Racism in Greater Victoria:
A Community Report

Presented by the Greater Victoria Local Immigration Partnership and
the Inter-Cultural Association of Greater Victoria

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LAND ACKNOWLEDGMENT

We acknowledge the Coast Salish Nations on whose traditional territories we do our work to support immigrants and refugees in the Capital Region. We are grateful to live, work and learn here, and we honour the Nations who have always cared for these lands, waters and air and continue to do so today.

The main office of the Inter-Cultural Association of Greater Victoria is located on the traditional territories of the Lekwungen-speaking First Peoples, the Songhees and Esquimalt Nations. Our services extend into the territories of approximately 20 First Nations in the Capital Regional District.

EMOTIONAL TRIGGER WARNING

This report discusses the racism that Indigenous, Black, Asian, and other People of Colour experience in the Greater Victoria area. We recognize that reading this report might be emotionally upsetting for these communities and remind them of situations they or friends and family members have experienced. Reading the report might lead to feeling validated in that experience but also to feelings of trauma that results from experiencing racism daily. Please be gentle with yourself. We hope that the report captures this data as a step towards collectively working to undo racist structures in our community, building stronger local supports for people experiencing racism, and collaborating on equity work across the region with partners.

For mental health support call toll-free *310Mental Health Support:* 310-6789 (no need to dial area code), or the First Nations and Indigenous specific *KUU-US Crisis Line Society:* 1-800-588-8717.

FOREWORD

Racism and colonialism are part of Canada's founding, its history, and its continued day-to-day operation. This reality is not up for debate in this report. Similarly, this report, and the survey upon which it is based, is *not* here to question *if* racism exists in our region. Instead, the goal is to begin better understanding *how* racism manifests in our region and *what those who experience racism need* in order to feel more included, safe, and respected.

Although this community work is important, it also has limitations. The resources and time available for this project informed decisions that enhanced but also sometimes limited the survey. We have named the limitations further on in the report.

We are immensely grateful to everyone who contributed to the creation of this report, including: the consultants and volunteers who provided comments on the survey development and dissemination; the dedicated team of researchers at the University of Victoria (Zaheera Jinnah, Ryan Khungay, Drexler Ortiz, and Cindy Quan) who analyzed the data and co-authored this report; the GVLIP Immigrant Advisory Team and other community partners who provided advice throughout the process; consultants who responded to report drafts; and, the facilitators of the community consultation on racism (Mandeep Kaur Mucina and Simone Blais). Your input and insights have been invaluable, and any oversights or omissions in the survey design and/or the report are entirely our own.

Finally, we sincerely thank survey respondents for taking the time to share their experiences in the midst of a pandemic that has heightened existing inequities and increased stress, especially of those on the margins. Your dedication to answering this survey is not taken for granted and your honesty is important and valued. We hope that the report will be:

- a step towards collectively working to undo racist structures that are embedded in our communities, institutions, and organizations;
- encouragement to build better local supports for people experiencing racism; and,
- an invitation to collaborate on equity work across the region with partners.

We gratefully acknowledge funding by *Immigration, Refugees and Citizenship Canada (IRCC)* for the development and dissemination of the survey, the community consultation on racism, and this report.

Florentien Verhage
Coordinator of the Greater Victoria Local Immigration Partnership

A NOTE ON TERMINOLOGY BY THE RESEARCH TEAM

We acknowledge the difficulties of finding language tools to name the racial and ethnic identities of people accurately and respectfully in this report. Colonization created, politicized, and reproduced the way in which we call each other, and indeed how we perceive and value ourselves. In this report, we have deliberately centred the voices and experiences of Indigenous, Black, Asian, and other People of Colour. At times we use the acronym IBPoC (Indigenous, Black, and People of Colour) as a placeholder to name the experiences, identities, and histories of these peoples while recognizing that this does not allow for the individual and unique experiences of people to be named. By specifically highlighting Indigenous and Black identities, this acronym "highlight(s) the unique relationship to whiteness that Indigenous and Black people have, which shapes the experiences of and relationship to white supremacy for all people of color" (The BIPoC Project, n.d.; Wyatt, 2020). Colonial notions of race have constructed the identities of Indigenous, Black, Asian and other People of Colour in relation to whiteness. We discuss our theoretical approach in detail in this report.

We acknowledge the limitations, fluidity, tensions, and harm with this language. Not all individuals identify with the term IBPoC for many reasons, as it homogenizes the very different experiences of people and communities. As the authors in the Health Equity Collaborative Report (2021) note:

> even terms such as 'PoC' and 'multi-racial' can be problematic and colonial ways of removing identity, and yet for others can be empowering ways of acknowledging intersection and shared experiences within communities. (p. iv)

Throughout the report, we attempt to be specific when speaking to the experiences of an individual and name their unique identities. When quoting specific individuals, we will honour the language that each respondent used to acknowledge their unique experience and story. However, we will get this wrong at times. We hope this report allows us to further these important conversations on race and racism, on language and power, while still holding up the experiences that are recounted here.

For additional notes on core concepts, please see the *Glossary of Terms.* Also included is a letter and biographies that further highlight our roles and position with respect to this report.

Zaheera Jinnah, Ryan Khungay, Drexler Ortiz, and Cindy Quan
Survey Report Research Team

EXECUTIVE SUMMARY

"I have learned to accept that to live here in Greater Victoria, I have to learn to live without equal treatment by police, health care workers, government workers, landlords, or employers."
Indigenous person, identifies as male, born in Canada

This report explores perceptions, experiences and responses to racism in Greater Victoria. It is based on an online survey on racism in the community and a community dialogue conducted by ICA in late 2020 for residents of Greater Victoria. Close to 1,000 people engaged with the survey and 398 completed the demographic section which allowed for a deeper analysis of the findings. Of those 398 respondents, 213 identified as Indigenous, Black, Asian or People of Colour, and 158 were immigrants.

The report offers four main findings:

- **Racism is real in Victoria**
  A majority (71%) of the people who identify as Indigenous, Black, Asian or a Person of Colour personally experienced racism in the last five years and report that this occurs regularly: daily, weekly, or monthly. Thirty percent of IBPoC respondents experienced racism from the police. Other types and forms of racism experienced by respondents included online violence, a range of daily microaggressions in grocery stores and on public transit, overt and direct violence, and structural and systemic racism in schools, workplaces and with government services.

- **Racism hurts and harms**
  A majority (70%) of Indigenous, Black, Asian, or People of Colour feel isolated, lonely and unsafe in Victoria because of their race or ethnicity. More than half report feeling undervalued, powerless, and report suffering from a loss of self-esteem. Almost a quarter report decreased physical health as a result of experiencing racism. Evidence also suggests that racism affects life choices – including where to live, how to engage in community life, and opportunities for school and work – in ways that might not yet be fully understood.

  To cope with racism, respondents often look away and choose not to engage or respond to racism. Instead, they turn inwards to their friends, families, and community groups in order to preserve their safety and energy. Others are forced into a form of performative politeness by speaking, behaving, and acting in ways that fit into the dominant white society, or masking their anger and hurt so as not to cause further harm to themselves.

- **No significant difference in experiences of racism based on immigrant status**
  This study found being Indigenous, Black, Asian, or a Person of Colour, matters more for experiencing racism than being an immigrant, or being born in Canada. This finding disrupts many narratives on newcomer settlement that suggest that, if only immigrants learn the dominant languages, understand and adopt 'Canadian' culture, and join the Canadian workforce, they will belong, be included, and be treated with respect. Instead, this survey affirms that racism is entrenched and racism is a choice, made by those who have power over those who are systemically and historically on the margins. This research suggests that existing resources and supports for immigrants might not meet the particular needs that racism fuels - feeling safe, needing to belong, coping with the harm that racism causes. Nor do the existing supports address racism itself. Racism might be the biggest barrier to the full integration of immigrants who are racialized.

- **Deliberate and thoughtful action is needed**
  Considerable work and resources are needed to dismantle racism and address the harm it causes. Indigenous, Black, Asian and People of Colour call for structural changes in organizations and institutions; supportive practices and policies in workplaces; better cultural training and protocols for police; and stronger anti-racism laws. Making Greater Victoria safe for Indigenous, Black, Asian and People of Colour means also to foster greater awareness of racism, naming racism, and collecting better data; disrupting discourses that perpetuate racism; disrupting the "good citizen/migrant" narrative; and actively building anti-racist and decolonial approaches in community organizations and settlement services.

It is a priority to make our cities safe for everyone and to pay particular attention to the multiple and intersecting vulnerabilities that Indigenous, Black, Asian, and People of Colour face. There is no magic wand that can be waved to achieve this, but a helpful starting point includes: developing tougher laws and legislation that criminalizes racism; creating better supports that address racism; undoing centuries of colonial structures and systems that perpetuate racism and reproduce power in all aspects of life; and, rewriting discourse that disrupts notions of whiteness with conversations that consistently centre the voices of Indigenous, Black, Asian and People of Colour. **Conversations that de-centre whiteness can be uncomfortable but they are a necessary and important step toward action.**

1. OVERVIEW OF THE REPORT

Racism is not a new phenomenon. Much of it is embedded in centuries of racist systems of **colonization** that have evolved into discourses and manifestations of **white supremacy, imperialism, and xenophobia** (Embrick, Carter, Lippard, & Thakore, 2020; Parmar, 2020; Walia, 2013). Across the world, racist, xenophobic policies and violence continue at the border and on the bodies of **racialized** peoples (Embrick et al., 2020; Isakjee, Davies, Obradovic-Wochnik, & Augustova, 2020; Parmar, 2020). At home, Canada's foundational history and legacy continues to be built through practices of racism and colonization, which is often not sufficiently acknowledged. As Lawrence (2002) states:

> (I)n order to maintain Canadians' self-image as a fundamentally 'decent' people innocent of any wrongdoing, the historical record of how the land was acquired – the forcible and relentless dispossession of Indigenous peoples, the theft of their territories, and the implementation of legislation and policies designed to affect their total disappearance as peoples [has been] erased. (pp. 23-24)

In 2020, alongside George Floyd and Breonna Taylor in the United States, people of colour in Canada experienced violent and deadly forms of racism from the police. Specifically, the stories of Regis Korchinski-Paquet in Toronto, D'Andre Campbell in Brampton, Ejaz Choudry in Mississauga, Eishia Hudson and Jason Collins in Winnipeg, and Chantel Moore and Rodney Levi in New Brunswick need to be listed. Racist actions and rhetoric toward Mi'kmaw fishers in Nova Scotia continue as they fight for their inherent rights to their land and waters.

In British Columbia, several high-profile events and reports highlight the racial justice work that needs to be done:

Colonialism occurs when groups of people come to a place or country, steal the land and resources from Indigenous peoples, and develop a set of laws and public processes that are designed to violate the human rights of the Indigenous peoples, violently suppress their governance, legal, social, and cultural structures, and force them to conform with the colonial state. (Turpel-Lafond, 2021, p. 8)

Imperialism is the ideological foundation that justifies and normalizes domination and exploitation of people and territories (i.e. racism, capitalism), while colonization/colonialism refer to the material practices, policies, and actions of dispossession and domination. (The CARED Collective, 2020, p. 14)

Racism is the belief that a group of people are inferior based on the colour of their skin or due to the inferiority of their culture or spirituality. It leads to discriminatory behaviours and policies that oppress, ignore or treat racialized groups as 'less than' non-racialized groups. (Turpel-Lafond, 2021, p. 8)

Racialized refers to the process through which groups come to be socially constructed as races, based on characteristics such as race, ethnicity, language, economics, religion, culture, and politics. (Canadian Race Relations Foundation, 2019)

Xenophobia refers to the attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity. In other words, xenophobia is fear and hatred of strangers or foreigners or of anything that is strange or foreign. (The CARED Collective, 2020, p. 36)

White Supremacy is often connected to extremist, right-wing hate groups. However, the term is often used in anti-racist work to force an acknowledgement of the ideology which perpetuates white racism. (The CARED Collective, 2020, p. 36)

See also the *Glossary of Terms used in this Report* at the end of this document.

- The Wet'suwet'en First Nation's territories and people were subjected to anti-Indigenous racism, violence, and occupation as the government forged ahead in constructing the Coastal Gaslink Pipeline through traditional territories.

- The report *In Plain Sight: Addressing Indigenous-Specific Racism and Discrimination in B.C. Health Care* found significant and widespread Indigenous-specific stereotyping, racism, and discrimination in the British Columbia healthcare system toward Indigenous service users, staff, and students. It also shows how the current dual public health emergencies of COVID-19 and the overdose crisis have magnified racism and vulnerabilities for Indigenous peoples (Turpel-Lafond, 2021).

- A study titled *Believe Me: Identifying Barriers to Health Equity for Sexual and Gender Diverse Communities in British Columbia* found sexual and gender diverse patients who are Indigenous, Black, Multi-racial, or People of Colour face **intersecting** barriers of racism and gender discrimination in BC's healthcare systems, and concluded that this "echoe[d] other national and international studies on health **equity** which show that although advanced medical guidelines exist, these are subject to physician discretion, which is often guided by moral, religious or other personal views" (Health Equity Collaborative, 2021, p. 13).

Equity is a condition or state of fair, inclusive and respectful treatment of all people. Equity does not mean treating people the same without regard for individuals differences. (Canadian Race Relations Foundations, 2019)

Intersectionality is the theory—conceptualized in the 1980s by Black feminist legal scholar Kimberlé Crenshaw—that markers of identity do not act independently of one another, but exist simultaneously, creating a complex web of privilege and oppression and "negating the possibility of a unitary or universal experience of any one manifestation of oppression." Examining the experiences of people who live at the intersections of two (or more) subordinated identities becomes a useful way to diagnose oppression within a system. (Adams, Bell, & Griffin, 2016, p. 42; Crenshaw, 1991)

- A 2017 study by Vancity, *Good Intentions: An Examination of Attitudes on Immigration and Experiences of Racial Discrimination in British Columbia* found that most respondents supported immigration and multiculturalism primarily from an economic and labour-market standpoint and that 51% of survey respondents felt that racism had decreased over the year; however, 82% of IBPoC respondents still faced some form of discrimination or racism (Vancity, 2017).

- On Lekwungen territories, reports of white supremacy and anti-Indigenous racism at the Royal BC Museum in Victoria were documented and subsequently investigated (Kotyk, 2020).

- Finally, racism continues to thrive during the COVID-19 global pandemic. Anti-Asian hate crimes have increased by close to 900% in 2020 in British Columbia (Stanton, 2021), and racialized migrants have disproportionately higher COVID-19 rates and hospitalizations, while also navigating racist barriers within Canadian healthcare systems (Tuyisenge & Goldenberg, 2021).

It is within this reality and this moment which calls for racism to be named, and documented, and for **anti-racism** work to move forward, that this report is written by a research team from the University of Victoria on behalf of ICA's Greater Victoria Local Immigration Partnership.

The research team was interested in understanding the relationship between race, racism, and power in the broader context of society, economics, politics, emotions, and prevailing discourses. For this reason, this report is grounded in critical race theory, which is defined as "a view that the law and legal institutions are inherently racist and that race...is a socially constructed concept that is used by white people to further their economic and political interests at the expense of People of Colour" (Curry, 2020, p. 1). Two basic tenets of critical race theory are shared here:

- Racism is normalized and "ordinary". In other words, it is unacceptable and harmful, but also a common part of everyday life; and
- Racism serves "important purposes for the dominant group" (Delgado & Stefancic, 2017, p. 8) such as advancing the interests and power of **whiteness**. Racism is understood as connected to creating and maintaining dominant forms of power, superiority, and privilege (Delgado & Stefancic, 2017).

Anti-racism is the practice of identifying, challenging, preventing, eliminating and changing the values, structures, policies, programs, practices and behaviours that perpetuate racism. It is more than just being "not racist." (Turpel-Lafond, 2021, p. 8)

Latinx is a person of Latin American origin or descent (used as a gender-neutral or nonbinary alternative to Latino or Latina).

Whiteness is complex, multidimensional, and systemic: it does not simply refer to skin colour, but to an *ideology* based on beliefs, values behaviours, habits and attitudes, which result in the unequal distribution of power and privilege based on skin colour. It represents a *position of power* where the power holder defines the categories, which means that the power holder decides who is white and who is not. "White" only exists in relation/opposition to other categories in the racial hierarchy produced by whiteness. In defining "others," whiteness defines itself. Who is considered white changes over time. (The CARED Collective, n.d.)

In this report, attention is also drawn to the colonial history of Canada, which paves the way for the economic, social and political subjugation of Indigenous peoples, and the ongoing racism experienced by Indigenous, Black, Asian, and People of Colour.

Critical race theory offers three main benefits to this study:

- It provides a framework to centre the rights and experiences of different ethnic, religious, and racial groups who experience racism, such as Indigenous peoples, Black people, Asian people, and Latin-American or **Latinx** communities.
- It locates this study within the broader global movement and scholarship of anti-racism and racial justice.
- It is strongly linked to activism, action, and change.

This report aims to enable meaningful action alongside the need for critical reflection. It contributes to the solidarity and mobilization of the **Black Lives Matter** movement, youth-led solidarity marches for the Wet'suwet'en First Nation, and other local community-led advocacy and action, and responds to the Truth and Reconciliation Commission's recommendation that newcomers learn about colonization in Canada (Truth and Reconciliation Commission of Canada, 2015b).

Using this approach, the report makes an effort to deliberately centre the voices and experiences of the 213 people surveyed who identify as Indigenous, Black, Asian and/or other persons of colour. Within this context, the main objectives of the report are to:

- Document and understand the experiences of racism of respondents who are Indigenous, Black, Asian and/or other People of Colour;
- Explore what the effects of racism are for those who experience it; and
- Consider and share some of the ways to move forward as identified by respondents themselves.

Black Lives Matter is a Black-centered political movement founded by Alicia Garza, Patrisse Cullors, and Opal Tometi in 2013. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks' humanity, [their] contributions to this society, and [their] resilience in the face of deadly oppression. (The CARED Collective, 2020, p. 5)

2. SITUATING THE REPORT

2.1 Who Are We? ICA Overview

For 50 years, the *Inter-Cultural Association of Greater Victoria* (ICA) has been the leading immigrant and refugee serving organization on Vancouver Island. ICA's purpose is to support the full integration of newcomer immigrants and refugees into the social, economic, and civic life of the Capital Region of British Columbia.

ICA achieves its purpose by creating a welcoming and inclusive community that helps individuals and organizations connect across cultures; providing information, support and tools to help immigrants and refugees reach their settlement and resettlement goals; and engaging people through networks, education and arts programming.

ICA offers services for 2500 immigrant and refugee newcomers annually, including settlement and integration services, translation and interpretation, English classes, mentoring, job search assistance and guidance, volunteer matching, and peer support. Since 2015 ICA's resettlement and private sponsorship of refugees program has worked with hundreds of community members to collectively resettle and welcome nearly 700 refugees to the Greater Victoria area. ICA also provides outreach and education in the community through community development workshops on equity training, diversity awareness and human rights, as well as arts programming. The Community Partnership Network

hosted by ICA has over 400 businesses and organizations committed to building diverse, welcoming, and inclusive communities in Greater Victoria.

The *Greater Victoria Local Immigration Partnership (GVLIP)* is an initiative powered by ICA and funded by Immigration, Refugees and Citizenship Canada (IRCC) since 2014. The GVLIP is a coalition of nearly 100 newcomers, community organizations, government agencies, institutions, businesses, and business organizations focused on developing strategies for improving the participation, belonging, and inclusion of newcomers in Greater Victoria. GVLIP's goal is to ensure that Greater Victoria is a *welcoming, anti-racist, inclusive, equitable, and well-connected community* in which everybody has opportunities to thrive, learn, live, work, and play in safety.

2.2 Local Demographics

Greater Victoria is the capital of British Columbia and includes a relatively small urban core with a larger rural margin on the perimeter. It is located on southern Vancouver Island, which is home to nine Coast Salish Indigenous communities, including the Esquimalt Nation, Songhees First Nation, Scia'new First Nation (Beecher Bay), T'Sou-ke First Nation, Tsawout First Nation, Tsartlip First Nation, Tseycum First Nation, Pauquachin First Nation, and the Malahat First Nation.

The most recent census reports that Greater Victoria has a population of 360,000, of which only 14% are visible minorities,[1] 5% are Indigenous peoples, and 18% are immigrants (people who are, or who have ever been, landed immigrants or permanent residents). Of the Indigenous population in Victoria, 58% are First Nations people, 38% are Métis, 0.8% are Inuit, and 3.2 are multiple or other Indigenous identities. The census reports that the top three countries of birth for recent immigrants (arrived between 2011 and 2016) are the Philippines, China, and the United States (Statistics Canada, 2017). While these numbers have changed over the past five years, Greater Victoria remains a majority white region.

RECENT IMMIGRANTS IN GREATER VICTORIA
(Based on 2011-2016 Census Data)

Population

357,690 — Total Population

7,690 — Recent Immigrants

44 — Median Age, Total Population

34 — Median Age, Recent Immigrants

Top Country of Birth
Philippines

© Mapbox © OSM

Recent Immigrants by Admission Category

4,985 — Economic

2,400 — Sponsored by Family

260 — Refugees

45 — Other

Economic Status

73% — Labour Force Participation, Age 15+

$23,445 — Median Individual Income, Age 15+

7% — Unemployment Rate, Age 15+

25% — Poverty Rate (LIM-AT*)

Highest Level of Education (Age 15+)

655 — Less than High School

1,290 — High School

4,610 — Post-Secondary

Community Data Program
Enabling communities across Canada to measure and track local well-being

Source: Statistics Canada, 2016 Census of Population. The Community Profile series is produced using data available from the Community Data Program. The Community Data Program is an initiative of the Canadian Community Economic Development Network.

*Based on the after-tax Low-Income Measure.

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[1] "Visible minorities" is Statistics Canada's term, not ours. It's use has recently been criticized by community groups and the United Nations for homogenizing and marginalizing Black, Asian, and other People of Colour in Canada. A spokesperson of Statistics Canada said: "It's time to revisit the concept, because it's been 30 years now [since visible minority was brought in]" (Hennig, 2019).

3. METHODOLOGY

The "Racism in Greater Victoria" survey was created in the summer of 2020 by ICA in consultation with GVLIP partners and external statistics experts. Respondents completed the survey anonymously and confidentially as outlined on the survey itself. It consisted of quantitative and qualitative questions about witnessing and experiencing racism locally in the past five years, and was structured into four parts:

- Witnessing racism and views on racism in Greater Victoria
- Experiencing racism in Greater Victoria
- Responses to racism
- Demographic information

On average, the survey took about 25 minutes to complete. The survey was distributed in November 2020 through a media release, ICA and GVLIP email lists, and social media. Community partners, educational institutions, municipalities, and about 30 IBPoC community organizations were directly contacted to share and respond to the survey. The survey received ample attention through social media, local newspapers, and radio stations.

3.1 Accessibility and Ethical Considerations

It was important to the GVLIP and ICA that consultations on the development of the survey were as far-reaching as possible, especially with racialized individuals. The survey was created by two ICA staff members, both immigrants of Black and South Asian background. While the survey was then further developed by two white individuals (one immigrant and one Canadian-born), it received further comments from IBPoC and immigrant voices from the organization. Beyond ICA, two external statistics experts, as well as GVLIP community partners, Partnership Council, and Immigrant Advisory Team (consisting of Indigenous, Black, Asian, and immigrants of colour, as well as white immigrants) commented on the survey and process as it was developed.

To counter inequities related to access to technology, such as the fact that many immigrant families do not have access to multiple computers in their homes, the decision was made to allow family members to use the same device to answer the survey. As a result, multiple survey responses on one device were allowed. This choice was made with the understanding that this could mean that responses were less reliable because one person could have responded more than once. From the response patterns shown on the survey, it is not obvious that this indeed happened, but it cannot be ruled out.

The survey was checked for accessibility of language by ICA's English language instructors. Funding was not available to translate the survey into other languages, so it was available only in English. The survey was open to anyone over 14 years of age who was either living in Greater Victoria currently, or who had lived in the region in the past five years.

The survey was confidential and anonymous and acknowledged upfront that it might be triggering and emotionally challenging for racialized people to answer all questions. A statement to that extent was included at the beginning of the survey and again at the section that asked for people to share experiences of racism. People were free to skip questions when needed or state that they preferred not to answer. Respondents were asked for permission to quote them. All quotations included in this report were reproduced with permission from respondents.

It was not possible to give every respondent an honorarium. Nonetheless, to acknowledge that taking this survey required time and (emotional) effort, everyone completing the survey was invited to enter their name in a draw for two gifts of $150 each. About 105 people chose to do so. To ensure anonymity, the draw did not link to the survey data of the respondent. Two names were drawn from the survey list and each person was gifted $150.

3.2 Community Consultation on Racism in Greater Victoria

A two-hour community consultation on racism with 80 participants was held in December 2020 through Zoom. This was done to gather information about the lived experience of racism in Greater Victoria in a conversational format. The event was facilitated by Dr. Mandeep Kaur Mucina, Assistant Professor in the School of Child and Youth Care at the University of Victoria, and Simone Blais, an Indigenous community activist. The consultation was organized to complement the survey and to discuss this difficult topic with more meaning and nuance. A short discussion of the event is included later in this report.

In our recent survey 70% of racialized people told us that they have felt unsafe in our community. We want to hear from you! We're listening and want to hear more from you!

3.3 Analysis and Writing of the Report

Upon receiving a high number of responses to the survey, GVLIP and ICA engaged with a research team from the University of Victoria to provide a thorough analysis and help draft the report. Drexler Ortiz and Cindy Quan provided the statistical analysis, and Dr. Zaheera Jinnah and Ryan Khungay delivered the interpretation and writing. Drafts of the report went through several rounds of review by ICA. The research team also led an **Accountability Circle** with a specific eye on receiving input from Black and Indigenous individuals. At this event, the report was presented orally and in writing to a group of two Black and one Indigenous individual who are community members and/or scholars working on issues of anti-racism in Victoria. We received comments during the gathering from all present and written feedback from some participants after the meeting.

An **Accountabiltiy Circle** is a group or committee struck to guide, develop, advise and lead a part or an entire process of research. The committee is to be remunerated and should include several members from Indigenous, Black, Asian or other people of colour communities. This will ensure that the research design including the research questions, language used, methodology, data tools, analytical framework, writing and research communication be guided and led by research principles that align to the communities who are affected most by the research.

3.4 Limitations

The survey was administered virtually because of the COVID-19 pandemic. The absence of deliberately sampling representative groups in the area raised both opportunities and barriers for participation and engagement. On the one hand, it allowed greater access to participate remotely and confidentially. On the other hand, online surveys have several limitations, including: mirroring existing access inequities for those who might face technological, linguistic, ability-related or other barriers; providing a mask for anonymity, which can embolden extremism; difficulty probing for meaning and nuance; and, potentially allowing the same individual to take the survey multiple times.

The survey was framed as an open invitation to anyone currently living in the Greater Victoria area, or who had lived in the region in the past five years. As such a significant number (46%) of people who identify as white self-selected to participate in the research. Black and Indigenous peoples were underrepresented in the sample. Offering an English-only survey resulted in a lower overall reach among recent immigrant communities. The survey did not provide a possibility to do a full intersectional analysis of race and ethnicity with other marginalized communities. More limitations are mentioned in Addendum A.
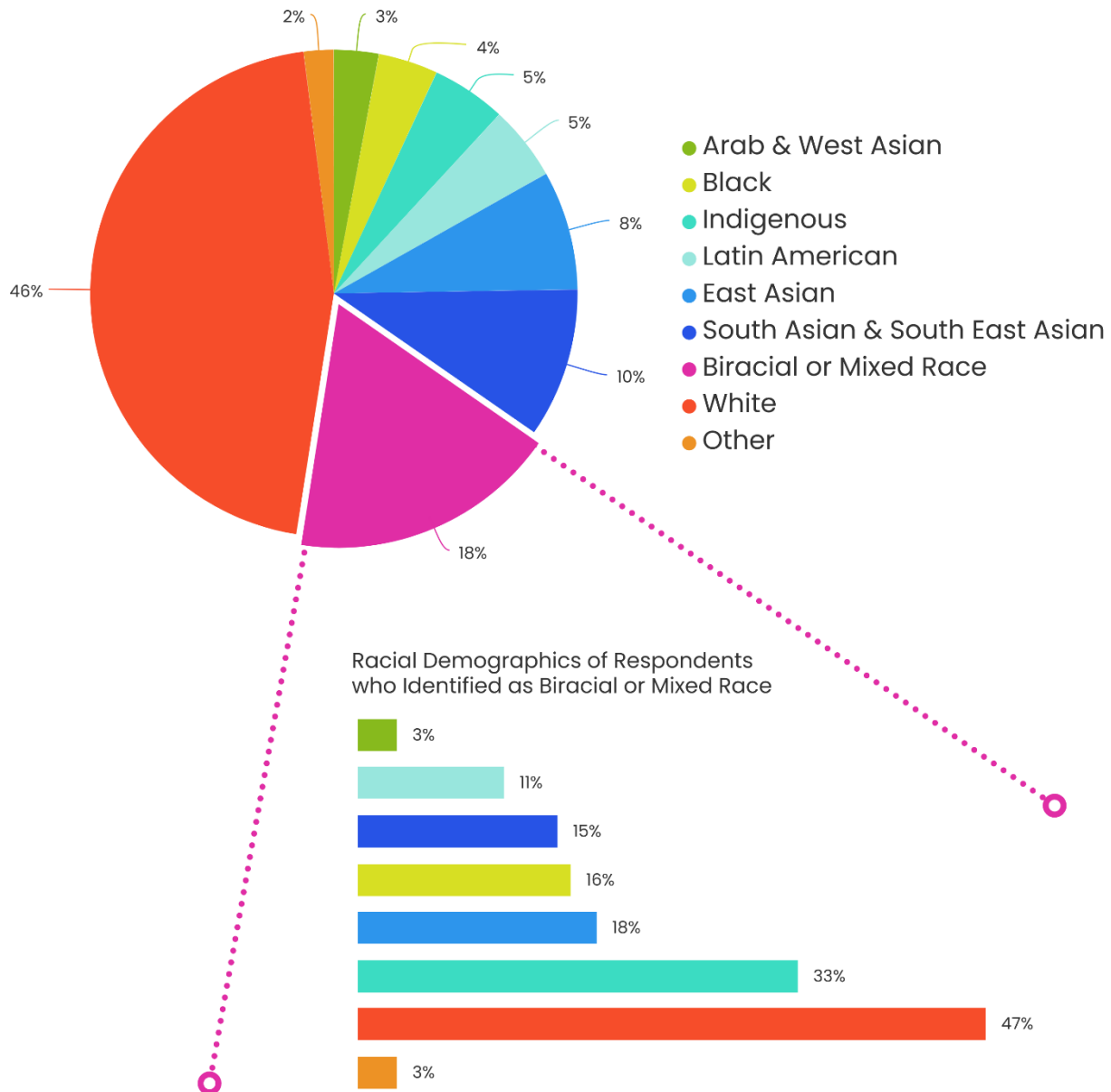
With these cautions in mind, this report offers an exploratory look at what racism is for this particular group of respondents, at this moment, as gathered through these methods. The report and findings could serve as tools that encourage ongoing conversations and action on race, racism, power and inequality in Canada and British Columbia in general and in Greater Victoria in particular.

3.5 Who Responded to the Survey?

Racial Demographics of the Total Sample

In total, 398 people completed the demographic section of the survey. Of this, 185 people (46%) identified as white (of which 140 or 35% were white and born in Canada) and 213 people (54%) broadly categorized as Indigenous, Black, Asian or other People of Colour. This includes 73 people who identify as biracial or mixed race and 45 Indigenous individuals (the survey did not allow for additional detail here). The responses most notably show an under-representation of Black (4%), Indigenous (5%), Arab (1%), South East Asian (2%), and West Asian (2%) groups.

Racial Demographics of the Total Sample

Legend:
- Arab & West Asian
- Black
- Indigenous
- Latin American
- East Asian
- South Asian & South East Asian
- Biracial or Mixed Race
- White
- Other

Pie chart values: 2%, 3%, 4%, 5%, 5%, 8%, 10%, 18%, 46%

Racial Demographics of Respondents who Identified as Biracial or Mixed Race

Bar chart values: 3%, 11%, 15%, 16%, 18%, 33%, 47%, 3%

Indigenous, Immigrant, and IBPoC Identification

Of the 45 individuals who identified as Indigenous, 24 identified as Indigenous *and* bi-racial or mixed race. Of the 53 Black, Asian, or other People of Colour who were born in Canada, the majority (59%) identified as bi-racial or mixed race, followed by 17% who identified as South Asian. There were 108 immigrants who identified as Indigenous, Black, Asian, or another person of colour. The largest group of them identified as East Asian (23%), followed by South Asian (19%) and Latin American or Latinx (16%).

Indigenous, Immigrant, and IBPoC Identification

No data 2%
Indigenous 11%
White Immigrants 11%
BPoC, Canada 13%
White, Canada 13%
BPoC Immigrants 27%
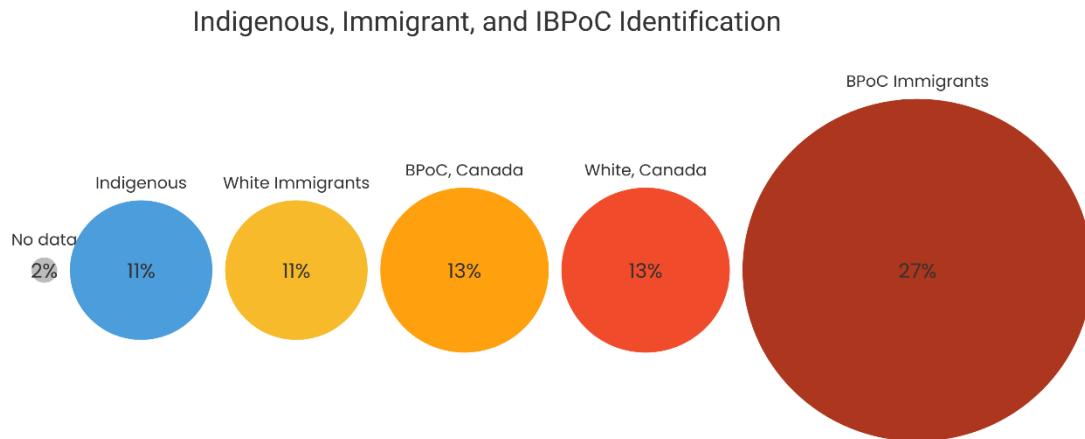
Age

The majority of all repondents were in the 31-60 age range.

Indigenous, Black, Asian, and other respondents of colour were on average slightly younger than white respondents because among IBPoC respondents there was a larger representation of respondents between 19-30 years old.

Among white respondents there was a larger cohort of 60+ years old.

Age of IBPoC Respondents

31-60 years: 66%
18-30 years: 22%
60+ years: 8%
Missing Data: 4%

Age of White Respondents

31-60 years: 55%
60+ years: 36%
18-30 years: 9%

18
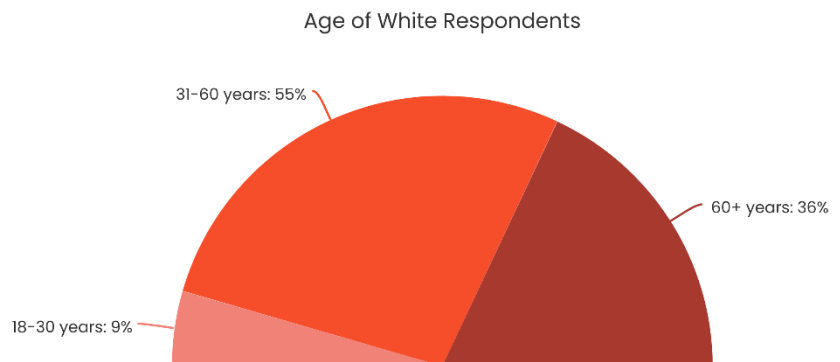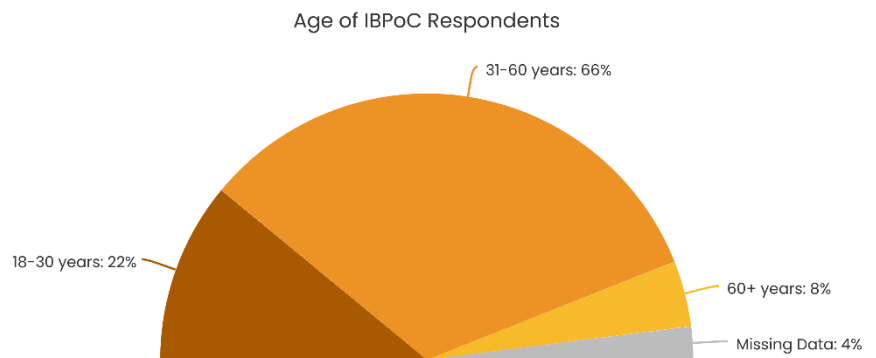
Gender Identity of IBPoC Respondents

6%

5%

29%

60%
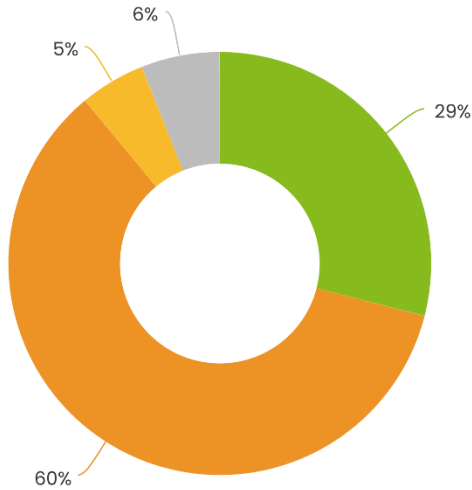
Gender Identity of White Respondents

1%

1%

1%

28%

71%

- ● Male
- ● Female
- ● Non Binary
- ● Missing Data
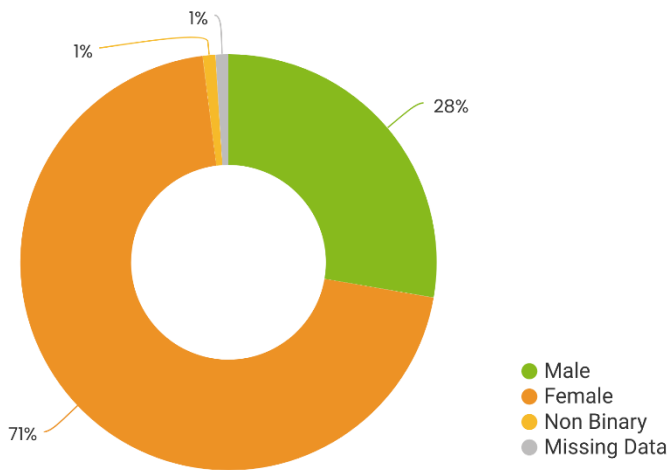
Gender Identity and Sexual Orientation

In terms of gender identity, the majority of Indigenous, Black, Asian, or other respondents of colour identified as female. In the IBPoC sample 5% of individuals identified as non-binary and less than 1% of white respondents did so.

The sexual orientation of respondents was not asked and may be considered for future research to allow for deeper intersectional analysis.

4. EXPERIENCES OF RACISM IN GREATER VICTORIA

This section of the report documents racism in Greater Victoria, as reported by the respondents of the survey and attendants to the community consultation. It discusses how, and where, racism occurs, who experiences it, and teases out the various ways by which to understand racism.

4.1 Who Experiences Racism in Greater Victoria?

71%

Experienced Racism Personally in Greater Victoria in the Past Five Years

IBPoC Respondents Report

Seventy-one percent of those who self-identified as Indigenous, Black, Asian and/or a person of colour reported personally experiencing racism in Greater Victoria in the last five years. This is not surprising: "racism is ordinary…the usual way society does business, the common, everyday experience of most people of colour" (Delgado & Stefancic, 2017, p. 8). Nevertheless, it is important to recognize this finding because the survey confirms through empirical evidence what many racialized people know and experience every day, but what is perhaps overlooked or downplayed in popular Canadian and liberal democratic discourses of multiculturalism, and/or diversity. As these two respondents said:

"People seem to think that there is no racism here but the only people I've heard that from are white folks who tend to spin it as, 'well it wasn't REALLY racism…they were just overreacting'. Having our experiences of racism belittled and dismissed does even more harm."
Indigenous biracial/mixed race person, identifies as female, born in Canada.

"Many of us have been conditioned for years that to call people out on being racist is overreacting."
Southeast Asian person, identifies as female, immigrated to Canada.

Documenting racism is *necessary* to shift the discourse. Voicing, naming, and publicly acknowledging racism is essential in validating the experiences of respondents who are Indigenous, Black, Asian, and/or other People of Colour, and in taking positive steps toward action.

4.2 What Types of Racism do People Experience and Where?

Multiple forms of racism exist in Greater Victoria as reported by the respondents in this study. We identify several broad, but overlapping categories:

- *Subtle forms of racism* refer to intentional but covert racism that is masked in politeness, paternalism or other forms of discrimination. For example, people reported condescending tones towards immigrants, being surprised that People of Colour can speak English well, and disregarding or diminishing professional expertise, experience and knowledge because of race.

- *Unconscious racism* refers to racism without apparent awareness or intent on the part of the perpetrator. This is often experienced by racialized people as daily **microaggressions**. A respondent shared an example of racism when white people participated in cultural activities or assumed expertise in other people's cultures that they knew nothing about.

- *Systemic racism* refers to systemic or structural factors of racism. Examples of systemic or structural forms of racism include: not recognizing qualifications or work experience from outside Canada; school curricula that distort or deny Indigenous knowledge; and overlooking cultural and religious holidays that do not conform to dominant practices. Although some of these frustrations may be shared by white newcomers, for Indigenous, Black, Asian, and other People of Colour, the experience is a racialized one. As Dutt (2021) explains, "Systemic racism cannot be isolated from everything else around us; it is embedded in our attitudes, perceptions and institutions, and often rooted in unconscious biases" (p. 2). A respondent writes:

Microaggressions are "everyday insults, indignities and demeaning messages sent to people of color by well-intentioned white people who are unaware of the hidden messages being sent to them." Microaggressions can leave the receiver feeling confused/angry due to the subtle nature of these communications, especially if the speaker denies that their words or actions are biased. (Sue quoted in The CARED Collective, 2020, pp. 28-29)

Systemic racism is enacted through routine and societal systems, structures, and institutions such as requirements, policies, legislation, and practices that perpetuate and maintain avoidable and unfair inequalities across racial groups, including the use of profiling and stereotyping. (Turpel-Lafond, 2021, p. 8)

> *"White people do not admit or understand the underlying power for them in a country founded on white supremacy. Therefore racism becomes as normal as gravity and something rarely thought about. Unless you are of colour."*
> East Asian person, identifies as female, born in Canada.

Interpersonal racism, also known as relationship racism, refers to specific acts of racism that occur between people, and may include discriminatory treatment, acts of violence and microaggressions. (Turpel-Lafond 2021, 213)

- *Identity-based racism* refers to racism based on individual racialized identities, as well as intersectional identities based on gender identity, religion, race, and ethnicity. This includes direct, intentional, and often violent incidents or racist attacks that occur in public spaces (online and in person) and in private interactions. Also called **interpersonal racism**.

Respondents selected a number of reasons why they felt they were *being treated unfairly* as prompted[2] by the survey. The most frequent forms of racism identified by respondents were related to race/ethnicity, immigration status, language/accent, physical features, socio-economic status, and religious clothing. It is noted that although newcomers were more likely to cite language/accent and immigration status, 76 Canadian-born IBPoC individuals also selected these reasons.

Indigenous, Black, Asian or other respondents of colour reported the following types of racism:

Racism Experienced on Social Media

22% of IBPoC Respondents experienced online harassment.

- Online harassment,
- Harassment in person,
- Denial of opportunities or adequate services,
- Being undervalued.

Harassment in person through stereotypes and slurs or racist comments were common, half of IBPoC respondents reported experiencing this, as was having people being surprised that they could do something well.

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[2] These prompts could be triggering for folks who have experienced racism and future research could approach this question with more care to ensure that respondents feel supported and safe in their responses, while also being able to share valuable experiences.

The comments below illustrate some of these experiences in more detail:

"Having teachers/instructors assume I just arrived or from a certain country based on my dressing when I am actually a Canadian citizen. Being told 'I speak English well' when English is my 1st language."
Racialized person, identifies as female, immigrated to Canada.

"While I've experienced overt racism, the majority of the challenges I've faced were experienced through covert racism in the form of racist comments and jokes which has the effect of alienating people belonging to minority group."
South Asian person, identifies as female, immigrated to Canada.

"I have personally been explicitly denied educational and employment opportunity based on my race. Much of the racism I have experienced is systemic in nature, but made personal at access points."
Black person, identifies as non-binary, born in Canada.

"Have had objects thrown at me when downtown, been yelled at by random people on downtown streets, I believe it is because I have Indigenous features."
Indigenous, biracial/mixed race person, identifies as female, born in Canada.

"My children have experienced racism at school and schools have not handled it properly."
Black, Indigenous, biracial/mixed-race person, identifies as female, born in Canada.

Types of Racism

Being Harassed

Category	Percentage
Stereotypes	63%
Slurs/racist comments	46%
Followed by security guards	27%
Verbal threats	27%
Physical threats	7%
Physical violence	6%

Being Undervalued

Category	Percentage
People surprised you could do certain things	53%
Not being believed	33%
Being excluded from networks	31%
Unnecessary monitoring at work	16%
Denied services	13%
Denied entry into a space	10%
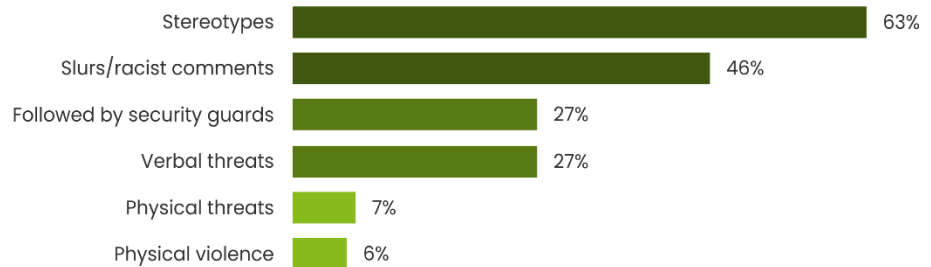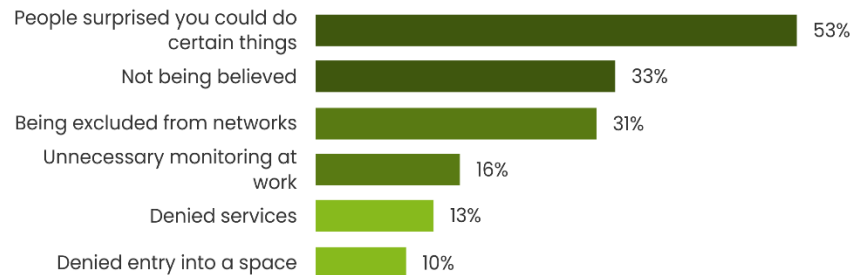
Being Denied Opportunities

Category	Percentage
Missed job opportunities	31%
Missed promotion at work	25%
Inaccurate treatment by health practitioner	22%
Missed housing opportunities	11%
Unfair grading at school	10%
Missed education opportunities	9%
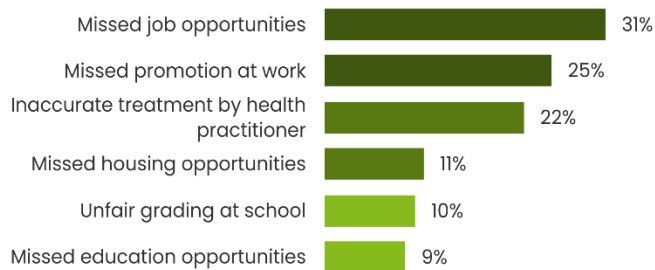
Perceptions of Racism within the Police

The survey asked specific questions about racism within the police. Although people who are Indigenous, Black, Asian and/or other People of Colour were more likely than white respondents to report perceptions and experiences of racism with the police, there was both positive and negative feedback regarding the police among racialized people. On the one hand, there were reports of racism from the police such as racial and ethnic profiling and fears of being shot. On the other hand, there was also a common theme of respondents reporting that they would seek help from the police when experiencing racism. Given the small sample size and the range of responses reported here, it is recommended that additional research be undertaken in this area.

30%

Experienced Racism from the Local Police

IBPoC Respondents Report

4.3 How Often and Where is Racism Experienced?

How Often IBPoC Respondents Experience Racism

- 5%
- 16%
- 18%
- 43%
- 18%

● Daily ● Weekly ● Monthly ● A few times a year ● Never
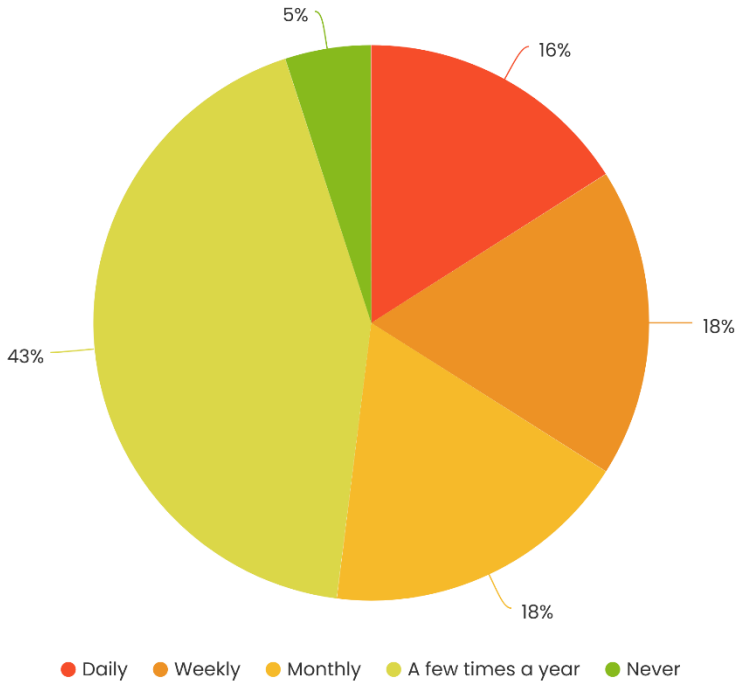
Sixteen percent of respondents who are Indigenous, Black, Asian and/or other People of Colour, reported that they experience racism daily, 18% report that they experience racism weekly and another 18% monthly. Forty-three percent report experiencing racism a few times a year.

Only 5% of racialized people said that they had never experienced racism in Greater Victoria.

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Where is racism experienced?

The most common spaces where Indigenous, Black, Asian and/or other People of Colour experience daily racism is *online* and in *workplaces.* Other frequent experiences of racism are in government offices, in public places, at school, and on public transit. In contrast, religious buildings such as temples, mosques and churches are seen as 'safe' spaces where the lowest rates of racism are reported, although with individual exceptions.

These findings suggest that for Indigenous, Black, Asian and/or other People of Colour who responded to the survey, there are different ways in which racism shows up, that it occurs in a range of places, including professional interactions and in personal relationships, that it is both everyday and structural, and that just over half the sample experience racism on a daily, weekly, or monthly basis, with a further 43% reported having experienced racism a few times a year. Racism therefore is a lived reality for these respondents. The frequency of online racism reported by respondents requires additional attention.

4.4 Immigrant Status and Racism

The survey found *no significant difference* between racialized respondents of colour who were born in Canada, and immigrants who identify as Indigenous, Black, Asian and other People of Colour when reporting experiences of racism. Although the sample sizes are small, this raises the need for further research. The process of settlement for immigrants is often understood as labour done by newcomers, emphasizing things that newcomers "need to do, learn, unlearn, know or say" (Drolet & Teixeira, 2020), such as language training, housing, employment assistance, and other soft skills in order to successfully integrate. However, for the respondents in this study, racism is a strong barrier to belonging and settlement. More specifically, this suggests that settlement and inclusion are *deeply dependent on safety, feelings of belonging, and opportunities to contribute* to community, and workplaces. In other words, what newcomers do, or don't do, what they learn, or how they speak, cannot override racism in host communities, and this **othering** prevents full access to opportunities, safety, and belonging. Therefore, alongside settlement services to improve opportunities and provide support to newcomers, significant work is needed with host communities and structures to deconstruct the multiple and pervasive forms of racism and power that impede settlement, belonging, safety, and well-being.

> **Othering** refers to the process whereby an individual or groups of people attribute negative characteristics to other individuals or groups of people that set them apart as representing that which is opposite to them. (Rohleder, 2014, p. 414)

4.5 Talking About Racism: Community Consultation

Surveys are limited tools for capturing the nuances and all-encompassing nature of human experiences. In order to be able to gather people's experiences with racism in a more personal and multidimensional way, the GVLIP organized an IRCC-funded online community consultation on racism in Greater Victoria in December 2020. Eighty participants (racialized and white individuals) joined the consultation, which was held as a conversation on experiencing racism by Dr. Mandeep Kaur Mucina and Simone Blais. It is important to pay attention to how a space (even when virtual) is set up so that difficult conversations can happen. For this purpose, John Ayala, a local Filipino musician, was invited to play live music as people were entering the meeting. The conversation centred on three themes - What does welcome and inclusivity mean? How does racism show itself? How can we work for change? – with opportunities for discussion with the whole group and in small breakout rooms. Susana Guardado from *Bright Light Ideas* created a visual representation of the conversation.

The findings of the discussion mirrored the findings of the survey, but the in-person conversation allowed for a more in-depth follow up. Much of the conversation concentrated on racism in schools.[3] Some of the main topics of discussion are mentioned below:

1. What does inclusivity and welcome mean?

The discussion led to a conversation on *what it means to "welcome"* in the context of being on colonized territory. Who can welcome and who is welcomed, when the state itself is an uninvited visitor? It is important to build relationships with the Indigenous Nations on whose traditional territories immigrants and settlers live and recognize that it is truly only Indigenous people who can extend a welcome.

2. How does racism show itself in Greater Victoria?

Niceness can act as a mask: Greater Victoria was described as quite friendly on the surface but not very inclusive. This superficial friendliness that hides exclusion prevents opportunities to build deeper relationships between communities and hides racist structures. Immigrants especially mentioned that it is hard to find networks of support and opportunities to become engaged in leadership roles in the area.

Explicit and implicit racism: Racialized attendees spoke about hearing racial slurs, witnessing and experiencing incidents of cultural appropriation, and being excluded from networks and opportunities because of their race.

Assumptions are made of people based on their physical appearance as "other". People report that their skin colour or dress makes them be treated as "not really from here."

Racism in the education sector. Survey respondents reported that racism most often happens in workplaces and in schools. The community consultation confirmed this reality. The conversation especially focused on racism in schools and in school curricula. Schools and playgrounds were described as places where the best and the worst can happen: it can be a place where children can relate to each other and find friends from different backgrounds. It is valuable to be able to experience many cultures, customs and colours in one space, and schools offer many opportunities to connect through activities such as outdoor activities, music, sports, and the arts. Often, however, these are also places where kids play out their understanding of the world and what they learn in the home. Slurs find their way onto playgrounds, and schools often do not know how to handle such incidents of racism.

Racism can also find its way into curricula through, for example, the way history is discussed or depicted and in the way some histories are not sufficiently included in the curriculum.

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[3] That the community consultation specifically focused on racism in schools does not mean that this is the only place where the participants saw racism happening. It was due to the fact that many participants in the conversation were parents and this topic was on their minds that day.

5. RACISM MAKES ME SICK: "[I] WORRY ABOUT MY SAFETY AND MENTAL WELL-BEING"[4]

In this section we discuss the effects of racism as reported by the respondents in the study and look at the ways in which people respond to it.

5.1 Racism as Violence

Racism is a form of violence; it is hurtful and harmful in multiple ways. Racism makes people feel physically unsafe, has a detrimental effect on mental and physical health and emotional well-being, and fosters a sense of hurt, shame, and anger. It also creates feelings of resentment that threaten community cohesiveness and appreciation of difference. We identify various intersecting forms of harm as a result of racism as reported by the respondents in this study.

70% Felt undervalued isolated & unsafe because of their race or ethnicity
IBPoC respondents report
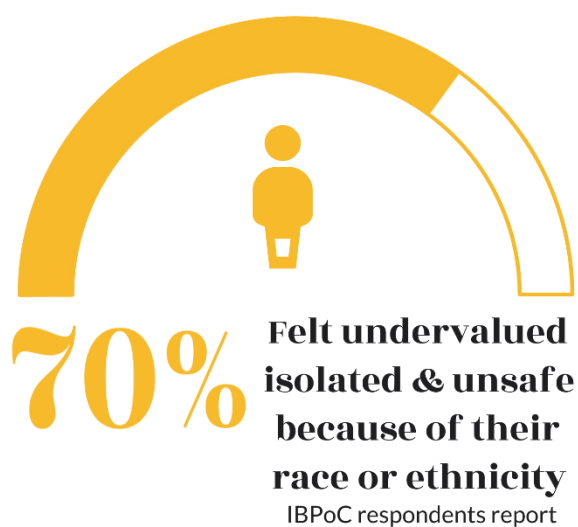
"I feel scared or lonely, even if (there are) just 1-2 incidents. I worry about my safety and mental well-being."
South Asian person, identifies as female, immigrated to Canada.

"(I feel) isolated and shut out, constant microaggressions and passive-aggressive behaviour towards me in meetings by co-workers and people in power."
South Asian person, identifies as female, born in Canada.

"(it) hurts to see how many generations racism impact."
Indigenous biracial/mixed race person, identifies as female, born in Canada.

"(I am) burdened by childhood and intergenerational trauma."
Biracial/mixed race person, identifies as male, immigrated to Canada.

---

[4] South East Asian person, identifies as female, immigrated to Canada.

Effects on Health and Well-Being

Effect	Percentage
Feeling resentment	71%
Feeling undervalued	57%
Feeling powerless*	51%
Loss of self-esteem*	50%
Feeling depressed*	42%
Feeling lonely*	42%

Social Effects of Racism on IBPoC Respondents

Effect	Percentage
Avoided going to certain places*	49%
Avoided public transit	28%
Ended a relationship	23%
Lost social networks	22%

Effects on Income, Housing, and Education

Effect	Percentage
Experienced financial stress**	18%
Lost employment	17%
Experienced legal difficulties**	11%
Dropped out of school	9%
Experienced homelessness	5%
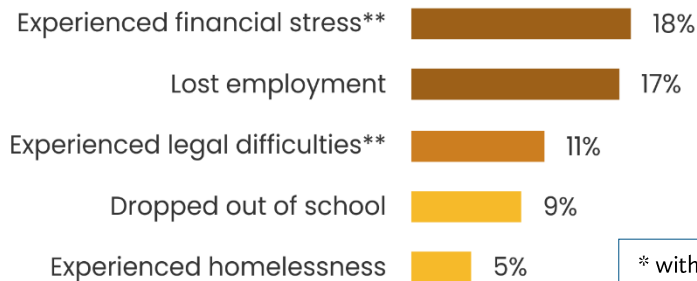
* with Canadian born IBPoC being more likely to report this.
** with immigrant IBPoC being more likely to report this

Aside from the direct impacts of feeling unsafe, and being upset and harmed, respondents also report indirect and longer-term effects of experiencing racism, including self-blame, and doubting their own abilities:

> *"It has made me extremely angry and bitter towards the fact that the people of my own hometown will never consider me to be truly Canadian or local, simply based on my appearance."*
> South Asian person, identifies as female, immigrated to Canada

> *"It just sends me in a shock and I just go numb and that prevents me from saying anything because at times, [it] is just so overwhelming."*
> South Asian person, identifies as female, immigrated to Canada

22%
Decreased Physical Health

IBPoC Respondents Report*

5%
Self Harm

IBPoC Respondents Report

* with Canadian born IBPoC being more likely to report this.

There is a tentative indication that being born in Canada and being Indigenous, Black, Asian, or a Person of Colour is associated with stronger feelings of despair (for example, loss of self-esteem, powerlessness, fear of harm), and that, conversely, immigrants are more optimistic about positive change than Canadian-born IBPoC respondents. Immigrants tend to face additional legal and financial difficulties due to racism compared with respondents who are Canadian-born, Indigenous, Black, Asian and/or other People of Colour. Although findings are tentative, this might suggest an overarching sense of despondency associated with entrenched and ongoing racism in Canada.

5.2 Responding to Racism

Responding to racism relies on several factors, including: feeling physically safe enough to take action; having enough emotional energy and hope that responding will result in positive change; awareness of resources in terms of where to go to report racism; and, support from others to intervene. There were no significant differences between Canadian-born IBPoC people and IBPoC newcomers in their likelihood to respond to victimization.

How Often Would IBPoC Participants Respond to Racism?

Other: 7%
Always: 10%
Usually: 17%
Sometimes: 35%
Rarely: 20%
Never: 11%
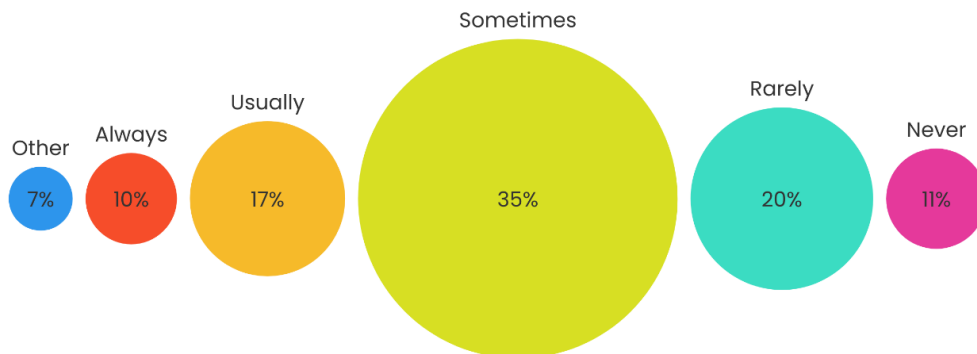
Only 12% of racialized respondents said they knew where to go for help when experiencing racism. There was no significant difference between immigrant and Canadian-born groups in reporting knowing where to go for help or seeking help.

The most common reasons given by people for not responding suggest fear of personal harm, loss of status, and feeling uncomfortable, especially among Canadian-born Indigenous, Black, Asian and/or other People of Colour. Very few respondents (eight in total) selected not having English skills as the reason for their lack of a response.

Reasons from IBPoC Respondents for not Responding to Racism

I might be worried for my safety	40%
I might fear it may hurt my work/job security	34%
I might be uncomfortable	32%
I might fear it may impact my personal life or social position	26%
I might not know what to say	19%
Other	17%
I might not want to offend anyone	16%
I might fear it may impact my housing	11%
I might not want to change people's opinion of me	5%
My English is not good enough	4%
None, I always respond	3%

Do You Know Where to Go for Help When Experiencing Racism?*

No, I do not know where to go:39%

Maybe:18%

Yes:12%

* IBPoC responses (31% missing data)

These themes are further echoed by individuals who stated that responding to racism will cause further harm or result in other negative outcomes. This included physical harm to themselves, their families, or communities, a risk of losing their jobs or social status, or emotional harm, as the following excerpts indicate:

> *"If my children are with me, if I confront someone, I fear that my children may be harmed or witness violence or racist aggression."*
> East Asian person, identifies as female, immigrated to Canada.

> *"I will be labelled as a trouble maker and I will be consequenced in my position for speaking out."*
> South Asian person, identifies as female, born in Canada.

> *"I have experienced physical violence and threats. I felt if I responded I would make others like me a target and thus further endanger my community."*
> Biracial/mixed race person, identifies as male, born in Canada.

> *"As a client/service user I fear that the service will be taken away or impacted."*
> Biracial/mixed race person, identifies as female, immigrated to Canada.

A few respondents identified the emotional energy needed to call out racism, and the likelihood that they will not be believed. In addition, there seems to be a despondency that nothing will change:

> *"It often seems pointless, if the situation is not blatant, arguing with racists is exhausting and excruciating and often leads nowhere."*
> Latin-American or Latinx person, identifies as male, immigrated to Canada.

> *"Sometimes it is not worth the battle and tiring as we need to always justify 'being.'"*
> Arab person, identifies as male, born in Canada.

> *"Most of the so-called helping places are not really helpful. Many people at the so-called helping organizations are simply making money from the government."*
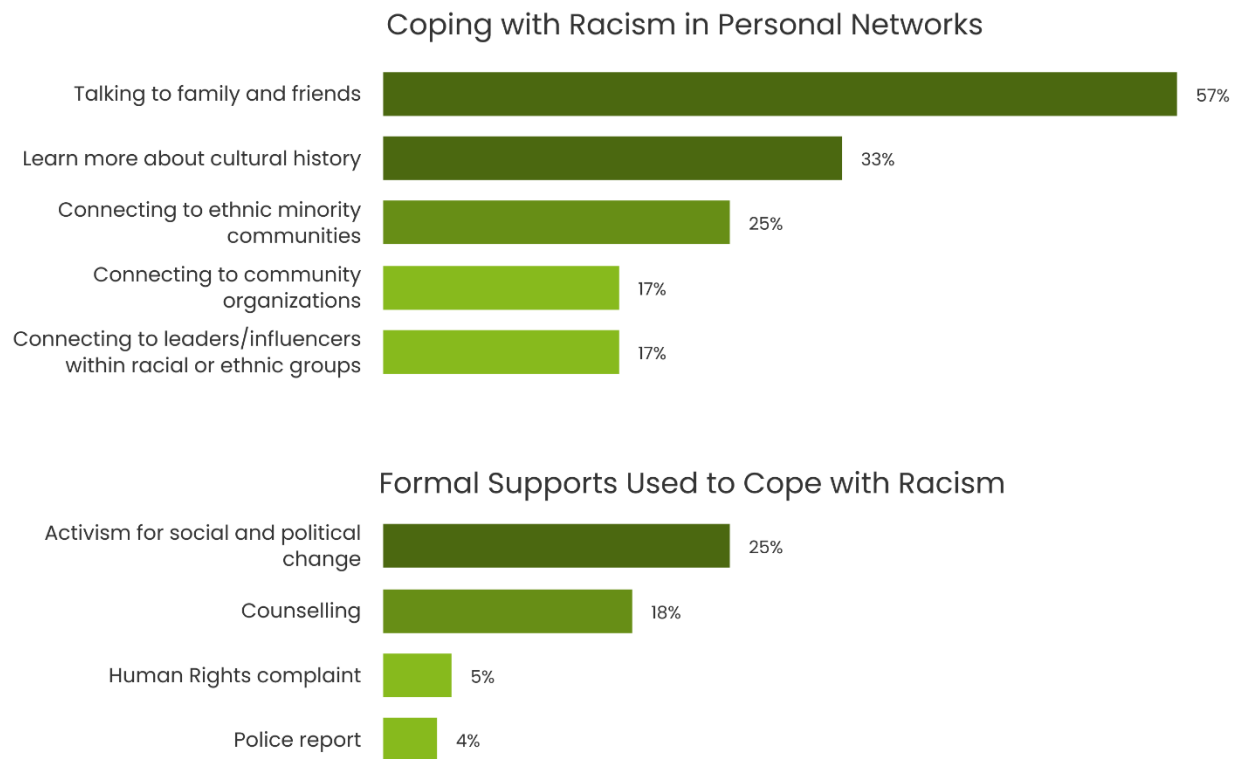> East-Asian person, identifies as male, immigrated to Canada.

5.3 Coping with Racism

Availability, access to, and uptake of supports, resources, and recourse is poorly matched to the frequency and forms of racism experienced within this sample. In other words, IBPoC people are experiencing racism, but they are unable to seek support for coping with the harm it causes.

Most respondents coped with racism by relying on informal and personal support from friends, family, and community, with fewer selecting formal support or taking action.

Indigenous respondents also identified forms of self-care, such as land-based and water-based healing practices.

Coping with Racism in Personal Networks

Category	Percentage
Talking to family and friends	57%
Learn more about cultural history	33%
Connecting to ethnic minority communities	25%
Connecting to community organizations	17%
Connecting to leaders/influencers within racial or ethnic groups	17%

Formal Supports Used to Cope with Racism

Category	Percentage
Activism for social and political change	25%
Counselling	18%
Human Rights complaint	5%
Police report	4%

There were individual reports of supportive services received at specific formal institutions, such as an ombudsperson at a university, and organizations specific to promoting anti-racism (e.g., ICA, and for Indigenous participants, Native Friendship Centres).

There were individual comments that spoke to not being able to cope or passive coping such as developing a "thick skin":

> *"(I) cry a lot and accept that I was made to be inferior to white people and the reality will not change."*
> South Asian person, identifies as female, immigrated to Canada.

Two respondents also stated that their experiences of racism in the city made them want to leave as a way to cope with it:

> *"I'm planning to leave the city, it's impacted me that badly."*
> South Asian person, identifies as female, immigrated to Canada.
>
> *"I started to make plans to go back to my home country."*
> Latin American/Latinx person, identifies as male, immigrated to Canada.

6. "NO MORE STARES AT THE GROCERY STORE"[5]: RECOMMENDATIONS FOR ADDRESSING RACISM

The findings of the survey suggest that there are two distinct experiences of living in Greater Victoria:

- As previous sections showed, **for Indigenous, Black, Asian, and People of Colour** who responded to the survey, regardless of whether they were born in Canada or are immigrants, **racism is real and ongoing**. It is violent and harmful. It happens online and in person. It makes people physically sick and mentally unwell, prevents them from accessing employment and housing, affects relationships, and undermines their sense of belonging in the city they call home.

- For white people in Greater Victoria, the city is inclusive and diverse. While the majority of white respondents report that systemic racism is a serious to moderate problem in the area (58%), only a few (10%) report actually recognizing racist incidents when they happen[6] and more than half (56%) also describe Greater Victoria as very or fairly welcoming. This suggests that **for most white respondents racism is something that occurs outside of their own circles**, and that many of them often overlook the racism they witness or hear of, in favour of being able to hold on to a more dominant national discourse of welcome, multiculturalism, equality, and progressive liberalism.

The work of the prolific African American scholar and activist, W.E.B. Du Bois, helps make sense of these conflicting experiences and narratives. Writing more than a century ago, his concept of 'double consciousness' names the strife that Black people feel in living in a world of whiteness.

> It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. (Du Bois, 2008, part I)

Du Bois explains that experiencing racism is to experience *both* a direct harm of racism *and* at the same time to interpret that harm through the white eyes that question whether this racism is real. To lessen this double burden, it is important to begin with naming race and racism, naming the harm it causes, naming the harm of denying racism, and recognizing that in this survey, the experiences of living in Greater Victoria for Indigenous, Black, Asian and other People of Colour, both immigrant and Canadian, are characterized by racism.

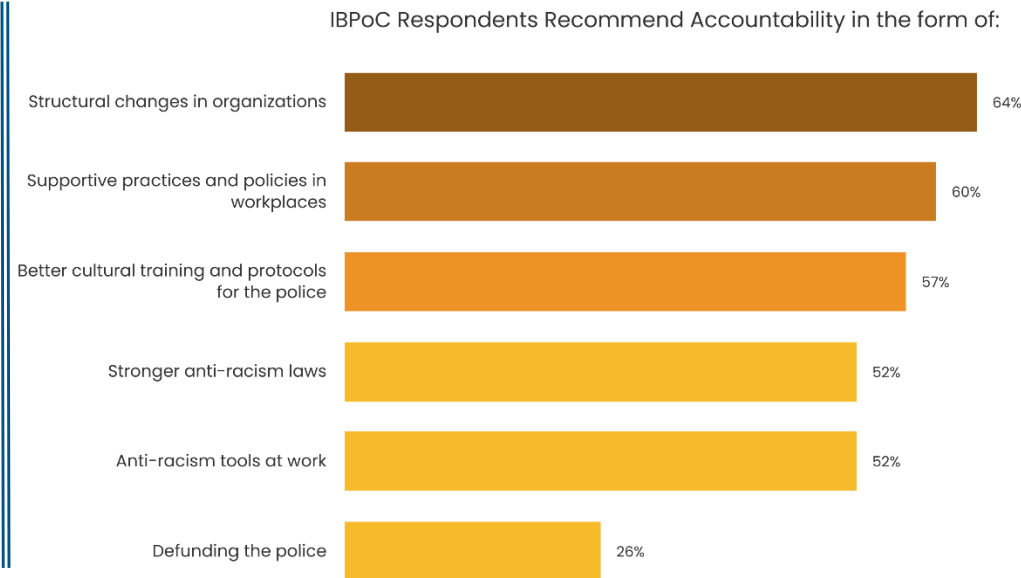[5] East Asian person, identifies as female, born in Canada.

[6] While 30% of all IBPoC respondents say that they experience racism daily or weekly, *only 10% of white respondents see racist incidents on a daily to weekly basis*, and 30% of white respondents report never having seen a racist incident.

Addressing racism requires a multipronged effort with a clear vision and intent, sufficient resources, and collaboration among local, provincial, and federal community partners and the public. The final section of the report outlines possible pathways for anti-racism work and racial justice, and offers some concluding thoughts for further action. These suggestions are offered through the voices of the participants themselves and should be seen as conversation starters, recognizing that more work is needed in this area to better understand the extent and forms of racism, the nuanced ways in which it emerges and impacts people, and the specific and intersectional experiences of Indigenous peoples, Black, Asian and other People of Colour.

6.1 Recommendations from Survey Participants

Respondents selected several strategies to reduce racism. These reflect broad and overlapping categories, but are organized into themes for ease of reference. The hope is that these suggestions will lead institutions, community partners, and individuals to engage in deeper discussions and increased investment to develop strategies to reduce racism in our institutions, organizations, workplaces, schools, and the area as a whole.

1. **Accountability:** this includes fostering greater accountability at various levels. Directed at the federal and provincial governments, there are calls for tougher hate crime and discrimination laws and better crafted legislation. Respondents called for stronger anti-racism legislation. This is an urgent need to ensure that racism is recognized as a central part of racialized people's realities of living in Canada, and that there are clear consequences for those that engage in racist behaviour. Indigenous respondents in particular spoke to the need for accountability and representative policing. This would require tougher conversations and potential legislation around safety online, in workplaces and schools, and in the public sphere.

IBPoC Respondents Recommend Accountability in the form of:

Structural changes in organizations	64%
Supportive practices and policies in workplaces	60%
Better cultural training and protocols for the police	57%
Stronger anti-racism laws	52%
Anti-racism tools at work	52%
Defunding the police	26%

Some comments from respondents on this theme included:

> *"I would like white people to become less fragile and more accountable for the racist system that they uphold through expecting BIPoC to adopt their standards all the time."*
> East Asian person, identifies as female, immigrated to Canada

> *"More rules against discrimination and open displays of support for POC that are backed by legislation and interventions."*
> Biracial/mixed race person, identifies as female, born in Canada

> *"Strong accountability structures in place in institutions."*
> Black person, identifies as female, immigrated to Canada

2. Almost half of the Indigenous, Black, Asian, and other respondents of colour identified the **need for data collection on racism,** and the need to demonstrate and document racism more frequently and thoroughly. This is of critical importance in order to generate evidence-based strategies, documenting the intersectional experiences of people and validating the 'consciousness' of racism. Among Indigenous respondents, there was a strong call for responsible and ethical data collection premised on relationship-building, reciprocity, and transparency with researchers.

> *"There (needs to be) trust in the community about who is collecting the data? (A) strategic approach is important. Data collection is great but who is collecting the information and why? Is there trust in the community about who is collecting the data?"*
> Indigenous, biracial/mixed race person, identifies as female, born in Canada.

> *"Representation of different abilities and backgrounds in all tiers of leadership."*
> Person of Colour, identifies as female, born in Canada.

> *"Diverse community where there isn't truly a handful of minorities in public spaces, restaurants or classrooms."*
> East Asian person, identifies as female, born in Canada.

46%
Recommend data collection on racism.
IBPoC respondents report

62%
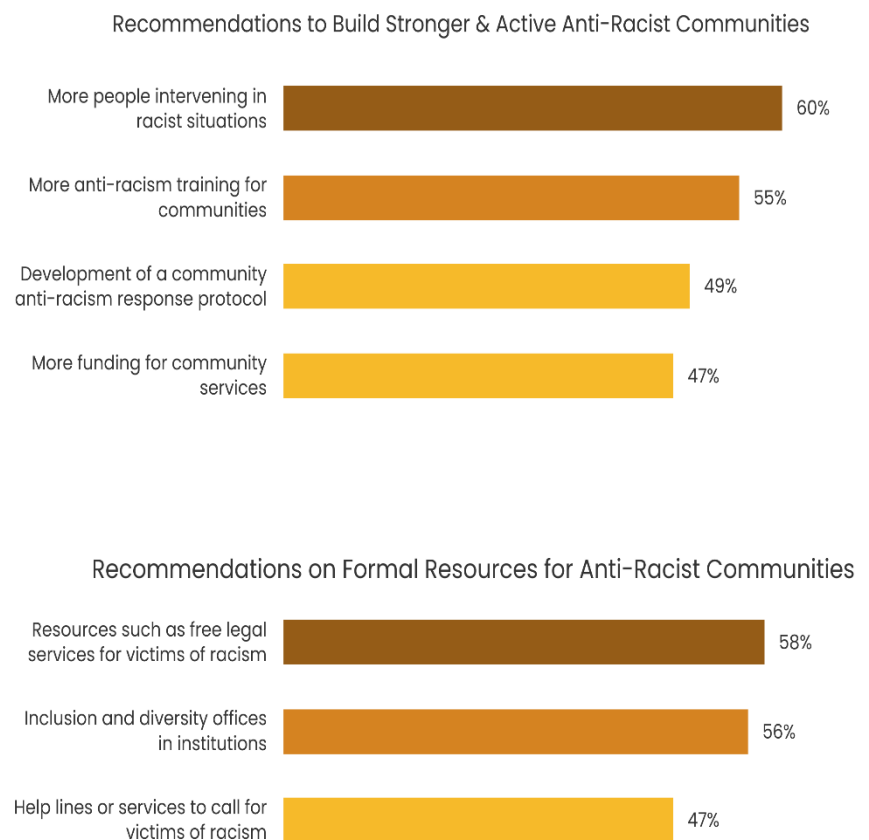**Recommend more diversity in leadership.**
IBPoC respondents report

In order to address this, several measures can be used. For example:

- Forming and compensating a committee of Indigenous, Black, Asian and other People of Colour to lead the design of any study and data collection through all its processes – research objectives, ethics, the design and testing of research instruments, data collection, analysis, writing, and dissemination.

- Doing work with communities in a collaborative way, using research tools, languages, and processes that are culturally safe, and offering the research back into communities.

3. Supporting increased **representation and diversity** in leadership was also recognized. A majority of racialized respondents said they would like to see more diversity in leadership positions; the comments below support this theme:

4. **Stronger and actively anti-racist communities** is a pathway to making communities safer, respondents shared. Especially respondents asked for more people who would intervene in racist situations. More training and funding for the community doing anti-racist work was also often mentioned.

Recommendations to Build Stronger & Active Anti-Racist Communities

More people intervening in racist situations	60%
More anti-racism training for communities	55%
Development of a community anti-racism response protocol	49%
More funding for community services	47%

5. Respondents said they would like to see more people intervening in racist situations. Additional funding and more **formal resources for anti-racist services and literacy** in institutions were also identified. In order to do this, there is a need for *better resources* to protect people if they experience racism. Including supports to deal with the physical and emotional harm that people experience.

Recommendations on Formal Resources for Anti-Racist Communities

Resources such as free legal services for victims of racism	58%
Inclusion and diversity offices in institutions	56%
Help lines or services to call for victims of racism	47%

Rooting these forms of support in Indigenous teachings and using culturally safe practices can help foster better support. For example, this might include using land-based resources and/or working with spiritual leaders to offer faith-based supports.

6. Finally, respondents identified the need for stronger action to **tackle specific types of racism** such as anti-Indigenous racism. This includes more engagement in **reconciliation** efforts and paying taxes for Indigenous land use. Other respondents shared in the survey and the dialogue that more work needs to be done to understand and study xenophobia and anti-Asian racism, **Islamophobia**, **anti-Semitism**, anti-Sikh sentiments, and other intersectional oppressions (especially in the wake of the COVID-19 pandemic).

> *"I feel unsurprised when things got worse because of the pandemic, just disappointed, which made me feel worse; reaffirmation that even though I grew up in Canada and am Canadian, that could be revoked at any time, as though I am a second class citizen. The racism I have experienced, especially this year, has been sickening. I have not felt safe outside of my home since March."*
> East Asian person, identifies as female, immigrated to Canada.

6.2 Recommendations from the Community Racism Consultation

A major concern expressed by the community consultation participants was that Indigenous, Black, Asian and other People of Colour are often expected to do the work to eradicate racism. In line with this concern, six more recommendations were suggested:

7. **Anti-racist work should not increase the burden of Indigenous, Black, Asian and other People of Colour.** White people need to take on this challenge and learn through self-education, seeking out meaningful engagement, and developing relationships with diverse communities.

8. Anti-racism training is important, but we should also move beyond simply checking a box and move towards **doing work that truly moves the needle** in terms of dismantling structural and systemic racism.

Anti-Semitism is hostility to or prejudice against Jewish people.

Colourism is prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group.

Islamophobia is Anti-Muslim bigotry: hostility or prejudice against Muslims. (Bullock, 2017, p. 3)

Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour (Truth and Reconciliation Commission of Canada, 2015a, pp. 6-7).

9. There is a strong need to be **assertively anti-racist** by leveraging our power to create change.

10. Racialized communities are interested in having their own conversations about race, **colourism**, and prejudice that speak to them *internally*, which would allow them **not to have to centre whiteness and the actions of white people.**

11. In line with the discussion on racism in schools, **participants suggested that staff and teachers at all levels should be better prepared to respond to incidents of racism.**

12. Finally, participants say that there is a need for **better places to report racism,** such as a centralized place to report racism and racist situations. While some supports currently exist, the question is whether they are safe enough for racialized individuals to access and whether they will provide the necessary help.

Susana Guardado of *Bright Light Ideas* summarized some of these findings:

7. CONCLUSION - WHAT NOW? FUTURE PATHWAYS AND PRACTICES

This survey and the consultation provided a first glimpse into the forms, effects and experiences of racism among a sample of Indigenous peoples, Black, Asian, and/or other People of Colour in Greater Victoria. It showed that racism is a lived reality, that it occurs in professional settings and within interpersonal relations, in grocery stores and classrooms, online and on transit, is masked in everyday microaggressions and displayed in violent acts, and is pervasive in long-term structural discrimination through colonization.

Where to from here? How can the harm that racism produces be addressed? How can Victoria be a safer city for everyone? While this work is ongoing and requires multi-pronged efforts to undo colonial systems of oppression, it is important to follow the 12 previously listed recommendations of Indigenous, Black, Asian, and other individuals of colour who reponded to the survey or participated in the community consultation while keeping in mind that:

- First and foremost, they call on local governments, institutions, community organizations and agencies to **be accountable and develop roadmaps for strengthening their work from a decolonial and anti-racist perspective.** Given the important role settlement agencies play in bringing communities together and supporting immigrants, there is a special opportunity for these agencies to re-imagine their role in fostering racial justice and reconciliation.
- Second, respondents and participants call on **community members (especially white individuals) to step up as well** and take action to create change.

7.1 Practices for Dismantling Systemic Racism

Racism is an entrenched problem that requires a collaborative, cross-sectoral, and sustained effort. This report is only one step in the direction of this effort. While developing new anti-racist policies, research, and actions, it is important to note the following crucial practices:

1. **Practices for Safety**
   Through first-person narratives of people who identify as Indigenous, Black, Asian and/or other People of Colour, the survey shows that racism harms and hurts, and that any anti-racism efforts need to be centred on *the creation of safe spaces*. Yet creating safe spaces is not enough when the social environment remains unchanged. As one respondent stated:

As this person writes, creating safe spaces is not just about creating actual physical spaces in which people are safe, or to merely add markers to a physical space (such as safe-space stickers), but instead what is needed is to **create *socially* and culturally safe spaces** which means that people can feel safe from racist harm in their networks and communities.

2. Intersectional Practices

Alongside safety, there is also a need to **address socio-economic inequities and other social justice issues** such as homelessness, **homophobia**, **transphobia**, and **ableism**. Although this study did not cover the intersection of social justice with racism, this work is necessary to foster inclusivity, belonging, and diversity. This also means that any approach to address racism should be taken on with a **cross-sectoral and intersectional lens**.

3. Practices for Ethical and Thoughtful Engagement with Racialized Communities

We need deeper engagement and conversations with Indigenous, Black, Asian and other communities of colour on what matters to them, and to involve communities who are affected by racism in gathering knowledge and practices that document, respond to, and address racism. **Improved mechanisms for race-based data collection** will ensure that racism is named and known. Better awareness of racism and intersectional needs can also inform program and policy development across health, education, and social services. For settlement agencies, ongoing and decolonial anti-racism training for staff, refugee sponsors, donors, and stakeholders is necessary. Alongside this, anti-racism awareness and resources for those experiencing racism will help Indigenous, Black, Asian, and other immigrants of colour access the support they need, while placing the responsibility for creating safe spaces with white Canadians and white newcomers.

Ableism is the pervasive system of discrimination and exclusion that oppresses people who are differently abled, including differences in mental, cognitive, emotional, and/or physical abilities, through attitudes, actions, or institutional policies. (The CARED Collective, 2020, p. 1)

Cultural safety describes an environment that is physically, socially, emotionally and spiritually safe. There is recognition of, and respect for, the cultural identities of others, without challenge or denial of an individual's identity, who they are, or what they need. Culturally *unsafe* environments diminish, demean or disempower the cultural identity and well-being of an individual. (Turpel-Lafond, 2021, p. 212)

Homophobia is prejudice against gay people.

Transphobia is prejudice against transgender people.

4. **Practices for Disrupting Discourses**

Finally, **centring anti-racist, decolonial approaches** in work with Indigenous, Black, Asian, and other communities of colour is necessary. This includes **stronger reflection on reproducing harmful narratives** that centre whiteness and deny or overlook racism, as well as **better tools to name and document** racism.

This study has demonstrated the continual harm that racism causes. In light of that harm, **we need to pause and reflect on concepts such as multiculturalism, welcome, diversity, and inclusion.** How do we use them? In what ways are conversations around these concepts framed, and whose interests do they serve? In settlement services, has enough been done to orient immigrants to the colonial history of Canada and to connect them with Indigenous peoples and their ways of being, knowing, and doing? In the quest to be welcoming to immigrants who are Indigenous, Black, Asian, or People of Colour, are harmful notions of othering being reproduced?

The survey design and the type of responses also suggest a need to **revisit how we understand racism, and the language we use.** As an Indigenous respondent shared:

> *"Ensuring understanding of certain definitions (like "inclusion") is important - what are we trying to include folks in? I don't necessarily want to be included in a place where I know I will experience unchecked harm."*
> Indigenous, biracial/mixed race person, identifies as female, born in Canada.

Borrowing from previous work, this report calls on agencies and community organizations to see how their work reflects a discourse of Canada being a 'kind and gentle place' and how it can be disrupted to reflect the "silent histories" (Frie, 2020, p. 277) of racialized people in Canada.

7.2 Call to Action: Working Together for Change

While the heavy lifting of making structural changes in institutions such as workplaces, schools, the health sector, and government needs to be done by the *institutions themselves*, respondents to the survey and participants in the community consultation also highlight the need for individuals in the community to commit to taking action.

Good practices for each individual working against racism include:

- To **believe Indigenous, Black, Asian, or other People of Colour** when they tell their stories and share their experiences of racism. Especially for white community members, it is important not to deny, rephrase, or reinterpret the experience that is shared, but instead to acknowledge the experience, if appropriate to ask the person what they need at the moment, and if needed to find tools to further educate oneself on such experiences. To practice **cultural humility** is important throughout such listening and responding.
- To avoid increasing the burden of Indigenous, Black, Asian, and other People of Colour and to **be assertively anti-racist** in one's own daily life, wherever one goes – at home, in the workplace, in schools, and in the public sphere. This is especially crucial for those individuals who hold positions of actual power in their workplaces and communities.
- The data suggests that white allies recognize that systemic racism *is* a problem but do not recognize *when* it happens. It is therefore important to **educate oneself** by reading the many resources available on racial justice, and to take any opportunity for education seriously.
- To realize that this anti-racist work is about **working together** *in* community, *with* communities, and led by the most *marginalized* communities.
- **Holding each other up and holding institutions accountable** is an important role that communities can play.

Cultural humility is a life-long process of self-reflection and self-critique. It is foundational to achieving a culturally safe environment. Cultural humility begins with an in-depth examination of one's assumptions, beliefs and privilege embedded in one's own understanding and practice. Undertaking cultural humility allows for marginalized voices to be front and centre and promotes relationships based on respect, open and effective dialogue and mutual decision-making. (Turpel-Lafond, 2021, p. 212)

Finally, when racism is "as normal as gravity", as one respondent was quoted, it requires "gravity defying" work to create change. Governments, institutions, organizations, communities, and individuals are all called to action to work against racism in a sustained, thoughtful, collaborative, intersectional, and decolonial manner. It is this call to action that we invite you to join.

GLOSSARY OF TERMS USED IN THIS REPORT

Term	Current Definition	Source
Ableism	The pervasive system of discrimination and exclusion that oppresses people who are differently abled, including differences in mental, cognitive, emotional, and/or physical abilities, through attitudes, actions, or institutional policies.	The CARED Collective (2020, p. 1)
Accountability Circle	A group or committee struck to guide, develop, advise and lead a part or an entire process of research. The committee is to be remunerated and should include several members from Indigenous, Black, Asian or other people of colour communities. This will ensure that the research design including the research questions, language used, methodology, data tools, analytical framework, writing and research communication be guided and led by research principles that align to the communities who are affected most by the research.	
Anti-Racism	The practice of identifying, challenging, preventing, eliminating and changing the values, structures, policies, programs, practices and behaviours that perpetuate racism. It is more than just being "not racist".	Turpel-Lafond (2021, p. 8)
Anti-Semitism	Hostility to or prejudice against Jewish people.	
Black	Used to refer to people with black skin and to a racial identity. In some cases, the term Black can also be used to refer to a specific cultural identity. In the context of white supremacy (as described below), the term Black is often associated with naming, calling out, and analyzing anti-Black racism.	Simon Fraser University (2020)
Black Lives Matter (BLM)	A Black-centred political movement founded by Alicia Garza, Patrisse Cullors, and Opal Tometi in 2013. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks' humanity, [their] contributions to this society, and [their] resilience in the face of deadly oppression.	The CARED Collective (2020, p. 5)
Colonialism	Occurs when groups of people come to a place or country, steal the land and resources from Indigenous peoples, and develop a set of laws and public processes that are designed to violate the human rights of the Indigenous peoples, violently suppress their governance, legal, social, and cultural structures, and force them to conform with the colonial state.	Turpel-Lafond (2021, p. 8)
Colourism	Prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group.	
Cultural humility	A life-long process of self-reflection and self-critique. It is foundational to achieving a culturally safe environment. Cultural humility begins with an in-depth examination of one's assumptions, beliefs and privilege embedded in one's own understanding and practice. Undertaking cultural humility allows for marginalized voices to be front and centre and promotes relationships based on respect, open and effective dialogue and mutual decision-making.	Turpel-Lafond (2021, p. 212)

Cultural safety	A culturally safe environment is physically, socially, emotionally and spiritually safe. There is recognition of, and respect for, the cultural identities of others, without challenge or denial of an individual's identity, who they are, or what they need. Culturally unsafe environments diminish, demean or disempower the cultural identity and well-being of an individual.	Turpel-Lafond (2021, p. 212)
Decolonization	A process that begins with the understanding that one is colonized (at whatever level that may be). It is creating and consciously using various strategies to liberate oneself from, or adapt to, or survive in oppressive conditions. It is the restoration of cultural practices, thinking, beliefs, and values that were taken away or abandoned, but are still relevant or necessary for survival and well-being. It is the birth and use of new ideas, thinking, technologies, and lifestyles that contribute to the advancement and empowerment of Indigenous Peoples.	Yellow Bird (2008, p. 284).
Discrimination	The denial of equal treatment and opportunity to individuals or groups because of personal characteristics and membership in specific groups, with respect to education, accommodation, health care, employment, access to services, goods, and facilities. This behaviour results from distinguishing people on that basis without regard to individual merit, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of any of the protected grounds enumerated in human rights law.	Canadian Race Relations Foundation (2019)
	In British Columbia, discrimination is prohibited on the basis of race, colour, ancestry, place of origin, religion, marital status, family status, physical or mental disability, sex, sexual orientation, gender identity or expression, or age of that person or that group or class of persons, and in certain cases: political belief, lawful source of income or conviction of a criminal or summary conviction offence unrelated to their employment.	*BC Human Rights Code*
Equity	A condition or state of fair, inclusive, and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences.	Canadian Race Relations Foundation (2019)
Homophobia	Prejudice against gay people.	
Imperialism	The ideological foundation that justifies and normalizes domination and exploitation of people and territories (i.e. racism, capitalism), while colonization/colonialism refer to the material practices, policies, and actions of dispossession and domination.	The CARED Collective (2020, p. 14)
Indigenous Peoples	The first inhabitants of a geographic area. In Canada, Indigenous peoples include those who may identify as First Nations (status and non-status), Métis and/or Inuit.	Turpel-Lafond (2021, p. 213)
Interpersonal Racism	Also known as relationship racism, refers to specific acts of racism that occur between people, and may include discriminatory treatment, acts of violence and microaggressions.	Turpel-Lafond (2021, 213)

Intersectionality	The theory—conceptualized in the 1980s by Black feminist legal scholar Kimberlé Crenshaw—that markers of identity do not act independently of one another, but exist simultaneously, creating a complex web of privilege and oppression and "negating the possibility of a unitary or universal experience of any one manifestation of oppression." … examining the experiences of people who live at the intersections of two (or more) subordinated identities becomes a useful way to diagnose oppression within a system.	Adams (2016, p. 42); Crenshaw (1991)
Islamophobia	Anti-Muslim bigotry: hostility or prejudice against Muslims.	Bullock (2017, p. 3)
Latinx	A person of Latin American origin or descent (used as a gender-neutral or nonbinary alternative to Latino or Latina).	
Oppression	Refers to discrimination that occurs and is supported through the power of public systems or services, such as healthcare systems, educational systems, legal systems and/or other public systems or services; discrimination backed up by systemic power. Denying people access to culturally safe care is a form of oppression.	Turpel-Lafond (2021, p. 214)
People of Colour	Non-white racial or ethnic groups; generally used by racialized peoples as an alternative to the term "visible minority." The word is not used to refer to Indigenous peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say "People of Colour and Indigenous peoples."	Canadian Race Relations Foundation (2019)
Prejudice	Refers to a negative way of thinking and attitude toward a socially defined group and toward any person perceived to be a member of the group. Like bias, prejudice is a belief and based on a stereotype.	Turpel-Lafond (2021, p. 214)
Privilege	Operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favours, and benefits to members of dominant groups. Privilege is unearned, and mostly unacknowledged, social advantage that non-racialized people have over other racial groups.	Turpel-Lafond (2021, p. 214)
Othering	Refers to the process whereby an individual or groups of people attribute negative characteristics to other individuals or groups of people that set them apart as representing that which is opposite to them.	(Rohleder, 2014, p. 414)
Race	Refers to a group of people who share the same physical characteristics such as skin tone, hair texture and facial features. Race is a socially constructed way to categorize people and is used as the basis for discrimination by situating human beings within a hierarchy of social value.	Turpel-Lafond (2021, p. 8)
Racial Microaggressions	"Everyday insults, indignities and demeaning messages sent to people of colour by well-intentioned white people who are unaware of the hidden messages being sent to them." Microaggressions can leave the receiver feeling confused/angry due to the subtle nature of these communications, especially if the speaker denies that their words or actions are biased.	Sue quoted in The CARED Collective (2020, pp. 28-29)
Racialization	Refers to the process through which groups come to be socially constructed as races, based on characteristics such as race, ethnicity, language, economics, religion, culture, and politics.	Canadian Race Relations Foundation (2019)

Racism	The belief that a group of people are inferior based on the colour of their skin or due to the inferiority of their culture or spirituality. It leads to discriminatory behaviours and policies that oppress, ignore or treat racialized groups as 'less than' non-racialized groups.	Turpel-Lafond (2021, p. 8)
Reconciliation	Establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.	Truth and Reconciliation Commission of Canada (2015a, pp. 6-7)
Systemic Racism	Is enacted through routine and societal systems, structures, and institutions such as requirements, policies, legislation, and practices that perpetuate and maintain avoidable and unfair inequalities across racial groups, including the use of profiling and stereotyping.	Turpel-Lafond (2021, p. 8)
Transphobia	Prejudice against transgender people.	
White	A social colour. The term is used to refer to people belonging to the majority group in Canada. It is recognized that there are many different people who are "white" but who face discrimination because of their class, gender, ethnicity, religion, age, language, or geographical origin.	Canadian Race Relations Foundation (2019)
Whiteness	Multidimensional, complex, and systemic: it does not simply refer to skin colour, but to an *ideology* based on beliefs, values, behaviours, habits and attitudes, which result in the unequal distribution of power and privilege based on skin colour. It represents a *position of power* where the power holder defines the categories, which means that the power holder decides who is white and who is not. "White" only exists in relation/opposition to other categories in the racial hierarchy produced by whiteness. In defining "others," whiteness defines itself. Who is considered white changes over time. It is important to notice the difference between being "white" (a category of "race" with no biological/scientific foundation) and "whiteness" (a powerful social construct with very real, tangible, violent effects).	The CARED Collective (n.d.)
White Supremacy	This term is often connected to extremist, right-wing hate groups. However, the term is often used in anti-racist work to force an acknowledgement of the belief systems underlying whiteness. Thus, white supremacy is seen as the ideology which perpetuates white racism. This ideology exists in both the overtly prescriptive form, i.e. the white supremacy that we attach to right-wing white power groups, and as the self-perpetuating cultural structure also known as whiteness.	The CARED Collective (2020, p.36)
Xenophobia	Refers to the attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity. In other words, xenophobia is fear and hatred of strangers or foreigners or of anything that is strange or foreign.	The CARED Collective (2020, p.36)

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RESEARCH TEAM BIOGRAPHIES

Zaheera Jinnah (she/her) co-led the analysis of this report. She is a visitor to the traditional territories of the Songhees, Esquimalt, and WSÁNEĆ peoples. Zaheera identifies as a racialized, Muslim scholar and mother, and is South African of mixed Asian ethnicity. She holds a PhD in Anthropology and is an Assistant Teaching Professor in the School of Social Work at the University of Victoria. For the last decade, she has taught and published in the areas of migration, and African studies. She is also a research associate with the African Centre for Migration and Society, a Designated Representative for the Immigration and Refugee Board of Canada, and volunteers as the women's secretary of the Masjid Al Iman in Victoria and with the GVLIP at the ICA.

Ryan Khungay (he/him) was the co-lead for the analysis of this report. He is a grateful visitor to the traditional territories of the Songhees, Esquimalt, and WSÁNEĆ peoples. He is a Punjabi Sikh settler who identities as gay and is a second-generation immigrant. He holds a Master's Degree in Social Work and is a sessional instructor in the School of Social Work at the University of Victoria. His research interests include diasporic relations, transnational and global social issues, and racialized (Punjabi Sikh) perspectives on wellness. He brings a number of years of practice experience as a social worker in health and mental healthcare spaces.

Drexler Ortiz (he/him) co-led the statistical analysis for this report. He holds a Master of Science in clinical psychology and is a PhD student at the University of Victoria. He is a first generation Filipino Canadian, and as an Asian settler, he is grateful to conduct research on the traditional territories of the Songhees, Esquimalt, and WSÁNEĆ peoples. His research interests are broadly within the intersections of immigration and colonialism, and his current work looks at the development of internalized racism within Filipinx Canadian families.

Cindy Quan (she/her) co-led the statistical analysis for this report. Cindy holds a Master of Science in clinical psychology and is a PhD candidate at the University of Victoria. She is a first generation Chinese Canadian. Her family originally immigrated to Toronto in 2007 and settled on the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee, and the Wendat peoples. As an Asian settler, she is grateful for being able to learn, conduct research, and live on the traditional territories of the Songhees, Esquimalt, and WSÁNEĆ peoples. Her research interests are at the intersection of migration, families, and mental health. She currently examines ways to develop the strengths of individuals and families navigating challenging circumstances. She also studies ways to support the delivery and use of culturally responsive mental health services using community-based participatory research approaches.

ADDENDUM A: POSITIONS AND POSITIONALITIES OF THE RESEARCH TEAM

In December 2020, we were contracted by ICA to develop the analytical framework, undertake quantitative and qualitative analysis of selected questions and assist with writing sections of the report. The overall authorship of the report rests with ICA. Our biographies are outlined below.

This report was conceived and produced on the traditional territory of the Lekwungen peoples, and the Songhees, Esquimalt, and W̱SÁNEĆ nations whose historical relationships with the land continue to this day. Racism is embedded in, and furthered by ongoing colonization, and we recognize and honour all those who have fought, were subjected to, resisted, and are still facing violent and oppressive racism in all its forms.

We live and conduct research on the lands of the Songhees, Esquimalt, and W̱SÁNEĆ nations, and the traditional territory of the Lekwungen peoples. Although each of us identifies as a Person of Colour (PoC), we acknowledge that we are still in a position to displace Indigenous peoples and benefit from white settler colonialism. We especially acknowledge the ongoing work needed to represent the perspectives and ways of knowing of Indigenous peoples in reports such as these. We are in solidarity with the Indigenous peoples on whose lands Greater Victoria is located. We are grateful to ICA, and in particular to Florentien Verhage, GVLIP Coordinator and Meghan Mergaert, Director of Impact and Innovation for their support and guidance throughout this process. We also acknowledge with gratitude the time and vulnerability of respondents who shared their experiences of racism and recognize the difficulties of doing so.

Our journey with this study started halfway through the process, once the survey was administered, and the data collected. Our role with the research was to develop and apply an analytical framework, informed by the literature. As part of the process of writing this report, we received helpful comments and feedback orally and in writing from two scholars and community activists who identify as Black, and from one racialized scholar. We are grateful for their time and care but recognize that this process could have been more fulsome to allow for additional discussions and comments on the report. We offered the report back to ICA, who, as authors, did further content and copy edits, and finalized the report. We acknowledge that this process was different than how we would have approached the research (and indeed what might have been possible given the funding limitations that ICA faced), and provide some reflections and recommendations for future research below.

The approach and language we used in this report is both deliberate and cautious. As a research team, we focused specifically on the responses of those who identify as Indigenous, Black and/or racialized in an attempt to centre their experiences, and disrupt a problematic narrative of Greater Victoria as a 'welcoming' city that stems from, and furthers whiteness. This was important given that almost half of the respondents of the survey and a significant number of the participants in the community dialogue were white. For us, as a research team, this raised important questions around who speaks to and about racism, whose voices matter, and who gets heard. The study also showed a need to further increase understanding of racism as a concept and a lived experience. For example, 15% of white people reported having personally experienced racism in the last 5 years in Greater Victoria suggesting that racism might not be fully understood.

We strongly recommend that for any further research on racism, a committee be struck to guide, develop, advise and lead the entire process of the research. The committee should be remunerated and include members from Indigenous, Black, other racialized, and racialized newcomer communities. This will ensure that the research design including the research questions, language used, methodology, data tools, analytical framework, writing and research communication be guided and led by research principles that align to the communities who are affected most by the research. We hope that further research contributes to relationship building and trust with research communities, especially Indigenous, Black and other racialized communities. We are mindful that there has been very little consultation and engagement from Indigenous perspectives during the production of this report, especially with local First Nations on the Island. We also recognize that more consultations with various communities that experience racism in Greater Victoria, during the survey and while drafting the report, was needed. This is a significant ethical concern for us.

Finally, we recommend that future research studies develop a stronger intersectional understanding of racism to inform the study. In particular, much more work is needed to understand how racism is connected to sexual identities, gender and ethnic identities and socio-economic class.

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