500 years ago and are still alive and thriving, to which why we are gathered. I want to illustrate that the doctrine is the guiding ideology that has justified the violence and brutality that we see today. Cree lawyer Tracey Lindberg asserts the Doctrine of Discovery began as early as the 1200s and has been revised many times to fit the colonizers' agendas and was developed by European countries to control their actions and potential conflicts over exploration, trade, and colonization in non-European countries, and more specifically to justify the domination of non-Christian, non-European peoples and the confiscation of their land and rights.

Through these doctrines, two main agendas were created that are intrinsically tied to one another – one, to occupy, seize, and control land for economic profit; and two, to seize and control people. In order to be able to occupy, seize, and control land, the colonizers had to "deal" – quote, unquote – with those that were the original people of the land. As asserted by the Pope and the Vatican, the colonizers had to determine if Indigenous people had souls – and, more specifically, if they had Christian souls. If they did not have Christian souls – which they did not – they were deemed as savages and heathens, devil

worshipers. They were viewed as lawless infidels, as seen from a European legalistic perspective, and had to be brought into human civility, which was Christian and European law abiding. They dehumanized Indigenous people to justify the so-called discovery of new lands and the subsequent taking of land, which used genocide as a means to achieve their goals.

These racialized attributes are embedded in the colonial system, and we can see them today. If we are not white, we are not civilized, and thus cannot be treated as human. These racist demarcations were not created by us, nor are of these lands, but they were transported and supplanted here and have been nurtured for hundreds of years. If we resisted being converted to Christianity – and we did – or if we resisted the European laws that were being imposed upon us – which we also did – law enforcement was used to ensure that we would comply, or be punished, or be killed. Law enforcement brutality and violence is a natural part of colonization and is essential to ensure the colonial state remains intact.

Thinking back to the agendas as mentioned, if a colonizing entity is going to take control of land, written laws are required, while also ensuring means of enforcement are also established. In 1869 my ancestors, upon seeing their land being taken away, petitioned the government for just action for their rights to be acknowledged and affirmed. They were ignored, and the first Riel resistance of 1869 was fought and won. From the victory, the government created the Half-Breed Commission to do away with my people. Because of the injustices that were occurring through the commission, Louis Riel, Gabriel Dumont, and my ancestors mobilized another resistance, the Battle of the Batoche of 1885, to which Sir John A. Macdonald assigned the Northwest Mounted Police to silence the Métis people once and for all. We were defeated in 1885, and Louis Riel was tried and convicted of treason and hanged. Anyone associated with Riel or the battle was taken into custody.

After 1885, half-breeds were specifically targeted and were violently attacked or killed. Entire Métis communities were burned down. The vilification of people was needed in order to buttress the colonizing system. We were labeled as rebels, as villains, as criminals, and treated as such. We were criminalized because we did not fit into the European ideology of what constitutes a human.

These tropes still exist today and for all purposes of ensuring colonizers retain control and profit from the land that they have taken. Consider the land the city of Calgary is situated upon. In 1877 the process of Treaty 7 was underway and taking place at Blackfoot Crossing. The British crown was using warfare tactics to force their agenda of usurping land. The cannons aligned on hilltops reused to invoke fear into the Blackfoot people so they would, quote, unquote, "sign" Treaty 7. We need to remember that the Indigenous people had to be removed from this land in order for the city of Calgary to be what it is today. The erasure of Indigenous people is part of the urban development.

Prior to the Numbered Treaties being established, the Indian Act, which is the most racist piece of legislation in Canada, legislated that children attend residential schools. Under the provisions of the Indian Act, if a child was not attending school, the Northwest Mounted Police had legal authority to take children from their homes and force them into schools.

Over the last number of years, the Wet'suwet'en people in BC have been protecting their traditional territory from the Coastal GasLink development. Their rights are being violated. In March of this year, the RCMP were deployed to take down the blockades to allow for the continuation for the Coastal GasLink. The land protectors were arrested and jailed for defending their rights to protect the land. Shortly after the cross-country demonstrations of solidarity and support of the Wet'suwet'en people, the Alberta government put forward Bill 1, which criminalizes the act of protesting, specifically as pertaining to critical infrastructure, pipelines included. The police, whether federally, provincially, or municipally, are an integral proponent in a civilizing agenda and are used as a weapon against Indigenous people. But we have to remember, it's not only police: Any entity that is responsible to ensure people's well-being are implicated and responsible.

The racialization of Indigenous people has served colonialism very well, but it has not served us well. I teach in my courses about racism and state: you may not be a racist, but you've benefited from racism. Racism is implicated in urban scapes and spaces via healthcare, education, employment, homelessness, child welfare, and justice. We need to understand that since 1492, racism has permeated and governed interactions between Indigenous and settlers and has been employed, whether visibly or not, in all transactions. For Calgary specifically, we are at a precipice to actually take this seriously and act for change – change that transcends Band-Aid approaches and embarks on seeing how systems are implicated in these justices. If we are going to be able to understand each other, we need to be able to address the stark realities that have created and contributed to the state we find ourselves.

Before we end, I just want to – there was a photo that I had sent in, and I just – you know, when Mayor Nenshi talked at the very beginning about paralleling history, particularly colonial history, and that of anti-racism, this is just a short while ago when Canada celebrated its so-called 150 years of being nice, but this was propaganda that was put forward by Canada Roots, and it was a poster that I came across, ironically after I was attending a reconciliation event. And this was propaganda that was being perpetuated at that time of the birthday celebrating 150 years of being nice. And this is the propaganda that we are battling every day and the narrative of benevolence that is being created to situate us within a polite and nice country.

As you can see, I was a little bit irritated and created a poster of my own and put it up, "Celebrating 150-plus years of resistance." And this is what we've been

doing as Indigenous people have been continually resisting being colonized and being under the threat of colonial violence. Thank you for your time today.

Carra: Thank you so much.

Our next presenter is Dr. Francis Boakye. I'm just getting laughed at because I'm massacring – my apologies. Dr. Boakye is the Vice President of Strategy at the Centre for Newcomers. He has over 15 years of experience in the social services and has been engaged in teaching and research in the social work faculty at the University of Calgary since 2008. Dr. Boakye was the research coordinator for a national project on racism, violence, and health situated out of Calgary, Halifax, and Toronto. He continues to represent the Centre for Newcomers on research projects with community and academic researchers on critical social issues. Dr. Boakye volunteers on several boards and committees whose mandates promote the building of stronger, better, and just communities. He is a member of the Social Wellbeing Committee of the City of Calgary, a member of the Calgary Local Immigration Partnership Oversight Committee, and chairs the CLIP Social Inclusion Working Group. Doctor?

Do you have your microphone on? There we go.

Boakye: Thanks so much for the introduction, and thank you to those who have spoken before me. I think everything that has been said and that has made an introduction and context has given us an opportunity to really look at this particular topic from a very powerful and then much more tangible perspective.

I wanted to tell a story. 2008 or 2007 I was asked by Dr. David as to kind of – when I was just finishing my doctoral studies, to speak in his class, a master's class on social justice and diversity, and I was supposed to have presented findings of research on racism experienced by people of color. And so as I was doing the presentation, I came across a quote that I was overwhelmed by, and that quote was really something that has kind of made me think about what racism really looks like. It was a Black woman who was giving birth in the hospital, one of the hospitals here, and I think in the process of experiencing labor pains, she wanted to touch the nurse, and the nurse said, "I don't want you to touch me and leave black marks on my white skin." And that was a very powerful scenario for me, because it made me think about humanity and how we come about to live together.

And it also made me understand that our liberal notions of meritocracy, equal opportunity, and then accommodation and colorblindness, have to be re-examined through a critical lens. And by that I mean that we have to be able to look at racism from the point of how it operates with race to determine or shape the lives of people and their well-being. And so for me, in today's presentation, it is really about taking a critical look at what racism is doing, and

then go beyond our liberal notions of meritocracy that has been talked about earlier.

And this story I talked about really defined for me a situation where I see that there is no colorblindness, but there is color coding. We have, as human beings, have been coded based on the colors of our skins. And this coding have been assigned significance, value. And the more valuable you are, the more significant you are in the community. And so color coding is a very, very frivolous, superficial concept that has been passed through our [throats 00:22:49] to accept, and to think that anything that we do is really a matter of accommodation – we've been accepted to do things, we've been accepted in the positions we find ourselves in – and so we do not critically examine the intricacies, the deeper meanings, of our lives and where we belong.

And so when you take race as a construction – we all know that race is a social construction, and yet it comes with it benefits, consequences, advantages, for certain people. Like the mayor said and Dr. Smith has said – Vicki has said the same thing – some of us are facing the consequences of a socially constructed ideal of race, and so we are put in the position where we do not count. We are not part of society, in spite of what we bring to the table. We came to this country because we came to build a nation that was founded on multiculturalism. We came to understand that we are part of building a world economy, a world social system, that was just and fair.

And so when we begin to experience some of these pieces, it becomes very, very difficult for any one of us here to really function. Like the mayor said, it affects all of us as a group. And so I have come to understand that racism, like Dr. Smith was mentioning, is a structure. And why is it a structure? It is a structure because racial and ethnic dominance exist as a framework through which the formulation and application of laws, rules, and policies are accomplished. It is also a framework through which we locate resources for people in our communities. Every structure has a foundation, and the foundation of racism is built on policies – unjust policies, practices, laws, regulations – that affect certain people differentially.

Racism is also a process, because structures would not exist outside of everyday practices. There has to be interactions with the structure, and these interactions could be at the individual level. For instance, if you take the City of Calgary, policies, regulations, and laws that form the foundation of this City of Calgary building have to have some interactions, and interactions are the people who are here interacting with the system. So these daily practices manifest themselves in creating and sustaining the system that is already in place. And until we begin to see a combination of people from different parts of the world working together to achieve justice, we are going to see a reproduction of systemic racism in our societies.

You know, systemic racism, as Dr. Smith has already explained, really boils down to policies and practices of organizations that affect certain people differentially, and for which for some people outcomes are very, very different. And so when we tell ourselves that there is equal opportunity and we do not see equal outcomes, then there's a problem. It means that the whole idea of equal opportunity isn't true. When we talk of meritocracy and yet, like Dr. Smith mentioned, we have so many qualified people who are not in positions where they're supposed to be, then there isn't meritocracy. When we talk about colorblindness or race neutrality in the things we do, and yet we do not see that – we really actually diminish the fact that our colors do not matter, then we are making a mistake, because we all know that based on the value attributed to you or assigned to your color, you are placed on a hierarchy, and that hierarchy determines your fate. It determines your well-being. It determines who you become.

And so we have to understand that institutional or systemic racism is closely tied to structural racism, where the allocation of resources is so fundamental. We can talk about racism all we want; if we do not address how resources are allocated to address the situations we find ourselves, then we are, again, scratching the surface. We know that structural racism has to do with how deeply rooted [unclear 00:27:41] society operate to determine and justify the allocation of resources, how racism operates to construct class position or leads to poverty by determining unequal distribution of resources.

This is where sometimes we bring the concept of racial steering, [what happens 00:28:00] in the school system, where we have, like Dr. Smith mentioned, having streaming of people of color into certain academic groups, and then others into separations; where we see certain communities amalgamated in a certain place or quadrant of our society. We see the same thing as, you go to certain organizations, you see the segmentation of the workforce based on the dresses they wear, like the hospitals, and yet some of those are the bottom of these organizations – for instance, in the hospitals, our doctors – and yet because of laws and regulations, they have to serve as an NAs, they have to serve as porters. And you ask yourself: why is this happening?

We also have people in positions of power who actually frame questions and frame how issues are discussed and presented, and one of these big areas is the media. The media brings [up controlling 00:29:02] images that affect people, and these images become the point where we are observed. And so when issues are framed and presented and discussed to the broader community, then we become targets of that discussion. And that is where the connection between individual bigotry and systemic racism and structural racism come together. They collide, and the impact is so huge on some people.

And it is very, very important for us to understand that there's also this aspect of intersectionality, where the various ways by which interacting constructs of

race, gender, disability, class, etc., shape individual and group experiences by identity. So sometimes we see the police actions, but these are tied to other institutions. They're not done in isolation. They're tied to the school system, they're tied to the legal system, they're tied to employment. They are tied to all systems that exist, so they mutually reinforce each other.

And so at the end of the day, when we normalize expected race-based practices, what we are doing is to minimize the import of racism and to diminish the fact that oppression – systemic oppression – and racism is happening to some people. I mean, let's take examples of systemic realities that were also mentioned by Dr. Smith. Why is it that in our jail system today, most Indigenous youth, Black youth, are becoming overrepresented? Why is it that in the systems today we have lots of Indigenous and Black kids again being overrepresented in foster care? Why is it that we have lots of education dropouts, again by a certain group of people? And why is it that certain people have negative encounters with the police? Why is it so? Is it that these individuals are inherently violent or [unclear 00:31:10] inferior in terms of who they are, with their IQs, with their knowledge, with their understanding? What are these questions leading us to?

And so when we place so much value on physical characteristics to the extent that we give significance to certain people at the expense of others, what we are doing is creating a society that is segmented, a society that has a second-class, third-class citizens, in a country like Canada. So practices that support the constructional difference have to be understood and analyzed. Policies, whether within the city of Calgary, in our universities, education system, have to be addressed. Sometimes when we are trying to take actions on race and racism or anti-racism strategies, we sometimes focus on one – on the structure, the policies and procedures – and we do not focus on the process in terms of who are the people interacting with the structure. And so we do lots of anti-racism training and things like that, which are good, but they by themselves are not enough to give us a complete view of how racism can be addressed. And so strategies have to be structural; they also have to be [unclear 00:32:37]. And when we bring those two together, then we have a complete understanding of what actions can be used.

You know, once I was teaching in a class [unclear 00:32:49], and I'm talking about strategy now, actions, when one of the students in the classroom will always come to me and challenge me on the book I was using, and the topic of that book was "Challenging Oppression" by Robert Mullaly, a Canadian [right 00:33:05] professor. And so she let me know how the book was against white people, and so she wasn't very happy. And so we had this conversation in a very respectful way over the course of the semester. And then on the last day of the class, she makes me a very beautiful card, and then she puts a picture of a child of African descent, a child of Asian descent, and a child of white descent, and then she wrote, "Dear Francis, thank you for helping me confront my privilege."

That, for me, was a very powerful awakening. That education is important. I stood on my grounds, I stood on my beliefs, I stood on my values, and I proceeded with a class of about 73 students, and in the end, the student who came to me, challenging me, was the only student who sent me this card. And that card is a representation of how education can be an effective tool in how we address racism.

If as a city council or a City of Calgary we don't take leadership in really talking about these issues, there is no way community members and citizens are going to take this very seriously. When it came to the death of George – the killing of George Floyd, what we saw were some institutional responses, and I did a careful analysis of these individual responses, including some universities, and I saw what were simply politically correct statements. The City of Calgary is doing something – moving further with a much more anti-racist approach to addressing this issue, which I think the city council has to be applauded for, because this is different from what I saw from different organizations and institutions just talking about, yeah, we really do not like this, and that was it. For me, that was an insult, because we should be able to be bold enough to go back to our policies and ask ourselves, why are we not able to give very, very poignant, powerful statements against racism? Why can't we do that? We go back to the structure, and to the policies, the procedures, the laws, the regulations, that suit certain people at the expense of others.

So in conclusion, my question is: what conditions are still holding these structures in place? Why are we still here today, talking about racism? And to what extent are our personal and organizational actions contributing to the conditions that are holding racism in place? These are fundamental questions that will help us to begin to unravel or to begin to look deeply into how racism and its roots is affecting all of us in the city of Calgary. Thank you so much.

Carra: Thank you, sir.

Our next speaker is Nyall DaBreo. Did I get that right, sir?

DaBreo: You did, thank you.

Carra: DaBreo was born and raised in Calgary, Alberta, where he attended St. Francis High School. He later attended the University of Calgary, where he earned a Bachelor of Arts in 2009 with an emphasis in criminology. He later continued studies in Halifax, Nova Scotia, where he attended Dalhousie University and obtained his Juris Doctor of Law in 2013. In his final semester at Dalhousie, DaBreo completed a criminal law practicum during his final semester, working daily under a provincial Crown prosecutor. Following law school, DaBreo acted primarily in criminal law and has continued privately practicing criminal law in Alberta since being called to the bar in 2014. He was inspired to pursue his

career because of the passion for social justice, social assistance, and a disdain for occasions where there is an abuse of state power. As a visible minority, DaBreo is a firm believer in Canadian values of diversity and inclusion as well as the rule of law. He firmly opposes racism and hate in all its forms. His aim is to continue fighting for justice in the legal system and help change the climate of hostility toward minorities with a specific emphasis on advocating for holding police accountable by applying transparent and justifiable oversight of their conduct, thus enhancing community trust, member accountability, and allowing for more fruitful evaluations of city resource allocation to best enhance this beautiful city.

Mr. DaBreo?

DaBreo: Thank you. As the speakers before me have acknowledged, I'm very, I guess, relieved and pleased to be sitting here as a born and raised Calgarian on Treaty 7 land. It's an honor to be a part of this process. Similar to His Worship, Mayor Nenshi, I may be a little scattered with some of my thoughts, because it's such a complex and [pervasive 00:38:18] topic, systemic racism. I specifically want to address you how this may relate to policing, which of course is a charged topic right now, specifically right now. It has been for many years, for the course of this nation.

And let's be frank – I'm essentially what I'd assume the majority of this city would want from a child of immigrants. I'm young, I'm Black, I worked hard, I'm educated. And I have had several experiences with police – violence with police. I've had guns pulled on me by police. And just to be clear, it's devastating when these incidents happen. It's devastating to your psyche. It's devastating to the psyche of your family members. And it's relived any time you see or hear about it occur to someone else. And so in prepping for this discussion, or just reflecting, I thought about 10 of my friends, Black professionals, never charged, never arrested, who've all had violent incidents with police. And it begs the question: why? And we know why. It's because we're disproportionately and unfairly treated, regularly. And this, of course, is not an accusation that all police members do this. But in not accepting the fact that it routinely happens, we're missing the mark completely, over and over again.

And when you talk about how systemic – how this can be as a result of some systemic patterns, I acknowledge that city council is here to address these issues and to study and look how can we be more antiracist. I challenge you guys to think about it. It crosses my mind, how do laws impact the ways public spaces are treated? And following these – pandemic started and the weather started warming up, and it's a frequent spot, Crescent Hill, or Scotsman's Hill, and we look at these public spaces that are public roads, taxpayers, like every other street in Calgary, and we know that complaints arise from the amount of traffic. It's popular neighborhoods for people to view this beautiful skyline of the city, and council can address that fairly quickly, creating bylaws, creating curfews and

times that those public spaces are accessible. And we know that there's races divided on income lines and whatnot. These are wealthy properties, and I understand that. But that's how laws can disproportionately favor or at least address the concerns of certain members of the population. And so I'm not making a claim that they're incorrect to address those issues, but that's how easy laws can reflect the motives of the people they serve.

You know, when I recall hearing certain members of council speak recently about – we had the horrific hailstorm that, again, to me, it seems like it hit a portion of the society that a lot of immigrants and minorities live. And has it been addressed the same way that, perhaps, the flooding that impacted another region of the society did in 2014? And that's how systemic racism can sometimes be blind or show itself, is that we don't recognize, well, why is it certain communities and certain people are just treated differently?

But I do want to address the Calgary police a little bit, and … Essentially, it's so many different ways that systemic racism can come and be witnessed through the Calgary Police Service – through various police services in general. I'm always struck when I enter the Calgary courthouse and I see the diversity amongst the sheriffs. It's so striking to me that there's a clear distinction between the amount of minorities on the Alberta sheriffs portion of law enforcement versus the Calgary Police Service. So of course, affirmative action programs, controversial or not, can help create some more equity and some more inclusion on the Calgary Police Service. That alone is a – that's straightforward, and that's something that council can do or encourage to increase the amount of minorities.

I attended a friend's graduation into the Calgary Police Service about three years ago, and there was one visible minority out of about 30 recruits, and I just thought to myself, at this stage in the game, that's still somehow occurring? There needs to be more representation, and over – gender has been more readily addressed in the hiring process, and we've seen the amount of internal complaints go up in the last five years just from those – that's how much change and representation can impact an organization. And so if female representation on the force can change the internal culture, I submit to you that of course enhanced racial representation would also start to change the culture of the Calgary Police Service. So those are straightforward things that can be addressed.

Now, furthermore, what happens when there is an incident – when there is an incident of an alleged misconduct or complaints? Well, without getting into a bunch of numbers and details, essentially the process, if it goes to a hearing, it takes two to five years for a complaint to really be processed and dealt with with a hearing. It just doesn't make sense that bureaucracy has to belay what's right, which is, when you've been harmed or you – when someone believes they've been harmed and they make a complaint, two years is a long time to

have no answers. It really is. And so I encourage council to address that, you know? Civilian oversight and expediency would definitely go a long way, and of course transparency.

You know, we often hear, and you see on the news, "Oh, there was a complaint. Due to an ongoing open investigation, we have no comment." You know? And it's those kind of closed-door policies that really just – it takes away trust from the community. People want to hear and see what's going on. You watch the news, and someone's charged with a crime, and you see their face, you see a mug shot, you see their name, they're identified. When a member of the Calgary Police Service is charged – which is rare – when they're charged or there's misconduct, their name is kept out of the reports. Their name is not published. And I'm sure there might be reasons to advocate why that's important for the force, but obviously, why is it that they're hidden? Society deserves to know. We deserve to know which police perhaps are more violent or more temperamental than the others.

And so, again, transparency. It's a dangerous job that, of course, the police take part in, and no one – that's not at the expense of proper conduct. All right? The police's job is to apprehend and to enforce the law, to apprehend individuals who break the law. It's not to punish. That's why excessive force, especially when it's disproportionately takes place against Indigenous and people of color, it's just not good enough, because excessive force is not part of the job. It's illegal, and it should be illegal, and we do not hear of police members – you could – I'm sure we'll hear about it this afternoon, but hundreds and hundreds of Calgarians have complained about violence perpetrated by the police, and it's only when there's videos – very clear-evidenced videos – where you see a charge arise. Every other incident does not result in a charge, and that's – it's just – it's really unfortunate, and it's a scary way to exist as someone who could be a target of these types of assaults. Anybody in here and any non-police member who assaults someone on video will surely be charged and be in court within three months, within three to six months, at least for your first appearance. And that's just not the case for the Calgary Police Service. Why are we okay with that as a society? As a city? As a leading city?

We talk about the – you know, the unusual – His Worship Nenshi spoke – Mayor Nenshi spoke about, how can we be so successful at being a diverse city and yet have these wounds, have these open wounds, that are bleeding and in need of correction? I hope this process begins to help us address and take positive action towards not accepting it anymore. You know, of course there's a massive budget for the Calgary Police Service. Some would say defund; some would say reallocate. Some would say, change nothing, hold these people accountable so that we can all respect and rely on them to keep us safe.

Now, recently we've heard out of our neighbors to the north in Edmonton that it was approximately 30 percent of police service calls were related to mental

illness or social welfare. And so I contend that it's likely very similar here, in this city. And so that's a significant amount of resources that could maybe be addressed or maybe could be placed elsewhere, or redirect the attention. So again, I think, as an informed group of decision-makers, I trust that city council can view these facts and no longer just sit by.

We often hear – I'll wrap up pretty quick. We often hear members of police services talk about how important their work is and that the vast majority of them are really good officers. And I just want to remind people – I work in the criminal justice system. I've represented people accused of some heinous crimes. I've seen several people prosecuted for heinous crimes. And I want to remind everyone that some would say these are awful people, but very often – more often than not – these awful people are probably more correctly described as these people who did maybe an awful thing, have loving and supportive family members who vouch for their character during sentencing and speak about the unusual nature of this [unclear 00:50:21] that. You don't have to be a bad person or a bad police officer to completely step away from the conduct that's expected of you. You can be a great person, you can go home, you can hug your family members, you can mow your lawn, and you can walk your dog. But if when you're apprehending someone, you're punching them in the head or kneeing them with no cameras on you, it's abhorrent, and it's a shame that we can't rely on other police officers to speak out against it and to deter it. But because of that, because of this pattern of not seeing officers routinely hold each other accountable, I encourage city council to implore citizens to perhaps help provide or – in addition to add some insight to see if there's a pattern – if the numbers start to change. I contend it likely would. It's about breaking down a culture of policing that's existed for many, many years.

I think I read some articles last week that former chief of Calgary Police Service, Chief Chaffin, identified that the Police Act essentially is archaic and gets in the way of holding each other accountable. And so it's interesting it's after he's no longer an active member of the force that we hear these kinds of stronger words, stronger statements, and I think that speaks to, I guess, a willing – a member being discouraged from speaking out. I don't know why, but it's pretty clear to me you don't hear that often from current members. So rather than implore the Calgary Police Service and all of its great members and all of its maybe-not-so-great members to be accountable, it's okay if we hold them accountable as the people and as the members of society that they're here to serve and protect, and of course, we all have a part to play in this.

I will also say, my experience in criminal defense, I walk into – and this talks about maybe how people are targeted or treated differently. I walk into youth court, and it'll be a packed courtroom of youth, and we all know youth. A lot of young – young teenage boys, predominantly. I haven't known a group of young men who don't cause some trouble in some form. And it's always surprising to me to see how many of these are visible minorities in this courtroom. Vast –

daily. It's the majority of young men in these courtrooms are minorities, daily. I don't think I've ever seen 20 white youth in that courtroom at the same time. Routinely I'll see 20 minorities in that courtroom. It's appalling, because I contend Black kids, Indigenous kids, Caucasian kids, Southeast Asian kids, they all cause trouble. So are we going to keep relying on the police to determine which ones of these youths are deserving of sanction? I think it's a little bit frustrating when I notice that. Perhaps these kids all did break the law, but I contend that there's other Caucasian kids breaking the law too. And that's how it shows itself. I walk into Courtroom 508 – that's reserved for domestic incidences – and again, it's minority men that are predominantly in that courtroom every day. And some would say there's cultural factors that influence this, changes in norms, but I contend that there are a lot of domestic instances with Caucasians as well, and so who gets off with a warning, who gets off with a police visit versus an arrest and a charge? It just doesn't seem to add up to me that it's just such a clear pattern all the time.

So I implore all of us to open our eyes wider and start to be courageous enough – I look at – I was walking here this morning and I saw the three – the words that are printed so boldly on all of the Calgary Police Service vehicles. It says courage, it says pride, it says vigilance. Well, the courage to treat everyone equally would be great. Vigilance, great. Pride – with a little bit of a Christian background, they say pride is the deadly sin. And so where is the pride to hold yourselves accountable – to hold the Calgary Police Service, their own membership hold themselves accountable? But we should also hold them accountable. There's no shame in that. There's no shame in an officer making mistakes. I mean, police – the amount of instances they go through, that must be so traumatic. Perhaps they need some support. Perhaps they need some support for posttraumatic stress, you know? Perhaps that might lead to the violence. There's a plethora of things that probably lead to the violence, but ultimately, the violence is criminal, and the mistreatment and the overrepresentation of minority arrests, for certain crimes specifically, crimes that we know tend to afflict most any community and most any race, that domestic violence is not a minority problem. Youth mischief is not a minority problem.

So those are just straightforward ways to just view it for what it is. Policing is not done equitably in this city, and it – no one can deny the outstanding police work that does occur in this city at times. I've sat down in trials and I've listened to some of these officers painstakingly go through centimeter and centimeter of ashes to identify a victim's DNA. You know? This is not to undermine the work that police do, but it's to say, in addition to all of the great work, there's a lot of harmful conduct that occurs on the front lines. And so I hope – I hope – this process leads to change, by any means necessary. Thank you.

Carra: Thank you, sir.

We have two speakers left and half an hour. As expected, I think, we've gone over a little bit of the 10-minute, and I suspect that's going to sort of hold true for the five-minute public submissions as well. Something we should consider, if committee has a number of questions for our panelists, as to whether we want to invite them back right after lunch and start the public submissions after that. That's something to think about.

But right now I would like to move on to our next panel member, Teresa Woo-Paw. Teresa is a tireless advocate for diversity, social inclusion, and active civic participation. She's known for her ability in bringing diverse people together to join efforts, break new grounds, and create bigger impact in society. She's the first Asian Canadian woman elected to the Calgary School Board of Education – she served 1995 to 2000. The first Alberta legislature and cabinet minister in Alberta – she served 2008 to 2015. Teresa holds a Bachelor of Arts degree in social work from the University of Calgary. She founded and built seven nonprofit organizations over a span of 40 years, including the ACCT Foundation; Asian Heritage Foundation; the Ethno-Cultural Council of Calgary, which is now known as ActionDignity; and the Calgary Chinese Community Service Association. She's worked with almost 100 organizations in Calgary. Teresa received deployment as the chair of the Canadian Race Relations Foundation by the Governor-in-Council in 2019 and is currently chair of ACCT Foundation, co-chair of Asian Heritage Foundation, board member of Calgary Arts Foundation, member of Alberta Anti-Racism Advisory Council, honorary member of the Korean Women's Association and the Malaysia Singapore & Brunei Cultural Association. Teresa loves the arts, gardening, traveling, and spending time with her grandchildren.

Teresa?

Woo-Paw: Thank you. Thank you. Next time I will just – my introduction, to make it shorter. So the first – thank you to the elders for their blessings in the beginning of today's proceeding, and I appreciate the very insightful and powerful presentation by prior speakers.

I have this great desire to share some of my stories with different institutions, including the City of Calgary, Calgary Police, and many, many others. However, I've been overcome by a great sense of duty to actually – to look at addressing the needs from the community perspective, and key focus of my presentation today is to urge the City of Calgary, city council, to build on previous efforts and learnings as well as expanding on current focus and commitment to include changes to systemic racism.

As noted in the Calgary's Commitment to Anti-Racism motion, the City of Calgary has instituted a number of relevant policies; joined in broader municipal initiatives, such as the Canadian Coalition of

Municipalities against Racism and Discrimination, now known as Canadian Coalition of Inclusive Municipalities, to address discrimination; recognized underrepresentation within this institution, lack of reflectiveness of gender and racial diversity; and the City of Calgary is committing to holding this public consultation, establishing an Anti-Racism Action Committee, proposed to take mandatory training as well as requesting the Calgary Police Commission and the community-based public safety task force to report or consider issues of systemic racism in their area of work.

As someone who have had opportunities to participate in diversity development and anti-discrimination initiatives in the city and province over the past 30-plus years, I believe it is important we acknowledge, take stock, examine, learn, and build on prior efforts and initiatives. We need to examine why and how did previous efforts not sustain and make the changes we so desperately need as a multicultural, multiracial society.

Some good work, many good work, started more than four decades ago in Canada, and I will provide the following synopsis of just a handful of initiatives from just 35 years ago. 1986, I participated as one of the facilitators at the Calgary Police Service as they started their cross-cultural training program. 1991, Calgary United Way kicked off their multicultural organizational change process.

In 1994, there was a review of human rights in Alberta. The review panel recommends that the individual right and protection act be amended to include systemic discrimination as follows: "Systemic discrimination is prohibited and includes any act or omission that results in discrimination, regardless of the form that the act or omission takes, and regardless of whether the person responsible for the act or omission intended to discriminate." The review panel recommends that the Alberta Human Rights Commission be given the authority to initiate complaints, including complaints of systemic discrimination. The Human Rights Commission identifies systemic discrimination and educate against it. So there was a clear recognition of the need to address systemic discrimination a quarter-century ago in our province, in our city, and this recommendation was not accepted by the government of Alberta.

In 1995, "Dimensions of Diversity in the Calgary Community: Building a Social Justice Case for Valuing Ethnocultural Diversity" – this was a series of community consultations on behalf of the city of Calgary, on behalf of city council, which identified cultural diversity as one of the five major areas of concern for Calgarians [unclear 00:03:01] 1995. Cultural risk factors identified as impacting social or physical well-being include language isolation, no sense of culture, alienation, being a visible minority, and racism. 1995. This info echoes that of over 30 community consultations and needs assessments undertaken in

the last 20 years in Calgary. So meaning, we've been consulting since 1970s. The report acknowledged systemic challenges faced by immigrants and nondominant ethno-cultural groups, that their racialization often results in systemic discrimination or barriers in many areas of their lives, including education, employment, health, social services, the justice system, and childcare services.

The report concludes with the following: "If change is to occur, we must take cultural differences seriously. We need to adopt the view that these differences are not so much the problem of the nondominant ethno-cultural groups, as a challenge to service providers to find solutions. This view assures that barriers to access lie not within the nondominant cultural communities themselves, but rather are embedded in the policies and practices of organizations. These institutional barriers must be addressed first and foremost."

1990, City of Calgary formed the Calgary Cultural and Racial Diversity Task Force in response to citizen concerns, and this task force stated its beliefs in an inclusive and harmonious environment free from discrimination, harassment, and hate, by recognizing the inherent dignity and potential of each person; fostering positive changes in individuals, education institutions, workplaces, and communities to achieve equitable access and outcomes for all Calgarians; affirms the equality and rights of all Calgarians to participate equitably in all aspects of life; and rejects discrimination and racism in any form and in all aspects of society. And in order to facilitate the full participation of all people in Calgary, we also need to recognize that members of culturally and racially diverse groups often face challenges in many areas in their lives due to systemic barriers. So there have been numerous clear recognition on the existence of systemic barriers.

So the task force conducted another consultation in 2002, and Diversity Calgary and Diversity Calgary Leadership Council was formed between 2003 to 2004, and the initiative was not continued. Since then, Welcoming Community Policy implementation was developed, and council approved in July 2019 the Gender Equity, Diversity and Inclusion Strategy in July 2019. The primary focus is gender equity, with consideration to the impact of intersecting identities such as ethnicity, culture, race, physical or mental abilities, on our planning and decision-making within our workforce, council boards, commissions and committees, and city service delivery. And I find this interesting, because I was also a trustee, and when I was a school board trustee for an extended period of time, the school board defined diversity as only issue – as gender equity. And then for the longest time, diversity was just disability.

So then the federal government continued the development of the national anti-racism strategy with the release of the "Taking Action against Systemic Racism and Religious Discrimination Including Islamophobia" report of the Standing Committee on Canadian Heritage, with recommendations, in 2018.

And so – and I will talk a little bit about some of the recommendations I would like to put forward to council for consideration, but back here in Calgary, we have a good story to tell. For the past four years, the Calgary Arts Development reviewed the demographics of Calgary, took a look at the level of reflectiveness in the arts organization in terms of the people, from governance to management to front-line people, artists and volunteers. They looked at the programs and services. They looked at the, who is getting to enjoy the arts in Calgary against the population. They looked at who have access to the city's arts resources derived from taxpayers of the city, including how they communicate opportunities to people. The organization developed a plan; communicated intended changes and goals with its constituents; made changes to policies and programs, including connections and partnerships with the traditionally excluded groups and its constituents; provided training; and reported progress to the public annually. The change plan included measurements of change on the arts organization and arts development itself.

Montréal racism report was released and presented to and received by the municipal government just a few weeks ago, a report with extensive support from the impacted communities. So one highlight I'd like to share is after more than 10 years of equal access to employment plans, the proportion of people hired to upper management positions in the city of Montréal and who identify as visible minority or Indigenous person was zero percent. So one of the key items is about setting targets and [unclear 00:08:46] with a set timeframe was one of their recommendations.

So the evidence is clear. After countless consultations and studies over decades, systemic racism is reality. There are precedents, and this is the time for solution and substantive action and sustain institutional change.

So the people, the community – I consulted a few people as my preparation for today's presentation. People question the ethics of consulting the same impacted communities over and over again with no substantial change and improvements. People want real and transparent accountability. For an action plan to be effective, sustainable, and accountable, it must include dedicated resources, clearly defined goals, targets, deadlines, adequate monitoring and reporting mechanisms.

As stated in the "Taking Action against Systemic Racism" report, it is stated that what's really important in these plans is that the government set out benchmarks for how it's going to report publicly on progress against the plan. Without resources and without a commitment to be transparent about how you are going to measure progress against the plan, it is very hard for the public to understand the value of the plan and how we are moving forward.

And another key aspect is, it has to be a long-range initiative. Community wants the government to spell out how the planned action will be implemented at the

political level, at the administration level, and at the program level, with clear accountabilities – who will be measured, and how accountable, and how.

Another key factor is, all these initiatives have to reside in senior-level leadership, and accountability has to be held by senior-level personnel, not middle-management, and definitely not front-line workers. Impacted communities want our community to take action now, and there are many well-thought-out recommendations from credible sources that we can draw from. And I am not counting, so you have to give me a sign if I'm over time.

So I'm going to share some of the recommendations from other well-researched initiatives. So first, that the government conducts a review of existing legislations and ensures that all new legislation comply with the United Nations Declaration on the Rights of Indigenous Peoples, implement the TRC's calls for action.

Another one, race equity lens. When devising policies and programs, it is important to understand the needs of the population served. Systemic racism occurs when government actions fail to address the needs of certain racialized groups within the population, resulting in unfair discriminatory practices and outcomes. So the race equity lens is a tool to assist the government in developing, implementing, and evaluating government programs, policies, and services. This is very similar to what you mentioned earlier about the Gender-Based Analysis Plus tool.

Create a designated office, such as the City of Calgary council's proposed anti-racism action committee, which will develop, implement, and monitor the action plan. That the government collect these aggregated data in all relevant departments, and departments to improve monitoring and evaluation of the implementation and impact of policies to eliminate racial discrimination, inequalities, and racialization of poverty. That the government establish uniform guidelines and standards for the collection and handling of hate crimes and hate incidents.

That the government mandate relevant departments and encourage partners at the provincial and within civil society to create additional reporting options for victims of hate crime. It's a big issue right now, with the heightened awareness on anti-Black racism, and Indigenous issues, and on anti-Asian racism. Why is it that community groups with no staff and no resources having to create reporting lines for the citizens of this city? I think that it is time for, really, us to examine how things are being done.

I'm going to pick and choose. The government to develop and implement tools that foster diverse and equitable hiring within the government. That the relevant government departments create a mechanism for organizations and

communities to share best practices with the government. Another recommendation, the government facilitate support and fund efforts dedicated to capacity building for communities to strengthen community involvement, civic inclusion, and leadership development.

Why is it that people are afraid to actually – you know, to actually talk to the public and to members of our institutions about their real experience? And – because people need the capacity, people need the vocabulary, people need the trust, people need the relationship, to truly share with our public institutions what they're experiencing, what the barriers are, and what their hopes and expectations are. So we need to build those relationships. So, the government take a strong leadership role to actually condemn systemic racism and religious discrimination, including Islamophobia. And so the government develop a public awareness campaign to promote diversity and inclusion.

And so I'm going to skip some of this. I could provide you a copy of some of this, but essentially, I think my point is, the community is telling me: no more consultation. This is time for action, and time for sustained action.

So I would like to close with the Sustainable Calgary "State of Our City" report, which started in 1998, and the latest report was in 2018. With respect to the entire sample survey in 2018, in none of the categories women, visible minorities, and Aboriginal people, do we find proportional representation. Furthermore, there's no sector in which any of these categories have proportional representation, and it's been saying the same thing since 1998.

Systemic racism impacts all racialized Canadians. While we have to acknowledge the prevalence of racism to Indigenous Canadians and Black Canadians, Islamophobia and anti-Semitism are also deeply seated discrimination to us Canadians of Muslim and Jewish faiths, as stereotypes of perpetual foreigners, model minorities, and yellow peril to Asian Canadians, with rising anti-Asian racism recently impacting major racialized communities such as the Filipino Canadian community, Chinese Canadians, and other East and Southeast Asian Canadians, while several recent policies and studies omitted racism experienced by Asian Canadians.

I think this should be a reminder that we must address racism in an inclusive way in order to strengthen the broad social inclusion, harmonious race relations that Canada strives to achieve for a truly inclusive nation. So thank you again very much for the opportunity for me to participate in this special meeting today, and I did not count my time, so I appreciate your indulgence for me to present most of my notes. Thank you.

Carra: Thank you for that, Ms. Woo-Paw.

We have one presenter left. Mr. Phil Fontaine is going to bat last, as we say. We've got 10 minutes left, so what I'm going to do is I'm going to just ask for general consent of committee to take the time into the lunch hour to let Mr. Fontaine give his full remarks. And then I'd like to maybe had a conversation about whether there are questions for committee, that we do those right before we open the public submissions when we come back from lunch. And we can have a conversation about that. But without further ado, I'm going to introduce Mr. Fontaine a little bit more robustly.

Mr. Fontaine was born at the Sagkeeng – I know I just did not pronounce that right, sir – First Nation formally known as Fort Alexander, Manitoba, about 150 kilometers north of Winnipeg. His first language is Ojibwe. In his youth, he attended residential school operated by the Oblates of Mary Immaculate at Sagkeeng. He also attended the Assiniboia Residential School in Winnipeg, and he graduated from Powerview Collegiate in 1961. In 1973 Mr. Fontaine was elected chief of the Sagkeeng First Nation for two consecutive terms. Upon completion of his mandate, he and his family moved to the Yukon, where he was regional director general with the federal government. In 1981 Mr. Fontaine graduated from the University of Manitoba with a Bachelor of Arts degree in political science. After graduation, he worked for the Southeast Resource Development Council as a special advisor, which was followed by his election to the position of Manitoba's vice-chief for the Assembly of First Nations. Mr. Fontaine was one of the Manitoba First Nation leaders instrumental in the defeat of the Meech Lake Accord. In 1991 he was elected grand chief of the Assembly of the Manitoba Chiefs and served for an unprecedented three consecutive terms. In 1997 he was elected national chief of the Assembly of First Nations. After one term as national chief, he was appointed chief commissioner of the Indian Claims Commission. Mr. Fontaine returned to the Assembly of First Nations as national chief for two more terms in 2003 and held the post until 2009. Among his many accomplishments, he is the longest-serving national chief. He will be most remembered for successfully negotiating the Indian Residential Schools Settlement Agreement, which included financial settlements for survivors and the establishment of the Truth and Reconciliation Commission. Since September of 2009, Mr. Fontaine serves as special advisor to the Royal Bank of Canada. His mandate is to provide advice and counsel to the RBC's Canadian businesses to help the company deepen its relationships with Aboriginal governments, communities, and businesses in Canada. Mr. Fontaine is owner and president of Ishkonigan Inc., a successful consulting company he founded in 2009 specializing in Aboriginal relations, negotiations, government relations, mediation, and advisory services. He is a member of the Order of Manitoba and has received a National Aboriginal Achievement Award, the Equitas Human Rights Education award, the Distinguished Leadership Award from the University of Ottawa, the Queen's Diamond Jubilee, and most recently was appointed to the Order of Canada. Mr. Fontaine also holds 18 honorary degrees from Canada and the United States.

And without further ado, Mr. Fontaine, the floor is yours.

Fontaine: Thank you for the rather lengthy introduction. I'm not pretending that I didn't appreciate that. It's good to be here. I'm truly honored to be part of this panel. But I would be remiss if, before I began my presentation, if I didn't acknowledge the elders that offered us their kind words this morning. And I also wish to recognize the traditional people of Treaty Number 7, His Worship, and councilmembers that are present here in person and, I take it, virtually. And so if that is true, then I want to acknowledge Harold and Megan for making it possible for me to be here this morning. They're both employees, I think, with His Worship. Yeah.

Anyway, I'm really pleased to be here. I'm not a long-time resident of Calgary. I've just moved here permanently a few years ago, but I hung around these parts of the country for about 23 years before I had the wherewithal to decide to move here permanently, and I'm rather enjoying the part of the city where we reside. Lots of wildlife, moose here, and you name the wildlife, it hangs out at our property, and the most entertaining visitors are the moose. Majestic animals – unafraid, not as skittish as the deer. And so it's good to be part of wildlife in the city. And so by way of qualifying my presentation this morning by referencing my recent move to Calgary, I hope that my contribution here will be helpful and useful to the people that have to deal with some of the issues that have been raised here so eloquently this morning. Fascinating presentations.

What I'm going to attempt to do, and I know it's going to be rather difficult, given the depth of understanding that was brought forward by the Professor Bouvier to my left, she offered us here a terrific history lesson in the relations between the dominant society and the governments that represented them and the Métis. The story of Indigenous peoples, the First Peoples, is not much different than what we heard from Professor Bouvier. There are a lot of commonalities, a lot of similar elements, in the story covering the Métis and the stories that are related most directly to Indigenous peoples, the First Peoples.

As the good councillor indicated, I'm an Ojibwe. I belong to Treaty Number 1. Our treaty was signed on August the 3rd, 1871, so that's just about 150 years ago. And the day our chief, Chief Kakekapenais, Bird Forever, affixed his "X" on the treaty was the moment we came under the thumb of the government. Under the thumb of the government.

And in more dramatic ways, when the Canadian government brought forward the Indian Act of 1876 that covered the life and interests and rights of every First Nation person in every part of the country, each of us – each nation, each community – was compelled to accept the Indian Act as legislation that would govern our lives in every aspect of lived experiences in our communities. And our friend to the left rightfully and correctly referred to the Indian Act as one of

the most racist pieces of legislation in the world. It's archaic, it's racist, it's discriminatory, and it's still law today. Still law today.

But slowly but surely, we are moving beyond the Indian Act through policy. But we have to go beyond fundamental changes that we have been calling for regarding the Indian Act – more specifically, the repeal of the Indian Act in its entirety. There has to be some very compelling actions by governments of every political stripe at every level: the federal government; the provincial governments, because they control lands and other policy areas, or other jurisdictional areas; and municipal governments. And it will not be easy to repeal the Indian Act, because there are many of our people that believe the Indian Act actually protects our treaties and our treaty rights, and that's simply not true. What is true is that the Indian Act has certain protections for our people, including tax provisions that are only available to our people – for example, income earned on reserve, and if you can prove, through connecting factors, your income earned on reserve, banked on a bank on reserve, decisions that are taken by finance and within [unclear 00:28:08] tax exempt. And you think, how many banks are situated on reserve in Canada? Not many. RBC has the highest number. Yeah. So it becomes a bit tricky, at times, to exercise the full range of that right and other rights.

And the one area where there has been some rather significant changes, and in some ways fundamental changes, has to do with education, because under the Indian Act, it was the government decided where we would be schooled, where we would be educated. And the enterprise of educating Aboriginal – First Nations people, was to eradicate any sense of Indian-ness in the country. It wasn't to build full participating citizens in Canada's political construct and the way the governments represented the full interests of Canadians generally.

And because now we have some really impressive changes – I mean, when I was a kid – and that wasn't very long ago, by the way – I could never look to someone like Professor Bouvier as a role model. I couldn't say to myself, "Dammit, I want to be like her," right? Because we just didn't have anybody in our community, in institutions like the University of Calgary, that were professors, assistant professors, lecturers, and students – more importantly, students. That was virtually nonexistent. I could name you one person at the University of Manitoba when I was a kid was a student and a Métis guy – Orvis. Orvis from Balsam Bay, right? Brian Orvis, and he was a pianist, and he was really a talented individual. But that was the only one.

And then slowly but slowly, we've been moving up through the support of well-intentioned people, including from within government, that obviously saw that the Indian residential school system was a complete disaster. And there was a huge fight within government and the church groups, led most prominently by the Catholic church entities, to maintain the denominational system of schooling on reserves, right? Either through residential schools, keeping in mind

that the last residential school shut down in 1996, through denominational schools and move over to integrated schools, meaning someone like myself, who finally left the residential school experience after grade 10.

I'd spent years in two schools with very little time for family life, then I went to a public school two towns next to the reserve I'm from, Sagkeeng. You pronounced it pretty good, by the way. And I'll tell you how to pronounce Ishkonigan. And so this was my first experience to go to – you know, to interact and engage with white people on a daily basis. And you can just imagine the culture shock. It was awful. But there were some aspects of it that I enjoyed tremendously, and the most important part of my development at that stage was to finally go home at the end of the school day and spend time at home and to be with our mother, because of our father had died during my first year of residential school when I had just turned seven. I'd entered it when I was six. And so it was a tremendous learning experience.

But there were things that scared the hell out of me, right? For example, we didn't have white bread for sandwiches. My mom and I and the rest of the family ran out of white bread, because to have white bread and to make sandwiches and to take those sandwiches to school was something else. So she put bannock. You know, bannock is, like – bannock is some of the best bread you can ever eat, and I was embarrassed. I was absolutely embarrassed. I didn't want anyone in the school to see that I brought bannock to the school. And to this day when I think about that, it stings. Right? It stings, because I was so unsure and uncertain for the people that I was interacting with and what their opinion of me would be when they saw I'd brought bannock to the school. And I didn't eat it. I didn't eat it.

And I wasn't – you see, I was uncertain about the people I was with, and I hate to say this, but the towns I grew up next to were really terribly racist. They had absolutely no respect for the people from the res, and yet we kept the town clean. You'd see women on the road going to work in the morning trying to hitch a ride if – or not walk – or if – and if they couldn't hitch a ride, they'd go walk to town to go clean houses. Right? For three bucks a day, my mom did that. I know. And the men, reserve men, that were deemed unreliable, of course we're the ones that were called on to clean the streets and mow the lawns and do whatever. And sometimes they'd take the instructions too literally, because I remember John Eagle [Stick 00:35:13] and [name 00:35:15] were asked by the owner of the Chateau, which is a theater, to dig a hole for our flower bed, and she told them to dig deep, you know? So that she'd have a … So she came back two hours later, and she couldn't see the workers, right? They were down digging, you know, this deep hole for a flower bed. And – language problems. Anyway. So a little bit of background there. It's just in passing.

But I wanted to, as I said – if I didn't say it, I wanted to say it – I want to build on my presentation on what we heard here. And not – I won't take much time,

because I want to close off with a recommendation here. The Indian Act. Women in our community weren't allowed to hold public office until 1951, '52, and the first Indian woman to be elected to a band council was June 1952, was our late mother, Agnes. And she received a medal, as I did. It was a coronation medal, 1952. And it was against the law for Indians to hire lawyers to defend our land rights, our land interests. For example, if you had an Indian community here in Saskatchewan and they had a claim, an obvious claim, against Canada, they couldn't hire a lawyer to defend that interest or that claim. And one lawyer – I won't name him, took on a case like that in 1930, and he was advised immediately by the authorities in Ottawa that if he took on that claim, he would be disbarred. It was against the law. Right? And that only changed in same time was when my mother was elected to council. There was a major amendment to the Indian Act then. And there was a potlatch law – important in the West Coast. That was prohibited, right? And there were people that adhered or stuck to this important cultural practice, and they chose to do that in spite of knowing that they would be jailed if they were caught. And there were a number that went to – that were imprisoned as a result. On the prairies, it was the Sun Dance. The Sun Dance was prohibited. People couldn't do the Sun Dance, and that was such an important and central part of our being here on the prairies.

And so there are a number of examples like that, where government imposed its will on our people, and we didn't have a way to protect ourselves, to push back. We didn't have political organizations like we have today. In fact, the first to come into being was in 1961, the National Indian Council. And there was a lawyer that lived and practiced in Calgary that was the driving force behind that. He just died a couple years ago. Winston – not Winston. William Wuttunee. Right? William Wuttenee. And – 1961. Before then, Andy Paull from Squamish had tried to organize our people into one political organization. He failed for a number of reasons, but it's surprising that one of his biggest promoters was the Catholic Church. And in fact, the Catholic Church early on was quite a prominent supporter of our endeavors, including helping in the treaty negotiations with interpretation and what have you. But all of that, of course, went – all of those good intentions, all of those good actions, were tarnished with the schools, where horrific incidents took place, in many, too many cases, permanently harmed innocent children that grew into adulthood and were completely messed up, and many of them ended up in the penal institutions. A lot of them would say when they'd come out, "Heck, this was actually better than the residential school. I think I'll go back." Right? Not that forthcoming, but a lot of them did. And so that – as I said, that tarnished their good work and their good intentions.

And sadly, sadly, Canadians have absolutely no idea that residential schools existed, and the harms they imposed on innocent children. Most Canadians have never, ever heard of the Indian Act and what the Indian Act is about. Many, too many Canadians don't know that there are over 30,000 of our children that are in state care today, not because of any lack of parental help,

but it is to do with poverty. Same with missing and murdered girls and women. That's a direct consequence of poverty. It's a direct consequence of poverty. The illicit drug trade, Eastside Vancouver, Calgary, in Winnipeg, the [unclear 00:41:25] Winnipeg, and other Canadian cities where Indigenous men and women are struggling daily, it represents a direct consequence of poverty – poverty that drives our people into these very difficult situations. And is there a way out? It's such a multilayered situation now that we have to think beyond the easy ways that we used to think about these situations when we talk about racism and discrimination and the like, right? For example, poverty is a direct outcome of racism.

When the Europeans first stepped foot in this our land and planted flags here and planted flags there, claiming the land for the French monarch or the English monarch or Portuguese people or people in Spain, that was a direct consequence, this was the fullest expression, of racism, to think that the people that greeted them and saved their lives were not worth anything, right? That the land they occupied wasn't their land. They just happened to be there, right? Other people would come in and make life better – not for the Indians, right? But for the people they were representing.

And so you have a situation, then, where we used to own and possess and occupy all of this land we now call Canada. A lot of our people describe it as Turtle Island, right? Canada. Today, Indians – First Nations people – own and possess and occupy less than one half of one percent of the land mass that is now Canada. Much of that land, legally and rightfully, is still Indian land, First Nations land, and successive governments have failed to put in place a policy and process that would see a fair and just return of those lands that belong to our people. Many, many claims that are still outstanding. These are for outright theft of land, alienation of land that is illegal, and you have the breach of the federal fiduciary, the breach of treaty arrangements and obligations and responsibilities.

So in a nutshell, there are so many pressing problems that we face in Canada. I know we – I heard that fine gentlemen speak about policing and the challenges that poses not just Indians, or First Nations people, but Blacks and immigrants and sometimes white people. And, you know, we've heard about defunding, people not knowing what that really means, to defund the police force or reallocate funds or create, in our case, police agencies or forces that are controlled and managed by local authorities, First Nations governments, right? And that isn't something that's going to be easy, keeping in mind we have our own terrible situations here – Colten Boushie, the young girl that was shot in the west coast, the [unclear 00:45:20] – and I don't know how to pronounce it – the African woman that jumped off the tower in Toronto, and the situation in Vancouver, right? Those are direct consequences of poor policing. And so something has to be done.

But it isn't just poor policing, right? It's the way we bring police into the mix. So the RCMP has a six-month course at Depot in Regina, and a lot of the people that go through Depot are assigned to work in Indian communities, First Nation communities, Indigenous communities. They receive two hours of cultural awareness instruction over the course of the six months – two hours. So what are you going to learn during the two hours? You're going to be afforded a very limited view and perspective on Indigenous people, the people you're going to work with. But what will prevail are your prejudices, your racist perspectives, your sense of dominance over the people you're going to work with.

And that's the biggest bloody problem we have in Canada – this sense of superiority, this great country that Canada is supposed to be, right, where people are rushing across the oceans and flying over here to come and make a living. All of that is true, right? Canada is a great country. Absolutely. In fact, the former prime minister Mulroney is saying we should invite 75 million immigrants, bring them over and support them to settle and make a life in Canada. I think that's a wonderful idea. But if we're going to make something like that work, we all must make a supreme effort to change the narrative in Canada, to change the story of Canada, to make this an effort that we all engage in – at the university level, as Professor Bouvier is doing with her classes; at the high school level; junior high – at every level of our schools, everywhere in our institutions, whether they are financial institutions or what have you. We must change the narrative.

We heard the premier speak on July 1st about Canada, this great country that is developed by the French and the English. If not for the French and English, we wouldn't have Canada. And that's the story, that's the big lie we've been forced to live here for forever and a day, and it's just not correct. It's not right. Canada wasn't founded by just the French and English. We were there too. The only problem is, we were missing at the Confederation table in 1864. We weren't there to provide our perspectives and our points of view and our connections to the land and what that meant for the future of Canada, in spite of all of these other actions like treaties, and treaties that were signed in the east before Confederation, the treaties that were signed on the west, including the Numbered Treaties after Confederation, right? And we all have grown up believing in this lie that Canada was founded by the French and English. Not true. It was founded by three peoples: French, English, and the First Peoples.

So if we are true to ourselves and true to our words that we heard here and we've heard before, that we have this important task ahead of us and we're all committed to this task, the first thing that we have to do – and I'm calling on the Calgary mayor and his council to pass a motion recognizing Indigenous peoples as one of the founders of Canada, and that must then go to the premier, and it must go to the Canadian government, because if we are able to do that, then all of the institutional frailties that exist that confound everyone here about what to do about them would change, because the French and English have all their

institutions. Every institution in Canada of any prominence and importance flows from their systems, but nothing about Indigenous law, nothing about Indigenous traditions and values are reflected in these institutions. And so if we were given fair recognition that we are, in fact, one of the founders of Canada, all of that would change. Our languages would be protected. Right? They're dying, they're facing extinction, just because people don't value our people, and so the first thing you attack is their language, because language is the repository of everything that we are – all of our values, all of our traditions, all of what makes us special people.

So that's what I truly believe in. I mean, I don't discredit all of the good work that's happening. I'm in the middle of that fight. But I've also been in the – tried to push this new idea, to correct the story of Canada and how it came into being, and to do it with some urgency and not have someone here in Alberta credit the French and English for making Canada great, or to say to me when I go to Ottawa, as that someone did, "Well, we'll do this the next time." I said, "Christ, I won't be around. That's 150 years maybe, right?" I said, "This is an urgent matter. It has to be done now."

And, you know, I know people's eyes glaze over when I talk about this, but it's so true and important. Absolutely true and important, because we cannot force peoples that are here and coming from other parts of the world and families that have been here for generations to continue to believe that Canada is great because of the English and French. It is a complete and total fabrication of who we are as peoples. The most important thing we could ever do for every Canadian, including immigrants, and in particular Indigenous people, is to change how we view ourselves as a nation and to have our institutions reflect who we are as peoples. Simple proposition – it takes bold action to make it come about. Thank you.

Carra: Thank you very much for that.

So that concludes the presentations from our expert panel today. We are 25 minutes over the lunch hour. I'm going to suggest that we bang the gavel now, we take a slightly shortened lunch and are back at 1:15, and over the lunch break we can have a conversation about whether we go right to public submissions or whether we have some time for Q&A of the panel or somehow maybe there's a third option where we integrate panel responses into public submissions, and I'll float that idea over lunch. So with that, I'll bang the gavel. See everyone back here at 1:15. Thank you.

[recess begins 00:53:55]

[03:00:00-04:00:00]

[meeting resumes 00:45:57]

Carra:	All right, everyone, we are back, and we're just waiting for a couple of things to get moving, including why don't we do a roll call.
Clerk:	Okay. Councillor Woolley?
Carra:	He's on his way down.
Clerk:	Councillor Chu?
Chu:	Here.
Clerk:	Councillor Colley-Urquhart?
Colley-Urquhart:	Here.
Clerk:	Councillor Davison?
Davison:	Here.
Clerk:	Councillor Farkas?
Farkas:	Here.
Clerk:	Councillor Magliocca?
Magliocca:	Here.
Clerk:	Councillor Chahal?
Chahal:	Here.
Clerk:	Councillor Demong? Councillor Farrell? Councillor Gondek?
Gondek:	Here.
Clerk:	Councillor Jones? Councillor Keating?
Keating:	Here.
Clerk:	Councillor Sutherland? Mayor Nenshi?
Nenshi:	Here.

Clerk: And Councillor Carra.

Carra: Here as well. All right, so we're going to have a quick session where the mayor is going to pose a couple of quick questions to our panelists, and then we're going to move to public submissions.

Our panelists are going to be staying with us for big chunks of this afternoon. And before they leave I'm going to encourage them to just give me the high sign, so we can hear from them as they exit and ruminate on what we've heard so far. So without further ado, Mayor Nenshi.

Nenshi: Thanks very much, Chair, and I think you said I was going to ask the questions. I think what I volunteered to do was kick off the questions, and, of course, if our colleagues want to jump in, they are very welcome to do so.

I'm going to start with, sort of – I'm just making sure I'm in the right space here. There we go. I'm just going to start with kind of a weird question after what we heard today, which is this morning I talked about my challenge with reconciling a pluralistic society with a society that has so much more work to do. So I'm going to put a question to all the panelists, which is what is working? What's working well? Is there anything that we ought to be celebrating as we go into the conversation of everything else we have yet to do?

Carra: Is there anyone who would like to respond to that? Just give me your high sign. We won't try to – all right, I will go to Mr. Fontaine.

Fontaine: Thank you, Your Worship. Good question. There are a few things that are working, from my point of view, and one is education. We are making our mark in education. We're succeeding at, for us, at unprecedented rates, and it's making a real difference in the lives of our people and our communities. That's one point, one important point, but we're not doing enough. We have to do more. We can be better, and we should strive to be even better.

For example, there's an initiative out of the University of Calgary that's a direct outcome of the 94 Calls to Action in the TRC, a project called Indigenization of the University of Calgary, which simply means making the university open and welcoming to, in this case, Indigenous peoples. So that's one area where there ought to be even greater concentration because the return on investment is so significant.

The other part, which is more recent, has to do with development generally in First Nation communities, whether we're talking about resource development, business development, wealth creation, and the like. Two things have occurred that have made a difference. The courts have been very clear on the rights and interests of Indigenous peoples. There have been close to 200 court decisions in

recent years that are favourable or have been favourable to the rights and interests of Indigenous peoples.

What has occurred as a result is different language. Now our people are talking equity, joint ventures, partnerships, ownership, and the like. TMX, the recent Supreme Court decision, well, there's three competing Indigenous groups that have taken a position that they want to assume an equity position on the project. And it's a matter of money now, where most of these groups don't have the cash, right, so they're going to have to go somewhere to secure their equity position if that is at all possible.

But aside from that, you go across the country, and there are significant businesses that are owned and managed by Indigenous people, but these companies have been hit hard just like the rest of the country that are involved in business with COVID. So they're struggling. When this is over, we should look to wealth creation and business development in First Nation communities and Indigenous peoples as a way out, if you combine that with education. Long-winded answer, sorry, Mayor.

Carra: Ms. Woo-Paw, did you want to add anything?

Woo-Paw: I think what's been working, from my perspective, is, I think, the people, and so why is it that we have had good initiative in the health sector? We have had good initiative in education, and it's because we have people who've been inspired by our inspirational policies. And so that's why we have, from time to time – we have many, many good initiatives, and say, our children and the education system. Some have, by chance, actually got the knowledge and information and empowerment, the support they receive from the teachers who happen to actually understand the importance and the benefit of diversity.

And so, it's the same thing in the arts and in health, so we have very enlightened health professionals who are doing what we should be doing as a society. What has not worked in the past couple of decades is the systemic piece, right? So we have the good people there, the nurses at the front line, the teachers at the front line doing this work without the support and commitment from the systems And that's why the community is asking for accountability, measurable goals, have a plan, report to the public, right, so that we actually have the system behind these people who are willing to do the work.

Carra: Thank you. Is there anyone else from the panel that would like to answer the mayor's question? Okay. Do you want to ask the follow-up question?

Nenshi: I have so many things that I want to go down a road on, partly –

Carra: You got to turn your mic on.

Nenshi: Sorry. I have so many things that I want to go down a road on, partly in terms of what Ms. Woo-Paw was saying. I'm going to ask a very broad question, which I hope doesn't suck up the rest of the afternoon because I want to get to the people, but this question of systemic. What does that really mean to folks? What does it mean when we say that the system is a problem, you know, because individuals will often say, well, look, I try to be not racist. I try to call out racism in my own life. But the question is that is not what we're talking about, I don't think. I think the question we're talking about is about the system, and so many will say that the system is built by folks who benefit or are hurt by it but had nothing to with building it in society today.

So I'm going to ask a two-part question, and they're both really big questions. Number one is what do we mean by the system, and what do we mean by systemic racism? And number two is, is it about race, or is it about privilege, or is it about money? In which way is the system stacked? As a person of colour who has a microphone and a good income, am I in a different position systemically than a person of colour who lacks those things? Meanwhile, is a white person who lacks those things in a different position as well? So I want to try and tease that out a little bit before we get into the public issue while we've got all these smart people in the room.

Carra: Is there anyone who would like to take a first stab at answering the mayor's line of questioning? Ms. Woo-Paw?

Woo-Paw: An example in terms of systemic – the need for systemic change, systemic barriers and issues. So I came across an article about what was happening in Minnesota decades prior to what happened to George Floyd, and so, it, actually, the article spoke to some of the urban planning policies and some of the housing policies that was being implemented in that city in the '60s during this urban development in North America that privileged the white Americans and disadvantaged African Americans. And so it was a policy that was introduced, designed, and implemented decades ago that we are actually seeing the systemic result today. So I think that is one example.

And I am currently, actually, sitting on a hiring panel with some Crown corporations, and I am the only person of colour. And I can tell you that in terms of what makes a good leader, how we interpret a good leader, we certainly have our different interpretations.

In one of the interviews, the applicant happened to be someone who was born and raised in another country and so have a different mannerism and way of speaking. And I thought that she was a very, very strong candidate, and yet, the rest of the panel thought that she didn't come across as very energetic. It had nothing to do with the job. It's really her personality, her mannerism, so, and it prevents people from getting promotions because I have participated in

exercises like that with management in different management personnel in government.

Another example is some of the racialized minorities now have a chance to be at the hiring table along with other engineers. And they get to hear when they actually have to come down to make a choice from the last three candidates, and someone will actually make the comment, we already have one Chinese engineer. We don't need another one. So I think those perceptions and assumptions, bias, that is actually exercised by people in systems, and it causes all of us to be aware and constantly be critically reflective on our behaviour every day. And because of Black Lives Matter, because of what's been happening, I have to check my own privilege as an Asian Canadian woman. So I think that those are things that we have to do every day.

Carra: Thank you, Ms. Woo-Paw. Vicki Bouvier?

Bouvier: I think that there's a few things, and Francis mentioned before, about structures and processes, and I think that we have to make that sort of clear indication when you're asking the question about systemic. I see it as a machine that has very many parts in order for it to be structured and identified as such, but it also needs things to flow into the machine to actually make it go.

But we also need humans to drive or operate the machine, and I think we need to be very, very clear on the structure of the machine, the engine, the gears, the axles, the cranks, all of that, but then, all of the oil and all of the other things that are flowing into it, and then the humans that are operating it. And I think when we're talking about a system, then it's also talking about the process of driving the machine or operating the machine and then who gets run over by the machine.

[04:00:00-05:00:00]

And I think that we need to be very clear on the tangible systemic things but then the invisible things that flow in and out of it, and then the operators. And I think it's a lot more larger than what we can actually see, and I think if we think about it in a metaphor like that, it might make it a bit easier to identify what pieces are where and how we actually target – if we have a ball joint that needs to be fixed, how do we do that? But it still affects the whole system and the mechanisms that run it.

Carra: Thank you. We got two people – who wants to go first?

DaBreo: So when I think of the concept of systemic racism or systems in general, I think of the laws, I think, are the foundation of how it starts to show itself. And I think if we look back historically, the societal mindset at the time the law is made kind

of shows – it's a good indicator of where the bias begins. Who's included? Who's the law meant to influence and why, and what's the actual impact it has on everyone? So to use the harm that has been done, for example, to Indigenous people in this country through laws such as surrounding residential schools. I think it's pretty clear people in positions of power at the time those laws were made completely had neglected the importance and value of the history and the identities of the people that they were putting in these schools.

Over time though, what effect did that have on Indigenous Canadians? It's harmful. It tore apart families, and that continues on to this day. And what the laws today, what we can do to address the harm that might have been – might be perpetuating itself from 60, 80, 90, 100 years. It's about addressing it today. And so who's in positions of power today, and how are they addressing it? Which biases are in place?

To use an analogy like what we just heard, I think of the game of chess. There's a lot of rules surrounding the different pieces on the board. Who are the pawns in our society? It's been Indigenous. It's been people of colour. Those are the pawns. Who's controlling the pawns? Someone's still controlling the pawns. Someone's controlling the queen and the king that make the rules, you know, the knights. Are the police the knights? They have a couple of different moves they can make to navigate the board. Can they jump over pieces? Can they seize more pieces?

And I think when we talk about equity – because I believe in the rule of law. It's the foundation of my belief as a lawyer. You talk about the rule of law. It's supposed to – everyone should be held accountable equally under the law. And so until the laws start to try to really demonstrate that they acknowledge there are biases, they acknowledge that there are reasons – I spoke earlier about certain streets in Calgary are policed just to have people not walking on them or parking on them at certain hours. Are all streets patrolled that way? Are noise bylaws enforced the same way across the City of Calgary?

And when you want equity, I think of chess versus checkers. In checkers, all the pieces are the same. They can all make the same moves, and they're all vulnerable to the same moves. That makes more sense in a society where we want fairness and equity, and, I think, of course, the more education you have, the more income you have, the more access to positions of power, the more access you have even to arts and diversity, help to change and embody a society to help root back systemic racism and the impacts.

Part of combating systemic racism is for us to be more familiar with one another, to be comfortable with one another and to accept differences because racism is based on fear from a difference that's readily identifiable. Where's this fear come from? It's irrational fear. So that's my two cents on, maybe, how we can look at the large scope of systemic racism.

Carra: Thank you, Mr. DaBreo. Dr. Boakye?

Boakye: I just wanted to acknowledge that the responses on systems – what systems look like, I think, makes lots of sense with respect to the structure and the processes that recreate or produce a system. There has to be some practical interactions with the system to keep it going. And so from Vicki's perspective and the point she made, I think that if you look at systems as a structure, a structure that is composed of policies, regulations, and rules that really helps certain people in our population groups versus others then that becomes a system, a system which will have its subsystems, and the subsystems may be the different departments or business units with the City of Calgary, for instance.

And then the processes would be the daily interactions, the everyday practices that happen within those subsystems and the bigger system. And so when we talk about racism as a system or systemic racism, it is really about these different policies and regulations that have been designed by some people and that has some differential impact on others.

And so back to Mayor Nenshi's question around is it race? Is it money? You know, sometimes when I teach a class, I let the students know that when I teach in a class as a teacher, as a professor, I am a professor. But when I'm in The Superstore, for instance, someone is following me, trying to find out if I'm going to take something, and they don't believe it because that is not the elite experience. That is not the reality. But that is my reality, and it is true. And so I have to sometimes go to the shelf with my hands in my pocket to demonstrate the fact that I'm not here to take anything. And sometimes it becomes very tokenizing when you are put in a certain position and outside of that local influence, you don't have any more. You are localized in your influence because in so far as you're here, that influence is there. Once you move out of the arena, that is it, versus somebody who has that power irrespective of where he or she is. So there is a difference.

So when you take the healthy-immigrant effect, for instance, if you control for income, at 10 years in Canada, or Calgary, your health begins to go down. So that means that income doesn't really matter. All that matters is really the racism-related stress that people go through on a daily basis that has the potential to reduce the immune system that we have and subsequently leads us to having health problems.

And so, I will answer from that angle, that money is good, but race becomes the underlying determinant of who you become. And when you bring those intercessions together, the layers that happen for a Black man, for instance, then you can be a professor, and you can be earning so much money. And yet, once you're on the streets, you are a different person, and you're very cognizant of that. You're mindful of that. You're always aware that at any given time, your

life can be in danger, and that adds to the deteriorating nature of our health. It becomes a burden for the broader community.

Nenshi: Can I just jump in for a moment on that, if you don't mind, Mr. Chair?

Carra: Of course.

Nenshi: All of these answers are so great, but thanks, particularly, Francis, for that answer. I think that that was very eye opening for a lot of folks who were listening. For me, there's so many intersections here, right, for me. The following people around, following you around in the store, kind of ended when I got old. They were worried about young guys, right, and now, of course, I've got this face. So I'm in a situation where it follows me everywhere I go. When I wear a mask, a little bit less.

But I wanted to just jump in real quick on the issue of the determinants of health as they relate to racism-induced stress. That's something that we haven't had a chance to explore yet. The line I've used that I took from a consultant who was helping us with unconscious-bias training here at the City, was that all of these little things, having to know that you put your hands in your pockets when you're in a store, which every man of colour knows that, right. That's just what you do.

Sometimes I think the trendy word is "microaggressions," and this consultant had suggested, look, every one of these things is like a little feather. But a ton of feathers still weighs a ton, and I've been adding that sometimes the feathers get really pointy. But the real question is, is it about more than that because I've never heard anyone say what you talked about just now, which is that is a long-term determinant of people's health and wellbeing, and I was hoping you could just say a bit more about that.

Boakye: You know, when we did the national research in, I think, 2004 to 2009, I think – '08, this is where we're trying to understand racism-related stress on people of African descent. And in that research it became very clear that dehumanization racism or marginalization racism, and even, sometimes, alienation racism, they all add up at the point to really impact the health experiences of racialized minorities.

And we used it in scales, and those scales were very, very powerful in terms of determining how all of us who experience racism at a point, are going to become affected by stress. And it was very, very interesting to note that people in Halifax, for instance, who have played a role in building Canada for centuries, had the most forms marginalization, forms of racism experienced because they've been living here and for quite a long time, and yet they never have

become part of Canada. And so the burden of that has impacted several of them in terms of their health.

And when it came to Calgary, Calgary was more of marginalization racism for especially for people from Africa because, again, they did not feel that they belonged. You hear questions like – especially Black men are stupid and they are idiots. These are quotes. They don't really have high IQs. And so these are internalized, and we carry them along with us. And as we do that, we know that the ultimate impact is going to be health related. And now racism is a determinant of health even though that hasn't been described in so many researches, but it is a determinant of health.

And if you look at what is happening in the United States, where corona is really impacting African Americans in a much more disproportionate degree, that also begins to throw light on how racism has become a determinant of health, and the burden of this becomes how we in society will carry the economic impact of a situation like that.

And I know that for my part, when I came to Canada my first years were very telling because that is time I began to develop high blood pressure, even though I don't have it now. It was just stress related, and it was very, very interesting to experience something that came out of the blue, something you never expected. And to all of a sudden be confronted with issues that you had to face because you needed to try to coexist. So in my opinion, this is what racism-related stress can do to people who experience it on a daily basis. Microaggressive behaviours, as well as being alienated, as well as being marginalized, as well as being dehumanized, all this comes together at the point when you'll feel the ultimate, maximum, optimum impact on your health.

Carra: Thank you very much. Ms. Bouvier? Is it Dr. Bouvier or not quite yet?

Bouvier: Can I just add one thing? I think the term "stress" can be problematic, and I think we need to identify it as trauma. And I think that when we talk about trauma specifically – and I think what Francis really positioned is that it's imbedded in daily experiences and that it's chronic, but I think also you layer in for Indigenous people it's generational. And so that there is an intergenerational trauma experience that is pervasive, and it's in our daily experiences. And it never goes away.

And I think the risk of calling it stress means that if you just meditate or you take quiet moments to yourself, you will be able to alleviate the stress. But I think you can't alleviate the trauma until racism is eradicated, and I think that has to be very specific in the conversations that we're talking about because I think we approach trauma very differently than we would approach stress, per se, and particularly from non-Westernized psychological methods so returning to our

own methods of health and wellness, which as Mr. Fontaine said, were eradicated through law. And so I think how we talk about the impacts of racism needs to be very specific as well.

Carra: Thank you very much. Dr. Smith, would like to add anything, or should we move to the public presentations? Okay, we're going to move to the public presentations. Thank you for those amazing presentations from the panel and for the conversation that's ensuing. Hopefully, through the public presentations, this conversation will continue.

Now I'm going to get a little bit technical, and the first thing I'm going to say is something you'll hear me repeat a lot and that is that good use of the mute button is good citizenship. And right now, the chamber that we're in is awash in ambient noise because someone on the line does not have their mute button on, so I would like it if everyone can look at your phones, look at your devices, and hit the mute button.

Now, the way we're going to do the public presentations is we are going to have some people present in person here, and I believe the overwhelming majority of people who are going to be presenting are going to be presenting over the line. So what we're going to do is the clerks are going to manage them getting onto the line, and when they're on the line, it is extremely important that they remain muted. People who are watching from home will generally also watch from the webcast. If you're watching from the webcast, there's a couple-second delay and the last thing you want to do is have the webcast on, the line open, because then we get this feedback loop going, and it just breaks everything down.

So when you are listening on the bridge from home, mute the webcast, mute your phone until it's your turn to speak. We are going to receive presentations from five people at a time, first person, second person, third person, and at the end of five people, we will ask if there are any questions. After we've dispensed with questions, we will thank those public presenters for their presentation. They can hang up the phone, clear the phone lines for other people, and they can go back to watching on the webcast. Is that clear? If it's not clear, don't worry about it. We will repeat this again and again over the course of the day to make sure that this is successful.

The other thing I want to note is there are concerns that there hasn't been enough time or enough opportunity to make the ability to speak today available to enough people or to everybody who wants to speak, and I can tell you that we are still receiving submissions. Right now we are at 143 people queued up to speak to us over the next two days, and it's going to take the next two days, and maybe more, to hear all of them. A little bit later in the agenda, when we see where we're at at the end of tonight, we'll make plans for the next day and whether there's the need for a day after that as well.

So if you still want to speak or if you know someone in the community who wants to speak, there is still time and opportunity, and this is the beginning. But as we've heard, hearing, listening, learning is step one, but it's a meaningless step unless we move to action, and we've heard that there has been a lot of consultation. Ms. Woo-Paw was very clear about that in her comments.

So I'm going to name the first five people. I hope that they're on the line. What I'm going to do is I'm going to call out your name, and please unmute your phone, tell us you're here, and then mute it again. When I get through the five, I'm going to go back to the first person and ask them to speak, and they are the only person who should be unmuted. Is that very clear? I hope so. If not, we'll go through it again. So our first five presenters today are Adora Nwofor. Are you here in the room? Okay, excellent. When I've got the first five, we'll bring you down to the mic. Ebony R. Gooden? Ebony, are you here in the chambers or on the line? On the line? Okay, standing by with Teams. That's presenter number two. Mizanur Rahman? Thank you, sir. Reachel – I'm sorry. This very – Reachel, are you here?

Ugwegbula: It's okay. I am here.

Carra: Excellent. I apologize.

Ugwegbula: That's okay.

Carra: And then Angie Chen? Are you here?

Chen: I'm here, yeah.

Carra: Excellent. Okay, that's our first panel of five. We're all here. I'm going ask that the people who are online, please mute your phone, and Adora, please come down to the mic. We are ready for you. Thank you for being here.

Nwofor: Thank you for having me here today. I am going to start with somebody spelled my name wrong, and that person who spelled my name wrong, you're not helping me. So I'm really upset right now because I constantly have to prove to get the basic amount of respect.

So I'm born here in Calgary, Alberta, Canada. I'm born into racism, anti-Black racism. That's what we're talking about today, and I thank you for having this panel, but it's too late because it's been my whole life. And this professor here talked about the effects of your health when you're living in racism if you're an immigrant. What are they when you are born into it?

I know because I have three children. They're struggling at least as much as I am. I'm brilliant, and I'm saying that because I know it, because I have to keep

proving it time and time and time again. I have great ideas, and I can't get a job to listen to them because I'm not the right fit. But I'm telling you, my parents made sure I sound like a white person. That means that I don't get my indigeneity because Black people are indigenous too, and the place that I'm indigenous to, I never get it.

I really didn't want to be upset when I came to speak today, and I didn't even want to talk about myself. I wanted to talk about defund.ca. I want to talk about the police and how they affect my life and the lives of everybody on Turtle Island and in the world. And when I hear the police say there is no systemic racism in policing, I ask do you know what the foundations of policing are because the foundations of policing are slave catchers. That's the only reason we have them, is to catch enslaved people who didn't want to be enslaved, and if we continue to say all of our systems, what's going on? Maybe we can do something. We're going to continue the genocide because that's what it is.

I'm tired of seeing Black people die for nothing. I'm tired of seeing Indigenous people die for nothing. I'm tired of seeing trans people die for nothing. I'm tired of dying every day when I leave my house because I have to think about who's going to yell at me because they think I'm a man or because they didn't expect me to sound like this because who am I trying to fool? Or just because I exist as a Black woman, which is stereotyped into angry or a mammy or hypersexualized or let's go let's go back to a man, a man presenting them self as a woman isn't acceptable because we don't respect women in the world.

So I came here to talk about how we can actually make some change because I been hearing this conversation since I was a very small child. At six, we moved into a brand new house. That wasn't something that Black families were doing. I know because all the white kids on my street were like, what are you doing here? When I went to French immersion, the bougie kind of school, all the white kids were mad at me and treated me like trash, and I still fought for them. And I still fight for them. When we moved into that house, they were painting the walls white, and at six years old, I told my parents since you're painting the walls, just get some on me because I already knew that I was going to be treated differently because that's all I had experienced.

There's a lot of us that were born here. The ones who were successful usually leave to be educated, to have experience, to get opportunities. Why isn't it happening here? Why are all the people that I grew up with not here, fighting alongside me to change these things, that they had to leave here because it's literally killing us? I don't want to see police in schools. A police officer never helped me in school, and I needed a lot of help because I fought every day. I fought because they were touching me. I fought because my teachers were telling me no, that's not right. That can't be right, and I'm like, I know it's right. All the way up to university, all the way up to my anthropology classes in African studies because a white man thought that the stuff that my family was doing as

Africans wasn't applicable to an African studies class, straight out of Nigeria. I'm also a Jamaican and a Canadian. I say those three things very proudly because it gives me so many perspectives on racism and anti-Black racism specifically.

So I know what it's like when an immigrant comes here and does everything and takes it, so they can bring somebody up behind them. How many people do they get to bring up when we're hearing things like we already have a Chinese person here? Why can't there be a hundred? Why shouldn't there be a whole room of Chinese people? Because there's a whole room of white people every time I go into a room. Every time I go into a room, I get to be the only Black person, and then they tell me, you're articulate. You have great ideas, but then I'm messy. The police chief said thank you for being messy, Adora. Don't use AAVE if you don't know what it means because I'm here to clean up the mess. I'm here to tell you that I know my privilege.

Every time I get on the phone and I speak to someone, good morning, Shell. Shell won't hire me. When that person who spoke to me and said I was very pleasant, when they show up and this is what they are met with at the door, they automatically shut it down. It doesn't matter what kind of education I have, how brilliant I am, how well-spoken I am, or anything else. All that matters is that they don't want to have to deal with a Black woman. They think I'm difficult. You know what that really means? I'm hard to manipulate. When people tell me, oh my goodness, you're so intimidating, that means that you are impressed, and you didn't want to say it. Why don't you want to tell me I'm impressive? Why don't you want me to feel like I can change something? Why shouldn't I be confident? What's happening in the world that I'm not allowed to have my full life? Because my full life is very important. What could I accomplish if I had just been told, hey, let's give you another chance. Because right now, I have to fight ten times harder to get one opportunity that is being given to many people. And I don't have a problem with giving opportunity to many people. I want to give opportunity to everybody.

So I'm sure I've been here more than five minutes. When I think about opportunity, I think about all the people that I grew up with who didn't go to class and didn't get the grades that I did and didn't ask to go to French immersion so they could have more opportunity and didn't go to school because they wanted to learn. Like, I don't have my anthropology degree, but I'm an anthropologist. And nobody hires us, and they don't respect us. But we look at the world and how it is functioning. And right now, it is not. It's not functioning because people don't have their basic needs. How do you think straight if you haven't eaten, if you don't have a shower, if you don't have a place to live, if nobody loves you? How are you going to take advantage of any opportunity that you are given if you don't have a phone, if you can't get on the internet?

That brings me to something that I tried to do to help other marginalized people. I wanted an ASL translator today because deaf people are isolated

because they don't get to hear, and I don't speak ASL. But I know another person who needed a Black interpreter, and because I asked for an ASL interpreter, whatever was the easiest was what they were given. That's not help. That's not support. That's not allyship. That's checking a box. I won't be a checked box anymore. I deserve help. I help people. People who are marginalized deserve help and support and care, and it shouldn't be about a bottom line. It shouldn't be about the economy because that's not real. Because if we take away all the money, COVID has shown us that we will still be here suffering.

So what do we do instead of suffer? We help each other. We love each other. This is not about toxic positivity. This is about actually understanding that the gauge of all oppression is Blackness. I've been saying it. I've been saying it for a long time. People don't engage with me for workshops because they feel guilty. You should because when I sit in my house and I know that I paid my rent and I had food and my children are safe, I think about all the people who don't have access to that and what they have to do to get access to that. We have the tools. Why aren't we using them?

If we understand that Blackness is not bad, then we begin to understand that all these things, all these rules that have systematically been laid out for us to follow, they're ridiculous, and we don't have to do things that way. We don't have to oppress and marginalize people to ensure that somebody's company does well. I want police to trust Black people. Our world right now is whiteness. It's heavy whiteness. Everywhere I go I see whiteness, and that's okay, right. I know it's okay because I see it everywhere. I'd like to see Indigenous people everywhere. I'd like to see when they collect that they're just happy and joyful, and they can do anything that they want. I want when Asian people are gathered together, they can do anything that they want because they are not harmful because they're Asian. I want trans folk to be able to do anything that they want to do because they can't even live past 35. I want when people are in mental illness distress, that they don't die, and they are not harmed. July 4, 2020, in Saskatoon, Evan Penner was brutalized by eight police officers. Why is this still happening? It's because the world loves money more than they love humanity, and you can't have money without humanity. Humans made it.

Voice: Thank you so much for that.

Nwofor: We are creators. We are not here to be producing. I'm not here to be consumed. I want to center the world in Blackness. Five-hundred years. I think that that's a reasonable request because I can see that people don't even want to pay us for what we have done, what we have given. We do not get respect. We are constantly told that we are bad. We must prove our humanity. People say things like the Blacks shouldn't do this, and people should do that. What does that mean?

I'm ready for a revolution, and it starts with this sort of stuff and no more talking. I want change. I want different laws. I want to know that when I need a mental health advocate, I can find one who understands what racism means, and I don't have to teach them that. And then they use that on their next client, and then they are heralded as doing so much for the community. And I get nothing. That's what I've been doing for 10 years. I've been teaching people in this city about racism, and I've been marginalized. And I've been oppressed, and I am unsafe.

The media has purposely – and when I say the media, if you look for it, you'll find it – started calling me the beard. That means I'm a trans woman. Thankfully I'm past 35. How many more years do I have left? Because I am face forward in this fight. I started yelling about women's issues four years ago, and when I told white women to stop wearing your pussy hat – it's a regular word – they were mad at me. For a hat. I don't get to regulate my reproductive organs. It's legislated. And the information that we have about that came from a woman that looked like me.

I have twins. When I walked into the doctor's office, the first thing he said to me was I have been looking for one of you my whole life. I can't wait to study you. You're an African. You're a Nigerian who never lived in Nigeria, and they have the most incidents of twins in the world. And I was like, I'm here to have my children healthy. They need to be healthy.

Carra: Can I interrupt you for a moment, please? I really appreciate your coming and sharing with us, but we are significantly over time.

Nwofor: Thank you. I'm almost done.

Carra: Okay.

Nwofor: When I told that person I'm not going to engage with you, they dumped me. The doctor dumped me, so I had to find a new one. That is my experience over and over and over again. That's Black people's experiences. I want my demands to be met. I will make them known. Thank you for your time.

Carra: Thank you for sharing with us. On the line we have Ebony Gooden. If you would unmute and please join us, and I'm just going to say this is really important stuff. But we also have to –

Voice: [audio cuts out] Ebony Gooden, and we're having a technical problem. Ebony is asking if she can be third instead of next. Can you move on to the next person while we try to figure this out, please? Thank you.

Carra: Absolutely, we can. Mr. Rahman? Can you join us?

Voice: Thank you.

Carra: Is it Rahman Knight? Is that the name? I have the word knight here floating around in this tiny little thing of – Mr. Rahman?

Ugwegbula: No, it's actually – sorry, it's Reachel Ugwegbula.

Carra: I see, okay. Reachel, I'm going to have you up next. I'm going to have Mr. Rahman, and then we're going to go back to Emily Gooden. We really want to hear from everybody, but in order to hear from everybody, we have to try and be as brief as possible. Five minutes is a great time. If you go over a little bit, that's fine, but we have to try and get everybody in. So please –

Voice: The sound is working?

Carra: Mr. Rahman.

Ugwegbula: Definitely, thank you. So my name is Reachel Ugwegbula. I'm a City of Calgary employee, and I actually work for the Calgary Parking Authority. I would like to start off by thanking council for supporting this initiative and understanding that there is need for change. I am a 44-year-old Black woman. A lot of the racism I experienced at the workplace – the experiences leave me powerless, and more importantly, I am not always supported by my colleagues. So today I wanted to talk about how we can start the process to move towards an inclusive workplace.

We need to start listening to employees. As I mentioned, I'm a City of Calgary employee. The racism I deal with is rarely overt. It's covert in nature. I'm typically excluded from discussions, from decision making and opportunity. This is difficult to address in the workplace because people get defensive, and then I'm characterized, as the previous person mentioned, as an angry Black woman or my favourite, aggressive.

It's very important that we also start to learn. As we're starting to realize, racism is not a me issue or a Black issue. It's an everyone issue. The oppressed cannot fix this alone. It's a joint effort. That being said, I think it's imperative that we educate ourselves but that we make it mandatory for city staff at all levels to receive training, training on anti-racism, unconscious bias, and allyship. It's also important that we educate and empower our human resource staff and leaders to address racism because in the past when I'd go to Human Resources and speak to them about what I'm feeling, what I'm dealing with in the office, a lot of them want me to not talk about it, not discuss it, and they do not want to help me through the process.

Carra: Okay, I'm going to interject here. Somebody has the live feed on and is not muted, so if you're on the bridge, listen to the phone and mute your live feed. And if you're not Reachel speaking to us right now, mute your phone as well. Thank you Reachel, please continue.

Voice: I don't know how to mute. I don't have a cell phone. I only have a landline.

Voice: Put your finger over the speaker, ma'am.

Carra: That's a good piece of advice from the helpful disembodied voice. Put your speaker – all right, Reachel, we're getting back to you, please.

Ugwegbula: Okay, thank you, Councillor Carra. So as I mentioned, it's also important that we educate human resource leaders and staff to deal with racism. It's also important that we actually set real goals and policies. I don't mean smoke and mirrors. I mean real policies that hold all staff accountable at all levels. Normally when I talk about policies and goals, affirmative action comes up. I personally am interested in a fair and equal process, which includes initiatives such as blind recruitment where all identification details in candidates' resumes and applications are removed. This allows candidates to be evaluated on their skill and experience instead of factors that can lead to biased decision making.

As I said before, I work for the Calgary Parking Authority. I am normally the only Black person in meetings, project teams, and committees. I've worked very hard throughout my career to make my colleagues feel comfortable with me and my Blackness. I've gone as far as using my maiden name, so Councillor Carra, you probably know me as Reachel Knight, and we've worked together on a number of things.

Carra: Yep, yep.

Ugwegbula: Yeah, and I only use that name professionally, and that's really to make people feel comfortable. So what I actually want to say as well is I have an 11-year-old son, and he came to my office one day. And he saw my name tag on my door, Reachel Knight, and he said to me, why is that your name? That's not your name. Your name is Reachel Ugwegbula, and the reality is, I did not want to get into the discussion of race with him. I thought he was too young, and I didn't think he was ready. So the reality is for me, is I use my maiden name because I don't want to be discriminated through the interview screening process prior to meetings or presentations. Ironically in 2020, I still have to use my ancestors' slave master's name Knight to be considered a professional. I'm here today because I want my son to grow up and have the freedom and confidence to use his full Nigerian name without the fear of being discriminated against in his professional or personal life. Thank you for letting me speak.

Carra: Thank you. Please mute. Stay on the line. We might have some questions for you at the end of this, okay? Now we have in person at the podium, Mizanur Rahman. Mr. Rahman, please.

Rahman: Thank you very much. First of all, before I tell my name, I have to congratulate to the way that the council has already [unclear 00:45:48] in order to give the chance to talk from the public perspectives. It's a ready sign for enhancements of democracy. I really appreciate it.

Okay, my name is Mizanur Rahman. The first name is M-I-Z-A-N-U-R and last name is Rahman, R-A-H-M-A-N. I am a visible minority people living in Calgary, and I used to live in other part of Canada before. In 2015 I was a candidate in political arena in Calgary West. And I'm still the member of the board of director of my constituents in [unclear 00:46:27].

And so I have [unclear 00:46:31] right now concerning about the system racism. That's why I just come here because this area you need to have it addressed pretty much properly, so the systemic racism we have already been to learn today because I didn't make [unclear 00:46:51] preparations about how to deliver my speech. I just say, okay, I go over there. Under the circumstances, I ask myself what kind of question I'm going to ask.

So first of all, the systemic racism I don't need to really explain about the systemic racism. I just want you to know that systemic racism what is involved our life. And systemic racism I would like to have it explained about the systemic institutional racism. Okay, so how the systemic institutional racism is going towards in our daily life in individuals, Black people, Europe people, white people. I don't understand that human being that how come is this. There's no end race. We are all together, Black, European, because this conception that already we have, it comes from the elation of the society, from a primitive communal society to slavery, feudalism, and capitalism right now.

So the slave master, they are in the family, the people coming in the family, they're talking in the dining room concerning all kinds of colour, all kinds of stuff. [unclear 00:47:59] and when it becomes law enforcement agency, the time they have to shoot or not, they cannot take a decision within a second because they have already the background. They are thinking about doing it. So these kind of things we need to have changed. We need to have change that is going to bring the people in frontline workers, those who are [unclear 00:48:21]. They understand the different culture, and they understand what is this culture, too. So this is very much important.

And also, another thing is that these things that I am going to talk about, the know thyself philosophy, because in France they say [speaking French language]. That means you can't fool around all the time. Now you can fool

around sometimes, but you cannot fool around all the time. So that means we deserve the people, those who are sitting in the public chair, like you, like sir, everybody those are sitting in the public chair, we deserve the best of decisions and best conduct as the citizens, we deserve.

But unfortunately, since I'm living here, since [unclear 00:49:17], something is missing. So that means – like for example, I give you an example to you. If I work in a – because when I used to live in Montreal before, there is a restaurant. It's called Mike, so the pizza delivery, one guy, he used to do the pizza delivery, but they have a policy within 30 minutes they have to deliver the pizza. Otherwise, he has to give the pizza free. Then the children say, oh free pizza, free pizza. They love it. And he lost the job because of 30 minutes, he has to drive aggressively to go to destination in order to deliver the pizza. If he was at 31, that would be free, and he lose his job. That's what I'm talking about. Those were the law maker and the company, law maker, and also – this is the philosophy – and the driver. And driver has an accident, and he kills somebody. And he went to the jail, but not the law maker and not the company.

Now, the same thing is happening here in Calgary. You see it in cab company and Uber. Why the cab company bring so many license plate on the market, and the driver does not have no food on the table. And the Uber, they used to make a $3.5 million. Now they're making $4.1 million. So is this a political game or is this [unclear 00:50:41] re-elect [unclear 00:50:43] to follow? So that's what I am talking about.

It is not individual decision. It's the institutional racism inside. I'm not talking about only Calgary. I'm talking about all of the world what's happening. Now, the institutional racism what's happened that, then you bring the Uber and overextend the supply, and the driver, those are driving demand, driver of the company who is sponsored by the City of Calgary. They don't have no food on the table. Their livelihood has a problem, and Uber drivers, they are taking all of the money. When they call to the city or maybe taxi commission, they are going to say that you are the front driver. Like, for example, in the Uber, they can put [unclear 00:51:22] small car. And taxi, they cannot put [overtalking 00:51:28] kind of car. So this is [unclear 00:51:30] going on that [unclear 00:51:31].

Carra: Mr. Rahman? Mr. Rahman, I just want to let you know that you have exceeded five minutes. I've got to institute letting everyone know when they're at that point.

Rahman: Yeah.

Carra: So if you could conclude your comments as soon as possible, we would appreciate it. Thank you.

Rahman: Yes, [overtalking 00:51:44]. Thank you, I appreciate it, sir. Okay, because I'm going to conclude that because we need to have it reform our institution's policy maker, how it is going to work. Because if we don't do that, I guarantee, 100 years from today, it will not be changed. Just we come here and talk and finish. When we go outside, there's still racism, institutional racism and all of the law makers, and they need to have defund the money, not the police. Police, they're doing their job, and taxi drivers, they're doing their job. The people, those who are sitting on the public chair, we need to have a different, the money from their pocket. It's important. Thank you very much.

Carra: Thank you for being here today and sharing with us. Mr. Fontaine? You're stepping away?

Fontaine: [inaudible]

Carra: No, I'm obviously not letting you.

Fontaine: [inaudible]

Carra: Okay. Please turn on your microphone.

Fontaine: I'm still having trouble learning about smoke signals. I have to use microphones. This is a wonderful experience for me. I came here not knowing what to expect, quite honestly, and the conversations and presentations around here, questions, His Worship, far exceeded my expectations. It was a real privilege to be here, and I hope that I will have other occasions to interact and engage with the good people here. Now that I am a permanent resident of Calgary, I hope to make a contribution here in some way, and I wish all of you the very best. Thank you.

Carra: Well, thank you so much for sharing your wisdom with us and lending these proceedings the gravitas of your presence.

Fontaine: Thank you.

Carra: Is Ebony Gooden ready to present online?

Interpreter: Hello, can you hear me?

Carra: We can hear you.

Interpreter: Hi, this is one of the interpreters for Ebony. I'm just letting her know via video chat that she's on. She will be presenting in American Sign Language, just so you are aware, and there might be a small sort of slight delay for the interpretation process.

Carra: Okay, do we have the – clerks, do you we have the video going up? Can Ms. Gooden please turn her camera on?

Interpreter: And she's signing "yes."

Carra: Excellent. Looks good. We can see you.

Interpreter: This is [name 00:55:05] on the screen in the black shirt. Can you see Ebony in the red shirt?

Carra: We can. We can see both you and Ebony.

Interpreter: Perfect.

Carra: You can begin whenever you're ready.

Interpreter: And she's just saying I don't see my video on the screen as I'm here, so – okay, now I can myself.

Carra: There's a little bit of a delay, and I think we're now synced so everything's just going to be a little bit delayed. But please proceed.

Gooden: Okay, so I want you to keep in mind that my presentation is being done through two languages, through English and ASL, American Sign Language, which are completely different languages. So it might take a little more than the five minutes' time allotted to other speakers because of the interpretation process. I just want to make that very clear. ASL, sign language, is not English.

So I will just go ahead with my presentation as planned. So hello, everyone, my name is Ebony R. Gooden. I'm a Black, deaf woman, and I had written a different speech for today. I had prepared something as you can see here. This is what what I'm going to do with it because I want to discuss something that just happened recently, and what I'm talking about is the systemic racism and how the City of Calgary has failed me, you, the City of Calgary has failed me, a Black, deaf woman.

I have been fighting for access for a long time now, and – just give me one second, here. I'm just really confused because I have three different screens open to be able to participate today. I can see the speakers on the live stream. I see the interpreter on a different platform, and now I have another platform in which I need to connect with you, and I am done. Enough. This is not true access. This is not how it should be. I shouldn't have to fight for access and have to figure out all of this technology to make it easier for you. As a Black, deaf woman, it shouldn't be my fight alone. You have not only failed me as a Black person, but you have failed me as a deaf person.

I had requested from the City of Calgary to speak here today at the public submission on anti-racism. I gave a very specific request of my access needs. That was last week. I requested for a Black ASL interpreter, and here we are in the City of Calgary, and there are zero, absolutely no Black interpreters. I contacted various agencies in the city. FLIC, they don't have any Black interpreters. I contacted Choice of Interpreters and Deaf and Hear Alberta. None of these agencies have any Black interpreters on their roster. I went through a different organization called Artistic Sign Language. The owner and operator, who is deaf, and they are located here in Calgary. They have been able to secure for me Black interpreters, no problem. Everything has gone seamlessly in setting up these meetings, and as you can see, I have two Black interpreters here with me today. And I am thankful for ASL, Artistic Sign Language, for booking them for me.

So it seems that you, the City of Calgary, have ignored my request, my very specific request. In spite of that, I still have interpreters here with me today, even though no Black interpreters exist in Calgary.

[05:00:00-06:00:00]

So yesterday I was thinking everything was taken care of, and I got contacted from a white interpreter. Imagine my surprise. If I came in here today as a Black deaf female with a white interpreter, the [optics of that 00:00:29], how that makes me feel. I was shocked that this was the access that you provided for me. I was traumatized.

So the interpreter, the white interpreter, asked me a few questions. They said, "Oh, would you prefer a Black interpreter? Do you still want me to interpret, or would you rather go without an interpreter?" That's what this white interpreter was offering me as options. That should not be the case. What I would have liked to have said is that what I preferred in the first place is that a white interpreter not take this position that was meant for a Black interpreter. So this is just one example of systemic racism and audism and what that looks like for me as a Black deaf female.

I was taking around three and a half hours yesterday trying to sort out this mess, just to make sure I had the access that I requested, and thanks to ASL, the other interpreting agency, they were able to get on it right away and they granted my request, which is what I wanted in the first place. But why is it that I am the one having to do all this work just to make sure my rights are respected? Especially as a Black female with a disability. That's double duty.

So there are very specific reasons why I want a Black interpreter. And also, I wanted to say that with ASL being a different language, I want you to see what I'm signing, not just see or hear the voice of the interpreter, because the

interpreter could be saying anything. Maybe they're interpreting "Fuck off" instead of "Thank you." The signs can look similar, so I don't know what they're saying. I need to have that trust in the interpreter. I can't hear what's being said, so I'm trusting that whoever works with me is able to convey my message accurately and correctly. What I wanted, as I have said, was that a Black interpreter was in place.

And here's another example – Black Lives Matter. I'm going to sign that again. Black lives matter! Black lives matter. Black lives matter [sarcastic tone]. Can you see the difference? Can you hear the difference? It's the exact same signs, but the tone is different. It's expressed differently. If I'm hurt, if I'm feeling rage, that has to come through the interpreter's voice. And with some interpreters who don't understand my struggles, their voice is very flat, very monotone, and they aren't really conveying what I want to say. So if I'm with a Black interpreter, someone I trust, who gets my struggles, who's comfortable with me, I feel comfortable in how they voice for me. For example, if I say the word "nigger," I know that I don't have to worry about a Black interpreter cleaning up the language and making it sound very polite for hearing people. And I think that's the case that has happened in my experience.

So for an example, as an example, some people say, "Well, all cops aren't bad." Well, the same goes for interpreters. Some are good, some are not so good, so if I have a specific request, I need that to be respected. I think interpreters of a similar background and experience can understand my struggle and therefore match what I'm having to say with their interpretation. But once again, City of Calgary has failed me as a Black deaf woman, and that is the end of my presentation.

Carra: Thank you very much. Very good, and I definitely feel like we got a – the nuance of the tone that was being conveyed, so great job to the interpreter.

Do we have Angie Chen? Can I ask you guys to stay on the line for the last presenter of this panel, and then we will see if there are any questions. Angie Chen, are you with us?

Chen: Yeah. Can you hear me?

Carra: We can hear you loud and clear. Please proceed.

Chen: So I just want to say that I might not be able to stay for questions, because this was very delayed and I have plans that I cannot reschedule.

But anyways, hello, Mr. Chair and councilmembers. My name is Angie Chen, A-N-G-I-E, C-H-E-N. I am Chinese, and I was born and raised in Calgary. I just graduated from high school this year, and I have only ever been to CBE schools. I

remember when I was in elementary school there was a point in time where there was almost not a single day that I was not made fun of because of my race. I remember telling my teachers about my situation multiple times and seeing nothing change. I wasn't the only one who was being made fun of either, and I noticed that the same things were happening to the other Asian kids in my class. I was alienated and made to feel ashamed of being Asian, and so at a very young age I learned to hate myself. Ten years later, I can still recite to you the songs that they sang to me and all the comments that they made, and my experiences have left me with self-esteem issues that I deal with to this day.

I also have a younger brother who is now 10. He has come home multiple [audio cuts out] comments his classmates have said to him –

Carra: Angie. Angie. I'm just going to – I'm just going to interrupt you for one moment and ask the people on the bridge to please mute. We've got somebody who is rubbing their microphone across something. We're all hearing it. Please mute.

Sorry about that, Angie. Please continue.

Chen: All right. Anyways, I have a younger brother who is now 10. He has come home multiple times telling me about the racist comments his classmates had said to him, and so I had to tell him why he was dealing with this hate that he does not deserve.

My brother has also told me about the racist bullying happening towards other kids in his class, as well as an incident where an Indigenous kid was bullied because of his ethnicity to the point where he had to switch schools. We are seven years apart, and it is very apparent to me that in our seven years of separation, nothing much has changed in schools for kids of color facing discrimination.

I was in fifth grade when I first heard the word "racism," and for a long period of my childhood I didn't even know what race was. I didn't know that I was Asian. I thought I was white, because my teachers never talked about race. In reviewing the social studies programs of studies for grades K to six, I found that in all grades, it does not explicitly say to talk about race or racism. Teachers need to be talking about race and racism at a very young age, because if I got bullied in grade two for being Asian, kids younger can and should be learning about race and racism.

CBE should also be committed to hiring more teachers of color, especially in communities that are predominantly white. In all my years of education within the CBE, I have never had a Black or Brown teacher, and many of my friends would say the same thing. Teachers also need to be disciplining and educating kids who are racist to their peers, to establish that racism is not tolerated at any

time. I do not want another generation of kids of color learning to hate themselves at a very young age, and it all starts with education. Thank you for your time, and I hope you take my concerns into consideration.

Carra: Thank you, Ms. Chen.

So that concludes the first panel of five. I will ask if committee has any questions for any of the presenters.

Mayor Nenshi.

Nenshi: Well, first of all, thank you to everyone for sharing your stories. I did want to ask Ebony, if I may, thank you for that. We strive to do better, and we have a lot of work we have yet to do. But I did want to ask you if you had anything from the presentation that you didn't give that was important for us to hear in addition to the City's concerns with our own interpretation. I turned my camera on so hopefully you can at least see my reaction, but again, I know the technology is a bit sketchy here.

Gooden: Yes, I'm here. My apologies. Yes, I'm here. My apologies.

Nenshi: Were you able to get my question?

Gooden: Yes. Yes. Actually, Mayor Nenshi, thank you very much. Can I ask you to repeat your question?

Nenshi: Sure. I was just curious if there was anything in the presentation you didn't give that we needed to hear today, though it was incredibly important for us to hear about how our own efforts towards access still need work.

Gooden: Yes, thank you for asking. Yes. If I can tell you about a situation – okay, I'm sorry. Let me just take a second.

Nenshi: It's all right.

Gooden: I did take down my presentation. I think this is going to be a bit raw, what I have to say. What's happened over the years, I was involved in an organization, a deaf organization. They did encourage me and they did support me to be out there and to be more visible publicly in my statements. The problem that I have is tokenism. That's a big problem that we're having today, the problem of tokenism. I get a lot of offers and I get a lot of requests that ask me to participate in an organization, a group, a team – any number of groups out there. Now, they see my name. Am I labeled? Do they see my face and want someone specifically? Are they contacting me and trying to get in touch with me based off the skills that I present? Or do they see my Blackness and deafness

and they see that there's an opportunity to move forward their diversity and bring me in as a token?

That's an issue that I think we have today. There's such a rush to try and look good, and so you're going to bring in someone and say that you're now being representative and you're now being diverse, and we'll give them some kind of role to participate. That's a feeling that I had with an organization that I was involved in, that they were advertising. I became involved, but they didn't have me do anything for a month. And I went back to them and I said, "Why can't we move forward with what you wanted me to do? Why do I have to ask permission to be involved?"

That's something that I find very frustrating here in Calgary. But I would say that it's not just Calgary. I don't know that people necessarily understand. I don't think they understand the difference between bringing in someone based on skill, or bringing in someone based on looking good, looking a certain way in front of the public, and saying that they're diverse. But I don't know that they're necessarily looking at the person and looking at the role. I think we need more people in positions of power to bring in and to hire. I know I've applied to the City of Calgary for a number of positions related to my background and the work I've done in the past. I was involved in the special events – as a special events coordinator for special events. I was hired in a low-paid position, but it didn't look like I was actually being brought in to do work that I was actually qualified for.

And that's why I think we need people who actually are in a position to hire and to look at people of diverse backgrounds and see their qualifications and bring them in for those reasons. The most challenging thing, I think, is that on my resume, for example, my name's listed on there. I think there's hiring based on my voice or hired based on my looks, and depending on how I present myself, I'm likely turned out. But I don't go to an interview using my natural hair and dressed how I would normally dress, because it's not palatable. [audio cuts out] is important, but skills and qualifications are even more so.

Nenshi: Thank you very much, and thank you for sharing your experience with us today.

Carra: Are there any other questions for Ms. Gooden or any of the other presenters on this panel?

Nenshi: I had one other real fast one, if you don't mind, Mr. Chair.

Carra: Mayor Nenshi. No, I don't mind at all.

Nenshi: Ms. Nwofor, you don't even have to come down for this, but you did want to talk to us about defund.ca. Did I get that right? So that's where I need to go to learn more about that – defund.ca? Thank you very much.

Carra: Okay, and I just want to say to Ms. Nwofor, if – I don't know whether we screwed up your name. I probably mispronounced it, and I want to apologize for that.

Okay, that concludes the first panel of five. I will ask everybody who's on the line to please hang up the bridge and revert to watching these proceedings on the webcast. We will now set up the next panel of five, and I have, I believe in the room, or maybe virtually, Mohammed [Anuska Khan 00:17:43], and I believe Mohammed has an interpreter. They were supposed to present at 2:30, but are we here and we're good? Okay. You're number one at the mic after I establish the next four speakers.

I have Sonia Aujla-Bhullar?

Aujla-Bhullar: Yes, I'm here.

Carra: Excellent. Please put on mic and stand by. Please put on mute and stand by.

Michael Embaie? I don't know if I pronounced that right. Embaie. Embaie. Michael Embaie. That makes a lot more sense, I don't think. Embaie. Michael, are you here? Not hearing Michael.

Lisa-Jane Hayfron?

Hayfron: Yes, I'm here.

Carra: Thank you. Please put on mute and stand by.

Prudence Iticka? Iticka? Is Prudence – no.

Iticka: Yeah, Prudence is here.

Carra: Excellent, Prudence. Okay.

And then I will look for Stephanie Carberry. Are you online?

Carberry: Yes, I'm here.

Carra: Excellent. Please go to mute.

So that's our next panel of five, and I will ask Mohammed and the interpreter to please join us at the mic. I will note two things while you're getting set up. Number one is, people who are presenting live, you can see the timer in front of you. It's green, yellow for the last minute, and red when you're over five minutes. And again, please try to be respectful of everyone who has to present.

The other thing is that the people who are on the bridge, obviously mute your phone, but another thing is, if you get another call and you put it on pause, we oftentimes hear music or beeping, so it's better to hang up the bridge and call back in rather than subject us all to the mute beeping.

Okay, let's go to the microphone.

So the interpreter for Mohammed is here, and we're going to ascertain whether Mohammed is on the bridge, and I will turn it over to the interpreter.

Interpreter: Mohammed [speaking alternate language].

Carra: Not hearing that. Okay, we're going to move on. If we can get the interpreter to contact Mohammed offline and then reestablish a time for them to join us, that would be great.

So I have – we're just going to move forward with this. Sonia, are you still here?

Aujla-Bhullar: Hello. Yes, I am.

Carra: Please. We can hear you. Please share your story with us.

Aujla-Bhullar: Great. So my name is Sonia Aujla-Bhullar, and thank you for – today, council, for creating the space [to hear 00:21:11] our communities and citizens of Calgary here. I'm also a born and raised Calgarian living on Treaty 7 territory here, second-generation immigrant to family who have come from India, so I identify as a Brown cisgender woman. And today in thinking about how and what to present today, because it's a massive topic, as we can already see with who has spoken and our speakers this morning and public perspective right now, the key to ending racism is complex, and there is no easy answer. And in fact, to understand my own ancestral trauma and lived experiences, I've actually made it my life's work, and I'm finishing my PhD in this exact field, so I'm not only living it, but I'm actually studying it actively to make sense of why it is so oppressive and so awful but we're still experiencing this generation after generation.

So today I'd like to call out and call in the concept of accountability and transparency – two terms that we've already heard through other persons speaking and their perspectives. So being a Calgary citizen, [in reality 00:22:12],

I've experienced racism personally, and my children have as well. And any parent here listening knows that it's heart-wrenching and it's unfair, because we feel powerless to do or say anything other than what has been retold to us for so long – things such as, this is the way it is. Try to ignore it. Leave it. Try not to cause trouble. Move away from it. And the fact is, just by being BIPOC – Black, Indigenous, people of color – there's nothing we do other than exist in these spaces, and still have these experiences at us – oppressive, hurtful, violent.

So when we see and feel racism, it is incumbent that our communities also have to talk about – we always have to premise what we say and what we are sharing with everyone as, "Well, we're not talking about all white people. We're not talking about all police officers. Not all cops are bad," because defending our experiences is parallel to protecting the feelings and fragility of those who cannot hear or see our lives. In racism, there is the personal, which I think we can hear and we can understand. But as Mayor Nenshi had mentioned before, what is the system? What does systemic racism mean? This is where the interpersonal experiences that all of us have combined become patterns, and they are visible when and if we choose to see them. So this is the systemic and institutionalized racism we need to see, we need to call out, and we need to hear. And it is not complaining, and I know that this is something that is often said: We need to focus on the positive, not the negative.

But an example of that system is multiculturalism, and it's brought us so far, but it's not addressing oppressive systems of racism. So calling – even naming this the anti-racism public consultation is commendable. It is a denial of lived experiences that are hurtful and oppressive when we don't call anti-racism for what it is. As Phil Fontaine had mentioned before, even multiculturalism itself does not include the First Peoples of this land, so it is not inclusive. And this calling in has been voiced by our communities for generations, so our lived experiences are unable to be denied, but the system – so the policies, a lot of the patterns that I just mentioned – have allowed this work to be ignored in our institutions. And because of this, the racism is personal. It is oppressive. And it's not addressed through the systems of multiculturalism and inclusivity that we have in place. So through our institutions like healthcare, education, police, and media – I'm just going to focus on three of them right now, because I have somewhat of an experience in working with and for them.

The first thing with the police – I implore everyone here listening, and council as well, to look at one of the things that has been addressed under this umbrella of multiculturalism, inclusivity, and that's the diversity advisory council [unclear 00:25:02] the Calgary Police Service. Over the years, it has been eroded in funding. It has – we have seen the impact of its work not being valued. And even when the work was valued, at its height, there's no power in place for persons of visible minority, communities of – BIPOC communities, to enact meaningful change, because the systems and structures that are in place do not account for our voices. There is no accountability there.

Carra: Sorry to interrupt you for a moment. Can everybody who's on the bridge please look at – is this Mohammed? Can we ask – Sonia, can I interrupt you for a moment? We're going to have the interpreter ask Mohammed to mute.

Aujla-Bhullar: Sure. No problem.

Interpreter: Mohammed [speaking alternate language].

Carra: All right, it sounds like the problem has resulted itself temporarily. Please continue. Sorry to interrupt you.

Aujla-Bhullar: Okay. No, that's okay. Thank you. So when we are calling out that systemic racism seen by BIPOC communities, it needs to be heard, and [unclear 00:26:22] mentioned the resource officers in our schools. The police presence is mainly in our racialized community schools, and it is not okay. It is not purposeful and helpful in any way.

In education – I'm a teacher, and I often see the same dynamic play out when students are not seen or heard as viable, contributing citizens of our city. They're seen as the other. They're usually assumed, in many cases, for visible minorities, as being immigrants, so you've just come here, you do not know, when it can go back five, six generations, the minimum. And so when these experiences come up as one of the – Gina had mentioned being a student with CBE, or in any school, really – it's the immediate teacher or the administrator that it falls upon to have these conversations, and it's not enough, because the language and the understanding is not something that is talked about in our school at the systemic level. In the system, we don't even use the word "racism" without fear of everyone being offended. It is not understood, and therefore we leave it and we talk back about multiculturalism and inclusivity.

Within the City, I implore councilmembers here to look at, for example, just the one small but very significant component of intersectionality. So a previous speaker this morning talked about gender being addressed in certain institutions, like the police force. But when you put – combine race and gender, meaning are your women of color being heard within your own organization, and how do you know this, how are you accountable to them, are they able to have the means to hold accountability systems in place that are not serving them, do not allow them to have their voices heard? And is there transparency in how they're accessing leadership and power to enact meaningful change, to change policy, to have that impact? So for all the institutions in our lives, the ones here in the city of Calgary, the question is, who is there, and who is being heard, and what policies are being changed? What is being changed in the actual system?

So the accountability and transparency, I have a few points here that I would like to just really quickly list off in how we – I believe that we can really achieve this, or at least begin to. Again, I don't have all the exact answers. But number one, representation in our offices, in our public offices. It is key. Communities need to be represented at all levels. Funding that is accounted for through a race equity lens. Supporting workplaces for people and persons to call out systemic racism and it to be accountable. Accountability for leadership to understand the work, and the way that you're accountable is, do those communities – your Black, Indigenous, persons of color communities – see it and feel it and believe in it? That means your actions are held to the highest standard of creating and maintaining inclusive anti-racist spaces. The sustainability of this – oh, this is something that I've seen in my own experiences, but when a racialized person leaves, does the work leave with them, or is it embedded? Is it going to continue? Is it sustained when you don't have to have some one person leading it and carrying it, because it is heavy, it is a burden. And finally, it's nonpartisan, because it is a lived experience that is [safe 00:29:34] every day. It supersedes any physical part or any part of our lives in that way. It's just a lived experience.

So here in the public story today, I ask that everyone listen for the interpersonal, the personal experiences, and then ask the question, what and how are the patterns being understood and seen? How are the systems providing a comfortable structure for those lived experiences to continue being ignored, for racism to be perpetuated? And if anything surprises you or you wonder, why is this happening, please ask yourself, why have you not known until now? And if you are uncomfortable, it should be. That is gross. I don't want my son, I don't want my daughter, I don't want any of the students or families that I work with to have these experiences. I don't want them to have these experiences without access to addressing it, accountability and transparency. I want families to feel safe to talk about it and know that their voices are heard and something will change, not just in their schools, but at systemic levels.

And last but not least, in this space, I have heard Mayor Nenshi speak to these issues before today, and I thank him for that, but as a person of color, it's not only his work, nor is it Councillor Gondek, Councillor Chahal's, or Councillor Chu's work. The reality is that the current context is one that is reactive. Yes, it is needed, but it has been needed for a very long time. We need to be proactive. And this is a call that has been echoed for generations, so councilmembers, thank you again for the opportunity, and I hope this is sustained, your accountability and transparency, and from top to bottom and circular throughout. Thank you for your time.

Carra: Thank you for your presentation. Please mute your phone and stay on the line in case there are questions for you at the end of this panel.

Lisa –

Embaie: Hi, Mr. Carra. This is Michael Embaie.

Carra: All right. Yeah, we've got you. I'm going to put you at the end of this panel, if that's okay, so just put your phone on mute.

Embaie: Thank you. Absolutely. Thank you, I will.

Carra: Thank you for being here.

Okay, Lisa-Jane Hayfron, you're up.

Hayfron: Hello.

Carra: Hello. We can hear you.

Hayfron: Okay, wonderful. My name is Lisa-Jane Hayfron. I want to thank everyone who spoke prior to me on addressing their personal experiences on systemic racism and the necessary changes that need to be implemented in Calgary and in Canada. I also want to thank everyone who is listening to me today. I am a proud Ghanaian Canadian Black female professional. I was born in Norway. I grew up in British Columbia, but moved to Calgary in April 2019. Over the course of my 29 years of life, I have been subjected to racist abuse in one form or the other over a number of years. I have been called racial slurs in the classroom, walking down the street. I've had colleagues argue that racism does not exist in Canada, unlike our neighbors in the United States. I've had colleagues, strangers, and acquaintances inappropriately comment on my dark skin, mocked and touched my hair as if I was an animal. I am not asking nor wanting any sympathy on who I am. I am proud of my heritage, my wonderful parents who raised me, the color of my skin, and who I've become today. I want to address that covert racism in Canada is no less evil and hurtful than overt racism in the United States. Racism is in the air we breathe, and that must be eradicated.

I want to highlight the importance of representation. Representation matters. Why is it that when I am applying for communication roles in Calgary and Canada that there is not one single person of color in their team? Or, if there are, there is a few staff who are a person of color, yet you rarely see them in executive positions. Why do I, as a Black female professional, need to struggle and work even harder to get an inch of an opportunity of what my colleagues who are not Black, Indigenous, or person of color on a regular basis? Why am I the only person in the room that many of my Black, especially female, professional friends and members within the BIPOC community do not feel comfortable to fight their way through when they know they'll be subjected to systematic racism? Why is it that companies have made statements in solidarity

for Black Lives Matter but have not implemented any tangible actions within their company?

There is not a deficiency on Black talent. There is not a deficiency on Indigenous or people of color talent. I, Black people, Indigenous, people of color, are brilliant. We have so much to offer. Dr. Malinda Smith and Francis Boakye both said it best: We are not given an opportunity or a chance to flourish in the economy. We are still not being included. It is upsetting that racial profiling by police, who was meant to protect and enforce law, continue to harm BIPOC community members in 2020.

Why is it that in our Canadian educational system that Black history is not included in the curriculum? Why is it that many Canadians do not know or understand the history of the Indigenous people in their community, province, and country? Indigenous history, Black history, is Canadian history. It took until 2020, for the horrific death of George Floyd, the straw that broke the camel's back, for us to have conversation on systemic racism, to have uncomfortable conversation. We will continue to have uncomfortable conversation until it is comfortable and understood. This long history of institutional and systemic racism has been passed down from one generation to another. Having this public hearing is a start, because the lives of the Black, Indigenous, people of color community members matter. However, the word "matter" is the bare minimum. As a community, we need to do better, and change must happen.

I want to make a call to action for everyone in this city council, everyone in attendance to this hearing, and in the Calgary community: We need racial inclusivity and racial diversity in government, educational systems, in the workplace, sports and recreation, and in every aspect when it comes to our community and country. What are we going to do to make this happen? Racism affects us all. As I mentioned before, racism is in the air we breathe in. That must be eradicated. I agree with what Nyall DaBreo mentioned earlier: I do hope this process leads to change, by any means necessary. Thank you.

Carra: Thank you for your presentation. Please put your phone on mute and stand by for questions at the end of this panel.

I now have Prudence Iticka. Are you with us? Prudence?

Iticka: Hi, there. Can you hear me?

Carra: Yeah, we can hear you loud and clear. Perfect. Please begin.

Iticka: My name is Prudence Iticka. I am a Black woman, and I am here to talk about the survival of the Black race in this city and in this country. The City of Calgary, if your intentions are pure, then I urge you to engage in a very aggressive fight

against systemic racism, because we are talking about the survival of a beautiful race here. For those of you who believe I am being dramatic, I urge you to look at history – the history of white people wherever they have engaged with other ethnic groups. You have ruled, you have conquered, you have murdered, you have plagued. Whether you were the minority or the majority, you have always taken over. If we look at the history of white people in this country, you came to this land, you didn't know anything about this land. The Indigenous population, they helped you adapt to this land, and what did you do in return? You wiped them out, you forced their children into residential schools, you erased their culture, and you took over their land – that land you so proudly claim as yours today.

The history of white people interacting with other ethnic groups is very frightening to me. There is a pattern of genocidal violence perpetrated by white people against other races. To quote Kwame Ture, "You have destroyed, you have disrupted, you have enslaved, you have broken down systems, all under the guise of civilization."

White people, you are the killers of the dream, you are the savages. It is you who has always been uncivilized. To the white population in Calgary who believe that the actions of their ancestors should not reflect on them, you must remember that you are the descendants of the violent society. What are you doing today to dismantle this racist system put in place by your fathers, a system that you benefit from till today at the expense of Black and Indigenous people? For many of you, it is nothing. You don't do anything. You continue to uphold this racist system. You continue to perpetrate racism. You have remained uncivilized. So I ask white Calgarians to civilize yourself, to educate yourself, because Black and Indigenous people cannot fix a problem that you created. Thank you.

Carra: Thank you, Ms. Iticka. Please put your phone on mute and stand by.

Stephanie Carberry? Are you with us?

Carberry: Yes, I'm here.

Carra: We can hear you loud and clear. Please proceed.

Carberry: My name is Stephanie Carberry. I speak today in solidarity with Black, Indigenous, and people of color in my Calgary community. We are advocating, one, for an anti-racism advisory committee that is composed of BIPOC community members who are external to the government; two, for the City of Calgary and other levels of government and community services to represent the needs of BIPOC Calgarians; three, to make funding more accessible to the BIPOC community; and four, for a commitment to inquire into racial

discrimination in the City of Calgary services, with equitable measures to address systemic barriers to anti-racism policies. This is a point I will go deeper into, with concerns specifically towards Calgary protective services.

Currently, 47 percent of Calgary Police Service protective employees are less than moderately engaged in their jobs. It is the discretionary effort of engaged protective employees that is essential to the safety of BIPOC community members and to the success of progressive community change. Engaged protective employees are committed to their work and to the goals and values of their employer and community. They show up and are involved because they are invested. Those protective employees that are not engaged are not motivated beyond personal factors such as pay to go above and beyond in service to the community. They are not enthusiastic contributors to positive change and do not have a sense of purpose in their work with the community. These unengaged protective employees do not feel a sense of responsibility to be a positive role model within their organization or the community. The lack of engagement by almost half of the Calgary Police protective employees is a systemic cause of Black, Indigenous, and people of color being underserved by those employees to protect them as Calgary community members.

A component of engaging protective employees is proper training. Currently, 50 percent of Calgary Police Service protective employees feel they have less-than-adequate access to the necessary training to perform their duties. This lack of access to training leads to an underserved city where protective employees lack knowledge of de-escalation tactics, lack proper procedural knowledge for mental health wellness checks, lack understanding of nonbiased community policing as well as procedural law. This undertraining is also a systemic cause of underutilization of essential community services available for Black, Indigenous, and people of color in the Calgary community.

Deficiencies in the Calgary Police Service protective employee engagement and training are some of the most significant systemic problems within the city of Calgary and pose a detrimental risk to the success of anti-racism reform. So I ask the Council three things: One, if the current Calgary Police Service protective employees are under-engaged and undertrained, how will they be able to take on more expectations of engagement and anti-racism training? Two, how is the city police service being held accountable for increased protective employee engagement and training? What are the measures of success in place outside of the employee survey? What are the timelines for success? And three, how will the Calgary Police Service as an organization, and Calgary protective employees as individuals, be held accountable for implementing anti-racism policies and procedures? What will be the measures of success? What are the timelines of success? Thank you for your time.

Carra: Thank you for that presentation. Please put your microphone on mute and stand by.

And Michael Embaie? Are you here, sir?

Embaie: I'm here. Thank you. Can you hear me?

Carra: We can hear you loud and clear. Please proceed.

Embaie: Thank you. Okay, my name is Michael Embaie. I am a Black person, a resident of the northeast of Calgary. I was born in Eritrea, East Africa, and lived in Calgary for the last 37 years. I also would like to add that I have had the opportunity to work for the government of Canada, as an instructor at the University of Calgary, and also for the United Nations all over the world. And my presentation would be more than just about the city of Calgary, because the issue of racism cannot be solved in [any nation 00:44:33] or in isolation from other institutions and different levels of government.

Let me basically start by saying: racism is a learned behavior. It means we learn it, and we learn it from either our family, the places of worship, our peers, the whole environment around us. So this is not something that we are born with. In other words, no human being is born racist. And I also strongly believe that. There's no specific ethnic group that is more racist than any other group. Every group could learn this, and could also unlearn racism.

Earlier I think I was listening to some of the discussions that was going on, and one of the issues that came [from time to time 00:45:39] and raised by our mayor was about systemic racism, and I think it's important to understand what this really language means and how do we contextualize it within the city of Calgary and beyond. Well, basically, to me, systemic racism is born out of ideological climate or hegemony, established basically by the dominant group, that involves the formulation of laws or policies; the creation of social, economic, and political institutions; and of course, the distribution of ideas that favor the dominant group. And most of us who are not the dominant group or members of the dominant group have to abide by the laws and by the social, economic, political institutions and ideas distributed that was made for the dominant group. And I think unless we understand that basic principle, it would be very difficult to understand what systemic racism is.

So how does that effect and impact racialized groups in general, and Black people in particular? Well, it hits us in our education system; in employment opportunities; in the justice system, policing, and courts; in the health-related issues; and of course, which is more important than anything else, the day-to-day lives and activities of individuals and families in general. I also understand that anti-racism work is a very complex undertaking. Racism has historical roots in our society, and unless we also understand these historical roots, it would be very difficult to understand how to deal with it. I know that governments and

other institutions, including the City of Calgary, can't solve all the problems related to racism by itself. It takes all of us to fight and win against racism.

Having said that, governments and educational institutions, in particular if they have the courage, the political [will 00:48:23], and leadership, they could certainly play a major role in influencing, shaping, and creating respectful, accepting, fair, and a society of equals. I suggest that the government and government institutions, and in this case City of Calgary, in cooperation with other levels of government, embark on experience-based meaningful and practical anti-racism policies and initiatives by mandating creative incentives, encouraging and promoting a conducive environment where dialogue between individuals, neighborhoods, communities, educational institutions, workplaces, and media could take place. And the reason that I am talking about this wide spectrum is that one place or one institution is not going to solve this if we really mean and if we really take seriously that we have the work to do on this.

How can some of these policies and initiatives be realized or implemented? Well, say, for example, let's start with neighborhoods and communities, because we all live in communities and neighborhoods. Coordinate efforts by sponsoring, promoting, organizing, and encouraging town hall meetings, special events, in consultation and cooperation, for example, with members of the respective communities, educational institutions, and the private sector as well, because this has to bring everybody. Make a concerted and coordinated effort to train competent and committed anti-racism ambassadors or champions from within the diverse communities to facilitate the various anti-racism activities. Partner with media [unclear 00:50:45] and social media, educational institutions, the private sector, etc., to promote, encourage [unclear 00:50:52] education strategy or action plans across the country with clearly delineated deliverables or outcomes. And then, of course, programs which have [meaningful 00:51:09] [unclear 00:51:10] of issues that impact racialized groups.

In terms of our educational institutions, government could mandate an [unclear 00:51:24] agreement or a contract with all educational institutions by mandating all educational institutions from K to university levels to have a clear policy and implementation process to promote anti-racist education in all of their activities. Mandatory, intensive, and ongoing anti-racism education training for all educators. Mandatory educational level and age-appropriate curriculum-supported anti-racism education from K to university level. Mandatory anti-racism progress report. Mandatory anti-racism progress report to be incorporated as part of the evaluation process for all senior and junior members of management of all educational institutions, meaning K through university.

Law enforcement and the justice system. Transforming the traditional and antiquated roles and responsibilities of policing. The need to look at new models that reflect the needs of our society by examining the [sectors 00:52:36],

internal mechanisms, and practice of policing. The provincial government could play a major role in this. [One of the things 00:52:47] is that examining the recruitment process of police officers and police commissions. The police commissions do not seem to be effective at all. And, you know, if we are very particular about how we recruit people, we make sure that we are not attracting the police – the people who are brutally killing people in the streets. Examining the structures, internal mechanisms, and practice of policing. Examining the role of the police association, because the police association –

Carra: Mr. Embaie?

Embaie: Yes.

Carra: I just want to let you know that you're well past five minutes at this point. I'm loving these concrete suggestions. I'm hoping you can wrap up and share all of this with us [in print 00:53:41].

Embaie: Okay, I would just basically say, then, if all what I have said about the examination, the evaluation, could apply also to our court system, to government offices and institutions, to NGOs, to private sectors that work [and manage 00:54:02] in Calgary.

Finally, I would like to say, racism, and in particular systemic racism, costs our society dearly, socially, economically, and politically. Racism is painful and divisive. It is a health hazard. It kills compassion. It kills kindness. It kills peaceful [cognizance 00:54:28] and peaceful – it kills social harmony and social cohesion. Very few people may benefit from racism, but the majority of our society and the [unclear 00:54:39] has nothing to gain but everything to lose. It must be stopped.

Let me just add one more point. George Clooney recently said racism is America's pandemic which affects us all, and in 400 years we have yet to find a vaccine. And this is extremely important, and it applies to us as well. Recently, one of the well-known socialites in Calgary by the name Mr. Brett Wilson stated – I'm sorry, Mr. Mayor, if this [applies to 00:55:18] you – "The northeast voting block that rose up when Nenshi the race card what won the day [sic]." And I'm telling – I'm a member of the northeast. It's home of professionals of all kinds of backgrounds, and to be put in one block as a race card is very offensive, and these are people in Calgary who have high profiles, and there are many of them, and these are part of the pandemic in our society. And thank you.

Carra: Thank you very much. Do we have any questions for this panel?

Councillor Woolley.

Woolley: Yeah, thank you. I think it was the first speaker, Sonia, brought up a piece that might be worth explaining to people, which is, what are the themes that we are teasing out in the conversations and in the listening that we're doing? And as administration, I guess there's the raw public record that comes in its form, but just from administration's side, are we teasing out themes? I'm doing that on my own, and I just – is there a process to be – "Here is what we have heard over the last two or three days"? How are we capturing that?

Carra: Ms. Hulsker?

Hulsker: Thank you, Councillor Woolley. Through Chair Carra, yes, administration is preparing a "What We Heard" report from today to theme the information and determine some focus areas that we will be providing to the anti-racism action committee once it's established, but would also be making available publicly. But that's our intention, is to prepare that report.

Woolley: Okay, thank you. Appreciate that.

Carra: All right, I think the – just let me jump to Teams and make sure. Okay, we don't have any further questions. I think this is all amazing presentation. We thank everybody on this panel. We'll ask you to hang up and follow along with the live stream.

Now, council and committee takes a break from 3:15 to 3:45. We do have a ton of people waiting to speak, but we should take a 15-minute break, so what we're going to do is we're going to bang the gavel, we're going to come back in 20 minutes at 10 to four, and when we do so, Tanya Johnson, Iman Ibrar, Fatimah Saeed, Manaar Chahal, and Umashanie Reddy, please be prepared to join us on the bridge at 10 minutes of four o'clock. We're going to take a 20-minute break. Thank you, everybody.

[recess begins 00:58:09]

[06:00:00-07:00:00]

[meeting resumes 00:19:33]

Carra: Welcome back, everybody. I think what we would like to do is do a roll call to reinitiate this hearing. Madam Clerk?

Clerk: Councillor Woolley.

Carra: I think he's in the back. He'll be out in one minute.

Clerk: Councillor Chu.

Chu:	Here.
Clerk:	Councillor Colley-Urquhart.
Colley-Urquhart:	Here.
Clerk:	Councillor Davison.
Davison:	Here.
Clerk:	Councillor Farkas.
Farkas:	Here.
Clerk:	Councillor Magliocca.
Magliocca:	Here.
Clerk:	Councillor Chahal.
Chahal:	Here.
Clerk:	Councillor Demong.
	Councillor Farrell.
	Councillor Gondek.
Gondek:	Here.
Clerk:	Councillor Jones.
	Councillor Keating.
	Councillor Sutherland.
	Mayor Nenshi.
	And Councillor Carra is in the chambers. Thank you.
Carra:	Okay, I'll ask everyone on the bridge to check your phones and hit mute. I have a slightly different panel than the one I just spoke to. I'm going to go through it. Listen carefully. Do we have – can we please, everybody on the bridge, hit mute please. Remember that good use of the mute button is good citizenship.

Daphne Tsantilas. You are here? Okay, hold up one moment please. We're going to absolutely have you speak.

Do I have LJ Joseph? Here in the chambers? Okay. Do we have Tanya Johnson on the bridge? Tanya Johnson? Okay, do we have Iman Ibrar? Here in the chambers. Do we have Fatimah Saeed? Here in the chambers. Do we have Manaar Chahal? Here in the chambers. So that's one, two, three, four, five. That is our panel.

Okay, I believe, Daphne Tsantilas, you're up, if you want to come to the mic.

Tsantilas: I have to say, I'm new to this. I've never done this before, so I'm a bit nervous. And but at the same time my conscience is screaming to do this and to just – as to repeat the words of Malcolm X, that part of what I say might be sounding like it's stirring up trouble, but it's the truth. And I think at these times that a lot of what Malcolm said, I think, will come in very encouraging and helpful.

On June 1st of last year, my son of African ancestry was brutalized, chokeheld, kicked in the legs, rope tied, and unlawfully charged for defending an Indigenous male against unlawful arrest. He has suffered – he has been diagnosed by AHS psychiatry, and he has suffered what is known in the psychiatric world as a mental death. George Floyd died physically, and that is horrific. My son has died mentally. I have my son, but I do not.

The public complaints lodged with the professional standards board, the body-worn camera issue and evidence, the police officer's notes, and the summary report from Chief Neufeld dismiss and deny clearly evidenced brutality as not serious. This is why we demand justice; this is why we don't wait for another victim to be killed.

I am disgusted with the corruption, police officers taking off their body cams to hide their corruption on the scenes, my son and the Indigenous male framed while a white male goes free. The financial devastation to my family. I am having – I love my children and I love my son dearly. I don't know when the last time I slept, and I have a disability myself. This is a whole new child to me. The amount of neurological deterioration is unknown. But there are killer cops out there, and they must be stopped, and the police department must be held accountable. We cannot put anti-racist policies and diversity units year after year after year into racist structures. It will not work. The structure itself must change.

In 1779 my son's six-generation grandfather, Samuel Dismal, escaped his brutal slaveholder, John Dismal, and came to Canada, to Nova Scotia. As an African Loyalist, David's great-grandfather, William Dismal, changed the surname, the slaveholder's name, to Desmond. This is generational racial terrorism, state

terrorism, that has continued. Changing the name, and then in 1946 – sorry, David's great-grandfather changed the slaveholder's name to Desmond. Then in 1946, Viola Desmond was brutalized, falsely charged, and convicted, and only granted a pardon 45 years after her death. That is an insult in the least.

In 2019 another descendant, my son, is still being brutalized by police. After he suffered this incident and had begin to deal with the mental illness that psychiatry have deemed as a direct result of the police brutality he suffered last year, he was re-brutalized by Calgary Police again. This has to stop. And I would ask also that the voices in high-up places, such as organizations, governments, police, City of Calgary – please, don't silence us. Don't silence the voices of the victims and their families. Please don't make our decisions for us. Please don't deny us the right to speak. And please don't let us fall through the cracks. These and so many others are suffering. This cannot wait. There has got to be action. Thank you.

Carra: Thank you for being here today.

The next presenter is Daphne – oh, sorry. LJ Joseph.

Joseph: Hello. Thank you for letting me speak. I had a bunch of stuff written out. It was stats. I'm sure you guys know all of the stats already. You guys created these stats. But I was born here. I'm 33. This is the only city I've really known, and I've somehow escaped blatant racism by my mom embracing whiteness. I, at an early age, knew I had to change my name. I got lucky with a generic last name, but my mom decided to pick a slightly exotic name for me. I went by my middle name for years, and now I go by initials just so no one knows who I am. She's an interesting woman. She told me from a young age, you have to respect the police. But the thing is, you don't know if you can trust them.

I was driving just the other day, and I had a cop – the thing is, you can see them. You're ingrained, if you're Black, to just know that they're there. I can pick out an unmarked car blocks away, and I saw him behind me driving, slowed down, looked in my car, and kept my speed, for what reason? And the thing is, I purposely bought a new car that I could not afford to maintain this look, because I live in Ward 10 and I drive all the way out to Coach Hill where all those rich, big houses are, just so I don't get looked at or people call the cops on me. I shouldn't have to do this. I'm new to this. People don't know that. I … I'm a baby activist. I don't a hundred percent know what I'm doing. I could get this wrong, and I'm definitely okay with that. But I don't think I'm safe. You just never feel a hundred percent safe where you are.

I've done interviews and I've seen my name. I've never looked at the comments section until this morning, when my name was on the top of the description, and to my horror, I went into the comments section, and I am so disappointed

in Calgarians right now. It is ridiculous. I didn't think people were like this. They're so angry at just the thought of diverting, what, $25 million away from the police. It's crazy. I shouldn't be getting people calling me criminals. I shouldn't be getting death threats. That's crazy. Just because I want to divert funds into my own community. This one guy was asking me, what are you going to do about Black-on-Black crime? First of all, that's just crime. It's not my job. I'm not a cop. I would love to run for city council, but again, I'm afraid, because I don't want to be a token.

Like, I don't know what to do here. I can't give you guys the answers. I would love to, because people keep asking me, okay, well – I'm the one that, by the way, started the petition to defund the police. Thank you. That was hard. I did it not in my own name, and realized, hey, if I want to run for city council, I probably should start doing things and addressing it in my own name. It's so scary to live like this, and for 33 years, I ignored it. I honestly, for years, wished I was white. I have ignored all of the little things that people have done. I'm – it's frustrating, because you wish you can change something about yourself that you can't change. I shouldn't have to worry about this stuff. I should be able to live my life like a white person and just, like – you know.

I busted my butt. I've gone to university twice. I've gotten my diploma. I've gotten my degree. I'm working in an industry that pretty much told me – well, not "pretty much." My boss told me straight up I'm never getting a full-time job. To my face. I have been – and I don't even know if half of this stuff is just, like, race, or what's going on, or if it's because I'm a woman as well. But the man tried to, like – he threatened to assault me over something that happened in a different place, and I'm trying to give him the benefit of the doubt that it's literally not about race. But it has to be. All of this has to be, at some level, about race. I'm just so frustrated. I rambled. I knew I would do this, because I threw away all of my notes and my phone's dead, but this is all I have to say. Thank you.

Carra: Thank you for being here.

Next up, Iman Ibrar, if you can join us at the mic, please.

Ibrar: Hi. My name is Iman Ibrar, and I'm here to talk about the way POC youth are treated by law enforcement in Calgary. I'd like to point out that the city has 12 main police stations, and half of them are in the northeast. The northeast has a high population of people of color and immigrants. Calgary also has the fourth-largest municipal force over the – municipal force. The operating budget last year was well over $400 million. Among youth and among POC, Calgary police are known to be very violent, hostile, and unwelcoming.

For example, five days ago, an innocent Black man was violently arrested at Marlborough station. There was no statement from the city. He wasn't resisting, and he did nothing wrong. In school, we had a police officer visit to answer questions, and when someone asked if they treat youth the same way they treat criminals, he said – and I quote – "At the end of the day, if my life's threatened or I get scared or even have to deal with someone who looks threatening, I have to use as much force as possible to get you to the ground and detained." And that's how a lot of cops are trained. An officer said that to a room full of minorities – female minorities – all under the age of 15. We weren't even in high school yet.

There's nothing threatening about a child, nor their skin color, and Calgary police brutality and microaggressions are a norm. Every minority might deal with them at some point in their life. One bad cop is one too many. Allowing a police force who have proven they are racist time and time again to police an area, northeast, that is full of Black, Indigenous, people of color, is risking those lives. We need change before any more people are hurt or even killed. In a city that says it takes pride in its diversity and its youth, why are we not protected? Black and Indigenous youth need protection. They deserve the same protection as white children. It's been proven that Black and Indigenous, people of color are –

Carra: Can I ask you to wait for one moment? I'm just going to do my general mute thing. Can somebody on the bridge please check their phone and mute it? You're interrupting a presenter.

Please continue.

Ibrar: Black and Indigenous youth and people of color in schools are punished way more severely than their white counterparts. I have witnessed it firsthand. There are jobs where we simply can't afford to have bad cops, or one bad apple. One bad apple ruins the whole bunch.

I want to make it clear to white people and to officers everywhere that when they put on that uniform, to white people it means that they're to smile and take pictures with children and help you and show you around Stampede. But to every Black and Indigenous person, to every minority, it means they're there to detain and arrest you. It means your life is in danger, whether you committed a crime or not.

More importantly, there is no need for armed officers to be responding to nonviolent calls in schools, ever, much less resource officers. I see no need for them. They should be replaced with trained professionals, mental health professionals, social workers, and others, who know child psychology and who

have worked with teenagers before, and if need be, defund the Calgary Police entirely.

Calgary Police have a track record of being racist. They have shown they use considerably less force on white people than people of color. One's skin color should not determine whether they live or walk away. I don't want Black and Indigenous youth in Calgary to become another hashtag or statistic. Is that how the city wants our youth to end up – another number? I don't think so. By allowing armed officers in these schools, you are risking the lives of innocent people of color. Thank you.

Carra: Thank you for being here today.

Fatimah Saeed?

Saeed: Hi. My name is Fatimah Saeed, and I've never done this before and I'm kind of nervous, but thank you for letting me be here. So this year, I graduated from my all-girls middle school and I finally feel comfortable enough to speak about the racist and ignorant things that happened there. I came to the school in the fourth grade, and every year until then we were taught about white heroes and founders. The textbooks we read praised them and represented them as saints, the people who founded Canada and made it free for all. But it really wasn't. And when we got to the topic of residential schools and the horrible things they did to the Indigenous people, it was only a couple of sentences about how Canada apologized and then how it happened.

At this point, words don't mean enough. This is super ignorant. As a woman of color, I wanted to learn about POC heroes, the women who helped build a legacy, and the rich Indigenous history that was taken away from the Aboriginal community when the Europeans invaded their land. I demand to see the curriculum focus more on these topics, as there is so much more diversity now, and I want kids like me to be excited to go to class and learn about topics that actually interest them.

Another thing is, while I was at that school, a lot of faculty would let racist comments and ignorant words slide. The former principal would shame the girls who would want different dates on their PATs because they were fasting for Ramadan and would also make insensitive comments about how it was odd to miss school for a religious holiday like Eid.

Another thing that was completely unacceptable was when a child from the other school that we shared a building with would have a panic attack or breakdown and would be yelling or breaking stuff, they would put the school on lockdown and call the police. There are better alternatives than calling the

police, like calling a counselor or a social worker who is trained to deal with these situations.

I want to see a change in the way our schooling works. I want kids to feel comfortable going to school, because I wasn't. And as I'm going into high school this next year, I don't want to see a cop at every station because the high school doesn't feel as though they're – kids are safe with everything. And I don't want to see a cop detain someone on, like, in the middle of the hallways, because it's saddening, and your race and my skin color shouldn't be an offense. It shouldn't. And I just want a change. I demand a change. So thank you so much for your time.

Carra: Thank you for being here.

Manaar Chahal?

Chahal: It's kind of tall. Thank you. Hi, my name is Manaar Chahal, and for my entire life, I have lived in Calgary. But more importantly, I have lived in the northeast of Calgary. The northeast is known as the most ethnically diverse area of Calgary, as the majority of the immigrants that come to Calgary lived there. So how come the northeast, Calgary's fastest-growing and most diverse area, is neglected? The funding for the schools in the northeast is less than everywhere else in Calgary, when the schools there need more funding. This is to help the kids with English, and because English is probably not their first language. Without proper funding in northeast schools, kids from immigrant and refugee families don't get the resources they need to succeed. Why is it that the northeast doesn't get this attention? Is it because people don't complain, or you won't listen?

There are around six mental healthcare facilities in the northeast, and the majority of them reside near the downtown side of the northeast, so, away from the people of color population. I know so many people of color that need access to mental health facilities, but they can't, because of the amount of – because the lack of facilities – because they're close to none, and many are financially unable to go to a better facility.

There are less parks, less recreational areas, and I haven't seen a bike path while living there at all. Neglecting this area where the most newcomers to Canada live, and non-English-speaking citizens, is not okay, because they deserve the same amount – same life as someone who is rich and white living in Calgary.

The reputation the northeast has is also very bad. People see it as the poor area and somewhere that is unsafe. The majority of the people in my school transferred to high schools outside of the northeast because of the reputation those schools had. When I told them that I wasn't transferring, I got stares, and

they would say, "No way. You are going to a school in the northeast? You're going to get into a gang, or you're going to go into drugs. It's dangerous. You're not even going to graduate." This goes to show that they aren't getting enough funding, these schools. They don't need iPads or MacBooks. They need resources to help kids learn.

If the city isn't funding a certain area because it's a less desirable place to live, then people move. But people don't move out of the northeast, because people of color feel unwelcome in other parts of Calgary. It feels like an endless loop. The city needs to start funding schools, parks, mental healthcare facilities, in the northeast, because the way they are now is not working. People of color are the majority of the northeast, and you aren't giving them a good life. Why are the richer, white people in the southwest getting better education, better healthcare, and better recreational activities than the people of color living in Calgary? This is not okay, and as a member of the South Asian community, I feel neglected by the city. Thank you.

Carra: Thank you for your presentation.

Before I ask for questions from committee, I want to acknowledge that Dr. Francis Boakye is reaching the end of his time with us today on this panel, and I was hoping that maybe you could leave us with some parting words, sir.

Boakye: Thank you, Councillor Carra.

I just wanted to say that the past couple of years, we've had some success in, you know, domestic violence, and I think that was a result of concerted efforts by different institutions to really work on making sure that we address issues of domestic violence in our homes. I think, as I listen to the stories today, they all point to effects of structural violence that each speaker has stated. And I think that there is lots of emotional violence as well as we listen to these stories. And I'm hoping that the same effort that we put into ensuring that domestic violence became a thing of the past will be the same kind of effort that we'll invest in making sure that structural violence or emotional violence experienced by racialized communities in Calgary, whether through the police system, schools, employment, housing, education, I think it will be very, very important for us to pay attention to these stories and then translate what we've heard today into real, tangible actions that would help us minimize or mitigate against certain segments of our population struggling and suffering in the hands of institutions. Thanks so much for having me today, and I appreciate this conversation so much. Thank you.

Carra: Thank you.

I'll now ask, are there any questions of the last panel from committee?

Councillor Woolley?

Woolley: Yeah, thank you. I'm wondering if, Fatimah, if you can just come back up and … You know, I attended Western Canada High School, and I remember they have the community resource officer program, and I think I've heard it a couple of times now that the police have no business being in schools. And again, I acknowledge my own position as a white man of great privilege, and I just wanted you to talk a bit about your peers and your generation and the role of policing in schools and why it hasn't worked for you, and if you could just talk a bit more about that.

A lot of the curriculum pieces that you looked at, I think there's a piece of work here through administration that we need to capture to then communicate to the Calgary Board of Education and the provincial government, because a lot of these things – a lot of items that are being discussed are in a jurisdictional [unclear 00:49:30]. But I just wanted you to talk a little bit more about how you think about the community resource officers in schools and why that isn't good and what you and your friends and peers talk about in relation to that.

Saeed: So when – okay, so my six years at that school, there was always that one day where a resource officer would come in to the room and he would be like, do you have any questions for us, or, like, what do you want to know? And I remember one of my friends asking, why not a counselor? And why not someone who's trained to deal with kids? And here's the thing: Our school didn't even have a counselor. We didn't have a full-time nurse. And it was really neglected. I struggled a lot in that school. I had this whole journey with self-identity, and I would always have to go to the principal – like, the vice principal – to talk about it. And yeah, they're trained to a certain extent, but not to that extent where they're capable of telling me things for the future and stuff. Like, I really appreciated it, but it didn't really make sense.

And when I hear that there's police in school, like, everybody has a different reaction to police. Obviously me as a person of color, I'm afraid, because I'm afraid that they'll hurt me or just treat me differently because of my skin color. And it makes me feel so upset, because it's not supposed to be that way. It was never supposed to be that way.

And, like, this year we went to the tours for high school. I went to the Nelson Mandela one, and there were four police officers there, and I don't know why they were there. And they toured us around, they were like, "These are the resource officers. They're here a lot of the time. They patrol the hallways." And I'm like, why do we need that? It's a learning space. Why do we need police officers in school? Because it doesn't make me feel safe. It doesn't make the rest of my class – and the school I went to, it had a large Southeast Asian presence. Like, there were a lot of us. And we didn't feel safe, because it was

the cops. What are we supposed to do? And we'd rather have a guidance counselor.

And the end of my eighth grade year, we had the substitute, who was also qualified to be a guidance counselor, and once my friends introduced her to the principal, she turned her down. And it was disgusting to see that they just ignore that and tell us to go to the police for help. They always don't help us in the way we want to. It's really sad to see that we have to rely on the police and not people who are trained to help us, and it just hurts a lot, because I'd rather have someone who went to university and had to spend, like, eight years or whatever, to help me out, instead of an officer who takes, like, six months to be trained.

Woolley: Yeah, I think it's interesting what you've said there, which was, the resources that I needed for who I am weren't provided in the school, and in fact, we were expending resources, in your view, for something that made you afraid. And I think – yeah, I think we need to be [thoughtful of that 00:53:07], but that was really, really helpful, and I appreciate you taking the time to be here today. And you did a really good job.

Saeed: Thank you. Yeah, thank you.

Carra: Thank you, Councillor Woolley. And thank you.

Oh, Nyall. You have a question?

DaBreo: Just that last – those last five speakers, I think, really resonated, just to see five minority women speaking about being mainly afraid – afraid of authority figures in the form of police. And I guess I want to commend you guys for being here, first and foremost. I thought it was very touching and moving words.

I do have a question, and, I mean, to hear, when we talk about the nature of policing – now, this last speaker just spoke about police in schools. But we had an individual Calgarian say – just by identifying herself with the issues of maybe addressing some concerns with the police, that her life was threatened this morning online. And I think it's – I spoke earlier about how certain courtrooms are filled with certain types of faces, but it's appalling to me, and I'm always left curious, why is it that there's no active attempt to identify some of these trolling people that are threatening the lives of individuals? Because that's the role that police can also fulfill in our society, so I wonder about that, because that's someone's life. That's a big deal. And will there be any action by the Calgary Police Service to identify who would have threatened this individual's life today, in broad daylight? That's someone's life. And you should be afraid when something like that is happening.

Furthermore, I think her name was Daphne, she spoke about body cams, and I have a question for you, Daphne. Essentially, it seems to me that –

Carra: Can you come to the mic, please, Daphne?

DaBreo: It seems to me that perhaps there might be, I guess, were you suggesting that body cameras were turned off during the incident with your son, and if so, do you have any belief on what should happen if – it's a little surprising that a police officer can have a camera on but just turn it off, so maybe you could just expand a little bit more about what your experience is and why that topic came up about body cameras and perhaps being turned off at will, especially during an arrest where there's some physical – you know, where there's definitely physical interaction, so that's my question. Thank you.

Tsantilas: Right. Okay, thank you. There are several in-person witnesses and video footage to the fact that the officer dumped the body cam on the ground. And when some very brave youth witnesses were calling out the police's abuse and calling out my son's innocence – who, by the way, should be awarded as heroes – they were asked by officers, oh, have you seen the officer's body cam? And they said no. That is what happened with that. In the police notes, the officer stated that he misplaced his body cam. He also stated that he thought he turned it on but he hadn't. Well, my, what a coincidence. So as far as in-person witnesses and video evidence, that is what occurred. So I hope that that helps answer your question, if that's what you were asking.

DaBreo: It does in part, and I guess I would ask, but do you think, in light of the fact that this camera was either not turned on or not – or dropped, do you think the way the review process dealt with that issue, do you think it benefited – worked to the benefit of the officer's opinion of what happened that day, or did it work in favor of what perhaps your son or some of the other witnesses said happened that day?

Tsantilas: I think it definitely worked in favor of the – judging from what is written in the – my observation of the summary report, I definitely believe that it acted in favor of CPS, because it was not even brought up as far as, to the best of my knowledge, in the summary report. However, they would've had the police officer's report, so I find that a little bit suspicious.

DaBreo: All right, thank you. I think it speaks to accountability, what we rely on sometimes in those processes. Thank you.

Carra: Thank you.

I have a question from Councillor Gondek for LJ Joseph. LJ, can you please come join us at the mic? And Councillor Gondek?

Gondek: Yes, thank you, Chair. It's probably less of a question and more –

Carra: Okay, somebody just cleared their throat on top of Councillor Gondek's conversation with LJ Joseph, so please mute your phones, everybody.

Sorry for that interruption. Councillor Gondek, back at you.

Gondek: Thank you, Chair.

Ms. Joseph, you talked a little bit about, how do I make a change happen without being considered a token. And I guess all I wanted to say is, you can only be treated as a token if you let them. So I would encourage you to do all of the things you want to do and all of the things you think you can do to bring about change, and I would encourage you to get involved with the organizations that you think perhaps don't have it right. I would encourage you to reach out to people who may not look exactly like you but are different enough from what you normally see that might be able to push some doors open for you. You will only be a token if you let them treat you like one. And I don't know how else to say that.

Joseph: The mic's on, right?

Voice: I do not agree.

Joseph: Okay, so I'm going to have to say hard pass on that. I don't have any say on that, really. Like, it's really not up for

[07:00:00-08:00:00]

me to say whether or not I'm going to be a token. I walk into a room, and if I'm the only one, I am generally looked at as a token. I can tell you that right now, when I started my job that I'm currently at, I was the only Black person. I was the only woman too. That was insane. So, I mean, I know what it feels like to be a token, and I didn't pick it.

Gondek: May I add something here for just a moment?

Joseph: Yeah. Go ahead.

Gondek: I don't have the benefit of being in the room with you, and I can see from the reaction in the room that people are taking my comment very negatively. I get that. My intent was not to say to you that, you know, let it go, you shouldn't feel like that. What I meant is, you have a lot to give, and you have a lot of things that you want to accomplish. I heard that very clearly in your presentation. And I don't want you to not do those things because you're concerned you'll be

treated like a token. There are others like you that will help you through this. There's people like me who get treated like a token by people, and I move on because I have to, and I move on with the encouragement of people like you that are coming up in future generations. I move forward with people who have done this before me and people who are doing it with me.

So my comment is not to make you feel that I have discredited what you've said. In fact, what I'm saying is, if people like you don't do things because your concern is that you'll be treated like a token, that's not a good place for us to be, so we need to help you not feel like that. That was my intent.

Joseph: Okay. Can I rebut? Like, really quick. No, I swear. Super quick.

Carra: I wouldn't call it a rebut. You – yeah, absolutely.

Joseph: It's funny, because I was actually the next person I was going to reach out to was literally you, because you did a piece for CBC and I was part of it, so, I mean, this is kind of frustrating. But I'm not saying I'm not going to run, because my councillor's not – I don't even think he's on the call right now. So I'm – after this, I'm definitely doing it. I would like to have a chat with you, though, at some point. I think that's all I have to say.

Carra: Well, thank you.

Voice: You go, girl.

Gondek: I'm totally open to that.

Carra: Okay thank you. Before I go to Councillor Colley-Urquhart –

Gondek: Councillor Carra. Councillor Carra, I'm sorry, I just have a question.

Carra: Of course.

Gondek: Your co-chair was quite upset by my remarks, and if there's something that you would like to say, I'd be happy to listen. I don't want you to feel like your voice is negated here.

Carra: Dr. Smith was the next person I was going to tap on the shoulder.

Dr. Smith?

Gondek: Thank you.

Smith: When it comes to discussions about racism – individual, interpersonal, cultural, institutional – I've heard enough to know not to be overly upset by it, but I am concerned – the British cultural studies scholar Sara Ahmed has a note: When you name the problem, you become the problem. And in a way, I think this is part of what we are witnessing here. If in fact we're talking about systemic racism, individuals within the system may be treated better or worse. But even as a Black woman; a professor; a vice-provost equity, diversity, and inclusion starting August 1st; I can also either participate in that racism, because I'm participating in institutions, and so can you, and so can city council, and so can the police.

In other words, when you're talking about systemic racism, we need to be mindful not to individualize it and put it in the bodies of particular individuals who are disadvantaged, because the system – the system [automatically 00:04:24] disadvantages some people. And I am deeply appreciative of all the young women of color – so young. I felt these things 30 years ago. I'm stunned that even all these decades later, this is still the experience. So yeah, I don't want to discourage people so that when they come to share their stories, they tell their truth, they leave feeling like, oh, people are just going to blame me. Because it is actually an empowering act to be here.

And so when city council opens the space and people choose to come, there are probably many who did not feel confident enough to come or who felt they would be blamed, and that would harm them further. So I appreciate every single person who has spoken, whether I agree with them or not. That's not the point. We are here to listen and to learn and to figure out how we can change systems, not just change individuals. Thank you.

Carra: Thank you.

Councillor Colley-Urquhart, you have a request to speak on the chatline? You are not on the bridge, are you?

Colley-Urquhart: Okay, I've –

Carra: There you go.

Colley-Urquhart: Yes, I'm here now, and I'm on video as well. There we go. There we go. It just worked out, so excuse the visual.

I just wanted to – and this is more directed to you, Mr. Chair. You know, as a civilian police commissioner in the early '90s and then for about 10 years as a police commissioner while on council, I want to clearly curtail any notion that the public have that we're here to put the police on trial and get into individual cases, and the merit of individual cases.

As a committee member, I want this to be heard, because for me to sit here and listen to individual, very specific cases that have been investigated by professional standards, there are other mechanisms for appeals to be made, and that can be to the complaint director at the police commission and so on and so forth. So it's important to clarify what our role is as a committee and the extent to which your expectations can be met by us hearing your personal, in-detail stories about interactions with police. And so I wanted that to be stated for the record, Mr. Chair. Thank you.

Carra: I appreciate that, Councillor Colley-Urquhart. Obviously, this – we do have a Calgary Police Commission which is a citizen oversight body and it has its own processes, but we are here to hear about systemic racism and experiences of systemic racism within the city of Calgary. Some of those might involve the school system, which we have no jurisdiction over. Some of them might have – involve the police department, of which we have an arm's-length relationship, but we definitely have an arm in there, and we do have the ability to discuss both budget, as a council, as well as the terms of reference of our police commission. So while I appreciate this is not about individual issues and our ability to weigh in on that, certainly do not want to dissuade any member of the public from sharing experiences with us today, because that's what today is about. But I appreciate the clarification. This is not a body that has specific oversight at this juncture of our police service.

Colley-Urquhart: Thank you, Mr. Chair.

Carra: Thank you.

That concludes this panel, and I just want to, I think, repeat the sentiment of my co-chair here that – from everything I'm seeing in chat and social media, we were all, I think, inspired by the youth that came and regulated on us today. I appreciate you being here and sharing your stories.

Moving on to the next panel. Do we have Tanya Johnson, either in person or on the line?

Do we have Umashanie Reddy?

Reddy: I'm here.

Carra: Excellent. Umashanie, you're number one on our panel number four. If you could put your phone on mute, I will call upon you once I get the other four members of the panel assembled.

Do I have Doreen Spence on the line?

Do I have Howard Fabien on the line?

Do I have Joseph Boysis Jr. on the line?

Do I have Elise Ahenkorah on the line?

Do I have Kamal Gill on the line?

Do I have Jenin Ahmad?

Ahmad: Yes, Jenin. I'm here.

Carra: Jenin, all right, you're number two.

Ahmad: Great, thank you.

Carra: Do we have Terrance Evans on the line?

Do I have Thulasy Letter [sic] on the line?

Lettner: Hi, Thulasy Lettner here.

Carra: Can you say that again?

Lettner: It's Thulasy Lettner.

Carra: Thulasy. Thank you. You're number three on the panel.

Do we have Taliesin Coburn? Taliesin Coburn?

Vanesa Ortiz?

Salima Stanley-Bhanji?

Tyra Erskine?

Somebody is not muted and they have the webcast on. If you're on the line, you have to mute your webcast. Thank you.

Tyra Erskine? Tyra? No.

Bilal Abdulghani?

Nketti Johnston-Taylor?

	Megan Elsie Josephine Golueke?
	Veronica Chirino?
Chirino:	I am here, and I'm going to mute myself.
Johnston-Taylor:	Nketti Johnston-Taylor is also here.
Carra:	Say again – who else?
Johnston-Taylor:	Nketti Johnston-Taylor.
Carra:	Okay, excellent, so that's our panel five.
Spence:	Doreen Spence.
Carra:	All right, Doreen, I missed you. I'm going to have to put you under the – okay, you're going to be number six on this panel. We're going to do six. All right?
Spence:	Okay. Okay.
Carra:	Please mute your phone –
Fabian:	Also, Howard Fabien is on the line.
Carra:	And somebody – whoever's on the bridge, just mute – listen to the bridge. Don't watch – don't listen to the webcast, because it's a weird delay.
	All right. Did Howard say he was on the line?
Fabian:	Yes, that's correct.
Carra:	Okay. Howard, you're number seven.
	All right, that's it. Everybody mute your phones, and we're going to go right to Umashanie Reddy.
Reddy:	Thank you.
Carra:	Wait up. Before you start, we do have to have proper mute etiquette, everybody. There's a lot of feedback in the hall here. Is that what I sound like? Not cool, everybody. Not cool. Somebody who's listening is unmuted and they have the webcast on. You have to mute your phone, please.

Voice: Mr. Speaker, can you mention to people to hold their finger over the mic if they have a landline?

Carra: If you have a landline, you just cover the speaker manually with your hand or a pillow or something. Everyone – okay. Sounds like we've got decent quiet. All right, good job, everybody. Nope, I spoke too soon. Can someone – everyone – who's on the bridge please check your phones? Please, if you're listening in on the bridge, mute your webcast. Okay, it's sounding good. No, it's not.

Umashanie, do you want to try?

Reddy: Absolutely.

Carra: Okay.

Reddy: Good afternoon. My name is Umashanie Reddy. I represent the Calgary Bridge Foundation for Youth and the voice of marginalized newcomer populations. Racism in Calgary is rife, robust, covert, overt, and systemic. I make this bold statement for two reasons. As a daughter of South Africa, I have experienced [background noise].

Carra: Okay, I'm going to have to ask you to stop right now, and we're going to have to all try and – somebody is listening in unmuted and they have their webcast on. Mute your webcast and mute your phone so you do not share a delayed version of this proceedings with everybody. Okay, that's sounding better.

I've got a hand up in the chamber. We don't generally do that. Are you – can you –

Voice: [inaudible]

Carra: I'm going to have the clerk come over and talk to you, okay? Can someone from the clerks go have a chat? Thank you. Yeah, Umashanie, it's you now.

Golueke: This is Megan.

Carra: Megan?

Golueke: Yeah.

Carra: Yeah, can you please mute your phone and stand by.

Golueke: Okay.

Carra: All right, sounds like we're under control here. I apologize to everybody, especially you, Ms. Reddy. Please begin again.

Reddy: Good afternoon. My name is Umashanie Reddy. I represent the Calgary Bridge Foundation for Youth and the voice of marginalized newcomer populations. Racism in Calgary is rife, robust, covert, overt, and systemic. I make this bold statement for two reasons. As a daughter of South Africa, I have experienced the rod of legalized, law enforced, and institutionalized systemic racism. So when an individual displays racist behavior, believe you me, I can spot this a mile away, simply because this kind of socially unjust behavior is ingrained and familiar.

Now as a daughter, an adopted daughter, of Canada, and as an immigrant of humble beginnings, my settlement and integration journey has been ridden with marginalization, discrimination, underrepresentation, and social injustices. It is these racist biases that [unclear 00:17:30] because of my skin color. [unclear 00:17:34] I echo the sentiments of many marginalized newcomers whom are met with similar adversities. As people of color, adversities will always walk beside us. I have often pondered, is it because of my embellished, well-grounded education and my experience, my articulate mind, my language, my accent, my ability [200 percent to my job 00:18:00], my refusal to be a subservient [unclear 00:18:04], or is it because I am simply a woman of color? It is a combination of all of these that ignites racist biases [unclear 00:18:14] I am a woman of color.

When it comes to disparity with people of color in senior leadership [background noise] and many are weeded out when we try to assert strong minds. A leadership of diverse [unclear 00:18:31] in our institutions must be representative of the people whom we serve. This is not rocket science. It is common sense. You do not need a double PhD for that. I'm where I am today because of some smart, unbiased individuals who took the time to listen and learn and recognize my worth and give me an opportunity. [background noise] What should the way forward be now?

Carra: Ms. Reddy, I'm going to stop you from your excellent presentation, because we have to ask everyone again to mute.

I'm sorry we're dealing with this kind of technology, everyone. Good use of the mute button is good citizenship. All right, sounds like we're solved.

Ms. Reddy, I apologize for interrupting you. Please proceed.

Reddy: For far too long, many have suffered the rod of racism, have swept these conversations under the rug for fear of speaking up and expecting the adversities we encounter. I'm reminded of the words that [background noise]

should not defer their dreams when searching for a better life for their children. So in my own words, I urge those impacted by racism, do not defer conversations about racism. Do not tolerate the rod of racism. Use the power of your voice to speak up. Never allow anyone to [unclear 00:20:00] and treat you unfairly.

City of Calgary, I applaud you for organizing this public forum and listening and hearing from concerned Calgarians, some of whom have been voiceless for the longest time in the public forum. You have just tested your hypothesis. Racism is alive and [unclear 00:20:23]. As you embark upon becoming an anti-racist city, might I share some of my thoughts as a person who has both subject matter expertise and lived experience in racism? This anti-racism action committee that you are planning to establish should be mandated and monitored at the highest level of the City's hierarchy, and its objective should be implemented at various levels throughout the City. You need to have buy-in right from the top for this committee to make its desired impact. This is how anti-racist ideologies are tamed and accountability is achieved.

Number two, when recruiting action committee members, ensure that you have the right people around the table to write your policies or strategies. For far too long, we've had the wrong people around the table, and we all know how that has turned out. The evidence speaks for itself. We are having these conversations about racism again and again. A clear balance of anti-racism subject matter experts and those with lived experience would be a brilliant combination.

Number three, note, this action committee, it is time for walking the talk. For far too long, we have been speaking, we have been researching, we have been planning. It is time for policies [unclear 00:21:52] systemic change for equitable practice, and this is paramount to make a profound impact.

Lastly, every human being has the right to be on this universe and be treated with the highest order of respect. City of Calgary, I place my faith – the faith of my youth, the faith of marginalized children, youth, and families – in your hands, because I know that with concerted effort from all of us we can make an impact together, and in your [City's words 00:22:25], move the needle forward to becoming an anti-racist city. We are because of who you will strive to be. Thank you.

Carra: Thank you very much for that presentation. Thank you for enduring an unfortunate amount of background noise, but it seems like we've gotten through it. Please put your phone on mute and stand by for questions at the end of this panel.

And we're going to move on to Jenin Ahmad. Are you there?

Ahmad: Hi. Can you hear me well?

Carra: Loud and clear. Please proceed.

Ahmad: Great. Dear Chairman and councillors, thank you for having me today. My name is Jenin, and I am from Middle Eastern descent, and I come from a Muslim family. I attended a predominantly white junior high where there were very few students or teachers of color, especially within the French immersion program that I attended. Those three years of my life were a nightmare, because I was the target of racist, sexist, and Islamophobic bullying. It is impossible to entirely communicate those three years of pain, harassment, and abuse from my classmates, especially in only five minutes. But today I want to tell you just one story of what happened.

So, I got two people banned from my grade nine graduation. The first person had called one of my fellow classmates, a dark-skinned Black girl, the N-word, with the hard R. And it was even in high school this girl has had to deal with people calling her that. But when he called her the N-word, no one rose to her defense. I brought up this incident, along with some other problems with this specific student, with the vice principal. He wasn't allowed to go to grad. He and his friends knew it was me who told the vice principal, and once again I was the target of their bullying. I became very afraid of being at school because of the harassment and abuse that I faced for speaking out against racism.

For the last two years of that school, I developed agoraphobia. I was constantly terrified of being picked on and thought that others were talking poorly about me. At one point I had to work in the hall during all my classes because my anxiety was so crippling being in a classroom with my classmates. Anxiety was a constant for me, a way of life, and my junior high's environment was incredibly toxic. The racism got you social clout, and going against the grain resulted in social punishment and ostracization. And people talked about me constantly for speaking out against the boy.

A few weeks later, I took a textbook from the room to work on during class. I must have taken it home at some point, because I printed my name on the inside. Someone had drawn a cartoon bomb around my name with a fuse about to set off, with the words "Allahu akbar" written beside it. I quickly [threw 00:25:11] the picture and erased the drawing and my name. Nothing felt worse than not knowing how long it was there for or how many people saw the drawing. When my English teacher later asked me why I seemed upset around lunchtime, I showed him the picture. I begged him not to tell admin. He spent a very long time trying to convince me that I had to speak up against this incident. I was – where was I? I lost my spot.

Eventually I agreed to let my teacher speak on my behalf, and this student also wasn't allowed to go to graduation. It seems as though the drawing was in the textbook for at least two months. I was so petrified of others seeing the drawing, but it seems as though they already managed to get pictures of it, because after everyone found out, they were talking about it. I saw people saying "Justice for" – and the person's name, and showing each other their screens, which I can only believe were pictures of the drawing with the Islamophobic message. People blamed me for it. The anxiety and fear ruined me. I could only enjoy my graduation so much, because I was shaking with fear the entire time, scared of what people were saying about me and what I would have to face at school the next day. When I got home afterwards, I remember vomiting because I was so anxious of what would happen.

The racist environment at my school destroyed my self-esteem, my school performance, my physical health, and exacerbated my mental illness. Racism is a health issue, and as long as it is allowed to continue to exist, it will destroy the bodies, minds, and lives of racialized people. The school system in junior high did punish racism when it was brought up to them, but I was not protected from the backlash of speaking out. It was so rampant that I cannot believe that it was just left unseen by admin, and I can't say that they did all they could, even though I want to, because that would be a capitulation.

Recently, the Calgary Cultural Mosaic and a teacher from my school have set up a petition to collect race-based data within the school system. The CBE has not yet agreed to collect race-based data. This needs to happen, and they need to have the funds to collect data based on race within their schools. And schools with demographic disparities need to be recognized as hotbeds for racism that pose a threat to the livelihood and education of racialized students.

I later chose to go to Western Canada High School so I could leave my bullies, and I'm really glad that I was in such a diverse environment that really helped me heal from what happened, but I'm still traumatized from my experience. Soon I will be attending university with the same people. What I need is a school system that will protect me and others from this ever happening again. Thank you.

Carra: Thank you for that presentation. Can you please mute your phone and stand by for questions at the end of the panel.

And Thulasy Letter [sic]? You're up next. I know I just mispronounced your name, because I didn't get the syllables right. I apologize.

Lettner: Yeah. My name – thank you. My name is Thulasy Lettner. My pronouns are she and her.

Carra: Before you start, Thulasy, can everyone else please mute your phones so we can hear. Thank you. All right, it sounds good. Thulasy, it's all you.

Lettner: All right. My name's Thulasy. My pronouns are she and her. I am the equity coordinator at CommunityWise Resource Centre, a nonprofit in the Beltline. I identify as a Sri Lankan Tamil Canadian, a child of immigrants, and a Brown woman, because that is how I am racialized. I was born and raised in Edmonton on Treaty 6 territory, and I've lived here on Treaty 7 territory for the past seven years. I could tell you about the experiences I've had of racism at school, in various workplaces, and in the communities in which I've lived. I could also tell you about how those experiences have been gendered, but I won't, for two reasons. The first is that I am unwilling to share those experiences with people and a process that I don't yet trust. As has already been mentioned, we don't need more public consultations, especially where there is no guarantee of meaningful change. Secondly, I don't want my experiences to distract or detract from the events that have brought us here today: the negative and harmful impacts of systemic racism and policing on Black and Indigenous people, as well as other racialized folks and those who experience different kinds of marginality. I'm going to let other people focus on policing today, and thank everyone that have brought their stories so generously and bravely.

Instead of sharing my experiences of racism, I would like to tell you about my experiences in taking anti-racist action – what the work of anti-racism actually looks like and feels like. I have been leading a process called Anti-racist Organizational Change at CommunityWise for the past four years. The goal has been to transform our organization from the inside out, using anti-racism as a grounding framework. We have learned many lessons that may be relevant to the action council has committed to taking as part of the Notice of Motion.

So regarding the anti-racism action committee, CommunityWise worked with our working and advisory groups for the better part of two years to understand how racism manifests in nonprofits and how we can best address it. It started out as a standard committee structure, bringing together people with lived experiences, listening to them, and getting their advice. What we soon realized is this was not enough. We needed to address power imbalances within the process directly. We needed to repair relationships and build trust, to hold each other accountable, and to take anti-racist action together. I cannot overemphasize this point: that the process this committee undertakes needs to be as anti-racist as the outcomes it seeks to create, or else it will be just another committee consultation and report to add to Teresa Woo-Paw's list.

Regarding evaluating internal policies and procedures, we have found that it is critical to collect and use race-based data and to conduct racial equity impact assessments on policies and decisions. It allows us to understand with greater clarity where we may be having disproportionate negative impact on our Black, Indigenous, and racialized stakeholders, and how we may more precisely

address those impacts. A racial equity impact assessment is similar to a GBA+ analysis, which I'm not sure how often City uses. I've been told that the strength of such an analysis rests on the scale of the analysts, but I'd argue that there are plenty of skilled analysts at the City that can do this. What is more important is that they have the authority and support to bring forward what might be very uncomfortable truths about the City's impact on its Black, Indigenous, and racialized citizens and employees. Taking concrete action in the face of that data rather than avoiding, dismissing, or deprioritizing it out of discomfort, or what is more accurately called "white fragility," is what taking anti-racist action actually looks like.

And finally, regarding using a diversity and inclusion lens, I would caution against using the language of diversity and inclusion on its own. It has been proven that there is one group that primarily benefits from the language of diversity and inclusion: white women. That's what happens when we don't talk about race explicitly, when we don't understand that racism is systemic and intersectional, and when we don't openly acknowledge that the system of racism that exists in Canada is that of white supremacy. These are all very difficult, uncomfortable, and complicated things to work through, but that's what anti-racism work looks like.

Anti-racism is both incredibly uncomfortable and incredibly generative. That's been our experience at CommunityWise. I hope the City is willing to walk this more difficult and long, but ultimately more effective path, to address what is now irrefutable. You can learn more about what CommunityWise has done at CommunityWise.net/aroc. Thank you.

Carra: Thank you for that presentation.

Before I move on to the next member, Teresa Woo-Paw is giving me the high sign. I'm going to turn the mic over to her for a moment.

Woo-Paw: I apologize for interrupting, but I'm going to leave soon, so may I just share a few observations?

Carra: I would be delighted if you did that. I'm going to ask that everyone mute your phones.

And Ms. Woo-Paw, the floor is yours.

Woo-Paw: Thank you very, very much for the opportunity to learn today, to listen, to be part of this process. I took 12 pages of notes, so I will try my very best to share about one page of observations.

So some of my, I think, key learnings today is how being a racialized Canadian today, still being denied. Denied to be themselves. Denied that they cannot actually use their name. They're denied for their own look. They're denied for how they want to speak. Which have led to self-hate, you know, wishing that they can be someone they could never be, be white. I know that very well, raising three children here in Calgary. The sense of inequality they feel. So many of the presenters today are born and raised Canadians. The anxiety, the stress, the mental health cost on people, I think should be noted. Really, when people cannot actually use their name and be who they are, it should remind us to reflect whose comfort is important, whose convenience is important, and who belong, and who has power.

And I think that I heard people being suffered in silence, and I hear people being silenced. I hear young people who are under 18 and should be protected by law, and they're not protected by the people supposed to protect them. I hear racialized people punished – punished – by people with authority, punished simply by who they are. So I hear the hurt. I heard the trauma. And I think that people really should really get that why this is so emotional, because it does hurt people. It is a harm. It's a harm on people's mental state; it's a harm on people's physical state. And I know that majority of our society don't feel that, and lucky for them that they probably never have to feel that. But I think that we are reminded today by people so courageously and generously sharing their experience that is so very, very deeply hurtful. When you're born and raised here and you are rejected, you're rejected by being who you are, you're rejected because simply because of the color of your skin.

So I think those are two of my observations. The other is, I think people's reinforcement on the need for systemic change, the call for institutional change at the workplace, whether it's in the educational setting, the City as a corporation, whether it's in policing, people are asking that we need to walk the talk and that we have to take action, because it hurts people's lives.

And I heard that – I think when people talk about the policing – police as an organization, I think that we should be reminded that our policies and practices are driven by our values and our beliefs and our assumptions, and those assumptions are often unchecked. So I learned today the foundation of policing was to actually hunt slaves, and so those are the unchecked assumptions behind the practices of our institutions.

I have my own stories to share in terms of some of these institutions, but I'm not going to take that time. I really should respect other people's need to speak today. People talked about the need for accountability and transparency, and I'm so very, very proud and hopeful that so many young people talked about the intersectionality of race, class, and ability, and I think that gave me tremendous hope. And I know that I talk about the need to take action, to really get on to the work of systemic change, institutional change, but I also want to applaud

the City giving citizens of Calgary the opportunity today to speak, and because the institutions that they should be speaking to are not listening. They are not giving them the platform to be heard and to share their experience. So I appreciate the City of Calgary giving this two days of your time to actually give citizens the opportunity to share.

I think we should be disturbed that when people talk again and again about the lack of trust they have with our public institutions. That's what racial profiling do to our young people. And Statistics Canada identified Chinese Canadian women have the lowest sense of trust in our public institutions. That is the police, that is the elected officials, that is the government. But no one have ever bothered to look at that statistic and look at how they are serving or not serving these people. Why do they not have trust, and why do they not vote? And so I think all those have to be taken into consideration, and I think it came out today over and over again.

And so I will wrap up with a question. I think that question was actually raised by the representative from CommunityWise, is – I think my question is around your – actually, your motion. One is that you're proposing that you review, reevaluate City of Calgary internal practices and policies through the Diversity and Inclusion Framework lens. I concur with the last presenter, that you may want to reconsider that, and because we know the impact of that, when actually for 10 years people have forgotten what sexism means, what ageism really means, and what racism is. And so we should not be watering down issues with the word of "diversity." So I would encourage you to consider that.

And I think I'll end with that. So I'd just like to say I very much appreciate to be here today, to be part of this process, and so very privileged to actually listen to Calgarians speak on this subject matter.

Carra: Well, we're very privileged to have had your expertise and your presence. Thank you so much for being part of our panel.

Can everybody on the bridge please check your phones, make sure they're muted, and I'm going to tap Veronica Chirino. Are you ready to speak to us?

Chirino: Yes, I'm ready. Hello, everyone. Thank you for this opportunity. My name is Veronica Chirino. My pronoun is she and her. I am a guest in traditional territories of the people of Treaty 7. I am originally from Mexico, and I am a Canadian citizen. I am a [rational 00:41:46] woman and a mother. I have the privilege of being a social worker, [mother 00:41:52], student. I am part of the Assembly of Social Workers, and I am also part of the Association of Mexicans in Calgary. I have experienced racism, and also my children. Racism hurts. Racism is embedded in different levels. It is intersectional, and also it is about power. Mexican temporary workers are accepted in Canada every year. They have been

essential during the pandemic. They pay their taxes, and they contribute to the economy of Canada.

In case of the Mexican seasonal foreign workers, part of the requisite is that they need to leave their family or dependents in Mexico and they come here to Canada up to eight months and they cannot have full access of their benefits. Although they are not part of the jurisdiction of Calgary, it is important to recognize their work, because thank you to them, we are able to eat fresh food on our tables. I have been volunteering with my children, visiting seasonal Mexican workers. It's important to give them a voice. They're essential, and they're invisible.

I value education, and I will become a social worker, and I will continue working on policy changing. The world that I want to share with my children is where all person have value equal as human beings – a place where my children, they feel safe. It is important to include in our children's education Black history and Indigenous knowledge. It is important that the City of Calgary show leadership in policy changing. It is important that temporary foreign workers and seasonal workers are included in our policies, they have access to programs, and integrate them into the society. I look forward to seeing real policy changing for equity and anti-racism in Canada. Thank you for your time.

Carra: Thank you very much, Veronica. Can you please mute your phone and stand by for questions at the end of this panel.

Megan Golueke?

Golueke: It's Golueke.

Carra: Golueke. Please, we hear you loud and clear. Proceed.

Golueke: Okay. Just hold on one second. Okay. So my name is Megan Golueke. I'm a single mom of four boys. My story is a little bit odd in the sense that I didn't actually realize I was Native until my teens. My grandmother, we called her "Kokum" growing up, but I just thought it was a thing that people did, because I had heard that other kids had called their grandmothers or grandfathers, like, babas, or [nonos], and I just thought it was our funny little thing that we did. It wasn't until my teens that I actually understood I was Indigenous, and it wasn't until after my grandmother had passed away in 2007 that I realized and found out that she was in residential school. And I didn't realize or understand the impact that had had on my family until just in the last few years that I've been in college.

My grandmother was taken at three years old from her family to go to school, and she was taken and she had to go to the residential school St. Michael's in

Saskatchewan. Because she was so young when she was taken, she didn't really develop the Cree language, so when she would return home and she would be speaking, she would be called "crazy white woman" from her family. And she ended up going on to raise four girls herself, but lied about being Indigenous or even having an education so that she could take care of her kids. It took my grandmother a very long time to even finish school, because in order to graduate she had to perform sexual favors, which she refused. So this ended up that she never got a chance to graduate until her early 20s.

From there, my mom shared with me in the last little bit that she was the oldest of the four girls and she took the brunt end of abuse that had happened from my grandmother. And from there, my mother and my siblings, we have suffered the most out of our family because of the intergenerational trauma, and I didn't realize at first that it was even because of what had happened with my grandmother, but it was.

For me, I have gone – I've been an agent of change my whole life in the sense of fighting against being not just racially categorized, because I never outwardly would say I was Indigenous, and I don't appear to be Indigenous, but I chose to go to school to get my justice studies diploma, and I have gone on now to get my justice studies degree and hope to get my master's in degree – my master's in justice studies, sorry. And it's through the studies that I've taken that I've learned and come to know that our family and the people that I've served within society, that this systemic racism is very much apparent, as you've heard from the other speakers today. But from being a woman that didn't realize what we were facing and to actually be on the front lines working in the homeless shelters in the city here and seeing all of these people broken, it opened my eyes to, what can I do to be the change? What can I do to fix this, to repair this?

But the thing is, justice systems, to be addressed, you need to look at the organizations that serve justice, including homeless shelters, and our social programs – Indian Affairs, Income Support, etc. – places like the Alpha House and the DOAP team that hire and keep people that are there that are bullies and abusers, working the front lines, abusing and continuously – the cycle of abuse to these people that they are supposed to be serving. These places should be run by Indigenous people and those that are marginally – racially profiled and have been treated disrespectfully growing up, because it's only then that can truly understand where these broken, lost people are coming from.

Those that have stood against, that I've witnessed, against these systems, they also need to be protected and heard with regards to their employment. I have personally lost my employment a few times just entering into the justice field because I would stand up against the racism I would see, and it was coming from the tops of those organizations, and it would flow down to the team leads that were working the front lines. The wrong people are working in positions of authority, including CPS, social workers, shelter workers. And those that – like I

said, those that stand for change are silenced and removed from the organization so it can continue.

As soon as I personally got my Indian status, I was immediately treated differently. My son, who just finished grade nine, he only just started learning about residential school this year. I had to personally teach him the things that I had come to know. Just in the last couple weeks, I went to the dentist to get a root canal and I was in a lot of pain, and I work full-time and I'm going to school full-time, and because I have Indian Affairs coverage, I had to wait two months to get a root canal. I haven't got my boys their status out of worry of them not having their medications covered, or being judged as they grow up. My son didn't get diagnosed for his countless disability because it was automatically presumed because I was Native that he had FAS and that's what was wrong with him.

There was an individual I came across when I was working at one of the shelters here in Calgary, and he was 19 years old, Native, and I was trying to calm him down and find out what was going on, and I was just kind of asking him just various different questions, and I asked about his parents, if he's been able to connect with his parents. And he said that the reason why he was in foster care was because his mother tried to drown him in a bathtub so he ended up in the system. From there, his mother and father both died of overdoses. But throughout his life, through the foster homes [unclear 00:51:24], I can't remember if he actually did tell me how many foster homes he had been in, but he was sexually abused and raped his whole life in the system here in Canada.

And when I was in school, just recently there was a multicultural class, and when we were bringing up – speaking about Natives and residential schools and the trauma that had happened, a young man had stood up and asked and demanded, "Why can't the Natives just get over it already? Don't they get enough money?"

Systemic racism will not end until our justice systems are completely gutted and reinstated with agents of change for social justice. There are so many that want the change but are silenced, because there are more that could care less that run the systems that are currently in place. Intergenerational trauma across the races needs to be taken seriously for all who worry about employment, housing, and getting their basic needs met. I want to continue my work in justice and have the comfort knowing that men and women and children will have services provided to them regardless of their skin color, and should they have been victimized, be put in the front line to receive these services. I don't want to hear another Indigenous client say, "Nobody cares. I'm just a drunk Indian." Or, "I'm just a drunk immigrant. I'm just a drunk Black person."

Systemic change needs to come at the center of everything that we do. Our leaders should reflect the melting pot that we are: Blacks, Asians Indigenous,

and various immigrants. Those in charge need to hear us and listen to us and consult with us. You have the power to make the change. The Bear Clan of Calgary helps with donations and their own time to homeless addiction, and they don't get pay, because those that are paid for similar positions don't appear to care. I stand for change –

Carra: Megan? Megan?

Golueke: Yeah.

Carra: We are well over time. I just wanted to let you know. If you can –

Golueke: I'm on my last sentence. Sorry.

Carra: Well, I should have just waited then and not interrupted you. I apologize.

Golueke: Sorry. I'm at the very end of my paper.

I stand for change. I speak for those that cannot speak out or who are no longer with us today. I'm Indigenous, and I won't be silenced. And that's it.

Carra: Thank you so much for that presentation. Can you put your phone on mute, please, and can Doreen Spence unmute and join us with your presentation?

Spence: Hello?

Carra: Hello, Doreen. I need you to mute the live feed.

Spence: To mute it?

Carra: See, you've got the webcast on, so we're hearing the delay. Just use the phone to hear us and to speak to us.

Spence: Okay. Thank you. Can I go ahead now?

Carra: Yeah. You can. Please join – please start.

Spence: Thank you. Thank you for allowing me to speak on this urgent topic of racism. My name is Bald Eagle Woman Who Leads. I am of the Cree ancestry, and I am from the Saddle Lake reservation. Firstly, I want to pay my respects to the caretakers of this land and the place that we call home, better known as Mohkinstsis. My ancestors have lived in this area for a very long time, before Calgary even became known. My ancestor Jane Howse, who was married to Sam Livingston, but you never hear about her, but you read a lot about him, she

was a woman who spent her lifetime working for equality for the First Peoples and bridging the gap between all nations.

Carra: All right, I'm going to ask you to wait a moment, Doreen. Somebody is having a conversation with their phone unmuted. I'm going to say this again: Good use of the mute button is good citizenship. Please, everybody, other than Doreen, have your phones muted.

I apologize for that interruption, Doreen. Please continue.

Spence: She spoke several different languages – Blackfoot, Michif, Cree, and English – fluently, and she was really one of these people that had a vision that all people were equal in the eyes of Creator. I try to uphold her values. I am a homeowner and a taxpayer, and I've lived in Calgary since 1970. I'm an 83-year-old Indigenous woman and have experienced systemic discrimination every day of my life, and so have my children, my family, extended family, and my communities. And I've witnessed it in the people of color during my career as a nurse.

I currently have a class-action lawsuit against the federal government for the abuse that I was subjected to at the Goodfish Lake Indian day school. Premier Jason says that there is no such thing as systemic discrimination or racism, and I, my children, my family, and my community live this every day, so we know what systemic discrimination is. It is evident in the educational system; in all of the institutions, such as the healthcare system; and all levels of government.

I have my Bachelor of Nursing degree, and many of my clients come to me who are employees of the Calgary city police and the Calgary Fire Department. They seek counsel because of this systemic discrimination in their well-managed departments. A couple years ago, we lost one of our most precious little young captains to suicide, and the day before he committed suicide, he was over to my place, and there he told me that the systemic racism was unbearable, and I could feel his sadness and his pain. I've witnessed many of these people working within the system that experience this every day, and I have a constable that felt forced out from the Calgary city police and is now out of the department, and she – you could see the amount of work that girl had to do compared to anybody else in the community. Without support, she did a lot of work within our community.

I spent over 40-some-odd years as a front-line worker, as a nurse, in the active treatment hospitals here, and I witnessed and experienced racism myself on a daily basis. So I guess, to me, I urge this council to acknowledge systemic racism and discrimination towards people of color and Indigenous peoples does exist. It is real. And they must put forth a motion to stop this toxic behavior. This pandemic of racism has no place in our current society.

I spent over two decades in Geneva as the presiding elder on the working group for Indigenous peoples, and as a result of our work, we have under it the United Nations

[08:00:00-09:00:00]

Declaration on the Rights of Indigenous Peoples, better known as the Declaration. The Declaration affirms the inherent right – the inherent, pre-existing, collective human rights – of Indigenous peoples, as well as the human rights of Indigenous individuals. It provides a framework for justice and reconciliation, applying these existing human rights standards to the specific historical, cultural, and social circumstances of Indigenous peoples. And in Article 2 it states that "Indigenous peoples and individuals are free and equal to all other peoples and individuals." I urge this council to implement [under it 00:00:59] as a framework to move forward and reconciliation and eradicate racism. [speaking alternate language] All my relations.

Carra: Thank you so much for sharing with us, Ms. Spence.

Last member of this panel is Howard Fabian. Are you there, sir?

And Ms. Spence, can I ask you to mute your phone and just stand by on the bridge in case there are questions at the end.

Howard Fabian, are you with us?

Fabian: Yes, I am.

Carra: I can hear you loud and clear.

Fabian: All right, thank you. First of all, I would like to thank you all for this opportunity to speak to all the members of chamber. I think it's pretty great of what the City has put together to give everybody the opportunity to speak about this major topic of anti-racism. Yeah, like you said, my name is Howard Fabian, and I'm a man without a homeland. I was born in Calgary, but my skin color makes it so that I will never be Canadian. My parents are from Haiti, but that country is foreign to me. I myself, as well as many of my friends and family, have had negative experiences with police via misuse of power or the reinforcement of stereotypes and overall discrimination. Similar to what has been mentioned by previous speakers and – so yeah, I'll just keep it simple. I think that we really need to stress that immediate change needs to happen in terms of the regulations and standards and training for the police. Racism exists in Canada. I know that this is a hard pill to swallow, but it is ingrained in our society. So no matter how many leaders that we have that say that systemic racism does not exist, it's the facts.

My first experience of racism happened at the age of five. This was the first time that I faced the thought that I could be hated for nothing – nothing but the color of my skin. And to have to go through that at such a young age is kind of mind blowing for me. At the age of five, I feel that you should be experiencing the joys of childhood, so I feel that greater education needs to be happening at a younger age in our schooling system to help educate people of racism, because it's – yeah, I heard a lady earlier speaking how she didn't want to teach her – like, have to experience the – or, talk to her son at the age of 11 about racism, but surely enough, like, he's probably already experienced racism at such – at that young of an age. So the fact of anti-racism, again, makes youth have to grow up a lot faster than they normally should. My experiences with police have made me realize how I am viewed as a threat, at a young age. I've never been in any sort of trouble. I am an outstanding citizen, I would say, professional and have a clean criminal record, but I am viewed by police as a threat and opposition to them for no reason other than the color of my skin.

I'd just like to keep it short. I would like to thank many of the guests, especially – it was Nyall DaBreo. He was very well-spoken when he talked about the misrepresentation for – like, with youth mischief. And that's all. Thank you.

Carra: Thank you, Mr. Fabian.

Johnston-Taylor: Hello. Hello there. Can you hear me?

Carra: I can hear you. Is this Umashanie?

Johnston-Taylor: No, this is Nketti Johnston-Taylor. You called my name earlier, but you had said Fabian was the last person on the panel.

Carra: Yeah, I'm going to make you part of the next panel, okay? If you can just mute and stand by.

Johnston-Taylor: Okey-dokey.

Carra: Thank you. So that –

Ahenkorah: [unclear 00:06:10] chime in here [unclear 00:06:11] Elise Ahenkorah. I'm here as well, as my name was called earlier.

Carra: Okay, I'm going to go back to the names that I didn't get, and we'll cycle back and try and catch everybody, okay? We've got 20 minutes till the dinner break, so I'm going to – I think we've got four people. I've got – I'll build this panel, but first I have to see if there are any questions from committee for the last panel of seven. If everyone can just mute their phone and stand by.

And I see Councillor Woolley has a question, and I'll go to you, sir. Everybody please mute your phones.

Woolley: Yeah, do we have the equity coordinator from CommunityWise? I think it's Thulasy?

Lettner: Yeah, I'm here.

Woolley: Hey, yeah, I'm really – I was just interested in your presentation, and I might take this offline, but I know Calgary Economic Development – or, sorry, Calgary Arts Development – has done a lot of work over the years around equity, diversity, and inclusion and accessibility, and so I'm keen to actually have a conversation with you outside of this on a bit of your thoughts around diversity. But I did want to just ask for your feedback on the capacity building.

So I'm very familiar and very engaged with CommunityWise's work over the years, and I guess one of the – this is a big piece of heavy lifting – both the Notice of Motion and the feedback and the work that we have to do ahead. And one of the reasons and one of the things that we heard from the community was capacity building, because heaven knows we won't be able to do it as council, but we will need organizations with skill and knowledge and expertise to help us undo systemic racism. And I just wanted to get some of your thoughts around the FCSS funding to do that capacity work. CommunityWise is a community-building organization in a lot of ways, but also a physical space. And so from your perspective at CommunityWise, how does that capacity building, if we need to do this work now, happen, and what do you think some of the opportunities or challenges are to that? Do we have enough resources? Was the – was it 250,000 we're leveraging, now more, is that enough to help us build capacity to do this work that we have to do ahead?

Lettner: Yeah, thank you for that question. I was just talking about the funds earlier with my colleague and thinking that $250,000 is not really going to –

Carra: If you could just – sorry, if you could just speak a little bit more closely into the mic, that would be helpful, I think.

Lettner: Sure. Yeah, can you hear me now?

Carra: That's better.

Lettner: Yeah, just thinking that to do anti-racism work inside an organization takes a very long time. We know that organizational change of any kind takes at least five years to come to fruition. We have had to really hustle and make a lot of [cases 00:09:25] to make sure that the work that we've been doing at CommunityWise is well resourced over the last four years. That has not been

easy, to make those [cases 00:09:34], but we've had some great partners along the way.

So with regards to the FCSS funding, I would say the total dollar amount was a bit disappointing, especially because there are so many organizations in the city that have been doing the work that have been really invested in anti-racist efforts in their own community, and spreading that around is going to be really tough [unclear 00:09:54] meaningful [unclear 00:09:57] in [unclear 00:09:59] at a systemic level. So I would say yes, there are organizations that have the capacity here. CommunityWise just actually built its own network through our work, and that's what I said – when you make the process anti-racist, that's one of the greatest outcomes of it. But yeah, that [unclear 00:10:17] a little disappointing and will be challenging, I think, to do more [unclear 00:10:22] long term with.

Woolley: Okay. That's really helpful, and I don't think anybody's thinking that the 250 in capacity building is going to be the resources required to implement the actions that come out of this work, but I just – I know that your organization does such great work, and I think it will be kind of key – a key resource and organization for us in this work ahead, so thank you.

Lettner: Thank you.

Carra: Thank you. Do we have any other questions for this panel? Really amazing presentations, everyone. I thank you so much for your time. I'm going to ask you to all hang up the bridge if you've already spoken to us, and go back to watching on the live stream. And those of you who have yet to speak who are on the bridge, I'm going to call some names. We have 15 minutes until the break, so that's three presentations, so I'm going to build a panel of three, maybe four.

And the first one I know that we have in the room – Shuana Porter? I'd like to call you as the first person in the panel. I understand that Nketti Johnston-Taylor is on the line. Are you there?

Johnston-Taylor: Yes, she is. I am here.

Carra: Excellent. Can you please mute your phone? You're going to be number two. And then someone else weighed in and I asked you to mute, that was called earlier? Who was that?

Ahenkorah: Yeah, my name's Elise Ahenkorah.

Carra: Yeah, Elise, you're number three, and we're going to call it with the three of you and then go to the dinner break. Is that okay?

Stanley-Bhanji: Councillor Carra?

Carra: Uh-oh.

Stanley-Bhanji: This is Salima – hi, this is Salima Stanley-Bhanji. I'm just wondering if you could give us the first five after the dinner break just so that we can make sure we don't miss our name being called again. Would that be doable?

Carra: Salima, you want – say again?

Stanley-Bhanji: Just if you could give us a heads up as to who's going to be on after the dinner break, that would be great.

Carra: Absolutely. Absolutely. We will – I will set the panel, or I will give a heads up to the panel of five before we break and lock that time for return, okay?

Stanley-Bhanji: Thanks.

Voice: Hello?

Carra: Uh-oh. Hello?

Voice: Yeah, my name is [inaudible].

Carra: Hello?

Voice: Hello, yeah. My name [inaudible].

Carra: We cannot – we can barely hear you. Wait, that's way better, sir. Hello?

Voice: Yeah, my name is Mohammed.

Voice: Hello?

Carra: Okay, we've got a lot of people saying hello. I'm going to ask everybody to mute your phones, and I'm going to call your name. If you're on the bridge, we know you're there, and we need to organize this a little bit so we can get everybody in. I'm going to ask everyone to mute. We have a panel of three right now going before the dinner break. I'm going to state their name again. Number one is Shuana Porter, here in the room. Number two is Nketti Johnston-Taylor, on the line. Number three is Elise Ahenkorah. And that is the panel. Everyone else, you can either hang up the bridge and call in after the dinner – no, stay on the bridge, sorry, I apologize, because I want to set this. But everybody mute your phones right now, and let's ask Shuana Porter to take the mic, please. There's still some background noise. Not everyone is muted. Please mute your phones.

Ms. Porter? I think that we have relative silence, and it would be lovely to hear from you.

Porter: Okay. Unfortunately, Chair, and surrounding members that are sitting here, I wish I could say here today that I'm thankful for this meeting. I wish that would be my sentiment that I'm sharing with you today, but that's not the sentiment that I'm sharing. Sentiment I'm sharing with you is that this meeting and what is happening right now is exactly what our Mayor Nenshi asked earlier: What is systemic racism? This is what it looks like. This, in this room and what has taken place today, is exactly what you're asking people to talk about. Resources, power, color, education, is what builds racism. One can only be racist when they have all those four things. I, and women and men that looks like me, don't get to have options, don't get to have resources, don't get to have power. We are at the bottom of the totem pole.

For the last three weeks, me and people that look like me in my organization has been marching and protesting for hours in the sun. I have gotten so much hate mail and so much – there's so much things that have been sent to my – death threats. Yet still, I had to sit here for over five hours to be called, and I had to raise my hand to say, what is happening? I've heard you said several times, muting your phone is good – is being a good what? Citizen. Using your resources is being a good citizen. This is not the use of the resource that we need. This is not the way in how the City needs to show up for people. First of all, systemic racism shows through collectiveness. Do you know what collectiveness is? It's using the word POC. Do you know where the word POC comes from? The word "people of color"? The word "color" came from "colored." You know what the word "colored" is? It's another word for "nigger." In the era of segregation, it was white versus colored. And then when people started migrating, then it wasn't just Black. It was Indian, then it was Chinese, and it was all these racists from the United States, and then it became white versus people of color.

If we want to talk about systemic racism and breaking it down and dismantling, we have to look at our verbiage. We have to look at our theory. We have to look at situations like this. This should not be an anti-racist, [rather 00:17:01] it should be an anti-Black. We have young girls that are Black that's sleeping in the corner that's been here since 12. We don't need to be collective. You should be able to have a panel where Black people could come and talk about our 500 years of ancestral PTSD and what we're continuously facing than have people of the Native and Indigenous people come and have the same room. We should not have to do this for 10 hours. We should not have groups and have – this is not it. This shows me how far we are as a people. This shows how far we are from really even scratching the surface. This is not for you to then sit amongst yourself and ask what we need, but for you to actually listen. I should be there, and you should be here. That is what real allyship looks like. It is Black lives and Black people who we are out here protesting why this is even a conversation. Yet Black voices have been drowned today.

My car might be towed when I go out there. I have been in for – I don't know how long I've been sitting here. I've watched this young girl fall asleep and try to keep herself awake for the last four or five hours. That is systemic oppression. That is systemic racism. The fact that I had to raise my hand to be told, "This is not how we do this here," and then had a lady come, and then I had to explain to her. That is systemic racism. That is what you're asking about. Systemic racism is just – the police and the CPS is just a front. That ain't where it is. It is in here. It is in this room. It is in the president. It is in the prime minister. It is in our – it's this. I sat and watch people getting bored – you're tired, you're texting, you're laughing because you're tired. Your brain has shut off. Nobody's listening. I could guarantee you, nobody's listening, and know what that does? That discourage people from tomorrow and the next day. This is not supposed to be a three-day event, because you cannot experience and talk what happened over 500 years in three days. It doesn't work that way.

If you really want to create change, you have to first come out of your comfort zone. Change does not happen in comfort. This is comfort. This is convenience. This is what oppression builds and raises and continues on. This is what we're talking about. To have someone come on the line – I listened to this young girl, she was talking on the Asian community, and she said, "All along I didn't know I was Asian. I could've thought I was white." I will never have that option – to think I'm white, to think I'm anything more than a plus-size dark-skinned women. I don't have that option. I have no proximity to whiteness at all, so for you to put on this platform for people who don't even – I am at here. We have people that experience racism that's closest to having white skin. Y'all are ladies that look like my friend here, who's half Black. Her experience will get her out of way more issues than I will.

This is how the – this is the degree of separation that we're talking about. Systemic racism and oppression is what we are doing right now. I heard one of the councillor says that police was used to collect slaves. That's just – I was like, oh, yes, exactly. We're scratching the surface. This is not helping. This is not fixing. I could guarantee you tomorrow there will be a half of the people who wanted to speak that will speak, because they were discouraged from today. And the day after that. This should have been done a long time ago. We should've had five people with five groups talk, everybody goes home, and you do this for a month. If it means two months, three months, four months, I don't care. This cannot happen in three days. This now becomes a formality. What you're doing right now is a check in your box that you did it, and that is performative. You want to help young Black men and Black women, we need a room where we can talk about our issues by ourselves. We do not need to be in a collective. We do not need to be called POCs. We do not need to be called BIPOCs. We need to be referred to and respected individually. Each minority group needs to have the floor to be respected individually. That is where oppression and racism build – it's collectiveness. We say, "Don't say all lives matter." This is an all lives matter situation. This is all lives matter. Because you

are drowning the Black voices. We're the one who are protesting right now, and this is why you're calling to action this, yet we are the ones lastly to speak. This is a problem. My issue with being a Black woman is not more important than an Indigenous person's problem, more important than an Asian person's problem. It's not. But it needs to be this – it needs to be addressed respectively and individually, because people who look like me have no white form of proximity. We don't get to have privilege.

Racism is privilege. Racism is not a person, racism is privilege. And if you don't have any privilege, you can't be racist. You are reactive. I am standing here being reactive. This is anger. This is hurt. This is 500 years of PTSD passed down from my ancestors. Every time I heard somebody use a term and a terminology so loosely, so lightly, shows me that we're not ready for a conversation. I don't think the city of Calgary is ready for the conversation that actually needs to happen. I don't think the country of Canada is ready for the conversation that really needs to happen. I don't think the world and North America is ready for the conversation, because let me tell you something: The conversation is going to determine that each one of you who sits here who don't look like me – not only white, but everyone who's non-Black – to look into their own ancestors and said, I have also been oppressive to someone who looks like her. That is a hard conversation.

So I can't applaud, and I can't thank you, because I shouldn't be thanking people at 2020 to be able to speak. I shouldn't be thanking a panel where I pay my tax. I moved here from Jamaica 10, 12 years ago with my mom, so I know – and I lived in the States, and I've seen my cousins get killed by police, and I know what it is to be oppressed in the workplace. There is no form of racism and oppression that I have not seen in my 28 years of living. That is the problem. And continuing situations like this does not help – Chairman, does not help; Mr. Mayor, does not help; mister councillors. They don't. It becomes performative. It becomes ticking a box. You really want to help? This needs to shut down. This ain't it. This is not it. There's no way people should be leaving and being here from morning till even-, lunch break, dinner break. What is that? This is not a presentation, this is not high school, this is not college. This is real life. People are dying. People are dying. People are suffering. People can't get jobs. People can't get loans. People can't do none of those things. Every day, every time I do something, I am criminalized for it. Every day I'm called a criminal. Every day I'm called an extortionist. Every day I'm called something because I speak out. People that look like me get assassinated.

Understand what you're dealing with here. Understand what we're dealing with here. This is not a joke. I watch my Black mother, who used to protest and fight in our country, cry and run around because her white boss might not like her and she might not have a job tomorrow and she might lose her house. That is the type of things that I see every day. If we're talking about policies and we're talking about changes, this is where we need to look at how we are trying to

make change within a comfortable setting. This is too comfortable, this is too normal, this is too traditional. This is what systemic racism has [breeded 00:25:52] into. It got to where we are because of situations like this.

If we want to change, we have to become uncomfortable. Oppression hates to be uncomfortable, and we are too comfortable right now. We are too comfortable, so you know what happen? Five years from now, when somebody else is dead. We have another pandemic and then we're stuck at home and we're on our social medias and then we have nothing else to do but to look at our Instagram, and somebody else's son is killed, we're going to do this again. Why do we need to wait till we're looting and killing and shooting? Is that where we want to get to? We don't need that to get to that in Canada. Let's do the right thing. Let's do it right. Take yourself out of your comfort zone. I sat here and hear the most horrendous things from people as councillors. "You choose to be a token." What? It was better if she had spat in my face. It would've been better if she had called me the N-word by saying that. I don't choose to do anything. I don't get the option. I don't get a choice. When my ancestors were dragged and changed and killed and taken from their country, that was not a choice. We don't get a choice. This is not an option. There's no options here for me.

And me speaking like this, I'll probably never get a job again in this city. I might be blackballed. People will be like, "No, we don't want her, she's problematic. She's going to call us out." That's the kind of things that I'm facing by coming up here every single day. Every single time I go out and protest, that is what my reality. That is systemic oppression, that those people could get away with things like that. That agencies, that – we defund the police, and then where do we put the money? Into the system? Social workers, who mistreat Black children? Healthcare, who mistreat Black children? Schools that mistreat Black children? What are we actually doing? It's not about defunding the police or defunding any system. It's the funding that – the system who created those systems. This is what we need to defund. The police is just the aftermath. The school system is the aftermath. You've already told us we don't have any say. Why is that? Why is it that in a city where my child is learning here, you and everybody here has no say? Why is the say outside? That is a problem. That is systemic racism.

You guys asked the question – I was looking all day today, I was waiting for somebody to answer the question, to tell me finally. I was praying. I heard 20, 10, 15 people speaking, and not one person has yet to tell you what systemic racism is, because it's right here. This is how intrinsic it is. This is how deep it runs, that in your day-to-day life your child, your child, your child, your child, will be grown, and this system will be continue going, and they will just normalize it. They don't even know they're being racist. They don't even know they're being oppressive. They don't even know they're being hateful, because it's been normalized, because it was meant for them. It was meant for them to strive and

for me to die. Understand, so if we really want to talk about systemic racism, all of this got to break down. All of this got to stop. This cannot continue. This is perf-, I'm telling you guys, what you have done today was performative. It was a formality. It was a check in the box. Nobody was helped. Nobody was saved. Nobody was heard. Nobody, nothing, was fixed. And you do it tomorrow, it's going to be performative. And the day after that, it's going to be performative.

So if you really, Mr. Chair, Mr. Mayor, ladies and gentlemen of this panel, want change, understand: this is not it. This is not the way. Having people sit here for five, six, seven, eight, nine hours – we know, we went to school. Come on. After two hours in class, what are you doing? After two hours in class, what are you doing? After one hour? Imagine sitting now for eight hours. You're not – nobody's listening. I'm telling you. If you were – if I was supposed to ask you what happened the first conversation and the first person who speak, would you be able to tell me?

Nenshi: A hundred percent. [inaudible], and I know exactly what she [inaudible].

Porter: Okay. And would you be able to tell me what the middle person said?

Nenshi: Yeah.

Porter: And the other person? I can't believe you. I'm just saying –

Nenshi: [unclear 00:30:16] do this every week, so we're used to it. I hear what you're saying.

Porter: I'm saying, it's not realistic. This is not an environment that change actually strives in. This is discouraging. It is discouraging, and it's harmful. So I'm very disappointed that after all that I've been through – I've gotten called, I can't even tell you the names, walking down 17th today. I can't even describe the mental anguish. All that I'm going to leave with here today is more trauma. I will not leave feeling helped. I will not feel leaving heard. I will feel leaving [sic] even more traumatized than coming here. This is not the way.

The number one thing, if you are looking to help a set of people, you have to first ask those set of people. We cannot try to get the easy way out. Being collective does not help. And I know I have five minutes, and I can't even get into talking about my own experience, but I'm just going to leave it at that. Do whatever you will with it, but I'm telling you, this is not it. This ain't it. Thank you.

Carra: Thank you.

Nketti Johnston-Taylor?

Johnston-Taylor: Yes, sir.

Carra: You're up. We can hear you loud and clear.

Johnston-Taylor: That's great, awesome. Thank you. My name is Nketti Johnston-Taylor. I'm a Black woman born in partially raised in Sierra Leone, so I'm Sierra Leonean, British, and now Canadian. I'm a representative of the Canadian Poverty Institute at Ambrose University, so thank you for the opportunity to participate.

Research conducted in various jurisdictions, including Alberta in general and Calgary in particular, shows that low-income people are more susceptible to legal problems. Some legal problems actually cluster, meaning that people who face a legal issue often face more than one issue concurrently. Legal issues often occur in a context that may create and/or exacerbate other problems, such as health issues, financial pressures, and relationship breakdowns.

Poignantly, compared to the percentage of the total population in Calgary, Indigenous and Black people are overrepresented in the legal system and face significant challenges in accessing and affording legal advice and representation. According to Parks, Green, [unclear 00:32:54], and Canada's justice department, Indigenous and Black people continue to be jailed younger, denied bail more frequently, granted parole less often and hence released later in their sentences compared to their white counterparts. They are also overrepresented in detention/segregation, in remand custody, and are more likely to be classified as high-risk offenders. This is particularly true of the youth. Within the legal system, Indigenous and Black people are also more likely to have overlapping needs in employment, community integration, and family support.

Although Indigenous and Black adults represent only about three percent and 3.5 percent of the adult population in Canada, they are overrepresented in admissions to provincial and territorial correctional centers. According to Canada's correctional investigator 2018 and 2019 reports, the Indigenous inmate population has steadily increased from 19 percent of the total inmate population in 2008 to 2009, to 28 percent in 2018 and 2019, and the Black inmate population has also increased from seven percent in 2008 to 2009, to 10 percent in 2015 to 2016. Black inmates also account for 37 percent of all discrimination complaints to Canada's correctional investigator's office. Black and racialized adults also have difficulty accessing culturally relevant rehabilitative programming. We know that being racialized or Indigenous and living with low income reduces the amount of leeway or cultural capital a person has to confront the systems that make life particularly hard. As such, a failure to address systemic racism amounts to a failure to address the root causes of systemic racism in the legal system. This, in turn, makes it even more challenging for Indigenous and racialized communities to deal with their legal issues and prevent them.

Every action in the legal system, from, let's say, court clerks, justice administrators, police and other enforcement officers, judges, lawyers, prosecutors, etc., they are charged with fulfilling their role objectively. However, as we all know, the legal system has been created and is operated by people each with their particular biases and prejudices. This has had far-reaching consequences for Black and Indigenous people in Canada and in Calgary specifically. And so based on the available data on this intersectionality or intersection between Indigenous and Black people and the legal system, we call for individual reflection and systemic change. While it may be difficult to operate with absolute objectivity and impartiality, it is important that we examine our own biases, our own prejudices, and our own privileges, and educate ourselves on what makes people susceptible to both poverty and legal issues. And so we call for the City of Calgary to devote resources to the development and implementation of robust anti-racism policies that includes a focus on its role in the justice system, particularly in policing and law enforcement.

And I would like to just end by commending and applauding the City of Calgary for providing the opportunity and platform to give citizens and noncitizens alike the opportunity to share their stories and experiences and listen to suggestions and recommendations on how we can bring about systemic change. My only hope, or my greatest hope, is that this translates into long-lasting systemic change and really addressing systemic racism. Yeah, so thank you once again for this consultative process and for my opportunity to contribute. Thank you.

Carra: Thank you very much. If you could just put yourself on mute.

Elise Ahenkorah? You're the last member of this.

Ahenkorah: Yeah, it is Elise Ahenkorah.

Carra: Elise Ahenkorah, I apologize. Thank you for correcting me. We hear you loud and clear. Please proceed.

Ahenkorah: No problem, thank you for having me. My name is Elise Ahenkorah. I am the owner of inclusion FACTOR, a data-driven equity, diversity, and inclusion consulting firm that's worked with such clients as the Law Society of Saskatchewan, the University of Calgary, and the Alberta Municipal Association, to name some local clients. Inclusion FACTOR is one of the few Black-owned EDI – equity, diversity, and inclusion – consulting firms in Calgary, Alberta, and in Canada. I am also the founder of #shemeets. It's a nonprofit that supports women-of-color entrepreneurs and innovators. I've been involved in a number of boards, including Calgary Pride, where I led the city's engagement in partnership with the Calgary Police Services to better understand racialized

communities' needs. This was surrounding Calgary Police's involvement in Pride parades and better understanding what racialized queer communities need.

So I'm going to provide some recommendations, because I don't feel safe enough to be able to provide my own personal experiences as a Black queer women in Calgary. I'm going to be listing off some recommendations I believe the City can implement immediately and create more metrics around its support in this effort.

So first of all, future engagements, whenever I am doing training or facilitating community engagements with racialized or marginalized communities, I will always make it a point to leverage alternative measures to be able to get the feedback I'm seeking for those that don't have the privilege of stepping out of work or the personal lives to contribute to this conversation. I am privileged enough to be able to step out of my own work to be able to contribute to this conversation, but that's not the reality of marginalized communities. So in structuring these future engagements, please apply an inclusion lens and hire EDI consultants to advise your group accordingly about what the community engagement could look like so it doesn't further traumatize the groups that you're trying to seek engagement from. And please advise me if I'm incorrect, is there a trauma counselor on-site right now? Chair?

Carra: Say again, please?

Ahenkorah: I was asking if there's a trauma counselor on-site to support any attendees that may be experiencing trauma due to the conversations we're having.

Carra: There is not, but we do have access to the helpline and we've been monitoring closely. I agree, though. We do not have that resource.

Ahenkorah: I suggest, one – for future engagements, one, to leverage expertise of engaging what this framework looks like so that way there is on-site support to support the communities you're engaging, because this is quite a traumatic conversation. I am someone that is very well-versed in this conversation, and some of the perspectives I've heard from a risk mitigation and liability standpoint, it's very shocking there's not an on-site trauma counselor here to make sure that no one's going to experience any additional trauma as a result this conversation. So that's one recommendation.

The second recommendation is, I believe there should be third-party analysis that has EDI expertise that could advise the City of Calgary, the council members, as well as this upcoming anti-racism council, to ensure that the work they're doing is actually making the impact that it's trying to create.

The next recommendation is from a data reporting standpoint. Being I'm an inclusion strategist, I can't help but think from a data lens. There needs to be a benchmark of what existing systemic racism is being experienced by Calgary members as well as City of Calgary employees and any publicly funded organizations that are funded by the City of Calgary. What gets measured gets done, and I'm not the first person to hear this saying, and so to be able to create a benchmark that is provided biannually to the community to be able to, one, determine what the benchmark is – so, what does anti-racism look like in Calgary, what does racism look like in Calgary, and then what is going to be done by this group in a biannual way so that way community members are informed the way how if you're someone that invests in the public stock, you get a biannual report, if not more frequently, so that way you know the viability of the company, because ultimately, we need to demonstrate the viability of this group in order to service and support anti-racism, equity, diversity, and inclusion.

The next is championing existing businesses and organizations that have been championing anti-racism and equity work and are representative of racialized communities. I love the fact that your group is going to be setting an anti-racism group. I love the fact that I've seen over $200,000 of money allocated to support work, but please champion the existing pulls of momentum that people have built prior to the height and light of media paying attention to anti-racism, please champion the work of existing organizations to do that, to meet the momentum of what communities need. Similar to other municipalities, please allocate appropriate funding that creates long-term anti-racism efforts to businesses as well as nonprofits. I love the fact that we're supporting nonprofits, but there's also profit-generating companies that support anti-racism, equity, diversity, and inclusion, that could be supported by your group given the resources you have to support this initiative.

And lastly, I believe that there needs to be more proactive measures to have leadership representation that is representative of the 36.2 percent of Alberta racialized communities. So given that there's 36.2 percent of Alberta's racialized communities, I'm looking at the City of Calgary's council members right now, and that ratio is not reflected in that leadership representation, and that's a clear metric that could be implemented next week. That's all I have to say.

Carra: Thank you very much for that presentation and for those concrete suggestions. Do we have any questions for this panel? Councillor Woolley?

Woolley: Yeah, thank you, and I just wanted to – I know that Shuana Porter, who was the first presenter, had just a couple of pieces, and I was wondering, Dr. Smith, if you'd be willing to just weigh in, because I think some of it was really, really important, what was said, and I was actually texting back and forth with the mayor that – did we acknowledge that we have systemic racism in the City? And I was looking back over the Notice of Motion, Your Worship, and I just – is there

a benefit to us addressing that very clearly? Because I think it's acknowledged in the whereases, but I just wanted to get – is that an important step that we missed? In the Notice of Motion we identified it, but for us to acknowledge, is there a formal acknowledgment of systemic racism within our structures that's an important thing for us to acknowledge? Please, yeah, if you could.

Smith: Yes, I do think so. Otherwise, it looks like there is a recommendation for others to do – there's an acknowledgment that elsewhere there is systemic racism and somehow that the City itself is a racism-free zone. The other part about this, and you saw it woven throughout the various presentations, is this tendency to reflect – so, to walk the talk. Right? So it's – and that's just not a comment for the City of Calgary, but I think for every institution. In my own presentation, I quite consciously went through every major institutions that shape people's lives, from – and the fact that they don't reflect the diversity of the population. I also have the data on police forces across the country, but the scholars at the University of Alberta have looked at municipalities and the fact that they don't reflect the diversity of the population. So is that a goal, or is it only a goal for the service providers to the City or for others? And my view is, the City has to model the change they want to see in the world.

Woolley: Sorry, and I guess – I'm not sure if I stated the question correctly. In our Notice of Motion, I think there's been acknowledgment, and the Premier of Alberta had said that there's no systemic racism within – and I think we tried to, or I thought the effort was, as a part of the Notice of Motion that council brought forward, was to identify that there is systemic racism within that. Were we clear enough about that, or how can we ensure that we're clear enough about that acknowledgment if we're going to move forward, and –

Smith: I think stating – and I think the mayor was getting at this with his very precise professorial questions – [laughs] I noticed that – when he was asking, what do we mean by systemic racism, right? And so my view is, another word for systemic racism is institutional racism. Right? And I think – I didn't read recently the Notice of Motion, but if it's not stated quite precisely there is systemic racism, then in follow-up actions one should probably do that, otherwise you will get the same questions over and over again, well, people are hedging. Or in my view is, whenever you send out anyone, any spokesperson, to clarify a concept like that, do not let them go out unless they have been briefed on what that concept means, so you don't get the chiefs of the RCMP, commissioners, or premiers getting themselves into trouble and having to reverse those statements.

Woolley: Okay. You know, this has been an uncomfortable process for me, and I think that that's been identified as something that in real allyship needs to happen, and I can tell you I've been in a lot of discomfort over the last number of weeks and have been trying to be intentional about that. But the other piece that Shuana brought up was, we're trying to do structural – it's a bit of a joke, right?

This is a joke. We're trying to make structural change in this structure of systemic racism. How are we supposed to do this work if our efforts are to be authentic, right, and to be real allies, even though I'm not – I'm challenged by that myself. How are we to do this work?

Ahenkorah: Third parties. Sorry to chime in here, I apologize. Third parties will be able to advise you accordingly, third parties that have –

Carra: Is this Elise?

Ahenkorah: Yes, it is. It's Elise Ahenkorah. My apologies to chime in here, but I think a very effective way of being able to navigate this framework in a way that authentically represents your intentions while not furthering trauma to marginalized communities would be hiring a third-party EDI consultant that's able to advise your efforts accordingly, because again, from a risk mitigation and liability standpoint, it's absolutely appalling to me that there's not on-site trauma.

Smith: May I also say something?

Woolley: Yeah. Just turn your microphone back on.

Smith: Yeah. One of the things that EDI consultants often say about this kind of a work, and I will say that about efforts to ameliorate systemic racism, it's a marathon, not a sprint, right? So this is not going to happen in three days of hearings. But one of the comments about the structure of this, who has the – who is free and able and have the ability to come here and wait all day for that period of time? That reflects a certain kind of privilege. That's a part of a structural problem, but another way to address that is, then, to have focus groups, so people who are very clear about – you need to have conversations around Indigeneity, you need to have conversations around anti-Blackness, you need to have – around anti-Asian racisms. Those – there are ways in which they are similar and also ways in which they are different, but a third-party consultant actually can do those kinds of focus groups, and then you get the more nuanced conversations.

And, I mean, I know doing these hearings in the context of the pandemic, which actually structures the conversation in a different way from what might be usual or in terms of what kind of support might normally – these are abnormal times – might normally be available, but it is actually common both to have public safety available and trauma counseling available for any kind of hearings like these.

Ahenkorah: I want to just second that by also saying that there is also opportunity to share alternative measures, whether it be online, in-person engagement, leveraging community organizations that have established trust with communities that

typically don't really see these engagements as fruitful. So I just want to second that.

Woolley: Yeah, thank you, and I mean, you know, Shuana's correct in that we are ticking a box here, because the Notice of Motion that we brought forward, which was – and we were pretty engaged with a pretty broad swath of the community, and one of the suggestions was that this is one box that we're checking but that there is going to be much deeper conversations, and maybe, yeah, Your Worship, if you could – that this is one check of the box because some people thought it would be helpful for us to be here and to bring this group of a panel of third-party people to co-chair and to be here at the table with us to have this conversation, but that this isn't just it, Your Worship.

And I think it's important for us to daylight to members of our community who are frustrated by this process and this structure here that we are coming out to the community and that this is on our terms here, and we are going to come out in a much different way than we ever have, or I hope we are, and I thought that that's what we signed up for as a part of the work ahead.

Nenshi: If this is performative, then not only have we failed, but we also are putting on a pretty lousy performance. But I do think that there is – and I disagree with Ms. Porter on this, because I do think that there is an enormous amount of symbolism by inviting the community into this room, by inviting the community into this system, to have these conversations. And I recognize the collectivism of using BIPOC or people of color is problematic in some ways.

But I also want to say, if I can be super blunt, this is not for you, this is not for Dr. Smith, and it ain't for me. Because while our eyes are opening a little bit, while I'm hearing things I haven't heard before, and that's important, these are stories that people of color talk to one another about. And for those of us to be here in this room having this conversation is helpful, but it's not really for us. It really is for those who have not been engaged in these conversations. And a guy like the chair here, who probably considers himself pretty woke, is nonetheless, I think, thinking – your mind is probably a little blown today, if I can put words in your mouth, and it will continue to be blown. And that's important.

But if it ends here – if it ends with, well, we had this lovely thing and, as Ms. Porter says, five years from now – by the way, Ms. Porter, I have a really weird – oh, she's gone. I'll say to the rest of you, I have a very weird skill, which is I remember what people say, even in these incredibly long meetings. I may not remember tomorrow, but that's why I'm writing it down. But when we hear that, you know, five years from now, when there's another pandemic – God, no – and another horrible situation, we'll have another hearing, that would be a massive failure. So you've probably heard me say over the last month or so that what feels different right now for me, what feels different for me, is it's like you're hiking in the mountains in the springtime and you're hearing the slow

melt, and the slow melt has been going on for a really long time, but at some point you hear a crack, and that's the ice breaking, and that's the water beginning to flow. I think that we're at that point.

And you know, real professors would say you can never make a statement about history while you're living the history. It's a bad thing to do. But I do feel that we're at that point, and it's up to us as a community to figure out how to channel that. So this conversation, the listening and the learning is necessary, but it is not sufficient. But it is necessary. And so I think that that is what we're grappling with. And as I said at the outset – sorry I'm rambling, but as I said at the outset, I don't know what direction this is going to take. I don't know what direction it's going to take with the police; I don't know what direction it's going to take with us as an institution, as an employer; but I know that it has to take a direction.

And the things that I've been writing down, the things we've been listening about, are critical, you know? If it's something that is an action that is directly meaningful that is a huge change, like blind recruitment that we heard about earlier today, that's a brilliant idea. And now that everyone applies online – you know, my first job at the City was reading resumes in the human resources department, and now that everyone applies online, we could easily distribute the resumes with no names on them. That would be a simple systems change, and I would be fascinated to know what would happen if we were to do that. So these are the sorts of things that I'm picking up as we go along, and I'm hoping that this will coalesce into actions big and small that will allow us to continue that journey to anti-racism. Are you glad you pulled my string?

Woolley: Yeah, no, that was really, really helpful, I think. I don't know if you had anything to add, Dr. Smith?

Carra: Dr. Smith would also like to weigh in on that. I want to note, Dr. Smith, that you are my co-chair, so you don't need my permission.

Smith: No, but I can't get on, because you control the microphone. [laughs]

Nenshi: Actually, you don't. You can just push the button. [inaudible]

Smith: No, I was going to say, I mean, there are these – there are ways in which – it's called resume racism. Right? So even if you have – so I don't think there's any way of having a blind process unless you're doing an audition for a symphony or orchestra, right? Because if people see – they see place of birth, they read into – they see last name, unless you anglicize it, they read into stuff. Like, for example, Sikhs will always – because they'll always be identified because they had that middle name "Kaur" for women and – you know, or a Sikh last name. And so there's study after study that show that resume racism actually is a real

phenomenon. Accent biases, name biases, are – still get around the ways in which we other people and the ways in which we have embedded a preference for sameness.

And so it's not just that it's a negative response to difference. There's a preference for people like ourselves, and that is what we are trying to unpack and then challenge, and that's what I hear interwoven through all these stories of people, no matter how educated, how talented, how long they have been here, whether they were born here or came here as new immigrants. There's a consistent pattern of behavior towards them, and that's what's systemic about it. These aren't random individuals. Across these differences, they encounter the same kinds of experiences.

Woolley: Thank you, and just a quick aside on the resume – I found out – my mom passed away a year ago, just not that long ago, and she ran a daycare in east Calgary and then ran Families Matter, and in the '80s and '90s, my mom was having somebody Sharpie out names and addresses, and it was – I mean, I didn't think I could love my mom anymore, but then found out she was doing that back in the '80s and '90s, was actually a pretty amazing story that I just found out, so thank you.

Carra: Yeah. Jump in, please.

DaBreo: I know we're due for a break soon, but I do want to add that I do think that there's various arenas, you know? Systemic racism requires societal change, and that's on every level. As a Black man – I have a master status of being a Black man, but I wear many hats in this society. I'm a brother, I'm a family man, I'm a community member, you know, I have my career. You know? I'm a different person when I go home, I'm a different neighbor. So to speak on some of the charged statements we've heard, the protests that led from George Floyd's killing that seriously has gave root to a lot of what we're doing right here today, that started in a different country, and that movement is large, and it's began to – it's accumulated to where we are in Calgary and all around the world.

[09:00:00-10:00:00]

And so the Black Lives Matter protests that occurred here in this city that garnished a lot of attention and a lot of neighbors – you know, allies that are not typically seen in this society. I've been here. That's a new voice. That's a new form of energy. And I do believe we can build on that. I'm not saying it's going to be addressed or even we can count on any one area to address it. This council might fail in trying to address it, but better to have tried than to not try at all. And I think there is some belief in a process and in voicing your opinions, and that's why I appreciate everyone being here and doing this. Don't believe in a

hoax, you know? Believe in the ability to change and to demand change. And I encourage all Calgarians to remember that.

And there will be people demanding change. And there will be people that are irate and tired and frustrated, but hopefully they're heard and there's incremental change, because if not, sometimes people will burn the place down. And so let's avoid that. You know? Let's work to change. And I admire people of all colors, because it's a society effort, and let's not forget that. All right? Not everybody is on one side of the coin or the other. We make decisions every day, and some of those decisions are us at our best, and sometimes it's not. But I just wanted to add that, because the effort matters from everybody.

Carra: Thank you so much. All right, we have – Dr. Smith? Did I – we're good?

Smith: [Are there other 00:01:57] people still on the phone?

Carra: Yeah, there are still people on the phone. What we have to do is we do have to take a dinner break. And I think the first thing I'll ask is, when do we think we're best to come back? We've got some hands up.

Voice: Oh, no, I just wanted to [inaudible].

Carra: Will you be able to join us after the dinner break? I can put you at the front of the list. Say again?

Voice: This can be anyone?

Carra: Okay, we're going to get the clerks to get [you a 00:02:34] list. I'm going to call a couple names just to give you an idea of who's on deck as soon as we return from the dinner break, but first I want to set our return time. Quarter after? Okay, quarter after seven we're coming back from dinner break.

Do we have Joseph Boysis Jr.?

Do we have Kamal Gill?

Do we have Taliesin Coburn?

Do we have Vanesa Ortiz?

Salima Stanley-Bhanji? I know you're there, Salima.

Stanley-Bhanji: Yes. Yeah. Yeah, I've been here for five hours.

Carra: Okay. I really appreciate your being with us.

Stanley-Bhanji: No worries, thanks.

Carra: So Salima, you're going to be on this panel.

We have – how many people in chamber would like to – want to speak? One, two, three. Listen, we're going to go with Salima, and then we're going to go with the people who are in chamber, and that's going to start at 7:15, and then everyone else on the bridge, you're going to be up after that, sequentially. Understood? At 7:15. 7:15. Okay, so Salima, you're the only one on the bridge that's going to be speaking at 7:15. Everyone else who's in chamber will be speaking as part of that panel. Everyone else on the bridge, we'll get to you in the next panel after that. Please stay with us, and I really appreciate – I wish there was some way to get everybody to speak simultaneously.

Voice: I have a brief question.

Carra: Who is that speaking?

Voice: I just have a question. How long do you think this is going to go for tonight? Like, is there a – like, there's no way that we can go through all the groups today, but is there, like, a group number that you think that we'll probably end off at tonight, so we just have an idea?

Carra: I suspect we can probably get, including the people in the room, I'd say another six people on the bridge before we quit after we hear from the people in the room and the first panel – six to 12 –

Smith: [inaudible]

Carra: I'd say overall, when we get back from the dinner break, I'd expect to hear from 10 to 15 people before we break for the night. Does that make sense?

Voice: So it's probably around another two to three groups, so still before, probably, group eight or group nine?

Carra: I think we can definitely finish group nine, maybe even group 10.

All right, everybody. We're adjourning. Thank you very much.

[recess begins 00:05:36] [meeting resumes 00:46:29]

Carra: Hello, everyone. We're back in session. I've got the next panel. It's going to be a panel of six, but before we begin, I will have clerks do a roll call.

Clerk: Councillor Woolley.

Woolley:	Present in the chambers.
Clerk:	Councillor Chu.
Chu:	Here.
Clerk:	Councillor Colley-Urquhart.
	Councillor Davison.
Davison:	Yeah. Here.
Clerk:	Councillor Farkas.
Farkas:	Here.
Clerk:	Councillor Magliocca.
Magliocca:	I'm here.
Clerk:	Councillor Chahal.
	Councillor Demong.
	Councillor Farrell.
Farrell:	Here.
Clerk:	Councillor Gondek.
Gondek:	Here.
Clerk:	Councillor Jones.
	Councillor Keating.
	Councillor Sutherland.
	Mayor Nenshi.
Nenshi:	I'm here.
Clerk:	And Councillor Carra.
Carra:	Here.

Clerk: Thank you.

Carra: All right, I have on the phone bridge – is Stanley-Bhanji with us?

Stanley-Bhanji: I am.

Carra: Okay, you're going to be the first speaker. Please put yourself – oh, you can stay off of mute, I guess.

I have Oualie Frost in the chamber? Yes?

Dorsa Zamanpour? Zamanpour? Right on.

Chantal Chagnon? She'll be with us in one second, so we'll put her to the back.

Stephanie Okoli? Okay.

And Taylor Cossette. Okay.

Salima, the floor is yours.

Stanley-Bhanji: Thanks so much, and I truly hope you can all hang in there for 7.5 minutes. I'm going to talk fast and try to get through this.

Carra: Before you start, I've got to talk to everyone else on the bridge. Mute your phones so we can hear the people who are speaking. Thank you, everyone.

Sorry about that. Please proceed, Salima.

Stanley-Bhanji: February 4th, 2020, email from the head of my organization, PR firm: "Hi, Salima. I volunteer for junior achievement, and I do a leadership breakfast every year. Invite attached. Let me know if you'd like to sit at my table this year." My reply: "I had a look at the speakers, and I think this is the sort of thing that will make my skin crawl a bit, LOL. For white guys and a woman thrown in. No cultural diversity in the five speakers or moderator." End of email.

Well, that tells you a bit about me. My name is Salima Stanley-Bhanji. I'm the CEO of Humainologie, a not-for-profit whose mission is: spread empathy, increase inclusion, reduce discrimination. There's limited time and so much I could share as a mixed-race woman of color who has, and continues to experience, racism, but I'm going to address one issue of significance to me: representation and leadership. I want to alert you that some of the numbers I'm sharing regarding representation in specific organizations, publications, etc., are based on verification through name and physical appearance only, so there's a small chance of inaccuracy, which I apologize for. Also, there are so many

unnamed groups whose track records on representation are equally if not more lacking, who won't be mentioned. This is a quick and dirty snapshot.

So 36.5 percent of Calgarians we know four years ago in 2016 were Indigenous and visible minorities. Calgary's visible minority population alone has been estimated by the City of Calgary itself to reach upwards of 40 percent by 2020 – 40 percent. It's really simple: Representation that is reflective of the composition of a community is fair. It's most often people in the existing positions of power and authority in the community that choose our representatives, whether it be the selection of a CEO, a board director, a faculty member, an award winner, or the face on the front cover of a magazine. But if the selection committees and people making choices in existing positions of authority are not proportionately representative of our community, the problem continues, and the cycle perpetuates itself.

I grew up in Australia, and from grade one to 12 and through two Canadian degrees, including a law degree from U of C, I had two nonwhite educators – two – in 18 years of education, neither of which were women. Today, of 23 benches of the Law Society of Alberta, only two are not white. In 2016 there were approximately six percent Indigenous and visible minority judges in Alberta – six percent representing a then visible minority and Indigenous population of 36.5 percent. Take that proportionality and apply it to that then white population in 2016, and that would be like if there were only one in 10 judges that were white. White people, would you stand for that? Quick glance at exec teams in Calgary, like Calgary Economic Development, Calgary Public Library, Calgary and Area United Way, of the 20 people making up the executives of these groups, one is an obvious nonwhite person. In 2018 the Canadian Business Diversity Council reported 6.7 percent of Indigenous and visible minority people represent as board directors in Canada. And Calgary is no exception here. A quick glance at some local boards – Calgary Economic Development, Wood's Homes, Calgary Stampede, Calgary Humane Society – 75 people on these boards, five of them are nonwhite people.

In January of this year, an ex-colleague and senior executive in the not-for-profit sector asked me if I was interested in joining him on the board of the not-for-profit Potential Place. I checked out their website, and truthfully, I was a bit apprehensive. Why did they have 11 board directors and not a single nonwhite person on their board? I decided to give the benefit of the doubt and meet with them. My ex-colleague sent an email to the board chair and executive director, both white males, making an intro and inviting them to connect with me. It's been six months, and I never got a reply. Aside from being a lawyer called to the bar [unclear 00:52:53] years ago and having spent over a decade working in executive roles in the not-for-profit sector, making me pretty darn qualified to sit on the board of a not-for-profit, you'd think that perhaps they would recognize just by virtue of my name that this could be an opportunity to add some lacking cultural diversity to their board. And you might think that after

everything that just blew up in the past couple of months, they might have remembered that unanswered email. But Andrew and Frank haven't yet connected back, and their board still looks as white as sugar.

About a year ago, I picked up this magazine called *Business in Calgary*. The June 29 cover had a collage of 22 Calgarians, business leaders, business leader award recipients. Not a single nonwhite woman on the cover, and possibly two male visible minority Calgarians out of 22. I wondered, who thought it was okay to print and circulate thousands of copies of this cover blatantly communicating white male privilege, lack of representation, and the complete unconsciousness of this damaging bias? Yeah, so I sent them an email. I promise it was kind, but curious. I never received a response. The *Business in Calgary* magazine has had 40 people pictured on their covers in the past year. Three have been nonwhite. One out of 40, like me, was a woman and was not white. One out of 40. And then along comes Black Lives Matter, causing many groups to reflect and represent more diversity, and in April, May, June 2020 issues, three different white men on the covers. July 2020, four white men together on the cover. Business in Calgary's tagline is "Supporting the visions of entrepreneurs one story at a time." I truly feel like this should be adjusted to read, "Supporting divisions of white male entrepreneurs one story at a time."

The irony is, we have to discriminate in order to get beyond discrimination. Positive discrimination and tokenism do not feel good for nonwhite people but will be a necessary and unavoidable side effect of this process for a time. Last month, I applied to be a part-time member of the Canadian Human Rights Tribunal, and honestly, I don't have the exact qualifications required. But as a visible minority woman, I know that in this context, that may be an advantage, and you know what? I don't care that I may be selected because of my gender and cultural heritage, because I know I have the competency to bridge the gap where I lack competency and to simultaneously be able to bridge the gap, even if so slightly, in the lack of representation of women of color. In the area of leadership, entrepreneurship, academic prominence, traditional representation, awards and recognition of excellence, the voices of nonwhite women like me are like whispers, and our faces are just shadows.

Solutions. How do we address this? I recognize there are jurisdictional limitations on the power of a municipality. Here are a few suggestions. First, model representation in leadership across the city of Calgary. Two, on the "Invite the Mayor" page of the City website, include a question in the form submission such as, "How will your event represent, support, or include diverse Calgarians?" Three, as mentioned, eliminate resume racism by redacting name references. Four, the City provides funding to various organizations, like, for example, Calgary Arts Development, who then disburses those funds to charitable recipients. I actually just spent two days completing a CADA grant application. It was very onerous, and there was not one question about diversity, like, "Tell us about the representation of diverse Calgarians on your

executive and board of directors." Let's implement these inquiries and possibly even requirement for representation as part of the application for and reporting on grant funding where the source of funds are taxpayer dollars, which we know are actually contributions from about 40 percent Indigenous and visible minority folks. Number five, establish a representation task force that will seek to find ways that we can implement proportionate and fair representation in our city.

My daughter is two and a half. She's Black, she's Brown, she's white. I want her to grow up being taught by, seeing leaders, award winners, prime ministers, creative people, famous people, who are a reflection of her identities and skin color. Apart from the injustice and unfairness of lack of representation, when we don't see ourselves, it tells us about our value, our worth, our competency, and I can say from personal experience, it damages our psyches and hearts in irreversible ways. Thank you.

Carra: Thank you for that presentation. Can you please hit mute and stay on the line, and everyone else on the line please be muted. We are now going to receive some presentations from people who are physically present in chamber with us.

Oualie Frost?

Work out amongst yourselves who would like to go first.

Okoli: So I wrote, like a – I wrote an essay.

Carra: Please share your name before you share your essay.

Okoli: Oh. Stephanie. [laughs]

Carra: Stephanie, great. This is Stephanie Okoli. Thank you for being here. Please share your essay.

Okoli: Okay. The first Black slave to arrive in New France's shores was a little boy. He was sold to a British commander, David Kirk, at the age of seven. When Kirk invaded Québec City in 1632, he sold the boy to the French. This age of slavery would not stop here, but would last for 200 years until Great Britain abolished slavery in all its colonies. New France would later become Québec and Ontario. Canada has a long line of history of racism and anti-Blackness that we don't talk about, and that's all by design. Slavery was abolished in 1834 but erased from textbooks by 1865. It was done to rebrand the soon-to-be new country. Hiding the truth under liberalism has only hidden the white supremacy in this country. In 2016 the UN's committee on economic, social, and cultural rights called Canada out on its anti-Black systemic racism. The nation has yet to address or fix the problem on a federal, provincial, or municipal level. It took the recorded

execution of one of our African American brothers, George Floyd, for our government and society to acknowledge us, and even now there's pushback.

The UN has created a program of action at the World Conference against Racism, Racial Discrimination,

[10:00:00-11:00:00]

Xenophobia, and Related Intolerance. Though Canada is one of the founders of the UN – oh, thank you. My throat's – is one of the founders of the UN, the country's actions contradict most of the document and the action program against racism. I'll be using this document to address what needs to be fixed in this city along with personal experiences from friends and family.

My friend and fellow Black student union colleague Daniel Afolabi has created a petition pushing for Alberta schools to add Black history to its curriculum. You can find it at Change.org. Yo, the snapping guys.

Okay. Point 103 of the World Conference states, "We emphasize that remembering the crimes and wrongs of the past whenever and wherever they occurred, unequivocally condemning its racist tragedies, and telling the truth about history are essential elements for international reconciliation and the creation of societies based on justice, equality, and solidarity."

By failing to address Canada's legacy of anti-Blackness, Black personhood continues to be under attack in this contemporary age. Pain is afflicted by giving Black people a "guilty until proven innocent" status through justification of the oppressor. In *Policing Black Lives: State Violence in Canada from Slavery to the Present*, Robyn Maynard states, "Black communities are blamed for the state of violence that they are continually subjugated to. Demonizing Black personhood is a part of this nation's foundation. Black people are perceived as attackers and criminals even when they are preyed upon."

Oh, yeah, water. Point 72 of the World Conference states, "We note the concern with the large number of children and young people, particularly girls, among the victims of racism, racial discrimination, xenophobia, and related intolerance and stress, the need to incorporate special measures in accordance with the principle of the best interests of the child and respect for his or hers views and programs to combat racism, racial discrimination, xenophobia, and related intolerance in order to give priority attention to the rights and the situation of children and young people, victims of these practices."

Here is a series of events of Black personhood being attacked. These two instances are told by my brother Remi in an article he wrote for HipHopCanada. "I've experienced personal questionable interactions with Calgary police. The

earliest extreme experience that comes to mind happened to me around the age of 16 when my friend [Cheryl 00:03:07] and I were held at gunpoint in the front of our friend's white suburban home by a team of Calgary police officers because we fit the description of tall Black males involved in a robbery earlier that day. They held us for six to eight hours before releasing us on the edge of town."

And I'd like to point out that Canada has a big problem with putting people at the edge of town for no reason. The police be throwing people at the edge of town and letting them go whichever way back to their home after they have brutalized them. This happens in Saskatchewan a lot to Indigenous people.

"I've been dragged out of the Calgary Saddledome by police officers, beat up to the point where blood covered the entirety of my right sleeve, thrown in the back of a police van, and driven to the hospital on the edge of town, where they ultimately sedated me without obtaining any permission from my mom, who was a licensed practical nurse at the time – all for the crime of forgetting my hockey ticket in the box where my coworkers and I were sitting in while we were using the washroom."

These two instances happened to my friend, Sherry. My two sisters, [Eyel 00:04:33], 15 years old, [Sheer 00:04:35], 10 years old, and I went to Dollarama. We went to Dollarama. Eyel and I went down one aisle, and Sheer went to the art section. She was browsing paint then pulled out her phone from her pocket to check the time. After checking the time, she put her phone right back in her pocket and continued to browse. One of the store clerks came around the corner and asked her repeatedly if she had stolen one of the bottles of paint she had been looking at. Sheer didn't steal anything and told the clerk that she had nothing and didn't steal. The store clerk then made her empty out her pockets to show proof.

My sister is 10 and has never stolen anything in her life. Sheer emptied out her pockets and showed all she had was her phone. The store clerk then walked off without even apologizing. My sister started to cry and went looking for me in the aisle. She found me and I asked her why she was crying, and she explained what had just happened to her. She pointed out the store clerk that has racially profiled her, and I went up to her and asked why did she accuse my sister of stealing. She lied and denied everything. I left the store without buying anything, and I will never return. This was at Dollarama in Marlborough Mall.

Sherry's homeroom teacher at Bishop Kidd Junior High School, Miss [Mosher 00:06:03] had called Sherry a bitch in response to Sherry speaking during class. At the end of the day, my friends and I waited for Sherry outside as she was being talked to in the office. We all refused to leave until we saw that our friend was okay.

After a long time, Sherry came out with a warning from faculty. She told us that we had to leave the school premises or there would be consequences. We were not on the school property but at the community center's playground right next to the school. It was our right to stay, so we did.

After a while, I went home because I knew my mom would get mad at me that I didn't come home from school right away. When I got home, my mom had gotten a phone call from the school stating how I was suspended for three days, and they refused to tell my mom what had happened. Instead, they called the police on my friends that had stayed because they were afraid that children ranging from the age of 13 to 15 would attack them.

After suspension, we all got police counseling without our parents' knowledge or consent. It was only during parent-teacher interviews that my mom was notified of police involvement. Our ages in these stories were not considered at all because of the dehumanization of Black youth. Psychologists have expressed at the age of 10 Black children are significantly seen older than their counterparts. Canada has the power to combat this and do so much more but fails to do so.

Point 18 of the World Conference states, "We emphasize that poverty, underdevelopment, marginalization, social exclusion, and economic disparities are closely associated with racism, racial discrimination, xenophobia, and related intolerance, and contribute to the persistence of racist attitudes and practices, which in turn, generate more poverty."

Point 33 of the World Conference states, "We consider that it is essential for all countries in the region of the Americas and other areas of the African diaspora to recognize the existence of their population of African descent and the cultural, economic, political, scientific contributions made by that population, and recognize the persistence of racism, racial discrimination, xenophobia, and related intolerance that are specifically affecting them, and recognize that in many countries there are long-standing inequality in terms of access to education, health, healthcare, and housing have been a profound cause of the socioeconomic disparities that affect them."

Calgary has failed to give equal access to education based on the intersectionalities of race and class. As the UN has stated, race plays a role in poverty and Black subjugation. Canada has a history of impoverishing Black communities. Hogan's Alley, Amber Valley, and Africville are historic examples, and the 2016 census shows us recent statistics. It displays that Black men and women make $48,553 and $35,131 respectively, while the rest of the male and female population make $69,882 and $48,044 respectively. It also displays that Black women and men in Calgary and Edmonton are between one and a half and two times more likely to be unemployed than the rest of the population.

Black women on average are barely above the bottom 10 percent in terms of income. This can have serious effects on Black households, especially if a Black woman is running a single-parent household.

Graduate students of the University of British Columbia have done research on the inequality that demonstrates that poverty affects students from kindergarten to university and as they enter the workforce. Not addressing the gaps in education when it pertains to race and class only continues the cycle of systemic violence.

An example of this is demonstrated by the comparison of two Calgary schools, Western High School and Father Lacombe High School. Both schools are in different quadrants, and these quadrants generally display a person's income. Western, being the more affluent school in the southwest, is home to some of Calgary's top 10 percent in terms of income and is demonstrated through their access to top universities in the country. Inversely, Father Lacombe is in the southeast and a few blocks away from Forest Lawn, a neighborhood with inadequate representation or reputation due to the intersectionality of race and class in terms of population.

So what that means is there's a lot of Black and Indigenous people there, and police be all up and down the area for no reason sometimes, making kids go all the way down to Genesis Centre and Village Square because they don't feel safe in their own neighbors, so take that as you will.

Carra: Stephanie, you are significantly over five minutes, but this is very good, so if you can do everything you can to wrap this up, I'd appreciate it.

Okoli: I mean, some people took like 20 minutes. I'm almost done.

Carra: Okay. Then finish up, please.

Okoli: Okay. I haven't even got to the gentrification in Calgary yet, but I mean, okay.

Carra: No, please go. Please continue.

Okoli: Okay. Inversely – I already talked about that. When I attended Father Lacombe, I was never told about the University of British Columbia or McGill by faculty. The only reason I knew about the University of Toronto is because of Toronto's high acclaim. Nevertheless, I never got pushed to go by faculty. Instead, I was told about local schools or schools without elite statuses. The schools with the highest recognition that I heard about were the University of Calgary and the University of British Columbia.

The only reason I heard or attended UBC was because of my brother and his interests in the southwest and northwest quadrants. This dark demarcation of post-secondary access aligns with Canada's history of pushing Black children out of schools with suspension, expulsion, over-surveilling, and the school-to-prison pipeline is among the many examples of systemic poverty implemented on Black Canadians.

My voice is shaking. Sorry.

Maynard states, "The African Canadian Legal Clinic has found that school officials often contact police to instigate criminal charges against Black youth for minor infractions, and they are given" – oh, sorry. "Then they are given court conditions that prevent them from coming near the school. Students that are suspended or expelled are often frequently found in public spaces. Black students in public spaces face extremely high rates of police surveillance and harassment, which ultimately leads to arrest."

Black students have substantially higher rates of arrest than their white peers. If changes in that happened, these gaps in society will not be fixed and the systemic racism will continue. Ways to fix this is with universal childcare for single-parent mothers and fathers that are just above the poverty line that need help when taking care of their children – because sometimes state childcare can be even more expensive than post-secondary care in this country – incorporating more technology in the classroom, and combatting racism in school administration by faculty and systems through penalization and anti-racism workshops.

I don't know if I skipped this one. I'll go. Point 48 of the World Conference states, "We note the concern and can strongly condemn manifestations of the acts of racism, racial discrimination, xenophobia, and related intolerance against migrants and the stereotypes often applied to them, affirm the responsibility of the states to protect the human rights of migrants under their jurisdiction, and reaffirm the responsibility of states to safeguard and protect migrants against illegal and violent acts – in particular acts of racial discrimination and crimes perpetrated with racist or xenophobic motivation by individuals or groups – and stress the need for their care or fair and just equitable treatment in society and the workplace."

Calgary and Canada have failed to adequately correct Black poverty and displacement by suppressing the Black plight through the guise of multiculturalism. Maynard states, "Multiculturalism is better understood as a historical continuance of practice of outward tolerance, of trying to contain Blackness through discourses of Canadian benevolence in uncritical and the ubiquitous adoption into Canadian identify and has served to disguise and insulate Canada's racial hierarchies, and have obscured the state's role in failing

to address and even proactively recreating the material conditions of Black suffering." Canada –

Carra: Ms. Okoli?

Okoli: Oh.

Carra: How much time do you think you're going to take? Because we do have a ton of people waiting to speak, and I want to be fair to everybody.

Okoli: Okay. I was going to talk –

Carra: Can we have this submitted as a written submission for the public record?

Okoli: Okay. Yeah. I have a couple. I was going to talk about my mom's termination due to racism at Alberta Health Services, and then I was going to talk about the gentrification happening right now in Shaganappi, which is a Calgary housing neighborhood, but that doesn't seem to matter. Then I was going to talk about –

Carra: It all matters. Can you please just submit it?

Okoli: Okay.

Carra: It's not that this does not matter. It very much matters. It's just we also have to make room for everybody.

Okoli: Yeah.

Carra: I expect there's going to be some questions for you at the end, so if you'd be willing to cede the floor, we'll have some more people come up. And we'll have some questions at the end of this panel.

Colley-Urquhart: Point of procedure, Mr. Chair. This is Councillor Colley-Urquhart.

Carra: Yes, Councillor Colley-Urquhart?

Colley-Urquhart: I am requesting that you exhibit some fairness with the speakers that are coming forward. If we're going to be fair and not discriminate against some speakers than others, we have to be fair with the time. Asking some people for their presentation and not others for their presentation is a problem. Is it five minutes? It is 15 minutes? Is it a half hour? Let's be fair when we have 140 people to hear from.

What are the rules of the committee so that we're fair? We've already been criticized so far for our procedural approach.

Carra: Well, I think you're getting a lot of snaps here in the chamber, but I think that what you're asking for, Councillor Colley-Urquhart, is – okay. Now, I think what you're asking for is that we hold everyone to five minutes –

Okoli: I'm just saying that it's really hard to put 500 years of racism in two days. Five minutes is not enough for each person. There are some people who have died in this city, and we'll never know their names because the media fails to address them. Instead, you only care when Americans are killed. But you don't care when Black Canadians are killed on Canadian soil.

Carra: Ms. Okoli –

Okoli: So if I need to take 30 minutes or five hours, I should be able to, but I beg this one [unclear 00:19:59]. I'm not getting in trouble because of one kind and one kind, so I will go. But if you all got questions, I'll be here so...

Carra: Thank you again.

Colley-Urquhart: So Mr. Chair, on a point of procedure, just to continue, this excellent speaker has made my case. It is very challenging in this format for people to convey all they want to in five minutes. Sticking to our old procedure. We need to do a rethink on this because we're offending more people in my view than we are accommodating. If there's a mechanism for people to submit their presentations later and they're formally accepted, then we will be able to move forward.

Carra: Well, thank you for that, Councillor Colley-Urquhart. I respectfully disagree with your suggestion that we're offending more people than we're helping. I think what we've tried to do here from the co-chair position is to make it clear that five minutes is the procedural bylaw but to use the power of the chair to allow people to continue beyond the five minutes out of respect for the weightiness of this issue. I think we've found a lot of people respect that time and are able to make their presentations within that time. Some people are not, and we've allowed many people to go over.

I have gently asked certain presenters, who are taking significant amounts of time when the co-chair and I are looking at each other, to consider the time they're taking. And I think so far it's actually worked very well. I disagree with your suggestion that it's not working well.

Colley-Urquhart: I respectfully disagree, because some have been encouraged to go more than five minutes, and then you tell people you're getting close to your time. I respectfully disagree. Thank you.

Carra: Well, to be fair, Councillor Colley-Urquhart, I have told people that they are significantly over five minutes. I've never told anyone that they're near their time. We've made it clear and I will continue to try and make it clear that in order to get everybody, we have to try and make this work. But at the same time, these are weighty matters that require time.

Voice: Very weighty matters. I think the chairs have done a great job.

Carra: I appreciate your point of procedure. It's noted. Well, also, Councillor Woolley would like to rise on a point of order that there is no point of procedure, as we all know. Let's continue on with the proceedings and thank Ms. Okoli.

Also, Councillor Colley-Urquhart, everyone can submit their presentations, and it is perfectly within committee's right to ask anyone to formally do so if they haven't done so. I think this is an appropriate time to do that when you've got such an intense and significant essay that just cannot be fit within the time allotted.

Thank you for taking your seat, Ms. Okoli. I hope you're going to share that essay with us.

We're going to move onto the next speaker, unless you've got any other issues, Councillor Colley-Urquhart. I will take your silence as consent.

Okay. Oualie Frost.

Colley-Urquhart: Oh, no, no, no. Please never take my silence as consent. Thank you.

Carra: Okay. I'd also like to point out to the rest of the bridge that some of you are not muted, so please look at your phones, mute your phones, and let's make space for Oualie Frost at the mic right here in council chambers.

Frost: Thank you. Okay, this is working. Pardon me if I'm a little bit messy or scatterbrained. If it wasn't for the encouragement of my friends over there from the movement, I would've not spoken because I often struggle with not feeling like I have a right to speak or a right to have a voice. So I'd like to thank them for their help.

Now, there are two points I'm going to briefly address. One is more relevant than the other. I have literally just written these notes very recently, and I do not intend to be long, but I politely ask that if I go over five minutes that you allow me to finish because I will not be going significantly over the timeline. I ask that you please do not interrupt me out of personal respect. Thank you.

Another disclaimer – I will probably be giving some spicy opinions because that's how I am as a person. I'm a spitfire. If I'm going to put myself in a vulnerable place – and, honestly, I'm fucking – pardon my mouth. I'm scared by speaking here. If I'm putting myself in a vulnerable place like this, I'm going to say my whole piece and not just part of it.

On a kind of funny note, you guys definitely did not spell my name correct on that board. I did give the spelling to one of the people. If you're going to be taking minutes of this, I think you might want to spell my name correctly. Thank you. Anyways, with the encouragement of my friends, I would like to speak, because, once again, in an experience shared by many other people of color including me – I am mixed Black from the Caribbean and Canada – a lot of us feel like we don't have a voice or we don't feel like we have a right to a voice.

Yeah, so I'm going to go into this and just start with my first point. I'd like you guys to look at me as a person, as a mixed Black person. You see that I am pale. You see that I can be white-passing. My hair is my most obvious characteristic of who I am racially, but I do have, as Shuana mentioned earlier, a proximity to whiteness. Despite that, every single day of my childhood, every single day I experienced racism growing up, even someone as pale as me.

I left one school due to bullying just to go to another school that was even more racist and full of even more bullies. My name is Chloe. That's another name you're hear from me. When I went to that school as a child, people did not call me by my name. They called me "Afro." They reduced me down to one characteristic of my race completely and made that my identify.

I had no say, and I have a lot of trauma from those times that I still work from. If someone as pale as me can grow up experiencing racism on the daily, the fact that people question whether or not racism exists in Canada infuriates me. The idea that people think that systemic racism might not be a thing infuriates me. The fact that some people don't know what systemic racism is infuriates me because some people have to live it. They immediately know the definition of systemic racism because it is their life. And yeah, it feels like a personal attack when people don't acknowledge racism in this country because, again, if someone even as pale as I can face racism every day, you have no idea how bad it is for people of a darker complexion than me.

My second much more [unclear 00:27:07] point here is about the way that these meetings are structured. I think it is a good start to have meetings like these, but as Shuana also said earlier, I do not think that it's enough. I'm going to speak a bit off the cuff now, and pardon my lack of eloquence, but I just want to talk about is the idea that speakers are only given five minutes to speak.

As Stephanie said earlier, there's 500 years of trauma that we're trying to speak on. Two days of a meeting with five minutes to speak for each speaker isn't listening to us. It is a pittance, a pittance, a performative pittance. Five minutes is not close to enough time to even begin to let these people, especially the Black and Indigenous people speaking, to even get started on discussing their experience. Five minutes isn't enough. You guys need to expand the time limit to this to be 10 minutes at the least, quite frankly.

The fact that it's two days is also a lot to think about. Again, there are hundreds of people who experience and live throughout racism who want to speak here. Stephanie had to wait here since 9:00 in the morning to speak, and she spoke at like 7:30. I don't know. It's frustrating.

People need more time to speak in these things. There's so much to unpack, lifetimes of trauma and racial trauma, intergenerational traumas that are being interrupted when they go over the time limit. And it's not because people can't be concise enough. It is because five minutes simply isn't enough to get into this issue. You need to be giving the speakers more than just five minutes to speak. You need to be doing more than just two days to handle this because the sheer amount of experiences and histories that need to be spoken about here – it's more than two days. It's more than five minutes in a person. It's just not enough. It feels like a pittance. It feels like performative listening rather than actually being here to listen and absorb the experiences of those who've been racialized and marginalized.

On top of that, I'm just going to name a few names here because why not put myself on the cross here – or not on the cross but you know. I have seen a few councillors here. I've seen Councillor Wooley texting on his phone, not seeming to pay attention to the speakers. I've had multiple speakers tell me already today that they feel like he wasn't listening to them or their experiences. Though she's not here right now, I saw Teresa Woo-Paw interrupt the order of the speakers during one of the platforms before another speaker to rehash things that speakers had already said for about 10 minutes. If I feel like the speakers are going to be complaining about – not speakers. Sorry. I think if the councillors are going to be complaining about speakers talking for more than five minutes, they should be doing the same thing to when their own councillor members interrupt the process to speak for several, several minutes rehashing points.

If you guys are so annoyed about us speakers going over the time limit, you need to watch for when your own guys, for when your own people on the councillor are just jumping in to speak. They're not always jumping in to say anything important. Sometimes they're just trying to speak, and that's what it seems like to us over there – that sometimes some of you all are just saying stuff to speak. You complain about us, the speakers, taking away time from other speakers when you guys yourself will take away that time.

I also had to hear Councillor Colley-Urquhart just now criticize us for criticizing the process of this, saying we have already criticized the process enough. We're not going to stop criticizing the process until the process starts working for us, the marginalized people. I don't know what's so hard to understand about that. We aren't going to settle for seconds. We're not going to settle for good enough. We want the same rights, the same amount of stuff that white people will get.

Finally, I had to hear the most appalling thing that I have heard in a long time today. I hear a lot of appalling things. This is one of them because of the context of the situation. It was Councillor Gondek. What Councillor J. Gondek said was beyond the pale, completely unacceptable. The fact that she was allowed to tell a Black woman – and I know that Councillor Gondek might not be a racialized themselves, but the fact that she thought that it was okay to tell a Black woman that she tokenized herself and that what she does is her choice to me shows the immense presence of systematic racism within this very room.

The fact that she in a position of power doesn't understand the basics of systemic racism, that should not be a person who has power in this city. The people in this city need to represent the people. When someone's telling a Black woman that she is tokenizing herself, you are not working for the people. You are working for yourself. You are working for your own interests.

You guys here are to listen, and you guys are here not to speak. That is the point of this – to listen to the experiences of the marginalized communities, the racialized communities here. Listen. Thank you.

Carra: Thank you for your presentation. I would like to just offer sort of two points of clarification, I think, for everybody. The first one is that the feed that you're watching is designed for accessibility so people who cannot hear can read along or that you can follow. This is happening by someone who is on the phone, listening and typing furiously. They misspell a lot of things, and it's not intended to in any way be a assault on anyone. It is just simply someone working as fast as they can, doing the best they can to provide a service for all of us.

The other thing I just want to note is that these are the seats of city council and committee. We've done something different today. I have stepped away from the chair, and I'm sharing the chair with Dr. Smith here. The people who are sitting around, who have sat around this horseshoe, as we call it, all day long are not members of Calgary's City Council. They are panel members who are members of the community who have expertise that we've asked to come and sort of strike a balance between the community and government and the halls of power to sort of create that sort of third person place.

So what I asked as the chair is that each panel member when they were no longer able to stay with us maybe make a closing statement. It's not intended to interrupt anyone, and it's not intended to sort of be the halls of power trying to over speak people in the community. It is fully intended to be that bridge between the community and government, even though we're trying to be the community as well and we understand that there's a power differential here.

I just wanted to make that clear, but I will take the note that sometimes that doesn't always work out as intended.

Voice: [inaudible]

Carra: Okay. That is my failing as the chair, and I thought I was clear enough about that. I clearly wasn't, and I apologize. Can I ask for the next speaker to join us? I have on my list Dorsa Zamanpour.

I just want to note to the people on the bridge, someone's not muted. It's faint, but it would really be better if you just muted yourself. Okay, you know what we're going to do? We're going to get that set up, and we're going to ask the next speaker to speak while that's getting set up. Or can you get it set up really quickly, Jean?

Woolley: And through the chair, if I might just – I know that there was the comment about my own attentiveness at this. One of the difficult things about this chair – and I remember we move our chairs every time – but these are the two toughest seats in the house because you can't text message your partner or do much without people telling. I have endeavored really, really hard to listen today intently. I apologize if I showed anybody any disrespect. There is some other matters, including a son at home and partner and all of those things that sometimes I have to attend to. So if anybody felt disrespected by my lack of attentiveness, I've worked really hard today to have my computer down to listen.

Carra: Thank you, Councillor Woolley. All right. Ms. Zamanpour, the floor is yours.

Zamanpour: Mr. Chair, members of the council, my name is Dorsa Zamanpour. My ethnocultural background is Iranian. I immigrated to Canada when I was two years old, and I'm a nursing student at the University of Calgary.

I am here today to speak on behalf of Advocates Canada – Advocates Alberta, sorry – an organization dedicated to disrupting systematic oppression of Black and Indigenous peoples as well as people of color. I am sure there's been a lot of people today and tomorrow explaining how defunding the police is necessary on the road to anti-racism, but today I want to bring it to you in terms of dollars and cents.

I would like to emphasize that defunding is not synonymous with abolishing the police. Defunding means reallocating a portion of the police's budget to protective factors of the root causes of crime, such as education, mental health, substance abuse, crime prevention programs, youth programs, employment opportunities, and so many more things.

We are requesting a 16 percent reallocation of budget from the Calgary Police Service to social programs and affordable housing. During this presentation I'll explain how this is possible.

These are the root causes of crime. I'm not sure if everyone can see, but amongst them are lack of education and employment, low income, addiction, inadequate housing, and more. I want you guys to keep these in mind as I move forward. Now, the Calgary Police Service's budget is $513 million. Calgary 911 is not funded through Calgary Police as they receive independent funding from the city.

Now, in contrast, the total budget for affordable housing is a measly $19 million over four years. The city's budget for social programs is 64 million over four years. Programs that would address the root causes of crime delivered through nonprofit social service providers. Now I'm going to give you an example of a social program in Calgary and how it is decreasing vulnerable population's exposure to the justice system.

Let's talk about the Calgary John Howard Society. 86 percent of clients involved in their programs for adults who have recently been released from prison had less recidivism and [system use 00:38:40]. 79 percent of clients in their fetal alcohol spectrum disorder support program had no new justice system involvement. 29 out of 30 residents had no new charges while living at their women's building. If research such as this indicates that addressing these root causes will decrease crime rates, why aren't they being addressed?

Now, I've heard the argument that we need the police to be safe and crime is high. Yeah, that's true, but let's take a look at the recent community crime statistics. From the community crime data lens, you can see that the amount of theft police deal with is exponentially greater than any police calls for violence. That's the tiny little sliver up there in the first. Crime in the city is also greatest downtown, shown by the second figure. Incidentally, this is where the homeless population is the most as well. If there was any more racially relevant data, I'm sure that this would exhibit how race is really at play in these statistics.

Now this data tells a story to me of lack of support and opportunity. This data tells a story of low income, unstable housing, and many other root causes of crime that need to be addressed expeditiously. Now a 2015-16 study done by the Calgary Homeless Foundation shows that when people experiencing

homelessness are provided with permanent supportive housing, their interactions with police reduced by 72 percent. Their days in jail reduced by 84 percent, and their court appearances reduced by 59 percent. Another study done in New York in 2004 that illustrates how run-ins with the justice system are decreased once minorities are given stable housing.

Now, that all sounds great, but what does it really mean? It means that we could be decreasing the workload of and saving money for not only our police service but our healthcare system as well. This would save CPS money. It would be saving the healthcare system money. It would save the city money. It would also save our money as taxpayers.

Speaking of taxpayers, I want to illustrate how the city of Calgary prioritizes their services. This is how property tax dollars in Calgary are split up. The big blue bar at the top is money allocated to the Calgary Police Service, a reactive service – 16 times more than the money allocated to social programs, which is the little orange bar. If we know that root causes of crime are addressed via social programs, I would like to ask the council why the budget is nowhere near the Calgary Police Service budget.

I want to give you guys one last scenario. You're standing by a river and you notice a child is drowning. This was taken by a video, by the way, not my words. You jump in to save the child. Then you notice another child drowning and another. Pretty soon, hopefully, a wise person will ask, "Who keeps throwing these kids into the river?" and will walk upstream to find the root of the problem. So I ask, are we going to allocate hundreds of millions of dollars every year to keep up with the rising crime rates? Or are we going to prevent it?

I also just want to mention just a couple of notes from what you said, Mayor Nenshi. Sorry, you said this meeting is not for you, it's not for you guys, but it is for you. You guys are the ones that can effect change, not us. We don't want our stories told. We don't want to tell each other our stories, as you mentioned before. We want real change.

What's going to happen after this meeting? You said yourself that you don't know what direction this is going to take after seven or eight hours of listening to people, but what hope does that give us? What is each one of you policy makers going to do after you leave this meeting today? We will not be placated by this public hearing. We the people are holding the people in this room accountable to make change after this meeting, tangible change. 16 percent. Thank you.

Carra: Thank you for that presentation.

Chantal Chagnon, you're up.

Chagnon: Thanks. My name is Chantal Chagnon. My Cree name is She Who Dances and Sings with Spirits in a Storm, and my Blackfoot name is Red Singer because there's not a word for pink in Blackfoot. I stand before you today a proud Nehiyawak-Anishinaabe woman. I am Cree, Ojibwe, and Metis from Muskeg Lake Cree Nation in Saskatchewan, which is in Treaty 6 territory, but I have called Mohkinstsis my home for many, many years, and I have chosen to raise my kids here.

As a racialized woman, I have seen what happens to people. I have been an activist for over a quarter of a century. Yes, I am that old. It has been disheartening every time I march or raise my voice or share people's stories to see that the changes are so slow. I've been to so many sessions like this, whether it be from the Alberta government or whether it be from the Canadian government or whether it be municipally. I have been to so many different hearings that are along the same lines, structured the same way. We come up with all of these plans of attack or calls to action or suggestions, but nothing gets done.

I want to see the action. A lot of people who question if there's systemic racism in Calgary – I do a lot of work with the Calgary Police Service. A lot of the Calgary Police Service know me for the work that I do with them. Many communities know me for the work that I do. A few years ago – I'm going to share this story, and I hope that I'm not going to get any retribution for it, because I was threatened with retribution.

I was driving my van and it hit a patch of black ice. My car spun out, hit a wall. Now it was kind of a guiding wall outside of an old folks' home. The force of the airbag gave me a concussion. Because my concussion was so severe, I had a hard time standing up. I kept falling to my knees, and I had a hard time speaking. I would go in between being totally fine and just completely gone.

When police arrived on scene, I tried to explain how I was feeling. Then I asked, because I was scared, for the Indigenous liaison, who was my friend, my dear friend and I consider her my sister. The officer said, "Oh, so you're Native?" I'm like, "Yeah." Then they said, "Well, you don't need help." Sorry. They used the word "squaw." They called me a squaw. And in our language, "squaw" – it comes from [os-quay-oh 00:46:25]. Osquayoh means "woman." It means strong and powerful, but when you turn it into that pejorative word, it's just awful.

They stripped away my sense of pride and my sense of self. When I asked for a female officer to pat me down, they said, "You don't need that." Three male officers patted me down because I couldn't stand up when they were walking me to the van. They kept dropping me on my knees, and I still have scarring on my knees. To think that this was happening to me as a woman who's passing – I recognize my passing privilege. I recognize that. I'm not as dark as my cousins and my family members.

To see how I was treated in that moment as soon as they found out who I was, what my identity was and what my background was, to see the way that that shift had occurred, it was horrifying. I was so frightened, and I was having an asthma attack. I couldn't find my asthma medication because it had fallen out in the car accident. When they brought me back to the station, I was having difficulty breathing. I was having huge respiratory issues.

I asked for an ambulance, and when the EMS walked in, they whispered, "She's a squaw. She doesn't actually need help. She's lying." The EMS cooperated with the CPS and were just like, "Oh, no. You're just faking it. You're just faking it." I'm like, "I know when I'm having an asthma attack. I know when I'm in respiratory distress." I was thankful that I asked to call my lawyer. In that brief moment where I was going back and forth between being lost and being fine, I was like, "I need to call my lawyer."

Had I not, my family wouldn't've known where I was. My family wouldn't have known that I got brought to the Rockyview. Even when I arrived at the Rockyview, the people that were on staff there were like, "Oh, you're just a drunk Native. You're just a drunk Native. You're lying. You're not having a problem breathing."

It wasn't until the shift change when there was a woman of color who was a nurse who came to me and she was like, "You have a severe concussion. Why hasn't anybody put you on a ventilator yet? What is going on here?" that I kind of recognized what exactly was broken with the system here in Calgary. It's horrifying to think that this could happen. I have been an advocate for murdered and missing Indigenous women for so many years because this has affected my family.

I don't want it to affect my children. If I go missing – I was so worried in that moment. What happens if I go missing? What happens if I don't come home? Will my children have the answers that they deserve? I'm a single mom. I have two boys, and now I've just taken on two girls. I feel like it's my duty to protect all of them. If I'm not there, who do they have?

This is all Indigenous people that are experiencing this, this fear, this horrifying thought that I am not safe with these people who are supposed to protect me. I am not safe in my own skin and my own being. That's what systemic racism is. The fact that it was so layered and I got to see it flat out, not only with CPS but with EMS and then, of course, with the hospital – to see it laid out so perfectly clear. I always say that the thunderbird guides me and everything that happens happens for a reason.

That happened to me so that I could share this story. It happened to me so that people could know. It can happen to anyone. No matter where you are, no

matter what you've done, no matter your class, as soon as racialized identity is brought into it, you become dehumanized. You do not exist as a person with rights, with loved ones, with a story that deserves to be shared. That is unacceptable.

We have been fighting this fight. We have been struggling against this to share our stories for thousands upon thousands of generations, and it's time for us to come back to that Indigenous way of knowing and the true spirit of the treaties, which was about relationships. Would you treat your cousin, your auntie, your family like that? No, because that is truly what we need to do is we need to treat everyone like family. This is when we're going to see those changes happen.

I know when it comes to education in the system that this council does not have control over what happens to our education, but our kids are falling through the cracks. I think municipalities need to approach the upward government. Take the funding that they are allocating, and allocate it in an appropriate way, because right now it is not being allocating in an appropriate way.

There are children that are struggling. They're in ESL classes because they do not have that grasp of the English. Maybe they've just moved here. Their parents are not there to help them because they don't have English. Those children are not getting as much funding, and that is unacceptable to me. There are Indigenous kids. Indigenous kids are more likely to go to jail than they are to finish high school. That to me is unacceptable, unacceptable in these times.

I'm so thankful that my kids have had me because I broke that cycle of intergenerational trauma. I recognized it for what it was, and I shared with my kids that they have value. All children need to have value. Racialized children have value, and their voices need to be heard. Their stories need to be heard.

I agree. This is such a – it's a blip. It's a blip on the radar, and we have so many more things to offer each other. We need to come together in a circle where we can break bread together and share our stories and share our understanding. Because it's when we share those stories, those stories that hit us right here – not stats, not numbers because that's not what gets us together, that's not what connects us as human beings. It's our stories.

I think it's really important that we do address what's happening in the education system. This is our city. These are our kids. When our kids fall through the cracks, when my kids fall through the cracks – all of my kids, not only are they Indigenous but they have special needs. The special needs programs in this city are inadequate. The transportation in this city for special needs kids who cannot take a bus because they have autism are inadequate.

Access Calgary – I know because I spent four years in a freaking wheelchair as a racialized person – is inadequate. We need to look at all of these things, all of these things that are broken, and we need to come together as a community and make that foundation, lay that foundation for all of our future generations. We can only do that together. *Hay hay*. Thank you.

Carra: Thank you. The last speaker in this panel is Taylar Cossette.

Cossette: Thank you for letting me speak. The [unclear 00:53:58] I'll say is, would you let your kids bully other people in schools? No. It's time to end this. These racism people who are outside right now probably defiling us because we're speaking out is enough. As you as councillors need to learn that this will never end.

We will continue protesting until this ends. I am a young Native person, and I should not be afraid to call the police, call EMS, or go to the hospital where people are very racial against me. My mom had kidney stones and the nurse told me, "I cannot help you because you have Native kids." This needs to end. I am scared to send my nieces and my kids to school where they're going to be racially profiled.

I should not be nervous to call the police and have my mom help me when I can do it myself. My mom is white. I am Native and my dad is Native, and we should not be treated like this. If you don't update your policy here, we'll continue coming here and telling you now we need change.

I am sick and tired of fighting. I almost had to kill myself two weeks ago because some cops told me I should not be even living. I am so nervous. I have anxiety. I have panic attacks. I even need a service dog now. I don't need this, and my family doesn't need this.

My brother is scared to go to the store, hospital, or out in public because he's Native. This is not helping, and if you guys don’t change, we will continue fighting for us. I should not have to hear that we're a token. We're not. We're humans, and we deserve to be treated as other people have been treated.

I'm sick. I'm done. If you guys don't change, then I guess I might have to go somewhere else and fight. I shouldn't have to go to the mountains and get peace and quiet from people who are protesting against us. At least animals don't speak back. People here and outside tell me I should not even be speaking out or you should not be Native. You should be white. You should be anything else but Native.

I'm sorry, but this needs to end. Thank you.

Carra: Thank you. So I've got Councillor Farrell on the line who has a question. Before you ask your question, Councillor Farrell, can everyone else on the bridge please do the good citizenship thing? Look at your devices and mute them.

Councillor Farrell, the floor is yours to ask a question of our panel.

Farrell: Thank you. I want to thank all members of the panel for excellent presentations. I hear so much anger and hurt. Yes, we need to act. I do have a question for Ms. – is it Stanley-Bhanji?

Stanley-Bhanji: Bhanji, yes. Salima. Hi.

Farrell: Bhanji? Hi.

Stanley-Bhanji: That's fine. That's good. Hi.

Farrell: Your presentation was excellent, and I'm wondering. You have recommendations in there, and I didn't catch them all. I'm wondering if you could email those to members of council. They were excellent recommendations.

Stanley-Bhanji: Thank you, Councillor Farrell. I can send that to the City clerk. Would that be okay –

Farrell: Yes [overtalking 00:58:04].

Stanley-Bhanji: And for them to pass along?

Farrell: Yeah, for them to pass along. Thank you. Then Ms. – I'm sorry. I'm just trying to look through the list of who spoke here – Zamanpour? Did I pronounce that correctly?

Carra: Ms. Zamanpour, can you come up to the mic?

Farrell: Zamanpour.

Carra: Councillor Woolley has a question for you also when Councillor Farrell is...

Farrell: I also was wondering if you could send your visual presentation. Do you have the written presentation in email form?

Zamanpour: Yes, I do.

Farrell: Okay. Thank you. Now the city of Calgary, because we have a provincial police act, cannot direct what the police spend their money on, but we do control their

budget. We do have a couple of members of council who are on the police commission, and they determine how that budget is allotted. Your recommendations on the root causes of crime and where we focus our spending is part of the problem. I really wanted to thank you for identifying the specifics. It was a stark, stark difference from what we need to be doing in the future. If you could please send that, that would be excellent.

Zamanpour: Absolutely. I would just like to ask, could you just clarify? You said you cannot decrease the police budget for what reason? Sorry, I didn't catch that.

Farrell: No, we can decrease the police budget. That's what we can do.

Zamanpour: Okay.

Farrell: What we can't do is tell the police what to spend their money on.

Zamanpour: No, of course. When I was looking at the budget, when I was looking at their business report, it was very vague. I guess they want to build a new district office. They want new helicopter parts. Correct me if I'm

[11:00:00-12:00:00]

wrong, but I believe that they have very little accountability to what they actually spend this money on. Now –

Farrell: They're accountable to the police commission – sorry I interrupted.

Zamanpour: That's okay.

Farrell: They're accountable to the police commission, of which there are citizen members, and to members of city council – Councillor Gondek and Councillor Farkas. However, we do control the amount, and what you've shown is the stark reality of underfunding the root causes of crime.

Zamanpour: Absolutely.

Farrell: And so I really appreciate it. And we needed that stark reminder of the things that make people's lives better.

Zamanpour: I hope that, past this, that the council gets back to Advocates Alberta and actually plans to decrease that budget and reallocate it into those root causes that we spoke about, because 16 percent is really just a drop in the bucket.

Farrell: It really is. So thank you again, and if you could forward that to the clerk as well, or to all members of council, that would be really helpful. Thank you.

Zamanpour: Thank you.

Carra: No, before you leave the microphone, Councillor Woolley has a question for you.

Woolley: Yeah, thank you, and thanks for that presentation. I mean, one of the things that we know we – the void in our data is pretty clear. And I mean, I remember even Mr. DaBreo in his conversation this morning mentioned a lot of the things, "I'm not sure, but I could bet that it's this," and you had that a number of times in your presentation this morning, which hit home. And I'm sorry if you answered that, but how did you get to the number 16 percent? How did you calculate that amount? So 513, that's about just over $80 million. How did you get the 16 percent?

Zamanpour: I think that it's just a reasonable amount. I think it's a feasible amount. I think that – that's really just it. I believe –

Woolley: It sounded like a good number.

Zamanpour: Yeah.

Woolley: And I don't mean that in any disrespectful way. We have a hundred-million-dollar Opportunity Calgary Investment Fund that I remember it was because it sounded like a good number.

Zamanpour: No, for sure. I just thought it was a very feasible number. I thought it was something that we could actually do rather than aiming high and getting low. I think right on 16 percent, it would not cripple the police budget. It would still allow them to work fully operationally, such as other programs that have been defunded, so to speak. So that's where I got that from.

Voice: [inaudible]

Carra: It's great – are you planning on speaking a little bit later?

Voice: No, sorry, I was just [inaudible].

Carra: Okay.

Woolley: No, that's really helpful. You know, Kathleen Ganley was the former Minister of Justice, and she said something really interesting to me in a conversation, and this was probably four years ago. And I think they've kind of talked about it in terms of healthcare as well. She said, one of the crazy challenges that I faced in this position as someone who believed in preventative justices is that you would have to overlay the same amount of money on the social services on the

preventative side. So if it's $513 million for Calgary Police Service now, you'd need to equally overlay $513 million on that front-end piece for about a generation to get to where we need to go. And I thought long and hard in that that overlay is a really important kind of thought process, I think, for us to think about, and I can't remember where she got the – maybe I'll reach out to her, but where would you put $80 million?

Zamanpour: I would put it into affordable housing. I think there's been a lot of research into once people get stable housing, their exposure to the justice system is exponentially less. I would put it into social programs like the Calgary John Howard Society. I would put it into employment opportunities. Like, it's very simple: We need to find the nonprofit organizations that are giving people these opportunities, to the vulnerable populations, the would-be criminals, if I may, to decrease their risk factors, right? And decreasing risk factors promotes protective factors, decreases root causes, and all of a sudden you find that the police service is getting a marginally less number of calls for mental health, for substance abuse, stuff like that.

Woolley: Okay. Thanks very much. That's all the questions I had. And then, I guess, just a – oh, sorry, Your Worship.

Nenshi: So just one quick thing, which is, your presentation is excellent, and I know you're going to continue your advocacy, so I just want to explore one little thing with you just to help sharpen your advocacy even more, which is that you've delved into a strange area of Canadian federalism in all of this, and I'm a poli-sci geek, so I get this stuff a little bit. But remember that the City of Calgary does not by and large provide social services. Affordable housing is a shared responsibility between the province and the city, but Melanie here, who's sitting next to me, is in charge of our social services area, which is teensy tiny, because social service spending is largely provincial spending. So we have a cost-share program with the province called FCSS – Family and Community Social Services [sic] – in which we provide a little bit of it, but it's not quite right to say that the total amount of social services spending in Calgary is that tiny amount that you saw, because that's just the city. The province has many multiples of that that they find these nonprofits and so on, so they too have to be part of the conversation.

Zamanpour: If I may, we can't control what other people do, right? We can control what's in front of us, and if you as the council, as the mayor of Calgary, as policymakers, have the ability on your end to make a difference and increase this budget, I think it's your duty and your responsibility to take that. I completely understand that there are – this is so much greater than just the City of Calgary. It's so much greater than the people in this room. But the people in this room have a duty and an obligation to look at what's in front of us right now, and what's in front of us right now is that property tax is 16 times more than social services, but look at the amount of data to show that homelessness, substance abuse, mental

health, all of these things are marginally decreased – decreases the workload of the police, decreases the toll on the city, on everything – so that was my long-winded response.

Nenshi: Yeah. No, I a hundred percent agree with you, and there's a reason I'm the mayor, right? Because I'm trying to work on all of this stuff. In this particular case, we are a little bit, believe it or not, constitutionally constrained, because, for example, we cannot spend money on healthcare. It is not our constitutional responsibility. Social services and housing we play on the edges, because we're stuck with it, because we have to help people. But ultimately, the power of the purse here, and the power to make a huge change on social services and on housing, is with the provincial and federal governments. So the amount of money that they spend absolutely could dwarf what we could do with the property tax – not that we shouldn't do something with the property tax. That's not what I'm saying. But I am suggesting that the conversation needs to be broader, and it needs to involve those other orders of government as well.

Zamanpour: But will they listen to us?

Nenshi: I think so. Listen – I mean, I'm going to be very frank with you. This is a moment in history. We cannot squander this moment in history. When you have eight out of 10 provincial premiers agreeing there is systemic racism, when you have the prime minister talking about it, and when you have almost every police chief in the country acknowledging systemic racism, that would not have happened six months ago –

Zamanpour: I completely understand, and I agree –

Nenshi: – and we've got to take this moment.

Zamanpour: – but when we have a premier of our province that cannot agree that there is systemic racism to this day, how are we supposed to trust our vision for the future with that individual or with that provincial government? When –

Nenshi: I have so many answers to that that I cannot tell you on the floor of council, but –

Zamanpour: When Alberta Education tried to update the curriculum to include more – Canada's hand in the slavery, the UCP shut it down. How are we supposed to trust the provincial government and the federal – and I'm sure you have a lot of things to say, but that's why it needs to start here.

Nenshi: I hear you.

Zamanpour: That's why we all – by "we all," I mean *we all* need to do what we can individually, and then move up the ranks as it's feasible.

Nenshi: Listen, at some point I would love to take off my mayor hat and put on my old activist, having organized a million marches in my life hat, and sit down with your group and talk about the avenues that might be open to us now.

Zamanpour: I look forward to that. Thank you.

Carra: Okay. Thank you very much. I have Councillor Colley-Urquhart, is your question for the speaker who's at the mic, or is it for someone else?

Colley-Urquhart: No it isn't, Mr. Chair. It's for Chantal Chagnon.

Carra: Okay. Thank you.

Zamanpour: Thank you.

Colley-Urquhart: Even though I would have liked to have talked to that nursing colleague. [laughs]

Chagnon: Hello.

Carra: Diane?

Colley-Urquhart: Where is she? I can't –

Carra: She's at the mic.

Chagnon: I'm at the mic.

Colley-Urquhart: Oh, is she? Okay. Oh, wow. I was really, really moved by your presentation.

Chagnon: Thank you.

Colley-Urquhart: Thank you for your perseverance, your insight, your experiences, your determination to keep going and to make a difference. It's really impressive, and I view you as really providing a lot of leadership for us and our city on a go-forward basis, so thank you.

And secondly, I firmly believe there's systemic racism, and I want that to be heard loud and clear. My question for you – and I agree with many of the speakers that this forum and this process is ineffective in hearing people's stories and getting to where we need to be. So the question, with that preamble, is, based on the approach of the Truth and Reconciliation

Commission, which was a lengthy process which was prolonged, in a way, because of all of the storytelling that had come out. And if you're going to be genuine in really, truly understanding the nature, or the true nature, of systemic racism and what it is, then we need to provide that forum in order to do that. How can we build upon the Truth and Reconciliation Commission's approach, and certainly apply it with our Indigenous population, both urban and rural, in Calgary, but how could you see, or do you see, that it could be used as a model to broaden out – to hear from Black Lives Matter and other members of our community?

Chagnon: Honestly, it's already being done. It's being done with a lot of different organizations that are actually opening –

Carra: Hold up. Your mic is not on.

Chagnon: I'm sorry. [laughs]

Carra: No, no. That's not your fault. For some reason it's not on. Try again.

Chagnon: Okay. Honestly, it is already being done. There are a lot of organizations that are reaching out – they're having a lot of community consultations where they bring people to the table, they hear their stories, they hear their anguish and their hurt, but they also empower people to share their stories by not interrupting, by really helping people to even get there, because a lot of times, we have these meetings, but there's a lot of people who maybe won't be able to get there. I'm lucky because my kids are older. My son's 12 – my little guy is 12, and my eldest is 22 – yeah, I know, I look great – and my girls are 13, so I can leave them by themselves. But there are many people who wanted to speak here who have young children that could not come here. So it's really about bridging those gaps and understanding those barriers that are stopping people from coming to any sort of a community consultation. It's going to the places that we need to go, going to places like the northeast, where we have a lot of those struggles, a lot of those racialized communities. It's understanding when people need an interpreter, as we saw earlier with that wonderful, wonderful woman who was sharing her experiences as a racialized woman with – being deaf.

Like, it's amazing the things that we can do, the very simple things that we would do in our own homes, to help people. When someone comes over to my house for dinner, if they're a vegetarian, I don't cook steak. Things like that. But it's really just important to open our arms and open our hearts and open our minds and not cut people off if you disagree with them, but hear them out. And I know sometimes it makes it really, really difficult when there are topics that are really uncomfortable to hear, when we almost feel responsible for some of the things that have been happening, and we're like, "Well, I don't do that, so I'm fine." But as soon as we shut down that conversation, we shut down that

opportunity to build a relationship, and I think as a city, we need to come together.

I know you said that social things are kind of on a separate agenda. They have to kind of go through the Alberta government. But we have community resources that we're lacking. We're lacking those community centers that are open to people. You have to pay so much money to even host a community gathering. And so maybe dialing it back and looking at what our communities need, how we can do that outreach within those communities, how we can have their voices and actually literally invite them to the table, maybe having childcare, maybe having an interpreter, and always having food, because in Cree culture, we feed everybody, and I think that's with every culture. It's really about creating and fostering a relationship and a sense of understanding and knowing that we can't fix everything. It's not about pointing fingers, and it's not about blaming, because blaming doesn't get us anywhere. But it's, where do we want to be, for all of our future generations.

Colley-Urquhart: So what I hear you saying, Chantal, is that there are many groups out there that perhaps we can plug into that can take the lead on – so it's either those groups taking the lead, or do you – is it a problem with politicians taking the lead and driving something like this for these crucial conversations with the community? Because I'm trying to search for the best way for us to have these crucial conversations in a timely manner with the community, when I hear you say that there's some good work being done out there by a variety of groups.

Chagnon: I know that – personally, I've seen a lot of the work that's being done within communities, and if they had that extra support – not necessarily, you know, council coming in and taking the lead, but just being that support partner. With the divesting with the CPS – I mean, that – $80 million is a lot of money. If that was targeted towards communities and really bringing in that sense of community building and understanding and fostering those relationships, but also building up the necessities of life within those communities. I know, because I've worked within many of these communities. I've worked within many of those schools. And I know that as education, we can't really touch it as a municipality, but what if we had those community resources within the schools, within those communities? The work is already being done. It's inviting the people who are doing the work to the table to introduce people. So within a lot of Indigenous communities, there's a lot of distrust, especially when it comes to government, and it's about rebuilding that trust, rebuilding that understanding. And you can't do it overnight. You can't do it, you know, "Oh, here, we did this one thing over three days. Look, we're amazing." But it's really about taking the time to really pull apart what's been happening, pull apart systemic racism, pull apart intergenerational trauma.

But we all share in this. This is all of our collective history, this is all of our collective society, that we need to fix, that we need to heal. And we need to do

that sometimes one person at a time. And sometimes having those one-on-one conversations can build that trust, but not over a short period of time. You have to do it day in and day out. You have to be vigilant. And you have to be consistent, like children. When we're trying to train our kids and teach our kids, it's not just like, "Don't do that." You have to explain why. "Don't do that because it will hurt you," or, "Don't do it because it's not kind to other people," or, "How would you feel if other people did this to you?" So I think it's really about creating and fostering more openness and understanding for everyone in Calgary. I think everybody in Calgary doesn't even realize the amount of hidden racism that happens on a daily basis. You know, when I'm walking down the street sometimes, it's almost like a cartoon, when people are like, "Oh, hey, you're that Native girl." I'm like, yeah, I'm that Native girl, because I'm kind of famous. No, just kidding. But it's also understanding that we're not a sideshow – we're human beings. And how do we change that perception of, this is what I see, versus, this is who that person is at their core. But creating that understanding on council, creating that visibility within many of our systems, I think is going to change that. But also understanding that there's a fear for people who are racialized within the systems. It's understanding that – I mean, even when I was detained, there were a lot of good officers that were watching what the bad officers were doing to me, and they put their head down and they walked away. There was a fear there of addressing what is happening right in front of you. And I think we need to –

Colley-Urquhart: Chantal, just a couple other quick things, to pick your brain a little bit more. One of the things that I heard today is, we're not a homogenous group. So, you know, trying to get us all together to talk about this when our experiences have been different is not the best avenue to go. So I hear you saying we need to bring everyone together, we're all a community, but I heard some of the excellent speakers from Black Lives Matter that said, you know, our experience is different. No, don't group us in with everyone else when you're trying to hear the impact that racism and discrimination have had on us. What are your thoughts on that?

Chagnon: Well, there are multiple communities that a lot of them have the same issues, a lot of them have different issues, so it's going out into each individual community. It's not lumping us all together. And that's the thing – like, I'm Cree, and I have different concerns than someone who's Blackfoot or someone who's Sarcee or someone who's Dene or someone who's Stoney, because I have a different struggle living here as a Cree woman than someone who's a Blackfoot person. And so I think it's really important that we address that, we also address intersectionality. So a lot of LGBTQ2+ people, like myself, sometimes feel uncomfortable talking about those struggles in a community or a grouping that – I mean, I'm loud, so I don't really get uncomfortable too often – but those people who maybe don't have that life experience.

So it's really about understanding that some people need a safe space before they can talk about it, and they need to build trust, and so you can't do it, of course, bringing everybody together in a huge room, because how do you build rapport in the Saddledome? But it's going into those small community groups; it's going and talking to things like CommunityWise, because we're doing a lot of work; it's going into different things like even Prairie Winds – they're doing a lot of work to help out their community. But there's, like, these little pockets of community that you have so much access to if you just spend the time to actually get to know the people within those communities. And it's such a beautiful opportunity, and it's not the time to squander that opportunity. It's a time to let it flourish.

Colley-Urquhart: Wow, thank you very much. I look forward to getting together with you later on. Thanks.

Chagnon: Oh, can I just say one thing? As well, when it comes to the police service, we had an amazing opportunity. There was a woman who – beautiful Indigenous woman, and she created wonderful, wonderful teaching tools and wonderful policies, but it became optional. I think when it comes to anti-racism, anti-discrimination, and understanding Indigenous histories, policy, we need to make it mandatory. It is something that affects each and every one of us. It is not something that is optional, because it's not optional for us to be racialized. *Hay hay*.

Carra: Thank you.

Before I get Jyoti Gondek on, I know that Druh Farrell has a question, and it'll probably – Druh Farrell, can you ask your question, please?

Farrell: Thank you. I'm sorry, I thought about it after I finished asking my previous questions. Whoever's closest to the mic from that panel – is it Chantal? That fierce group of women. I'll start with my question. I've noticed today that the vast majority of speakers are women, and could you explain – I know that men experience racism and maybe even more violence from members of the public, but I'm just wondering if you have an idea. And if I'm putting you on the spot and you don't have the answer, that's okay too, but it's been a stark difference, and it wasn't what I expected.

Chagnon: I know that personally in my culture, women are the ones that lead community. We're the ones that foster the healing, foster the connection, and foster the ability to come together in a meaningful way, and I find that there's this women's voice that has been so strong and so predominant, and it's been beautiful. I actually – it's a normal thing, it's a normalized thing in an Indigenous community for the women to be the most outspoken. We're there to give everyone in our community of voice – not just ourselves, but everyone in the

community. When we speak, it's for everyone. When we speak, it's for our children, our grandchildren, our great-grandchildren, those future generations yet to be born. We're also speaking for the past, for our ancestors that have brought us here to this moment. When we share, we're sharing for all of those voices, all of those lives, and I think this is why us – like, so many women have been stepping up, because now is the time for us to heal and come together as a community, and women draw community together in a meaningful way.

Farrell: Okay. You said it – now is the time. Thank you.

Carra: Councillor Farrell, I'll just note that when you asked that question, the mic was sort of rushed by a number of the last panel. Is there anyone else who would like to say something? Although Chantal's response, I think, was excellent.

Zamanpour: Could you repeat the question one more time so I make sure that I'm …

Farrell: The question was that today I expected – I expected more men to come forward [unclear 00:24:53] experience.

Zamanpour: Could I ask you why you expected more men to come forward?

Farrell: I guess I just expected – I don't know why I expected it. But it's been a stark difference in how many women have spoken to men, and I was just wondering if you knew why. I'm interested in why, and if you don't, that's fine too. It's just, it was interesting to note.

Zamanpour: I think that – oh, sorry. Sorry to interrupt.

Voice: Sorry, guys. I know I'm unknown right now, but I can actually answer this question tomorrow if I get an opportunity.

Carra: Everyone will get an opportunity to speak. Unfortunately, as flawed as this process may be, we have to maintain some semblance of order. We have people who have spoken. Those people are now being asked questions, and when you have your chance to speak, you will also have the opportunity to be asked questions. Many of these speakers have excited a lot of interest in committee, and that's why we have the questions going on. I ask everyone to please wait, mute your mics, and let's continue with this process.

Zamanpour: Thank you. I would like to answer your question by – I can't tell you why so many women come forward, but what I can say is why so many men feel like they can't. Society has raised men to feel like they are weak if they express emotion. If they come forward and speak their truths, they might be seen as weak, especially in their cultures and communities, and it's hard to tell these stories without emotion. So I think that we should all be asking ourselves, why is

it such a surprise that women are coming forward? I think you should be asking yourself, and just looking internally, why it's so surprising to all of us that women of color are taking such a stand of advocacy, and why it's even such a shock to anyone, because it's been decades that women, and Black women, Indigenous women, Indian women, Iranian women, Chinese women, Japanese women, all people of color, have been coming forward. It's just now that people are listening.

Farrell: That's been really helpful. Thank you very much.

Zamanpour: Thank you. I also just would like to ask how we could follow up with having a meeting in the future – yeah, Mayor Nenshi.

Nenshi: [inaudible]

Zamanpour: TheMayor@Calgary.ca?

Nenshi: [inaudible]

Zamanpour: Okay. Thank you.

Frost: I came up here to ask Nenshi specifically a question, but now there is another point I would like to make.

Carra: I'm going to – I'm going to get –

Frost: It's a quick question.

Carra: Everybody who's watching, all of my committee members are going to lose it on me as the chair. I mean, I understand that we're really loosening the rules here, but generally –

Gondek: Chair Carra? Chair Carra, if I may, my next question is for Ms. Frost, so if you would like to do it in that way [unclear 00:28:23] question?

Carra: That would solve all of my procedural issues, and so –

Frost: Thank you very much.

Carra: Ms. Frost, why don't you wait and let Ms. Gondek ask you a question, and then you can address that in your – you can address what you wanted to address in answering Councillor Gondek, I'm sure. Thank you, Councillor Gondek.

Gondek: Yeah, that's no problem. Actually, Ms. Frost, and I want to point out that when we're sitting at home, in this glamorous room that I'm in, we don't necessarily

know how people's names are spelled, and I just want to clarify for everybody that what we're hearing as "Wally" is in fact O-U-A-L-I-E. Is that correct?

Frost: Yes.

Gondek: Okay, good. Thank you for that.

Frost: Thank you for asking.

Gondek: My question to you is this: Will you give me 30 seconds to explain to you why I used the word "token"?

Frost: I'm giving you your space to speak, sorry.

Gondek: Okay, thank you. I used the word "token" because Ms. Joseph had expressed that she was concerned that she didn't want to be a token if she raised her voice. And in my response to her – and I was kind of worried about saying anything, and I asked Councillor Carra if I could try to say something – what I wanted to express was that none of us should feel like we're tokens when we're trying to do good things. That's how people label us from time to time, and that's how we get treated from time to time, but we have to persevere through that. It is clear that me trying to use those words out of respect for what the speaker said landed very poorly. Will you please accept my apology for the way it impacted you?

Frost: I don't feel like the apology needs to be personally given to me. I think the apology needs to be given to LJ, the person who you were speaking to during that time. I appreciate that, but I think the apology needs to go to LJ. And I also think that, yes, as you mentioned, you do need to much further consider how your words are going to land, because to us, all of us, we heard it as saying that it is our choice to be tokenized and if we – and that, like – just by claiming that we're tokenized that we're doing it to ourselves. That is not what we are doing.

Gondek: No, I appreciate that, and you know what? I'm just – I'm going to do a broad apology specifically – well, first of all, to Ms. Joseph, where this all started. I believe Dr. Smith was also quite taken aback by what I said, and anyone else that it's impacted, because it's impacted a lot of people. The thing I will tell you is, I specifically didn't come into council chambers today because I didn't want it to look like tokenism that the Brown woman on council was there to show you that we have diversity. So, you know, this whole process has been very difficult in terms of what to say and what to do and how things will be perceived. I apologize for the words I used and the way I used them hitting wrong, but I will not back down from saying please be strong, please keep doing what you're doing, and I will work with you to make sure that we are not treated like tokens. That's what I was trying to get across.

Frost: Thank you for following up with us on that front.

Gondek: No problem. I have another question for you. Was there something else that you wanted to say or add when you came up?

Frost: Yes. Actually, I would like to thank you for giving me that space and for opening up that space for me to speak, because I feel like my question for Nenshi is a very important one. But I also have another important point. You guys are all here assuming that we are all women. We are not all women, and it does not feel great to be repeatedly called a woman when I do not identify as a woman. I do not hate womanhood. I identify with femininity, but I do not identify as a woman, and I do not – even if you guys don't know that, I think you guys should be careful about just throwing those generalizations based off of our physical appearances, because that is not how I identify.

Second of all, I have a question for Nenshi –

Nenshi: [inaudible]

Frost: I still would – okay, in that case, I'd just like to raise a point.

Carra: I just – from the chair, Councillor Gondek asked if there's anything else you'd like to say, so you can say your question, and Mayor Nenshi can choose to answer it or not.

Frost: Thank you, again.

Carra: Yeah, I learned from the best, Your Worship.

Frost: I appreciate the space when I know it wasn't originally intended to be given to me. I want to use that well. As a point or question, during the presentation about police defunding and the questions asked about it, I have repeatedly heard it mentioned that the province controls a lot of stuff. The City of Calgary doesn't control a lot of these things. And I guess, to me – and that's why I'm asking for clarification – it came across that Calgary as a city is powerless to impact the province. You guys are one of the largest cities in this province. I know many things are controlled by the province and not the city, but I don't understand why you guys will just let it be, the province controls that, the city doesn't, when you guys could petition the province. There is no way you guys don't have influence on the province as one of the most major cities, unless I'm mistaken.

Nenshi: You have just described – oh, you unleashed the beast. You have just described the biggest frustration in my life, which is, in fact, they don't.

Frost: Okay. Yeah, that's what I wanted to ask, because I don't want to make assumptions that you guys are not willing to work.

Nenshi: Yeah, it's a strange situation, because in Canada – I mean, sorry, poli-sci geek – I'll be brief – cities have no constitutional standing in Canada. Only provinces and federal government do. The BNA Act. So the cities are actually creations of the province, and the relationship between the cities and the provinces varies with different provincial governments, different mayors, and across different provinces. But it's always, universally, a very paternalistic relationship. I often have to remind people that I'm the mayor of the city that has more people in it than five provinces, but oh boy, oh boy, oh boy, I wish we could petition them and they would listen. We try, and they often do, to be fair.

Frost: That's great to know.

Nenshi: But it is an uphill battle, and it's a big part of my job.

Frost: Well, thank you for answering that, because again, that explanation really did help me a great amount in how I'm going to go about my activism, knowing how the system works. Thank you.

Nenshi: Thank you. And you know, I'll just say that, I mean, for me personally, this has been very edifying for me, because it wasn't that many years ago that I'd be sitting in this room for days on end wanting to talk to city council. In fact, only one person in history has ever had a longer time at that microphone answering questions than me, and that's the chair of this committee, because the two of us are both very long-winded. But, you know, activism has changed. How we think about activism has changed. I've been in this job for 10 years. I've been trying to work on change – you're just hearing my whole confessional now. I've been trying to work on changing things from the inside as best I can, while the outside system has been changing around me. But I still think I have a little bit of wisdom to offer, and so I'm always happy to sit with activists and talk about this kind of thing, how the system works, and different ways of making change, and that's an offer I make very openheartedly.

Carra: Okay. Uh-oh. No, listen, I'm going to shut this down, because we do have – we're coming up on 9:30. This panel has taken a lot of good, good time, but there are other people waiting to speak. I think we have time for one more panel tonight. That's going to bleed over the 9:30 –

Voice: Does Councillor Gondek still have the floor?

Carra: Say again?

Voice: Does Councillor Gondek still have the floor? She's been interrupted a few times.

Carra: Councillor Gondek, do you still have the floor? Yes, if you would like –

Gondek: I would like to ask one more question, if I may.

Carra: Oh, absolutely. I completely apologize.

Gondek: No, please don't apologize. This is been a very interesting process.

Carra: Councillor Gondek, you still have the floor.

Gondek: My question, Chair, is to you. Given what we've heard for the last several hours and especially the way it's been highlighted by our last panel, would you be willing to make a comment now to say that not only is this only a first step, but it was probably not the best way we could've handled this but we couldn't have known. Could you please comment on what you're going to do as the chair of this committee – and perhaps Mayor Nenshi would like to weigh in – when we've heard clearly from people that they don't care what our jurisdiction is. If education needs to be fixed, we have – they believe we have power to propose those fixes. They want to know how we're going to tackle the systems that don't even let them talk for five minutes – or, more than five minutes. They want to know if we actually heard them. So before we go on to all of the next speakers, who are probably going to ask the same question – "What are you doing with what we're telling you?" – could you please weigh in so that people know what they're going to get out of this? Thank you.

Carra: Okay. I'm happy to weigh in, and then I'll turn it over to Mayor Nenshi. But I would suggest this is, in some ways, similar to the economic strategy that we developed. In that, there are some things that the City can do and there are some things that the City can support and there are some things that the City can step into as needed that are maybe outside its sort of influence, but what we're doing through this hearing is to delineate everything that's taking place in Calgary as it applies to systemic racism, and the work we will do afterwards is to identify the things that need to change and then the role that we play, and the role that we play supporting organizations in the community, and the role that we maybe play in creating new institutions or new groups and new systems that need to tackle existing – so the answer is, this is legitimately an inquiry to hear from the citizens of Calgary, and we will define our strategy with the citizens of Calgary with input from the community and figure out how best to tackle it, but we have to understand what it is we're trying to tackle first, and that's sort of the first step. And with regard to this being a flawed first step, you know, I understand that, but I would rather start – I would rather use the momentum we have and do everything we can to move forward.

Dr. Smith would like to weigh in, and I'm sure Mayor Nenshi would like to. But Dr. Smith?

Smith: Yeah, I just wanted to highlight a comment I made earlier, perhaps too rapidly, in my presentation this morning, which is to say, one of the things that's resonating for me with the responses by so many people about this format is how much we lost when we lost the Canadian government and international partners collaborating around the World Conference on Racism, Racial Discrimination, Xenophobia, and Related Intolerance, because what they required every five years, the federal government had to work with the provinces and municipalities to have hearings on racism in communities. And then every 10 years, there was a world conference where Canada then went internationally to present on this. So every five years, every 10 years, we would have – you wouldn't feel like you could all squeeze it into two days, three days, or even a week, but in fact, you would have a process where this would be taken up.

And I actually think, in listening to what people are saying, is we actually need to get the federal government to reignite that process, because it still represents the Canadian position at the UN, but perhaps not with the close partnership with municipalities and provinces. And some provinces would hedge their bets around this – the two that doesn't believe in systemic racism – but I actually think there are more who are likely to see this as a partnership. Because also, we move around. Albertans go to school in Montréal or BC. We want racism to be dealt with across the country. This is not – this cannot be contained within Calgary alone. Thanks.

Carra: Thank you. We've got Mayor Nenshi who was asked, and then I'm going to recognize Councillor Woolley.

Nenshi: Look, I'll just say very briefly: we knew this would be tough. We knew this wasn't the perfect situation, but I want to give you some credit, Councillor Carra, because you actually worked with a lot of members of the community, including our expert panel, to design something that looked different to try and bring that in. But here's the thing: It's what we've got. And in a time of pandemic, putting this together in a couple weeks to get 150 people's voices in here, no, it's not everybody. But it's what we got. And so I won't step back and say, oh, I'm embarrassed that this is what we did, because we wanted the community in this room. And I think we've done so in a good way, in a way that brings people in. But of course, as I've been saying all day, this is only step zero of many, many steps. And I'll stop there.

Carra: Okay. Does that answer the question sufficiently, to your mind, Councillor Gondek?

Gondek: Yeah, I'm fine with that, thank you. Let's get on with the speakers.

Stanley-Bhanji: Councillor Carra, this is an atypical request. This is Salima Stanley-Bhanji. I'm just on the bridge, and I would love to have 60 seconds to respond to Councillor Gondek's question, if permitted.

Carra: Councillor Gondek, do you have a question for Salima?

Stanley-Bhanji: No, it was the question that she just asked – the question she asked of council with respect to –

Carra: Salima, I'm trying to find a procedural way to make this happen for you.

Stanley-Bhanji: Okay. Okay. Okay. Got it.

Carra: Councillor Gondek?

Gondek: Given the fact that this speaker presented on, I believe, EDI – equity, diversity, and inclusion – using those proper processes to do things like this in future, I wouldn't mind hearing the response.

Carra: Thank you.

Stanley-Bhanji: Thank you, Councillor Gondek. Thanks, Councillor Carra. One of the things that strikes me as being a really affirming action that could be taken immediately is simply the City of Calgary council's statement to the media and to the public that systemic racism exists in our city and exists in Alberta, because even when I was crafting my own speech, and then when I listened to so many of the things that people shared today, a lot of time was spent on proving that this is a thing. A lot of time was spent on talking about the fact that there is a problem, as opposed to ways that we can address the issue. And so having a common understanding and, you know, that can be shared broadly, I think is critical, not just in terms of getting to solutions, but also just in terms of validating all of these people's experiences, which right now, I think, given the comments of [the premier 00:44:10], is concerning. So that's all I wanted to say. Thank you.

Carra: Thank you for that. And I think that's a good closure to this panel, which has done some heavy lifting with regard to our mandate today, which is an inquiry. So thank you, everybody, who has presented as part of this panel. And we've got 15 minutes until 9:30. My question – I guess my question is, are we willing to do another five-person panel, committee? Councillor Woolley?

Magliocca: GC, it's Joe Magliocca. I've got to drop the call at 9:30, sir.

Carra: Okay, well, I appreciate that. The question is, is the majority of committee going to do that? Councillor Woolley, would you be willing to test committee's resolve here?

Woolley: Yeah, I'm happy to do that, and I would just – I guess I'll make a motion that we hear from one further panel of five, or six, or whatever that – a tight five-person panel, and then –

Carra: One more panel of five, and we suspend the procedural bylaw to continue this meeting until that panel is concluded.

Woolley: And I just – you know, we've got a lot more on the list. I know we were hoping to maybe make it to panel 10, and we're not near there. We're going to have a big day tomorrow, but I think we should – we know we have a few people waiting on the line that were expecting to get in tonight, so I'll make that motion.

Carra: Okay, I will call the question, and I'll take it right to the roll call. Clerks, can you call the roll, please?

Clerk: Councillor Chahal.

Chahal: Yeah.

Clerk: Councillor Chu.

Chu: Yes.

Clerk: Councillor Colley-Urquhart.

Colley-Urquhart: No.

Clerk: Councillor Davison.

Davison: Yes.

Clerk: Councillor Demong.

Demong: Yes.

Clerk: Councillor Farkas.

Farkas: Yes.

Clerk: Councillor Farrell.

Farrell: Yes.

Clerk: Councillor Gondek.

Gondek:	Yes.
Clerk:	Councillor Jones.
	Councillor Keating.
	Councillor Magliocca.
Magliocca:	Sure.
Clerk:	Councillor Sutherland.
Sutherland:	Yes.
Clerk:	Councillor Woolley.
Woolley:	Yes.
Clerk:	Mayor Nenshi.
Nenshi:	Yes.
Clerk:	Councillor Carra.
Carra:	Yes, and thank you, committee/council. It's great to have everybody plugged in to this.
Woolley:	I did, and just on a point of order, it's interesting, and I think part of the credibility of what we're doing here today is that I think all members of council have been on today listening, and that's pretty great.
Carra:	Yeah. I really appreciate that as well.
	All right, let me build the final panel of the night.
	Heather Campbell, are you on the line?
Campbell:	Yes I am, Councillor Carra.
Carra:	Thank you. You're going to be the first speaker on this panel. Can you please hit your mute button and stand by to speak first after I assemble the rest of the panel?
Campbell:	No problem, thank you.

Carra:	Thank you.
	Joseph Boysis Jr.?
	Kamal Gill?
	Taliesin Coburn?
	Vanesa Ortiz?
	Tyra Erskine?
	Bilal Abdulghani?
Abdulghani:	Yes, Bilal is here.
Carra:	Bilal, excellent. You're number two.
Abdulghani:	Thanks.
Carra:	Josiah Abdou? Josiah Abdou?
	Neveen Dominic?
Dominic:	Here.
Carra:	Excellent, you're number three.
	Carol Kadri?
Kadri:	Yes, I'm here.
Carra:	Thank you, Carol. You're number four.
	Firatol Shune?
Voice:	She actually won't be attending today's meeting, sorry.
Carra:	That's okay. Do you think she'll be attending tomorrow?
Voice:	Most likely not. Sorry. I'm just speaking on behalf of her that she won't be able to attend today. I can find out for tomorrow, though.
Carra:	Who is this speaking?

Voice: Just somebody that she asked to contact you to let you know that she wouldn't be able to attend today.

Carra: Well, that's very kind for you to do that. We will hear from her tomorrow or not. Do you want to speak?

Voice: No, it's okay. Thank you.

Carra: Okay.

Voice: [unclear 00:49:40] I was in group number six, and I've been waiting since 11 o'clock in the morning.

Voice: And I have an eight-month-old. Please, please let me speak.

Voice: I'm pretty sure my name is next on that list, so …

Carra: Terrance Evans? Where is Terrance Evans?

Evans: Right here.

Carra: Okay, we'll put you, Terrance Evans. And who's the one with the eight-year-old?

Bukhari: Eight-month-old. That's Iman Bukhari. Thank you. Thank you.

Carra: Okay, that's it. We've got a panel of six. Everyone else, we're going to get to you tomorrow. I apologize we've not gotten you in today, but we will get you tomorrow. Everyone who's not on the panel, this would be a good time to hang up the bridge and follow along on the webcast, if you have that capability. If not, please mute your phones and follow on the bridge. Everyone else –

Voice: Can I ask a brief question, just about the group?

Carra: Uh-oh. Who is this?

Voice: Can I ask a brief question about the group numbers, what group number we're at, because two, three – I've been on the phone since one o'clock as well. I was supposed to be in group nine. I don't think my name has been called, which is completely fair. I'm going to let the other people go first, but as far as when it comes tomorrow, I'd just like to know where are we starting at – like, what group number?

Carra: We're going to start at nine o'clock tomorrow. We'll start with group nine tomorrow, at 9:30 in the morning.

Voice: Okay.

Carra: Okay? I apologize, sir, and –

Voice: No, that's okay.

Voice: Actually, I'm so sorry to interject here, but if he would like, he can take [unclear 00:51:26] spot, just because I think I know who this is. So I would request that he take her spot for today. Thank you.

Carra: Unfortunately, we've got six people signed up to speak, and so I appreciate everybody working together like this, but I'm going to say the names again. We have Heather Campbell, Bilal Abdulghani, Neveen Dominic, Carol Kadri – were you – Terrance – sorry, we need some muting, guys. There's a lot of background noise. Terrance and Iman. Terrance, what's your last name, Terrance?

Evans: Evans.

Carra: Okay. And Iman Bukhari. No, that's all I got. Is everyone cool with that? Somebody has put us on hold, and now we're getting beeping. Okay, that seems to have gone away, which is great.

All right, everybody who's not Heather Campbell, please hit mute. And everyone we did not get in tonight, I sincerely apologize. We will get to you tomorrow.

Heather Campbell, can you start us off with the last panel of the night, which by my count is panel eight.

Campbell: Thank you very much, Councillor Carra. Mayor Nenshi and members of city council, Calgary city council, and Councillor Carra as the chair, it's my hope that when I speak this evening, the words become absorbed into a brave space – not a safe one. In a brave space, the truth is spoken and is heard, feelings are unfortunately hurt, [unclear 00:53:25] are left with discomfort, but there's a consequential and simultaneous call to action for all who have taken in the brunt and honest words.

Racism exists in Calgary. It is a blatant, pernicious, and injurious to those who experience racism. I compliment the City of Calgary for taking steps forward to provide leadership for all Calgarians on anti-racism aspects, and to hold themselves, as the municipal government, to account on questions of racism, plurality, and their joint influence on Calgary's prosperity and resilience.

Being an ally means that when you see something, you say something, and you do something. Silence is an active complicity. To be anti-racist, you have to make it your active business every day. How many of you witness the daily

racism in your council chambers and city hall offices and do nothing to address it? How many of you don't even recognize that there is racism occurring in your offices and chambers?

Calgary city council's unanimous vote to oppose Québec's secularism law, Bill 21, and defend Calgarian's rights to wear religious symbols and articles of faith under the Canadian Charter of Human Rights and Freedoms in September 2019 was a historic moment of brave, resolute leadership by Calgary city council. Bravo. To be anti-racist, however, Calgarians must call and name racism when it occurs, each and every time. Calgary's leaders are called to discover and deploy an anti-racism lens in their decision-making, discourse, debate, and dialogue. Calgary's leaders, by virtue of their leadership roles, have a higher duty of care than regular Calgarians in destroying the malicious sickness that is racism.

The impacts of systemic racism are a decline in financial capacity, reduced social well-being, and negative impacts to health, including mental health. Racism directly erodes the health, prosperity, and well-being of your citizens.

Like many of the Albertans consulted in the development of the "Taking Action Against Racism" provincial report, my experience with racism is personal. As a Black woman, I am one of the people who directly faces the problem of systemic racism and anti-Black racism in Calgary. One of my encounters with racism became quite public in January 2017, when I had a rather negative interaction with a Calgary storeowner over his window display of a Confederate flag, a recognized hate symbol. My actions in response to the situation were chronicled by Calgary-based journalist Carrie Tate in The Globe and Mail. Reflecting on this incident would strike me as both problematic and challenging. First, the number of my Calgary neighbors who saw the flag, knew it was a hate symbol, and elected to take no action whatsoever. Second was the number of my neighbors who saw the flag and didn't even find it offensive. The duality of this challenge directly reflects the deeply rooted issues – the deeply rooted issues of systemic racism and anti-Black racism that persist in Calgary.

The Alberta Anti-Racism Advisory Council was established to implement the action items outlined in the "Taking Action Against Racism" plan that was released in June 2018. At this extraordinary time, as we experience a historic social justice movement, the Alberta Anti-Racism Advisory Council, of which I am a co-chair, should have been at its most effective and leading with a strong voice, propelling this movement forward. Sadly, this has not been happening. Despite this, I remain committed to this vital work and plan to continue to lead the Alberta Anti-Racism Advisory Council as a co-chair. It's important to me to use my voice to hold our provincial government accountable when it comes to listening to, supporting, and advancing anti-racism in our province. I take this role and my responsibility extremely seriously.

In my role as co-chair, I call on Albertans – and, by extension, Calgarians – to listen and to act. We know racism has always existed in Alberta and Calgary, and it continues to exist today. The issue of racism belongs to every Albertan and Calgarian, and we must all work together to address racism. Only then will our province and municipality jointly thrive and experience real and lasting prosperity. Anti-racism is not a partisan issue.

As a co-chair, I set out to build the Alberta Anti-Racism Advisory Council into a powerful provincial platform to create change, develop effective solutions, and support innovative policy with respect to anti-racism in Alberta. The four priorities of the Alberta Anti-Racism Advisory Council are valuing skills and experience in the workplace, which includes exploring the credentialing process in various professions, recognition of internationally trained professionals and experience; teaching respect for each other, which includes evaluating education resources and best practices, including racism in the school curriculum and helping teachers teach about racism and making education available in more languages; preventing and responding to hate crimes, which includes working on a hate crime strategy and a provincial hate crime unit; and last but not least, ensuring the Alberta government reflects Alberta, which includes assessing options to ensure that the Alberta government and agencies reflect the plurality of Alberta.

As the City of Calgary moves forward toward the development of an anti-racism strategy, here are some questions for consideration and to stimulate innovative solutions. How do we work with bylaw services and licensing to prevent retailers from profiting from the sale of hate symbols in Calgary? How do we ensure that the City of Calgary's procurement team

[12:00:00-13:00:00]

don't do business with racists or financially support hate? How do we ensure that city council and all City of Calgary employees and volunteers all receive anti-racism training and coaching? How do we ensure that facilities owned by the City of Calgary all engage in and adopt an anti-racism approach? How can Calgary's public spaces be used to provide an accurate history and depiction of the Black experience in Calgary? What expectations will be set for the leaders and management of Calgary's public spaces and organizations to work and lead in an anti-racist manner?

Do not waste this historic moment. Do not be afraid of making a mistake. Do something. Calgarians are watching you. With respect, Heather Campbell, the Co-chair of the Alberta Anti-Racism Advisory Council, and Inglewood (Ward 9) resident.

Carra: Thank you so much, Ms. Campbell, for that presentation.

The first thing I have to do is ask everybody on the line to mute their phone. Someone's having a conversation with someone in the room with them, but you need to be muted so that we can have this conversation here.

The next speaker in this panel is – sorry, I was scribbling so fast, I disconnected my first names and my last – Bilal Abdulghani. Bilal?

Abdulghani: Bilal is here, yeah. It's pronounced Bilal, but that's the whitewashed version.

Carra: Bilal?

Abdulghani: Yeah, thank you.

Carra: Thank you. You have the floor, sir.

Abdulghani: Yeah, thank you. Thank you. I was waiting for that. Perfect.

So first thing I've got to mention right off the bat here is, I have to acknowledge the land that we're on. Listening to this space, listening for the past – what is it now – seven hours, eight hours, that we've been on this line, everybody's tired, and all I'm hearing is stories on stories, truth, facts, places, and things taking place on this land. This land is named Mohkintsis, for those of you in the room who are uncertain of the nature – or, I mean, the origin of our name. "Calgary" is Irish, but before that it is "Mohkintsis" by the Blackfoot people. So first off, I just wanted to make sure the name of the land that we're on is clear and that we're grounding ourselves and where we are.

So this conversation happening is important. What I wanted to take this time to do was really more so to echo what I've been listening to. I didn't really come with a written piece, like so many people have so beautifully wrote a written – and I really appreciate their sentiments and taking the time to be as clear and as honest with themselves – like, somebody said they're being very generous with their stories. It's not an easy thing to do, and people of privilege don't really understand that, to be put on the spot and asked about what is hurting you, and what has been hurting you, and what do you know will continue to hurt you, and what do you think about your children being hurt, because you know it's going to happen. So people are put on the spot, and they're giving you this honesty. Please don't take that lightly. Understand that people's sharing is a big respect that they're offering you.

So the next thing I guess I will mention is that I've been taking notes, and these notes have been quite eye-opening to me because they tell me about the people sitting in this chamber room; they tell me about Calgarians who care about the people around them, care about their future, care about their children; and there's a lot of friction. There's a lot of friction between the people

listening and the people wanting to be listened to, and that's a big part of what is the problem here. We've been arguing a lot about the format of this all, and the format – yeah, it doesn't have its [unclear 00:05:00], and I'm going to be – I know we're taking it right to the end, talking about how it hasn't been that helpful. But one thing it's made clear is that there needs to be better dialogue, better communication, and that starts with Black and Indigenous people having their own spaces, and then having their own spaces choosing to allow the majority population, white people, or not. And that's a huge, huge thing for white people to accept, but it needs to happen. Otherwise, the direction of power will always come from the top down, the way it's been happening since colonization happened. So top-down hasn't been working.

We're talking about what needs to happen. Well, we really need to create safe spaces – many of them – without looking back, without feeling like we need statistics. You know, we need to listen to Black and Brown women when they say we need race-based data, because it's the only thing that's protecting them when the rest of society is perpetuating their oppression. We always need to see numbers, right? But race-based data is so – it's not supported the same way data about fracking the land is. So when we talk about what we need to do, well, we need to listen to Black and Brown women, that's for sure. We need to open dialogue for these communities to have spaces that are safe, spaces that they know they won't be judged for what they're going to say, because I guarantee you, some speakers today had to whiten up their talk, and it doesn't really help a person's expression when they have to do that, kind of like what I'm doing right now. That's another microaggression that we experience – when we're out in public and people don't really – they can't manage their energy, and it turns into anger, they feel anger towards people's energy. So just to shed light on that, next time you're in a space and you feel uncomfortable by a Black or Brown person really enjoying themselves.

I had a lot of thoughts about the police, a lot of conversations, and I thought, bringing that up here is really echoing what a lot of what people's sentiments were. I'm sure everyone in the council chamber and people listening are familiar with Highway of Tears and the "starlight tours" and what both of these terms mean and the reality that Indigenous families face by having their leaders taken from them … Excuse me.

And on that note about leaders being taken, a question was asked by a councilmember, a chamber member – I'm sorry, I'm bad with names, so I can't recall who asked this question, but it was asked, why aren't men present in these conversations? And I think that's a great question to ask to point into systemic racism and the reality that Black and Brown families experience by having such a majority of their leaders in prisons. And you wonder why men nowadays – you might ask yourself, well, where are the leaders? Why are all these women speaking? Well, I'll tell you, it's not easy for men to be led by a mother who was also doing everything else, and without a father, what example

of leadership do these men have? So you ask yourself, who's going to come to these meetings – who was taught to come to these meetings? Who was told it was something they should be doing? These men were told to actually stay quiet and to not speak, so why would they come here? You know, it's brave people showing up to your chamber room right now. Shuana, the rest of you, it's been real listening to you, for real, and I think it's so important that there are people – young people – going and entering these white spaces.

Well, as far as looking through my notes, I think I've covered what I've had to say. I would like to end with just speaking to what I mentioned earlier about echoing the sentiments that people have mentioned, particularly Black and Brown women. I really urge chamber members to revisit and relisten to these recordings, because this is all recorded, and take note and pay attention to the emotion, and pay attention to the points that connect, and do your – take the time – this is going to be a process – and really put in your due diligence being on this colonized land, you know? We all have a duty – we all have the duty to do something about this right now, because when you have people in boiling water alerts in 2020, it's kind of – and they're called Canadians, that's kind of interesting to me too, to say the least. So yes, please listen.

One thing I wanted to say on a positive note was there was a Cree elder who spoke earlier, but I don't remember her name, but to listen to her, I have to just make it clear that everyone who listened to that, that was a big privilege that we were able to listen to her and we were able to make note of what someone such as herself, someone who's experienced so much, someone who has immense knowledge in Indigenous ways of knowing, it's a huge privilege, so don't underestimate that, please. So I would like to just send love that way. I know I'm – I'm not too sure how long I've been speaking for, but – and I want to appreciate the fact that people have been listening and that there are still a few people to go and that we're overtime, so thank you for listening.

Carra: Thank you for that. Thank you. Please mute your phone and stay on the line for questions at the end of this.

Neveen Dominic? Are you ready to speak?

Dominic: Hi. I am ready.

Carra: We hear you loud and clear. Please proceed.

Dominic: Okay. So first I just want to thank Your Worship, Mayor Nenshi, Mr. Chair, members of the committee, for this opportunity to speak. I understand how challenging this has been. The whole day has been difficult for me, so I was on from one o'clock, and I can imagine how much more difficult for you being there from nine o'clock, so thank you for this opportunity, and this is a great start for

the conversation. I know you've received quite a number of criticisms; I don't want this to be a discouragement. People are very angry, and they have a lot on their heart. They want to see change so desperately, and this is why they're expressing it that way. But how you guys have gotten this started, it's really commendable, and I look forward to this conversation as it continues to evolve.

So my name is Neveen Dominic. I am a South Sudanese War survivor. I come from Sudan, which means "the land of the blacks," so if you ever met a South Sudanese person in Calgary, you will know that they're very, very dark, so naturally, because of our darkness, we have received a lot of hatred all over the world. Especially for me and my family, we were in Egypt. We were refugees, because we had to escape the war, and we were blessed to receive an asylum from United Nations to come to Canada, and being – I'm sorry if I get emotional, because it's really difficult for me to tell this story without being like that – growing up in Egypt as a refugee, it was very difficult for me because I was very dark and my body was more muscular, and also my hair was very – I was wearing a lot of Afros and natural – looking like a real African girl, and that was not received positively in the Egyptian society. I was severely bullied, called every derogatory term a Black person can be called. I was also thrown garbage at and told that I was so black that they thought I was a garbage stack, so that's why they threw the garbage at me. So I've seen a lot of demonstration of hatred, and it was difficult for us in Egypt, because all I wanted to be is accepted in society and for people to see some of my other talents other than my Black look that was very offensive.

So my peers at the time are trying to figure out how to wash the black off of ourselves because we were told that we were very dirty – that's why we were this black – so we should be taking more showers and things like that. And as a refugee in Egypt, life was very difficult. We had to leave everything behind and just run with the clothes on our backs and whatever we could carry at the time. So to be faced with this high level of hatred where you have to think now you might have to bleach yourself just to be accepted in a society, it was incredibly difficult as a teenager for me to deal with that. So some of my peers have to make decisions of, like, either you would buy food to eat, or you would buy bleach so that the hate demonstration and the racism can be reduced. So getting that asylum and coming to Canada was, like, a breath of fresh air for me. I thought, this is a great new beginning.

And when I come to Canada, it was different, you know, and this is where I realized that, you know, Canada has sophisticated racism, is what I would say, because that's what I was met with – terms like, as a new refugee to Canada, being fresh off the boat. You know, I didn't understand what that meant, which is also a reference to slavery times. And it was difficult at times, even in Calgary here – I've been in Calgary for 10 years, and going to school and stuff like that and expressing my views on things that I did not agree with is considered pulling the racist card, whatever that means, you know, instead of looking at the facts

and seeing that, hey, maybe there is something wrong here that we can try to address instead of being upset that I am expressing myself and pointing out a problem and calling someone out on their behavior. And I have experienced that a lot at work. I have not worked that much. I've always been an entrepreneur, and Canada has made me understand that entrepreneurship is the only way for me to feel free and to have job security, because at work, this is where I call it the sophisticated racism. I just feel like I'm [bait 00:16:54] when they're looking at so-called diversity, where you see everybody else is white and maybe there is one more Asian girl or one more East Indian person and myself and this is what the picture of diversity is. So a lot of these things, I did not believe in it, and with my experience in Egypt, this is what made me start my cosmetic company Neveen Dominic Cosmetics. And certainly with us South Sudanese people being so black, so unaccepted, where the entire industry – talk about systemic racism, there is multiple levels of racism. It's like the whole industry with people who have so much more money, so much more resources, to just produce shades to include us, we were completely excluded and had to bleach ourselves to find foundations or powders. People were using baby powder to mattify their skin or to just feel a little bit beautiful to be maybe accepted, to be closer to that European skin tone. So this is why I started my company, because I wanted it to empower women, and I didn't want to be like the other racist people in the industry. I did not make a Black line. I made a multicultural line. I included everybody, including white people, because I am better. So I made this company, and I made sure no matter what kind of woman that ever comes to sit in my chair to get her makeup done or to buy my products, she was represented. So this is something that I am very proud of. And I also packaged my story to inspire women, which is "Beauty from the Ashes of War," to inspire people, to empower them, and to help them understand that they do not have to succumb to those stereotypes. This Eurocentric standard of beauty is just one ignorant person's mindset that has been infected by a whole population that they decided to hate people who are of color that are non-European – or that are Black, to be specific.

To my disappointment, I am growing my company, working very, very, very hard, you know, because this is my platform for South Sudanese, and you look in the news, all you see is South Sudanese people killing people. We have a whole community at the cemetery of dead young people, that we will celebrate so hard if they make it to age 25, because they're going to get killed in the street because of whether it's gang related, selling drugs, suicide, or overdose. This is what happens in our community here in Calgary in a regular basis. A lot of us came to Calgary as refugees, and you will look at some of this youth here, they came here – like, they run away from war. I don't know if you guys know about the lost boys and girls, when the government of Sudan declared war against the boys. Who does that? When I told my story, as I tell in my book, people are always thinking, oh my God, how can the government do that to young boys, to children that their parents cannot even protect them? They have to tell them they have to run. Imagine running from here to United States. This is what they

did. They ran to all the borders around Sudan. They've been to Kenya, they've been to Ethiopia, to Egypt – everywhere. You had to run. And it's a crazy idea. But when I sit back and I look, you know who reminds me of this ugly story? The police, because that's what they're doing to our young people, and it breaks my heart that it's a reminder and it's a sad thing after crossing this big ocean and coming here to the land of opportunity that we are faced by this very exact same thing that is happening.

So the system in terms of immigration, you can take people out of the war, but you can't take the war out of people. My people are suffering from serious mental health issues. We have kids that are at age 7 who are given guns that is even bigger than their size. They kill people. They committed so much atrocities. And you're going to bring them to Canada because they are rescued and immediately put them into the Canadian system to go to school with other children who may have had minor problems that, oh, maybe my brother stole my [can 00:21:05], or this person did this, and you're talking about anger management. How do you think the South Sudanese kid is going to perform in that environment? Worse than another kid that grew up here in Canada. So that is not being factored in, but quickly labeled as aggressive, angry, ignorant, criminals – all those ugly, horrible names. Meanwhile, the underlying problem here is really mental health. So in that regard – you know, and I'm still trying to reach out to United Nations. We may have a lot of successful Sudanese refugees being brought to Canada or other places in the Western world, but they have really not been mentally rescued from that war, and that's why this system in Calgary here is not working for the youth of South Sudan.

Another thing, I look at myself, I do my best to try to be a good role model for my community. I entered a competition, Mompreneurs, which was a national competition with over 1,200 entrepreneurs from across Canada. I was so proud of myself to be named Top Finalist – the only Black woman that was Top Finalist in 2018. [unclear 00:22:19] were written. I was representing Calgary, and I was representing South Sudan, and I was representing Black women. Not a single media covered that, but they would prefer to cover it if a Sudanese person would've killed another person. But you know, like, we're not being highlighted positively. It's only the negatives that you hear about that. We don't have the business support. Like, even some of us who know – like, a lot of these Sudanese kids, they get caught into all of this, they go to prison, they come out, now they have criminal records. Nobody can even hire them. They can't get a job. So this is where the system is designed for the Black man to fail, for the South Sudanese person to fail, because now the only available job is drug dealing, and that is what they do. They sell drugs to support themselves. So there is so much systematic issues that I don't believe that I can even summarize it in this five minutes, which I'm pretty sure I've already passed that time, and I wished to speak about this before –

Carra: Just a little. Just a little.

Dominic: I'm sorry, because I know we're trying to keep it kind of, like, you know, within the five minutes, but I just want to quickly answer two questions that Mayor Nenshi has mentioned. You talk about, what is working well? What I personally see that is working well: communities taking these initiatives, such as myself. I'm not even a community. I'm an individual. I created a subbrand to dedicate to Juba – Juba is where I was born, it's the capital of South Sudan – because I wanted South Sudanese people around the world, when I go to present my business, like, in IMATS or all these fashion shows in New York or [unclear 00:23:57] Mercedes-Benz, all these people, I want them to see South Sudanese people is more than war victims or all this negative stigma that's around our community. I want them to be proud. But the vision is there, but the capacity is not there. And even when you want to work with other organizations that's already here in Calgary dealing with mental health and all these other things, they can't even comprehend what I'm talking about, because they have not experienced that, so how can they possibly help us? And that's where the problem lies. So I think what's working well is initiatives that individuals or smaller groups that are taking so we can better our people in smaller groups. Every time I post "Model Wanted," I find every South Sudanese girl wants to be part of what I'm doing, because this is what they identify with. But my resources is only limited. I can't help everybody. Another person, when he talked about systemic racism, and as people were talking and I'm writing it down, I have about, like, nine – I'm going to send in a presentation, because honestly, I don't think I can summarize it [inaudible] –

Carra: Neveen? Neveen?

Dominic: – everybody's done it. Mm-hmm.

Carra: I think that would be a wonderful idea, if you were to take some time and consolidate your thoughts and send them to us so they can become part of the public record. That would be amazing. Can I ask you to do that, and move on to the last three speakers of the night?

Dominic: Yes. Thank you.

Carra: Thank you so much. Thank you so much for sharing with us. Can I ask you also to put yourself on mute for the end, if there are questions.

Carol Kadri? You're up next.

Kadri: Thank you, Mr. Chair and panel members. I am pleased to see that this conversation is finally happening in Calgary. I would like to share a very compacted version of an issue that I experienced here in Calgary. In early 2008 I was encouraged by a 911 communications officer, through acquaintance with my husband, to apply for a position with the Calgary Police Service as a 911

operator. At the time, this unit had not been transferred to public safety communications and was still administered by the Calgary Police Service. After careful and thoughtful consideration of the job description and requirements, and after discussion and consultation with my husband and five children, believing that I met all the posted qualifications, I decided to apply.

Along with satisfying all the stated requirements in the job posting, I believed that my ability to communicate in foreign languages would be considered a positive addition. I am fluent in English and speak some Arabic, Ukrainian, and French. I completed the application form and was invited almost immediately to an orientation and tour, during which I submitted my forms along with government-issued photo ID. My name is Carol Kadri. I am of Ukrainian heritage, born and raised in Winnipeg, and a proud Calgarian since 1983, and my photo ID shows me wearing a head covering, signifying my adherence to the Islamic faith.

Two months later, I received an email stating that I had not been successful because I had not passed the security clearance. I believe that my application was actually rejected because of my faith. It was apparent that I am what is labeled a visible minority. I had concerns with the reason that they used to reject my application, as I knew that I had absolutely no security issues, and I suspected that the main reason was that I was wearing a head cover, or hijab.

Following 10 months of talking to various politicians, city officials, police officers, and other applicants, I decided to launch a human rights complaint, which was accepted by the Human Rights Commission, and then yielded a claim by the human resources department of the City of Calgary that reaching their decision in branding me a security threat was through a clerical error; that in fact I was not, nor ever was, a security threat; and offered to grant me an interview if I was to drop my complaint. This left me no option but to accept the City's offer. I felt blackmailed into accepting an interview that could very well be slanted against me from the start.

The half-hour interview was conducted in November 2009. The interview was conducted by three Caucasian women, with two being in uniform. The interview consisted of five questions. Later that day, I was called by the hiring supervisor that I had answered all questions acceptably, with the exception of one, which was how I handle stress. Due to my answer not being acceptable to them, she stated that my application for employment would not proceed. I believe that I did not pass the interview part of the recruiting process because I had previously filed a human rights complaint. As one of the founders of Almadina charter school, the first ESL charter school in Canada, I have had the opportunity to interview many schoolteachers for positions at the school. I could sense that the three interviewers were going through the motions.

Later, scrutiny of their written notes validated my feelings. The interviewers had the opportunity to judge me based on my appearance. The interview was not

conducted behind a screen, for example, where I would be assessed only on my answers and not be prejudged on a face-to-face situation. I insisted that my interview analysis be sent to me, which I had to fight to retrieve, and in it, I noticed that the interviewers did not write my responses to them in the way that I told them. They skewed my answers and wrote them incorrectly. It was a subjective interview, based on the opinions of people who I found out later wrote incorrect statements that they attributed to me saying. I wrote an email to the City of Calgary human resources department outlining the above issues. The response I received was from Mr. George [McLachlan], Director of Human Resources at the City of Calgary at the time. He stated in his letter to me that these people who were on this hiring committee were professionals and highly trained in this field. Had I not insisted on retrieving their actual written assessments of my interview, and seeing my verbal answers incorrectly written, I would have never known that they are using false information to base their hiring practices on. The fact that they wrote erroneous statements that they attributed to me showed clearly that they were disinterested in what I was saying during the interview itself. The director also made a point of stating to me that the City is very proud of the multitude of cultures and religions represented within the employee base. When I challenged his statement in a subsequent email to provide me with these figures, his response was that the City does not record this type of data. Without this data, how could he make such a definitive claim? One of my co-applicants at the time, who is also a Caucasian woman but does not wear a hijab, was offered a position without attending any interviews. She did submit her documents, as I did, bypassed all the interviews, and went straight to polygraph testing, which she took. She was offered a position immediately after.

This is my experience. Other members of the Muslim community in Calgary have faced similar obstacles with the City of Calgary and the Calgary Police Service hiring process. Although discrimination in hiring practices is systemic in the Calgary Police Service, it is difficult to prove unless someone within the City of Calgary human resources publicly reveals the real situation. I urge and recommend that Calgary city council add a standing agenda item focusing on anti-racism into city council meetings. Thank you very much, and good evening.

Carra: Thank you for your presentation. Please mute your phone and stand by for questions from committee after the panel is over. We have two speakers left.

Terrance Evans, are you with us?

Evans: Yes, I am.

Carra: You're up. I can hear you loud and clear. Please proceed.

Evans: Thank you very much, and thank you for the honor to speak. I'd like to thank everybody who's attended so far, and I've been watching the proceedings from around 11 in the morning, so I'd like to say thank you.

Mine is a little different. I identify as a Black man, and a couple things I'd like to suggest and probably be as brief as possible. Everybody who's a Black man has at least had some sense of – or has experienced some form of racism, so I don't want to go into detail. I want to propose a couple of things. I am one of a group of people who in Calgary identify informally as Black elders, who like to contribute, teaching especially the young Black girls, the young Black boys, about their identity. And what we'd like to propose is – we can hear the anger and the frustration, because most of them haven't had some of the experiences we've had or the knowledge that we have.

So my proposition is, going forward, is how we can contribute with the support of the council. So my proposition is a question in some ways, which is, can the council – or will the council – promise or – it's a proposition, so, will the council commit some resources, specific resources, to helping us educate our young Black girls and Black boys about their identity, and then also would like to offer our wisdom and understanding about identity as Black people to other races of people. So my proposition is really how we can bring some contribution to the process of dealing with racism, but with proactive methods, and so that's my proposition, and if the council is keen on this, I'll be more than willing to give you a more detailed proposal and also take any questions. Thank you very much, and thank you for having me.

Carra: Thank you so much. Please mute your phone and stand by, and the last presenter of the night, Iman Bukhari.

Bukhari: Thank you for allowing me to speak. This is Iman Bukhari. My eight-month-old really appreciates her mom being able to put her to sleep after crying the entire day, so I entirely promise to stay in my time limit.

I am the founder of Canadian Cultural Mosaic Foundation. I started this organization when I was 19 years old, because my first experience of racism was when I actually immigrated to the city shortly after 9/11 happened, and that's when I found out I was what people call a "terrorist." Our organization started this petition to hold this meeting. It got 72,000 signatures – all Calgarians, and I have the postal codes to prove it. As soon as the Notice of Motion was put forward, we communicated with staff and councillors. We gave them feedback on how to do this in a way that was authentic, collaborative, and meaningful. I won't go into details because I don't want to take too much of your time, but I really just want to highlight the lack of communication for this hearing. There wasn't even a website that hosted this information in advance. People had a week to figure out that this was happening through three tweets, Facebook post, and an Instagram post. None of the speakers here knew they had five

minutes to speak. No one knew the process because of that communication gap. This isn't the first municipality in Canada that has done this. We told you this. City of Montréal did this last year through a petition, and they did a much better job. So honestly, Chair and other councilmembers, this does fall to the city council and administration as a fail, and I know it's clear that you recognize it, so that's good.

But right now I just want to quickly highlight internal issues at the City of Calgary, because I'm also an employee there, and I cannot tell you the amount of times I've faced racism there. You know, a supervisor told me, in front of 50 other supervisors and leaders, that Punjabi people don't care about their family values because they believe in honor killings. I also want you to know that I sit on the Alberta Anti-Racism Advisory Council. Do you know when I received this honor, I was told by the leader of my department that I wasn't allowed. I hadn't told anyone that I sit on it, and I purposely don't talk about my accomplishments. I act like a robot at work who just works, who doesn't try to talk to too many people, because of the common microaggressions and racist behaviors that I'm always dealing with. But it was on the news, so people found out, and instead, you know what the department leader told me? She told me that anti-racism work and being a City employee cannot go together. So what do I pick? My job? Perhaps my volunteer advocacy that I've been doing for 11 years? When I approached HR with my dilemma, incredibly terrified that I might lose my job, I was told it was a conflict of interest. That's ironic. I know several employees that sit on boards for different reasons, such as green initiatives or healthcare advocacy, and that's all allowed. But the idea of anti-racism is threatening to the City? It's somehow political? I was nine months pregnant last autumn, walking to City Hall for work, when a yellow-vest protester started shouting as I was walking by, saying, "Muslims are terrorists and need to be deported." This is where I work. This is the system that allows these people to continue this.

And lastly, I just want to say one thing: If you really want to do this work, please collaborate. This is extremely important work. There are amazing, excellent equity-based organizations, such as ours; or CommunityWise, as you know; ActionDignity; and so much more. And this work needs to be done at the top level of your hierarchy. So if you're going to throw this off to neighborhood services, who have no power, it's not going to work. If it goes to top level, like city manager's level, it will work, because internally they have power to actually work on matters like this and they'll be taken seriously. That's how you can actually have accountability. Otherwise, the fact that all these people are reliving their traumatic experiences, it will go to waste. And in anti-racism training that you outlined in your Notice of Motion, it's only for higher-ups, and it's done with your diversity and inclusion bias training initiative. I've seen that training; it's very problematic. You need to do this – I really do believe you need to do this externally. There are many organizations that do this. If you do it through the City, this will happen again. And diversity and inclusion is like

thoughts and prayers: It's nice and symbolic, but it doesn't help with action. We know this is not going to be perfect. People make mistakes, and that's okay. But if you collaborate with the community, it's actually possible to do this, because I want to tell you that we love Calgary. I love Calgary. I love being here. I am thankful, and I'm thankful to the people of this land for allowing me to come here, and for allowing me to have this opportunity to speak to you, and I want to stay here. So let's work together. But simply put, if you don't fix the issues internally, then you are not going to be able to fix them externally, so we need to look at an overhaul of our system. Thank you so much for giving me this opportunity.

Carra: Thank you for that presentation.

So that's the last speaker of this panel. I have – Mayor Nenshi, you have a request to speak?

Nenshi: That feels like that was a long time ago. I actually have a question for Ms. Campbell in her role as the co-chair of the Alberta Anti-Racism – I always forget what it is – advisory committee, council. We've heard a lot today around issues around collecting race-based data, and I know that that committee has also addressed that in terms of police interactions, hate crime, and so on, and I'm just wondering if she has a little more to say about that.

Carra: Ms. Campbell, are you still on the line?

Campbell: I am. Thank you very much, Councillor Carra. Mayor Nenshi, yes, I do. Having data, and available data, is key in anti-racism work. The number of hate incidents are directly proportional to hate crimes, which are typically larger. Hate incidents are also precursors to hate crimes. When you look at resources for addressing hate crimes and hate incidents in Calgary, Calgary Police Service has one officer that addresses – that comprises their entire hate crimes unit. Edmonton has three officers that comprise their entire hate crimes unit. Ms. Bukhari, who is also a councilmember for the Alberta Anti-Racism Advisory Council, her organization is available to provide additional data, but it is fundamental.

I'll actually, through the Chair, address the question that Councillor Farrell asked earlier about the predilection for women to present at today's panel and today's public hearing. I would suggest to Councillor Farrell that it is actually because Black women specifically earn less than half of the average male, non-Black male, in Calgary. And that data is Statistics Canada. We are the most impoverished in this city. We are feeling the most financial pain from that racism, and that is why we stand up and speak.

Carra: Thank you, Ms. Campbell. Do you have any other questions, Mayor Nenshi?

Okay, I have a question from Evan Woolley for someone on the panel. Councillor Woolley, the floor is yours.

Woolley: Yeah, thank you. And I guess this is – Terrance, are you still on the line there?

Evans: Yes, I am.

Woolley: And I really appreciate that you have a small and – you said it's an informal group, Black elders, and I guess I'm wondering, has your group – is it completely informal?

Evans: Well, it's not a registered group. It's a group of mainly Black men, but there are Black women too, who were so concerned about the identity of Black people, who have come together and wanted to contribute to change the iden-, well, create an understanding of the identity especially of young girls and young boys, and also to teach other people about Black identity.

Woolley: Okay, thank you. I guess I'm going to take that, and maybe, Ms. Hulsker, you could just address, council approved a pot of money for capacity building. Grassroots organizations were a focus of that particularly, and, I don't know, how formal or informal do you need to be to participate in those resources, and how might an informal group like Mr. Evans' be able to build some capacity to do some good work if there's interest in that?

Hulsker: Thank you, Councillor Woolley, for the question. Through the Chair, so the way that the terms of reference for this funding are written, it is open to community-based organizations. We absolutely were considering grassroots organizations as part of this. There is a requirement to apply for the funding that you are registered under the Societies Act or the Companies Act in Alberta or the Federal Not-for-Profit Corporations Act and that they're operating within the City limits. If the organization or the group is not registered themselves, the other requirement is that they're collaborating with other community-based organizations, so they could certainly partner with an organization that is registered in bringing forward an application for funding.

Woolley: Okay. I think, Mr. Evans, if you were interested, if you reached out to my office, or anybody's office, to express some interest in how – or even – sorry, Melanie – maybe Melanie's office.

Hulsker: Thank you, Councillor Woolley, for the question. I would also just add that these are in front of committee for approval, so it's not approved yet.

Woolley: Oh, it's not approved yet. Oh, okay. Mr. Evans, if you have a moment to reach out to my office, I'd be happy to connect you with the right folks here. I think it's really interesting and, I think, really important, so thank you.

Evans: I appreciate that. Is there a way in which I can get that information? Would I find this online, or would I – how would I get a hold of you?

Woolley: My email address is evan.woolley@calgary.ca.

Evans: Evan dot Woolley. Okay, thank you so much.

Woolley: Two Os, two Ls, E, Y. Thank you.

Evans: Thank you, appreciate it. Yeah, thank you.

Carra: Okay. It's almost 10:30. This has been a long, I guess to use Heather Campbell's words, brave day. And I want to thank everybody who presented from the public, I want to thank everyone in administration who made this possible, I want to thank my colleagues, I want to thank our amazing panelists, and I want to thank my co-chair, Dr. Smith. We're going to be back 9:30 tomorrow. We will have a long, brave day again. I want everyone to get some rest and think about what we've experienced today.

Say again? I asked Dr. Smith. She, I think, is going to ruminate and share with us tomorrow morning when we open.

So without further ado, we are –

Clerk: Roll call?

Carra: Want to do roll call? Okay. The clerks would like to do roll call.

Clerk: Thank you, Chair.

Councillor Woolley.

Woolley: Present.

Clerk: Councillor Chu.

Chu: Here.

Clerk: Councillor Colley-Urquhart.

Councillor Davison.

Davison: Here.

Clerk: Councillor Farkas.

Farkas:	Here.
Clerk:	Councillor Magliocca.
Magliocca:	Here.
Clerk:	Councillor Chahal.
Chahal:	Here.
Clerk:	Councillor Demong.
Demong:	Here.
Clerk:	Councillor Farrell.
Farrell:	Here.
Clerk:	Councillor Gondek.
Gondek:	Here.
Clerk:	Councillor Jones.
	Councillor Keating.
	Councillor Sutherland.
	Mayor Nenshi.
Nenshi:	Here.
Clerk:	And Councillor Carra.
Sutherland:	I'm sorry, did you get mine? Councillor Sutherland.
Carra:	Councillor Sutherland is here.
Clerk:	Sorry. Got it. Thank you.
Carra:	Mayor Nenshi's in chambers with us, as am I.
	Thank you, everybody. See you tomorrow.
Voice:	Nine o'clock?

Carra: Nine-thirty. See you tomorrow.

[recess begins 00:48:45]

[18:00:00-19:00:00]

[meeting resumes 00:22:46]

Smith: … is the fact that the experiences were intergenerational. Those who were in junior high, who had completed high school and university, professionals, individually and collectively, these many voices illustrated not only that systemic racism exists, but together the voices also illustrated how systemic racism works. We saw the pattern that emerged of the small and large ways in which racialized and Indigenous peoples were structured out of the system. And I think when the day opened with the remarks by His Worship, Naheed Nenshi, it raised a central question that I think will require us to reflect upon for some time to come. And that is: despite the fact that this is one of the most successful examples of pluralism in history, at the same time it coexists with systemic racism. The posing of this question itself is important, because it does a number of things. It highlights the fact that the work of sustaining a pluralistic society is a work in progress and must be ongoing. That we cannot sit on our laurels by denying, dismissing, or minimizing the challenges before us – the challenges not just of interpersonal or individual racism, but the ways in which it impacts the culture, the culture of institutions; and the ways in which it impacts the system; and the ways in which it actually impacts the structure and, in fact, enacts structural violence on many. There is – the other point about what Mayor Nenshi's comment raised was that there is a fierce urgency – that urgency of now – to go beyond merely being non-racist, to being actively anti-racist. The expert panel also highlighted the importance of historical knowledge for understanding relations with Indigenous peoples and to go forward in a good way with them. We saw the intersecting ways in which racism impacts Indigenous peoples, but also, in particular, anti-Black racism, anti-Chinese racism, and the ways in which that plays out on individuals. The impacts of racism are experienced across institutions, and I want this to be clear, as one way of thinking about it, from the cradle to the grave. From education and employment and income, experienced at the micro level. It's the elephant in the room. At institutional levels in all sectors. From kindergarten to junior high, the tyranny of low expectations, the microaggressions, the impacts on the possibilities and the imagination of children who are racialized and Indigenous. In the criminal justice system, where justice seems denied. In taking away the hopes of youth of color and Indigenous people of color. In the media representations, the kinds of stories told, of the ways in which they are told and the language that we use that can obscure these inequities. The health impact on physical health, mental health. Racism is borne on the bodies of racialized and Indigenous peoples in Calgary.

But the proposals also encourage us to build on previous efforts, including the CCMARD and the committee and coalition of inclusive communities [sic]. They also noted that racism and discrimination can be disappeared with words like "inclusion," so we need to go beyond the generic to focus on racism and discrimination. Not only must we review what's being done, but we must review what's been successful in Calgary and elsewhere, and must be clear about setting matrix, about setting targets for change and timelines, and there must be infrastructure – anti-racism infrastructure – that's tasked with getting this work done. Indigenous peoples reminded us that we need to be attentive to the United Nations Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation, and to make sure that the policies and practices of the City are shaped by these. Other interventions included the need for a gender-based analysis tool, a race equity tool, and to focus on intersectionality, because one size does not fit all, and there are ways in which these things interact together to advantage some and disadvantage the other. I think a key principle that emerged out of yesterday was that we must not just do this for Calgarians, but Calgarians are insisting that, not about us without us.

So finally, I want to make a last comment, that what we are talking about with systemic racism is a system of domination and disadvantage that unfairly impacts some and advantages others. Racism is not just negative; it also advantages and benefits some. And that's unfairly. It also has incentives to maintain the status quo, and we must disrupt those incentives to ensure change. The system also includes internal and external manifestations, and these accumulate over a lifetime, so the presentations yesterday gave us a full mandate of things that need to be attended to and must be done. So I think as we listen today, we must be both appreciative of the process that some pointed out yesterday was not adequate, but must also say to Calgarians going forward, we have heard you, and we plan – we have listened, we have heard, and we plan to take your input seriously. And today, we fully expect to listen, to learn, and, again, to take seriously the wishes of Calgarians who come forward. With that, I will turn the floor back over to my co-chair.

Carra: Thank you, Dr. Smith. Now, before we begin the public submissions, some technical issues. First one is, we had five amazing panel members join us here in council seats yesterday, and they stayed with us for big chunks of the day, and one of them is going the distance with us. It's Nyall DaBreo is here in chambers with us representing our expert panel, and thank you for being here again today, sir. And obviously, any time you want to weigh in, you give me the high sign and it's on.

Next technical issue, I know that when we did roll call there were a couple members of council who were not captured in roll call, but I've noticed on Teams that they have subsequently joined us. They joined us, actually, before Dr. Smith gave her opening statement. I'm wondering, clerks, how do we recognize that they're with us?

Clerk: I can just announce it. Councillor Farrell joined in at 9:40, and Councillor Demong joined in at 9:45, and –

Carra: I believe Councillor Farkas is also on the line with us.

Clerk: Oh, he is now?

Carra: Councillor Farkas, are you here? Or did I not see that right?

Clerk: And those times are going to be noted in the minutes as well.

Carra: Okay. Excellent. Just so long as – I mean, it's important for Calgarians to know that their city council – their committee, but beyond the committee, the full council is spending this time with us.

Now I want to talk about this time. I think Dr. Smith's opening words, I think, very, very adequately summarized what we heard, and the fact that there is a call to action underneath. As my Twitter feed is blowing up with people telling me, you know, words are okay, but enough time for words – we've got to transition to action. But we also do have to hear from people, because that's part of what this is all about. I think yesterday we erred on the balance – in terms of striking the balance between hearing from everyone and hearing meaningfully from everyone who was speaking, we erred on the balance of letting people speak well beyond the five minutes that is allotted under the procedural bylaw by these kinds of hearings. Some people were able to say their piece inside five minutes; some people were not and did not. But we have many, many people – a hundred people – on the line waiting to speak to us today, and there's no way we're going to hear from everybody unless we're all very respectful of the fact that everybody needs to get a chance to speak. And so I'm going to really implore everybody to be respectful of the fact that we want everyone to get a chance to speak, and to do everything you can to encapsulate your comments and get to the heart of the matter you want to speak to, and I know that that's a very difficult thing to do when we're talking about emotional things. I will, however, be a lot stricter about the time. When you hit your time limit, I'm going to pipe in that you've hit your time limit, and I'm going to actively work with the speaker to finish up as soon as possible. And I'm not doing that out of any disrespect to anything that anyone's telling us; I'm doing it out of a respect for the fact that we need to hear from more people. And so I encourage everyone to do the very difficult work of thinking about the heart of what they need to say, think about everything that's been said and how they can add to that and enhance our ability to pivot from these words to the action that's coming.

The other thing I want to do is state that we still have people signing up to speak, and what I would like to do is test committee's will about setting the

noon hour as the time where we end submissions for this hearing. There will be other times in the future to speak, but we also want to transition to action. So Councillor Woolley, can I get a motion from you to direct the clerks to close submissions to speak at this meeting at noon today?

Woolley: So made.

Carra: I will call to question all in favor? Opposed? Okay, so noon today is when we close submissions. So if you're in the community and you know someone who's thinking about speaking who you feel needs to speak, or if you're someone who's watching and has been on the fence about whether you should speak or not, please join us, but make that decision by noon, because we're closing submissions at noon.

The final thing I want to talk about from a technical perspective is that we have many, many, many people on the public line, and if you do not have your phone muted, the conversations you're having while you're waiting to speak and wherever it is you are, the fact that you might be rubbing the phone's microphone across an article of clothing, the fact that you might be coughing or clearing your throat, overpowers the speaker who's speaking. And so it's very important that when you are not speaking to have your phone on mute.

And the other thing is that there is a live feed on the Internet, which is a couple seconds delayed, so if you're on the bridge, mute the live feed and listen to the phone line. Once you've spoken, you can hang up the phone, make space for other people, and just follow along on the phone line, but it is extremely important that we do not have the delayed broadcast on the Internet feeding back to us via an open phone line, so please, as I – the phrase I coined during the conversion therapy ban hearing was that good use of the mute button is good citizenship, and we are all here exploring how to be better citizens and how to create a better society in which we can all be citizens.

Without further ado, I have a couple people who were part of groups that did not pop up. I'm going to call your name to build the first panel –

Colley-Urquhart: Mr. Chair? Mr. Chair, it's Councillor Colley-Urquhart.

Carra: Councillor Colley-Urquhart, on a point of order?

Colley-Urquhart: No. I've made a couple notes in the chat that I wanted to ask about a technical question. I didn't know if you saw that.

Carra: And I not on the right chat here? Oh, I'm on the wrong chat, so I'm not following that. Let me just move to that quickly.

Colley-Urquhart: No problem, my friend.

Carra: I don't know that I have day two in my phone here. Please make your comments, and I will …

Colley-Urquhart: So it may seem like a small thing, but I think it's important, and a few people raised it yesterday with their name being spelled wrong, which is by an off-site transcriber who is only really listening to the audio. So my question is, when we are all on Microsoft Teams, the only thing that shows up on our screen at the bottom is – and now your picture is there, so I can only read half of it. But there's a banner that goes across the bottom of the screen that talks about community and protective services and Calgary's commitment to anti-racism. So my – and I don't know if this is technically possible. So the first question is, is it possible for the name of the speaker to be on the screen? Secondly –

Carra: Okay, I'm going to answer that question right now and say we do not have the technical ability to do that right now. That's a great suggestion, and we will explore how to bootstrap this technology we've daisychained together to try and make virtual meetings in an age of COVID work to do that in the future, but we don't have the ability now. Thank you.

Colley-Urquhart: Okay. The second thing is, do clerks get the names of people that are about to speak, and do you have a list in front of you?

Carra: I do.

Colley-Urquhart: And if you do, is there a way of sharing the list so that members of council can speak rather – because we don't know their names, and then it's embarrassing to have to ask, well, what was their name, and this kind of thing.

Carra: Okay. So Councillor Colley-Urquhart, the clerks is going to mail everybody on council the list of speakers, but what I find has happened over the course of the day is that, you know, there's five people speaking, you're not quite sure who it is, generally people have been asking me, when they have a question for a presenter, they'll say, "Who is this person?" and I will write the name and share that so that when you do ask your question you are informed as to the person's name and the person's – the spelling of the person's name, but we will also share the list with council right now via email.

The other thing I just want to reiterate, and it's a great point that you make, Councillor Colley-Urquhart, is that we do have a running scroll. Basically, a stenographer is pounding away and interpreting everything we say into written language, and that is an accessibility tool that is used here in council chambers. It's unfolding in real time, and if you really read it, you will notice there are multiple mistakes that are made, and that's fine. And it's – we misspell regular

words, we misspell people's names, all the time, and it's not intended to disrespect anyone or anything. It is just someone working hard off-site trying to capture this so that people who cannot listen and read along.

Colley-Urquhart: Okay, that's so helpful. Thank you, GC. So when our presenters come forward, do their names actually make it into the minutes? So – because I know it's important for people to be heard and for their name to be part of the record, so does that happen or not?

Carra: Say again, please?

Colley-Urquhart: With the important subject matter that we are addressing and hearing from so many people, the sense I get is it's very important for people to be heard. My question is, does their name actually end up in the minutes so that there's a record of their presentation? Because I know often the clerks will go during a public hearing and give the name of somebody.

Carra: Madam Clerk will answer that question.

Clerk: Thank you for the question, and yes, the names will be published on the minutes, and we do have the spelling as they – because we did receive the request via email. For the ones who we are not clear and they are in the gallery, we do get the proper spelling as well, so we do have the actual correct spelling when we post it in the minutes.

Colley-Urquhart: That's perfect. Thank you. Thank you, GC. I appreciate it.

Carra: Thank you, Councillor Colley-Urquhart. One last technical point, and Dr. Smith passed me a note, which is why I stumbled on responding to Councillor Colley-Urquhart's last question. We were challenged by one of the remote speakers yesterday for not having emotional trauma support here in chambers, and we did discuss that, and I basically, I think, stated we don't have that here in chambers, and it was not an adequate response to the thought that our administration had put into this, and so I just want to be very clear that in an age of COVID-19, the determination was made to provide those supports not in person, but over the phone lines.

And Ms. Hulsker, can you maybe let us know what supports are available if people who are listening or participating in this hearing feel the need to receive some kind of support or counsel regarding how they're reacting to the proceedings?

Hulsker: Thank you for the question, Councillor Carra. What we are suggesting is that if people feel the need to reach out and discuss the experience further because they're feeling emotional distress, that they reach out to the Distress Centre,

and the number is 403-266-HELP, and it is available 24 hours to people if they require that support.

Carra: Thank you, Melanie Hulsker.

I just want to note for the record that Councillor Woolley, my vice-chair, has joined us in council chambers.

And without further ado, we will get into the public hearing. I'm going to go back in the record and just see if a couple people who were not on the line when their name was called are around this morning.

Is Tanya Johnson from group three with us this morning?

Is Joseph Boysis Jr. from group five here this morning?

Is Kamal Gill from group five here this morning?

Is Taliesin Coburn from group six here this morning?

Is Vanesa Ortiz from group seven here this morning?

Ortiz: I am, yes.

Carra: Vanesa Ortiz, welcome. I'm glad we captured you. You're going to be the first speaker in the first panel of today. Please put your phone on mute and be prepared to be the first speaker as soon as I assemble the rest of the panel. Thank you for being here.

Is Josiah Abdou here, from group eight? Okay, not hearing that.

Moving on to group nine.

Is Firatol Shune here this morning, from group nine?

Is Adam Messiah here this morning, from group nine? He is here in the chambers with us. Excellent. Welcome, sir. Thank you for being here. You're going to be the second speaker in the first panel of today, okay?

Is Sarosh Rizvi – Sarosh Rizvi –

Rizvi: Yes, I'm here.

Carra: Excellent. Thank you for being here. You're number three.

Is Syed Bukhari here, from group 10? Syed Bukhari?

Voice: I believe Syed Bukhari spoke in the last session yesterday [unclear 00:46:38].

Carra: Did – I don't – okay, I'm not sure that that – I'm getting a lot of head shakes from that. There was someone with – it was Iman Bukhari who spoke, so different – same last name, different first name.

Is Juliet [McLean] here?

McLean: Yes.

Carra: Okay, Juliet, you are number four in the first panel of today. Please, everybody, mute your phone and stand by.

And is Lanre Ajayi – Lanre Ajayi from group 11 –

Bukhari: [inaudible]

Carra: Say again?

Bukhari: Yeah, this is Syed. You called my name earlier?

Carra: Yeah, I did. Okay, you're number five from group 10. Okay, and that concludes group 10, so excellent. Syed, you're number five in this panel. That concludes this panel, so everyone else, you're coming up later in the day.

Everybody please mute your phones, and Vanesa Ortiz, please unmute your phone and join us.

Ortiz: Hi. Can I start?

Carra: I hear you loud and clear. Please proceed.

Ortiz: Hi, good morning. My name is Vanesa Ortiz. I am originally from Mexico, and I am leaving in Treaty 7 land right now. My participation is going to be about an incident that occurred to me and my family last year in June 2019. My husband traveled to Poland to complete a PhD program, and on his way back he suffered from a racist attack for nine hours straight. He was tortured psychologically for nine years – for nine hours on a row on a plane. No one heard his complaint; no one could be aware of what was happening, because white supremacy is well and alive everywhere, including airlines, airports, etc.

When my husband arrived in Calgary, I was waiting for him in the airport, and he communicated that incident to me. We looked out for help, we called the

Calgary Police, and no one was able to help us. It was only when I started crying and asking for help in a very loud way that the police actually came to police me – to police those who had been victims of a racist attack. When I spoke to the Calgary Police and explained to them the incident, the torture, the psychological torture that my husband had suffered for nine hours in a row by a group of white supremacists on a plane, they said that I was trying to get money from the airline. They said that I was trying to get people in trouble for my own convenience. They gaslighted us; they insulted us, calling us liars; and they disregarded our concerns. They also told us that we will be arrested if we continued to be loud. I don't know if his camera was on or off. I was very exhausted after the incident that I didn't bother to ask, because fighting racism is a racialized person is exhausting. We want to run away from this country every single day of our life, but we stay and we fight, and it is exhausting, and we are all exhausted.

So the reason of my call is to tell you that I cannot find the words to explain my daughter why her father, her hero, the most – the strongest man she has ever known, was crying that day because he felt powerless and we all felt powerless. So I cannot explain to her why those who are supposed to serve and protect and those who we are supposed to trust were gaslighting us, were insulting us, and were threatening us with arresting my husband and myself for asking for justice and for asking to do their jobs. It is difficult for me to explain to my daughter why having another baby, having a second baby, is such an easy decision to many families, but not for ours, because we are hesitant of bringing a child to this country, to a life of racial harassment, to a life of racial injustice, to a life of being a second-class citizen in this country. I cannot find the words to explain my 12-year-old daughter how we are second-class citizens and how we will never be treated the same as white people. It is difficult for me.

I am an educator. I am a teacher. My husband is an economist. We work in this country, we contribute to the economy, and we are still treated as second-class citizens by the police, by the RCMP, and by any other government institution that we have ever reached out to. We are exhausted. We are exhausted that the government's not listening to Black women. The government's not listening – the City of Calgary particularly is not listening to Indigenous women. I'm going to ask you to go and look for Michelle Robinson's call to defund the police, because this is not new for us and we've been speaking out for a very, very long time, and Indigenous women have been speaking out for this for a long, long time. You have a list of calls to action. You have a list of calls to justice. You don't need to do any more of these hearings. You need to go and do your job, because we're exhausted. Our children are exhausted. My daughter is 12, and she's already experienced racism many, many times in her life, by her teachers, by the police, by the RCMP, by public servants. This is exhausting. You need to go and do your job, and you need to listen to Black women, listen to Indigenous women, listen to us, because we've been loud and clear for a long, long time. And you know what? It is exhausting, but we will continue to fight.

Carra: Ms. Ortiz? I hear you loud and clear. Thank you very much. That's five minutes. Are you comfortable ceding the mic to the next citizen? I think you've been very clear with your point. Ms. Ortiz? Please stay on the line and mute your phone, and Adam Messiah is joining us here in council chambers. Just a reminder to everyone, in the spirit of trying to get everyone on the line time to speak, I'm going to be very clear about where we're at with the five-minute break.

Mr. Messiah?

Messiah: Good morning. Thanks for having me here. So to start off, I just want to say yesterday we watched a lot of amazing people come up and share a lot of their touching stories, and I just want to ask you guys a question: Is this a dialogue? Like, am I allowed to speak to you guys, because I feel like a lot of people are speaking at you, but we're supposed to have a conversation, right? Like, do you have to click a button to respond to me?

Carra: I put my phone on mute out of respect for your time, but I will –

Messiah: But, like, I could talk to you, and I could talk to [unclear 00:54:32]?

Carra: You can talk to us, you can ask us, and when you're done speaking, we can talk back at you –

Messiah: No, I get it. It's kind of like a graduation. You wait till everybody claps at the end, but at the same point in time it's kind of nice to have an open dialogue at this point, so, you know, I'm just asking if that's an option.

Carra: We can structure it as a dialogue.

Messiah: Cool. Thank you. Okay, so like I said, there was a lot of people yesterday that came up and spoke, and I'm pretty sure that I am the first young Black Calgary-born male that has stood in front of you. And as far as my experience goes, I'm not here to stand here and tell you about racist statistics. I'm not here to tell you about legislation that I think needs to be changed. I'm going to tell you about my experience being born and raised in Calgary, Alberta, Canada. I'm going to tell you about a couple of things I think that we could work on and what you could focus on if you're actually looking to hear from somebody that lived here their entire life and how you could possibly go about that.

So trying to squeeze everything and all of my experience into five minutes is very difficult. Obviously you structured this as best as you could, dealing with COVID-19, with giving a five-minute spot to people. But like my dad always says, the best way to eat an elephant is one bite at a time, so I'm going to focus on two specific spots that I feel like have impacted me, and one is the educational system, and the other is the Calgary police system.

So I'm a young Black university graduate, artisan entrepreneur. And like I said, I've lived here for my entire life, and the first time that I ever actually experienced racism I was 10 years old, and the first time I ever heard the word "nigger" was also when I was 10 years old. And you might be surprised as to where I heard it, and truth be told, it was in my classroom, by my teacher, in grade five, at a private school, because it was part of the curriculum. We weren't taught about anything that really pertained to Black history, but we were taught about a book called "Slave Dancer" where it was actually from a white narrative, a guy's story who was caught on a slave boat, and then it was his story going all the way across the sea and making his way back home. But just to give you an idea of what I had to go through, before we started this book, I was the only Black kid in my class because that's the way it's been for quite a long time, and just the idea of tokenism, it's not just in the workplace – it's me being put in the middle of all my hockey pictures, it's me being sat in the middle of the class during all of these other things.

But nonetheless, she opened the book and she looked at the entire class and said, "Okay, class, you know, there's a word in this book that we're going to be reading out loud, and I'm going to say it to you once, and I never want to hear any of you ever say it again. And that word is 'nigger.'" She didn't give any context of the word. All I know is that every single kid in my class looked at me, and I felt this big [motions], and that is the first time I really felt this big [motions] from hearing that word. And subsequently, she taught my entire class how to call me a nigger. Okay? So this is standard across the board.

The other thing about educational system that I'd like to focus on is I feel like it's – from K to 12, it's been whitewashed and omissive to Canada's role in slavery and genocide. I'll say this once, I'll say it twice, I'll say it a million times – this country is built on two things: the genocide of the Natives and the enslavement of Blacks. And maybe we can get into the fact that we pushed Chinese to build a railway. But we don't talk about that in schools. We are taught that Christopher Columbus was a hero. We are taught that Canada opened our borders to slaves. But we never touch on these topics.

And as far as when it goes to residential schools and stuff, you know, there's a little bit within the curriculum, but I was actually here protesting the other day, and there was a guy that was Aboriginal and he was quite intoxicated, and I thought about it, and people were starting to get at him a little bit for kind of cutting into our conversation, but I thought, you know, if we actually spoke about this person's experience in depth in the curriculums from K to 12, maybe instead of looking at him and passing him off as just being a drunk or passing him off as being a savage or whatever people think in their heads, if you actually had the – and understood the history of what has happened to him and his family and his culture, maybe then we would be willing to extend a hand. So I think it's important that we actually focus on these things in the educational

system and all the way up to university, but more so K to 12. Holy shit, I'm almost five minutes. Okay, I'll –

Carra: Maybe Councillor Woolley has a question for you, because you are right at time. Councillor Woolley?

Woolley: Yeah, I guess – and I know that you – I appreciate the conversation we just had, but I think this is the only gentleman in chambers right now, and I would like to allow him to finish what he has to say.

Carra: Councillor Woolley would like to hear what else you have to say.

Messiah: Thank you. I appreciate it. So that was pretty much what I was talking about when it comes to, the curriculum is whitewashed from K to 12, and it's very omissive. It's written from a white narrative, and you don't really touch on any of the true facts that need to be embedded that have impacted my life, and especially Aboriginals. For kids to be able to learn – I'm not doing any of this protesting or coming up to you to speak because it's going to make my life different. It's, one day I want to have kids, okay? And I have a little sister, all right? And I don't want them to experience what it is that I've had to go through. And the way that you change that is by – if racism is taught and it's indoctrinated,

[19:00:00-20:00:00]

you need to proactively go after it, not reactively go after it.

And moving on to my next point is the CPS. I know there might be some, you know, kind of questions whether or not systematic racism exists, and there's systematic racism every single factor and faction of this city. But when you have a bad apple who is systematically racist or racist and has a gun and a badge, the consequences are a lot more severe.

So what people like to do is they like to compare racism in Canada to racism in the United States of America. What we would call racism in Canada is more covert or subliminal, but it doesn't hurt nonetheless. What they like to do is they like to kind of whisper in your ear, say certain things to get a reaction and response out of you so that you look like an angry Black person. This is what they have done.

So I'll give you one little example of a story that happened to me with my friends dealing with the Calgary Police Service. We went to a concert not too far from here at the BMO Centre. It was a concert that was supposed to symbolize purity, so we wore all white clothes, right. I was excited. I was with a couple of my friends, probably – I was the only Black one, and in front of a line of

thousands of people, each of them, one at a time got regular pat downs by security. I had my white bandanna on, my white shoes, my white glasses, my white belt, my white jersey. I was looking great. I was really excited to go in with my friends, and they walked through. And when I walked up to security, two law enforcement officers decided that they were going to come, and they were going to do my pat down. So they tapped they guys on the shoulder, we'll take care of this guy.

At the point in time I was already 19, so I'd been experiencing this my entire life. And I realized that when you try and go after the police, or if you respond to them, you are going to lose. And there's too many stories that I can tell you about when that's been the case, just a quick briefing, whether I've been punched in the face, called a nigger, choked out, called boy by people wearing the uniform. So I'm telling you systematic racism exists overtly and covertly, but this one, they decided to take me to the side, told me to take off my shoes in front of a thousand people, told me to take off my belt. They threw it on the ground. They said empty your pockets. I gave them the things that were in my pockets. They threw them on the ground individually. They said give me my wallet. They threw every single one of my cards on the ground.

At this point, I have no shoes, no socks, no belt, nothing in my pockets, nothing in my wallet in front of thousands of people ready to go into a concert, and they tell me to walk to the side with no belt on to put my hands on the wall so they can search me. So I have to waddle over to a wall while two officers that are here to serve and protect me, that I'm supposed to call – I'm 26, and I've never called the police out of fear. But this is just one story as to why.

So I'm there, and they decide to start patting me down. You want to talk about assault. When I told you that they try to do enough to get a reaction out of you, this person grabbed my genitals so hard from behind that eventually I had to turn around, and I smacked their hand. And you know what he said, did you just assault a police officer? And I looked at him and I said, I know what you're trying to do. I know what you're trying to do. You are trying to make sure that you get a reaction out of me, so I look like I'm violent, like I look like I deserve this, so I don't get to go in there with my friends. So are you done? Go pick up your shit. Okay. Pick up my shoes, put on my socks, put on my belt, put my stuff in my pockets, put in my wallet, shake it off because it's something I experience all the time, and I go to walk in and meet with my friends. You know what he says? Come back here. Come back here, and he leans into my ear. He said, you didn't get the memo? It's an all-white party. They had to make that up.

So we have what we call – I took that experience, and I went and I spoke to my dad the next day. And he told me that we have something called a diversity officer, which is the person that you're supposed to go to when you have these kind of complaints. I called him. I got the officer's badge number, 4061, although we're not supposed to talk about individual experiences, I'll remember that

number for the rest of my life. And what happened? What do you think happened? What do you think happened?

DaBreo: I think the complaint was dismissed.

Messiah: Exactly. Nothing happened. The amount of times that I've been pulled over for looking a certain way, fitting a description, there's no resources that are available other than inside the police for somebody who is experiencing racism from the police to go to to have an external investigation into certain people that are racist.

I've spoken to one of my friends who's actually a law enforcement officer, and I asked him, so do you think that there's any racism within your department? I'm obviously not going to say his name. He's like, oh yeah. There definitely is, and he's like, it's obviously a difficult job. But there's people that work within certain communities day in and day out, and then eventually they get an implicit bias on who it is they're working with because they just – maybe they're working in the northeast, and they've dealt with a lot of Somalians. So they just automatically assume every Somalian is a violent, crazy psychopath that they're trying to, you know, do whatever.

[unclear 00:05:32] I said, what do you think we can do to help change that? What do you think you can do? He's like, the same way that you have fitness tests, or you should have fitness tests, every two years or three years within the CPS to make sure that you are up to physical standards to be able to do your job, is the same way that you need to create some sort of assessment to determine whether there's an implicit bias being created in these people's heads.

There are bad apples in every single job, but when you are a bad apple that has guns and the abilities to lie on you, listen, I am the image of what people are terrified in Calgary, Alberta, Canada. I am the person, just based on my image, that people will decide to take the stairs instead of standing in the elevator with me. People will decide not to sit beside me on public transit. People will cross the street. Storeowners will stick their secret shoppers on me or start staring at their surveillance when I walk in. But then when I open my mouth, you know what they say? Oh, wow. You're actually pretty well-mannered. What does that mean? What does that mean if I'm pretty well-mannered, or you're surprised that I'm articulate? What is my default supposed to be? That's systematic racism. That's what Calgary is.

We're living in a place – I was born and raised here. I don't represent Calgary Stampede, but I'm a Calgarian. My dad has been here since the '60s. My grandfather was here, and I've had to see what they've gone through and what I've gone through, and now what my little sister's going through. So I'm standing

in front of you to say that we need to do something to change it for the next generation, and what my suggestion is – and I don't know how to go about it because, obviously, you guys don't create the curriculum, I guess that's by the government – but you need to know that it's whitewashed, and it's bullshit. And it comes from a white narrative and it allows for racist ideals to be bred because you decide to omit people's hardships.

And when it comes to the Calgary Police Service, there's racism all over that [shit 00:07:30], and you need to have some sort of – the same way that you have, like, a suicide hotline, or you have, like, a non-distress hotline. You should have – based on the fact that there is a hundred other people sitting here on calls, and there's a 140 people yesterday. And there's more people that you could even get that have stories talking about this stuff – you need to have a task force with some actual sort of authority to be able to go and deal with these people's [quarrels 00:07:55], you know what I mean, outside of if it's an officer, calling the police to try and get the police to police the police. Does that make sense?

Carra: Yeah, I think you've –

Messiah: You have anything to say on what I said?

Carra: I mean, I want to say thank you very much for sharing your story.

Messiah: I mean like commenting on anything that I said, though?

Carra: I think that the idea – I mean, we are talking about establishing a task force. That's on the floor today, an anti-racism task force. The mandate and the powers of that task force are to be determined. You're exactly right, that education – I mean, my first degree is in history, and I 100 percent agree with you that if you don't tell the right history – history is power. The stories we tell each other – that's why I opened with the land acknowledgement I opened with because we're trying to rewrite and retell our history, so we can move forward into – we understand where we came from, we understand where we're at, we can move into a better future. So that's what we're trying to do today, and I absolutely, absolutely appreciate everything you've said.

And one of the themes of today is that this talk that we're having, your submission is important, but it's meaningless without action that follows it up. And I'm feeling that completely, and I'm sure that all of my colleagues are feeling that, too.

Messiah: He said it yesterday. We come here. We do all the protests. We stand there, and we shout. We scream, and we shout and then try to go about it this way. And if nothing's done, eventually people will start burning stuff to the ground. You said

it yourself, because I'm at my end's wit, same with a lot of other people. I'm trying to do my best. I dress up like this. I don't do anything around other people. I don't need to feel scared when a police officer pulls behind me. I don't need to feel embarrassed in front of my friends because I'm trying to go to an event just to have fun in front of a thousand people. You know what I mean? It's just something needs to change if we're going to – look how diverse this room is. And if you guys are the people that can pull strings to make things change, then please do so.

Carra: Nyall, you have a question?

DaBreo: I want to say I appreciate your words today. I will remind you I'm also born and raised Calgarian, and I think it's important that people understand that this is action because we live and experience these things. Like I said, I've been through instances, and I know many people that have. Yours is horrific. It traumatizes me. Like I said, every time I hear them, it traumatizes me again, and I think people need to understand, what would you do if that was your child at that the Calgary Police Service was doing that to? Humiliating you publicly, sexually assaulting you, and he was told it didn't happen. And so unless the Calgary Police Service tells him it happened and acknowledges it, we're left to think are we making this up? So we can keep pretending, or we can acknowledge that this is a complaint process that is letting this man believe this narrative either falsely or have to cope and deal with it. So I encourage council to address the inefficiencies that seem to exist for these types of complaints. I appreciate you.

Messiah: Thank you.

Carra I do too. Councillor Wolley has a question for you.

Woolley: I mean, I can't even begin to imagine what it has been like being you. I think we've pulled on this thread that we've heard all day yesterday, which is I am afraid of the people who I pay to protect me. And I think part of the conversation that we need to have, which is an accountability piece with our Calgary Police Commission and our Calgary Police Service, is for them to come and talk about that with us. I am interested in that conversation, when that's going to happen, because this has been a dominant theme for me over the last couple of days.

The other piece that I think you touched on, which is really, really important and, again, came up yesterday a lot, which is the education system and jurisdictional challenges that we have. We could have our action coming out of this to be a letter to the province, and maybe that is a part of it, but the letter isn't action. And I think in our jurisdictional piece, we control what we control, and we need to take significant action as a municipality with the powers that we

have to leverage these concerns. Because inaction would be us saying, well, it's the province and it's the education system, and they've got the police act and the police act is a provincial piece of legislation with the government. And we could quagmire this all day for years, and it's been part of, I think, the challenges and part of the action that we have is that relying on that complexity of jurisdiction that has been our failure as a municipality to address some of these things. And so I really appreciate what you had to say. We're hearing you.

Messiah: I absolutely believe the same thing with you. I understand that there are things and legislations in place that might make it difficult, but we protested. And we went to the CB, although we know that they don't make the curriculum, and we had our voices heard because we pulled up with, like, 400 people. And we have no political power, as far as I know. You guys do, so maybe – I don't know what kind of strings you have to do, but to hear that you know that it's a little bit more than just sending a letter gives me hope. And I appreciate your response.

Carra: I want to weigh in and just say something we always hear when we're talking about these cross-jurisdictional issues, there's only one taxpayer, right, and I would like to flip that and say there's only one citizen, right. There's not different citizens, right, and we have to respond to that. And I appreciate what you're saying.

Woolley: And I'm glad you're knocking on our door and banging our door down, and I'm really appreciative of that because that's an accountability for us. But there are other doors to bang on.

Messiah: Oh yeah. We're not stopping, trust me.

Carra: And we got to join you, banging those doors.

Messiah: We're good?

Carra: Thank you.

Messiah: Thank you.

Colley-Urquhart: Councillor Carra, I've been in the [overtalking 00:14:29].

Carra: We're not good. We're not good. Councillor Colley-Urquhart?

Messiah: Shit. Whoops.

Colley-Urquhart: Is our speaker back at the podium?

Carra: He is.

Messiah: Hello.

Colley-Urquhart: Sir, this is Councillor Diane. First of all, I'm sorry. I apologize for your experience and what others have done to you. This – It's horrible, and it's powerful for you to tell this story. And you've only had ten minutes to do so, so I'm sorry on behalf of Calgarians. We don't want to see this in our city.

Second, you do have power. Things have changed since Black Lives Matter and the whole movement across North America, so times have changed. The other point that I'd like you to respond to is when we're dealing with issues like this, and deeply embedded issues like this, there are no jurisdictional boundaries. Council and my colleagues over the years, we've taken on things that are not within our jurisdiction. But what happens is when we start to make a statement as a collective of council, it's powerful. It influences other entities to do something to make a change, so I want you to know that. So speaking out and the voices that we've heard and the variety of protests, I've been very impressed with this generational shift that we're seeing.

My question for you, do you see that the words systemic and systematic are different? Because I hear them used – maybe my mistake or interchangeably, but are they the same to you? Do they differ and in what way?

Messiah: I'm pretty sure I stated this at the start. My purpose of coming up here was not really to focus on statistics or terminologies. Truth be told, if you wanted to see the difference, you can look it up. To me, it's all the same. It's racism, point blank.

Colley-Urquhart: Hm-mmm, hm-mmm. So we shouldn't get caught up on definitions and what is racism, or what is systemic racism [overtalking 00:17:19].

Messiah: No, I think it's very important to go into each tiny little crevice that exists, but I don't think it's my job to explain it here today. I think it's on you to do your –

Carra: That's a very good answer.

Messiah: It's good on you to do your research. Google exists. You're on council. You can look it up if you have interest.

Colley-Urquhart: Yeah, that's good advice. So I've been a police commissioner for, maybe, 13 years over the last while, and I've always been a bit frustrated in that police investigate themselves, right, through professional standards. Some police jurisdictions have an arm's length investigative body that looks at things. Do you think that's part of it? Would that contribute to a different outcome?

Messiah: An arm's length investigative body? What is that comprised of? Who is in this body?

Colley-Urquhart: It wouldn't be police investigating themselves, which is the case right now, right, when you file a complaint, unless you go through the police commission, I suppose.

Messiah: Like I said, I'm not too sure about the actual policies that are in place. But as far as when it comes to my personal experience, I know I took as far as I could with the resources that were allotted to me to get this incident addressed, and it fell on deaf ears time and time and time again to the point where now when it happens, I just accept it, but I also harbour some anger and frustration. And eventually, that leads to an accident where I do respond to an officer because I'm sick of this shit. And then, I get shot.

So honestly, I think it would help if there was an arm's length body, but I think you need to pay attention to who is in that arm's length body. I feel like you really need to pay attention to who is in that, and you need to look at what kind of power they have and how they go through their process of looking at these complaints and also having data on which officers have these kind of complaints, you know what I mean.

Like, there's a couple officers that I've met that have this special badge on their thing, 15 years without a single complaint, and I'm like, you're a good cop. You're a good officer. Don't get me wrong. There's some good guys, but there are some bad guys, too. There's some very bad people, and a lot of times, it's not reported. But when it is, it should be addressed, and the way that you do it is you literally put one of them on the pedestal. You make an example of them, so the rest of them know you can't do this to people. That's what happens in all the other spots of society, you know.

So I'm not too sure what kind of things exist, but when it comes to how to police the police – because I sure as hell can't, and you're saying you've been doing something for 13 years, so maybe you could look into it and try to come up with some ideas. But if you want to have a conversation about how to do that, I'm more than willing to.

Colley-Urquhart: I look forward to that. So I appreciate you coming forward today, and I can see that, probably, we're going to be working closer with you on a go-forward basis. So thank you very much.

Messiah: That'd be great.

Carra: Are we good, Councillor Colley-Urquhart?

Colley-Urquhart: Yes, thank you very much. I appreciate the time.

Carra: Thank you. All right, we sort of –

Messiah: Last question. Just one last question.

Nenshi: Councillor Carra, you forgot about me.

Carra: I'm sorry.

Messiah: That's what I was going to ask. Who's going to speak?

Nenshi: It's okay. I only sent you six notes.

Carra: Are you in – you're not in – please be in the Team chat.

Nenshi: I am in the Teams chat. I put a request to speak in there, but, anyway.

Carra: Well, I'm in the wrong Team chat, then. I don't know. I apologize to everybody.

Nenshi: [overtalking 00:21:07] request.

Colley-Urquhart: Yes, you are [overtalking 00:21:11].

Nenshi: I will add you to the correct Teams chat as soon as I'm done here, if that's all right, Councillor Carra.

Carra: Mayor Nenshi.

Nenshi: Thank you. I want to be respectful to the process here and make sure that we get through, but, you know, Adam, Mr. Messiah, thank you so much for sharing your perspective in the way that you have, which I know has been very eye opening for all of my colleagues and for all of us who had the privilege of hearing you today.

I just want to say two quick things. Number one is to my colleagues. You know, I was thinking about this after yesterday. And you all know that I hate when we get into a game of pass the hat between the different orders of government, and we say that's someone else's interest.

I just want to add some to realization that I should have been more clear about yesterday, and that is simply that this is a community conversation. We're convening it at the City of Calgary, but this is the opportunity for the community to speak about their issues, whether it's issues with Calgary Airport or the airlines as we heard or with the Police Service, which is kind of under our

authority, or with the school board. Those people aren't having these conversations right now, so it's incumbent on us to not only continue to have the conversations, to give people this opportunity to speak about these things and to do more than just pass on their concerns. I know, for example, that folks from the Calgary Police Service are listening very intently to this conversation to try and determine what the community is saying, and I think that's important. And we should be doing that.

Now, but Mr. Messiah, to you, the only thing I want to say is I really value your desire for more of a dialogue on this, and I know that this is a weird, overly formal concept here. But I do want to say to you that your story is important and your sharing of it is critical. So I don't really have a question. I have an offer, which is I would be thrilled at any time to continue this conversation and this dialogue with you about ways in which you can engage and ways in which other young Black men can engage in our community. So I'm happy to make you that offer. You can reach out to my office at any time. It's just themayor@calgary.ca, and I would love in these COVID times to have a virtual coffee or tea and talk about how to continue this conversation, if that's something that would be valuable to you.

Messiah: I would very much appreciate and enjoy that, so you just want me to email you? Because I'm sure you're probably getting a lot of emails.

Nenshi: Yes. It's okay. We're good at the emails, so themayor@calgary.ca, and we'll set up a virtual coffee-tea talk.

Messiah: Okay, cool. That'd be great. I appreciate the invitation. Thank you.

Nenshi: Thank you.

Carra: Yeah, I feel like I'm on the right chat, but I'm not getting anything. And I apologize.

Voice: I'm so sorry to chime in, but Firatol Shune is ready whenever you guys are. I know she was here.

Carra: Who is this?

Colley-Urquhart: I'm in the chat, Councillor Carra, and I have one more question I forgot.

Carra: Absolutely. Before I go with you, Councillor Colley-Urquhart, there's someone else who just sort of chimed in from the public bridge, and I just want to –

Colley-Urquhart: Okay, Gian.

Voice: So sorry. Firatol Shune?

Carra: Yeah, we haven't got you yet, so please put your phone on mute, listen along, and we will get to you shortly, okay? Or maybe not shortly. Maybe I'm lying. Maybe in a while.

Farrell: Gian-Carlo, it's Druh here. Somebody has not muted their Teams, and we're getting a lot of feedback.

Carra: Okay, so someone has not muted – okay. Everybody, we're going to mute the Teams. There, better? Okay.

Farrell: Better.

Carra: Councillor Colley-Urquhart. You have another question for Mr. Messiah.

Colley-Urquhart: Thank you. I'm sorry to keep this going. I forgot a question with – first of all, it's awesome with our mayor offering to connect up with you, as he said, if it would be helpful to you. I absolutely know it would be helpful to him and us as well, so please follow up on that.

Another thing I want your opinion on is this. You know, over the last few months with Black Lives Matter and whatnot, one of the dismissive statements that are made about police is that, well, you know, there's just a few bad apples. There's a few bad apples everywhere. And what is your view on that statement and the impact that bad apples have in an organization?

Messiah: Yes, I think I spoke about it before. Like I said, there's bad apples everywhere. There's bad teachers. There's bad bus drivers. There's bad custodians. But when you have the power and authority to sink somebody's life, and you're a bad apple, or you have the power and authority and you have a badge and a gun, and you're a bad apple, you can really do some damage to somebody's life. If you're a bad psychiatrist, that could also have a severe impact, but this is a direct impact to somebody and their families.

And I don't think there's any other position that deals directly with citizens that you cannot have bad apples running free without any sort of repercussions for their actions or any structures in place to ensure that they actually uphold the oath that they took to protect and serve the people that pay their salaries. I think that just a few bad apples, whoever says there's just a few bad apples, probably never bumped into a bad apple.

And you know, the funny thing about it is that I might experience that more than you may, but one day, you, or somebody you may love or maybe your kid ends up dating somebody like me, maybe they bump into a bad apple. Because

when this stuff happens, it impacts everybody. It just doesn't impact just me. One day, it will touch you or your family or somebody that you know as well. So you can't have people that are rolling around with guns and badges being bad apples or working off of their own personal perspectives or perceptions or own agendas, you know. It's just – it's not the way that it's supposed to be, and it's a lot more dangerous when you have a badge and a gun.

DaBreo: Just –

Colley-Urquhart: Thank you for that.

Carra: Councillor Colley-Urquhart, Mr. DaBreo is going to jump in.

Colley-Urquhart: Thank you, sir. Yes.

DaBreo: I just want to follow up with that, Adam. In relation to the – for example, the incident – I know we're not – I'll be mindful not to get into too many hypotheticals or actual situations, but not only do the individual police members have badges and guns – some are unarmed, to be fair – but in the incident you described, you were grabbed, and there was mention of you just assaulting a police officer when you responded. So I want to just be clear that there are charges that arise from this, not just physical harm. A criminal record is a big deal for an individual in society.

Messiah: It could cripple my entire life.

DaBreo: It could take away your ability to have a job, to get hired anywhere, to travel, so it's – bad apples, it's not just your physical person. It's your entire life, and your entire life as a citizen of the world to travel and be free, let alone your liberty in Canada. So bad apples should be taken care of.

Messiah: Absolutely, and if you throw a charge at somebody – you know, they might throw a charge at somebody and hope that it sticks, but if somebody doesn't have the appropriate money to represent themselves, then they could actually go down for something that they didn't do, you know. Like, it could be as easy as that. You've seen it a million times. I don't know any of the specifics within Calgary, but there's people that have been falsely accused and had things planted on them here or there or whatever. You say something wrong to them, and, like – even in that sense, that's what they were trying to get out of me. They wanted a response to me to the point where he could threaten me with a charge in my face and ask me, did you just assault an officer? Like, that's what he was wanting, maybe.

I also don't think – it doesn't make sense to me how police have quotas because I don’t see firefighters setting buildings on fire to meet a quota. I don't see EMS

workers stabbing people to meet a quota. So why do officers have quotas? That's what I don't get. I also don't get how if you're supposed to be a person to serve and protect, why you have undercover vehicles where if somebody is in distress, they don't even know you're there. These are just some sort of things that I think about in my head.

Colley-Urquhart: Thank you very much. Thank you.

Carra: I'm going weigh in from the chair and just –

Messiah: I got too much to talk about. Like, this is what I'm saying. We can have this later.

Colley-Urquhart: Thank you [inaudible]. I appreciate [inaudible].

Carra: Thank you, Councillor Colley-Urquhart. I'm going to say Councillor Colley-Urquhart's question about the bad apple thing, I mean, Chris Rock obviously had that great line where he said, you know, there are some professions where you can't have bad apples, like airline pilots and stuff like that. But I think, you know – and you asked me earlier, you know, did I hear what you were saying. And I don't think I was extremely coherent in responding, but I do think that you're tangible suggestion that if you're doing fitness tests as a police officer to make sure you're able to do your duty, the idea that you do anti-biased tests, and if you are – I think that's a great idea. I think that's, you know – this is not my area of expertise by a long shot, but that seems like a pretty revolutionary idea that could have a significant impact on how everything works. And I think that's a great idea.

Messiah: [overtalking 00:31:04] they do it in a lot of other industries, so I'm sure that the resource is there, available, and I think it's something that would help, yes. That's what I believe.

Carra: I think that that is one point of significant action that we have to pick up and consider, and I agree with you in your response to Councillor Colley-Urquhart that it's not your job, right, to come up with these ideas, to figure out the right way to do it. It's your job to tell us that what's happening right now is not the right thing.

Messiah: But like I said, I've thought about it, and I've experienced it. I'm doing this for my future generation.

Carra: I get it, and not to, in any way, sort of detract from your activism and the role you can play in making a better society.

Messiah: No, I don't think so. No, I didn't think so, but you're right. You're right.

Carra: I agree. Thank you.

Messiah: Yeah, I know. I know you agree.

Carra: All right, so that – I mean, I started two speakers ago with, like, this sort of statement from the chair about how I was going regulate and keep us on the straight and narrow, and Mr. Messiah's ultra-compelling testimony suddenly derailed that.

Colley-Urquhart: Check the chat.

Carra: Can somebody – Melanie, what's in the chat, please?

Melanie: Councillor Chahal [unclear 00:32:27].

Carra: Councillor Chahal has a request to speak. I'm not on the right chat. I apologize to everyone. I will fix that, but right now I'm just flying blind. Councillor Chahal.

Chahal: Yeah, thank you, Councillor Carra, great job on chairing so far. Question for Mr. Messiah, who just presented, just a quick question on part of his presentation he talked about issues of – he touched on something extremely important, and I wanted to bring this up on profiling and harassment. Does he believe his name was put into – from the incident that he was involved in. And I know this is a concern for many, that his name was put into a police database system. Is he aware [unclear 00:33:12] know if that has occurred?

Messiah: Do I believe that the officer's name was put into a database system? Or my name was put into – can you rephrase the question? I didn't really pick up what you're putting down there.

Chalal: [unclear 00:33:34]

Carra: Councillor Chahal, you are not coming through.

Messiah: Uh-uh.

Carra: [unclear 00:33:45]

Carra: Still not coming through.

Messiah: I can't hear you, man.

Chalal: My question is – can you hear me better now?

Carra: Yeah, we can hear you better now.

Chalal: Thank you. My question is that incident that you had where you were pulled aside at the BMO Centre, and any other incident, do you feel that your name, your ID, your name was put into a database system?

Messiah: So what generally happens in that situation instead of taking my ID, well, I couldn't really tell, but I'm pretty sure they just threw it on the ground. But what they like to do a lot of times is walk into establishments, and if you look like you're somebody of interest, what they'll do is they'll pull out their little pen and pad, and then they'll write your name down on that. So I've had a lot of times that my name has been written down on little pen pads just because of where I've been or who I'm standing with or what I look like, and I'm pretty sure that gets put into a database. But that specific incident, I don't think he had time to pull out his pen and pad based on the fact that he was still trying to harass me in the middle of thousands of people.

Chalal: But you do believe that's happened on other occasions?

Messiah: Oh yeah, oh yeah, definitely, definitely. That's not even a question.

Chalal: Thank you, and I think this is the first time – it's been brought up before, but I think this is an important issue as well, that there's a lot of concern with profiling and information taking and put in database systems within our police services that have negative impacts on our citizens as they move forward. So I just wanted to ask you that question and thank you for presenting today.

I do want to offer you a conversation as Mayor Nenshi has. Our community-based public safety task force is doing engagement over the next number of months, and I'd be open to speaking with you or any other colleagues of yours who would like to talk more about public safety in our city. You can reach out to me directly as well. It's george.chalal@calgary.ca. Thank you so much for attending today.

Messiah: Thank you. I'd love to have a conversation with you moving forward, and I remember yesterday somebody asked a question on why they think that more females presented than males. Like, I don't recall who it was that asked that question.

Carra: It was Councillor Farrell.

Messiah: Okay, and there was, like, a slight response to that from a female. But I also think that, when I thought about it myself, it's because we've normalized it. I've normalized it. People said sorry. Somebody said I'm sorry to you that this happens. And when my friends tell me, you know, I'm sorry. I can't believe that happens. They start to freak out and cry. I've normalized it. It's my normal, you know what I mean, so I don't accept apologies anymore. It's my reality. So as far

as coming up to speak about it when it's just your everyday regular, there's a lot of people that don't feel like they've either been heard in the past or that there's anything to talk about because this is their normal. That's why.

Carra: Thank you very much. All right, I think that we need to get this meeting back on track, but I really appreciate your spending time with us today. I totally –

Messiah: I appreciate you giving me the time, thanks.

Carra: And it looks like just the start. I completely screwed up as chair because we're supposed to take our questions at the end of the panel, and we jumped in in the middle. And now we've got three other people on the line who also have to share with us, and I apologize to them for taking so long. But, hopefully, you all found that as compelling as committee and council did. Sarosh Rizvi? Are you there?

Rizvi: I'm here.

Carra: I can hear you, sir. Please proceed.

Rizvi: Well, I want to thank the council for this opportunity and appreciate the words spoken by many of the speakers who spoke to council today and yesterday. I also very much share the opinion of many of the speakers who have preceded me that while we appreciate being heard today and yesterday, it is not enough to simply be listened to. It is time for action, and while I understand the bureaucratic process is, by design, slow and deliberate, one thing the pandemic has shown us is when action needs to be taken, governments are capable of swift, decisive action. And this is one of those times. As Mayor Nenshi stated last night, we are at a point in history.

So today, I speak to you as many things. I speak to you as a born and raised Calgarian. I speak to you as a racialized child of Pakistani immigrants. I speak to you as someone who's worked in the non-profit sector supporting newcomers to Calgary for the last decade and a half, and who now runs the Alberta Association of Immigrants Serving Agencies. I speak to you as someone who worked in the public school systems in Calgary for ten years, and someone who's worked directly in creating anti-discrimination and anti-racist programming and not just creating it but also being a recipient of the programming itself.

I want to talk a little bit about my experiences, but today I want to talk a little bit more about some of the root causes and even some suggestions in terms of going forward, some actions in terms of going forward. To echo what Mr. DaBreo said yesterday morning, I do consider myself very much a success story of the immigrant process. That's from the point of view as an individual and

that's from the immigrant parents point of view in terms of why people come to this county in the first place and from Canada's point of view as someone who contributes back to our society.

That said, I do have experience with direct racism and with profiling. I have that knowledge that I am much more likely to be pulled over by police than white friends and white peers. I do know that when I'm crossing the border or when I'm going to the airport that I fully expect to be checked and randomly selected as I approach those places. I have been called many slurs, accurate and inaccurate, in my time, and like the speaker before me said, that is normalized in my life.

That said, the reality is, and I think these two days have really highlighted that, in the world of a person of colour, I am one of the lucky ones. My negative experiences, as far as experiencing racism, as far as experiencing being profiled, haven't led to serious consequences. Unfortunately in the world that I live in and the world I grew up in, mostly people of colour, that's the good slate.

I also have the additional knowledge that my chances of being questioned by police is exponentially higher when I am with other visibly minority friends, especially Black friends. I can tell you as a person of colour who grew up in southwest Calgary in the '80s and '90s, my life didn't mirror that of my white friends, and being met equally with well-intentioned disbelief of my reality. And the idiom that we don't have racism in Canada only sets to further marginalize people like me.

In all that, I want to emphasize the latent and systemic nature of the issue. These things aren't things that happen in response to a certain action. These are kind of ever-present elements in my life and in the life of people of colour like me, and I can empathize with a policeman's frustration as being labelled problematic when they feel that they personally don't fit that mold that's being presented. But no more than I stand by my own predetermined label as a potential risk when I enter an elevator or sit at a bus bench or enter a room. The idea that police don't want to be labelled, back to the bad apples conversation that was being had just minutes ago, I believe the marginalized communities would echo that tenfold. I'm talking a little bit about the root causes [overtalking 00:42:42].

Carra: Mr. Rizvi?

Rizvi: Yeah?

Carra: Mr. Rizvi? I'm just letting you know that you are at your five-minute time, but I recognize that my ability to enforce that is much depleted after the last speaker.

And you're saying some great stuff. I'm just giving you a heads up. Please continue.

Rizvi: Okay, I'll go quickly. I want to talk a little bit about the root causes because we're quite good at highlighting some of the symbolic ones as a society and in conversation right now. Internally, there's a lack of knowledge about other cultures, other races. There's a lack of actual experiential knowledge in terms of who your friend groups are, who peers groups are, and a lack of training. External causes – given my background, I go to funding. Having worked in the non-profit and public sector for years, I've seen many areas defunded, education, health care, youth programming, newcomer services, and I can't claim to be an expert on the realities of all levels of government where these funding decisions are made. But I can contest to their impact.

Lastly, a couple suggestions on what to do about it, and then these have been touched on both by council and by the public presenters a fair bit. One is the idea of accountability and transparency and underlining the fact that one without the other is not the answer. One councillor – and I apologize. I'm not sure who said it, but in response to the last speaker who said police investigate themselves, that is an accountability system that doesn't have transparency to it. You know, civilian review boards can accomplish this whether we're talking about the police, or they were talking about the education system. Budget oversights that are data driven and informed that emphasize long-term and preventative supports, not just the immediate reactionary ones, and there was a speaker Advocacy Alberta yesterday who presented that masterfully.

I do think that we need to increase and make mandatory anti-discrimination and anti-racism training for public workers. That is something that, in my role at AAISA, I would love to be a part of that solution. I do like the fact that the task force is being talked about, and I do believe that, as of right now, that really can't be ignored because one thing social media has taught us and just the amount of experiential stories and narratives that has been passed in these two days, those stories are out there. And they will only keep coming present more and more.

So with that, one last point would be expanding this conversation. Like I said, I really appreciate having this conversation with council. I would love if council could advocate to other bodies like school board trustees, the police commission, and so forth to have similar conversations with the public. So I will leave it at that and thank you for my extra time.

Carra: Thank you so much for spending time with us today. Please put your phone on mute. There will be questions, potentially, at the end of this panel. And Juliet McLean, please unmute and join us.

McLean: Hi, sorry about that.

Carra: No, we can hear you loud and clear. Please proceed.

McLean: Okay, just one second, please. I will state regarding the procedural bylaw, yes, it was documented in Part 4, Section C that members of the public must address council within a five-minute window, but it also states within the bylaw that respectful language must be employed. So my address is longer than five minutes, likely around ten. To be fair, maybe if I was in chambers, I would have been afforded a longer speaking time, but in lieu of this, I will continue speaking without being silent.

As a born and raised Calgarian, it is an honour for me to be a guest speaker on Treaty 7 land. Black lives matter, too. My name is Juliet McLean, not MacLean, McLean, mother of two, sociologist, spoken-word poet, writer, a Black woman, city employee, human being. I wrote the poem you'll hear in a moment. Others share anger, pain, and sadness. I have seen the same pain expressed in various forms and in insidious ways daily to myself and to all non-white peoples here in Canada my entire life. I have been forced to be silenced at work and externally my entire life.

If we're trying to find out what systemic racism is, it is simple. When you look at magazine covers, who delivers the news, when we watch social media, books, children's toys, fashion ads, sporting teams. Who are the majority of faces seen? Systemic racism is inherent in what we've been told for centuries. White is pure. White men in a patriarchal system have the privilege of supposed power. Black is evil. Black men and women are not only [unclear 00:47:50], they are also demonized. Much like victims of violence, they don't come forward. Is it too far reaching to think that members brutalized and taunted by police won't come forward? To become a police officer, you need to do a full, almost 40-page disclosure of what you have done in your past, determine your worth, your virtue, courage, and vigilance. Do you like kids? How much do you like kids?

To ask the previous speaker to speak about whether he thinks his name is on record in a database with the police for profiling reasons is dangerous, and this is the entire reason we are speaking to this. Indigenous sisters and brothers are told they are savages. If you can pronounce all the names of an all-nationality NHL team roster, tennis players, soccer players, what are really telling me that you cannot pronounce people's birth names? That is systemic, a lack of caring, a system that whitewashes and blinds everything. If you feel uncomfortable to have non-white people show up to your store, this is systemic. If you're not teaching the children in your class that do not look like you about their history or fight to change it, that is systemic racism.

After George Floyd and therefore, we are here. I have sons, and this is just unreal. Not one more person better tell me racism does not exist. Not one more person better tell me I'm too sensitive. I am too quiet. I am not trusting. I am not engaging. The people that are trained and paid to provide trust are savagely knocking down numbers one by one, people that could easily be my sons. Not a Canadian problem? Then you're still sleeping. When is the last time you uttered or engaged in a joke at the cost of a First Nations human being? A Black person? East Indian person? A person from the Middle East? An Asian person? Ever driven a victimized person to the hospital or shelter or helped an intoxicated person from being robbed or beat up, or do you cringe at the sight of one of those people? Clinch your purses tighter?

July 1st is a jovial display of our love of our First Peoples. Are you ready to see dancing and happy Indians for one day? You know our Canadian Indian Act is a model for apartheid, right. Ever heard of Starlight Tours? The head tax? Highway of Tears? What was done to every race of person in this country except the so-called majority. That beautiful Black woman on your purple ten, do you know her story? If you don't, then keep it to yourself.

Racism is alive, and it's very well fed worldwide. If you're not using your privilege to makes changes that I cannot do, therefore the problem perpetuates itself. I can go to Parliament Hill all I want, but if the premier of Alberta tells me there isn't systemic racism, who are the people going to believe? George Floyd could have been my son. This is a human problem and not just an American problem. Let me be clear. I am very cognizant of the fact that what I'm asking for may not be applicable to all minority groups. True allyship is shutting up, listening, and helping when asked, asking questions not from a place of ignorance but from a place of concern for your fellow human beings. We are all exactly the same.

Let us keep in mind we are all immigrants. Why are white people so glorified and confident in the skin they're in and minorities cannot expect the same? If I'm so eloquent and speak so well, then why did it take me eighteen years to attain a four-year degree? I was told no too many times to count, yet the very employer I work for encourages personal development. Others were afforded opportunities, and I simply was not. Why are racialized peoples not given the same equal opportunities? That is systemic racism. Why in over nearly two decades as a city employee have I been the only Black person? Why are my ideas not heard? Why was I not given higher opportunities, yet I am consulted on to help those who got the higher positions I qualified for?

Unfortunately, Calgary is not accepting of all, nor is Canada for that matter. If there was acceptance, there would not be this meeting. There would not be worldwide outrage. It has never been a figment of imagination. If I continue speaking, will this be career suicide? Will I be taken down for speaking about the bully that is systemic, institutionalized, colonialized racism? I guess we'll see. If it

is, I am sure people will say it had nothing to do with me speaking out. This notion is systemic racism, that systems are place that propel from and allow them to speak out, while sinking others and silencing them.

We cannot still have the government owning people. The Indian Act literally means that these people are wards of the state, and, actually, you expect to make concrete change. Unconscious bias, a catchphrase that the city purports for employees attached with training is not anything more than a slap to the face of people that look like me. I was told in black and white in an email that diversity inclusion is not about racism. Really? Of course, it is not just about race. It can also include ableism, gender identity, sexual orientation, ageism, all of it.

Group think caused NASA's spaceship to crash because no one wanted to speak up about what the data showed right under their nose, the impending doom. Classical conditioning, notably with Pavlov's dogs; Jane Elliott's blue eyes, brown eyes experiment; Goffman's front stage, back stage self all point to otherizing, the context of systemic racism. Systemic racism, then, is a system of practices, procedures, policies, of a singing fat lady. More notably, ideologies, social mores, and preferences systemically operating invisibly, covertly, and subtly to manipulate information, eradicate perspectives, dehumanize individuals, and to ultimately peg people who can never benefit from the broken system against the perceived notions of power and extermination. Group think, think about that. If all your friends and family think the same way about an individual, how hard is it to think that an organization that polices people trained to be like-minded doesn't think the same way?

America might be a better nation, as at least you know your enemy. You're told to your face you're not welcome. You don't belong here. Guns are pulled on you. You're hunted. You're lynched. You're erased. What will take for this committee, this city, this country to see that just as COVID has spread worldwide, systemic racism too has spread and has for hundreds of years. This committee needs to not just be a list of terms of reference. If psychological safety is of great importance to city council, the committee needs to understand that the collective individual voices were the ones needed in the first place, who allowed the ones in power to have created the systemic racism practices.

If socioeconomic factors are studied not to determine who is the most likely to offend but who is most likely to need resources, then that is a step forward. [unclear 00:54:44] in silence is a problem with systemic racism. This is not a Black woman's fight. It was not created from my bloody hands. An example of psychological safety, stress, trauma, and silence, and why action need to be taken now is – Your Lordship, what does it mean when winning a One Calgary award, the photographer strategically placed me, the only Black woman, to stand in the darkness so that I wouldn't be captured in the photo? Yes, you were there.

If you're still not moved, with my recent ride-along experience with CPS I was astonished with one of the officers literally justifying to me why racial profiling is a necessary tool, pointing out to me car after car that these are the ones that Black drug dealers drive, and that my sentiments are not factual and essentially don't change his views nor the views of the organization.

Decades of research has shown that race is not a primary concern nor issue within Canada. Systemic racism stems all facets of institutionalized society from the day you are born into the health-care system, the education you're taught, the employment opportunities you're garnered. Americans don Canadian flags on their bags to be seen as nice and kind, but what's nice and kind about institutionalized racism? Saying sorry over and over or thank yous is not helping or welcoming. Why do some reservations still not have running water? Why are Black men, my sons, called drug dealers because of the car they are driving? It fails when government groups disparagingly silence and ignore the very people that they are supposedly supporting and recognizing.

I agree with instilling an office to initiate and oversee partnerships to remove racist practices. Why do we have to do the work, though? Why are upper management positions only allocated to the majority [unclear 00:56:35] women? Why are the procedures and policies in place not translated to BIPOC, another catchphrase? Why do succession plannings favour only the favourites, who are overwhelmingly non-minority people?

People are afraid to speak about their real experiences. Even as I speak, my voice is shattering, and I am afraid of speaking up. What will behold me when I return to work, and I sign back on? Trust and relationships are missing, and the barriers are so huge. If you're only just learning about the history of policing today, that is the problem. As many speakers spoke yesterday, this can't be changed in one day, one week, or even a month. The audacity to think that this can be solved in this format is not even enough. How about truth and reconciliation formats like what Indigenous people employ? Respect is earned and not given. We are traumatized and hurting.

And regarding policing and worldwide protest, judging and demonstration by its most violent participants but not judging a police force by its most violent cops is a language of the oppressor.

Carra: All right, Ms. McLean, I'm just going to ask you to stop for a second and tell everybody on the bridge –

McLean: I don't know why I'm echoing.

Carra: Yeah, this is – I think someone on the bridge is not muted, and they have the live stream. So your voice was sort of, like, delayed playing back at us. It sounds

like it's fixed now. I apologize for the interruption. Everyone please mute except Ms. McLean. Please continue.

McLean: Regarding policing and the worldwide protests, judging a demonstration by its most violent participants but not judging a police force by its violent cops is a language of the oppressor. Racism equals prejudice and power and institutions. Policing is a violent, sexist, anti-Black, anti-Indigenous institution with impunity and systemic power. What does it mean to be good at your job when your job is to enforce racist, sexist, unjust laws? There cannot be bad apples. If you have more police officers than counselors in school with young people [unclear 00:58:42] to police children of colour, that is a problem. When your own history is erased from the curriculum conveniently, that is a problem.

Your Lordship, your very own employees are tasked to make life better for Calgarians every day. A huge number of them are not having a great life by the very system they are employed by. Affirmative action is not the solution. Tokenism is not acceptable. Programming changes and changes to the very nature of the systems in place is a true start of the work. Would an all-white school be okay with an all-Black soccer team? If you can say in your head no, that is systemic racism. It means that people are disadvantaged and advantaged by inherent operations that are in place that won't allow for changes. True policy change with members who represent the city we live in needs to be enacted.

This is long-lasting trauma. I know my sons have a choice when we walk out the door as to how we will be judged. Being Black men in their 20s, they have a target on their backs by the police, by members of the public, by the schools they attend. They just want to live. I just want to live. I function within a system that is flawed, full of microaggressions and inherently traumatizing. The anger felt and stated is from a place of being told to be quiet all your life.

[20:00:00-21:00:00]

If you wanted to have this committee meeting to save face, congratulations. You succeeded. This was started from anti-Black sentiment. Having a task force that fights against anti-Black racism, a task force, that is a huge step, full of beautiful Black women and men, period. Calgary needs the sociologist, the anthropologist, the minority peoples, the subject matter experts, the SMEs, not just those who funded organizations, the voices on the streets with lived experiences to defund the unnecessary to fund the places that actually do the work, not on paper, not with niceties and fancy words. It means that all the voices that were speaking today and yesterday from the place of pain are heard.

If having a presentation full of stats is what is being heard, then why can't one just open up books and see the stats and what to do. Deaths have been

happening for years. Systemic racism has been happening for years. There, unfortunately, is no void in our data. The numbers are clearly there for anyone who truly cares to find it. Pro-Black, not anti-Black, task forces are needed to be created, and if this is for BIPOCs and anti-racism, putting money solely into social programs is not enough. Different committees and commissions need to be enacted. Give people an outlet to voice their concerns. Provide parameters for success. Allow trust, true allyship, and not just social justice warriors.

The lived Black experience is different than the lived experience of other minorities. The city of Toronto has already enacted anti-Black racism, anti-Black and mental health committees, even Edmonton. We are far behind the grain. Collective voices of different lived experiences cannot succinctly be looped together into one pot. The melting pot of the '90s is no more. My needs are different, overarchingly different. The mere fact that the people that are asking questions after the presentations are lighter than me is an example of what the anger that people that came forward are speaking about, not being seen or heard. Twelve hours, and they are still not heard. Assumptions of what makes people feel comfortable.

Yeah, my sons may still meet harm tomorrow. I may not have a job tomorrow. I shouldn't have had to put a single victim sentiment in their minds when they were younger, that they can be harmed because of the colour of their skin, because of systems that do not benefit them, but the reality of it all is George Floyd started this. But so did Sophia Cook in Toronto in 1989, so did Rodney King in 1991. 1988 saw the apology of Canada against Japanese Canadians during World War II. October 1996 saw Black youth targeted, attacked, right here in Calgary, and the video footage, it was taken, lies created, charges applied, and the media and police told their lies.

Yet, and still in 2020, we have youth and elders here yelling in anger that still nothing has happened. I don't want to allow my boys to have chinks in their armour but simply feeling that they are not worthy to be treated fairly is not fair. Because if we're being honest, and if you truly open your eyes, what are the institutions of power telling us marginalized peoples?

I want them to have the mindset that it is okay to live. I want my Indigenous brothers and sisters, my Muslim brothers and sisters, my African brothers and sisters, Asians, to all feel like it's okay to live. They can achieve the education that they need without being directed elsewhere, to have the confidence to truly make an impact on society. I have two young men, viable contributors to society, and I want the world to see them that way because they are viable contributors. They're human beings. No more stats. No more brutality. No more segregation. No more talking. Segregation hasn't truly ended. Systemic racism and the trauma of residential schools hasn't ended.

If we are tasked in just a few days to compel this committee to hear us, to believe us, to know us, to trust us, and to help us, it hasn't ended. I don't want to be afraid to live, looking out the windows, wondering when my children are going to come home. I don't want to have another minority story fall through the cracks. Talk is cheap. Action is now. Thank you.

Carra: Thank you, Ms. McLean. Please mute your phone and stand by for questions at the end of this panel. Last member of the first panel of the day, Syed Bukhari, are you still there with us?

Bukhari: Yeah, I'm here.

Carra: Can you speak up just a little bit, please? Hello?

Bukhari: Is that better, or –

Carra: Little bit better. Yeah, speak as loud as you can and proceed.

Bukhari: Okay, all right, well, somebody already stated, obviously, we haven't had enough Brown and Black men talking on this, you know, the public submissions. So I would really appreciate if I can get more than five minutes because I have a lot to say throughout my life experiences here.

Carra: I have no idea how I'm going to be able to tell you to stay to five minutes after the last group of people. Just please be as brief as you can, but I understand, man.

Bukhari: I'll try my best. After ten minutes, you can give me a heads up, and I'll try to speed things up. So I heard Mayor Nenshi say that the police is listening. I want to know why the chief is not present in this meeting, and can somebody just answer that before I start?

Carra: Well, that's not really how this works. But I will tell you that we wanted this to be a space where the community talked, and our conversation with the police will come next.

Bukhari: Okay.

Carra: But they are listening.

Bukhari: I would really appreciate if can get a conversation like this with the police because everybody knows these protests and all these rallies about racism and police brutality are about police, okay. I understand education is important, all these other things are important, but police needs to be present to hear all this. They need to be there so we can ask them questions. We can tell them, give

them ideas. We really need to talk about this to the police, and I've heard the police chief say all the time, like, he says the systemic – he doesn't believe in systemic racism. So that's where the problem comes from, the Chief of Police in Calgary doesn't even believe in systemic racism, okay? Okay.

Well, they're not there, but I have a whole list of ideas for them. I hope they're listening and taking notes.

Carra: We're also listening, so please share.

Bukhari: I believe you said – I wrote down in my notes, you said – someone said Jyoti Gondek and Jeromy Farkas are kind of – are they in charge of – who would be in charge of the police? Who would be – or, like, is it do they work side by side with the police chief?

Carra: The way it works is we have an arm's length police commission, which is designed to provide citizen oversight of the police, and there are two members of council who sit on the Calgary Police Commission. At this point in time, those members are Councillor Jyoti Gondek and Councillor Jeromy Farkas, but they are part of a committee. Council appoints that committee from citizen resumes and council also approves the police budget, although we don't get into the weeds of what's in that budget.

Bukhari: Okay. Another thing was Councillor Druh Farrell asked why there's no males talking in these. There's so many reasons I can't even start. I didn't even want to talk here, but, okay, most of us believe that nothing will get done. We truly believe that. I've talked to this about – to lots of my friends. Nobody wants to talk. I know throughout my life here in Calgary, I've met hundreds of guys that have experienced these things with the police. Nobody wants to talk because they think nothing will get done.

There was, of course, in today's panel, we saw Adam Messiah. He's a brave guy. I really respect him for coming out, you know. It's an emotional thing to talk about, and, of course, you know, we're also told to toughen up, you know. It's kind of, like, normalized for us. We get treated like shit by the police, and we're supposed to accept it. Like, my dad, myself, tells me that, you know.

Okay, I've even had a – I'm not going to – well, even a judge in court has told me I should be thankful for being here, okay. Take from that what you will.

Okay, another thing is, I believe her name was Diane Colley-Urquhart, she tried to silence a woman who was talking about her son who dealt with police brutality, and she said don't talk about the Calgary Police. Like, that was the most absurd thing I've heard. This whole damn meeting is about the Calgary Police. It's all about police brutality to me, okay. So there's that.

And then, Diane repeatedly keeps asking people's names. I mean, you already have our names. I don't know why it's that important to focus on the names. Is it because the – I feel like the police is taking notes on people's names because I actually feel that. Are they going to stalk us now? I'm worried. I know there's other guys who would be afraid to even stand up and talk about this stuff. Maybe that's the reason why I'm not there in person, okay.

Another reason is there's a lot of guys that are in jail right now for no reason whatsoever because police, a lot of times, including on myself, have put false charges, okay, and what happens through that is – okay, what gets covered in the news and whatever we talk about – everybody wants to talk about the harassment and the physical assaults. Of course that happens, but what about how we suffer financially from their false charges? Over here there's no accountability on police to put dumb-ass charges on you. Whatever they feel they can charge you with, and then it's up to us to go to court to defend ourselves. I had to pay a lawyer $20,000.00 to get these charges off me, okay, and if I didn't it would ruin my life. I'm a professional, okay. I'm an engineer.

Anyways, so I have some things. Obviously, as you can tell, I'm getting pretty emotional. As a teen, I was assaulted by the police. I have hundreds of incidents with the Calgary Police because I'm a Brown male. That's what I truly feel, okay. I lost a job because of a cop lying to my manager in front of my face, which was later proven in court that he lied about, okay. I've had false charges which I've spent so much money on, so that's that.

So we have to accept the truth that certain types of jobs attract certain types of people and personalities. Grown men with temper tantrums can ruin lives, okay. Racists and bullies are attracted to being cops. That's a fact. Everybody has to accept that. Racists and bullies are attracted to being in the police force because not only do they not suffer any consequences, but, in fact, they get rewarded for this. That's a fact. So now, I'm just – we have to come to an understanding about that.

Since this job attracts those type of people and rewards them, we need to weed out – like, everybody keeps talking about bad apples. It's not just that. Bad apples in this job is – just the word itself offends me, just the word bad apples. Okay, anyways, yeah, okay.

I'm going to talk about just a few ideas I have for the Calgary Police. Obviously, it's going to fall on deaf ears. That's what I believe. Okay. One thing that everybody has mentioned is defunding them. Why do they have a $400 million budget? Why is the largest portion going to them, of our money? At least – someone said 16 percent. I think it should be at least 25 percent to be redirected elsewhere. Take that out of the police. We don't need this much police. All they do is harass us, stop us for no reason.

Speaking of which, we need to ban – there's a ban – there's a term called carding or random street checks. Correct me if I'm wrong, but that's still out there, whether they're practicing it regularly or not, that needs to be banned. They should not be allowed to do that. I don't know if it – I believe it's not banned yet. I know it was a problem in Edmonton as well.

Okay, the money, the, you know, I believe it should be 25 percent. Four hundred million dollars is way too much. All they do is they're going to – what are they going to do? They're going to ticket minorities. All they do is stand on the side of the road, eat their donuts, give us tickets for speeding, and petty tickets. I received a ticket at 3:00 a.m. for doing a rolling stop when there's no other cars around. I received a ticket when there's not a single car on the road for just switching lanes without signaling as I was merging. They –

So, speaking of which, Ottawa Police has done this because it was a big problem in Ottawa that people of colour were getting ticketed more, or somebody noticed something like that. And someone complained and it was on the news. And I would really like Calgary to do something similar that for the past five years now, they have been recording their traffic stops, and the race of the drivers, who they give tickets to. They were recording whether the person – whatever the skin colour they believe they are, Brown, Black, Asian, white. And in Ottawa it showed that if you're a Brown male, Middle Eastern looking, you're going to get – you're 12 times more likely to receive a traffic ticket than a white male. If you're Black, you're eight times more likely. So that was in Ottawa. I'm pretty sure Calgary's not that far off.

Those funds – I keep talking about the 25 percent. Those funds that you take from the police can go in a lot of places that we could really use them or just be given back to the public. One, it could be going to education. Change our curriculum. At least include some First Nations history from the First Nations, you know. That's the least we can do for them. Of course, social work, and our transit it horrible.

Carra: Mr. Bukhari, we're at ten minutes, sir, and I really appreciate your –

Bukhari: I haven't [unclear 00:16:40] through my list of my ideas I have. I have – I'll be quick here, okay.

Carra: I do have two members of council who have questions. Can we defer to them, and you can –

Bukhari: No, no, no. I'm going to finish my list first, then they can ask all the questions they want because I might even answer them here.

Carra: All right, please share your list but, please, as quickly as you can.

Bukhari: [unclear 00:17:03] in Calgary, all it takes is a high school diploma, there's no post-secondary required, and six months training. That's all it takes to become a police officer and start shooting people, okay, start ticketing people, start ruining lives by charging them with false charges, okay. And, of course, in court the police word is taken as the truth for some reason, so make it harder.

In comparison, if you look at Germany, it takes two years to become a police officer. In Norway, it takes two years. In Finland, it takes three years. In France, it takes one year. In Spain, it takes two years. In Denmark, there's, like, over two years. Ireland, two years. Like, why are we following the United States? Theirs is around six months. Why are we following a place that's failing in policing? So make it tougher to become a cop, that's one.

Another thing is there should be consequences for mistakes from police officers. If they, like – a lot of times we see that they're getting paid leave instead of being fired and charged. They don't get charged like we do. Police should be held to a higher standard than citizens because they can actually shoot us. They have guns. They have weapons. But instead, they're afraid of us.

Okay, another thing is please include regular anger management training at all levels of police. These guys have serious attitude problems. They have anger issues that are not being dealt with. There's – I don't know about the stats in Canada, but in America, 40 percent of police beat their wives, okay. They have domestic abuse problems. They have serious – if they're abusing people at work, on the job, citizens, of course they're going to do the same at home, okay.

Another thing is why do all of them need to carry guns? Why are all of them with guns in their waist, okay? Can the guns not be in the cars like in much of the other countries? That's another one.

Okay, another thing Diane brought up is internal investigations. I know sometimes what happens is when it becomes a big issue or something, correct me if I'm wrong, of course, at the end, is that if somebody doesn't want internal investigations, then Edmonton Police will investigate Calgary Police and vice versa, which makes no sense. Obviously, they're going to do each other favours.

Okay, another thing is all police should wear body cams, and it should be on at all times during public interactions. They should not be allowed to turn them off. I'm almost done here.

Okay, there should not be a single police officer in schools. Why is there cops in schools? Get as many of these guys off the roads, out of our schools, out of the public as possible. There's too many cops in Calgary.

Okay, and then another thing, whenever there's, this is my last point, whenever there's mental health issues – I believe this was a few years ago. There was a guy with mental health issues. I actually know his first cousin. He was shot by the police, and then the news reports said there was kitchen knives found in his house, okay, so why is police dealing with these things if they don't even have training in it? And no, I'm not saying train police to deal – I mean, of course, they should be trained in this but have other people deal with mental health issues, not police, maybe some EMS or something. I don't know. Okay, that's all for now.

Carra: Thank you for sharing, Mr. Bukhari. Everybody from that panel, I have two questions from committee. The first one is Councillor Gondek. Please keep your phones muted until Councillor Gondek identifies who the question is to and then respond when Councillor Gondek's done. Councillor Gondek?

Gondek: Thank you very much, Chair. I think it's important to respond to Mr. Bukhari, who asked if Councillor Farkas and I are listening and if the police service is listening. I do know that the chief and his team committed to following these proceedings. I also know that the commission is actively following the proceedings, but as you have stated, they wanted this to be an open space and dialogue. So they did not want to be present to make it appear as though this is their meeting, so that's the rationale for them not being in the room. I can tell you Mr. Bukhari –

Bukhari: [overtalking 00:22:10] for them to look into people.

Gondek: That's not a fact, Mr. Bukhari. They're very interested in listening. As a matter of fact, Councillor Farkas and I also both committed to being part of this meeting. I am not on this committee, but I think it's important to be here. And just to let you know, I did listen to your list of ideas. I have noted them all. I will definitely make sure that they are communicated back, not only to the police service, but in a public format as well that is yet to be determined.

I can also tell you that the police commission is coming to meet with Calgary City Council. A lot of it will be based on what we're hearing here these few days as listening to people like you, and what the police service and the commission would like to do is make sure that we've heard all of the speakers and have proper responses back to the concerns that you've raised. So I can give you my perspective that you've been heard, sir, and I will make sure that the things you have raised move forward. Are you okay with that?

Bukhari: That sounds good, but until there's action, what does it even mean?

Gondek: I totally agree with you. Everything sounds really good –

Carra: I'm going to weigh in from the chair here, Mr. Bukhari, and I'm not here to, in any way, suggest that your core statement that until there's action, it's meaningless is – I 100 percent agree with you. That is a loud and clear message we're getting throughout these proceedings. I also am not going to – as an engineer, you understand how important facts are to start things off. I just want to note, because I think it's important, that our police chief here in Calgary, to my knowledge, and maybe my colleagues on commission can state this, has not taken the position that there is no such thing as systemic racism. I believe he's done the opposite. I think he's acknowledged that there is systemic racism, and I think that's an important distinction to make as a starting point for where we're at.

I can tell you there are other people in positions of power in this province who have taken the opposite stance, and that's deeply problematic. But it at least lets us know what our starting point is for action, and I just want to be very clear that for all the valid criticisms of our police service that we are hearing here today, I want to be very clear that at least we have a police chief who has acknowledged publicly that we have systemic racism. I think it's important.

Bukhari: [unclear 00:24:57] I saw that in an interview. He does not acknowledge that. He says, I do not know if there is systemic racism in the police force. That's his exact words, so, I mean, that's a fact. You can look that up. If you want, I can play the interview for you right now. I can Google it.

Carra: I will not quibble with you on that. Let's get to the bottom of that, but we will do that offline. And let's leave that as a point of contention to address as we move forward, but I appreciate that. Thank you.

DaBreo: I'll just add I'm not sure what interview it is that you've seen. I'm sure – I believe I've seen an interview where a statement was made. However, I can tell you, and as a minority member, I was in a meeting with the chief of police a couple weeks ago, and he definitely acknowledged that systemic racism does exist within the police force. And I wouldn't say that if I wasn't in the meeting myself, right.

Bukhari: Thanks for that, but once again, words don't mean much until he actually does something about it.

Colley-Urquhart: [unclear 0:26:08] Councillor Gondek.

Carra: Yeah, completely agree. Councillor Colley-Urquhart, you're up next, but I want to make sure that Councillor Gondek has ceded the floor. Are you good, Councillor Gondek?

Gondek: Not done yet. Not done yet.

Carra: Okay, Councillor Colley-Urquhart, you're up.

Gondek: I'm not done yet.

Colley-Urquhart: No, she's not done yet.

Carra: Sorry. Councillor Colley-Urquhart, you're not up. I misheard Councillor Gondek. Councillor Gondek, you're still up, my apologies.

Gondek: Thank you very much.

Colley-Urquhart: Sorry for talking over you, Councillor Gondek.

Gondek: That's okay. No worries. Just to wrap up on Mr. Bukhari's comments, and I also appreciate the Chair and our expert panel weighing in, the chief did, in fact, in a first interview, say, I don't know that's there's systemic racism in that first interview. Three days later another interview was given where he said, I've had a lot of time to reflect on what I said. I did not understand the term properly, and he has committed to looking into issues of systemic racism. And you have a police commission who is ensuring that he looks into those issues as well.

There's not a lot known about police commission. It's just not something that's talked about that much, and I can tell you that the commission will do its best to ensure that residents of Calgary are more aware of their oversights and the makeup of the commission itself. So, Mr. Bukhari, there will be more information to come. You have been heard, sir. I don't want you to feel that you have not, and just one more thing that I want to say.

Bukhari: [unclear 00:27:34]

Gondek: And just one last thing to say to the rest of the panel and the folks that have said to us you have power that we don't have in speaking about councillors. As a matter of fact, we have some power, but the power that we gain with you coming forward like this and you taking an interest in what's happening in our city – generally what happens is municipal government just plods along and does its thing, and people don't pay a lot of attention to it. But when you get engaged, and you get involved, you allow our voices at this order of government to be better heard with other orders of government and other organizations with whom sometimes we have very limited influence. But with the power of your voices behind us, we have more influence, and I will just give you one small example of how frustrating it can be. When I speak up – sorry, there's some feedback.

Carra: Yeah, everybody please mute your phones if you're not Councillor Gondek speaking. Thank you, everyone. Councillor Gondek, please proceed.

Gondek: Thank you. I just wanted speakers that have come here that have been very emotional, very frustrated, and who have told us things that are hard to say in confidence to others, let alone in public, we understand your impatience and your frustration, and I can tell you that I have had that same impatience and frustration at the systems within which we operate. And when that frustration gets to be too high, it comes out very aggressively and very loudly, and that is exactly when our system shuts people like me down. That's when I get told that I'm being too loud, too livid, too emotional.

So you have my commitment that I will be as loud as I need to be to ensure that all of your voices are heard, but the system itself necessarily shuts people like me down because it's a Western system that likes things to be calm and easy and even. We are not at that place anymore. We will do our best to take apart the systems that are perpetuating racism, but it is a hard slog. So please keep coming out and saying the things you need to because we only have power if you come forward to speak. Thank you.

Carra: Thank you, Councillor Gondek. Councillor Colley-Urquhart.

Colley-Urquhart: Thank you [unclear 00:30:12].

Carra: You're not coming through very well, Councillor Colley-Urquhart. Here we go, okay.

Colley-Urquhart: Is that better now?

Carra: Much better.

Colley-Urquhart: Okay, thank you. Well said, Councillor Gondek, and especially Mr. Bukhari, well said, so I'll hold the microphone up here and look over there. Mr. Bukhari, just a few things. There has been conflicting messaging coming out of RCMP Commissioner Brenda Lucki, where she first denied that there was anything to do with systemic racism in Canada with the RCMP. A few days later, for a variety of reasons, she clarified her statement, and I know that Chief Neufeld said, you know, up until a few weeks ago, I would have said there isn't systemic racism, but I'm not so sure anymore. And so I think it's one thing to clarify that statement in a private meeting, but what I'm hearing from you is different, that coming out unequivocally with the Calgary Police Service and the Calgary Police Commission, and that might be a recommendation we take out of here, that there has to be an unequivocal public statement made around it. Does that matter? Does that have –

Carra: Councillor Colley-Urquhart? I believe that you're one step behind the evolution of the thinking and that both – Dr. Smith, do you want to weigh in on this? Dr. Smith is going to weigh in on this.

Colley-Urquhart: No, no. I just want to finish, and I want Mr. Bukhari's feedback on this because there has been an evolution, some confusing messaging, so I want Mr. Bukhari's thoughts on this, on how this should be handled or we proceed. Thank you.

Bukhari: Yeah, my thoughts on the whole – so you said the RCMP, I don't know if was the chief or someone, they originally didn't believe in systemic racism, and then neither did the Calgary chief of the police, but then a few days later, they both suddenly did. Of course they did because of the backlash. They don't truly believe that, okay, because if they did, it's not something that's going to happen to them over the course of just a couple days. They're going to have a, all of a sudden, eureka, oh, it exists. They're saying that because of the backlash. Let's stop pretending.

Colley-Urquhart: Thank you for that. I heard loud and clear about – and it built on Councillor Farrell's questions yesterday, why we weren't seeing as many identified males coming forward. And what I heard you say is males don't want to come. They don't want to talk because nothing will get done, but more than anything, it's disclosing their identity. They don't even want their name, perhaps, used. And I'll ask our chair about this and legal counsel, but I do believe we have the authority and the ability to protect the identity and privacy of individuals that want to speak, and I'm not so sure that we need to know people's last names. Do you think we would have more coming forward if they didn't have to disclose their name for police records and the concern you raised about police keeping track?

Bukhari: You might get a couple more, but the overwhelming majority just doesn't believe anything will get done. That's what every one of my friends believes. Nothing will get done. That's just how – they don't believe in the system here because police here is gangsters. They're going to come, do whatever the hell they want, and get away with it. And like somebody, one of you guys said, I believe it was Mayor Nenshi, that they're kind of in charge of themselves.

Colley-Urquhart: So you've lost hope, then.

Bukhari: Is that what you're telling me? That I called here, hopeless?

Colley-Urquhart: No.

Bukhari: Why am calling? Why am I wasting my time here? I was on the phone all day yesterday, and now I'm on the phone again talking to you. So, of course, maybe I have a little hope. I'm talking about how everybody else thinks. I'm the one who called in. I'm not someone who didn't call.

Colley-Urquhart: That's good, so we do have a chance. The other thing, Mr. Bukhari, is if you could send in your ideas in your presentation, it would be very helpful.

Bukhari: My ID?

Colley-Urquhart: Your ideas. Your suggestions.

Bukhari: Which email am I sending this to? Is it the public submissions email?

Carra: That would be the right one, yeah, if you wanted to consolidate your – I mean, you did a very good job of presenting your ideas, but if you wanted to, sort of, include them in the public record as point form, we can absolutely do that. And we can also have a conversation later about, you know, the disclosure of names that we've heard because – and we will do that later, Mr.Bukhari.

Colley-Urquhart: Thanks, Mr. Chair. That's all I have.

Carra: All right, everybody, that concludes the first –

Shune: Excuse me.

Carra: Sorry. Who is this?

Shune: I apologize for interjecting. It's Firatol Shune.

Carra: Shune? Are you from earlier?

Shune: Yes, we were supposed to speak last night, but they ran a little bit too late. So it was supposed to be this morning. I just chimed in late, so I didn't know what was going on.

Carra: Okay, we are – you're 37. Firatol Shune, yeah, I have you as not having spoken yet. We are right at the lunch hour. I'm going to suggest –

Farrell: Mr. Chair?

Carra: Yes?

Farrell: It's Druh here. I'm sorry to interrupt all this, but I had – you may not have seen my question in the Teams.

Carra: As I've said multiple times, I'm not on Teams. I can't get on Teams. Get on to the council text chat and request to speak there, please.

Farrell: All right. I did want to ask a question of the previous speaker [overtalking 00:37:08].

Carra: Okay, so let me try and create some semblance of order here for a second. I was just about to dismiss the last panel we heard from. I hope they haven't left yet. Councillor Farrell has a question for the last panel. We also have Firatol Shune, who's on the line. I believe we have Tira Erskine, who's on the line as well, and I'd like to fit them in before the lunch break. So if Ms. Shune and Ms. Erskine could stay on the line and mute your phones, and Councillor Farrell, can you ask your question of the last panel, hoping that they're still with us. Councillor Farrell? Councillor Farrell, the floor is yours.

Farrell: Thank you. Is the last speaker – I'm sorry, what was the name of the last speaker?

Carra: Syed Bukhari.

Farrell: Bukhari. Is Mr. Bukhari still there?

Bukhari: Yes, thanks for repeatedly saying my name over and over.

Farrell: Thank you. Thank you for addressing my question from last night. It's what I feared, that there is a sense of, probably, helplessness and normalization, which, of course, should concern all of us. I'm just wondering if we're to make change, and out of this whole conversation, it's about what do we do to make change. We've been talking about diversity and racism for decades, and we're still talking about it. So, obviously, we're not doing enough. Out of this will come some action, I feel confident of that. How do we, and perhaps you have a suggestion, how do we hear from the people who identify as men. How do we hear from them on the issues that they face and their suggestions? Is there a way to reach out so that we hear more voices from that portion of the community?

Bukhari: I think the best way to hear those voices is through non-profit organizations. I can give you some examples, like Canadian Cultural Mosaic Foundation is one.

Farrell: Okay.

Bukhari: There was another one [unclear 00:39:39]. Sorry, just hold on one second. Yeah, CommunityWise and ActionDignity, those are the two that I know of. I believe that's the best way, if you communicate with them and listen to what they want because, you know, maybe guys don't feel comfortable talking to you guys, to the city or the government.

Farrell: I get it, yeah. That's helpful. I think we need to –

Bukhari: [unclear 00:40:11] non-profit, anti-racism organizations know how we feel, most likely.

Farrell: Okay, thank you. At the end of this meeting, I have no doubt that there'll recommendations of where do we go from here, and there'll be some concrete changes. And then there needs to be an ongoing exploration of what do we need to do. And it's important that we hear from everybody who's experiencing racism. Thank you for your input. I really appreciate it.

Carra: Thank you, Councillor Colley-Urquhart. I'm sorry, Councillor Farrell.

Farrell: Farrell.

Carra: I apologize, yeah. I'm aware. I apologize. All right, thank you to that panel. Do I have a Tira Erskine and Firatol Shune on the line? With committee's consent, we're going to hear from these two, and then we're going to break for a short lunch period. And then we're going to come back for more public submissions. When we come back from the lunch break, we're also going to have an initial conversation about timing. I started off this day thinking that I would be a lot tougher on the time, and obviously that did not happen. I will take some responsibility for that, but I will also just acknowledge that we had to hear what we had to hear, and there are many more people to speak. And so, I think over the lunch break we all have to consider about whether a third day is going to be a requirement for this. So put that into your thinking caps. Ms. Erskine, are you on the line?

Erskine: Yes, I am here, thank you.

Carra: Okay, you're going now. Please, you've got five minutes, but I get it if you don't.

Erskine: Okay, [overtalking 00:42:07].

Carra: Everyone else, please mute. We hear you loud and clear.

Erskine: Okay, *tansi*, hello. My name is Tira Erskine, and I am glad to be here as a speaker. And before I address the topic on hand today, I want to say that I am not here as a representative of any organization and that these comments today are mine alone. And although I have done work in the city on anti-racism for years, I am not currently speaking on behalf of the organizations and groups that I am involved in.

So now that we have that out of the way, I want to introduce myself. My name is Tira, and I am a Black, Metis, Scottish woman. My father's from Jamaica, and my mother is from here, and my pronouns are she and her. I have been organizing in the city for years. I have also done many anti-racism trainings across the city, province, and country, and I am pleased that I finally have a chance to say my piece to the city council.

For the last two days, I've watched with pride as my fellow presenters and panelists who shared their positions. But the joy that was brought from these presentations has turned to disappointment with watching my city council. I was also planning on attending in person, but from what I saw yesterday, I didn't feel comfortable doing it anymore. I saw the way that you responded to Black women, and that is not okay. And even though I am not there physically, please know that I will hold council accountable. And as scared as I am to be speaking now, and as scared as I am of the police, in good conscience I cannot mince my words in an effort to ensure my own safety, for there will be no safety until we address these issues.

In addition to that, some of the comments I have heard from councillors on the slide stream have been extremely ignorant and have highlighted that council is not exempt from perpetuating the racism that we are here to combat. One example of this is a councillor stating that the Black woman can only be a token if she lets them treat her like one.

The structure of these consultations has also limited the ability to do a thorough investigation of racism within the city. How can people sum up their life experiences and individual trauma related to racism in five minutes? These conversations are hard and traumatic, and racism has the ability to re-traumatize Black, Indigenous, and people of colour every day. And furthermore, our capacities to process this trauma has significantly decreased due to the magnitude of the global events that are being highlighted on a daily basis. Five minutes is simply not sufficient and leads me to question the intent of this consultation. Who is it for?

I would also like to mention the notice of motion in particular. Within it there are some priorities listed such as assembling a community-based public safety task force that was intended to identify and address community concerns around violence, including gang violence. This is a clear example of the association and assumes criminality of Black people with gangs and with violence. The relevance at this point to a conversation on police brutality is an insult and, again, perpetuates damaging stereotypes. And if proper research was done on this front, it would be known that time and time again, it is proven that police intervention does not help combat gang violence.

I agree with what has already been mentioned today, that we need an external arm to police the police, but I also believe that the budget for this should come from the existing police budget. If racism runs so rampant within the police that we need to police them, then that must come out of their own budget, and not from the already underfunded social services in the city. Clearly, their policing is not wanted by our communities, nor has it been established in an effective way to actually create safety. We need to incorporate ongoing and consistent analysis and oversight of the actions of police officers and hold them accountable. We need civilians to hold the police accountable.

Moreover, I have heard that the council aims to redouble their efforts to combat racial injustice within the city, and my comment on this is that the double of zero is still zero. The actions that council has considered to be progressive and anti-racist are simply not enough. We have consultation upon consultation, and nothing comes from them. I don't expect much, and, yet, I am still frequently disappointed by the actions, or rather inactions, of the city. But still, I may be naively hopeful that something can come out of this and that this moment can be looked back on as a time we changed the landscape of hate within the city.

Will this be the time that council takes action? If you say that you are for anti-racism, then you need to actually do something. Anti-racism is not a passive act and in order to actually be for anti-racism, there must be action. We have to act when we feel uncomfortable. We have to listen to understand. We have to value human lives above all, and we need to see the humanity in each other. So right now, I am asking as a person, for the city council to take action to ensure the safety and livelihood of Black, Indigenous, and people of colour.

The current policing system is hurting us. The policing system has been created to hurt us. We don’t need police in schools. We don’t need police checking on our mental health. We need the city to reallocate the budget based on the needs of the community. And it's simple, the community needs more mental health support and less police officers. We do not need or want the police budget to be as large as it is.

To help council move forward, some strategies and ideas that I have are, one, defunding police and reallocating the budget, specifically eliminating SROs and police wellness checks, instead, increasing funding for mental health support and redistributing it into an external arm to watch and assess the police. Two, have mandatory anti-racism trainings at a schedule of one full week to build initial awareness and supplementary training at least once every six months. Having one training every four years is simply laughable and also alludes to the assumption that the council has on the [depth 00:49:13] of racism. Three, have recurrent consultations with Black, Indigenous, and communities of colour that hold council accountable for these communities on actions they said they would take. We need to have open and transparent communication, and these conversations need to be specific to the groups that we are here to discuss. Four, advocate for the people in the city against the provincial government. Bill 1 is an egregious act of eliminating the right to protest, and it will be used to silence Black activists and Indigenous land defenders.

I speak with hope today but also with pain, and I want to make it clear that these are our lives that I am talking about. And though there are actions that can be taken at the council level to help with our safety, the most important and essential ask that I have is for the council to decrease the police budget and reallocate it to other community services.

I am going to make it clear that the only thing that would have saved George Floyd, Regis Korchinski-Paquet, Jason Collins, Eishia Hudson, D'Andre Campbell, Randy Cochrane, Sean Thompson, Machuar Madut, Greg Ritchie, Chad Williams, Jaskamal Singh, Nicholas Gibbs, or Lionel Brown, Josephine Peltier, Bryan Goodstone, Pierre Coriolan is having less police. And I'm going to give a specific case that recently happened. Josephine Peltier was killed during a wellness check here in Calgary in 2018. Her son was shot by rubber bullets, and she was shot with live ammunition. Can you tell me how policing helped her, and can you tell me how policing is helping me?

Council, I ask you to re-evaluate this budget and hear us out. Otherwise, it will be the impact of your decision that will cause more of us to die. And I want to close off with a poem by Nayyirah Waheed. This is called "Trayvon Martin," and his murder led to the establishment of Black Lives Matter. To not be safe on the earth, simply because of the colour of your skin. How does a being survive this. Thank you.

Carra: Thank you, Ms. Erskine, for that. If you can mute your phone, please, and stand by. I have Firatol Shune. You're on the line.

Shune: Thank you.

Carra: I can hear you loud and clear. Please proceed.

Shune: Excellent. I'm honestly just going to be incredibly blunt. It shouldn't take more than five minutes. First of all, I just don't think that your panel and the council members there, and especially Nenshi, realize that every time you ask a Black or Indigenous person to speak on racism, you cause them to relive their trauma every single time, every single time. The fact that you have Black people voicing their traumas, and Nenshi and members of your committee blatantly ignore, dismiss. You sit on your phones, texting and giggling while they're speaking is not only a sign of the systematic racism that is so deep rooted within even your own council, but it's also a sign of privilege that these speakers and every single Black person or Indigenous person does not have when they leave that room.

And the way that you were disregarding and dismissing the voices of Black speakers – specifically, I remember, I think maybe she was about 14 or 15 years old, wrote an entire essay for you, for you, for you to sit there and listen, when you asked to hear the voices of marginalized people, and you were dismissive. It was so disturbing to watch. I couldn't even do it anymore. That just proves how deep the systematic racism has really infiltrated into your own council, okay.

I want you to know that we, the people, watch you and your body language while you neglected to pay attention to the Black voices you asked to hear from, and then turned around and attentively listen to every single word a person

who was white or white passing said. We watched. You didn't touch your phone while some of the speakers who were not Black were speaking.

And Nenshi, Nenshi, I hope you're listening because you as a person of colour should be ashamed of yourself to sit there and call microaggressions a quote, unquote trendy word. You should be ashamed to have let a committee member on your panel refer to tokenism as a choice, and to be silent is to be complacent during times of oppression. I want you to know – and I want to know what you think the difference is between saying tokenism is a choice for Black people versus saying that Black people chose to be enslaved. And if you can't see the parallel lines between that, that's also a problem. And that fact that you sit there as a person of colour and listen to it without saying a word, that is systemic racism. That is a microaggression, and that is part of the problem.

And secondly, I don't think that you realize or understand the damage you caused to the Black Lives Matter movement that has literally propelled this meeting to even take place yesterday and today, and probably even tomorrow. By you making this into a kind of, like, an all lives matter hearing, you completely negate what Black people have done this entire month and for their entire existence. They started the movement. They propelled us to where we are. They've pushed white people out of their comfort zone and asked them to look at their own privilege.

And the facts are this. Black people are being murdered. Indigenous people are being murdered in our streets on this land, today. I'm not saying that anybody who struggles or experiences discrimination and racism are any less, but right now, we're talking about Black lives and the fact that they are the ones being slaughtered by a system made to oppress them and keep oppressing them.

You cannot piggyback on the Black Lives Matter movement, and you have the audacity to sit there and dismiss Shuana and every other Black speaker. And you should honestly be ashamed to look at yourself because people see this. People watch you. We watch your body language. We watch you not caring when we speak. Every single speaker that spoke yesterday and today should have been Black or Indigenous. That's just a fact. And if you don't realize how that in and of itself is a problem that you put the voices of non-Black and non-Indigenous people before Black and Indigenous voices, then you're actually part of the problem. You enable systemic racism to continuously put Black and Indigenous voices down by not putting them first. Give them the attention that they deserve.

And you know what, Nenshi? I honestly hope you're listening because I don't know if you're here, but one more thing. I want to tell you that people don't appreciate you making a mockery out of Black lives and Black trauma. Turning around to your colleague who is white, turning around to your colleague who is white and telling him that he's woke is honestly laughable. When you say that

this isn't for you and your panel, then who is it for? While you sit there in your own privilege and exploiting the traumas of people to fulfill some sort of quota and to be able to say, look at what we did on a piece of paper, ask yourself what you have actually done.

And I don’t even want to begin to pretend that you guys even heard 20 percent of what was said by Black voices or Indigenous voices yesterday because I know you weren't listening. I watched you, and I can't even say thank you because the disrespect and dismissive behavior the mayor and the members of the committee have shown the past 24 hours towards the Black community is disgraceful. And you have failed them, and you failed their allies again. I'm just letting you know, let me know when you really want to make a change because I honestly don't have time for performative allyship while Black and Indigenous people are literally fighting for their lives and livelihood. And that's all I got to say.

Carra: That was exactly five minutes, Ms. Shune. Are there any questions for this last panel? I think we had both two powerhouse speakers. It's quarter after. We’re going to break for lunch. We will assemble the next panel at 1:00 when we reconvene, but before –

Colley-Urquhart: Councillor Farrell has a question, doesn't she?

Carra: Sorry. Councillor Farrell?

Farrell: No, no. That was from before. Thank you.

Colley-Urquhart: Okay, sorry, Mr. Chair.

Carra: Okay, thank you. We're going to break for lunch and back at 1:00, and when we get back at 1:00, the first order of business before we hear more public submissions is the third day question. Talk to you soon.

[recess begins 00:58:01]

[21:00:00-22:00:00]

[meeting resumes 00:47:12]

Carra: Hello, everyone. We are back in session. I had promised that we were going to have a conversation about adding another day to accommodate all the speakers, but the fact is, we have not had a chance to have a substantial conversation about that. We had a very, very short period over lunch with the press and everything, and we just were not able to get to it. So I'm going to

defer that conversation to after the afternoon break when we come back at 3:45, and we will get into the public submissions very shortly.

I do want to just address a couple of notes that we've received. I am trying to balance receiving and facilitating meaningful input from the public with also trying to be efficient and move through space, and it's been pointed out to me that thanking someone for their submission might not be enough when someone bares their soul and makes them self vulnerable, so I will endeavor to add a couple more words when I think someone for their presentation, but I will also try and keep it tight.

The other thing I want to note is that my colleagues on council, myself, administrative staff, have all been called out for maybe not coming across as attentive to these proceedings, as it would – you know, as is necessary given the weight and the meaning of what's before us. And I would like to assure the public – you know, we're sitting here for long, long, long hours, and we're trying to balance listening to the meeting with running the meeting. We are trying to remain physically distanced, so a lot of whispered conversations would – to keep things flowing and to manage the actual technical meeting are reverting to text. I'm trying to manage a speakers list and stuff like that. We are all here. We are all listening. Council has spent – you know, this is a committee meeting, and there are only eight members of council who are on this committee, but the overwhelming majority of council has spent the overwhelming majority of the time with us virtually, as is our reality in an age of COVID-19.

So I want to apologize if we do not seem like we're a hundred percent plugged into everything everyone's saying all of the time. And to be fair, we're probably not a hundred percent plugged in a hundred percent of the time. But we are here, we are dedicated to this, we are all listening, and we are way more plugged in, I believe – way more plugged in – than some criticisms of our demeanor suggest we might be. But I appreciate the notes, and we will do everything we can to respect every presenter.

Okay, with that, it's time to move on to panel 11. We have the lines open, and I have Lanre Ajayi from group 11. Lanre, are you here?

Angela [Greer], are you here? Got some static, got hopeful, didn't hear anything.

Jasmine Lee, are you here?

Ajayi: Yeah, Lanre Ajayi's here.

Carra: Who's here?

Ajayi: Lanre Ajayi. Lanre Ajayi.

Carra: Okay, Lanre, you're number one on the panel, first panel of this afternoon. I'm going to write your name down. I'm going to ask that you mute yourself and stand by while I assemble the rest of the panel, and then we will go to you as soon as it's assembled. Thank you.

Did I say Jasmine Lee? Is Jasmine Lee on the line?

Is [Sean Fraser] on the line?

Is Courtney Walcott on the line?

Walcott: Yeah.

Carra: Who is this?

Walcott: That's Courtney Walcott.

Carra: Courtney Walcott, you're number two. Thank you for being with us. Please mute your phone and stand by. You're going to be number two on this.

Did I hear someone else weigh in right there?

Number three, Rosemary Brown?

Priscilla Cherry?

Cherry: I am here.

Carra: Okay, you're number three, Priscilla. I'm going to – we're already deep into panel 12 here. I'm going to ask – we've got some people in the chamber with us. I'm going to get the clerks to see who you guys are and who's willing – who's going to speak, and we'll do you in the next panel, if that's okay.

Number four for this panel, Iftu Hargaaya?

Cherry: Iftu is –

Carra: What?

Cherry: Sorry, Iftu is here. I'm Priscilla. We're together, so we're presenting together.

Carra: Okay, so I will – we will hear your combined presentation, but you both will be individuals filling out this panel. And is Nitu with you, also from The Colour Factor?

Cherry: That's correct.

Carra: Okay. So you guys represent panel five. I have Lanre, Courtney, Priscilla, Iftu, and Nitu. Okay, and we're going to start.

If everyone mutes your devices, we're going to go to number one, Lanre Ajayu. Lanre?

Clerk: Excuse me, Mr. Chair, would you like to –

Carra: Oh, wait, wait, wait, wait, wait. I've totally dropped the ball as a chair. I apologize. We have to do a roll call to get this going.

Clerk: Thank you.

Carra: I'm going to the clerks, then I'm going to you, Lanre.

Clerk: Thank you very much.

Councillor Woolley.

Councillor Chu.

Chu: Here.

Councillor Colley-Urquhart.

Colley-Urquhart: Here.

Clerk: Councillor Davison.

Davison: Here.

Clerk: Councillor Farkas.

Councillor Magliocca.

Magliocca: Here.

Clerk: Councillor Chahal.

Chahal: Here.

Clerk: Councillor Demong.

Councillor Farrell.

Councillor Jones.

Councillor Gondek.

Councillor Keating.

Councillor Sutherland.

Mayor Nenshi.

Nenshi: Here.

Clerk: And Councillor Carra.

Carra: I'm here, and Evan Woolley is headed down into the chambers. He'll be here momentarily.

All right, everyone except for Lanre, please mute your phones.

Lanre, please unmute your phones and join us with your presentation.

Ajayi: Okay, thank you very much, Councillor.

Okay, greetings to the leaders of this land, honorable members of the Calgary legislative assembly and the Worship who Mayor Naheed Nenshi. I am Lanre Ajayi. The subject of my presentation is a roadmap to undoing systemic racism in Calgary. Let me start by saying that this is just the beginning of a new day and the emergence of new series of conversations. It will be practically impossible to think that all [unclear 00:56:01] yesterday up till now and what we are still going to be talking about will automatically fix the issue of systemic racism in Canadian society, and in Calgary in particular. No, it will not. So we should get ready to go on this long journey of the discovery of purpose and self, first, as an individual, and secondly, as a member of the larger Canadian community.

Embedded in most, if not all, the normal practices within any given society or organization is an act that has been constantly denied by many, and which has accounted for many issues, such as discrimination in criminal justice, employment classification, housing distribution and affordability, healthcare, political power, [unclear 00:56:52], social relations, and education, to mention a few. This act of systemic racism, and whether we agree or not, it affects every facet of life as we know it, especially from the perspective of the Black individuals and Indigenous people. As we continue to witness and increase demand for actions and political discussions around racial relations, with an

important focus on anti-Indigenous and anti-Black prejudices, we need to prioritize diversity and inclusion in our society. [Should we be seen as the key in a focus 00:57:30] and more than ever.

Years back, you know, and [times to come 00:57:35], sometimes, you know, not far too long from now, I immigrated to Calgary, Canada, with a few perspectives on my mind, and of course for a better future. I've done some literary research on the people, the society and everything, I researched. Everything pointed out Calgary as diverse and inclusive, but I don't think that's a real thing. I have integrated, and I have observed with almost a hundred percent accuracy, and I can say truly, [unclear 00:58:05] orientation, diverse in opinions, attitude, aptitude, and color, yet not inclusive in mind and behavior towards one another. Why? This begs the question, is Calgary truly a city with gathering of people or cultures only? Are we just bound by colors alone? Can we not do away with those things that divide us and be more inclusive in every aspect that we as a community, you know, [view as key 00:58:38].

Now, you know, systemic racism is not new. It was in times this has joined a vocabulary of words that have surfaced in the light of the pandemic ravaging our world at the moment – the COVID-19 and the police brutality brought to the fore in these unprecedented times. Now, I choose to see them as two major pandemics which are totally destructive in nature. One is a natural phenomenon – that's the coronavirus – while the other is a man-made phenomenon – racism, violence. And I will not go in depth into these issues.

Now, the focus for my concern is based on the latter, which has resulted in the untimely demise of ideas and [unclear 00:59:23] precedence of color. I mention this because this has [unclear 00:59:26] the onset of every important discussion that most Canadians [unclear 00:59:31] Canadians would deny the existence in my local parliament, but, you know, people choose to put this under the carpet, but I want to focus on this. Now, it will be interesting to [determine 00:59:43] how the society does intend to address this issue on our table, and also to give further insight on the strategies and commitments already in place [unclear 00:59:52] would be set apart to take decisive action to create a more inclusive

[22:00:00-23:00:00]

and equitable environment for everyone, regardless of race. Now, example of [unclear 00:00:05] where systemic racism plays out, but I will want the council to address and begin an immediate and intentional changes for all of the following points. Number one, education. Let Black history and stories about Black excellence and achievement from Canadian perspective be part of the curriculum that is taught within the four walls of our classrooms. Persons of color and Indigenous people have a [unclear 00:00:31] heritage. If you deny our kids the knowledge of their inheritance, we're doing more harm than good to them. Let there be fairness in the hiring process within the CBE. Let the CBE hire

more persons of color and Indigenous individuals [unclear 00:00:47] society [unclear 00:00:49] teaching staff. We have more individuals within these communities who have the qualifications to teach and impart their knowledge to our kids as much as their white counterparts.

Number two, employment. My community still faces systemic discrimination when it comes to the issue of employment. [unclear 00:01:09] These are broken down into pre-employment discrimination and post-employment discrimination. In order to promote equity and fairness in the workplace, there should be training on inclusivity and diversity with a measurable tracking mechanism from time to time. They say the boost of multiethnic individuals should reflect in the workforce. These changes must start from within the city of Calgary employment department. Out of all the 11,000 [unclear 00:01:40] staff that work at the city of Calgary are some amazing [unclear 00:01:46]. Can we categorically say that the same level of representation of Calgary community is reflected in the city's workforce? [unclear 00:01:56] of all the departmental heads, city managers, and do so while in the position of authority to hire to consider if they are still fair and ultimately fair in their hiring process.

I'll give you one example. If –

Carra: Mr. Ange? Ajayi? I just want to let you know that we're over the five-minute timeline. We are obviously [overtalking 00:02:19] allowing people to speak longer because we're here to hear their truth, but we also want to make room for other people. I'm just letting you know.

Ajayi: Oh. Okay. Thank you very much. I'll [unclear 00:02:29]. Now, I'll give you an example. A friend of mine who used to work for the city of Calgary on contract business was let go after his manager was moved to a different department. Now it happens that a new manager was hired to replace the former manager and it was obvious that they wanted someone who at best looked like him. Now from every statistical and reasonable standpoint my friend meets all the criteria to be given a full-time status, after mastering and working on the job for five years. The new manager refused to renew his contract. He went ahead to hire a new person form outside the city of the Calgary and specifically from his tribe to take this job and asked my friend to train the new staff who was given a full-time and permanent position with no experience on the job. Now this is one of the many ways we waste money, waste time, and other resources due to lack of fairness and equity. Because what is the guarantee that the new hired staff will perform at the maximum peak in comparison to the person of color who had worked perfected these skills by working on the job for five years?

The last one is Calgary Police Force. There's a rude awakening about police and the way they react to suspicions about a person of color and Indigenous people. Personally, I've [unclear 00:03:46] experienced it, but I'm not going to talk about it today. Rather, I will focus on the need for intentional and complete

overhauling of the Calgary Police Department. I believe the city council has the power to [unclear 00:03:57] changes without getting any sort of permit from the provincial government. [unclear 00:04:00]

Let there be immediate checks and balances in how Calgary police carry out their assignment. This I know will not be welcome idea within the Calgary Police Service, but that is the true evidence and litmus test that confirms that there's a need for change. It has been proven times without number that people resist change. Now if we need to change, change must start from the Calgary Police, and that's period.

Police must wear their cameras 24/7. And if there's an incident involving the police and the community, the camera must [unclear 00:04:35] be seen. Failure to do so should be an [unclear 00:04:38]. And if it happens times without number in so many scenarios, then the policeman should be let go. That is called responsible policing.

And the last thing I want to say is communicating these projects through storytelling. Culturally, at least, in our communities, it is what we do, how we do it, and with who we're doing it with. It is important that we get this right. We need to encourage and introduce more diversity into the stream of things. We need to allow the voice of Black and minorities in Calgary in this instance to come to the fore.

We need to give them a chance and show each other we can be able to tell our stories inclusively, be it in our schools or just as a way of entertainment without marginalization or [unclear 00:05:22], ensure all is necessary [unclear 00:05:27] organization that promotes culture and values in our community.

Now I recall and I will say a story here. A lion tells a story of challenges and [unclear 00:05:35], even though they have a resemblance. I'm a Black man, Canadian and Mozambique, and I'm better at telling my story because I'm part of a lineage that includes my history. In this time, in this city, all people regardless of race should have the same opportunity. And as part of the wider community of minorities, I dream of a world and Calgary [unclear 00:06:01] and is seeking abundance of prosperity [unclear 00:06:05] because this land is our mother, giving rights to community organizations for social justice and equity. I dream of a city of [unclear 00:06:13], a city [unclear 00:06:16] to provide a platform for diversity and inclusivity in the real sense of the word as the community and for an individual. In particular we need to allow – we need to be allowed to play our part, not just as representatives in diversity. We need to be more inclusive in our dealings with one another and in the community we live in.

It's important to note that our diversity and inclusivity [unclear 00:06:40] is to impact everyone. We will determine our path as we go forward.

Lastly, you can either be your brother's keeper or your brother's killer. Racism kills. Thank you very much.

Carra: Thank you for that, Mr. Ajayi. We hear you.

Next up, can you please mute your phone, sir? And Courtney Walcott, can you please unmute your phone and join us?

Frazer: Hello?

Carra: Hello, we hear you loud and clear. Please proceed.

Frazer: Me? Sorry, this person speaking is not – it's not Courtney Walcott. I don't know who that is. This is Phareke. I'm supposed to be in group 11.

Carra: Phareke, I'm going to get you into the next panel. Right now we've got this panel set. We'll get you into the next one, okay?

Frazer: Thank you. Bye-bye.

Carra: Just put it on mute. All right, Courtney? We've got you now?

Walcott: Hello.

Carra: Hey.

Walcott: Awesome. Okay. Thank you guys for having me. I promise six minutes or less flat. My name is Courtney Walcott for those of you who do not – for those of you who did not hear my name. I'm a local educator here in Calgary. I must begin by admitting that in recent days I have been humbled by some people very close to me.

I intended to come here today and speak as if I held in my hands the answers to all of our problems. Like many teachers, I had – maybe have – an inflated sense of importance since it is my job to tell people what to do and know. I have many strong feelings regarding how this city should be run, but I had to be reminded I do not run the city. You do.

My anger and frustration may allow for my voice to be raised above others, but that doesn't necessarily mean I will be heard. I had to be humbled. You see, I've lived in three quadrants of this city. When I moved here in 2006, I lived in

Councillor Gondek's ward. Later, I lived in Councillor Farrell's ward. I now live in Ward 9, the ward of Councillor Carra.

While in Ward 3, I was stalked home by a police officer. He deemed my walk from the 118 bus stop in Hidden Valley to my home in Hanson Ranch suspicious enough to ask for my ID in the driveway of my own home. In Ward 7, I lived just close enough to the river that I had regular run-ins with the homeless seeking warmth and bottles. But now in Councillor Carra's ward I feel as if I live under surveillance. There is more of a police presence in my neighborhood in one day between 36th and 68th than I saw my entire time spend at Notre Dame High School across from CPS District 7.

I do not say that hyperbolically either. As a person of color, as a biracial man, as a Black man, I have lived under the shadow of qualifications my entire life. I've had to qualify my Canadian-ness, I've had to qualify my whiteness, I've had to qualify my Blackness. And then I moved to the Northeast, and somehow all the work I had done qualifying and quantifying my value was lost in the stories and stigma of the Northeast. I realized the terror people felt toward the Northeast correlates along poverty and color lines.

We stigmatize the Northeast because it is less taboo than saying "the poor and colored area of town." But we who live there know the story told about us. This is the same story that infiltrates urban planning, housing, healthcare, education, and policing of this area. Calgary is a city divided. We have segregated people in need. We have funneled them, and then we overpolice them. We make them live in neighborhoods where flashing lights and sirens fade into the background of normality, and then we criminalize them by nature of investing in policing rather than social services. That is a part of the stress and trauma spoken of here.

I teach at Western Canada High School in the downtown CORE. I am within walking distance of the Alpha House, Inn from the Cold, The Mustard Seed, and the Drop-In Centre. I worked night security at the Hotel Arts. I have seen the need for social services in our city. I have had to escort people out of buildings who had nowhere to go. I have had to tell people who are suffering that the sanctity of the properties I represent are more important than their lives.

I believe we need to defund the police. It's not controversial. Our province is known for defunding services deemed essential. A $400 million-plus budget for police is absurd in light of the $60 million earmarked for social services, 27 of which comes out of taxes. Police officers are not mental health workers. Police workers are not social workers. Police officers are not community outreach workers. Police officers are not paramedics. Police officers do amazing work. They are a part of a system I believe can work, but we have placed too much on their shoulders and it is weighing them down.

We must start with identifying the issue. I want to see a commitment to data collection. I want demographic information for every single person of this city – race, ethnicity, socioeconomic status. Frankly, I'd collect information on every social determinant of health. I'd hold the CPS accountable for reporting incidents of violence in a transparent and detailed way. I'd want to know in detail how $404 million is being and has been allocated.

I know you cannot command the police force, but you can demand accountability. Calgarians are not demanding less, and we are not demanding more money. We are demanding more from you, both morally and ethically. We are asking you to recognize that how the public fund is being distributed now is dangerously inequitable for marginalized citizens in Calgary. We are asking you to collect information to diagnose a problem in an effort to create the solutions needed to move Calgary forward.

Mayor Nenshi asked for a specific definition of what system racism is. That question cannot be answered unless we commit to the work to diagnose the sickness in our system.

All we can do is provide you with examples of the destructive qualities of the system. The roots of systemic racism are deep within education, housing, employment, human rights, politics, policy, economics, and more. The oppressed have been working for years to quantify their experiences in ways people in power understand. And yet here you are still asking that question: What is systemic racism? To me that in itself indicates the amount of work that our political leaders are unaware of.

It always seems to be the responsibility of the oppressed to define it. I wish we could define it in the Calgary context, but truthfully, only you and your team can do that with a true commitment to do this work. I'm almost done, so I'll be out of here soon.

I recently read an article by Robert Cover called "Violence and the Work." In summary, it's an article that discusses the fundamental role judges play in the distribution of violence from the judicial system. Cover examines the necessary humility judges must have knowing that their interpretation of the law will be played out on the body of the accused, that despite being so far removed from the actual act of violence, they are ultimately the hinge that swings the door closed on someone's life.

I stand here – well, in this case, sit here – curious if you have considered how far removed you are from the violence your constituents suffer. I'm talking about police brutality, but it's more than that – when social services go underfunded and people end up on the street because there are no more available beds in local shelters, when young children must feel the violence of hunger, when our

urban plan is in the red telling us to turn to public money rather than investing it in rehabilitation programs.

With the choices you make every day in policy, your hands are directly tied to the violence my body will face. That must weigh on every decision you make. I have seen a plainclothes officer kneel on a man's neck outside of the Safeway on 11th a few blocks from city hall. How far removed do you think you are from that environment?

The political process in this country is one of funneling power. With every vote cast, your constituents transfer their power in this society to you. We trust in you. We trust that you will make the moral choice to lead this city forward, to be courageous. You must be brave enough to do the things that scare you and make you uncomfortable. You must be brave enough to do the things that are right.

We gave you the power to do this work. Honor it, be brave, and please, do better. Thank you, Mr. Chair. I yield my time.

Carra: Very compelling testimony, Mr. Walcott. Please stay on the line. I already have some questions for you from members of committee. Mute your phone, though, and I'm going to turn – uh-oh. All right. Someone has to absolutely mute their phone. We've got a weird feedback loop going.

Okay, the next three presenters are from The Colour Factor. It's Priscilla Cherry, Iftu Hargaaya, and Nitu Purna. I will yield the floor to the three of you. Technically, you have 15 minutes, but we are being liberal with the time. I'm asking you to balance that liberalness with respect for the fact that more people need to speak and we need to hear from more people. Without further ado, the floor is yours.

Cherry: Thank you, Mr. Chair. We will absolutely be under the 15 minutes there, so no worries. It is myself, Priscilla Cherry, and Iftu Hargaaya presenting today. Our third team member, Nitu Purna, is unable to be with us. So yeah, we will proceed.

So Mr. Chair and council members, thank you for your time. As I mentioned, my name is Priscilla Cherry. My pronouns are "she," "her," "hers," and I am born and raised right here on Treaty 7 territory.

Hargaaya: And my name is Iftu Hargaaya. So it's I-f-t-u H-a-r-g-a-a-y-a. My pronouns are "she," "her," "hers," and I also live here on Treaty 7 territory, and we are The Colour Factor.

So The Colour Factor is a nonprofit organization aimed at decolonizing wellness, reclaiming traditional healing practices, and bridging the gap in mental healthcare systems for Black, Indigenous, and people of color here in Calgary. Today we'll be sharing a spoken word poem about our experiences with racism and mental health and our ideas of possible solutions for the city to consider.

Cherry: The Colour Factor believes that the city of Calgary has the opportunity to rise up as a leader, a change agent, and represent Canada in the larger conversation of national, even global anti-racism initiative. We will now recite our spoken word poem, and if it's comfortable for you, we invite you to take this time to close your eyes. Closing your eyes is a form of rest, so for the next five minutes or so, give yourself permission to indulge in self-care and rest and truly visualize our words so they may come to life. The poem is titled "The Colour Factor Manifesto."

Hargaaya: Don't judge me before you know me. I have never been a person of color until I entered your world.

Cherry: Your world that's made of white walls where my presence is color-coded.

Hargaaya: Then again, when you don't know color exists, you raise a question of my being. Your ignorance throws me into a place where I feel I don't belong.

Cherry: When I feel I don't belong, I feel like I can't breathe. It feels like your knees are on my neck.

Hargaaya: Unconscious bias and microaggression tokenize depression, undiagnosed depression. We talk about mental health in every single way, ignoring racism as a factor, which impacts our day to day.

Cherry: Disbelieving experiences of BIPOC communities, gaslighting, terrorizing, unequal opportunities.

Hargaaya: Don't assume what I need. Instead, ask. Make a space where my voice is heard.

Cherry: We need our stories investigated and seen as truth. We need consequences and repercussions. We need validation too.

Hargaaya: Mental health services that are truly for all, where we can rise up even if we fall.

Cherry: We need a mental health system that is sensitive and culturally aware, understanding the unique ways that we feel and heal from despair.

Hargaaya: Our yoga, our drumming, our smudging designs, you whitewash the essence, but the color survives.

Cherry:	Stop stealing our medicine and profiting from our pain, appropriating wellness for your monetary gain.
Hargaaya:	We need less policing, more healing, less denial, and more accountability.
Cherry:	We need funding for BIPOC-led programs that understand our struggles. We need allies that advocate even outside of their bubbles.
Hargaaya:	We need representation in every system, especially mental health, leadership positions where we can truly see ourselves.
Cherry:	Racism is toxic, nothing to be ignored. Minority is a false term. BIPOCs are the norm.
Hargaaya:	We represent more than half the world's population, regardless of colonization. We raise up and fight back in every situation.
Cherry:	Let's use community as the medicine and culture as the cure. Let's create a mental health system for BIPOCs to prosper.
Hargaaya:	We are here to reclaim what is ours. We know that inclusion is not an opportunity. It's a necessity.
Cherry:	A call to awaken from the colonized coma. Even though it serves you, comforts you, remember how we feel. We feel like we can't breathe.
Hargaaya:	Don't judge me before you know me. Before I entered your world, I was more than my color.
Cherry:	I'm a sister.
Hargaaya:	I'm a daughter.
Cherry:	A teacher.
Hargaaya:	I'm an author.
Cherry:	Storyteller.
Hargaaya:	A friend.
Cherry:	If trauma can be paused down through generations, then so can healing.
Hargaaya:	Let's make the connection between race and well-being.

Cherry: Let's make the connection between race and well-being. Thank you.

Carra: Thank you for sharing that poem with us. It was beautiful. That concludes this panel.

I know I told Mr. Walcott that I had already received some information that people wanted to speak to him, but I've been told that that's going to be taken offline. Thank you for that presentation. Thank you for The Colour Factor. Do we have any members of council who have any questions? And thank you to Mr. Ajayi as well. Do we have any members of committee who have a question for this panel or are we going to continue moving forward?

Colley-Urquhart: Yes, I do.

Carra: Wait. Nope, we do. Councillor Colley-Urquhart, is that you?

Colley-Urquhart: Yes, thank you. Wow, that was a real gift. Oops. Got to mute the right thing here. That was a real gift, the time and effort and thinking that went into that poem. Please share that with us. That may become our new go-forward piece to communicate in the work that we're about to do, so thank you very, very much for that.

That was the only statement I wanted to make, Mr. Chair. But I understood that you had some procedural matters that you were going to address before this last panel proceeded.

Carra: I will, but I'm going to yield the floor to Councillor Woolley, who has a question for this panel first.

Colley-Urquhart: Lovely. Thank you.

Carra: Councillor Woolley?

Woolley: Yeah. Thank you. This question's for Mr. Walcott. Are you there?

Walcott: Yeah, speaking.

Woolley: Yeah, thanks very much for your presentation. I mean, you said a couple of interesting things that were unique, I think, for me in the last little bit. One you said – you kind of spoke about the province has been defunding essential services for some time. And what's really interesting is that they actually defunded the police in their last budget where we as a municipality stepped in and filled that funding. And I've kind of been thinking about that since you made those comments.

And the other comment you made was just you said that policing is really important but we need to defund the police. I guess I wanted to just give you the opportunity to maybe talk a bit more about that because we've heard defund the police and we've heard great rationales of anger why, but you said that in the context of the police being really important. And I just wanted to see if you'd be willing to nuance that a bit for us.

Walcott: Yes, definitely. So fundamentally, when I think of the police services and I think of anyone who lives in this city, on average, like when we have negative experiences, we're still going to call the police. But in many ways, that's often a function of us not knowing who else to call. When it comes down to, say, for example, wellness checks, when it comes down to, say, for example, just really when you call 911, actually paying attention to who shows up first. When I work downtown and I'm at Western Canada High School, school policy dictates that I call the police before I call the DOAP team if I see someone who happens to be in a state of crisis.

What I didn't understand about the police is that they are overcast, that their responsibility within our societal structure – and this has been historic – is that they are given the responsibility of protecting every person and then given the responsibility that other professionals should be given while still being expected to maintain safety and security. So what we are doing is we are overloading their workforce. We are overloading the responsibilities the police officers have in our society.

Instead of continually increasing – or for example, like you mentioned, the province defunded the police and the city just determined to step in and fund the police. But if we simply look at what the police do on a daily basis and we put that money into the hands of professionals who have been trained their entire life to do that exact same work and let them do the work, create the systems for them – DOAP team, mental health resources, crisis management, anything else except for a man with a gun with six months' training whose whole experience essentially around this work comes on the job. If we can redirect those funds to the right people, then when I finally have a situation that does require the police, I know that when they come they are not going to be overworked and tired after a 12-hour shift of handling things that they shouldn't have ever had to handle.

That's where I think we're looking for. Considering that I could list off every single pretty much homeless shelter in the downtown CORE and that took one sentence – I didn't even have to take a breath – should explain to you the problematic functions of our city. Frankly, even you could go so far – and I apologize for being long-winded – as to take a look at the crime map. And you'll notice that the crime map in our city that has been released by the CPS centers the crime within low-income neighborhoods or the downtown CORE and that the suburb neighborhoods all have a stark, lower amount of crime.

Then you have the visible correlation of the fact that there is a higher police presence in these neighborhoods, in the lower income. There was a – I can't remember her last name but for Alberta, last night she spoke on this idea that low-income housing has a disproportionate of – sorry. A hugely proportionate effect on reducing crime in a particular neighborhood, so consider that we don't fund low-income housing to the same degree that we fund the police force and then overpolice low-income people. I think a lot of these details speak for themselves.

But as I said in my speech, actually, you guys are the professionals. I'm kind of an observer here just doing my own research.

Woolley: Yeah, you know, and your analogy around the DOAP team and the Alpha House is one of the most pertinent ones. And I'm looking at our general manager and director here is that every single year we have to sit down and cobble together funding for the DOAP van, and we use one-time money. And I've been advocating and fighting for that to go into our base budget because the value of the DOAP team in elevation of the police is acknowledged by the police themselves, right?

When the police pick up someone who is passed out or someone who is sleeping on the streets, they don't take them to the, quotation marks, "drunk tank." They don't. They take them to Alpha House because they know that the experience and the professional expertise and the resources to best support these citizens is better served by the social workers and nurses who drive around in those minivans.

And every single year we have to sit down and cobble together one-time money to just get them going for another year, to just keep it going for another year. And I think you've really hit on another important piece, which is the big conversation that we have in council and previous councils for a long time, which is the provinces downloading, across this country, services onto municipalities without the appropriate resources and revenues to deliver those services.

And I can tell you that I have always been a supporter that – all right, maybe housing – low-income bus passes that we subsidize for the city, even if the province won't do it and even if it is their regulatory jurisdiction and even if that is jurisdictional creep, we believe as a city that it's important for us to deliver that. And I think you really touched on some really prevalent points. So I thank you because I think you've hit a couple of really good points there.

I'll leave it at that, but I'm looking at my folks here. This DOAP conversation maybe now and today can be put to rest to appropriately resource these

professionals so that the police who do not have the experience and the expertise to do it shouldn't and won't. Thank you. Thank you, Mr. Walcott.

Walcott: No problem.

Carra: Mr. Walcott, I believe Nyall DaBreo has a question for you as well.

Walcott: No problem.

DaBreo: Hey, Mr. Walcott. I just want to thank you for your comments, and I appreciate what Councillor Woolley just added to your conversation. But I want to – I just find it striking because the importance of recognizing how these services can be allocated or specifically can be addressed through mediums such as the DOAP team.

But I want to bring it back to the conversation that I think that's how disproportionately when these things are misapplied, it can affect people of racial diversity and racial minority groups. And I think as an educator, are you able to maybe add anything as to not only that – because drugs is something that affects all Calgarians, but it's the police response that sometimes, like I said, disproportionately affects racial minority groups.

Can you maybe comment on that and how maybe you could be a liaison as an educator perhaps? But just so we don't lose context of how important these issues are, yet where the brunt of the impact sometimes falls.

Walcott: Definitely. I'll do my best to answer the question as clear as I can. But really, as an educator, there's just something simple that I know, and I think it's something that every city councillor knows. I think it's something that pretty much anybody with common sense knows. It is crimes and drugs are all intrinsically linked to poverty, right? It is something that we've kind of accepted over the course of history.

As someone with a history background myself, any time that you witness a world in which we have created these massive inequalities of wealth, including Calgary, especially when you look at the quadrant system, then the long-term effect of that will be, of course, an increase in crime. And then on top of that sense of crime, when you're dealing with – as mentioned in yesterday's proceedings – stress and trauma, the whole concept of mental illness and the mental deterioration of the way of life that a person of color, that a marginalized person, a trans person has to deal with, it elevates to a level where the intersectionality of these issues creates these higher proportions of drug use, of crime, and of poverty.

So when you are looking at – just essentially when we circle it back down to policing, when you're looking at policing and the overpolicing of a particular neighborhood, and then you look at drugs and the higher presence of drugs in youth and the higher presence of the arrest rates among racialized people and the higher presence of low-income housing in correlation with racialized groups, you realize the importance of doing the restorative and the reconstructive work that is necessary to have healing in our city.

So for example, when we look at the DOAP team and when we look at the work that they do, it's fantastic. But when I look at my students, when I look at my children – not my personal kids, I call my students my children. That's weird; I'm not going to say that any more. When I look at my students, I think to myself, if I can alleviate some of the stress in their life, that will create for safer environments for them to find success in our world.

So when I look at city council, I say the same thing to you. If you can alleviate the stress in anybody's life – whether that be racial trauma, whether that be poverty, whether that be housing community service, community centers, bus tickets – you are allowing them the opportunity of greater success in our Canadian context. If you can just find it in your hearts to get that work done, I promise you, you will see a reduction of druggies. You will see a reduction of poverty in the long-term. This is a long game.

And when I look at my students, I know for a fact that if they could just have the safety needed to focus on their education and their life without these external stressors and interactions, without having to live their life as a marginalized person, they would have a much better opportunity of success in this world.

DaBreo: Thank you.

Walcott: Thank you. I'm done.

Carra: All right. Very compelling testimony. I'm going to, in the spirit of timeliness, thank this panel for their contributions to these proceedings. I ask you to abandon the bridge and stay with us, though, with the online broadcast.

I want to just quickly acknowledge Nyall DaBreo is part of the expert panel that we assembled yesterday, and Nyall's going the distance with us, it seems. We really appreciate his presence and his expertise. And of course, to my left is my co-chair, Dr. Malinda Smith, who has already made it very clear what an expert she is on the matters that are before us. And we really appreciate her contributions.

I also want to note that Councillor Woolley, my vice-chair, is in chambers with us, and our senior administration. We have Katie Black and Melanie Hulsker,

and we've been joined for a while by our city manager, David Duckworth. But I want to let you know that all of our senior management team, our administrative leadership team is watching this with interest, as is council.

I also want to note a procedural matter. A conversation arose last night about people's names, and obviously, we have some uncomfortable conversations, uncomfortable I think maybe for the more privileged people in the room, but potentially extremely traumatic conversations for the less privileged people who are putting themselves out there and speaking. And there was a conversation that took place last night about people's names being included in the public record.

That is how we do things as a city. When we receive submissions from our citizenry, we record their names. I would like to think that all of the challenges that we are addressing here with structural racism, systemic racism do not lead into actual profiling or anything police state-y or scary where we have to protect our citizens' names. Having said that, it has been raised and it is a conversation that we are having as council and with administration and with our legal team. And we will be addressing that matter later. But I just wanted to let you know that it is a live conversation and being respectful of people's contributions and transparent about that but also respectful of their anonymity as we discuss difficult things is a conversation that we're sensitive and that we are engaged in.

I'd like now to build the next panel. I've got three people in the chambers who are part of panel number 12. And I'm going to build with two more people from the bridge. Is Jasmine Lee on the line? Is Shawn Frazer on the line? Is Rosemary Brown?

Frazer: I'm on the line.

Carra: Oh, Shaun Frazer, you're on the line?

Frazer: And I go by Phareke.

Carra: Phareke –

Frazer: Thank you.

Carra: Frazer.

Frazer: Yes.

Carra: How do I spell that, sir?

Frazer: P, like Peter, h-a-r-e-k-e.

Carra: Phareke. Got it. Frazer. You're number four on the panel. I'm going to do the first three here in the chambers. Someone else piped in there.

Brown: Rosemary Brown is here.

Carra: Okay. I did say your name. So you're number five on the panel, and with Ike Zenzo, Richard Blackman, and Scott Fimey, who are here in the chambers with us, that is panel number 12. If everybody on the bridge, Phareke and Rosemary, can you – along with everyone else – mute your phones. I'll call you at the four, five spot.

I'm going to ask Ike Zenzo to come down the microphone and share his truth with us.

Kenzo: Hello. Actually, that's Ike Kenzo. Kenzo.

Carra: Kenzo?

Kenzo: But that's okay. Kenzo.

Carra: Is it with a K? It's a K-e –

Kenzo. K-e- enzo. Yeah.

Carra: I did Zenzo and that might've just been me. Sorry about that.

Kenzo: And that's okay.

Carra: I apologize. I apologize.

Kenzo: No problem. All right. Thank you, everyone, for having me here. It is my privilege to be here. It's actually kind of really strange for me, like I don't have anything prepared.

I signed up to speak, and I've been following the discussions as they've kind of been going along. And as I've been following, I did notice that there was a voice missing, the voice of the Black male or the racialized male speaking. So I had a canceled meeting this afternoon, so I drove down just to be present here because I thought that it was important.

So I just want to backtrack a little bit here and tell everyone about my own story and specifically my privilege. My privilege is that I was born in Canada. I was born in Regina, Saskatchewan. What makes my experience a little bit different is that I left. I left at about three months old, and when I was coming back, I was coming back when – I was leaving the U.S. My country had gone through a war. I

had been planning to go back to my country. That was the whole point of us being in the states, to go back to help our country.

The country completely collapsed, and from the United States, the next best place we could go to was Canada. And so we drove in a Dodge Caravan, a red Dodge Caravan. We drove and we passed the Dakotas and all of that territory. It's really interesting now that we passed through the Dakotas because I now work in a community of [more-ee 00:42:34], of the [ya-hee 00:42:34] Nakota, so it's almost like everything came back around.

So we passed by there and made all those stops, and I remember when we got to the border station. And back then to get into a country it was a points-based system. So my father had to go through "Are you educated?" Are you this? Are you that?" And based upon those points, you got in.

And me being Canadian, that was the first time – or maybe not the first time – one of the first times I was smacked in the face with my privilege. I was the Canadian. I could get in the country if I wanted to. My family, the rest of them – I have my mom. So the ones who could probably get in easily were me, born in Canada, my two younger brothers, born in the states. And the rest of my family, we were not sure.

We didn't know what was going to happen. We didn't know if they were going to be sent back to Congo. We didn't know if I was going to have to be responsible for my younger brothers or not. I was so concerned in that room that the border guard person thought that I should be in the room when my dad was doing the interview. They didn't know how burdened I actually was. They didn't know like what my experience would be other than that, like if we didn't get in.

We got in, and I remember driving into Saskatchewan and seeing like weird signs. Saskatoon, what a weird name. Moose Jaw, even stranger. And so I was like sitting there thinking all these things, but I felt like this was my new home. Like I am coming back, and we're going to be okay.

I quickly realized that I was not Canadian like everyone else. And that was just how people treated me. I thought I was coming back to my home, and I quickly realized that wasn't for us. That wasn't for me. The next time, growing up, I realized my privilege again is when you're going through that new Canadian experience. I was 12 years old, but I was the only one in my household with papers, meaning I was the only one that could work.

You know, so at 12 years old, I got my first job. I had my younger brother as my little assistant. I had a paper route. I was working also, like doing catering,

because my dad worked at a Christian campus school, so I could work there being under 14. And by the time I was 14, I got a proper job.

So by the time I went to university, high school, all this stuff, I'd been working since I was 12. Moving from Regina to Calgary, I got here in grade 11, and I'm so thankful that the last speaker is a teacher from Western Canada. I went to Western Canada. I got bused in from Shawnessy, the deep south, and I went all the way to Western Canada. [speaking French language]

So I just had to say that for the French-speaking Albertans who also feel excluded in a way. So I got to go to Western Canada. I speak French. I did all those things. And again, going to one of the richest schools, one of the best schools there, you feel that othering. And I remember it was when I got to high school I started to be questioned. You see people from other communities who speak about their culture with such pride. You see people talk about what they're going to do next.

Then when everybody would come and talk to me about what my next step was, where to go to university, what happened people would often ask me that "You know what? The problem with the Black community is a lot of times you guys lack leadership." So I was offended when that person told me that, but I took that word and I said, "You know what? I am here. I'm privileged. I do have a house. I'm going to this school. I do have a father that's there guiding me. I do have a whole lot of experience, and I can see clearly that a lot of people coming from my country don't."

It's a war-torn country. A lot of people fled in ways that you couldn't even imagine, and they're coming here to try to start a life. And I felt that even if I have one step ahead and I don't have all the resources available, I can do something about that. So it bothers me a lot of times when I hear our city talk to our community as if we're so helpless, as if there's nothing we've been doing to try to address the problems that have been going on.

I heard the mayor yesterday ask an important question. He asked everybody, saying, "What is it that our city is doing right in order to address this problem?" And I think we can all point to certain things that the city can be doing right, I think this conversation being one of them. But the other part of that question is what is happening in our communities that is right? What are the grassroots organizations here doing that is right to help this situation? Because a lot of times why Black men – or I can speak specifically for Black men – why we don't want to come here is we don't want to be beggars. We don't want to feel like we're just talking endlessly about our feelings and then for things to go nowhere.

A lot of people feel as this is just something that is an exercise we're going to because there was a death in the United States and we want to be vogue. We want to go with the flow, do something that we can post on Instagram, do something that we can say that we're addressing the issue. Oh, there's systemic racism. What's that? Or what's next? There's no real discussions there, and that's the big frustration.

So for me, since high school I don't know how many organizations I've helped to start in the Black community, a ton of them. And the crazy thing about it is we as a community, we're not even acknowledged. So I'll bring an example of that. So when you can't even acknowledge your community. I think when did Redford allow Black History Month? I think that was like 2018, like not that long ago.

Voice: Five years ago.

Knezo: Sorry?

Voice: Five years ago.

Kenzo: Five years ago. Okay. Now prior to that, how we would operate, how people who are – like for me, I see myself as a community organizer. I started SOS Congo. I've been in a lot of places. But when I was at the University of Calgary, one clear example of how even if you want to fight, if you want to do something, it's weird.

So me at the University of Calgary, a bunch of us students had the initiative to try to organize ourselves into a community to try to help people who are coming in as internationals who then settle in, to then then help those. You know like doing regular community work, mentorship? That kind of stuff. But to name ourselves was something that was a pitfall that could've killed us before we even got going because we were not allowed to call ourselves the Black Students' Association. That was deemed as a racialized term, and the people at the school would say, "Well, how would you feel if there was a white students' association?" Well, they're looking. Well, there's the Polish students, the Ukrainian students – there's all these white groups, but you know, they can't call themselves white so we can't call ourselves that.

Okay, but for us, this is what it ends up creating. So Nyall was with me back then. Nyall is from the Caribbean. I'm African, so we have to go African-Caribbean Association. My wife is Cheryl Foggo's niece. So she's Afro-Canadian with roots going back to eastern Canada like from the 1800s. She's saying, "I'm not African. I'm not Caribbean."

So then we had to change our name again. Afro-Canadian-Caribbean-African Students' Association. Then there was an Afro-Brazilian. What did we do then?

You see what I'm saying? So even for people to join up because we can't claim ourselves as being anything, it becomes a problem. After that, we tried to do a thing called the Black Gold awards where we wanted to step out and just honor youth in our community or anybody in our community doing great work.

Guess what? That name "Black Gold" created a problem. The following iteration of it we changed the name. We had to change it to the Obsidian Awards. Obsidian is black, but because Calgary or Alberta wants to see itself as whiter than white, as denying the Black identify that we have had for such a long time, people have to do such detours to do work to serve our community.

We're talking about defunding police, doing all sorts of things that I'm not well-researched enough to speak on, but what I do know is that the money that's already allocated to our groups that's supposed to be helping our population, doing things for us, bypasses us because A, we haven't identified what's right. We don't know who the leaders are in the community. We don't know anything about how that community actually operates, what it wants, what our desires are. You see what I'm trying to say here?

We have to be real. There has to be a shift that happens in our thinking, you know? So for me, I know right now that systemic racism is a huge problem, big problem. But being a facilitator working with youth, there's an example that I often use in our little workshops. It's in our section called "gentle action." It's a section that says that sometimes the smallest things that we can do actually create the biggest change.

Because I don't know how we're going to take on this whole, huge problem. But like the story goes – it's a story about a little hummingbird. Anybody heard this story before? It's a little hummingbird that's in the forest, and then all of a sudden, a forest fire breaks out. Huge, massive forest fire. And this little, tiny hummingbird starts going to the lake and with its tiny beak going to that forest dropping off a tiny bit of water.

The elephant is looking at this bird going – the elephant with the big trunk can probably spray a bunch of water on the forest, saying, "This is pointless. You're stupid, hummingbird." Looks at the water buffaloes again and they're a whole clique there. A bunch of them can probably organize to try to do something about the fire. They don't do anything. The hummingbird keeps going back and forth just dropping a little bit of water on the fire.

And then when it finally gets exhausted and the other animals ask it, "Why did you do that?" the hummingbird said, "I did what I could." And I think that's the attitude we have to take on here. Are we actually doing what we can? Are we structuring things properly? Is the money that's allocated to our communities to address this issue which we just decided to look at head-on, are we doing the

best we can with what we have right now? That'd be my question to the council chambers and to the mayor.

I'd say we have to look at what's happening right as well in our communities because there's a lot there. There's a lot of work that's happening. There's a lot of people sacrificing, taking up their time working for free to try to make this better because we believe in our city. We believe our city can be better. We believe the Calgary Stampede can be an international event where Black people, white people can feel comfortable celebrating cowboy culture. 17th Ave Southeast can be an international destination because it has the best food in the city, has the most – like the most diverse place to go is up there.

We have to start with what we can do so we can stand up properly. I know I went way past my time, but thank you guys.

Carra: Thank you for your presentation. Please stay with us in case there are questions at the end of the presentation.

Richard Blackman, please come join us down at the mic, sir.

I just want to give a shoutout to Gene who's wiping everything down in between our speakers in an age of COVID-19. Thank you, Gene. On top of keeping the audiovisual going.

Mr. Blackman, the floor is yours.

Blackman: Thank you very much. My name is Richard Blackman. I live here in Calgary at the present time. I came here. I didn't expect to be able to speak here, but I'm grateful for this opportunity.

Well, as you can probably tell, I'm not very good at speaking in front of people here, but what I want to say is I am Dene-Tsuut'ina – from the Dene-Tsuut'ina Nation. I am a sovereign nation in this country. So by saying that, I am not a Canadian by your standards, by your rules, the rules that were placed upon us in this country. But I acknowledge all the new Canadians, all the old Canadians.

I am here to say that systemic racism in this province is alive and well and thriving, as well as other provinces right across this country – from the RCMP, from city police services. I witnessed outside systemic racism two hours ago in front of this building, and I videotaped it.

Just a few days ago on July 4th, an Indigenous man was beaten in Saskatoon by the police. They still don't – nobody knows where he is yet. They threw him in jail. Where is he? Nobody knows. His family doesn't know. So that was as of this morning.

On a personal note, I come from the Lakeland area in Bonnyville, Cold Lake First Nations. I grew up with systemic racism. But as Indigenous people, we learned to adapt and we learned to thrive, so we've lived through all that, my grandfathers and my father before me. The police, in our language they're called [so-mon-go-neese 00:56:52], and those people are evil.

It doesn't matter where you go. Even here in the city of Calgary, working, trying to make delivers, doing dental deliveries. I'm parked because I got lost on my Google Maps. Do you see the way I'm dressed? A police car drives by me. They both looked at me. They noticed me. They went down the street, turned around, came back, slowed right down, had another good look. Went further down the block, turned around, came back, and pulled up beside me.

I'm talking to my employer. I'm trying to find out where I'm going. If I was white, they wouldn't have given me a second look, but because of who I am, I get that all the time. Trust me. Had I known I was going to speak here today, I would've brough my sweetgrass with me and my feather to help guide me.

Maybe somehow, someway if this could stop, but I don't see it. What your people do to my people every day, the police. The mayor of Bonnyville yesterday said there is no racism in two of my people getting murdered by white people last month. All they were doing was hunting, providing for their children, and yet they got murdered on the side of the road. RCMP in the media said there is no racial, nothing racial. The mayor of Bonnyville says he didn't ever know of anything racial in Bonnyville.

Bonnyville was predominantly white since I was a small child. That town is totally racist. St. Paul, totally racist. Lakeland area, totally racist. So for him to make that statement is a boldfaced lie. Now these two men that are going to court are going to go to the court, trial by jury, and they're going to get acquitted like Gerald Stanley in Saskatchewan for murdering one of my relatives.

So I can't speak for any other ethnic group here, but I can speak for my group. I will not ever speak for any other group that I have no knowledge on. My grandfather, my great-grandfather, and my father before me were leaders in my community. And I will tell you something. I grew up in our community. In my culture, when there was a problem in our community, our elders dealed with it.

[23:00:00-24:00:00]

So in my culture – for a lot of you that don't know my culture, that see us on the streets as dirty Indians, that give us labels like that – in my culture, respect was taught from when you were a baby. Respect your elders. Respect anybody that's older than you.

To lose that respect was a big no-no. It didn't matter how bad. Maybe there was a crime committed in our community. Whether it was small or big, our elders dealt with it. And speaking of my grandfathers, when they had to leave the reserve, they had to get a letter from the Indian agent that lived on the reserve to go hunting, to go fishing. Maybe he's given three days to do this. If he wasn't home by the fourth day, the RCMP went to go lock him up in jail. Go lock him up in jail for feeding his family.

In the '70s, we weren't considered citizens in this own country. That's why I say I'm not a Canadian because I was still old enough that my parents weren't considered citizens in this country. We weren't allowed to vote in this country. I don't vote today for any of these governments because of that. I wasn't accepted as a citizen. I'm not going to be – I am Dene-Tsuut'ina. I am sovereign.

My people did not sign a treaty with the city of Calgary or the Canadian government. We signed a treaty with the Crown. We ae the first law of the land here, and we did nothing wrong but get persecuted for the rest of our lives. So how can you deal with that systemic racism against Indigenous peoples?

I just saw one of my people, like I said, two hours ago out here. And I think something would've happened to him, but I ran out. I stopped my truck and I ran out in front and I grabbed my camera. And I stood right in front of the security guards, right here in front, so that they wouldn't do anything to him.

I go, "Way to go, guys. There's a meeting inside your city hall here on systemic racism. What are you doing? What are you doing to that man?" Sure, he has problems. Where do those problems come from? They're driven to those problems – the alcohol, the drugs. My people are dying all the time. And then the RCMP helped them.

I'm 62 years old now. I don't care anymore. For the past 20 years, I've been speaking up against racism and corruption. Corruption from even my own people. When the Europeans first came to this country, the problem was us and it was extermination. That was the solution. When that couldn't work, then it was just – then they tried to assimilate us.

You know, even Trudeau, Prime Minister Trudeau – the older one, the one that died – we were called the Indian problem. He had a white paper on us. We were called the Indian problem. That's what he called us.

I faced off with a lot of my friends against a lot of RCMP across this country, and it's never good. One of the best tactics that the government has done to my people and they've succeeded very well in doing that – they couldn't exterminate us, they couldn't assimilate us – is they've taught our own people

how to hurt us. I can't even go back to my own community in Cold Lake because I speak out against corruption all the time. My own people.

So I don't know. I don't know where to go. I can't even get a job here in the Ring Road in Calgary going through the Tsuut'ina Nation. How many Aboriginal people are working on the nation there? Maybe one percent. I don't know. I haven't seen any. I go by there all the time. I go get gas at the station. I go past all the job sites. I've worked for 46 years now in my industry. I'm a tradesman. Worked all my life. Buy homes, pay bills, pay taxes, and I still get pulled over because of the way I look.

So thank you very much. I don't think this is going to do any good. What I say I don't think will do any good, but I do appreciate the time that you took to listen.

Carra: I appreciate your skepticism, Mr. Blackman, and I hope that we're able to turn the tide using this moment in history. Thank you, sir. Thank you for being with us.

Scott Fimey. Did I get that right? Please join us at the mic.

Fimey: Good afternoon, Council. I want to start off by thanking the city for granting Calgarians this opportunity to air their grievances and frustrations as we endeavor to combat racial inequality in Canada and in Calgary.

At the federal level, I wish to see Canada expand funding to social programs to combat the racialization of poverty to help create a more just Canadian society. At the municipal level, it has been brought to my attention that the city of Calgary has made a commitment to educating city councillors more comprehensively about racism in Canada and Calgary.

And so I want to recommend a few books to read as part of that commitment to learning to combat racial injustice. First, I recommend Cecil Foster's book, *They Call me George: The Untold Story of Black Train Porters and the Birth of Modern Canada*. I have a copy of it right here if anyone wants to see it afterwards. Second, I want to recommend *None is Too Many: Canada and the Jews of Europe from 1933 to 1948*. This book is of particular significance, and I'll read why it's of particular significant. Irving Abella and Harold Troper's retelling of this episode is a harrowing read not easily forgotten. Its power is such that, and I quote, "A manuscript copy helped convince Ron Atkey, Minister of Employment and Immigration in Joe Clark's government, to grant 50,000 Vietnamese refugees asylum in Canada in 1979 during the Southeast Asian refugee crisis." So I think reading this – it's a testament to the power of education in helping to combat racism and racial inequality in Canada.

I also recommend Viola Desmond's *Canada: A History of Blacks and Racial Segregation in the Promised Land* and Isabelle Knockwood's *Out of the Depths*. She was a survivor of the residential schools in the Maritimes. And lastly, I want to recommend Black American economist Glenn Loury's book *The Anatomy of Racial Inequality*.

To conclude, I also want to take the time to thank city council for having Nyall here. I think that his wisdom and intelligence is greatly beneficial to the city. Nyall and I shared the same home alma mater, Mount Royal University, and we had a professor take us to Mexico to do work in an orphanage to contribute to social and economic development. And in my time getting to know Nyall, we had a series of very enriching intellectual conversations. And I learned much from his wisdom, his intelligence, and his kindness.

So thank you to city council for having Nyall be here. And it's great to see you again, Nyall, and congratulations on your career and on your success. Thank you, city council.

Carra: Thank you for your presentation and for the reading list.

DaBreo: Thank you for your kinds words, Scott. And it's nice to see someone of your complexion add to this discussion from the community. Thank you.

Fimey: Thank you.

Carra: Phareke, you still on the line with us?

Frazer: Yes, I am.

Carra: You ready to go, sir?

Frazer: I suppose.

Carra: I hear you loud and clear. Please proceed.

Frazer: Okay. My name's Phareke. I wasn't sure what I was going to talk about when I got my time. I'm still not really sure. I know we're hear trying to deal with anti-racism and a lot of people are hyper-focused on the police, but there's so many other areas of racism that are not being addressed.

I've experienced racism in this city on levels that I've only seen in movies, and it's put me from a place of being someone who was once very charismatic and outgoing and trusting of people to one who battled agoraphobia and paranoia and depression and anxiety for six years.

And it started when I decided to go to the police and try to press charges against two people for ongoing assault of a sexual nature, two Caucasian women. And the first time I ever asked for the police's help, I was still in the relationship. And I took a stand one day, and I said that I would never again give my body to this person and her partner. And that night when I came home, my child was gone. And many, many hours went by. I couldn't find my child or get ahold of my fiancée at the time. I had called the police to ask for their help.

And it was probably about three or four hours of waiting that I finally went to police because I had to work in the morning. And I woke up to a banging on the door at about 1:30 in the morning when two officers showed up. One was male, one was female. As I mentioned, I had just experienced – I was probably about 10 months into an abusive relationship of a sexual nature.

And when I had opened the door, I was only in my briefs. And the male officer had first stepped his leg back. The one that had the gun. He just put his arm over it. He didn't unbuckle it or anything like that. And he had asked me to turn on the light to the vestibule so he could see me clearly, so I did.

And he asked me to go back up the stairs into my home with my hands visible at all times, so I did that as he said. And then he had me sit down on the chair in my dining room. And they proceeded to search my home for weapons after they asked me if I had weapons or if I was on drugs or anything like that. I called them to help me find my child. Let me remind you of it.

Police searched my house for weapons, including the dishwasher, the cupboards, and everything. I asked the officer why his energy seemed so aggressive and that it was making me uncomfortable. And he said because he knows that I was running around the city acting strange.

At that time, I didn't know what he was talking about, but I figured he was talking about when I went to one address looking for my child that I thought she was there. So I also told him that I had – what I had just experienced for the past at the time 10 months and that I didn't feel comfortable being in front of the female officer in only my underwear.

That's when he said, "Don't worry about it. She's fine." As if she was my concern. Needless to say, I went through this experience with him, and then he told me that as long as the child is with the mother, there's nothing they could do because they can't get involved in domestic affairs, which later they did get involved in a domestic affair.

A week had passed. I still hadn't seen my child, and at this time I had checked myself into the Foothills Hospital to start receiving treatment. This is after I had

spent a night in the hospital because I had called in the trauma or the stress line and they had sent the police to my house, which I'll never call that line again.

So when I started getting counseling at the hospital, the doctor told me that there was another doctor behind a one-way mirror that's going to be taking notes because this doctor's in her fourth year of psychiatry. I had let the doctor know – she first asked me about substances, if I have any substance abuse. I said no.

I told her that from the age of 18 to 35 I didn't even sniff a drop of alcohol, whereas the doctor behind the one-way mirror put on my medical record that during that time I was an alcoholic and I had stopped drinking after that amount of time. So my medical records are already wrong, and it's already affected my ability to get certain jobs in the city. I've tried to drive a school bus, and I can't get that job.

There's something called the vulnerable sectors database, and I'd like to know if I could have access to that database so I could see the information in that database that may involve me, please. I'd also like my fingerprints and mugshots taken out of the police database because I am not a criminal. The only reason why I spent a night in central booking is because the two people that I had tried to press charges on for sexual assault and abuse had taken out some type of no-contact order or restraining order. I don't know what it's called. A protective order against me by basically telling the story of what they had done to me and saying I had done that to them.

So when I had gone to my home – because I had gotten evicted because I didn't know that these two people had changed the lease, worked with the lease manager to change the lease to turn me from a lease holder to an authorized occupant. So after they had left, they had given me 16 hours to move out of my home. And at this time, I'm new to Calgary.

So when I had gone and I filled out a three-page police statement and I did a one-and-a-half hour video statement with Constable [name 00:16:20]. Constable [name 00:16:22] let me know that officers are not obligated to file the evidence that they receive. She told this to me when I asked her if I could use the evidence from the perpetrator's phone that they had confiscated for six months so that I could press charges against them in court. And she said they're not obligated to log that evidence.

There's just so much. And it had been so much months that I hadn't seen my child that I went and I tried to get a lawyer. I even in the courthouse bumped into the gentleman that's sitting with you now, Nyall. And I had asked him if he could help me. And he had told me that unfortunately he's a criminal defense

attorney and he doesn't deal with sexual assault cases and suing police for not doing their job, which is what my interest was.

Also I want to include the judge that told me I'd never see my child again, a child who I have not seen in four years this month. A child who in protection of her I sacrificed my body to these people over and over and over and over and over again to the point where I was sending my father text messages saying I can't attend his wedding because I'm in a strange situation. I can't explain it and I can't get out of it.

Back to the story of a week passing and I haven't seen my child, on the eighth day I finally got ahold of my fiancée. And I'm telling you this because racism is also amongst the citizens in this city. And those racist citizens are being protected by these police who are also just citizens with little training. So it runs from the top right down to the bottom and from the bottom right back up to the top, and that's why I'm telling this story.

And on the eighth day when I said, "What can I do for you to bring my child back to my house?" she said she likes seeing me fuck other women and she likes fucking other women, and if I want my child, that's what I have to do. That constant sexual exploitation of Black men is a very, very real thing.

And if we want to talk about anti-racism and an effort to battle anti-racism, we need to deal with the citizens in this city, what they're doing and how people of color can't even get protection from other citizens that wear badges and judges that tell me to sit down and shut up – before she told me I'd never see my child again. And court-appointed psychologists that will have one conversation with you in which they agree with everything you say and file a complete opposite affidavit in support of the courts and in support of the story to protect the law breakers that are supposed to be law makers and law enforcers.

I agreed to her terms to sacrifice my body just to get my daughter back home, and I tried it for three more months until I had a nervous breakdown that winded me back into the hospital again. All right, for the next five years after that, I've experienced the worst. I've been accused of her in this crime. I've been stalked by the police on multiple, multiple, multiple occasions.

One officer even pulled me over once, and he said, "Do you know what I'm pulling you over for?" And I said, "No, officer." He said, "Neither do I, but I'm pretty sure if I doubled back to where you came from, I could find something." And he took my identification and he left me sitting there for 10 minutes as he drove around the one-way street downtown. And then he came back and he said, "Yes, where you came from, there was a no-turn sign." And he proceeded to give me a ticket.

I've lost my license. I've had my passport canceled. I've had income lied about so that I am now in debt 40,000 to an ex if I ever want to see my daughter again. It's systemic racism. It's not just the police. It's that judge. It's the lawyers. It's the court clerks. Even the lawyers that I have hired who are very enthusiastic about helping me until they spoke to opposition counsel. Now they're telling me I need therapy and they're not telling me why. And then they're not representing me anymore.

The best I ever did is when I was representing myself. But since then, my home has been broken into over 300 times. And only the first time was it forced entry, and they went straight to my spare key. I've changed my lock five times and it's made no difference. I continue to get broken into. I'm in Ward 11, and I've been living in this apartment for 18 months. And I'm still not packed because I don't know when the next eviction notice is coming under the door because I've probably gotten about 15 difficult notices of this type since I moved here in November 2018. Notices like spit was reported coming from my balcony, on a very windy day, mind you, which I had to take video of to protect myself.

Carra: Phareke?

Frazer: It was recorded coming – yes?

Carra: I really appreciate your testimony to us. You are deep into past 10 minutes of time. Can I ask you to wrap up your comments so we can make room for other people?

He hung up?

Rosemary Brown, are you with us?

Brown: Yes, I'm with you.

Carra: Are you prepared to speak?

Brown: Yes.

Carra: I can hear you loud and clear. Please proceed.

Brown: My name is Rosemary Brown. I use "she" and "her" pronouns. I am a member of We're Together Ending Poverty or WTEP. WTEP acknowledges that we are on Treaty 7 land. We understand systemic racism to be the intertwined and mutually reinforcing relationships among, one, underlying assumptions, conscious or not, of white superiority; two, institutional policies and practices; three, individual actions and behaviors; and four, the impact, intended or not,

that these have upon members of Black, Indigenous, and other racialized communities.

Key concerns for our group are high rates of poverty, increasing economic disparity, and the racialization of poverty, which has been defined as the increasing concentration of Indigenous and racialized peoples living below the poverty line. This process is attributable to systemic racism, and it has been well documented by the city of Calgary as existing in the city of Calgary.

This is the context within which we want to critique how the city of Calgary prioritizes its budget. The $401 million spent on the Calgary Police Service is over nine times the 42 million spent on social programs, housing, and homelessness. Defenders of this level of spending for the police talk about ensuring public security. Yet a key argument for poverty reduction programs, such as housing and basic income is that implementation of these programs would reduce the cost related to the justice system.

Cutting social programs in order to maintain high police budgets is not only counterproductive, but WTEP would argue that it's racist and classist in impact. Then there's the argument of whose public safety are we talking about. In 2017, CBC News put together a database and then used 2018 statistics to show, quote, "Black, Indigenous, and South Asian Calgarians were overrepresented as victims of fatal police shootings and about double their share of the overall population."

This is the background for a comment made to us one day by a Black mother in Calgary, that she felt she had to lecture her sons on how to interact with the police so that they would not be beaten or killed. We have never heard white mothers talk about this.

After decades of denial and only after the protests that were led by Black Lives Matter are institutions in Calgary finally beginning to acknowledge the existence of institutional racism. As many have said, however, we need to move beyond acknowledgements and words. We need to see change.

When it comes to the police, WTEP endorses the demands of the community for transparency in police budgeting, the reallocation of police funds for social programs and poverty reduction initiatives, the creation of race-based data, changes to the provincial Police Service Act so that we have independent, civilian-led bodies investigating police violence, brutality, and killings, as well as racism complaints lodged against the police. We also need new and effective anti-racism training programs that start at the top and go all the way through the service. We need new and more effective training programs and de-escalation techniques. We need increased and meaningful – and I stress that word "meaningful" – representation of Black, Indigenous, and other peoples of

color in the Calgary Police Service. And by "meaningful" is that they actually have voice and power within those institutions.

Last but not least we need the implementation of the 94 Calls to Action of the Truth and Reconciliation Commission and the city's White Goose Flying Report when it comes to issues of policing and justice. Furthermore, Black, Indigenous, and other racialized community members need to be at the table to design action plans around these issues with solid timelines. They need to be at the table to design accountability mechanisms so that we can monitor progress for change.

The latter two points, as well as the issues of transparency, gathering race-based data, and meaningful anti-racism training apply across other systems within the city of Calgary and other institutions within Calgary. And driving all of this process of change has to be a deep understanding of systemic racism, especially understanding that there are underlying assumptions, conscious or not, of white superiority that resist change.

If we don't do this, we'll just see the trappings of change. As a Black female lawyer in the states said when asked about her hopes for changes in the police, she said that culture trumps policy every time. In other words, it can't be a piecemeal approach. It can't be a policy here. It can't be a hiring there. It has to be deep change. Systemic issues need systemic solutions. Thank you.

Carra: Thank you, Ms. Brown, for that presentation.

Do we have any questions from committee for this panel? I see none.

Colley-Urquhart: Yes, Mr. Chair. It was Councillor Colley-Urquhart. I had one in the chat, and then I just –

Carra: Yeah, I see it pop up in the text stream. I apologize. I cannot get into Teams right now, so I'm just going to rely on council getting to me in the chat. Okay? So I see it now.

Colley-Urquhart: Okay.

Carra: Councillor Colley-Urquhart, the floor is yours.

Colley-Urquhart: I just didn't – I didn't mean to interrupt and butt in on you. So my first question – first of all, I want to see if Mr. Phareke Frazer is back on the line.

Carra: He is not. I was not delicate enough in talking to him about his timeline. I apologize for that.

Colley-Urquhart: No, no problem. I just wanted to see if he was on the line and if he needed any of our support that we could follow up. So if we have any contact information on him, perhaps someone could follow –

Carra: I think he was pretty clear that calling the trauma line is not something he plans to do again following bad experiences.

Colley-Urquhart: There are many other community resources other than that.

Carra: Okay. We'll see about following up with him. We'll see about following up with him, Councillor Colley-Urquhart.

Colley-Urquhart: Thank you, sir. Thank you, sir. My other question is for Mr. Kenzo. Is he still in the gallery?

Carra: He is still in the house. Can you please come up to the mic, sir?

Colley-Urquhart: There he is. Afternoon, Mr. Kenzo.

Kenzo: Good afternoon. Hi.

Colley-Urquhart: I thought your presentation was just fantastic. Thank you, thank you, thank you.

Kenzo: Thanks.

Colley-Urquhart: So I have been spending hours and hours watching a variety of broadcasting stations with the whole Black Lives Matter movement over the past many weeks as we've been sequestered with COVID, so I've learned a lot. I've got a lot yet to learn.

Here's my question for you. So some Black Lives Matter have been vocalizing that we don't want crumbs. We won't settle for crumbs. And I was really moved by this expression because, I guess in my own words, how I was interpreting "crumbs" was platitudes. But the way some of the Black Lives Matter voices were saying this is we're not interested in T-shirts. We're not interested in painting a road. We're not interested in hollow words. And we're not interested in you removing statues or changing the name of a building or whatever.

But I loved your hummingbird analogy. And so on the one hand, you said we can do little things. Little things matter. But on the other hand, I hear this "we don't want crumbs." Can you talk about those two parallels and how we should interpret or manifest those two pieces?

Kenzo: Yeah, I can definitely clarify. Just to be perfectly clear, I don't represent Black Lives Matter. I'm more grassroots community organizer, and I just believe it's

the – how do I put this? – it's the root of the tree that's going to determine the quality of the fruit. So that's kind of how I operate.

But to just speak to that comment a little bit, I think what I was trying to say is that the first step, the action that we can – like that the first step of that action is – sometimes the smallest thing we can do is the thing that can lead to the most significant change. So a lot of times that internal change on the inside is what's going to go ahead and produce the good fruit that is going to push us forward.

That's what I was trying to emphasize there because I think what gets annoying to people from my community is when we don't realize that it's going to be a fight. It's not going to be something that just shifts over and we all sing "Kumbaya." And without that initial first step of checking yourself and looking – are you actually doing everything that you can do, including those little things? And I think making sure we're good on that front is the only way that opens up a path to real change that people are longing for.

I think people are tired of conversations. People are tired of being chosen to be a token within friends' groups just to serve up certain platitudes so we all feel good about each other. Like I don't want to be dismissive of the little things because a lot of times, that's what counts, when somebody's out there not getting into a club and we see that. Other people might witness that. If they don't make that small change and go, "Hey, you matter. He needs to get in too." Where are we going to go if the boss can't make the small change of checking himself and hiring somebody, putting him in a leadership position? We're not going to make it because power, I don't think – I guess it's too soon for us to tell right now, but generally it takes a little more of that grit to be able to proceed further.

So I think that's what I was attempting to highlight. It's not to be able to give crumbs to people. I hope that answered your question.

Colley-Urquhart: Okay. Yeah. No, it's helpful to get your perspective on it. The other thing that in my career I've done a lot of work on beyond being an elected official is on community capacity building and knowing where those community assets are. And I was really interested in the different groups that you have formed and how you had to, in many cases, rename them because – or keep adding onto the name or that you couldn't use the name.

And so I'm not so confident that the city of Calgary knows where those community assets are and those groups are that we can work with. Is it your understanding that we are – as a city, that we know where those community assets are and who those community leaders are?

And it gets back to Mayor Nenshi's question. Like what is working? What is good about what we're doing if there's anything? And you said, "Well, there are some good things happening, actually, and you guys just don't know about them."

Knezo: Yeah, I think what I wanted to do is just to bring back the question to the mayor a bit to say if we're being asked a question to identify what the city is doing good, I think it's just fair that city also look into the community and see what is working there. I think that's what I was trying to say. I think I did identify this discussion as being a good starting point, but other than that, it is difficult.

Like the honest truth is, for people who've been working in this field, before George Floyd died, we were on the outside. We were knocking. But it's hard for us to know how all of our emails get ignored or like how come communication only happens with certain individuals in the community. That is a mystery to us. We're on the outside looking in. But I think if the individuals who have seen us, who've seen me with my hat maybe – we've been around for a while.

So I think the question isn't necessarily up to us to answer if the city knows where those contact points are with the community. My sense would be no because even when we apply for certain grants, apply for funding, apply for that, we're typically not the priority, or the manner in which we want to use the funding is not the way the grantor wanted applied in the community.

And typically – and I was trying to address the funding that is already available to the community for inclusion or whatever other reason – a lot of times, we're not there at the evaluation process. So somebody decided to do something good for the community. We don't know who they are. Somebody did it, and whether it worked or it didn't work, who is to check with them? But the money is spent and allocated and gone.

So us being on the outside, it's hard for us to have a sense of what happens. It's a big mystery, but that's what we do face. We're there knocking on the door wanting to do regular things, mentorship programs for youth, because a lot of times it's being able to speak to the youth. Like I know how a lot of these Black youth would've internalized a lot of the racism that they felt.

It's not just a problem of the dominant group having to deal with and process. But us, too, having grown up in this system, we've internalized so much of it. And to be able to have a safe space for youth – there's no safe space in the whole city for Black youth at all in Calgary. It doesn't exist. You know?

And so a lot of these conversations we can't have because it's like you're not responsible to us in how are we to provide critiques and criticisms when we literally don't know. We try our best to come and be politically active, be civic. That's part of what we teach our youth, but there is just an inherent power

dynamic that's there and an inherent way that things have been done in the past that is hard to change.

Colley-Urquhart: So that leaves me with a certain amount of optimism that you're there, you've been there for a while, you're ready, you're connected with the community, and you know what we need. This could be something that is a quick win for us. Or am I over-optimistic?

Kenzo: I'm just really saying here that it's not going to be easy. It's a fight. It's something that fighting takes many, many forms, many dimensions. So having faith, being positive is never a bad thing, but just understanding that we're going to need determination. There's going to be people determined on the other side to keep things as they are, but if we have a different vision for our city to be able to unify, to be able to gather on those points, I think, yeah, we definitely have a common ground there.

Colley-Urquhart: Thank you very much. I really appreciate your presentation and your desire to help us do better. Thank you.

Kenzo: Thank you.

Carra: All right. Thank you very much for your presentation. Mr. Kenzo, I just want to note, like, Councillor Woolley and I have both sat on the Family and Community Support Services Association of Alberta. I sat before; Councillor Woolley's serving right now. That's our preventative service sort of fund that's Alberta-based but we pay into as a city, and we distribute this money that you're talking about.

I can tell you that that funding stream is in transition as we move from output-focused work in the community to outcome-focused work in the community. And it's obviously funding constrained as well. And one of the big conversations we're having now is maybe we need to allocate more funding to that work.

But I appreciate everything you do and thank you for being here. And thank you for answering those questions so well.

Colley-Urquhart: That's really helpful. That's really helpful, that piece of information, Mr. Chair. The other quick thing I wanted to acknowledge was Mr. Blackman and him coming forward even though he didn't have his feather and his sage with him. I thought his presentation was powerful, and it really saddens me to hear this again. Thank you.

Carra: Okay. Thank you so much, sir.

We need to make space for more people. I'm going to thank council for their significant interest in all the presenters, but we also have to strike a better balance between getting in deep with the people we're talking to and also getting a wide range of voices, so think about that, please.

I'm going to now build the 13th panel, and I'm going to ask the clerks to do a little tour of the room because we have more people in the chamber. I'm going to get you guys in for the next one and try and build this panel exclusively from the bridge. Is Angela Greer on the line? Is Tayler Cossette on the line? No, she presented last night. I apologize. Jasmine Lee? Is Jasmine Lee on the line? Is Caleb Yohannes on the line?

Anderson: My name's Jordan Anderson. I'm in group number 25.

Carra: We're not there yet.

Anderson: I understand. I got an email saying I was supposed to here. I'm from Regina, Saskatchewan. I came all this way to speak. I was just wondering if you're going to have time for me today or not.

Carra: I'm going to send the clerk around and we're going to catch the people who are in here for the next panel, if that's okay.

Anderson: Yeah, sure.

Carra: Awesome. Thank you.

Caleb Yohannes. Shannon-Ogbnai?

Abeda: Yeah, I'm here.

Carra: Shannon-Ogbnai Abeda. How do I say your name, sir, please?

Abeda: Shannon-Ogbnai Abeda.

Carra: Okay. Thank you. You're going to be number one on panel 13. Please mute your mic and stand by.

Ejadamen Ogidan?

Ogidan: I'm here.

Carra: You're number two. Did I totally mangle that? Can you say your name just so I understand somewhat how to pronounce it?

Ogidan: My name is Ejadamen Ogidan.

Carra: Okay, Ejadamen. Thank you for being here. You're number two.

Ogidan: Thank you.

Carra: Justin Waddell? Is Justin Waddell on the line?

Waddell: It's Waddell. Yes, I'm here.

Carra: Waddell. Okay. Thanks for being here, Justin. You're number three. Please mute and stand by.

Pamela Tzeng? Pamela Tzeng on the line? Is Lionel Migrino on the line? Lionel Migrino? Is Angelina [Fage], or Fage, on the line? Fage? Is Frank Zhou on the line?

Zhou: Frank is here.

Carra: All right, Frank.

Yohannes: Caleb is also here.

Carra: Oh, Caleb Yohannes? Okay, Caleb, you're going to be four. And Frank, you're going to be five.

Zhou: Yes, sir.

Carra: Everybody, please mute. Everyone's being so good with the mute button. It's really impressive. It's like we're all of a sudden converting to a digital citizenry. I love it.

I have Frank Zhou as the final one. So it's going to be Shannon, Ejadamen, Justin, Caleb, and then Frank. Everybody mute except for Shannon-Ogbnai Abeda. Please join us.

Abeda: Council members, I'd like to begin by thanking you for allowing me the opportunity to speak today. I hope that my story can shed light on these current issues and incite change.

My name is Shannon-Ogbnai Abeda. I'm a 24-year-old student, and I'm a 2018 winter Olympic athlete. I was born in Fort McMurray, Alberta, and moved to Calgary in 2003 for better opportunities. If it weren't for the accessibility of the resources in this city, I wouldn't have been able to progress. However, there has been a cost, and it has significantly impacted my wellbeing for the last decade.

In 2007 I had my first experience of systemic racism. My fifth-grade teacher ingrained in me my differences and used the name "Bebe Chocolat," which translates to Chocolate Baby. I was labeled "ESL," "special needs," and assigned to only sit with other kids who in reality actually had special needs. To further my humiliation, she would read my marks in front of the class, and I was not allowed to associate with people who weren't like me.

It left blood in the water for bullies, and I was ashamed of being Black. I believed that if I were white, people would perceive me in a better light. So I did what was necessary. I submitted myself to unconscious marginalization. When my parents raised their concerns to CBE and the principal, they were dismissive. Nobody wanted to believe that racism was occurring within the school system, so they chose not to investigate. The teacher was not reprimanded, nor was she asked to stop calling me that nickname. Instead, she continued to foster a hostile learning environment, and my deep hatred for school began.

My grades deteriorated, and it affected my education until I started attending university. This incident created insecurities that changed my life forever. I used to be an outgoing and friendly kid. For years afterwards, I struggled with anger, going out in crowds, and being looked at because I thought people were judging me for the color of my skin.

My primary education is just one of the many isolated incidents that I have encountered with racism. As a former alpine skier and current bobsled athlete, I'm a part of a small minority of Black athletes competing in winter sports. When I started competing at a national level, I began to experience abuse nearly ever day. I was mocked, called racial slurs, and ostracized from the community. I would frequently hear degrading comments about my ethnicity and how I would not be welcome to the national team because I was a Black.

As a result, I switched countries because I felt abandoned by my community. I felt out of place. I always did. And I learned to blend in with my Caucasian teammates. That's the only way I learned to survive within the community. I was able to succeed and go to the Olympics, but this only fueled more hate. I was physically, verbally, and emotionally abused for seven years, and I attempted to take my life three times. I received death threats, hatred, and further discrimination. I heard comments from members of the national team saying I don't belong here and "You're a traitor."

Even afterwards, I went on a date with a girl and she recognized me because her friend was part of the community. She told me, "Didn't every skier in the community fucking hate you?" I broke. My mental health declined, and I retired from alpine for my wellbeing. It was one of the hardest decisions I had to make to abandon a sport that I loved since I was three years old.

After years of therapy, I'm in a better place now and have grown from these experiences. I made peace with my past, but these current events do bring up those emotions of anger, sadness, and frustration – the frustration that now some of these winter organizations are either staying quiet or cowardly hiding behind a movement with no intention of change.

Today I'm actively working on getting my community involved in sports, but I face one significant barrier. The winter sport community is not entirely inclusive. Some actively discriminate based on social class and foster a toxic culture. The only reason I was accepted was because I was able to afford it and submit to marginalization.

It is downright ignorant that these organizations think they can create an inclusive environment and be a part of the solution when they refuse to acknowledge their own problems. I want to see more diversity in winter sports. I want to see change to the culture, but there needs to be a solution. Scholarships, diversity in hiring, and better education are just some of the answers, but most of all I want accountability.

Some have made statements recently supporting the change, and yet they haven't announced any plans. If they are receiving government funds, I want transparency. I hope that my story is just the tip of the iceberg, and I know many others have similar circumstances like mine. I hope that it will spark a conversation and influence change.

I have a nephew now. He's one years old. I want to teach him to ski, but sometimes I am afraid that he will experience the things that I did. I want him to be a part of the community. I want him to grow up in a loving community. Thank you for listening to my story.

Carra: Thank you for that presentation, Shannon. That was very powerful. Can I ask you to mute your phone and stand by in case there are questions?

And I'm going to move on to Ejadamen. Are you with us still?

Ogidan: Yes, I am.

Carra: We can hear you loud and clear. Please proceed.

Ogidan: Thank you. Thank you for the opportunity and thank you for taking the time out to listen. I have watched all through yesterday and up until now, and I commend you, all of you, for being in one place to listen to all of us.

That being said, I also want to say a big thank you officially to Nyall. I have watched his reactions to the stories, and I've seen the empathy on his face as the stories are recounted. And it's much appreciated.

So my name is Ejadamen Ogidan. I am Nigerian-Canadian. I lived in Nigeria most of my adult life, and I immigrated to Canada in 2012. I think for me that's kind of a privilege because I grew up without bothering about my skin color. I grew up with my people. I never had a sense that my color was different. And then I came to Canada, specifically Calgary, and I've been in Calgary most of the time. I am a mom and I have two young boys below the age of 10.

Being an immigrant in Canada has been an illuminating experience. I do not have the experiences that other people have talked about with the police, but I still worry whenever I see a police officer. I decided to go to MRU, Mount Royal University, and do a degree in health science. I completed that degree and, in the time I was there, I saw just two Black professors. And I mean in faculty. I'm not counting who might be on contract, right, but I didn't see many Black professors.

And I had hopes of going to medical school. What I did not count on was the kind of competition that it takes to get into medical school. Now I've applied to medical school five times, and for those who don't know, that is five consecutive years of applying. And at first, I was told – one of the responses I got from one of the universities was that I lacked enough extracurricular activities. And so I worked on that and built up as much. But I quickly realized the following thing: I cannot gain the amount of extracurricular activities that it requires – as required to be part of the application because of what I am or what I face.

I'm a mom of two boys. I can barely afford childcare and I can't serve on some board or volunteer in numerous places, steer myself into many places. I'm restricted by my circumstances.

The second thing is connection. I had friends that I went to school with who their parents introduced them to one doctor or the other, one physician or the other for shadowing. I couldn't find any who was willing to take me on. And then I began a search for Black physicians. And then I found out that a lot of the Black physicians that are working emigrated from somewhere else. They didn't actually go through the medical school. So they came in as physicians, went through the licensing process, and now they cannot help me or mentor me on what it would be like to go to medical school in Canada. And so I was interested in becoming that kind of mentor to people coming up behind me. I haven't had the opportunity to do so yet.

So I want to say one thing. I looked at the photos of – the class photos, particularly of University of Calgary, right? And every year they take a class

photo. And if you look at that photo, you will see a predominantly white class. You will see probably three Black students, and there are some other people of color, but it is predominantly white.

And it is at this point I want to mention that there is something called colorism. And that is where people of color who have a lighter skin complexion sometimes are chosen over darker skinned people of color, because they kind of look like white people, right? And I've kept on checking, checking and seeing the class size, hoping that it will change. I hope it will change in the future. I am very pleased with University of Toronto medical school and their initiative to get more Black students into the medical school program.

Now, Mayor Nenshi asked a question yesterday, and he asked about people of color with higher economic class. Do they still experience systemic racism? And I will answer yes. I know Black nurses and physicians who are passed over on opportunities in favor of white nurses or physicians. And that does not include the microaggressions they face in the workforce. I know so many Black nurses who have applied to work in hospitals, but they don't even get to hear back. And a lot of them do community work, home care, and so on.

One point I want to bring out of this is I've processed the frustration and bitterness about going through this process. So what saddens me is that we are missing out on what people of color have to offer in various sectors in this city, in the education system, in the healthcare system. Some people have already pointed out that we need more representation of people of color in the educational system. Do you know what it feels like to children if they can see someone who looks like them as a teacher? Do you know what it will feel like for people to go to hospitals and they can see somebody who looks like them?

That is not to discount that white people don't bring something to the table. But then we cannot deny that there is a level of empathy that comes. There's just stuff that we are missing out on by this invisible ceiling that people of color seem to hit when they are moving into professions or trying to move up in the career that they are in.

As a person of color, I believe that I could equally aspire to a profession I'm interested in, but I have found that there are invisible ceilings. And there are a number of names that I'll use to call these things. Oh, and you ask questions, try to dig into how can I improve, what can I do, and there's all this English.

People of color often have to work harder and add more degrees to qualify for jobs. As I speak to you, I have two bachelor degrees. I have a master's degree. And yet I cannot find work in what I want to do. But to go into the profession I want, then I need to do more school. And then you find that people of color who actually want to work in professions are doing more school, taking on a

higher student loan, having more debt when they're – and it's sad because then you see people who are less qualified. I see people who are less qualified, and they get those jobs just because they have that privilege. They have less student loans.

[24:00:00-25:00:00]

Ogidan: They have less student loans. They go on and they're able to do more things with their life without such debt. Now, education is one thing. I want to speak about youth.

Carra: Ejadamen, can I interrupt you for one moment and let you know that you're significantly over five minutes? We're 10 minutes. Can I ask you to consider your comments and wrap them up as quickly as possible, because we do have to make space for other people. But I do want to hear about youth.

Ogidan: I want to talk about youth. I have worked as a youth worker with specifically Nigerian youths, and I see the struggle they face trying to integrate into society. They don't have mentors. They struggle in school. They struggle with a lot of things. And the deck is stacked against teen kids and youths who immigrate. They don't have that much opportunity to participate in extracurricular activities, just like the last speaker said, and even if there are mental health issues, who do they go to? I organized a workshop while I was at MRU for my team of volunteers, and I invited a counselor at MRU to come speak to us. I have no idea what experience that counselor has had with people of color, but she was visibly antagonistic towards me, and I was the one who invited her to come speak, and that experience has scarred me. I will never go to a counselor who is white, because I do not think they will understand me.

And it's the same story I hear from people in my community, and which is why I say that we are missing a lot when in the healthcare system and the education system – there are other places, there are other departments or facets of the society that other people can talk about, but these are the ones that I'm more interested in. When we don't have the correct representation, there's not much diversity in there. How do you want people to access mental health services if when they go there, who do they talk to, who will understand them? Either from a race point of view, or even from a cultural point of view. It is so important. So that is my story, and I thank you for asking the correct pronunciation of my name. I have had a colleague in work ask me to use my English middle name because that would be easier for her to pronounce than my name. I am proud of my name, and I am thankful for the opportunity to talk.

One last thing I would like to say – I'm sorry I'm over time – there's a sociology class I took while I was at MRU. It's called "Theories of 'Race' and Ethnicity." I learned a lot in that class, and basically what we did in that class is what you are

doing right now. We all got kind of almost in a circle, and people talked about their experiences. It took us 12 weeks to absorb what you are trying to absorb in three days. It's a lot, but I've – and it's an optional course in a university. Every student, white student, who signed up for that class, they left in the first two weeks and proceeded to write bad reviews about the course, bad reviews about the professor. I think that course should be mandatory – not just in university, but all the way from kindergarten up to postgraduate, so that people can hear the stories and it'll breed empathy in the hearts of people, and then we can see that we are all one, and people can check their privilege and understand that there are some people who have to live a life that is almost less than human. These are things you can consider. There are so many other things that people have said – good suggestions. Thank you.

Carra: Ejadamen, I think that that was a great testimony for us, and I think you saved the best for last. Just as you were wrapping up, you dropped that nugget on us, and I think it was an important one, so I really appreciate everything you had to share with us today.

We are – I'm sort of dropping the ball as a chair here. Three-fifteen is the scheduled break for us. We're trying to get through people. I've got three more people on this panel, and we can do two things. We can either finish this panel and then take our break – yeah, you know what? We're going to do that. I'm getting the stern nod from Dr. Smith. That's what she's here for – to tell me what to do when I lose my way. We're going to stay on, everybody, and we will take our break after this panel.

So, Justin Waddell? Did I get that right, sir?

Waddell: Yes, you did.

Carra: You're on. Everyone else, please mute. Justin, we hear you. Please proceed.

Waddell: Hi. Thank you very much. My name's Justin Seiji Waddell. I'm an artist, and I'm an associate professor at the Alberta University of the Arts. I've been an active member of the community for 15 years, having sat on numerous not-for-profit boards and volunteered for a number of organizations, festivals, and working groups. My pronouns are he/him, and I am of Japanese Canadian descent. I'm a highly privileged – sorry. I am highly privileged, and as a result, my occupation and how my body is presented to the world. I'm physically large, and I can easily fill a space. Here, I would prefer to take up less space, and I want to recognize the voices, experiences, and stories that have been and will continue to be shared. In particular, I want to echo and respect the voices of those that were uncomfortable with speaking publicly and have never addressed a committee in such a formal setting. Their anger and trauma needs to be felt, and you need to do the work to help heal these communities. I threw out what I was going to say

yesterday after listening to the speakers as well as your responses, so please bear with me. I will be brief.

This panel is flawed, and this city council is clearly unprepared and unqualified for these discussions. The public request to speak to the trauma of anti-Blackness, police brutality, systemic racism, and white supremacy without a counselor or therapist present is irresponsible and only demonstrates your ignorance. I am sure that each of the counselors present are feeling anxious, sad, angry, and a myriad of other emotions. I'm sure that the experience of listening has also been traumatizing for you, and I am sympathetic to that. I ask that you recognize this as work, and that for most of you, again, it's outside of your expertise.

Yesterday, in response to Shuana Porter's powerful testimony, Mayor Nenshi remarked that real professors would say that you can never make a statement about history while you are living the history. I am a real professor, and I'm an artist. As an artist, it is my job to make statements about history while I am living history. That is art. That is everything art is. That is everything that's important and poetic and beautiful in the world. Making statements about history while living history is spiritual, honest, difficult, and it is so, so far from what it is that you think you are looking for with this panel, and yet it is exactly what you have been so privileged to receive.

I was going to mention something about Nina Simone, and now I'm going off the cuff. This is my professor voice. You're all familiar with Nina Simone, I have to assume. She has a beautiful voice, she's talented, people love her, they play her songs at weddings, background music in restaurants, dinner parties. Now, if you listen to her, and you listen to what she was singing and what she was singing about, and you let her words and her voice sink in – and I mean, like, really sink in – if white people and people of color let that sink in, you would not need to ask about systemic racism. If Nina Simone were here in all of her power and beauty, you would all be destroyed. She would move to abolish the police, she would lead the marches, she would absolutely put you all to shame. Nina Simone is the one that said that an artist's duty, as far as she is concerned, is to reflect the times.

What you have been experiencing for the past two days is the power of art and the power of honesty. The stories you have heard should move you to take action. These are not beige, bland, formalist, abstract paintings. These are difficult and challenging times, and these stories reflect that. Please respect the gifts that you have been given these last two days and the power that you have been assigned by the citizens of Calgary. De-center yourself. Black lives matter. Listen deeply, and make statements about history while living history. That's all I have to say. Thank you.

Carra: Amazingly well said, sir. Thank you for your testimony, your presentation. Can you go on mute? There's someone else on the bridge who's clearly not on mute, so everybody take this moment in time to check your devices and mute, and that is with the exception of Caleb Yohannes, who is up now.

Caleb, are you still there?

Yohannes: Yeah, can you hear me?

Carra: I can hear you loud and clear. Please proceed.

Yohannes: Thanks. My name is Caleb Yohannes. I'm speaking today on behalf of an organization I founded called [1919]. 1919 is an independent arts and culture production platform designed for Black and racialized communities. It's a platform to amplify the voices of Black and racialized artists and cultural workers in Calgary and Toronto in our magazine and our community radio platform.

My family and I came to Calgary as refugees in 2001, and we have been here and made east Calgary our home for almost 20 years now. I graduated from Forest Lawn at 17 and just graduated from University of Toronto last month. I won't be speaking to any personal experiences today, although I have many to tell between my encounters with the Calgary police department, the Calgary Board of Education, and the Calgary Housing Corporation. The structure of this panel has failed to address why we, quotations, need an update on Calgary's commitment to anti-racism, close quotations. We need an update because our cities are designed under a white supremacist settler colonial agenda. This is a context and history that was inherited, and it forms the basis of –

Carra: Can I interrupt you for one second and just say, can we do something about your sound? It's a little bit muffled, and you're saying some really important stuff, and I would love to be able to hear you in a slightly less muffled way. Can you move the microphone around or something?

Yohannes: Yes, give me one sec. Can you hear me better now?

Carra: I think I can. Thank you very much. I apologize for the interruption, sir.

Yohannes: Nah, you're good. The structure of this panel has failed to address why we need an update on Calgary's commitment to anti-racism. We need an update because our cities are designed under a white supremacist settler colonial agenda. This is a context and history that was inherited, and it forms the basis of every experience an Indigenous or Black person has in Calgary and across Canada. Calgary, like many other North American cities, is segregated by racial income. This particular point is important to begin with because it outlines how

fundamental anti-Blackness and white supremacy manifested in the policy decisions of municipal urban panels, seen most concretely in the way that our cities are built and our communities are supported.

Here in Calgary, this point is reinforced even further by the fact that we have the highest income inequality across the major cities in Canada. In the City of Calgary housing report in 2017, it states that as a result of this income gap in Calgary, we have a well-served higher income population and underserved lower income population. As the income gap in Calgary continues to polarize, council has a choice whether or not they would like public policies to continue to overserve higher income, predominantly white communities in Calgary, or begin to support anti-racist city policies by funding, investing, and supporting lower-income Black, Indigenous, and racialized neighborhoods in Calgary by directly –

Carra: Okay, now I've got to ask you to stop because someone is unmuted, having a conversation about an email or something. Everybody, please mute all your devices, and give your attention to Caleb.

Sounds like we're better, sir. I apologize. Please go again. This is interruption number two. Not cool.

Yohannes: Yeah, so begin to support anti-racist city policies by funding, investing, and supporting lower-income Black, Indigenous, and racialized neighborhoods in Calgary directly by improving the material conditions of their day-to-day lives.

Today I'm asking council to reassess all funding parties in the City of Calgary with a lens that is informed by anti-racist and anti-white-supremacist objectives and clear action items. These objectives include the following: Immediately redirect and invest funding into Black grassroot initiatives, Black art programs and community organizations, and Black businesses. And my second point, to defund, disarm, and demilitarize the Calgary Police Service. I will speak about this a little more specifically.

So, defund all mental health- and social-work-related responsibilities of the Calgary Police Service. We've heard that many times, that it's important, including the coordination of wellness checks to trained professionals. Defunding police in schools and the SRO program. Precedent to remove the SRO program exists across Canada. Two years ago, the Toronto District School Board voted to remove police officers from schools. The Hamilton School Board voted to do the same a couple weeks ago, and currently Edmonton is reviewing the SRO program. I urge council to recognize the harm and complicity they hold in allowing the SRO program to continue to operate. Everything from the content of the Alberta curriculum, the systems for disciplining students, to the distribution of resources and much more, result in an education system that

seeks to alienate Black and Indigenous youth and ultimately push them out of schools and into systems of incarceration.

Now I'll speak to demilitarizing and disarming the CPS. In regards to demilitarizing and disarming the CPS, a documentary called "Above the Law" from CBC Hot Docs outlines extremely disturbing police data about excessive use of force by the CPS. They raise serious questions about the way the Calgary Police Service handles complaints, the reliability of Alberta's police oversight mechanisms, and the willingness of Crown prosecutors in Alberta to bring charges against the police officers. In recently published data, they state that in 2018, Calgary police officers shot and killed five people, the most of any city in Canada. Shockingly, this was also more than either Chicago and New York, the two largest police departments in the US. [We have to emphasize 00:16:37] that Calgary's population is only 1.26 million, while Chicago's is 2.7 million and New York's was 8.39 million. They also add that [unclear 00:16:47] in Calgary are far lower per capita. For instance, there were 18 homicides in Calgary versus 561 in Chicago and 295 in New York in 2018. Calgary has repeatedly been the city with the most officer-involved shootings in Canada, yet no Calgary police officer has ever been charged by the Alberta Serious Incident Response Team, which is Alberta's police watchdog in relation to fatal shootings. The other oversight mechanism, the Calgary Police Commission, is consumed [sic] of 11 members, one of whom are Indigenous, yet Indigenous people are 10 times more likely to be shot and killed by police, 11 times more likely to be accused of murder, and 56 times more likely to be victims of crime. The Calgary Police Commission also has zero members.

Justice for victims of police brutality in Calgary doesn't look like investigating cops; it doesn't look like more anti-bias training; it doesn't look like more body cameras and surveillance equipment. It is defunding, disarming, and demilitarizing the Calgary Police Service. Justice for victims of police brutality in Calgary looks like investing in Indigenous laws of justice and divesting from punitive and carceral institutions like police and jails. I ask council to set the precedent for Canadian and North American cities by announcing their intent to defund Calgary police by at least 25 percent.

And I will close by saying that I hope council will take seriously the statements made previously by many community members, including Ebony Gooden, a Black deaf woman, who spoke powerfully about the need to embody change in Calgary. That is not fulfilling diversity and equity strategies in centuries of white supremacist institutions, but about dismantling these white supremacist institutions so we can begin to move towards an anti-racist society where the needs and care of Black, disabled, Muslim, and trans people are met, and subsequently, by design, the rest of ours as well. Thanks.

Carra: Thank you, sir, for that presentation. Please mute your phone, stay on the line, and I apologize again for those two interruptions.

Frank Zhou? You're the last member of this panel. Are you with us?

Zhou: Yes, sir. Good afternoon.

Carra: Proceed.

Zhou: Good afternoon. My name is Frank Zhou, and I work as a business strategist at the Calgary Police Service. It's a unionized position with CUPE Local 38. For those who are not familiar with CUPE, it refers to Canadian Union of Public Employees and its local chapter 38, representing indoor workers at the City of Calgary. More on the unionized position a bit later.

Carra: Before you go any further, I've just got to jump in and tell everyone else who's not Frank Zhou here to check your devices and mute everything, please. We need to hear this citizen. Okay. No, we've got a lot of background noise. Can everybody please check your devices, mute them, so we can hear each other speak. Okay, that sounds better.

Frank, I apologize for interrupting. Please proceed.

Zhou: Thank you. Today I'm here in the capacity as a union member, and I will take the next few minutes to tell my personal experience with the institutional racism committed by my union, in which the union president, D'Arcy Lanovaz, who viciously discriminated against me while favoring another member, along with the organization, who I pay union dues to, and whose mandate is to protect worker rights and treat members fairly and equitably.

My life-altering ordeal started back in last July, when I was awarded a permanent position through a competition. Soon after, another member filed a grievance, for which D'Arcy Lanovaz, President of the CUPE 38, became the grievance representative. At the beginning of the process, an independent adjudicator was appointed at the request of D'Arcy Lanovaz. Upon evaluating evidence, the adjudicator upheld [the original 00:21:24] hearing decision and denied the grievance. D'Arcy Lanovaz, however, chose to conveniently ignore the adjudication decision, simply because it was not ruled in his favor. [unclear 00:21:36] grievance qualification. Lanovaz arranged for her to submit additional training information three months after the original competition had closed, while denying me the same opportunity, failing the union's duty to treat members fairly, equitably, and with good faith. I had all particulars and evidence released to me from the union, as ordered by Alberta Labour Board, proving all that.

Throughout the process, the union never reached out to me voluntarily to check on my welfare, while its president was actively pursuing a grievance that severely impacted my employment. It was not until after I repeatedly reached

out for support, then the union responded with, "Nothing we can do, and you have to wait." There was no communication or contact from Lanovaz or the union, even after the grievance had closed, depriving me of necessary communication afforded by my membership. When I reached out to the CUPE National Office, all I got was, "You're on your own." It is clear that to CUPE 38, its president, and even the CUPE National Office, I don't even exist, because of my skin color and/or where I come from. I shouldn't be treated like dirt and abandoned like garbage compared to my white coworkers, who told me they are [unclear 00:22:57] with the union. One even told me to, "Go talk to D'Arcy. He'll help you."

The discriminatory mistreatment I received from a union is outrageous, yet understandable with Lanovaz being the president of local chapter, which exposes the deep corruption and his undue influence, enabling him to hijack the local office and get away with his egregious abuses of power. The fact that D'Arcy Lanovaz was able to commit such atrocious misconduct and the blatant abuses of power by his position reveals the stark reality about powerful institutions like trade unions with no accountability or public oversight who are supposed to protect worker rights, with mine stabbing me right in the back. Institutional racism [unclear 00:23:47] the most cruel and devastating kind through abusing institutional powers originally bestowed for the purpose of good. On that note, I would appreciate Dr. Smith for pointing out at yesterday's session that powerful public institutions like CUPE Local 38 play a pivotal role in creating the broader systemic racism in the first place.

You know, the biggest irony for me working in law enforcement is that I take great pride in keeping my community safe, helping Calgarians in need, and giving back the justice they deserve, yet I cannot even get justice myself. All I'm getting from the very organization whose mandate is to help and protect me is brutal discrimination and abandonment. What I experienced proves the pervasiveness of institutional racism that goes through all public organizations, such as trade unions, that are generally flying under the radar.

Mr. Mayor asked yesterday what systemic racism means. To me, it means, firstly, people in public office, like the CUPE Local 38 president, D'Arcy Lanovaz, can commit racism against the union members of color and was still able to get away with it with no consequences whatsoever. It just speaks to the severity of systemic racism we are facing here in our society, and the situation is so dire that I can't even imagine it would be possible to get any worse. The lacking of consequences and social justice shows we failed on the reaction side. The other aspect lies with the indifference of our society and the inaction or ineffectiveness of our government machinery, our [unclear 00:25:29] political and justice systems, which are [unclear 00:25:31] established to protect organizations and institutions. [unclear 00:25:36] which only marginalize individuals, particularly victims of racism. As such, [unclear 00:25:43] enablers of systemic racism. This shows we're still on the prevention and [the system

00:25:49] side. These two aspects related to reaction and prevention are closely interrelated and must be recognized and tackled concurrently.

So I would like to circle back to the unionized position I mentioned earlier before moving on to solutions and strategies to conquer systemic racism. The business strategist role at the CPS is generally considered a business-critical position with a mandate to provide sound research advice in helping inform and shaping the strategic direction of the service. We provide a wide range of consulting services, such as research, [unclear 00:26:25] planning, data [management 00:26:26], program evaluation, project management, general strategies and recommendations. It used to be management-exempt position until it was transferring to Local 38 last April, which should have never happened. The union's argument for absorbing the position was that we are individual contributors with no direct reports, but it was only a far-fetched excuse. The City has many individual contributor positions that are not in a union. As business strategists, we routinely have access to critical, sensitive, and confidential information, such as financial, HR, and operational data. Being a union, we lose impartiality and are subject to undue influence, which contradicts our mission to provide sound and independent advice to management. As a City employee, I strongly urge the City HR/labor relations team to do the right thing and bring the position back to management exempt so we can do our jobs properly and effectively.

As a visible minority, I appreciate that city council unanimously passed the anti-racism motion. Now it's time to walk the talk. There's so many things we could start doing or do better at. I will present the following 15 recommendations with action items that work together, which I believe will help tackle systemic racism, especially as we are moving on to action, and I hope the committee would allow me a couple more minutes –

Carra: Mr. Zhou? Yeah, you are well over five, 10 minutes, and the fact that you have 15 points for us is both exciting and frightening to me. Can I ask you to get through them as quickly as possible, but much more importantly, email them to us so they can become part of the public record. Can I trust you to move through them quickly?

Zhou: Can I do both, please?

Carra: You can do both, but I'm asking you to do your verbal presentation of your 15 points as point form as possible.

Zhou: Sure.

Carra: Thank you, sir. I appreciate it.

Zhou: Number one. Powerful public institutions with unchecked powers, like trade unions, must have public oversight and scrutiny. I can assure you that I am not the first victim, and nor will I be the last, unless we – by "we" I mean all levels of government, citizens, and organizations across the board – make groundbreaking changes that hold them accountable.

Number two. An act of racism violates the most fundamental and universal human right and should be classified as a criminal offense, at the same criminality level as hate crime at least. After all, racism is a hate crime by nature, and much worse, what I don't understand – I'm sure many others would have the same question too – is that [unclear 00:29:21] is considered a hate crime, but actually following through a racism agenda and committing an act of discrimination is not? If anyone believes there is a reasonable explanation, please enlighten me.

Carra: Mr. Zhou, I completely get treating racist acts as a hate crime. It's a great point. Can I ask you to make these points a little bit more point form in the interest of time? We're at number two. We've got to get 15. Just, we don't – we appreciate what you're doing, we appreciate your message, we want to hear all 15 points. Please proceed.

Zhou: For sure.

Number three. Diversity and inclusion must incorporate into personal and organizational performance evaluation and all report cards for all levels of government and organization from all sectors. Any violations [unclear 00:30:18].

Number four. We must help racism victims who are the most vulnerable and largely marginalized in any way possible, such as shifting the onus of proving racism by the victim to disproving racism by the accused, because most of the racism and discrimination nowadays are more insidious, covert, and cowardly. No offender will publicly declare or leave hard evidence to prove their treacherous act.

Carra: Yeah, yeah, we – you're going into a long description. We get the points. They're good points. Please share the points with us.

Zhou: Mr. Chair, I would appreciate a bit more time, because I'm representing an Asian male. I think, from what I've heard, it's a really small representation so far. For the public consultation to be more representative, I think I deserve a little more time, if you don't mind.

Carra: Yeah. I mean, take – you're going to take as much time as you want. I – you've – okay. Please continue, sir.

Zhou: Thank you.

Number five. Here's another irony. Criminal offense suspects are offered free legal counsel from day one, but much more vulnerable victims of racism are on their own. It makes no sense. Just another example of criminals having more rights than the victims in our modern society. As such, the racism victims are being further victimized and marginalized. Like in my case, I lodged a duty of fair representation complaint with Alberta Labour Board. Currently, the union president and his lawyer are taking advantage of legal loopholes through requesting exorbitant, irrelevant employment and medical records from me to try and delay and derail upcoming hearings ordered by the Board. None of the documents requested are relevant or have any bearing on the union's discriminatory conduct against me. It's like a murder suspect accused at trial requesting new adoption papers or birth certificates from the parents [unclear 00:32:24], instead of focusing on if the suspect indeed committed the crime. As ridiculous as the requests, I was told that they are all, quote, "arguably relevant," unquote. That is our justice system that has been hijacked by perpetrators to help them get away.

Number six. Victims of racism need government sponsorship in a much broader sense, and by that I mean all levels of government should offer sponsorship to victims, starting with the municipal government, since we are talking about it here. Governments need to support all victims during their journey for justice as they go through various legal options and proceedings. I keep hearing the term "good citizenship," but it cannot be achieved by citizens alone, especially for victims of racism. They need your support in the form of municipal sponsorship. Victims should be able to approach the City asking for help. It's not helpful to say, "Sorry to hear what happened." You need to contact the CUPE union or the Board yourself. [unclear 00:33:24] status quo, which we all know by now is not working. Instead, racially victimized Calgarians, like myself, want to hear, "Sorry to hear that. Let us help you through all this legal options and processes." Some committee members and councillors asked yesterday how they can help. This would be one of the ways they can help.

Number seven. We need to give racism victims a voice, not to watch them being silenced after being discriminated, which is often the case. That explains why systemic racism has become so rampant and pervasive and now reached a boiling point – simply because victims are silenced. They don't have the voice to be heard. A racism perpetrator such as D'Arcy Lanovaz in the CUPE 38 union can get away as if nothing happened, and I guarantee you they have done it before, and will for sure do it again, to hurt more racialized people, only because they can and there's no consequences for their actions. Remember how much news coverage was around the anti-racism protests right after George Floyd? Now guess how many responses I received after sending tons of emails and tweets about my story to many local and regional news reporters. Zero. Not even one was at all interested in real racism or cared, yet we're in a constant battle

against racism. If you're not against it, you are for it. We must end media hypocrisy, revive and restore true journalism, where real stories are published, vulnerable people can have a voice. Our government must put forward measures to mandate that all media outlets designate a good portion of their publication to citizen voices, concerns, and investigative journalism. A collision on Deerfoot, some cat's missing, or [unclear 00:35:14] is not true journalism. I'm probably not doing myself any favors saying that, but if anyone is still interested in my story, please call me at 587-887-7866, or check on my [unclear 00:35:31] at www–

Carra: Mr. Zhou? Mr. Zhou? Mr. Zhou, I have to jump in here for a second and tell you the purpose of this hearing is to talk about systemic racism and systemic fixes, and you have spent – you've got a lot of great suggestions. You're also spending a lot of time airing a specific grievance here, and you have every right to do so, but you're 25 minutes into your testimony right now, and we're asking people to be respectful of other people's times, so I'm going to draw the line at soliciting journalistic interest in your story. You've told your story many times. You're telling it many times with every example. I would ask that you not be so blatantly self-interested, and let's consider the larger disinterested issue of structural racism in the remainder of your comments, please.

Zhou: Okay.

Number eight. We need to strengthen and protect our constitutional rights around freedom of speech. It is absolutely okay to speak up and tell your story about racism without any fear of any retribution. And on the other hand, it is not okay to silence victims using some [unclear 00:36:58] institution- or offender-protecting clauses that are being abused by racism perpetrators as a gag order.

Number nine. The government shall promote and support pragmatic anti-racism advocacy groups that will help real victims solve real problems. Most existing groups are for general information only, which is pointless, because they don't help individual clients or handle any real cases. Funding for such organizations shall be diverted to those doing the actual work.

Number 10. The government shall create an independent anti-racism civilian oversight body made of private citizens and activists from a diverse racial background, with the mandate of additional layer of public scrutiny and civilian review. Such a civilian body shall provide a digital platform that is publicly available and searchable to publish all racism complaints filed by victims, to which the [unclear 00:37:59] can also respond to increase transparency and fairness. This will also address the problem that victims don't have a voice. I strongly encourage the committee and city council start this work right away.

Number 11. The government shall create a national database of all racism incidents committed by both individuals and organizations that is publicly available and searchable. This can also be [readily actioned 00:38:24] by the City. We need to strive to be a leader in anti-racism, not a follower.

Number 12. The government shall order tech companies, such as Google, to correct their unjustified pro-institution censorship in suppressing racism incidents and silencing voices of those victims in the digital world.

Number 13. The government shall promote and support employment and labor law practices that represent employees, such as through extra funding and lower taxes.

Number 14. To maintain neutrality and avoid a conflict of interest, government agencies such as Alberta Labour Board shall only consider appointment of solicitors who have only practiced on behalf of employees, not those for organizations. On the note of neutrality, what I have heard the most when dealing with government agencies and boards and tribunals, especially at the provincial level, "Oh, you're on your own. We can't help you with any advice, because we need to be neutral between you and the accused." It sounds right, but if you really think about it, it's definitely not, because the accused are generally powerful organizations like tribunals, who have deep pockets and lawyers on their side, versus vulnerable racism victims, who are all on their own. To me, it's all money talk. If you have dollars, you have justice and legal help. If you don't, too bad. Doing nothing and letting the inequality continue is not being neutral. In fact, it is the government's job to help the vulnerable and disadvantaged and to level the playing field. Only that can be called being fair and neutral. To eradicate racism, we must first change our existing twisted laws and systems, which underneath the surface have encouraged racism to thrive, and perpetrators walk free unpunished, creating a vicious cycle.

Number 15. Organizations shall switch to anonymous recruitment practices, especially during the screening and shortlisting stages, where applicants' name, gender, and other sensitive personal information that may reveal their race or country of origin are suppressed to avoid possible discrimination, so candidates can be evaluated fairly and objectively based on their true qualifications.

In summary, there is no middle ground when it comes to racism. If you're not against it, you are for it. For way too long, we have been too complacent, which I would call societal complacency, turning a blind eye to institutional racism, or in denial about its ubiquitousness. We do not need another George Floyd, or another CUPE member like me, being abandoned and discriminated against by its own union, to start the same conversation all over again. We need to strike institutional racism to its core, with all [unclear 00:41:12] measures once and for all, and the time to act is now. I understand it is very complex, and our uphill battle against it even more so. Therefore, I would like to offer my unreserved

willingness to help, especially when we are moving on to the next phase of taking out real actions.

Finally, I'd like to thank the city council for giving racism victims like me a voice, and thank you all for listening.

Carra: Thank you for your presentation, Mr. Zhou.

Thank you to all of panel 13. I do not see any questions from council. It's four o'clock. We are going to take an afternoon break. Do we think 20 minutes is sufficient? We will be back at 4:20 to continue public submissions, and we might have a conversation about what's going to happen tomorrow. I suspect it's going to be a lot like today. Thank you, everybody.

Dodd: Hello?

Carra: Yes, who is this?

Dodd: This is Nicole Dodd. I'm calling on behalf of Pam Tzeng. She was unable to call in for her spot for group 13.

Carra: We can catch her. We can catch her. I will do a circle back on anyone we missed. Okay?

Dodd: Okay, great. So when would that be?

Carra: But right now we're going to take a 20-minute break, okay? We'll be back at 4:20.

Dodd: Okay, thank you.

Carra: Thank you, everyone.

[recess begins 00:42:51]

[25:00:00-26:00:00]

[meeting resumes 00:04:05]

Carra: Hello, everyone. We are back and about to start panel 14 of this public inquiry into systemic racism in the city of Calgary and an expression of Calgary's commitment to transitioning to an anti-racist position. I'm Gian-Carlo Carra. I have the honor of being the chair of Community and Protective Services, and this public inquiry is a special session of Community and Protective Services. But it's different. I'm joined here with my Co-Chair, Dr. Malinda Smith. Vice-Chair of

Community and Protective Services is also in the chamber, Councillor Evan Woolley. And we began these proceedings with an expert panel from the community. And we have Dr. – or sorry, not Dr. We have Nyall DaBreo, criminal defense lawyer, who has been with us for the entire time and is going to go the distance with us, I hope/think.

Before we start with the next panel, I'm going to turn to Councillor Woolley. I believe you have a motion regarding matters about how we proceed with this.

Colley-Urquhart: Roll call.

Carra: Oh, yeah, thank you. Councillor Colley-Urquhart, the previous chair of this committee, doing some backseat chairing, which is obviously a little bit necessary.

Colley-Urquhart: I've got your back.

Carra: Okay, Councillor. I'll turn it over to the clerks for roll call.

Clerk: Thank you very much. Councillor Woolley?

Woolley: Present in chambers.

Clerk: Councillor Chu?

Chu: Here.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Here.

Clerk: Councillor Davison?

Davison: Here.

Clerk: Councillor Farkas? Councillor Magliocca?

Magliocca: Here.

Clerk: Councillor Chahal? Councillor Demong? Councillor Farrell?

Farrell: Here.

Clerk: Councillor Gondek?

Gondek: Here.

Clerk: Councillor Jones? Councillor Keating? Councillor Sutherland? Sorry, Councillor Keating, are you there?

Carra: Okay. We have a problem in that someone is watching the live stream and does not have their phone muted. If you're on the bridge, please turn off the sound on the live stream because it's delayed. And if you're not speaking into the bridge, make sure that's muted as well. Okay, that sounds like we corrected the problem. I'll turn it back to the clerks.

Clerk: Councillor Sutherland? Mayor Nenshi? And Councillor Carra is in the chamber.

Carra: We have quorum?

Clerk: Yes.

Chahal: Councillor Chahal is here as well. Sorry.

Clerk: Thank you. Noted.

Carra: Thank you, Councillor Chahal.

Woolley: Yeah. Thanks to the chair. And obviously, as a part of this process before, as we had thought on a day with a day of overflow, there's been an immense outpouring in terms of people signing up to come and speak to this committee. And I want to ensure – as do I think most members of Council ensure – that we allow the time, of which, on the second day, we are running out. And so, my suggestion would be that we today commit to a continuation into tomorrow. There is a meeting at 9:30 of ENMAX, which is a wholly-owned subsidiary of the City of Calgary, that I think is important for us to be at, and so my suggestion would be that we continue tomorrow morning at 10:30 to continue to work through this list. I'm wondering if the clerks, before we start, can just give us a sense of how many are left. I think as of the lunch break, there were 122. So maybe that's minus seven. Do we know what we're at right now?

Clerk: We currently have 162 signed up, and we are at –

Woolley: Sixty something.

Clerk: Sixty-three.

Woolley: So we've got about 100 people left, which makes me think that we might be looking at Friday. But I think for the purposes of seeing where we go, we at least

commit to tomorrow, and we have another conversation maybe at this time tomorrow to see where we can get through.

Carra: I'm going to weigh in and say that I think it would be a deep betrayal of the process that we committed to, however flawed it might be, to not see this through. At the same time, I think that when you start moving into day four, you start to really detract from your ability to be present in all the ways you need to be present to lend the proceedings their weight. So I would love it if we could tighten up a little bit. We've asked people to respect a five-minute timit as a guidelines. Most speakers have blown over it. And to be fair, it's been important to hear what they've had to say. But I'm going to continue, at the five minute point, to tell people that they're at that point and hopefully, we can implore upon people who have yet to speak to be thoughtful about condensing their thoughts, if possible, into a five-miute timeline to make room for others.

Having said that, you have a motion on the floor, Councillor Woolley, that we begin at 10:30 tomorrow. I will ask the clerk –

Woolley: Moved and closed and call the roll.

Clerk: Councillor Chahal?

Chahal: Yes.

Clerk: Councillor Chu?

Chu: Yes.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Yes.

Clerk: Councillor Davison?

Davison: Yes.

Clerk: Councillor Demong? Councillor Farkas? Councillor Farrell?

Farrell: Yes.

Clerk: Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating? Councillor Magliocca?

Magliocca: Yes.

Clerk: Councillor Sutherland? Councillor Woolley?

Woolley: Yes.

Clerk: Mayor Nenshi? Councillor Carra?

Carra: Yes.

Clerk: That is carried.

Carra: Thank you. Councillor Woolley?

Woolley: I'm sorry. Through the chair, I also just did want to – I have been really, really impressed at our ability to hold – almost all Council members have been participating in this process. And I do appreciate everybody being here, but also recognizing that there's many, many other challenges facing our city. And so generally, this is a committee that has seven members – and we do have to hold a bare quorum tomorrow – but I know that our colleagues who aren't on the committee are endeavoring to be there when they can. But as we do these role calls, the fact that someone might be absent is no sign of disrespect to the work that we're undertaking, but that there are many other files. And I just really wanted to thank my colleagues for their willingness to listen to this process, but also really for us to appreciate that there might be some popping in and out over the next – particularly as we might go into a third or fourth day, and so I just wanted to recognize that.

Carra: Thanks. I think the attendance has been stunning and a testament, hopefully to the community at how seriously your City Council is taking this moment in time to pivot from being not racist to being actively anti-racist, and to pivot from listening to the community to action.

All right. One other thing I wanted to note – and we don't make the decision about this right now – but there was a question about whether people's names should be published in the public record or whether a little bit of anonymity is something that the community might appreciate. I think that there's pros and cons, but we have reviewed with our lawyers, and there is a statutory requirement in official public hearings of Council to publish the names of the citizens who weighed in. This is not an official public hearing of Council. This is a public inquiry conducted by a special committee of a committee of Council. And so, we have the opportunity if we choose, as committee, to strike full names from the record. And I'm not suggesting that we make a decision in that regard right now. I'm just putting it out there because it's been raised and we have the

opportunity to think about that as these proceedings continue. But enough with that.

I am going to build panel 14, and we are joined by four members who are in the gallery.

Colley-Urquhart: [overtalking 00:14:36] a request from Councillor to speak to your last comment there?

Carra: Yeah, sure. Sorry.

Colley-Urquhart: I very much appreciate you considering that matter. And if any of the public that are listening, I would suggest if they wish their last name to be struck from the record, that they contact clerks. If that would be okay with you, Mr. Chair? That we're being respectful of some of the concerns we heard by certain presenters.

Carra: Yeah. You know what? I think that that's a great point, Councillor Colley-Urquhart. I was thinking along the lines of what we would take as an official policy regarding publishing the minutes of this meeting. But you're absolutely correct that certain members of the public have made it clear that they would prefer not to have their full names registered. And so, I'm going to put it out there, and we'll put it out there again, that if you have spoken or if you're going to speak and you don't want your full name published, just send an email to clerks and we will respect your wishes in that regard.

As of right now, I'm going to build the panel, as I said. We've got Lionel Migrino, are you in the room? Yes. Right there. You're going to be the number one speaker. Give me a moment while I build the rest of the panel, and then I'll ask you to come to the mic, sir. Number two, Venkatesh Rangaraj? Did I say that correctly?

Rangaraj: Rangaraj, but it's fine.

Carra: Well, when you get to the mic, you're going to school me on how to pronounce that, okay? I appreciate that. Then we have – sorry – Jordan Anderson? Right there. You're going to be number three. Then, we have Andi Wolf Leg? No, not in the chambers right now. Okay. Do we have Rita Yembilah? Would you like to speak? You're going to be number four.

And then I will go to the phone lines for number five. I'm going to ask is Eileen Clearsky here? Is Angela Grier here? Pamela Tzeng? Angelina Phage? These were people I tried before.

Moving on to, from panel 14, Miriam Meir, are you with us?

Meir: Yes, I am.

Carra: You're number five, okay?

Meir: Thank you very much.

Carra: Please mute your phone. Everyone on the bridge, please mute your phones, and Lionel, please join us at the mic.

Migrino: Hi everyone. First off, I want to say thank you for my –

Carra: Sorry, give us a moment to clear this up.

Migrino: Sounds good.

Carra: Okay. It sounds like we're muted. Are we good? Okay. Please, Lionel, I apologize for that.

Migrino: Yeah. First of all, I'm thanking for my family during COVID to come here right now, and thanks to my sister for helping me get set up. [unclear 00:18:55] hello there, people, and welcome, and thank you for your time. My name is Lionel Migrino. And I am proud to be a Filipino and to be a part of the Filipino and cerebral palsy community here in Calgary.

Firstly, I want to acknowledge that we are on Indigenous land of Treaty 7. As you can tell, probably already tell, my cerebral palsy impacts my speech and requires me to speak slower than many of the other people you have heard over the past two days.

Under the Canadian Human Rights Act, with Discriminatory Practices: it is a discriminatory practice in the provision of accommodation available to the general public to deny access to any such accommodation to any individual on a prohibited ground of discrimination. Therefore, to accommodate for my disability, I will ask the council to provide me with extra time to finish my piece. And don't worry, this will only take me less than 10 minutes. Also, I would like to emphasize that I do not want to be seen as an inspiration for doing this. Everyone that spoke before me, everyone right there is showing great leadership in your community in Calgary, and I am personally inspired by every one of them.

I want to talk to you guys about a photo project I did with Migrante Alberta, called "kwento't litrato," which means "stories and pictures" in Tagalog. This was an amazing experience for me because it allowed me to explore racism in Canada and how it affects different individuals. In my photo series, I focused on a microaggression that I get asked frequently: "Where are you from?" The

purpose of this series was to challenge this question and to spread awareness about this subtle form of racism that non-white people, like people in Canada.

To me and to many others, "Where are you from?" questions if the individual is really Canadian and insinuates that being born somewhere else, elsewhere, or being a person of color makes you less Canadian. I was born and raised in Canada. To be specific, I was born and raised right here in Calgary, but I continue to get asked this question frequently. When I have been asked, "Where are you from?", I have felt labeled and ostracized from Canadian society. So I will ask you the question, why does the color of my skin make me any less Canadian than Councillor Farkas? Or why am I less Canadian than Councillor Keating, or why am I less Canadian than Councillor Colley-Urquhart because of the color of my skin? And why am I less Canadian than the people I see right now looking into my eyes? I strongly identify with my Filipino roots, and I do not think I'm any less Canadian because of that.

This associates Canadian society with whiteness, and we must end this. According to Statistics Canada in 2016, approximately 95% of Canadians did not originate from Canada. This means all of us here – most of us here – got migrant roots through Canada. So the only people who can say they are really from Canada are our very Indigenous brothers and sisters in this land. So why aren't white people getting asked this question based on their appearance? And, no, going on vacation does not count. This is an example of white privilege. And guess what else is white privilege? When white people say, "I don't see color," or "I'm tired of being angry." That is white privilege right there.

It has always been so damn hard for most white people to acknowledge racism and white privilege in Canada, but we need you all to understand. We need to be uncomfortable to be woke – as Mayor Nenshi stated yesterday – and make the changes happen. It is bad enough to be constantly judged based on my disability – which is a whole other issue for another day – but to be also discriminated because of the color of my skin. It's time to let the oppressed and marginalized voices be heard. I'm tired as hell of letting this subtle racism slide. And I'm tired of my voice being ignore as a Filipino Canadian living with cerebral palsy.

And I thank you for all your time.

Carra: That was an amazing presentation. Great job. Thank you very much.

Venkatesh Rangaraj?

Rangaraj: Yeah. Don't worry about that. It's not a big deal for me. It will be pronounced as Venkatesh Rangaraj.

Carra: Venkatesh Rangaraj.

Rangaraj: Yeah.

Carra: Okay.

Rangaraj: That's good enough. And I really appreciate this opportunity. And I kind of feel you guys are sitting here and listening to us, it's very hard. Thank you so much for all the councillors and mayor for actually taking this as an initiative and helping us to hear from us. I hope there will be a change, a meaningful change. That's all I expect.

So today, I am here because I'm here to share my own experience, and it's like a really tough one. I came to Canada with a lot of dreams six years ago. As an immigrant, as a Brown person, I know – whenever we call it as a Brown or an immigrant, they always affiliate – we play the race card in general. But as a person, I've gone through a lot with the law enforcement agency, especially. Again, I'm not saying all the cops are bad. I mean, as a lot of people mentioned, there is bad apples.

But I actually have some documents to share – I gave – I don't know whether you guys received about these photographs, which actually share to – yeah, that's right there. Thank you so much. So you can see, these are the latest news, which is not very old, like six months or less. Okay. So, from my personal experience, I'm going to share a little bit. You can see that cops are posting in Instagram with someone they just arrested. And ethically, this is correct to say, because these are correct things to do. I mean, we pay the tax, and by our tax money – it's going to the public, public tax money expended to all these public departments.

And who gave them the permission to use Instagram and post someone like that? You never know. Even people convicted for 35 years in jail say that they are not the real person who committed the crime, and they're released and the government go behind them. And some people even die before they get the compensation. So no one has the right and authority to do this. And I don't see a lot of politicians taking actions on this, but I really want to see a lot of things.

You can see the second page. This is the first thing. This one hurted me a lot because I've gone through how the legal system works. Nothing is perfect. This is like one of the posters which they usually do, like I think warrant [unclear 00:30:49] or something. This was on a Valentine's Day where they mock people who are there searching. You can see it's called, "Jailbird, show me your love" with this [unclear 00:30:57] that's saying, "Show me your hands." "Hey, Paige, let us take a cell-fie," and "Call me," "Call lawyer." Is this not shaming? Whose money is used? I don't support this. And I think most people who know

someone who've gone through something legal issue, this is nonsense. How is it even allowed? You guys don't even see this? I'm just saying. I'm not accusing anyone. How is this even allowed when this country have freedom for more than 150 years? This is not like yesterday. I think yesterday, we came out of the school, today, we are learning this? How is it even possible?

See the third page. There are a lot of people asked in the call yesterday, why men don't come out and talk in general? Because when we talk, when we are emotional, we're always portrayed as weak. But especially, community, like Indian community, where I'm from, you have a lot of bias and you have judgments thrown at you. I don't care about anyone because I have nothing to lose other than my life.

So you can see Calgary Police Foundation. I took this. To many people, it may look, "Oh come on. What do you see wrong on there? Why is the man there?" It might be even looked as simple systemic change from there. I don't see a man there. I mean, from this logo, I can see a police man is trying to protect a kid and a woman, which is okay. I don't mind. They need to protect from people who are doing harm to them. But where is the man? Why don't there is a man to be there? What's wrong with that? I see this everywhere. Anywhere I go, I see that voice of men is not heard fully. And I go to counseling, they all talk nonsense. They don't really care what I feel, what I expect from the system.

So let's go to the next page. You can see, this has happened very recently. I know you guys know this. The video shows cops dragging a student, using her hair, and they step on her head. If I do this – just imagine, if I do this to anyone on a camera, do you think it's even slightly acceptable? I'd go to jail, okay? There is no change that I'm going to stay in a job or anything. How can the cop is allowed to do that? And how can they just stay in the job? Why not fire them? Okay, let me make this clear. If I make a mistake, do you think my company want to pay, "Okay. You will be in the administrative leave until you come off the case?" Who gave them the permission to be in the job, in the line of duty, or maybe getting paid at home and stay home until they've finished this investigation? How is it even possible?

See the next page. First they came with saying, okay, they never did anything wrong about this. And then RCMP boss apologizes for the woman dragged by the... Why do they even apologize? Why don't they come and say, "This employee's fired or we're putting on temporary suspension without the pay." Why is it with pay? I don't understand that.

Okay. And the last thing. This is happened all too recently. This is actually making me feel Canada is not as great as people pretend. And there are people who say, "If you don't like this country, go back." To all people, this could happen to anyone. This is not my family members. I'm talking on behalf of the public. I will talk for anyone who've gone through the same phase. I've seen

how everything works here. You just throw all these things to people and you expect them to be a law-abiding citizen. How is it even slightly possible?

Okay. And apart from this, I just wanted to talk to my story. I've been charged with very serious criminal charges filed by my example-wife, and the police are doing their job and the matter is in the court. I'm okay with dealing anything with the court procedure, but I'm not okay with dealing with the police. They have so much judgment on me and stereotyping me and racial profiling me, anything you can take, and the investigation officer is more interested to send me to jail than my wife. Because I'm the easiest guy for them to pick and choose. Right? Say, they can go behind the criminals and drug lords, like people who commit murder, and they are not even – they don't even catch them. It takes longer, longer, longer. But I'm easy because they know where I'm living, they know where I work. They can come and they ask me and they can charge me. That's fine with me. It's my responsibility to prove that I'm innocent, but I'm okay with that. But if a cop is actually biased, he is putting more effort to just convince myself that I'm wrong all the time.

This is a systematic discrimination happening against I think a Black or a Brown guy because I've seen in person, in a counseling classes. I don't see any white men there but I'm not saying all people – I'm not trying to put everybody in one basket. I got huge helps from people when I was living in Saskatchewan a few years ago. I got stuck in a snowstorm. There are people who helped me who is a white guy. I respect him till today. That there are a lot of people around the world with different color who may do the bad thing. Color doesn't matter. But a cop with this attitude is not going to help anyone. It's going to do more damage.

I'm seriously, like mentally ill. I wanted to commit suicide. I was so stressed to a point, I sent an email to my counselor. If I committed suicide, 80% of the blame goes to the cop who arrested me. His name is [Ben S.] Okay? S. Ben. I'm just making this – not to make this as an opportunity to get out of this. Not at all. I'm ready to face any legal things which comes to me because it's my responsibility to come out of this or fight and defend my rights. But cops cannot be biased or judgment by just pulling someone from the street.

I've seen that in the counseling session. Every people who are sitting me is an African American descent or an Indian guy or a Pakistani guy. Is there no domestic violence happening in a white neighborhood or anything like that? Or do they get treated differently? How does this all work? I have so many unanswered questions. I actually don't believe the system will help me in any way or the form, just to have a reasonable court cases. I hope the court will do a proper – as my charter rights – a proper investigation, a fair trial. That's what I'm expecting. But by seeing the cops, I lost my faith.

But there are still people in the government police. My probation officer, I'd like to take a moment to thank her. Her name is Trish Fredrickson, if I'm not pronouncing it wrongly. She gave me a lot of hope as a person. I really see, if those people are in the community, serving the community, as a probation officer, she did an amazing job. If not, I would have been not standing here. I would have been sent to India in a coffin as a gift from Canada to my parents.

I'm so stressed about that. I'm just total afeared about the system. How it's handled the matter. I'm not worried about my ex-wife complained against me. I can tackle that because I know what happened, I know the truth. I'm going to be there standing for my rights. But the cops can be biased or systematically corrupted. That will do a lot of damage in people's life. We are talking about my whole life. If I die, it's just a news for everybody. It doesn't matter. The reason why I wanted to come in person and talk is to show and identify, this is who I am, and I'm going through this. If something happened to me, this is what happened. My story want to be clear. That's it.

And thank you so much for everyone taking your time to listen to me. And I know it's really exhausting. I really do appreciate everyone again, and especially, I'm really proud of him that he came here and spoke. Thank you so much. So that's all. Everything. Thank you so much for listening. I'm sorry I took longer.

Carra: No. Thank you for your presentation. Thank you. Jordan Anderson, you're up.

Anderson: Good afternoon. I just want to start off with thanking everybody here. I'm technically jumping the line. I just heard about this a few days ago. I live in Regina, Saskatchewan. I was in half ways to the road to Saskatchewan, and sent an email as a request and just drove out here, and waited till I got here before I realized I was accepted. So I really appreciate this opportunity that you guys have provided. Watching you guys yesterday has given me enough strength to come out here because I've been – I've never had the opportunity to tell this story in its fullness, with this clarity, without having someone debate me on it or justify the things that happened in this story. I'm going to share a couple – I'm going to share one main story. I just want to tell you guys that I appreciate you all. I think this is a good representation of Calgary and this country and moving forward.

That being said, your police departments are not aligned with you guys. I got pulled over the other day. I was speeding. As I handed over my license and registration, I asked the guy, "How's the climate up here?" As we established that we're talking about Black Lives Matter, his response was, "Oh, the stuff in the States. Well, me and the Calgary police department, we're pretty much staying out of that. And if that crime comes up here, it's going to look a lot different." I have no idea what that means? What does that mean? What does that possibly mean? That put a lot of fear in my heart as I only had 10 more minutes to get to the place I was staying and prepare for this.

On November 21, 2018, I came to Calgary for work. I came to sign into a hotel – Lakeview Resorts and Hotels. I was with two of my white coworkers. We were both – all three of us were wearing the same thing. Navy blue jackets, reflectors across the front, reflectors across the back, giant stitching on our arm of our company's name. After supper, we went to that place, got our key cards, we came out one time, had a smoke – all three of us. We all went to bed, separate rooms.

Three in the morning, my door gets kicked in by the SWAT team. Dead serious. And I'm laying in bed. I get up at about 3:30, 4:00 in the morning anyways, so at 3:00, I'm at the tail end of my sleep, and I can register stuff pretty fast. I've had some pretty crazy situations in my life, but I thought I was dreaming. Two officers grabbed me by here, and my chest, and absolutely manhandled me to the ground as one laid on my neck, absolutely wrecked the right side of my body. By the time they got my second hand in my handcuffs, I realized I was not dreaming at all. Completely detained and on my belly, I felt the barrel of a gun pressed to the back of my head. Fully detained. And I knew it was the barrel of a gun because I rolled over like this and I'm staring down the barrel of that thing, about five inches away from my face.

They put me on the bed, and the guy who did that, held that gun like this, pointed at my chest, for a half hour, as I asked questions. "Who are you? What are you doing?" The only response I got was that a private investigator will be with you shortly. He did not come. As they went through my stuff and asked me who I was and what I'm doing here, over and over and over again, they finally moved me to the living room and the first thing said to me was, "I'm sorry. You looked like the guy we were looking for." By the SWAT team, man.

Five minutes later, I was told, "Oh, there was a miscommunication. We were told that there was a door, that the two rooms were connected. We thought there was a door." Five minutes after that, I was told that they'd been following the crew in this hostile situation – there was a hostage situation or something. I was told they were following that crew of people for a week. So once again, the only time they would have seen me was when I was with my two other white coworkers wearing all the same thing. We stepped back out for a smoke and we all went to bed.

I didn't get my ID for another half hour after they left. They still drilled me on who I was and what I'm doing there. They told me that there was a hostage situation next door. They left. Three hours later, I decided to leave. Leave my room with the door busted open to see if it was safe, to see if it was okay to come outside. From there, I was greeted by staff from the hotel, who explained to me that this was messed up. The manager of that hotel got phoned, and he decided to go back to sleep. I'll handle it in the morning. When I went to the front counter, they tried to convince me to just – that the door will get fixed. My belongings are in there. I don't have a single explanation to what happened, and

you're expecting me to trust you and leave my stuff in a room with a broken door? That your manager is too tired to wake up and handle the very serious situation that was happening? All right.

My company gave me the day and said we can move hotels if you want. If you want. Absolutely. And on my way out of that hotel, I was stopped by this kitchen staff, and they told me that they overheard two officers talking. And they said, "Well, he was Black. He looked just like him."

The last six months, I've been dealing with some serious trauma, where I thought I was going crazy. I would wake up angry and frustrated and I did not know why. Like I said, I wake up at 3:00, 3:30 in the morning. I deal with anxiety. Anxiety's the only thing that greets me in the morning, and I handle that and it converges into energy. But anger at the first thing in the morning? That is not me. Frustration first thing in the morning, that's not me either. I've worked really hard to keep my stuff together because I've been dealing with some way crazier stuff too. I pride myself on keeping my stuff together and I cannot keep my stuff together any longer.

The last two months, that anger has leaked into my day. Into my day. When I'm at work, I break down and cry because I'm getting these headaches that turn into migraines that paralyze the right side of my body where I was absolutely manhandled. Someone was standing on it. It just absolutely goes numb and painful. And at the peak of that migraine, it feels like a barrel is being pressed to the back of my head. That's been happening for two months. About two weeks ago, I started telling my friends because I think I'm going crazy. I think I'm going crazy.

And with all this stuff going on, not just in the States, but in Canada as well – I'm one of 16 children. I'm the only Jamaican Canadian one. I have six Indigenous siblings in that family. Living in rural Saskatchewan, I see police brutality for their people all the time. I see people say, "Oh, I'm not racist." Except for Natives, right? I've seen hate all over this world, yo.

And I can tell you right now, when I clocked in yesterday and listen to all of you speak and care for everybody up here, I was relieved. But your police department is not in line with anybody in here because what kind of integrity does it show for a complete SWAT team to walk away from that? Not to check in on my. I have a daughter. And ever day when these migraines kick in, I start thinking, "Man." You can imagine what I start thinking. If it was just me, who cares? This gentleman said it too. If it's just me, who cares. But now, with all this stuff, I've got six Native siblings who are feeling some type of way because of the system that's built in this country.

Yes, I've dealt with systemic racism. Yes, I've deal with all that stuff. But the system in this country, man. There's too much of a divide because how can I listen to cops, off duty or not, be in a community and say that, "It's different up here. It's not the States." That means you do not see what I see. So there, I can't bring my child around you because if you don't see what I see, it's going to take someone to be murdered before you react. That is terrifying. I'm terrified for my daughter, that I have to explain the exact same thing my parents explained to me. This world has not changed. That's why I thank you for this opportunity.

This is new for all of us, and I thank you for this opportunity, but this is serious. This is no debate for me. I could have lost my life in that hotel room. My daughter could not have a father right now. And she does not have two healthy parents. Thank you.

Carra: Thank you for coming to Calgary to share that story with us. I really mean that. Please. Rita, do you want to join us at the microphone. Yembilah, is that how I pronounce your name? Just one moment, please. Go ahead.

Yembilah: Thank you very much. And you did get my name right. That's how we say it. Yembilah. Y-E-M-B-I-L-A-H. My father always told us that when you recognize, just pronounce a person's name correctly, that is the first respect that you give to them. So I really do appreciate your taking the time to check with not just me, but in everyone else, did I get your name pronounced correctly.

I stand here today to one, formally introduce myself as Rita Yembilah. I am an immigrant from Ghana, and I am also the senior researcher for the Canadian Poverty Institute out of Ambrose University. Listening to the people that spoke before me makes me feel a little bit embarrassed about the generality of the presentation I am going to make. But the generality of the comments I am going to make speak to a larger problem within the City of Calgary.

At the Canadian Poverty Institute, we do our work in research and education looking at people that are living with low income, people that are living at the margins of society, experiencing marginalization. We also research the lives of people that are experiencing vulnerability or are at risk of all of these things. You would notice that in our name, we have poverty in there. So all the topics that have got to do with poverty and related ones, we dig into. Which is why I'm saying that my comments are general, and they pale in comparison to the stories and accounts we just heard.

In 2016, the last year where available data is present, we know that 13% of people that are of racialized origin live with low income in Calgary. This compares to 9% of the general population of Calgary. 13% of people that identify as racialized live with low income. When you dig further into this percentage of people that are living with low income, 20% of those people who

identify as Black live with low income. 18% of the people that identify as Indigenous live with low income. Why is this important? It tells us like here, in Calgary, like we have heard through yesterday and today, living with low income is a racialized problem.

That is not the crux of what I'm trying to say here today. What I'm trying to say here is that, when people are living with low income, but when you compare their backgrounds to the larger population, and you realize that these people who are racialized are immigrants have got higher levels of education, higher levels of qualification compared to the larger population, and yet are living with low income, that presents a problem. And that cuts to the core of what my comments are going to be.

Here in Calgary, if you hold constant education, and you hold constant qualifications – factors such as Canadian with experience, your professional networks, the invitations you get to interviews, affordable child care, opportunities to network, and grow your resume – those are the kinds of things that put you in good state to get a job, to get a job in your field that allows you to live with an income that is quote/unquote "high." So what I'm saying here is trying to cut to the crux of my presentation, that here in Calgary, there is a direct interplay between living with low income and the risk of being exposed to systemic racism. And I would like to say that again. Living with low income exposes a person's risk to living or experiencing systemic racism.

The other thing I would like to say is that that process is a cycle. So if you have low income, your risk of experiencing systemic racism is high. But if you're already experiencing systemic racism, then you are getting funneled towards living with low income. And that is the crux of my message here today, the general comments that I talked about.

I'll also want to talk about something that undercuts to what it is that makes it difficult for people that are living with systemic racism or with low income to get ahead. I'm talking about something we call cultural capital. When you have cultural capital, those are the things that allow you to feel entitled to go out there and advocate for yourself. Say to people, "That is not right." Say to people, "I want that to be fixed." But guess what? When people are living with low income, they are new to this city, they don't have that confidence to stand up and say, "What is happening is wrong. This happened to me, and I want it not to happen to me." Cultural capital is low.

The point is that, when people are living with low income, they don't have cultural capital. These are the people that are at the highest risk of experiencing marginalization, experiencing vulnerability, and living with low income. You add all of these things together and there is much more exposure to experiencing systemic racism.

I'm here to say that as long as we do not take significant steps to cut the number of people living with low income in this city, we aren't doing enough to address systemic racism, because in between that is the ability for people to grow their cultural capital. If I have a good income, I have the luxury to improve myself. I have the luxury to take time off work and go and litigate. I have the time to take time off work and go and fight for my kid in school. I have the time to go to the hospital and say, "The treatment that I received was not up to snuff, or was not appropriate." Cultural capital is very important. But when people are living with low income, cultural capital is compromised.

In my everyday life, I don't use jargon language, but today, I want to use jargon language. This jargon language is coming from a renounced medical anthropologist. His name is Paul Farmer. And Paul Farmer says that when you have a system where there are policies, there are regulations, there are practices, there are everyday ways of doing things that harm people or put them in harm's way. That harm people or put them in harm's way, that is called structural violence. And I want us – and I have the permission of the Canadian Poverty Institute – to recognize as our city and to use the language that our systems and some of our policies and ways of doing things that we have heard yesterday and heard today, as structurally violent. We should confront that language, make sure that we name it, and look for it. And if we name it, and look for it, we can do something about it.

There are fair systems within the City of Calgary. For instance, in the way we hire people and remote people, the ways in which people participate in decision making processes, the people that are invited to these decision making processes, the ways in which bylaws and regulations are applied. We've heard lots about that yesterday and today. These fair systems are embedded with structures that are violent. In order for these fair systems to be taken care of, we have to take a step back, examine and re-examine all of our policies, all of our practices, all of our regulations. We've heard them all yesterday and today. And find those aspects that are violent.

And the way to do that is to use a fine toothed comb to go through all of these things. And go, in what ways are these things that we are doing – this eligibility criteria, these ways in which children are spoken to in school, these ways in which we interact within the legal system – how are these things putting people in harm's way. We want to make sure those things are expunged from the ways in which Calgary does its things.

[26:00:00-27:00:00]

At the Canadian Poverty Institute, we try to pride ourselves on being very grateful. And so I stand here to really commend the City for taking this initiative to put together this committee for Calgarians to come out and speak their heart, speak their mind, and speak their truth.

We have two things to ask of the City, that one of the things that should come out of today's – actually, these proceedings – are a robust anti-racism policy framework, an anti-racism policy framework that is not wishy-washy, one that is not a checkbox, but one that is intentional, difficult, and deliberate, one that allows every Calgarian to be able to thrive, to be able to do those things that allows them a high income so that we can all grow our cultural capital. If we grow our cultural capital, we can all thrive.

The second thing we want to ask is, within this large anti-racism policy, that we look at those systems, those policies, those practices, those normalized ways of doing things, and try to take out the violence that is embedded in them. Those are the two asks.

I would just like to conclude by sharing a story, a very, very short story. First of all, since being here in Calgary, and more generally in Canada, I will say I'm one of the few people that hasn't experienced overt racism. There are the little microaggressions here and there that you brush off your shoulder if you can and move on.

But I have a 15-year-old who is going into high school come September. When we went to the open house, I noticed a very interesting trend. And so I just locked it all into the back of my mind and drew on my cultural capital to do what was necessary for my kid.

What happened? People that were stationed at various course tables were telling us right off the bat, "You can't register into Math 10-30, Science 10-24," or in English – all of the subjects were on the lower scale of academics. And I thought, "Why is that the first thing we are being told? Why do we begin at the low bar and then work toward the high bar, or what?" was my question.

But because I instantly recognized what was happening, I go, "How about the AP? Does it exist?" "Oh. Oh, yeah, yeah. Well, if you want to do the AP – well, what are your marks?" They should go, "Oh, like high 80s, 90s." "Oh, well, that's good. Well, then you have options to do AP, or you can enter dash ones." Meanwhile, in her school, she had already been funneled into dash ones because she is [unclear 00:03:38].

What is the point of what I'm sharing here? I consider myself educated. I consider myself aware of marginalization and of vulnerability and of being at risk of these things. Now think about someone who has just moved here, someone who hasn't got the amount of education that I have, someone who doesn't feel entitled to even share an opinion, someone who doesn't understand how the educational system works, and you are told, "These are the options for you child." I don't know; what else is there? I have only been given the low bar.

If I were given the low bar, just think about those who don't know as much as I know. And I am not saying that I am special. I'm just trying to contrast where we are coming from. This is the work I do, and yet I received it, like Francis was saying yesterday. And so I just want to use this to underscore the importance of that link between low income and low cultural capital and what this does to people experiencing racism within the system.

Mr. Chairman, I really do want to commend you for the work you've been doing. I know it's a difficult seat that you are sitting in, but just know that as time goes on, people are sending you positive energy, positive thoughts, for everyone, for us to be able to carry this work through a fantastic conclusion. Thank you very much.

Carra: Thank you very much. It was amazing presentations from this panel so far.

Miriam Meir, you're on the phone line.

Meir: Yes. Can you hear me?

Carra: Loud and clear. Please share with us.

Meir: Oh, thank you. Yeah. Yeah. Yes, I'm with the I Care Task Force, which is an interface and diverse group of people who are trying to confront the whole idea of racism. And, of course, we haven't been able to meet because of COVID or do a whole lot.

But I just want to reassure some of these people who are speaking that there are some citizens who are trying to make a difference anyway. I'm old enough to have marched for the Civil Rights Movement, and alarmed about the resurgence of racism. It just seems as though it's back in the '60s and '70s. But at least now, we have many more young people demonstrating and also white people. And I must say I'm impressed with my friend Cheryl Chagnon [sic]. Yesterday she did a wonderful job.

As a Jewish person who has experienced racism but not to the extent that it is against Indigenous or people of Color, including the Chinese, we're targeted every day. There are so many examples. I'll get to name a few, my Aboriginal friends whose families have been murdered, the missing and murdered women, some of whom have not found justice yet, and the Chinese people now with the COVID who are really receiving threats, and the Palestinian friends who are being called terrorists.

My story is that back in the '60s, we adopted a baby and raised her to a baby girl and raised our lovely daughter, and then, of course, she wanted to know who she was and where her birth mother was. It took 42 years to find out the

identifying information for her and a lot of effort from myself to find out that she was one of the Sixties Scoop. You can imagine what it must have been like for the poor mother having to give up her child. At that time, we had adoption procedures that we adopted the child, and then the mother wasn't to visit. They were made wards of the province.

Anyway, I helped her try to find her birth mother, and eventually she did. And so the story is partly good because she did find her birth family, who were Métis, Blackfoot, and French. And the whole trauma goes on because she is a person of Native background who doesn't want to identify as a Native person, and this causes a lot of trauma. This is what the government wanted, to have these children become absorbed in the community. And she suffers from a lot of health problems. She has raised a good family, but of course, none of them are connected to the Native community.

Anyway, it's just another thing that goes on. I have been involved with the Truth and Reconciliation activists and human – I'm a human rights activist as well. I really want to pray that my grandchildren and my great-grandchildren will see more peace and love and understanding in the community they live in. And I know you've heard a lot about people requesting less funding for the police, but I'm also involved in the Black Lives Matter, and I know that you're aware of all this because there certainly is a need in the community.

We do have a few good examples, such as CommunityWise Centre, which I go to quite often. And nobody's mentioned the libraries, but I think the city's done a great job with the libraries to have families and everybody go in there. It's wonderful. And I just want to thank you all for listening to all of us and making note of all we said. It must be hard to sit there for days on end, and for you, Mayor Nenshi, I think you've done a wonderful job to make this city a better place.

And I just want to give you one recommendation. There's two wonderful Canadian singers. One is an Indigenous man called Jeremy Dutcher. I recommend anybody who hasn't heard his singing to listen to what he's done to present in a beautiful voice the traditional songs of his people. The other one is Measha Brueggergosman, who is a classical Black Canadian singer. And she has put out a CD called *Songs of Freedom*.

That's all I have to say. Thank you very much.

Carra: Thank you for joining us today and for sharing. Really appreciate it.

That was a great, great panel. Really, I mean just the testimonies that we've been hearing are moving and important, and I want to thank everybody. I don't have any requests to speak from council. We've got half an hour until the dinner

break, and I'd like to try and get one more panel in. And so I want to thank everybody who participated.

Miriam, the best thing for you to do is to just hang up the bridge and follow along on the livecast and make room on the phone bridge for other people.

I have Andi Wolf Leg is in the chambers.

[Off-microphone comments.]

Carra: Oh. Okay. So Andi Wolf Leg is just going to sit and watch. And so I've got a gentleman in the back corner there.

Are you going to speak, sir?

Munyezamu: I do not speak today, but I'm scheduled to speak on the group [unclear 00:13:30].

Carra: Yeah. Well, you are here. If you'd like to speak now, we can do it now.

Munyezamu: Yes, I would.

Carra: Okay. The clerk – what's your name? What number are you?

Munyezamu: My name is Jean Claude Munyezamu. My [unclear 00:13:50].

Carra: 137? Jean Claude? I'm Gian-Carlo. It's the same name. Jean Claude, you're going to be number one.

Okay. I'm going to note that whoever's on the phone lines is not muted, and we're getting a lot of ambient noise. So, out of respect for everyone, please mute your phones. We're doing a great job, I have to say. I'm going to go through some names on the list and build the next panel.

[Angela Greer], are you with us? [Pamela Singh]?

Okay. Not only is it not muted, but someone's watching – someone's got a feedback going on us. We seriously need everyone mute your – okay. We're good.

Pamela Singh? I don't have her here. Angelina [Fage]? No. Moving into uncharted territory now. Peter Driftmier? No. Kate Jacobson?

Jacobson: I'm present.

Carra: Excellent. You're number two, Kate.

Please mute your phones and stand by for after Jean Claude.

Simran Johal? Are you with us?

Johal: I'm here. Yeah. I'm here.

Carra: Excellent. You're number three. Please mute and stand by. You're after Kate.

[Niah Louack 00:15:45]? Did I pronounce your name horribly? Niah Louack?

Okay. That's my own voice coming back at me. I'm horrified to hear how I sound, and it's very unhelpful to the proceedings.

Precious Osadjerer?

Osadjerer: Here. I'm here.

Carra: Did I totally mangle your name, Precious, or did I get it all right?

Osadjerer: The last name is Osadjerer.

Carra: Osadjerer. Okay. You're number four.

And number five, do we have Regine Uwibereyeho –

King: I'm here.

Carra: – King? That's you?

King: I'm here.

Carra: Can you tell me how to pronounce that name? Because –

King: Uwibereyeho.

Carra: Uwibereyeho.

King: Thank you. You're number five.

That concludes this panel before the lunch break – before the dinner break.

Jean Claude, please join us at the mic. Everyone else, please mute. And thank you for joining us, sir.

Munyezamu: Thank you very much for this. We have a chance to make history. That's what I can say. So my name is Jean Claude. I am executive director of Soccer Without Boundaries. I am speaking on the behalf of more than 21 communities who sign on our document. You have it in front of you because I sent it yesterday. It's called – it's Call to Action From Systemic Racism to Systemic Reparation.

As a teenager, I escaped from Rwanda just months before genocide against Tutsis began. I understand the consequences of singling out one group. Coming to Canada, I founded an innovative community program called the Soccer Without Boundaries. For over 10 years, we have provided sport, tutoring, music, youth leadership, and entrepreneurship programs. All of them involve anti-racism.

I understand the consequences of community-owned emancipation action. Now is time to act. The mass anti-racism action taking place around the globe and the banner of Black Lives Matter have brought to light the way in which anti-Black racism is systemic. That is racial oppression. It's integrated into the fabric of our government institutions, society, and communities.

Although the initiating focus is the current protest, is police brutality, the impact and manifestation of racism is far broader. It's time for systemic reparation and integration of emancipation and emancipatory principles into fabric of all elements of our public lives. Based on a decades-long track record of successful community building, we have established a framework that describes the values and the structures that are needed to move toward systemic reparation.

Firstly, action toward systemic reparation must deeply align with three core values: community ownership, welcoming and belonging, and the transformational charity. Community ownership means that work is community owned, [civil 00:20:45] society supported. The work of identifying, designing, and building a new future must be led and owned by community at a grassroots level with appropriate support by system actors.

The value of welcoming and belonging means that the Black community exercises ownership of work, assets, and decision-making, all in service of welcoming the broader community. The capacity to host and welcome others is a crucial component of belonging.

Transformation charity replace traditional philanthropic patterns of [paternalistic 00:21:39] and emphasize cause, collaboration, relationship among donors, partners, volunteers, and recipients, supporting recipients in the short term and building capacity in the long term.

Secondly, guided by three values, we envision the work of systemic reparation as following our own four emancipatory structures, freedom from harm,

freedom from hunger, freedom to self-determination, and freedom to contribute.

Freedom from harm represents the ability of community members to live without fear of primary systems which are to protect and benefit them. Contrary, such freedom do not reside with Black, Indigenous, and people of Color communities. We experience racist violence at the hand of those systems.

Action to freedom from harm require delegation of harm reduction work directly to the community. We call you to find and support community development programs with explicit aim to building natural support system. We call on you to transition away from school resources officer program; replace it with locally accountable community resources officers.

Freedom from hunger is a fundamental human right. Calgary charitable Food Safety Net has deep structure gaps. There are no culturally appropriate Food Savvys for Calgarians in African diaspora. We learned about this firsthand when we pivoted to support our communities during COVID crisis.

Action to freedom from hunger require to delegate food security work directly to community – to the communities. We call you and find and support the provision of locally sourced, culturally relevant, dignified food hampers for Calgarian and African diasporas.

Freedom to self-determination is the capacity to define one's life in line with one's value, identity, gifts, and talent in mutual reciprocity with other community members in a space where freedom to self-invent is expressly supported.

Action to freedom to self-determination requires delegation of recreational work directly to communities. We call on you, the council, to fund and support recreational and community-owned African recreation and community hub.

Finally, freedom to contribute is the peak of work which liberates individuals and the collective capacities to utilize the gift and talents of each for the benefit of all. Our community economic development model broadens the horizon of what is possible for racialized children, youth, newcomers of all ages.

Action to freedom to contribute requires delegation of volunteerism and economic development directly to the community. We call on you to create and resource municipally resourced [unclear 00:25:57] community economic development agency.

Our call to action contains additional details. You have a document. It's seven pages. We look forward to continue conversation and truly transformational

reparation efforts in Calgary. I hope we have a chance to do something that's never done in North America. I can go on and give you example of everything, from police bringing canine unit in the house of my nephews and nieces in the middle of the night – they had to move out of neighborhood because by the morning, neighbors were looking at them as criminals.

I can tell you the problem with the resource officers in the school – okay? – which happened working with these poor children – everyone is convincing me it's a very good program. But children call it program for bad kids, which is, to get in, you have to be bad. And once you are in, they take you to the zoo. They take you to Calaway Park, to other things that the community were not able to provide, which is incentive, really, for children to do something to get into the program. Okay? I work with children from 2 years old to 24. I've been doing this for 10 years.

The second, again, is police really – they can be partner with the community, but reading social work in the neighborhood is bad idea. The government don't have a good record on that. For people from Africa, top down, it's a program until today. With the Aboriginal community, these resources officers who deal with the children in school is not – we cannot compare with what's happened to Indigenous community, basically where they lost control over their children. They become state children.

But it's really hard to see child who escaped from men in uniform. When this child tried to express anything, instead of social work, psychologists, or anything, you send police officers to deal with the children. And the argument is, "Oh, they don't wear a uniform." Yes, they're undercover. That's how in the community they see police without uniform.

So I work with police. We have wonderful soccer program in the summer where they come and play soccer with the children in the camp. However, community-led initiatives need to be supported. I hope you will look at this document. We can have a conversation. Again, I'm speaking on the behalf of more than 21 communities who sign up to that document. Thank you very much.

Carra: Thank you for joining us, and just to confirm with the clerks that we do have that document and it's part of the public record. Thank you so much.

Munyezamu: Thank you.

Carra: Kate Jacobson, you are on the line.

Jacobson: Perfect. Can you hear me?

Carra: Loud and clear. Please proceed.

Jacobson: Wonderful. Thank you.

Good evening, everyone. My name is Kate Jacobson, and I live and work here in Calgary. I am here today to speak in favor of a broad defunding of the Calgary Police Service as part of an anti-austerity agenda that both defunds carceral and racist institutions like the CPS and includes broad reinvestment into our public services, which are disproportionately staffed and utilized by racialized Calgarians.

I currently live and work in northeast Calgary, but when I lived downtown until a couple months ago, I often worked late at night and I would commute home by Transit. Many nights on the train or on the streets by my apartment, I would interact with neighbors of mine who were clearly experiencing distress or some kind of social problem. Many of these neighbors were unhoused. Many of them used drugs or other substances. Many were racialized. Many of my neighbors were frightened or distressed or unwell.

And I am telling you this because, many times, I wanted to help my neighbors but I knew that I could never call the police. And I knew that because the police in Calgary, the Calgary Police Service, escalate situations that they are involved in, particularly when situations involve Black and Indigenous people. And one of the other things is that I also knew if I called the police that they would not help my neighbors. Maybe one of them would get arrested on an outstanding warrant or, frightened, would lash out and be hurt by the police.

I know that these are things that happen, again, particularly to racialized Calgarians. And I can't tell you how often I wish I could call someone who could have given my neighbors somewhere that they could live permanently or someone I could call where they could get the mental health help or the intensive psychological medical care that they needed, or how often I wish that my neighbors were able to ride the train or the bus where it's out of the elements and you have somewhere to sit down for free because they couldn't afford a Transit ticket, instead of forcing them to buy Transit tickets and increasing the likelihood of the often racist and hostile interactions between Transit cops and passengers over fares.

And the reason I'm bringing this up is because I see the police as one of the main enforcers and sites of racism here in the city of Calgary, and I see it a lot. And much of the work that is done by the police, things like traffic calming, de-escalation, crowd control, wellness checks, noise complaints, could be done by municipal workers, by city workers, by health workers, or peer support workers, instead of the police, who are armed and who have the arbitrary power to arrest and detain people and who have a proven track record of using this power disproportionately against people of Color, the unhoused, the poor, Black people, and Indigenous people.

And I have seen that the City has systematically disinvested resources from programs with a potential to be antiracist and decarceral and social and have instead chosen to fund programs like the police, which I will remind everyone were created in Canada for the express purpose of committing genocide against Indigenous nations on the plains and later went on to do things like break strikes, participate in race riots, and protect private property. So it's hardly an institution with a history that I think we can be proud of.

And I know that there are services in the city that address the root causes I have mentioned, but when you look at the budgets that are made and passed by the city council – and I truly do believe that budgets are moral documents that show the real priorities of any government, and you see the amount that is put towards funding the police, which again are, as we have heard from the testimonials at this public submission, a fundamentally racist institution, and the amount that is put towards punishing people versus the amount that we put into social services, into making a strong society where no one gets left behind.

We see a city that [invests 00:34:02] racism by continuing to fund an organization that is one of the main enforcers of it through things like disproportionate enforcing of petty crimes like jaywalking and speeding against racialized Calgarians and criminalizing racialized children through the school resource officer program. When people with lived experience with homelessness in Portland were asked in a study who they would prefer to show up to crisis situations instead of the police, they asked for a wide array of social services, mental health professionals, nurses, psychologists and other health workers, social workers, peer support workers, people with lived experience in these situations.

It is true that the police are called to respond to real problems in our society, but it is equally true that the police are unable to solve these problems and that their very presence in situations of crisis often escalates the situation, particularly for Black and Indigenous people living in Calgary. Using the police to solve problems that have been caused by decades and decades of austerity overseen and managed by this city council and many others is a gross adjudication of your responsibility, and it proves to me that the City is more interested in punishing and locking up racialized people as opposed to creating a society that is good where we take care of each other, support each other, and look out for each other.

And it is in the interest of creating such a society that I am using this submission to call on the City Council of Calgary to make substantial cuts, at least over 25 percent of the budget of the Calgary Police Service, and to immediately reinvest that money into social services. This could begin to address the root causes of the problems that the police are asked to address, as well as decreasing policing, which the variety of public submissions to this consultation have shown

is little more than an instrument of terror, hardship, and a source of trauma for racialized Calgarians.

Part of defunding the police, which I believe is a moral imperative for municipalities to take on, is creating a society where the police are obsolete. This is something that the City can do, defunding the police and investing in the programs and services that build a strong antiracist society where we don't need the police. Thank you for your time.

Carra: Thank you, Ms. Jacobson, for that fiery presentation. Please mute your phone and stand by in case there are questions for your panel after all of the presentations.

Simran, are you with us?

Johal: Yes, I'm here.

Carra: I can hear you loud and clear. Are you ready to proceed?

Johal: [inaudible]

Carra: Go for it.

Johal: Thank you. Thank you. So yeah. My name is Simran Johal. I am a former teacher turned school counselor with the Calgary Board of Education, and I'm also a provisional psychologist and I work with Punjabi Community Health Services.

So I'm here to speak about my experiences from within the Calgary Board of Education and just touch on some of the experiences working with the Punjabi community. I say that I'll only touch on the Punjabi community rather than delve into it because I don't feel comfortable taking away from the Black and Indigenous voices that deserve their own space right now.

There are several important community problems that need to be brought to council and addressed from within the Punjabi community, and I hope we do get that opportunity at a future time. However, I recognize that my community also holds great privilege that we need to be aware of in a time like this, so I'm also doing my part to be here today as an ally.

I want to first start by echoing some of the words spoken by Mr. Messiah this morning about the need for curriculum change and honest teaching. I grew up seeing a lot of these problems around me, feeling different, feeling underrepresented, and because I believe that it all starts from what we learn as children, I've decided to shape my career to make a change. And what I can tell you is that it has been exhausting.

I've constantly been aware of the total ignorance towards racial issues and racism that exists within the school system. I am speaking from within the school system to tell you that systemic racism most definitely exists here, too. For one, teachers are rarely trained on anti-racism work, rarely encouraged to speak up about it in classrooms, rarely encouraged to talk about privilege and how it can impact lives, and how can they? There are almost no professional development opportunities for us or training available when we want it.

Believe me, I have been looking for years. So if you want to bring it up and break down those barriers within your classroom, you are largely on your own. There are those few teachers who do try. You can attend professional development opportunities on just about any topic you can think of as a teacher, but race, racism, and privilege, they all get tied into this neat little umbrella of multicultural teaching. In fact, until just a few weeks ago, it was even considered inappropriate to bring up issues of race unless you see or experience overt racism, whether that be in our school system or in the community at large.

As we've talked about today, there are many community leaders that initially made statements that simply stated that racism is not an issue in our city and then later retracted that statement in the commitment to learn. That is great, but these Black and Indigenous voices that we're hearing, they aren't new. This work isn't new. These people aren't just speaking up today. This has been going on for decades. So how are we even able to turn a blind eye to the point where anyone in 2020 was able to think, let alone say out loud, that racism is not an issue in our society?

If community leaders are saying this, our schools are not talking about it, the teachers who educate our children are largely unaware of their own biases and unable to address racism in schools, how far away are we before we can actually see the type of change that we need? I work at a middle school. Most middle schools in Calgary do not have a school counselor, and let alone a Colored one. Since I started working at this school, I have had more students seeking out my support than I can handle, and the majority of students belong to minority populations.

Within my teaching and counseling years, I have had students whose words that I cannot forget. A young student once came to me in tears and said teachers have a zero-tolerance policy for discrimination against the LGBTQ population and will recognize it and act on it immediately in our schools, but why then are they able to turn a blind eye when a student makes a racial joke about Black slavery in front of them?

I remember feeling heartbroken for the student because I didn't doubt for a second that that had happened. I'd seen that total ignorance in the schools I had worked in myself from well-meaning teachers that simply do not have the ability to recognize it. I could not provide that student with much more than support

and validation that day, but this is happening not only in the schools I worked at but in all schools across the country, not because of a few ignorant teachers but because of the convenient lack of conversations and education within our system because as a community, we are often afraid to recognize and have conversations that threaten white privilege.

The CBE did a great job of recognizing the need to talk about LGBTQ rights and organized teachers to show up to the pride parade, and it has been an awesome shift and change that I myself have witnessed over the last few years. So, then, why the reluctance to do the same for racialized populations? Why the reluctance to show up for the Black Lives Matter protests? Teachers have shown that they can be educated and taught to recognize discrimination against a minority group and act on it with the LGBTQ community. So the ability is there.

Yet even within this community, we're reluctant to talk about the BIPOC LGBTQ individuals. We still want this type of social justice to happen from within a white lens. This, again, is a systemic problem. If we start and continue to market these conversations on a larger scale within our city, I feel like it will open the doors for organizations to continue to have these conversations within their own doors as well.

I can tell you that although I do a lot of the anti-racism work with students in my own private office, I have in the past been reluctant to bring it up on a larger scale within the schools that I've worked for due to the fear of ruffling any feathers and not wanting to make anyone uncomfortable. Being a person of Color, you're always aware of your skin color and often do what you can to lay low. And looking back, that is where the anger, hurt, and rage stems from. These conversations have now given me a little room to feel more comfortable to speak up, and this is why white allyship is so important. If you start the work, it makes it easier for the rest of us.

And then, in regard to the mental health field, I want to echo again the same things that were talked about earlier, is that there is a total lack of culture-specific training for mental health professionals. One of my goals to become a mental health professional was to have more representation within my field for my community. But I can tell you that my training program did not prepare me enough to practice from a truly educated and accurate lens when working with even my own population.

Because I'm interested in it and thanks to PCHS, Punjabi Community Health Services, that was developed to address this gap, I've been able to provide myself with my own additional training. But what about those mental health professionals that don't believe that it is necessary? How much harm will be due to the people who they are actually supposed to be there to help?

I've had many colleagues in the field who have refused to acknowledge the generational cultural trauma of clients because they were never taught to do so, and it amazes me that this isn't a mandatory part of mental health training. We are so behind and there's so much catch-up work to do. There are those people in both the teaching world and the mental health world, like me, that do want the training, that are here for it, but there simply isn't enough resources out there for us.

Another systemic problem, for convenience, programs will take all these wonderful, diverse communities that often have little in common and combine them all under that same cultural training lens. Looking back now, that feels really ignorant to me.

So, in conclusion, in regard to our children, I can tell you that they're noticing things. They're searching for support. They're looking for representation within our community. As you've heard here today, the older and older we get, the harder and harder it is to hold on to hope that change can actually happen. So I would urge us to do both types of work: start young, and continue to do the work for adults as well.

Some of these suggestions may not be at a city level, but we can still put pressure on the provincial government from a city level as well. So I think we need to create programming for the youth where they feel safe to speak. Discuss privilege in schools. Encourage the provincial government to change the curriculum. Include more accurate information and more accurate history. Teach about Black and Indigenous history in ways that students can connect to. Bring in more anti-racism training for teachers. Have more culture-specific mental health supports for children. Have school staff represent that population of the school they work for. Have conversations with those in the mental health field that are talking directly to the youth and their families. Show the youth that the adults around them do care.

In regard to mental health, we need more educational opportunities, more race/culture-specific research, more opportunities for each community to share their thoughts, feelings, and words like this. We need more organizations that promote collaboration from different communities, more talks like this, anti-racism task forces in all major organizations, more access to free mental health services to address this cultural trauma through a culture-specific lens.

In regard to Punjabi Community Health Services, please do align with this organization in the future because there are very specific data to talk about this community in regard to the infrastructure, to also being victims of implicit bias in the system, to understanding them, providing more support. This agency is already doing a great job collecting this data, but please collaborate in the future.

I hope that I'm serving today as a model to everyone that it's okay to break down and recognize systemic racism within your own workplaces and your own careers and that we shouldn't shy away from that, because that's where we all need to truly start.

And just as an aside, I do want to touch on the point that I understand many of the questions that have come today, and comments, from the well-meaning councillors may have been well intended, but I do think it's important that some of you reflect on the types of questions that are being asked of the speakers that have shown up. If you're asking speakers to define terms or to come up with solutions here, you've missed the point.

It takes a tremendous amount of emotional energy for someone to share their story on a public platform, and we need to respect that. When holding a conversation like this, it's the responsibility of the council members to have done some of their own education before coming here. So thank you to those of you who clearly have, and to those of you who haven't, please do better next time so that these well-meaning events do not just add to the trauma in the long run.

All in all, I want to thank you all for listening today, and even though this has taken far too long to happen, it is finally happening nonetheless, and I'm hopeful that it means change is on the horizon, at least for our children. I often think about that young student now, and I wonder if that student is one of the ones that has already now lost all hope or if that student is watching these conversations closely and finding the hope that was missing back then.

Please think about that and so many children that have come after as you make your decisions for your next step. Thank you.

Carra: Thank you for that excellent and comprehensive presentation. Please mute your phone.

Precious Osadjerer? Osadjerer?

Osadjerer: Hi. Hello. Can you hear me?

Carra: Yeah. We can hear you loud and clear. Please proceed.

Osadjerer: Okay. I'm just going to start off my presentation by saying I was going to come here today, and I was going to tell the stories of racism that I've experienced from the grades of grade 5 to grade 12, and then give solutions for the education system and for policing.

But then I came to the realization that for me to share the information that I've gathered and researched myself on my own time and give it to you guys for free, that is theft of intellectual property. What you are doing today and what you did yesterday is virtually inviting a bunch of people of Color, especially Black and Indigenous people, to come and share their trauma, relive their trauma, and share their intellectual property with you for free. This is literally intellectual property theft. You guys are literally colonizing all over again.

And then, for the second part, to the co-chair, the one with the Boris Johnson haircut and the glasses, when Mr. [Faruk 00:49:07] was talking and you had the audacity to cut him off so rudely and so disgustingly – he was giving an account of sexual slavery, sex trafficking, and you cut him off like that. That is so disgusting. You're a disgusting person. The rest of your council are disgusting for saying absolutely nothing and doing absolutely nothing.

And then you gave a really BS apology, "Oh, yeah, sorry. My bad. Maybe I was a bit harsh." And then your white coworker, who is also on the council, was like, "Oh, it's okay." It's not okay. You're a horrible person, and you have clearly proved that you are not here to hear the trauma that Black people have been through, the sexualization of Black men's bodies. You're not here to hear that. You are here to hear what you want to hear, what is soothing to the white ego. That's what you're here to hear.

And as for Mr. Mayor Nenshi, I hope you are listening. I hope you are listening very clear because all you like to do is go [unclear 00:50:08]. You do absolutely nothing for the Black community. For you to be on this panel today is an embarrassment to Black Lives Matter. The fact that you did not even say anything about anti-Black racism in Calgary until after the Black Lives Matter protest occurred – and then you made some excuse about how you couldn't – well, actually, it was kind of valid. Your mother, your older mother, was there.

But that doesn't mean that you did enough. That excuse was not enough. You did nothing. And then for you to have the audacity to go on Twitter and rant off about how someone splashed some paint on a statue, and that's really what you took your voice to do? You need to resign. You need to resign, Mayor Nenshi. The place that Calgary is going both economically in terms of infrastructure development, in terms of diversifying our economy, and in terms of racial diversity and equality, Mayor Nenshi, you are not equipped to handle that. You are not [overtalking 00:51:09].

Nenshi: [overtalking 00:51:09]. I think I have to respond to the fact that I am being yelled at here. I appreciate [overtalking 00:51:14] –

Osadjerer: Yeah. All of you are being yelled at, and you are the only person complaining.

Nenshi: [overtalking 00:51:14] extremely counterfactual, and I've spent my life working on anti-racism and anti-Black racism. I am, in fact, an African as well. But I appreciate your point of view. That said, I don't appreciate you insulting my colleagues. I will say we don't accept that in this forum. We don't accept yelling over people. We don't accept insulting people. And if that's what you're here for, I'm sorry. I'm going to have to ask the chair to have you stop.

Osadjerer: [overtalking 00:51:37]. Who did I insult? Name the insults.

Nenshi: "You are disgusting," "Boris Johnson haircut," "You shouldn't have your job. You don't deserve to have your job." Ma'am, those are insults.

Osadjerer: [overtalking 00:51:49].

Nenshi: Those are all insults, ma'am. And, by the way, [overtalking 00:51:54].

Osadjerer: It's an insult to Black Lives Matter and every other racialized group here for you to say that you do not know what systemic racism is.

Nenshi: If you were listening yesterday, you would have heard –

Osadjerer: You're the insult. You do not belong on this panel.

Nenshi: – you would have heard me ask people for their own definition of systemic racism. I know what it is. I've been spending my whole life on this.

Osadjerer: That is not – no. No. No. You admitted yesterday you do not [overtalking 00:52:12].

Nenshi: And so I appreciate your point of view, but I am going to tell you that I do not appreciate you insulting my colleagues, and I'm going to ask the chair to [overtalking 00:52:19]. Thank you.

Carra: Hold up. Hold up. Hold up. Everybody. Everybody. Everybody. Mayor Nenshi, please stand down.

Osadjerer: Thank you.

Carra: Ms. Osadjerer, can you please stand down for a minute?

Osadjerer: [overtalking 00:52:28] a minute and 40 of my time interrupting.

Carra: Listen. The mayor had some very valid points. This is –

Osadjerer: He did not.

Carra: Look. I understand you're angry. I get that.

Osadjerer: For him to state anti-racism – I'm not talking about anti-racism. I distinctly mentioned anti-Black racism because he has done nothing and has ignored anti-Black racism in Calgary for years. Mayor Nenshi has been in power for 20 years, and you're telling me that it's just now that he is realizing that anti – not even that he's admitted to anti-Black racism in Calgary, [overtalking 00:53:00] –

Carra: Listen. Listen. Listen. I'm going to – Ms. – can I ask you to – I understand you're extremely angry, and I deeply appreciate that. Can I ask my co-chair, Dr. Smith, to intervene for a moment?

Osadjerer: Hello?

Smith: Yeah. I'm on the – this is Malinda Smith, and I'm the co-chair.

Osadjerer: I wasn't done with what I was saying.

Smith: And I just want to – I mean, I wanted to offer –

Osadjerer: Wait. Hold on. Are you the Black woman sitting behind –

Smith: Same one. I am the –

Osadjerer: Yeah. Why did he call you to attempt to disarm me?

Smith: I wanted – I gestured to him because I wanted to speak because –

Osadjerer: Can you speak after I am done speaking?

Smith: Well, we're having a conversation, and so –

Osadjerer: No, you guys just think [overtalking 00:53:57].

Smith: So hold on a second. So – no. I agree. You will need to finish up your comments. But this room is filled –

Osadjerer: Yeah, [overtalking 00:54:06].

Smith: This room is filled with people. The room is filled with people, and there are people who are listening to you virtually, and it's all being recorded. So it's really –

Osadjerer: [overtalking 00:54:18].

Smith: So it's important that you speak in a way that your messages get –

Osadjerer: [overtalking 00:54:25] is tolerable for white people?

Smith: No, that your message is being heard by the people you want to hear it, which means –

Osadjerer: They're hearing me. [overtalking 00:54:33].

Smith: Yes, and we are having a conversation. We're having a conversation, right?

Osadjerer: We are not, because I do not want to converse with you. I was here to present.

Smith: This is a –

Osadjerer: And yesterday, you guys distinctly said that this is not a conversation where we'll be going back and forth. So why are you currently trying to go back and forth with me?

Smith: I am going back and forth with you because you have given your intervention. You have –

Osadjerer: I have not. I have distinctly told you I have not, and you guys cut me before my time.

Smith: Because –

Osadjerer: And I have been timing this. You guys cut me before five minutes because Mayor Nenshi was butthurt about some comments about how he's not really into anti-Black racism and activism.

Smith: So, if you have been watching the proceedings, there have been –

Osadjerer: I have had this on for all the hours that people were talking yesterday. I was on for all the hours that people were talking today.

Smith: So you would have noticed that there were some moments when that called for an engagement. I would suggest that this is one of them. And if you've noticed what I've been doing here, I've been sitting, copiously taking notes from what you are saying because I think it's actually important. And part of what we've been saying – not just you, but many of the speakers here – this is a painful moment, and I have been moved by what people have been saying because I have experiences in racism you're talking about. And people –

Osadjerer: [overtalking 00:56:00].

Smith: People are angry. People are angry. They're emotional. This has caused harm.

Osadjerer: Okay.

Smith: They're carrying this trauma in their bodies. It's impacted their children. It's impacted their livelihood. And I know the community you're talking about, highly educated, successful, driven, and they feel like they're being blocked. Trust me. That is the source of –

Osadjerer: Yeah. First of all, I haven't mentioned a single [overtalking 00:56:28], so I don't know what you're talking about.

Smith: That is the source of righteous rage. Okay? So part of this conversation is also respect. I am respecting what you're saying. You can call me the Black woman. You can –

Osadjerer: [overtalking 00:56:40] cut me off before my time.

Smith: You have 32 seconds. Trust me. We noticed that.

Osadjerer: I don't have 32 seconds. I distinctly remember when Mayor Nenshi cut into what I was saying.

Smith: There's a timer here that's paused.

Osadjerer: I have a timer here, thank you very much, and I started it. So you can't even – with me.

Smith: Okay. All right. So I'm going to hear you anyway. So whether you dismiss my voice, that's up to you. I am listening to you, and I am hearing you. I'm going to take notes on that, and it's going to be part of my record of this moment because, like you, I want action and results, not just for you, but for –

Osadjerer: Do you? Because this feels a lot like the Reconciliation Act part 1 that happened like five years ago, and nothing was even brought up until like five years later. [overtalking 00:57:27].

Smith: Listen. I have been studying this for 30 years. I started my comments with the record that we've been doing this work for 30 years, and people are fed up. And so –

Osadjerer: Listen. You could have been doing this work for 50, 100. That doesn't mean that there's not some things that you can do that are wrong.

Smith: There are lots – if we were successful, we wouldn't still be here. In other words, you're saying – and I'm hearing you – that we haven't been successful, and it is frustrating.

Osadjerer: That's what I said? That's distinctly what I said? That is distinctly what I said? You didn't hear the part about intellectual property theft –

Smith: I heard –

Osadjerer: – and how insensitive it was for you to dismiss a Black man talking about being sex trafficked and being [overtalking 00:58:15]?

Smith: That is not intellectual property theft. This is a public hearing.

Osadjerer: You're asking Calgarians to share their trauma with you and then come here and give you solutions – you, the politicians? Give you solutions? Is this not your degree? Is this not your job?

Smith: I'm not a politician. I'm an academic.

Osadjerer: Then why are you here?

Smith: The same reason you're here.

Osadjerer: No. You're not here for the same reason I'm here.

Smith: I am.

Osadjerer: [overtalking 00:58:40].

Smith: We are looking for solutions to the problems that are faced by communities, and they're tired of it.

Osadjerer: Yes. But what I'm telling you to do is to pay the Black and Indigenous voices that are giving you the solutions. I am telling you to pay them because they are significantly underpaid, and right now this is intellectual property theft.

Smith: That is a conversation –

Osadjerer: You are taking their ideas that they have generated through research of their own on their own time through years of their own trauma, and you are using it to make yourselves look better. But you don't. You're stealing.

Smith: That is – I understand the debate about intellectual property, and I think it's worth considering. But public hearings are not ones in which people usually – what kind of pay would you put to an exchange relationship like this?

Osadjerer: Oh, you weren't supposed to do an exchange relationship like this [overtalking 00:59:34].

Smith: You want to commodify it.

Osadjerer: [overtalking 00:59:37] psychologists here to help people. You guys don't even have a next step. You don't even have an idea of what a next step would look like. And as Mayor Nenshi had mentioned yesterday when he was going off on a tangent about something, he literally said that there is very little to none that this municipal [overtalking 00:59:56] –

Smith: I am going to recommend that you finish –

[27:00:00-28:00:00]

Osadjerer: – so why do you have people out here sharing their trauma with you, reliving their trauma, and giving you ideas so that you can do little to nothing?

Smith: I'm going to recommend that you finish your testimony, and I'm just –

Osadjerer: Thank you, because I had definitely more than two minutes left.

Smith: And I would actually encourage you not to yell, if you can help it.

Osadjerer: I would also like to ask to ask the question why you guys sent the Black woman to speak to me.

Smith: No, I wanted to speak to you. That is my choice.

Osadjerer: I would also like to ask the question why you felt the need, as a Black woman, to be the only person who spoke to me.

Carra: I'm going to intervene here and suggest that you are misinterpreting the power dynamic here. I'm taking my cues all the time from Dr. Smith here, and I am doing the busywork of managing 200 people coming to speak to us, and I'm taking my cues from Dr. Smith here, and your anger –

Osadjerer: First of all, I – you're all sitting there and you're telling me the work that you are doing as if I'm supposed to give you accolades for doing your job that you get paid to do?

Carra: No, no, no, no, no, no, no, no, no, no, that's not – I'm not looking for accolades from you.

Osadjerer: Telling me that you have more than 30 years' experience?

Carra: I'm not looking for accolades from you. No.

Osadjerer: Good for you. You [overtalking 00:01:16]. Then don't tell me about the work that you're doing, because it goes nowhere close to the work that Black bodies in this city are doing. Nowhere close. I don't want to hear about the work you're doing.

Carra: I'm suggesting to you that in this relationship, we're called co-chairs, but I'm taking my cues from Dr. Smith, so I did not send her at you.

Osadjerer: Yeah, I didn't say anything about her. I said something about you trying to send the Black woman on the panel – the only Black woman on the panel – to disarm me, a Black woman.

Carra: She's not – I did not send – I'm suggesting I did not send her.

Colley-Urquhart: We need to adjourn. We need to adjourn. There are other people on the bridge.

Osadjerer: First of all, I didn't even get to finish my point, because Mayor Nenshi tried to chirp in. I get to finish my point. Thank you very much. And that's, going into police in Calgary, I find it very funny how a lot of people who want to speak on the council about bad apples and about how not all cops are bad, quite frankly, the policing in Calgary is a bad organization in general. You can have good people in a bad organization. It still makes the organization bad. They are still doing bad things. People are multifaceted. You can be a good person and still do bad things. Quite frankly, I don't buy the whole "Not all cops are bad" kind of thing. If you're going into an organization where you are committing acts of terror like that, then, quite frankly, you are a horrible person. And if you watch your colleagues commit acts of terror like that against people, you're a horrible person.

In 2015 or 2016 when I was in high school, the police officer who worked as a constable at my high school harassed me. Thank God I knew my rights, and I definitely got out of that situation well. However, what first occurred was when I asked for his badge number and his name, which he legally has to provide me, his colleague then proceeded to tell me that he did not legally have to provide that to me, which is a lie. Police officers tend to lie, especially to young Black people, so that they can get out of accountability. Eventually I did go to the police precinct that was next to my school, and I went there to report this police officer, as we are all told to do, and at first they did not attend to me. When

they finally attended to me, they thought I was talking about harassment from a different situation until they found out that it was a police officer, and then they started yelling at me. After they were done yelling at me, they handed me a pamphlet and told me to go home and call that number on the pamphlet to report the police officer. So I went home and I called that number on the pamphlet. That number on the pamphlet did not exist. That number on the pamphlet did not belong to anybody. The police in Calgary took taxpayers' money and printed out fake pamphlets so that people could not hold police officers accountable. That is the organization that you guys are telling me there are a few bad apples, or there are good people in there.

People have already mentioned policing police, and the fact that you guys are just now seeing that as a problem is actually the height of pathetic. That's absolutely horrible. And the way you guys have addressed Black women, including me, on this panel, I don't care if I'm not speaking in a way that is palatable to you. That's not my job. You called me here to speak. In the instructions there was nothing about speaking in a tone that is palatable to the white mind and is palatable to white culture. So quite frankly, I don't care, and I'm not obligated to do that. However, the way you guys have been speaking to Black women, the fact that the people who you guys called to present to you later on and to speak and have conversations with you later on, none of them were Black women, despite the fact that Black women are the pioneers of Black Lives Matter in this city – the performativeness of this all! The performativeness of this all!

Colley-Urquhart: Okay, Mr. Chair, on a point of procedure, I'm asking [overtalking 00:04:58] –

Osadjerer: First of all, first of all, first of all, first of all, first of all, first of all, I don't even know you [overtalking 00:05:02]. Because people were going on for 25 minutes, and you guys let them go.

Colley-Urquhart: Mr. Chair? Mr. Chair?

Carra: Yeah. Councillor Colley-Urquhart –

Osadjerer: [overtalking 00:05:11] speak in a way that you would appreciate because you want your ego stroked, and now you're angry?

Carra: Councillor Colley-Urquhart, what is your point of order, or point of privilege?

Colley-Urquhart: Mr. Chair, thanks for everything with this last panel, but we have four others that are waiting on the bridge, and I think –

Osadjerer: [overtalking 00:05:38]

Carra: Ms. Osadjerer, Ms. Osadjerer, please, can you –

Colley-Urquhart: [overtalking 00:05:38] invite everybody back after supper [overtalking 00:05:46].

Carra: This is the opposite of productive.

Colley-Urquhart: Thank you.

Osadjerer: No. No thank you to you. Thank you very much. I was still speaking. Second of all, the fact that a white woman has come on this call and stroked your ego by telling you you've done well – you are white! You don't get to tell him he's done well. The Black and the Indigenous community has to tell you. You are white! [overtalking 00:06:07]

Carra: Okay, we're going to adjourn this meeting until after the dinner break. Regine? Ms. King? We will see you afterwards. We're adjourning.

[recess begins 00:06:16]

[28:00:00-29:00:00]

[meeting resumes 00:01:54]

Carra: Hello, everyone. We are back in session. I'm going to turn it over very quickly – let's call the roll first.

Clerk: Councillor Woolley?

Woolley: Present in chambers.

Clerk: Councillor Chu?

Chu: Here.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Here.

Clerk: Councillor Davison?

Davison: Here.

Clerk: Councillor Farkas? Councillor Magliocca?

Magliocca: Here.

Clerk: Councillor Chahal?

Chahal: Here.

Clerk: Councillor Demong? Councillor Farrell?

Farrell: Here.

Clerk: Councillor Gondek?

Gondek: Here.

Clerk: Councillor Jones? Councillor Keating? Councillor Sutherland? Mayor Nenshi?

Nenshi: Here.

Clerk: And Councillor Carra?

Carra: Here.

Clerk: Thank you.

Carra: Thank you. I'm going to turn it briefly over to my co-chair, Dr. Smith, to talk about the abrupt way in which we adjourned the meeting. And then we are going to move on. Dr. Smith?

Smith: Yes. Good evening. I wanted to just make a few remarks about the exchange prior to going to break. And the first of it is that, after almost two full days of listening to stories of personal trauma, of interpersonal racism, of systemic racism, of structural violence, there's no doubt in my mind – or I think in our mind – that racism causes serious harm and that many of those who have tried to share stories, whether at elementary school, junior high school, high school, human resources offices, university offices, police, have found that they have been silenced or felt silenced. There's no place to go. My view is in such situations, this creates a problem. The problem is not that people are angry or frustrated. The problem is with systemic racism. People feel like there is nowhere to go.

So I think trying to discuss these things virtually is itself a bit of a challenge for us as we witness. And telephones or video chats aren't ideal. And as an anti-racist scholar, I am mindful that people who are angry shouldn't be told to change their tone – tone policing – I mean, having myself been told the same thing.

So I wanted to say that I think we have learned a lot about how to handle such challenging situations virtually, but obviously, we have much more to learn about how to engage in discussions that cause harm – that are harmful – virtually. So I think we need to take this exchange away and return – and think about it and return with more thoughts about how we could have done this differently or do it better.

But I don't for a minute want anyone to think we took the exchange lightly or that the speaker wasn't heard because I think it's actually really important in those moments that it's not about us, as Mayor Nenshi said yesterday. It's about actually being attentive to those who came here to tell stories. And this process – and people have been telling their stories. And we would be remiss and deeply wrong if we didn't use that as a catalyst to see the need for change is urgent, and the need for systemic change is urgent.

And so, I think I would encourage people again to come forward, share their stories in written form, and those who are on the line, we are listening, and we are prepared to take into account your proposals for how that change can occur. But again, I want to say to anyone who felt further traumatized by that exchange, the distress line is available. And we hope you are able to take advantage of it.

So I'll stop there for now, but I probably will comment again further tomorrow morning.

Carra: Thank you, Dr. Smith. From panel 15, we had Regine Uwibereyeho King. I hope I got that somewhat right. Ms. King, are you with us?

King: Yes, I'm here.

Carra: Are you prepared to share your testimony with us?

King: Yes, I am.

Carra: Please proceed.

King: Thank you. So my name is Regine Uwibereyeho King. Regine, R-E-G-I-N-E. Uwibereyeho is my maiden name and I cherish it. It's Uwibereyeho, U-W-I-B-E-R-E-Y-E-H-O. King, K-I-N-G. So thank you for giving me this platform. And I really commend the City for creating this space. I am going to spend a minute or two just to comment on the previous speaker.

Precious, just wanted to tell you that I felt – my heart broke because of the pain I felt in your voice. You must be very hurting and for varied reasons. Anti-Black

racism is traumatizing. Anti-Black racism stories are re-traumatizing. And the online forum doesn't give us a chance – I just want to send you my virtual hugs.

I think for us, as we speak in this forum, we need to be reminded that anytime we think that we are using order, sometimes [unclear 00:09:46] in the ways that are very disorienting and disrupting for those who are targeted. But I also want to rely on two proverbs from my mother tongue, which is Kinyarwanda, from Rwanda. That one actually, it reflects exactly what I'm saying here, that people don't fear darkness, they fear what they have encountered in that darkness. But there's also a second proverb that I wish to use that doesn't translate exactly what I want to say in English. But which says that when you chase away a man – Rwanda is a very patriarchal place. But if you chase away someone, so often and for [audio cuts out] before you know it, you have taken fear out of that person. I wanted to say these two proverbs because I think they just reflect the things that have been shared over the last two days but also that are very reflective of anti-Black racism, particularly for Black people because we know that, research has showed us, that the darker your skin is, the more targeted you become.

So now I turn back to my – what I wanted to share tonight. I am an associate professor in the faculty of social work at the University of Calgary. I've been here for three years. I lived in Manitoba for five years and in Toronto for 12 years. I would say that for the first five years – actually, my first 10 years in Toronto, I changed my name twice. One, I felt annoyed by people who misspelled a very beautiful name I have been given and went to my married name. And then when I spoke to people from my communities, they were like, "Who is that Regina King?" And I have been claiming my maiden name for the last, now, 10 more years.

So these are some of the things that people may take simply, but for those who have to change their identities and to change who they are, change their names, that becomes part of the trauma that we are talking about. So I claim my name any chance I get. And thank you for the chair to try to pronounce it right. Many people cannot do that.

So what I'm presenting tonight is actually based on a research project, which idea and the funding came from the Public Health Agency of Canada. Anti-Black racism has been nationally acknowledged as a major determinant of physical health, a major determinant of mental health, a major determinant of other social determinants of health, a major determinant of poverty, a major determinant of unemployment or underemployment, a major determinant of housing, a major determinant of the kinds of interactions that Black people experience with the law and the legal systems.

So this project engaged different stakeholders. I would say that people who work in social service organizations, but also it involved the Black community leaders here in Calgary and Edmonton before the killing of George Floyd. The

project started for us before and we collected information from different communities who have experienced working with Black Canadians formally or informally.

Actually, I was told that if I called participants, particularly Black people, to be part of this project and to invest their time in it with no money, that they were not going to come. I was hoping to gather around 120 people in both cities. I had 174 and we had to actually stop the people from coming, simply because during the initial stages of the projects, many of the community representatives I approached to share the idea of the project, they told me that they are tired of speaking with researchers because they have been over-researched and nothing has ever changed. They accepted to join because we are not interested in the problem identification anymore. They joined because they were interested in the idea that the project was looking for solutions to those issues so that we can start building partnerships and find tangible solutions on how to implement their ideas.

So they generated initial ideas. They came back and sorted those ideas by order of similarity and even rated [unclear 00:15:53] each statement they produced by order of importance, but also of the things that they have seen being implemented here in Calgary and Edmonton.

So through the discussions we have been having – I say we because there's a team of researchers that were involved. I was the principal investigator on the team. We have been holding the discussions with community members, particularly from the Black communities, to ask them how to really conceptualize the implementation of these ideas.

What I'm sharing here are the three main recommendations that came from the communities here in Edmonton – in Calgary and Edmonton. The first one – and I think it has been highly seen, even in this forum – but the participants, they asked us to tell the City and any other person who is in power, to give Black people space in which they can learn, in which they can listen to, in which they can learn about their basic rights, understand who they are as human beings, develop and solidify their own cultural heritage and identify, but also know exactly what their role in society is.

The second point they highlighted. They feel like they have the primary role to work with other stakeholders. And stakeholders here, they meant teachers, the police, social workers, nurses, doctors, anybody who looks after the wellbeing of our citizens to learn from them, to hear their voices, to hear the kinds of discrimination and marginalization they have faced in employment, in housing, and the treatment they have faced with the police. But not just to listen, but also to transform those stakeholders through the interactions.

The third recommendation they provided – I think this speaks to any engaged citizen. They feel like once they have gone through a phase of feeling confident, of knowing who they are, and having these other stakeholders transforming through the process of listening and learning about their own privileges and their own ways in which they participate in anti-Black racism, then they can start pairing up to educate the broader public.

So the study is very extensive. These are only a few recommendations I can provide here. But I want to end on two points, which I feel like I really want to ask someone – a council member, the Mayor, any other community stakeholder who is interested in these ideas and their implementation, to reach out to me so that we can look for ways to implement these precious ideas that came from the community members. It's when we know that these ideas, that the stories and testimonies that have been shared so far, that they are put in the policies, in the practices, and they are actually working to change the society, rather than focusing on those who are marginalized alone.

I would say that after hearing so many stories and going it through the past few weeks, it's even more relevant that any kind of policies and practices we are suggesting start with Black Canadians. Put them on the top of the list as people who are to benefit from the implementation of the recommendations. Because as I said before, the darker you are, the more racism you experience, and the more traumas you endure, and the less support – actually, the less support and services you get.

So I want to stop here, and thank you so much for listening to me.

Carra: Thank you so much for bringing your expertise to these proceedings. I'm getting lots of nods around the chamber and from our senior administration. Expect a call. We will be very much interested in doing a deeper dive into your research and its findings. Appreciate that very much.

King: Thank you very much.

Carra: Hold up one second. Yeah, I'm getting – Mayor Nenshi is also vocalizing that via text or writing that in text that we need to get those recommendations in as part of the public record and we need to work with you. Thank you very much.

All right. I'm going to build the next panel. And we have Andi Wolf Leg in the room. Andi, are you going to be our first speaker for panel 16? You can stay seated for a moment while I build the rest of the panel from online. Do we have Angela Grier? Pamela Tzeng? Angelina Phage? Simran Johal? Okay, moving forward into undiscovered country. Moji Taiwo, are you with us? Valerie Benoit?

Benoit: Valerie's here.

Carra: Valerie, you're number two.

Benoit: Okay.

Carra: Please mute and stand by. Maureen McLeod?

McLeod: Yes.

Carra: Maureen, you're number three. Please mute your phone and stand by. Ariam Wolde-Giogis?

Wolde-Giogis: Yes, I'm here.

Carra: Ariam, you're number four. Thank you for being with us. Please mute and stand by. Do we have Crystal Many Fingers? Do we have Michael-Ander Schok? Do we have Emmanuel Simon? Do we have Hyder Hassan? Do we have Alisha Hunt? Do we have Willem Tabak? Do we have Semhar Mebrahtu? Do we have Haben Negash? Do we have Makayla Forster? Do we have Sinit Abraha? Do we have Niki Baines? Do we have Nellie Alcaraz?

Alcaraz: I'm here.

Carra: Nellie, okay. You're number five. Welcome. Please mute your phone. I'm getting a little bit of feedback. I think someone's not muted. If everyone can look at your devices and make space for Andi Wolf Leg who's joining us at the mic physically in chambers. Andi?

Wolf Leg: Hi there. My name is Andi Wolf Leg and I'm from the Siksika Nation. And I've lived in Calgary all my life. And I just wanted to come up with – in the last – I put up with this for many of years, is the systemic racism. It goes on in restaurants, coffee shops, and malls, but mostly restaurants is what I want to talk on.

So when – like there's a most recent one. And you know, I go in, and I wait maybe 45 minutes to get served. And it's like, the waitress comes along and they're all kind of – maybe a couple of them that are really – really have arrogant personalities towards me. And they just stand around and they're doing these kind of like – I don't know, I forget the word; it'll come to me. But then, I just put up with it because I know most of the staff there, and I go there because of the cooks and some of the people behind the scenes. And yeah, just wait for my coffee refill for another half an hour. And they're just, you know, subtle innuendos just going on. And I kept going back. And I've been going back for the last maybe 15 years because staff has either quit or they come back, or –

you know. And I've been welcomed back to come back, you know, just by the waitresses or some of the staff, the back end staff. But it's been really difficult.

Carra: Take your time, Andi. And everyone else, please mute your phones. We're getting some weird background noise.

Wolf Leg: So, yeah, I'm just – I just find it really difficult. And I'm the only one that comes back there that gets treated in a bad way. And I've talked to other Native people there, and they're afraid to say anything, but they get treated too, in the bad situations that I've experienced. And I've witnessed it, but they're afraid to come forward. And I'm the only one that will come forward and say anything.

And then I was told by this one waitress to – I asked her, you know, if I needed something – I needed something. And then she says, "Oh, I'm busy. Fuck off." But I've got it all documented. So I was just asking if maybe we could, you know, somehow do something about maybe implementing it into their business license or to have some kind of a, you know, training on Indigenous culture and sensitivity thing, you know?

Because it just seems like it's almost – basically, I go to a lot of places, and one time, I went about two weeks ago. And I hadn't been there in a long time, almost a decade or more. And I walked in, and there was two white people in front of me – because I wanted to come in and have something to eat because I had to be somewhere else. And it was – everything shut down like at 8:00 at night. And the waitress took the two people in front of me, and they sat down, and then she just said that there were no tables, when there were. And then, I just waited for a few minutes and then they just totally ignored me, and I left.

So yeah, I just think it's all to do with being painted, you know? With all the stereotypes and prejudices and things that go on out there in society. And like I said, I'm the only person that goes back to these places, and I also go into these places where most people – most Native people don't go into. And if they do, they soon leave.

And then there's another place too, where I was in there, and there was two Native brothers and they used to come around, and they left too, because of how they were treated. But I kept coming back, coming back to the place and taking the arrogance of being ignored and treated badly, being talked to in a rude way. So it was just – you know, just asking if somebody or Council could do something to somehow break the barriers down.

Carra: I really appreciate your testimony, and it's nice to get insight into other areas. We've been focused on a lot of things, but we've yet to hear that element of it, and we really appreciate you bringing that to our attention today. And I don't have an answer for you today, but it's definitely going on the list, and the –

Wolf Leg: And then it's also malls, too. You know?

Carra: Yes.

Wolf Leg: And I'm dealing with a lot of this stuff by writing, by writing it down. But it's just so hard to be walking in a mall and then I get accosted. Or in private stores, you know, I get followed.

And all of this started just happening about 10 years ago, 15 years. I was in a mall, and these people came up – or it was store – store workers came up in a store and said that I was – like I'd been accused of stealing. And I still have yet to deal with that. And they said that I had stolen clothes out of their store, and I've never been in there. And they said like two weeks ago, at the time, and I've never, never been in that store. It was the first time, I told them. So I just took it, you know – like I didn't take it with anger and hostility and having a big rant or whatever, or fit. I just said, "Oh, well, I'm the wrong person."

But they just went ahead and called security. Security was told to come down, but by the time they came down, I was already leaving. I was going up to another – I was looking for an electronics store, and they were – he was trying to get onto me about it. It was a Black guy. And most of these incidences have happened with Black people that have happened to me. So I just walked out and, you know, just went on my way. I didn't start anything. I don't start confrontations unless I'm confronted, and then I just try to do it at a factual situation as to what happened and leave it at that.

But there's just no support. Like, I've even tried to call the City to see if I could find any kind of Indigenous human rights person or somebody who could be an advocate to go with me to these places. And nothing. I never got anything. I even tried the – what do you call that? – it's with the City here. That Aboriginal CAUAC. I couldn't get through to anybody.

Carra: Well, I really appreciate your testimony, Andi. I think the idea of a business license – sort of something on a business license that sort of in some way, speaks to our collective commitment to being anti-racist might be something that we can explore and look into.

Wolf Leg: Yeah, because they keep – they kept doing it, for the last 15 years. And I go in there, and some days are good, because it's different staff on. And then other days, I come in and I'm just totally just backed down, like they don't want to serve me. They throw the menu on the table, and utensils. And at that time, I don't intervene. I just tell the guy at the desk, because he wanted me to stay, you know? They want me to stay and have a meal or socialize or whatever. And then I just get up and leave because of the situation going on. Who's talking?

Carra: I don't know. Someone slipped out of mute. But anyway, I think we're muted now.

Wolf Leg: Okay.

Carra: Can I thank you for your testimony and make room for some other people?

Wolf Leg: Yes.

Carra: Thank you so much, Andi. I really appreciate your being here. Say it again? Okay. Next up –

Forster: Mr. Chair?

Carra: Yes?

Forster: May I interject you? You called my name previously. I was having difficulties connecting to the bridge. My name is Makayla Forster. If you need to add me to the next panel, that's fine, but I wanted to let you know that I'm now present.

Carra: I appreciate your being here, Makayla. I'm going to put you on panel 17. We'll be with you in a little while, okay? Please mute your phone and stay with us. Thank you.

Forster: I'll stand by.

Abraha: Hey. Sorry for interjection as well. My name is Sinit Abraha, and my name was called as well. I was just having difficulties connecting to the phone too because the line was busy.

Carra: Okay, well I'm glad you're on now. Please mute your phone. We'll put you on the next panel, okay? I'm going to definitely go back to some of the – we missed a lot of names there, and I will say them all again, okay? We'll collect you. Okay. Valerie Benoit, you're up. Are you with us?

Benoit: Yes. Hi, can you hear me?

Carra: I hear you loud and clear. Please proceed.

Benoit: Okay. Perfect. Hello. My name is Valerie Benoit, B-E-N-O-I-T. Thank you for allowing me to share my talk with you today.

There's only two topics I guess I would like to share. First would be racism in the workplace. I'm a Black Canadian of Caribbean descent. I currently work in an enforcement capacity, I guess, with the City. I work under the chain of

command, so talking about symptoms of racism or slurs, microaggression, in the workplace can get complicated. My suggestion or recommendation would be to have – well, for City entities and departments, organizations, it would be to have some form of an unbiased group or body that one can go and report concerns and have them investigated. And I understand that departments and organizations, they have their own investigating groups, usually HR or at the supervisory level. But sometimes, there's that power control dynamic that is not healthy. There's no anonymity, and you will experience often gaslighting also. So that would be my first recommendation, I guess, in terms of the workplace.

My second one that I wanted to share was policing, I guess, in the City of Calgary. It's something that pulls at my heart strings, I guess. At work, I do end up interacting with police officers from time to time, obviously. There have been positive and negative interactions. I have to admit that it can be stressful to contact police and wonder what type of person will come out of that car crew. I do have to admit.

I speak on the personal and micro level, not on the systemic level right now, because I've met individuals, people, who work as police officers, and I would be unafraid to send them to my loved one. I would be unafraid to call them for any situation because they are people and they have humanity in them. But I've had negative interactions also. And from my experience – I can only speak from my experience – it depends on the person under that uniform. Please understand here that I'm not saying that racism or discrimination is not part of the system or the institution – that's not at all what I'm saying because I know it is. I'm fully aware that it is. What I'm saying is that yes, it is, but it's also – we have to look at the level of the person, also. And I know that the work I do is also an extension of that system.

I do agree that more funds should be put into mental health and social programs. That's important. A small example of that would be the DOAP team, for example. DOAP team units should dominate the streets, providing much needed service, particularly in the winter months. We definitely do need them.

I have dealt with racism my whole life, and it does exist in Calgary. It's everywhere, of course. I've had interactions with Calgarians that I, quite frankly, hope I never meet them again in this life or the next. But today, my second recommendation is for people serving the greater public and working with the City, I guess. My recommendation would be to have more indication for anyone mandated to interact with the public. So anti-racism work forces should be mandatory throughout the career of anyone that is mandated to interact with the public. For example, what if law enforcement or enforcement agencies focus on character and the beliefs that are wired into someone as much as the focus on skills and expertise, right?

So my second recommendation would be in terms of social media messaging, to be careful with social media messaging. For example, every single post that the Calgary Police Service and their communications officer, which I follow, are released on media platforms have a impact. So every biased or racist comment that is allowed to remain attached to these posts – nothing that what Calgary Police Service or the City, anyone, posts is racists – but the comments that are attached to that. When they remain there without being challenged, it also fans sometimes a clear message. Even when they're right, but still, it sends a message, right? That goes for the City and all of its extensions, I mean. So online, silence can be a response, right? And there's a clear line – or I should say a fine line, maybe – between remaining neutral and not taking a stance.

These were my two points. I hope I didn't pass the five minutes, and thank you for listening to me.

Carra: That was actually like three seconds past five minutes, and I really, really appreciate you giving us such great lucid commentary, such concrete recommendations and doing it within five minutes. Unbelievably helpful and respectful to your fellow presenters. Thank you, Ms. Benoit.

Benoit: Thank you.

Carra: Please mute. Stay on the line in case there are questions at the end of this panel. I will now as Maureen McLeod to unmute and join us.

McLeod: Thank you.

Carra: You are loud and clear. Please proceed.

McLeod: Fellow Calgarians, I'm Maureen McLeod, retired window, mother, and grandmother. I was born in 1945 into white privilege on Treat 7 traditional territory. I'm overwhelmed and saddened by what I have heard. I even considered backing out because as a white woman, whose name is easily pronounced, I am part of the problem. We the privileged must develop our personal anti-racism because it's personal racism that supports and drives systemic racism. I suggest active awareness, active experience, and proactiveness.

Growing up, I ought to have been actively aware that something was amiss. In our small, rural community, we were all poor, but even though I was aware that the Metis tended to be the poorest, I wasn't actively aware. It was simply the way it was. I never even heard the term Metis until I was in high school in Calgary. My parents and my friends' parents used what we now know are derogatory terms, so we children did too. The seeds of racism were being sewn.

As for the First Nations on the reserve next door, they were out of sight, out of mind, until one Christmas Eve, when my father took me with him for a meeting with their chief. That cold winter night, I became aware of their living conditions: large, canvas tents shored up with walls of rough wood. I was curious, but not concerned. I was not being actively aware.

Racism is learned, so anti-racism can also be learned. But how? In 1978, my co-teacher and I pilot taught our grade five classes a special unit designed to do just that. This unit is not taught today. We exposed our students through fun and engaging activities to a variety of different cultures. After a field trip to a synagogue, during which the rabbi spoke about Judaism, the young Muslim boy in my class remarked with a surprise, "They're a lot like us." Active experience at work. We need to create more opportunities like this for ourselves, and especially for our children.

I've been luckier than most to have had a variety of active experiences, which have helped me to shake off the bonds of racism. I've lived in three Asian countries. In Japan, I was officially referred to as an alien. In China, my husband and I would be followed around the supermarket by people peering into our cart, curious to know what groceries the foreigners were buying. In Macau, my young Macanese students were a proud mix of Portuguese and Chinese. In Calgary, I have been a homestay host and taught ESL to children and adults from all over the world. I like to think that I have given my daughters the kind of active experiences that have made them accepting of all people. I'm proud to say, they both work for Calgary not for profits.

However, we need to go beyond active experiences. We the privileged need to be proactive. When a white man on a Saddletowne train expressed surprised that I lived in Saddle Ridge, I should have proactively challenged him. I should have told him I love my neighbors and my wonderfully diverse neighborhood. When I hear white friends disparaging the northeast, I should question to rebut their reasons. When someone tells a racist joke or post racist things on Facebook, I should tell them they are out line. When I overheard a white man loudly suggest, as a group of Indigenous Calgarians rushed to get on our train at a downtown stop, that, "We should have killed them all when we had the chance," I really, really should have stood up and said something. I'm ashamed to say that by staying silent, I was complicit in his disgusting racism.

Being proactively anti-racist can be difficult, as I know, and can make us extremely uncomfortable, but it's vitally necessary. We must work at it. My 30-something grandson said it well: "So many of our attitudes and structures, especially regarding the Indigenous population, are inherently racists. But we think that as a country, we aren't at all racist. In the States, their racism is so blatant, that in contrast, it's easy to imagine we are immune. But it's almost worst that we all carry so many racist attitudes and don't recognize them." His younger brother made it personal: "For me, the important part of the

conversation publicly is that all of us are filled with complexity. Even I still have racist ideas sometimes, and it's just a matter of noticing and then rejecting them."

In conclusion, we need to be actively aware, be willing to embrace active experiences, and be proactive in addressing our own and others' overt and covert racism. Thank you.

Carra: Thank you, Ms. McLeod. The comment on the text from Councillor Farrell is that library people are good people. Really appreciate your contribution to today's proceedings. Can I ask you to mute your phone and stand by for the end of the panel. Ariam Wolde-Giogis, are you with us?

Wolde-Giogis: Hi.

Carra: Did I pronounce your name okay, or do I need a lesson?

Wolde-Giogis: You were close.

Carra: Most people just get close with my name too, so I'm just going to put a feather in my cap and hand the mic over to you.

Wolde-Giogis: Thank you. Hello everyone. My name – and I'm going to say this in two different ways. I do go by Ariam Wolde-Giogis, but properly pronounced, it's Ariam Wolde-Giogis. My pronouns are She, Her, and Hers. I'm here today to share my experience with systemic racism and how it's impacting Calgarians.

I'm a very avid volunteer and like to think of myself as a community connector. I'm an organizer and board member with YYC Eritreans, which is a Black-led and run group supporting Eritrean youth and young adults. I also volunteer on various committees as well as many local grassroots initiatives, in addition to working in community development.

This is not easy for me. When I thought of how to focus on what I want to say, I really didn't know how or where to start, because while I personally and professionally work to support the civic participation of equity-seeking people and their communities, I really try not to talk about racism because it makes me nervous. It's so hard talking about and trying to explain how we feel invalidated or excluded in many different ways. And often, when I do go ahead and just address it, I or the communities I work to support usually end up feeling worse about it and worry about losing our sense of security and the few benefits we do have. But I'm here today making myself uncomfortable because this is important and it needs to be talked about.

So my interest in why I've dedicated a lot of my time in supporting equity-seeking people and their communities comes from mine and my family's experiences as immigrants here in Canada. I noticed at a very age the lack of support and networks as well as the othering of my community, so in my teens, I began volunteering to see if I could change this. And when I say othering, I refer to the constant reminders made that we are different and don't belong. An example of this is the more casual racism where at times, even my own personal shortcomings or traits that are viewed unfavorably are attributed to the fact that I'm a person of color. Once, early in my career, after I finished presenting, an attendee came to say she loved what I was talking about, but said I spoke a little too fast. And said, "It's okay. It's probably because English isn't your first language." When I said, "No. Actually I only speak English," she then said, "It's okay. You probably learned to talk like this at home." And I said, "No" again, "My family also has a hard time understanding me." She then said, "Oh," and uncomfortably walked away.

A lot of people in this consultation have talked about what they've experienced in schools or with the police, and we need to hear more of this – more of the casual and subtle racism that constantly digs that up, breaking down our confidence, and othering us. When I was younger, I remember thinking I just wanted to make sure we have the opportunities or at least we were aware of them. Often, I would naively say I just want to make sure that we are aware, and then if we don't take part, at least it's a choice, because that's what I thought. I thought it was because we didn't know what opportunities or resources available. That's why our lives were harder, and collectively we seemed to struggle.

However, it's 15 years later, since I started volunteering, and as much as my efforts and that of many great advocates and champions, we know that without the consistent support to help navigate and advocate on a wider scale, [overtalking 00:52:58] change.

Carra: I'm going to – just take one moment, Ariam, and I'm going to ask everyone to mute, because we are – all right. Sounds like the quietude has returned. I apologize for the interruption. Please proceed.

Wolde-Giogis: No problem. And while our efforts may have supported and made difference at an individual level for those who took part, as I see my colleagues burn out or volunteers stop so they can allow for a healthy focus on their own lives, I'm questioning how many times can I keep motivating and moving, pushing our youth and our communities to make just one more effort or push back against one more barrier so they can benefit from the services and programs that are meant for all of us.

And rather, why must we be consistently putting the effort on the individuals from these communities, when it's not a personal issue of failing, but clearly a

broader issue. I've even had to catch myself, with the height of this recent wave of the Black Lives Matter movement, because as more was being shared, I caught myself thinking, "Okay, let's organize another financial literacy program or a leadership initiative." But this is not what this is about. While those programs are important, this is not about building us up, but rather addressing the systems that limit us because we know, at the end of the day, even when we are the most skilled of people in the room, we are not promoted. There are assumptions that discredit our voice and see us less than others. But we still go back to them and we ask our communities, those experiencing the setback, the discrimination, to make extra efforts for even the simplest of comforts and to be resilient and just keep pushing through all of this.

The word resilient itself is one I struggle with. There's so much positive connotation attached to it, but in my experience, it is used when we are congratulations those who made it through. I often think what about their peers and their community members? Why don't we do anything to change what caused them to suffer instead of glorifying the ones or few that made it through. The reality is we are hard working. We are capable people. But the system makes it difficult for us to succeed.

Even with issues with resilience, I was very excited to be part of the work the City of Calgary engaged in this with and through the new strategies. Looking at the Resilient Calgary strategy, it states that in 2036, one in two Calgarians will be an immigrant or child of an immigrant. While I'm happy to have these facts available, because collecting data is so important. It helps validate the realities without us needing to continually prove our experience and what our needs are, I am worried about what that means. I am worried because I don't know if our city is ready or set up to support us.

Currently, racialized or BIPOC Calgarians need to advocate or get help navigating systems to meaningfully access resources. Unless they are assertive, have the individual capacity, or even just the consistent energy to do so, they are exclude and don't benefit from resources available. And I really do want to stress, the majority of my efforts in my volunteer and professional work have usually focused on creating access to existing services than us being able to benefit from them, resources that are already there that would help us meet our basic needs, then we could live with dignity, that we could engage actively and maybe even contribute back to our own communities or the City. That's that civic participation I mentioned earlier.

But there is little trust in our system because of the racism that exists, that racism that is negatively impacting our experiences and influencing our lives. There are many efforts throughout the City being made in various organizations to address this, but without our institutions, our systems, dedicating itself to address these roots, the roots of these issues and being held accountable to ensure that we or others don’t have to advocate or navigate, just to access

existing services, let alone other aspirations, I worry that the future of those one in two Calgarians living with dignity and even thriving.

So my ask today is that, please ensure that the work of the City of Calgary does on this to become anti-racist or addressing systemic racism is grounded at the city manager's office or at the top office of the administration. I ask this because the City of Calgary needs to make sure this work is not buried or lost, and that it's addressed in all business units. With this, I also ask that City Council ensures that the work addresses systemic barriers that limit and exclude our participation from the equity-seeking people and the communities, as I mentioned. Maybe even starting with an increase to City services and programs of what these barriers are, and enacting equitable measures to address any that are identified, as well as looking at the bias or implicit bias of all City of Calgary employees and its affiliates that impact equity-seeking communities.

I also want to finish to say that I really appreciated what Thulasy Letter from CommunityWise, as well as Salima from Humanology put forth, as they were great, concrete recommendations that would complement my two suggestions. But also, I really hope the work and the recommendations of Pillar 2 on inclusive features from the Resilient Calgary strategy will be used and looked further, because I was privileged to be in that space with 60 other members, looking and working towards those outcomes. It identified four specifically, and nine actions that would complement all this work. Thank you for your time.

Carra: Thank you for that fabulous testimony and those very concrete suggestions. I think everyone was furiously scribbling notes. Please put yourself on mute and stand by.

Negash: Hello?

Carra: Hello. Who is this?

Negash: Oh, sorry. This is Haben. I wasn't able to say present while you said my name, so I just wanted to let you know that I'm here.

Carra: Okay. Please put yourself on mute. I will build panel 17 after the next speaker, and I believe you are on – you'll have an opportunity then. Okay? Nellie Alcaraz?

Alcaraz: Hi. Can you hear me?

Carra: Yes. Loud and clear. Please proceed.

Alcaraz: Okay. Despite enormous opportunities and socioeconomic prosperity Calgary enjoys, even during an economic downturn, we are seeing growing income disparities and entrenching of poverty in racialized and Aboriginal populations.

Racialized Canadians face a myriad of barriers including glass ceilings, sticky floors, lack of representation in professional and leadership positions, and racism and discrimination. Across Canada, visible minorities are concentrated in low level sales and clerical jobs, and are overrepresented in the employment figures, part time, and temporary jobs. And they earn less than other Canadians despite being more highly educated than average. A similar [unclear 00:59:58] is evident in Calgary.

My name is Nellie Alcaraz. I am a woman of color, a practicing

[29:00:00-30:00:00]

social worker for many years in the field of Indigenous and migrant population, and I volunteer for migrant justice organization Migrante Alberta. If what I've read sounds familiar to you, it's because I've just read executive summary of the report released by City of Calgary Neighbourhood Services back in 2009 entitled Inequality in Calgary: The Racialization of Poverty. So I can send the link to you of that report if you need it.

I came to Canada from the Philippines under the federal Live-in Caregiver Program, which is part of the larger Temporary Foreign Worker Program, a classic example of systemic racism, since in reality this government-instituted program is akin to modern-day slavery – an opportunistic program that exploits the desperation of mostly racialized people to escape poverty from the so-called third-world countries.

And Calgary is one of the many cities that benefits and employs TFWs, or in this pandemic era, they were nicely called essential workers, which is basically a self-serving claim to keep those on the front lines working in jobs that are dirty, dangerous, demeaning, and devalued: farm workers, meat plant workers, cleaners, front counter attendants, kitchen staff, work that is mostly reserved for racialized people and jobs that most white people would very much refuse to occupy.

These essential jobs are also paid the lowest. This is also one of the contributing factors and why poverty is mostly concentrated to Indigenous and racialized population. And as a social worker, our clients are mostly people of Color, but the professionals who do assessments, determine services, and make incredibly important decisions that not only impact the current but also the future generations are mostly white people with very little training on anti-racism work.

I would like to mention that due to [unclear 00:02:15] residency, the bureaucratic and costly process of coming to Canada, combined with the dismal situation back in their home countries, many TFWs lost their status but made a

difficult decision to remain in Canada, and many of them live in Calgary despite their intolerable situation of living in the dark without access to essential resources needed in order to live with dignity.

I ask that the City provide services to people who lost their immigration status, especially to their children. And society will benefit from their low-cost essential labor, and they pay taxes, but they don't benefit at all. They might have no status in Canada, but that does not mean that they are no longer human beings. They need to be able to access services without fear, be able to call emergency services, the shelter, the police, without fearing that their call could lead to arrest or deportation.

Essentially, I am recommending that the city of Calgary become a genuine sanctuary city where all people, regardless of immigration status, can live with dignity. Include them in the provision of services and your eligibility criteria in accessing affordable housing, social programs offered by FCSF, arts and cultures through CADA, and advocate to provincial government that everyone, regardless of immigration status – and I think this is very important in times of pandemic – that they be covered by Alberta Health Services, as at the end of the day, it will be the local communities who will have to deal with all these messes.

I would like to share with you the poem that I wrote entitled Migrant Workers. "We labored on your farmlands under the scorching heat of the sun to cultivate your crops. We toiled in frigid meat plants to satisfy your demand for carcasses. We serve you at diners and food chains when you can't be bothered to nourish yourselves. We cleaned your homes and workplaces while you were asleep or at rest. We raised your children like they were our own. We took care of your elderly and sick family to their last breath. We were there by your side when you were ill. We sweat daily, [unclear 00:04:51], in jobs you [unclear 00:04:53] rejected. We painfully left our children, families, and loved ones so that you lived your life physically comfortably.

"When the pandemic afflicted us, you laid the blame on us. You exonerated the capitalists. You even inconveniently pointed your fingers on us. You insist that it was our fault that we live and travel together. You never realized we get no protection, that unlike you, we have no other options but to look after each other. You never realize it was our labor and caring culture that fed you, clothed you, served you, took care of you, your children, and your elderly. Never realized it was our [unclear 00:05:32] exploited by this that enabled you each day, sustained you all along.

"When will you value our work? When will you figure out it was your system that failed us? When will you treat us with dignity, like any other human beings should be? When will you hear us and stand beside or behind us in solidarity? If that time would not come, we will have to reclaim our worth. We will gather together as workers, and we will have to defend our humanity." Thank you.

Carra: Nellie, I think everyone in here is extremely moved by your testimony. I know that one of the wake-up calls that COVID-19 has delivered to so many of us is how essential people who we took for granted were. And thank you for attaching that to this. Really appreciate it.

I see no questions from committee. It seems we're eager to make our way through the speakers. So I want to thank this panel very much for your contributions and ask you to hang up and follow along. Stay with us via the webcast. I'm going to build the next panel now.

Do we have Angelina [Fage]?

Do we have Peter Driftmier?

Nyaluak Lual?

Moji Taiwo?

Crystal Many Fingers?

Michael-Ander Schok?

Emmanuel Simon?

Hyder Hassan?

[Alycia] Hunt?

Willem Tabak?

Tabak: Yes. Here.

Taiwo: Moji Taiwo is here.

Carra: Okay. Moji, you're going to be number one. Please mute and stand by.

Willem?

Tabak: Yes.

Carra: You're going to be number two. Please mute and stand by, and thank you for being here, both of you.

Semhar Mebrahtu?

Haben Negash?

Negash: Present.

Carra: Yes? Do we have – who said present? Was that Haben Negash?

Negash: Yes, that was.

Carra: Okay. You're number three.

Colley-Urquhart: Mr. Chair, have you reviewed the previous names?

Carra: Yes.

Colley-Urquhart: Okay.

Carra: Yeah. I haven't gotten to those two – Makayla Forster? Foster. Sorry.

Forster: If I may request, I would like to be the fifth speaker.

Carra: All right. I will acquiesce to your request. Makayla Forster, you are number five, and I'm looking for number four. Stand by.

What?

[Off-microphone comment].

Carra: Where is it?

[Off-microphone comment].

Colley-Urquhart: It's the previous.

Carra: Sinit?

Abraha: Here.

Carra: All right. Sinit, you're number four.

Abraha: Okay.

Carra: That's Abraha?

Abraha: Yeah. That is me.

Carra: Okay. Excellent. That's our panel 17. Everybody please mute.

And, Moji, are you with us?

Taiwo: Yes, I am.

Carra: The floor is yours. We hear you loud and clear. Please proceed.

Taiwo: Good evening, everyone. I thank you so much for giving us this opportunity to speak. My name is Moji Taiwo. I'm of Nigerian heritage and a member of the Nigerian Canadian Association of Calgary.

I have been in Calgary, Alberta, Canada, for over 40 years. My postsecondary educations were all in Alberta. I am an author of a book that was released two years ago, which chronicled my journey as an immigrant. And in that book, I explained in detail my experiences with racism and discrimination in schools, at work, in the community, and in my everyday life. Actually, our highness Mayor Nenshi has a copy of that book.

I'm a retired civil servant with the government of Alberta. I retired five years ago after 31 years of service within the juvenile correctional system. Also, my experiences working with the government and dealing with racism on a daily basis for 31 years was mentioned in that book. What saddens me the most is the fact that everything that I've listened to and everyone that I've listened to since yesterday afternoon, it brought back so much emotions and memories that I would have expected our children today would not be going through because I and people like me who immigrated to Calgary 42 years ago have already gone through it and paved the way for a better life and a better future for our children. So that saddens me a lot.

I initially applied to SAIT in radio broadcasting and journalism. I passed the reading expectation test of the program until I [unclear 00:12:54] for the oral presentation. And at that interview, I was told that I could write well but my accent was a problem. I was not given audition. But I didn't let that deter me. I went to Lethbridge College, where I graduated in radio arts and worked briefly at a radio station there, where the ugly head of racism raised itself again. I was forced to leave that radio station.

I continued my education to university level, and over hard work – when I say hard work, hard work to marginalized populations is quite different from hard work of ordinary people that didn't have to overcome their God-given birth skin color. So I worked harder than usual, and that's been the story of our lives. We work harder than usual. We suffer in silence. We are stressed.

So, through my hard work, I got a job working with young offenders with the government of Alberta. So, as if it wasn't hard enough going into a correctional facility, a maximum-security correctional facility, it was even worse because I knew going to work was like going to a war front. It was like going to a battlefield. I had to protect myself. I didn't know which one of my colleagues are out to get me, and there are plenty of them that tend to gang up on you because that's how they force people out. And if you refuse to leave, they make your life hell.

So not only did I have to worry about myself, I had to advocate and protect the young people of Indigenous heritage, the young people of Black heritage, the Colored young people that are brought into custody. And it saddens me. I would often cry quietly when it was time to go on my days off. While I looked forward to going on my days off, I regretted leaving those kids behind because I could see in their eyes that, "Oh, you're going to be gone for another three days. What are we going to do?"

In the meantime, I watch white kids being pampered, white kids being given breaks that they don't deserve. Nonetheless, I was there for all of the kids equally. I worked really hard to become a manager. I was one of the management team in spite of all those difficulties, but that's because I had to prove myself over and over and over again. Every position that I moved higher I applied for at least five times. Every position that I moved higher, I had to apply over and over and over again because I knew the people that are being hired are inferior. Their skills are inferior to my skills. And I refused to accept defeat.

But not many people can do that. [unclear 00:17:11] everyone should do that. We should all be hired on our merits. We should all be hired based on our ability and our capabilities. We should all be hired based on our deliverances, not because somebody is white, not because somebody spoke with a different accent than my accent.

I had my share of experiences with police services even though I ended up volunteering for Calgary Police Service African Community Advisory Board, and that's one of the reasons I volunteered for them. I have my experience with police profiling. In 1993, I moved to the Hamptons in the northwest. Within a week of me moving to that community, a police cruiser stopped me while I was walking my dog in the neighborhood. Of course, I work within the system, so I knew what question to ask. I asked the officer why I was being stopped. How can I help him? He was shocked because he wasn't expecting that, that level of knowledge and comfortability and courage from a Black person, and a Black woman, for that matter. He fumbled and looked around, said, "Well, somebody saw you and called the police." I said, "Well, you see what I'm doing. I'm walking with my dog. What are you going to do?" He said nothing and moved on.

All my children were born in Calgary, Alberta, Canada. And they went through the same thing within the school system. I had to volunteer in the school system to ensure that my children, whenever they looked back, they saw my presence because of labeling of our kids, because of discrimination against our kids. Who would discriminate against a five-year-old?

Within one week of school enrollment, my son was pulled aside because the teacher said he was a troublemaker. My son was the most, and still is the most, gentle giant anyone can meet. Why? Because he has a different name and a different skin color. My son was born at the old Grace Hospital in Calgary. He was put in an ESL class because of his name and his skin. He came home and said, "Mommy, why am I in that class? I speak English." A valid question. I asked the teacher. They assumed because of his name and his skin that he needed to be in an ESL class.

So I am not going to take too much time, but I wanted to stress the fact that not only am I happy that this forum is organized because I never thought in my lifetime we would have this opportunity, but I won't want this opportunity to go to waste without making some suggestions. Most of the suggestions that I have have already been made. But I would like to stress very much that as somebody who volunteered for five years with CPS African Community Advisory Board, 15 hours of class time for new recruits is nearly not enough for cultural awareness and cultural understanding and racism.

That definitely needs to become a whole syllabus of the recruit class. And year after year, there should be a refresher for those officers who have been in the force for too long. And I say that for a reason. As a manager when I was working in corrections, a sergeant from the arrest processing in downtown Calgary at that time called to speak to a manager on shift. His call was connected to mine. After he told me what he wanted and I gave him the answer, he didn't want to accept the answer I gave him, so he asked if I can send him to somebody else who can speak English. That's part of that systemic and the nuances of microaggression.

So I sent him back to the person who connected the call, and he asked his question there. And that person said, "The only person who can give you an answer is Ms. Taiwo." So the call came back to me, and I had to ask him [unclear 00:23:37] that he needed to respect me, and if he was going to be rude again, I would not answer his question.

So racism is well embedded in CPS. It's not something that you can just correct or chastise the officers on the street. The higher up, the higher ranks of CPS officers are embedded – they're infected with racial discrimination. We need to teach and train our teachers. The teachers who are teaching our children need to be taught properly. If they are not trained properly, how can they train our children fairly?

Last year, one of my grandchildren was in pre-kindergarten – this is a four-year-old in pre-kindergarten – and was made to feel that he was not liked by the teacher. To intervene, I purposely took my grandson to school and waited to watch what he was telling me. The teacher invited all the other children by their names into the classroom with a hug. But when he got to my grandson and one other Colored child, she merely waved them into the classroom and did not hug them. This was a four-year-old and a teacher impacting the life of this four-year-old, young Black boy.

Our teachers needed proper training. And –

Carra: Moji?

Taiwo: Yes. I'm going to round up. [overtalking 00:25:43] thank you so much –

Carra: Okay, because this is an unbelievably compelling testimony. I just – there are other people waiting to speak.

Taiwo: I'm going to round up. Thank you so much for –

Carra: Thank you so much. Thank you.

Taiwo: Thank you so much for giving me this time. Thank you.

Carra: That was unbelievably compelling. I think we were all carried along. Thank you for sharing your story with us.

DaBreo: I just wanted to speak up quickly. Yeah. I think that that's a masterclass on what – I think the last three speakers, three females, three minority females, Ariam – I believe the name was Nellie – and –

Carra: Moji.

DaBreo: And Moji. It speaks to – these are the people, these are the women, that are scared for their children, for their sons, as we talk about how systemic racism shows itself. I'm very compelled to hear and know that these people are on the ground. There's lots of testimony. You've heard a lifetime of effort and progression and diplomacy and reasonableness and frustration. And I think – I really hope that this compels council members and all of the arenas that you guys influence to really start to open up the channels to let leaders like these last three women step into and start to have a say and an input because I'm moved by it. And I've been moved by several of the panels today. But I just wanted to speak up. Thank you very much.

Carra: Thanks, Nyall. I think there's nothing but nodding around the chamber.

And thank you, Moji. I did not mean to cut you off. I just wanted to let you know that we have to also make room for other people. But unbelievably compelling. Please mute your phone but stay with us if there are questions at the end of this panel.

Willem, are you with us?

Tabak: I am. Yes.

Carra: I hear you loud and clear. Please proceed.

Tabak: Yeah. Thank you, too, to all the speakers today and the last few speakers. Sitting here trying to juggle my own emotions while listening to everything.

So my name is Willem Tabak. I am a privileged white, middle-class, cisgender male. And I am very grateful to reside on Treaty 7 territory as a guest. And I just try every day to reject my colonialist privilege that's been granted to me by birth.

So, all the speakers, thank you. I do not know if I could be as fearless as so many of you have been these last two days. I've spent my life being able to do what I want without fear of recourse from the powers that be. I've never feared for my life, and I've never even thought about how to keep myself safe when casually walking in public as a white male. I hold the pinnacle of privilege. As someone who holds the pinnacle of privilege, I have a duty, not a choice, though my privilege allows me to make it a choice, to use this privilege to hold my white friends accountable.

I am committed to working with other white men to make concrete change; to address, learn, and unlearn my implicit and explicit biases through these times as a white person. I work with the Alberta Men's Network, which is a network of diverse individuals from all cultural backgrounds and genders seeking to promote men's wellness and engage in evidence-based community research using an antiracist, humanist, anti-oppressive, and feminist lens.

I am speaking to show the support of Alberta Men's Network and my personal support to all Black, Indigenous, and people of Color everywhere. We thank the City of Calgary for putting forward this motion to hold our city accountable for our commitment to anti-racism, but we also have concerns regarding this motion, mainly that the City of Calgary develop strategies that can be followed through with, such as in-depth anti-racism training that is done by experts in the field.

Further, we oppose the usage of gang and gun violence being placed within the motion, as this further stereotypes gangs and violence as a racial issue and not

as a systemic issue, and takes accountability away from the police and systems of dominance that are in place. We urge council to develop bold actions, as stated by Phil Fontaine this morning – or yesterday morning – and so many others over the last two days that will pragmatically ensure that my city is holding itself accountable to anti-racism. Thank you.

Carra: Thank you for that, Mr. Tabak. Please stay on the line but mute yourself.

And I will ask if Haben is still with us.

Negash: Yes, I am.

Carra: I hear you loud and clear. The floor is yours.

Negash: Okay. Hello, Mr. Chair. My name is Haben, and I am a Black Eritrean immigrant woman who has lived in Calgary for about 25 years. My parents have immigrated to Canada for a better life, but to be quite honest, I don't know how much of a better life it is, as I'm here now speaking about why Black lives matter in Calgary.

This shouldn't be our reality, to try and convince you all of how real our struggles are and how we are seen as a threat to society solely based on the color of our skin. I can speak about the many experiences that I have gone through and my loved ones have gone through as well, but I personally don't feel comfortable to relive trauma to get you to all understand, and let's be real. Many of you guys aren't Black individuals, so how can you understand? You can't know how to bring about anti-racism change without more Black individuals.

We are constantly being silenced. You don't even believe racism truly exists in Calgary, which is so sad. Earlier, you guys – sorry? Hello?

Carra: You're good. There might be a little bit of a tickle of a background noise, but please proceed. I'll intervene if anything gets too noisy. But we just want to listen to you.

Negash: Okay. Earlier, you guys were very much aware of how upset Precious was. That's how we truly feel, and that's how I definitely feel. I really hope you really felt and understood her anger. What upset me the most was Mayor Nenshi decided to interrupt her, and three other council members. You allowed her voice to be drowned and silenced. You didn't try to empathize with her, but you decided to be defensive and dismiss her voice, and that really upset me, and it probably upset a bunch of other people who were listening to how upset she was.

Shuana was another one of the speakers that spoke yesterday about how this all felt performative, which I truly agree. She spoke on how comfortable you all are and how uncomfortable you don't allow yourselves to be. But that is a requirement in order to have change. I don't want to hear, "Thank you for your presentation," anymore. These aren't presentations. These are realities. Why do we need to present in a way to prove that we are human beings? Why do I have to sit here and present to you that I have been called the N-word many times [and I haven't been taken seriously 00:32:37] while in emergency room at the hospital? Why aren't we aware of our racism to our Black people in schools? Why do cops make Black people feel uncomfortable? It's not just in our heads. It's PTSD. It's from a reality.

Why do I have to write down a list and give you facts and what I've been through so you actually get it? Black lives should matter. When we chant "Black lives matter," that doesn't make your life less important. That shouldn't make you feel uncomfortable. We're not saying your life doesn't matter. We are saying no life matters until Black lives matter. Trust me: I have so much more to say, and I was going back and forth on if I actually wanted to talk because it feels very discouraging to speak about our reality when how can you understand when you don't wake up every day being a Black person and going through the reality that we go through? It's very, very, very mentally draining to have to sit here and try to make other people understand what we go through.

We can't change the color of our skin. As a proud Black woman, I am so happy that I can't change the color of my skin, but it's just very, very draining to have to go through this. And I don't know if I was going to come up here, be emotional, have to say everything that I can within five minutes. Black people do go through so much in this city.

I'm going to wrap this all up because I – like I said before, there's nothing – five minutes does not speak about the years and years and years of racism that we go through. I hope there's more discussions like this. We need more active change and less performative change. We need you all, especially the mayor, to take this more seriously. We have so much more work to do, and hopefully this is just the beginning. That is all.

Carra: Can I ask you for a note?

Negash: I'm sorry?

Carra: Can I ask you for a note? Can I ask you for some advice? Because I was about to say, "Thank you for your presentation," and I had to choke that back. And I would like to ask you – I understand there's a performative aspect to this, and to the extent that it's performative, it sucks. And to the extent that it's an important first step, it's hopeful, and only if it's a first step. How can I thank

presenters like yourself and everyone else who came before you and everyone who's coming after you? How can I thank them without it becoming rote and without it sounding false or performative?

Negash: I can only speak for myself. It just feels like – when we're being thanked for presentations, it feels like we were just coming up here to tell you, like we're in school again, what we go through. So I feel like the best way to go about this is just thank the person for speaking. I don't think we need to really talk about the presentation that they are providing. I think just to thank them for speaking about whatever they're going through, to really emphasize – because every single person is speaking on something different. So just thank them to coming up here and being pretty – for just being courageous and to come up here and just to speak on what they need to speak on. But presentation, I've heard that a lot of times. It's not an attack toward you or anyone else, but it just felt very robotic and a robotic response to every single speaker.

Carra: Yeah. And I have said it a lot, and I appreciate what you're saying. And I thank you for your courage and for your words and, on top of that, for the advice.

Negash: Thank you.

Carra: Can I ask you to mute your phone? But stay on the line in case there are questions for you at the end of this panel.

Sinit, are you with us?

Abraha: Yeah. I'm here.

Carra: Excellent. Okay. There is some weird static on the line. Can everyone please mute your phones? And, Sinit, I need you to speak as loudly into the mic as possible. You were very faint when you said that you were here.

Abraha: Okay. Can you hear me properly right now?

Carra: Way better. Thank you. Please proceed.

Abraha: Okay. Thank you. My name is Sinit Abraha. I am a student leader at the University of Calgary. I'm the president of the Political Science Association, so that can tell you what I'm studying. I'm studying political science. I was one of the speakers in the vigil that was held in City Hall, outside City Hall, a couple weeks ago in June. I spoke with my sister onstage about the need for information and the collection of race-based data.

Yeah. I just want to share some of my experience and my recommendations going forward for the conversations. I worked with – well, as a student in high

school here and in the northeast, I've been through the whole experience of high school, university, and everything. And I've worked with a lot of vulnerable and marginalized communities through volunteering, through actual jobs, and summer programs. Actually, even a year ago, there was the story of the student, the immigrant student who – I think she was a six-year-old – who committed suicide because of bullying. She was one of my summer students.

And with those students and even the high school students that I try to mentor, I see a pattern of – especially marginalized group and Black students – I see a pattern of losing hope going forward in schools and in universities. And I've noticed even in my own school that we were not very encouraged. Black students are not very encouraged, and not just Black students, but minority groups are very discouraged pursuing postsecondary education.

There's a lot of problems in their own schools. There's heavy police presence, which – like even the counseling and all that stuff, there's a lot of services that should be provided to help them because a lot of them are immigrants or they need to be helping out their parents. But the advice that are given to them actually is to avoid postsecondary and pursue a career or a skill that would help them, them themselves, when other students in – for example, at better schools in the south, for example, there is disparities where they're told to dream big and reach for the stars. And even in the university, I can see the amount of people who made it there from my own school. I can count them on both hands.

And it's not – I can sit here and speak about stories, as all the previous stories we heard of different experiences. But that won't mean a thing unless we can act on it. And once – if we have data on the amount of students who are making it to schools or the amount of students who are making it to anywhere, medical field, law, and all of this, and what's stopping them even in high school from completing their diploma exams, we can know. We can fight the problem and the grassroots.

Even in City Hall right now, there are task forces. There are different initiatives that are going about to help solve problems for marginalized groups and Black people and all those Indigenous communities and all of that. But I've noticed a pattern on those, too, which is the lack of representation, the lack of academic scholars or Black academics or marginalized groups, academics who can actually speak to the matters with lived experience.

While we appreciate allies, they haven't really walked in our shoes to decide for us, to speak for us, to cast the votes on what the next policy would be. So my recommendation on that side would be being able to bring in people who are part of that experience, and not just another person. Even with the speakers you guys brought in, with all due respect, who speak for us, a lot of them – some of them are right, some of them – which isn't bad, but there are people

who are highly qualified right now and working with a group of Black leaders in the University of Calgary to formulate policies that will be presented to the university to make it more credible and more inclusive to all students and not just Black students.

There are efforts being done. A lot of it are being – they're going unnoticed, and that's not the problem. But it's just being able to go forward while listening to those voices, and it's not just another sob story that you're going to listen to [unclear 00:42:33] and move on [unclear 00:42:34] your life, but actually being able to formulate policies with numbers and data, to enact real change for people.

And at the end, I would like to – Dr. Malinda Smith, thank you for being in this panel. And if you can just – I know you have a very hectic schedule. If you can answer and reply to our email for the policies we're trying to pursue, we want you to be part of it and just hear from you at least by the end – by this week, hopefully.

And yeah. And thank you, everyone.

Smith: I've been given a deadline.

Abraha: No, it's not a deadline. I'm sorry.

Carra: I'd take it, Sinit, and run. I'd take it and run.

Abraha: Yes. Do you guys have any questions?

Carra: We're going to hold questions to the end. We've got Makayla Forster who's up next. So thank you for your words and your thoughts, and I'm not going to say presentation. And I'm going to ask you to go on mute, and we'll make some space for Makayla.

Are you ready to speak?

Forster: I'm ready.

Carra: I'm hearing you loud and clear. Please proceed.

Forster: Okay. Before I begin, Mr. Chair, I am cognizant of time. I will be concise and attempt to stay within the time limit. I might go over by a few minutes, but I ask that I am not interrupted. I'm calling in from Toronto, so I'm two hours ahead of you guys. But when my statement is complete, you will know.

I can't hear you.

Carra: I was making space for you. Just go for it.

Forster: Oh. Well, my name is Makayla Forster, spelled M-A-K-A-Y-L-A, F-O-R-S-T-E-R. I am a 28-year-old African Caribbean Black woman. I was born and raised in Calgary, where I lived for 27 years until September of 2019, when I moved to Toronto, Ontario. My move was one of self-preservation because I needed to live in a more diverse and progressive city where Black people were not viewed as an anomaly and opportunities for personal and professional development were more abundant.

With that said, racism and anti-Blackness exists across Canada and needs to be addressed across provinces and governments. However, when I lived in Calgary, I was reminded daily and violently that none of the spaces I frequented were for me and rarely, if ever, did I see Black people truly supported and in visible positions of power that was not tokenism. I was compelled to speak today to appeal to the conscience of the council because you had one job when you established this forum, and it was to be prepared.

Your responsibility is to create a safe and equitable platform for members of the public to speak. It was not going to be perfect, but attempting to get it right matters more than getting it done. And as we've all witnessed, over the past two days, there were many factors that were not considered. So I ask, what is the rush? We must sit in discomfort in order to grow. That is a principle of life, and that should have been the principle of this forum.

If the council needed a few weeks to prepare, a month, then that is what it takes because I need you to understand that you have been given a gift. And if you are to squander this opportunity, you will lose your Black community. You will lose your Indigenous community. You will lose racialized communities. The vibration of the city of Calgary is heavy, and it has been heavy for years. That heaviness pushed me out. Black people, Indigenous people, racialized people, are tired of fighting for survival, and we must move beyond inclusion and diversity because both terms are too often used as performative verbiage that results in short-term initiatives, policy change without accountability, and a little bit of funding but no real, sustainable change.

Anti-Racism work does not have a quick-fix solution. It is lifelong work. I don't want to be included. We don't want to be included. We want to be free, free to exist, free to navigate spaces and institutions with dignity, access, and equity. So today I will not share any individual experience of racism and anti-Blackness that I have faced because there are too many to name. But, more importantly, racism and anti-Blackness is not an individual issue. It is not one oppressed person. It is not one racist person, one school, one police officer. The entire system welcomes, supports, and perpetuates racism, discrimination, and anti-Blackness that results in the countless stories that are being shared with us and the ways in which these stories are not truly being listened to or supported.

The Black speakers of yesterday and today, specifically those that identify as women, present as feminine, and of a darker complexion, were riddled with that trendy word, as Mayor Nenshi called it, known as microaggression. Microaggressions are not a trend, and the effect of microaggressions is anything but minimal. Microaggressions are acts of violence that slowly erode at the psyche and humanity of an individual. To witness the way speakers were rushed and thanked for their presentations – and you've addressed this, Mr. Chair, but I must echo the voice of previous speaker Haben when I say this – these are not presentations. This is the reality.

Individuals are speaking truth to power and reliving trauma and, might I add, without in-house support. This is systemic racism. Simply referring speakers to the Distress Centre and other institutions that numerous speakers have reiterated over and over are not trusted by the communities, is systemic racism. It is also irresponsible, and it is not enough. Black, Indigenous, and racialized speakers providing recommendations and solutions to your council when you are positioned as the experts is systemic racism.

And, Mr. Chair, I urge you to retire the phrase, "Use of the mute button is good citizenship," when engaging with the public for this forum. You have members of the public playing next caller, please, waiting for hours to speak, some using landlines that don't possess a mute button, many who have to give up their spot when they were simply unable to wait any longer. The notification and marketing about this forum was not adequate, and many speakers were informed of the five-minute time limit shortly before they spoke.

Civic engagement is a privilege to those with resource and support and access. Please be mindful that for many people speaking yesterday, today, this is their first time in this setting. There are also countless others that could not be part of this forum due to lack of resources that prevented them from hearing about it. They are parents. They have kids to tend to. They're essential workers navigating the dual pandemic of racism and COVID, and racism is the pandemic that has existed the longest.

You spoke to the technical difficulties. Councillor Colley-Urquhart asked you and provided some solutions of what could have been done. You said it was not feasible. I am here to let you know that during COVID, I have been on virtual calls with over 150 people, and that space has been able to be equitable and safe because it was set up to do so. And your council could have done so.

But, most importantly, what I want to talk to this council today about is the focus on the importance of education as a primary catalyst for tackling anti-racism and anti-Blackness in the city, both in schools and your government bodies. Education would have prevented everything that I stated above. In terms of education, the Alberta curriculum has remained stagnant and failed to include the real history of Canada and the world. The impact of colonialism both

past and presently should be taught in schools, but in the case of Black history, it should not start and end with slavery.

For example, we learn of Thomas Edison, but no mention is made of Granville T. Woods, who was a prolific Black inventor and established 50 patents in his lifetime, two of which Thomas Edison attempted to take from him in court, and Edison lost on both occasions. Why do we not know this story? Why are we never told the full story?

In the Calgary school system, the authors read and textbooks used should not only be those of white authors. Teachers should reflect the world we live in. The treatment of non-white students compared to white students must change. Food accessibility programs in school should be the norm, and you must get police officers out of schools. These are just a few examples.

As for postsecondary institutions, research should be funded by the City on Black people by Black people. That's one example to contribute to the race-based data that does exist but is still significantly lacking and is not properly utilized. The same goes for government research projects. It is time that institutional bodies that serve as educational spaces – and that is your body also – no longer erases the experience of Black communities or speaks on our behalf or on the behalf of any other racialized or Indigenous community. We are more than capable and qualified of doing that for ourselves.

The City of Calgary and other levels of government must partner and support us in order to make this happen. I know the council spoke yesterday on the City's limitations and scope, but you are not powerless. Apply pressure. Within the City of Calgary, all levels of government, and across industries, hire Black people, specifically Black women, in positions of leadership and power. And I say Black women because I am one but because we are also underrepresented in positions of leadership in Calgary and across Canada. We are often relegated to positions focused on diversity and inclusion, but we are experts on finance, tech, urban planning, marketing, media, and more. Primarily hiring and often underpaying us to teach and educate you on race is racist. Asking that we volunteer our time for free to educate and teach you on race is racist.

There is a leadership stereotype that exists which positions the white heterosexual man as the most equipped to lead a majority of positions across industries. This is a fallacy, but it is a stereotype that contributes to the societal narrative of who should and should not be heard. There must be reform in hiring practices, policies, ideologies around professionalism, and experience. And racialized communities that work for the City must be engaged in a way that is safe and does not jeopardize their livelihood.

This will only be possible if the City of Calgary is willing to take an internal look at themselves and truly ask if those of you employed are willing to do the work that requires taking up less space, listening more, talking less, and giving up power. If there are employees within the City who are afraid to speak at this forum in fear of consequence to their position or a quoted conflict of interest, why should the public trust that you will sincerely act on our concerns and suggestions?

I will end by saying that education should be holistic, and the responsibility is shared. It is not only incumbent upon our schools and teachers, on us, on you. It is incumbent upon everyone. And I could give you extensive recommendations, implementation plans, a decolonized framework on how to effect change in regard to systemic racism. But we have had those before. We have been here before.

So I end now and I ask again, why should the public trust that you will sincerely act on our concerns and suggestions? I ask that this question be answered, and I am open to answering any questions or receiving comments that you may have. My statement is complete.

Carra: Well, strong, powerful, moving words. Thank you.

DaBreo: I have one question.

Carra: Nyall would like to ask you a question.

DaBreo: Question for you, Ms. Forster. I'm moved by your words, and I'm just curious – perhaps you can give some insight – if someone with your capabilities, education, and skill sets are able to see, I guess I would say, the forest from the trees the way you can and identify all these areas, can you maybe describe a little bit about what made you feel – speak to, maybe, the powerlessness that you would feel to still leave cities, for example, despite being so equipped in so many ways to identify, and I think adequately identify, some of the strains on your life?

Forster: The powerlessness that I felt is in direct relation to the systems that we perpetuate. So if I'm applying to work in a corporate setting, if I'm applying to work in a government setting, I am received because there is – I'm a lighter-skinned Black woman, so when people see me, there's a notion that I'll be the token in the room. "She's smart. She's educated. She's attractive. Let's bring her in. Let's see what she has to say." But there's the assumption that the table won't be shaken, that the truth won't come out.

Until we're willing to have Black women in a room, for example – and I speak as a Black woman – and allow them to make recommendations that honestly

assess what the situation is, and to be able to do the internal look at ourselves and say that this is not an individual problem – this is not a critique of me. This is a critique of a system that we have all been taught to operate within, we have all been taught to code-switch within, we have all been taught to fear, for within the city of Calgary, within Calgary, there is such a pervasive nature of whiteness that the city fails to truly understand.

Look at our industries. We fail to diversify our industries. Something that would even color up our industries we fail to do. So if we can't even diversify industry, how do we address the diversity in our people? If we're unable to have ongoing change, if we're unable to have ongoing sustainability, how are we to do that within our people? We've heard a reoccurring theme through the speakers, and that is they're asking for honesty. They're asking for adjustments to be made to the way that things are typically done, and we have seen a lot of flexibility done in this council forum, in this setup.

But we've also seen the constant challenge and constraint in even making those adjustments. We've never been here before, and by been here before, I mean in this forum, in this setting in Calgary, addressing this issue. So we can't do it how it was done before. But you have to be willing to take the voices, and all the voices – and Dr. Smith said something that was very relevant earlier when she said that we can't phone police.

What we saw from Precious was to be expected. And if you had people in the room who are doing this work or who understand the severity of what's being spoken to from speakers, someone could have told you that that moment was going to happen. And this is why I said, what is the rush? What is the rush? And that is the problem. There is always a rush, a rush to look good, a rush to have the first-mover advantage, a rush to say that we've done it well. And even if the intention is well, even if everybody in the room is well intentioned, what is the impact?

So that is – speaks to my experience of being in rooms, knowing people are well intentioned, but realizing that they're not understanding the weight of their impact.

DaBreo: Thank you.

Carra: I have a question for you because I'm profoundly interested in your response. And I appreciate –

Colley-Urquhart: Have we finished the panel?

Carra: Yeah. This is the end of the panel, Councillor Colley-Urquhart. So questions are – so if you have a question, I'll go to you in a minute,

[30:00:00-31:00:00]

but I'm asking a question right now.

Driftmier: I don't know if I missed my spot. This is Peter Driftmier. [overtalking 00:00:11]

Carra: Yeah, you did, but I will go back and get you. But you need to mute right now.

Driftmier: Sorry about that.

Carra: Okay. So, my question is, I totally understand the concern with not getting something like this right, but you have to balance that against the historic momentum that was initiated by the Black Lives Matter protests around the world and in Calgary, and weigh that against the inertia – the crushing inertia, the systemic racist inertia – of business as usual. And so, I will absolutely – I appreciate and will accept the critique that this is rushed, but I'm also – and I'm deeply concerned about that and I think many of my colleagues are deeply concerned about that, but we're also concerned about losing the moment. And I would love your insight on how we strike that balance correctly.

Forster: I agree. You want to be – you want to take hold of the moment, and you want to let people know that you're not turning a blind eye to the moment. But what happened is – okay, you want to do it right now. You want to take hold of the moment, but as things are coming up, the pivots need to happen to adjust for them in the moment. The City has the resources.

We had people on the phone lines who I am genuinely concerned about when they got off that phone line, about what they might be thinking, what they might be doing. This is something that has to be mitigated for. And if people are calling in and saying this is something they're concerned about, or this is something that, "Is there a way for us to address that?", efforts have to be made, even simple acknowledgement of tone, of how presenters are being addressed. There were several Black women before me, even yesterday, who addressed that they were having a problem with the way that Black women were being spoken to. This is something that, outside of the public forum, should have been discussed. What are we not getting right? What are we not doing? These are the issues that are coming up from the public because they're watching and seeing this continual behavior and thinking, "Am I being gaslighted right now? I've called and I've expressed my frustration with what I've seen, and are they listening?"

So, I understand it puts you in a bind. I understand because you're doing what you believe is right and you're doing it within the context of where we're at in history. But there also has to be an understanding that it's going to get messy and we're going to have to pivot, and we at least have to try. I think the

frustration from the public is that they don't feel that that effort was made, that the flexibility was there, that within all of the procedural order, there was not the flexibility there.

I know you consulted with various organizations on how this could be done. And if you needed to touch base with those organizations again to say, "Can we bring some of you in because we're identifying some themes and patterns of behavior that is insulting and making the public feel uncomfortable," that should have been done. People would have waited. I am telling you, people would have waited longer to speak if they knew that their safety and an equitable space for them to speak was being prioritized. They would have waited. They would have waited an extra day. They would have waited an extra couple days because guess what, we are in a moment of history, and the Black Lives Matter movement that we are seeing is not a moment, it is a revolution. This is happening across the world because it is in direct opposition to racism and anti-Blackness. It is not an isolated incident, so we can't treat this forum as an isolated incident. And if we do, then the real issues will really start to surface.

Carra: Thank you for that. Councillor Colley-Urquhart, did you want to say anything? You don't have to. By no means do you have to.

Colley-Urquhart: I would rather – Makayla, can you just give some closing words for us, please?

Forster: My closing words would be that – protect the Black community in Calgary. Protect the Indigenous communities in Calgary. Protect your racialized communities.

I spoke to the vibration of the city. I think all of us can attest to the fact when you go a certain, you feel the pulse and you feel the heartbeat when you get off the plane, or when you drive into the city. And Calgary has had a very heavy and dark pulse and vibration for a long time because what you're feeling in that city is the weight of the burdens and the traumas of all the people who are marginalized and oppressed by the system. That's what that heaviness is.

I said earlier you've been given a gift. You have been given a gift. As human beings, we are always given gifts in history, and we drop the ball because as people, we are creatures of habit. Comfortability erodes of all, even in our individual lives. We stick to what we know and we don't try to fix it until the house is on fire, and we cannot do that in this moment.

You have great young leaders in Calgary. You have great Black leaders, great Indigenous leaders, great racialized leaders. So, my last parting words will be that you have one responsibility and it is to be prepared.

Carra: Thank you. Thank you very much. And thank you to all the panel members. I would like to build one more panel, and I would like the consent of Committee to sit through one more panel tonight. I'm getting a lot of nods here in the chamber. I'm going to assume that we're all consented unless someone speaks out. Wait. No, Evan Woolley is going to make it official. Councillor Woolley?

Woolley: Yeah, thank you. Through the Chair, I would like to make that motion that we finish one more panel before we call it a day. But maybe just explain to other people who may be on the bridge outside of the last panel.

Carra: Okay, well the –

Woolley: We have to build the panel first, I guess.

Carra: That's the motion?

Woolley: Yes.

Carra: Madam Clerk, can you call the roll please?

Clerk: Councillor Chu?

Chu: No.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Yes.

Clerk: Councillor Davison?

Davison: Yes.

Clerk: Councillor Demong? Councillor Farkas? Councillor Farrell? Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating? Councillor Magliocca?

Magliocca: No.

Clerk: Councillor Sutherland? Councillor Woolley?

Woolley: Yes.

Clerk: Councillor Chahal?

Chahal: Yes.

Clerk: Mayor Nenshi?

Nenshi: Yes.

Clerk: Councillor Carra?

Carra: Yes.

Clerk: That is carried.

Carra: All right. So, just so everyone knows, I'm going to build the last panel. We have two people in the chamber who are going to speak. That means we need three people from the bridge. Everyone else who's listening at home, once I've assembled the panel, we will get to you tomorrow. We start at 10:30 tomorrow morning. My apologies. My deep apologies. I wish we could do this all simultaneously. I wish there was some way to do this.

And if anyone has any brilliant ideas – I mean, we've heard a lot of ideas for next steps, focus groups in community undertaken by third parties. This is important because we need to translate the conversation in the streets, into the halls of your – our – government. So, thank you everyone. I'm going to now try and build this last panel. Pamela Tzeng? Peter Driftmier?

Driftmier: Present.

Carra: Okay, you're going to be number two. I've got Semhar Mebrahtu here in chamber, so you're going to be number one, okay? Peter Driftmier, you are number two. Please mute and wait your turn. And thank you for being here. Nyaluak Lual? Crystal Many Fingers? Michael-Ander Schok? Emmanuel Simon? Hyder Hassan? [Alycia] Hunt? I've got Semhar Mebrahtu, you're right here in chambers with us. Niki Bains? Wunmi Idowu? Oluwatomi, or Jessica Alo Oluwatomi? Tonie Minhas?

Minhas: Yes, here.

Carra: Hello, Tonie. You're number three. Please mute yourself and stand by, and thank you for being here. Toyin Oladele?

Oladele: Yes, I'm here.

Carra: Toyin, you're number four. And here in the chambers, Shifrah Gadamsetti is number five. That is our last panel for the night. It's panel 18. And I would ask that everyone else on the panel, if you have the means to listen on the internet,

please hang up the bridge and just follow along on the internet. And phone back in tomorrow at 10:30, where we will go for another day – as long as it takes. Thank you everyone. And those of you – Peter, Tonie, and Toyin – please stay on the line but mute yourselves, and Semhar is coming down to speak to us. Welcome, Semhar. Thank you for being here.

Mebrahtu: Hello, Chair and Council, panel. Hope you're doing well. My name is Semhar.

Carra: All right, someone obviously doesn't have something muted, but we just killed that. And I apologize for that. Please start again or keep going, whatever makes you more comfortable.

Mebrahtu: Hello, panel. I hope you guys are doing well this evening. My name is Semhar, and I am a Black woman born and raised in Calgary. I'm not going to explain what systematic oppression and systematic racism is because a lot of people have done that today. I don't want to talk too much about myself and my experiences because everyone's already kind of said their piece, but I want to start off with saying that spirit has been very heavy during this COVID crisis. So, I feel like with this time off, it was very needed and kind of like a – without disrespect – a blessing in disguise for us to have this time to actually sit and think about what is happening. We don't have a work. We don't have these other things that are distracting us from the real fight that's actually been going on for centuries and centuries.

I'm a little bit lighter in complexion, so I have a little bit more of a privilege than my darker friends that I am always around. And I recognize that and I try and use it to my advantage but, as you can tell, it doesn't matter. If you're lighter Black or darkest Black, you still get treated the same. I get followed in stores. I haven't been able to find places to live because of the color of my skin.

Being a Black woman is really hard because you're not taken seriously ever. I've had to change my name on my resumés. Police have tried to ruin my reputation, and I've tried to put in a complaint so many times and no call back, no email back. So, that just goes to show. My short hair – so, because I have short hair, I'm unable – like Adora was saying yesterday, you have to either keep your hands inside of your pocket or outside of your pocket because you don't want to be targeted or harassed and embarrassed in front of all of the people that are in the store.

I used to have a manager at a workplace that would talk a lot about East Indian people, saying that they stink, that they're terrorists. And she was just so vain and so horrible. And when I decided to speak up on it because – sorry, can you guys hear me? Sorry.

Carra: [overtalking 00:15:34] the entire time.

Mebrahtu: Okay. So, when I decided to speak up on it, I lost my job. And little did I know that when I wrote this email towards my manager, towards the store owners, and towards the regional manager – little did they know that they included me in the email that said, "She is a problem. Get rid of her." And then, I had a meeting with them. I went in with a blind eye pretending like I didn't know what they said in the email, and they decided to fire me and keep the manager that was terrorizing her employees and terrorizing the people that were coming in and spending their money that they worked so hard for.

Black women, we are protectors. And as you can see from the Black Panther Party so long ago – not even that long ago – like 50, 60 years ago – 60% of the Black Panther Party was Black women. So, as you can see, Black women keep coming to the podium. And I'm not discouraging or dissing Black men because Black men are unable to touch this podium or even come in here because they are scared. They are traumatized. They have PTSD from all of the havoc and from all of the hate that they have endured from the police, from their trying to get a job. They're unable to get jobs, actually. So, I want to speak on behalf for them too. It's kind of all over the place, but please bear with me.

Immigrants come here for a better life. I'm first generation Canadian. My parents came here for a better life. Even though they came here for a better life, they get disrespected at their jobs every single day. My dad's a cab driver. My mom cleans a very well-known place in Calgary. And every single day, "Just go back to your country." "Don't talk, just do your job." And it's very discouraging, and it's so sad to see my parents come back home upset. But they are working so hard so that they can pay the bills in our house and have a better life for their kids.

But we're here fighting for a fight that doesn't even exist back in our home countries because racism does not exist there. If anything, they come here and they experience racism for the first time. I've had that told by my parents. I've had that told by my cousins that have migrated here. I've had that told by many people.

Also, I wanted to mention on that note, when immigrants come here, they don't really have the skill set to enter better jobs. So, they're stuck at these low paying jobs, and just working two, three jobs, unable to take care of their kids. And then that's when the problems begin, whether it's gang, whether it's causing problems out in the city and just getting in trouble.

Police. We've been saying defund the police this entire time here, and I think you guys have a good idea of what that means. They're mentally killing us, inside our heads. We literally cannot leave our house or we always have to be looking over our shoulders whenever we see that black Ford car because we know those are undercover cops. Or whenever we see that police car drive by, we have to – and we have to make sure that we are at our best and that we are

proper. And why is that? Just because of the color of my skin. I know my friends don't have – some of my friends don't have to worry about what I have to worry about, and it's unrelatable.

RCMP is getting away with murder. People are literally being stolen. As somebody was mentioning earlier, one of the Indigenous people, their family doesn't even know where they are right now. How is that you are in custody of professionals and your family does not know where you are?

People are being murdered like they are being in America, but the murder here is silent. It is through oppression. It's through our work. It's through healthcare systems. It's through basically all the systems that have been built against us.

Why do cops always have to pull so many – why do they always have to pull up in so many big numbers and they always have guns on them? There's only one person that you're facing in a situation or a little small group of people. There's no need for that much excessive force. I understand it is a dangerous job, but you knew that when you applied for it. And your job is to de-escalate. It is not to kill people. When I'm calling you, I'm not calling so that you can arrest the person or to kill the person. I'm there for you to handle the situation because I am unable to. So, let's be proactive instead of reactive. And I still to this day will never understand why the Calgary police have a quota to reach. That doesn't make any sense.

We're being killed outside of our homes and inside of our homes, so I don't understand at this point, what you guys want us to do or where you guys want us to be because it's like we don't belong anywhere. It's the duty of the police to serve and protect us, but there is no protection and they are not serving any type of help for us.

I was once punched by my server at Boston Pizza, a family restaurant, and I called the police to inform them what happened and they told me that they can't do anything. Paying these people to treat me like this, paying these people to treat my people like this, it doesn't add up and I don't understand why my dollars are going towards my people being assassinated or their problems not being catered to.

Black, trans, disabled, LGBQ, and Indigenous people – why do we have to keep proving that my life or our lives are worthy? We don't even have the basic needs. We're fighting for the basic needs in life. Black always has a bad light shined on it – black magic, black this, black that – but Black is great, and Black is beautiful. Black knowledge is threatening, and we can see that because almost every leader that we have in the past has died or been assassinated. And that's why so many people are scared to speak – I feel like – throughout the last few

years, but right now, we have your attention and we're using it to our advantage.

Work. People are getting better positions than I or my friends do. And we have more experience or we decide to take longer shifts. We're just always – we're always ready to do the most work, and these other lighter complexions are getting the positions over us. Black people are being dehumanized every single day.

Why don't we teach the laws in school? If laws are so important and we must follow them and abide by them, why aren't we aware of them and taught of them in school? Our teachers and instructors, we can't have them teaching if they're racist because you are the foundation. So, when you are spreading the knowledge and you are spreading hatred, you're only embedding that into children's minds subliminally. And as they get older, that's when the separation begins, because as soon as you get into high school, you see and you notice that Asian people are sticking together, white people stick together, Black people stick together. When did that separation begin? Because when we were in elementary and junior high, we were playing without any problems. Then, all of a sudden, racism – or race becomes a thing and parents don't want you to hang out with a certain group of people.

Also, I was born and raised in Calgary, like I mentioned earlier, and I was still put into ESL. I don't understand why I was put into ESL. Maybe my parents didn't know how to speak English, but I could speak English completely fine. And they still decided to discourage me, actually, because even in high school I had to still keep taking ESL. And I literally went behind one class every single time.

Imagine these kids that are about to turn 18 with the police inside of their school. The police already has these little notes and these little things that they wrote about these students, already putting them into the system and making them well-known and aware in the documentations so that when they are 18 and they're out there in the real world, they're already a menace or trouble to society.

I spoke at the vigil on Saturday, September 6th – sorry, June 6th, last month. And there was two little girls – South Asian – that came up to me and they were telling me that we have to write an essay for our teacher to convince her that racism does exist in Calgary. And these two girls are going out of their way, learning history that they were never learned in school, and educating their teacher about racism. That does not add up.

I do want to share one or two stories – very, very short, and very brief – about my friend. He spat on the floor while he was walking around downtown Calgary, which I understand is illegal. But the force that was used on him – five police

officers on top of this skinny, six-eleven – sorry, six-one man. And he's screaming, "I can't breathe. I can't breathe," because they're literally stepping on his neck with their knee. And as he's saying that, the police officer says, "Actually, you can breathe or else you wouldn't be talking." What is that? You're waiting for the point until he can't talk anymore until he dies? Is that what you're trying to say? And then on top of that, you have the audacity to say, "Oh, stop being a boy,. You're a man. Oh, act like a man." That's so degrading and so dehumanizing on top of you being pushed and harassed and being pinned down to the ground for something as little as spitting. I see people throwing garbage outside their windows. I see people speeding at numbers that are crazy, and they don't even get treated the same way that he did.

My other friend, outside of a club, was trying to help me get inside safely because you know clubs are kind of dangerous. And when he was coming out to try and get me, security pinned him on the floor, literally beat him, and told him to never come back. Why, when he was just trying to help a female enter the club safely.

Racism does exist here in Canada. It's not just an American problem. You have seen the news and the topic is inevitable. We were all wondering, where's our City officials during all of these protests? Why did no one come and support or why did no one come and speak? I do understand that COVID is a thing, but until we had to tweet and we had to make some noise, that's the only time we got a response. I don't know why the stampede is literally on my timeline on Instagram – or through past occasions on my timeline about – "Get your ticket," when on there can be actually, "This is going on in City Council," or, "This is happening in our city," so that we are aware of what's actually going on here because all the other stuff is materialistic. We're lucky that we're not at the point America's at. So, please, before it gets there, let's do something about it.

Indigenous people going through the same thing as we are. How are two races coming to you saying that there's a problem and others are saying that there's not? We aren't even asking for any money. All we're asking for is change, and this starts with the Black people. But it's not only at that. After this happens, change for the world.

I'm so proud that we are diverse, which is amazing, but that's not how it really is because you can only – don't judge a book by its cover. Yes, Canada is great, but there is a lot of hidden problems that we do have. We are the perfect city to start this change. We are the cleanest city and we are one of the most livable cities to live in, so we are already leading example. Why not be even more of a leading example by ending racism or starting to end racism here in Calgary?

The community. So, in my neighborhood – I live in Marlborough. I've been there for a very long time, and I've noticed the increase in police presence. And it makes me feel very uncomfortable because, after being gone for three years,

I've noticed the homelessness in the northeast and the addicts around the streets literally in neighborhoods. And it's actually very scary and very alarming, because that's the stuff that I saw when I moved and lived in Toronto. To see that happening in my own city was very alarming. I think that a lot of the money that's being given to Calgary police can be reallocated to affordable housing and helping homelessness and even addicts. I remember the DOAP program was spoken about earlier, so that's a good part to start at.

So, not to minimize, but everyone is kind of piggybacking off of our movement right now. You guys are putting us all underneath one umbrella and saying, "How do we help racism?" when really, we started with the issues of Black lives mattering. We made the protests, we put in the effort, we made noise, and this is all happening because of us. So now that we have this opportunity, we must take it. And I understand, Asians and Browns also go – sorry, East Indian people – do go through the same problems as we do, but they are also part of the problem. As you remember, the Asian lady yesterday said that she didn't even notice that she was Asian. She thought she was white this whole time.

Now is kind of a little bit too late because we've kind of been pushing this agenda, but this is a start. Black people did not just become a thing. We've been here for a very long time and been speaking on these issues.

Canada Day, I saw a post from the City of Calgary saying that there can't be any big events held because of COVID. And the comments that I saw underneath was ridiculous. "So, you have to wear a Black Lives Matter shirt in order for you to collect in a group?" Just pretty much bashing the fact that we collected to exercise our rights and not just have an event for fun. You've had 153 Canada Days, it's okay if you miss one.

So, I just wanted to say, yes, you guys are trying and it is appreciated, but it really does feel like I'm at a hospital waiting hours and hours and hours to speak. As you can see, when we got to the end, a lot of people weren't answering because they just didn't have the capability – maybe they were tired or whatever it may be. But I really challenge you guys to get out of your comfort zone because a lot of people are being vulnerable here right now. And I've been crying in my house for the last month and it's been so heavy, on not only me, but so many of the Black souls here in Calgary. If I mess up, I lose my job, but if these people mess up out here, then they still get paid, they still keep their job, and they have nothing to worry about.

Our problem is that Black people made this happen, so our problem is that you guys keep saying, "Well, this is for you guys, and this is for you guys." No, it's not for us. It's actually for you guys so that you guys understand what's going on. You got the City here doing your job for you. All of these instructions have been given to you and now it's time for you to do something with your authority and

implement them. We do not want to cry for help anymore. Learn from this and be proactive and start looking into things now before they blow up later.

We've been saying that the Premier doesn't believe in systemic racism, so how are we going to prove that to the person that is in power and doesn't even believe that. Why people are selling drugs and doing all these things is because it's a chain reaction from the systematic oppression that's been around. Everything is a chain reaction, so people doing these gangster things is only because they do not have the same opportunities. Poverty is very heavy. I also saw that there's 40,000 people still in jail for marijuana and possession marijuana, which I also don't understand because marijuana is legal. Healthcare system are so scary because I am so scared to have a child and enter this child into this Earth because Black women are not taken seriously when they're talking about, "Oh, I have pain," or "Something is happening with me." So, not only am I going to lose my life, but my Black – my newborn child is also losing their life.

History always repeats itself, and if this doesn't start today, when will it. As you've seen time and time again, we will keep making noise, we will keep coming back here and it won't stop. Please, stop disrespecting Black people and stop disrespecting Indigenous people. We can't speak because we're afraid of getting killed. We have been conditioned to hate ourselves and we are in the position that we are still in today because the changes have not been made.

I don't want to go too much into solutions because I feel like so many people have been giving so many great solutions for you guys, but I believe that all of us Black people, Indigenous people, trans, disabled – all of the above – Black people, should be able to have a successful life and should be able to have opportunities like everybody else. You should be able to reallocate the budget of the Calgary police and put it into mental health, job opportunities, affordable housing, healthcare, and social services. There are so many jobs to be created and there's so many skilled people here that have graduated and have degrees in social services and in mental health, and they need jobs. So, if we are trying to help our economy and boost our economy, these are some of the ways that we can do that and ensure that our people are mentally healthy.

Carra: Semhar, I just want to point out to you that you're getting close to 30 minutes and we have other people who really want to speak.

Mebrahtu: Okay, I'm so sorry.

Carra: No, no, it's okay. I mean, very compelling testimony.

Mebrahtu: No, [overtalking 00:34:52]. Okay. So, I'll just finish off here by saying that we just want some community strengthening. We don't want police policing our

neighborhoods. We want to be policing one another. So, if we can start some program where we are able to do that and work with police enforcement side by side, that would be amazing. So, just to wrap it up here, I want to say, we have adapted and accepted so many new concepts, but we can't accept this one new concept. It's taken us 500 years. Why is that? We don't want any more pat downs and we don't want any more random ID checks. So please, the next time you guys want to have a meeting, come to our neighborhood, and see what's really good. Out with the old, in with the new. 2020 is here and the vision cannot be clearer.

Thank you to my brothers and sisters who were so brave and came here to express themselves. I'm proud of you and I'm proud of us. Praise these wonderful Black bodies and Indigenous bodies and all the people of color that have touched the stage today. The revolution will continue. Again, my name is Semhar, and I am a proud Black woman. Black Lives Matter.

Carra: Thank you so much for your words. Peter Driftmier, are you on the line?

Driftmier: Yes.

Carra: Please go.

Driftmier: So, my name is Peter Driftmier. The last name is spelled Drift like drift wood, M-I-E-R. Speaking to you tonight as a private citizen from the Jewish community in Calgary, although I'm also an active member in the social justice and anti-racist organization Independent Jewish Voices. I sit on the board of a Calgary synagogue. I sit on a social justice committee of a mainstream and significantly large Canadian Jewish organization. And I'm a master's student in social work.

So, as a Jewish advocate, I want first and foremost to express my solidarity with the Black, Indigenous, and racialized communities of Calgary and around North America in their long history of organizing against structural racism, police brutality, and over-incarceration. You all are so strong on this consultation and I'm honored to join you. I want to echo the calls for policy transformation to end structural racism within the scope of City of Calgary jurisdiction, and that the City be an ardent supporter for other levels of jurisdiction to end all forms of structural racism. I especially want to emphasize the means that communities of color and Indigenous peoples have been calling for that can't be tokenized in policy or they can't be performed of.

The scope of the task force that you plan to strike in the fall should be expanded to examine all the ways in which the City can use the tools at its disposal to end structural racism, not just to assure accessibility of City services to all. For example, the City should direct resources away from the mechanisms that perpetuate structural racism. The police budgets should freeze and decrease,

and as much as possible, their responsibilities should be diverted to social services, like the DOAP team. These services shouldn't be underfunded, precarious, staffed by non-union and other precarious undertrained contract workers. The mining of racialized working class communities for petty crime should case. For example, through ticketing for fare evasion and other crimes of poverty. Or, like the last speaker spoke about, public disturbances, like her fellow that was roughed up and arrested for spitting.

Calgary is a significant partner to the province of Alberta. Alberta prisons are overcrowded, and the province has the highest remand rate in the country. If Alberta were a country, the remand rate would be among the highest in the world. So, I urge you to advocate to your provincial partners to do their part in advances anti-racism, ending the police, and legal coercion against First Nations to assert sovereignty over their territory, ending the poor state of policing, overcrowded, and overincarceration, etc.

I've also been very inspired by the Black liberationists Angela Davis, and her insistence that the struggle for Black lives be linked with the struggle for Palestinian lives. So, I'm also going to speak to – I'm almost half way done, I'll try to be quick – but I'm also speaking to you about that indirect follow-up to a concern about anti-Palestinian racism brought to Council by myself and hundreds of others, who wrote Council in advance of a November 2019 motion that would have had the City adopt a controversial definition of anti-Semitism authored by the International Holocaust Remembrance Association, or IHRA. So, the sponsoring Council members – Councillor Farkas and Councillor Colley-Urquhart – amended the motion in response to the public outcry and comments from civil liberties commentators before it came to the floor, so that the final motion advanced holocaust education and announced Holocaust Remembrance Day, but abandoned this controversial definition of anti-Semitism for adoption. And this was a significant victory for combatting anti-Semitism and all forms of racism in Calgary. Well, in particular, anti-Semitism and the fact that they dropped it for anti-Palestinian racism.

So, as we were informed, the matter of the IHRA definition was directed for further study by City staff. Independent Jewish voices requested consultation – myself, being one of the point people – and we haven't heard anything since despite calls to our Councillors and sponsoring Councillors' offices. And I won't bore Council or the public with the fine details, but it's important that this definition never be ratified by the City of Calgary and that any further study include consultation with independent Jewish voices and the civil liberties organizations that have raised concerns.

Anti-Semitism is growing and it's becoming more dangerous, and I ask Council to take this threat seriously, and all the violent white supremacy that's growing seriously. The reason this definition in particular is being pushed so hard by certain groups is because they have political agendas in the Middle East that

conflates anti-Semitism with protests and criticism against Israel's treatment of its colonized and illegally occupied Palestinian subjects. And as we all know, the past week, Israel's illegal occupation of the West Bank has expanded to include annexation of large traps, officially nailing some of the last nails in the coffin of denial that Israel is pursuing apartheid.

Why would we waste City resources, instead of fighting structural racism, and instead fighting against those who fight racism and apartheid? Palestinians in Israel and the occupied territories face disproportionate police violence just as your other oppressed racial groups around the world and in Canada. And our anti-racist solidarity can't be worldwide, but stop at Israel's real borders or the borders of the Palestinians that Israel illegally controls.

This matter of a potential adoption of the IHRA definition is directly related to the current written purpose of the anti-racism action committee to be established by Council, especially with regards to Mandate A, to identify systemic barriers to accessing City of Calgary programs and services. The IHRA definition is used in many jurisdictions in Canada and the USA by groups that pressure institutions to cancel events hosted by Palestinian community. Just like President Trump's executive order that would allow federal funds to be withheld from colleges where students are quote, "Not protected from anti-Semitism," as defined by IHRA definition, so too the City of Calgary would be pressured by these right wing pro-Israel groups to systematically exclude Palestinian access and Palestinian human rights voices to City resources and services. So, the City of Calgary must ensure that the IHRA definition is never adopted.

And I will close, but since this is a golden moment to embrace fighting structural racism in Calgary and around the world – just as jurisdictions around the world sanctioned South Africa to end their policies of apartheid – Calgary could be a leader in global anti-racism and join the growing movement to denounce and sanction Israel so as to prevent it from deepening its apartheid policies. Thank you very much for your time.

Carra: Thank you for sharing with us, Mr. Driftmier. Can you please put your phone on mute and stand by? Tonie Minhas, are you here?

Minhas: I am.

Carra: Did I pronounce your name anywhere near correctly?

Minhas: That was absolutely correct. Thank you.

Carra: Amazing. Every once in a while, eh? You're free to start.

Minhas: Excellent. Thank you. So, good evening, Mister and Madam Chair. I should be done here within six minutes, so please bear with me. My name is Tonie Minhas. I am a cisgendered Brown woman and my pronouns are she and her. I was born and raised in Canada and have lived on the lands of Treaty 7 for over 10 years now.

I have immense privilege as a Punjabi woman, so I do not want to detract from the Black and Indigenous voices that have spoken before me. Instead, I'd like to speak to the structures in Calgary that I have worked within. Throughout my time in Calgary, I have worked across the non-profit and government sector, predominately with racialized communities. Throughout this time, I have had first hand experience and observed systemic racism at play. Today, I'd like to share my experience and share two suggestions for this committee to consider.

My first job after graduating from U of C was an auxiliary cadet with the Calgary Police Service. At the time, my aspirations were to join the CPS as a police officer in hopes that I would be able to bring representation and change from within. While I was fortunate to have many friends within the service, I was also aware of the hostility towards people that look like me. Often, I felt this through microaggressions, such as being told I was a diversity hire or that I spoke surprisingly great English. Racist comments between officers often went unchallenged, and when I did speak up, I was told that if I couldn't take a joke, nobody would have my back when I needed it.

We often hear officers sharing the pride they take in their job and how the majority of officers are good and just. I'd like to ask where those good and just officers are when their fellow officers are making racist comments. Where are they when their partner is using excessive force on an Indigenous or Black person? Where are those officers when their partner mistreats and preemptively judges someone based on the color of their skin? The allowance for racism and ignorance within the CPS contributes to the systemic racism we see at play. This is not racism that a diversity training can fix. This is deep, ingrained racism that exists in the values of many officers and is empowered by a system that allows it to thrive.

CPS prides itself in its community policing model; however, we must assess how fit they are to be providing any type of community support. Social workers and medical professionals are required to spend their own time and their own resources to learn the tools they need to de-escalate and effectively provide their service. In Calgary, we send armed officers with only 6.5 months of training into our communities and expect that they will treat everyone equally and justly – and this is without acknowledging the culture of racism and unconscious bias that exists within the CPS. De-escalation requires many tools; whereas, these officers are left with their own discretion and the weapons on their belt. This has repeatedly led to death and excessive force at the hands of the police and unfair treatment towards racialized communities that they are meant to serve.

Now is the time to re-evaluate this model. The issues that these officers are attempting to address are fundamentally rooted in poverty, trauma, and inaccessibility to resources. These issues disproportionately impact Black, Indigenous, and other communities of color. The police are not equipped to face these challenges, and it is the responsibility of their funder, the City of Calgary, to choose who should be addressing these societal concerns and to evaluate who is being harmed by the current practices.

When organizations doing incomparable work such as the Alpha House have to fundraise and plead for funds while we have $500 million allocated to a service that is unequipped and is actually causing harm, we must reconsider what we've been doing. The CPS budget should be significantly reduced so that those dollars can be appropriately, thoughtfully, and effectively used to address the real problems in our city. This means defunding the police. As noted by Councillor Woolley earlier today, the province chose to defund the police and the City filled that gap. So, Council, it is in your hands. This is within your reach.

Moving along, after my time with CPS, I worked in constituency offices of MLAs across the city. I quickly learned of the inaccessibility of services for communities of color, especially those with language and cultural barriers. One particular constituency office based in the northeast was providing services that already existed in the city but were not accessible to those communities. I was often making phone calls on behalf of community members who could not speak English. I was often calling Alberta Works so people could access their funds. Doing those translating services that should not be on the responsibility of a different agency when Alberta Works should be taking care of that. I was also providing support to those experiencing or fleeing domestic violence, as those individuals were either unaware that there were existing resources, or they did not feel that those organizations were accessible or relevant to them.

Barriers such as location and language exist throughout Calgary's non-profit sector. In my time working in this sector, I was typically one of the only people of color at the table, and despite sharing that the services were inaccessible to racialized communities, there was no change in service delivery. Very limited attempts were made to increase cultural competency of the staff, and limited resources were devoted to bridging gaps within – sorry, with racialized communities. Instead, these organizations chose to stay complicit in their inclusion, despite recognizing that the gap exists.

We cannot expect these organizations to take the initiative to prioritize accessibility. They are often working within small budgets, narrow mandates, and usually with leadership that don't reflect Calgary's diversity. Further, time and time again, racialized voices in these organizations are not heard. Beyond not being heard, they are often targeted by management who do not want to change the status quo. I have experienced this first hand. However, this can be different. At the direction of a funder such as the City of Calgary, these

organizations could be incentivized to reevaluate their practices to ensure that their practices do not discriminate. It is necessary, in order to have effective community services, for the City to develop an inclusive and equitable framework that would require organizations to meet standards prior to receiving any type of City funding or support.

I encourage the City to connect with folks that have spoken in these last couple days, including Mosaic, ActionDignity, community-wide, who have been carrying the weight of this important work for many years.

I'd like to end with some gratitude to the Black and Indigenous who have shared this space with us, but have also been carrying the weight of this work for centuries. Thank you for listening.

Carra: Thank you for those strong, strong words, Tonie. Please mute and stand by. Toyin, are you with us?

Oladele: Yes, I am.

Carra: Please proceed.

Oladele: Thank you very much for all having me today. I'm so glad for the opportunity. My name is Toyin Oladele. I'm Black. I'm originally from Nigeria. And I arrived in Calgary 2017, October. I have had different stories, but I want to make sure that I don't speak too long today.

I'm privileged to have met quite a number of newcomers who are creative who I kind of worked with. My experience with them has given me a bigger view of how the lives of Black people and colored people generally, how it has been shaped by things that are not necessarily seen or structured or written down, but exist. And the one I want to talk about today is mental barriers. I was talking about this to a couple of people in a couple of places, and I am glad that I am able to speak about this this evening.

From the top of my head and even Googling, mental careers are things that are just – they might not necessarily be seen, but it's a limiting belief or some sort of assumption that we have about ourselves in regards to our ability, potential, [unclear 00:53:43] of what we can do or what we cannot do. Most times, it is perceived from what we have gone to as individuals, that we cannot possibly even explain. For instance, if you enter – like I was speaking with an executive not too long ago who said for the last 15 years, he has been in different executive positions. But unfortunately, every time there are executive meetings and he gets into the room, he never sees anybody like him, and he's mostly always the only Black man. This has happened for more than 15 years. And for

some reason, he doesn't feel he has the right to even speak in such meetings because he feels he's already outnumbered. That is a mental barrier.

When you go to watch a show or you're just arriving in Calgary and you just want to go to downtown, people go to a few shows or try to get some relaxing things to watch. And you get to the theater, and you do not see anything that looks like you, or you go to festivals and you don't see anything that reflects where you're coming from. If it's a city that does not claim to be multicultural or that does not claim to appreciate and support other cultures or welcome other cultures, that is fine. But in a situation where the City claims that, "We're multicultural, we'll welcome everybody," and things like that, it is very – [unclear 00:55:21] – bizarre. It is bizarre. I don't know how to say that in English. It is another word that you do not find anything in those places that look like you for a city that claims to be multicultural and open to other people.

That is why I decided to check in a couple of other places just to see if it's the same thing. I work majorly in the arts, and I have seen that several times. Even when you put out an announcement and you say that, oh, there are positions in the City Council or anywhere, and anybody – and you put there that, "Okay, we're an equal opportunity employer. We don't mind what your color is, your age, or your gender identification," whatever it is, people – Black people – sometimes will still not apply for those kind of jobs. And the reason is not because they don't want it, but because they already have this barrier in their mind – mental – that they will not be given the job.

There was a time not too long ago when there were provisions made because of COVID and stuff for some artists, and artists generally. And I was trying to encourage a couple of people to apply, just for their benefit and all that. But till the last minute, a lot of people did not apply. Why? Because in their mind, thought that they will not get it, like it is not meant for them. [And then I sat down and 00:56:53] I'm like, okay, how – if everybody wants to [unclear 00:57:01] racism, if you want to cry out racism, if you don't want it to exist anymore – I appreciate that maybe we can put in some structures and some rules and regulations and say that, "Okay, if you're treated somehow at your place of work, let us know," and things like that. But how do we begin to play out the mental limitations that Black people already have?

I think we would go a long way if we take a few steps further than adding some institutional structures, but going deep down to actually encouraging and making sure – providing a space and the room for people to come out, be themselves, see themselves, eat the type of food, without feeling it's not allowed in this type of place – if other people are allowed to do the same thing, why is it in mind that it's not allowed? Then it goes into my mental state and stop me from encouraging myself to take a bigger position.

My hope is that a Calgary that will be free of racism will be the one when the Black man feels free to apply for the same jobs without necessarily thinking, "I won't be able to get it, not because I'm not qualified, but because I don't see people like me in those kind of offices. When I go there, when I go to those buildings, I don't see people like me." My hope is that one day, those mental barriers will be cut and I'll be free to ask for the same rights. If I feel cheated, as for the same things. And not feel I'm not going to get it.

This mental barrier – this is the last thing I'm going to say. This mental issue is not just in the mind of a Black person. It's also in the mind of everybody. This happened to me – I was in the place where there were – this happened to somebody but I was there, where he packed his car and he had a disability tag in his car. And there was this white man who was parked in the next car beside him. And without necessarily looking at him to see whether he actually has a disability or not – because he saw that I came out of the passenger seat and I'm Black – pulled me out and said, why was I parking in that space, that I don't have the tag. And then I showed him the tag and I also showed him the reason why we had to park in that place, because there was someone with a disability. It goes without saying anything. I could see why he was saying that because there were other people who were parked in that same spot who didn't even have the tag, but he didn't call them out. It wasn't even a security person. He actually didn't even have any rights to do that, so to speak.

[31:00:00-32:00:00]

But he [unclear 00:00:04]. In his mind, mentally, he felt being Black was synonymous with disobeying rules, with breaking rules, and so it was easy for him to just call us out and say that, "Oh, you shouldn't have done that," without even actually checking to see that there was somebody that needed it.

My hope is that we will have a Calgary that will be free of this predetermined state of mind, and it will definitely make the world easier for everyone, whether you're Black, you're Indigenous, you're white, or everybody, for us to have our mind [unclear 00:00:40], but of course, the focus is on Black people, so to also have our mind cleansed of anything that we have anything in our mind so that we would have a free space for all the people to be themselves. Thank you very much.

Carra: Thank you for sharing with us tonight, Toyin. And "bizarre" works. Bizarre worked for me, at least. Last speaker of the night – can you please mute yourself, Toyin, and stand by.

And here in the chambers we have Shifrah Gadamsetti. Shifrah?

Gadamsetti: Good evening, Your Worship, members of council, Dr. Smith, and members of our expert panel, as well as those who are listening in. My name is Shifrah Gadamsetti, and for those who don't know me, I recognize that I have inherent privilege in being here today as someone with gainful employment, access to council, and the capacity to engage with the information that I'm about to share with you. And also, in efforts to be transparent, it's important to note that I work for Councillor Carra as part of Ward 9 staff, but he is not exempt from the comments that I'm about to make. I'm also a Calgarian, an advocate, a woman of color, and these identities are often in conflict with each other. I realize that me being here means I am breaking many unspoken rules, but I'm here because these rules are a part of the problem. I won't be speaking about my own personal experiences with racism, because we're here today because of the Black Lives Matter momentum and the movement, and when Black lives matter, the rest of us will be fine.

I was incredibly disappointed to see members of council repeatedly asked the public about where they've sourced their data, about definitions, and, in short, for additional labor after what has been undoubtedly an experience that forces vulnerability and pain upon many who have come before you today.

In the Notice of Motion on June 15, the following policies and strategies were noted: the social wellbeing policy; the welcoming communities policy; the gender equity, diversity, and inclusion strategy; multicultural communications and engagement strategy, which, by the way, is impossible to find publicly; the Resilient Calgary strategy; and the White Goose Flying Report. We also have City strategies for climate resilience, for cycling, for accessibility, and all other social aspects of our city. Additionally, many of the business units and services that report to council often provide incredibly detailed presentations throughout the year that add context, nuance, and relevancy to these documents. And the reason I bring them up is because these policies affect people, and if it isn't apparent to you that racialized people are people, that is inherently problematic, so at the end of the day, we have failed because we have not included that lens.

Much of what has been requested from many of these speakers and in these gut-wrenching testimonies are already reflected in many of the policies, these procedures, these bylaws. I have a whole stack of them here today, highlighted notes. Would love to go over them with you at some point. Issues of accessibility, cultural competency, education, inclusion, consultation, and I want to emphasize this – engagement. We have an engagement policy, have already been through an extensive process of listening, learning, and supposed action. I wholeheartedly believe that it is not the responsibility of all Calgarians to understand, navigate, and hold us accountable in this regard. That is our job, and we have largely failed at it.

If this process, however flawed, is going to amount to something, then we must learn from the past and work in earnest to change the way that we do things in the future. If we do not shift our practices to make meaning of the work that's already been done and the work that we are trying to do here today, then we have wasted the precious time and resources of all who have given themselves a piece of you. Times are tough right now for racialized communities. It has been this way for much of, if not their entire lives. Calgarians want something to fight for, but we cannot continue to ask them for more, in good times and in bad, if the outcomes that we seek to accomplish do not reflect an environment that they can thrive in and benefit from. I know that balancing politics and policy is a difficult and sometimes deeply immoral endeavor, and oftentimes it is used to skirt accountability within and external to this corporation.

But you have the power to change that, and those of us who work here are asking you to be courageous enough to do so, to make it easier to do our jobs and to make it easier to help others. Additionally, barriers to access at every level within the city of Calgary are often the result of professionalizing the process, and we need to change that. We require the citizens who need the most help to do the most work, to prove their value to us through regulation. We engage in gatekeeping time and time again. We decide who gets counted as reliable, trustworthy, and safe to engage with, and we put the burden of proof on those who are already carrying the heaviest burden amongst us.

Okay, I'm just – I'm going to do it. I'm the last speaker of the minute. I'm – I want to, like, go off script for a minute. At the end of every month, people line up in droves to access Fair Entry. This last 31st, I came to the office; the lineup was all the way down the promenade outside in the rain, and because I have a badge, because you have a badge, because people at the City have a badge, they get to swipe and walk past that entire line of people. There is a ton of room in this complex, and for some reason we thought it was okay to let people line up outside during heavy rains, and I just don't understand that. And maybe that's not something that strikes you when you are walking past that, but it struck me, because I used to be one of those people in that line, and now I'm here, and I can't separate that identity from the person I am now and the person that I used to be. So just something to think about. And if you looked at that line and you saw the people in that line, you can understand why that's very, very relevant to the conversation that we're having today. But even if you didn't, you know the data. It's accessible to you. I think we need to be thinking about not just our policies and our procedures, but when we make decisions to keep people safe, if we're actually really maintaining their safety.

Earlier I mentioned that the rules are part of the problem. We've heard from many individuals who work in service of Calgarians that find it difficult to balance their own safety with the responsibilities of this job. We have rules in place that are supposed to prevent that; we have rules to meaningfully engage with our communities; we have rules to govern in inclusive and accessible ways;

but none of them are working, because they are not being valued, respected, or remembered. I'm going to just point out that list of policies once again. Calgary's commitment to anti-racism will undoubtedly result in a new set of rules, policies, and procedures that define our actions, and they are meant to be transparent and, in some cases, a real opportunity to share power with and learn from our community.

In the past year, council has made large, impactful decisions on a number of items, including the Green Line, the Event Centre, multiple budget cuts, and COVID financial relief measures, all of which did not include a conscious effort or demonstration to reflect many of the things we say we value. I stand before you today in earnest to hold yourself accountable, I'm asking, to actively rebuild trust with those who have bared their souls to you. And for all those who are too afraid, disenfranchised, or burdened to speak, I am asking you to take this burden back.

I have with me specifically that I wanted to point out the Council Policy Program and Template, and I would like to suggest that council amend this policy to reflect its stated commitment to Calgarians by including a section that lists accountability. So all of the strategies, all of the policies that we say apply to all aspects of the work that the City does, we need to be reminded of that so that every time a decision comes to council and every time they're making a decision, they are reminded of the stated commitment to anti-racism, to gender equity, to climate resilience, to welcoming communities, to social wellbeing, to Indigenous knowledge, to multiculturalism – that every decision you make is an intentional one, a meaningful one, and an accountable one; that it meets the principles we have all already agreed to, and it informs those which we include when we move forward; that it accounts for the financial and human resources required, because a commitment is nothing unless you're willing to back it up, because Black, Indigenous, and people of color will disproportionately experience harm if you don't.

And if this commitment is one that you are collectively unwilling to make, racialized Calgarians will at least transparently understand why the status quo will not change unless the people in power do. Many others have suggested valuable, concrete actions today, and I hope that council is able to act on these with urgency. And I thank you for the opportunity to speak today.

Carra: Thanks, Shif.

I don't see anyone at this late hour with questions for this panel. I want to thank this last panel. I want to thank all the panels we heard today. They were incredible, and that was a great way to end the night.

	Madam Clerk, if you'll do the roll call, we will adjourn and be back tomorrow at 10:30 a.m. for more public submissions.
Clerk:	Thank you.
	Councillor Woolley?
Woolley:	Present in chambers.
Clerk:	Councillor Chu?
Chu:	Here.
Clerk:	Councillor Colley-Urquhart?
Colley-Urquhart:	Here.
Clerk:	Councillor Davison?
Davison:	Here.
Clerk:	Councillor Farkas?
	Councillor Magliocca?
Magliocca:	Here.
Clerk:	Councillor Chahal?
Chahal:	Here.
Clerk:	Councillor Demong?
	Councillor Farrell?
Farrell:	Here.
Clerk:	Councillor Gondek?
Gondek:	Here.
Clerk:	Councillor Jones?
	Councillor Keating?

Councillor Sutherland?

Mayor Nenshi?

Nenshi: Here in chambers.

Clerk: And Councillor Carra is in the chambers. Thank you.

Carra: Councillor Woolley, motion to adjourn?

Woolley: So moved.

Clerk: It's a recess.

Carra: Sorry, sorry, sorry. Recess. I apologize. Okay, we're recessed. 10:30 tomorrow.

[recess begins 00:12:06]

[36:00:00-37:00:00]

[meeting resumes 00:36:28]

Smith: They were young – in junior high, in high school, in university, professionals, people with undergraduate degrees, master's, PhD. Systemic racism impacts all racialized Calgarians. What is astonishing about the testimonies we have heard thus far is how deep and pervasive the experiences are, how intergenerational they are.

People shared painful stories, harrowing stories, of always feeling under surveillance, policed in restaurants, receiving poor services, the rudeness and arrogance by which they are engaged. When they are in shops and malls, always having a shadow. They have testified about the slurs, the microaggressions, the gaslighting. What all of these stories give us is a strong sense that coming out of these hearings there's no business as usual. We cannot say we do not know. We cannot say it's the odd case here, the random instance here. We cannot say it's just individual or interpersonal. What we are hearing, what we are getting, is a master class in systemic racism.

There are other ways in which this plays out at the institutional level, but also at the personal level: the care and attention we pay to people's names, for example, that has come up repeatedly – whether we pronounce them wrongly, whether we attend to learning how to pronounce them correctly, whether we spell them correctly, that's our way of showing respect. We have also heard about resume racism and credentials, the ways in which, if you are racialized, your credentials are devalued. So in the professional life, people have talked

about being overlooked despite their credentials; of having been jumped over by people who have less experience, less education. So when we say people are underrepresented, it's not about qualifications, often not about experiences. We must look to other factors, including racism.

But people shared these stories in many ways. They prepared careful remarks, they researched data. They shared these stories with anger. They shared these stories with courage. They talked about their frustration. But what they did above all else is they showed up. That reflects, in my view, their love for themselves, but especially their love for the next generation. Repeatedly we heard people say, "We do not want this to happen to our children. We do not want this to happen to another generation." I myself have been dealing with research and racism for over three decades, and I can tell you there were moments – when I came into this I thought, oh, I'm sure I've heard all of this before. But I'll tell you, there were moments when I thought, how is this possible – the pervasiveness that decades on, after talking about a commitment to racism and equity and diversity and inclusion, we are still hearing these stories.

So here is a message for people like me who have these portfolios of equity, diversity, and inclusion. People see these positions as ones that have not provided any measure of justice for racialized people. That's a hard pill to swallow, but it must be taken seriously. Some refer to equity, diversity, and inclusion as analogous to "hopes and prayers" when it comes to racialized people. So that requires us to live with the discomfort of hearing these stories. To sit in it, to hear the racism, is exhausting. It's traumatic. To experience it – we are just having to listen and to learn, but imagine having to experience this from the cradle to the grave.

We have also heard that mechanisms that are established to provide accountability, repeatedly over the day, are failing racialized minorities and Indigenous peoples. Complaints are not working. Complaints are ignored. They are not forwarded. They're denied. They're blocked. They're dismissed. People who experience it are further traumatized. That's a lesson for us here today too. People are sharing their stories. These stories are re-intensifying the trauma they felt initially. We would have failed significantly if we do not act with integrity, with courage, if we do not hear them and act to change the situation. And it could be the case that the former mechanisms were there, but the people who were in place are wrong. We must have the courage to change that.

Two institutions were highlighted time and time again: education system and the criminal justice system. Over 120 brilliant, thoughtful, talented Calgarians of all backgrounds repeatedly talked about their encounters with the police – how it took away their dignity; how it denied them respect; how they felt brutalized by this, demeaned and graded. And repeatedly we heard the claim, "It's a few bad apples." But there's a suggestion that the barrel itself is deeply problematic.

This requires further engagement, because I work in universities, and we also talk about the culture in universities. We can talk about the culture in policing. And so either way, I know the commissioner of police is listening attentively and is willing and prepared to address any instances wherever they can, and I know council is listening attentively and prepared to address these. I myself have a degree in criminal justice, and I did policing, and I also did adult probation and parole, so I know this work is not easy. Many in my family have been police officers elsewhere, or nurses, and so I know these things aren't easy.

But we cannot ignore – these aren't random instances. These are instances of people who don't know each other, who are from all kinds of backgrounds, sharing the same experiences. So whatever we think we are doing that it's for the public good, that's not how it's being experienced, and the same education and the curriculum where people were talking about the curriculum is whitewashed, teachers – they are told from the settler's perspective, and generation after generation, people aren't taught to deal with each other. We live in a democracy, so education, institutions, are fundamental to upholding and securing that democracy for us, and for finding ways in which all Calgarians, all Albertans, Canadians, can learn to live together with dignity and respect, and where they are judged not by the color of their skin, but by the content of their character, by their education and achievement. And repeatedly we heard that's not the case.

So I want to make two comments for the comments before we open up the floor. One is this question of emotions. We have heard painful, agonizing stories; traumatic stories; and it's repeated over and over again. And one of the emotions that we often have a difficult time dealing with is anger. Now, the Greek philosopher Aristotle said that anger is one of the most complex of human emotions – particularly anger in contemporary societies, where we often want to ignore it, because with anger comes – there's a moral dimension to it, a psychological dimension to it, a social dimension to it – how it's felt, how it's experienced, and what we do with it. For Aristotle, he thought we should praise the person who feels the anger at a situation that requires change. But the opposite tends to happen: We tend to focus on the person who is the messenger. We shoot the messenger rather than put attention on the problem itself. But the thing about anger, too, is that we need to be attentive to the persons who are sharing it, how it's delivered, and the moment and the length of time.

But I also want to – the second person I want to draw on is Audre Lorde, who wrote in 1981 about "The Uses of Anger" – that anger is often a response to racism. And she encouraged us not to be afraid of anger, that the fear of anger will teach us nothing. So we need to learn from the anger and the frustration and the emotions that we have been hearing today. And she said, "My anger is a response to racist attitudes and to the actions and presumptions that arise out of those attitudes. If your dealings with other people reflect those attitudes,

then maybe anger and your attendant fears are spotlights that can be used for growth in the same way I have learned to express anger for my growth. But for corrective surgery, [to correct 00:47:53] racism, not guilt. Not denial. Guilt, denial, and defensiveness are bricks in a wall against which we all flounder; they serve none of our collective futures." So to dialogue about racism, it will require us to recognize the needs and the living context of those who have taken their time, who have come forward bravely and courageously to tell their stories. To quote again, "Anger is an appropriate reaction to racist attitudes, as is the fury when the actions arising from those attitudes do not change." Anger is an appropriate response to systemic racism, and as we have heard for the last two days and probably today, racism is systemic and it impacts all institutions, and people of goodwill here are committed to actually addressing it.

So I have repeatedly said racism is traumatic. So we have been hearing the concerns of Calgarians, those who've come forward to share their experiences, so I want to let you know that the team here at the City have a plan for those who have made submissions over the past three days and for those who are speaking. And you should know that when you actually call, if you need to – and we encourage you, if you need to, reach out and call the distress center line. There is a counselor there who you'll be put in touch with, a therapist in racial-informed trauma. She's also backed up by a diverse team of counselors who can provide you support. So I want to encourage you, anyone who has experienced trauma over the past two days or who may experience it today, the team here has your back, and you can see the number that you may call – 403-266-HELP. That's 403-266-HELP (4357).

So with those opening notes, I again want to encourage us to be attentive, to sit in any discomfort – because imagine, that's all we have to do: sit, listen, learn. But after these hearings – I know Councillor Carra would stress this point as well – there is a deep commitment to engaging further and to acting on all the thoughtful recommendations that have come forward, and the brilliance of those recommendations. And I want to encourage everyone who actually took care to offer poetry, and particularly spoken word, the generosity of that giving, the hopefulness of that giving, in these difficult times. So thank you very much. And now I turn the floor back over to my co-chair.

Carra: Thank you, Dr. Smith. While you were speaking, my phone was blowing up with people from across the community and across the city of Calgary who were listening and are moved by your words and by the call to action that they represent.

And I believe this is going to be our last day of listening, and that's when we pivot to action after that. And I want to note that there have been many criticisms of this process so far, and they're all valid. And one of the criticisms was that we did not have racially informed trauma counseling available, and we have rectified that. I know we've heard some testimony that the crisis support

line has not been as helpful in the past, but if you call this number – if you feel the need to call this number, you will be directed right to the counselors that we've retained to do this work. So we are evolving, and we are listening, and we are trying to act in small ways like this, but large ways to come.

But before we do that, there's more to hear. This is day three, and I am going to build five panelists, a panel of five, as we've been doing throughout these proceedings so far. We will listen to five citizens speak, a panel of five, and then we will question them if there are questions that need to be teased out. But I know that committee is trying to balance deep, meaningful conversations with presenters with moving the proceedings along so we can hear from as many people as have signed up to speak.

So without further ado, I'm going to go back into the list – people who got passed over who were not on the line when we called their name, and I'm going to try and collect them before moving forward with people we haven't called their names yet. So –

Voice: How many people are on the list?

Carra: How many people are on the list? Madam Clerk, can you give us a tally of who we've spoken to and how many are left? Do we have that?

I think we did, like, close to 30 on Tuesday. We did 65 yesterday.

Clerk: So we have approximately 80, because we don't know if people are not going to speak or speak, so I'm not going to give you an exact, but we have approximately 80 people left.

Carra: There are approximately 80 people left. So we did 65 yesterday, and we have to do up to 80 today if we're going to finish today. And I think that any more than that, we will lose our ability to listen in a meaningful way, so I'm going to commit that we're going to get through today, and I hope everyone who signed up is with us and will have an opportunity.

Eileen Clearsky? I called your name yesterday.

Davison: Sorry – procedurally, Chair –

Carra: Who is this?

Davison: It's Councillor Davison.

Carra: Sorry, Councillor Davison. For some reason I didn't recognize your voice. What's up?

Davison: No, no, that's okay. Just want to understand the protocol for any speakers list or questions from council today. Are we doing this on Teams on the chat, or are we using our text messaging?

Carra: Yeah, I had to change my password, and I have not been able to reestablish a meaningful connection to Teams, so I would ask that you use the council text line to request to speak with me. I also want to say –

Davison: Thank you.

Carra: Okay. Thank you.

Pamela Tzeng?

Tzeng: I'm here. Hello.

Carra: Excellent. I'm glad that you're here, Pamela. I'm going to make you the first speaker on the list. I'm going to assemble the rest of the panel. I'm going to then call on you. Can you please mute your phone until it's your turn to speak.

Tzeng: Yes, thank you.

Carra: Thank you. Angelina [Fage], are you with us?

Clerk: Excuse me, Chair.

Carra: Yeah?

Clerk: Would you mind to call out the panel so that they know which panel we're on?

Carra: Okay, that's a good call. So I don't have that on this – oh yeah, I do. It's right here.

So Pamela Tzeng was supposed to be in panel 14 yesterday. She got missed.

Angelina [Fage], panel 14, I'm not hearing her.

From panel 15 yesterday – and this is what you were assigned, this is not what you are actually on – Nyaluak Lual, from panel 15. Nope. Not hearing.

Crystal Many Fingers. I called your name yesterday when I was trying to assemble panel 17. Are you with us?

Michael-Ander Schok, from panel 17, are you with us?

Emmanuel Simon, from panel 17 yesterday, are you with us? We didn't get a lot of luck with panel 17 yesterday, but we did have a panel 17, anyway.

Hyder Hassan, from panel 17, are you with us?

[Alycia] Hunt, from panel 18, are you with us?

Moving on. Niki Bains, scheduled to be on panel 19, and this is panel 19. Are you with us, Niki?

Bains: Yes. Hello.

Carra: Excellent. I'm glad you're here. Can you please mute your phone and stand by? You're going to be our second speaker.

Bains: Yes.

Carra: Wunmi Idowu? Wunmi Idowu, from panel 20.

Idowu: Good morning.

Carra: You're here? Excellent.

Idowu: Yes, I am. Thanks.

Carra: Please mute your phone and stand by. You're going to be our third speaker. I'm glad you're here.

Oluwatomi Alo, also known as Jessica. Oluwatomi, are you with us, from panel 20? Not hearing your name.

Also from panel 20, Priti Obhrai-Martin. Priti Obhrai-Martin, are you with us?

From panel 21, Jatinder Reyme Kaur. And I apologize if I am not pronouncing your name appropriately. I will ask for a lesson.

From panel 21, Uzma Gilani. Is Uzma with us?

From panel 21, is Phina Brooks with us?

Is Mowunmi Dawodu?

Dawodu: Dawodu. Yeah, I'm here. I'm here.

Carra: Thank you for being with us. Mowunmi, you are number four. Please mute your phone and stand by to be the fourth speaker.

I've got one more panelist to put on this panel. Josephine [Mando]? Scheduled for panel 22. This is panel 19. Are you with us?

Ayra Bukhari, from panel 22, are you with us?

Sumaiya Nawar, are you with us?

Joly Zawadi, from panel 22, are you with us?

I have [Jacqueline Aquinas], who was supposed to give her spot to – is giving her spot to Wunmi Idowu?

[37:00:00-38:00:00]

Idowu: I'm here.

Carra: Okay. So, Wunmi Idowu, yeah, you're on the line. And [Jacqueline Aquinas], do you know – Jacqueline is not speaking? I assume you know Jacqueline?

Idowu: Yes. I'm taking her spot for a different discussion because I won't have much time to be able to say both.

Carra: Okay.

Idowu: So I'm just trying to be respectful of people's time.

Carra: Okay. Understood.

Sarah Thomas, are you with us?

Bethel Afework, are you with us from panel 23?

[Rowan Wren], are you with us?

Voice: You're on the line, and [Jacqueline Aquinas]. Do you know Jacqueline?

Carra: Okay. That sounds like Teams became unmuted and was bouncing back at us. But I believe Councillor Gondek has her finger on the mute button for Teams, keeping us free from interference on that front. And I thank Councillor Gondek for that.

Anne Azucena?

Tyler Latu'ila?

Jeremy John Escobar Torio?

[Iman Hussain]?

Carey Rutherford, are you with us?

[Jax Galos Aquinas]?

Danielle Dieng? This is panel 25. We're getting up there. They might not be on the line yet.

Okay. You know what? I'm not going to – I'm just going to go with the panel of four. Wait. There's someone in the audience.

Are you looking to speak, sir? Are you looking to speak?

Merklinger: Yes, [unclear 00:02:02].

Carra: What's your name?

Merklinger: Jeffrey Merklinger.

Carra: Jeffrey Merklinger, we will put you on at the last speaker in this panel if you're interested. Okay. Jeffrey, here in the chambers –

Mogale: [overtalking 00:02:15].

Carra: Excuse me?

Mogale: Sorry. Did you complete your list of everybody from panel 23 from yesterday?

Carra: I did, but we're going to do another panel after this. Who is this speaking?

Mogale: It's Mpoe Mogale.

Carra: Say again, please.

Mogale: Mpoe Mogale.

Carra: From panel 23? I don't have you on the list for panel 23. But you know what? You're on the line. Can you please just stand by for after this panel, and we'll put you on after that?

Mogale: Of course. All right. Thank you.

Carra: Thank you so much.

All right. This is a – our procedural bylaw speaks about five minutes per citizen presenter, and this is usually on things like bylaws and recommendations about policy changes. This is a different environment, and we've shown a lot of leniency with five minutes. The only thing that has driven us to remind people about five minutes is an attempt to get everybody who wants to speak a chance to speak. We've got a panel of five. I am not going to enforce the time. I'm just going to ask you to be mindful as you share your testimony with us.

And without further ado, everyone, please make sure you're muted, except for Pamela Tzeng. Please unmute and join us.

Tzeng: Hello. Thank you, Mr. Chair, Mayor Nenshi, city councillors, Nyall DaBreo, to all who are chipping in, taking the time to actively listen and hold space for what I'm calling in to share.

My name is Pamela Tzeng, T-Z-E-N-G. I use pronouns she and her, and I am a born and raised Taiwanese Calgarian. I work as an artist and producer in the professional art sector here. And today I'm here to speak as a member of the Alberta Anti-Racism EDU Committee. We are a group of citizens spearheading a letter campaign urging the minister of education and provincial MLAs to publicly commit to adding anti-racism coursework and more comprehensive Black Canadian history to Alberta programs of study K to 12.

The anti-racism coursework that we are asking for needs to center racialized voices, their histories, their contributions, and different ways of knowing across all subjects and schools, not just in social studies and language arts, but also in sciences, math, and other subjects, too. Students need to be able to understand how modern disciplines of study promote the concepts of Western and white superiority.

My dearest friends, Cindé Adgebesan and Nicole Dodd, started this letter campaign because we are tired of the othering and racism that we experienced, that the youth now experience in school. Those include racial slurs and emotionally violent stereotypes that impacted our self-esteem and sense of human agency. We graduated 16 years ago, and during this public hearing, we have heard from children born the same year we graduated are experiencing the same challenges that we endured.

It is so disheartening to know that nothing has changed. K to 12 schooling is the environment where we internalize racism towards ourselves and towards others. As an East Asian youth, indeed I was othered daily, but what really

actually breaks my heart the most is that it wasn't until I had the wherewithal as an adult to go on my own journey of anti-racism awakening – that I didn't understand how dangerous the model minority myth was and how important it was to debunk, how the model minority myth was the source of all my anxiety around academic performance, wanting to belong, or trying to be a perfect example of a person of Color who can be accepted and seen as less dangerous to my white teachers and peers.

And, therefore, I performed whiteness and let myself be white adjacent. I wish that I knew and had the support of my schooling, my teachers, to unravel the unconscious anti-Black racism that I had internalized, that may have transpired toward even my best friends who I started this campaign with, to unpack the anti-racism that was enacted on me by my white and other racialized friends, and our collective racism towards Indigenous peers, the people of this land, that we took in through our school environment.

Children deserve to have anti-racism knowledge and guidance in their education. Children deserve to see themselves reflected in their schoolwork, to understand their worth and their ancestors' struggles, the contributions of their communities to society. They need to know they're valued. They need to know that each other are valued. And this is our responsibility, and this is your responsibility as the City of Calgary to advocate for this.

Calgarians contribute to Alberta education through property taxes, which are collected by the City and reallocated by the Province. We need you to be – the City of Calgary – to champion and act as institutional advocates of this important issue and this campaign and the many campaigns that are popping up across the province and that have been popping up since the '90s. Because our contributions are collected by the City, the values of the City should be reflected in the usage of those tax dollars and education. That is just clear and sensical.

In addition to anti-racism education, we need the City of Calgary to advocate for an equitable and just distribution of tax dollars amongst schooling in different socioeconomic neighborhoods. As an artist, I had the fortune to go work in different schools performing educational performances. And what's so frustrating is that the communities that have the most newcomer populations and that are economically in more disparity cannot afford to have these really vital access points to learning through creativity and also other resource.

It's the communities who are privileged, who are generally pretty white, that have parents who have the time to volunteer to fundraise for these things. We need a reallocation, an equitable reallocation, of funding to different communities that is – sorry, got a little charged – that is equitable and fair. We also need you to advocate for the need of hiring more racially diverse teachers and to advocate that there's mandatory comprehensive equity and anti-racism

training of school board administration and teachers plus staff on the ground with our children.

The City has taken a first step in its commitment to actively dismantling racism, which is essential to creating a more equitable and inclusive society for all Calgarians. Anti-Racism curriculum petition is a meaningful and tangible way that we can educate young Calgarians, the leaders of our future, about how they can proactively contribute to a more fair and just society for all.

We all deserve human rights and dignity as racialized people, and we need to be giving students what they need, the skill sets and the empowerment, to actually realize this. Thank you.

Oh, one more thing. For you, all the councillors, everyone in the room, everyone who is listening, you can find more about our letter campaign and support it by visiting this website. I will spell it out. It is albertanti-racismedu.carrd.co. Or if you have social media, you can even search on Instagram. It's a little bit easier. Our handle is @abanti-racismedu.

Thank you very much.

Carra: Thank you, Pamela, for your testimony, and thank you for your work with the petition. We've heard a lot about how – and as Dr. Smith said in her opening comments today – how education is one of the sort of core pillars of maintaining the structural racism that exists in our city and in our province and in our country. And I appreciate your activity and actions and doing the political work to get that addressed at the curriculum level. Please mute your phone, and let's welcome Niki Bains.

Niki, are you prepared?

Bains: Yes. Hello. My name is Niki Bains. I am a lawyer here in Calgary who serves Indigenous nations in seeking to protect their treaty and Aboriginal rights. But today I'm speaking as a community member and as a Punjabi woman.

Over the past few days, you have heard and will hear about the profound impact racism has on the lives of Calgarians. I urge you to listen and take this opportunity to respond to these concerns seriously. I hope that at the end of each panel you have noted to yourself what work you need to be doing to better serve your communities both in terms of personal growth and your duties as a public servant.

When I read the motion passed by council on June 15th, I see a focus on identifying barriers, anti-racism education, and assessment and evaluation through a diversity and inclusion lens. That work needs to be done and should

already be happening, but we need to go further than simply commissioning another study or committing to deferred action.

I have been involved in anti-racism education initiatives in the legal profession for some time now, and while education and awareness are necessary steps, they are not an end in themselves. Nor should the language in anti-racism be co-opted. The purpose of educating yourself on systemic racism is to enable you to make informed decisions that actively combat racism in all its forms. You, as elective representatives, have the power to take decisive action against systemic racism. Not all of us do.

Please take this opportunity seriously. Listen to what the community has shared, and translate it into concrete action without delay. Otherwise, this process we have been engaged in these past few days becomes exploitative and harmful. And I want to thank Dr. Smith for her remarks on this issue this morning.

We are living through an extraordinary moment, a moment where Calgarians have rallied together to demand accountability for the harmful impacts of policing in our city, a moment where you as city councillors have the opportunity to create a path toward a more just future. Policing as an institution and the systemic racism that is embedded within it has directly harmed the most marginalized in our society. These harms are severe, including harassment, intimidation, injury, and death.

These harms are felt predominantly by Indigenous and Black members of our community, affecting not only the particular individual at the receiving end of police brutality but also their families, communities, and society as a whole. Police brutality is very much a local problem. Racism is a sickness, and it has infected us all. It is a system of power that works hand-in-hand with white supremacy. Racism will not be dismantled by a piecemeal approach or incremental attempts at reform. Racism must be named and directly challenged as what it is, a system.

Rooting out a few bad apples within the police force, improving training, or diversity and inclusion initiatives will not transform the police into an institution that is not oppressive. Systems adapt, and racism is pervasive. And so what this moment demands of you as city councillors is humility and bravery, humility to recognize that you may not have all the answers, humility to truly listen to those that have historically been ignored, and humility to acknowledge that the ways of the past or business as usual has not served your community, bravery to take decisive action in getting at the root cause of the problem, bravery in reallocating priorities, bravery to defund the police and to chart a way forward that focuses on the needs of the community for affordable housing, free public transit, safe consumption sites, and well-funded mental health services.

What I think is significant about the present conversation is the opportunity it presents to create real change at the municipal level. While the City does not have the power on its own to enact wholesale and much-needed changes in the justice, education, and healthcare system, it does have the power to direct how policing gets funded and prioritized moving forward. This is a major piece of the puzzle in addressing systemic racism.

Policing is the site where state-sanctioned racial violence is felt by the most vulnerable in our city. It is also the site where you as city council have the power to take decisive action against systemic racism in Calgary. And all this can be done by diverting funds away from policing and into the community. Defunding the police is not a reactionary or impulsive move. Instead, it is a strategy to strengthen our community by reallocating our funding priorities into programs and initiatives that enhance public safety by getting at the root causes of insecurity such as poverty and addiction.

Police are often called upon to respond to issues that are not criminal but social in nature. Let's reimagine what our response as a city, as a community, to these issues could be. Let's support community members who are struggling instead of policing and criminalizing them. Defunding the police means freeing up dollars unnecessarily being spent on heavily armed and oppressive responses to social problems and rerouting those funds where they can provide the maximum benefit.

You have heard that we cannot wait to act. Police brutality and systemic racism are urgent problems, and we need city council to take immediate steps to combat them. Requesting that the police report on their anti-racism efforts as the June 15th motion does will not ensure the rights of Indigenous, Black, and other racialized people are respected. Leadership on this issue must come from you as city council. The police are not positioned to reform themselves.

And so I urge city council to take substantive measures directed at defunding the police and reinvesting in the community, including an immediate halt to funding increases to the CPS and to reallocate at least 20% of its current budget for community-based measures In consultation with Indigenous and Black leaders in our community. Thank you.

Carra: Thank you, Ms. Bains, for that very lucid set of recommendations, and thank you also for clearly calling out who this hearing is ultimately for, which is for myself and my colleagues on city council, because this is our call to action. Really appreciate that. Please mute your phone, and let's make some space for Wunmi Idowu.

Wunmi, are you with us?

Idowu: Yes. Good morning. I'm here. So I just wanted to ensure that it's clear that I have two different information that I'm sharing this morning. I was trying to be cognizant of time, and I booked two different, separate times – sections, I guess, 20 and 22. But it looks like I'm being told that I'm going to wrap everything up in this discussion. So I just wanted to be mindful of time and apologize to everybody prior to speaking.

All right. So there's an African proverb that says, "Keep your head and your heart in the right direction, and you will not have to worry about your feet." My name is Wunmi Idowu. It's spelled W-U, N as in Nancy, M as in Mary, I. And my last name is spelled I, D as in Donald, O-W-U. I'm an accomplished dancer-choreographer, instructor, performer, producer, and founder of Woezo Africa Music and Dance Theatre. Woezo Africa is spelled W-O-E-Z-O, Africa, A-F-R-I-C-A.

I have been performing in Nigeria since I was three before migrating to Edmonton in 1992. My parents made the decision to move to Canada with my siblings when I was 10 years old for the sole purpose of quality education and better quality of life. Being one of the three Black students in my elementary school felt like I'm in someone else's house, like I'm intruding. I was severely bullied and called demeaning names such as monkey and the N-word, which have been used frequently. Jokes about Africa being uncivilized and telling me to go back to where I came from and that I was not welcome in Canada were among the challenges that I have experienced.

I was put into the ESL program even though English was my first language due to the fact that my parents put me in private school with my siblings in Nigeria. And it was funny to me because I was in the ESL, yet I was teaching the students who were in the class with me about English. So, obviously, I wasn't meant to be there. But I found it very interesting to marginalize me. Because I'm an immigrant, I should be put in those positions.

From elementary to high school, we learned about Canada's history and constitution foundation, but learned nothing about Africa. The absence in the curriculum of the African Canadian history in Alberta, including, for example, that of the slave trade, which is a glaring omission that troubles me, as well as the exclusion of the history of Northern American Underground Railroad or the contributions that Black people have made to Canada.

In contemporary times, African Canadians have made inestimable contributions to Canada in the arts, politics, technological inventions, military services, business, and more, in the face of lingering racism. This is where Canadians endured and succeeded. Their resilience inspired me as an African. It made me want to contribute to Canada in my own way.

I decided that I would contribute by ensuring that I didn't forget or leave behind my heritage as an African and Nigerian. And I've been a Canadian citizen, but that does not hinder me to continue to highlight my culture as a Nigerian and African in Canada. So I started performing at our school's Cultural Day celebration. I basically took the opportunity to educate, making sure that African dance music and theatre [unclear 00:23:25] at every chance I got was shown.

The colorful, intricate performances to music excited and intrigued the audiences. They found what I did to be completely new. I would also take any given opportunity authorized by my social studies teacher to write essays about our African heroes and historical figures instead of focusing on the lists that they presented to me.

The audience of my peers would become inquisitive, which led to questions and discussions that granted me the ability to share my knowledge because they had been used to negative perceiving about Africa. In their eyes in the media was all about poverty, corruption, fraud, and war. Since there were no representations of contributions of Africans in the curriculum, I infused cultural elements that I found to be uniquely African into whatever I did in language arts, social studies, history, sciences, and other subjects. This helped me promote a better understanding and appreciation of the African culture and its contributions to society today.

The Canadian performing arts industry was an avenue to build community capacity and leadership, destruct colonial illusion, and empower the youth in their cultural identity. I have had the opportunity to perform all over Canada and the US, building artistic integrity, furthering illuminating of our culture, and presenting thought-provoking arts to those audiences.

In 2006, Woezo Africa had been passionately dedicated to bringing the relevance of the African culture to the masses through traditional and modern modes of performing arts, including dance, music, theatre, and storytelling. Our award-winning organization provided a range of services and educational community outreach programs, including dance classes, workshop, public and private performances, school- and community-based artist residencies, and also encouraged connections with various African and Caribbean communities for socioeconomic development to empower their cultural identities.

By pushing for increased visibility of ethical and cultural diversity in Calgary, Woezo Africa continues to enhance the city's creative economy by enabling the movement for cultural equity and diversity for social change. Discrimination, alienation, and social exclusion contribute to our feelings of disconnection, and the arts have been proven to help the marginalized communities feel more included and empowered. Our company seeks to increase our frequency, our duration, intensity of our community impact by encouraging other

[disenfranchised 00:26:04] community associations and community groups to educate and heal through the process of creation.

We believe it's important to make space for marginalized voices and experiences, which often offers perspectives and narratives that oppose dominant culture. By showcasing a wide array of experiences and making space for experiences that are often overlooked, we believe that we begin to make small changes towards our society, towards a more inclusive way of living. Our tool which – we attempt to raise a sense of community involvement in our youth, especially the Canadian-born generation, by teaching them our culture and heritage.

Both my daughters, 14 and 10, were born in Edmonton. Most of what they've learned about Africa was taught by me. So if I was not their mother, how would they know these things? The school system doesn't supply that knowledge through its curriculum.

In 2017, Alberta celebrated its first official recognition for Black History Month, attempting to bring attention to rich, buried, yet underreported history of Black and Indian settlers in Alberta. Black History Month originated in the early 20th century in the United States as a way for African Americans to explore and better understand the history of slavery and African diaspora, a history that has been largely silenced in schools and in dominant culture. Our performing arts company performed at the 2017, 2018, and 2020 Black History Month celebration hosted by the government of Alberta. MLAs, community members at the McDougall Centre, celebrated with other Black community leaders to bring forth the history and the diversity and the compassion and the need to continue to showcase the achievement of these Black Canadians.

The theme of the 2020 Black History Month was Canadians of African descent going forward guided by the past. This was inspired by the theme of the United Nations International Decade for People of African Descent, which brings to my point, under proclamation of the International Decade for People of African Descent, which was adopted by the United Nations General Assembly, this decade entitled people of African descent recognition, justice, and development, has been celebrated since January 1st, 2015, and it ends on December 31st, 2024.

This decade is meant to raise awareness in the fight against prejudice, intolerance, and racism. The decade is a platform conducive to encourage and implement appropriate policies to reduce injustices, racism, discrimination against people of African descent and also to promote cultural diversity by valuing in particular the common cultural legacy that emerged from the interactions provoked by the history of slavery. It happened. Slavery happened.

The decade offers an opportunity to reflect on the dehumanization and deportation of millions of African population and also exposes a need for humanity, dignity, citizenship, equality, and freedom. There are millions of Canadians of African descent representing dozens of unique African cultures across the city of Calgary. People of African descent continue to suffer inequity and disadvantages because of the legacy of slavery and colonialism.

The 2016 census noted that the Black population in Alberta was 129,390. Studies report, and conferences that are observed showed, that the large numbers of African people of descent are among the people of poor and most marginalized people in this city. This is the direct consequence of slave trade and the enslavement of African-descent women, men, and children for over 400 centuries and colonization period. The discrimination faced by people of African descent extend cycles of inequality and poverty, have hindered our development.

The absolute lack of social recognition and appreciation of our history, heritage, and cultures and the negative representation of people of African descent in the education curriculum, entertainment industry, and the media perpetuate the prejudices initiated and continued for centuries during the period of slavery and colonial era. I have poured out so much of my thoughts, experience to the communities, who will be influenced and empowered to make a final decision concerning racial injustice, institutionalized racism, and inequality for all marginalized communities.

As a duty of justice, the main objective is to reinforce action and measure securing the full enjoyment of economic, social, cultural, civil, and political rights of people of African descent and their full, equal participation in society. On January 30th, 2019, Prime Minister Justin Trudeau announced that government of Canada would officially recognize the International Decade for People of African Descent. We are officially halfway through that decade. We only have four years left.

I have not heard the City of Calgary implementing strategies that address challenges around those objectives to set a positive precedent for targeted socioeconomic change. With the proper support and strength, expertise of African-descent communities paired with the commitment of the City of Calgary would set a new standard for targeted reforms. Everyone deserves the right to full and equal societal inclusion, and when marginalized groups benefit, so does everyone else.

Calgary should invest in the full integration of their citizens, and especially the marginalized, in order to improve their productivity, improve the institution, and improve the life of all their citizens. Since the acknowledgement of the International Decade by Prime Minster Trudeau, what measures have been made towards the objectives to promote respect, protection of human rights,

and fundamental freedoms of people of African descent and encouraging a greater knowledge and respect for the diverse heritage, culture, contributions of this community to the societies around this world?

In 2024, just four years from now, the International Decade for People of African Descent will come to an end. Has there been a plan in place to set up framework to fight systemic racism, discrimination, and ongoing inequality that we face in response to this International Decade? When the decade ends, what positive changes will remain when nothing has been accomplished so far?

Thank you. So that's my first discussion. If you have any questions in regard to that, please let me know. If not, I'm going to move to the second one.

Carra: Okay. I just – I want to say thank you for those words. Obviously, education and the arts are hugely important in both combating systemic racism and unfortunately in perpetuating it. And thank you for your work in that regard, and thank you for laying out the fact that we are halfway -over halfway – through the decade, the International Decade recognizing people of African descent. And hopefully the outcome of these proceedings can start to answer the question you've challenged us with.

You've got a whole nother presentation to give? That's unusual. We haven't done that before. You went significantly – can you try your best to constrain your remarks to as short a time frame as possible, please?

Idowu: As long as what I'm being said is going to come up with an outcome, I will have to express myself because this is trauma that I have been going through since I came to Canada. So I don't believe that the time is of relevance, unfortunately. I've already apologized from the beginning to everybody who's waiting. But I have been waiting for three days to express this, and I've been waiting over 16 years to express the next one.

Carra: Okay. I appreciate that. I'm just talking about trying to make room for others. But I will, of course, let you speak. Before you do, I'm going to ask that the gallery silence itself. We do not want outbursts from the gallery.

With that, please proceed.

Idowu: Thank you. So I moved to Calgary in 2003. I was trying to finish up my education with DeVry Institution of Technology. So I moved from Edmonton to Calgary, as I said earlier that we migrated to Edmonton. And I wanted to further my study. So, moving to Calgary in 2003, I was in school and I also got different positions.

When I started working with this new job, I had to pick a different route because where we just moved – we moved to the Forest Lawn area, myself and my

partner. And there was an incident on the bus in July 2004 where I entered the bus – actually, it was [unclear 00:35:39] Bowness, coming from Forest Lawn to downtown. That was where I was working. I worked for a collection agency at that time. And I walked in. Bus was packed because it was around that 7:15 time. I started work from 8:00 to 4:00.

So, entering the bus, it was packed. I was able to find a seat, but it was right beside somebody that was sitting on the window seat. So I was in the aisle seating at the top part of the bus. If you know, you have to walk up like two steps before you get to the top part. So I was in that very corner. The person on my left told me that they wanted to get off, so they pulled the indication to let them know that "I'm going to be getting off." So I stood up for that person to exit that seating [plane 00:36:18]. I held on to the railing with my right hand, facing the back of the bus. The bus was going and all of a sudden stopped immediately. When the bus stopped, I flew back into the seat I got up from while holding on to that railing 360 degrees in a matter of seconds. When I opened my eyes from the shock, I saw people on the floor of the bus, people on the wall of the bus, and somebody tapped me and said, "Are you okay?" And I said, "What just happened?" They said, "The bus just got in an accident." And we were looking to see what the bus hit.

Well, unfortunately, it was the bus driver driving fast and wanted to stop because of the light. So the bus driver looked back and said, "Everyone okay? Sorry." And that was it. People were on the floor, old people, young people. Everyone was all over the place on the bus. The person that saw me and asked if I was okay gave me a little slip of paper that basically said, "This is my information. If you need a witness, I'm here. I was here. I saw what happened to you."

So, out of shock, I had a couple more stops to stop before I got off downtown. We're already downtown at that time, close to the train station where the new library is right now. When I got off the bus, I was shaking. That was the first time I stood up from the incident. I was shaking. I was like, "Well, what is this?" Well, because of that notation of being a strong Black woman, I didn't think of it, of anything. I didn't think of it as a need to shout or a need to bring attention to what I was feeling. I just got off the bus, and I made notes of the bus number, the description of the bus driver, and the stop I got off at and the time.

So when I got to work, I took some Tylenol. By lunch hour, I was just not feeling myself. I had colleagues ask me, "What's wrong? You just look like you keep holding onto your body." My head was just blowing up. So I contacted the City of Calgary Claims, and they basically told me that I needed to make a claim. I told them exactly what happened. I gave them the information of the witness that gave me their contact. I gave them all this, stop number from where I got on, the description of the bus driver, what happened, around what time – what happened, the location – I just said close to the city library downtown – the time

I got off the bus, and also the bus number, the number on the bus, the actual number that the bus driver has to have a key for. I gave all that detailed information.

And because of that, I said, "You know what? I'm going to the doctor because I don't feel right." So I went to the doctor. They basically told me I needed ultrasound and x-rays, and they gave me a slip that gave me two weeks off of work. So I went, sent the information to my employer to let them know my doctor told me I'm taking two weeks off. And I started rehabilitation, physiotherapy, etc. City of Calgary never got back to me. When I contacted the witness, they told me they never got a call from the City of Calgary. So I was always following up with them to see what's next because I don't know the process. This was in 2004.

They started giving me checks every month for about four or five months. From that point, I decided to get a lawyer because I was now looking at a situation that could evolve and I did not know what to do, but I wanted to be sure I took measures to protect myself. I lost my job. After being there for four months past the probationary period, they fired me because of the injury, and they told me that "You're no longer worth being here because of your injury. We can't keep you." And they'd already even hired somebody, within two weeks hired somebody new.

So because of that prompted me to contact the Human Rights Commission. I went and filed a complaint, and they started working on proceeding. I got as much evidence as I could to them also. City of Calgary wasn't being very proactive. My lawyers were trying to get information about the bus driver. And the question was, who is this bus driver? And they said there's no bus driver that fits that description.

So can you tell me, how can I be on a bus, the same bus I've been catching for months, the same bus driver at the same time – I know the bus driver. I knew his name. I knew – they have badges. I knew his description. And I got injured in a bus that he should have made sure to radio in to say, "This just happened." They said they did not know who the bus driver is. That was the City of Calgary's lack of accountability.

I'm going to treatment, physio, massage. I've done so many treatments I can't even count. I've seen so many people that are physiotherapists that I can't even count. I have recounted the story over and over because they have to ask you, "What happened to you?" I had three different law firms – three – try to talk to the City of Calgary to let them know that this is not right. What can we do? Can we go into court? Can you bring this information? Who was the bus driver?

I even went to the discovery, and by that time I was pregnant with my first daughter, which was about three months right after the injury. And they told me that – City of Calgary lawyers told me, "How can you be pregnant if your back is injured?" The oppression. So because I live in Forest Lawn, is there need for you to dehumanize me? Is there need for you to disregard what has happened to my life?

I moved back to Edmonton. By that time, I couldn't go to school. No longer was I able to perform. Now I'm pregnant. The whole pregnancy was filled with different therapies to try to make sure that my back was ready for delivery. The flamboyant, amazing dancer that I used to be I had to cut short because of the situation, because of the negligence of the City of Calgary. I'm still dealing with the same situation with the back pain till today. This is 16 years ago.

The lawyer that I had last was with me [unclear 00:42:32]. For five years, he was my lawyer. You know what happened? He stopped contacting the City of Calgary because they were not responding. They were repeating the same thing over and over again. Transportation manager was not responding. And because of that, I got a call to my lawyer in Calgary because I moved to Calgary in 2012 to be closer to the case.

2013, I was told that since nothing was done for the last five years, even though my lawyer was claiming and sending emails and is calling them and nobody's responding, because I am diligently following up, they told me that they had to close the case and I had to pay the City of Calgary $107.65 for wasting their time. And I had to pay. By the way, you're wondering, what happened with my job? I followed up with Human Rights every week. Every time they changed advisors who were assigned to my account, I ensured to contact whoever that person is to let them know I'm still interested. I wanted to make sure that this organization understood that because I'm Black does not segregate me from the law and the policies set in place to protect me.

I was already receiving benefits. They should have put me on short-term disability or long-term disability, but it was easier to fire the Black girl. By the way, I won that Human Rights claim. The director of Human Rights at the time in 2006 contacted me and said they would like to present me a check, but she doesn't want to mail it. She would like me to come in to their office. And this time, I was in Edmonton because I had to have my kid there.

I went to their office. She was waiting for me in the boardroom with her hand stuck out to shake my hand, and I shook her hand. And she looked at me in the eye and said, "This is a very rare occurrence. For the past two years, I have not been able to give someone a check that they deserve for fighting for their rights." This is a lived experience. This is what the City of Calgary did, an injury sustained by the City of Calgary's transportation department that they are neglecting, systemically racializing me because of the area I lived in.

Yes, Human Rights recognized and did their due diligence and got me a check. Yet the City of Calgary discarded me. I want this to be looked – I want this case to be reopened. I need justice because I'm 38 years old with back pain constantly, and I'm using my own money to fix the problem. And because of that, it's lacking access for me to be able to continue to perform. I'm not able to perform at the level I performed before this injury. It has hindered a lot of things for me.

So what am I asking from the City of Calgary? Accountability. Be accountable. This was not a ghost that drove the bus. This was a human being that I would say good morning to. Where did he go? Where are the records? And, by the way, I took a job with 311 to prove to myself that I could find the person. That was 311 Edmonton, by the way. But I took a job to be able to prove to myself that I could find the person. I wanted to know the ins and outs of how the municipal government worked, and I realized that you could find the bus driver easily.

So why is the City of Calgary pushing me aside because of my color? I doubt if it was a white person that got injured they would have gotten settled. The negligence and the lack of accountability – I want the City of Calgary to reopen this case and look at it properly because I need justice, and I cannot lead the rest of my life knowing that this happened to me, and the perpetrators are okay with somebody going through this pain without actually allying themselves with the policies and the systems they've put in place. They're not aligning with it.

So that's my ask. Councillor Carra, is there a way we can reopen this case and they can look at it properly?

Carra: Well, I'm going to tell you that this is not the venue for opening up specific claims. But I am – it took place – you live in Edmonton now, but it is from my ward. So I'd ask that you'd reach out to my ward, and we'll look into this as part of our duties.

Idowu: I live in Calgary, by the way. I live in Calgary. I moved in 2013, as per my story. I live in Calgary.

Carra: Okay. Sorry. I misunderstood. I thought you had moved back to Edmonton. I apologize. So you live in Forest Lawn? You're my constituent.

Idowu: No. No, I don't live in Forest Lawn any longer. I live in Skyview Ranch.

Carra: Okay. I will work with my colleague George Chahal to see what we can do in terms of represent you politically when you feel the system has failed you. Thank you for that – and I just also want to say that – I almost said presentation, which I understand is a no-no. Thank you for that testimony. I also want to say

I'm deeply sorry that your injury has prevented you from pursuing your skills and your art and dance. I'm really sorry about that. But please get in touch with my office, and we will do what we can to see where this claim got to.

Idowu: Thank you.

Carra: Thank you. Please mute.

And Mowunmi Dawodu?

Dawodu: Yeah, Mowunmi.

Carra: How do I say that, please?

Dawodu: Mowunmi Dawodu.

Carra: Mowunmi Dawodu.

Dawodu: Dawodu. Yeah.

Carra: Okay. Are you ready to present?

Dawodu: Yes.

Carra: The floor is yours. Thank you. Please proceed.

Dawodu: Thank you. My name is Mowunmi Dawodu, M-O-W-U-N-M-I, D-A-W-O-D-U. I am born and raised in Calgary in a middle-class neighborhood. My family's history is rooted in racism. I am a descendent of the Black pioneers of Alberta and Saskatchewan, a third generation born Canadian on my maternal side. We have been here in Alberta and Saskatchewan since 1912 from Oklahoma, United States. My great-great-grandparents were looking for a better life from the Jim Crow laws that were set in place in Oklahoma. They thought there would be more freedom here in Canada.

The Laurier government put racist policies in line that would prevent Black migration, only accepting white settlers. Laurier famously proclaimed, "I want to make sure there are no dark spots in Canada." He increased the head tax on us to prevent us from coming, subjected us to stringent health checks, and deemed us unsuitable for the cold weather and sent agents to Oklahoma to tell potential migrants that they should not go north.

Carra: Can I ask you to hold on for one second? Before you proceed, we've got some terrible background noise going on, and I don't want your testimony to be – it

sounds like we've muted Teams. Okay. It sounds like it's taken care of. I apologize for that interruption. Please proceed.

Dawodu: Thank you. Canada has historically sought to limit and discourage diversity by limiting who was allowed to enter. My first memories in school was being one-third of Black kids in the whole school. The other two Black girls were my older sisters. The kids would not hold our hands when required to do so, they would not talk to us, and we would spend our recess in the boot room watching the kids play, all while the teachers did nothing to educate these kids that treating us like this was wrong.

There was never any repercussions. The kids would call us "nigger" almost on a daily basis. There was no education on discrimination or even Black history – Black Canadian history. When we rebelled, taking matters into our own hands, we were the ones being disciplined. My mom would call her brother, Mojo, who was a member of the AAACP, and he would march down to the school in our defense, telling the principal to do something about the blatant racism in the school. Although there was never anything the school ever did to rectify the situation, knowing that we had some kind of protection from our family members that were in the Alberta Association of the Advancement of Colored People gave us firsthand knowledge of how to handle such situations and, of course, how to defend ourselves at school.

At a very young age, I had an inherent understanding of racism and how it operates and maintain but also how to fight back. Thank God my parents, who strongly rooted us in our culture – we grew up with strong African pride. But nothing compared to the racism and discrimination I faced in my career as a makeup artist.

In 2010, I began with changing the spelling of my ethnic name to something more relatable and easier to digest. I spelled my name M-O'-M-I, as I was aware that I would not get called back having a Nigerian name. While freelancing for major makeup brands, I endured workers vandalizing my workspace for two years. When I complained to management, they did nothing. I was blocked from booking in makeup appointments while my white counterparts had never had any issues.

A member of the management forged the signature of the department manager in an effort to block me from booking in. When I showed that department manager the forged email, she did not handle the situation properly, and from that, the girl who forged the signature continued to not only vandalize my workspace for over a year; she had her friends from the outside come in and do the same just to bully and harass me. Nothing was ever done. No investigation or anything took place. So I took matters into my own hands, and it never happened again.

I was subjected to sexual harassment almost on a daily basis. The women would grope me, making me feel uncomfortable, completely objectifying me as a Black woman. And, of course, I complained about the harassment. But it continued. I was harassed while engaging with my clients by members of the management. Staff members told my counterpart in Edmonton, who was Pakistani, that they refused to support the brand that we represented because it was too ethnic, as he said.

I set out as an artist and came out an activist. There are few Black people hired or retained in the industry here in Calgary. Not one Black person in a management or executive level throughout the province. What I went through had a negative effect on my health. It broke me down emotionally, mentally, and even spiritually. But I decided to get back up. I went to my father's country of Nigeria for not only a better opportunity from the racial constraints in Canada; I went home to heal. And I say home because the country I was born and raised in never made me feel like I was home. So I call Nigeria home.

I recently worked as a territory manager for a large beauty brand. I was hired from an Ontario company, by the way, because Calgary companies never even gave me a chance or never gave me a call back in spite of the fact that I have experience on my résumé. I took care of 33 stores across Airdrie to Silverado. And in my numerous visits to these stores, there were only three Black people in different stores across Calgary. Do you see a problem with that?

The lack of Black representation over an overall diversity in not only the beauty industry but in every industry in Calgary is embarrassingly low. It's only because I fought the systemic racism tooth and nail and I had the confidence from what I was taught as a child to stand up for what's right. But what about those that don't know how to fight? They leave quietly, never putting up a fight, allowing the systemic racism to thrive.

Well, I'm here to say we will no longer be silent. I want change. This is too much. I'm tired of being tired. I'm tired of being strong. I am a mother. I want my son to see something different. Canada is one of the countries with the highest level of discriminatory hiring practices. Although the purpose of the Employment Equity Act is to ensure no one is denied employment for reasons unrelated to ability, I don't see anything of that nature taking place here in Calgary. Nothing has changed since my great-great-grandparents came here in 1912.

I would love to live in a city I feel safe in. I would love to live in a city where the diversity we see in our country is reflected in our workplace as well. I would love to live in a progressive society free of racial constraints. I want to live in an inclusive city where we all can thrive, where there is equal opportunity so we all have the chance to succeed, allowing us to live our lives to the fullest. As Moji Taiwo mentioned, these companies need to hire diverse talent and need to be held accountable if they don't.

Thank you.

Carra: Thank you for that testimony, Mowunmi.

Woolley: Thank you. Sorry. Through the chair, point of order. Not many people might be able to see it on the phone, but there's a gentleman in the gallery who is showing great disrespect and is very distracting in a lot of his movements. I know you identified it before, but it's continued through this last speaker. We're trying to pay attention, and it's become very difficult, I think. And there are others in the gallery who are seeming equally uncomfortable.

Carra: Well, I agree that the gentleman is gesticulating. He was making noises. I asked for silence, and he has been silent since then. He's also the next speaker on the list, Councillor Woolley. So I am going to ask Mowunmi to mute your phone and please stay on the line.

And, Jeff Merklinger, please join us.

Merklinger: Good morning, everyone. Interesting time to be alive. I was prepared today, but upon the opening remarks of the – is it Dr. Smith? I found them insulting, reprehensible, and in themselves racist. There is systemic racism, and it's Black people calling white people racist. A little bit of history lesson about Canada. If it weren't for the Natives, the freed American slaves, and the people from Europe, there would be no Canada and we would be under President Trump.

Black people have been a very important part of Canada for a long time, still are, and this has nothing to do with Black Lives Matter. In fact, if Black lives did matter, they would not be across from my house. I live across the street. They would not be breaking every single law, violation, and prohibition we have against the coronavirus. I have seen four instances now which would qualify as super-spreader events. No one there is wearing masks. Everyone is chanting. No one is social distancing. And that affects the entire city.

As I understand, we have a little projector here that if I put a piece of paper down, it will be able to see, hopefully, by the rest of the people. I would like specifically to welcome the mayor into the conversation and the chief of police – specifically welcome the mayor and the chief of police into this conversation. You can take a screenshot if you'd like. That won't be up for long. Reckless endangerment of Canada. I believe Dr. Smith put everyone in danger with her opening remarks by mentioning that racism causes violence and anger and there might be another group of violent angry people

[38:00:00-39:00:00]

across from City Hall again today.

Mr. Mayor, you have been infiltrated by Antifa. You have one of your City employees opening the locks and giving these protesters, quote, unquote, "access" to your electrical boxes and stealing electricity for their sound systems. There is nothing about Canada that is systemically racist, and Mr. Mayor, I again give you kudos. The very first question I heard you ask, it was of a gentleman – I think he was another professor – you said, "Yeah, systemic racism, this can go in so many directions. Give me an example." And he had to answer in a hypothetical, because systemic racism does not exist. It is a myth. If you look at any statistic anywhere for the city [council 00:00:49], the police records, the arrest records, if there was racism anywhere, we as Calgarians put our trust in the police and councillors to deal with that, regardless of color or where you come from, right? As soon as you're a real Canadian, do what you want, but do not – do not – use the word "protest" to try to come around and continue our coronavirus problem. Protests are covered under the Constitution; however, this instance has nothing to do with Canada. This comes straight out of the United States. I guarantee you that the doctor had heard nothing of those big words that she used earlier this morning prior to all of these things happening in the United States.

Voice: [overtalking 00:01:36]

Carra: First off, I'm going to do – people on the line, I know this is very traumatic to hear, but this is a public hearing, and unfortunately, every member of the public has a right to speak, however distasteful what they say might be. I ask you to be silent.

And to the presenter, I'm going to let you know that you have to police –

Merklinger: Two more minutes. I'll be two minutes.

Carra: Yeah. I'm just going to tell you you have to police your remarks. I will draw the line at hate speech, and you're perilously close, and I'm going to draw the line at insulting the co-chair –

Merklinger: Yeah. I don't believe this is an insult, sir.

Carra: – and you're perilously close to that. You're perilously close. So police your remarks, sir.

Merklinger: Okay, well, I was a victim of hate speech today, yesterday, the day before, the day before, and the day before, because I've been called the N-word, and I live across the street. Okay, so I object to everything the co-chair said about painting everyone with the same brush.

Now, the next thing I have on the screen – and this will be my last point – bioterrorism in Canada, you can say this is done by the National Institute of Health. Please take a screenshot, everyone at home. I'll be done very shortly. The cost is 6.4 billion per 100,000 people exposed, so I submit that everyone at these quote, unquote, "protests," which are not constitutionally covered because they have nothing to do with the government of Canada, all of these people are putting our city and country weeks behind. So Councillor Smith – Dr. Smith – if there are indeed violent, angry protesters across from City Hall today, are we to wonder where the direction came from?

And with that, I thank you for your time, and Mr. Mayor, hang in there. I have great respect for the position you're in, but I'm very happy that white privilege and white supremacy will not work on you, because that argument has obviously been used before on other people like me. Thank you very much, ladies and gentlemen.

Carra: There are no more speakers in this panel. Do we have any questions? I'm seeing no questions from committee, and so I am going to thank the panelists for their testimonies today, and I'm going to assemble the next panel, which will be panel number 20.

Dr. Smith would like to speak first.

Smith: The British cultural studies professor Sara Ahmed often notes that when you name a problem, those who are uncomfortable hearing it try to make you the problem. These testimonies – I mean, and often in ways that are evidence free. It's interesting that in my opening remarks I mentioned Aristotle, the ancient Greek philosopher, who talked about the value of – and last time I checked, Aristotle was white, male, Greek. I also mentioned the African American literary scholar and poet, the late Audre Lorde, and in effect, over many years, the understanding of anger is quite consistent. Anger does not lead to violence.

And one of the things I want to stress is that people who have experienced devastating racism have showed up as good citizens to present to council and to share their stories, and they do that in the interest not only of themselves, but of all Calgarians and Canadians. And so I'm appreciative of their efforts, and I want to thank them, and I want to let them know that we are here to listen to them. And as a professor, there isn't much I haven't heard over the years, so I don't feel the need to respond to the last speaker, but I want the other people who are here to share their stories to know we are listening, and I'm sorry if you felt further injuries from those comments, and I hope you will continue to come forward and share your stories. Thank you.

Carra: Thank you, Dr. Smith.

I noticed that we're just past the noon hour, which is our lunch break. So we will be back at one o'clock, and we will assemble panel number 20 at that point. I hope everyone is able to take the next 50 minutes or so to reflect on everything we've heard, and I look forward to hearing more testimony from our community outlining the problem, the very real problem, of structural racism in the city of Calgary. Thank you, and we're recessed.

[recess begins 00:06:59]

[39:00:00-40:00:00]

[meeting resumes 00:00:23]

Carra: Hello, everyone. We are back in session. We are assembling panel 20. And I will turn it over to the clerks to do our roll call.

Clerk: Thank you, Mr. Chair. Councillor Davison?

Davison: Here.

Clerk: Councillor Demong? Councillor Farkas? Councillor Farrell? Councillor Gondek? Councillor Jones? Councillor Keating? Councillor Magliocca?

Magliocca: Here.

Clerk: Councillor Sutherland? Councillor Woolley?

Woolley: Present.

Clerk: Councillor Chahal? Councillor Chu?

Chu: Here.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Here.

Clerk: Mayor Nenshi?

Nenshi: Here.

Clerk: And Councillor Carra?

Carra: Here. Okay. Can everybody make sure that your Teams are muted, please? We're getting a distinctly Teams-esque crackle on the sound system. I will now assemble the next panel, and I want to ask is Melanee Murray-Hunt on the line?

Murray-Hunt: Yes, I am.

Carra: You're going to be the first speaker of panel number 20. Can you mute your phone and stand by, please? Thank you for being here.

Murray-Hunt: Sure.

Bukhari: Hi. Excuse me. Sorry to interrupt, but this is Ayra Bukhari. I think you called my name earlier, but I wasn't there to hear it.

Carra: That's okay. We're going to continue calling names until we got them all. We understand that this is sort of a complicated and difficult situation and people have things going on. So if I don't get your name, I'll keep going back, but would you like to – do you know what panel you were in, Ayra?

Bukhari: I was in panel 22.

Carra: Okay, let me just find 22 here. Yeah. Do you want to be number two on our list?

Bukhari: Yes, please.

Carra: Okay, Ayra, you are number two on panel number 20. Can you please mute your phone and stand by? I'm going to go back a ways. Angelina Phage, are you on the line? Nyaluak Lual, are you on the line? Crystal Many Fingers, are you on the line from panel 17? Michael-Ander Schok? Emmanuel Simon? Hyder Hassan? Alisha Hunt? Anyone there? All right, I'm going to not go back that far in the future, but if people are on the line and they're not hearing their name called, we will collect everybody by the end of this process. Oluwatomi Alo, also known as Jessica, are you on the line? Priti Obhrai-Martin, are you on the line?

Obhrai-Martin: Here. Yes, I am.

Carra: Thank you for being here. Did I do any justice to how your name is pronounced?

Obhrai-Martin: It's Priti Obhrai. Obhrai like O'Brien. [overtalking 00:04:17]

Carra: Okay, Priti Obhrai, got it. Thank you for being here. Please mute your phone. You're going to be our third speaker, and stand by. Jatinder Reyme Kaur? Kaur? Jatinder, no? Uzma Gilani? Is Uzma here? Phina Brooks? Is Phina here? Josephine [Mando]? Ayra, I've got you right here. Sumaiya Nawar, are you here? Sumaiya. Sumaiya Nawar? Joly Zawadi, are you here? Sarah Thomas?

Thomas: Yes, I am here.

Carra: Sarah Thomas?

Thomas: Yes, I'm here.

Cara: Okay, you're number four. Thank you for being here, Sarah. Please mute your phone and stand by. Bethel Afework? Is Bethel here? Rowan Wren? Anne Azucena, or Azucena?

Azucena: I'm present.

Carra: Anne, okay. Did I do a terrible job pronouncing your name, Anne?

Azucena: Anne Azucena.

Carra: Azucena, okay. Thank you for being here. You're number five in our panel, and that concludes panel number 20. I'm going to go right to it and just remind everybody that we do have a lot of names to get through today. We're going to go the distance. We are very interested in your testimony, but at the same time, we ask you to balance speaking your truth with trying to be as brief as possible to make space for other people. Without further ado, Melanee Murray-Hunt, are you on the line?

Murray-Hunt: Yes, I am.

Carra: The floor is yours. Please proceed.

Murray-Hunt: Thank you. So I'm going to call what I'm about to discuss the "Crumbs from your table" phenomenon. And just in case the circuitous route that I might take to get to the point – doesn't mean that there is no point. I also want to talk about solutions that I see that we can do to deal with the "Crumbs from the table" phenomenon.

We're bombarded and regaled with data and facts. We talk about systemic racism. We have models – economic models, social models. But racist practices – racist anti-Black practices – are nothing without racist anti-Black ideas. The arts is the place – or are the places – where ideas can do the other have of the work of legislation. But still, the works that the arts have to do is needed to be bolstered by legislation.

I am an artist. I come from the evil empire, which is the United States, and I am also African American. And it's very interesting to me, in this time where we've all been discussing anti-Black global racism around the world and the violence that Black people suffer, that the main catalyst for this has been from

something that has happened in the States, even though we know that we are all experiencing various forms of this emotional, social, physical violence in one way, shape, or form, all over the globe, especially in colonized countries.

I wanted to talk about my experiences because I think that what happens to Black artists who wish to change the ideas about how Blackness is represented and what our history is that we are divided and conquered. We are divided and conquered because the people who hold the gates open or closed are people that do not have our history in common. They are people who are not from the Black community and yet have the ability to say yes or no to works that come out of the Black community. I think that there needs to be some sort of specific funding to talk about this global, and specifically Canadian and Calgarian, Black experience so that we are not subject to people who might have a certain amount of fragility, who might not have experience, who might take our truth as transgression or offense.

When I came here, I noticed that there were no initiatives for Black artists. There was nothing. Black artists sort of suffered in silence, but they felt the pressure, I think, to make sure that the people who held the doors and the gates to entry into, say, my field within theatre or in film – they had to make sure that they weren't seen as problematic, as challenging. But artistic expression requires that artists speak truth to power, not be accomplices to it. There needs to be a safe space for artists to do their first drafts with the reckless abandon that is required in the act of creation.

There needs to be mentors and funders and supports in place, so that as we change the image of Black people, as we resurrect it from the pits of ignominy that has been issued by white supremacy, that we can do so without censure, without people monitoring that we're not going too far in telling our truth. And I don't mean that we're supposed to be allowed to do any sort of reverse racism. But sometimes, I find that even talking about slavery – Canadian slavery – all of those things are censured – is subject to monitoring, to censure, to people who'd rather continue with the status quo.

Funding agencies for Black people and Black artists need to be overseen by Black people. Entrée selection of our work and our submissions needs to be recognized by other Black people. But the problem that you get into with the arts and racialized people in general is that tokens can be picked. I remember working on projects where I was determined not to be just the Black face, but the Black contributor, the Black shaper, the Black builder. I had an experience where I was chosen to be in a project because of my track record for work.

And let's get some idea of who I am. I've worked with Wunmi, who is someone I really admire in this community, on her project *Unganisha*, as a writer and director. I just worked in the ActionDignity production – anti-racist production – of *Our Canada, Our Story*," with youth from Youth PLACE. My film, *Race*

Anonymous, has won awards for Best Drama and Best Produced Screenplay. I came here and wrote a story about a Canadian woman from a settlement in Ontario, who was taught by William King, who is an actual, historical person, and she went down to abduct her sister who had been kidnapped in the Fugitive Slave Act.

So I mingled my Canadian-ness with my American-ness as my intro, my inaugural production here. And, in that process, I tried to get every single underserved, underrepresented, underworked Black actor on stage. They had no collective voice. If they had – if someone told them that they could only be cast as a maid, there was no recourse to talk about it. They didn't want to be punished. So I wrote that play, found that I had no Black – what we call a – dramaturge or support. And I had the idea to do a Black theatre company, which exists today. I wrote the mandate for that company, I found the first play, I wrote the grant for that company, and did a lot of work to build a foundation upon which Black theatre artists could speak with impunity and creatively about their experiences, their observations, their existence.

And in doing so, I found being the first voice to speak up in that way, I found that I met with covert retaliation. I met with doors that were secretly closed. I met with condemnation that was barely voiced, but still could be heard. And the problem with all of that, with the trailblazing that I've tried to do and others have tried to do in this community, is that we are met with a kind of covert punishment.

I've compared American and Canadian racism. Both of these countries were built from colonization and from the ideology that excused colonization, which is that melanated people are inferior, thus it is okay to exploit their resources and their labor. However, both of these countries, of course, developed along different trajectories, but that fundamental attitude is still there. There's also other attitudes, and I don't wish to exclude the fact that there have been allies and supports from the inception of both countries. However, when we get to negative truths, Americans get really loud about it, and Canadians get really subtle about it. The fact is, is that both have devastating impacts on us as Black people and as artists.

So I went to a director, and I had a question. And I was not belligerent, I was not angry, I just had a question. And the director turned to me and said, "I think you're high maintenance." Now, we all know as women that we get terms like bossy and high maintenance, when we're actually powerful and have a voice and engage in leadership. And when I said that I didn't care – and I didn't say it in – I didn't use any expletives. I just said, "You know, I don't really care what you think." He said, "Well, I have influence. I'm a director. I have power."

That kind of thing is stymieing to creative voices, to innovative voices, to people who do things like start Black theatre companies in the middle of the prairies,

who write movies about 12-step programs to help us recover from our collective delusional addiction to this concept of race. Those kinds of things hold us back. And if we are monitored and corralled, if we allow the arts of all places to be another form of a plantation system, then what are we as a country? We can't look askance at the United States or some country that has a malevolent dictator, which the United States probably has. But we can't do that. So I think that there has to be practical solutions to this. We can't crawl inside people's minds and change those minds, but we can urge, in turn, our legislative bodies and our funds to.

One of the things I suggest – and this is not an American idea. This is an idea that comes out of the spirit of recovery and strength and healing from global anti-melanin sentiment. I grew up – my mother was an activist and one of her colleagues was a man named Kweisi Mfume, who was the head of the National Association for the Advancement of Colored People. There was no place to go when I experienced racial harassment. There was no one to talk to. There was no body independent of people who had vested interest, even other Black people who were trying to get somewhere in a very competitive field. There was no one to share my experiences with, no one who would believe me, no one who would counsel me about what my next step was. I don't know if we do this independently just within the arts. I don't know if we do this in the corporate setting, if they're separate. I don't know if there's an INAACP. I don't know.

Whatever we do is going to be uniquely Canadian because we live in Canada and we are going to be creating structures and functions that address our needs as Canadians, as Black Canadians, as racialized Canadians. But there needs to be some sort of fund that is away from the colonial gaze of the dominant culture. There needs to be a place where people can go and talk about their grievances. It has to be in the face of people who look like them, who can identify with those experiences, and who aren't handpicked by the patriarchy to act as puppets, to stave off criticism and challenges to the status quo. It has to – there can be no tokenism. There has to be people who address our needs but who have the power to negotiate on our behalf, or counsel us, or stand behind us when we're facing down power, when we're facing down a racialized hierarchy. And I believe that if we can do that in general in Calgary, and if we can set up funding bodies and initiatives for Black artists to deal with anti-Black racism in our – or to just be artists – I think that that would be very powerful and very impactful on Canadians, on Black Canadians, who have been told that we don't experience racism. We've been gaslit for many years.

And we've been divided and conquered from our Indigenous brothers and sisters by saying, "Oh, we only have so much and we give back to Indigenous people." Our histories and plights and fates are intertwined, as all people of all races, and definitely as Indigenous and Black people. And so, the divide and conquer has to stop. The crumbs from the table of abundance in other areas cannot be something that we beat each other up over and we scramble for. We

have to – in order for us to heal as a community, there can be no false sightings of Black on Black dissent amongst each other, because, if we're not fighting to stay alive for the crumbs that we get for a minority fund or something like that, then we can work together and we can heal together and we can actually bring something to this community.

And I'll just close by saying the music that you listen to, from rock and roll, to R&B, to blues, to hip hop, to jazz, all of that came about from racialized people, from the people at the bottom of the hierarchy. Our art enriches your life all the time, so there's no reason to say that you're opening the door and doing us a favor. We are doing our entire community a favor if we support and fund the contributions of African-descended people in the arts. Thank you.

Carra: Thank you for that testimony, Melanee. And I think at day three, we're starting to – we've heard a lot of testimonies that have spanned – as Dr. Smith so eloquently put it this morning – across sectors. I'm really impressed that what we're hearing a lot today is the role that the arts play in both a path out of and dismantling systemic racism, but also currently, unfortunately, the role it plays in maintaining those structures. So thank you for that testimony. Can I ask you to mute your phone and stand by, and I'll ask Ayra to – am I pronouncing Ayra right?

Bukhari: It's Ayra, thank you.

Carra: Ayra, I apologize.

Bukhari: No, no worries.

Carra: Ayra, please, the floor is yours.

Bukhari: Before I begin, I wanted to comment on the man who said systemic racism isn't real. He should have been stopped from speaking earlier, as what he said was extremely traumatic and disrespectful. Systemic racism is very real, and someone who has white privilege should use their privilege to educate themselves. Words like that have no place at an anti-racism hearing.

And also, I volunteer with the Canadian Cultural Mosaic Foundation, and we spoke to your administration in a meeting about how racists will try to speak at this event, and you should not allow it. The fact that this racist man was allowed to speak and especially attack Dr. Smith means this isn't a safe space. I hope all Council members will learn from this because BIPOCs face this every day of our lives, and if we're actually going to tackle this, then creating safety is incredibly important. Additionally, anti-racism training should have happened prior to this hearing for Council members. If you want to hear and understand BIPOC struggles, you should have known what systematic racism was before this.

Continuing on, my name is Ayra Bukhari, and I'm of Filipino/Pakistani descent. I'm a high school student, and I'm very thankful to be engaging in this discussion. I recognize that these conversations are a bit intense, as needed, and I also recognize that you don't have the budget to be paying everyone in a hearing. As you've already said, it's quite evident that this entire forum and procedure is not ideal for the subject matter, but you need to understand that these responses and reactions to racism are normal. And the way it's expressed isn't what needs to be the focus, but rather the pain behind it.

However, I want to note that what these conversations show is how terrible the education system is here. We have young people who are upset – rightfully so – but unable to process their thoughts due to their raw frustrations. We'd love to work with the government to fix this, hence why we are all on hold waiting. But the young people grow up and don't know learn how the government works. They think you, Mayor Nenshi, or you, Mr. Chair, have all the power in Calgary to do anything you want, when I know that's not how systems work. But I also know that you do have the power to do much more.

Our education system does not teach us how to engage in the government and work with them. It is not equipped to support mental health in 2020. I'm going to grade 12 soon, and I haven't been taught civic participation. So perhaps if we were taught this, we wouldn't rely on social media to teach us. And this goes beyond K to 12. Black and Indigenous people of color especially are not taught to think critically. This is why post-secondary education needs to be more accessible, because the youth of 2020 are angry. And if you want Gen Z to succeed and not yell at you with insults, then you need to work with Mr. Kenney and his government and make changes in our education system, as Mr. Nyall DaBreo said the first day, by any means possible.

I find that racism and discrimination towards minorities was not properly taught to me until I reached high school, and only then, it was only briefly discussed. I understand that things like the curriculum is a provincial decision. Nonetheless, things like assemblies are organized by schools themselves. And we had numerous assemblies about cyberbullying or digital citizenship, but never one on racism.

I remember specifically during a spirit week, we had a cultural day, in which students were to wear cultural clothing, yet no one did. I spoke to students about why they didn't, and many of them stated they didn't want to be made fun of. A school environment should not be which one fears to display their culture. I find, especially in high school, most people just want to fit in, and essentially that means adapting to the white majority. Youth will neglect their culture in order to be accepted by their white peers.

However, if funding could be allocated and drawn towards schools, schools could build a bigger task force – one that's more diverse too, one that can help

students embrace their roots. For example, I never really understood why police were in schools. But we should be taking care of criminals, and by criminals, I mean real ones, and not innocent people of color. They should not be policing students. Rather, we should have more social workers who can actually help students grow. In my own school, every lunch hour, the counselor's office was always full, yet I never saw a student talk to any of the cops that were in our school.

If students could learn the beauty in differences at a young age, it could lessen the likelihood of them committing a hate crime or becoming a racist. In school as well, I often hear the N-word tossed around from those who are not even in the Black community. And truly, I believe they say this because of their ignorance. These same people will continue on and take positions of power with prejudice in their mind.

However, if we can't educate these individuals when they're young, I believe there should be more anti-racism training within the police force. Racial profiling is a huge problem, but I haven't personally seen any actions towards solving that. Are cops being educated about this matter? Are they being told the amount of melanin in someone's skin does not dictate the amount of danger they can cause?

I don't want to make this too long, but I hope in the future my fellow BIPOC won't be afraid when passing a cop, when going for a jog, when calling for a wellness check, when going to school, or simply when living with their skin color that they cannot take off.

Thank you so much for your time.

Carra: Ayra, that was right on five minutes. Fabulous job. And please stay on the line because I'm going to ask Dr. Smith to respond specifically to your condemnation of how we dealt with the individual, who, in the middle of a hearing on structural racism, had the gall to suggest that it does not exist in our city. I'm going to ask Dr. Smith to do that at the end of this panel, so please stay with us, okay?

Priti Obhrai, are you with us?

Obhrai-Martin: Hello. I am here. It's actually Priti Obhrai-Martin. My husband would be very upset if I didn't acknowledge that I was married.

Carra: In my defense, I thought I said Priti Obhrai-Martin and you corrected me Priti Obhrai when we were setting you up, so I apologize.

Obhrai-Martin: Yeah. I apologize. My bad, too. Usually people get the Obhrai part wrong.

Carra: Ms. Priti Obhrai-Martin, please proceed.

Obhrai-Martin: Thank you so much. Before I proceed, I really wanted to say how absolutely articulate is that high school young lady, and how amazing is she in Calgary that we have the volunteer and the diversity within the young generation that is stepping forward. I am so proud of this.

That being said, good afternoon, everyone. My name is Priti Obhrai-Martin. I have been working in Calgary with this issue of diversity, racism, of anti-racism, for over 20 years. I recognize so many of you on the panel. I know I've worked with many of you. I've worked in community development. I have brought many of the diverse television and radio stations to Calgary. OMNI Television, A-Channel. I've been involved as a bridge builder for cultural communities, as well as I started the very first online magazine in Calgary that addressed cultural issues, called *CUE,* which I will address – *CUE* being *Cultural Urban Essence*, which I will talk about afterwards, as it was a very important way of showing how positivity – how business-positive being diverse can be in our city.

As I said, I've been working on this issue for over 20 years. Naheed knows me very well, as he was one of my writers. Hi, Naheed. And what I can say is many of the same very faces are standing in front of us, who have been highlighting this very issue. But today, I also see new faces and voices that are joining into this chorus. And I want to take this opportunity to make some observations and insights that I've seen over the last 20 years during these processes, and how we can potentially move forward, as I've had a couple of successes and been consulting for so long – we've been saying the same things, but nothing has happened. And so, I want to make some observations as to why that hasn't happened as well as why we are here today.

And that's where my first insight comes, is why now, why today. And as I said, we've been doing this for so long. It's the same issues, it's the same brutality, it's the same suggestions, but today, I see something different. I see a collective anger at the complacency and numbness we have become used to by these blatant human violations. We are collectively now angry at ourselves and at our past and present leaders who have done nothing to address this very issue that has been going on for centuries.

And so, today, why are we angry? Because it is our next generation who is showing us their anger in real time at our hypocrisy, and they are yelling. And quite often, you're hearing it today at this wonderful consultation – yet another one. They're actually yelling, "Enough. Enough with the consultations. Enough with the consultations. Enough with asking us why there is a problem. We've already been telling you what the problem is." Now, they're showing it to you because of this blessed and cursed new media called social media. It is a new communication gateway that they're using to show us what we have been denying by our silence.

Now, they are demanding us, our young generation – the next generation of Canadians who are going to be putting us into leadership positions, who themselves are going into leadership positions – are asking us no longer to be silent. And they're right to be angry. I've been listening – my heart has been racing when Precious was speaking, when Makayla was speaking, when my friends from the First Nations were speaking. Just the world. And I was scared. I was angry. But I was hopeful. And that is why I wanted to talk to, is that listen to us, listen to them. There is a hope. This is a way to move forward. And consultation is great, but they are asking now, "No more consultation. Do something." But what?

That is where my next insight comes. For them, and for us, to understand what the systematic oppression is and what it is – let's use the right term, first of all. It's not systematic racism. It's systematic oppression. We are being oppressed to follow a system that is not designed for us to be our best. But in order to do that, we need to understand – and this is my key here, with this insight – is that you need co-conspirators, which we all are.

I have been doing this for so long, and the first thing I want you to know is that this is not a white person problem specifically. This is a problem that you hear, of the systematic oppression and the rhetoric that has been floating around, that has been told to us, that is being taught to us, from the moment immigrants land in this country, to the moment we step forward into an education system, into a place where we are told – our museums, our history, our entertainment. We are systematically being told that there is a sublet hierarchy, and the First Nations and our Black Canadians are at the bottom, such that whenever where go into our cultural communities – which I've done work – there is that oppression mentality. "Oh, but it's not happening to us; it's happening to them." That needs to stop.

How do we stop that? By first of all acknowledging that this is not a white-only issue. We, from the other communities, have allowed this to happen. We have also perpetuated the narrative, and we need to take accountability for that. Honestly, the – sorry.

The third insight is how did this become the problem? We talked about the system – the system we are all working within was created by Canada 100 years ago. It was most – and at that time, it was a mostly white world, where colonial hierarchy was the norm. That is an agreement that everyone knows. That is not something that anyone is denying. But our institutions today, the things that make us up as Canadians – our value systems – are still founded on those very principles of 100-years-ago Canada. It hasn't updated. You can say we've changed the mission, we've changed the vision – you have not changed the purpose.

I have listened, and someone has said – and they are so correct – that the RCMP was designed, was founded, on the principles of herding slavery, and keeping the First Nations within their reserves, keeping them there, keeping people within their lanes. Understand that. That was the foundation of RCMP.

Our education system was designed to give us a narrative that didn't include, and does not to this day include Black Canadian lives. It does not include today First Nations real issues, their history previously to all the reconciliation stuff, which is so incredibly important, but it has not been institutionalized effectively. It has not become part of our rhetoric.

I want to go off on one little tangent, and I'll come back. When I was overseas – I lived overseas in Indonesia, and my children were really young. I'm of Indian descent. And one day, my children came home – and my daughter was three and my son was five – and my son said to me, "Mom, [Ivasha] is not Indian – Ivasha is being criticized for being too Indian today." And I was like, "Excuse me? What do you mean she's being too Indian today?" I said, "Did somebody tell her that – ?" And then we talked about the obvious because my children are half white and half Brown. And I said, "Are they making fun of you?" And he goes, "No, mom. She's being Indian today. We're telling you she's being Indian." And I go, "You're always Indian. What's going on?" He goes, "Look at her face." And I looked, and she had drawn all over her face in a way that looked like a chief. And I was like, "Where did you get this idea that she was seeing an Indian based on being a First Nations with war paint?" He goes, "Oh, at school."

Internationally, Canadians do not even stand up for our First Nations, and how we are perceiving them in this country. And while we're changing our narrative here – slowly, albeit – we are not changing it internationally. The amount of people I see playing cowboys and Indians is a disgrace. That is one of our worst parts of our history, and we are saying that it's okay for the international world to associate that with us. I stood up for that. I was not happy. I made the school change the curriculum for "I" not to be Indian. "I" can be ice cream.

I'm coming back – and this is why I'm saying, we are indoctrinated from the moment we are educated about Canadian lives. They don't include them, and that needs to change ASAP. Because that is ingrained in our media. Our media is one of the biggest culprits in perpetuating this narrative, this myth. They are not being open. They do not want to be open, and we don't hold them accountable. And that is where I would like to see some changes happen, is that I would like to see our media being held accountable. Our young generation is so adept at using social media to show us what is really happening. How is it that an institution of educated journalists cannot do the same?

Finally, I would like to let you know about my experience when I started my online magazine called *CUE.* The name is *Cultural Urban Essence.* It was 15 years ago, I believe. And I started this online magazine before Facebook, before

websites were there, before it was cool to be social media. And the reason I started this was because our Calgary media refused to acknowledge that me, as a Canadian, I was either an ethnic, and I had to go into my corner, which meant ethnic media only. And I was not to be represented, or I was not to have any of my ideas. I was not even to be spoken to in mainstream media.

Peter Menzies came out onto a talk on a panel in front of Mount Royal College students and said blatantly, "Ethnic media should stay in its place." And I was like, "I'm sorry? I'm not ethnic media. I'm cultural media." I am here representing the diversity that is represented in this city, and diversity is nothing to do with the color of my skin. It has everything to do with the experience I bring to this table based on the privilege I've had to have a different culture. I straddle two cultures: mainstream and my ethnic. But I am not either – sorry, I am not one or the other. I am all of it. And that was the biggest thing that I discovered, was that why we couldn't move forward is that why we want to put ourselves in our way.

And I encourage you, the first thing you need to do is change how you look at diversity. Diversity, if you look at it at the superficial level, at the color of my skin, at the color of everyone else's skin, we're going to be staying in the same place. But if we look at it based on our experiences that we bring, on the stories that we can bring, the level of insight that this diversity – whether it is being a woman, a mother, a Black Canadian, an Indigenous First Nations, a person who has been hit with trauma, Indian girls – it doesn't matter. The diversity of experience is what you want to get to move forward because look at the amount of people that have come through.

I want to ask you straight off. Has anybody collected social media information that we can share with each other? This is an incredible group of people that is coming forward. Has any of that been done, where we can start supporting each other? If there is an issue, that there is a problem that someone is facing, right now, everyone's going rogue, and it's becoming we don't know what to look at. We are here to help.

That is the thing is that you have an incredible resource in this City. You are sitting as leaders in the same spot that for 20 years, other people have sat and listened to the same thing. So today, you're at a crossroads. What do you want to do? Do you want to do the same things that everyone else has done and just take a moment and let it go and listen? Because you're asking us to tell you the same things we've told every single person before you. Nothing has changed. And it won't change unless you have the ability and the desire. And here's the thing: you now have the resources. This forum, whether people are criticizing it or not, has given you unprecedented access to an incredible gift: resources of people who want to help, who have the experience to help, who have the tools to help. I encourage you to not waste this gift. Thank you.

Carra: Thank you, Ms. Obhrai-Martin. So many great points there. Can I ask that everyone mute who's not speaking? Thank you. I particularly liked – I mean, so many good points in there. I particularly agree that the youth we've heard from is incredibly inspiring. And as Dr. Smith has pointed out in her comments, we've heard from so many different Calgarians who come from so many different places and sectors and parts of our city, and the fact that they're all saying the same thing is both proof positive that we are dealing with a systemic racist issue, but it's also very hopeful because we're seeing such a coming together of so many powerful, amazing people. So thank you for pointing that and many other things out. I'll ask you to mute.

Sarah Thomas, are you ready to speak?

Thomas: Hi, can you hear me?

Carra: I can totally hear you.

Thomas: Awesome. First thing, I just want to really thank the women who have spoke before me, and thank everyone who has shared their experience, besides that racist person before the break.

My name is Sarah Thomas. I'm coordinator for the Alberta Assembly of Social Workers. I'm a recent social work graduate. The Assembly has restarted and are organizing anti-racism caucus work with white people doing their own education, while Black, Indigenous, and people of color will meet separately. I have submitted a written statement on behalf of our membership, and I'm going to take this time to share a personal statement.

I am 22 years old. I'm white. I'm a cisgender woman. I'm a settler on these Indigenous lands, and I extend extreme gratitude to the Indigenous, Black, and people of color who have spent time on my learning. I am not afraid of the police. I have talked my way out of tickets. I am not followed in stores. No one asks me where I am from or assume that I cannot afford to buy something. If something bad happens to me, the police will likely believe my story. I am not worried that an employer will skip over my resume when they read my name. I am loud in my activism because I am not afraid of repercussions in the same way that racialized folks have to be. That is structural white privilege.

I have felt torn about taking up space here as a white person and have wondered what I could contribute to this consultation. As white people, we cannot say that we are anti-racist. We are inherently benefiting from racism, and white privilege is an opportunity for us. As white people, we cannot maintain our silence. The depth and the urgency of what has been shared by the speakers yesterday and today should cause us all to think about the urgency of

addressing racism as a key priority for this city, with strong leadership and enduring outcomes.

While I acknowledge and share appreciation for the City's attempt to respond, the Notice of Motion regarding Calgary's commitment to anti-racism as it is written is not good enough. And anti-racism efforts in this conversation needs to be normalized and not applauded. My following words is in regards to that Notice of Motion. And while the City did identify that structural inequalities persist, the City did not fully acknowledge that systemic racism – covert or overt – is existing and thriving in this city. It did not acknowledge the violence and the intentional and targeted harm.

This acknowledgement was made and prefaced by a list of actions and policies that the City has supposedly taken action on instead of being the very first point. The fact that one full page of this document was filled with information on all the things that the City has attempted to do or has done already was irrelevant to this conversation and to the commitment moving forward. And this performative information took up space instead of outlining what you were going to do in concrete ways.

The City has committed to taking mandatory training on anti-racism and to reoccurring training no less than every four years. Four years seems to be an arbitrary number, and I am genuinely confused on how and why that number of years was chosen. This training and knowledge has been accessible to us. The TRC called for anti-racism training in six different calls to action over five years ago, but here we are. And while we, white people, are taking our time, exercising our convenience, racialized people are waiting, suffering, experiencing violence and are being murdered. This learning cannot be quantified into years. Anti-racism is both learning and unlearning, and that work has to be consistent and intentional.

Finally, this Motion was not a commitment to anti-racism. It was a commitment to diversity. The word "diversity and inclusion" cannot be used interchangeably with "anti-racism." Being diverse and inclusive is not being anti-racist. The City's commitment to immediately engaging in meaningful reevaluation of internal policies and practices through a diversity and inclusion lens framework; however, I am wondering why this wouldn't be done using an anti-racism or an anti-oppressive, anti-colonial or trauma-informed lens. If the City's commitment is not outlined with bold and tangible actions, change will not happen. And the vagueness in this policy provides a loophole for accountability.

And while this consultation prioritized Black, Indigenous, and people of colors' voices and their experiences, we need to ask why we are here. What was the ask? Once again, we have leaned on them to learn. You opened up a space and invited people to share their experiences in a process that was comfortable and familiar to us as white people. It has been painful and traumatizing for Black,

Indigenous, and people of color to again publicly bare their soul and to share their pain without an honorarium or a guarantee that anything is even going to change. We must acknowledge the pervasiveness of this process and the privilege we have in learning from them in this consultation.

Our silence is violence. Black Lives Matter movement is not new. Solidarity and allyship means showing up and showing up in the ways that we have bene asked to. In conclusion, we have to make a conscious decision to not look away, to not forget, to refuse to be willfully ignorant to racism, to follow the lead of the Black, Indigenous, and people of color. They are the experts. They have been doing the change work, and we cannot go back to the way things were. Thank you.

Carra: Right at five minutes. Thank you, Sarah Thomas. Very important, critical points. And all I'll suggest to you is that we're hearing you, and we're hearing everyone who spoke loud and clear. And there is a definite feeling amongst committee and council through this learning process, that, both our commitment to anti-racism and the things we're proposing to do, have to be informed by what we've heard and evolve through the process of what we're hearing. So all I can say is I agree with you, and thank you very much for that presentation.

Anne Azucena, are you ready to speak?

Azucena: Yes, I am.

Carra: Please join us.

Azucena: Okay. Mine might just be like – I've been timing myself, and I'm around seven or eight, so sorry if it goes a little bit over, but I'm just going to take up the space.

My name is Anne Azucena. I am a second generation Filipinx, with my mother and father being Vasayan, specifically in the province of Iloilo and Pandac. My pronouns are she/her. I was born in Treaty 7, on the land of the Blackfoot Confederacy, known as Mohkinstsis, [unclear 00:48:57] known as Calgary.

Having been a community organizer within this city, and having lived here my whole life, I speak here today not representing any one organization, but instead, speak for myself and my experience. There is a statement that Councillor Evan Woolley said in an interview with the *Calgary Journal* that really resonated with me. And that was when he said, "I wanted to get paid to do what I love, as opposed to doing it for free on the evenings and weekends." And now Councillor Evan Woolley is a representation of what that looks like, with a career that he thrives in and is making the changes he wishes to see in his community. But just like me, I do this equity work because the work gives me

joy, pleasure, and healing from the racism I experienced growing up in this city. I would love to get paid for this work I do.

I also wish to see racialized folks thriving in careers and being in spaces they truly love and feel safe in. But instead, racialized folks are often forced to be the essential front line workers during a pandemic. And just for the record, I also truly believe that the City of Calgary failed our Cargill and Brooks workers during this pandemic because of the City's systemic racism, which sadly led to the death of racialized folks here.

Now, I would like to hold you in this visionary exercise I created, and I hope every single one of you, especially the Councillors sitting behind the screen – please be with me in this moment. And know that this work is heavy, and I wish you to be fully present as I present my vision of the city I wish to live in, which would be renamed to its original name, known as Mohkinstsis. And so, also to note for the record, my visions are also strategies that I wish the City to implement.

So my vision starts with the City Council. Imagine, it's 2021 and the people elected its brand new Council. There are brand new faces sitting in the chair. And if you can imagine, none of these City Councillor members elected are white, but instead, are all QTBIPOCs ,which stands for queer, trans, Black, Indigenous, people of color.

In my beautiful council, they are defunding the police completely. They are defunding the police, and instead reallocating the budget to create safe housing for all. They are eradicating gentrification and homelessness, and instead investing in emergency shelters. I envision a block party in the Mission Cliff Bungalow neighborhood, where I see a mixture of bannock, suman, biryani, and puff-puffs on the table outside.

This council is defunding the police, and reallocating the budget to youth programs. These youth programs would truly empower youth and provide them with tools to thrive. Racialized youth would no longer be ashamed and disempowered, and instead, leading our city with a just transition and a sustainable future.

This council is defunding the police and reallocating the budget to the arts and culture. It's essential we invest in the arts community because they reinforce and encourage the kind of communities we envision. I imagine seeing art where it's a mixture of artists with stories made up of various ethnicities, ages, abilities, and life experiences, that create beautiful pieces that leave us with a full heart.

The council would defund the police and reallocate the budget to restorative justice. Instead of reinforcing the harm and shame from the current justice

system, we bring true healing and accountability for survivors and perpetrators of harm.

The council would defund the police and reallocate –

Carra: I'm going to just ask you to stop for one second, Anne. And I really apologize. It seems that someone is not muted, and I would love everyone to check their devices, and I would like everyone to hit the mute button so we can listen to Anne's testimony. Sounding better, Anne? I think that's been accomplished.

Azucena: Yes, thanks.

Carra: Go.

Azucena: The council would defund the police and reallocate the budget to first responders and eliminate SROs and police wellness checks. De-escalation and community-based outreach would be utilized instead of setting off militarized police on its citizens. The Bear Clan Patrol is an excellent model led by the Indigenous community in Winnipeg, where the community works together to provide personal security in a non-threatening, non-violent, and supportive way. I hope Councillor Sean Chu can also provide some context for the rest of the committee on the statistically beneficial results of community policing.

The council would also defund the police and reallocate the budget by investing in worker-owned cooperatives. I envision the results created from a democratic workplace. Stable jobs would be created, and the citizens would have resources the community actually needs.

For the City Councillors, I hope you know this movement isn't about you. From the words of adrienne maree brown, "This is a massive pulling back of the veil of injustice. There's a right side here. Join it." If you want to join this movement, each and every one of you City Councillors need to think about the space you are taking up as an elected official. This is the time where you evaluate whether getting paid over 100 grand a year by taxpayers is enough money for you, and whether you think your 20 years of service as an elected official truly did any service to the community, if you've been shocked to hear the stories that your citizens have been sharing with you these past three days. And I hope, especially Councillor Jeff Davison, that I exemplified for you that standing up for human rights is about standing up for those who are oppressed and not about standing up for a wealthy, white oil man.

I hope you also all take the time to truly rest your bodies tonight because you have a long road ahead of you, and it's important more than ever that you are actively listening to the stories of your fellow citizens who have entrusted you with their wellbeing as their elected officials. And you also need to consider

what racism harm have you contributed while you've held your power serving for the public.

For the public, if you're feeling demoralized and hopeless with the system, know that there have been people doing underground grassroot work in the city, and we will continue to hold those with power accountable. This work is draining, exhausting, yet the beauty of us BIPOC folks is that we're still able to build community, we're still able to make ourselves laugh, and we can still fall in love with the land that offers us so much love and medicine. And we are able to show up here today and make our voices heard for the public records. I truly hope that you know there is an energy that is following you with safety and support.

Maraming salamat, which means many thanks.

Carra: Thank you so much for that beautiful vision, Anne. Thank you for sharing with us. I'm going to – I do not have any requests to speak from committee, but I had requested actually of my co-chair, that she address Ayra's challenge to us regarding letting someone in a hearing on structural racism make the blatantly racist statement that there is no such thing, in that person's misinformed opinion, as structural racism. And I will turn the floor over to Dr. Smith because I take my cues in this hearing from her 30 years of expertise. Dr. Smith?

Smith: In a public hearing, and as I think one of the presenters – one of the people in their testimonies noted – actually in a preamble to their testimony – noted that anyone who organizes anti-racism or anti-oppression events know that they will encounter at some point people who deny racism, who deny oppression, and who, in fact, are likely to identify the people who speak up against these things as the problem. So it's not uncommon for people who talk about racism to say, "No. The person that tried to turn the tables and say – to flip the script and try to say that if you name the problem, you are the problem."

So what we saw – what I've argued is that we have seen that the three days of testimonies is a master class in systemic racism. And for me, one speaker proved to be Exhibit One in how such activities unfold as microaggressions, as denial, as dismissal, and how, in fact, it's quite possible that everyday ordinary people feel freely empowered to come to a venue like this and say, "No, it doesn't exist," despite over 120 testimonies saying just the exact opposite.

So my view is I take direction from scholars like Shireen Razack, who talked about looking such white people in the eye and standing up for yourself. Because this is the kind of bullying that people have been talking about. So for me as a co-chair, I want us to take from that lesson that that's what people are talking about. That's what they're talking about when they're talking about their experiences. Somebody who feels emboldened and empowered to come and

say, despite everything you have said, despite all the research, despite all the evidence to the contrary, systemic racism doesn't exist.

And I also want people in the media and politicians in the legislatures and in city council, and all levels of government to

[40:00:00-41:00:00]

understand that it's not going to be enough to do a workshop, or an implicit bias training, or a few programs here and there. But this actually requires a major, concerted effort. And it's actually in the best interest of the City to embark on that as urgently as possible, but a lot of thinking has to go into how racism operates in these ways.

So I had, as a professor – obviously, I've heard students say these things. I've heard colleagues say these things. I've read stuff people have wrote about these things. So I suspect I respond to it a little differently from people who are on the line, the people who were on the – who were waiting – who had given their testimonies. That's the people I'm concerned about because whereas, we saw this person in the gallery behaving this way and actually, I've seen it so often now, it barely elicits a response from me. I hope you can look at that incidence as one indication of the kinds of evidence that's so very hard to document. It's very hard to know what is to be done about that. Who do you complain to about this? So I had no qualms about him speaking. I didn't want to give oxygen to the denying him the opportunity to speak.

DaBreo: Can I just make a comment as well, please?

Carra: Yeah, Nyall.

DaBreo: All right. Yeah, we've heard a lot. I'm, again, thankful for all the speakers and for everyone who's here to listen and everyone who's contributed today. I've just been struck – I agree. I thank the previous speaker – Ayra, I believe her name is – for pointing out the phenomenal young person that spoke, the high school student. Melanee, I believe was her name. Outstanding. But everyone's kind of commenting on this gentleman before lunch, and I just want to be clear. The debate is not – it's not up for debate whether systemic racism exists. However, myself sitting up here, and I think the vast majority of people in this room, can kind of identify that that's a weak and scared individual who's approaching this in a safe place, in a public setting, so he's allowed that safe place. But he's not – he's not a safe person. He's a dangerous person, in my perspective.

However, we have people in positions of power in this same province and country, leaders of RCMP, leaders of government, members of parliament in Ottawa that are denying when someone else – a person of color calls out

systemic racism in those settings. And so, not all the Councillors are here, not all the members of the City hiring committees and whatnot are here, but what we're hearing is that this voice is indicative of mindsets that are elsewhere as well. And nonetheless, this is something that I believe can be progressed. We hear from Sarah Thomas, who identifies as a white, young female, and she contributes seemingly a lot of beneficial approaches. So everyone can encounter this stuff differently and change their views.

I also have heard my name come up several times from speakers, from things I've said in my introductory comments on the first day of these hearings, and it's humbling, okay? And I sit here, and I'm getting credit, and I'm being quoted. So thank you, but thank you for having a seat at the table. And I think that's the importance of having a seat at the table. And I think myself, as well as so many of the speakers we've heard, are very capable of having seats at tables, tables that are identified, maybe voted – there's tables that are voted on. But not everyone gets a seat. There's only so many wards. There's people that can join these tables, join these discussions, and just contribute to the way decisions are made. And that's what I think people need to understand.

The first speaker – or, sorry, I misidentified her, but I think her name was Melanee, who was involved in the arts. The discourse that she says comes about from the development of arts. And she doesn't want to take all the funding, but if that person is led – the people making those decisions just dismiss the voice, we all lose out. And so, I just encourage everyone, you can look out for people with various interests. You can look out for business interests in Calgary. You can look out for maybe perhaps funding for certain programs [audio cuts out] schools or scholarships for young people without saying or identifying the lack of education system, or lack control and constitutional control of the education system, as a way to address this as a city.

I'm probably going on – we have a lot of other speakers to get through, but just let's open our eyes to how these different voices show themselves. We're just getting a small segment of people that feel discriminated and influenced by racism, and we feel people that feel racism is working against them even though they're in the majority. But I will also point out, not everyone is speaking from pain. Some people are speaking from, this is the way it is, and they're speaking from power and education and willingness to engage this.

So please, I'm here and I'm open for more discussion. I'm liking what I hear and I'm glad to be a part of the process, but I just had to say something. It hits me a lot when I sit here and hear all of these things. But as someone just said, there's a lot of other members behind the screens, and I hope you're hearing – because we're not hearing from you – but I hope you're listening attentively. Thank you.

Carra: Thanks, Nyall. Councillor Woolley?

Woolley: Yeah, I did want to just comment on the other gentleman. I recognize – and this is an issue of chairmanship through the chair. And it's one of those things – and there was Dr. Smith, you said something interesting which is something that Council often does, and that is shutting them off gives them oxygen. And I think oftentimes at Council, we create a lot of permissive space to voices like that in the tone of freedom of speech.

And this is this thing on chairmanship because Ayra, you said something really interesting, which is, none of us had training coming into this meeting. But it is that chairmanship training – and listen, I'm the chair of the audit committee; I don't have conversations like this at audit committee – but we do hear. And I think this component of to what degree we allow – to what point do you cut off that microphone? And what is our expertise, particularly with anti-racism and these conversations now?

How do we move forward? Because we have some regular customers that come to Council, and I believe they cross the line often. But how do we – and I think Ayra has raised and challenged us on a very, very good point, which is is, how do we chair so as not to allow this to happen because I'm sure a lot of people – and you heard it over the phone – were hurt by those comments. And that those comments were denying something that we've heard over the last couple of days. And I would just leave that as a comment through the chair.

Carra: Well, I appreciate the question, and I will tell you that I was – my instinct in a public hearing on anti-racism would be to shut down the voices that make the galling statement that structural racism does not exist. But, I've been advised by my co-chair, who has 30 years of experience in this space, that voice like that – and I mean, think about it. A hundred plus people have spoken, and one voice, nervously, meekly, scaredly [sic], had the gall to stand up here and try and suggest otherwise.

The comment that Dr. Smith is saying is that by shutting it down, you give it more strength than letting it flow through and disappear into the irrelevance it is against the overwhelming weight of what we've heard during these proceedings. I mean, I'll tell you, my instinct was to shut it down. And I tried to fence gate it while allowing that gentleman to say racist and ignorant things, but I think it was pretty clear what that was.

Dr. Smith, do you have any closing statements before we move on?

Smith: I'll just make maybe two comments. One is, racialized minorities and Indigenous peoples in Calgary know that approach. They have lived it, heard it, experienced it. But it's more likely that if there are white Calgarians who are listening, allies, those who are complicit in the struggle against racism, they might not have heard that kind of encounter.

So I am – because one of the things that has interested me is we have heard the voices powerfully, eloquently, painfully, of racialized and Indigenous peoples. We have not heard many voices of people who identify as anti-racist allies. That actually is a bit of a concern to me. But we have seen a person – I think that person feels empowered. They can get into spaces most racialized people can't get into. That person is not powerless, and so for me, that person had no fear showing up. Whereas many of the people who experience racism feel afraid to show up.

So I think that's a lesson in power. Who has it, and who doesn't. And that's part of the challenge. Ordinary men like him have power, and they use it to maintain the racial pecking order. And I think that is part of the challenge the Council has to address. And shutting it down may give us a moment of small victory, but the struggle is much larger than that. No oxygen.

Carra: Thank you, Dr. Smith. All right. I'm going to try something a little bit new in building the panel, and what I'm going to do is I'm going to ask if there's anyone on the line who has not spoken but was slated to be in panels 20 or below. Is there anyone who has not spoken that was slated to be in panel 21? Is there anyone who has not spoken that was slated to be in panel 22? Okay. I will now go to panel 23. Bethel Afework, are you here?

Afework: Yes, I am.

Carra: Excellent. Thank you for joining us. You're going to be the first speaker in panel 21. Please mute your phone. Thank you for being here. And stand by.

Afework: All right. Sounds good.

Carra: Rowan Wren, are you here? Tyler Latu'ila, are you here? Jeremy John Escobar Torio, are you here?

Escobar Torio: Yes, I am here.

Carra: All right, Jeremy John, you are number two in our panel 21.

Escobar Torio: Thank you.

Carra: Please mute your phone and stand by. [Iman Hussain], are you here? Carey Rutherford, are you here? Daniel [Ding]? Patrick Mbambo, are you here? Audra Foggin, are you here?

Foggin: Yes, I am.

Carra: Hello, Audra. Welcome. I'm going to make you number –

Foggin: Hello.

Carra: Hello, I can hear you. I'm going to make you number three on panel 21. Please mute your phone and stand by. I'm going to build two more panel members and then we'll get started, okay?

Foggin: Okay. Thank you.

Carra: Thank you. Caleb Webb, are you here? Brandi Wilson, are you here? Sharon Ruyter, are you here? Dr. Liza Lorenzetti, are you here? [Filomena Itica], are you here? Zuraida Dada, are you here? Tasneem Zaman, are you here?

Zaman: Yeah, I'm here.

Carra: Okay. You're number four. Welcome.

Zaman: Thank you.

Carra: Please, one more person and then we'll get this panel started. Sylvia Gora, are you here? Denis Ram, are you here? Craig Marceau, are you here? Luis Loera, are you here?

Loera: Yes, sir.

Carra: Luis Loera is in the house. You are going to be number five. You can stay seated and you'll speak at the end. All right. That is panel 21. Everybody please do us all the favor of checking your devices because we've got some – yeah, this is classic. Everyone, you've got to mute your devices. I don't like hearing myself played back at myself. It's disgusting. All right. Without further ado, it sounds like we've got silence on the line. Beth?

Ruyter: Hello.

Carra: Hey.

Ruyter: Hi. Sorry. It's Sharon Ruyter.

Carra: Sharon Ruyter, you're going to come up on the next panel, okay? Can you mute your phone and stay with us?

Ruyter: Yes.

Carra: Thank you so much. Bethel?

Afework: Yes, I'm here.

Carra: Right on. I didn't write the "L", and I knew I wasn't getting that right. Flipped it over. Bethel Afework, did I pronounce that right?

Afework: Yes, you did.

Carra: It's all you.

Afework: All right, sounds good. Hello, everyone. My name is Bethel Afework. I'm a young Canadian living here in Calgary. This is the city that I was raised in. I was born in Toronto. My parents immigrated from Ethiopia back in the early '90s. And I consider Calgary my home, and I hope to continue living here for a long while, actually, and hope to invest in it as well.

But the two topics I wanted to talk about, focusing around our topic on systematic racism, are more tangible things that I believe the City can do right away if they wanted. My first topic is going to be talking about affordable housing. And when the City put out their plan for the 10 years of eradicating homelessness, they did see a slight decrease in homelessness, but nothing that was really long term and tangible.

I discovered tiny homes recently, and I have been talking to lots of people that live in mobile parks, mobile home parks, or people like me that are looking for different housing options once I do hope to purchase a home. And essentially, this all comes down to zoning laws. I do believe that the zoning laws are inherently systematically not helpful for the average immigrant or Native person who is disproportionately affected by homelessness. I think that zoning laws are inherently built on systematic racist structures which uphold modernized Western ideals of urban planning and how cities should look like. There is no reason that we couldn't have other options for our zoning laws. And these communities of tiny homes or smaller, sustainable living should not follow suit on this simply suburb complex. Instead, it should focus on community living, multiculturalism, local food security, which is a huge issue, mental health resources, events, and more.

But these things especially should not only be subjected to Western ideals of therapy and medicine. The City isn't really a part of running how Alberta Health Services works and such, but I've had personal experience among AHS, and it's very difficult communicating for my family or what is going on due to cultural differences. And even when you're at AHS – and this was for mental health resources, when my parents would talk about how mental health was treated back home – I had one therapist tell me, "Oh, that actually sounds better," because my mother was talking about more spiritual ways instead of pharmaceutical ways that mental health was addressed. Even these things, we don't have the opportunity to give people more spiritual, more Eastern or

African or South American ways of dealing – Indigenous, Native ways – of dealing with mental health issues with our health as well.

The second point I wanted to talk about was artisan culture investment. And in my last semester at University of Calgary, which I graduated in this year, I did a paper on the importance of diversifying Alberta's – specifically Calgary's – economy through arts and cultures and the creative industry. This is seen in Toronto's municipality on how they were able to bring up their economics and diversify it and bring more money into Toronto by doing their 10-year plan of investing in the arts.

However, there were some things that I believe Calgary can learn about it if we're really trying to do a strong 10-year economic plan which really invests in arts and culture. And one thing is not to have strong ties between private sectors, which Toronto heavily relied on. Although private sectors do give those heavy upfront investments, they aren't long term, and they always are looking to profit maximize and usually are not thinking about the average Calgarian. Instead, the City should be looking into investing deliberately into grassroots initiatives that are already here and that are already focusing on upbringing especially young people, but Black and Native and people of color within the community.

And as an arts curator myself, I also looked into my paper on an annual report done by Calgary Arts Development, and they did mention that there was huge underrepresentation among Native people and people with disabilities. And Calgary has a creative sector that is thriving and that is quite underground. But when we think of Calgary's creative sector, we think of large and major arts businesses, such as Arts Commons, National Music Centre, Glenbow Museum, Contemporary Calgary, and Hotel Arts. And if you were to look at the president, CEO, executive director, or general manager of all of these, they are all racially white and male as well. And if you look at within these large boards, there is a very huge lack of diversity as well. And essentially, the City needs to conduct extensive research. One in three persons in Calgary is not white, but in Calgary Arts Development Annual Report, they show that only 15% of the people getting those funding are people of color, which means there is not a proportional representation. And in addition to that, people that are either female or from a visible minority do not actually make more reportedly than their white male counterparts.

A lot of this has to do with access and the inability to even know that these type of funding grants exists, and the type of connections you have to get to these grants. So this is where things like deliberately looking into the communities of grassroots initiatives and ensuring there is proportional funding, because these fundings – it's not that there aren't people of color doing grassroots initiatives. It's that there is a lack of access of being able to essentially apply, or having

equal equity, essentially, of being able to compete amongst other people who may be more privileged within our society.

So my takeaway note is the world is currently facing a global pandemic, which is adversely impacting all businesses, but arguably, the most affected is oil and gas, which is Calgary's and Alberta's prime reason of why we are rich. But one thing that isn't talked about is how are we going to wean off of oil and gas? How are we going to diversify our economy? And one thing that wasn't losing money during COVID is arts and culture. People are indulging in content and in media and things that – like live music and all of that online is really increasing.

So all levels of government, especially municipalities should reevaluate their economic strategy and have higher emphasis on cultural studies, in addition to what I said to changing zoning laws and really allowing things like Homes for Heroes but on a more larger scale, on the way to create more permanent housing for people that do lack housing security.

Essentially, zoning laws to provide a separate clause for tiny homes and sustainable housing within the single family dwelling. It's not a secondary unit. It's not an RV. It is a home, and it should be considered as one. And I think people should have the option to live in non-traditional suburb complexes if they don't want to live in apartments. And also, to create relationships with already grassroots initiatives working towards bringing up the youth, especially young people of color like myself, within the community. There's lots of grassroots initiatives and arts and culture should focus more on the grassroots instead of those big money grabs like National Music Centre. Although those are all very important causes, there are lots of grassroots initiatives that we can really bring up our young people in.

Thank you for listening.

Carra: Thanks for the fabulous testimony, Bethel, and some great suggestions. And I just want to specifically shout out to the fact that, I believe in all the presentations we've heard – you definitely touched on some of the – we're hearing a lot about arts today, which I commented earlier is great. We've heard about the health system a ton, and you definitely spoke about that. But I think you're the first person to touch on zoning and city planning. And I'll tell you that speaks right to my heart because I come to this chairmanship, I come to my role, through planning reform. So I would like to personally invite you to reach out to my office because I've got more to say about the role that zoning plays on building an inequitable and a non-integrated and non-accessible city than I care to take up time at this mic on. But it is critically important, and kudos to you for calling that out and including that in this conversation. And please, let's connect. My team is – my phone's blowing up from my team who want to chat with you.

Afework: Oh, that's awesome. Is there an e-mail that I can reach out on or a phone number? [overtalking 00:25:56]

Carra: Hit us at ward09@Calgary.ca.

Afework: Okay. And can I just grab your name again? I missed it.

Carra: It's Gian-Carlo Carra.

Afework: Okay. Perfect. Thank you.

Carra: I'm the guy with the Boris Johnson hair.

Afework: And that's hard to miss.

Carra: Thanks.

Rutherford: Councillor?

Carra: Yeah, who is this?

Rutherford: This is Carey Rutherford.

Carra: Carey, I will get to you later. We're in the middle of a panel of five. We're going to move –

Rutherford: I understand. Technology has not unmuted me twice now. You've called my name twice. So I just wanted to say I'm listening. I'm trying to answer. And I'll be around.

Carra: I'm going to put you on panel 22. Okay, sir?

Rutherford: That's fine. Thank you.

Carra: Thank you. Okay. Bethel, please mute. And Jeremy John Escobar Torio, it's you.

Escobar Torio: Perfect. Thank you. Can you all hear me?

Carra: We can hear you loud and clear. Please proceed.

Escobar Torio: Perfect. Thank you. As Mr. Carra said, I am Jeremy John Escobar Torio. A first generation Calgarian, Filipino Canadian. I'd like to begin with a short anecdote about my experience in climate change activism. For years, I've always been passionate about two things. Number one is helping society's most vulnerable population, and number two, talking about the environment. I took these

passions and wedded them to the climate activism that I currently do in academia as a doctoral student and outside of the university walls as an activist scholar.

I participated in the climate protests back in September 2019 here in Calgary, led primarily by youths, attended and mingled with official delegates of COP 25, or the global climate change talks in Madrid, Spain, in December 2019. And I'm currently mentoring students from junior high to university about the effects of climate change to spur local action. I was inspired to see that most of my interactions with students on climate change activism are not the ones that you see in the media. In other words, they are not the typical white person who wants a better environment for everyone. They are Black, Indigenous, and people of color.

But I have also been invited in local talks on climate change where speakers on the subject matter do not represent the youth climate activism from this city. In the City of Calgary Climate Symposium in November 2019, in the FutureU climate talks at the University of Calgary in February 2020, I couldn't help but notice that the majority of the speakers were simply white. The FutureU Climate Talks in particular had two. Let me reiterate that. Had two BIPOC speakers among approximately 20 white presenters.

So you are probably wondering why I'm even talking about climate change in a panel discussion devoted to anti-racism. Well, the two are inextricably linked. Let me begin with environmental justice. And it's defined as – or it's sometimes called environmental racism, and it's defined as, I quote, "The intentional sitting of hazardous waste sites, landfills, incinerators, and polluting industries in areas inhabited mainly by Black, Latino, Indigenous people, Asian, migrant farm workers, and low income people."

We can clearly see that in the city, by the eastern and the northeastern community, that they have been built to bear the brunt of not only industrial development and waste, but also cultural stereotypes of the community as being the dangerous ghetto. We can see an example of this environmental racism from recent months – I should say recent weeks, actually. The way that the current provincial government treated the northeast community of the city, where I live, after the recent thunderstorm, compared to the communities of Fort McMurray after the flooding in 2020, all effects from a changing climate was very different. Jason Kenney was swift to respond to citizen of Fort McMurray, where it took 10 days to respond to calls for financial help from northeast Calgarians.

Let me add too that environmental racism can also be defined as those not being able to participate in local climate change action plans because their socioeconomic status prevents them from doing so. In other words, being able to talk about climate change and participate in action plans to mitigate and

adapt to its effects is a privilege. I acknowledge the fact that I am a privileged member of the BIPOC community, and therefore speak for those who cannot voice their concerns.

That said, let's take the City of Calgary's climate change action plan and environmental racism systematically built within it. The City adopted its climate resilient strategy on June 25, 2018. Since its inception, numerous individuals who represent various organizations participate as members of the Calgary Climate Panel. Upon closer inspection of panel members, six of the 22 organization representatives are women, two person of color, both a man and a woman, and one Indigenous woman. If we look at the individual leading this initiative, we can see that the typical white man is running the business. This lack of diversity leaves the climate change action narrative as that of the white savior or saviors, a story line all too familiar across news media and daily life in this city. This itself speaks of environmental racism in which BIPOC members such as myself find very difficult to participate in work in, especially in higher education level institutions, where eight of the leadership team members are all white.

We can change this white savior or saviors narrative by allocating some of the fundings from the police department to climate change initiatives this City was looking to implement. But let's first look at some of the statistics. Recent cuts from the November 2019 budget slashed $124,000 to the climate initiative, dropping a team of eight, to one. Comparatively speaking, $124,000 cut to the City's environmental initiatives is only a fraction of what the police department receives from various sources.

I know that funding for the police department was presented and discussed throughout the last two days, but I just want to revisit the numbers and provide some context for those who were not here. In 2018, 79% of municipal taxes went towards approximately $510 million police funding, of which 11% were from fines and penalties, 6% from provincial grants, and 4% from user fees or internal recoveries or other means. That's a staggering amount. Close to half a billion dollars just on policing alone. That's a very hard pill to swallow, especially for those who identify as a Black or Indigenous man. Statistics Canada for the same year point that Black people made up 3% of the population but 8% of the federal prison population. But if you look at the Indigenous people account, they account for approximately 5% of the population but 27% of the federal prison population. So let that sink in for a few seconds there.

But let me take a quote from Lisa Simpson, of the famous *The Simpsons Show,* where she stated, "But aren't the police a protective force that maintains the status quo for the wealthy elite? Don't you think we ought to attack the roots of social problems instead of jamming people into overcrowded prisons?" If we take these wise questions and apply it to the now ubiquitous calls for

questioning the police department's funding, we can move into something much more positive.

So from here, I have three recommendations for the City of Calgary. But let me remind everyone that climate change and race are closely linked to one another. According to the 2017 statistics provided by the United Nations High Commissioner for Refugees, approximately 68.5 million people were forcibly displaced from their homes, 25.4 million people of whom were refugees. But these statistics don't include the displacement from the impacts of climate change. Sooner or later, we will begin to see climate change as the reason for citizens from developing nations to seek asylum in Canada. We, the City of Calgary, should prepare ourselves for the future by allocating some of the police funding into climate change initiatives that will advance the socioeconomic wellbeing of BIPOC communities.

Here are the three recommendations I can give. Number one: allocate money for environmental mentorship programs for a climate displaced family. Allotting financial capital for programs that hire BIPOCs to teach and mentor climate displaced families about localized environmental problems and solutions will provide much needed information to empower individuals and family members to contribute to reducing our detrimental effects on the environment. Environmental mentorship programs can teach participants about renewable energy projects and/or programs that dissuade Alberta's dependency on the oil and gas industry, and kickstart a trend towards sustainable development.

Number two: finance mental health programs for handling climate anxiety among BIPOC youth. There's growing evidence that Generation Z – those born from mid to late 1990s to early 2010s – are experiencing numerous anxieties related to climate change because they fear they bear the brunt of what their previous generations have done to the environment. As previously mentioned, having the ability to discuss about climate change is a privilege. BIPOC youths bear a heavier load when it comes to climate change and environmental racism. Because much of the higher paying jobs are occupied by white people, BIPOC youths may find it harder to adapt to climate change impacts as they navigate the complexities of being hired for a job and maintain a decent living. By allocating money for mental health programs geared towards handling climate anxiety among BIPOC youths, there is potential to shift delinquent behaviors stemming from issues of anxiety to those of environmental stewardship.

Last and third point: allocate money for environmental scholarships for BIPOC youth. Climate change activism is the white person's domain. By allocating environmental scholarships for BIPOC youths, where an initial selection of 10 grade 12 students when the scholarship occurs, we will be able to change the narrative because of the financial assistance that the City of Calgary can contribute to environmental initiatives.

The three recommendations can provide ample hope for a generation and later generations who already feel tired of what their parents and their grandparents have left them. I hope for City Councillors other than Councillor Druh Farrell to work on climate change initiatives and reach out to BIPOC communities doing the work. I particularly welcome any collaborative work after this public consultation, from City Councillors on my recommendations, and hope for Dr. Malinda Smith to bring them forward to the University of Calgary. My other hope would be to see a rise in climate change activism among BIPOC communities, where the media will focus on distinct, rather than generic anglophone names.

So I end this presentation with African proverb, which states, "It takes a village to raise a child." Let's heed this saying by teaching our children that justice for human equality is justice for the environment and everyone who dwells within it.

Thank you very much for letting me speak in this public consultation. And I look forward to hearing anyone interested in taking this discussion later on. Thank you.

Gora: Hi. Excuse me. I'm Sylvia Gora. I think you've called my name.

Carra: I believe I did, Sylvia. I'm going to put you on panel 22, which will go after panel 21, which we are in the actual middle of. So if you can –

Gora: Okay, thank you.

Carra: Yeah, just stand by on the line, and let's listen to our neighbors. I want to thank Jeremy John Escobar Torio for that. This is my favorite panel of the day because it's all about city building and climate change. I sang Bethel Afework's praises for bringing up the role that zoning and city building plays in either alleviating or perpetuating systemic racism. You took it one step further and tied it to climate change in the context of city building and environmental racism as well. So congratulations to you, and please reach out to my office. Same offer as I made Bethel. Ward09Calgary.ca. We've got a lot to discuss, sir.

Escobar Torio: Perfect. Thank you.

Carra: Number three. You're up now. Audra Foggin. Are you with us? Did I pronounce that right?

Foggin: Hi there. Yes, that's correct. Thank you.

Carra: Please proceed.

Foggin: *Tansi, oki, tanshi, amba'wastitch,* hello. [speaking alternate language] My name is Audra Foggin. I am a Treaty Status Cree woman from the Frog Lake First Nation Treaty 6 territory, living and thriving here in Treaty 7 territory in *Mohkinstsis,* the Blackfoot name for Calgary. I am Sixties Scoop survivor and I was taken from my First Nation community and placed in a non-First Nation home. I was fostered and adopted like thousands and thousands of other Indigenous children. My mother attended Day School and my grandparents attended residential school. Through the impasse of these systems, I have lost my Indigenous culture, language, community, and biological family due to racism in Canada. I have survived as an Indigenous Treaty Status woman in Canada, and raised an honorable family. I am also a Calgarian, a kokum, a grandmother, and also an assistant professor in the Department of Social Work and Child Studies.

I will speak about mental health, with July being BIPOC mental health month, and how the City of Calgary can take action to be more effective. I will speak as a social worker who engages in anti-racist social work and advocates for radical change. I speak further to the traumas that you have been listening to and hearing about for these past three days.

Mental health needs attention within the City of Calgary. My experiences with therapy, addictions, treatment, and areas of psychology and referrals, as well as access to human services within the City of Calgary have failed Black, Indigenous people of color, and here's why. When we talk about colonization and the thematic of social justice, we can't leave out the need for appropriate services. We need therapists and counselors that are Black, Indigenous, and people of color.

The white or colonial lens of trauma assumes that with trauma recovery, there's a reclamation of safety and that safety's just simply out there for the taking. As we have heard, this is simply not the case, and this is not true for Black, Indigenous, people of color. On the contrary, it shames or assumes that if one works hard enough, that safety or change in mental health functioning can change. This is really systematically oppressive. Our Black, Indigenous people of color reactions to the traumas that you have been hearing about are really what have kept most of us alive, and is a normal reaction to the dangers, the discrimination, and racism we have faced or do face. Our rage, our triggers, our hypervigilance and grief reactions can not be pathologized in a colonial framework of white psychology or psychiatry, as it damages us further.

There is no cultural safety without understanding the history of this country and what Black, Indigenous people of color have lived through as far as oppression and intergenerational trauma. It stereotypes us as angry Indians, or angry Black people. We have heard the phrase, "Just get over it. Stop blaming us for what our ancestors did. Stop holding us accountable for the actions of our ancestors." And to be clear, we are not holding you accountable for what your ancestors

did. We are holding you accountable for upholding the systems that they put in place.

We are also often gaslighted. I want to mention that we are often taking risks, and speaking out as we are today, we are challenging the norms. Colonial healing doesn't work for people of color or Indigenous people. I present there's a need for counseling from an Indigenous lens. There's also a need for this and organizations to mentor or link arms, work in solidarity, with training and pushing forward Black, Indigenous people of color, therapists, students, and service providers. The mental health team that you are referring people to, I hope over the last three days, are trauma and racially and culturally safe. Are they of race? Do they understand colonial impact? Do they understand the traumas that come from our lived experience of being Black, Indigenous people of color? If not, it becomes pathologizing and we are treated as abnormal and unhealthy, and this causes further injury. It needs change.

As a social worker, I worked for designated First Nation authorities, Child and Family Services, both outside the City of Calgary and within the City of Calgary. I have witnessed discriminatory and racist stereotypes in the institutions and very organizations that are supposed to help serve and heal Black, Indigenous people of color. I have witnessed pathologizing of Indigenous families and individuals visiting major hospitals and health providers as well as racist treatment of Indigenous youth at schools Calgary.

I know there's a dire need not only for trauma informed workers who understand historical and colonial impacts, but more importantly for workers who themselves are Black, Indigenous people of color, who can provide services for the people and by the people. We need culturally informed counselors and therapists. It's no wonder that Black and Indigenous people don't access healthcare readily or may be completely wary of human services or health services including mental health, and the health outcomes for Indigenous people in Canada reflect this. The judgements and assumptions that nurses, doctors, and healthcare providers may make create this havoc and feed Indigenous children into the child welfare system where we know they are overrepresented.

I recognize and draw attention to the fact that there's money made off of Black, Indigenous people of color, but specifically Indigenous trauma, the very traumas caused by historical impacts and systemic racism. This is a continuation of cultural genocide. It needs to stop. Working with Indigenous families, it has been my pleasure, but it has also been my experience with other workers who coach families that are Indigenous and coming to the city to be extra emotive or overly attentive to children when coming to the city to get physical or mental health support. Sometimes it's in delivering subsequent children or seeking health services. The fear is real.

What I share as an educator is an understanding that historical and colonial impacts have made poverty within Indigenous communities from a structured and intentional disadvantage, which is never a reason for apprehension. We know that there are too many children in care. When I teach, I am an Indigenous voice that has been silenced for hundreds of years. As an Indigenous women in academia, I am often met with racism and discrimination, microaggressions, and gaslighting from individuals who may be hearing an Indigenous woman speaking, educating, and in a position of professorship for the first time in their life. This needs to stop.

I ask that the City put more time and effort into the two and a half, three days allotted. There has to be a better way. I'm asking that we look at organizations that are training or offering mentorship – mental health workers, social workers, and supporting partnering with Indigenous communities and organizations, not just capitalizing and making money off trauma. Essentially, this is what has happened in the past. Fear of stigma and racism often drives Indigenous and racialized patients to avoid seeking care until conditions are much worse, and then that leads them to the emergency department.

We need to also look at the Old Stock Canadian syndrome Canadians take. We face discrimination and racism not only from the wider community, but from new Canadians due to pervasive media organizational and societal misconceptions. I've had friends racially profiled while shopping, being wrongly confused of shoplifting. Please stop. We must identify practices that reverse the erosion of self – or identity experienced among First Nation people. The internalized oppression and sadness that has evidenced itself in addictions, family destruction and loss of culture.

I know what racism is like. It's like COVID in that it doesn’t affect you unless you have it. You don't pay attention to racism unless it affects you. However, in the current climate, this cannot be. We also need to look at our elders and wisdom keepers, culture keepers. They're out there. Why are we not engaging them?

We must recognize there's widespread mistrust of mental health clinicians due to the field of psychology and counseling being a product of the culture of colonization. Furthermore, we must take political action to support movements that preserve the wellbeing of Indigenous communities, and create cultural safety to prevent this continuation of systemic mental health.

If you have really understood what has been said here over the last three days, you'll understand that systems and ideologies are entrenched with racism, and unless you're willing to take action on the many suggestions and the calls to action here, then you're complicit in perpetuating racism in the City of Calgary. As Audre Lorde, the activist and human rights advocate stated, "Your silence will not protect you." And know that your inaction or silences going forward will not help you, nor me, nor the City of Calgary. Don't continue to co-opt our

experiences with racism. Don't expect BIPOC people to do emotional work for free.

We've had the 2015 94 Calls to Action, and yet, what has been done? There have been MMIW, Murdered Missing Indigenous Women, recommendations that are imperative. And to all these issues we have been discussing, as elected officials, you're ethically held to do something. Please do. Thank you.

Carra: Thank you, Audra, for all of those recommendations and that testimony. We really appreciate you being here.

Foggin: Thank you for the opportunity.

Carra: Can I ask you to mute your phone? And we will go to Tasneem Zaman. Tasneem, are you with us?

Zaman: Yes. Can you hear me?

Carra: I can hear you. Please proceed.

Zaman: Thank you so much. Thank you to the Council and to all the speakers that spoke before except for the man that doesn't believe systematic racism exists. My name is Tasneem, and I go by the pronouns She and Her. And family and I came to now called Canada when I was six-and-a-half years old.

I wanted to start off by first answering Mayor Nenshi's question around what systematic racism is. When I think of that question, the first thing that pops up into my mind is now called Canada. Growing up in Canada, I realize my conception and understanding of this country was incredibly whitewashed. In this Canadian education system, the history I was taught briefly touched upon Residential Schools of being something of the past, and reconciliation happened when Indigenous people were given reserves from the government. I was not taught how underfunded these reserves are, and how a majority lack access to drinking water, and how continual oppression still continues to this day. I was not taught about the enslavement of Indigenous and Black folks in Canada. Instead, I was taught that Canada was a safe haven for transatlantic slaves. I was not taught about labor of indentured Chinese workers, internment of Japanese Canadians, and the refusal to allow South Asians aboard the Komagata Maru to enter Canada, or the many tactics employed by white settlers in building now-called Canada.

I did not learn how entrenched systematic racism was until my master's degree, which focused on anti-oppressive practices, which in itself is alarming because this should be taught from the start. Children should be educated from the start

and not have to wait to go to post-secondary and take selected courses that talk about racism.

Real anti-racist work cannot happen until the 94 action items laid out by the Truth and Reconciliation Act are adopted, until Black people are given the space and time and investments needed for their truth to be heard and acted on.

To the Council, I want you to look within yourselves and just reflect on the work that you have done to support BIPOC folks. There are two people on the Council with 20 plus years, one with 19 years, one with 10, four with seven years of service. I want all of them to reflect on how have they served BIPOC people in the city. And if continuously BIPOC people are demanding that anti-racism – I mean, sorry, that racism is still existent in our city, how has that work been done to address those calls to action. And thank you for your service, but I want all of you to reflect that is it time that perhaps space is made for BIPOC folks to be able to be paid and do that work to make sure that racism is eradicated from our city.

I really appreciated Anne's – the previous speaker, Anne, who spoke about their vision of how they envision Calgary and the beautiful strategies they laid out. I also wanted to kind of share what I envision Calgary to be like. I want the Council and City staff to be filled with BIPOC people and not be the white mosaic that it is today. I want it to represent the people that live here in this city.

I want the Council to defund police and allocate money towards social service programs, youth programs, climate initiatives, and money into arts and culture that supports QTBIPOC people, queer, trans, Black, Indigenous people of color. I want the Council to defund the police and put money into have an anti-racism action committee, which I think the Council has said they want to do, but I want that to made up again with QTBIPOC folks, young leaders, and young BIPOC people with different abilities. We are often told that young leaders will make a change, but we're not given that space to actually do that work and be employed for our labor.

I envision the Council advocating and fighting to refuse laws that legalize racism. A perfect example is Bill 1, protecting critical infrastructure law, which violates human rights, as it legalizes racism through forcing the silence of Indigenous, Black, and people of color to fight for their truth and demand their justice to their livelihoods. I envision the Council defunding the police to put money into diversifying our economy and moving away from its heavy resilience [sic] on the oil sector.

I would love to see our education system that doesn't hype the whiteness in our city and country and teaches about anti-racism work and tools to transform

systems of oppression. I would love to see media represent BIPOC folks with different abilities. I would love to see BIPOC people not only have to live a portion of their identity, but be able to thrive in their fullest being and truth.

I envision Calgary to be called by its original name, Mohkinstsis, and for people to respect and care for the land the way that Indigenous people have continued to do, to see the earth as a part of our community. I want to see a complete transformation of our idea of governance, and look to the practices that existed before colonization. I want all of us to really breathe and live in community.

[*Dhonnobad*], which means thank you in Bengali.

Carra: Tasneem, thank you for all of your points. Another powerful testimony from a young future leader. I can tell you that one of the things that all of my Council colleagues and senior administration are talking about throughout these hearings is how we're invariably hearing from future city leaders, who have come out to speak on this subject today. So thank you for calling that out as well.

I don't see any questions. Oh, sorry. Luis Loera, in the gallery, number five on this panel. Come down to the mic and join us, please.

Loera: I'm thankful for all the voices that have spoken today, except one. Audra, what's your name? Can you repeat your name, ma'am please?

Voice: Audra Foggin?

Loera: Yeah, Tasneem, Audra. You're a wonderful woman. And all of you who have spoken.

Foggin: Hi there.

Loera: Audra, thank you. Thank you for inspiring me.

Foggin: Yes, it's Audra Foggin.

Loera: Yes. Thank you for inspiring me, and inspiring everyone here. Thank you all for listening and contributing in such a way. I think back, like my people who have spoken, and made this possible. Thank you Council Chairs and speakers, such as Professor Vicki and Mr. Nyall. And Nellie the poet. Did you hear that one? Wonderful. Adora, Shuana, Adam, I hear you. [Moji], Makayla, [Aji], Shannon, Ariam, Indigenous friends. All of you who have spoken, thank you. And I even thank the one that spoke and revealed the truth of racism and embodied racism for us to have a taste of it.

So my name is Luis. It brings hope and joy to those hearts that, like yours, dream and take action at the possibility of a world in which all people are regarded of the same worth, in worth, system, and deed. A place of equal opportunities for all people. Your stories brought tears to my eyes and pain to my heart. We stand together. We breathe together. We belong together.

I will start with a straightforward request to the City of Calgary's leadership. First, we need to clean up the place. Do everything in your power to dismiss anything or anyone who is willingly perpetrating systemic oppression and racial entitlement. Only then, we can work with [unclear 00:59:32] racism admitted in the mind. Then, we can become non-racist. And until then, we can be anti-racist.

Allow me some simple definitions on how I understood some terminology after the wonderful teachings I've heard. Systemic racism are hierarchical instructors of intentional oppression. Systematic racism, the way oppression is served. Racism, or racial

[41:00:00-42:00:00]

entitlement, is the illusion that one race or color is better or higher than any other. I speak as an Indigenous man from a foreign country, now Canadian as well. I stand in the land of the people where promises were signed, and broken right after. Many of my ancestors were raped and murdered by colonial [unclear 00:00:23] at the time. My skin color doesn't hinder my Indigenous heart and racialized experiences as a Canadian from Latin America.

So as you see, [unclear 00:00:39] colors is not where the problem lays. There has been white people standing with us, and there has been a white male embodying violent racism in the panel. So hierarchical, some patriarchal systems, and current systems will even indulge the delusion of racial superiority, of racial supremacy. Regardless of our skin color, we are victims of the evil thinking that twisted the mind in such a way that the world we live in is oppressive and unfair. It is perpetrated by ignorance and silence and lack of action. These systems I talked about needed slaves regardless of the color, so they invented [unclear 00:01:21] terms for the racialized. You know them, but I will not mention them, because language is powerful, and today I'm getting rid of those terms that oppress us by not using them. So as I said, someone invented slaves by assigning hierarchical value of color, or to color, and a lie that we believed for so long – a lie that has shaped the ruling systems [unclear 00:01:46]. But no more games. We, people – people – have the power to envision new ways of living and learn from good cultural practices and systems to dismantle what continues to oppress marginalized and racialized people.

So, action items. Thinking specifically about the people in power – I mean police, health services, businesses, and government institutions leaders. So I'm talking to the chair, and – so, test character. Test the character of people, which I would love to be part of, if you may allow me to. Test them with the help of community leaders who reflect the good values that you aim towards. [unclear 00:02:41] consult us of your choice, who may write about solutions in their webpage, but do not leave it out. Work with the people in and on the ground, especially those who have been generally involved in anti-racism prior to these three days.

So let me [recap 00:03:01], because I know there is many people with wonderful thoughts. Pride is not a virtue. We don't need pride; we need humility. We don't need police brutality; we need compassion. And to quote, the values – we don't need integrity, we don't need honesty, respect, fairness, courage, and compassion on paper. We need it in action, so by teaching every person in every situation how good values look like when we live them out. You must have some good examples within already, and I mean the people who have spoken. The problem is that they are not in positions of power, many of them. Look for those with a caring character, and hire those who can drive change and shape a good culture. The renewal of our minds, the surrender of privilege, and the rights of humility and of conditional love in our hearts will lead us to true action and advocacy for those of us who continue to be marginalized and oppressed systematically every day. It is time to come together. It is time to love together. It's time. Thank you.

Carra: Thank you for those words, and again, very, I think, meaningful reminder that this process is only meaningful if it's followed by real action. Thank you, Mr. Loera.

So we've got 10 minutes before the afternoon break. What do you want to do? I'll assemble the panel, then we'll break a little bit early and come back a little bit early? Does that make sense?

Okay, I know that Carey Rutherford is on the line.

Rutherford: If you can hear me. Can you hear?

Carra: I can hear you.

Rutherford: Ah, amazing.

Carra: Sorry?

Rutherford: That's good.

Carra: Okay, you're going to be number one for panel 22. The question is, when is that going to go? Is it going to go – do we want to hear the panel and then break, or do we want to break and then hear the panel?

Woolley: I would say maybe let's build a panel and have a quick break. I think a lot of – you know, even some of our colleagues have other appointments at 3:15 [unclear 00:05:28] sneak in a quick call.

Carra: Okay, we're going to take a quick break. I'm going to assemble the panel, and then we will break until half past, okay?

Lorenzetti: Liza Lorenzetti is here as well.

Carra: Okay, Liza, what number are you?

Lorenzetti: Twenty-six.

Carra: Panel 26? Oh, Liza Lorenzetti. Yup, I've got you. I'm going to make you – okay, so I'm going to go Carey Rutherford one; Sylvia Gora, number two.

I have Hannah Gjesdal. I don't know if I'm pronouncing that right. Is that okay? You're here in chambers. You're number three.

Dr. Liza Lorenzetti, you're number four.

And I'm going to ask now, is there anyone from any panel 23 or lower on the line? Is there anyone from panel 25 to 24 on the line?

Mbambo: Yes, I'm panel 25.

Carra: Who am I speaking with?

Mbambo: Patty – Patrick Mbambo.

Carra: Patrick Mbambo? All right, you're number five, okay?

Mbambo: Okay.

Carra: We are going to reconvene at 3:30 sharp. Carey Rutherford's going to start us off. Please be back then, and I hope everyone has a moment to catch a breath and reflect on what we've heard, but also clear their minds, prepare themselves to be active listeners for what follows. Thank you, everyone. Recessed.

[recess begins 00:07:29] [meeting resumes 00:32:51]

Carra: Welcome back, everyone. This is day three of the City of Calgary's inquiry into and public submissions on systemic racism as part of our commitment to become an anti-racist city. I'm Gian-Carlo Carra. I'm the Chair of Community and Protective Services, and this inquiry is – this hearing is being held as a special meeting of Community and Protective Services.

I'm joined on the left by Dr. Smith, my co-chair, and Dr. Smith is a national expert on issues of systemic racism, and it's been amazing to have her guidance through this process.

Also in council chambers is the Vice-Chair of Community and Protective Services, my colleague Evan Woolley.

And also in chambers is the Nyall DaBreo, who is a criminal defense lawyer and was one of our community expert panel members who has, I guess, made a pact to go the distance with us on these hearings.

When we broke, we had a panel 22 set up, and the first person on that panel was Carey Rutherford. The second was Sylvia Gora. The third, in chambers, was Hannah Gjesdal. Dr. Liza Lorenzetti was number four. And Patrick Mbambo was number five.

Councillor Woolley?

Woolley: I apologize, and I should've done this off the bat, but at what point do we have a conversation about tomorrow?

Carra: We don't yet.

Woolley: We don't yet.

Carra: No, we don't yet. I feel like we're going to be able to go the distance. I feel –

Woolley: Given the debate that is potentially happening – and I'm just wondering, from administration's perspective, there will be people here that may be here very, very late in administration as well.

Carra: I'm sort of the opinion, Councillor Woolley, that we are reaching a point of sort of emotional and intellectual exhaustion, and what I would like to do is acknowledge that the recommendations that were put on the floor on Tuesday morning were deliberately sort of rough sketches, and we didn't want to solidify them, because we wanted to hear from people before we solidified them. And we've heard so much.

The idea to me that after three days of really in-depth proceedings and hearing, you know, such – as Dr. Smith said – I'm going to quote you literally – the master class in structural racism in the city of Calgary that we've received from the citizens of Calgary, from our BIPOC community, I don't think that late at night on the third day, doing the wet work of legislative sort of, you know, refinement, which we're committed to do, is the place to do it.

And just so everyone who's watching knows, the way our committees work is committee is where we engage with the public and we do legislative wet work – and usually it's not through three days of traumatizing and brave and difficult subject, such as this – and then we send it to council, and council is supposed to basically oversee and almost rubber-stamp, because the work is supposed to take place at committee.

What I'm suggesting we do here is, we've done a lot of amazing work at committee, thanks to all of the citizens who've weighed in, and I think between now, the end of this, and council, that we do the refining wet work, and then when we present it at council, everyone can watch and they can see their fingerprints on the directions, and they can see the scope change from the rough sketch to something a lot more refined, and we can set that in motion with the partnerships in the community who we're building through this process. So that's my recommendation, so I don't – I think we want to get through the public hearing tonight, make some statements about how we will refine it, and then do the refinement work in between now and council. Does that sit well with you?

Woolley: Yeah, that actually makes a lot of sense. And the only other piece of this which I think is important and has been discussed, you know, writ large is that the Calgary Police Service, which is a part of the City of Calgary, isn't here, and that that was a good thing, because we wanted to provide a comfortable space, and so many of the submissions today, over the last number of days, wouldn't have been comfortable with them in the room here.

I know that there's discussions underway about them coming potentially in the fall and potentially in the next couple of weeks, and I just wanted to make sure that we're including them at some point in that conversation and that there is an urgency to this. And through the Chair, what your – how we finesse that before this Notice of Motion comes to council, I think, is very, very important.

Carra: No, I agree. I just – I agree with you one hundred percent. I think how we begin to engage the police and the difficult calls to action that we've heard, the conversation about reallocation and defunding, you know, it can go two ways – we can work with our police service, or we can work at our police service, and ideally, we're all working together to build a better Calgary. But that's to be determined, and there's no way we're going to solve that tonight after three days of hearing. I think we all need some time to reflect and rejuvenate and get

our feet underneath us for the powerful act – you know, pivot to action that comes ahead.

I just want to say to members of council, you know what? We're having a big discussion, and we haven't done the roll call yet. But after we do the roll call, I'm going to ask, if there's any member of council that would like to weigh in on the conversation that Councillor Woolley and I are having, please do so. And I will turn it over to the clerks.

Clerk: Thank you.

Councillor Woolley?

Woolley: I'm present.

Clerk: Councillor Chu?

Chu: Here.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Here.

Clerk: Councillor Davison?

Davison: Here.

Clerk: Councillor Farkas?

Councillor Magliocca?

Magliocca: Here.

Clerk: Councillor Chahal?

Councillor Demong?

Demong: Here.

Clerk: Councillor Farrell?

Councillor Demong, got it.

Councillor Farrell?

Councillor Gondek?

Councillor Jones?

Councillor Keating?

Councillor Sutherland?

Mayor Nenshi?

And Councillor Carra is in the chambers. Thank you.

Carra: Yeah, here, and I have Councillor Davison with a request to speak. Councillor Davison?

Davison: Thank you, Chair. Yeah, I think, you know, it's critically important we figure out these next steps, but would like to remind everybody we are in the middle of a hearing from the public, so I know this is – there's a lot of work to be done after this, but I think, you know, the first and primary goal here is to be present and listen and figure out what our next steps are after that. And I think there's a lot of people that have still been waiting three days to speak, and I would hope that we can hear from all of those people, so I would prefer to have this debate after the public has spoken.

Carra: You don't think Councillor Woolley and I should spend another half hour going back and forth on this?

Colley-Urquhart: Agreed.

Carra: Okay.

Davison: While I can certainly appreciate your comments and hear you, I think, let's get on with the public.

Carra: Agreed. All right. So without further ado, we will turn it over to panel 22.

And Carey Rutherford, you are up.

Rutherford: Hello?

Carra: I can hear you.

Rutherford: Good. I want to ask you, Councillor, actually, so I'm legally blind, so I can't track the time. I've checked this a couple times; it seems to be less than five and a half minutes, but I've also changed it because of recent presentations we've been

speaking about a great deal. I don't want anything I said to be misconstrued, so I've changed it. If you could do me the big favor at four minutes of just letting me know – I probably won't even get there, but –

Carra: You know what? I'm going to take all the stress out of your life right now – or maybe not all the stress, but some of the stress – and suggest that you just go and give us your presentation, and thank you for being here.

Rutherford: Okay. All right. Okay, thank you.

I'm Carey Rutherford. I was born and raised in Calgary. I want to thank you, Councillor Carra, for notifying me of this marvelous event, as I'm a constituent of yours, and I also wanted to thank the other councillors and the mayor for being here and bearing witness to this remarkable thing that you've created.

To keep it brief, I'll just say that I meet the definition of a white settler, and so also, Dr. Smith, I hope this adds to your number of allies that are here today, because there's been a couple, so we are here. I have, amongst other things, I started a business called a talking game, which is focused on diversity and mediation conversations, and also, I recently acquired a master's degree in intercultural and international communication, and that obviously informs what I'm about to go into. So part of that is that ethnicity defines us through our hair, skin, and bone, and our cultural differences. We don't all look alike, of course, but that doesn't make us separate species. Our differences, of course, are something we should celebrate. Part of my education suggests that we – and I'm speaking as the white settler here, and people like me – that we identify with others to understand our shared humanity. This learning on my behalf informed an epiphany I had when speaking with residential school victims. I've met several of them through my work and my education, and quite frankly, I never really know what to say. The trauma and pain that they're dealing with is horrific, but of course, it's thankfully outside of my own experience.

And then during my coursework, Laura, a west coast First Nations woman, told a group of us about her recollections from the age of three, and she was being driven away to residential school and waiting out the back window of a car at her mom and dad. What happened to me as I listened to this is that first I tried to imagine her state, but then I switched perspectives. Instead of seeing the story from her eyes, which of course is far outside my own background, I saw her from the perspective of her father. I'm a father myself, and for the first time in my life, I began to understand some small amount of the shock and trauma of these thefts. If I had been there, I can assure you, there would've been violence, likely an arrest, or perhaps even worse. My daughter – I mean, she may be 25, but she's still my primary reason for existence. Touch her at your own risk. If I had been forced to accept what occurred to Laura and just survived it, it probably would've destroyed me internally. I can't even imagine. So the education I've taken, it asks us to identify with others and our shared humanity

across our differences. Finding a point of reference like this one may help – well, like, it helped me, and it may help others who look and sound like me, understand better the stories that you've been hearing for the last few days, no matter how challenging they are.

And last but not least, I'm quite willing to help you put together the next series of little Calgary Truth and Reconciliation hearings, because this does have to go on, I suggest. I'm done. Thank you.

Carra: Thank you. You were just inside five minutes, and thank you for the offer, and thank you for the allyship. I mean, I don't know if I'm actually qualified to thank you for that, but I appreciate your words. Thank you so much. If you could mute the phone and stand by, let's make space for Sylvia Gora.

Are you with us, Sylvia?

Gora: Yes, I'm here.

Carra: I hear you loud and clear. Please proceed.

Gora: Okay. Due to the fact that Canada is multicultural, I have to do my stewardship. First, let me start by recognizing my fellow South Sudanese today. It is a humble, honorable day. It's South Sudanese Independence. It's July 9, and it's our ninth year of independence. Noticing it's our time, I'd like to mention some numerology – meaning of nine, nine – before I start my speech. Decipher this message as you may please, as I'm a healer who would just like to bring some insight from the point of view. The number nine is the number of completion and of endings. When nines appear [unclear 00:47:48], it is a message that your life purpose involves the giving of service through your natural talents, skills, interests, and passions. Nines indicate that it is time to end a phase in your life which is no longer serving you. Don't fear loss, as new will enter your life. There's lots of work to do in the future, so prepare yourself.

Now here's my speech – summary of a few pivotal racism experiences, since I only have five minutes. My name is Sylvia Gora. I'm South Sudanese and mother of three kids. I am a guest in Treaty 7. I want to share my and my kids' experience of racism. I came to Canada as a 10-month-old baby. I'm currently 25. My first experience of racism was in kindergarten. I didn't understand why it was happening, and then I watched Ruby Bridges. She was the first Black child who went to an all-white school. She's an American activist now. Watching her movie in grade one made me feel validated. Then in junior high school, made racist – sorry, I lost my track. Then in junior high, kids made racist jokes and bullied me by using racial slurs. I was the only Black child within my grade. When I reacted, then I was the one blamed.

Now looking back on my life after going through many racism throughout my life, especially in school, in my adult life I experience systematic racism. When I had my children, I had to keep fighting to make sure my kids weren't taken away from me because I was young and because I was Black. So many of our kids end up in the system, unfortunately. I have been stereotyped when I go to get support in schools and agencies, not given a chance and opportunities that I knew existed. I have been racially profiled by police, followed around in stores, which made me feel isolated and not belonging anywhere.

The anti-Black racism I faced my whole life is now being faced by my own children. My son, who is eight years old, he was told his skin is black because it was burnt by the sun in school. It made me feel triggered about my own experience because for many, it's become intergenerational trauma. I never had the talk about racism with my kids, because I wanted them to be innocent. I want to shelter them. Now I fear for them – two Black boys – so many ways they could be violated, hurt. But at the same time, I don't want them to live a life of fear.

I know that we've come a long way from where we started with racism, but there's still more needed to be done. I'm grateful change has happened in the past, but I hope for the day I see changes complete, because it's very possible. It'll take a lot of work, but it can be done if we are all united and aggressive towards the microaggressions in the world and set boundaries through various rules and regulations, such as raising awareness within school education about Black history recognition instead of only one month, and other Black history within Canada, to uplift and acknowledge the Black culture more.

The City of Calgary needs to take a lead to awareness on anti-racism education. All the agencies funded by the City that work with people need to be anti-racism training and when receiving funding must prove they've trained in the procedure to ensure proper care for marginalized people of color within Calgary.

I want to end my story with this story of hope. Last February I went to a Black History Month gathering, where I had opportunities to speak with many Black parents, Black women, who have the same experience as me. I felt understood. We came together to talk, and it gave me hope. The Black Lives Matter protests give me hope – hope for change. I want things to change for me and my kids in Calgary. I have a strong faith in change through unity.

And I'd also like to thank Councillor Woolley, Councillor Carra, Dr. Smith. Thank you for being here and for listening. And that's all.

Carra: Thank you so much, Sylvia. Really appreciate your being here. Appreciate your words. I will ask you to mute, and Hannah Gjesdal, here in the chambers, can you come and join us at the mic, please?

Oh, one other thing, Sylvia. Happy South Sudan Independence Day.

Gora: Thank you.

Gjesdal: Do my best. Yeah, maybe I should.

First off, I came down here after listening to Jeff Merklinger this morning, and I felt it might be helpful to provide a little bit of context for him. I know that at the last BLM rally, I personally witnessed him being escorted out by the police three times: the first time for smashing eggs inside the Olympic Plaza bowl all along the perimeter; the second time for positioning himself up on a high post beside the stage, where he held a very racist sign and continued to heckle the crowd; the third time on the corner with another racist, derogatory sign, where for the third time he was taken away by CPS.

Carra: So I just want to interject. So his claim that the protest was illegal did not extend to himself being there and engaging in his own counter protest. Okay. That's interesting.

Gjesdal: He was there, and I was part of the security team, and out of all of the photos that I have of that rally, he is literally the only one that I have who's not wearing a mask. I also have evidence of him with an extremely misogynistic and racist sign at the Pride Parade last year. So he has a history. Just thought that might be of interest.

Okay. I'm grateful to be speaking with you all on Treaty 7 land today. My name is Hannah Gjesdal, and I go by she/her. I'm here to say three things: Black lives matter, Indigenous lives matter, and defund the police. I've watched this hearing online from home for the past two days. I've been deeply affected by the testimonies and recommendations shared by BIPOC community members, especially Black folks. I've been witness to the pain, trauma, rage, and humiliation shared here. Some of the stories made me deeply uncomfortable, and I know that in my own personal anti-racism work, that's when the lessons take hold.

So I'm here to use my white privilege for good today and not to take up space in this important community conversation. I can't sit with the hypocrisy I'm witnessing by the city council, so I just want to say that as long as council allows hate preachers to preach inside City Hall and on our streets, your attempts at allyship and anti-racism policy is both disingenuous and dangerous. Most of you know who I'm talking about. I call them the three stooges: Artur Pawlowski,

David Pawlowski, and Larry Heather, a.k.a. Street Church. They are allowed, via City permits, to scream racist, Islamophobic, transphobic, homophobic, and threats of violence out on our streets several times a week, and several times a year within these very walls of City Hall.

Artur Pawlowski calls Indigenous people drunkards and savages. He says he feeds them or else they will break into his home and murder him in his bed, rape his wife, and steal all his possessions. He hates Black and Brown people, especially if they are Muslim, and calls them every disgusting and hateful name imaginable. He says all BIPOC and LGBTQ2S people are going to burn in hell, for simply existing as their true selves.

These three stooges took their hate preaching to Parliament Hill on July 1 to join other white supremacists and neo-Nazis. They celebrated "Dominion Day," while being clear about who is dominating and who is being subjugated. When they preach at Olympic Plaza, CPS members stand around and listen to him preach hate. It often appears that City cops have an unclear understanding of hate speech. Canada does not have free speech laws. Because of my white privilege, I have not feared the cops for over 60 years. The stories I heard from Black, Brown, and Indigenous friends and family about police brutality didn't sink into my bones.

Last fall that changed, when I was with a group of activists protesting Street Church holding a hate service inside City Hall yet again. While there were only maybe 30 people attending the service inside, there were at least 40 people from well-known white supremacist, neo-Nazi, and yellow vest groups guarding those inside City Hall. And who was guarding these hate groups? The cops. The cops were guarding the Nazis who were guarding the hate preachers. I even have video and photos of Craig Collins, head of the hate crimes unit, shaking hands with Joey De Luca, president and founder of Worldwide Coalition Against Islam. Not only did Craig shake his hand, but he also rubbed his belly. This is documented. I have receipts.

While that was going on on the steps of City Hall, CPS violently pushed and shoved us protesters. I would've fallen backwards and been trampled on had I not been held up by those behind me. That was the day I got it. It got personal. My story is so tiny compared to the lived experiences and ongoing trauma to Black, Brown, and Indigenous bodies, but I'm sharing it to say I'm sorry it took me so long to understand. What I learned that day is that cops protect Nazis who protect racist hate preachers. What I learned is that cops will shake hands and give belly rubs to raging Islamophobes, anti-Semites, transphobes, and homophobes, who think that their white, straight, cis lives mattering always takes dominion over anyone else's life mattering. I learned that the cops didn't care to talk with or shake hands with anti-fascist and anti-racist protesters, but would violently push over an older woman exercising her right and

responsibility to protest hate and racism in my city. I can well imagine what may happen if

[42:00:00-43:00:00]

I were Indigenous or Black, unhoused, or needed a wellness check. So I'm not here to listen to platitudes or to catch crumbs of hope dropping from the tables of the policy makers. I'm here to say that unless and until you stop this abhorrent practice of allowing hate preachers and white supremacists to occupy City Hall, your anti-racism efforts mean less than nothing. Walk your talk or take a seat.

I'm no UCP fan by any stretch, but I'll give it to Black MLA Kaycee Madu, who wrote this in an op-ed for the *Edmonton Journal* yesterday. He said, "When it comes to fighting and defeating racism, words and empty gestures are not enough. Real action must be taken to identify and eliminate racism wherever it may hide. In the case of Street Church and Artur Pawlowski, racism isn't hiding. They hate openly and very loudly. I'm willing to bet that this isn't a surprise to any person who sits on city council or to any anti-racism activist in the province.

"You simply cannot honestly and sincerely engage of any sort of commitment to anti-racism and allow this hatred and xenophobia to fill our streets and publicly funded buildings and spaces. This is hypocrisy. This is consciously and willingly allowing racism to flourish rather than eliminating racism wherever it may be. If Black lives matter, if Indigenous lives matter, if BIPOC, straight, queer, and trans lives matter, you will stop this right now. No more permits to hate groups, and defund the police, who are doing a really shitty job of figuring out whose lives matter."

Thank you so much for letting me talk today. Appreciate it.

Carra: Thank you, Hannah.

Dr. Liza Lorenzetti, are you on the line?

Lorenzetti: Yes, I am. Thank you.

Carra: I hear you loud and clear. Please proceed.

Lorenzetti: I'd like to thank the two chairs for your important roles here, and everyone who's present today. My name is Liza Lorenzetti, she/her. I'm a settler from Italian heritage and an uninvited guest on traditional Blackfoot and Treaty 7 territory and home of Métis Nation Region 3. I am speaking from a place of complicity, as with all European descendants, accruing the benefits of systemic racism and what Dr. Smith described as white hegemony. This hegemony was

very present as the white presenter earlier was given a microphone to spread racist violence, which Dr. Smith reminded us is the power and audacity of emboldened racism.

I was hesitant to take precious time in this consultation but was asked to speak up and to use my time wisely, which is what I endeavor to do. I've been asked to represent with my words the following Calgarians: Alex [Bernier 00:03:39], Jeff Halvorsen, Derek Cook, [Ala Zator], Amanda Ho, [Yaya El Aviv], Régine Uwibereyeho King, Samuel [Marachim], Jessica Shaw, [Anna Racharova], [Caleb Joss], Angela Judge-Stasiak, Aamir Jamal, [Yadin Prosser], [Mehuna Hahn] [Aria Bustani], Jennifer Lee, Viviana Reinberg, Jake [Kiken], Yvonne Stanford, Patrina Duhaney, Monica Sesma, [Lauralyn Jerusalem], Carla Birch, Ryan [Gate], Jessica Sauerwein, Grace Tebe Tesi, [Mara Donnelly], Joan Farkas, Doug Murphy, [Chinu Wang].

Together, we are 32 white, Black, and racialized members of this community. In sharing my voice here, I in no way seek to position myself outside the pervasive problem of unearned white privilege. Several speakers have said that this process is too comfortable for white people. Choosing to be silent and invisible is also comfortable for me. Instead, I submit these thoughts with utmost respect for the Black, Indigenous, and racialized speakers and the solutions that have been put forth.

As it has been said time and time again, the speakers of the past three days have carried the emotional burdens and trauma to once again teach us about our systemic dehumanization of Black, Indigenous, and racialized lives. For any among us white people who would like to deny, diminish, or water down what we have heard, don't. As white people, we well know that we live in a completely different city with completely different experiences and expectations of how we will be treated.

We well know that the extreme and daily injustices happening to Black, Indigenous, and people of Color are the bricks and mortar of Canada. We know that Canada has never in any way accounted for 200 years of slavery and that Senator Wanda Thomas Bernard's work to have us recognized, Emancipation Day in Canada, which is August 1st, has until now been denied.

What we have heard from Black, Indigenous, and racialized people about the experiences of daily violence and trauma has a source, and the source is white people and white self-replicating systems. This is the truth that we are called to act on. On that note, I think it's important to speak directly to City Council's motion that laid the grounds for this consultation because I believe that where we have been should not be a road map for where we are going after this consultation is complete.

I have to say that I was surprised at this time of reckoning, and I truly do hope that it is a time of reckoning to read some of the content of the motion. When the house is burning down, we should not commit to sprinkle water on it every four years with two hours of anti-racism training. We should seek to move beyond listing reports or charters that we have created or signed onto while failing to report on any identifiable outcomes. This only serves to highlight our inaction, and I'm not pointing fingers, as I realize my position in all of this.

I've learned that we need to completely eradicate the language of diversity and inclusion from the systemic work of anti-racism. Diversity and inclusion are comfortable for us as white people, and we have used it as a purposeful alternative to taking action on anti-Black and anti-Indigenous racism and all systemic racism. I've seen this over my 30 years as a social worker and activist, that diversity work has done little more than reinforce and normalize white culture, uphold internalized dominance, and justify colonial nation building.

This further translates to the intention behind the inclusion concept, which once again legitimates us not to question, "Why?" White people have the power to include, rather exclude. With this inclusion mentality, the table is already set and no one who is invited should dare ask why. We should think deeply about explicit racism so deeply embedded when our anti-racism motion refers to the safety reports on gangs and gun violence. What does this mean? Why are we talking of the need to reach out to marginalized communities about gangs and gun violence in the anti-racism motion? So deeply troubling that we can't see what's going on here, and I include myself once again in "we." I am part of this.

No. In this motion against racism, against anti-Black racism and anti-Indigenous racism and all racism, we need to turn to the real gangs, the white gangs of structural racism, the gangs of white rage and white violence, only a small part of which we saw on display today, and the systems that benefit us as white people and the colonial power that our justice system is truly established to protect.

The police do not act alone. Any social worker here who has studied the appalling actions of our profession would be remiss to point fingers. We need to do better at all levels. And as a social work educator, I was also deeply concerned and distressed that traumatized speakers are being advised to seek support at any of our community services or institutions, including universities and colleges that have not engaged in deep antiracist and anticolonial work. What would make us believe that the person on the other line of most of our services – and I'm not picking on any one service – would be properly prepared and have done their own work to respond with true solidarity and support that is required? I was relieved to hear this clarified this morning and encourage all services to follow suit.

So how will we as white people respond now [unclear 00:10:12]? The platitudes and small tokens that stimulate change, will we respond with white fragility, white rage, and reinforce systemic violence, which has been effective in shutting down any potential for change? We often say, "What does it take to change this?" I hope that this is it.

On a final note, I asked my daughter yesterday, who attends a public Francophone school in the northwest, "Do you have police officers in your school?" At almost 12 years old, her answer was telling. Why would police officers be in the schools? There are solutions if there is a will to change. And I submit these comments respectfully to the two chairs, the council, and everyone who is working to create enduring change. Thank you.

Carra: Thank you, Dr. Lorenzetti. Yeah. Fierce words, and appreciate everything, all your critiques. Please mute.

And Patrick Mbambo? Mumbo? Sorry.

Mbambo: Yes –

Carra: Can you please pronounce that for me? I'm just having a hard time with the B and the M together. You've got to tell me how to do it.

Mbambo: Okay. It's Mbambo.

Carra: Mbambo.

Mbambo: Yes.

Carra: Thank you.

Mbambo: Okay. May I proceed?

Carra: The floor is yours.

Mbambo: Okay. Okay. My name is Patrick Mbambo. I'm a Canadian, but originally I'm from South Africa. I've been here in the country for six years. Before I came over, I had the privilege of working for government under the ANC. If you don't know, the ANC is the party that Nelson Mandela formed in South Africa.

So when you talk about the racism, it's something that I know very well. Racism is criminal act against humanity. And I've heard people talking and using the word "systematic" and trying to define it, but I think this is just simple. Racism is just racism. It needs to be dealt with. And we don't need to define it more. It is

known. It's there. It's not kind of a machine or robot that we should try to define it. Racism is real, and racists are real people that are out there in the streets.

Racism needs to be dealt, and I agree with other speakers that suggested that we need a truth and reconciliation commission that will bring all the offenders forward to confess and apologize, because I think it would be fair for those offenders to come forward because some of them, maybe they are sorry now. Maybe they need forgiveness. We need to hear from them. We've been hearing from victims. It's okay. But the victims, as well – I mean offenders – need to be brought forward. We want to hear from them. We want to forgive them.

And I think as a city, we need to shame racists. If somebody is committing these crimes of being a racist in a workplace, publicly, or anywhere, those people must be dealt with and they must be shamed in front of the community, even on TV. We must know these people, and they must be shamed. We need to discriminate them in order to stop this.

I know now people are very interested about this topic. I won't be surprised if I see folks writing about Black people, how traumatized we are. But that is not necessary. We need this to be dealt with now. We don't need big policies, because this is real. People who are committing this crime are real. They need to be dealt with. We know them. We are the victims. Ask us to point them out and deal with them decisively.

I also hear that people are mentioning quite a bit about mental health. I don't disagree with them, but I don't want us to shift the focus and now focusing on the mental issues, because I have a funny feeling that [unclear 00:16:01] down the road, it will be seen as people who have mental issues. Now we need to be counseled. We need mental facilities to deal with these Black people so that they can feel better. We don't want that. We just need you guys to be fair to us. We're not sick. We need fairness.

And the other thing I want to bring up is the economical impact. Black people are seen as slaves. We've been slaves, we know, back then and [unclear 00:17:00] even now that stigma we still carry. People, when they see us, they see us as slaves. That needs to change. I'm a business owner. I have a big construction company, and it's doing well. Although my company is doing well and I have great reviews, sometimes I have to send my employees who are white to meet with my customers in order to put myself in a better position to win a bid, to win a tender, because if I show up as a Black person, I get discriminated. People, they don't look at me as a professional business. I'm successful. I'm a businessman.

So that I don't go and waste my five minutes, I have recommendations that I'd like to put forward. As a city, we need to have a Black business incubation

program within the city. We need to give – if the City has a project, let's say for example, a one million project, at least 30 percent must be allocated to the Black businesses so that our community will not be seen as beggars, as people who are poor, people who have no intelligence. We are intelligent. We want to contribute to this economy.

So I know that the City has a lot of talk of projects that are coming. Either in your opex budget or in your capex budget, you need to – when you allot a project, in each and every project, there must be a portion that will be allocated to Black business so that our communities can benefit and we can grow. We can be seen and presented in the economy.

I know you have an opportunity that is coming and a lot of projects that are coming. We need to partake on that. We need the Department of Economic Development to open incubation programs that would be focusing on growing and empowering Black businesses. We need you guys to reward private sectors, private companies, that offers Black business opportunities to do business with them.

I don't know what we can do, but I can suggest those private companies and private sectors that work with us as Black businesses, you can offer them rebates on property taxes for doing that. You can give them some sort of incentive. We need partnership with their businesses. We need funding, substantial funding towards the Black businesses.

What are the benefits? Because I don't want to sound like we just need handouts. We don't need handouts. What would be a better benefit, as a Black business, it will be our responsibility to participate in social programs, [unclear 00:21:17] community programs where we live. And by doing that, communities will see us as different, will believe in us, will see us as people that are contributing to the society, to the community. Right now, we cannot do that because we are not offered opportunities, fair opportunities. We are just seen as just poor. We are seen as thieves, and we're seen as [unclear 00:21:45], and we do not want that.

We don't want handouts. We don't want food banks to be opened for Black communities, like we just need food to be taken off. We need opportunities, real opportunities. We don't need shelters. Yes, I agree with affordable homes as long as those homes when they are built – Black businesses will benefit from them, construct them, because we want to contribute to the economy. We need an opportunity that will financially empower Black communities. We need funding that will make Black people employers [unclear 00:22:39] always employees.

We want to be visible in concession sections, in manufacturing sections, in food courts in the malls. We want to be seen with our restaurants there. We want to be seen with our clothing stores in our malls. We need economical change. We need economical participation in order to take out the Black communities from poverty.

I have a master's degree, a MBA, and I have tons of experience in business development. If you feel my points are valid and you want to take action and -- I'm available to help with strategies. Because I'm limited to these five minutes, I'm not going to mention all the strategies that I think they will – they need to be implemented and and all that to bring this change in terms of economic participation for Black businesses. But I'm available if you want me to participate going forward.

Thank you.

Carra: Thank you, Patrick. I really appreciate all your insight, and yeah, the economic participation angle is a huge component of breaking down structural racism.

I don't see any questions from committee. We are going to build the next panel. I think committee is deeply interested in hearing from as many speakers as possible. But we'll also, I think, take you up on your offer of participation in shaping how we move forward. We've got to figure out – that's going to be one of the key directions coming out of what we heard throughout these hearings, is how do we involve in a meaningful way all of these incredible voices that we've heard from the community without relying on them to do the work of dismantling structural racism that as a white person and as white people we enjoy? It's certainly not your labor, but also, we need to find that balance. But I really appreciate your comments and everyone from this panel.

We're going to move on to panel 23, and the first speaker is actually an anonymous submission, someone who has signed up to speak but has instead asked that their submission be read aloud. And Dr. Smith has volunteered to do that. I'm going to build the rest of the panel before I turn the floor over to Dr. Smith on behalf of the anonymous submission.

I'm going to ask, is there –

Richards: Mr. Chair?

Carra: Yes?

Richards: My name is Carlos Richards. I'd like to be added to the panel, please.

Carra: Yeah. Do you know what panel you are currently listed to be on?

Richards: Whichever is most comfortable –

Carra: Which one were you scheduled for by clerks? I mean, our schedule is out the window. I just want to get a sense of where we are.

Richards: I would just like to be added to a panel.

Carra: Okay. So you were not – you're not on the list. Okay. We're going to make space for you. Can you email the clerks right now? And we will –

Richards: Sure.

Carra: Do you have the ability to do that?

Richards: Yes. I will [overtalking 00:26:36].

Carra: Okay. Thank you. Please do that and mute your phone, and we'll get to you.

I'm going to ask now, is there anyone from panels 27 or lower on the line?

Dada: Hi.

Carra: Hello?

Dada: My name is Zuraida.

Carra: Say again.

Dada: My name is Zuraida, and I'm on panel –

Carra: Zuraida.

Dada: Yes. Panel 27.

Carra: 27. Yeah. I see you right here. Excellent. Zuraida, you're going to be number two after Dr. Smith, okay?

Dada: Okay. Thank you.

Carra: Please mute your phone and stand by.

Anyone else 27 or lower on panels on the line?

Ruyter: Hi. This is Sharon Ruyter. I was in group 26.

Carra: Sharon Ruyter. Let me find you. Yes. There you are. Sharon, you're going to be number three.

Ruyter: Thank you.

Carra: Please mute your phone and stand by. Thank you for being here. And to you, as well, Zuraida.

Anyone else from 27 or below?

Hearing none, is Hunz on the line? Hunz?

Hunza: Yes. It's Hunza. You can call me Hunza.

Carra: Hunza? Okay. I was saying Hunz because I understand that you want to maintain some level of anonymity. I'm happy to call you Hunza. You're number four on the line.

Is Denis Ram or Craig Marceau on the line?

Is anyone from panel 29 on the line? Saima Habib? Hamish Tregarthen?

Morales: Joy Morales.

Carra: Hey. Who is this?

Morales: Joy Morales.

Carra: Joy Morales? What panel were you on, Joy?

Morales: 29.

Carra: Oh. Oh. There you are. Sorry. It's right in front of my face. I apologize. Joy, you are number 5 on panel 23. Okay?

Morales: Thank you.

Carra: Okay. Panel 23 is assembled. Dr. Smith is reading an anonymous submission to start. Then we're going to go to Zuraida Dada.

Dr. Smith?

Smith: Yes. "Anti-Racism is not a reflection of who we are. It is the active desire to see outside of ourselves, to be a better humanity as a whole. Exclusion is designed to build walls that remove all senses. You cannot hear, see, or understand the

world outside of you. So we act senselessly without sense and cannot be told otherwise.

"Right now, we are breaking holes into these walls of exclusion, giving glimpses into our world, and you are intrigued. You are interested. You're obviously terrified. We're telling you that we are out here living in this violence, and for it to be safe for these walls to come down, the perpetrators of violence cannot be present.

"We don't want violence collectively. In these moments, we all ask how did we get tricked into this dangerous war, and how long have we been helping it happen? We have strong evidence that this had been normalized into the status quo. Those that keep us in this fight are the police, racists, bigots, transphobia, homophobia, xenophobia, including tyrannical powers.

"I want to give a word some light here. The word is 'sharing.' We all have an idea, but sharing is the right thing to do. We are taught very early that we do not share with everyone. This is some of our earliest run-ins with racism as infants. Imagine how compounded it is as adults. This includes sharing information, wealth, time, energy, opportunity, shelter, support, food, clothing, and love.

"You already share these things with your white communities without a thought. Let's extend beyond ourselves. Let's share in anti-racism. We don't need to come into the world you have created. We need access to the resources that have been stolen and hoarded away from us so our collective role can have a chance to survive. It is clear that this system we have has never worked. Even with privilege, the world is dying. We need to share.

"This is equity in all forms. Mental equity is how we heal. Resource equity is how we grow. Equity is needed to build trust, which is how we can create change. Because trust is a choice you make every day, anti-racism is choosing to trust people society has deemed as untrustworthy. We deserve the same trust you have always been granted, and it will take generations of corrective trust for us to be able to benefit from the privilege of trust.

"We can start today. Well thought-out suggestions and plans have been presented to you. There are tangible, immediate changes that can happen here, and there are some that take time. I demand that you prioritize the safety of Black, Indigenous, people of Color. Remove the violence that you have hired. Share your resources so we can rid these walls from our world. Thank you."

Carra: Thank you, Dr. Smith. We're going to go to the second panelist from panel 23, which is Zuraida Dada.

Are you ready to speak, Zuraida?

Dada: Yes. Thank you so much for the opportunity to speak today. I'm a psychologist, and I am a child of apartheid. I was born under apartheid, and I was also part of the first wave of Black intelligence here in South Africa to transform South Africa to a democracy.

So today my presentation is going to be focusing partly on some of the lessons that I learned from the transformation processes that we engaged in in South Africa, as well as some recommendations and suggestions that I have from the psychological standpoint.

So some of the lessons that I learned from the transformation of South Africa is that there is a need to acknowledge that racism exists. That is fundamental to making any change, but we also need to acknowledge that racism is pervasive and that it exists at every level of society, the acknowledgement that racism has social, political, as well as economic impact, the acknowledgement that racism and discrimination is a form of violence and that's inherently traumatic, the acknowledgement that healing from trauma is a crucial first step to evolving reconciliation and moving forward, the importance of having any efforts of reformation or trying to make transformation needs to be spearheaded by individuals who share that same lived experience, the importance of collaboration and allyship in creating solutions and also in the eradication of racism, the importance of Ubuntu, which means "humanity" and is translated as "I am because we are." Ubuntu, meaning humanness, is found through our interdependence, collective engagement, and service to others.

The [unclear 00:35:23] used in South Africa was healing centered. A healing-centered approach is holistic, involving culture, spirituality, civic action, and collective healing, and views trauma not simply as an individual, isolated experience, but rather highlights the ways in which trauma and healing are experienced collectively. The [unclear 00:35:47] liberation, emancipation, oppression, and social justice amongst activist groups involving an awareness of justice and inequality, combined with social action such as protests, community organizing, and school walkouts contribute to overall well-being, hopefulness, and optimism.

This means that healing-centered engagement views trauma and well-being as a function of the environment where people live, work, and play. When people advocate for policies and opportunities that address causes of trauma, such as lack of access to mental health, these activities contribute to sense of purpose, power, and control over life situations. All of these are ingredients necessary to restore well-being and healing.

BIPOC representation is required at every level of leadership, be it federal government, provincial government, municipal level, in order to ensure that sustainable change in services and that services that are provided to BIPOC communities are provided by individuals who represent themselves.

I'd like now to speak about a number of different suggestions that I have, as well as recommendations. Racism, if not checked, has the potential to escalate. Genocides, for example, did not occur overnight. Hence it is important to confront racism at its slightest and subtlest expression, in person and in social media. Signs and symbols of racially motivated oppression and harassment on smaller scales such as pranks, vandalism, racial slurs, and racial jokes must be confronted and addressed immediately. Individuals, for example, may confront their friends and relatives in response to negative social media posts by them.

The burden of bringing awareness and preventing hateful acts of prejudice and discrimination should not rest solely on the shoulders of the racialized minority groups. Those who have the power and resources to help reduce prejudice and discrimination must step forward to become partners in making change. This will also establish the basis for trust between majority and minority groups, which will nurture racialized minority groups' willingness to work with majority partners.

It is crucial for both majority and minority groups to work together to bring about social transformation. The psychological principle that familiarity and similarity lead to liking may be implemented by creating opportunities for people to increase interactions with dissimilar others. This will allow them to find core similarities to enhance a sense of overall familiarity while understanding cultural differences.

Educational strategies, including lesson plans for young children, may include a focus on exploring similarities and understanding and appreciating differences among children. Community activities and events must be inclusive of all cultural groups at all levels, organization, representation, and participation. They must include majority and privileged community members alongside racial minority groups. Community programs should target fostering meaningful interactions and cooperation between privileged majority groups and racialized minority groups to reach a common goal.

Contact between individuals of different backgrounds has been shown to improve mutual acceptance. However, such contact is likely to be more effective when contact is voluntary, is among individuals of roughly equal status, and when it is supported by promoting inclusion and limiting discrimination. These conditions need to be put in place by enacting public policies and programs.

All social institutions, government, healthcare, education, family, etc., need to recognize and actively commit to dismantling racist policies and behaviors. Measures and actions need to be put into place which favor equity, diversity, and inclusiveness. This is achieved through several processes, for example, continuous education, training, and discussion, holding ourselves accountable to prevent racism from being committed as well as addressing racism when it is committed and organizing our institutions in a way that inherently favors diversity and social justice.

We must support policies and programs that promote the acceptance of people for who they are and what matters most to them, such as their cultural heritage and religion. Holding ourselves accountable for the ways that society has been structured to advantage white people and for the racist actions at both individual and institutional levels will enable social change towards living together without racism.

I have further recommendations. I believe in the power of these consultation sessions, but the one thing that I learned from the South African transformational process is that healing is the first step towards evolution or change or transformation. So I would encourage council to think about opportunities to create a space that allows a safe space for people to come to where they can break their silence and which will promote a sense of healing. Some of the Indigenous practices that we have, such as healing circles or drumming circles in the African culture, could be utilized for that purpose. But I do not believe that meaningful change can happen without healing taking place first.

The other recommendation that I have is that communities be involved in funding for social services, and I'm speaking from the perspective of a psychologist here, because I believe that communities have an inherent knowledge of the needs in their communities, and they would be able to provide input into the best way that that funding can be allocated in their communities. I also believe that it's important that the funding for the mental health – our mental health funding should be allocated in the same way or should be aligned with the same way in which funding is allocated for physicians in practice because I believe that psychologists, mental health professionals, have the same duty of care as family physicians have.

Thank you very much for this opportunity to speak today.

Carra: Thank you for all of that insight. Got some powerful testimony from South Africans back to back in these last two panels. Thank you for talking about the importance of healing and also the concept of motu. I'm glad that that was brought to these proceedings. If you'll mute your phone, we'll make some space for Sharon Ruyter.

Are you with us, Sharon?

Ruyter: Yep, I am. Can you hear me?

Carra: I can hear you. Please proceed.

Ruyter: Thank you. First, I'd like to start by acknowledging and thanking Dr. Smith for her work and her presence. I'm one of the privileged and lucky people who got to take one of [overtalking 00:44:07] –

Carra: Sharon, please hold up for a second.

Who's speaking, please, and interrupting speakers? Hello?

Caller: [inaudible]

Carra: Hello?

Do we have any idea who this is on the line? Can we hang it up?

Voice: It's muted now.

Carra: Okay. Thank you.

Sharon, I am so sorry about that.

Ruyter: Oh, no worries. Just wanted to say I had the privilege and was one of the lucky people who have taken one of Dr. Smith's courses back when she taught at U of A, and it was an amazing experience. So thank you, Dr. Smith, for the work that you continue to do.

So my name is Sharon Ruyter. My husband and I recently moved back to the city from Treaty 6 land in Edmonton, and my return here coincided not only with the unexpected COVID-19 pandemic but also with the very expected worldwide protests and actions of the Black Lives Matter movement. I say this is expected because, as a Black woman, incidences of police brutality and the reality of systemic racism and the trauma and the effects of living in a system built to marginalize folks like me is nothing new.

We chose to move back to Calgary to be closer to my family, and in that choice, I considered the kind of community I wanted to be a part of and what it truly means to make a thriving, uplifting, and supportive community for all. Over the past few days, like so many other people, I've been listening to the experiences, expertise, and stories shared over the last few days. And what has been revealed, which many of us have known for a very long time, is that Indigenous,

Black, people of Color, and also people who are unhoused, LGBTQ2S+ folks, sex workers, people with disabilities, and otherwise marginalized peoples are disproportionately negatively impacted by policing.

For far too long, our society and our city has used policing as the answer to things that do not need armed uniformed personnel. School resource officers, child welfare cases, domestic violence, public intoxication, homelessness, drug use, mental health and wellness checks are just some of these examples. And many people over the past few days have broken down the budget, so I won't go into that.

The real question is, are the Calgary police fulfilling the role that they say that they do? Do they keep our community safer? Do they make our communities better? Do they truly serve and protect all Calgarians? The City of Calgary's website says "Making Life Better Every Day." And when I moved back here and saw the realities of many people living in my community, I started to wonder, making life better every day for who?

Erica Pernell, a human rights lawyer, writer, and organizer in the States wrote in *The Atlantic* this week, "Police manage inequality by keeping the dispossessed from the owners, the Blacks from the whites, the homeless from the house, the beggars from the employed. Reforms make police polite managers of inequality."

If City Council invests in people, not police, we will get different outcomes. If you invest in lifting people out of poverty rather than the system that criminalized poverty, we will get different outcomes. If you invest in education, after-school programming, community programs, rather than school resource officers or community policing, we will get different outcomes.

Right now, everyone on City Council has a choice to move our city in a new direction. You also have a choice to repeat old patterns and behaviors. You can reform. You can tweak. You can trim some fat from the budget. You can continue to fund the polite managers of inequality. But I urge you, I urge all of you, to be bold and imaginative in reinventing the way our city operates. I urge you to rethink the ingrained and taught notions and ideas of what you think it takes to make a community safe. And I urge you to center the experiences and voices of those most adversely impacted and ultimately move to defund and dismantle policing in Calgary as we know it and redirect your attention, efforts, and our money – all of our money – to community alternatives.

Thank you so much.

Carra: Thank you, Sharon. Thank you for that call to action.

Hunza, you're up next. Sharon, can you please mute and stand by? And, Hunza, can you please join us?

Hunza: Hi. Yes, I'm here.

Carra: Please proceed.

Hunza: Good afternoon, Mr. Chair, Madame Chair, and committee members. My name is Hunza [Hiaf 00:49:19]. I want to first share with you a poem I wrote that perhaps BIPOC folk can resonate with, and then I quickly just wanted to talk to you about police defunding. This will take about five to six minutes of your time, but I will try to finish sooner in the interest of allowing others to speak.

The color of my skin holds me captive, my name, my language. I'm told, "Be adaptive." Fear always around me as a child. Racism surrounds me, microaggressions. They think they are simply asking my name. "Where are you from?" It's not just a question. They're just masking the intent behind the curiosity. You're not white.

Our system is designed in a way, an atrocity, to limit us. Those that educate us, accountable to our future, turn away all our peers who mind us. The weight of their words, "You don't belong here." We grew up believing the racism. We are very powerless, enduring their tokenism. Maintaining order, just an excuse. Our brothers and sisters brutally abused. Those responsible never accused.

Thank you. As I said, my name us Hunza. I am a Brown woman of Pakistani heritage who has lived in Calgary for over 20 years, and I'm a volunteer at the Canadian Cultural Mosaic Foundation. I do just want to address the man that presented earlier. What you said, Dr. Smith, resonated with me and, I'm sure, a lot of people. Simply put, that man is the embodiment of systemic racism. He's white. He's male. His name is the one that's picked between résumés. His face is the one chosen to represent cities.

Ultimately, someone like him becomes a person of power because of his privilege. As he was up here attacking you, Dr. Smith, and going so far as to blame the Black community for the horrific things they've been subjected to over centuries, people listened because he's white. And that's how systemic racism works. It has existed in our systems over the years because people like him are put on a pedestal of power simply because they are white. And I'm glad you brought that up, Dr. Smith, as it's really crucial that we look closely at the concept of power and power differentials.

Now I just want to thank you, Chair and committee members, for hearing out Calgarians with little break. I understand it must be frustrating and difficult, so I thank you. But, again, the experiences people have been sharing with you have

been lifelong. The change is long overdue. A couple days ago, a speaker stated that there needs to be internal change within our system before we can tackle the external. I completely agree.

We need you guys, the council, to be our allies, to understand this process should have happened years ago, and that when there is an anti-racism advisory council established, ideally after the completion of this hearing, that that council should stay there for good. If we can allocate millions of dollars towards the Calgary Police Service, who many argue do more harm than good, we can spend the time and money on a council that serves its BIPOC community.

In addition, we need more money flowing into social services for our vulnerable population. Those who are homeless, suffer from addiction, poverty, or those with mental health issues need to have proper support in place when they need it. BIPOC folks are especially affected by policing, as we've heard from so many Calgarians in the past few days. They're often racially profiled, targeted, and assumed to have done something wrong, when that is simply a racist and stereotypical notion presented by a police officer.

The homeless are not criminals. Immigrants are not criminals. Poor people are not criminals. And a wellness check is not an excuse to abuse and harm an individual. And this is – sorry. I lost my place. Like I said, a wellness check is not an excuse to harm an individual, and that is something the Calgary Police Service needs to be reminded of. There are numerous examples of this, and there are those that have not been filmed or witnessed by a bystander.

Councillor Woolley, you mentioned yesterday that the council find itself scraping together one-time funds towards social services. Why is that? Why is it that we place more importance, and more importantly funding, towards the police service, whom we can all agree are grossly overfunded when we have our vulnerable citizens suffering, especially those of Indigenous and Black heritage? We need to defund the police, right now especially.

Now I have some recommendations for the council. Mr. Messiah said it yesterday, quite eloquently, if I might add. I'm not sure if council heard his comment about assembling a task force. In addition to annual sensitivity training for police, there needs to be a task force that takes the complaints against officers seriously. I know we have a system in place now, but people don't have two years to wait to hear whether or not the officer that assaulted him or her or their child was held accountable. They just don't have that time.

We need a task force that is accountable to citizens and addresses their concerns without any sort of direct police involvement or bias, and that needs to be outsider intervention. That intervention itself needs to be regularly screened for internal bias. Secondly, CPS has an enormous budget, all of which

taxpayers contribute to. We need to relocate this budget to more services that can help individuals in crisis. We need organizations in our city that help BIPOC folk. This means more organizations than we can count on one hand, as Mr. Walcott put yesterday.

It is simply not okay to be having to scrape together funds toward these organizations, as they are crucial, life-saving organizations for so many Calgarians. It is deeply upsetting to hear that you can't find funding for these programs when CPS has over $400 million of funding, 80% of that funding coming directly from the City of Calgary. The City of Edmonton City Council on Monday voted to slash the police budget by $11 million. We need to follow in their footsteps. We are significantly lagging behind Edmonton and their commitment to city reform.

Lastly, the police are not qualified to be handling situations that are not criminal in nature. It is not a crime to be having a crisis. We don't need guns and force present during wellness checks. We need demilitarized professionals, social workers, mental health specialists, therapists that can be present to deescalate situations so that the individual in question feels safe and protected. They should be helped in a way where they don't have to feel fear or violence as a prerequisite to receiving the help they need.

I sincerely hope the committee follows through on the many suggestions Calgarians have given you the past few days because inaction itself is a form of racism. Thank you.

Carra: Thank you for that beautiful spoken word poem and for all of your suggestions and admonitions. Appreciate that, Hunza. Thank you for joining us. Please mute your phone, and let's make space for Joy Morales.

Morales: Good afternoon.

Carra: Hold up one second, Joy. There seems to be some weird back – okay. We got it cleared. Okay, Joy, the floor is yours.

Morales: Great. Good afternoon. And yes, that poem was really beautiful, and what resonated with me was the question, "Where are you from?" It seems so innocent, but it means so much deeper than that.

So thank you. Thank you, councillors, for being attentive. And thank all the speakers over the past few days who've articulated their truths. My heart aches for all of their pain, all of our collective pain. All the speakers have inspired me and have taught me so much. The young voices are clear and they give me hope for a different future.

So my name is Joy, and I'm representing a not-for-profit organization. And it's called Black Boys Code. We create opportunities for young Black boys to strengthen their understanding of STEM. We inspire boys to become the tech leaders, innovators, and entrepreneurs of tomorrow. The fact that we need our organization is telling of the racism our young boys face in the education system.

We heard from many yesterday who touched on how they were marginalized at school. Our Black boys, especially new immigrants, experience a barrier by being streamed at an early age into non-academic streams. This is manifested by them sitting at the back of the class or being unnecessarily placed in special needs classes or, as we heard, the experiences of being put into ESL classes when English is their first language.

Our Black boys are not encouraged to obtain higher learning, especially immigrants who may not understand the academic system. So we need to get better at onboarding new immigrants into our educational system. Our organization saw this happening to our young Black boys, and we took it upon ourselves to provide a safe learning environment led by Black men and with Black male mentors as speakers. Our young boys can then see a Black male teacher. They see their future self.

We want the world to see them for who they are and for who they can become. Instead of seeing a tall Black boy and saying to him, "You would be a superstar basketball player," we would like them to hear, "You can be a star CEO, too." There would be no need for Black Boys Code organization if our young boys were treated fairly in schools. And I think if we can work with them troubled youths – I think Nyall, one of your expert panelists, talked about going into courtrooms and seeing a lot of our people in the courtroom at a young age. If we can work with them at that age and provide them with resources rather than put them into the system, it would be so much better.

There have been so many concrete solutions offered the last three days, and I don't come with any concrete solutions. I just come with questions for us to ponder. How will the City now harness the strength of all these organizations? It's evident that we're working in silos. We need to connect all these voices to build a network that's attainable for all. Right? And from a corporate perspective –

[43:00:00-44:00:00]

I believe it was Teresa Woo, one of your expert panelists, talked about hiring within a company. And I think they said they had one and one too many Chinese, like they had already hired their one quota. From a corporate perspective, how can we encourage corporations to review their cultural

practices and policies? How can we hold them accountable and have commitments in place to ensure oppressive elements are eroded from the system?

And I know that you may think, councillors, that this is not within your reach and it's out of bounds. But we can even start with a company that – ENMAX, right? Where you do have some sort of ties to. Right? Do they have cultural practices in place? And then – or within the City of Calgary itself. As we heard two to three people yesterday or over the last couple days, City workers who bravely spoke up about their experiences of racism within your own walls.

Finally, you are called councillors. Your constituents should feel your office is a safe place to come to to help them navigate their barriers. Each one of you can ask yourself, "Am I truly accessible?"

So thank you very much for your time. And to all the panelists who shared their experience, their expertise – Dr. Smith and Nyall and the others from day one – thank you so much, and thank you to the City of Calgary for giving a voice to this important issue.

Carra: Thank you, Joy Morales, for those words. I agree with so much of what you said. I think we've noted and you noted that it's unbelievably gratifying, the lucidity and the power of the young voices that we've heard over the course of these proceedings. It's one of the many amazing things to come out of this brave conversation. And we hear you loud and clear, also, about harnessing organizations, figuring out how to do that in the best way possible. But as Dr. Smith noted, this is a spontaneous coming together of BIPOC people from across the city, and it would be a deep, deep shame to not galvanize this. But thank you for all of those points. Really appreciate it.

We're going to move on to creating panel 24 now. And I'm going to ask right now, is there anyone from panel 28 or lower, 28 or below, on the line?

Marceau: Here.

Carra: Who is this?

Marceau: This is Mr. thumb over the microphone.

Carra: Mr. who?

Marceau: Thumb over the microphone, on day one. You forgot already. Never mind. Craig Marceau.

Carra: Oh. Craig Marceau. Thank you.

Marceau: Yes. Thank you.

Carra: I'm sorry. I'm –

Marceau: [overtalking 00:03:41] sense of humor.

Carra: I'm feeling really bad now because I like to pride myself on not being unhumorous, but I guess I'm just emotionally exhausted. And asking you to explain the joke is – but you've got Nyall's over there cracking up. So someone's –

Marceau: [laughs]

Carra: Yeah. I laugh at my own jokes, too. But someone's going to have to explain that to me, and I apologize for when I'm laughing about it, about also not appreciating it. So, Craig Marceau, you're number one.

Anyone else from 28 or below on the line?

Okay. Anyone from panel 29? Joy Morales joined us from that. Is Chunfeng Zhao? Is Hamish Tregarthen? Saima Habib?

We're going to move on to panel 30. [Yordanos Hagu 00:04:45]? [Maureen Owala]? [Abass Mansi]? Anyone?

Anyone from panel 31 on the line?

Messouar: Yes, Mr. Chairman. This is Youness Messouar speaking.

Carra: This is Youness? Okay.

Messouar: Yes, sir.

Carra: You are going to be number 2 on this panel, 24.

Woolley: I'm sorry. I'm sorry to interrupt, through the Chair. I do see a question from Councillor Sutherland in the chat. I don't know if you saw that.

Carra: Oh, no, I didn't see that. So –

Woolley: I apologize. I just thought I would [overtalking 00:05:29] on that.

Carra: I'm sorry. I'm going to stop building 24 now. Do we still have people from panel 23 with us, or did I dismiss them before – Councillor Sutherland, please hop on. I apologize, sir.

Councillor Sutherland?

Okay. I'm not hearing Councillor Sutherland. We're going back to building panel 24. Is Michael Gretton on the line?

Gretton: Yes.

Carra: Hello, Michael. Thank you for joining us.

Gretton: Hi. My pleasure. Thank you.

Carra: I follow Michael on Instagram somehow, so I feel like I know him.

Gretton: Yeah. That's my addiction.

Carra: Is Mpoe Mogale on the line?

Mogale: Yes, I am.

Carra: Thank you for being here. You're going to be number four.

And I want to just take a moment to welcome Councillor Jyoti Gondek, who's joining us in chambers. Also, can we make sure that Teams is muted? We're hearing a weird feedback.

So Mpoe Mogale? Did I pronounce that right?

Mogale: Nope. It's Mpoe –

Carra: Mpoe.

Mogale: – Mogale.

Carra: Mogale. Okay. Thank you, Mpoe.

Is Yvette here? Yvette? Is Tony Snow here? Is [Karim Hassan 00:07:27] here?

We're getting down to the last of it. Oh, Jeff Merklinger. Yeah, we heard from him earlier. Is Shannon Pennington here?

Pennington: I'm here.

Carra: Okay. Shannon, you are number 5 on panel 24.

Pennington: Thank you.

Carra: Everybody, can you please mute? And, Craig Marceau, you are up. Craig?

Marceau: [speaking alternate language]

Carra: There we go.

Marceau: [speaking alternate language] Craig Marceau. [speaking alternate language] – sorry – [speaking alternate language], which roughly translates to, welcome, everybody. My name is Craig Marceau, and I'm learning to speak Dene. How are you? I'm fine now.

So I just want to introduce myself and thank all the speakers for sharing their stories over the past few days. I heard every single one of them. Thank you, Chair and Co-Chair Dr. Smith, committee, councillors, Nyall, and the other special guests, Councillor Woolley and Mayor Nenshi.

So my training is actually – I've had some training with anti-racism through the City. I'm white Canadian or white colonial background, but I've been – I'm also in an interracial marriage for over 25 years. So I've had a lot of training through my wife. It was my experiences – I'd like to speak on behalf of myself but have the support of my community association, Rutland Park, on parts that support their vision statement.

As a disclaimer to the objectivity, I'm not affiliated with antifa or any of its initiatives in any way, shape, or form. I agree being inclusive and I agree – sorry. I agree being inclusive and diversity training is not equivalent with anti-racism. We need to work towards being antiracist in the city. I do not see the systemic oppression – or I did not see the systemic oppression. I will share my story of fighting racist group in my neighborhood if I have the time. I do not feel that I need to further define systemic racism since it's already been done more than sufficiently throughout these relevant experiences over the last few days.

Sorry with the nervousness and dryness.

Carra: You're doing fine, Craig. Don't worry about it.

Marceau: Thank you. I feel it's difficult to separate racism from other forms of bigotry, but I will attempt to limit the narrative to the focus of the discussion. Anti-Racism training seemed one-sided. The reason I offered is not even analyzed for rational content, no matter how ill conceived or moralistically wrong the actions of the racist may be. If you look at the fear of objectivity, there is a perceived or hyperbolic threat of scarcity relating to jobs, money, social status, or competition of affection.

These misconceptions should not be overlooked because it may be the root cause of acting on these insecurities, and I'm referring to the people that are acting out with racism, as the gentleman that was coming to present earlier. So many speakers talked about community. In the words of Councillor Wooley, he said to us that we were, as a community association, the fourth level of government. And I wanted to kind of touch on that because we haven't had people that represent the community associations that actually are all around the city.

So, anyways, we need mandatory attendance from our ward office at our community meetings with a clear mandate to work on anti-racism, with updates of what's being discussed, such as advocates for inclusion factor, color factor, community-wise, and any of the other reports that are coming in to the ward office. So we need the tools to hold town halls, focus groups based on each race, funded by the City. We may share how to combat racists and bigotry.

We need to provide to have personal development so that we're trained properly and we have community paid by the City budget, not just through the FCC, which is the Federation of Calgary Communities for those that don't know the acronym. We need to have community social workers refunded and distributed throughout the city. We had one, but they've been taken away from us, and I've worked extensively with her to help identify what's been going on in our neighborhood and what the needs are.

And, anyways, we need to – I'll touch on that later. We need the City to initiate changes in laws. I know Mayor Nenshi was talking about jurisdictions, but we need to have a possibility of contacting the attorney general of Canada, David Lametti – that's – yeah, I think it's Lametti – and have a petition of those changes that are required for the specific laws that need to be changed that will affect the racism. And I'll try to touch on some of those.

We need to look at the burden of proof, the burden of proof as revised, and the reverse onus that's put onto most people that are making the accusation. [unclear 00:14:42] become an equal playing field based on basically – it goes in favor of whoever has the biggest finances. So if you have to spend a ton of money and you're the individual going up against a group, then it's already vastly outweighed.

Anyways, I feel bullying is not a legally defensible or accurate word. Criminal harassment is more accurate, and reckless endangerment needs to be replaced with this and have progressive penalties unless we have a potential bylaw for bullying as Airdrie has. We need to lower the threshold to pursue charges of harassment and discrimination laws, balancing the penalties incrementally in kind.

The second day, Mr. [Joe], employee of the CPS, brought up some critical aspects of the police that have been overlooked. And I'll address those later on. But the union affects how officers defend, within their unions, rules and powers. Some of the more significant rules that they use to defend bad cops may be termed as qualified immunity or absolute privilege. Needs to be looked at and dramatically changed throughout Canada.

So this one is going to go to Mark – Chief Mark Neufeld. And I hope sincerely that you are listening, and I'm pretty sure you are. As a community leader, I had citizens come to me that the police did not take their statements, especially when persons with notable accents or speech challenges have come to me. They said that I've – they had relayed – sorry. I had relayed these concerns at the annual police dinner that I attend for the last two years, up to last year, of course. This year, I'm sure, was canceled by COVID-19.

I didn't receive a follow-up by Inspector [Paul Watt]. I feel its missing response from the CPS for community engagement is a disconnect, a major part of the problem. I've had in-depth conversations with Senior Hate Crime Constable Craig Collins. We've talked in depth about the difference between fundamental freedom versus hate speech and interpretation of that law. And from now with the eyewitness account of this person that came today, I'm a little bit nervous about this and how I'll be perceived coming to them. And that's part of the reason why I made my disclaimer. I can explain that in a bit as well.

What I took away from this discussion in relation to racist groups in my two-block neighborhood was if a constable does not take your complaint, that you make a note, the district office that you're in, and respectfully take the corresponding constable's badge number. Go to the main office campus. File a complaint against the district officer and that district. Then make the original charge. Collect the police report numbers before you leave so that you can follow up later on.

I also took away from this the fact that credible groups like community associations, including the ward office, can objectively advocate for an individual, especially if there's language barriers that they can help to overcome with translators or whatever groups that they have available to them. And with that training that we were asking for earlier, that would help for us to advocate for citizens in our neighborhoods.

So, anyways, I'm just going to finish off here, and then I'd like to make a few side notes. So we need to – my suggestion is to make sure that the president of the police union represents the police association – or, sorry, representative of the police association – is culturally sensitive. That's a key role. A lot of people think that it's the chief, and I think the culture has – sorry. Off my script here. People in this position play a huge role in the culture of the complete police force.

We need to remove SWAT from the Calgary police force. This is an alpha paramilitary unit that becomes toxic culture within the police. An alternative is to call in the military if the police are outgunned. It is a growing liability to the CPS to come nefarious since nefarious individuals or groups have been abusing this branch of the CPS through swatting, falsely reporting violence crimes, including guns, drugs, and hostage activity.

If you see the value in this, maybe you could bring that to the annual meeting of the Canadian police chiefs, Chief Neufeld. Instead, I would suggest maybe diverting some of this money to the Calgary Police Diversity Unit. That would be much better use of the money.

So, on a side note, I'm an amateur historian. To Co-Chair Dr. Smith, I wanted to offer Aristotle, his teachers, Plato – who learned from Socrates – ultimately learned from African Black philosophers of the time. I implore to all that heard her quote to find these names and the roots to give the credit to where credit is due.

Mayor Nenshi – I'm going to ask if Mayor Nenshi is available at this time. Hello?

Nenshi: I am here, but we should go through the panel before any members of council speak.

Marceau: Okay. [overtalking 00:21:35] –

Carra: So you can drop a question to Mayor Nenshi, and he can choose to answer it at the end of the panel.

Marceau: Sure. Okay. Thank you. So yeah. I'm in Ward 8, Evan Woolley's ward, and I've been reaching out to him for quite a while in regards to anti-racism. And I wanted to ask if – I've already asked him for a letter of support. But we've had some anti-racism grants that were available, and we talked about some of these issues that – about town halls and coordinating some of these efforts for some time. I'm wondering if now we will have the ability to carry these out.

And then, to Mayor Nenshi, I've done some work with Tsuut'ina, and I read in the *Herald* that you had dialogued with Tsuut'ina to look into ensuring access to potable water. And on a personal note, during the pandemic, I had personally purchased hundreds of bottles of water to distribute because some families don't have access to bottled water on Tsuut'ina Nation. I was going to ask if he intended to take up his offer to share some of the water facilities to Tsuut'ina.

Carra: We can definitely sort of give you a little bit of a rundown where that's at later, or –

Marceau: Sure. Sure.

Carra: But thank you for that. Can we make space for other people, Craig?

Marceau: For sure.

Carra: Thank you for your presentation, and I have to say that I also agree that community-level governance sort of sits at the core of our project of democracy, which is right now under assault. And your concept that we drive anti-racism obligations down to the community level as we develop a next generation of community-level governance resonates perfectly with me. Thank you for all of those suggestions.

Marceau: Thank you.

Carra: Moving on, Youness, are you with us?

Messouar: Hello, Mr. Chairman.

Carra: Did I say that right, Youness?

Messouar: Yes. That's right.

Carra: Okay.

Messouar: Can you hear me?

Carra: Loud and clear. Please proceed.

Messouar: Perfect. I would like to start with – I promise that I will be tolerant in my opinion, giving to others the same right to their belief which I expect from them.

[silence]

Carra: Looks like we lost Youness. He will reestablish.

But right now, Michael Gretton, do you want to take over?

Gretton: You know what? I'm in my car. I can be there in person in five minutes.

Carra: Okay. We'll go to Mpoe. Mpoay? Mpoay. Did I get that right?

Mogale: Mpoe. Yeah.

Carra: Mpoe. Okay. The floor is yours. Thanks, everyone, for being so flexible with your fellow panelists.

Mogale: Wonderful. Before I begin, I just want to express my deepest disappointment in how the situation with the white man who came and just spewed so much hate was handled. I'm very, very disappointed that this man felt empowered to say the N-word – hard E-R – with his full chest and everybody continued to let him speak. And [overtalking 00:25:37] –

Carra: I want to just say that I drew the line with that gentleman at hate speech. I said he would be shut down if he used hate speech at the advice of my co-chair, Dr. Smith. And he certainly did not say the N-word. I told him he was dangerously close to hate speech by denying the existence of systemic racism, but he certainly didn't –

Messouar: Sir? I got disconnected. I'm back.

Carra: Youness, you're back. We've already got Mpoe who's going, so we're going to just slot you in on the other side. Okay?

Messouar: Okay. Sounds good.

Carra: Okay.

Mpoe, please go.

Mogale: All right. As I was saying, I am very disappointed in allowing that platform to someone, as one person mentioned, is known in the community to repeatedly do these things. And yet you're wondering why we're not coming forward and speaking. Because these spaces are not safe. They're not safe, and it's disheartening that I did know something like this would happen for sure. But yeah. It was just disheartening. But you know what? My world and being does not revolve around responding to white supremacy, so I will continue with what I have prepared to say.

So I'm not here to air out my trauma or relive it for anyone. I do applaud those who have bravely done so with the aim of trying to make those who represent us understand just how awful it is sometimes to live in this skin. Don't get me wrong. It's quite a joy sometimes, and it's the most beautiful thing to live in this skin. However, I do applaud those people for coming forward with those stories.

What I am here to speak to is the facts about this city's history that have paved the way to the experiences that we have heard over the past couple of days as well as today. It is not a mistake that we find ourselves with these experiences. They have been many years in the making, informed by the cultures, the history,

and the structures that this city was built upon. The legacy of these cultures and histories and structures have persisted.

I am an artist, and it's been wonderful to hear from my fellow artists today. Thank you all for showing up. So I will highlight the representations of this incredibly racist foundation that have brought us here today. Because I know I have five minutes and I have to rush to get to my class, I will give a quick snapshot and point to two structures that are within the steps and reach of City Hall.

The Grand Theatre. It is a big theatre space in the center of City Center – of the city, I mean – that many of you have entered or passed by and were all stunned by its wonder and its amazing history. Yeah. So on February 11th, 1914, the *Bassano News* released an article titled "Calgary Nigger Kicks up Fuss – Wants to Attend Theatre With White Folks, But Management Says No." The articles notes that the reason for his denial was that white people found Negroes offensive and did not want to sit near them. That same building was a hub for minstrel shows in this city.

I say all of this to emphasize that it is not a mistake that there's a lack of representation of Black artists in Calgary's art spaces. Calgary's art spaces still remain enclosed, not safe spaces for Black and Indigenous artists or patrons. Every artist that I know who has set foot in these spaces has horrific stories from occupying these spaces, from experiences of intense imposter syndrome to being boxed out entirely from the industry for being vocal or expressing their humanity to directors.

My second example is much closer to the council steps. The Famous Five monument that commemorates the work of five Alberta women who fought to have Canadian women recognized as persons stands as a symbol in the city for human rights advancement. I have been told about these women in my schools and praised them for their efforts. But it was not until I entered university and did my own research to find out that these women were not fighting for me or my racialized cousins. In fact, these women hated people who look like me and were adamant that their fight did not extend to us.

Emily Murphy, for example, wrote a lengthy book titled *The Black Candle*, a propaganda narrative that depicts racialized folks as threats to white women and, quote unquote, the white race. There's a small snippet of a section in her book that states something like, "Some of the Negroes coming into Canada – and they're no fiddle-faddle fellows either – have similar ideas, and one of their greatest writers has boasted how ultimately they will control the white men." I will not delve into the rest of the book, but if you want to read it, it is a hot matter.

Anyways, these ideologies the first woman magistrate in Canada held in her private life, but she also pushed them onto the public. Again, it is not a mistake that people have expressed their awful experiences with the law, from courts to policing, because the foundations were laid by these vary racist heroes our city and country upholds and praises. We encounter these foundations of racism on the daily in individuals such as the dude who came here. And they're constantly protected at our expense.

Those examples I have listed have moments of resistance tied to them, but these histories are buried. We need hear about the history of anti-racism that we can actually celebrate and look to as inspiration as we look towards anti-racism future. Once again, these experiences you heard from the past two days and today are not a mistake. They were designed and are in the very fabric of the society we exist within.

Lastly, let's abolish these institutions and invest in social programs that are focused on community care and ensuring that humans are thriving, not just surviving. There is no way to reform an institution whose very purpose is to solely protect white people. I appreciate the defunding moments and movements that we're hearing about, but I hope it leads to abolition.

Thank you for my time. I have to run off, and yeah. It's great to see you, Dr. Malinda Smith, and we love you. We hold you dear to us, and I'm very sorry that you had to hear those comments made by that ignorant person about your wealth of knowledge. Thank you.

Carra: Thank you for sharing with us, Mpoe, and good luck getting to class on time. Really appreciate your making the time for this, and thank you for all your strong words and suggestions.

Youness, are you back with us?

Messouar: Thank you, Mr. Chairman.

Carra: I just want to note that I think you're the first call dropped of this entire three-day proceeding, so that's pretty good.

Messouar: Yeah. Thank you, Mr. Chairman. I just want to say that I'm back here and I'm ready to go with my speech, and I shall be safe from interruption. I was going to say that I will be tolerant in my opinion, giving to others the same right to their belief which I expect back from them.

With that said, I now declare this charter open, and [unclear 00:34:12] my speech. Mr. Nenshi, Mayor, and – what's the other one – and council members, I cannot make it too clear to you that this order is based upon service and not

mere empty forms. You have failed completely, and you have been [unclear 00:34:37] teachings you have been trying to make plain. If you still believe that your duties and responsibilities begin and end in a charter room, that you're a worthy member of this order merely because you are a virtual attendant at your meetings, [unclear 00:34:53] in your conduct when among us or proficient in the ritualism of your work, your merit will be measured not by these standards but by the extent to which you carry into your daily lives the lessons and the examples we have set before you and by the extent to which you translate those lessons and examples into service among your fellows. That will be the benefit which you will derive from membership in the order. That will be our reward for admitting you into our order.

You were dedicated in the presence of God to clean and [unclear 00:35:35] living with the virtues of filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism. And you are bonded by this obligation.

I stand before you at the sacred altar upon which we have placed the mighty bulwarks of our faith, the Holy Bible and the schoolbooks. Not far away rests the banner of our beloved country [unclear 00:36:12] centuries are these seven burning candles, beacons in the darkness, light to illuminate our pathway as we journey even onward down the road of life. They are the symbols of all that is good and right with the world. They are the standards upon which we have pledged to base our lives.

The first candle symbolizes the love between parent and child. The second candle is emblematic of reverence for all life sacred. The third candle stands for courtesy. The fourth candle, the candle in the center of our seven, stands symbolically for comradeship. The fifth candle stands simply for fidelity. The sixth candle is symbolic for cleanness. The last candle is emblematic for patriotism.

Our forefathers were well aware that religious liberty represented by the Holy Bible, civil liberty, represented by the flag of our country, and intellectual liberty represented by schoolbooks –

Carra: Youness, I think you're getting interrupted by some speaker on the line who's not muted.

Can we mute Teams, please?

Okay. I think we're good. Sorry for that interruption. Please continue.

Messouar: Our forefathers were well aware that religious liberty, represented by the Holy Bible, civil liberty, represented by the flag of our country, and intellectual

liberty, represented by the schoolbooks, must go hand in hand in order to be effective. Along these bulwarks, the order placed the seven candles, which are symbolic of the seven cardinal virtues, filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism.

As the light from these candles burn in this room, let your light so shine before men, that they may see your good work and glorify your Father, who is in Heaven.

You have been elected to the honorable office of mayor, Mr. Nenshi. I need not remind you, as your title suggests, you are the leader of the body. You are not to be arrogant or be [unclear 00:38:38]. Rather, you are to lead those who follow you gladly because you have proved your willingness to the city council as well as giveth. It's your duty to preside at all meetings and to perform all duties which actually pertain to the office or which may be put upon you from time to time.

Before taking this office, however, you declared publication that you are ready for this. You promised to follow in the footsteps – you promised that you will be just when deciding between one and another. You promised that you would obey the laws of the city, state, and country, and always [unclear 00:39:19] of character by good citizens. You promised that you would endeavor to aid the members of this city through great organization of their duties to our beloved country.

You promised to aid [unclear 00:39:33] in need. You promised that you will at all times obey the rules and regulations. You promised that you will never permit a meeting to close without a word of prayer. You promised that you will, to the best of your ability, provide for the observance of any obligatory days falling within your term of office. And you also declared that you will uphold the public school system and hold it to be a bulwark of our citizenship.

Carra: Youness? I –

Messouar: Mr. Mayor, you are possessed with the gavel of authority and [unclear 00:40:30] upon you the duty of wielding it with dignity, impartiality, and courtesy, never forgetting that though you are temporarily the chief among your brethren –

Carra: Mr. Youness? Mr. Youness, I'm going to interrupt you for a moment and ask you, this is a hearing on systemic racism in the city of Calgary.

Messouar: Yeah, I'm getting to that.

Carra: Okay. I encourage you to get to that sooner rather than later. There are people who are here to testify on structural racism and how it impacts their lives. Please get to that.

Messouar: I think I'm done with my speech, to be honest. Thank you, Mr. Chairman.

Carra: Thank you for your time.

Shannon – I assume Mr. Gretton's in the – I'll let you bat last, Mr. Gretton, and I'll ask if Shannon Pennington – Shannon Pennington, are you on the line still?

Pennington: If you can hear me, yes, I am.

Carra: Yeah. If you can speak up just a little bit, it's a bit soft and/or muffled. Try again.

Pennington: How is that? Check, one, two, three, four, five.

Carra: Yeah. Let's do it. The floor is yours.

Pennington: Okay. My name is Shannon Pennington. I'm a retired disabled firefighter veteran who served 26 years with Calgary Fire Department. I am the current executive director of North American Firefighter Veteran Network, and I will read to you my affiliations, or our Veteran Network affiliations. Working with the International Association of Black Professional Firefighters founded in 1970 with over 8,000 fire service personnel who are Black in the United States, Canada, and the Caribbean.

We are currently working, as well, with the National Fallen Firefighters in the United States, representing 1.1 million firefighters under Everyone Goes Home Life Safety Initiatives, Section 13, mental health and well-being for firefighter veterans and their family members as well. [unclear 00:42:52] maintains a mental health awareness and presence under the PTSD banner.

As well, I am listed with the Mental Health Commission of Canada as a PWLE, person with lived experience, first responder firefighter veteran. Our organization participated in the 2012 global conference on the stigma of mental health in the workplace held in Ottawa by invitation. In 2011, by invitation, we participated in the 2011 Baltimore symposium on suicide in the American and Canadian fire services hosted by the National Fallen Firefighters Foundation.

As well as the above, I am a past president of the Calgary Fire Department Honour Guard and a life member of the unit. I hold the Canadian Fire Service's exemplary conduct medal. My real name at birth was Chanon, spelled C-H-A-N-O-N, or enunciated "Chanon," Hali Singhgiln. My father was a first-generation Indo Canadian. My grandfather came to Canada on the Komagata Maru in 1914.

In my rookie Calgary Fire Department Class in 1976, instructors printed my name tag, which was placed on each student's desk, [Sambo 00:44:14]. For three months, it was, "Sambo, get the hose off the truck," "Sambo, get the rope," etc.

On posting to the actual fire hall, I acquired the handle Olive-Skinned Date Picker by a senior member of the department. It was DP, Date Picker, for the next 25 years. I have an email I received from CFD retired Captain [Anwar Emery 00:44:37], which I am going to read now. This won't take long. Stay with me.

Emery starts out as, "I have attempted to expose racism, abuse, and corruption in Calgary Fire Department with some regularity over a career that's spanned more than a quarter of a century. Racism and misogyny in the CFD is not merely systemic; it is pervasive. The current chiefs are not only aware of this but have actively participated in it."

Anwar goes on to say, "Mayor Nenshi was contacted on several occasions about bigotry, abuse, and corruption in the CFD. He did not respond. Instead, he cynically provides CFD Chief Steve Dongworth with a leadership award. This award is presented to someone for making employees included, feel welcomed, feel respected, feel valued through their inspiring leadership, for building a more respectful and inclusive workplace. I have exhausted every possible avenue within and without the CFD, City of Calgary, in attempt to prove that Dongworth possesses the opposite qualities and has done the opposite. I have personally been a victim of Dongworth's abuse, as have several others. No one is less deserving of this award, with the possible exception of his even more abusive and corrupt deputies, Mark [Terrick 00:45:56] and Kent [Usula].

"The CFP is by far the least demographically represented fire department in Canada and the United States. Visible minorities and women combined comprise less than 3% of Calgary firefighters, clearly an indication that CFD is not the inclusive and respectful entity it is disingenuously portrayed as being by Mayor Nenshi. This is an unconscionable statistic and underscores that Dongworth is entirely undeserving of this award and that he is including minorities in the CFD on a token basis only.

"The main reason that there is systemic racism and misogyny in the City workplace is because there is no adequate system of accountability for derelict City managers like Dongworth, even when they are demonstrably guilty of abusing their employees. The City almost always defends its abusive business unit managers from such charges. The City conducts regular workplace interviews of the Calgary Fire Department only to hide the theme from public scrutiny. Those who hide these things cannot be trusted to deal with their content therein.

"The only way to address systemic racism and misogyny in the Calgary Fire Department or any City business unit is to have an open forum of accountability that is outside the iron grip of the City's [unclear 00:47:15]. Anything short of that will simply maintain the racist status quo." So ends the email from Anwar Emery, a 26-years-plus retired fire captain.

Earlier, you heard from First Nations elder Doreen Spence. She mentioned First Nations CFD, Calgary Fire Department, member Captain Barry Dawson and his suicide on November 11th of 2017. Fire Chief Dongworth, from the position of a speaker's pulpit at Barry Dawson's funeral, spoke the words, "Don't worry, Barry. You can grow your hair as long as you want to now." He said it as he was standing at the pulpit looking at Barry Dawson's casket. Barry could not speak for himself. I have made that commitment to being Barry's voice now.

He also said, "I straightened your medals. You're dressed properly now," or words to that effect. Barry, as a First Nations man and member of the Calgary Fire Department, had successfully argued his human right to wear his hair long. Chief Dongworth took [unclear 00:48:19] this. Dongworth's continued harassment of Barry over the issue was a strain and burden on the man such that it had – his front-line service became too much and he ended his life.

Dongworth spoke these words overlooking a man in his casket in front of some 3,000 firefighters from around the province, Western Canada, Eastern Canada, and the United States. The mayor issued Dongworth a leadership medal last month. And also last month, a retired fire captain committed suicide. Change is needed. Change is coming. Factis non verbis. Actions, not words.

Additionally, there was a Pink Panther toy painted black at Station 5. The black Pink Panther was hung in the hose tower with a noose around his neck, and a Black firefighter with two years' experience had to walk by that hose tower watching that black Pink Panther swing on the rope. He went home distraught. That also took place at the same time they took the stuffed animal down, took a picture of it, put "Wanted dead or alive" on it, and circulated it throughout the Calgary Fire Department structure.

If you think that the 19-plus individuals who represent the Black firefighters on the Calgary Fire Department aren't scared, you better guess again. And you guys in council hold responsibility. Zero tolerance for racism. Zero tolerance for bigotry. Automatic dismissal. No medals from the mayor to the chief for what he believes to be a very nicely run organization.

That is the end of my presentation.

Carra: Thank you, Shannon, for those – for that testimony.

Pennington: You're most welcome, and thank you for the opportunity to speak. I am 68 years old. I will be 69 in September. And my PTSD diagnosis, which is recognized by the Workers Compensation Board of Alberta, in part comes from the racism and bigotry that I was subjected to for 26 years in service to the citizens of Calgary from my internal management system on the Calgary Fire Department.

Carra: Thank you for that. That's the kind of testimony we need to hear. I'll ask you to mute your phone, please.

And, Michael Gretton, you're up next. Please take the mic.

Gretton: My name is Michael Gretton. Firstly, I wish to acknowledge that we are on Treaty 7 territory, the Blackfoot, Tsuut'ina, Nakoda nations, and Métis Nation, Region Number 3.

I would like to thank Mayor Nenshi and city councillors. I'd like to thank committee co-chairs, Councillor Gian-Carlo Carra, and Dr. Melinda Smith, and all of the panelists for co-chairing, hosting, listening respectfully, and engaging directly with Calgarians in this much-needed special meeting on Calgary's commitment to anti-racism.

Thank you to each and every one of the speakers who have come forward with vulnerability and courage to share their difficult and traumatizing direct experiences of racism, discrimination, disrespect, violence, and injustice towards First Nations, Blacks, and all people of Color in our city, in our schools, in our hospitals, in our workplaces, in our grocery stores, on our streets, in our courtrooms, in our jails, in our communities, even on our ski hills.

Sadly, we have heard the stories of white privilege and abuse of power, which has caused senseless hurt, suffering, and hopelessness to people based on the color of their skin. I speak today as a Calgarian born and raised here as a white person of privilege. I am also speaking today as a longtime anti-racism community ally and advocate committed to Canada's racial and cultural diversity, to our multiculturalism, and our multilingualism.

I strongly believe in and support the core values of anti-racism, inclusion, justice, fairness, and respect. I honor and respect the First Nations people who have been here long before all of us, who share this land with us, and whom we have much wisdom, generosity, and compassion to learn from.

As we know, this all points to the issue of systemic racism, and as my good friend and mentor Michael Embaie has shared earlier, the recent quote from George Clooney that "Racism is our pandemic. It infects all of us. And it's been 400 years in the making, and we're still yet to find a vaccine." We need policy

makers and politicians that reflect basic fairness to all of our citizens equally, not leaders that stoke hatred and violence.

So I support systemwide mandatory anti-racism education and training and nonviolent conflict resolution, which is essential within the City of Calgary, the Calgary Police Services, and the Calgary Board of Education. I support the recommendation that the teaching of First Nations history be part of core curriculum in our schools so that all of our students learn. Equally important is the teaching of Black history and all other racialized groups in Canada.

Here are some examples of the transformation of the Calgary Police Services that I support. There's eight of them. Number one, that they must reflect the racial and cultural diversity of Calgary. Number two, that they must examine the recruitment and hiring process. How does CPS advertise for the recruitment of police officers? How does CPS examine the background of applicants? Who is involved in the recruitment process? And who is involved in the hiring of potential police officers, and what is all the criteria?

Number four, instead of the police, the responsibility of dealing with health-related issues should be under the responsibility of healthcare professionals, including mental healthcare professionals. Number five, all police officers must go through extensive and ongoing anti-racism education. Number six, all police officers must go through extensive and ongoing anger management and conflict resolution and de-escalation. Number seven, examine the composition of the Police Commission. Number eight, develop meaningful tools to prevent peer pressure within the culture of policing.

So I'm asking the City of Calgary to take the needed leadership to eliminate racism and strengthen poverty reduction through meaningful and effective policies, practices, and regular anti-racism training. Racialized minorities must have equal access to education, employment, career development, affordable housing, recreation, the arts, safe policing, and justice.

We need to ensure our City of Calgary reflects – sorry. We need to – sorry. Just one moment here. We need to ensure that our City of Calgary reflects racial and cultural diversity around the decision-making table systemwide at all levels, including senior leadership. And we have some of that. I'm glad to see that.

Please put into place clear goals and timelines to lead a strategy that strengthens the City of Calgary's commitment to anti-racism, multiculturalism, diversity, inclusion, respect, and participation. Strong, thoughtful, ethical leadership in the decision-making process is essential for social, political, and economic justice, for effective employment policies, funding, and resources, so that everyone, including First Nations people, Black people, and all racial minorities, can meet their needs and find their potential.

Let us move together on a systemic anti-racism framework that is authentic and determined, that also includes poverty reduction. Let us together build Calgary as a city of anti-racism, of hope, inclusion, safety, trust, respect, compassion, community, cooperation, cultural capital, positive energy, peace, possibility, and shared prosperity. Together, we are better.

This is our call to action. The time for us to act is now. Thank you.

Carra: Thank you for that presentation. We're right before the dinner break, and I believe Councillor Gondek has a question for one of the panelists.

Gondek: Chair, it is more of a comment, particularly to Mr. Gretton, who just presented and had eight items that he wanted to make sure that the CPS would consider. And this is more in response to all of the speakers who have had comments and questions and requests of the Calgary Police Service, as well as my colleagues on council who have asked those questions. If you'll give me just one minute, what I'd like to do is let everyone here and who is listening in know that there was a joint meeting between the Calgary Police Service, Calgary Police Association, and Calgary Police Commission this afternoon. It was a long-standing meeting.

[44:00:00-45:00:00]

Gondek: The agenda was changed at that meeting. There was a lot of conversation around systemic racism. There was conversation around the hearings that we're having right now. And although members of Calgary Police Service and the commission have listened from afar to these proceedings, respecting the fact that committee wanted to make this a safe place, they did issue a joint statement today, and that joint statement comes from the Calgary Police Commission, Calgary Police Service, Calgary Police Association, and the Senior Officers Association. And I believe Chair Bonita Croft, Chief Mark Neufeld, and President John Orr will be available to anyone who has questions about the statement, but with your permission, may I read it out to anyone who's listening?

Carra: I think this would be a good time, before the dinner break, absolutely.

Gondek: Thank you very much. So this is the joint statement that has been released by those four groups, and it's a joint statement on anti-racism next steps.

"As we listen to the public hearings underway this week at city council, we see the courage demonstrated by many Calgarians who are bringing forward their experiences with racism in Calgary. We hear those experiences, we acknowledge that systemic racism exists in all our institutions, and we are committed to taking action. Every citizen should feel safe, and every citizen

should be able to trust that police will treat them fairly. Building this trust requires constant, consistent, and intentional work.

"While the Calgary Police Service has recently met with some community advocates, we agree with co-chair Dr. Malinda Smith that additional engagement is needed between police and racialized communities. We will reach out today to invite Dr. Smith and members of the City's expert advisory panel to debrief on the public hearings, to help identify additional groups to work with, and to work with us on the next steps for Calgary Police Service.

"It is our goal to continue meaningful engagement and make real changes toward ending systemic racism. We want to thank the community for making recommendations and for their willingness to stay engaged as we work to improve public safety for citizens and enhance confidence in the Calgary Police Service. We know that the members of the Calgary Police Service who have committed their lives to making Calgary a safe place to live look forward to joining the community's efforts toward building a more inclusive city."

I believe that will be released publicly right away. Thank you.

Carra: Well, thank you for giving us the preview of coming attractions.

I believe Mayor Nenshi has a request to speak. Mayor Nenshi?

Nenshi: Thanks very much, Mr. Chair. I just wanted to – and thank you, Councillor Gondek, for your work on the Calgary Police Commission and for that statement. I, too, am very interested in those next steps. Reminder, of course, that council has requested a conversation with the Calgary Police Service and the Calgary Police Commission on these topics as well, and I'm sure that that will form part of that work as well.

But I just wanted to address the question that was put to me a little bit earlier around the relationship with our neighbors at the Tsuut'ina Nation. You know, I've made this a major priority for me. I should've started by saying [speaking alternate language]. My name, to my Tsuut'ina brothers and sisters, is Iitiya, which means "always ready," and as the members of council are always reminding me, it does not mean "always on time." But that name, which was given to me by Elder Bruce Starlight, was a very big moment for me, because as mayor, it's been one of my priorities to make sure that we are building our relationship with our neighbors of the Tsuut'ina, who are just across the street, that for far too long there has not been a [direct 00:04:00] relationship there. And one of the pieces of that really is in ensuring that our Tsuut'ina brothers and sisters have the opportunity to share in the prosperity of the city in a number of ways. But the specific question that was asked was around potable water, and I – council members will know that I have said many times that the

City of Calgary will not be complicit in the lack of safe, clean drinking water on First Nations reserves, particularly not the one that is our neighbor.

And so I'm pleased that we have a servicing agreement with the Tsuut'ina Nation to provide them with clean water that's been in place for some years now, but I was surprised – very surprised – to learn, even after I'd been mayor for some years, that we had a high school on the borders of the city of Calgary where the kids couldn't drink from their water fountains. That's wrong. And I know that that servicing both will help with economic development of the Tsuut'ina Nation [unclear 00:05:03] development, but also will assist people in living dignified lives. Those kind of basic services that we take for granted in the city cannot be services that our Indigenous neighbors have to take for granted. So thank you for raising that question, and thank you for taking the bottled water there during the pandemic as well. It's those acts of neighborliness, those acts of service, that ultimately make a difference in this.

Marceau: I want to answer to that, and thank you, Mayor Nenshi, for acknowledging that. Yeah, that was important, and I'm glad that you've addressed that. It's been an important part of my work as well, and we had our consecration of our skate shack recently with Bruce Starlight, so I'm happy to hear that he was the person that – yeah. So we'll have more discussions, I'm sure, down the road, and thank you again.

Nenshi: Thank you. Well, I'm tied to him now, right? I have to follow his example in life. But thank you for that. That's all I had, Councillor.

Carra: Thank you, Mayor Nenshi, and thank you, Craig, for asking that question, and that exchange with the mayor and your work with the Tsuut'ina.

Before we recess for the dinner break, Councillor Gondek has another point that she wants to make.

Gondek: I forgot to say this, and please forgive me, but with Mayor Nenshi coming on, it reminded me, Chief Neufeld and Chair Croft very much appreciated their calls with the mayor last week and listened to your request for a call for action, and there's members of this committee that reached out to the police service and commission as well, and most importantly, members of the public that asked for some sort of action. You were heard, and I wanted to make sure that people knew that both the chair and the chief wanted me to acknowledge that, and I forgot originally. Thank you.

Carra: Okay. Well, no, thank you for your work in being one half of council's representation on the Calgary Police Commission.

All right. We have names left on the list. We have people on the bridge. We're going to break for the dinner and be back at seven o'clock sharp. We will hear all remaining speakers, and then we will talk about how we move things forward from this hearing to a decision of council which will provoke action. And that's all to come at 7 p.m. I hope everyone is able to take a moment to decompress and collect themselves, and we'll see everyone back at seven o'clock. Recessed.

[recess begins 00:07:57]

[45:00:00-46:00:00]

[meeting resumes 00:02:27]

Carra: Hello, everyone. We are back for what I think is probably going to be the final session of our three-day inquiry into systemic racism in the city of Calgary as part of the city of Calgary's pivot to anti-racism. Obviously, there are people on the bridge and maybe Teams that need to be muted.

I'm joined in chambers by my co-chair, Dr. Smith, by my vice-chair, Councillor Woolley, and by Councillor Gondek. Also joining us is Nyall DaBreo, who is part of the five-person citizen panel of experts that started this inquiry off three days ago in the morning. We have basically the last groups on the list, and I'm going to build the last or the second last panel of this proceeding, which will be panel 25.

And what I would like to do is ask, is there anyone on the line from any panel before 20? What panel were you part of, sir?

Voice: 28.

Carra: Okay, I'm saying before 20. Anybody on the line or with us that is before 20? How about 25 to 21? Anyone who is listed on a panel 25 to 21 or 25 and below that did not get a chance to speak? Anyone from panel 26 that did not get a chance to speak? Anyone from panel 27? Panel 28? Panel 29?

Zhao: Yes.

Carra: You.

Zhao: Yes.

Carra: Okay, we have panel 28 here in the room, and I'm hearing someone from 29. Who are you, sir?

Zhao: This is Chunfeng Zhao from panel 29.

Carra: Okay. Number one will be Denis Ram, who has joined us in chambers. Number two, sir on the line, what is your name?

Zhao: Chunfeng Zhao.

Voice: Oh. 139.

Carra: Okay, Chunfeng Zhao, got you.

Zhao: Thank you.

Carra: Can you please mute your phone, Chunfeng? And we will go to you after Denis Ram speaks, and Denis Ram will speak after I assemble the next panel of five. Is there anyone from panel 30 on the line? 31? 32? Okay, we're on to the last two panels. Is Tina Amini on the line?

Amini: Yes, I'm on the line.

Carra: Tina, thank you for joining us.

Amini: Yes.

Carra: You're going to be the third speaker of this panel.

Amini: Okay.

Carra: Is [Azra Tersek 00:06:17] on the line? Is Jeff Halvorsen on the line? Is Pride Muma on the line? That means our last panelist is Chima Nkemdirim. Chima, are you on the line?

Oh, wait. We have – is Chima on the line? I was just texting with him. I'm going to make Chima last. And Michael Broadfoot, are you on the line? Is Michael Broadfoot on the line? Okay, it's going to be Denis Ram, Chunfeng Zhao, Tina Amini, and then Chima Nkemdirim. Chima's going to – what? Who's on the line?

Richards: I am, sir. All right, so this is Carlos Richards. You can just put me last.

Carra: You know what? I'm going to put you at – I'm going to put Chima Nkemdirim last. I'm going to put you second last, okay?

Richards: Sounds good. Thanks, sir.

Carra: Your name again? Carlos Richards?

Richards: Carlos Richards. Yes, thanks.

Carra:	Okay.
Nkemdirim:	I am up here.
Carra:	I am is here. Who said that? Michael Broadfoot?
Nkemdirim:	No, Chima is here.
Carra:	Excellent. I didn't recognize your voice for some reason, Chima.
Nkemdirim:	No problem, JC.
Carra:	Okay, the last panel, 25, is six people, and everyone, please mute your line. Denis Ram, here in chambers, is going to step up to the mic and start us off. Please join us, sir.
Clerk:	Mr. Chair, can we do a roll call first before –
Carra:	Oh, I apologize. Mr. Ram, set yourself up, but we have to go through the roll call because I'm a bad chair.
Clerk:	Thank you.
Carra:	Madam Clerk?
Clerk:	Councillor Chu?
Chu:	Here.
Clerk:	Councillor Colley-Urquhart? Councillor Davison?
Davison:	Here.
Clerk:	Councillor Farkas? Councillor Magliocca? Councillor Woolley?
Woolley:	Present.
Clerk:	Mayor Nenshi?
Nenshi:	Present.
Clerk:	Councillor Chahal?
Chahal:	Here.

Clerk: Councillor Demong? Councillor Farrell? Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating?

Keating: Here.

Clerk: Councillor Magliocca? And Councillor Carra?

Carra: Present in chambers. All right.

Sutherland: Excuse me. I'm sorry. This is Councillor Sutherland. You missed me.

Clerk: My apologies. Noted you're here. Thank you.

Demong: Councillor Demong is here as well.

Clerk: Thank you.

Carra: Thank you, council. We're finishing strong. I appreciate everyone's endurance through this intense three days.

Mr. Ram, the floor is yours.

Ram: Hello, council. My name is Denis Ram, and I'm currently a law student. I was raised in Calgary with my elementary school, junior high, high school, and postsecondary located right here in this city. I'm here today to share a few stories about racism faced by Calgarians every day and what council can do to remedy these issues.

These stories I'm sharing are from my friends, my family, and myself. Minorities in Calgary are fearful to speak about racism because they know there's always a backlash. Here are just some of their stories.

One day, me and a few friends were kicking a soccer ball around at a soccer field. Out of nowhere, the police helicopter spotlit us, blinding us with the bright light. As we turned around, six police vehicles stormed into the nearby parking lot. Scared and confused, we all started walking to the police, not sure why we were being treated this way.

The officer asked what we were doing, and we showed him the soccer ball. The officer said originally he was there because of suspicious activity and then later said because we weren't allowed in city fields after 9:00 p.m. I had never of this bylaw before, so I'd asked the officer what time it was. The officer just replied,

"It's almost 9:00 p.m." So what we were doing was nothing wrong, yet more than 10 officers and the helicopter decided to target us.

The police then told us we had to leave the soccer field. I told my friends just to come to my house. They were visibly shaken. The entire drive back to my house, the police helicopter followed us close enough that we could hear it the entire way back. We felt like criminals even though we did nothing wrong.

Next experience – one day, before I dropped a friend home, he asked if I could stop by a 7-Eleven so he could buy some five-cent candy. As I parked and he got out, a police van aggressively drove up to us. An officer walked up to me and said, "Get the eff out right now," and the other officer grabbed my friend's arm and threw him against the car. I asked what we were doing wrong, and he said, "Get out of your car." Once I got out, he slammed my head to my car, kicked my legs apart, groped my penis and testicles as part of his pat-down, and then handcuffed me. He forced me and my friend to sit handcuffed on a busy road where anyone we know could've seen us while they searched the inside of my car.

They threw everything in my glove box to the back seat, everything in my trunk to the front seat. They destroyed my car and made us watch while we feared a family member would see us being this way. When I told them they didn't have reasonable grounds to search my car, the officer laughed and asked me what I wanted to be one day. I told him I want to be a lawyer. He pointed at me and said, "You will never be a lawyer." That man's face and hate will forever be ingrained in my memory.

When I asked him – after he found nothing and told us to leave, I asked him where his badge number was because I could see the Velcro spot but no number or name. He looked me dead in the face and said, "Do you want to sleep in a holding cell tonight?" I was only 17. I didn't have my voice, so I went home scared. To this day, I still think at night about this officer and how many other people this officer's harassed, how many other people this officer's illegally searched.

Next experience – on Canada Day, me and a white friend went downtown to celebrate. We were both dressed in full Canada Day gear, and we bought a Canadian flag attached to a hockey stick – because what's more Canadian than that, right? The entire time we were downtown, people were coming up to us, complimenting us, taking photos with us because of how Canadian we looked. My white friend had to go to the washroom at around noon, so I held onto his hockey stick for a few minutes.

In those short, few minutes, a police officer walked up to me and told me if I didn't put that hockey stick away, he would. I didn't want to cause any trouble,

and I told him we would as soon as my friend came out of the washroom. Once I told my friend what happened, he recognized it might be racism and said, "Let the white guy hold onto this, and if they ask us again, we'll put it away." We were downtown until 2:00 in the morning without any issues.

That day I realized I cannot celebrate Canada Day like a true Canadian because of my skin color. If I was white like my friend was, there would've been no issues. But because I have dark skin, I am less Canadian and not allowed to celebrate the way everyone else can. This is what the police has done to me.

Next experience – I would like to quickly mention the Twitter account of Constable Mark Smith of the Calgary Police. Just recently – actually yesterday – he posted a picture of a bloody police car back seat. Since the person that had been thrown in the back seat of the police car was lacking mental capacity and self-harmed to the point of bleeding all over the seat, I asked the officer on Twitter if he had a duty to ensure those lacking mental capacity in his custody didn't self-harm. Pretty simple question. Instead, the officer said he's going to mute me and didn't engage further.

This is an officer that's branded as one of the good cops on Twitter, so I was expecting to hear some sort of reply, not just simply ignoring me. If a police officer lets someone lacking mental capacity self-harm, this officer has a duty of care to make sure that does not happen. Now, after seeing this post, there are many Calgarians that do not want Constable Mark Smith responding to wellness calls or any call with someone lacking mental capacity, because he clearly will let them self-harm, post about it on Twitter, and then not ask about any of the repercussions.

This is an officer that does not understand their legal obligations to the public. And all officers need to understand if someone is lacking mental capacity and is in their custody, they cannot simply allow that person to self-harm to the point of bleeding all over the inside of the squad car.

And finally, I grew up going to public schools. It's an everyday insult knowing that if I wanted a better publicly funded education, all I had to do was convert religions to Catholicism. Catholic schools brag about their better student outcomes. It's not a mystery. But they continue to segregate these benefits to predominantly white students. I do not believe in segregation. Forcing visible minorities, which are predominantly not Catholic, to simply start praying to a white god if they want a better education is one of the last remaining forms of colonization we're seeing here today in Calgary.

Why is it that there's a huge section of Calgarians that have never been in a classroom with a Muslim, with a Hindu, with a Buddhist? This system, it breeds

intolerance. Further, how can we say separate but equal is actually working when we see from the outcomes it's clearly not.

In summary, council, thank you for your time. There is a lot of work to be done. Specifically, I have three calls to action. The first, that we open up more emergency services branches with funding shifted from the police budget. The last time funds shifted from the police it was to create the EMS. Why does 911 only connect us to three branches – fire, EMS, police? There is room for innovation here, and I think this is the council that could get that innovation done. There is room here where we could add numerous more nonviolent branches that are better funded, better equipped, and better trained to handle all of these issues.

Second, we must educate in our own Calgary schools about our own racism here in Calgary, including the multiple race riots that have happened here in our hometown. I used to joke that I live in the Northeast because I'm Brown. And now I feel uncomfortable making that, knowing that there were race riots that literally moved colored folk into the Northeast because too many were moving into the Southwest. We act smug looking at the United States, thinking we're better than them, and ignore our own racism.

And finally, I call upon ending segregation of publicly funded schools. This is public money supporting segregation. Newfoundland passed a referendum that was as follows: Do you support a single school system where all children, regardless of religious affiliation attend the same school where opportunities for religious education and observances are provided? If our city, city of Calgary, collaborates with Edmonton and other large Alberta municipalities, we can stop segregation. We can do it. This system we claim is separate but equal clearly disproportionately advantages white Calgarians.

Thank you all for your time this evening, and I really hope some change will get done. I will also be emailing this speech to all members of council with hopes that we can engage further in conversations. Thank you.

Carra: Thank you very much for your time, for going the distance with us, Mr. Ram, and great presentation. You know, some really chilling examples of racism. It's a part of the system. As Dr. Smith says, this is part of the master class we're getting in systemic racism. And three extremely compelling calls to action. Thank you very much.

Ram: Thank you, Councillor.

Carra: Chunfeng Zhao.

Zhao: Hello?

Carra: Hello. I hear you loud and clear.

Zhao: My name is Chunfeng Zhao. Sorry. Hello. My name is Chunfeng Zhao, and I have been a Calgarian since 2009. Today I'm going to share an experience which I had a very hard time to get over with. It was about three years ago about 1:00 a.m. past midnight. I was walking east on 5th Avenue Southwest towards the intersection of 6th Street Southwest. One and a half block away, a lady in high heels was running west, also towards the same intersection. Behind her a bigger man was chasing her.

The lady was breathing heavily, apparently out of energy. I believe she saw me and made an extra effort to running towards the intersection where I was. I paused. My brain went through the options I could have. I made my turn and attempt walking towards the CTrain station.

The lady crossed the 6th Street and got to my previous parting spot but only to see me crossing 6th Avenue. She ran south for another half block and eventually got pinned onto a building wall by the bigger man. One block away I saw the bigger man beating the lady and I heard she screaming.

Seconds later, I got to the CTrain station and started calling 911. I was asked the normal questions, like who I am, was I safe, where I was, and then reported the incident. Then I got the question that has shocked me until now: What is the victim's race? That was from the 911 responder. I repeat, what is the victim's race?

I asked, "What do you mean?" The responder said, "Is she white or" – blah, blah? Stunned, I said, "Why does that matter?" But for that moment, I will admit I was made to believe that white lives matter more. So I said, "The victim is a Caucasian." And I added, "The person who's chasing her is not," although I was not 100 percent sure. I was then told that because my cell phone is not registered, they will not give me a follow-up on whether they sent out police officers for her.

So today I want to ask my respectable council members, does the race of the victim matter? Should that be a factor affecting how are emergencies dealed with? Do our police service care more about certain race? If you have the same answer as me, I request to have an inquiry or procedure check of 911 responding. If there is any clause about victim's race, it should be removed.

I wish all Calgarians would get the same service they need and are entitled to without discrimination. And here now I also request to have whatever follow-up on this inquiry I just made. By the way, I appreciate the statement from CPS, but I hope there will be action followed.

Thank you, councillors, for your hard working and letting me speak. Thank you.

Carra: Thank you for that presentation. Another compelling testimony. Really appreciate your sharing with us, and I think the answer, of course, to your questions is that, no, it should not matter what the race of the person who is in need of assistance is with regard to the quality of assistance they receive from our emergency services. Thank you, Chunfeng. Can you please mute and make some space for Tina Amini?

Tina?

Amini: Hi.

Carra: Hello.

Amini: Hi. Okay, so I was not planning on speaking for this hearing but after hearing some of the stories –

Carra: Can you speak up a little bit more so we can hear you better, please?

Amini: Yes.

Carra: Perfect. Thank you.

Amini: Can you hear me better now?

Carra: Way better. The floor is yours.

Amini: Okay. So I was not planning on speaking for this hearing, but after hearing some stories, such as Mr. Messiah's yesterday morning, I felt compelled to share my story about my experiences with the Calgary police.

In 2010 I was 20 and my license was suspended, so I had a friend drive me somewhere in my car. We had gotten pulled over because the police officer noticed that my license plate was registered to my name and my name was suspended from driving for 30 days. The officer pulled us over and asked for our license and registration.

My friend that was driving the car did not have a license, so the police had every right to tow my car away. I'm an Iranian Canadian born in Calgary, and my friends in the car are Black emigrants from Africa. We spoke to the officers and understood that the car would be towed at the impound lot.

We then had a friend pick us up and drove away. Upon driving away, I had noticed that the police officer kept my license and my registration. This was not

my first time having an officer keep my documents such as registration or proof of insurance and license, so I immediately turned around and went back to the scene because I knew it would be nearly impossible to find the officer with my documents as they're usually not in the office and on patrol or whatever. So if you've ever had your car impounded, you know you need your driver's license, registration, and proof of insurance to get your car out. If you don't have these documents, you have to pay a fee every night that your car is in there until you get your documents.

So when I came back to the scene about just one minute after leaving, I told the officer to give me back my registration and license. The officer immediately arrested me and told me to stop making a scene. Mind you, there was not many homes nearby or businesses as we were near a football field. Sorry.

Either way, he arrested me. I asked why I was being arrested, and he told me to stop resisting. Then while arrested, the sergeant walked me to his car. I had to walk across a field as his car was parked on the other side of the field. I tripped and fell while handcuffed and being guided by the officer to his car. I was in front of the officer, and he was behind me, holding the handcuffs, guiding me towards the car.

When I tripped and fell, I was falling, and the officer pushed me down harder to the ground. He put his knee in my back and his elbow on my neck, and I was thrown down. I got whiplash and I had bruises on my wrists. They then took me to District 5 Station, where I was held for six hours, and they eventually charged me with six criminal charges.

I was charged with interrupting an investigation, resisting arrest, causing a disturbance, obstruction of justice, and the worse, most messed up charge was the attempt to disarm an officer. The officer somehow thought that as I was falling, I was attempting to take his firearm, which makes no sense. What could I possibly do with a firearm while I'm handcuffed?

I was 20 at the time and did not have money for a lawyer, so I took a criminal discharge guilty plea to assaulting an officer. To this day, I have this on my criminal record for a simple traffic stop. There was no need for the officers to be so cruel and to attempt to destroy the future of a 20-year-old with so many criminal offenses, especially when they were in the wrong for keeping my documents. If they could have just done their job properly and gave me my documents, I would've not gone through that trauma. I would maybe be less scared of the police in Calgary.

Now I would never call the police if anything was to happen to me because as far as I'm concerned they can do more harm than help. I do not think they're

ever able to help me in any situation, especially when they pull up my name and see a criminal offense like assaulting an officer on my record.

When I was 20, I had no criminal record. My only offense was having Black friends and being in the Northeast. I can just imagine how they would treat me today.

So that's my story, and in general, I agree with many of the other people that spoke today and this whole week about defunding the police. I also think that we need to have racist and abusive police fired immediately. We also need to have a different organization or a part of the city investigate police rather than police policing each other because I did try to file a complaint and became very discouraged once I found out that Edmonton Police would be investigating my complaint. So I never went further with it.

I thank you for your time. I'm done.

Carra: Thank you for sharing, Tina. That is very disheartening to hear, but it is amazing testimony and very important for us to hear it. I'm sorry you dealt with that. Thank you for sharing. Please mute your phone.

And Michael Broadfoot, are you on the line? Not hearing Michael Broadfoot.

Carlos Richards, are you on the line?

Richards: Yes, I am.

Carra: The floor is yours.

Richards: All right. Can you hear me clearly?

Carra: Very clearly.

Richards: Oh, good. Okay. So I'll bet you guys didn't think you were going to be talking about racism for this long, eh? You know, I think what we've witnessed from the testimony from a lot of people that have come before me over the last few days and – you know, you've witnessed the pain and trauma of a community that's been suffering for decades, ignored suffering for decades.

You know, I'm watching over here in Toronto. I moved from Barbados to Calgary in the year 2000. Lived in Calgary up until last year, and would I say that – I can testify that many of the issues that were raised by other panelists are things that have been experienced by people that I know, by myself in some fashion. And this is – it's good that people were given a forum in which to express themselves.

We heard testimony as it relates to the interaction, people's interactions with police. We heard of the challenges where racist practices in the education system on people attending ESL-related courses that essentially increased their workload and could potentially disenfranchise them for rushing through their studies. We heard about the changing of the name of an event because the word "Black" was in it, because of the negative connotations that could be – you know, could result of that word and the challenges of getting sponsorship from the Calgary community as it related to an event that would award Black excellence in the city.

We heard that a lady with multiple stories where – including her son being pushed down an elevator. You know, sitting down and listening to that, I assume that everybody felt the same level of pain that I did listening to her testimony.

And then finally today something that, you know, I don't think any of us in the community would've known about and the firefighter suicide. This is now a situation that we can't even fix. Most of the other testimony you were listening to people that are alive to share their experience. Firefighter suicide problems – already it's too late, right? And hearing that individuals that might've helped be catalysts for that event being awarded for their service to the community when there was disservice that actually occurred.

So all in that, you know, to say that, you know, I'm happy that this forum and this session was created, but I am a little pessimistic as it relates to what's going to happen. I do not believe that you can legislate racism or anti-racism. The issue as it relates to racism is something that's deep within the hearts and minds of people. And it has been passed on from generation to generation. It is arguably in some people's DNA as you would assume with that guy that probably is surrounded by minorities but thought that he could come today and lay negative testimony to what we're seeing, you know, people's pain and suffering and essentially relate our protests and whatnot as it relates to a lesser disease of COVID-19.

Racism is a greater disease than COVID-19, and racism is something that we need to address immediately with the same level of enthusiasm as we did the pandemic. Now some suggestions, because obviously we only have so much time. What you heard from many people that came before is access to opportunity. What does that look like? It's not just in providing educational grants. It is, as many mentioned, holding businesses accountable for how they staff themselves.

I know, council, you will have little control over that, so as you discuss that, that's more something that you can include in your political platforms where you're showing that social accountability and responsibility to society by being open, even though it might not be in your best interest as it relates to securing

racist votes. It might not be in your best interest to bring these things up, but I challenge you to be the ones that do it.

Education, education is key. I thought that comments from the young lawyer, student of law, earlier as it related to the dismantling of segregation of education system something that to me – you know, that's a divide that exists. We know that there's issues in the world as it relates to religion. Why do we encourage such a thing to occur in our society when Canada's supposed to be an example for the world to follow?

As it relates to teaching, I'll focus on Black history, but obviously, there are other races that exist in our society. But you know, Black history isn't slavery and civil rights. It's not American history. It isn't just discussions about [unclear 00:35:36] that might've existed in Alberta years ago. Education on Black history would be for you to look at your population, look at the diaspora, the Black diasporas that they come from across the world, and see how you can incorporate those histories and the histories of – in places like the Caribbean, for example, which has probably the richest history as it relates to Western hemisphere struggle and racist struggles. Maybe look to some of those examples for your education system so that a sense of pride where you're talking about places that actually have got leaders are examples that you're teaching to these children so that it's not just a discussion about, you know, civil rights and something where we're really trying to strive towards a discussion about equal rights and true equality for all.

We also need to talk about the negatives in our education, some of the racist practices that exist amongst all races. It's not just white oppression to Black. It's not just white oppression to Indigenous people. And it's not just white oppression to Asian and other minorities. It is the interaction between all races that we need to deal with if we're actually trying to combat anti-racism. There is now – because the structure was developed by those that currently benefit as it relates to white supremacy, there is some level of responsibility in its dismantlement by individuals that look like yourself, Mr. Chairman, but as I see, you're already making those necessary steps with this forum.

We need more authentic community involvement by city council. Stop within the minority [box 00:37:37], you know, the throwing of money to different associations that can name themselves well. True involvement, where the money that's invested into these organizations that will help promote the various ethnicities that exist in the city of Calgary, is to spend in a manner that's actually going to have results. Not a couple little dinners and festivals here and there but true community integration.

Also, when you guys attend, don't just give a speech and leave. Mark your day. And not just one of you show up. All of you guys are there to secure our votes. Everyone's spread out across the city. It doesn't matter if they're in your ward or

not. If there's an event and it's not part of your culture and you're saying that you're battling anti-racism, you're at that event. You're at that event for the full day, and you're talking to everybody that's at that event.

One thing I noticed was how Mr. DaBreo handled himself. I thought that he did an amazing job of steering the discussion, kind of holding council in check to where we might've, you know, initially, you know, had the best intentions but, you know, helped us not go down the road to [unclear 00:39:06]. And I thought he did an amazing job. And I would challenge the members here that you know that you have lobbyists that are – friends that are lobbyists, and you know, if you want to battle systemic racism, you need various races in the system.

And maybe there's an individual there that you might want to put on a platform, because it feels as though he allows a lot of people in the community to feel comfortable, to be themselves, to be their true, authentic selves so you guys really understand what is going on in your community and can actually promote true and positive change.

And finally, these things cannot end. What you did here is great, and it can continue. The city has invested a significant amount of taxpayer dollars in building a beautiful library. I would like to suggest that a monthly racism panel is organized in which all members of the public that are willing to have an open and honest discussion about race are given that opportunity. There's somewhat of a – there would be a chairman, obviously police present to protect the individuals from any hate groups that might arise, but also, you know, allow for that open dialogue so that – it's been my experience, my personal experience, that the only way to combat these issues is through social interaction.

I remember my days at Mount Royal College before it was a university, and one of the ways that we really tackled some of the ignorance that existed amongst our now friends of all various races was by talking about it, checking their ignorance. You know, holding them accountable for the silly perceptions they had of what it meant to be Black. I encourage everybody to engage in that dialogue. It doesn't need to hostile. It just needs to be honest.

If there's any questions for me, I would invite them right now, but I think I've –

Carra: Carlos, that was a really great, great testimony, like a really thoughtful review of some of the highlights of other speakers. I think the fact that you spoke the pain that all of us felt reliving some of the traumas that were related to us and just an incredible set of recommendations. Thank you so much for those. I'm going to ask you to mute but stay on the line because we do have requests to speak from some of the councillors, and their questions might involve what you said. So please stay with us.

I'm going to ask again – what's up? Who's on the line? Okay, good. We've been pretty good with the mute button, everybody. Is Michael Broadfoot on the line? Okay, I'm going to give it to the last speaker of these proceedings, Chima Nkemdirim. Chima? Are you there, sir? Chima? I think you're muted.

Nkemdirim: I'm –

Carra: Yeah, we can hear you now.

Nkemdirim: Oh, you can hear me? Okay, great.

Carra: Hear you loud and clear. The floor is yours.

Nkemdirim: Thank you. I just want to thank council for taking the time to have this really important conversation. You know, I know there's been some criticism of this process, but I think it's great that council has decided to provide a forum for Calgarians to simply tell their stories. And I've had an opportunity over the last couple of days to listen in and hear some of these stories.

You know, a little bit about myself – you know, my parents made a choice a long, long time ago to build their careers and raise their family here in Calgary, which is the city of my birth. You know, and I went to great public schools here and went on to earn a business degree and a law degree. And I eventually became a partner in one of Canada's largest law firms, and for many years I served as chief of staff to Mayor Nenshi and had the opportunity to work with many of you.

So by all accounts, I've done okay, but I want this council to know that it doesn't matter how successful you are or how hard you've worked or how much community service you do. If you are Black or Brown, we live in a community where the police will stop you on the street for simply walking down the street, for simply walking while you're Black and Brown.

And you've heard those stories over the past few days. And it's this issue, carding, that you as a member of our municipal government really need to stop. Every study that has been done on this issue shows that it's visible minorities that get stopped over and over again for just simply walking while being Black or Brown. And it doesn't matter if you're a student like the young man who spoke earlier this evening or you're a lawyer like myself or you're even the chief of staff to the mayor. You get stopped randomly.

And when the police are faced with criticism of this practice, rather than fundamentally address their practices, they simply change the name and turn it from carding to street checks. What I wanted to say, no matter what you call it, this practice is a clear example of systemic racism, and it's fundamentally wrong.

Now, I'm well aware that council does not direct the police, but even though you don't direct the police, you have enormous influence, and you have a duty to ensure that this practice comes to an end. Council funds the police. Council points the police commission. And at the end of the day, citizens can only turn to our elected officials to ensure their fundamental rights are respected.

So it should be in our community and our city that every citizen, regardless of their race, their gender, their sexual orientation, is respected by law enforcement. And I encourage you to take what you've heard today, take it seriously, as I know you will, and work hard to end this fundamentally racist practice that is pervasive in Canadian police forces. Thank you so much for your time.

Carra: Thank you so much, Chima. I have a request to speak from Councillor Ward Sutherland. Ward, are you there?

Sutherland: Yes, thank you. Is Mr. Ram still on?

Carra: Mr. Ram is still in chambers, and he's walking down to the mic. He's at the mic, Ward. Ask away.

Sutherland: Thank you. Okay, thank you. Mr. Ram, you know, I'm really sorry for the different circumstances that happened in your stories and the different events to your friends and the embarrassment. I can imagine that in many different ways.

My question is you were talking about school systems, which of course is provincial jurisdiction, not municipal. But within the school system – I'm curious what you said, because within the school system itself – I think the province spends about $7 billion on it – the funding that they have is actually for charter schools, private schools, public schools, and the Catholic schools. So there's different funding for all schools. And Francophone also. So are you just saying, when you brought up Catholic, that all those other schools should exist and only Catholics should not exist?

Ram: No, actually, just to specifically address that, that might just be a bit of a misconception. I never once said that public schools and private schools should all be abolished. You know, if Catholics want to continue to have their own system that's a private system that is not publicly funded, by all means, they can continue to have that. The point here is that our publicly funded system is a two-tiered, segregated publicly funded system. If you want to have segregation in private schools, that is a completely different conversation. But here today we're talking about a publicly funded school that I don't have access to because I pray to the wrong god.

Sutherland: Okay. So the fact that on a – you do realize that when a tax bill comes, the taxpayer for the property tax actually chooses to direct their tax education money to the Catholic system.

Ram: I'm just going to loop back to my point that separate but equal has never worked. And we can see from the outcomes here it's clearly not working. And we can also see from the outcomes here that it's predominantly white Calgarians that are benefiting from this segregated system. I think that just explains it well enough. And you know, if we're going to talk semantics about budget, that's a great conversation we should have, but you know what? If you're okay with a segregated publicly funded system, just own it and say you're okay with segregation.

Sutherland: So as being educated in a Catholic system, we've been taught to accept everybody, so I'm not quite sure. That's why I'm asking now. The practices of the religion doesn't teach any racism or discrimination, so that's why I was wondering what the point you were coming from because there's chartered schools that are also paid by public funding, just not Catholic. All these other schools get public money. The charter schools, whether it's Jewish or Muslim, etc., they all get public funding as part of the charter schools.

Ram: Yeah, Councillor, I'm sorry. I think you're mixing up the difference between a private school and a publicly funded school, just because publicly funded schools receive more tax money to fund their schools than the private school system does. And then furthermore, if we're simply saying that, you know what, they are inclusive, they are accepting, I would like you to turn back to the Newfoundland referendum. Because if they are an accepting and open system, desegregation should be easy then. As long as we allow the opportunities for them to take part in their religious activities and their religious observances, I don't see why this segregated system needs to happen.

And I'm all for, you know, everyone being friendly and accepting. That's just going to make this whole process that much easier when we desegregate.

Sutherland: Okay. Thank you for your view.

Ram: Thank you.

Sutherland: That's all my questions. Thank you.

Carra: Thank you, Councillor Sutherland. Is there anyone else on the line who has not had a chance to speak?

DaBreo: Well, while Mr. Ram is here, I just want to address on that point.

Carra: Okay. Sorry, sorry.

DaBreo: Yeah.

Carra: I apologize.

DaBreo: Sorry. I did attend the separate school system. I was born and raised Catholic to many extents. But I wrote a paper in law school about something that relates to this, and it has to do with the statutory holidays and how they're observed. And it's funny. It was always interesting to me that despite – call me crazy. Perhaps I might be like that guy Lionel that spoke yesterday who had cerebral palsy but had concerns for people other than maybe his own – you know, his own branch of concerns.

But the public school system still follows the same seemingly Christian-based holiday patterns that the separate school system did. And we all know that the observances of all the people that are categorized into a public school are broad. And so it struck me that there was no flexibility with it. So I think that speaks to kind of the pressure that's put on people that partake in that different sphere under the public funding. But if you could comment on that, please.

Ram: I mean, it'd be great if Diwali was a public holiday, but I think that's something that's maybe a discussion for another day. Like specifically, I'm not sure exactly what the question is you're asking there, Mr. DaBreo.

DaBreo: I guess what I'm saying is you're speaking about this access to public funds, but I can discuss it with you later. I mean, there's a lot of people here to talk, but if you – perhaps it's too long-winded. Thank you.

Ram: No problem. Thank you.

Carra: All right. Any other questions for Mr. Ram or any of the other speakers from the last panel?

Mayor Nenshi, do you want to give Mr. Nkemdirim a little bit of heck?

Nenshi: As a matter of fact, I do.

Carra: Thank you so much.

Nenshi: Thank you so much, Mr. Ram. Thank you for your testimony. You know, I'm a Northeast Calgary boy, born and bred, and I heard a lot of me, a lot older, in a lot of what you had to say, and thank you for being here for that.

I am actually going to ask Mr. Nkemdirim a question, if I may. And I haven't warned him I'm going to do it, but he's used to me putting him on the spot.

Carra: Are you still on the line, Chima?

Nkemdirim: Oh, yes.

Nenshi: There's not a lot – surprisingly, there's not a lot that surprised me in the last few days, and I'll say some more about that as we move forward. But one of the things that has surprised me is we haven't heard a lot about the issue that you raised, about carding. Not as much as I thought we would. And I'm wondering if you could give us a little more personal experiences or experiences of people you know about how they're experiencing that in Calgary. Because we often hear, oh, street checks and carding are an issue in other places, and I've heard that from the police.

I would like to know what it's like on the ground here. And as you say, you're someone with privilege and authority and education. And I'm interested in how you and people you know are experiencing this.

Nkemdirim: Sure. I mean, so just on a personal basis, let me just talk about being stopped by the police. I'm pretty sure every time I drive by a police car, I'm sure my plates get run and no matter what I'm doing. And if there's anything wrong with your car or something like that, you get pulled over. So every time you – you know, and that's been going on for years.

But I know a number of Black friends who live and work in the Beltline, like work downtown – they're professionals – live in the Beltline, get stopped walking to work, walking from work five, six times a year. And these stories are very, very common right here in Calgary. And they haven't done anything.

And I think this is the thing that's really fundamentally wrong is that the police get to use this process of "Oh, we're just checking. You're doing something suspicious." And what's suspicious about walking down the streets? Or "We're looking for someone who looks like you." Now, Calgary's only 33% visible minority, which is the third highest in the country, but still, when you look at the studies that they've done across Canada, it's overwhelmingly disproportionately that visible minorities get stopped.

And the question I keep asking is, the police keep defending this practice, and my question is why? You know, people forget that the top law in this country is the Charter of Rights and Freedoms, and that law has placed fundamental restrictions on how the police do their job. And that was done to ensure that people are treated fairly, there isn't an abuse of power, an abuse of authority.

This issue of carding has been going on across this country for years, and nobody does anything about it. And I don't understand why, because there's something really – it's like when you go into a store. If you talk to Black or Brown people, do you get followed in the store? So often that happens, you know? It's a very common experience. Well, I can't do anything about the store security guard, but I do pay for the police through my taxes. And so I expect that I'm not going to get arbitrarily stopped for simply going to work or going home or going to a restaurant or just going for a walk with my dog. That's the fundamental issue.

Nenshi: Thank you. That's all I had.

Marceau: I don't know if this is relevant but over 30 years ago, it was –

Carra: Is this Carlos?

Marceau: No, this is Craig. I was part of your [unclear 00:57:18] panel.

Carra: Oh, wow.

Marceau: Yeah, I'm still with you. I'm still listening. I was carded for having long hair and a leather jacket, so I don't necessarily – I know it is profiling but it's not necessarily all racial as well, so police practices definitely have changed over 30 years. So like I said, you have to take that with a grain of salt and –

Carra: Thank you, Craig. I think the point that Mr. Nkemdirim was trying to make is that it's a statistically proven fact that –

Marceau: Correct.

Carra: People of color, Black and Indigenous people are carded at a statistically way higher rate than anyone else, even people with long hair and even white people with long hair and leather jackets.

I'm going to ask if there's anyone else who has any questions for this – oh, Councillor Chahal has a question.

Chahal: Thank you to all the presenters on this panel. A question for Mr. Nkemdirim on, you know, talking about racial – on carding or profiling. Do you believe, I guess from some of the folks you talk to, being carded and put into a database system has affected them moving forward in life, maybe been profiled and targeted again? Or it's impacted their ability to find other opportunities through requirements of police checks that may occur and them being in that database system.

Nkemdirim: I don't know. I think a lot of people don't actually realize that there's a database that the police keep on that. I think what's more fundamental is that people feel that they're not as much of a citizen as their neighbor, right? And there's a fundamental amount of unfairness to it. And it's just like all racism. It's like you're lesser than, right? You're lesser than your white friend who's walking down the same street, wearing the same baseball hat that you are,

[46:00:00-47:00:00]

going with the same Flames jersey. I think there's a lot of issue questions about how they keep that data, what they do with it. I don't think it's very well known to people or why they're doing that. So I think it's more the act of being stopped and persistently stopped for no apparent reason. It just reinforces that you're not an equal member of the community.

Chahal: Yeah. Thank you for that. I think that's an important question that we need to ask and address if that data is collected and stored in a database and how it is intended or used after initially collected. Thank you for your answer.

DaBreo: I just have one question. It's kind of directed at two. I believe Mr. Richards identified himself as a Black man and having had interactions with police. And Mr. Ram, I believe, is your name. I'm just curious because from the situations I recall both of you describing, I'm curious if you believe that it was relevant or not if the police were even partaking in a carding situation with you or if it comes down to just the fact of how you're treated, having not broken the law in the first place.

I think, personally, it seems to me that carding can sometimes be an inlet into an interaction, but as we've heard from Mr. Ram, which maybe you can comment on, these interactions don't have to be based on, "Give me your ID. I want to know your name." It can simply be the coerce of force of the police. But I'll ask that to Mr. Richards first, and then perhaps Mr. Ram can come in after.

Carra: Are you still on the line, Mr. Richards?

Richards: Yes, I am. Yeah, I think Mr. DaBreo makes a great point there. I think everyone can tell their side of the story, and it's an "us versus the police" discussion. I think if we're respecting the concerns brought up by people on the call and on the line and in City Council – I think if we're respecting that, I think it's irrelevant whether or not people are telling you that it's impacting them. I think we should just listen.

I'm going to speak on behalf of the Asian community. The late 2000s, there was gang-related violence that was being attributed to the Asian community in Calgary. And I watched many of my friends get carded by police just simply for

maybe having tattoos and looking like the individuals that they believe – I actually don't understand their logic behind it. But if you think about what that does to their – how they will then feel about themselves or even how other people perceive them – not everybody that sees that interaction gets the explanation of, "Oh, the cops made a mistake." They're just like, "Oh, maybe that person's involved in something illegal."

So I think what we really need to do here is listen to people, accept what they're telling us, and I think we should instruct police to stop doing it. That's your job as City Council.

Carra: Thank you, Mr. Richards.

We're going to ask Mr. Ram to also respond.

Ram: Yeah. Just with regard to carding and the random police stops, I think sometimes they do feed off of each other. I think police, knowing they have an easily accessible right to card anyone of Color whenever they like makes it easier for them to justify randomly pulling someone over, randomly searching someone, because they've done it before.

Unfortunately, just due to the time limit, I didn't get a chance to speak about very specific carding incidences that have happened here in Calgary, specifically the Gang Suppression Unit. Any time me and my colored friends see the Gang Suppression Unit walking, we cringe because what happens nine times out of nine, literally, is they will scan the room. They'll see the darkest table of people. They'll walk over to that table. They treat us like criminals. They ask us for all of our IDs. They demand we say where we're going to go. And then if one person is later harassed, we're all going to get a phone call by the police.

I think that's a completely separate issue than what we're seeing with the police officers randomly pulling people over. I think the carding in Calgary is so specific and targeted that – it's crazy that this is something we're still debating about. I think all you have to do is just go on social media to see how many people have posted videos of this exact unit specifically targeting Colored folks on Stephen Ave. I have friends that have stopped going to bars and establishments specifically because they keep getting carded there. And even myself, I'm a law student. It's going to be so embarrassing the very first time I get carded by gang suppression and I'm with my classmates. And I dread that moment.

Thank you.

DaBreo: Thank you.

Carra: Thank you very much.

Are there any other questions for this panel?

Okay. I'm now going to ask – I can see that there's no one in chambers who hasn't had an opportunity to present. I'm going to ask if there's anyone on the line who has not yet had an opportunity to present.

Okay. I'm going to ask everyone who's on the line to hang up and switch over to the feed, to the web feed, the web broadcast. And we're going to officially close public submissions after three days, and we're going to do so with a tremendous amount of solemnity and gratitude that people were so willing to share with us everything we needed to hear. And I think some of us needed to hear it more than others of us, but I don't think there's anyone here who hasn't been moved and altered by the last three days.

So I'm going to close public submissions, and we're going to have a conversation about what comes next. The first thing I'm going to do is I'm just going to sketch out for everybody how this works. And keep in mind – and I'm very well aware of the fact that this whole process has been the source or has been the object of legitimate criticisms. What we tried to do when we established this process was strike a balance between doing something officially within the walls of government and yet altering it enough so that (a) it was welcoming and (b) it symbolizes our willingness to change procedure because that's what this is all about. It's about changing what we do to fundamentally pivot from talking about how racism is bad to becoming actively antiracist and changing things.

So – and I'm not going to go into how we struck that balance. I think we've talked about the panel. We've talked about the co-chairs. But the fact is this is still an official meeting, a special meeting of community and protective services. And the way committees work in the City of Calgary is that we discuss things as a committee. We hear from the public and discuss things with the public. And then we make recommendations to Council, and when Council approves these things at the next Council meeting – and the next Council meeting, I believe, is July 20th, Monday, July 20th – then it becomes the law of the land, and we head into action mode.

Now, on Tuesday morning, before we heard from our expert panel, after our Siksika elders started things in a good way with a smudge ceremony, and after Mayor Nenshi set the context for the proceedings, we received a report from administration that talked about what was our history to date in trying to tackle racism, and then what are the recommendations before us? Those recommendations were deliberately – I don't want to say vague, but they were not super concrete because it would have been, I think, a betrayal of the process we've just gone through to pre-decide how we were going to react.

And so we have recommendations that are before us that Councillor Chahal moved, and I think that after the end of three days, we're all sort of physically and emotionally exhausted and moved. And we're not in a position to do committee work of sort of evolving those recommendations and making them more concrete and expanding them to include the things that we heard. Those recommendations, by the way, can we maybe put them up on the screen?

So it says that the Standing Policy Committee on Community and Protective Services recommend that, one, we approve the Anti-Racism Action Committee terms of reference. I personally feel at the end of this process that we need to alter some of those terms of reference to respond to the things we heard.

Direct that a what-we-heard report from the public consultation be provided to support the development of the anti-racism strategy. That absolutely has to happen, but maybe we have to be clear about how that report is structured because we can't have a business-as-usual report.

Number three, direct the Anti-Racism Action Committee to provide a progress update to the Standing Policy Committee and Protective Services no later than Q3 2021 and approve the anti-racism capacity-building fund terms of reference.

I think all of these can be firmed up and tweaked a little to provide clear direction, but I don't think we're in a position to do that work now. So what I'm going to recommend we do as a committee is that we pass these, and in the time between now and the 20th, we do the necessary adjustments. And when we introduce them on the floor of Council on the 20th, we say, "This is how we've evolved these recommendations to be a bit clearer. Here's a recommendation or two that we've added in response to the experience of these proceedings." And we pass it into law at that point.

But I think what we need to do now is we need to share some of the reflections that we've heard and commit as a Council, as individual Council members, to the pivot that we need to make from listening to action. So I know that Councillor Woolley would like to start off. I know that Councillor Chahal is going to close at the end. I know that myself, Mr. DaBreo – my co-chair, Dr. Smith, has things to say. I imagine Councillor Gondek has things to say. I know that Mayor Nenshi has things to say. And the question is, are any of the councillors who are watching from home interested in sharing some reactions and stating some commitments with regard to what we've heard over the last three days?

I will receive from you guys at home, Council members at home, a request to speak. And I will turn the floor over to Councillor Woolley.

Are you ready, sir?

Woolley: I am not often nervous to turn on my mic, but I am quite nervous now. Words matter immensely, and we've learned that particularly over the last three days. And it was brought up at the conversion therapy conversation that words are like weapons. And so I'm going to try and be very thoughtful. I wrote 25 pages of handwritten notes, and I spent a couple hours today trying to form them into a little bit of something that I could reflect on. And I'm going to mention a lot of names, and I'm going to preempt that. Councillor Carra had the opportunity to have those people on the phone correct him, and so I'm going to apologize in advance if I mangle them worse than Carra, who plays a lot of Scrabble and is much better than I am at this wordsmithing.

And so, if I could just be allowed a tiny bit more time, I want to really get through some of these things if that's okay. We heard from many different people these past four days, so many people with so many different experiences and emotions. We heard from people that are totally broken, and they are broken because we broke them. Our system of racism broke Phareke Frazer and Wunmi Idowu. There were so many speakers. I just kind of wanted to pull out a couple of threads from a number of them that I really reflected on.

Adam Messiah, your story of degradation and public assault deserves justice, and it has been denied. And I'm really sorry for that. People that I know and work with, Reachel Knight at the Calgary Parking Authority, Reachel Ugwegbula, whose real last name I never knew. Fatimah Saeed, the young middle school Black woman who said, "I'm afraid of the police when I see them in my school. Why are they in my school when there is no nurse in my school? No resources are provided to me that I need as a young woman minority. Why is there a police in my school when there is no nurse?"

Shuana Porter for your righteous rage, as Dr. Smith yesterday so eloquently said – calls it. Dorsa Zamanpour for articulating budget discrepancies and how they reflect what we value and what we don't. Ike Kenzo told us the story of the hummingbird in the forest fire and how I did what I could. Terrance Evans has a small, informal group calling themselves Black Elders, and they are those little hummingbirds in our city. Ebony Gooden, the deaf woman whose incredible voice on the inadequacies of access shook me at my core. Richard Blackman, the Indigenous man from Cold Lake whose personal stories of racism made me feel really ashamed.

Lionel Migrino, the Filipino man with cerebral palsy who in his statement said, "I don't want to be seen as an inspiration. Rather, I am inspired by those who came before me," that was an incredible statement. Jordan Anderson, he drove here from Regina to tell his incredibly traumatic story about how he was afraid. He was waking up in the middle of the night angry, and that anger was starting to turn into his all-day life for something that he had nothing to do with that has ruined him right now.

Andi Wolf Leg, your local restaurant is your local. That term is supposed to define comfort and safety. Almost all the TV shows, my white TV shows that I grew up with, anyway. But for you, your local wasn't that, and you kept on going back because it was your local. But you didn't know how they were going to treat you, depending on who was your server that day when you walked into your local. And that sucks. I have never had that, and I'm sorry for that.

And Mr. Ram, who reminded me when we came in Mr. Ram was on the Students' Association at SAIT, who fought for secondary suite legalization, your story bookends Adam's of public degradation. This is a student leader who was publicly degraded in his neighborhood and who advocated for secondary suites to allow people to have affordable housing in our city.

I've been shaken to my core again significantly, again, since the conversion therapy hearings in May. And I need to be shaken. All of those in my position need to continue to be shook. So many speakers have been shaken their whole lives in big and small ways, and I want to acknowledge that my short journey is a speck to the individual and collective experience of Black and Indigenous and persons of Color over hundreds of years.

I am amazed and I have hope, and I am really sad and I'm ashamed. The level of intelligence and courage and passion and sophistication from the speakers made me know that a better world is possible, and I want to lend my privileged power to that. You are all better equipped to wield that power, and I really want to offer it to you in an authentic way. Dr. Smith said – I believe it was this morning or yesterday [unclear 00:19:05] this morning. They showed up. They showed up. I pulled a number of themes that I think I just wanted to – hopefully that we can take away that people are deeply afraid of the very people that are supposed to protect them, and people are tired of being tired. The pieces on the name changing I found so troubling, the inability of you to be who you are just based on your name.

And this process is inadequate, and we were told that over and over again. And it's funny that we – Councillor Carra, you and I say it all the time. Just trust the process. Trust the process. And I know that you actually shouldn't trust this process.

There is very clearly systemic racism in our Calgary Police Service. We heard so many stories. Dr. Smith, again, said, "You can't have so many stories that were about the same thing from people who have never met before." There is deep and structural reform that has to happen at the Calgary Police Commission because we're supposed to be holding them to account. And what we've been told by hundreds of people is that that's not happening. And whether that's getting rid of school resource officers – I advocated two years ago – when Western Canada High School was going to lose their school resource officer, I advocated to have him back, and I never, ever, ever knew that people thought

this, that the police are doing the work of nurses and social workers. The DOAP team needs to get funded in the base budget. I'm sick every year of cobbling together one-time money for a service that the police are begging us for. We need to shift that around.

There is very clearly systemic racism in the corporation of the City of Calgary. The representation at most of the tables in this city is a joke, and I'm responsible for that. We're all responsible for that. The top 50 managers of the City of Calgary, and not one is a visible minority? The narrative of benevolence also hit me. I forget that we think we're better. I read stories on Donald Trump and what's happening in America, and I think we're better. And we talked about a lot of our – we need to have a better understanding of our own local, deep histories of racism but also deep histories of firsts. I handed along – we had the first Black city councillor in the country.

"There is a fierce urgency to this work, and it cannot be crumbs of hope dropped from the tables of policy makers," is what one of our speakers said today. And I found that very profound. This has got to be real, and I'm committed to that. And I won't get into the role of the Province and the Calgary Board of Education System in this, but we have to figure this out.

My only final thoughts are I just really wanted to thank the chair for all of his incredibly hard work. I've said this before, that sometimes we bug Gian-Carlo for being an inefficient chair. But for the last couple of chairings that you've done, you have been the most effective chair, and nobody else on Council could have done this, done the job that you did.

And, Dr. Smith, I thank you. It's been a really, really incredible three days. I am listening intently to every word, and I have such a great amount of respect for you, and I appreciate all of your work in helping us through this.

Nyall, we got to hang out. Thank you for being in it for the long haul. I remember on day one, I said, "You're in it for the long haul," and then you committed. And it's been really, really great to get to know you over these last three days.

Someone said – and I'm sorry I can't remember – but that we live in one of the best examples of pluralism in this world, but that that exists in conjunction with a system of structural racism and violence. And that's a crazy thing. And I've spent most of my – we spend a lot of time celebrating the pluralistic part, which I'm proud of, but we've left behind that other piece.

And I just wanted to end off with Regine Uwibereyeho King, who is at the Faculty of Social Work at the University of Calgary, had a number of really neat things to say, but she had a quote, a Rwandan proverb that I just thought was

telling for the close of my piece, that people don't fear darkness; they fear what they have experienced in that darkness. And that is something that is something that we have to address in a real, tangible way, and we have to hold ourselves to account for that work that's coming ahead.

Thanks for the opportunity, Chair, and I obviously hope that everybody can support these recommendations.

Carra: Thank you. Powerful, powerful words, Evan. I think you did a great job of paying tribute to what we heard and trying to convey how that impacts people like us, privileged, really. Thank you.

Next up, I have Shane Keating.

Keating: Thank you, Chair. I'm certainly going to take very cautious words because I do believe that Councillor Woolley has said everything that there is to be said. But there is nothing I can say that would not diminish the experiences and the stories that we've heard over the last three days. So I want to make sure that as an individual who's almost 64 – 65 – and white, that we have to change systems without question.

I also want to state that as a principal of a Catholic school for decades, I have taught every individual of race and every individual of religion across the board within my schools. So I would like to say that – and that's a preface to what I'm trying to say here. As a – and I've raised this in Council a couple times. We have heard Council members and we have heard senior administration use the term "grumpy old white guy." I want to make sure – and all those who are on Council will understand that I'm always an individual talking about the whole rather than parts.

I want to make sure that when we look at change, we understand. And Mr. Fontaine did mention in his opening where he mentioned "and sometimes white." And also – I hope I'm saying the name right – Ms. Orion Martin [sic] talked about a hierarchy of racism, not just a single aspect of racism, but a hierarchy. And it goes across the spectrum of our society.

What we have to do as those – as Councillor Woolley said it, as privilege of power, we are willing to make sure that we will use whatever means we can to erase that privilege of power and that we include the whole system in a change. We heard many, many stories. Like I said, I can say nothing, and I probably have said many things that have already tried to, in some people's minds, diminish what they say. And that's not the intent. As I've always done across my 10 years on Council, it's looking at the whole system in its entirety and making sure that we're fixing all parts.

And I want to say my great thanks to the Council members who have been able to stay on for the full length of this time and to all of the participants who have come forward and shared their experience and making sure that we – call to action actually is action.

And on that, Chair, I believe I will leave it. And I just want to thank you for your chairing, and all the other members that are there, and the citizens once again for their stories. Thank you very much.

Carra: Thank you, Councillor Keating.

I have Diane Colley-Urquhart.

Colley-Urquhart: Thank you, Mr. Chair. And my deepest thanks goes to the 150 or 160 people that presented to us over the last three days and to the hundreds and hundreds more who observed the proceedings. And I think it's a historic moment of City Council and City administration in partnership with the community and our expert panel to have rolled this out in a short period of time. I knew when I left the chair after many years, Councillor Carra, that I was leaving things in very capable and experienced hands with you. Thank you.

I'm not going to present my remarks tonight. I will at Council. I need time to reflect and pull all this together based on my volunteer experience over many, many years with my service on the Alberta Human Rights Commission and chairing these hearings and working with Ron Ghitter many, many years ago in the early '80s when he went across the province and heard about systemic racism and the white supremist movement and all of that. So I won't bore you with the details of my involvement with this and my upbringing and being raised in a redneck family and how I learned so much in my nursing career, which is 50 years this year.

So when I look at the recommendations, I – when I view this through the eyes of those that presented with their passionate and heartbreaking stories, when I look at these recommendations and I understand that Mayor Nenshi wants to work on these on a go-forward basis – but they're pretty administrative. Approve committee terms of reference. Direct what we heard into a report. Direct that the committee come back in a year.

I would like to see number three, Your Worship, when you rework these, that they come back with an interim report rather than three weeks before an election. People want to know – they need an update. We can't wait that long. So I'd like to see an interim report. Then I see approve the anti-racism capacity building. You know, for people that have had a torturous time with being discriminated against and excluded – yeah. Okay.

So I am going to just try this little amendment out. I've heard loud and clear after these many hours and three days – and I only missed two hours late this afternoon because of a personal commitment. But if we leave here tonight without acknowledging and recognizing that there is systemic racism within the City of Calgary and the Calgary Police Service, we will miss a huge opportunity for our community to realize that we are serious and we have listened to these stories and these concerns, and we are taking them to heart.

So I want to put that up there. If you're not comfortable with it and you'd like more time to think about it, I understand. But I'm pretty serious about us making a bold, bold statement tonight that we acknowledge and we recognize that systemic racism exists within the City of Calgary and within the Calgary Police Service. Thank you.

Carra: Thank you, Councillor Colley-Urquhart. That amendment is well put. I believe Mayor Nenshi wants to speak to the amendment.

Nenshi: Thank you for doing that, Councillor Colley-Urquhart. One of the things that I have learned in these last three days is that in that carefully crafted by committee notice of motion that we passed, we made a mistake because we assumed that a systemic racism existed and we never actually said it did.

Colley-Urquhart: Yeah.

Nenshi: So I think this is very wise, and I'm very happy to have it. I'm wondering, Councillor Colley-Urquhart, if you would accept a bit of a friendly to it –

Colley-Urquhart: Sure.

Nenshi: – because what we've written there is capital-C City of capital-C Calgary, our organization. And I think that we as leaders of the community can go even further than that. I think we can say that we acknowledge and recognize that systemic racism exists in our community, our government, our organization, and our institutions, including the City and the Calgary Police Service.

Colley-Urquhart: That's beautiful. Yeah, especially because, Your Worship, when we hear from other orders of government that this isn't the problem, we have to make a strong statement like this. And we've been asked very strongly for three days to advocate on behalf of our citizens, and we have our work cut out for us with other orders of government.

Carra: Mayor Nenshi, can you please review what's on the –

Nenshi: I'll send it to the clerk.

Carra: Okay. We're going to send you the clerk.

And Councillor Gondek?

Gondek: Thank you, Chair. On the amendment, I would ask for professional courtesy if we're naming one of our partners, that being the Calgary Police Service, that we either check in with the chief of police and/or Chair Croft, I think that would be appropriate, or if you make reference to the statement they issued today where they clearly acknowledged this. I want to make sure that this is coming from the organization that we're naming rather than us naming it on their behalf. I would ask that out of professional courtesy, please, so depending on which way that's best taken.

Carra: I –

Colley-Urquhart: No, I – go ahead. I'll address that in my close, but I'd like to hear what my other colleagues have to say about that, actually.

Carra: Yeah. I mean, I'll just weigh in from the chair right now, and I have a tremendous amount of respect for what Councillor Gondek is suggesting. It's acknowledging that the Calgary Police Service has acknowledged in their statement today that there is systemic racism within their organization. But I'm not sure that that's a necessary professional courtesy, given the fact that we just spent three days hearing from the community pretty clearly that systemic racism within – and that's – this is the finding of this hearing.

So, personally, I don't think that's – I think that's a professional courtesy that is both unnecessary and counter to the spirit of the proceedings we just went through. So, with an abundance of respect, I think I'd argue that we need to not do that as a more meaningful statement than do it as a meaningful statement. But I appreciate that, Councillor Gondek.

I'd be interested to hear what the rest of committee has to say. Is there anyone at home who wants to weigh in on the amendment?

Nenshi: Davison and Keating.

Carra: Councillor Davison, I had you up to speak on the main, but I'm going to let you speak just on the motion right now.

Davison: Thank you. Yeah, on the main was what my intent was. But in reading this, I would argue that by stating the City of Calgary – we are fully and eyes wide open looking to examine the systemic racism that exists in all our City departments, and so would agree that we'd heard many things today about 311, 911, Calgary Police Service, Calgary Fire Department, CUPE Local 32 – or 37, I

believe it was. I think by stating City of Calgary, it's recognition that we have to examine each and every department, not just specific ones. So that's my two cents on that.

Carra: Are you proposing either an amendment to what's before us, or are you just suggesting you will vote against the –

Davison: I would say including all departments within the City of Calgary and –

Carra: That's what it says. Are you looking to strike Calgary Police Service from this, Councillor Davison?

Davison: Well, I don't think that is what it says. I think it says our organization and our institutions, including the City of Calgary. And you could say and all departments within [overtalking 00:38:17] –

Carra: I think the – I'm going to interrupt you and just say I think the mayor has sent the actual wording. So let's see the actual wording.

Davison: Oh. I'm looking at what's on the screen. So yeah.

Carra: Yeah. I am, too, and it occurs to me that – that is the actual wording. Okay.

Davison: Okay. Then I would say just "including all City of Calgary departments."

Carra: So are you attempting to amend this by saying "including all City of Calgary departments" and striking that from the Calgary Police Service?

Davison: Yes.

Colley-Urquhart: Well, just procedurally, you need to recognize that the Calgary Police Service is not a department of the City of Calgary.

Davison: Well, then, that's the same. Yeah.

Carra: So you're…

Davison: Okay. You know what? I'm not going to make the amendment. Just leave it as is, and we'll see where it goes.

Carra: Okay.

Davison: Okay. Thank you.

Carra: Councillor Gondek, are you looking to make an amendment?

Gondek: The only reason I raised this is because this says that this Standing Policy Committee recommends that council acknowledges and recognizes that systemic racism exists in all of these organizations. One of these organizations came out with a public statement and said, "Yep. We feel that systemic racism exists." That's not being acknowledged here. I would like that acknowledged. That's all I'm saying. You don't have to strike Calgary Police Service. I'm not saying you should do that. But I do think, out of respect for the statement they issued acknowledging that their organization accepts that systemic racism exists –

Colley-Urquhart: I understand.

Gondek: That's all I wanted to –

Colley-Urquhart: I understand now. I understand now. So I think you could add a few words at the end, then, "including the City of Calgary and the acknowledgement by the Calgary Police Service."

Gondek: Yes. However you want to fix it up, I think it's absolutely important that an organization that listened to three days of public hearings and understood their impact and the community and the need to change should be recognized.

Carra: I'm going to weigh in –

Colley-Urquhart: [overtalking 00:40:23]. Okay.

Carra: I'm going to weigh in from the chair and just say that if they truly acknowledge that, then the fact that – then they should probably not stand on the ceremony of having acknowledged that. They should just agree with that statement, and I think it's unnecessary. And I'm going to just make that point of argument. I think it waters down the power of what we heard from the citizens.

Colley-Urquhart: Yes.

Carra: And so I would highly recommend – as much as I respect what Councillor Gondek is trying to do, I don't want to in any way water down the power of what we heard from the citizens, especially if the Calgary Police Service agrees.

Colley-Urquhart: Yes. It's a done deal. So you're thinking just call that separately, then, the acknowledge by the – to call that separately as an amendment to the amendment, then, to see what our colleagues think?

Carra: Are you going to – okay. So, if you want to test Committee's will on this, Councillor Gondek, I will test – I will move – I will accept your amendment, "the acknowledgement by." Wait. Let's see if we can –

Woolley: Point of order. While I appreciate this, and I think this is a super important note to make, one of the ideas of us leaving this as is to the Council is that everybody is tired, and we're going to come out with a bad product if we muck with this too much. Right? If there is an amendment to be made, then make the amendment, but I just – we're already losing steam on the closing arguments that we're supposed to have. I think everybody can acknowledge this. But wordsmithing a powerful statement from this Committee right now, I think, would do a great disservice. And the police have acknowledged it. I think it's – I just – through the chair, let's not lose the momentum of this –

Carra: I don't want to lose the momentum either, Councillor Woolley.

Woolley: So if there's no amendment put, then what are we trying to figure out? So if someone wants to put in an amendment, then put in an amendment.

Carra: [overtalking 00:42:24] do you want to put that amendment or not?

Okay. Councillor Gondek is well within her rights to put that amendment.

Woolley: What is the amendment?

Carra: The amendment is the words "the acknowledgement by."

Nenshi: Just to give Councillor Gondek a note, if you want to do this amendment, what you should do is say, "After Calgary Police Service, as acknowledged by the joint statement by the Calgary Police Service, the Calgary Police Association, the Calgary Police Commission, and the Senior Officers Association."

Gondek: That's actually what I asked for the first time. Thank you.

Carra: Okay. Okay. So write that out, and then we'll vote on it.

Nenshi: I wrote it out. I'll send it to the clerk.

Carra: Stand by for cut and paste, Clerk.

Nenshi: There we go.

Keating: Okay. It's Councillor Keating here.

Carra: Councillor Keating.

Keating: Yes. I'm not sure if you saw I had my request in because I wholeheartedly agree with Councillor Gondek. If we're looking at the system as a whole and if we're going to start respecting all parts of the system, then we must acknowledge

when a part comes out and categorically states that they're willing to address and they believe that there's systemic racism within their department. We have to acknowledge that. It's either that or we leave out "including the CPS." Thank you.

Carra: Okay. Anyone else at home? Anyone else dialed in that would like to speak to the amendment? To the amendment, the underlying portion there?

Colley-Urquhart: It's Councillor Colley-Urquhart. I'll speak to the amendment.

Carra: This is the amendment to the amendment, Councillor Colley-Urquhart.

Colley-Urquhart: Yes. Could I speak to it?

Carra: Yes.

Colley-Urquhart: So I'm good with this amendment, and I'll tell you why – the amendment to the amendment. Let me tell you why. And I always bore my colleagues with my history, but I think sometimes it's helpful. So I was a civilian commissioner, police commissioner, in the early '90s, and then another 9 or 10 years more recently. And there's been a lot of criticism of our Calgary Police Service over the last three days. And we can't throw the baby out with the bathwater, so to speak.

I have watched the growth and the partnership that the police service of Calgary have formed with the community. The reason I wasn't here the last two hours before supper was that I was visiting SORCe, which is right across the street, which is a multi-agency collaboration that the police initiated. And it was Deputy Chief Trevor Daroux that started it. And it's phenomenal. The partnerships that the police have formed over these many, many years to serve the community is incredible. It's an untold story that needs to be told to a greater extent.

So we can all do better. And this is a powerful statement that the Police Service, the Police Association, and the Senior Officers Association – set aside the Commission. But for those three bodies to make a powerful statement that they've been listening and they have heard the community is really, really incredible. It's a defining moment. That's why I think it's so important to be here.

So there will come a day when we will deal with some of the other issues that we heard about, but it's – we're in this together. These are City of Calgary employees that work at the Calgary Police Service. And this to me – this number-one amendment and amendment to the amendment is probably the most powerful thing we could do at this moment in time. So I would ask us all if we could just please all unanimously support it. Thank you.

Carra: Thank you, Councillor Colley-Urquhart.

Mayor Nenshi on the amendment to the amendment.

Nenshi: Thanks, Chair.

Councillor Colley-Urquhart, you just about almost convinced me with that. But I actually am going to say that if this amendment passes, it's fine. It's still a powerful statement. I will not be voting for it. The reason I will not be voting for it is, after everything we heard today, we have to sit – and yesterday and the day before – we sit as the voice of the community. And I think it's okay for us to say as the voice of the community, whether or not the police acknowledge it, we acknowledge it, that we believe that this is in place.

And I think that's an important statement to make because yes, Councillor Davison, we heard about the Human Resources Department. We heard about 911. We heard about the fire department. We heard shocking things about the fire department. But we heard a lot about the police. And I did not hear anyone say that "Calgary neighborhoods makes me feel unsafe to be a citizen of Calgary." I didn't hear them say that "Calgary parks makes me feel unsafe to be a neighbor of Calgary – a citizen of Calgary," or that "The finance department makes me feel that way," or the payroll department.

But we heard a lot about the Calgary Police Service. So if this passes, this is fine. And the big, big thing about this, as Councillor Colley-Urquhart said, is that the Calgary Police Association and the Senior Officers Association signed onto this statement. That is not something we're seeing across North America right now. It is a big deal, and it should be acknowledged. And I'm very pleased to have seen it happen. I also think that we can simply say as people who speak for the community that this exists.

So I don't mind it. It's fine to put it there because it's acknowledging something important. But I will be voting against it.

Carra: Councillor Woolley?

Woolley: Yeah. Thank you. For much of the reasons that the mayor said as well, I think it takes away from us making a strong statement as those who are most accountable directly to our citizens. I've had a lot of people – and remember that this joint statement came out about two hours ago before we'd actually even ended up – ended hearing from all of the members of the community. But a number of people had reached out and said, "There's a point in this that we were to improve public safety persons and enhance confidence."

What we have heard from hundreds of people is a total lack of no confidence. I think someone said zero times two is still zero. And this isn't about enhancing confidence. This is about trying to rebuild trust to have any confidence. And so we need to make this statement as those most accountable for all of our citizens, and this is an unnecessary watering down of this strong statement.

Carra: Anyone else to debate? I'm going to debate before I hand it over to Councillor Gondek to pose, and I would say I'm going to – oh, Councillor –

Colley-Urquhart: Councillor Sutherland.

Carra: Okay. Councillor Sutherland, please go.

Sutherland: Thank you. I'll be very brief. I'll be supporting the amendment. I do not think it waters anything down. In fact, I think it does the opposite. Never – I can't recall, and probably Councillor Colley-Urquhart could over the many years, that you have all the different associations within the Police Service saying the same thing. And I think it's historic that they're all saying the same thing together.

And to say it's watering down, well, it's step one. Step one is acknowledging this exists. And if you don't even acknowledge it, that it doesn't exist, nothing can ever change. And this organization has just said, "We acknowledge it, and we have to do something about it." So I think we need to give them the recognition of fact they're all saying they acknowledge that this problem is here. And that's step one. Thank you.

Carra: Councillor Chu?

Chu: Thank you, Chair. I totally agree. I'm going to support this. And it's very important – I say that so many times – that first we have to acknowledge that that's an issue. And the Calgary Police Service is doing that. And at the higher level, Canada is doing that. The whole society is doing that. A lot of places – being a Colored person, an immigrant, and police officer for 21 years, is the police service perfect? No. Can it get better? [unclear 00:52:08] recognize it, and I worked in the Diversity Resource Unit for many years to try to do the best I can to bring this to attention and try to fix the issue.

And many people talked today, and they didn't say – I didn't hear much to say about Canada is a very tolerant place. Don't get me wrong; there is racism I have experienced myself, too. On the other hand, if Calgary is such a racist city – don't forget we have 40% councillors on council – we are minority, or a [bisection 00:52:57], as well. And what does that say? People keep saying that. We've got to be proportional. We're 38%. We're at 40 [audio cuts out] shows that Calgarians, majority of Calgary, is not racist whatsoever.

And for the police department, they're trying to do the best they can, in my opinion. Did I have a bad experience? Yes, I did. But let me tell you, overwhelming majority of the people – [unclear 00:53:30] store, they come up to me, say hi to me, pat me on the shoulder. If it's such a bad place, why is that we have a very high rate – I don't remember now – 80 percentile in satisfaction in Calgary? And I don't think we fix that in a bad way. It's true numbers.

If it's such a bad thing, I don't think we'd get that kind of number. And, again, racism does exist. And that's why we, first of all, had – that's why we're fixing it. And it sounded like you said. The association and the senior association – they all came out and say the same thing. That's never happened, and that's putting it on the table. Tell the public. We need the trust of the police because when you're in trouble, who are you going to call? Right?

So let's send a message to the public, to Calgary and North America, "Hey, our police department from the top to the bottom, everybody's thinking the same thing. Yes, let's fix this together." And I thank them, too, not being in chamber or being online, letting the people know they're there, because many times when I was working, I don't put a uniform on because – for [this same very reason 00:55:07]. Some people can't find a place. They're afraid of police. And the police doing the best – again, is there people doing the wrong thing? That's another – point out those people. Get them fired if necessary. And I'm 100% on that, and – because that reputation of the police – many – and I'm a retired police officer. I'm going to get a bad rap, too. I don't want that.

So this is very important, in my opinion. Please, Council, let's support this. This is our institution, a very important institution. That's why we spend so much money on it. Why? If you don't have law and order, guess what. The place I came from, everybody has a metal bar on their door. How many people had to in Calgary? Maybe a few. I have seen a few. But [audio cuts out] law and order, country, and the city. And some people might have a bad experience with the police. The majority still think that policing is a very, very important institution and the tool to make Calgary a [vibrant 00:56:27] city in every aspect.

So I think it's very important, and please support this. Thank you.

Carra: Thank you, Councillor Chu. I believe we have Councillor Davison on a point of procedure – I mean a point of order.

Davison: Point of order. Just procedurally, this has been an incredibly emotional process for everyone. And I think that a lot of us really haven't had the time to digest a lot of what we've heard. And so how do we allow ourselves the time to consider everything we've gone through in the last three days? Because I really think what's critical is that we get this right and not confuse the public over the

nuance of our recommendations. I think the first and most important thing here is that we –

Carra: I think that ship's sailed, Councillor Davison.

Davison: Well, I guess the important piece here is to be aligned. As we've seen and done in other committees, we can table these recommendations and we can move them to Council because that's really where we're going to ratify the recommendation. So if we think that there are additions to be made in the coming days or that reflection is part of the process, I think we're walking a fine line here of trying to cram through some recommendations, or do we take our time?

Carra: I'd say, are you moving to refer this to Council? Before you answer that question, I'm going to let Mayor Nenshi weigh in.

Nenshi: Thanks, Councillor Carra. Thanks, Mr. Chair. As you said at the beginning, I think the intent is precisely what Councillor Davison is saying, that things will shift a little bit between now and Council. But I think what is really important is what Councillor Colley-Urquhart said. And I tried to talk her out of it, and she was, as she usually is, correct when she pushed back on me because I said I didn't want to get into this procedural stuff today. We can do a little bit of that offline like we did with the Green Line and come back with a new set of recommendations at Council.

But Councillor Colley-Urquhart said, and I think it's incredibly important, we're not getting out of this room until we acknowledge the systemic racism. And so I agree with Councillor Davison that we're going to do some work on this going forward. I think after these three days it would be an incredible disservice to the people that we have heard from to not pass this as one of the recommendations that then goes forward to Council.

Carra: So that's the mayor's political advice to you, Councillor Davison. Are you going to, in the face of that, move a referral or not?

Davison: Well, I think it's important to have that debate. I don't really know what I want to do, and to be quite honest, I don't really know that I feel comfortable tabling or doing anything right now. [overtalking 00:59:32] –

Carra: Okay. Well, you've already –

Davison: Well, hang on a second. I'd like to explain myself, and if you could stop cutting me off, that would be fantastic because we've heard a lot of commentary from you, and I would like to explain myself if that's possible. The challenge I have here is that I want to be seen doing something. I also don't want to be seen

doing the wrong thing. I fear saying the wrong thing. I fear communicating and doing the wrong thing.

[47:00:00-48:00:00]

And I feel like we haven't had a lot of time to reflect on everything we've gone through in the last few days. And so if we're trying to say we've got to be seen doing something, that's one thing. I don't know what to do here. And so I guess I'm looking to have the debate, rather than just at the end of three days rush something on the floor and give ourselves a pat on the back and get on with our day here.

Carra: Okay, so this is you on a point of order. I appreciate your rumination. What would you like to do? Are you going to cede the floor or would you like to...

Davison: Sure, I'll cede the floor because I think it's an idea, and honestly, I don't know what to do with it.

Carra: Okay, thank you. I just want to let the – I will debate and then I will hand it back to Jyoti Gondek to close on the amendment to the amendment. And I would like to sort of build on the arguments that we heard from Mayor Nenshi and Evan Woolley, and also I think vibe off of some of the rumination that Councillor Davison shared with us on his point of order and that is this: I haven't been looking at Twitter right now, but I can only imagine that everyone who's been following along is feeling a little gut punched by how we're doing exactly what I was hoping we wouldn't do, which is the wet work of legislation when it's time to make a powerful statement.

I am completely convinced that the main amendment to was an omission and we absolutely should've acknowledged – and I thank Councillor Colley-Urquhart for bringing the main amendment forward – have to acknowledge that systemic racism exists. If we heard anything from the public, it's that.

I do think that this amendment is – it's like a little metaphor of the larger problem, which is that we're losing our thunder to make a big statement. And councillor – and I agree that the fact that the police commission, the police association, the senior officers association all signed onto this statement is a great step in a North American context where Black lives matter.

But I'm going to debate Councillor Sutherland's argument that this is part of step one. Step one was hearing from the public, and we're still in step one. Step two is the police department or the police service responding to what they heard, and they've done that, before we've taken step one. Step three is bringing it together. The community, who we're representing here, and the police commission, who's responding to the community, that's step three. And

to try and put them together would be a disservice to the process that we have to take.

So I absolutely think we should support the amendment but we should not support the amendment to the amendment because it gets ahead of where we have to be. And everyone's freaked out about taking a wrong step and saying the wrong thing. This is the wrong thing at the wrong time. Please do not support it. I'll turn it over to Councillor Gondek for her close.

Gondek: So holding an organization to account for something that it has made a commitment to is a significantly different thing that telling an organization what it is. With this amendment, we hold these organizations accountable for the words that they put in writing and released publicly. That's important to me.

And there's been a lot of talk about losing the thunder and the power of this committee. It's a disservice to the process. I will tell you something. I am the only woman of color on this council. I was appointed by this council to serve on police commission. If you don't think that I have worked my butt off for the last three days to work with these organizations to help them understand what acknowledgment would mean – and they willingly made a statement. I had to do no coercing because they listened to the people that came here. There is nothing more powerful than these four groups representing the Calgary Police Service coming forward and saying, "We heard people who have felt unheard."

I did my job that I was brought here to do and to say that I am wordsmithing and watering things down – I will take the responsibility for doing what I had to do, and I hope, committee, that you will recognize how important it is that these organizations took accountability for having to change. Please support this.

Woolley: I would just like to rise on a point of privilege for a moment. I had a – one of the names of the signatures on this – on this statement, on this release is Chair Bonita Croft from the Calgary Police Commission. And in a conversation late this afternoon, I said, "How you been listening in to the voices of this city?" And I was told, "No, I was not able to listen." I said, "So you didn't to any of them?" And the answer was, "I was unable to listen to any of the voices in the community that came to speak to us."

Voice: Wow.

Woolley: And that's why I think it's – that's why I rose on a point of privilege. I wasn't going to say anything, but to have this go out in the last minute, I think, is very unfortunate, particularly when I was made aware of that. And I find that to be deeply, deeply problematic, and I'll leave it at that.

Carra: Okay.

Gondek: Point of privilege – Chair, we are talking about an individual who is not here. This is frankly hearsay. This person can't even defend themselves, and that is one person out of four organizations that came together. I find it troubling that we are now pointing fingers at people. Don't forget that individual also has a day job and volunteers.

Carra: Yeah, that's fine. I don't think that was the point that Councillor Woolley was making on his rising on a point of privilege. It's sort of an unorthodox thing to do right after the close, but I'm going to accept it as the chair because I think it's extremely pertinent and it is a point of privilege. I appreciate the fact that – I don't think he was making the point that the chair had to listen to this. But I accept your acknowledgment of that.

Voice: But he totally did.

Carra: All right. It's closed. I will call to question on the amendment to the amendment, which is the underlined portion of the statement number one, only the underlined portion. All in favor? Opposed?

Call the role, Madam Clerk.

Clerk: On the amendment to the amendment. Councillor Farkas? Councillor Farrell?

Farrell: No.

Clerk: Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating?

Keating: Yes.

Clerk: Councillor Magliocca?

Magliocca: Yes.

Clerk: Councillor Sutherland?

Sutherland: Yes.

Clerk: Councillor Woolley?

Woolley:	No.
Clerk:	Councillor Carra?
Carra:	No.
Clerk:	Councillor Chahal?
Chahal:	No.
Clerk:	Councillor Chu?
Chu:	Yes.
Clerk:	Councillor Colley-Urquhart?
Colley-Urquhart:	Yes.
Clerk:	Councillor Davison?
Davison:	Yes.
Clerk:	Councillor Demong?
Demong:	Yes.
Clerk:	Mayor Nenshi?
Nenshi:	No.
Clerk:	That is carried.
Carra:	Okay.
Clerk:	Thank you.
Carra:	On the amendment as amended, any further debate, or do I hand it to Councillor Colley-Urquhart to close? Councillor Colley-Urquhart to close.
Colley-Urquhart:	Thank you. Colleagues, I'll be brief. I think this debate we just had was very, very important. And to proceed now with the amended amendment that's before us and for all those that are listening that presented, this is a defining moment in

the history of our city, and it will make a broad and bold statement, not only across the province but the country.

I don't know of any other city or municipality or county that has made a statement like this. And I know how important that those two words are after three days of public hearings. So I know from what I've heard from my colleagues that we're all united on this, that any one of us could've written this amendment. So with that, I'm closed, and thank you.

Carra: Madam Clerk, call the roll, please.

Clerk: On the amendment as amended, Councillor Demong? Councillor –

Demong: Yes.

Clerk: Farkas? Sorry, my apologies. Councillor Farkas? Councillor Farrell?

Farrell: Yes.

Clerk: Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating?

Keating: Yes.

Clerk: Councillor Magliocca?

Magliocca: Yes.

Clerk: Councillor Sutherland?

Sutherland: Yes.

Clerk: Councillor Woolley?

Woolley: Yes.

Clerk: Councillor Chahal?

Chahal: Yes.

Clerk: Councillor Chu?

Chu: Yes.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Yes.

Clerk: Councillor Davison?

Davison: Yes.

Clerk: Mayor Nenshi?

Nenshi: Yes.

Clerk: Councillor Carra?

Carra: Yes.

Clerk: That is carried anonymously. Thank you.

Carra: Okay. Thank you, Councillor Colley-Urquhart. On the main –

Colley-Urquhart: You're welcome.

Carra: I just want to say that I'm really sad that the procedural wet work derailed the incredible start to the ruminations on what we've spent the last three days hearing, that Councillor Woolley set up, that Councillor Keating continued. Very important amendment though. Thank you, Councillor Colley-Urquhart. I have Jeff Davison up next. Closing statement.

Davison: Sure. Thanks, Chair. I'll be brief. You know, the one thing that kind of struck me over the last few days is that we often pat ourselves on the back that Calgary's one of the most livable places in the world, but I can tell you over the last few days it certainly didn't leave me with that impression or feeling. It was uncomfortable, and frankly, it should've been.

But it was also incredibly moving to listen and learn about the realities that thousands of Calgarians have faced each and every day. I want to commend the speakers for their courage to address inequality and racism in all its forms and just can't imagine how hard it has been and continues to be in sharing these deeply personal experiences.

A huge thank you to Dr. Smith and Mr. DaBreo for being present. And you know, thank you for sticking it out with us over the last few days. Your expertise and

your knowledge and your wisdom – we really look forward to working with you guys on the next steps through this process.

But for today I think I'll simply say that I certainly support these recommendations and in the time between now and council certainly plan on reflecting on all the learnings of the past few days and how, you know, we consider as elected officials and lawmakers here in Calgary that we can collectively – and how I can personally – promote active anti-racism in our city. And so just a thanks to everybody who made the time to participate in this incredibly historic process. Thanks.

Carra: Thank you, Councillor Davison. Councillor Chu?

Chu: Thank you. Can you hear me? Hello?

Carra: Yeah, we can hear you.

Chu: Okay. Sorry, I just changed headsets. Okay, I just want to say that yes, there are racists. But however, I just want to say I don't hear anybody saying that they want to say thanks to Canada for allowing me and my family to immigrate here and many millions of immigrants come to Canada. And also Calgarians are very, very tolerant people – again, because we have 40 percent on council who are visible minorities or bisexual as well. Can we do better? Of course, we can do better.

However, unintentionally spelling or pronouncing someone's names wrong aren't racism. And also only allow a speaker to speak for five minutes – that's the rule. That's not a racism. And also if people didn't vote for me, I don't think that means that they're racism because they didn't vote for me, because I'm a minority. It's upon me to convince people. Because I didn't do a better job to convince however many percent, there's people that they didn't vote for me.

So I will be supporting this. And I just want to say that, again, Canada is a very tolerant country, and thank you, Canada. Every Canada Day I thank God that I'm here and for the equal opportunities, which I worked very hard to be a police officer and working hard for 21 years and working very hard to be elected in Calgary. Thank you.

Carra: Thank you, Councillor Chu. Councillor Gondek, I have you on the list.

Gondek: Thank you, Chair. What we heard from most people that came and presented to us is that they didn't want to hear from us. It was their turn to talk. It was our turn to listen, and they didn't want to hear how we could relate to them because that's not what this was about. They didn't want to hear about our experiences because that's not what this is about.

We were here to listen. Listen is what we did, and we are now taking action. This was messy. It was necessarily messy because we've never done this before. An acknowledgment of this nature is – it's impossible to do because the systemic racism we're trying to combat is rooted in a system we're trying to use to combat it. That's impossible.

I am grateful to the people who came and spoke. I've listened and I need to be so much better. I started this off thinking I could relate to you and understand you and you would trust me to help you. I have so much more trust earning to do, even though I've been in many of your situations. We will do the best we can. It's going to be ugly. Buckle up.

Carra: Thank you, Councillor Gondek. Councillor Farrell, would you like to offer a statement?

Farrell: Thank you, Chair. Thank you, Chair, for chairing this meeting with patience and pathos. I've been in a lot of hearings over my years, and I think this one is the most meaningful and the most painful. I heard so much anger and so much pain from our neighbors, from the people we share our city with. And not all of us experience this city in the same way.

And we will be judged by our actions. This is a movement that I don't think we can be the same. I don't want to be the same. So if we – and I've been through many anti-racism policies, equity policies, and they really haven't made a big difference in people's lives. If we don't make a difference in the way people experience their city in an equitable way, we will have failed as a council.

And so let's hold each other to account, that this is the moment – this is the moment in history where we can make a difference. If we don't, then shame on us. So I want to thank all the people who spoke and exposed their darkest moments. I wish we could've done it differently. I wish that we could've moved forward without all that pain.

But today we have an opportunity. And please, Council, let's not squander it. Let's not forget this moment as we move forward with action. Thank you.

Carra: Thank you, Councillor Farrell.

In the spirit of this not being a normal meeting, we are joined here at the table by a member of the community, by two members of the community. And I'd like to offer Nyall DaBreo, who's been here since the very beginning and all through it with us, a moment to offer some reflection.

DaBreo: Thank you.

Nenshi: I'm going to interrupt you if I may?

DaBreo: Go ahead.

Nenshi: Why don't we let council finish? Because I think I would like to hear from Nyall and Dr. Smith as the last speakers of this.

Carra: That's not what I heard from them, but if you would like that, we can do that instead.

Nenshi: I mean, it's not what I would like, but I would like to end this – I mean, it is what I would like, but it's not about the fact that I would like it. But we've heard from the community so much in the last three days, and it just feels right to me instead of finishing with the mayor and a close like we always do to finish with the authentic voice of the community as represented by these two extraordinary people who've been with us.

Carra: I'm not against that. Is that okay with the two of you? The pressure's on now, Nyall.

DaBreo: I'd actually like to just speak right now. I think the leadership by this council has been great, and I'm fine to defer to it, but if you want me to have the last work – or I defer to Dr. Smith. But please, just let me know. Just let me know.

Carra: I'm going to go with the mayor.

Nenshi: First time for everything.

Carra: Yeah, first time I go with the mayor. All right, we'll finish the procedural matter, and then we will end with reflections from our representatives from the community. Okay, that leaves Mayor Nenshi up next, unless you'd like me to go before you, sir? Councillor Chahal is my last. We're the last three people.

Nenshi: If you don't mind, go ahead. I'm still collecting my thoughts.

Carra: Okay, I will try and speak.

Colley-Urquhart The mayor should go last.

Carra: Well, Councillor Chahal has to go last because he's the mover. But I will –

Colley-Urquhart: I forgot. Sorry, Chahal.

Carra: And – all right. I will say that I never really intended to become a politician, and now I'm 10 years into the job and I've spent almost as much time as a politician

as I did in the career that led me to city politics, which was sustainable urban design community building, community activism. And I came to city hall with a platform called Great Neighbourhoods. And it's based on the simple and compelling idea that great neighborhoods make a great city. And a great neighborhood is a place for people of all ages, all stages, all wages, and in a pluralistic project like Calgary, people of all backgrounds as well.

And I fundamentally believe that how we build our city physically can contribute to the justness and the equity and the accessibility and the inclusiveness of the society that we're building together. Neighborhoods are places, but they're also people. And as we've learned through three days, they're also the intersectional relationship between people, place, and institutional structures.

And so I can tell you that the urban design movement that I've been a part of, the new urbanism, for 30 years – I've sent my amazing staff virtually to the Congress for the New Urbanism. And so much of what that movement is talking about now are matters of inclusivity, matters of anti-racism, because it's essential that when we build our communities together as physical and social constructs that we're extremely thoughtful. And so I have – this dovetails with my fundamental work. And I want to give a shout-out to Bethel Afework who spoke so eloquently about zoning as a structure of systemic racism.

And I will tell everybody who's been watching, it's really the power of your municipal government – the power that actually resides in this order of government is the power to shape the city we live in together. And we all have to plug in to how that works. I also want to give a shout-out to Jeremy John Escobar Torio who spoke about environmental justice, environmental racism as one of the systems of structural racism and how the city we build is a product of alleviating or ensconcing structural racism and systemic racism. And he also tied it to climate change, which is a critically important thing to do, too, in this time and age.

If COVID-19 has taught us anything, it's that we're all in this together and we have to not only think globally and act locally but also act globally as we work together. And I fundamentally believe that the neighborhood's the place where that happens. And I'm so proud that movements talking about local democracy and inclusivity and movements talking about physically building our cities equitably are merging at this point in history throughout the world, and it's happening right here. And we are in the process of overhauling our zoning codes and our policy for building great communities for everyone. And I encourage everyone who's spent time talking about racism to get involved in that as well because it's critically important.

One of the things that I heard over the course of this debate is how different racism manifests itself south of the border and here in Canada. And you know, we've acknowledged that as urban designers and city builders for a while. We

always say that when you go into a community in the states and you want to talk about neighborhood change, you face an angry mob and you're in a fight from the moment you get there. And when you try to and do the same thing in a Canadian context, everyone's really smiley and nice and there's no fight. And then when you turn around, they knife you in the back.

And that's exactly what I heard from people about the experience of racism in Canada. It seems a lot nicer, but when you're not looking, when you least expect it, that's when you get knifed. And it's interesting to me that the same thing is experienced in the project of city building.

I came into this thinking I had a very strong handle on systemic racism in our community systems of oppression. But I also knew that I was going to get a serious master class, to use Dr. Smith's compelling term, in the difference between theory and practice. And I did. And I'm exhausted and uncomfortable and beaten up by that. And as Councillor Woolley said, that is a moon-cast shadow compared to the deep weight that so many – too many – of our neighbors experience.

I have been a big supporter of our police service over the years as the best and brightest example of community policing, of a police force that works with the community and not at the community in a North American context. And that might be true, Councillor Chu, but oh, my goodness, if you are not convinced that we have a long way to go to make it right and to live up to the ideals that we think – I mean, you want to talk about a gap between theory and practice, that was a serious – that was, for me, the biggest surprise. That was my biggest experience of privilege and I – we can't do that.

And something that I've been asking myself, when I heard people, older people who have been in this fight for decades say, "I did not think that my children would have to be dealing with what I had to deal with in this day and age," I wonder – and I've got two questions. You know, is it that it's just we're Canadian and nice and it's sort of hidden and it's always been there? Or is it getting worse? And the mayor said both, and I agree. The answer's, "Yes."

And I want to dig in a little bit to it getting worse – the question, are we sliding backwards? I was elected in 2010 alongside our amazing mayor, and I say, to use his term, it was a period of politics in full sentences. And I always tell people I was elected in an age of politics in full sentences. And now I'm enduring an age of a politics of anger and fear and division. And I believe that democracy – the same way there is a pathogen in the human herd, COVID-19, I believe there's pathogens trying to kill our project of democracy.

And for a long time now I've been talking about two vectors of disease in our democracy. One of them is weaponized misinformation. There's a deliberate

attempt by bad actors to destroy our unifying objective reality, a conceptual – our ability to both plug into a conceptual reality.

And I'm glad, as traumatic as it was, that we had one dude show up to make the lame case that, in fact, whites, white people in our society are a victim of Black racism and it's not the other way around. That is so bizarre, but you know what? That is happening. That is a disease that is afflicting our project of democracy, the fact that we are being split into groups that can look at the same objective reality and tell each other completely antithetical stories. And that is something that we are being manipulated into.

We are being divided and driven apart by weaponized misinformation in a very deliberate way. It has been – it's the craft of old-school propaganda enhanced by brain science. We now understand that the human brain has blind spots a mile wide, and people are exploiting that. It's supercharged by social media.

The other thing that's killing democracy is a disease from within, and it's the permanent campaign. The whole project is based on the idea that we will have periodic competitions of ideas for the right to govern. And now we govern as an act of permanent competition. The script has been flipped, and those two things are killing us.

And you know, I thought that was it, those two things. But I thought that weaponized misinformation was merely a tool of the permanent campaign. But two history professors at Yale University, Steven Levitsky and Daniel Ziblatt, a couple months ago published a book called *How Democracies Die*. And their theory, their historical analysis is that there has never been a democracy in the history of Western democracy that has successfully survived the transition of its founding cultural ethnic group transitioning from the majority of the population into a plurality of the population and that when the dominant establishing group is in danger of no longer controlling the majority share, they dismantle the democracy rather than share power across different peoples. And I would suggest to you that that division is exactly what's happening right now, and it explains the rise of Trump and it explains Brexit and it explains the rise of over-racism clinging to the structures of structural racism, the skeletal systems of structural racism that we should be working to demolish.

So I want to thank – you know, COVID-19 in some ways could be a blessing in disguise. Black Lives Matter, the senseless killing of George Floyd is also not that senseless if it rises up and allows us to mobilize against these forces that are killing us, that are killing what we're trying to do here together, which is build a great, pluralistic, equal, inclusive society together. So I think that we have a historic moment to act. We have momentum, and we need to act. And everything we do has to significantly change the game.

I want to note that on top of refining what's coming to council on the 20th, we're also going to email every single person who spoke and thank them and sort of give them a little bit of a rundown on what's coming and how to stay plugged in. And what comes after the 20th when we take our commitment to action and make it policy and law is that we have to build deep ties with this incredible community that's come together. So I want to thank everybody who did that, who came together and shared over the last three days with us.

The only other thanks I want to give before I cede the floor to Mayor Nenshi is I want to thank our administrative teams and our clerks teams. I want to thank my incredible team in my office and the mayor's incredible team, who worked so hard to help make today and yesterday and the day before these proceedings happen. And the last thanks I just want to give is to Gene, who's made this transition to a semi-digital world really work.

Voice: There's a whole crew upstairs too.

Carra: Well, Gene and his team. Well, you're just the face of it, Gene, but we really appreciate you.

All right. Well, I think we've got work to do, but I think it's really exciting, and I'm very hopeful. And with that, I'll turn it over to Mayor Nenshi.

Nenshi: Thank you so much, Chair. I have been sitting here debating back and forth. Do I want to do a big speech? Do I want to do a big speech now? Do I want to wait until council and do a big speech? I don't know. So I don't know what's going to happen in the next couple of minutes because I am sitting here in a mess of emotions.

I'm heartbroken. I'm angry. I'm not surprised. I'm shocked in some things I heard, but I'm not surprised by what we heard today. I'm exhausted in a way that I don't normally allow myself to be exhausted. But I'm also living in a moment of extraordinary gratitude and extraordinary pride in so much of what we built here in our community.

I'm proud of everyone in this room. I'm proud of Melanie and Katie and your teams for what you've done to bring us together in a conversation we've never had before. I'm proud of the folks who make this happen every day. I'm proud of my council colleagues for what they just did in acknowledging the existence of real racism in this place that we talk so well about, that we are so proud of every single day. I'm exceptionally proud of you, my brother, Mr. Chair, at the work that you've done.

You know, as we went through COVID, a lot of people said, "Will council be able to do any work during this time period?" And some city councils stopped

meeting. And they just did the necessary. They just did the stuff to keep the wheels on the bus. And we said we will continue to do our work because citizens expect that of us, and you, sir, have led us through not one but two extraordinary moments for our community.

So Councillor Carra and I had a bit of a set-to on the Friday before all of this started. Not really a set-to because he agreed, as he always does, that I was right, but he had said that this was going to be a historic moment. And I said, "It's not a historical moment, Gian-Carlo, it's a meeting. But it might be the beginning of something historic." And I still believe that, but I also still believe now that it is historic.

Folks, I want you to think about one thing. I've been sitting in that chair for 10 years almost. I have presided over thousands and thousands of public hearings, and the number of people of color, of Black people and of Indigenous people that we've heard from in the last three days is an order of magnitude higher than the number of Black people, Indigenous people, and people of color that I have seen in this room in 10 years.

And that is something because it means there's a community that we're not hearing as we sit here and as we make these decisions. You know, when you hear me talk about COVID, I often talk about one of my big learnings, which I always knew but I never really talked about before – that right here in this city, in this extraordinary place, we've allowed the creation of an economic underclass of people, almost all of whom are first-generation immigrant and refugee women who get up very early in the morning and take the bus to work. And they go to work to wake up our grandparents, to change their diapers, and to feed them breakfast.

And they only get 30 hours a week because nobody wants to pay them benefits. So in addition to getting up that early and going to work, they go to their second job at night and do the night shift and put our grandparents to bed. And when an outbreak breaks out, we blame them. We say, "How are you doing these two different jobs? How are you spreading this virus, spreading this pandemic?" But if not for the pandemic, we would not be in this moment. We would not be in this moment where we can have this conversation.

You know, I've told my own story so many times, but I don't know if I've ever really told my own story. You've heard the version of it about how my dad in Arusha, Tanzania, saw a picture of the Toronto city hall and said, "One day I'm going to go see that city hall." And 30 years later, after a lot of struggle, a lot of sacrifice but a lot of seva, a lot of service, he got to sit in a city hall thousands of kilometers away just before he died and saw his son become the mayor.

And I've said many times that that may sound like an extraordinary story but it's ordinary. It's ordinary because it is the story of this place. But it's not the story for all of us. And as much as I feel like I've led a life of anti-racism work, as much as I feel like I've led a life of fighting for human rights every single day, you don't always see that side. I don't often talk about the fact that when I was growing up, sometimes we were just a little bit poor, most of the time, we were very poor. I don't often talk about the racism. I don't often talk about the fact that, well, I've been lucky enough not to have any interactions with the Calgary Police Service.

I've been on the ground with a knee in my back and a gun at the back of my head by a police officer who said, "You match the description of the suspect." And I often use my perfect Canadian accent and my big words and my outstanding public education to try and make change. And a lot of that covers up that anger. A lot of that covers up that exhaustion that we feel every day.

You know, three days ago, I started trying to set the framework for the work that we've done by laying out three provocative questions. And it was funny because some of the people that over the course of the day said, "Why is he asking those questions? Doesn't he know the answer." And I should've been a little more clear that I have an answer but I was trying to be provocative.

And the three questions were, can we hold in our hearts and our minds the two contradictory ideas of the fact that we are the greatest experiment in pluralism in the history of the world and the fact that, for many of us, that life of racism still exists? The second question was, what is systemic racism? I didn't ask that because I don't know. I asked that because I wanted everyone listening to ask themselves that and say, what are the systems that make a difference in my life? What are the systems that impact the way that I work and move and hopefully prosper through this community? Whether I'm white, whether I'm mainstream, whether I'm a member of a racialized community, whether I'm a Black Canadian or an Indigenous Canadian because, of course, nothing I've ever gone through compares to anything that Black Canadians and Indigenous Canadians and racialized women have had to go through. And the third question was, whose work is this?

On Tuesday morning just before this hearing – and I said this on Tuesday but I'm going to say it again – on Tuesday morning just before this hearing, I was doing a radio interview because I have that kind of privilege. I can set the stage; I get a microphone. And the question I was asked by a very thoughtful interviewer who genuinely wanted to know the answer was, "Well, you're a Muslim." Not a person of color. A Muslim. For me it's more about my faith than it is about the color of my skin. "You're a Muslim. You've been the mayor for 10 years. Why haven't you solved systemic racism yet?"

And I didn't give him the answer I wanted to give him that morning. I didn't want to go there, because he was well-meaning. And I wanted to answer the question in a way people could hear before we started these hearings. What I wanted to say was, "No, of course, I haven't solved it. And yes, I have failed. I have failed in so many ways. But why is it my job? Why is it only my job? Why is it that in the worlds in which I live where almost every single day I am the only non-white person in the room, why do I carry that additional weight?"

And I recognize that I say that from a place of extraordinary privilege. So think about the extra weight that everyone else carries. Think about the exhaustion of that. Think about how in moving through your life, you've got to be so much more. You can't just be an outstanding person in your profession. You've also got to be an ambassador for your race. Think about how that must feel.

And don't just think about it. You heard it. Listen to what the people were saying about what that really means and what kind of a society we built.

But despite that, despite being heartbroken, despite being exhausted, despite being really angry, I still come to that place of gratitude. I still come to that place where we can do it. We can do it here. There is nowhere in the world I would rather be than right here, right now. There is nowhere in the world I would rather be than having heard the testimony of these citizens these last three days. There's nowhere in the world than I'd rather be than in a place where we can have the tough conversations, in a place where my colleagues on city council get it. They understand what we need to do right now.

And so I don't think it's going to be ugly. It could be ugly. We can make it ugly. But I also think that we can be in a place of extraordinary creation, a place of incredible optimism for what is possible today. For the last two years because, yes, Councillor Carra, is it getting worse, and for the last two years I've been saying the same thing over and over and over again – that there are people in our community that drive this work. There are people in our community who aim for division and anger and mean-spiritedness and hatred.

Sometimes they call us snowflakes, and I always laugh when I hear that because I think to myself, you know, being the mayor, I get to help run the snow removal budget. And one thing I know is that enough snowflakes put together are the most powerful force in the world. Bring on the blizzard, I say.

But I also say that anger and mean-spirited and division cannot win. We cannot allow them to win. But ultimately compassion and kindness and mercy and love must win. And these are not weak statements. These are not soft statements. These are statements of extraordinary power and extraordinary strength.

Many of you will know the quote that I am about to give you. "Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." It's Martin Luther King. And as we go through these mixed emotions, I still sit here in gratitude and I sit here in love.

Carra: Thank you for dropping a speech on us, Mayor Nenshi.

Nenshi: I really wasn't going to.

Carra: Yeah, no one thought so, but that was great. Councillor Chahal to close.

Nenshi: By the way, I'm sure I heard you say [inaudible].

Carra: Yes, I did, didn't I? You heard that, Madam Clerk, did you not?

Clerk: Yes.

Carra: Good.

Chahal: First of all, I was honored to move these recommendations on Tuesday. Over the last three days, we have spent an enormous amount of time, and we probably need to spend still a lot more on listening and learning from over 150 speakers. And they've had the opportunity to share their concerns, frustrations, and lived experiences in reference to systemic racism with people of color, in particular those in the Black and Indigenous communities.

I, like Councillor Woolley, scribbling away here and at home of pages and pages of notes. And I was just so proud of all the people who had the courage to come up and tell their stories. I thought on a number of occasions that, you know, I want to be up there and tell a few, but I'll have my time. And it's important that we give those members of our community the space to do so.

I first of all want to thank all the speakers who attended. Our distinguished expert panelist Nyall, who's still here, thank you. I had a great conversation with lunch with you the other day, as well, who presented to start this journey, this journey of learning. And as well as our co-chairs for the great job, Councillor Carra, thank you, and Dr. Smith, thank you.

As a member of council, I want to ensure that the speakers and the public at large that we are listening, learning, and committed to take action. For too long, elected officials and bureaucrats at all levels of government have paid lip service to this issue. Promises are made, a report is written, and some symbolic gestures are provided. I would say to all of you – and it was mentioned today but I heard this the other day as well – and I'm paraphrasing: I do not accept

breadcrumbs. Ask for the full meal on the big plate. That was Natasha Cloud from the Washington Mystics, a WNBA player. Your voices will lead to change if you remain committed to being vocal and continuously demanding change until change occurs.

As a person of color, I will say this: Change is a collaborative effort. It's not about us versus them or about finger-pointing. We all have biases, including myself. We need to recognize, acknowledge, and come together to find solutions. Our Indigenous communities have been systemically brutalized, and yet we refuse as a society to address the underlying issues.

I was born and raised in Calgary, and I acknowledge that throughout Canada and particularly in the West, we have ridiculed, dismissed, and stereotyped the Indigenous population and have never accepted them as equal participants in society. We've blamed them. We blamed their leaders without acknowledging the historical burden of responsibility.

I also realize that we have never truly been taught about our rich cultural history. We were raised on a whitewashed version of history. Our rich history with settlers from all over the world, from Russia to Ukrainians to Italians to Vietnamese to Indians to Africans, to name a few. In particular, we have a rich Black history. I was never taught about the Black Americans immigrating to Alberta to escape from racism of the United States, establishing the community of Amber Valley, Alberta. Nor was I taught about John Ware, a Black cowboy who popularized steer wrestling here in Alberta. Watching westerns growing up, it was never apparent up to 25 percent of the cowboys were Black in the late nineteenth century. I think for the first time I saw a Black cowboy was in the movie *Blazing Saddles*.

I do not favor rewriting history. We can always find fault in our leaders of the past. We do not have a history of slavery or Jim Crow laws. We do have a history of racism. Racism and bigotry of the past is rooted in color of one's skin or historical attitudes in being anti-Catholic or anti-French or anti-Semitic. The prime ministers on our $5, $10, and $50 bills were all racists, in hindsight. Thousands of Jews perished in the holocaust as we refused them entry into Canada due to our anti-Semitism.

Winston Churchill was considered a racist by his own peers. Mahatma Gandhi had racist views. What we can do is provide a better historical perspective, provide historical context, and not just glorify our historical figures. They were products of their time. We need to teach ourselves and the next generation of leaders in order to make progress and address systemic racism.

On a final note to conclude, as I'm chairing the community-based public safety taskforce, I will note we are looking at the issue of systemic racism and

discrimination. I look forward to the engagement and presentations from all diverse groups in our city.

I am appreciative that we have a cross-section of folks on our taskforce, which includes the police. I look forward to working with all taskforce members in bringing forward new ideas, initiatives, and change to the current system.

Finally, I want to acknowledge what my colleague Councillor Carra said. Listening and learning is one thing. Pivoting to action is really what's critical here. Closed.

Carra: We'll do that after. Madam Clerk, please call the roll.

Clerk: On the main motion as amended, Councillor Farrell?

Farrell: Yes.

Clerk: Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating?

Keating: Yes.

Clerk: Councillor Magliocca?

Magliocca: Yes.

Clerk: Councillor Sutherland?

Sutherland: Yes.

Clerk: Councillor Woolley?

Woolley: Yes.

Clerk: Councillor Chahal?

Chahal: Yes.

Clerk: Councillor Chu?

Chu: Yes.

Clerk: Councillor Colley-Urquhart?

Colley-Urquhart: Yes.

Clerk: Councillor Davison?

Davison: Yes.

Clerk: Council Demong?

Demong: Yes.

Clerk: Councillor Farkas? Mayor Nenshi?

Nenshi: Yes.

Clerk: Councillor Carra?

Carra: Yes.

Clerk: That is carried unanimously. Thank you.

Carra: Awesome. Before I hand it over to our citizen experts who have been with us as members of the community from the start, I'm just going to hand it to Mayor Nenshi to address a small matter but important matter.

Nenshi: But an important matter. Thanks, so much, Mr. Chair. I honestly when I stood up did not know what I was going to say, and I had one thing written down that I had to say, which I did not say. And I think it's important to raise it now, which is as Councillor Gondek has so rightly pointed out, that statement that came from the police today was truly historic.

It came from the rank and file police. It came from their union. It came from the senior officers, and it came from our citizen commission. Because remember we do have citizen oversight of the Calgary Police Service here. And that didn't just happen. It happened because of a lot of leadership of a lot of people. But in particular, I really did want to thank the volunteers on the Calgary Police Commission. It is actually a remarkably diverse group of citizens, majority women, a number of people of color, Indigenous person – first Indigenous police commissioner in Canada, I think, Marilyn North Peigan – on that commission led by a really extraordinary chair, Bonita Croft.

And she's only been there for less than a year and has had a lot of this stuff land on her. And I know that that meeting today, you know, it happened during the hearing, which is unfortunate, but it was previously scheduled. But that meeting

today was an important and, yes, historic meeting of the organization led by Chair Croft. And you know, these are all volunteers, these citizens. Not everyone can take three days off and listen, and I'm grateful for those who have been able to do so.

But I just did want to give my gratitude to Chair Croft, to the commission for the work they're doing. On this one, Councillor Gondek, it is going to get ugly probably going forward, but it's going to be an important discomfort for all of us. And we're well served by the folks we have sitting around that table as volunteers and the work they're doing. And that is another thing for which I am very grateful.

Carra: Thank you, your worship. I would like to tap the amazing Nyall DaBreo who has been with us all through this. He was part of the expert panel. He's a criminal defense lawyer.

And I can't thank you enough. Everyone said that they've had the chance to spend time with you, and just I have, too, and really appreciate your being here. And I'd love your insights from this sort of insider/outsider position you find yourself in

[48:00:00-49:00:00]

around this horseshoe.

DaBreo: Thank you. It's been an engaging process, a meaningful process, and I'm really happy to be here. I want to acknowledge, symbolically that it may be for me – we remain on Treaty 7 land right now – acknowledge that it's interesting to me that we always have been. But we get this amazing – I'm not used to being in this forum, on this kind of platform, so I'm kind of taken aback by so much. I'm hearing community members, some old friends, some people that I've never met that share stories, stories of violence, just like me, things I've known, things I've known people to experience.

And yet, I'm also here in my own comfort, privilege, or position of intrigue. I'm sitting next to the Mayor on the day the City of Calgary, where I was born and raised, acknowledges that there's clearly systemic racism, racism pervasive, throughout this community, and it's acknowledged with the Calgary Police Service. And I suppose, if I step back, I should say, "Well, that's great. We're on the path to correction." And I mean, why wouldn't you be excited when the leadership of a world class city and all its faculties is acknowledging something that we know is clear. But I'm hearing also that we're acknowledging it after these three days, and this is stuff that's been going on. And these people have been talking before these three days. They've been talking about the same stuff.

And I'm talking about violence perpetrated by police towards individuals that have never, ever been arrested or charged. So it's not just the criminals. And when we talk about systemic racism, we know that it impact – of course, there's criminals and there's minority criminals that do heinous things and the police have to apprehend them, but it doesn't always need to involve violence and threats of violence. So that's the accountability that I would love to see, so that this meaningful change, as slow as it might take in the hiring processes and stuff, at the very least, the sanctity of the bodies of Indigenous and Black people can be safe. That's not too much to ask. It's what's right. We don't want that tomorrow. We wanted that for our entire history of our ancestors and going forward for the rest of our lives and for the rest of our children's children's lives.

Come on. We're talking about guns and physical violence, and the accountability has not been there. It has not been there, and I really hope it's going to be there. But it's interesting to see the bureaucracy take place as soon as the forum closes to the public and hear this debate start up about who's going to be involved in recognizing it. If you really want to be honest, it does not matter if you're going to allow people with power to have 80% of the municipal budget and not request that they don't infiltrate violence on 30-40% of the population? Of course, 40% of the Councillors here are minorities. Well then, why are 40% of the people that are in custody, remanded in jails, minorities as well? We need to start looking at this for what it is. If they're going to have 80% of the budget, they should have 100% of the accountability placed upon them. That's not too much to ask.

We can all change our hearts. They should hear these types of stories and change. We can all change. I want us to change. I want to be a better part. I was born at the General Hospital, okay? That doesn't exist anymore. It's in Bridgeland. They imploded it. It was a controlled demolition. They didn't say doctors and nurses and kids and maternity wards are bad. They imploded a hospital and some would argue our healthcare system is still strong.

So we can do things – I encourage Council to do things with important institutions like policing. I'm going to focus on policing, but it comes with the hiring processes that affect all of those decisions. You can alter things and reallocate and hold people accountable without saying, "Oh, there's no racism." Or "The violence isn't real." Just, how about body cameras, accountability, transparency, and we just start moving on? Get rid of the bad apples. It's pretty straightforward. Let people live in peace so they can, you know, get jobs without criminal records that they don't deserve. I think that's a good start.

And then we can reward this amazing work that so many Calgarians want to be a part of. The great Calgarians that stand by quiet because it doesn't affect them. They exist and they're good Calgarians. But can we have accountability? I really would love to see accountability. You know? It's straightforward. If anybody's children were treated like that from anyone on the street, if a band of

Black men walked down the street and assaulted someone, there would be issues to pay. That's it.

And I'm so glad I'm sitting here with a diverse Council. And you know? It's a special moment for me, but that's kind of a weird place to just pretend everything's okay. It's really not. It's not okay. But I'm really overwhelmed to sit here and be around such great people and hear great people, and know that, even people that remain unconvinced can have their minds changed. I have that ability somehow. With the gift of some gab and some experience, I can actually change some people's minds, so I'm going to try.

And I'm so glad to be a part of this process. I don't know if I'll ever get this moment again, so I appreciate it, and I hope my community appreciates what I've done here. I've tried my best to just be myself and hold my position and my chair admirably. And I guess – you know what? Not everyone sees it. I don't speak for all Black people. I will be called token from some, I'm sure. Here I am. Thank you so much. I'm a proud Calgarian. I'm a proud Canadian. That doesn't mean I'm ready to stop demanding rights and wanting to feel safe. Thank you.

Carra: Thank you, Nyall. And now, to give us a master class on the master class we just experienced, Dr. Malinda Smith, my co-chair.

Smith: Good evening, everyone. And thanks. It's been a privilege and an honor to sit here for three days and experience the gift of storytelling by so many Calgarians. And I know it will take me some time to reflect upon everything that this experience has meant. But to me, it's come with a weight of responsibility, because those stories were a gift to us. And that we were entrusted with them – precious stories, painful stories, traumatic stories.

And so this is not a moment for bureaucratic exercises. It's a moment for us to hold those stories close and realize and think about what our responsibilities and how we are going to be accountable to each and every one of those persons that came forward. The great African American Maya Angelou said, "History, despite its retching pain, cannot be unlived, but if faced with courage, need not be lived again."

In my opening remarks, I told a little bit the story of Violet King Henry, and I asked some people if they knew who she was. They didn't Violet King Henry was born in Calgary in 1929 to a family of Alberta's Black pioneers. She attended Crescent High School, where she was the president of the Girls' Association in grade 12. On her school yearbook, she wrote – in the school yearbook, someone wrote, "Violet wants to be a criminal lawyer." She obtained a B.A. in 1952, and an LL.B. in 1953, becoming the first Black Albertan to graduate from law school. She served in the Calgary law firm of Edward J. McCormick. She was called to

the Bar on the 2nd of June 1954 to become the first Black woman in Canadian history to be called to the Bar and become a lawyer.

Violet King said, "People told me it wasn't a good idea for a girl to be a lawyer, particularly a Colored girl, so I went ahead and did it anyway." In a speech to the Beta Sigma Phi sorority in Calgary in 1956, King voiced a prevailing recognition among Black and racialized people, you have to be twice as good to get half as far, when she lamented, 1956, "It is too bad that a Japanese, Chinese, or Colored girl has to outshine others just to secure a position." That's 64 years ago. And over the past three days – it was like yesterday – we hear brilliant voices of Black, Indigenous, and racialized people saying they're sick and tired of doing twice as much to get half as far.

People are weighed down by racism. They're burdened by it. They're tired. We heard stories of unfreedom, of freedom denied, opportunities squashed, doors closed, concrete ceilings. We heard harrowing stories. But we also heard poetry. We heard hope. We saw a strength. Yeah, Calgarians showed up. But they also told stories us that reminded us that justice is not blind, it's not color blind, that experiences in Calgary are not race-neutral. There is no equal or equitable opportunity. We must sit with that discomfort that every space we go into in the City, it is marked by racial injustice. That's not an individual experience or interpersonal only. It's systemic.

So in effect, we have human rights codes that say we don't discriminate on the basis of race, color, ethnicity, national origin, religion. These are non-performative. Those codes are on the book. But practice, the everyday experiences, say something very different. We try to change. We try to tell different stories. We try to cover this up with euphemisms, racially tinged. We do all kinds of race evasions. People are tired of this. They're tired of the normalization of racism. They're tired that it's taken for granted such that we joke about it. They're tired of children being socialized into racism, growing up to be adults who are thought of as talented, brilliant people, but yes, they also engage in racism. It's the same people – talented, brilliant people in all sectors of life.

And that shouldn't be surprising to you, because in every tyranny – the tyrant could be also a lover of beautiful music. The tyrant could be a poet. So that's the contradiction. Also the contradiction that Mayor Nenshi talked about, about when the greatest experiments in human history and pluralism also one where systemic racism exists. They exist at the same time. And we cannot let the one obscure the other.

I also want to say something that racism is based not just on negative experiences of overt hatred. It's also based on a preference for seeing this. People are socialized into a preference for seeing this, which is why you see the contradictions. I often tell people, just because you're a woman doesn't mean

you don't discriminate against women, because you're socialized into seeing white men as leaders. Women have that same kind of gender bias. And so the same person who says to you and me consciously, "I'm woke. I am non-racist. I'm color blind," is the same person in a moment, they're clutching their purses when they see a Black person. They won't get on the elevator. They don't want to sit by a person of color on the bus. They're looking behind them or they're shadowing them in the store. And yet that same person can imagine themselves as liberal, progressive, just. So people, you're living with these contradictions. And when those contradictions are exposed, people get defensive, reactionary, and we see the whole manifestation of white privilege and tiers, which derail anti-racism conversations.

We've heard discussions of overt racism, but also covert and more subtle forms of racism. But at the heart of all that we are concerned about is systemic racism, how opportunities and outcomes for Indigenous peoples, year after year, decade after decade, centuries, for Black people, for Asians, Middle Easterns, Arab, Filipino, West Asians, Chinese, racialized minorities across various backgrounds, First Nations, Metis, of various Nations, the experience that it's – not just individual experience, it is the collective sense that across all of those diversities, there is one thing that's in common: they experience the racial pecking order. They experience the sense of being outside the normative order. They experience this disproportionately. And that's – when people say, "What is systemic racism?" that is what we mean by the master class in systemic racism. Because you can't say, "Oh, that's the odd case here. That's a random act there." It is pervasive. It permeates every institution.

So I also started with the comment by Gary Younge in 2019. When Young said, "Racism...is not a metaphor. It's not...a symbol for incompetence." It's not "boorishness, impoliteness, or stupidity. Nor is it a state of mind." We think racism is an attitude, a deficiency in the social, heart, intellect, emotional, spirit. Racism is a system of discrimination. It's centuries old. And Indigenous people who spoke talk about 400 years. We talked about 200 years of slavery. All of these white washed out of the [unclear 00:17:14] experiences.

Racism denies people opportunities in housing, education, equality, human rights, safety, opportunity. It kills. People wore racism in their body. We felt the trauma. We felt the pain. Imagine every day of your life, feeling that pain. We had to sit through it for three days. That is their life. That is not fair. It's not just. Racism is systemic. I'm glad we're coming to it.

But I want to also then shift to saying, when I say systemic – let's think about it from the cradle to the grave, from schools, teachers, principals, the bullying that they talked about, the harassment, denying BIPOC children their childhood joys, that freedom. Imagine a parent having to tell their child, "Here's how you have to deal with the police." Imagine that conversation in grade school.

Racism is a social determinant of health. Not race, racism. It impacts your health, physical, psychological, mental. The pain, the trauma. And then there aren't counselors who are trained to actually help you with this. Racism, it's the criminal justice system who gets the benefit of the doubt. Think about the woman who testified who says, "I knew how to persuade the police not to give me a ticket." I've seen it in action. But think about it too. Policing permeates every aspect of the life cycle of racial minorities and Indigenous peoples, from childhood to the grave. That's not what policing was about, not when I started policing. We talk about community policing, of safety officers, peace officers – all that language, how is it possible that what we are talking about has come to this?

Employment opportunities, whether it's public or private sector, unequal treatment, underemployment, underpaid. We know the stories of the overqualified. We talked to the engineers driving cabs. We talked to the cleaning people. I teach at a university. Often sometimes, the only Black women I saw were when they came in at 4:30 to clean, and I made sure I stopped, because sometimes that's the only other Black female adult I could sometimes see in a week. For the longest time in my career, I was the only Black woman political scientist in Canada. Now, there are six of us. That's an Alberta story also.

The creative arts and creative industries, we heard about racism. The media, entertainment, the malls, the bars, the restaurants. There were no safe spaces if you're racialized. Think about that. No safe spaces. What we are talking about is not interpersonal racism. We're talking about wasted brilliance, genius denied, creativity squashed.

We also heard stories about accessibility – yes, accessibility in terms of disability. And isn't it remarkable how many people – the brilliants who were talking about intersectionality, who were talking about Indigenous, racialized minority relations? Who were attentive to visual disabilities, death culture, and the need to have access to diverse signing, interpretation. Access is also about income. Who could sit here for three days or stay on the line for three days? And let's also [unclear 00:21:45] what people had to give up. Think about that. What people had to give up in order for their stories to be heard and registered. Who could afford to take the time? Despite that, people showed up.

Yes, they talk about representation, but you will also notice, people are fatigued by the diversity, the inclusion – what some call it, the diversity and inclusion racket. Because they know that diversity inclusion has delivered nothing. They feel like they're being managed, they're being contained, but that the main beneficiaries are not the people – not racialized people.

And you talk about the City Council having four racialized people, but almost every other institution is marked by whiteness. That's the other side of this story

that we haven't attended to – the preference for whiteness in every institution in Canada. So when we say a seat at the table, people do not want just a presence at the table, they do not want the bread crumbs from the master's table. "The master's tool will not [sic] dismantle the master's house," Audre Lord said. They want voice. They want power. They want equitable access. Because they are qualified, they have worked hard, and they have ambition, and they have the desire. It is the walls they face day in and day out, the barriers, the obstacles, that are so self-repeating, that from – I tell the story of Violet King to this moment. People don't even know who she is. But the stories of the policing, I have to come back to this. So yes, representation in all institutions, but not tokens, not bread crumbs. People want equitable, meaningful access.

Profiling – I'm sorry, that's the Canadian apology – is racist, because you cannot have the diversity. Statistics Canada came out with a study about the diversity of the Black population in Canada, over 124 different countries, multi-lingual, multi-religious. You cannot – the reason why a former chief of staff for the mayor could be stopped, the reason why lieutenant governor of Nova Scotia – African Nova Scotian – can be shadowed in a shopping, the reason why I can be shadowed every time I go into shop, or people don't want to sit beside me while they are on the bus – it's not about education. It's not about my class. I mean, some of these people could be in my class. What it is about is what Desmond Cole called "The Skin We're In". This is racism. If you're stopping people because of the color of their skin, it is racism. I'm sorry. And it's against the human rights codes. It violates the basic human rights principal from the first human rights codes, the first bills of rights.

Racism, judging a person on the basis of their skin. It disproportionately impacts Black people and Indigenous peoples and Brown peoples. So driving while Black, flying while Muslim, is a thing. Trying to get service in the restaurant while Indigenous, trying to get housing, these are basic necessities of life – are denied. That's systemic racism.

So let me conclude. Sorry, one more point about this. Black people, Indigenous people, think about it. Working hard, and just by the color of your skin or what you look like, you are deemed suspicious, you're deemed dangerous, you're deemed out of place, you're deemed as not belonging. What does that say about what the police understand as who belongs? Public spaces are for white people is what profiling tells us, what carding tells us, because you will be stopped otherwise. And I'm not speaking about just the stories told here. I'm telling you my own story too, because we all know this story. It's not tenable. It must stop.

So I want to thank, from the bottom of my heart, each and every person who showed up, with all of their brilliance, their courage, who fought through the hurt, the pain, to tell their story, that disrupted the idea of a single, simply story, based on a stereotype. They showed up and their collective story – their

collective story – yes, it was a master class in systemic racism, but it was also one in courage. It was one in courage.

And one word that is interwoven throughout the three days, and I've heard said here again tonight is, and they want accountability. People want institutions to be accountable for the deep structural inequities they deal with. We public servants act for the public good, and the public good cannot be color coded. Their testimonies cannot be in vain. We cannot fail them. Their traumas could not have been reanimated in vain. We are accountable for them coming forward and telling their stories. We cannot let them down.

So again, Maya Angelou, "Courage is the most important of all virtues because without courage, you cannot practice any other virtue consistently. You can practice any virtue erratically, but nothing consistently without courage." Do not squander the gift you have been given. This is your moment. This is your time. You will be judged by what you do going forward, not by what's written on a document, not by a speech, but by the difference you make in the everyday lived experiences of Black, Indigenous, racialized peoples in the city.

The gift you were given – we were given – with those stories is an opportunity to change the narrative about Calgary going forward. We heard the overwhelming sense of fatigue, the exhaustion, the unbearable weight of whiteness. People are exhausted by the tyranny of deficit stories about Black and Indigenous peoples. They're tired of the tyranny of low expectations: "You can't do this." In a can-do city, in a can-do province. They don't want to be the "we can't do this." They want to be able to be creative artists. They want to be able to lead corporations. They want to be entrepreneurs. They want to make a difference. They want Calgary to be better and they want to be part of the solution. That's a dream. That's a gift.

The testimonies invite us to attend to – in the poetics of Isabel Allende – the stories and experiences that get "lost in the fog of repetitive absence." The fog of repetitive absence. The absence of visible minorities in most of the spaces we probably experience in the city and institutions. And the negative assumptions and biases that function to circumscribe the futures of racialized minorities and Indigenous peoples.

Those who entrusted our stories to us also invited us to write a new script for Calgary. As the Nigerian novelist Ben Okri reminded us, we should be careful of the stories we tell. He reminds us of the potentially transformative power of storytelling. And so Calgarians came forward with all their genius and they gave us the materials to write a new narrative about Calgary, to make the embrace of inclusion on the paper a reality.

So Okri says, "If we change the stories we live by, quite possibly we can change our lives." The stories you and I have heard here today were a gift to help us change the lives of these Calgarians. Thank you.

Carra: Thank you. So everyone will recall that three days ago, we started things in a good way, with the Siksika elders, Kelley and Daphne Good Eagle doing a smudge ceremony. It was their intention to come back yesterday night when we concluded. It was their intention to try and be here today at some random point when we might conclude the proceedings. And in the difficulty of scheduling them, a beautiful idea was born. And the idea was – and the commitment to everybody – is that this is not concluded. Or at least this part of the work is not concluded until Council ratifies this on the 20th. And so it is the idea that Kelley and Daphne Good Eagle will come and close the proceedings when we vote in the refined recommendations on the 20th. And so that's what we're going to do to end things in a good way.

And so I'm not actually adjourning, although procedurally I'm adjourning. From the perspective of the work we're doing here, it is merely recessed. But with regard to this committee, I'm adjourning. Thank you, everyone.

Nenshi: You have to take a roll call to adjourn.

Carra: Roll call to adjourn, then.

Nenshi: Councillor Woolley [inaudible].

Clerk: Okay. Thank you.

Woolley: So moved.

Clerk: Councillor Gondek?

Gondek: Yes.

Clerk: Councillor Jones? Councillor Keating?

Keating: Yes.

Clerk: Councillor Magliocca?

Magliocca: Yes.

Clerk: Councillor Sutherland?

Sutherland: Yes.

Clerk:	Councillor Woolley?
Woolley:	Yes.
Clerk:	Councillor Carra?
Carra:	Yes.
Clerk:	Councillor Chahal?
Chahal:	Yes.
Clerk:	Councillor Chu?
Chu:	Yes.
Clerk:	Councillor Colley-Urquhart?
Colley-Urquhart:	Here.
Clerk:	Councillor Davison?
Davison:	Yes.
Clerk:	Councillor Demong?
Demong:	Yes.
Clerk:	Councillor Farkas? Councillor Farrell?
Farrell:	Yes.
Clerk:	Mayor Nenshi?
Nenshi:	Yes.
Clerk:	That's carried.
Carra:	Thank you, everybody.

[meeting adjourned 00:33:56]