

● C A N A D I A N ● DIVERSITÉ C A N A D I E N N E

THE FIGHT IS OURS:

The Potential of Municipalities
to Eliminate Discrimination

L'ACTION À NOTRE PORTÉE :

Le potentiel des municipalités
dans la lutte contre
la discrimination



SPECIAL EDITION

10th anniversary of the Canadian Coalition
of Municipalities against Racism and Discrimination

ÉDITION SPÉCIALE

10^e anniversaire de la Coalition canadienne
des municipalités contre le racisme et la discrimination

This special edition of Diversity would like to recognize organizations whose support has been key in the Coalition's development and success since 2005:



First, we would like to celebrate the commitment of the municipalities that have joined CCMARD. In doing so, they have taken an important step to publicly affirm that racism and discrimination are not welcome in their communities. They declare the unjust nature of discrimination and the importance of mobilizing to make change.

We also wish to underline the pivotal role played by the governmental and civil-society organizations that have given their support to CCMARD throughout the years. The strength of the Coalition lies in the engagement of its signatory municipalities working together with a range of partners that share the same vision, pursue the same objective and work tirelessly to its achievement.

Last but not least, we applaud the extraordinary work of committed individuals who, through their actions, inspire us to believe that change is possible and that even a small step moves us toward a world free of racism and discrimination.



Cette édition spéciale de Diversité souhaite reconnaître les organisations dont le support a été déterminant dans le développement et le succès de la Coalition depuis 2005 :



D'abord et avant tout, nous souhaitons célébrer l'engagement des municipalités qui ont adhéré à la Coalition. Elles ont fait un grand pas en avant en affirmant publiquement que le racisme et la discrimination ne sont pas acceptés dans leurs communautés. Elles ont déclaré la nature injuste de la discrimination et l'importance de se mobiliser pour en arriver à changer les choses.

Nous désirons aussi souligner le rôle instrumental joué par les organisations gouvernementales et de la société civile qui ont, au fil des ans, accordé leur soutien à la Coalition. La force de la Coalition réside dans la collaboration qu'ont les municipalités signataires avec différents partenaires partageant la même vision, ayant le même objectif et travaillant sans relâche à sa réalisation.

Finalement, nous applaudissons le travail extraordinaire accompli par des citoyens engagés. Ce sont eux qui, par leurs actions, nous inspirent et nous amènent à croire que le changement est possible et qu'un pas en avant, si petit soit-il, est un pas de plus vers un monde libre de racisme et de discrimination.

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10 YEARS OF COMBATING RACISM AND DISCRIMINATION THROUGH THE CANADIAN COALITION: PROGRESS AND PERSPECTIVES



The Canadian Commission for UNESCO connects Canadians with the work of UNESCO, the United Nations Educational, Scientific and Cultural Organization. Its aim is to create a society in which Canadians share knowledge and learn from each other, locally and globally, in order to build peaceful, equitable, and sustainable futures. It does so by supporting collective reflection, identifying priorities and facilitating concerted action in the fields of education, science, culture, communication and information to address some of the most complex challenges facing humanity. Recognizing that this mandate can only be fulfilled by engaging a broad range of partners, a spirit of cooperation is at the core of the Commission's work. To promote this collaborative spirit and fulfill the above-mentioned objectives, the Commission set up the Canadian Coalition of Municipalities against Racism and Discrimination in 2005.

"By taking action to combat racism and multiple forms of discrimination, municipalities are able to build respectful, inclusive and safe societies where everyone has an equal opportunity to participate in the economic, social, cultural, recreational and political life of the community." Call for a Canadian Coalition of Municipalities against Racism and Discrimination (2005)

Over half of the world's population lives in urban areas¹. In Canada, that number climbs to 81%, with a little over one third of the total population divided among three major urban centres (Toronto, Vancouver and Montréal)². In light of that data, it is clear that cities must play an increasingly important role in major, international issues, in particular those related to equity and inclusion.

Against this background, the Canadian Coalition of Municipalities against Racism and Discrimination celebrates its tenth anniversary this year. The Canadian Commission for UNESCO would like to take this unique opportunity to review what the Coalition has accomplished over 10 years, celebrate the work of the signatory cities, and highlight their efforts and successes.

This special issue is the high point of a collaborative process

that brought together viewpoints from a wide variety of players striving to build a Canada that is free of racism and discrimination. Using an interdisciplinary and intersectoral approach, this publication combines a contextual overview of contemporary issues with reflections on various local projects in different regions of the country. The elimination of racism requires a long-term commitment that takes into account the diverse agents of change implicated in this daily struggle. In this publication, a number of authors try to answer the following questions: What challenges does Canada face today? How important has the Canadian Coalition of Municipalities against Racism and Discrimination been to date? What are municipalities and their partners doing? What opportunities exist to increase the effectiveness of the work against discrimination at the municipal level and the potential of the Coalition? What are the future prospects of the Coalition?

The ideas and issues presented in this special issue go beyond the framework of the Coalition and relate to key questions of concern to today's Canadian society. What kinds of discrimination exist in Canada today? Which communities are most at risk of discrimination? Why are municipalities key players in building inclusive communities? Although there is much left to be done, major efforts are being made at the municipal level — in many cases with the support of the Coalition and its

partners. We sincerely hope that municipalities will continue to flourish and learn from each other to create what Canadians deserve: a country where all are treated in an equitable and fair manner.

FROM DURBAN TO PARIS: TOWARDS AN INTERNATIONAL COALITION OF CITIES AGAINST RACISM

In Durban, South Africa, on September 8, 2001, an important page in the history of the battle against racism and discrimination was written. The symbolism of South Africa is striking, given the country's struggle under Apartheid for many years. To avoid repeating the errors of the past, 12,000 delegates from 194 countries and non-governmental organizations committed to a common agenda to battle racism and discrimination. They prepared, as part of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (better known as the Durban Conference), a declaration and action program that were later adopted by the General Assembly of the United Nations. They asked United Nations Organization (UN) Member States, UN specialized agencies—including UNESCO—and the other United Nations organizations, to strengthen and adjust their activities, programs and strategies, according to their respective mandates, and in line with the outcomes of the Conference.

In answer to the Durban call to action, the emerging challenges facing contemporary societies, and their impact on various aspects linked to human rights, UNESCO adopted an *Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance* (2003). This strategy is closely related to the UNESCO Strategy on Human Rights, adopted the same year following the UN Secretary-General's call to mainstream human rights issues in the United Nations System and the mainstreaming of a human rights-based approach. The *Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance* describes conditions needed to guarantee its successful implementation, including the need to involve local players so that international legislative instruments respond more effectively to the real causes and effects of racism and discrimination. Although conventions, recommendations, and declarations are adopted by national governments, many of the principles and rights they contain are directly linked to individual citizens and have an impact on their daily lives. In light of this reality, local administrations acting in proximity to communities and individuals appeared to be the most appropriate bodies through which to translate the ideals identified at the national and international levels into action.

In response to the growing need to act locally UNESCO launched in 2004 the International Coalition of Cities against Racism, a network of cities interested in sharing experiences

to improve their policies against racism, discrimination, exclusion, and intolerance³. Human rights issues have long been the primary domain of States and as such, the recognition of the important role cities play in these issues is a major turning point in promoting and implementing a number of international normative instruments dealing with human rights.

GENESIS OF THE CANADIAN COALITION OF MUNICIPALITIES AGAINST RACISM AND DISCRIMINATION

In light of emerging challenges connected to racism and discrimination in Canada, the Canadian Commission for UNESCO consulted various players (municipalities, human rights commissions, researchers, etc.) in 2005 to discuss the feasibility of, and interest in, a nation-wide, locally based initiative. Interest in a platform to broaden and strengthen the protection and promotion of human rights by coordinating and sharing responsibilities among municipal governments, civil society organizations, and other democratic institutions was affirmed.

The Canadian Commission for UNESCO organized and coordinated the activities of a Canada-wide working group to develop and launch the Coalition. The group was composed of representatives from the Canadian Race Relations Foundation (CRRF), the Human Rights Commissions of Alberta and Ontario, the cities of Toronto and Gatineau, and the National Association of Friendship Centres. They developed the text of the Declaration to be signed by municipalities upon joining the Canadian Coalition. They also crafted ten Common Commitments reflective of the Canadian context, inspired by those of the European Coalition of Cities against Racism.

The Canadian Coalition has set itself apart from other regional coalitions in many ways. Besides adapting commitments to the Canadian context, the Coalition was the first organized at a “national” rather than “regional” level (like the coalitions of Europe, Africa, or Asia and the Pacific, for instance). It was also the first to focus on “municipalities” rather than “cities.” That distinction is important since it allows the involvement of all municipalities, no matter their size, in the fight against racism and discrimination — issues that are not limited to major urban areas. Finally, the Canadian Coalition was the only one to add a direct reference to discrimination in its name, rather than simply including the term racism, to include other forms of exclusion. In doing so, a framework was being set for comprehensive anti-discrimination work at the local level that would enable the full inclusion and participation of all Canadians.

MUNICIPALITY INVOLVEMENT: MORE THAN A SIMPLE MOTION

Human rights matters are a relatively new area of responsibility for municipalities. Issues such as immigration and the increasing aboriginal populations living in urban centres render questions of inclusion and diversity central to effectively counter racism and discrimination. But these new areas of concern also put new demands on available resources. For this reason, it is imperative that issues of discrimination be addressed with innovative strategies that both engage citizens and lead to change. The Coalition offers a structured but flexible framework to develop these strategies according to ten common commitments in which to focus action.

The Ten Common Commitments are extremely important guidelines for attaining inclusion and equity objectives since they define the common areas in which Coalition municipalities are committed to act. They guide the work of signatories in matters such as employment, education, housing, policing, cultural activities, and public participation. The ten commitments are built around three areas of municipal responsibility, acting as:

- Guardian of public interest
- Protector of human rights
- A community that shares responsibility for respecting and supporting human rights and diversity

While belonging to the Canadian Coalition of Municipalities against Racism may begin with city council adopting a motion and signing the Declaration of Commitment, efforts do not end there. Municipalities that join the Coalition commit to developing an action plan based on the ten Common Commitments with their local partners. In many cases, the action plan is a policy or statement on diversity that allows citizens and local partners to understand the directions adopted by their municipalities to improve the quality of life of people marginalised by racism or discrimination.

It is important to stress that there are as many ways to implement the ten Commitments. This flexible approach allows municipalities to adapt their action plans to their specific situations, their issues, and their priorities, while including existing policies and programs upon which they can build and guide their actions. The idea of the Coalition was not to reinvent the wheel, but to offer municipalities and their partners the opportunity to consider, and tools to address, the issues facing their communities. While reviewing the value of projects and programs already in place, municipalities are encouraged to note gaps in their work and areas they would like to prioritize.

The Coalition alone cannot be credited for the projects undertaken after a municipality joins the network. For a great

majority of signatory municipalities, joining the coalition has served as a catalyst for the development and implementation of projects to create more inclusive communities. For instance, after joining, some municipalities set up diversity advisory committees or develop diversity policies (as the action plan, or not) with a strategic framework or an implementation plan. Others create a position in the municipal administration to coordinate action on these issues, promote partnerships with local police authorities, or set up awareness, education, or access to employment and housing programs. Others concentrate their efforts on a specific group at risk of exclusion, such as urban aboriginals, young people, or seasonal workers⁴.

No matter which approach is taken, belonging to the Coalition carries with it change and political commitment that, in the medium and long terms, will lead to the creation of more inclusive communities for everyone—no matter their race, age, gender, sexual orientation, or physical or intellectual abilities.

THE COALITION: BACKGROUND AND CHALLENGES

Since its launch in 2005, the Canadian Coalition of Municipalities against Racism and Discrimination has made considerable progress. In ten years, 62 municipalities — including large urban centres such as Toronto, Vancouver, Calgary and Montréal— in ten provinces and one territory have joined the network. Two national meetings and over ten regional or provincial meetings to share best practices and pool efforts on specific issues have been organized with the effects of strengthening local networks. A practical guide for municipalities, highlighting best practices to battle racism and discrimination was launched in 2012, providing easy access to Canada-wide municipal expertise. Policies and programs promoting inclusion and diversity have been created in municipalities and the list grows much longer every day...

However, despite the efforts of municipalities, their government partners, and civil society organizations, we must admit that many Canadians are affected by various forms of racism and discrimination. One Canadian in two claims to have witnessed a racist incident over the last year⁵. Canadian demographics are constantly evolving and are partly the reason for initiatives to promote inclusion, such as those developed by the Coalition. A recent online survey on discriminatory behaviour administered by CBC News shows that Canadians have different viewpoints regarding immigrants when asked about their roles in society and in the labour market. While 75% of respondents consider Canada to be a welcoming country, 30% believe that immigrants “steal jobs from Canadians⁶.” This finding is disturbing considering our country is made up of 6.8 million people born outside of Canada (that is, roughly 20.6% of the population)⁷. Among G7 countries, Canada boasts the largest percentage of residents born abroad⁸. Furthermore, according to Statistics Canada (SC) projections (2010), up to 14.4 million (that is roughly one third

of the population) will belong to a “visible minority” group by 2031⁹. In light of such information, investing in projects that create more inclusive communities and combat racism and discrimination means ensuring that every individual has the opportunity to equally contribute to, and benefit from, the economic, political, social, and cultural life of the community.

Besides changing demographics and its effects on the ethno-cultural make-up of the country, municipalities face many other challenges.

Municipalities face limitations in terms of human and financial resources and as a result, competition arises between inclusion and diversity objectives and other major issues with a more visible impact (for example, economic or environmental). In addition to this, changes in political directions and priorities can create dynamism but also uncertainty at a program level. These changes have a direct impact on municipal allocation of resources that may also complicate follow-up of commitments made through the Coalition. To counter such challenges, it is critical to invest time and energy in developing and strengthening partnerships with federal, provincial, and municipal government administrations along with various civil society groups, and establish more than one focal point for inclusion issues within the municipality (such as active and focused commitments from the administration, not only city council). In projects promoting a holistic approach, as is the case for with Coalition, partners are essential to share expertise, efforts, and responsibilities. They help build on past experiences and leverage the good work that is already being done, limiting the risk of duplicating participants’ financial and human resources, which are often very limited.

Finally, the nature of the projects proposed in the Coalition for the fight against discrimination and racism presents a challenge. Racism and discrimination do not only take form in interpersonal encounters. They are also manifest at a systemic level through policies and programs that create, reinforce, or ignore exclusion. Unfortunately, it is at the systemic level that racism and discrimination is most difficult to identify and address. The systemic nature of the changes necessary for equity is difficult to reconcile with the need to demonstrate concrete and measurable short-term results. Prejudices associated with certain groups are often ingrained in people’s minds or culture and require constant effort on many levels, over many years. We cannot change the mentalities within society, or long-standing policies with a snap of our fingers. When the time comes to measure the impact and results of these initiatives and, consequently, to justify the allocated resources, we must take into account the complexity of the issues and recognize that change of this kind takes time.

LESSONS LEARNED

Ten years after its launch, we can make a number of observations on the Coalition and on the role of municipalities in the battle against racism and discrimination.

- It is of prime importance to understand the situation of one’s municipality in depth (issues, challenges, existing programs, etc.), to draw as specific a picture as possible, and to position the projects within a flexible framework. The fact that Coalition municipalities can develop an action plan based on their experience and specific context adds to the value of the project and helps bring together a greater number of municipalities and their partners.
- It is important to consider and recognize the needs and mandates of partners and the individuals or groups proposed projects intend to reach. This requires consultation with relevant stakeholders at the beginning of a project, not only at the implementation stage, and keeping them committed throughout the process by respecting each partner’s responsibilities.
- It is necessary to recognize partners’ know-how and experience to effectively use the strengths of each one. Many “champions” of diversity have emerged through the Coalition experience that, through their dedication and commitment, have helped in the battle against racism and discrimination by fostering, for example, identification of social issues or citizen involvement.
- To ensure the sustainability of an inclusive project, the period and objectives of the commitment must be clear to all. The battle against racism and discrimination involves systemic and social changes that require time and effort. As the old adage says: “Rome wasn’t built in a day.” It is therefore important that all parties recognize that a long-term commitment is required to reach the common objectives of inclusion and equality.

CONCLUSION

No one likes to talk about racism or discrimination. They are ugly words that speak to even uglier realities. They are words that reveal a facet of our history and our contemporary society that is difficult to face. But it is a challenge we must face for one Canadian living through the experiences and effects of racism and discrimination is one too many.

Concrete action is required to eliminate racism and discrimination and over the past ten years, the Canadian Coalition of Municipalities against Racism and Discrimination has provided interested municipalities with the means to engage

publicly and politically to create inclusive communities. By offering a platform to promote mutual learning, the sharing of best practices, open dialogue, and creative problem solving, the Coalition helps to pool and leverage expertise, knowledge, lessons learned, and resources.

By virtue of its embeddedness into social and institutional life, the fight against racism and discrimination needs a constant and long-term commitment from a broad range of partners. By accepting to work together and play an active role in reaching the ultimate objective —to have communities that are free from racism and discrimination across the country— these partners, both large and small, constitute the key to change and success. If there is one thing that the Coalition has clearly demonstrated, it is that the elimination of racism and discrimination is everyone's business.

NOTES

¹ Data from the World Bank, <http://donnees.banquemondiale.org/theme/developpement-urbain?display=graph> (site consulted on November 7, 2014)

² Employment and Social Development Canada, www4.rhdcc.gc.ca/.3nd.3c.it.4r@-fra.jsp?iid=34#M_2 (site consulted on November 17, 2014)

³ For information on this project, please refer to Chapter 2 of the present publication.

⁴ *The Toolkit: Canadian Coalition of Municipalities against Racism and Discrimination* (2012) gives many examples of implementation as well as many suggestions to help municipalities prepare to join the Coalition and implement their commitments. The guide is available on line at www.unesco.ca

⁵ Survey undertaken by the Canadian Race Relations Foundation and the Association of Canadian Studies (2011)

⁶ CBC News www.cbc.ca/news/canada/canadian-attitudes-toward-immigrants-conflicted-poll-says-1.2826022 (consulted on November 14, 2014)

⁷ Statistics Canada. *Immigration and Ethnocultural Diversity in Canada*, 2011.

⁸ The Group of seven (G7) – formerly G8 - includes the following States: Germany, Canada, United States, France, Italy, Japan and United Kingdom (the European Union participates as an observer). Russia was a member of the G8 but has been suspended for an indeterminate period following the country's violation of Ukraine's sovereignty and territorial integrity. The group now meets as Group of seven (G7).

⁹ Statistics Canada. *Projections of Diversity of the Canadian Population, 2006 to 2031*, March 2010.

10 ANS DE LUTTE CONTRE LE RACISME ET LA DISCRIMINATION À TRAVERS LA COALITION CANADIENNE : BILAN ET PERSPECTIVES



La Commission canadienne pour l'UNESCO relie les Canadiens et l'UNESCO, l'Organisation des Nations Unies pour l'éducation, la science et la culture. Elle souhaite ainsi contribuer à une société dans laquelle les Canadiens échangent des connaissances et apprennent les uns des autres, à l'échelle locale et mondiale, en vue de construire des avenir caractérisés par la paix, l'équité et la durabilité. Pour y parvenir, elle favorise la réflexion collective, identifie les priorités et facilite l'action concertée dans ses domaines de compétences en vue de relever certains des grands défis de l'humanité. Consciente que son mandat ne peut être accompli sans l'engagement de partenaires issus de multiples horizons, la Commission place l'esprit de coopération au cœur même de ses activités. C'est dans cet esprit collaboratif et pour contribuer aux trois objectifs susmentionnés que la Commission initia, en 2005, la Coalition canadienne des municipalités contre le racisme et la discrimination.

« En mettant fin au racisme et aux multiples formes de discrimination, les villes peuvent édifier des sociétés inclusives et respectueuses où tous les gens ont une chance égale de participer à la vie économique, sociale, culturelle, récréative et politique de la ville. » - Appel à une Coalition canadienne des municipalités contre le racisme et la discrimination (2005)

Plus de la moitié de la population mondiale habite en zone urbaine¹. Au Canada, ce chiffre grimpe à 81%, avec un peu plus du tiers de la population totale divisée entre trois grands centres urbains (Toronto, Vancouver et Montréal)². À la lumière de ces données, il est clair que les villes sont appelées à jouer un rôle de plus en plus important sur les grands enjeux internationaux, notamment ceux associés à l'équité et à l'inclusion.

C'est dans ce contexte que la Coalition canadienne des municipalités contre le racisme et la discrimination célèbre cette année son dixième anniversaire. La Commission canadienne pour l'UNESCO souhaite profiter de cette occasion unique pour faire le point sur le travail accompli au sein de la Coalition en dix ans, célébrer le travail des municipalités signataires ainsi que faire valoir leurs efforts et, particulièrement, leurs réussites.

Ce numéro spécial marque le point culminant d'un processus collaboratif qui rassemble les points de vue d'une grande variété d'acteurs ayant à cœur de bâtir un Canada libre de racisme et de discrimination. C'est par une approche interdisciplinaire et intersectorielle que cette publication combine survol contextuel des enjeux contemporains et réflexions sur différentes initiatives ayant cours « sur le terrain » dans différentes régions du pays. L'élimination du racisme requiert un engagement à long terme qui prend en compte différents agents de changement engagés dans cette lutte au quotidien. Aussi, les différents auteurs tentent dans cette publication de répondre aux questions suivantes : Quels sont les défis qui existent au Canada aujourd'hui ? Quelle a été l'importance de la Coalition canadienne des municipalités contre le racisme et la discrimination à ce jour ? Que font les municipalités et leurs partenaires ? Quelles opportunités existent pour augmenter l'efficacité du travail contre la discrimination au niveau municipal ainsi que le potentiel de la Coalition ? Quelles sont les perspectives futures pour la Coalition ?

Les idées et les enjeux présentés dans ce numéro spécial dépassent le cadre de la Coalition et portent sur des questions clés de la société canadienne d'aujourd'hui. Quelles formes de discrimination existent au Canada aujourd'hui ? Quelles communautés sont les plus vulnérables à la discrimination ?

Pourquoi les municipalités sont-elles des acteurs clés dans la construction de communautés inclusives? Bien qu'il reste encore beaucoup à faire, des efforts importants ont cours au niveau municipal, dans plusieurs cas avec le soutien de la Coalition et de ses partenaires. Nous espérons sincèrement que les municipalités continueront de s'épanouir et d'apprendre dans un effort concerté dans le but de réaliser ce que tous les Canadiens et Canadiennes méritent: un pays où tous et toutes sont traités de façon équitable et juste.

DE DURBAN À PARIS : VERS UNE COALITION INTERNATIONALE DE VILLES CONTRE LE RACISME

C'est à Durban, en Afrique du Sud, le 8 septembre 2001, que s'est écrite une page importante de l'histoire relative à la lutte contre le racisme et la discrimination. La symbolique est grande, ce pays ayant été soumis au régime de l'Apartheid pendant de trop longues années. Afin d'éviter de répéter les erreurs du passé, 12 000 délégués provenant de 194 pays et d'organisations non-gouvernementales se sont engagés dans la définition d'un agenda commun visant à lutter contre le racisme et la discrimination. Ils ont alors adopté, dans le cadre de la Conférence mondiale contre le racisme, la discrimination raciale, la xénophobie et l'intolérance qui y est associée (mieux connue sous le nom de Conférence de Durban), une Déclaration et un programme d'action, par la suite adoptés par l'Assemblée générale des Nations Unies. Ces documents demandent notamment aux États membres de l'Organisation des Nations Unies (ONU), aux agences spécialisées de l'ONU – parmi lesquelles l'UNESCO – et aux autres organisations du Système des Nations Unies de renforcer et d'ajuster, selon leurs mandats respectifs, leurs activités, programmes et stratégies afin de prendre en compte les résultats de la Conférence.

En réponse à l'appel à l'action de Durban et aux défis émergents des sociétés contemporaines et leurs impacts sur différents aspects en lien avec les droits de la personne, l'UNESCO a adopté sa *Stratégie intégrée de lutte contre le racisme, la discrimination, la xénophobie et l'intolérance* (2003). Cette stratégie est étroitement reliée à la Stratégie de l'UNESCO pour les droits humains, adoptée la même année suite à l'appel du Secrétaire général de l'ONU pour une intégration transversale des questions de droits humains dans le Système des Nations Unies et d'une approche fondée sur les droits de la personne dans ses différentes composantes. La *Stratégie intégrée de lutte contre le racisme, la discrimination, la xénophobie et l'intolérance* définit certaines conditions pour garantir le succès de sa mise en œuvre. Parmi celles-ci, notons la nécessité d'engager les acteurs locaux afin que les instruments normatifs internationaux puissent plus efficacement répondre aux véritables causes et effets du racisme et de la discrimination. Effectivement, bien que les conventions,

recommandations et déclarations soient signées ou ratifiées par les gouvernements nationaux, de nombreux principes et droits qui y sont enchâssés sont directement reliés aux citoyens sur une base individuelle et ont un impact sur leur vie quotidienne. À la lumière de ce constat, les administrations locales, en raison de leur proximité avec les communautés et les individus, apparaissent comme un espace privilégié pour concrétiser les idéaux définis à l'échelle nationale et internationale.

Afin de répondre à ce besoin croissant d'agir localement, l'UNESCO a lancé, en 2004, la Coalition internationale des villes contre le racisme, un réseau de villes intéressées par l'échange d'expériences afin d'améliorer leurs politiques de lutte contre le racisme, la discrimination, l'exclusion et l'intolérance³. Les questions reliées aux droits de la personne ayant longtemps été perçues comme étant la chasse gardée des États, la reconnaissance de l'importance et du rôle majeur que sont appelées à jouer les villes sur ces questions a marqué un tournant majeur dans la promotion et la mise en œuvre de différents instruments normatifs internationaux relatifs aux droits de la personne.

GENÈSE DE LA COALITION CANADIENNE DES MUNICIPALITÉS CONTRE LE RACISME ET LA DISCRIMINATION

En réponse à cet appel et à la lumière des défis émergents en lien avec le racisme et la discrimination au Canada, la Commission canadienne pour l'UNESCO a organisé, en 2005, une consultation avec différents acteurs (municipalités, commissions des droits de la personne, chercheurs, etc.) afin de discuter de la faisabilité et de l'intérêt pour une telle initiative. L'intérêt pour une plateforme permettant d'élargir et de renforcer la protection et la promotion des droits de la personne par une coordination et un partage des responsabilités entre les gouvernements municipaux, les organisations de la société civile et les autres institutions démocratiques a été maintes fois affirmé.

Fort de l'appui reçu pour le projet, la Commission canadienne pour l'UNESCO a mis sur pied et coordonné les activités d'un groupe de travail pancanadien qui a développé et lancé la Coalition. Le groupe était composé de représentants de la Fondation canadienne des relations raciales (FCRR), des Commissions des droits de la personne de l'Alberta et de l'Ontario, des villes de Toronto et de Gatineau et de l'Association nationale des centres d'amitié. Il a élaboré le texte de la Déclaration que signent les municipalités en adhérant à la Coalition canadienne. Il a également adapté à la réalité canadienne les dix engagements communs en s'inspirant de ceux de la Coalition européenne des villes contre le racisme.

La Coalition canadienne se distingue de plusieurs façons.

Outre l'adaptation des engagements au contexte canadien, la Coalition est la première de niveau « national » plutôt que « régional » (comme la Coalition européenne, par exemple). C'est également la première à s'adresser aux « municipalités » plutôt qu'aux « villes ». Cette nuance est importante puisqu'elle permet d'engager toutes les municipalités, quelle que soit leur taille, car les enjeux du racisme et de la discrimination ne se limitent pas aux zones urbaines. Finalement, elle est la seule à avoir ajouté une référence directe à la discrimination plutôt qu'à la seule notion de racisme et ce, afin de pouvoir inclure d'autres formes d'exclusion. Ce faisant, elle établit un cadre d'action favorisant une approche holistique aux questions de lutte contre la discrimination et la participation de tous les Canadiens et Canadiennes à celles-ci.

L'ENGAGEMENT DES MUNICIPALITÉS : PLUS QU'UNE SIMPLE MOTION

Les questions liées aux droits de la personne sont un domaine de responsabilité relativement nouveau pour les municipalités. Des enjeux comme l'immigration ou l'augmentation de la population autochtone urbaine amènent au premier plan les questions liées à l'inclusion et à la diversité pour contrer le racisme et la discrimination, créant de ce fait une nouvelle pression sur les ressources disponibles. Ces enjeux doivent donc être adressés suivant des stratégies novatrices, engageantes et porteuses de changements. La Coalition offre un cadre structuré, mais flexible, pour développer ces stratégies en proposant dix engagements communs autour desquels organiser leur action.

Les dix engagements communs sont d'une importance capitale dans la réalisation des objectifs d'inclusion et d'équité inhérents à la Coalition puisqu'ils définissent les domaines où les municipalités adhérant à la Coalition s'engagent à agir. Ils guident le travail des signataires de la Coalition sur différents aspects tels que l'emploi, l'éducation, l'hébergement, les forces policières, les activités culturelles et la participation citoyenne. Les dix engagements sont structurés autour de trois domaines de responsabilité municipale :

- la municipalité comme gardienne de l'intérêt public ;
- la municipalité comme organisme de protection des droits de la personne ; et
- la municipalité comme communauté partageant la responsabilité du respect et de la promotion des droits de la personne et de la diversité.

Le fait d'adhérer à la Coalition canadienne des municipalités contre le racisme ne se limite pas à l'adoption d'une motion par le conseil municipal et à la signature de la Déclaration d'engagement, bien qu'elles en soient les premières étapes. Les municipalités qui se joignent à la Coalition s'engagent à

élaborer, en partenariat avec leurs partenaires locaux, un plan d'action basé sur ces dix engagements communs. C'est ce plan d'action qui guidera la mise en œuvre de leurs engagements. Dans plusieurs cas, le plan d'action est en fait une politique ou un énoncé de la diversité qui permet aux citoyens et aux partenaires locaux de comprendre les orientations prises par leur municipalité afin d'améliorer la qualité de vie des personnes et des groupes marginalisés par le racisme ou la discrimination.

Il importe de souligner qu'il y a autant de façons de mettre en œuvre les dix engagements communs qu'il y a de municipalités signataires. Cette approche flexible permet aux municipalités d'adapter leur plan d'action à leur réalité, à leurs enjeux et à leurs priorités tout en incluant dans celui-ci politiques et programmes déjà existants sur lesquels elles souhaitent construire et orienter leurs actions. L'idée de la Coalition n'est pas de « recréer » la roue, mais plutôt d'offrir aux municipalités et à leurs partenaires une occasion de réfléchir aux enjeux auxquels font face les communautés et d'identifier des moyens de les adresser. Les municipalités sont invitées à se questionner sur la valeur des différentes initiatives et programmes déjà en place et à identifier les manques et les domaines d'action qu'elles souhaitent prioriser.

Il serait présomptueux d'attribuer à la Coalition seule le mérite des différentes initiatives qui ont suivi l'engagement d'une municipalité dans le réseau. Cela dit, pour la grande majorité des municipalités signataires, le fait d'adhérer à la Coalition a servi de levier au développement et à la mise en œuvre de projets visant à créer des communautés plus inclusives. Par exemple, certaines municipalités ont choisi, à la suite de leur adhésion, de mettre sur pied un comité consultatif sur la diversité ou d'élaborer une politique de la diversité (que celle-ci soit le plan d'action ou non) assortie d'un cadre stratégique et/ou d'un plan de mise en œuvre. D'autres ont créé une position au sein de l'administration municipale pour coordonner ces enjeux, favorisé les partenariats avec les autorités policières locales ou mis sur pied des programmes de sensibilisation, d'éducation ou d'accès à l'emploi et au logement. D'autres encore ont préféré concentrer leurs efforts sur un groupe particulier, par exemple les Autochtones urbains, les jeunes ou les travailleurs saisonniers⁴.

Peu importe l'approche privilégiée, l'important est que l'adhésion à la Coalition soit porteuse de changements et d'engagement politique qui, à moyen et long termes, mèneront à la création de communautés plus inclusives pour tous et toutes, quelle que soit leur race, leur âge, leur sexe, leur orientation sexuelle ou leurs limites physiques ou intellectuelles.

LA COALITION : CONTEXTE ET DÉFIS

Depuis son lancement en 2005, la Coalition canadienne des

municipalités contre le racisme et la discrimination a fait de nombreux progrès. En dix ans, 62 municipalités –incluant de grands centres urbains comme Toronto, Vancouver, Calgary et Montréal– dans dix provinces et un territoire ont adhéré au réseau. Deux réunions nationales et plus d'une dizaine de réunions régionales ou provinciales visant à favoriser le partage des bonnes pratiques et la mise en commun des efforts sur une question donnée ont été organisées et ont mené à la solidification du réseau sur le terrain. Un guide pratique pour les municipalités mettant de l'avant des pratiques exemplaires de lutte contre le racisme et la discrimination a été lancé en 2012, offrant ainsi un accès privilégié à des expertises municipales pancanadiennes. Des politiques et des programmes d'inclusion et de diversité ont vu le jour au sein des municipalités, et la liste continue de s'allonger.

Cependant, malgré les efforts des municipalités, de leurs partenaires de différents paliers de gouvernements et des organisations de la société civile, force est de constater que des milliers de Canadiens et Canadiennes sont encore confrontés à différentes formes de racisme et de discrimination. Un Canadien sur deux affirme même avoir été témoin d'un incident raciste au cours de la dernière année⁵. La réalité démographique actuelle du Canada est en constante évolution et constitue dans une certaine mesure la raison d'être d'initiatives visant à favoriser l'inclusion comme celles portées par la Coalition. Un récent sondage électronique de CBC News sur les comportements relatifs à la discrimination a démontré que les Canadiens ont des points de vue variés sur les immigrants lorsqu'interrogés sur leurs rôles dans la société et sur le marché du travail. Bien que 75% des répondants considèrent le Canada comme un pays accueillant, 30% sont d'avis que les immigrants «volent des emplois aux Canadiens»⁶. Il s'agit d'une donnée troublante considérant que notre pays se compose de 6.8 millions de personnes nées en dehors du Canada, soit environ 20,6% de la population⁷. Cela fait du Canada le pays du G7 comptant la proportion la plus élevée de résidents nés à l'étranger⁸. De plus, selon les projections de Statistique Canada (SC), jusqu'à 14,4 millions (soit environ un tiers de la population) appartiendront à une minorité visible d'ici 2031⁹. À la lumière de ces informations, le fait d'investir dans des initiatives visant à créer des communautés plus inclusives et à lutter contre le racisme et la discrimination sera aussi une façon d'investir dans la réalisation d'un pays prospère, où tous et toutes auront l'occasion de contribuer, avec les mêmes opportunités, à la vie économique, politique, sociale et culturelle de leur milieu.

Outre le contexte démographique changeant et ses conséquences sur la toile ethnoculturelle du pays, les municipalités font face à plusieurs autres défis.

Le premier est celui des ressources humaines et financières limitées des municipalités. Ce manque de ressources a pour conséquence une certaine compétition entre les objectifs d'inclusion et de diversité et d'autres enjeux d'importance,

ayant des impacts mieux connus ou plus visibles (par exemple économiques ou environnementaux). Par ailleurs, les changements de direction politique et de priorités qui en découlent peuvent créer du dynamisme mais aussi une certaine incertitude au niveau des programmes. En effet, ces changements, qui ont un impact direct sur l'attribution des ressources dans la municipalité, peuvent compliquer le processus de suivi des engagements pris dans le cadre de la Coalition. Pour pallier à ces défis, il importe d'investir temps et énergie dans le développement et le renforcement de partenariats, tant avec les administrations gouvernementales fédérales, provinciales et municipales qu'avec différents groupes de la société civile, et de désigner plus d'un point focal sur les questions d'inclusion au sein de la municipalité (on parle donc d'un engagement actif de l'administration, et non seulement du conseil municipal). Dans le cadre d'initiatives adoptant une approche holistique comme c'est le cas pour la Coalition, les partenariats sont essentiels, car ils permettent de mettre en commun l'expertise et de partager efforts et responsabilités. Ils permettent également de construire sur les expériences passées et les programmes des uns et des autres, limitant ainsi les occasions de dupliquer les ressources financières et humaines limitées des acteurs impliqués.

Finalement, la nature même des initiatives mises de l'avant dans le contexte de la Coalition constitue un défi majeur. Le racisme et la discrimination ne se manifestent pas simplement lors de rencontres interpersonnelles. Ils se manifestent aussi au niveau systémique par des politiques et programmes qui peuvent créer, renforcer ou ignorer l'exclusion. Malheureusement, c'est à ce niveau que le racisme et la discrimination sont les plus difficiles à adresser. Par ailleurs, la nature systémique des changements requis est difficilement compatible avec la démonstration de résultats concrets et mesurables à court terme. Les préjugés associés à certains groupes sont souvent bien ancrés dans la tête ou la culture des gens et requièrent un travail constant à plusieurs niveaux et pendant plusieurs années. On ne change pas les mentalités ou les politiques en place depuis longtemps en claquant des doigts. Lorsque vient le temps de mesurer les impacts et les résultats de ces initiatives et, conséquemment, de justifier les ressources qui y sont allouées, il importe de prendre en compte la complexité des enjeux concernés et de reconnaître qu'un changement à ces niveaux prend du temps. Beaucoup de temps.

LEÇONS APPRISSES

Dix ans après son lancement, nous pouvons faire différents constats sur la Coalition et, plus largement, sur le rôle des municipalités dans la lutte contre le racisme et la discrimination :

- Il est primordial dans la planification d'une initiative d'inclusion de bien comprendre la réalité de sa muni-

cipalité (enjeux, défis, programmes existants, etc.), d'en dresser un portrait le plus précis possible et d'inscrire l'initiative dans un cadre flexible. Dans le contexte de la Coalition, le fait que les municipalités puissent développer leur plan d'action sur la base de leur expérience et de leur propre réalité a certainement donné une valeur ajoutée au projet et contribué à rallier un plus grand nombre de municipalités et de partenaires à celui-ci.

- Il est important de considérer et de reconnaître les besoins et mandats des partenaires engagés et ceux à qui s'adressent les initiatives mises de l'avant. Cela requiert de consulter les acteurs pertinents dès le début d'un projet, et non seulement à la phase de mise en œuvre, et de les garder engagés tout au long du processus, en respectant les responsabilités de chacun.
- Il importe de reconnaître le savoir-faire des partenaires et leurs expériences afin de miser sur les forces de chacun. À travers l'expérience de la Coalition, nous avons vu émerger de nombreux « champions » de la diversité qui, par leur dévouement et leur engagement, font avancer la lutte contre le racisme et la discrimination en favorisant, par exemple, l'identification d'enjeux sociaux ou l'engagement des citoyens.
- Afin d'assurer la pérennité d'une initiative d'inclusion il est nécessaire que la durée de l'engagement soit claire pour toutes les parties impliquées. La lutte contre le racisme et la discrimination implique des changements systémiques et sociaux qui requièrent du temps et des efforts. Comme le veut le dicton : « Rome ne s'est pas faite en un jour ». Il importe donc que toutes les parties reconnaissent qu'un engagement à long terme est nécessaire à la réussite des objectifs communs d'inclusion et d'égalité.

CONCLUSION

Personne n'aime parler de racisme ou de discrimination. Ce sont des mots laids qui réfèrent à des réalités encore plus laides. Des mots qui reflètent un aspect de notre histoire et de la société que nous préférons ignorer. Mais leur faire face est un défi que nous devons relever ensemble car une personne confrontée aux effets du racisme et de la discrimination en est déjà une de trop.

Des actions concrètes sont requises afin d'enrayer le racisme et la discrimination. Au cours des dix dernières années, la Coalition canadienne des municipalités contre le racisme et la discrimination a donc offert aux municipalités intéressées les moyens de s'engager publiquement et politiquement à prendre une part active dans la création de communautés inclusives.

En offrant une plateforme favorisant l'apprentissage mutuel, le partage de bonnes pratiques, le dialogue ouvert et la résolution créative de problèmes, la Coalition permet de mettre en commun et de tirer avantage des expertises, des savoirs, des leçons apprises, mais également des ressources.

La lutte contre le racisme et la discrimination, en raison des changements sociaux et systémiques qu'elle requière, demande un engagement constant et à long terme de plusieurs partenaires. En acceptant de travailler ensemble et de jouer un rôle actif vers la réalisation de l'objectif ultime qu'est celui d'avoir, à travers le pays, des communautés libres de racisme et de discrimination, ces partenaires, petits ou grands, constituent la clé du changement et du succès. Car s'il est une chose que la Coalition a clairement démontrée, c'est que l'élimination du racisme et de la discrimination est l'affaire de tous.

NOTES

¹ Données de la Banque mondiale, <http://donnees.banquemondiale.org/theme/developpement-urbain?display=graph> (site consulté le 7 novembre 2014)

² Emploi et Développement social Canada, www4.rhdcc.gc.ca/.3nd.3c.it.4r@-fra.jsp?iid=34#M_2 (site consulté le 17 novembre 2014)

³ Pour de renseignements sur ce projet prière de vous référer au chapitre 2 de cette publication.

⁴ *Le Guide pratique: Coalition canadienne des municipalités contre le racisme et la discrimination* (2012) présente de nombreux exemples de mise en œuvre ainsi que plusieurs pistes pour aider les municipalités à préparer leur adhésion à la Coalition et à mettre en œuvre leurs engagements. Le guide est disponible en ligne au www.unesco.ca

⁵ Sondage effectué par la Fondation canadienne des relations raciales et l'Association des études canadiennes (2011)

⁶ CBC News www.cbc.ca/news/canada/canadian-attitudes-toward-immigrants-conflicted-poll-says-1.2826022 (consulté le 14 novembre 2014)

⁷ Statistique Canada. *Immigration and Ethnocultural Diversity in Canada*, 2011.

⁸ Les pays composant le Groupe des 7 (G7) sont les suivants : l'Allemagne, le Canada, les États-Unis, la France, l'Italie, le Japon et le Royaume-Uni (l'Union européenne y participe également). La Russie a été suspendue en 2014 du G8 pour une période indéterminée pour avoir violé la souveraineté et l'intégrité territoriale de l'Ukraine. Le groupe se rencontre maintenant comme Groupe des sept (G7).

⁹ Statistique Canada. *Projections de la diversité de la population canadienne, 2006 à 2031*, mars 2010.

CCMARD AND THE UNESCO INTERNATIONAL COALITION OF CITIES AGAINST RACISM AND DISCRIMINATION: A STRONG AND PERMANENT RELATIONSHIP

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The United Nations Educational, Scientific and Cultural Organization (UNESCO) was created in the wake of Second World War to respond to the need for peace and solidarity among nations. It is composed of 203 member and associate member states and strives to promote peace and sustainable development through its five sectors- education, the natural, social and human sciences, culture, and communication and information.

Cities are places where people from different backgrounds, origins, religions, social classes, ethnic groups, and different nationalities live and work together. They are run by local authorities who are often close to their citizens, and generally have a certain level of autonomy, resources, support, and solidarity networks. They thus have the capacity to launch brave and innovative initiatives that can be effective against racism and discrimination. It is for this reason that UNESCO led the creation of the International Coalition of Cities against Racism and Discrimination and its regional networks. As the originator of the International Coalition, UNESCO stands ready to keep supporting and encouraging the work of the many dedicated Canadian municipal officials and partners who work to eliminate racism and all forms of discrimination.

THE FIGHT AGAINST RACISM AND DISCRIMINATION

The United Nations Educational, Scientific and Cultural Organization (UNESCO) contributes to the fight against racism and discrimination through advancing scientific research and reflection, revitalizing standard setting instruments, reinforcing education and awareness-raising activities, mobilizing opinion leaders and decision makers, and networking diverse actors. It was in the context of the 2001 World Conference on Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa that the initiative to create an International Coalition of Cities against Racism (ICCAR) was first conceived. The project aims at assisting municipalities in developing and strengthening their policies for greater social inclusion.

Regardless of its origin and form, racism raises barriers against the development of its individual or group victims, corrupts those who practice it, and divides communities and nations. It is a serious threat to peaceful coexistence and exchange among communities that share the same space, and imperils democratic and participatory citizenship. Racism and discrimination entrench and aggravate inequalities within society. In view of the deep mental roots of the racial prejudice inherited from the history and persistence of discriminatory practices, the struggle against racism and discrimination is a long-term effort. It demands regular updating of antiracist strategies and policies along with coordination at international, national, regional, and local levels.

As a consequence of the treaties they have signed, it is the legal obligation of governments to ensure that racism and racial discrimination are banned in national legislation and that any act of racism or discrimination is considered a crime and prosecuted accordingly in the courts of law. However; legal action is not enough. We all know that governments alone cannot combat discrimination, since it permeates all levels of our societies around the world. The United Nations diagnosis requires the mobilization of actors throughout society: non-governmental organizations, educators, religious leaders, business leaders, politicians, parliaments, and increasingly, cities.

WHY CITIES?

In a few years' time, 50 percent of humanity will be living in cities. It is in cities that the greatest diversity prevails. When migrants arrive in a country, they not only go to rural areas, but to cities as well. Cities are places where people from different backgrounds, origins, religions, social classes, ethnic groups, and different nationalities live and work together. They can be places where fear, hatred, and discrimination prevail or, conversely, where inclusiveness, harmony and mutual respect flourish. Therefore, even though state governments have responsibilities and legal obligations, cities can play a major role in building inclusive societies.

Cities around the world are increasingly becoming international actors and developing their own international and regional relations. They also have growing capacities to formulate their own policies in the social sphere, education, policing, housing, mass transit, etc. Municipal policies can affect the lives of its citizens, and the ways in which they interact. Thus, action taken by cities, along with government, non-governmental organizations, institutions, etc., can take us a long way in the fight against discrimination.

Cities are run by local authorities who are often close to their citizens, and generally have a certain level of autonomy, resources, support, and solidarity networks. They have the capacity to launch brave and innovative initiatives that can be effective against racism and discrimination on the ground. Local authorities, especially at city level, play a key role in mobilizing forces, even in areas that fall outside their administrative capacity, and in implementing anti-discrimination policies that can make a real difference.

THE INTERNATIONAL COALITION OF CITIES AGAINST RACISM (ICCAR)

Beginning in 2004, and given the specificities of each region, UNESCO facilitated development of the ICCAR initiative in different regions of the world:

- The European Coalition of Cities against Racism (ECCAR), created in 2004, has brought together 120 municipalities in Europe. In October 2014, during its Statutory Steering Committee meeting, an event to mark the ten years of ECCAR will be organized;
- In North America, the Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) was launched in 2005 in close collaboration with the Canadian Commission for UNESCO and the Federation of Canadian Municipalities. Over 60 municipalities have now officially joined the network;
- The African Coalition was launched in Nairobi, Kenya in September 2006 during the Africities 4 Summit and more than 55 municipalities have already joined, despite financial difficulties hampering its effective operation;
- In Latin America and the Caribbean, an official launch took place in October 2006 in Montevideo. More than 200 municipalities joined this network and are active on several thematic and public awareness issues;
- In Asia and the Pacific, the ASPAC Coalition was launched on the occasion of the 2nd World Congress of UCLG in the Republic of Korea in October 2007. So far about 30 cities and regional organizations from 13 countries have come on board;
- For the Arab Region, the regional Coalition was launched in Casablanca, Morocco in June 2008. It has had difficulty developing given the sensitive subjects in the region, and;
- Finally, in September 2013, as part of the Empowerment Week activities surrounding the 50th anniversary of the tragic (civil rights) events in Birmingham, Alabama, the United States Conference of Mayors, in cooperation with UNESCO and the United States Department of State, launched the U.S. Coalition of Cities against Racism and Discrimination. American cities have been invited to sign onto it and to become members of, this Coalition. In the few months following, almost 120 cities in the USA have signed on, making it the fastest growing regional Coalition.

The Coalitions presented above are regional, or even sub-regional, because each area has its own specificities and challenges to be addressed within cultural and political contexts. The Coalition allows cities to exchange experiences and information, learn from one another, evaluate the impact of certain policies, and commit to undertake certain actions collectively. Cities that work together in a coalition enable joint action and have

greater incentive to keep developing, implementing, and evaluating policies that will ensure the peaceful coexistence of different groups.

UNESCO acts as the International Technical and Scientific Secretariat of the Coalition. It supports the regional networks with capacity-building activities such as conducting policy-oriented research to identify and collect good practices and developing tools to inform the formulation of city policies and their monitoring. Moreover, UNESCO coordinates exchanges among the six regional Coalitions and fosters connection with relevant actors of the UN system. Finally, UNESCO also contributes to the dissemination of information about activities. It has, for instance, signed a partnership agreement with FC Barcelona or Juventus FC to raise awareness of the role of sport in combating racism and discrimination and promoting human rights and mutual respect among children and youth. The Coalition of cities, in particular its European component, has been actively involved in this partnership, through the project “Youth Voices against Racism.” Many similar activities put forth by the Canadian Coalition have also been very effective.

The regional 10 Commitments¹, once adopted, become open for signature by cities wishing to join. The signatory cities integrate within their strategies and action programmes the Plan of Action and commit to it the human, financial, and material resources required for its effective implementation. Each city authority is free to choose the policies it judges most relevant or urgent. However, for reasons of consistency, each city is invited to implement at least one action in each of the commitment areas as soon as possible. City authorities that have already implemented, or are currently implementing, some of the proposed actions are invited to enhance them or to supplement them with further actions in the Commitment areas. Signatories then establish a focal point with responsibility for follow-up and coordination of the Plan of Action.

Based on annual reports sent by cities, UNESCO can evaluate progress made by ICCAR cities and has compiled a “best practices” study² which draws upon the experiences of ECCAR members as well as cities on all continents. This study was published online in 2012 with the approval of the participating cities. It covers practices aimed at fighting discrimination in such diverse areas as access to housing, public services, transportation, public and private employment, etc. Over 50 cities have contributed reports and much of this information has been used in this study. In 2014, UNESCO is working on updating this document based on reports which continue to be received. Finally, the important work carried out by UNESCO in this field was recognized at the 2009 Durban Follow up Conference, where a specific mention and support of ICCAR is included in the Outcome Document (para.142)³.

Cities have the capacity, networks, and means of support to facilitate innovative and effective initiatives against racism. As such, each municipality is invited to undertake its own

planning to implement the 10 Commitment Plan according to its priorities and capacities (including financial, material and human resources). Civil society organizations also have a dual role to play: providing technical/scientific advice/experience to cities in the implementation of the Ten-Point Plan of Action and monitoring implementation of commitments by the cities.

TAKING THE FIGHT AGAINST RACISM AND DISCRIMINATION TO CANADA

CCMARD was not only one of the first UNESCO regional Coalitions to be created, it is also one of the most active, consistently providing examples and experiences of good practices to other regional networks. Opportunities for further cooperation, in particular with the European, Latin American and Caribbean and the recently established USA Coalitions, are endless. UNESCO, as the originator, international secretariat, and main stakeholder in this important initiative stands ready to keep supporting and encouraging the work of the many dedicated Canadian (and other) municipal officials and partners who work on a daily basis to eliminate racism and all forms of discrimination and build a stable, peaceful, and productive society based on the principles of human rights.

Regardless of the origin or the forms they take, racism and discrimination represent a serious threat to co-existence and the peaceful exchange across communities that share the same living space, and jeopardizes the possibility of democratic and participatory citizenship in jeopardy. Racism and discrimination consolidate and aggravate inequities within society. We must envisage the fight against racism and discrimination as a long-term activity. This action requires a permanent review of anti-racist strategies and policies, coupled with coordination efforts at the international, national, regional and local levels.

NOTES

¹ The 10 Commitments are contained in the “Plan of Action.”

² The UNESCO Report (2012), “Fighting racism and discrimination. Identifying and sharing good practices in the International Coalition of Cities” can be found online at <http://unesdoc.unesco.org/images/0021/002171/217105E.pdf>.

³ Paragraph 142 of the Outcome document states: “the important role of the United Nations Educational Scientific and Cultural Organization (UNESCO) and encourages it to pursue its work aimed at mobilizing municipal authorities and local governments against racism, racial discrimination, xenophobia and related intolerance, particularly through its Coalition of Cities against Racism, Discrimination, Xenophobia and Related Intolerance initiative and its integrated strategy to combat racism, racial discrimination, xenophobia and related intolerance.”

THE HUMAN RIGHTS LANDSCAPE IN CANADA

BENOIT FORTIN and MARCELLA DAYE, Canadian Human Rights Commission

The Canadian Human Rights Commission (CHRC) was created in 1978. It administers the Canadian Human Rights Act, which protects people in Canada from discrimination when they are employed by or receive services from an organization under federal jurisdiction. The CHRC also ensures compliance with the Employment Equity Act. The CHRC operates independently from the federal government.

The human rights landscape in Canada is rich with diversity and democratic debate. Across the country, we can note historical progress, leadership, setbacks, attempts at balance, and persistent struggles yet to be resolved. From the country's First Peoples to the daily arrival of newcomers, the Canadian human rights landscape has been, and continues to be, carved out. Aboriginal peoples continue to be one of the most disadvantaged groups in the country. However, some progress has been achieved in the last decade, especially as a result of court and Tribunal decisions. In other areas of human rights in Canada, many developments have taken place in recent years, but there is still much work to be done over the next decade. Municipalities play a key role in the rights of people in their daily lives. Local governments are finding innovative and practical solutions to help promote and protect human rights.

UNDERSTANDING A VARIED LANDSCAPE

The human rights landscape in Canada is as varied as the geography and population of the country. The challenges facing a transgender teenager growing up in a village on the Prairies are not the same as those faced by an older man who cannot find a job in a city where the cost of living puts basic needs out of reach. Similarly, life for an Aboriginal teenager living in an urban centre differs from life for an Inuit family living in an isolated community in northern Canada.

To understand the challenges, identify the most vulnerable, and take action with policies that can help, human rights organizations need good data and dialogue with people in these populations who are affected. But economic challenge

and recovery in Canada has recently led to a reduction in funds available for some data-gathering tools and engaging conversations. The use of technologies and social media could help individual voices remain an integral part of the local, national, and international conversations, but a lack of equal access to technology can create barriers to participation.

THE SIGNIFICANT CHALLENGES FACED BY ABORIGINAL PEOPLES

The Canadian Human Rights Commission (CHRC) believes that the treatment of Aboriginal peoples in Canada is among the most pressing, if not the most pressing human rights issue facing this country today. The CHRC's view is supported

by its own research, beginning with the development of a *Framework for Documenting Equality Rights* (2013) designed to be used for developing a consolidated portrait of equality in Canada. The Framework was built using two main components: human rights grounds; and measures socioeconomic dimensions.

The CHRC used the Framework to produce a *Report on Equality Rights of Aboriginal People* (2013) which documents the impact of persistent conditions of disadvantage on the daily lives of Aboriginal people across Canada. The comparisons confirmed the persistent barriers to equality of opportunity facing Aboriginal people. The report showed that, compared to non-Aboriginal people, Aboriginal people living in Canada:

- have lower median after-tax income;
- are more likely to experience unemployment;
- are more likely to collect employment insurance and social assistance;
- are more likely to live in housing in need of major repairs;
- are more likely to experience physical, emotional or sexual abuse;
- are more likely to be victims of violent crimes; and
- are more likely to be incarcerated and less likely to be granted parole.

This portrait was for the most part confirmed when the United Nations Special Rapporteur on the Rights of Indigenous Peoples visited Canada in 2013. He also made observations from closer up; at the municipal and local levels. In the report (United Nations 2014) that he prepared following his visit, the Special Rapporteur noted that, of the bottom 100 communities on the Community Wellbeing Index, 96 are First Nations, and only one First Nation community is in the top 100. The Special Rapporteur also observed what the CHRC, Aboriginal organizations, and civil society have long recognized: Aboriginal women are even more vulnerable and are disproportionately victims of violent crime. The high number of missing or murdered Aboriginal women testifies to this tragic reality.

PROGRESS HAS BEEN MADE IN THE LAST DECADE

We can note a few bright spots against the bleak backdrop of the rights of Aboriginal peoples in Canada. When Parliament enacted the *Canadian Human Rights Act* in 1977, it included

an exception: no discrimination complaints could be filed concerning matters governed by the Indian Act. In practice, that exception did not allow members of First Nations communities to file complaints of discrimination in areas such as the housing and education provided by band councils or about regulations and decisions made by the federal government under the *Indian Act*.

The paradoxical result was that some of the most disadvantaged people in Canada found themselves unable to seek human rights protection on critical issues that affected their daily lives. The CHRC argued for the abolition of this exemption in a series of reports to Parliament. In 2008, Parliament rectified the problem by repealing the exemption. Now, the full protections of the Canadian Human Rights Act extend to over 700,000 members of First Nation communities. The creation of the Truth and Reconciliation Commission, one component of the Indian Residential Schools Settlement Agreement, was another important step forward for Canadians on the path to reconciliation. The federal government also took a step in the right direction when it apologized to Aboriginal peoples for the abuse suffered in residential schools. Another significant event was Canada's endorsement (2010) of the *United Nations Declaration on the Rights of Indigenous Peoples* (2007). The Declaration provides a firm foundation for the rights of Aboriginal peoples.

OTHER HUMAN RIGHTS DEVELOPMENTS OVER THE LAST DECADE

- In 2006, after nearly 20 years of discussion and negotiation, the United Nations adopted the *United Nations Convention on the Rights of Persons with Disabilities*, which Canada has ratified. It is the first convention to provide independent monitoring and reporting mechanisms. Human rights commissions in Canada have taken concrete measures to contribute to that role in the future;
- The stigma of invisible disabilities and mental illness in particular, has been significantly lifted, through national conversations and awareness-raising;
- Prevention of racial profiling and racial discrimination has received closer attention, from local law enforcement, to national security, and border crossing agencies;
- Some provinces have amended their human rights acts to make express reference to the rights of transgender persons;
- A mandatory retirement age, which used to be common, is now very seldom applied;

- We have seen a vigorous debate about competing rights and the balance between freedom of expression and bans on hate propaganda;
- The scope and limits of reasonable accommodation have been the subject of public discussion, editorials, judgments of the courts, and legislative proposals;
- Rights relating to religion occupy a growing and sometimes contested space in political and public arenas. These discussions also deal with the secular or neutral nature of the state, government, and the workplace;
- Questions have been raised about the extent to which imprisonment, and in particular solitary confinement, is appropriate for persons with serious mental health problems.

ISSUES WE ANTICIPATE IN THE NEXT DECADE

- Access to justice for disadvantaged groups will be further explored, along with the perception that the system only works for the most privileged. These are issues that must be addressed in a democracy such as Canada.
- Rights associated with age in areas like employment, housing, accessibility, services, transportation, and health care will require more attention because of Canada's aging population;
- Managers and employees need strategies and best practices to help them manage productivity in the workplace, longer careers, increasing need to care for family members, and personal health and well-being;
- The issue of reasonable accommodation will continue to be in the headlines. It involves a number of sensitive and complex questions, such as individual and collective rights, identity, history, and membership in a society;
- Debate over religious rights, including questions relating to the choice to be secular or neutral, will undoubtedly continue;
- We have seen for a decade how mental health, and in particular depression and anxiety, are becoming one of the leading causes of workplace disability. Prevention, early intervention, accommodation, individual and collective costs, and return to work will continue to be key issues;

- The meaning of the concept of “human right” will probably remain on the agenda. Some people think the term “right” should be reserved solely for the most fundamental elements set out in the *Universal Declaration of Human Rights*. At the same time, there is growing discussion of issues such as the right to a clean environment or the right to information or privacy;
- We can also expect to see civil society and non-governmental organizations continue to spearhead human rights progress. Cyber-collaboration and social media will play a greater role in this work.

MUNICIPALITIES PLAY A KEY ROLE

The rights of Canadians are enshrined in the *Canadian Charter of Rights and Freedoms* and in federal, provincial, and territorial legislation. But often the key issues that affect people's rights arise in their everyday lives, not in legal forms or in courtrooms. From rental housing to policing, from public transit to public pools, from rules of the road to rules of business, it is in people's villages, towns, and cities that their rights are affected from day to day. Provincial and territorial human rights Commissions across the country work closely with municipalities to bring human rights to life. Together, their daily interaction with the public is a powerful lever to protect and promote human rights. But transforming towns and cities into places where everyone feels they can participate and belong is complex work that requires long-term commitments and partnerships.

As the CCMARD celebrates its anniversary, it is an opportune time to recognize the ongoing work it shares with provincial and territorial Commissions, municipalities, and organizations like Metropolis. A new model of public engagement has begun to emerge at the local level—one that goes beyond consultation. Elected representatives, municipal managers, business owners, interest groups, civil society, human rights advocates, and affected individuals are not only developing solutions together, they are putting those solutions into action together.

For example, the Alberta Human Rights Commission helped found the Welcoming and Inclusive Communities (WIC) initiative in 2007. This is a partnership between the Alberta Urban Municipalities Association, the Alberta Human Rights Commission, and the government. The initiative has assisted municipalities in building truly welcoming and inclusive communities, beyond preventing discrimination. The WIC initiative has developed practical toolkits for town councils, organizations, and the business community. It has garnered concrete commitments in ten municipal responsibility areas, make life more inclusive for all residents¹. The project is also

rigorous and accountable to its public; it is currently undergoing an evaluation to measure inclusion.

The Ontario Human Rights Commission's engagement with local police services in Ontario to address racial profiling is another example of partnerships at the municipal level that are making a difference. The Ontario Commission has stated that racial profiling: "... can only be adequately responded to by employing the full range of protection and promotion mandates afforded human rights commissions and need to be strategic, coordinated, and extended²."

For years, the Ontario Commission has worked extensively and directly with police services to improve policies, human resources, training, and accountability measures. The result has been an encouraging transformation in culture. According to Shaheen, "in 2002 almost all police leaders in Ontario denied racial profiling by police...by 2012 most have come to acknowledge it and many now have been involved in initiatives to address it³."

When developed and implemented together, respect for rights can become a form of truly inclusive civic participation that connects us with each other, that creates a place where we all belong and where everyone is welcome. Because our Canada includes everyone.

NOTES

¹ Canada. Canadian Human Rights Commission. 2010. Framework for Documenting Equality Rights. [Ottawa]. http://publications.gc.ca/collections/collection_2011/ccdp-chrc/HR21-78-2010-eng.pdf (accessed on 4 June 2014)

² Canada. Canadian Human Rights Commission. 2013. Report on Equality Rights of Aboriginal People. [Ottawa]. www.chrc-ccdp.gc.ca/sites/default/files/equality_aboriginal_report.pdf (accessed on 4 June 2014)

³ United Nations. General Assembly. Human Rights Council. 2014. Twenty-seventh session. Agenda item 3. Promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development. Report of the Special Rapporteur on the rights of indigenous peoples. James Anaya. Addendum. The situation of indigenous peoples in Canada. [Geneva]. www.ohchr.org/Documents/Issues/IPeoples/SR/A.HRC.27.52.Add.2-MissionCanada_AUV.pdf

⁴ To learn more about this project please visit: http://canada.metropolis.net/publications/odc09_pdfs/CassiePalamar_ODC09.pdf "Public Education and Partnership Commission Initiatives to Build Welcoming Communities and Combat Racism and Discrimination in Alberta". Palamar. Cassie. Alberta Human Rights and Citizenship Commission, 2009 (accessed on July 20, 2014)

⁵ Azmi, Shaheen. "Ontario Human Rights Commission Promotion Activities: the experience of Responding to Racial Profiling by Police", Fourteen Arguments in Favour of Human Rights Institutions. Shelagh Day et al. Ed. Irwin Law. 2014.

⁶ Idem.

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LES DROITS DE LA PERSONNE AU CANADA : UN ÉTAT DES LIEUX

BENOIT FORTIN et MARCELLA DAYE, Commission canadienne des droits de la personne

La Commission canadienne des droits de la personne (CCDP) a été créée en 1978 pour appliquer la Loi canadienne sur les droits de la personne, qui protège les Canadiens contre la discrimination en milieu de travail ou lorsqu'ils reçoivent des services auprès d'une organisation de compétence fédérale. La CCDP veille également au respect de la Loi sur l'équité en matière d'emploi. La Commission fonctionne de manière indépendante par rapport au gouvernement fédéral.

Le paysage des droits de la personne au Canada est très diversifié et riche en débats démocratiques. Dans l'ensemble du pays, on peut observer des progrès historiques, des exemples de leadership, des reculs, des tentatives pour atteindre un équilibre et des problèmes qui ne sont pas encore résolus. Des Autochtones du pays à l'arrivée quotidienne de nouveaux arrivants, le paysage des droits de la personne au Canada est ancré dans la population et continue de l'être. Les peuples autochtones sont toujours l'un des groupes les plus défavorisés au pays. Néanmoins, la dernière décennie a mené à certains progrès, plus particulièrement à la suite des décisions des tribunaux. Au cours des dernières années, plusieurs développements ont eu lieu dans divers volets des droits de la personne au Canada. Cependant, il reste encore beaucoup à faire pour la prochaine décennie. En raison de leur proximité aux citoyens, les municipalités jouent un rôle clé dans la vie des Canadiens et les gouvernements locaux trouvent des solutions innovatrices et pratiques afin de promouvoir et protéger ces droits au quotidien.

COMPRENDRE UN PAYSAGE VARIÉ

Le portrait d'ensemble de la situation des droits de la personne au Canada est aussi varié que la géographie et la population du pays. Les défis auxquels fait face une adolescente transgenre qui grandit dans un village des Prairies diffèrent de ceux auxquels est confronté un homme âgé qui n'arrive pas à se trouver un emploi dans une ville où le coût de la vie est onéreux. De même, au sein de la population autochtone, le quotidien d'un adolescent autochtone vivant dans un centre urbain diffère de celui d'une famille inuite vivant dans une communauté isolée du Grand Nord.

Pour comprendre les défis, déterminer les groupes les plus vulnérables et prendre les mesures nécessaires à la lumière des politiques pertinentes, les organisations qui défendent les droits de la personne ont besoin de données appropriées et de discuter avec les personnes faisant partie des groupes vulnérables. La situation économique difficile et la lente reprise a fait en sorte que le financement disponible pour les outils de collecte de données et avoir des discussions avec les personnes touchées a été réduit. L'utilisation des technologies et des médias sociaux peut permettre aux gens de continuer à s'exprimer tant à l'échelle locale, nationale et internationale. À l'opposé, un accès insuffisant à la technologie peut nuire à la participation.

DES DÉFIS CONSIDÉRABLES POUR LES PEUPLES AUTOCHTONES

Dans ce paysage varié, la CCDP estime que la façon dont sont traités les Autochtones au pays constitue le problème le plus urgent en matière de droits en ce moment. Pour appuyer ses dires, la Commission a publié un *Cadre de documentation des droits à l'égalité*² devant servir à dresser un bilan global de l'égalité au Canada. Il comporte deux composantes principales : les motifs ayant trait aux droits de la personne ainsi que les dimensions sociales et économiques.

La CCDP s'est ensuite servie de ce cadre pour produire un *Rapport sur les droits à l'égalité des Autochtones*², qui visait à exposer les répercussions de perpétuelles situations défavorables sur le quotidien des Autochtones du Canada. Cette analyse comparative a confirmé que les Autochtones se heurtent encore à des obstacles à l'égalité des chances. Il montrait que, comparativement aux non-Autochtones, les Autochtones du Canada :

- ont des revenus médians après impôt moins élevés ;
- risquent davantage de ne pas se trouver un emploi ;
- sont plus susceptibles de recevoir des prestations d'assurance-emploi et d'aide sociale ;
- risquent davantage de vivre dans un logement nécessitant des réparations majeures ;
- risquent davantage d'être victimes de violence physique ou émotionnelle, ou d'agression sexuelle ;
- risquent davantage d'être victimes d'actes criminels violents ;
- risquent davantage d'être incarcérés et de se voir refuser une libération conditionnelle.

Ce bilan préoccupant a largement été confirmé lorsque le rapporteur spécial des Nations Unies sur les droits de peuples autochtones s'est rendu au Canada en 2013. Au portrait national dépeint ci-dessus, il rajoutait des observations plus près de l'optique municipale et locale. Dans le rapport³ qu'il a préparé à l'issue de sa visite, le rapporteur spécial notait que sur les 100 collectivités canadiennes qui se trouvent au bas de l'échelle de l'indice de bien-être, 96 sont des Premières Nations, et seule une Première Nation se trouve dans le top 100.

Le rapporteur spécial a également constaté ce que la CCDP, les organisations autochtones et la société civile avaient relevé depuis longtemps : les femmes autochtones sont encore davantage vulnérables et sont victimes de crimes violents dans une proportion plus grande. Le nombre élevé de

femmes autochtones disparues ou assassinées témoigne de façon tragique de cette réalité.

QUELQUES PROGRÈS RÉALISÉS AU COURS DE LA DERNIÈRE DÉCENNIE

- À ce sombre tableau, on peut ajouter quelques touches de lumière en ce qui concerne les droits des Autochtones du Canada.
- Lorsque le Parlement fédéral a promulgué la *Loi canadienne sur les droits de la personne* en 1977, il y a inclus une exception importante : aucune plainte de discrimination ne pouvait être déposée sur des questions relevant de la *Loi sur les Indiens*. En pratique, cette exception empêchait d'obtenir un redressement en matière de discrimination sur certaines questions, notamment le logement et l'éducation, établies par les conseils de bande, mais aussi sur les règlements et les décisions du gouvernement fédéral en application de cette *Loi sur les Indiens*. C'est dire que, paradoxalement, certaines des personnes les plus défavorisées du pays se trouvaient dans l'impossibilité d'obtenir une protection relativement à bien des questions qui touchaient leur vie quotidienne.
- La CCDP a demandé l'abolition de cette exception au moyen d'une série de rapports présentés au Parlement.
- En 2008, le Parlement canadien a remédié à cette lacune en abrogeant l'exception à la loi. Il a ainsi donné la pleine mesure de la protection des droits de la personne à plus de 700 000 membres des collectivités des Premières Nations.
- La création de la Commission de vérité et de réconciliation, un élément de la convention de règlement relative aux pensionnats indiens, était un pas important vers la réconciliation pour les Canadiens.
- Le gouvernement fédéral a aussi fait un pas dans la bonne direction lorsqu'il a présenté ses excuses aux peuples autochtones pour les mauvais traitements subis dans les pensionnats.
- L'appui du Canada à la *Déclaration sur les droits des peuples autochtones* fut un autre événement important. Cette déclaration fournit une base solide sur laquelle édifier la pleine réalisation des droits de ces peuples.

AUTRES DÉVELOPPEMENTS DANS LA DERNIÈRE DÉCENNIE

- En 2006, après près de 20 ans de discussions et de négociations, les Nations Unies ont adopté la *Convention des Nations Unies sur les droits des personnes handicapées*, que le Canada a ratifiée. Il s'agit de la première convention à prévoir des mécanismes indépendants de surveillance et d'établissement de rapports. Les commissions des droits de la personne situées au Canada ont pris des mesures concrètes pour contribuer à ce rôle à l'avenir.
- Les stigmates des handicaps invisibles, plus particulièrement les maladies mentales, ont été considérablement réduits grâce aux discussions et à la sensibilisation à l'échelle nationale.
- La prévention du profilage racial et de la discrimination raciale a été une priorité pour les organisations locales d'application de la loi, de sécurité nationale et de services frontaliers.
- Plusieurs provinces ont depuis modifié leurs lois sur les droits de la personne pour mentionner les droits des personnes transgenres.
- L'âge de la retraite obligatoire, autrefois courant, est maintenant très rarement appliqué.
- La portée et les limites des accommodements raisonnables ont fait l'objet de discussions publiques, d'éditoriaux, de jugements des cours et de projets de loi.
- Les droits liés à la religion ont occupé un espace grandissant, et parfois contesté, dans la sphère politique et publique. Ces discussions portaient aussi sur la question de la laïcité ou de la neutralité de l'État, de l'administration et du milieu de travail.
- Enfin, on s'est demandé dans quelle mesure l'emprisonnement –et en particulier la pratique de l'isolement cellulaire– est adéquat pour les personnes ayant des problèmes graves de santé mentale.

ENJEUX QUE NOUS PRÉVOYONS POUR LA PROCHAINE DÉCENNIE

- L'accès à la justice pour les groupes défavorisés sera rigoureusement analysé, de même que la perception que le système judiciaire ne défend que les plus privilégiés. Il s'agit de deux questions qui doivent être réglées dans une démocratie comme celle que nous avons au Canada.

- Les droits associés à l'âge dans les domaines comme l'emploi, le logement, l'accessibilité, les services, le transport et les soins de santé nécessiteront une attention particulière en raison du vieillissement de la population.

- Les gestionnaires ainsi que les employés ont besoin de stratégies et de pratiques exemplaires pour les aider à gérer leur rendement quotidien en milieu de travail, leur carrière, la nécessité grandissante de prendre soin des membres de leur famille et leur propre santé et bien-être.

- La problématique des accommodements raisonnables continuera de défrayer la manchette. Elle touche plusieurs questions délicates et complexes, par exemple les droits individuels et collectifs, l'identité, l'histoire et l'appartenance à une société.

- Le débat sur les droits liés à la religion —y compris celles qui concernent la laïcité ou la neutralité— se poursuivra sans doute.

- On constate depuis une décennie que la santé mentale, et en particulier la dépression et l'anxiété, sont en passe de devenir une des principales causes d'invalidité au travail. Les moyens de prévention, l'intervention hâtive, les mesures d'adaptation, les coûts personnels et collectifs et le retour au travail resteront d'actualité.

- La portée du concept de droit de la personne restera probablement à l'ordre du jour. Certains trouvent que le terme «droit» ne devrait être réservé qu'aux aspects les plus fondamentaux qui sont énoncés par la *Déclaration universelle des droits de l'homme*. En même temps, on discute de plus en plus de questions comme le droit à un environnement propre ou le droit à l'information.

- Enfin, on peut s'attendre à ce que la société civile et les organismes non gouvernementaux continuent d'être le fer de lance des progrès en matière de droits de la personne. La cyber-collaboration et les médias sociaux joueront probablement un rôle croissant dans leur travail.

LES MUNICIPALITÉS JOUENT UN RÔLE CLÉ

La *Charte canadienne des droits et libertés*, de même que les lois fédérales, provinciales et territoriales, codifient les droits de la population canadienne. Par contre, il arrive souvent que les questions clés qui touchent les droits de la personne sur-

viennent dans le quotidien et non dans les tribunaux ou un contexte juridique.

Du transport en commun aux services récréatifs, de la voirie à la réglementation des commerces, du logement aux activités communautaires, l'espace occupé par la sphère municipale est immense, et c'est dans cet espace que sont touchés quotidiennement les droits des citoyens.

Les commissions provinciales et territoriales des droits de la personne du pays collaborent étroitement avec les municipalités afin de ranimer les droits de la personne. L'interaction des municipalités avec les citoyens est un levier d'intervention puissant pour protéger et promouvoir les droits de la personne. Par contre, la transformation des municipalités en lieux où tous sentent qu'ils peuvent participer et qu'ils sont acceptés est complexe et nécessite des engagements et des partenariats à long terme.

L'anniversaire de la Coalition canadienne des municipalités contre le racisme et la discrimination est l'occasion idéale pour reconnaître les efforts continus qu'elle déploie de concert avec les commissions provinciales et territoriales, les municipalités et d'autres organisations (notamment Metropolis).

On voit aussi se dessiner un nouveau modèle à l'échelle locale : au-delà de la simple consultation, il est possible que les élus, les administrateurs, les groupes d'intérêt, la société civile, les défenseurs des droits de la personne, les entreprises et les personnes touchées sont non seulement en mesure de trouver des solutions ensemble, mais aussi de les mettre en œuvre conjointement.

Par exemple, l'*Alberta Human Rights Commission* a participé à la création de l'initiative *Welcoming and Inclusive Communities* (WIC) en 2007. Il s'agit d'un partenariat entre l'*Alberta Urban Municipalities Association*, l'*Alberta Human Rights Commission* et le gouvernement. L'initiative a permis d'aider les municipalités à créer des communautés réellement accueillantes et inclusives, qui vont au-delà de la « simple » prévention de la discrimination. L'initiative WIC a permis de créer des outils pour les conseils municipaux, les organisations et les entreprises. Elle a permis d'obtenir des engagements concrets dans dix secteurs de responsabilité municipale, dans des villes de l'ensemble de l'Alberta. Ces engagements ont pour but de rendre la vie quotidienne plus inclusive pour les tous les résidents⁴. L'initiative est également très rigoureuse et des comptes sont rendus à la population ; elle fait d'ailleurs l'objet d'une évaluation à l'heure actuelle afin de mesurer le niveau d'inclusion.

L'engagement de la Commission ontarienne des droits de la personne auprès des services de police locaux de la province afin de régler le problème de profilage racial est un autre bel exemple de partenariat à l'échelle municipale qui permet

d'améliorer le quotidien des citoyens. La Commission ontarienne des droits de la personne a indiqué que le profilage racial : « ... peut être adéquatement traité seulement en tirant profit des mandats exhaustifs de protection et de promotion des commissions des droits de la Personnes. Ils doivent être stratégiques, coordonnés et à large portée⁵. »

Pendant des années, la Commission ontarienne des droits de la personne a grandement et directement collaboré avec les services de police afin d'améliorer les politiques, les processus liés aux ressources humaines, la formation et la reddition de comptes. Le résultat a été une transformation prometteuse de la culture. « En 2002, presque tous les chefs de police de l'Ontario niaient l'existence du profilage racial au sein des services de police... Par 2012, la plupart d'entre eux ont reconnu son existence et plusieurs participent à des initiatives visant à régler le problème de profilage⁶. »

Lorsque la détermination et la mise en œuvre des solutions se font conjointement, le respect des droits devient une forme de participation civique, liant les uns aux autres. Nous créons ainsi un lieu où tous se sentent acceptés et bienvenus.

Parce que notre pays vous accueille tous.

NOTES

¹ Canada. Commission canadienne des droits de la personne. 2010. Cadre de documentation des droits à l'égalité. [Ottawa]. http://publications.gc.ca/collections/collection_2011/ccdp-chrc/HR21-78-2010-fra.pdf (consulté le 4 juin 2014)

² Canada. Commission canadienne des droits de la personne. [2013]. Rapport sur les droits à l'égalité des Autochtones. [Ottawa]. www.chrc-ccdp.gc.ca/sites/default/files/rapport_egalite_autochtones_o.pdf (consulté le 4 juin 2014)

³ Organisation des Nations Unies. Assemblée générale. Conseil des droits de l'homme. 2014. Vingt-septième session. Point 3 de l'ordre du jour. Promotion et protection de tous les droits de l'homme, civils, politiques, économiques, sociaux et culturels, y compris le droit au développement. Rapport du rapporteur spécial de l'ONU sur les droits des peuples autochtones. James Anaya. Addendum. The situation of indigenous peoples in Canada [La situation des populations autochtones au Canada]. [Geneva]. www.ohchr.org/Documents/Issues/IPeoples/SR/A.HRC.27.52.Add.2-Mission-Canada_AUV.pdf

⁴ Pour en savoir plus sur le projet : http://canada.metropolis.net/publications/odc09_pdfs/CassiePalamar_ODC09.pdf. Palamar, Cassie. Alberta Human Rights and Citizenship Commission. Public Education and Partnership Commission Initiatives to Build Welcoming Communities and Combat Racism and Discrimination in Alberta. 2009.

⁵ Azmi, Shaheen. « Ontario Human Rights Commission Promotion Activities: the experience of Responding to Racial Profiling by Police », Fourteen Arguments in Favour of Human Rights Institutions. Shelagh Day et al. Ed. Irwin Law. 2014.

⁶ Idem.

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INSTITUTIONALIZED ANTIRACISM

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Although place matters in different ways to different people, it is in place that people live out not only their aspirations, but their struggles. The rise of municipal antiracism marks a desire to meet the needs of local communities. Despite facing numerous challenges in developing and delivering effective antiracism programming, there remains great potential for institutionalized initiatives to effect change. Maximizing the potential of institutional actors to contribute to this fight strengthens the scope and potential effects of antiracism work. While grassroots social movements continue to be highly visible in Canada, institutionalized efforts are on the rise and, as such, demand examination. In this article, I explore the effects of backlash and limited resourcing on the effectiveness of initiatives and reflect on strategies to mitigate and address these challenges.

INTRODUCTION

Despite facing numerous challenges in developing and delivering effective antiracism programming, there remains great potential for institutionalized initiatives to effect change. In this chapter I explore where institutionalized initiatives—those that have been formalized into an organizational setting—fit within the landscape of social change. Are they the locus of racism, as some definitions of racism would suggest, or are they promising sites for transformation? I endeavour to answer these questions by reviewing the context of this work, including its challenges and opportunities. As a geographer, I believe that “place matters.” Although place matters in different ways to different people, it is in place that people live out not only their aspirations, but their struggles.

WHAT ARE RACISM AND ANTIRACISM?

Over the last half century the concept of “race” has undergone considerable debate. However, contemporary scholars working the field agree that race is a social construction—that it is a category that has been constructed and is not “pre-given.” This work follows in the tradition of research from UNESCO in the 1950’s in which claims of the biological foundation of race are debunked. Despite research refuting the scientific truth of race, the concept continues to serve as a marker of human difference that carries real impacts (Jackson 2000, 669). Racism can be broadly defined as “the assumptions, attitudes, beliefs, and behaviours, as well as the institutional policies, processes and practices” that emerge from conceptualizations of race (Henry and Tator 2006, 5). Racism is an ideology that is used to organize and perpetuate the power relations in society (Essed 1990, 44). Racism can take many

forms, falling along a spectrum of more overt instances (e.g. racial slurs and hate crimes) to more subtle ones (e.g. stereotypes and jokes).

By virtue of the range of the forms of racism, antiracism can also appear in multiple arrangements when put into practice. According to Henry and Tator (2006, 40), an antiracist approach “focuses on an integrative and critical approach to the examination of discourses of race and racism and an analysis of the systems of differential and unequal treatment.” Examples of antiracism include the creation of policies governing the equitable treatment of employees, the incorporation of marginalized histories into educational curricula, recruiting a diverse and representative workforce, engaging in public protests or rallies, developing culturally sensitive training, and creating space for the stories of those affected by discrimination.

While on the one hand antiracism requires critical reflection and analysis of social systems and practices, it must move beyond reflection to action in order to effect change in the lives of racialized individuals. Calls to address racism through scholarship and activism are guided by the belief that resituating antiracism research can bring about more effective social change (Kobayashi and Peake 2000). Within the literature on antiracism is work that centres the state (or government, more generally) as a leading perpetrator of racism. Such a perspective suggests that institutional policies and practices are critical in the perpetuation of racism (Henry and Tator 2006, 4) and that antiracism stands in opposition to white hegemony and the dominant cultures as articulated through the state. Other conceptualizations of antiracism view racism as having roots not only in systemic practices and ideologies, but in individual acts as well.

INSTITUTIONALIZED ANTIRACISM: PROMISING SITES FOR SOCIAL CHANGE

The study of institutions can be a productive approach to the study of social life. In many respects, it can be used to bridge the gap between macro-level theory and micro-level practice. As it relates to antiracism, “The study of organizations represents an appropriate and timely next step in the progression of research in the socio-political sphere. ... It builds on the collection of work on social welfare to include a focus not only on the role of government in the promotion of equity, but of non-governmental organizations taking up the fight against racism” (Brooks 2014, 69). In particular, the “relative formalized structure of organizations allows for the study of operational factors and power relations at play within them, revealing key strategic points of intervention...” (Brooks 2014, 79).

A decade ago, Piven (2004) argued for a focus within antiracism on the actions and ideas that affect the lives of citizens and how change is brought about by people responding

to them. Such a call can be at least partially addressed through the study of institutionalized antiracism. Whereas non-governmental actors have tended to turn the spotlight on municipalities to identify opportunities to improve the social landscape, an increasing number of municipalities are taking on this important work as a part of their mandate and commitment to their constituents. Municipalities are well-positioned to undertake anti-discrimination work that has traditionally been the purview of non-governmental organizations and groups. Despite interest on the part of scholars to study the rationale and functioning of antiracism work, there is a marked absence of research theorizing and analyzing the institutionalized efforts of institutions, including municipal governments. Within the limited scholarship that exists, multiple challenges and responses can be identified¹.

THE CHALLENGES OF INSTITUTIONALIZED ANTIRACISM

The rise of municipal antiracism marks an aspiration to meet the needs of local communities. But this objective exists in tension with factors that dampen the possibility for, and effectiveness of, anti-discrimination work. Several scholars have explored the factors that influence the effectiveness of anti-discrimination, though few have looked at institutions in their study. In the sections that follow I identify some constraints and explore promising strategies that may be applied to mitigate them. Although the focus of this chapter is on work to address racism, many of the findings can be extended to reflection on broader anti-discrimination work.

BACKLASH: POWER SPEAKING

Backlash has been described as “the sound of power.” For organizations engaging in antiracism, backlash is a common dimension of their work and their ability to effectively identify and respond to it significantly enhances the potential success of their initiatives. Backlash has many sounds and to date, most scholars have taken for granted that its meaning is widely understood. For those who have focused backlash as the centre of investigation, its insidious character is often cited. Speaking to the workings of backlash Faludi (1991, xxii), an American scholar of the woman’s movement, writes:

“Although backlash is not an organized movement, that does not make it any less destructive. In fact, the lack of orchestration, the absence of a single strong-puller, only makes it harder to see—and perhaps more effective.”

Continuing on this theme, other scholars have noted that “political backlash campaigns are most successful when they foster an environment in which those who seek redress for the cumulative effects of historic oppression are further marginalized” (Bakan and Kobayashi 2007, 65). Three forms of

backlash that are particularly relevant to the work of municipalities include the dismantling of change initiatives and the limited or insufficient provision of resources, the invocation of structure rigidity, and the denial of racism.

1) The intentional withdrawal of support and/or resources of an equity position or initiative is often justified on the basis of “prioritization” that necessitates the redistribution of resources. The dismantling of initiatives can be done in seemingly benign and unintentional ways. In many cases, the rationale for termination is founded on practices of prioritization that position equity as peripheral to the core function of the institution, and as such, lower in concerns for funding and staff resourcing. While it is reasonable to expect that policies and programs will shift as they are developed and implemented, and that some initiatives are by design short- or medium-term in duration, trends in the de-prioritization of equity, and the resulting reduction in resources they are allocated, should be examined in order to ascertain the climate of anti-discrimination within an institution. Resources are essential to any institution’s work. As such, budget exercises become crucial in decisions about what work gets done. In situations where antiracism work is done by individuals or groups working in relative isolation (in physical, political terms) from decision-making structures, acquiring resources can be critical to begin or continue work. In times of financial constraint it is not uncommon to see increasing demand for “more to be done with less” by fewer people.

At the municipal level, a withdrawal of resources can signal backlash against particular kinds of initiatives. While the intention of the shift in support may be unclear and the processes through which it happens, uncertain, the impacts can be damaging. In some cases, changes in municipality elected representatives and key staff positions results in planning exercises that re-position equity work in dramatically different ways. Planning cycles are fundamental to a municipality’s work and though change can be a necessary and positive force, it can also have unforeseen impacts. In the context of equity work, changes in representation and staffing and the associated planning exercises can lead to dismantling of existing programs and dampening of new efforts. Municipalities are not immune to financial restriction. As Andrew (in this issue) notes, they typically have few sources of revenue and possess relatively little flexibility in the use of their revenue compared to other levels of government. In some cases, social and political tensions that surface in periods of limited municipal resources can be exacerbated by decisions to “maintain the status quo.” For marginalized groups, individuals, and allies a failure to act against oppressive ideologies and practices can be understood as backlash.

2) Invocations of structural rigidity take their power from the “status quo” and processes that avoid or stall change. Structural rigidity can be the result of the negotiation of institutional processes, but it can also be deployed as a means

to defer action. The need to “get permission” to undertake anti-discrimination work can serve as an “out” for those not truly interested in promoting change and as a major barrier for others who champion, sometimes in isolation, the cause.

Histories of antiracism work vary from one organization or municipality to another. While there is no formula to determine which have been, or will be, successful in their work, conditions of flexibility and openness within the organization allow for adaptations and accommodations that can ultimately enhance initiatives and their results. Unfortunately, hierarchies can limit the flexibility of staff members working to address discrimination because it can take time to navigate formal channels for planning and approvals. In larger municipalities where the coordination of numerous departments with potentially complementary mandates is complex, structural rigidity can be an unintentional consequence of institutionalization. However, in other cases a desire to avoid “rocking the boat” or “making a problem where one doesn’t exist” can be hidden and given power through structures (e.g. policies, work place cultures, decision-making practices). Whether intentional or not, those with decision-making power have the opportunity to ensure that municipal processes do not interfere, and in fact, augment the timeliness and uptake of anti-discrimination work.

3) Many people believe that improving equity for marginalized groups is not necessary. The attitude may be a product of ignorance, or it may be a tactic to avoid questioning the advantages afforded to dominant segments of society. Denying racism exists requires less work than accepting it and allows one to sidestep the need to question structures and processes. When racism is shown to exist it is often identified as an isolated incident involving “deviants”, not “people like us.” Despite research and data that evidence the persistence of racism as a barrier to meaningful citizenship in Canada, there remain individuals who deny the realities of discrimination faced by others. At the institutional level, recognizing racism and accepting claims of racism as legitimate may entail the acknowledgement that the institution and the local community in which it is located are not meeting their full potential.

It is critical that municipalities challenge claims of the denial of racism. The demographic makeup of municipalities across Canada differs tremendously from coast to coast to coast, and from rural to urban settings. The most meaningful change; therefore, can only be undertaken with widespread community support and through the inclusion of a diverse range of perspectives and voices at the decision-making table. Municipalities are well-positioned to bring together communities to share stories of what it means to live out advantage and disadvantage. Through these conversations and activities greater awareness and empathy can be cultivated and deniers of discrimination can learn about the realities faced by their neighbours. Municipal governments, through their policies,

statements, and programs, can highlight the need for equity work, the reasons why it is important, and what gains can be made by working as a collective.

MONEY TALKS ... AND SILENCES

As discussed above, resourcing is of critical importance to antiracism work. Beginning in the 1980s and 1990s the structure of many Western democracies were transformed within the paradigm of market regulation. This neoliberalism is a set of rationalities, strategies, technologies, and techniques that make it possible to govern “at a distance” (Barry, Osborne, and Rose 1996). The reconstruction has as its foci the institutionalization of management and performance measures with the goal of increasing competition, fiscal restraint, and the adaptation of “business practices.” It is characterized by the reconfiguration of the state with arguably little concern for social interests in the distribution of resources. While it is possible that there are different configurations of neoliberalism—that it takes different shapes in different places—the study of the changes brought about through the transformation are critical to understanding the contemporary landscape of institutional antiracism.

Neoliberal funding regimes, which take as their foundation the ideologies and practices of dominant market approaches, position anti-discrimination work as peripheral, especially in periods of financial constraint. Funding is increasingly uncertain, increasingly short-term, and equity initiatives, which can be seen as falling outside of the formal work of institutions, are often vulnerable to cutbacks. In some cases, these funding regimes create conditions in which individuals must contribute their time and energy on a voluntary basis in matters that are considered beyond the scope of their work. Increasing restraints on funding also result in heightened competition within institutions and the instability and the vulnerability can discourage medium- and long- term antiracism work. Compromises on the kinds of initiatives that are taken up are made, with short-term initiatives taking priority because they more easily align with funding cycles and resources. Unfortunately, the neoliberal funding regimes do not account for the complexities of racism and strategies for social change. Instead, they promote “quick and easy” solutions which produce varying degrees of success.

Processes of neoliberalization can be recognized within the municipal landscape of social change. Neoliberal funding regimes affect the equity work of municipal governments in several ways. Many municipal governments work within the context of real or perceived financial constraint. When money is tight social services, including those for the most vulnerable segments of society, are the ones that are most readily cut. This tactic is successful by virtue of the relative powerlessness of these communities to challenge the processes through which municipal priorities are identified and the subsequent

actions that are taken. When municipal revenue is not in a real period of hardship, discourses of financial restraint may be used to create the perception of crisis and promote competition among programs and issues. Unfortunately, social services and community-building initiatives are often positioned in direct competition for resources. Staff members working within municipal governments are frequently drawn into, or are agents of, neoliberalization. Given the option of letting equity work fall to the wayside, many staff members take on the role of champion and further municipal efforts voluntarily, on top of their daily roles and duties. While it is promising to observe such dedication, it raises questions over the influence of existing systemic barriers within the municipality on possible avenues for change.

BEING STRATEGIC CAN LEAD TO SUCCESS

The contexts in which institutionalized antiracism is undertaken are many and complex. One that is particularly influential is the political, in which there are multiple actors each with their own, sometimes competing, agendas. According to Flint (2006, 25), “geopolitical agents work toward their goals, but their chances of success and the form of their strategy is partially dependent on context.” By examining the context of antiracism, actors or institutions can better understand the potential of their work. It is only once this knowledge is acquired that strategic decisions and maneuvers can be made to further antiracism. Some very basic strategies can be effective to set the stage for antiracism work and promote its ongoing success. All three of the strategies outlined below speak to actions that involve, at least to some extent, internal work, but which all are intimately linked to the way in which antiracism is rolled out.

LOOK IN THE MIRROR

Institutions can be faced with different challenges than their grassroots counterparts. One hurdle is their perception as credible, trustworthy, and effective actors by communities and other organizations working in the field. Without these fundamental qualities, it is difficult to gain access to, and the support of, marginalized groups. An important first step in negotiating this transformation is to do the internal work to become a model of inclusivity and equity. One way to begin this work is to identify and support champions within the organization. A second is to undertake assessments of internal policies and practices to identify strengths and gaps. The potential for improvement is ever-present and the intention to take on this work is important to highlight. Creating equitable and inclusive environments is an objective that requires consistent and long term work. It is conceivable that there is no official “end point” to equity work; that there will always exist the potential to enhance the social landscape. For this reason,

assessing where an organization stands is critical to identify next steps, but also chart a future course. Internal work can involve benchmarking equity initiatives and their results, deliberating over processes of decision-making, setting priorities and methods of work, and the identification of specific barriers that impede better results. For municipal governments and their partners, these action areas are particularly relevant and given proper attention, can lead to positive outcomes.

MAKE THE CONNECTIONS THAT MAKE A DIFFERENCE

In times when resources for equity work are limited, decreasing, and/or non-existent, partnerships are one way to get work off the ground. As a strategy partnership is also an effective approach to mobilize solidarity and experience. Partnership can be developed as a means to solicit expertise from stakeholders in a range of domains including public service use, civic participation, research, and program development. Collaboration can generate buy-in in the community when partners are selected strategically, valued for the expertise, and given the opportunity to make meaningful contributions. As a strategy partnership can be a mobilizing force for initiatives; not just in terms of getting them off the ground, but promoting authentic impacts. The reach of anti-discrimination initiatives can be broadened when reputable partners are active in their communities and this, in turn, the distribution of benefits to a greater number of individuals and groups. Despite the many advantages to partnership, there are also associated challenges when bringing different stakeholders together. In all cases the objectives of the partners should align with the goal of the partnership and clear structures and protocols should be in place to ensure effective and efficient work.

LANGUAGE MATTERS

Words matter when it comes to promoting inclusion and eliminating discrimination. On one hand, the right choice of words can gain important allies. On the other, the wrong choice can offend, alienate, or even worse, generate backlash from the very groups that are needed to undertake the work effectively. Part of the anti-discrimination movement has focused on naming discriminations. In doing so, the realities of those experiencing marginalization are validated and made visible. By naming them we stake the claim that they exist and that they should be examined and addressed. For the same reason that it is important to name discrimination in its many forms, naming anti-discrimination policies and practices as such makes the statement that they are intentional.

But it can be difficult to find the right words. In an effort to be as accurate and inclusive as possible, it is a good idea to put energy into researching the language that is in current use. Consulting with community leaders is a good way to learn how specific groups and communities would like to be iden-

tified and the act itself can be seen as a gesture of good faith. Glossaries of terms are also published by many organizations including human rights agencies and antiracism organizations (e.g. the Canadian Race Relations Foundation). Finally, researchers working on issues of race and racism spend considerable time examining language in the literature and have experience working with marginalized groups. Reaching out to these actors can build institutional capacity and promote positive interactions in the community.

CONCLUSION

The forms and effects of discrimination are ever-changing. So too must the responses we employ to combat them. Maximizing the potential of institutional actors to contribute to this fight strengthens the scope and potential effects of antiracism work. While grassroots social movements continue to be highly visible in Canada, institutionalized efforts are on the rise and, as such, demand examination. Institutionalized initiatives face challenges but the individuals and groups that champion anti-discrimination work are dedicated to their work and approach challenges with creativity, practicality, and determination. Despite setbacks, formalized antiracism initiatives can enjoy the benefits of institutionalization; be it through resources, political support, expertise, partnership, or other spatial advantages.

Reflecting on why place matters in antiracism, it has been written that, “not only is an antiracist struggle situated, but it occurs most effectively through an engagement of the places where it is most strongly manifested” (Kobayashi and Peake 2000, 398). The landscape of equity continues to change as do the sites for action. Exploring institutionalized antiracism advances opportunities for better understanding and negotiating social change. It brings us closer to understanding effective change and provides us with additional tools to further the fight against racism. An exploration of institutionalized antiracism, including at the municipal level, helps form an understanding of how place matters and how we can create better places in which to live.

NOTE

The findings of this chapter are based in part on previous research on institutionalized antiracism published by the author in 2014. The research explored institutionalized antiracism initiatives at three different research sites including a Canadian university, the Canadian Race Relations Foundation, and the United Nations Educational, Scientific and Cultural Organization (UNESCO). In particular, the antiracism work of these three organizations was examined in relation to negotiations of backlash, neoliberal organizational transformation, and geopolitical context.

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WHY ARE (SOME) MUNICIPALITIES SUCH ACTIVE SITES OF ANTI-DISCRIMINATION?

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Municipalities are important sites of anti-discrimination for three basic reasons; their areas of activity, their ways of behaving (sometimes) and, finally, because many of them are already busy doing this kind of work: In particular, municipalities can influence access to public space and engage in effective public management. Municipalities face numerous challenges in carrying out anti-discrimination work and while there is significant work going on in Canadian municipalities, there is more to be done. CCMARD provides a support network, a series of new allies, and great information on good practices in anti-discrimination work. The work that has been to date within the framework of CCMARD evidences that municipalities are important sites for anti-discrimination.

WHY ARE MUNICIPALITIES IMPORTANT SITES OF ANTI-DISCRIMINATION?

Municipalities are important sites of anti-discrimination for three basic reasons; their areas of activity, their ways of behaving (sometimes) and, finally, because many of them are already busy doing this kind of work:

THEIR AREAS OF ACTIVITY

Municipalities have many areas of responsibility that influence access to public space. Public space is a very important element in our social world, as its existence enhances the building of community and democratic political life. Public space should be, by definition, accessible and open. Municipalities, therefore play a key role in ensuring that their policies ensure equal access to public space,

without discrimination. For instance, the municipal role in planning gives them authority to choose where to place parks or recreation facilities. With this authority come important questions about parks: Are parks designed to deliberately create inclusive public space? Are they located evenly across the municipality? Are the parks better equipped in wealthier neighbourhoods? Were all neighbourhoods equally consulted in decisions to create a new park or renovate an existing park? Were minority views within neighbourhoods taken into account in the process? The municipal planning function also gives the municipality the tools to plan for new development and the capacity to plan mixed income neighbourhoods (or predominantly segregated neighbourhoods) by housing types and costs.

Public transportation is also a municipal responsibility and is an area where there are opportunities to provide equal access to public space. As a part of a research project, a focus group was held with women living in the inner suburbs of Ottawa,

mostly recent immigrants and very dependent on public transportation. Participants shared their disappointment over the weekend schedules for public transportation, as the weekends served as the prime time to take their children on excursions to visit museums and parks. The wait times involved in taking the bus made this a much less attractive option for those with small children. The assumption that the priority for public transportation is getting workers to their jobs is deeply engrained in most municipalities. It is more difficult to find examples of dialogue on citizens gaining proper access to public space. It is clear that access to efficient public transportation, is one important part of equal access to public space.

Equal access to public space can also be thought of as equal access to public buildings, such as public libraries. Are public libraries inviting, making everyone feel welcome? Is there material to read in different languages? Or, for example, is access to school facilities for community use equitable? Though there have been rules in place for at least twenty years in Ontario for shared use of municipal and school facilities, this rarely occurs.

Policing is another municipal responsibility and here again; there reside implications for equal access to public space. The whole issue of racial profiling relates directly to this question. Are non-whites more likely to be questioned about their presence in public spaces than are whites? In working with a youth program Youth Futures/Avenir Jeunesse, I learned that Muslim participants were regularly questioned by police while they were a small group gathering together in public. While this claim is anecdotal, it does illustrate the importance of the policing function in terms of access to public space and the inclusion of a range of identities within it.

Culture is also a municipal area of activity. What can, and should, we expect in terms of equal access to public space in the area of culture? That there be public places (community centres, neighbourhood houses) with cultural activities for all? That the places where cultural activities take place do not make people feel unwelcome? That the cultural richness of a variety of civilisations is celebrated as enriching Canadian cultural life? Municipal responsibilities vary across the provinces and in Ontario some municipal responsibilities exist in the areas of health and social services. In other provinces these fields of intervention are provincial. Ontario municipalities therefore have two opportunities to: 1) hire people in health and social services who mirror the population as much as possible and 2) offer culturally sensitive programming, either directly by the municipality or by funding third parties to offer the programming. Municipalities can therefore actively pursue anti-discrimination policies as they control multiple levers to influence access to public space and public spaces.

THEIR WAYS OF BEHAVING (SOMETIMES)

Municipalities have certain ways of behaving and some of these facilitate work on anti-discrimination. I am going to highlight three ways of doing public management where I believe municipalities have been particularly successful: 1) partnering, 2) being pragmatic and 3) planning inclusive consultations. Municipalities have long traditions of working with other organizations in partnership. Of course, partnering can be tricky as it has also been a strategy of neoliberal governments to cut costs by off-setting the costs onto the community partners. This debate is briefly summarized (Andrew and Legacy 2013, 92) with the conclusion that, "the outcome of partnerships cannot be determined in advance," and that one must examine real cases of partnerships to see whether the lives of marginalized groups have been improved, or not. Including a group that represents and speaks for marginalized groups and enabling it to play a full role in the partnership may be a way of using partnerships to develop an inclusionary public management.

Municipal governments tend to be pragmatic, finding concrete solutions to practical issues. One such example is producing documents in multiple languages. We recently did four brief monographs on Vancouver, Toronto, Montreal, and Ottawa for a European Union project on multilingual cities (LUCIDE 2013) and we discovered numerous examples of information being produced in a range of languages, despite the absence of any official policy. These kinds of concrete solutions means that a greater number of residents can access information that can enhance their personal, political, and civic life and, thereby, facilitate inclusion into their community.

Although municipalities have sometimes undertaken banal and top-down consultations, many have also undertaken innovative and inclusive forms of consultation by co-constructing policies with the users. For example, the Department of Parks and Recreation of the City of Ottawa contracted with the City for All Women Initiative/Initiative: une ville pour toutes les femmes, a community-based women's group, to train a group of their ethnically diverse membership to animate focus groups. Participants then went on to hold community-based focus groups in their own networks in an attempt to bring recommendations on community priorities for sports and recreation back to the Department. As the Department knew that the formal consultations would only bring out the organised sports networks, they wanted to ensure a more inclusive set of community views by adjusting their approach.

It is perhaps because municipalities do not have a formal constitutional position in Canada (they are humble creatures of the provinces) that they are more willing to partner, less insistent in controlling the partnerships, more pragmatic, and more flexible in adapting to the changing needs of their constituents.

THEY ARE DOING ANTI-DISCRIMINATION WORK AND HAVE BEEN DOING IT FOR QUITE SOME TIME

Municipalities are great places for anti-discrimination work because we can identify several successful projects that already exist at the municipal level. The background to this more formal municipal involvement is described in a chapter (Andrew and Abdourhamane Hima, in press) which presents both the growing provincial role and, from this, a municipal role. The Metropolis project published *Our Diverse Cities* starting in 2004 focussing on:

The huge number of practices, policies and programs put into place by an equally huge number of public, private and civil society and organizations that inter-relate, coordinate and contradict each other and that all together affect the ways in which immigrants come to Canada, settle her and the ways in which Canadian cities have, or have not, adapted/been transformed/successfully integrated these new Canadians. (8)

The series continued for eight numbers (until 2011) and documented hundreds of examples of municipal, neighbourhood, and community practices. Issue one focussed on the arts (ethno-cultural festivals and urban life) and on health (health access and equity from Toronto Public Health, Research as informing municipal policy and practice from Dalhousie University in Halifax). Another publication illustrating municipal practices is *Welcoming Communities: Planning for Diverse Populations*, published in 2008 as a special edition of *Plan Canada*, the publication of the Canadian Institute of Planners. Some of the many examples included in the report are partnerships on immigration in the Peel region, the role of Neighbourhood Houses in Vancouver, political leadership in Surrey, BC, and the importance of adequate and affordable housing in the settlement of refugees in Winnipeg's Inner City.

Finally, but certainly not least, *Canadian Diversity*, pushes issues by theme and, as an example with municipal implications, released an issue on *Best Practices in Countering Racism in the Workplace* (9-1). One article (Banerjee 2012, 29) dealt with perceptions of workplace discrimination among Canadian visible minorities, making the point that perceived discrimination "is known to have important organizational and personal consequences, such as decreased productivity, organizational commitment, job satisfaction and well-being."

WHAT ARE THE KEY CHALLENGES FACING MUNICIPALITIES?

Municipalities face numerous challenges in carrying out anti-discrimination work. Without a doubt, the most significant is financial, as a result of constraints built into the municipal funding system. I have also identified two other challenges; the attitudes of some municipalities that still see themselves

as creatures of the provinces and, finally, the very poor record of municipalities in representative democracy (in electing a more diverse group of political leaders). I will briefly touch on each of these.

MUNICIPAL FINANCES

Municipalities in Canada are very dependent on property taxes as their own source of revenue. Other primary sources are transfers from the provincial and, to a lesser degree, federal government, provincial transfers are almost all conditional in nature and therefore relate to provincial, and not municipal, priorities. Property taxes are generally viewed as a regressive form of taxation because the burden of taxation is not greater on those with greater wealth. This is a particular problematic when it comes to elderly property owners who acquired homes many years ago, but who, with the rising cost of housing, are now property rich, but income poor. If municipalities want to build more social housing, they would be raising taxes to increase inclusivity but taxing many of those who in fact have lower incomes.

Further, municipalities have very little control over their sources of revenue; as these are given to them by their provincial governments. A 2012 Government of British Columbia report shows important differences among provinces, with Manitoba, Alberta, Quebec, and Newfoundland giving their municipalities' access to 4 or 5 taxes, whereas municipalities in Ontario and Nova Scotia were given access to only two. This is one indication of the degree of independence by each province to their municipalities and which has profound impacts on the level of accorded resources available for anti-discrimination work.

ATTITUDES OF SUBSERVIENCE TOWARDS PROVINCIAL GOVERNMENTS

Most of the largest municipalities in Canada have begun to see themselves as real governments; capable of determining their own priorities and exercising political leadership. This however, is not true of many municipalities that still see themselves as creatures of the provinces. Adding to this perspective is the view held by some urban voters that municipal election issues are simply technical questions about specific services, and are not related to issues of political direction. This line of thinking promotes a narrow field of municipal interest attuned principally to levels of taxation, but not to strategic priorities such as the expansion of public transportation or policies for social inclusion. Seeing oneself as a government opens up a new way of thinking; instead of thinking of municipal policy in terms of a series of silo-ed activities directed from the provincial government, municipal governments can see themselves as being responsible and accountable to their citizens to improve the livability and inclusion of their cities.

THE UNSATISFACTORY RECORD IN REPRESENTATIVE DEMOCRACY

The municipal record in electing a more diverse set of politicians has been extremely disappointing. One finding presented in *Electing a Diverse Canada* (2008) is that municipal voters tended to elect elderly, white men who had lived in their neighbourhoods for more than 20 years. The data beg the question of whether or not voters see long-time residents as those most likely to keep taxes down, and if over-representation is therefore the outcome of most long-term residents being white. It also raises the question of whether or not it is an issue of municipal leadership. How many municipal leaders address the urgency for cities to treat the growing number of problems of our era? Homelessness, the substantial income divide, challenges associated with increasing diversity, and those of integration, are just some such issues. Perhaps if these issues were more visible, the need for a more diverse set of elected officials would be more evident. With a more diverse set of representatives, these major issues would be more visible and open to action. Whatever the reasons for a failure on behalf of certain municipalities to diversify their municipal governments, the record still falls short.

WHAT ARE SOME PROMISING OPPORTUNITIES FOR CCMARD IN THE NEXT TEN YEARS?

YOUTH

Engaging and mobilizing youth is a promising opportunity for two reasons. First, CCMARD can work to undo the harm that has been done to numerous non-white youth who have been stereotyped into pursuing restricted career paths and who have had their expectations dampened. Part of this work needs to be done by working with youth to understand the power of anti-discrimination work and to build their capacity to see themselves, not as others see them, but as they choose to be seen. Youth also need to play a role in leading CCMARD. There are some very good examples of youth engagement, but there have also been challenges on account that youth do not see the municipal arena as a priority area for their engagement. This is often for good reason as municipal governments have often treated them as peripheral and as citizens “in the process of becoming”, rather than as full-fledged citizens.

FOOD

A second emerging arena for anti-discrimination work is ensuring equal access to healthy food. We know that immigrants show poorer levels of health after several years in Canada than when they arrived in Canada, and that access to healthy and culturally appropriate food is part of the solution.

We know that poverty, limited mobility, age, and gender are all factors that can influence equal access to healthy food. Many municipalities already have interesting programs relating to food including: community gardens, collective kitchens, good food boxes, buses that bring good food to marginalized communities that lack access to healthy food, but more needs to be done to see these as significant areas for anti-discrimination work. Opportunities exist for CCMARD to encourage these types of programs and other food-related initiatives.

REACHING THE POTENTIAL OF MUNICIPAL INVOLVEMENT

Far from the commonly accepted view of the municipality as essentially a deliverer of basic services, one of the main roles of municipalities is to create, animate, and enhance public space and, therefore, illustrate the inclusive nature of cities where all can share public spaces and, through this, develop a sense of community and a shared space for collective decisions. For this to fully occur, it requires residents who understand the potential of municipal action for the quality of daily democratic life and municipal leaders willing to accept the challenges of using municipal resources to enhance the inclusionary nature of their communities. There is significant anti-discrimination work going on in Canadian municipalities but there is more to be done. An important resource for municipalities wanting to develop their capacities are support networks that can share information about what others are doing and can assure municipalities that they are alone in the fight against discrimination. Joining CCMARD provides such a support network, a series of new allies, and great information on good practices in anti-discrimination work. The work that has been to date within the framework of CCMARD evidences that municipalities are important site for anti-discrimination.

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GENDER SITS IN PLACE: THE POTENTIAL FOR MUNICIPALITIES TO CONTRIBUTE TO GENDER EQUALITY

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Gender matters in Canada— it has in the past, it matters today, and it is likely to do so in the foreseeable future. Municipal landscapes of gender equality and inequality vary across Canada and municipalities are potentially important players in contributing to gender equality. Initiatives that promote and sustain gender inclusive programs, practices, and outcomes are more likely to succeed when municipalities are part of broader networks, respect, draw insights from, and work with, community organizations and participate in multi-stakeholder initiatives. Working in CCMARD’s 10 Commitment areas can facilitate gender mainstreaming and the practices that help to actualize this goal. Gender matters and it does so in place. Municipalities, therefore, have both the responsibility and the opportunity to build more inclusive communities that take gender seriously.

Gender matters in Canada— it has in the past, it matters today, and it is likely to do so in the foreseeable future. How gender matters depends on many factors including where you live, how you identify ethnically, whether or not you are racialized, live with a disability, are poor, and so on. At the same time, in arenas such as leadership, paid and unpaid work, and experiences of violence, women tend to live different sorts of lives than do their male peers (see Table 1; Federation of Canadian Municipalities 2004; McInturff 2013; McInturff 2014).

Historically there have been myriad efforts, by individuals, groups and governmental institutions, to bring residents closer to the goal of gender equality. Concerns have been raised recently about the sustainability of such achievements in the face of dramatic changes in the nature, scope, and intent of public policy interventions at all levels of government (Brodie 2010; Rogers and Knight 2011). Municipalities are potentially important players in contributing to gender equality.

The goals of this article are threefold:

- to highlight the most pressing issues related to gender in Canadian municipalities and how these issues have differential impacts;
- to consider the opportunities available in municipalities; and,
- to examine existing good practices.

MUNICIPAL LANDSCAPES OF GENDER EQUALITY AND INEQUALITY

The Best and Worst Place to be a Woman in Canada: An Index of Gender Equality in Canada’s Twenty Largest Metropolitan Areas (McInturff 2014) is a unique contribution to knowledge

on gender issues. In this text, Kate McInturff analyzes data on how women compare to men in Canada's largest cities for five sets of indicators: economic security, leadership, health, personal security, and education. She reveals a tremendous range in how gender matters in each place but she also identifies more general trends about changing gender relations. Gaps are smallest in education (except in trades and apprenticeships) and health (except in relation to stress) (7). In contrast, intimate partner violence is a phenomenon experienced disproportionately by women across cities and women are more likely to experience lower full-time employment, to work part-time, and are "nearly twice as likely to work for minimum wage" (7) (See also Table 1). Both formal and informal political participation are arenas where men are much more likely to be found than women as, "men outnumber women in senior management at the same rate as they do in the political arena – with three men for every one woman, on average" (McInturff 2014, 9). Although McInturff was unable to further disaggregate these findings given limited data availability, other evidence makes it clear that Aboriginal women, racialized women, women with disabilities, and female youth are much more likely to experience violence, poverty, and marginalization than are women who are white, middle aged, and able-bodied (Table 1; Khosla 2014; Klodawsky et al. forthcoming; Senese and Wilson 2013; Vecova 2011).

In Canada, when it comes to being female, some large cities are better than others (McInturff 2014). Across five indicators, there are narrower gaps in cities in Québec than elsewhere, while the opposite is the case in Alberta. The industrial profile of the latter province is one reason for the larger gender gap there: "The concentration of higher-paying, male-dominated industries, such as mining and construction, and low-paying female-dominated service sector jobs in Alberta contribute to the gap in wages and employment" (McInturff, 8). These data also raise interesting questions about the reasons for Québec's overall positive ratings, particularly the role played by its unique approach to childcare (Brodeur and Connolly 2013). Analysis of such questions will require more engagement from municipalities and from researchers to identify and document gender inequalities, support the sharing of data nationally, and investigate multilevel interactions.

OPPORTUNITIES FOR MUNICIPAL INVOLVEMENT

The municipal rankings in McInturff's (2014) report are not simply the straightforward result of provincial and other external influences. As CCMARD recognizes, municipal actions have a role to play in "combat[ing] racism and multiple forms of discrimination" (CCMARD 2005, 12). As noted in an FCM report (2004) on world-wide efforts to build cities "tailored to women," opportunities are multiple and involve activities geared to:

- electing more women;
- encouraging and supporting women's civic political engagement; and
- promoting gender inclusive leadership, administration and governance.

Initiatives that promote and sustain gender inclusive programs, practices, and outcomes are more likely to succeed when municipalities:

- are part of broader networks that connect them to research and good practices beyond their own jurisdiction;
- respect, draw insights from, and work with, community organizations that promote gender equality, human rights, and social justice; and,
- participate in multi-stakeholder initiatives that are centrally about inclusion and equity (Klodawsky et al. Forthcoming 2014).

A recent example that speaks to this approach is the *Women Transforming Cities* National Conference that brought together "municipal officials, urban designers and planners and women and girls interested in transforming...cities into places where women are more involved in electoral processes, and municipal governments are responsive to the priorities of women and girls in Canada's urban centres" (WTC 2013, 3). Key outcomes of the conference were recommendations targeted to each of the following: grassroots activists, the City of Vancouver, the Union of British Columbia Municipalities and the Federation of Canadian Municipalities, the Government of British Columbia, and the Federal Government (WTC 2013, 4).

The initiatives highlighted and promoted at the WTC conference are the outcome of efforts throughout the world, including across Canada, to develop, promote, and institutionalize policies and practices that use gendered analyses and set measurable targets for equitable outcomes for men and women across diversity. Given current disparities, much work remains (see Table 1). Such efforts must build on long-standing initiatives but also be open to new approaches, and recognize that patience and sustained commitment over many years will be required for success.

LEARNING FROM GOOD PRACTICES

Given the complex landscape described above, good practices are manifest in a variety of ways and some become apparent only after the fact. One such example is the Working Group on Women's Access to Municipal Services in Ottawa. This

Group was established in 1999 as the result of efforts by an Ottawa counselor (in concert with two academics) to gain Council support for an International Declaration on Women and Local Government. The ultimate goal was to promote a more systematic approach to achieving gender equality both within the City and in the City's interactions with its residents. The motion asked Council to support the Declaration as well as a research project to evaluate the current situation and propose improvements in women's access to services and employment. Importantly, the motion specified that the research project had to include the involvement of community representatives as well as City staff and academics. On one hand, the project became an opportunity for academics and community members to learn more about how decision-making takes place at City Hall. On the other hand, it enabled City staff to become more open to research emphasizing the need to consider both gender and diversity in a systematic way.

The research results became the basis of a further collaboration involving researchers, staff, and community representatives that, in 2004, resulted in the establishment of the City for All Women Initiative (Klodawsky et. al. Forthcoming 2014). This organization has, since inception, maintained an approach that reflects its roots in the Working Group on Women's Access to Municipal Services. It describes its mandate as having two components:

- to work with the City of Ottawa “to create a more inclusive city and promote gender equity”; and
- to provide a network of support for women in Ottawa to “develop their knowledge of how the city works while putting into practice skills such as facilitation, presentation and communications.”

CAWI has worked with the full-diversity of women in the Ottawa community to carry out its mandate. One significant contribution has been the co-development of the Equity and Inclusion (EI) Lens (2009) and its accompanying resource material (the EI Lens Guide and the Diversity Snapshots) with the City of Ottawa. More recently, it has secured funds from Status of Women Canada to work with a series of women's organizations and municipalities across Canada to develop a “How To” handbook to help guide others in developing their own Equity and Inclusion Lens. Funds from Status of Women Canada also helped the two earlier Ottawa-based initiatives get off the ground (Klodawsky et. al. Forthcoming 2014).

CCMARD'S CONTRIBUTION TO GENDER EQUALITY

The CCMARD framework provides a useful guide for the anti-discrimination work of Canadian municipalities. Many

of the most pressing challenges facing both female and male constituents in cities can be addressed through CCMARD's 10 commitments. Working in CCMARD 10 areas can facilitate gender mainstreaming and the practices that help to actualize this goal. In particular, the framework encourages work in priority areas that also are highlighted by the FCM: political and civic engagement and inclusive governance. Through its focus on collaborative work, CCMARD encourages municipalities to engage diverse stakeholders in the struggle for equality in the many arenas where municipal engagement can make a difference. Gender matters and it does so in place. Municipalities; therefore, have both the responsibility and the opportunity to build more inclusive communities that take gender seriously.

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TABLE 1: WOMEN IN CANADA AT A GLANCE: SELECTED STATISTICAL HIGHLIGHTS

Demographic Trends

- Most Canadian women live in large metropolitan centres (69.4%) (p.4).
- Women make up the majority of the senior population... By 2031, the number of senior women is projected to reach 5.1 million and account for close to one quarter (24%) of the total female population (p. 27).
- In 2006, 90% of immigrant women lived in the country's 33 largest urban centres, compared to only 68% of the total female population (p. 22).
- Ninety-six percent (96%) of visible minority women lived in metropolitan areas, compared with 63% of non-visible minority women (p. 25).

Economic Well-Being

- In 2008, women earned, on average, 83 cents to every dollar earned by men... (p. 15).
- Senior women's average income continues to be less than senior men's. In 2008, senior women's and senior men's incomes were \$24,800 and \$38,100 respectively.
- While earnings for both sexes rise with levels of education, the difference is greater for women. Women working full-year, full-time with less than a Grade 9 education averaged less than 35% of the earnings of female university graduates. In comparison, men with less than Grade 9 average about 44% of the earnings of male university graduates. Also note that even with equivalent education levels, men earned more than women (p. 15).
- Visible minority women are more likely to be in a low-income situation. In 2005, among visible minority women in families, 28% lived in low-income situations, double the percentage for their non-visible minority counterparts (14%) (p. 25).

Paid Work

- While about 73% of female employees worked full time in 2009, women were still more likely than men to have part-time jobs... (p. 12)
- A majority of women continue to work in traditional female occupations. In 2009, 67% of employed women had jobs in teaching, nursing and related health fields, clerical or other administrative positions, or in sales and services. Only 31% of employed men worked in these fields (p. 12).
- ...The proportion of recent immigrant women with a university degree working in sales and services (23%) was three times greater than for their Canadian-born counterparts (7.4%) (p. 22).
- Women with activity limitations report lower personal incomes. The average personal income for women with activity limitations was \$24,000, about three-quarters that of women without such limitations (\$32,100).

Families, Living Arrangements And Unpaid Work

- There were about four times as many female lone parents (1.1 million) as male lone parents (281,800) in 2006... (p. 6).
- ...In 2006, 18% of Aboriginal women aged 15 and over headed families on their own, in comparison to 8% of their non-Aboriginal counterparts (p. 20).
- In 2006, 25% of women aged 65 to 69 lived alone, in contrast to 14% of men (p. 6).
- Women spend more time than men caring for their children. In 2010, women spent an average of 50.1 hours per week on unpaid child care, more than double that (24.4) spent by men (p. 6).
- Women spend more time than men on domestic work. In 2010, while women spent 13.8 hours per week doing housework, men spent 8.3 hours (p.6).
- Women were almost twice as likely as men (49% compared to 25%) to spend more than 10 hours per week caring for a senior (p. 6).

Families, Living Arrangements And Unpaid Work

- There were about four times as many female lone parents (1.1 million) as male lone parents (281,800) in 2006... (p. 6).
- ...In 2006, 18% of Aboriginal women aged 15 and over headed families on their own, in comparison to 8% of their non-Aboriginal counterparts (p. 20).
- In 2006, 25% of women aged 65 to 69 lived alone, in contrast to 14% of men (p. 6).
- Women spend more time than men caring for their children. In 2010, women spent an average of 50.1 hours per week on unpaid child care, more than double that (24.4) spent by men (p. 6).
- Women spend more time than men on domestic work. In 2010, while women spent 13.8 hours per week doing housework, men spent 8.3 hours (p.6).
- Women were almost twice as likely as men (49% compared to 25%) to spend more than 10 hours per week caring for a senior (p. 6).
- About 41% of women with activity limitations attributed them to disease or illness. Men, on the other hand, were 1.5 times more likely than women to attribute their limitation to an accident (29% versus 20% respectively) (p. 29).
- Women with chronic physical conditions may also experience psychological problems, such as depression or anxiety. Twenty-five percent (25%) of men and 16% of men with activity limitations experienced psychological distress in addition to their physical health problems (p. 29).
- Women with activity limitations report lower levels of life satisfaction and much higher levels of stress. Only about a quarter (26%) reported being very satisfied with their lives, compared to 41% of other women. Similarly, over one-third of women with activity limitations described their daily lives as highly stressful, compared to less than one-quarter of women without activity limitations (p. 29).

Paid Work

- While about 73% of female employees worked full time in 2009, women were still more likely than men to have part-time jobs... (p. 12)
- A majority of women continue to work in traditional female occupations. In 2009, 67% of employed women had jobs in teaching, nursing and related health fields, clerical or other administrative positions, or in sales and services. Only 31% of employed men worked in these fields (p. 12).
- ...The proportion of recent immigrant women with a university degree working in sales and services (23%) was three times greater than for their Canadian-born counterparts (7.4%) (p. 22).
- Women with activity limitations report lower personal incomes. The average personal income for women with activity limitations was \$24,000, about three-quarters that of women without such limitations (\$32,100).

Source: Canada. (Status Of Women Canada 2012)

BIMAADIZIWIN: THE CITY AS HOME FOR URBAN ABORIGINAL PEOPLES

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Despite the challenges of living in an environment made more difficult by racism and discrimination, Aboriginal communities report high levels of satisfaction with life in the city. This finding points to a timely need to improve the inclusiveness of urban places through engagement at the municipal level. Municipalities are the closest level of Canadian government to urban Aboriginal peoples, but, at the same time, are often the farthest away as Aboriginal peoples are seen as the responsibility of the federal government. Aboriginal peoples have a history of urban life that is often overlooked and enhancing the potential for bimaadiziwin, or the good life, in the city promises to enrich the urban landscape and the interactions that take place within it.

A challenge facing municipal leaders is to find ways to help improve the relationship between Aboriginal and non-Aboriginal peoples in order to make the city a more amicable and welcoming environment. Unfortunately, a collection of data evidences the challenges that continue to be experienced by urban aboriginal communities. In 2011, the Environics Urban Aboriginal Peoples Study (UAPS) documented the life experiences and aspirations of Aboriginal individuals living in 11 urban centres across Canada¹. It reported an almost universal experience of discrimination, prejudice, and racism directed towards urban Aboriginal peoples. It followed in the wake of a 2007 Urban Aboriginal Task Force in Ontario report which found similar experiences. More recently, in 2012, a research review report for the Urban Aboriginal Knowledge Network concluded that, “despite significant anti-racism and educational efforts, discrimination against urban Aboriginal peoples persists” (McCaskill, 3). Perhaps even more telling are data highlighting the Aboriginal satisfaction with urban living. Despite the challenges of living in an environment

made more difficult by racism and discrimination, the UAPS (2011) report found high levels of Aboriginal satisfaction with life in the city. This finding points to a timely need to improve the inclusiveness of urban places through engagement at the municipal level.

BIMAADIZIWIN IN THE CITY

Good public policy focuses on meeting need in areas like health, housing, education, and employment, to help people achieve their life aspirations in areas like culture and community, as well as fostering the development of positive social environments. Developing good public policy involves listening to, and engaging, those who are directly affected by the policy. Municipalities are the closest level of Canadian government to urban Aboriginal peoples, but, at the same time, are often the farthest away as Aboriginal peoples, par-

ticularly status Indians, are seen as the responsibility of the federal government. The Centre for Excellence in Municipal-Aboriginal Relations (since disbanded), established in 1996 by the Federation of Canadian Municipalities, the Indian Taxation Advisory Board, and Indian Affairs and Northern Development, was seen as an exercise in inter-governmental relations (i.e. between First Nations reserve communities and municipalities, at the local level). It was designed to offer an approach that recognized, and indeed, mobilized, a range of stakeholders at different scales. However; the initiative neither included urban Aboriginal populations and their representative organizations among their partners, nor did it recognize the presence of urban Aboriginal communities.

Two decades later the situation is changing. Many municipalities have recognized the presence of urban Aboriginal communities, have developed political accords with urban Aboriginal representatives (e.g., Timmins, Saskatoon), and have turned their attention to issues of service delivery and access, education, community and neighborhood development, economic participation, prejudice, discrimination, and racism. In 2011, Statistics Canada reported that more than half of Canada's Aboriginal population now lives in cities and towns across the country. A century ago, only 8% resided in urban centres. This seemingly simple finding unmask a complex lived reality that challenges Canadian perceptions of Aboriginal peoples as primarily rural or reserve-based. In the present day it is no longer accurate or acceptable to understand aboriginal communities through this historical lens. Another challenge facing municipal policy makers is a limited understanding of the realities of today's urban Aboriginal peoples and the desires they hold for their lives. At a conference on urban Aboriginal peoples in Thunder Bay in 2004, I had an opportunity to meet with a group of mayors from small towns in northwestern Ontario. The dominant sentiment, as expressed by one mayor, was "I want to do something but I don't know where to start." Since that time, municipal leaders have begun to educate themselves on Aboriginal issues, to develop positive working relationships with what are now permanent Aboriginal communities, and are starting to tackle, in partnership with Aboriginal organizations and leaders, the persistent problems of poverty, racism, and discrimination that are part of the contemporary urban Aboriginal landscape.

Aboriginal leaders have increasingly emerged as policy actors in urban environments, advocating effectively and vigorously on behalf of their communities. They struggle against the dominant and persistent paradigm of "the Indian problem", which promotes the "exclusion of positive dimensions [with]...the effect of framing Aboriginal people as a problem people..." (Fleras 2005, 302). Many promising initiatives that challenge this paradigm are taking place in Canadian municipalities. For example, the Aboriginal Council of Winnipeg has a policy objective of developing a self-sufficient, healthy and vibrant urban Aboriginal community³ and grounds its

work in the seven sacred teachings of the Anishinaabe. The Metro Vancouver Aboriginal Executive Council⁴, composed of 20 local Aboriginal organizations, describes its members as "recognized for their leadership, accountability and ability to develop and deliver programs and services that are responsive to the unique needs and values of the urban Aboriginal community." Municipal governments have also established advisory councils like the twelve-member Urban Aboriginal Peoples Advisory Committee in Vancouver which has a mandate to provide advice and recommendations to Vancouver City Council⁵ on issues of concern to Vancouver urban Aboriginal communities. Similarly, Aboriginal social service agencies in Toronto formed the Toronto Aboriginal Support Services Council⁶ in 2009.

Urban Aboriginal peoples are pursuing what Anishinaabe thought calls "Bimaadiziwin" or "Mino-Bimaadiziwin": the good life. The "2011 Urban Aboriginal Peoples Study" identifies elements of "the good life" as including good education, good jobs, good family, good community, and the ability to live life as an Aboriginal person in a supportive and respectful environment⁷. Urban Aboriginal peoples also expressed a desire to shape their cities and towns so that they become more amicable living environments. A remarkable 71% of survey respondents indicated that they viewed the city as their home and, even though many (61%) had connections to rural or reserve environments, they had no intention of moving there.

Effective public policy recognizes the reality and goals of those it is intended to affect. The "Royal Commission on Aboriginal Peoples" (Canada 1996, 383) reported that Aboriginal people living in urban environments see their cultural values, traditions, norms, and identities as important to their lives. Indeed it concluded that, "to cope in the urban milieu, support for enhancing and maintaining their cultural identity is essential. Whenever that support is absent, the urban experience is profoundly unhappy for Aboriginal peoples." The city is now home and urban Aboriginal peoples are setting out to shape it so that it can provide them with a good life. 61% of urban Aboriginal residents have a strong belief that they could make their city a better place to live. Since the 1950s, urban Aboriginal peoples have been developing a large, if somewhat fragile, infrastructure of organizations dedicated to urban Aboriginal life improvement. This invisible infrastructure (Newhouse 2003), comprising social service, housing, education, and cultural organizations, has become an important aspect of urban aboriginal life (The Report of the Toronto Aboriginal Research Project 2011).

TRACING THE IDENTITY OF URBAN ABORIGINAL PEOPLES IN SCHOLARSHIP

The research and policy literature on urban Aboriginal peoples does not describe the realities of urban aboriginal peoples living in Canada today. It is a "study in lack." The idea

of lack, which has as its focus the shortcoming of individuals and communities, is an extremely powerful idea. The idea is captured in an undated consultation report of the Calgary Urban Aboriginal Initiative which notes:

The four most common concerns for community and service providers were systemic discrimination, lack of community involvement in policy, programme planning and institutional change; lack of cross-cultural training; and lack of Aboriginal role models in all systems at all levels of service. (10)

The executive summary is more direct in highlighting many of the shortcomings and challenges affecting urban Aboriginal communities in the justice system, but which can, in some cases, apply more generally:

The main issues or priorities discussed in the justice domain were the lack of Aboriginal staff in all areas of the justice system; lack of prevention, education, and support; lack of, or inflexible funding; warehousing of Aboriginal people in the prison system; lack of awareness/support re women; systemic discrimination; loss of Métis issues under the First Nations, Aboriginal umbrella; downloading to community without proper support/resources; ... lack of attention to social precursors of crime (e.g., poverty, racism, addictions, etc.). (3)

The idea of “lack”, that Aboriginal peoples lacked the individual skills and community institutions necessary to live in urban environments, emerges in the work of early sociologists and anthropologists who examined the phenomenon of Aboriginal movement to cities and towns beginning in the 1950s. This migration, already well-known to Aboriginal peoples, led to the development of Indian Friendship Centres in several sites across the country: Toronto (1951), Vancouver (1952) and Winnipeg (1959). These centres served to facilitate adaptation to urban environments or, more precisely, focused upon the adaptation of Indian/Métis people to the Euro-Canadian urban environment. These early urban institutions focused on improving education and securing employment and housing for individuals who recently migrated to the city. While this project is an important one, it was based upon the notion that Indians did not possess the necessary skills and wherewithal to survive in urban environments. It was also motivated by a strong sense of compassion and desire to improve the quality of daily life for urban aboriginal peoples.

It is not surprising then to discover that the earliest studies [including *The Urban Dilemma* (Dosman, 1971) and *The Indian in the City* (Nagler 1970) focused on the social and economic status of Aboriginal people in the city and documented evidence of lack within this population. The texts *Reservation to City* (Neils 1971) and *Urban Indians: The Strangers in Canada's Cities* (Krotz 1980) continue these themes. In this

literature, the urban landscape is presented as inhospitable to Indian people. It is a place where poverty abounds, where social disorder reigns, and where individuals live out a life, to use a phrase coined by Thomas Hobbes, that is “nasty, brutish, and short.” While some aboriginal individuals survive and thrive in urban environments, they do so by leading middle-class lives and shedding many parts of their cultural identity. Conversely, those who do not are destined for difficult lives. It is, according to this literature, virtually impossible to embrace the urban and remain a healthy, well-functioning Aboriginal individual. To be fair, all four texts present some evidence of Aboriginal peoples who have successfully integrated into city life. These Aboriginal people live outside the main segments of Aboriginal communities and many express ambivalence about their Aboriginal identity. The theme of lack remains a dominant one in the social service literature that emerges from this era and continues, to some extent, until today. There are strong forces that make it difficult to resist characterizing the urban environment in this fashion: government funding is predicated on the notions of “problem and solution”: the bigger the problem, the greater the amount of funding that might be available. With funding comes agencies/institutions and employment. While the original sense of lack was based upon the notion of “individual lack,” it has been more recently seen as “community lack”, as the urban aboriginal initiative consultation report above notes.

A shift in focus occurred in the mid 1970s with the investigation *Urban Renegades: The Cultural Strategy of American Indians* (Guillame 1975) of the Mi'kmaq (Mimic in her report) in Boston. Instead of focusing on lack, the author examined the way in which Mi'kmaq individuals were adapting to life in Boston and how they conceived of their lives as urban residents. The city, for many in her study, was not a site of loss but one of reinvention. Many felt no need to leave their Indianness behind or even their rural communities in Maine and Nova Scotia. The urban site was simply incorporated into their lives and a new urban Mi'kmaq culture emerged. Guillame also highlighted the importance of community as a central theme of urban Aboriginal life. Indians, she argues, are resilient and adaptable; they are simply adding the urban to their life experiences and creating an “urban Indian culture” out of Mi'kmaq and Bostonian cultures.

In his book *Urban Indians: The Strangers in Canadian Cities* (Krotz 1980) discusses an idea beginning to stir the imaginations of sociologists and anthropologists of his era: the emergence of a new ethnicity, the Urban Indian. In his words,

The urban Indian is identified not by his reserve affiliation or by his treaty status or by his socio-economic position. He or she is identified by ethnicity and heritage, even (or especially) while living in the city.... (an) identity forged by a combination of adherence to traditional values and a history of being outcasts from the larger society.... The native organizations, clubs, social

centres... should not be seen, as temporary institutions meant simply to smooth the transition from reserve or rural area to city but as the beginning of a growing infrastructure for an Indian urban culture. (156)

The text, *Indian Country, L.A.: Maintaining Ethnic Community in Complex Society* (Weibel-Orlando 1991) is a study of identity maintenance in which the development of community and its institutions are central. It documents the emergence of a Los Angeles Native American community over a twenty-year period. *Urban American Indian Identity in a US City: The Case of Chicago from the 1950s to the 1970s* (LaGrand 2003) does the same with a study of urban Indians in Chicago. In this work, the urban site is presented as a site of community; one of the central institutions in indigenous social thought. The urban and the rural are conceived as intertwined in complex ways.

While there are challenges, the urban should not be inconsistent with our notions of aboriginality. Indeed, “The Urban Tradition among Native Americans” (Forbes 2001) in Lobo and Peters (2001) constructs a history of the urban in aboriginal North America. He argues that there were large urban centres in North America prior to the arrival of Europeans and that our notions of the urban, based to a large extent upon European/North American notions of “city,” ought to be rethought to include indigenous ones. The urban in aboriginal history has been systematically erased by mainstream anthropologists and historians because it would support the idea of “aboriginal civilization,” a notion that would have been inconsistent with European thought at the time. The “Report of the Royal Commission on Aboriginal Peoples” (1996) picks up the notion of an urban community in its final report. The urban environment, in the findings of the RCAP, has become a site of established, long standing urban aboriginal communities, essential to the maintenance of aboriginal identities.

The latest research refutes the notion that being urban is inconsistent with being Aboriginal. The urban environment is seen as a place where Aboriginal people can live good lives as Aboriginal peoples, provided there is a strong community that supports the core elements of urban aboriginal identity: spirituality, language, land base, values and tradition, family, and ceremonial life (Canada 1996, 533).

RECLAIMING URBAN ABORIGINAL HISTORIES

The movement of Aboriginal peoples to cities was first brought to public attention through the “Survey of the Contemporary Indians of Canada,” commonly known as the Hawthorn Report (1966), as well as the early investigations of anthropologists and sociologists. The encounter with the urban was seen as unkind to Aboriginal peoples and, in some sense, inconsistent with commonly held notions about Aboriginal

identities and life. A half-century later, the idea of urban is no longer inconsistent with the idea of Aboriginal. The RCAP final report (1996, 521) argues that Aboriginal peoples and their communities are important to the health and vibrancy of Canadian cities. Hawthorne (1966, 10) states, “The Indian does not come empty handed to the modern situation.” Echoing this observation, Newhouse and Peters (2003, 5) remark in *Not Strangers in These Parts* that “city life is now an integral component of Aboriginal peoples’ lives in Canada.”

This history is presented because it challenges our understandings of urban Aboriginal peoples and provides a different foundation for the work of public policy makers. Aboriginal peoples have been part of urban communities since the 1950s and according to recent scholarship, were integral to cities like Victoria (Edmonds 2010). Urban Aboriginal lives today continue to be dominated by the colonial legacy of poverty, dispossession, and exclusion. Although they are not lives of desperation and disconnection, but predicated on the pursuit of Bimaadiziwin. Here is the important point: urban Aboriginal peoples are peoples with urban histories. They are peoples who are fully engaged in living in cities and are confident they can shape aspects of the city to create good urban Aboriginal lives. They also believe that cities ought to be diverse: 77% of urban Aboriginal residents in contrast to 54% of non-Aboriginal urban residents believe that cities have room for a wide variety of languages and cultures (UAPS 2011). These high rates of acceptance exist despite the consistent, almost universal (90%), encounter with negative attitudes and behaviors towards them.

WHAT CAN MUNICIPAL LEADERS DO?

Given the potential and desire of aboriginal communities to help shape cities into places where everyone can live a good life, it is critical that connections be made between aboriginal and non-aboriginal actors. There are a number of actions that municipal leaders can take to improve relationships with urban Aboriginal peoples and assist in the improvement of their quality of life.

- Engage the local urban Aboriginal leadership in a collective fashion through Aboriginal circles, councils, and commissions for the development of local municipal policies. This engagement should also include the appointment, with the advice of Aboriginal community representatives, of Aboriginal community members to municipal governance activities. The initiative should supplement efforts to develop good relationships with local First Nations and Métis communities;
- Develop effective working relationships with local urban Aboriginal organizations on issues of common

concern: housing, education, community safety, economic participation, and cultural development;

- Consider the development of an urban Aboriginal strategy for the municipality and a formal accord that recognizes the presence of urban Aboriginal peoples and communities and proposes ways of working together. Remember that the city is home for urban Aboriginal peoples, often built upon historic Aboriginal gathering places;

- Gather and promote the use of wise practices to assist small- and medium-sized municipalities to create relationships, develop policies and programs, and improve cooperative efforts with local Aboriginal communities;

- Foster Aboriginal/non-Aboriginal collaborative learning efforts through public education, anti-racism/diversity training, and anti-racism groups consisting of a diverse set of people. This learning should include discussions of the effect that discrimination has upon the lives of Aboriginal peoples;

- Celebrate and make visible the cultural presence of Aboriginal peoples in the ceremonial and cultural life of the municipality.

NOTES

¹ The study drew from a representative sample of 2600 Aboriginal individuals.

² Duncan Campbell Scott, Deputy Superintendent of Indian Affairs in a 1920 appearance before the Standing Committee on Indian Affairs described the Canadian governments policy objective as to 'get rid of the Indian problem... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian Question and no Indian Department.' (DCS 1920, HC Special Committee)

³ For more information on Winnipeg's Aboriginal Council please visit: www.aboriginalcouncil.org

⁴ For more information on Metro Vancouver's Aboriginal Executive Council please visit: www.mvaec.ca

⁵ For more information on what's going on at the City of Vancouver please visit: www.vancouver.ca

⁶ For more information on the Toronto Aboriginal Support Services Council please visit: www.TASSC.ca

⁷ For more information on the 2011 Urban Aboriginal Peoples Study please visit: www.uaps.ca

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RURAL CANADA: A CIRCLE OF DIVERSITY, A VIBRANT FUTURE

LARRY McDERMOTT is an Algonquin from Shabot Obaadjiwaan First Nation in eastern Ontario. He served as a municipal politician for 28 years including as the first Rural Forum chair of the Federation of Canadian Municipalities (FCM). He served on the rural and small town committee for the Ontario Royal Commission on Land Use Reform, the Eastern Ontario Smart Growth Panel, and served as a 3-term mayor and Lanark County Warden. He is currently a member of the Ontario Human Rights Commission (OHRC), sits on the Sectoral Commission Natural, Social and Human Sciences of the Canadian Commission for UNESCO and is Executive Director of Plenty Canada, an Aboriginal non-profit charity devoted to environmental protection and sustainable development in Canada and abroad utilizing Indigenous traditional knowledge and western science in cross-cultural applications.

The Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) can play an important role in promoting diversity in and across rural Canada. Rural Canada is declining both in absolute and relative terms. Population levels are in decline as a result of migration and the settlement of few immigrants to the areas. Aboriginal peoples, who are the fastest growing segment of the population in Canada, are much more likely to experience child poverty, lower per capita education allocations, higher dropout rates, and live in sub-standard housing. How can rural Canada build an inclusive and vibrant future? CCMARD can help address these challenges and lead us towards a future that is worthy of our children.

MILESTONES

Established in partnership with UNESCO and Canadian partners, CCMARD has enjoyed a productive decade marked by a few key milestones. These milestones help us to understand not only what the Coalition has done, but what potential it holds for the future.

- CCMARD was launched at the 2005 Annual Conference of the Canadian Association of Statutory Human Rights Agencies (CASHRA) 2005 AGM in Saskatoon.
- The Federation of Canadian Municipalities (of which I was a Board member and national Rural Forum Chair

at the time) published a members' advisory report on CCMARD in September of 2005, encouraging municipalities to join. Two CCMARD national meetings were held in conjunction with FCM Annual Conferences in 2007 and 2010.

- At the provincial level, the Union of Municipalities of Quebec, the Union of Nova Scotia Municipalities and the Alberta Urban Municipalities Association also passed resolutions in support of CCMARD.
- The Canadian Race Relations Foundation, a founding partner of CCMARD, and other partners including the federal government have contributed to this grass roots effort at the municipal level.

The tenth anniversary of CCMARD is a moment to understand the importance of equity and inclusion in our communities. It is a time when we can, and should, reflect on ways to make its impacts even greater. In order to cultivate communities that commit to the difficult, but critically important job of healing and building resiliency from the destructive forces of racism and discrimination, we should keep two goals in mind:

- “Strengthen the ability to protect and promote human rights through coordinating and shared responsibility among local governments, civil society organizations and other democratic institutions”; and
- Ensure the Ten Common Commitments are embraced and used by municipalities to “inform and guide their work.”¹

WHAT IS THE RURAL CHALLENGE?

Rural Canada needs CCMARD even more than urban Canada. This need is even greater in regions where there are Aboriginal communities. Below are some important statistics to frame this statement:

- Rural Canada has a higher birth rate than urban Canada, thereby heightening the effects of demographic changes.
- Even though trends of urbanization are drawing an increasing number of Aboriginal peoples into urban centres, nearly two thirds of the Aboriginal reserve population continues to live in rural Canada.
- The Aboriginal birth rate is significantly higher than that of any other group in Canada.

Despite all these upward trends, rural Canada is largely declining in population while urban Canada is growing. In Ontario, for example, the urban population grew over 15% between 2001 and 2011 while rural and small town populations declined by over 7%.² Factors explaining this shift include a rapid outward migration of rural people between the ages of twenty to thirty seeking better education and employment. It is also worth noting that rural Ontario’s share of immigration has been less than 3%, thereby contributing to diminished human capacity to reverse the decline.

Young people, including a rapidly growing Aboriginal population, are leaving for the big cities and immigrants are almost exclusively settling in urban Canada. Is it all due to educational and economic opportunity, or are there other factors at play? To begin to understand the changes taking place in rural Canada, we must consider the fact that the social and cultural fabric in rural Canada is far less reflective of the cul-

tural and ethnic diversity than can be found in urban Canada more broadly. Within this discussion we must be sure to make space to talk about the experiences and aspirations of Aboriginal peoples.

UNDERSTANDING THE CHALLENGES FACING ABORIGINAL COMMUNITIES

As many Canadians and Aboriginal communities know all too well, Canada continues to be a country in which not all individuals and groups share the same advantages. The realities in both rural and urban Canada are that we live a society in which racism and other forms of discrimination are wielded to maintain systems of inequality. In a recent article, *Canadians Shouldn’t Be Smug About Inequality*, Terry Glavin states (November 28, 2014):

“The conditions that torment aboriginal Canadians to this day are no less a disgrace than the dead-end impoundments so many African-Americans find themselves within today.” (Opinion, page C5)

Higher rates of disease, suicide, spousal abuse, drug addiction, alcoholism, and fetal alcohol syndrome are present among Aboriginal communities. Incarceration rates are ten times higher and there are lower probabilities of parole for the same crime for Aboriginal people. These trends are symptomatic of a collective problem well known in Indian country: colonialism. The legacies of residential schools, policies of assimilation both overt and covert, and a dismally low level of education about Aboriginal issues at all levels of the Canadian education system contribute to the attitude (captured in national surveys) that Aboriginal peoples of this great land enjoy little respect.

The divide in quality of life between Aboriginal and non-Aboriginal peoples was not the shared vision we expressed in wampun belts. The wampun belts declare a commitment to respect our cultures: French and English, with Indigenous peoples in the centre to provide leadership for a sustainable relationship to the land and to include all those who are newcomers to it³.

Furthermore, too few Canadians understand the fact that not everyone in Canada has the same rights. At a recent workshop conducted by the Canadian Race Relations Foundation everyone was asked if all Canadians have the same rights. The majority of the participants raised their hands to indicate yes. The presenter then pointed out they were wrong and cited various legal instruments. The first example he gave was section 35 of the Canadian Constitution which protects Aboriginal rights (Indian, Metis and Inuit).

In Rural communities too few decision makers understand this fundamental fact associated with the governance of

Canada. The contributions of Indigenous peoples to Canada's survival are little understood in rural Canada, including their influence in the War of 1812 and the relationship to the land that, from a deep spiritual place, allowed from an Indigenous perspective a sharing of the land held with great responsibility for future generations.

BRIDGING THE PAST AND FUTURE: CCMARD AND THE PROMOTION OF DIVERSITY WITHIN RURAL CANADA

Less than three percent of immigrants to Canada settle in rural communities, despite a rural Canadian population that represents a significant (29 percent) portion of the total Canadian population (see Ray Bollman, Stats Can)⁴. There is a clear need to promote diversity within rural Canada as a way to bridge the past and future. Building a more inclusive rural landscape will promote social well-being in these areas and in turn, strengthen the communities that live within them.

CCMARD can help address many of the challenges that I have mentioned above:

- Through the ten Common Commitments, rural municipalities can develop plans to address the growing inequalities experienced by aboriginal communities.
- By working with police services, capacities can be built to more appropriately support and respond to the needs of rural populations.
- Important work can also be done to raise awareness of the histories of Canada's First Nations, Metis, and Inuit peoples in the school system, but also within the wider public.
- Mutual understanding can be built by inviting different cultures to share their traditions and stories in a way that is genuine and meaningful.
- Municipalities can also work with local employers to eliminate barriers to employment by challenging stereotypes and "workplace cultures" and by providing appropriate cultural training.
- Finally, efforts can be made to create a safe space for Aboriginal voices on City Councils, among city staff, on advisory committees and Boards, and local organizations. By raising the voice of those most disadvantaged in rural areas, we can ensure that their needs are identified and that steps are taken to create real change.

LESSONS FROM MY EXPERIENCE

Personal, intimate stories of perseverance, passion, or endurance often touch the spirit and move people to think or act in a different way. For this reason, I would like to share my journey working in this field, informed by my own life and the graduate research I undertook, to shed light on challenges and opportunities.

In a research paper I produced, entitled *Knowing the Past - Building the Future*, I completed a review of local history. As I prepared it, I came across several stories of early settlers to eastern Ontario who attributed their survival to the assistance given to them by Aboriginal peoples. Except for a supercilious attitude toward Indigenous spirituality and indifference toward Indigenous relationships to the land, they expressed great respect for Aboriginal Peoples. Unfortunately, these important accounts of our shared history are too often eclipsed by modern stories that reinforce negative stereotypes. These stories tend to make the headlines and frame Canada's First Peoples as a problem in need of a solution. Negative characterizations also provide fodder for excuses for government inaction, or even worse, harmful action. The United Nations refers to the state of Canada's relationship with its Aboriginal peoples as a crisis. Our international reputation as a country of defenders of human rights is in question.

I spent several years at County Council dealing with the issue of an inadequate accounting procedure to manage a budget of nearly 50 million dollars. As a result, we overspent by hundreds of thousands of dollars. We were also placing our money in the wrong kinds of accounts and, as a result, lost additional large sums. We were unable to integrate all of the financial records of our public works with the rest of our spending. As a result, County Council could not see a complete picture of the accounting reports until our audit was received months too late. This went on for years. Only by spending a lot of personal time coaxing County Council to accept an administrative review did our substantial problems get addressed. Even then, the resistance from the professional and political hierarchy was fierce and prolonged. Yet only a bit of the outward signs of political acrimony ever made even the local news.

I share this account because the Attiwapiskat story and others like it, which continue to make headlines, are minor compared to my County's experience. The main difference is that many of the same services provided by municipalities are provided by a federal order of government on reserve. Much to the detriment of reserve communities, the status-quo denies challenging the specious notion that Indigenous peoples are racially inferior both in moral and intellectual terms. This feeds our national appetite to continue to grease the wheels of colonialism which is harming minorities, women, and all of our children's futures.

In my nearly three decades of municipal life, I experienced objections to celebrating National Aboriginal Day because “I don’t want to celebrate a day for Pagans.” In many cases this sentiment was shared by someone who knew I was Aboriginal and even while I was chairing the meeting. If we cannot come to a place of mutual respect in which we are open to learn about one another, how can we begin to take on the complex and deeply rooted issues facing us today?

As a member of my trappers Council I have seen communications from provincial associations that border on hate campaigns. Permeated with warnings that if the Algonquins gain control (of a small portion of unceded lands) their greed will result in the complete destruction of fish and game. It perplexes me why some non-aboriginal individuals and groups insist on the destructiveness of Aboriginal ways of life. Land is of primary importance in Aboriginal culture and ways of knowing and Aboriginal histories show that we have lived in harmony with the land for thousands of years. Erroneous assumptions that land, if left to Aboriginal peoples, will be misused continue to plague our communities and dampen progress to settle claims (more accurately in my view honourable land sharing arrangements rigidly defined within natural law - the true definition of sustainability) in a fair and timely manner.

This brings up another point fundamental to this crisis. Education, as the Truth and Reconciliation Commission so rightly points out, got us into this mess (residential schools), but it will also get us out. Canadians simply do not know our shared history and think Canada was formed by the French and English. Mainstream society has conveniently forgotten the wampum belts, the Proclamation of 1763 (enshrined in our Constitution), the Treaty of Niagara (250 years ago), the war of 1812, and many other events that have contributed to a way of life with so much potential. Our school curriculums must reflect an accurate account of our shared history and prepare Canadians for an honourable, shared future if our children are to live in peace, by cultivating a culture of full respect for human rights realizing the human potential for dynamic community development.

Let me also speak to those who fear living in rural Canada, partly because it is often perceived – rightly or wrongly – as being filled with “narrow minded people.” For example, I have not heard of a Pride walk taking place in rural Canada and I know many gay people who have expressed a fear of living in rural areas for fear of being judged and stigmatized. The lack of respect for their human rights is real, though I am proud to see some positive change in places like Lanark County, which received recognition by the Ontario Human Rights Commission for efforts to improve respect for human rights on the grounds of sexual orientation. As we forge a common and peaceful future we must not forget to include all forms of diversity in our actions. This is the view shared by Aboriginal peoples.

It is only natural for immigrants to want to find the comfort of a community where their differences are not a source of discrimination. As part of Plenty Canada, an organization that has brought people from all over the world to our rural community, I know how hard it is hard for people labeled as “visual minorities” to fit into a society that demands cultural hegemony the way rural communities do. Rural communities have a lot to gain by accepting newcomers and welcoming them into the fabric of rural life.

Fortunately, I have had experiences that have given me hope, and continue to do so. I was one of the only rural members of the Federation of Canadian Municipalities Anti-Racism committee before it was amalgamated. I was a member of the Board and the Executive Committee when we approved and celebrated the birth of the Canadian Coalition for Municipalities against Racism and Discrimination (CCMARD). I currently serve on the Natural, Social and Human Sectoral Commission of the Canadian Commission for UNESCO, under which fall CCMARD-related matters. I also serve as a Commissioner of the Ontario Human Rights Commission (OHRC), a partner of CCMARD. Recently, I had the opportunity to deliver the opening ceremony and welcome to Algonquin territory at the 2014 Annual Conference of the Canadian Race Relations Foundation (CRRF). The conference worked to bridge the realities of Aboriginal Peoples and those of newcomers to show that both groups face challenges and everyone would greatly benefit from increased collaboration to achieve common goals of equity, respect, and inclusion.

Opportunities to collectively address this pressing need have also taken place through the network of UNESCO Biosphere Reserves, recognized as model and learning areas of sustainability through the engagement of Indigenous peoples and local stakeholders. Considering the weak level of engagement of Indigenous Peoples in the Canadian network, I have worked with the Canadian Commission for UNESCO to enable and offer recommendations, training and ongoing dialogue to rethink the approach and to learn from existing successes and challenges. The advice of indigenous representatives to enhance inclusion of indigenous peoples in Canadian Biosphere Reserves has been expressed both through a set of written recommendations for on-going engagement and in events such as the CCUNESCO Annual General Meeting. However, because such progress also takes place through personalized discussions, direct contact and experiential learning, an excursion to Clayoquot Sound Biosphere Reserve was also organized in May 2013 to provide firsthand experience and inspiration from an area deeply committed to recognizing the rights and vision for the region of Nuu-Chal-Nulth peoples. The direct involvement of Tofino mayor Josie Osborne to these discussions was a testimony of the priority given to strengthening the bridges by a municipal leader. So far, such discussions have further illuminated the lack of progress by most Biosphere Reserves, including their managers, to satisfactorily open the dialogue with First

Nations and to consider their specific needs and aspirations, much less developing meaningful partnerships that reflect the standards set for the minimum survival of Indigenous peoples (see Article 43 of the UN Declaration on the Rights of Indigenous Peoples).

If there is a hope to be found among all of the challenges I have described, it is among the many people in this community of partners who dedicate their lives to bring about change for an inclusive Canada.

BUILDING A CIRCLE OF DIVERSITY, BUILDING A FUTURE IN RURAL CANADA

Rural municipalities are part of national per capita funding systems (that I was involved in building) that ignore the disparity in commercial assessments, even the difference in access to non-government funding in the non-profit sector that deal with the social and cultural sector. Per capita systems that are in place to maintain or build infrastructure overlook the fact rural municipalities are often responsible for large, open spaces that provide recreation opportunities and other resources for all. The financial burden is disproportionately carried on the back of those who live in rural areas. This means that building communities in rural areas that embrace diversity, invest in education, partnership development, and collaboration, doesn't happen as often as we like. There are some excellent examples of citizens making efforts to promote with inclusion and in my home county. Even though there are a number of these efforts underway, they are not well supported or even understood by the municipal sector.

CCMARD can be a useful resource to solve municipal issues since it provides a unique opportunity for rural and urban municipalities to see the mutual benefit of building an inclusive Canada. If one part of the country is falling behind in terms of social inclusivity and the impacts on other pillars of sustainability, it is only a matter of time before it impacts negatively other regions.

Rural municipalities can start by joining CCMARD either directly at the local level or, where there is a two-tiered system, at the shared level such as the county or district. The 2014 Canadian Race Relations Foundation Award of Excellence was awarded to the Alberta Urban Municipal Association and the Alberta Human Rights Commission for their joint work building diverse communities. It shows the important role of provincial municipal associations in building capacity for all municipalities, including small and rural ones.

Rural municipalities should reach out to their federal, provincial, and territorial human rights commissions for training

and other support. For example, the Canadian Association of Statutory Human Rights Agencies (CASHRA) has established a committee for the implementation of the United Nations Declaration for the Rights of Indigenous Peoples (UNDRIP). Article 43 of the Declaration states that, "The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world."

Could CCMARD be part of the solution to achieve those standards in Canada by, for example, helping to build a network of Aboriginal communities into the network? I think so but only after considering cultural accommodations that will make it work cross-culturally. Developing a mechanism where real learning occurs would build hope, respect and understanding worth more to vibrant, healthy, rural communities than anything else. We should consider the contemporary value of Aboriginal teachings and instruments of peace, such as the wampum belts. The cross-cultural teachings they offer are incredible and can bridge the divide that cuts across our country.

The Ten Common Commitments accepted by signatory municipalities to CCMARD have the potential to transform the rural municipal landscape when it comes to cultivating a culture of respect for human rights and cultural diversity. In order to make the commitment as rural members of CCMARD, it is even more important to engage citizens through non-profit organizations in order to achieve the vision. We must demand as citizens that the goals of CCMARD be embraced by all municipalities in Canada as a key mechanism for the change we need. In doing so, we can ensure that all who share this great land we know as Canada are warmly embraced, and not just tolerated. CCMARD can help us see that cultural diversity is a great gift, not a threat. Such a revelation can lead us towards a future that is worthy of our children.

NOTES

¹ Canadian Commission for UNESCO, Call for a Canadian Coalition of Municipalities Against Racism and Discrimination, 2005

² Strengthening Rural Canada – Fewer and Older: The Coming Demographic Crisis in Rural Ontario, table 2.1, pg. 15, 2014

³ The word wampum is derived from the Algonquin word wampumpeage. They are made from strings of shells. I have been taught by Elder, Officer of the Order of Canada and Doctor William Commanda that wampum belts are a living record of spiritual relationships and obligations, the historical record of agreements, prophecies and other documentation. They provide an in-depth cultural and cross-cultural link to the ancestors who inspired their development and often carry the solemn commitments or prayers expressed by each succeeding generation of people who share in expressing their commitments to the guiding principles and values expressed by the belts and their keepers. See Learning from a kindergarten dropout – Cultural Sharings and Reflections by Romola Vasantha Thumbadoo with William Commanda, 2005, Circle of All Nations.

⁴ Bollman, Ray D. and Alessandro, Alasia. Statistics Canada, updated 2013. A profile of self-employment in rural and small town Canada: Is there an impending retirement of self-employed business operators?

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BRINGING OUR COMMUNITY TOGETHER THROUGH CCMARD

(Article by **AARON BELL** and **ARUNA ALEXANDER**) The City of Belleville is a healthy, progressive, diverse, and economically vibrant community. We embrace the multi-cultural make up of our community and we will welcome visitors and celebrate the artistic beauty of our varied cultures.

On January 13, 2014, the City of Belleville voted to become the 59th member of CCMARD. To become a member of CCMARD municipalities must pass a declaration in council, and this act itself calls for the support of actors working across the municipality. For this reason, it seemed only fitting to focus on collaboration and partnership in the launch event. The city of Belleville looks forward to creating a more inclusive and welcoming community that will invite and retain immigrants, be inclusive of Aboriginal peoples, and attract under-represented populations to our workforce. The CCMARD framework helps up to shape a common vision for our community and is a framework in which multiple actors can see themselves and the work that they do, reflected.

PREFACE

In November of 2013, Dr. Aruna Alexander, President of the Quinte Branch of the United Nations Association in Canada, approached Mayor Neil Ellis of The City of Belleville to ask for his support in promoting an important UNESCO programme: The Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD). Because of both Mayor Ellis' strong and enthusiastic support for this initiative, and the ethical leadership shown by members of City Council, two months later, on January 13, 2014, the City of Belleville voted to become the 59th member of CCMARD.

This historic moment was celebrated in the community on March 20, 2014 with 125 people in attendance. Invited as our guest speaker was Meghan Brooks, Programme Officer in Social and Human Sciences at the Canadian Commission for UNESCO. Following Mayor Ellis' address, various community leaders, whose statements appear below, spoke to all assembled of the importance of having the City of Belleville, its institutions, and its citizens, continue working together to make our community one which is welcoming and inclusive.

Recognizing the impact of UNAC's efforts and initiatives thus far, Mayor Neil Ellis presented the United Nations Association in Canada – Quinte Branch with a certificate which reads: "in appreciation of its leadership and collaborative efforts in the City of Belleville to build a diverse, inclusive, and welcoming Community."

Aruna Alexander, City of Belleville, 2014

INTRODUCTION

Joining (CCMARD) in January 2014 was an important initiative at the forefront of the City of Belleville's municipal priorities. Going through the process of joining the Coalition took the hard work of numerous individuals and organizations. To become a member of CCMARD municipalities must pass a declaration in council and this act itself calls for the support of actors working across the municipality in areas such as education, policing, community development, and administration. For this reason, it seemed only fitting to focus on collaboration and partnership in the launch event. To show the way in which the municipality intends to promote the 10 commitments in its work, it invited guests working in these areas to speak to the value of joining the Coalition and what it means to them. Their speeches, captured in brief below, point to the potential contribution of anti-discrimination work to the municipality and what Belleville can contribute to the network more broadly.

MAYOR NEIL ELLIS, CITY OF BELLEVILLE

As Mayor of the City of Belleville I am honoured to say that our community is a member of CCMARD. We are now in a better position to educate our community on anti-racism and diversity initiatives by being part of an international, UNESCO-led network of cities.

Having access to this network of cities allows the City of Belleville to share best practices and resources to combat racism and other forms of discrimination; strengthen partnerships with local organizations, businesses and individuals who are concerned about discrimination; increase sustainability; and document anti-discrimination initiatives through the creation and implementation of a Plan of Action that is approved and adopted by Council. As a new member, we look forward to developing and implementing our action plan. We also look forward to creating a more inclusive and welcoming community that will allow the City of Belleville to be in a better position to attract and retain immigrants, be inclusive of Aboriginal peoples, and attract under-represented populations to our workforce.

As we move forward on this journey together, we welcome the opportunities and future possibilities our inclusive community will face.

CATHERINE O'ROURKE, DIRECTOR STUDENT SUCCESS, AT LOYALIST COLLEGE

It is a privilege to witness such a momentous occasion in our community. Loyalist College is committed to internationalizing our campus and have embarked on an aggressive international recruitment plan to encourage students to study

at Loyalist College. It is critical for me to say with confidence that our community is a welcoming one. Participating in CCMARD is further evidence of Belleville's commitment to meeting this goal.

Equitable access to education globally is a critical philosophical tenet. Through education we can work to address racism and discrimination in our society. Loyalist College has made a commitment to address the educational needs of our students by ensuring we are graduating global citizens capable of being competitive in an increasingly shrinking world. Campus internationalization then becomes a lynch pin in modeling inclusiveness and setting a standard which resists racism. It is critical that we cultivate in our learners a mindset that encourages and celebrates diversity.

It is equally important that we have an open and honest dialogue about hegemonic attitudes, explore biases, and develop strategies for recognizing when a position of privilege creates an environment of exclusion. An event such as the CCMARD launch promotes the importance of addressing intolerance and increasing understanding and acceptance.

RUTH INGERSOLL, EXECUTIVE DIRECTOR, COMMUNITY DEVELOPMENT COUNCIL OF QUINTE

This is an enormous undertaking which will take a lot of time, effort, and diligence on the part of the municipality to remain focused and to continue to move forward as the work progresses. The responsibility however, isn't just that of the municipal government. On an individual level, we need to ask ourselves: Do I instinctively think in a particular way because of how someone looks? Do I make premature judgements or prejudiced statements? On a community level, we need to ask ourselves: When I hear someone make a racist or discriminatory comment, do I speak up and let the person know I find their comments offensive and inappropriate? Or do I remain silent?

We must all commit to joining the municipality in combating racism and discrimination on a daily basis. As individuals in our homes and neighbourhoods, as employers and employees in our work places, as students, teachers and educators in our schools, as part of the non-profit, tourism and business community...we are all responsible for creating a community devoid of racism and discrimination; an inclusive community. One where there is a feeling of belonging for everyone.

MARK FISHER, SUPERINTENDENT OF EDUCATION, HASTINGS AND PRINCE EDWARD DISTRICT SCHOOL BOARD

It was early in the spring of 2014 when the City of Belleville invited us to participate in an event to join CCMARD. It was a privilege to participate in this historic event because, as the public education provider in the region, Hastings and

Prince Edward District School Board supports and promotes the principles of inclusivity, equity, and diversity. One of the ways we do this is through Growing with Character (GwC), which is our approach to character development. Eight GwC core values provide the foundation for positive engagement with students, each other, and the community, and creates an environment that fosters freedom from bias and harassment. The eight core values are: caring, cooperation, honesty, humour, integrity, respect, responsibility, and trustworthiness.

In addition, our policies and procedures demonstrate our commitment to promoting equity, inclusivity, and respect throughout our organization. We believe that our employees and students will achieve their full potential while in safe, respectful, and inclusive learning and working environments. We are committed to the elimination of discrimination, to equity of opportunity and equity of access to all programs, services, and resources. These are critical factors in working towards the well-being of our students, employees, families, and communities. The School Board has made a commitment to equity and inclusivity through public education and we are pleased to contribute to, and take inspiration from, the CCMARD framework to do this.

CORY L. McMULLAN, CHIEF OF POLICE, BELLEVILLE POLICE SERVICE

As Chief, I was privileged to represent the Belleville Police Service and speak at the ceremony celebrating the City of Belleville joining CCMARD. By formally joining this Coalition our community has everything to gain and nothing to lose! Building a strong inclusive community and supporting zero tolerance for racism and discrimination benefits everyone. Each organization, service, and individual has the capacity to make a positive impact in our community. We all have a shared responsibility where even the smallest act can make a significant difference.

The Belleville Police Service Vision “Service Excellence” can only be achieved by working towards our mission: “In partnership with our community, our members are dedicated to serve and protect. Through education, best practices and enforcement, we will be proactive in enhancing the quality of life, safety and security for all citizens.” Through our policing role the Belleville Police Service will support and contribute to the efforts of others in making Belleville a municipality free of racism and discrimination. Joining CCMARD is only the beginning, now the real work begins. Let’s build on each other’s knowledge, skills and abilities by sharing best practices and working in collaboration to enhance community safety, all while furthering an atmosphere of equality and respect for each and every citizen.

MEGHAN BROOKS, PROGRAM OFFICER, SOCIAL AND HUMAN SCIENCES, CANADIAN COMMISSION FOR UNESCO

The Canadian Commission for UNESCO is thrilled when new members join CCMARD and agree to join with municipalities from across Canada to enhance the inclusiveness of their communities. The Canadian Commission was invited by the City of Belleville to attend its launch event, and it was an honour to represent the network and forge relationships with local stakeholders.

The launch event held in Belleville, coinciding with the celebration of the International Day for the Elimination of Racial Discrimination (March 21st), was a successful event. It was encouraging to see a broad range of stakeholders present, including the Mayor and city staff, the United Nations Association in Canada (Quite Branch), community activists, members of religious communities, and citizens. A highlight of the event was the way in which representatives of different organizations in Belleville spoke to the importance of CCMARD and the benefits they foresaw to their work.

The motivation and dedication of the speakers and attendees was energizing, and affirms that Belleville is committed to addressing racism and discrimination. Effective anti-discrimination work requires broad buy-in and the creation of opportunities for dialogue and collaborative work. The Canadian Commission is confident that important work will be done in Belleville and looks forward to supporting and promoting these efforts.

THE IMPORTANCE OF COMING TOGETHER IN THE FIGHT AGAINST DISCRIMINATION

The range of speakers at the event highlights some of the multiple fields of intervention that must be active in anti-discrimination work if we wish to see meaningful and holistic results. Bringing together a broad collection of stakeholders to prepare for membership, obtaining official approval, and then launching our efforts has opened up new possibilities for the City of Belleville. Joining CCMARD has created a space for dialogue and collaboration among these actors on a number of cross cutting issues. The CCMARD framework helps up to shape a common vision for our community and is a framework in which multiple actors can see themselves and the work that they do, reflected. Having the buy-in of such actors throughout the City of Belleville will only further contribute to CCMARD’s success in the City and at the national level.

CHARTING A COURSE: AN ACTION PLAN AS A TOOL FOR CHANGE

When municipalities agree to join CCMARD and undertake work in its 10 Commitment areas, they also pledge to develop an action plan. Action plans are tools that serve multiple purposes. Developing an action plan provides an opportunity to create dialogue among municipal staff, elected officials, citizens, community groups, and local organizations. Through this dialogue priority areas for immediate work can be identified and community engagement leading to ownership can be encouraged. The action plan can then be used as a guide for the development and implementation of initiatives as well as a mechanism for increased accountability. As progress is made on the plan, it can then provide a basis for future planning and actions.

In this chapter, six CCMARD municipalities share their reflections on the purpose, benefits, and process of crafting an action plan. Through reflection on their own municipality, they explore different dimensions of action plans including the rationale underlying their creation, the development of meaningful action plans, and opportunities that can be made possible through plans. Their reflections point to the utility of the action plan as tool for meaningful and concrete change.

Section 1

THE IMPORTANCE OF CREATING AN ACTION PLAN

A) New Glasgow (Nova-Scotia)

Section 2

DEVELOPING A MEANINGFUL ACTION PLAN

A) Stratford (Prince Edward Island)

B) Whitehorse (Yukon)

C) Ottawa (Ontario)

Section 3

MAKING THINGS POSSIBLE THROUGH AN ACTION PLAN

A) Lethbridge (Alberta)

B) Brooks (Alberta)

TRACER LA VOIE : LE PLAN D'ACTION COMME OUTIL DE CHANGEMENT

Lorsque les municipalités acceptent d'adhérer à la Coalition canadienne des municipalités contre le racisme et la discrimination et d'entreprendre des activités dans ses dix domaines d'engagement, elles s'engagent également à élaborer un plan d'action. Les plans d'action sont des outils aux divers objectifs. L'élaboration d'un tel plan offre une occasion unique d'établir un dialogue entre les employés municipaux, les élus, les citoyens, les groupes communautaires et les organismes locaux. Un tel dialogue permet d'identifier des secteurs prioritaires nécessitant une action immédiate et de favoriser un engagement communautaire conduisant à une plus grande appropriation des questions qui y sont discutées. Le plan d'action peut alors servir de mécanisme de responsabilisation accrue et de guide pour le développement et la mise en œuvre d'initiatives. À mesure que des progrès sont réalisés dans l'exécution du plan, il est possible de s'en servir pour asseoir la planification et les interventions futures.

Dans le présent chapitre, six municipalités de la Coalition nous font part de leurs réflexions sur les objectifs, les avantages et le processus d'élaboration d'un plan d'action. Sur la base de leurs propres expériences, elles explorent différents aspects des plans d'action, dont l'élaboration de plans concrets, les motifs qui en sous-tendent la création et les opportunités qu'ils peuvent créer. Leurs réflexions soulignent l'utilité de tels plans comme outils pouvant mener à des changements significatifs et concrets.

Section 1 L'IMPORTANCE DE CRÉER UN PLAN D'ACTION

A) New Glasgow (Nouvelle-Écosse)

Section 2 ÉLABORER UN PLAN D'ACTION CONCRET

- A) Stratford (Île-du-Prince-Édouard)
- B) Whitehorse (Yukon)
- C) Ottawa (Ontario)

Section 3 RENDRE LES CHOSES POSSIBLES GRÂCE À UN PLAN D'ACTION

- A) Lethbridge (Alberta)
- B) Brooks (Alberta)

OPPORTUNITIES FOR A MORE INCLUSIVE AND WELCOMING COMMUNITY ARE ENDLESS

Article by **CHERYL YOUNG & GERALYN MACDONALD**, Town of New Glasgow, NS

Located in Northern Nova Scotia, New Glasgow is a scenic riverside town with a year round trail system, an indoor/outdoor performing arts centre, and many modern facilities. The town was settled by Scottish immigrants in 1784 and incorporated in 1875. Much like its namesake city, Glasgow, Scotland, the town has evolved from a shipbuilding community into a thriving, diverse commercial service/cultural centre with strong entrepreneurial spirit and community pride.

In January of 2010, the Town of New Glasgow, Nova Scotia formally approved a historic declaration to join CCMARD and to follow its 10 Commitments. Our first task was to form a Race Relations and Anti-Discrimination Committee, with terms of reference to develop an action plan. Forming a committee was easy as we had many great community members from whom we could select. As we had anticipated, they all accepted and work began with much enthusiasm and motivation.

When we looked at developing our Action Plan we learned that a nearby municipality had already prepared a plan and was willing to let us examine it. Through this communication it became evident to us that we, as a town and community, were already undertaking much work aimed at combating racism and discrimination. We were impressed with the wonderful advances we identified in the struggle for basic human rights, cultural diversity, and respect that were made possible by citizens, stakeholder groups, organizations, and elected officials. We were on a successful path because our residents quickly stepped forward to do their part to ensure that our town's CCMARD membership was enriching.

Having accomplished a considerable amount of work in the early stages, we reflected on the gaps in our approach and found that additional work related to the creation of an Action Plan was necessary. Additional work was undertaken, including public consultations with community members and stakeholders who enabled us to effectively deliver an Action Plan that was meaningful, attainable, and sustainable—three important tenets for success. The Plan was presented to our Town Council for their official approval and it was launched publicly on September 27th, 2013 as part of a province wide initiative called “Culture Days”. The Plan was received with congratulatory remarks by many in attendance and was strongly supported by local and provincial media outlets. Pairing our launch with “Culture Days” was a success because the extra media coverage resulted in increased interest of participating organizations and community groups and encouraged a greater number of people to come show their support. Even after the launch, one media outlet contacted us to do a more thorough interview. After meeting our mandate of crafting an Action Plan we quickly got to work holding monthly meetings and discussions to inform our planning and next steps.

We continually look to the Action Plan and the ways in which we can improve the quality of life for all members of our community. We are all still so excited, committed, and motivated to ensure that our community will have the tools to deal with incidents of racism and discrimination. Committee members will know, as will the community at large, how discrimination will be addressed and this brings credibility to our work. The Race Relations and Anti-Discrimination Committee is mandated to create positive change by promoting basic human rights for all our residents so that the social, cultural, and economic needs of everyone are met. Through its reflection, planning, and collaboration the Committee seeks to continue to rise to that challenge.

With a well-structured Action Plan to combat racism and discrimination and remarkable people wanting to effect real change, the opportunities for a more inclusive and welcoming community are endless. In a Town that demonstrates strong progressive leadership, our focus needs to reflect solid community partnerships with well-established groups and organizations and individuals who want to make positive contributions. It is our dream that with this Action Plan New Glasgow will be viewed as an extended arm of CCMARD and that neighboring municipalities will follow suit and reach out to us for assistance in developing their own plans. With strong connections to the Union of Nova Scotia Municipalities and the Nova Scotia Human Rights Commission, we feel that an even greater degree of accountability and sustainability is possible as we move forward to support cultural diversity.

In New Glasgow, we recognize that there will always be new areas to explore and about which to learn, and different groups around which to center our work. Having gone through the amazing experience of developing an Action Plan, it is our hope that more Canadian municipalities, and hopefully someday all of them, will recognize the opportunities that exist to enhance their communities and will reach out and sign on to this wonderful project. Advancement in the field of human rights, respect, equality, dignity, and unity should be everyone's concern. With the help of our Action Plan we are striving to make a difference one commitment at a time.

PUTTING OUT THE WELCOME MAT IN STRATFORD, P.E.I.

Article by **KIM DUDLEY**, Town of Stratford, P.E.I.

The Town of Stratford is a municipality located along the beautiful south shore of Queens County, Prince Edward Island (P.E.I.). Just minutes from Charlottetown, Stratford is a predominantly residential community with an emerging commercial core consisting of retail outlets, light manufacturing activities, and professional services. Stratford covers an area of 22 square km and boasts a unique mix of rural and urban settings.

As the fastest growing community on P.E.I., Stratford's population of almost 10,000 has recently seen an influx of newcomers arriving in Canada from many different parts of the world. Prior to 2008, no Diversity and Inclusion Plan was in effect, but the municipality began to realize the importance for a plan to ensure that Stratford was a welcoming community in which every person was respected and had the opportunity to reach their full potential. As we embarked on our sustainability journey, the municipality quickly recognized the need to simultaneously support culture and diversity in order to achieve our sustainability goals.

In 2008, a committee was formed with a mandate to develop a Diversity and Inclusion Plan for the Town of Stratford. The committee brought together a variety of residents of different nationalities—residents with health care backgrounds, members of the business community, and families with members with intellectual disabilities. Although diverse in structure, the committee had the singular goal to develop a Diversity and Inclusion Plan that would allow all who wished to reside in Stratford to do so within an inclusive community.

During the development of the Plan, the committee was educated on many aspects of diversity and inclusion, as well as the effects of racism. They reviewed plans from other com-

munities, developed a “Definition of Terms,” and created the first draft. Throughout this process the committee was guided by CCMARD's 10 commitments, looking to its focus areas to determine opportunities for action in Stratford. The work developing the guide was extremely important in giving us a complete and informed view of what diversity and inclusion means. It ensured we were all speaking the same language, put us in touch with community resources, and forged connections with like-minded groups in our area. It also became clear that several initiatives in the area of diversity and inclusion were already underway. The administration, utility, public works, recreation, and planning departments had integrated aspects of diversity and inclusion into their ongoing duties. Following a review of the initiatives, it was realized that a strong plan would help extend, implement, and substantiate this work.

As part of the Diversity and Inclusion Plan, a series of goals, objectives, processes, and as modes of action were developed. These formed the structure of a clearly defined action plan for Council and Town staff. Upon completion of the first draft, a focus group comprised of Stratford residents was held and suggestions were incorporated into the Plan. The focus group cautioned the committee about working alone and encouraged us to partner with other organizations to assist in

carrying out the Plan. It was also suggested that evaluations be carried out on a regular basis to ensure the effectiveness of the plan whether changes are needed.

In June of 2009, the Diversity and Inclusion Plan was formally adopted. Putting this Plan in place for the Town of Stratford was an extremely important step in meeting our goals and reaffirmed our commitment to diversity and inclusion. All staff and Council have been versed on diversity and inclusion and continue to incorporate it into decision-making and ongoing programming. This capacity-building has allowed us to engage in dialogue with many residents within the community and continues to provide opportunities for us to connect with new residents. In addition, we have become familiar with available resources and often partner with other consentient groups in the area. As a result of our work in this area, we are viewed as a progressive community and have been recognized with awards by organizations such as the Newcomers Association of P.E.I. and the Chamber of Commerce. The recognition creates a sense of pride within the community, for Town Council, and among members of the staff.

Like many other towns and communities across the country, we are composed of a unique mix of cultures. With the support of CCMARD we continue to carry out the actions laid out in our Diversity and Inclusion Plan and our Town continues to grow and become an even more welcoming and inclusive community. We have always been proud to celebrate our diversity, but we now have a plan that ensures we are providing the services and support our residents need which is allowing us to build the best community possible. Working within the framework of CCMARD and its 10 Commitments provided us with the guidance needed along this journey and has allowed us to shape our own vision about what Stratford can be.

ADVISORY COMMITTEE BRINGS TOGETHER STAKEHOLDERS

Article by LINDA RAPP, City of Whitehorse, YT

The City of Whitehorse has a long history. From the rich traditions of our local First Nations to the thousands of people who traveled here during the Gold Rush, our City has many faces. With the construction of a rail line between Alaska and the Yukon and the construction of paddle wheelers to use between Whitehorse and Dawson City, Whitehorse became a transportation hub. From its humble beginnings as an outpost Whitehorse has become northern Canada's most cosmopolitan city.

The City of Whitehorse joined CCMARD in March 2012 and the topic was scheduled for follow up in the 2013 round of the City's Strategic Planning. During the Spring 2013 Strategic Planning process, CCMARD was identified as a point of action and as a result, a group of interested community members and staff developed a draft "Terms of Reference" for the Mayor and Council's review. In the Fall of 2013, the CCMARD Advisory Committee's "Terms of Reference" document was approved by Council and a recruitment process for committee members was undertaken. The response from community members was very positive and we filled a 10 member committee with good community representation.

The CCMARD Advisory Committee has been working towards creating an Action Plan to guide Whitehorse's work. The "Terms of Reference" identifies the role of the Committee as:

- Advising the City Council on best practices for developing and implementing policies, plans, services and facilities that eliminates racism and discrimination;

- Monitoring and reporting to City Council racist and discriminatory practices in the City of Whitehorse; and

- Acting as a liaison between community members and City Council on issues of racism and discrimination in the City of Whitehorse.

The CCMARD Advisory Committee has participated in a number of activities. As part of celebrations marking the International Day for the Elimination of Racial Discrimination (March 21, 2014) the Committee, along with City Council, engaged all Yukon Communities, to produce the first Proclamation to promote social inclusion. Members participated in a "Diversity Speaks" event, an occasion for the community to come together to talk about racism, hosted by Cultures Connect as an opportunity to be introduced to the community and to gather feedback on future priorities for the Advisory Committee. With respect to the treatment of aboriginal women, the Committee also brought forward a draft resolution regarding the RCMP Report on murdered and missing Aboriginal women and supported the call for

a national inquiry. The initiative is in line with CCMARD's call to work increasing with aboriginal peoples and youth. The following resolution was passed unanimously by City Council (2014):

- WHEREAS it has been clearly demonstrated that aboriginal women in Canada are disproportionately represented in statistics of murdered and missing persons, and Whitehorse as a community has been directly affected by this tragedy;
- BE IT RESOLVED THAT Whitehorse City Council hereby endorses a call for an independent national enquiry into the case of missing and murdered aboriginal women; and
- THAT Whitehorse City Council supports the efforts of aboriginal women's groups and the R.C.M.P. to develop a plan of action to address the root causes of this epidemic of violence against aboriginal women and put a stop to it.

We believe that it is important to base our planning and initiatives on rigorous data. For this reason, the Advisory Committee is reviewing internal policies, procedures, and practices, as well as data from various organizations and sources to assist in identifying key issues and priorities. Support for anti-discrimination has been so strong that some subcommittees are starting to form in an effort to look at specific topics and actions that will require volunteer resources. In all its work, the Advisory Committee uses CCMARD's 10 Commitments to guide its work to develop an Action Plan. The action plan process has brought together a range of stakeholders in our communities under a vision and has created an opening for dialogue around the priorities in our work. It has also motivated individuals to contribute in their own way to enhancing the inclusiveness of Whitehorse.

BUILDING ON A HISTORY OF ACTION AGAINST DISCRIMINATION TO ACHIEVE AN INCLUSIVE WORKPLACE AND DIVERSE WORKFORCE

Article by LOIS EMBURG & CLARA FREIRE, City of Ottawa, Ontario

Lois Emburg is the Manager responsible for the Diversity and Inclusion program at the City of Ottawa and leads the implementation of the City's Corporate Diversity Plan including the development and implementation of diversity related programs and initiatives.

The City of Ottawa's commitment to diversity and inclusion began when City Council approved an Equity and Diversity Policy in 2002. The policy demonstrates the City's commitment to have an inclusive and representative workplace that is reflective of the community's diverse population. The designated groups identified in the City's Equity and Diversity policy are women, Aboriginal Peoples, members of visible minority groups, people with disabilities, and Gay, Lesbian, Bi-Sexual, and Trans individuals. To this end, the policy brought a change in City business operations, focusing on equity as a model of doing business.

Since 2002, the City has had diversity plans in place to ensure equitable and inclusive employment practices. There is a Corporate Diversity Plan approved by Senior Management that is supplemented by individual Departmental Action Plans. While there is a legislative requirement to ensure the principles of equity and diversity are maintained for federally regulated employees at the City of Ottawa, the majority of the City is provincially regulated. For this reason a corporate approach and strategy was adopted by Senior Management and was guided by the principles of the Employment Equity Act. In addition, the City of Ottawa is a member of the Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) and the City of Ottawa ensures that the programs, policies, training, and initiatives that it imple-

ments relate to CCMARD's Ten Common Commitments.

As a first step to establish a diversity plan, the City conducted a self-identification survey and collected data according to diversity group to determine its workforce demographics. The City of Ottawa ensures its database is kept up to date by capturing data on new employees upon hire. The City then undertook an Employment Systems Review (ESR) of its employment policies, practices, systems, and procedures to identify barriers to employment for members of the diversity groups in occupational groups that showed levels of under-representation (resulting from the self-identification survey). The recommended actions from the ESR formed the basis for the development of a Corporate and Departmental Diversity Plans.

The departmental diversity plans identified initiatives that focus on outreach, recruitment, hiring, promotion, and succession plans; awareness raising and training; promotion of a welcoming and inclusive environment; and, where appropriate, ensuring the employment equity database is comprehensive. The focus of the Corporate Diversity Plan demonstrates the City's commitment to ensuring its workforce is qualified and reflective of the community's diverse population. The initiatives undertaken in the implementation of the Corporate and Departmental Plans recognise that

people have different qualities, skills, qualifications, experiences, and cultures and that valuing and making the most of these differences improves the workplace for individuals and enhances the overall performance of the City.

To demonstrate its commitment to diversity and inclusion, the City plays an active leadership role in four key community working groups: HIO (Hire Immigrants Ottawa), OLIP (Ottawa Local Immigration Partnership), EARN (Employment Accessibility Resource Network), and AWG (Aboriginal Working Group). In 2011, the City of Ottawa joined the CCMARD network in an effort to reinforce the work it was already doing in the area of anti-discrimination. While the City had been developing diversity plans for several years outside of the context of CCMARD, it was encouraged to see a focus on many of the same areas. For this reason, membership seemed to be a natural fit. Becoming a member of CCMARD also provided an opportunity to re-energize local citizens and groups and to mobilize them in existing and new efforts. Unlike some municipalities that join the Coalition to kick-start the development of an action plan, the City of Ottawa, having already begun significant work, took advantage of the opportunity to underpin and highlight its work both within the city and beyond its borders.

The City of Ottawa is recognized as a municipal leader in attracting, retaining, and successfully integrating diversity groups. In fact, for the third consecutive year, the City of Ottawa was recognized as one of Canada's Best Diversity Employers based on an evaluation of its workplace diversity and inclusion initiatives. The numerous diversity and inclusion initiatives result from the multiple, well developed action plans the City of Ottawa has in place for the implementation of its programs. All of these plans support one of Council's Strategic Priorities "to maintain a diverse, high-performing, client-centric workforce." It is our hope that moving forward the City of Ottawa can continue to share its practices through its partnerships and membership in CCMARD.

LETHBRIDGE: A COMMUNITY OF ACTION

Article by ROY POGORZELSKI, Municipality of Lethbridge, AB

The Municipality of Lethbridge Alberta is proud to be a supporter of the CMARD initiative. Lethbridge is located in southern Alberta; we have a population of approx 93,000 citizens. Lethbridge is located next to the largest reserve in Canada (Kainai/Blood Reserve). Lethbridge is surrounded by beautiful nature and is a very hospitable place to live.

Since 2007, the City of Lethbridge through CMARD has made great strides towards becoming a welcoming, safe and inclusive community. In 2010, CMARD Lethbridge launched its first Inclusion conference with the goal of creating community dialogue and consultation on what an Inclusive community looks like?

The community responded overwhelmingly to the discussion and created ideas for a community action plan. The CMARD Lethbridge committee created the "Building Bridges...A Welcoming and Inclusive Lethbridge Community Action Plan 2011-2021" utilizing the 10 commitments set out by CCMARD.

The plan was presented to city council on January 24, 2011 and was subsequently approved by members of council, which created an opportunity for CMARD to create a position within city hall to manage the plan.

In 2011, the first Inclusion Consultant was hired in the Community & Social Development Group and began preparing internal policy, building relationships in the community and creating documents and networking opportunities both provincially and nationally.

The action plan has been instrumental in guiding the work

of CMARD Lethbridge, informing the existing and new community members and reiterating the commitment of City Council as new council's are elected.

The action plan has also functioned as guide for an energetic, passionate, organized and opportunistic CMARD committee, which includes approximately twenty agencies/services and many individual members in the collaboration.

From the time when City Council approved the Building Bridges Action Plan there have been a number of exciting new initiatives that have stemmed out of the plan:

- Hiring of an Inclusion Consultant
- PANGAEA Diversity Café's
- UNITAS Inclusion Series
- (3) CMARD Conferences
- #SayNoToRacismYQL World Cup Social Marketing campaign
- Joint National CAWI initiative

- Myths & Fact Sheets
- Asset Building
- Collaborating with agencies in support of events
- Beyond Your Front Door (Welcoming and Inclusive Neighborhood Project)
- Global Welcome for International Students
- Pathways to Change Aboriginal Model
- Collaborating with Human Resources on Inclusion policies (both internally and externally)
- Releasing Our Spirit

These are just some of the initiatives that have been developed out of creating a CMARD Action Plan. The action plan has created opportunities to acquire champions and allies of human rights in our community, taking on practicum students and managing summer students. The general open ended nature of the 10 commitments, which in its drafting have been localized to meet Lethbridge's needs have provided opportunity to be creative, flexible and action oriented.

In the future, we hope to rewrite a second edition of the action plan to update with the current trends towards being an inclusive community, but the committee is excited to enter into strategic planning in 2014 to discuss the future of CMARD, including: Safe Harbour Project, Social Marketing campaigns, Human Rights Summit, becoming a "SMART" city, Accessibility, CAWI national initiative, benchmarking, Inclusion policy and gender & equity lenses to mention a few.

CREATING OPPORTUNITIES THROUGH OUR ACTION PLAN

Article by JEFF GERESTEIN & LISA TIFFIN, City of Brooks, AB

Brooks is located in South Eastern Alberta along the Trans-Canada Highway and is home to 13,676 residents. Lakeside Packers, a beef processing plant owned by international processing powerhouse JBS, adds over 2,300 jobs to the region with employees being recruited from around the world, giving Brooks a heterogeneous mosaic of cultures. Referred to as the “The City of 100 Hellos” with over 100 languages spoken, Brooks has one of the most culturally diverse per capita populations in Canada.

CCMARD played a dominant role in the creation of the City of Brooks’ Welcoming and Inclusive Communities Partnership Plan (2012 – 2014). The City of Brooks used CCMARD’s 10 Common Commitments and transformed them into its own unique action plan to combat racism and discrimination. The process through which this action plan was created allowed the City to identify its resources and partnerships to see where improvements could be made and opportunities already existed. Each Common Commitment contains tangible points that the City of Brooks address in order to achieve change. This was one of the hardest parts to convey in the creation of this plan, but the benefit of having something tangible to act upon was phenomenal!

Some of the main actions that have been made possible through this Plan include:

- Proclamation of March 21st as the International Day for the Elimination of Racial Discrimination. For the past three years. The City has partnered with a number of different residents and organizations to create a community-wide campaign about the need to combat racism and discrimination in Brooks.

- Proclamation of April 24th as Hate Crimes Awareness Day in 2012 and 2013. For both of these events the City partnered with the Alberta Hate Crimes Committee and delivered a presentation to community members about hate crime and hosted a free community BBQ.

- An effective relationship with its Royal Canadian Mounted Police (RCMP) was established. RCMP Staff members are very community-oriented and actively involved in the community by attending city events and participating on committees. The RCMP participates in Canada Day and National Aboriginal Day celebrations, Hate Crimes Awareness Day, citizenship ceremonies, and many other special occasions.

- Creation of a full-time Inclusion Coordinator position by City Council in 2012 to monitor, update, and continually work on achieving the goals set out in the Action Plan. City Council has also set aside a Welcoming and Inclusive Communities budget which is used to host events, forums, and other initiatives to promote Brooks as a welcoming and inclusive com-

munity. The City of Brooks has a Welcoming and Inclusive Communities (WIC) staff committee that meets once a month to discuss WIC initiatives and to plan diversity-friendly events. One event the committee just hosted is a seniors' appreciation breakfast on May 30th to kick start Seniors Appreciation Week in Brooks which runs from June 2nd to June 8th. The next upcoming WIC event is a National Aboriginal Day celebration on June 18th in which the City has partnered with several local communities and organizations.

- Created a partnership with the business community to promote equity in the labour market by establishing a business recognition program in 2012. Businesses were asked to apply to be recognized for their diversity-friendly business practices. Selected businesses received recognition at a City Council meeting and their efforts were highlighted in a half page advertisement in the local newspaper.

- Partnered with several organizations and groups to hold different events during the year, including an annual Chinese New Year celebration; a Ramadan celebration, and the Taste of Nations food event. The City is consistently battling segregation in many diverse communities by bringing together population groups/demographics/ethnic communities in comfortable, celebratory, and inclusive settings.

CCMARD have provided the City of Brooks with a guide and its 10 Commitments has helped the City to coordinate many of the above mentioned initiatives. The guideline was adjusted specifically to Brooks and has led to the organization of many events and functions that Brooks did not celebrate in the past. Partnerships formed with various social agencies, ethnic community groups, businesses, and other stakeholders can now be mobilized for work on future projects, events, information sessions, and any other forum where the need to eliminate racism and discrimination is at the forefront of the conversation. Many partnerships have been formed since this action plan was created and the value each one of these partnerships brings is incredible.

NOTE

¹ More information on the Partnership Plan can be found under the Welcoming and Inclusive Communities tab on the City of Brooks website, www.brooks.ca.

WHAT ROLE CAN YOUTH PLAY IN THE FIGHT AGAINST DISCRIMINATION? PERSPECTIVES FROM YOUTH

A publication about diversity and social change would not be complete without including youth perspectives. Youth possess the desire, energy, creativity and capacity to address pressing social issues. They also hold the right to participate in their communities and to have a voice in decisions that will affect their lives. In the field of anti-discrimination, where outcomes may emerge only in the long-term, supporting youth participation by building interest and skills that will translate into the future can ensure the sustainability of efforts. In an effort to highlight the important role that youth occupy in municipalities across the country, the Canadian Commission for UNESCO invited members of its Youth Advisory Group to reflect on the importance of involving youth in anti-discrimination work and what contributions they can most effectively make.

The Youth Advisory Group is composed of 25 young Canadians between the ages of 18 and 30 who are actively involved in their communities. They support the Commission's work by contributing their unique experiences, perspectives, and skills. Youth Advisory Group members originate from across the country and bring insightful perspectives to projects and consultations. The perspectives of six youth from across Canada are captured in this publication. The texts are intended to provide snapshots of the voices of youth who wanted to explore the subtleties of discrimination and share insights on promising initiatives. The texts frame a common aspiration from youth to be included as meaningful partners in efforts to fight discrimination and promote cultural diversity. As their contributions suggest, youth can play an integral role in enhancing the inclusivity of their communities and how best to accomplish this.

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QUEL RÔLE LES JEUNES PEUVENT-ILS JOUER DANS LA LUTTE CONTRE LA DISCRIMINATION ? LE POINT DE VUE DES JEUNES

Une publication sur la diversité et le changement social serait incomplète si elle ne présentait pas le point de vue des jeunes. Les jeunes ont le désir et la capacité de résoudre les problèmes sociaux pressants, en plus de l'énergie et de la créativité pour y parvenir. Ils disposent également du droit de participer à l'évolution de leurs collectivités et d'avoir une voix sur les décisions qui auront des incidences sur leurs vies. Ce n'est qu'à long terme que les effets de la lutte contre la discrimination peuvent se faire sentir. Ainsi, soutenir la participation des jeunes sur ces questions en suscitant leur intérêt et en renforçant leurs compétences peut assurer la pérennité des efforts déployés. Pour souligner le rôle déterminant des jeunes au sein des municipalités du pays, la Commission canadienne pour l'UNESCO a invité des membres de son Groupe consultatif jeunesse à réfléchir sur l'importance d'associer les jeunes à la lutte contre la discrimination et sur les contributions qu'ils peuvent apporter.

Le Groupe consultatif jeunesse se compose de 25 jeunes Canadiens âgés de 18 à 30 ans pleinement engagés au sein de leurs collectivités. Ils soutiennent le travail de la Commission canadienne pour l'UNESCO en la faisant bénéficier de leurs expériences, de leurs points de vue uniques et de leurs compétences. Les membres du Groupe consultatif jeunesse apportent aussi des perspectives éclairées aux différentes initiatives et consultations de la Commission. La présente publication donne la parole à six jeunes provenant de diverses régions du Canada. Les textes visent à offrir quelques exemples de la voix importante qu'est celle des jeunes lorsque vient le temps d'explorer les subtilités de la discrimination. Ils nous présentent également le fruit de leurs réflexions sur des initiatives prometteuses. Les textes démontrent l'aspiration commune des jeunes à devenir des partenaires engagés dans les efforts visant à promouvoir la diversité culturelle et à lutter contre la discrimination. Comme le suggèrent leurs articles, les jeunes peuvent jouer un rôle fondamental pour rendre leurs collectivités plus inclusives et pour trouver de meilleurs moyens d'y parvenir.

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RACISM, YOUTH AND PUBLIC SPACES

KATELYNN NORTHAM has been a member of CCUNESCO's Youth Advisory Group since 2010. She is an organizer who works on issues related to democracy and climate change and has a background in youth political engagement work. She came to the East Coast from Manitoba to attend Dalhousie University, and now lives in Halifax.

Cities and towns represent our most immediate geographic boundaries, and we often define ourselves in relation to these communities. While local community only makes up a part of our identities, much of our lived experience is nonetheless impacted and influenced by where we live. So if it is the case that place matters, what does it mean to grow up as a youth in a city which commemorates and or sometimes celebrates its discriminatory and racist history? No Canadian city or town is apart from colonization, and my home city of Halifax has a more obvious colonial heritage than many others. This is evidenced by the countless buildings, statues, plaques, and street signs commemorating the legacy of the European men and women who established themselves on the land we call Nova Scotia. This story of occupation, oppression, and racism is an ongoing thread throughout the history of Halifax; from first contact to the present day. It is encapsulated within our built environment by commemorations.

How does living in such a place impact how youth view the importance of overcoming racism and discrimination? Does it have the effect of normalizing or depoliticizing racism? How symbols of racism are incorporated into public spaces, particularly historical ones, is something that all Canadian municipalities should be thinking about when they consider how to engage youth in anti-discrimination work. Making the spaces in which youth live and grow ones which grapple with the intricate history of racism and discrimination teaches

future generations that racism hasn't been eliminated and that it has the ability to morph and take on new forms. It's important to engage youth in this work so that colonialism is not depoliticized. We must understand that those legacies continue on and that we must contend with our histories in a more nuanced way since racism and colonization did not end with the termination of official colonial policies.

One of the ways we can do this is through engaging youth in the redefinition, renaming, and contextualization of public spaces in our cities and towns so that histories aren't erased but are instead, situated in a way that brings these hidden stories to light as a way to start genuine dialogue. One way to do this is to look to youth to identify spaces in their communities that commemorate or even celebrate a problematic history and to ask them how these spaces can not only be made more inclusive, but spaces in which to educate future generations on the impacts of racism and discrimination. Youth could be asked to identify and articulate previously unheard stories of community heroes—people who represent a breadth of lived experience that more closely represents the lived experiences of people in the community—and to think about how to incorporate these stories into our public spaces. Another way to engage youth could be to ask them how they perceive what they are being taught on our shared histories and their perception of the significance of different public spaces with the aim of identifying where we need to

have deeper conversations or make changes. Municipalities can learn from youth about how physical surroundings are interpreted and how they can be made more inclusive.

Part of grappling with our history of racism and discrimination is not to erase it from public spaces, but to contextualize it and elevate the stories of previously silenced peoples into the public sphere. By engaging youth in redefining our communities in a way that properly acknowledges and contextualizes the history of racism and colonization present in our public spaces, we may be able to build more inclusive, welcoming, dynamic, and sustainable communities which have far more to celebrate than their British or French colonial history.

UN MULTICULTURALISME OUVERT EN RÉGION, DES EXEMPLES DE POSSIBILITÉS

PIERRE-LUC VÉZINA-LABELLE est un citoyen engagé dans sa communauté et un homme de projets. Il s'implique dans différentes initiatives communautaires pour le développement de projets jeunesse, l'intégration des nouveaux immigrants dans la région ainsi que sur des conseils d'administration de coopératives régionales. Il met beaucoup d'énergie à travailler pour sensibiliser les acteurs du milieu à la pertinence de faire place à la relève jeunesse et/ou multiculturelle dans la gouvernance des organisations.

J'habite une jolie ville à quelques 200 km au nord de la ville de Québec qui se nomme Saguenay. Il y fait bon vivre sur le bord du fjord du Saguenay majestueux par ses grandes falaises qui tombent dans le cours d'eau sinueux jusqu'au fleuve Saint-Laurent.

La réalité multiculturelle y est limitée, mais elle est en constante évolution. Aussi, il est possible de faire en sorte que les jeunes côtoient cette réalité. Car c'est dans un environnement multiethnique que les enfants et les jeunes pourront apprendre et déconstruire des préjugés - souvent issus de leur famille - mettant ainsi fin au cercle de transmission de ces idées préconçues pouvant mener au racisme et à la discrimination chez les générations futures.

C'est pour cette raison qu'il est important de créer des communautés qui sont ouvertes et non-discriminatoires, où tous apprennent à échanger avec des individus aux expériences de vie et aux passés variés ainsi qu'à identifier des points communs plutôt que des différences. Je crois qu'il y a différents aspects de la vie citoyenne dans lesquels les jeunes peuvent être engagés pour améliorer la société et réduire leurs propres préjugés :

- L'importance de l'implantation de la lutte à la discrimination au niveau de la municipalité ;

- Le pouvoir du sport de rapprocher différentes identités dans l'action ; et

- Le pouvoir des arts pour communiquer et développer une fierté identitaire.

L'implantation de politiques de lutte contre la discrimination dans la municipalité est un élément important pour créer une communauté inclusive. Pour y arriver, la municipalité de Saguenay a adhéré à la Coalition des municipalités contre le racisme et la discrimination en 2010 et voté une motion confirmant son statut de ville ouverte se positionnant ouvertement contre le racisme et la xénophobie. Le défi réside maintenant dans l'implantation de ces valeurs d'inclusion et de diversité dans le discours politique courant ainsi que dans la mise en œuvre d'actions concrètes mettant en valeur des modèles de succès. Les jeunes peuvent jouer un rôle actif à ce niveau en partageant les avantages et la richesse du dialogue interculturel dans leurs milieux.

Le sport est un bon moyen de transmettre des valeurs d'équité et de respect aux jeunes car sur le terrain, la glace, l'arène : tous sont égaux. C'est avec cette idée en tête que la polyvalente de la ville de Roberval, voisine de la communauté autochtone de Mashteuiaastch, organise chaque année un tournoi de hockey junior en alternance chez les autochtones et à Roberval

afin que les jeunes côtoient les membres de la communauté voisine et apprennent à se connaître et se respecter par le sport. Car s'il existe une communauté qui subit de la discrimination et du racisme depuis longtemps au Canada, c'est bien celle des différentes nations autochtones. Le sport apparaît ici comme un moyen novateur d'encourager le dialogue et le partage entre différentes cultures tout en contribuant au développement de l'estime de soi et de l'autre.

Finalement, le fait d'offrir une plus grande visibilité à l'art sous toutes ses formes permettrait d'impliquer les jeunes immigrants et la société d'accueil dans un processus de co-création culturelle. L'expérience de telles activités a permis d'engendrer de belles initiatives riches en échanges et découvertes. Deux exemples dans ma région sont le festival de Musique du Bout du Monde et le festival Rythmes du Monde. Il est à noter que des programmes scolaires comme le Programme d'Éducation Internationale au secondaire sont aussi implantés dans la région pour permettre aux jeunes de s'ouvrir sur le monde. Il s'agit maintenant de faire rayonner ces valeurs et ces connaissances dans la municipalité afin de sensibiliser la population aux bienfaits du pluralisme culturel dans le respect des autres et par la création artistique. Sinon, la peur de l'autre et la méconnaissance engendreront les préjugés et le racisme. La ville peut aussi jouer son rôle de médiateur en organisant, en partenariat avec les acteurs locaux, des rencontres culturelles et proposer un design urbain qui démontre une ouverture de la ville pour les arts, en proposant des fresques par exemple.

On constate que notre région, malgré son éloignement des grands centres urbains et le phénomène récent de l'immigration internationale, a mis de l'avant différentes initiatives autant du milieu communautaire, scolaire, sportif, et académique qui ont comme résultat de développer l'ouverture aux autres. Il reste encore du chemin à parcourir mais il y a tout de même quelques bonnes sections du chemin qui sont parcourues et c'est en travaillant pour le bien commun que les municipalités, les régions et les citoyens réussiront à se construire un monde meilleur.

YOUTH CAN BREAK DOWN BARRIERS AND BRING BALANCE TO COMMUNITIES

GABRIELLE FAYANT is a young, Indigenous woman, originating from Fishing Lake Metis Settlement in Alberta. She spends much of her time with the Indigenous community in Ottawa, ON. Gabrielle is the co-founder of a youth-led, youth driven organization focusing on youth empowerment, who launched their first pilot program in the fall of 2014 with Digital Opportunity Trust and the City of Ottawa. Gabrielle is also the Vice-President of the Odawa Friendship Centre and sings traditional songs with the O-Town Boyz and a women's hand drum group Spirit Flowers.

It is important to engage youth in anti-discrimination work because, as cliché as it sounds, youth are our future leaders and are leading the change in the social norms of today. In order to live in a community, country and world with less hatred, we must share our knowledge of love, peace, and understanding with future generations. While discrimination can be blatant and visible, it can also be hidden, embedded in everyday lifestyles, history books, legislation, and language. In my experience, discrimination is often not evidence-based or logical, and can be based on ignorance. Sometimes it stems from misleading opinions passed down from generation to generation or something that was falsely represented in the media. In the latter case, CBC reporter Duncan McCue (2014) wrote: "An elder once told me the only way an Indian would make it on the news is if he or she were one of the 4Ds: drumming, dancing, drunk or dead." This kind of exposure has great impact on the way Canadians perceive Indigenous people. Youth need to be able to dispel these myths and recognize false information and propaganda in an attempt to advocate change.

Technology is having a significant impact on advocacy as more young people open dialogue about what they see in the news. But, we are also seeing people exposed to more violence, over-sexualized images and videos, and drugs and

alcohol. Technology is changing the world very quickly, and this can be both a good and bad thing. For this reason, youth need positive role models to guide them to be successful, thoughtful, and considerate. It is possible to do well and work for the common good at the same time, and anti-discrimination work is a great example of this.

The ability to recognize discrimination is a big step in the right direction. Imagine if the entire population was able to recognize whether an action or comment was discriminatory and, therefore, be able to prevent it from happening. This is the key to stopping racism, homophobia, and gender discrimination, just to name a few. That is the world I see young people bringing us towards, the more we engage them in these issues.

In the medicine wheel teachings² I have learned that in the life stage of youth individuals express characteristics of being energetic, showing eagerness, and learning lessons the hard way. The most important teaching of the medicine wheel is balance, and therefore the youth stage of life, (along with childhood, adulthood, and the elderly stages) should be equally respected and recognized in order to instill balance to communities, cities, and countries. This is also necessary for policy work at the municipal level, political engagement, and

providing proper services to the public. Two key traits that all levels of government can learn from youth is a pace of change and an eagerness to help.

It is up to the youth to bring the issues and voices of those marginalized to the forefront. Democratic governments must react to the voice of the people and not the other way around. Many municipalities often don't recognize that they are operating with discrimination embedded into their policies and procedures until it is pointed out and the public takes a stand. Youth can start these movements, if they haven't already. Many social rights movements around the world have been initiated by youth and they will continue do so until youth feel heard and understood. I am reminded by my Elders that we are in the time of the 7th fire and it is said that during this time the youth will be the ones to lead change to either a time of harmony or chaos³. Because of traditional teachings and prophecies, it is essential that young people of all nations engage in anti-discrimination work so that we, as people, can reach that place of harmony that was talked about by our ancestors.

NOTES

¹ McCue, Duncan. 2014. "What it takes for aboriginal people to make the news" Ottawa Citizen, January 29, 2014. Accessed September 2, 2014. www.cbc.ca/news/aboriginal/what-it-takes-for-aboriginal-people-to-make-the-news-1.2514466

² A medicine wheel is set of teachings, which are represented in a circular structure marked by rocks, which represents the four dimensions of the human being. The Wheel represents the life journey of an individual and brings them through reflection on both the self and outside world. Medicine wheel teachings are about taking a path that is peaceful and good.

³ You can also read more of Gabrielle's work on Urban Native Magazine at <http://urbannativemag.com/?s=Gabrielle+Fayant> or you can follow her on Twitter at @GabrielleFayant

ENABLING YOUTH TO CREATE CHANGE

KEN ZOLOTAR currently sits as a youth advisor to the Canadian Commission for UNESCO and a volunteer board member for the Otesha project. Ken's career focuses on enabling Canadian youth to explore different communities and cultures through his role as National Manager of the YMCA's Summer Work Student Exchange Program.

Youth see the world differently because the imprints of their experiences are distinct from adults. Our perspectives are the result of what is valued and normalized in the environments in which we live. In order to contribute to society in a meaningful way, the conditions in which youth act must enable their creativity and innovation. Youth interact within multiple communities, including virtual and physical ones. In each of these cases youth can be influenced by, and exert influence on, their surroundings.

One way in which the virtual community exerts influence on youth is through television. The experience of watching television has drastically changed since cable was introduced in 1948. In 66 years, we have seen a slow yet steady progression away from non-representation of minority groups towards integration and inclusion. As greater and more equitable representation of minority groups continues we can expect an equally positive growth of cross-cultural understanding. Minority group representation in media can have a normalizing effect and ultimately contribute to a reduction in racism and homophobia. Unfortunately, discrimination does not disappear with the advent of selective progressive programming; modern television continues to play-up stereotypes along gender, cultural, and class divides. The influence exerted through predictable plot lines that reinforce stereotypes can just as easily be imprinted on youth as the increasingly progressive stories and characters.

In the physical realm, it is critical to recognize that the multiple dimensions of diversity affect groups differently. One key reason why youth need to be brought into a dialogue about establishing anti-discrimination practices in municipalities is because discrimination is multidimensional. Municipalities cater to the entire community, therefore the best decisions are made collaboratively, among all stakeholders, in forums where people can connect on a personal level and see the impact of their actions. There needs to be a focus on the opinions of youth about what does not work and what can be done in the future. Youth must be encouraged to articulate innovative ideas because they can see possibilities that fall beyond traditional, adult approaches.

In order to have an effective anti-discrimination strategy, key stakeholders within the municipality need to share responsibility for being advocates for change. This begins by allowing youth to generate ideas that are taken seriously, be part of the decision-making process, and execute decisions that positively impact their communities. The experiences that have shaped the values and concerns of youth are different from adults. Ideas about what the world should look like are different due to the virtual and physical communities they have been exposed to. When adults tokenize youth and enforce adult-like expectations (board meetings, suits and ties, and PowerPoint presentations) it dampens youth's ability to realize new solutions to persistent problems. Adults need to

accept that youth are equipped to contribute to their communities in important ways, and that they will do so in different ways. While their approach may seem unconventional and unsettling, it is exactly what is needed to make change.

YOUTH: COMPETENT AND CREATIVE LEADERS OF TODAY / LES JEUNES : LEADERS COMPÉTENTS ET CRÉATIFS D'AUJOURD'HUI

DERREK BENTLEY is a member of CCUNESCO's Youth Advisory Group. Currently finishing a double major in Human Rights and Global Studies, and International Development, Derrek is passionate about working towards ending homelessness in Winnipeg where he grew up. Through projects like *Une nuit sans-abris*, he looks to accomplish this goal by raising awareness among and then engaging youth across Manitoba.

Although in some ways more hidden than it once was, discrimination still exists in Canada. In Manitoba, where I reside, this holds true. Whether it is a mayoral candidate being verbally attacked for choosing to answer debate questions in French, or high school students who face opposition for wanting to form gay-straight alliances, discrimination in multiple forms surrounds us every day. Yet, what can be done to end what seems like a never ending cycle of discrimination? The answer begins with youth.

Why is it important to engage youth in anti-discrimination work? I argue that the answer is simple and twofold. The first reason is because discrimination still exists today and demands that everyone work together to eliminate it. The second reason is that youth, who are often called the leaders of tomorrow, are, even more importantly, leaders of today. Youth can contribute to municipal work in the present that will carry benefits far into the future.

C'est en travaillant avec les jeunes et en les engageant que nous pourrions mettre fin à des stéréotypes souvent transmis de génération en génération. Une collaboration plus étroite avec les jeunes permettrait également de trouver des méthodes créatives et novatrices pour communiquer des messages d'empathie et d'équité ayant le potentiel d'éliminer les stéréotypes. Malheureusement, il peut exister une cer-

taine discrimination envers les jeunes qui pourrait mettre en péril une telle approche avant même que le travail ne soit commencé.

Nous entendons souvent la phrase suivante : « les jeunes sont les leaders de demain ». Ce qu'il faut comprendre, et ce qui est encore plus important, c'est qu'ils sont aussi les leaders d'aujourd'hui. De grands noms comme ceux de Malala Yousafzai ou de Craig Kielburger sont de parfaits exemples des savoirs, des idées et du potentiel que détiennent les jeunes. Dans toutes nos communautés, il y a des Malala et des Craig qui ne demandent qu'à partager leurs idées et leurs valeurs afin de faire bouger les choses et créer un monde meilleur. De plus, en engageant de jeunes leaders déjà intéressés par les sujets d'inclusion et de diversité, des stratégies pour rejoindre d'autres jeunes pourront être développées et mises de l'avant, ce qui permettrait une plus grande sensibilisation aux valeurs de diversité et d'égalité. Des partenariats avec des écoles ou des organisations communautaires travaillant déjà avec les jeunes, permettraient d'identifier et d'engager ces leaders communautaires.

Youth should be engaged by municipalities, not simply because they are youth, but because they have unique and valuable experiences, insight, and opinions. Unfortunately, this rationale often seems to be overlooked. The trend of late

has been for groups to involve youth for the sole reason of stating that their decisions are supported by youth. In such an approach, the opinions of the adult members remain valued above those of the youth members. In order to find adaptable solutions to problems of discrimination the value placed on the opinions of youth must change and become equal to that of adults. Environments must be created wherein the barriers preventing youth participation are broken down to ensure substantive youth participation.

Youth involvement in the work of municipalities is central in ensuring the continued achievement of equity goals. The involvement of youth in municipality work can come in an abundance of forms. It can happen through the development of an anti-discrimination awareness project initiated by the municipality in partnership with local youth leaders or be a contest with a grand prize of funding for the best youth projects focused on breaking stereotypes. In any case, youth can only promote change within their municipalities if the bias towards them is first eliminated from discourse and existing societal structures. Youth need to be valued equally and given the space to develop their opinions. Although at times these opinions may be different than those of “experts” within the field, it does not mean that the ideas are any less valuable.

En terminant, pourquoi le terme « adulte » ne définit-il que rarement une personne alors que le mot « jeune » sert régulièrement d'attribut à quelqu'un? La réponse est simple: les adultes sont souvent vus comme étant « plus importants » alors qu'ils devraient être vus comme étant égaux et complémentaires aux jeunes. Tous les deux avec leurs forces et leurs rôles dans la société. La créativité des jeunes et l'habileté unique de penser hors des sentiers battus sont des qualités qui ont autant de valeur que les savoirs et les expériences issues d'années de travail dans un domaine. Imaginez le progrès qui serait possible en combinant les deux!

YOUNG PEOPLE HAVE A ROLE AS LEARNERS AND LEADERS

JENNIFER KUHL loves connecting local and global issues, and is intrigued by ways that health, education, environmental activism and social justice intersect. Since graduating from International Relations (UBC), Jennifer has worked as an educator in Zambia, and as a democracy campaigner, a health research assistant, and a choreographer in Canada.

It takes considerable effort to choose a way of being that differs from that which is familiar. Old habits die hard and this can be a concern when the habit is as problematic as discrimination. If racism and discrimination are learned behaviors, habits we hone over time, recognizing this way of thinking early in life could be a powerful way to raise a generation that is less discriminatory than the previous one. Identifying discriminatory worldviews before they become normalized is more effective than trying to change an entrenched habit or belief and this is one reason why it is important to engage youth in anti-discrimination work.

Young people have a strong ability to envision a better world because they are not combating decades of experience with the way things “already are.” This penchant for innovative thinking is exemplified in young scientists like Ann Makosinski from Victoria B.C, who at fifteen, wondering whether it was possible to power a flashlight with heat from a human hand, built one that did exactly that. Involving youth in anti-discrimination work has the potential to spark effects similar to involving young people in science— they bring a fresh vision about possibilities. In Vancouver a campaign for more inclusive transgender policies in schools was led by 17 year-old Roan Reimer. Reimer campaigned for policy changes and then took part in drafting the new policies to ensure that transgender teens will face less discrimination in Vancouver schools. Reimer’s work is a great example of young peoples’

capacity to imagine a less discriminatory future and, to be willing agents of change to create that future.

So how does a municipality engage youth in anti-discrimination work? Opportunities to learn about discrimination are a necessary beginning and ideally happen in such a way that young people are allowed to learn from each other, rather than from a lecturer. By creating safe and supportive spaces for young people to learn about the ongoing impacts of racism and discrimination, in a manner that encourages empathic understanding, municipalities can play an important role in helping to create a less discriminatory culture. Young people who understand the harm caused by discrimination have the potential to be exceptional educators of others. To see the power of youth as educators, one can look at the role passionate kids played in encouraging adults to recycle, where young people’s contribution arguably contributed to a widespread cultural shift.

Policies implemented without education have the potential to backfire. This is particularly true of those pertaining to discrimination and racism as people may respond to new policies with the attitudes and prejudices they already hold. The Vancouver School Board recently implemented a policy of acknowledging First Nations Territories at all school assemblies. While this is laudable, the policy will not necessarily reduce the discrimination faced by Indigenous students and

unless work is done to help students understand the context of the acknowledgement, this gesture has the potential to be seen as tokenistic and might even exacerbate racism. If the municipality were to pair the policy with a program that encouraged young people to learn about the history of colonization, and the ways that the colonial and oppressive history still impacts the relationship between settlers and indigenous people in Canada, students might be able to become ambassadors for a less discriminatory culture.

Including youth in municipal work to reduce racism and discrimination has the potential to be effective and important. Addressing discriminatory beliefs in the younger generation, before they are entrenched, might be easier, and could create the opportunity to leverage young people's capacity to see possibilities for change that escape the creativity of adults. Municipalities can play a valuable role in engaging youth in anti-discrimination work by bringing them together in safe spaces where they can learn and lead. Doing this well will create an environment of empathy and understanding young people need to become advocates for a more accepting and less discriminatory culture. If done well, the involvement of young people in municipal work will benefit both the young people and the municipalities that involve them.

LEARNING TO NAVIGATE CHALLENGES: HOW MUNICIPALITIES ADAPT TO MOVE FORWARD

Anti-discrimination work is challenging. It is challenging because it not only requires collaboration among multiple stakeholders, but also demands that individuals and group confront their own, sometimes deeply-held, prejudices and biases. The ability to navigate challenges effectively is critical to the continued success of municipalities seeking to promote positive change.

In this chapter, five CCMARD municipalities share their reflections on challenges they have faced in moving anti-discrimination work forward. While each of the texts is based on the experiences of a specific municipality, the reflections and practices highlighted point to potentially shared areas of challenge. The challenges identified by the contributors range from retaining and engaging diverse groups, the shifting contours of issues and institutional readiness and transformation. Through their texts, municipalities show that while challenges might be inevitable, they can be addressed through thoughtful planning and action.

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APPRENDRE À RELEVER DES DÉFIS : COMMENT LES MUNICIPALITÉS S'ADAPTENT POUR PROGRESSER

La lutte contre la discrimination présente des défis de taille. Elle requiert la collaboration de nombreux intervenants en plus d'exiger des particuliers et des groupes qui s'y engagent qu'ils combattent leurs propres préjugés et partis pris, parfois bien enracinés en eux. La capacité des municipalités à relever efficacement les défis est essentielle afin qu'elles puissent amener des changements positifs et durables au sein de la collectivité.

Dans le présent chapitre, cinq municipalités signataires de la Coalition partagent leurs réflexions sur certains défis rencontrés dans leur travail visant à faire progresser la lutte contre la discrimination. Même si les articles portent sur les expériences propres à ces cinq municipalités, les réflexions et les pratiques traitent d'enjeux et de défis communs. Les principales difficultés identifiées par les auteurs consistent en la rétention et la mobilisation de groupes diversifiés, l'évolution des enjeux et la capacité des institutions à s'adapter et à se réformer. Les articles préparés par les municipalités démontrent qu'une planification et des interventions réfléchies permettent de surmonter des difficultés par ailleurs inévitables.

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OPENING CONTACT LISTS, OPENING DOORS: MAKING THE HUMAN CONNECTIONS TO HELP IMMIGRANTS AND GRADUATES LIVE IN HALIFAX

DENISE DE LONG is the Project Manager of the Connector Program with the Greater Halifax Partnership. Denise is passionate about Intercultural and Global affairs and has a background in Intercultural Communication and training. She works closely with Connector program participants, connecting them with business leaders throughout Halifax and providing talent solutions to boost the local economy.

The Greater Halifax Partnership is the lead economic development organization for Halifax, Nova Scotia working to attract and retain talent, business and investment to Halifax and help the city grow and thrive. As a recognized leader the Greater Halifax Partnership is a public/private economic development organization with strong relationships in all three levels of government; municipal, provincial and federal. For more information visit www.greaterhalifax.com.

An extensive report (2014) released by the Nova Scotia Commission on Building Our New Economy, One Nova Scotia, found that one of the greatest challenges facing the province is a shrinking population and as a result, a shrinking economy. Despite being Nova Scotia's capital city and the economic hub of Atlantic Canada, Halifax is not immune to this trend. Halifax's population grew only marginally last year – by four tenths of one percent. This pace is slower than most Canadian cities and half the normal rate of growth. One Nova Scotia has been a wake-up call and a catalyst for change in our city and province. It forces us to take a hard look at why we are losing people and the actions we can take to not only stem the tide of population decline, but to become a magnet for talent.

Part of our challenge comes down to attracting and retaining young professionals, international graduates, and immigrants. Yet, as the One Nova Scotia report (2014, 26) states, “new-comers to Nova Scotia have difficulty gaining a foothold in the province...There are clearly additional barriers stemming from negative attitudes and even racism when it comes to welcoming new people into our communities and hiring

people ‘from away’ ”. To address these barriers the report recommends that,

“Nova Scotians everywhere - in their communities, educational settings and workplaces - need to demonstrate that we are an open and welcoming society so that our tourists, new immigrants and international students will communicate this Nova Scotia ‘brand’ throughout the world” (59).

Over the past number of years, The Greater Halifax Partnership and our partners have been working on making our city and province a more welcoming place for skilled professionals from all over the world. The partnership's Connector Program is one initiative that is making a difference. Originally developed as an immigrant retention initiative, Connector is a simple but effective networking program that helps immigrants, international students, and recent graduates build a professional network, and connect with local job opportunities, helping them put down roots in Halifax.

Connector puts pre-qualified program participants directly in touch with business owners and operators, civil servants, and community leaders in their field who volunteer as Connectors. Connectors and Connectees meet one-on-one to discuss the local labour market, industry trends, and job opportunities. The Connector then provides three referrals to the Connectee. This process is repeated and the Connectee's professional network grows exponentially, increasing their likelihood of finding a job in their field. The most significant outcome of the Connector Program is that it addresses labour challenges for both the employer and the Connectee – keeping businesses operating and citizens working. It is a win-win for everyone involved.

With over 1,000 participants and 640 Connectors, the Connector Program has demonstrated the success of a personal approach; helping nearly one in three participants find jobs and stay in Halifax. The Connector Program however, is not simply about job matching. It focuses on building relationships and creating important connections. Simply put, the Connector Program shows communities at their best by helping business reach out to new talent by offering them the precious gift of time and professional networks.

News of the program's effectiveness is spreading. Even the New York Times published a feature story entitled "Immigrants Welcome Here," giving a nod to its success. This success has garnered interest across Canada, as many communities face declining workforces and fall short in welcoming and, more importantly, retaining immigrants. Through the National Connector Program, the Partnership is assisting other communities and industry associations in developing their own programs to help immigrants across Canada successfully settle into their new cities and towns. To date, fifteen communities from Vancouver B.C. to Charlottetown P.E.I., have adopted the Connector Program. The Connector Program is helping to address the attitude change the One Nova Scotia report called for. By opening their Blackberry contact lists, industry professionals are opening doors for participants. The Connector Program is an authentic and personal demonstration of how a community is opening their businesses and networks up to immigrants and young talent all while challenging and emulating what a true Halifax welcome can mean.

LES DÉFIS MONTRÉALAIS EN MATIÈRE DE LUTTE CONTRE LA DISCRIMINATION ET LE RACISME DANS UNE MÉTROPOLE EN MUTATION

ANNA MARIA FIORE est conseillère en affaires interculturelle pour la Ville de Montréal. À ce titre, elle est responsable de programmes et de projets visant le rapprochement interculturel des citoyens montréalais. Ses recherches portent principalement sur les populations immigrantes. Ses principaux intérêts sont l'organisation communautaire et l'intégration socio-économique des populations issues de l'immigration. Elle détient une maîtrise en anthropologie de l'Université de Montréal et un Ph.D. en Études urbaines.

L'Administration municipale s'engage à combattre toutes les formes de discrimination raciale et à favoriser l'accès et la participation pleine et entière de tous les citoyens et toutes les citoyennes, indépendamment de leur race, couleur, religion, origine ethnique ou nationale, aux différentes sphères de la vie municipale.
(Montréal, 1989)

MONTRÉAL : MÉTROPOLE EN MUTATION

Montréal joue un rôle de précurseur dans le domaine de la lutte antiraciste. Cette lutte présente-t-elle des particularités contextuelles par rapport à d'autres municipalités? Il est incontestable que la ville est aujourd'hui au cœur d'un processus de mutation sociale comme bien d'autres municipalités à travers le monde. Ici comme ailleurs, des transformations politico-administratives et sociodémographiques s'effectuent parallèlement à la résurgence de nouvelles manifestations de racisme qui défient les modes d'intervention traditionnels.

Voyons quelques éléments politico-administratifs et démographiques montréalais. À partir de 2001, fusion et défusion s'accompagnent d'une délégalation de responsabilité à l'échelle locale. Il est à noter que les pouvoirs et les leviers financiers dans ce domaine relèvent davantage du gouvernement du Québec.

Parallèlement de façon graduelle, des transformations de la composition de sa population se produisent avec l'aug-

mentation de groupes racialisés¹. Par exemple, le nombre de personnes s'identifiant comme appartenant à un groupe de minorités visibles² sur l'île de Montréal est passé de 326 445 en 1996 à 559 080 en 2011. Ce groupe représente le tiers de l'ensemble de la population montréalaise. Cela se traduit par une présence sur l'ensemble du territoire avec des concentrations différenciées (figure 1). Ces groupes sont de plusieurs catégories parmi lesquelles on trouve les Noirs, les Arabes, les latino-américains et les Sud-asiatiques sont les plus nombreux (figure 2).

Une immigration de lieux de naissance diversifiée et sélectionnée en fonction des besoins en main-d'œuvre constitue l'un des facteurs de cette progression (tableau 1). L'Afrique, l'Amérique latine et l'Asie constituent les principaux continents sources d'immigration. Cette population d'immigrants peut aussi avoir d'autres pratiques religieuses (tableau 2).

Cette population connaît et utilise le français, et est en général plus scolarisée que la population native, mais éprouve des difficultés d'insertion économique plus grande que les cohortes

immigrantes précédentes notamment, selon certains auteurs, en raison de la discrimination³.

Une présence autochtone, diversifiée, est aussi en croissance⁴ (tableau 3). Cette diversité « nouvelle » s'imbrique à un tissu social déjà reconnu pour sa pluralité ethnoculturelle avec des populations d'origines française et britannique et de plusieurs autres origines européennes. Aux qualificatifs de cosmopolite, de diversifiée se substitue aujourd'hui celui de super-diversifiée pour Montréal. Cette super-diversité se module, nous le voyons, de façon sensiblement différente pour d'autres villes canadiennes et nord-américaines.

LUTTE CONTRE LE RACISME À MONTRÉAL : ENGAGEMENTS ET ACTIONS

Montréal assume un rôle de premier plan dans le domaine de la lutte contre le racisme. Elle s'y est engagée par des déclarations et des prises de position officielles (tableau 4). La *Charte montréalaise des droits et responsabilités*, adoptée en 2005 suite à une vaste consultation publique, réitère l'engagement de la Ville en matière de droits de la personne. Montréal participe d'ailleurs aux travaux de la Coalition internationale des villes contre le racisme sous l'égide de l'UNESCO et est membre de la Coalition canadienne des municipalités contre le racisme et la discrimination depuis 2006. La Ville a aussi adhéré au programme de Cités interculturelles du Conseil de l'Europe en 2011, nous y reviendrons.

NOUVEAUX ENJEUX

Selon Labelle (2010), la dernière décennie fut marquée à l'échelle mondiale par la recrudescence des actes haineux visant les minorités racisées, religieuses et nationales. Celle-ci souligne que les O.N.G. dénoncent la recrudescence du profilage racial, et le rôle des médias et de l'Internet dans le renforcement de la discrimination raciale. Ces nouvelles formes de discriminations appelées par les chercheurs néo-racisme⁵ se diffusent de manière virulente. Montréal est aussi touchée par ce phénomène. Les groupes de population ciblés par le néo-racisme sont aussi nombreux. De plus, certains sous-groupes peuvent subir davantage les conséquences du racisme que d'autres en raison de la coprésence de plusieurs facteurs de discrimination. Ceux-ci sont multiples : sexe, orientation sexuelle, statut d'immigration, lieu de naissance, etc. À titre d'exemple, pensons à l'inégalité des femmes et des hommes sur le plan social et économique. Ses conséquences peuvent être accentuées lorsque les femmes sont d'origine autochtone, africaine, arabo-musulmane ou sud-asiatique. Prenons aussi en compte l'isolement des personnes des minorités religieuses. Celui-ci peut être plus grand pour les personnes d'origine immigrante comme les juifs hassidim, les musulmans et les sikhs qui peuvent être ciblés par

des actes ou des propos haineux. Ou encore, pensons à la vulnérabilité d'une personne itinérante. Son exclusion risque d'être renforcée si elle a le statut de demandeur d'asile, si elle appartient à une minorité racialisée et si elle ne parle ni le français ni l'anglais.

À cet effet, la Commission des droits de la personne et des droits de la jeunesse recommande que le problème de la discrimination ne soit plus abordé isolément, mais plutôt dans ses interrelations avec les autres formes de discrimination (CDPDJ 2006). La Fédération des femmes du Québec souligne aussi l'importance de la prise en compte de l'intersectionnalité⁶ nommée aussi discrimination croisée, d'autant plus qu'il est démontré que cette dernière aggrave les conséquences du racisme (FFQ 2006).

La discrimination et le racisme soulèvent des défis relatifs à l'équilibre des pouvoirs dans la société post-moderne. Au-delà du mieux vivre ensemble, des valeurs et principes fondamentaux en matière de droit de la personne comme le respect de la dignité humaine, l'égalité, l'équité, la justice et la liberté sont en jeu. Relativement à ces nouvelles formes de racisme, Labelle (idem) recommande un réexamen des discours et des pratiques antiracistes.

ACTIONS ET ORIENTATIONS RÉCENTES : PISTES POUR L'AVENIR

Les rapports intercommunautaires et les paradigmes de la vie de quartier se transforment peu à peu à Montréal. Les frontières et les identités microlocales sont plus diffuses. La diversité, voire même le métissage, sont des réalités incontournables et riches en perspectives novatrices dont le dynamisme peut être miné par le risque du néo-racisme. Comment faire face à ce risque dans un contexte nouveau et complexe? Citons notamment une structure administrative municipale plus fortement décentralisée que par le passé, et des ressources plus limitées et inégalement réparties.

Dans ces conditions, les stratégies d'intervention antiraciste montréalaises ont évolué. Elles sont davantage transversales, mais tiennent compte de la spécificité des interventions requises pour contrer les discriminations ou accompagner les personnes qui en sont victimes en évitant le piège du « *color blindness* » ou « *race blindness* ». Selon Labelle (2010), il demeure aussi de première importance d'éviter un second piège relativement à la dilution des interventions antidiscriminatoires en établissant une différence entre l'éducation interculturelle et les politiques et les programmes visant à contrer la discrimination et le racisme, car les premières requièrent d'autres outils et méthodes de suivi.

La Ville a concrétisé ses engagements par des actions dans plusieurs domaines sous sa juridiction, surtout actuellement, dans celui du développement social, d'autant plus,

nous l'avons mentionné, que certaines personnes des minorités vivent des obstacles persistants d'intégration socio-économique. Plusieurs de ses actions sont soutenues financièrement par le gouvernement du Québec dans le cadre d'ententes spéciales. La lutte contre la pauvreté, le soutien aux jeunes, l'égalité femme-homme sont donc des priorités d'intervention de la Ville dans une perspective misant sur la concertation locale et des mesures d'accompagnement particulières pour les groupes racialisés.

Des projets de sensibilisation antiraciste et de rapprochement interculturel sont aussi appuyés afin de favoriser une éducation citoyenne des milieux, prenant en compte le devoir de mémoire, afin de faire connaître les racines historiques de la discrimination. Par exemple, des initiatives telles que le Mois de l'histoire des Noirs et la Journée internationale pour l'élimination de la discrimination raciale célébrée le 21 mars sont menées en partenariat avec le milieu communautaire.

Par ailleurs dans la perspective d'amélioration institutionnelle et de tolérance zéro relativement à la discrimination, une politique et un plan stratégique en matière de profilage racial et social, accompagné d'un mécanisme de mesure de performance et de suivi ont été adoptés par le Service de police de la Ville de Montréal (SPVM) en 2011. Un programme d'accès à l'égalité en emploi (PAÉE) ainsi qu'une formation continue du personnel et des gestionnaires en collaboration avec le Centre de leadership du Service des ressources humaines et de l'École nationale d'administration publique (ENAP) constituent également deux autres assises de l'action montréalaise visant à contrer le racisme. La participation de la Ville, soutenue par les partenaires universitaires du Laboratoire de recherche en relations interculturelles (LABRRI) au programme des Cités interculturelles depuis 2011, permet aussi des échanges entre les praticiens de Montréal et ceux des villes européennes. À l'heure de la mondialisation des nouvelles formes de racisme, il est plus que jamais nécessaire de tisser des liens entre les villes pour mettre en œuvre des réseaux actifs et développer de nouvelles approches plus efficaces pour contrer le néo-racisme.

C'est d'ailleurs dans cette optique que Montréal s'est jointe à la Coalition canadienne des municipalités contre le racisme et la discrimination, un réseau comprenant 62 villes canadiennes intéressées à partager leurs expériences et bonnes pratiques dans le but de renforcer les politiques publiques et favoriser l'inclusion sociale. Cette plateforme nationale permet non seulement aux villes de renforcer leur capacité à protéger et à promouvoir les droits de la personne, mais également d'accroître la collaboration entre les différentes administrations locales et la société civile et de promouvoir l'importance de la participation citoyenne dans la poursuite du bien commun. Ce type de collaboration ouvre des perspectives prometteuses pour l'avenir de Montréal.

NOTES

¹ Le concept de race a été réfuté par la majorité des chercheurs en sciences sociales. Ces derniers utilisent plutôt ceux de racialisation et de groupes racialisés, car plusieurs disparités et inégalités sociales sont fondées sur des rapports sociaux racialisés (Ducharme et Eid, 2005: 7).

² Les minorités visibles sont définies par la Loi (fédérale) sur l'équité d'emploi (LC, 1995, ch.44) comme «les personnes autres que les Autochtones, qui ne sont pas de race blanche et qui n'ont pas la peau blanche». (voir *Guide de référence sur les minorités visibles et le groupe de populations. Enquête nationale auprès des ménages, 2011*. Statistique Canada. Ottawa). L'usage de cette expression dans le présent document n'engage en rien la Ville de Montréal.

³ Voir Kunz, J.-L., Milan, A., Shetagne, S. 2001. *Inégalités d'accès: profil des différences entre les groupes ethnoculturels canadiens dans le domaine de l'emploi, du revenu et de l'éducation*, Conseil canadien de développement social, Ottawa.

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⁴ Ville de Montréal. Division des affaires économiques et institutionnelles. 2010. *Portrait de la population autochtone à Montréal*, Montréal en statistiques, Montréal.

⁵ Le discours néoraciste est structuré autour des thèmes clés: le parasitisme, la déloyauté, l'incompatibilité civique, morale et culturelle. Il ne se substitue pas à la logique d'infériorisation du racisme biologique mais s'articule à ce dernier. Ce «racisme culturel» se diffuse au sein des sociétés, sous l'impact de la globalisation de l'immigration, de la restructuration des marchés du travail et de la pérennité des classes sociales (Labelle 2010: 24-25).

⁶ L'expression intersectionnalité renvoie aux entrecroisements de la classe sociale, du genre, de l'appartenance à un groupe racisé, etc comme facteurs de discrimination. (Labelle 2010: 26)

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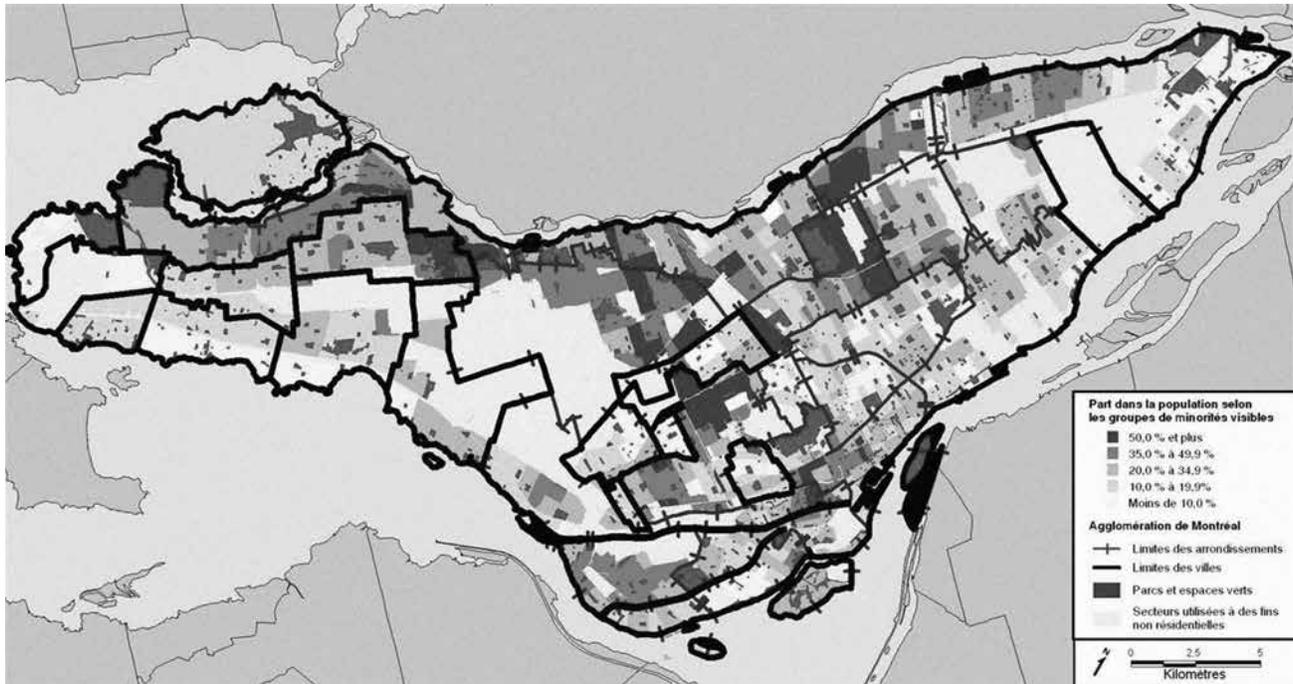
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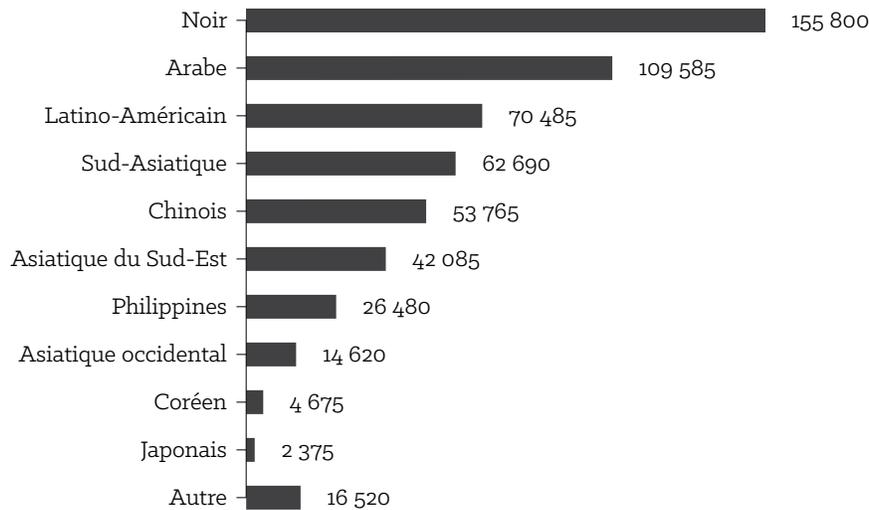
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FIGURE 1 : CONCENTRATION DES PERSONNES APPARTENANT AU GROUPE DES MINORITÉS VISIBLES (2011)



Source: Statistique Canada, Enquête nationale auprès des ménages de 2011; Ville de Montréal

FIGURE 2 : POPULATION SELON LES MINORITÉS VISIBLES (AGGLOMÉRATION DE MONTRÉAL, 2011)



Source: Statistique Canada, ENM, 2011, Atlas de la Ville de Montréal, 2014 et Collectif Quartier, Service de la diversité sociale et des sports

TABLEAU 1 : POPULATION IMMIGRANTE SELON CERTAINS LIEUX DE NAISSANCE (AGGLOMÉRATION DE MONTRÉAL, 2011)

	Total	Pourcentage		Total	Pourcentage
Immigrants	612 930	100	Liban	21 435	3,5
Italie	45 295	7,4	Vietnam	19 715	3,2
Haïti	45 255	7,4	Philippines	19 450	3,2
Algérie	33 870	5,5	Roumanie	13 720	2,2
Maroc	32 540	5,3	Inde	13 125	2,1
France	30 545	5,0	Autres	309 840	50,6
Chine	28 140	4,6			

Source: Statistique Canada, ENM, 2011, profil socio-démographique, Agglomération de Montréal, 2014: 23

TABLEAU 2 : POPULATION SELON CERTAINES RELIGIONS (AGGLOMÉRATION DE MONTRÉAL, 2011)

	Total	Pourcentage		Total	Pourcentage
Population totale dans les ménages privés selon la religion	1 844 490	100	Juive	76 525	4,1
Chrétienne	1 200 295	65,1	Bouddhiste	34 275	1,9
• catholique	942 630	51,1	Hindoue	26 295	1,4
• Principales protestantes*	76 290	4,1	Sikhe	7 005	0,4
• Orthodoxe chrétienne	72 900	4,0	Autres religions	5 115	0,3
• Autre chrétienne	108 425	5,9	Aucune appartenance religieuse	329 400	17,9
Musulmane	165 440	9,0			

* Anglicane, Pentecôtiste, Baptiste, Église unie, Presbytérienne et Luthérienne

Source: Statistique Canada, ENM, 2011, profil socio-démographique, Agglomération de Montréal, 2014: 24

TABLEAU 3 : POPULATION SELON CERTAINES ORIGINES AUTOCHTONES DANS LES MÉNAGES PRIVÉST (AGGLOMÉRATION DE MONTRÉAL, 2011)

	Total	Pourcentage
Origines autochtones nord-américaines	39 270	100
Premières Nations (Indiens de l'Amérique du Nord)	35 165	89,5
Métis	3 670	9,3
Inuit	880	2,2

Source: Statistique Canada, ENM, 2011, profil socio-démographique, Agglomération de Montréal, 2014: 27

TABLEAU 4 : LES ENGAGEMENTS MONTRÉALAIS ET CERTAINES ACTIONS

Année	Engagements ou actions
1989	Déclaration Montréal contre la discrimination raciale et mise en oeuvre du premier programme d'accès à l'égalité
1990	Mise en oeuvre en collaboration avec le Service du personnel de la formation en relations interculturelles
1992	Proclamation du Mois de l'histoire des Noirs
2001	Participation de la Ville de Montréal à la Conférence mondiale contre le racisme, Durban, Afrique du Sud
2002	Création du Conseil interculturel de Montréal
2004	Déclaration de Montréal pour la diversité culturelle et l'inclusion
2005	Adoption de la Charte montréalaise des droits et responsabilités
2006	Adhésion de la Ville à la Coalition internationale des villes contre le racisme et à la Coalition des municipalités canadiennes contre le racisme et la discrimination
2011	Adoption d'une politique et d'un plan stratégique en matière de profilage racial et social par le Service de police de la Ville de Montréal
2011	Adhésion de Montréal au programme des Cités interculturelles du Conseil de l'Europe

Source: Service de la diversité sociale et des sports, Ville de Montréal

TRANSFORMING FROM THE INSIDE OUT: STRATEGIES TO OVERCOME INSTITUTIONAL BARRIERS

Article by MEGAN RICHARDSON, Region of Peel, Ontario

The Region of Peel is a regional municipality comprising Mississauga, Brampton and Caledon with a total population of 1,300,000. Peel's population has undergone a rapid shift, increasing by 30 per cent between 2001 and 2011. As a result, the ethno-cultural demographics of Peel have changed significantly. Today 57 percent of its population is racialized and just over half of its residents are immigrants to Canada.

BACKGROUND

Recognizing significant demographic changes taking place, the Region of Peel developed a Diversity and Inclusion Strategy in 2010. The Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) was identified as a vehicle through which to support implementation of the objective to "Influence the delivery of programs and services to meet the needs of the Region of Peel's diverse communities of interest." In 2011, the Region of Peel became a member of CCMARD and a small staff team, mostly from Human Services at the Region of Peel, has been working for over two years to develop a Plan of Action against racism and discrimination. A draft plan has now been developed, but the approval process and implementation has been slow to move forward. Recognizing the need to adjust tactics, discussions have taken place with staff and senior leaders to better understand how to enable and inspire the transformation that is envisioned. Below is a list of some of the challenges that we have encountered.

CHALLENGES DEVELOPING AND IMPLEMENTING AN ACTION PLAN TO ADDRESS RACISM AND DISCRIMINATION

1. READINESS FOR CHANGE

There is a general need to build consensus on the scope and vision for enhancing diversity, equity, and inclusion at the Region of Peel. It has been identified that there was initially insufficient discussion with leadership to assess the corporation's readiness for the anti-racism and discrimination work prior to endorsement of the CCMARD declaration. The organization therefore did not make this decision with a full understanding of the implications of joining CCMARD and this has impacted the momentum of work at the outset.

2. LEADERSHIP COMMITMENT AND SUPPORT

While the Region of Peel's Diversity and Inclusion Strategy was driven forward both by passionate community stakeholders and Region of Peel staff, the CCMARD membership came about through a staff report to Regional Council. Staff

did not initially engage leaders who could have stewarded and resourced the implementation of the CCMARD plan. This marks a missed opportunity for building a strong commitment and championship to undertake work in the ten commitment areas.

3. CHANGE MANAGEMENT

The Diversity and Inclusion Strategy has helped the organization to move from a “celebration of culture” to “diversity and inclusion.” While staff members have identified change management pieces that are necessary, there is currently no plan in place to address the sensitive nature of systemic racism and discrimination. Important work can be done in this area both within the municipality and with our broader community.

4. COMMUNICATIONS STRATEGY

Staff have identified that there exists an inconsistent understanding of diversity, equity, and inclusion among employees at the Region. Communications can therefore be a powerful tool to build capacity both internally and externally. Having a common set of terms and understanding among employees contributes to the promotion of a clear vision among all parties.

5. GOVERNANCE STRUCTURE

The CCMARD planning team was asked to use an external partner as a Steering Committee rather than forming a new one internally. The external partner however, was not prepared to undertake this role and in the absence of a clear governance structure, there have been difficulties with decision-making. This experience reinforces the importance of putting appropriate and effective structures in place so that effective work can be designed and delivered.

6. RESOURCING

Since the Region’s Diversity and Inclusion Strategy was formed in 2010, there have been significant shifts and resulting gaps in the resourcing of the work. With each shift, diversity has become the responsibility of a different manager with an existing portfolio of unrelated work. This has resulted in delays in “picking up” where their predecessors left off and in the redirection of efforts to different projects. Further, the Diversity and Inclusion, Accessibility, and CCMARD plan development have been managed separately, from different areas of the corporation. The decentralization of this anti-discrimination work has meant that opportunities to leverage synergies have been missed.

7. BUILDING A COMMUNITY PLAN

The Region of Peel is an upper tier municipality with limited jurisdiction over some of the areas that the CCMARD 10 Common Commitments cover. We have struggled with how to build and steward a plan where we are accountable for the 10 Commitments, despite not being directly responsible for many of them. The Region recognizes the importance of community stakeholders in helping to build and drive initiatives. However, key stakeholders in the community want to see an approved Plan before deciding how to be involved. This has proven a challenge in developing the level of community ownership that could potentially drive successful implementation.

WHAT WE HAVE LEARNED

Though there has been a strong commitment expressed by leaders within the organization, there is also the recognition that the work has not moved forward. The CCMARD team has reviewed literature related to change management and recommended processes to develop the plans. We have reached out to other municipalities to learn from their experiences. Facilitated discussions were held with staff selected based on their experience with the diversity and equity work at the Region and with senior leaders in the corporation, in order to identify challenges and possible enabling strategies to overcome them. The following lessons were drawn from this reflection process.

1. ASSESS ORGANIZATIONAL READINESS FOR THE WORK

Meaningful change will require the organization to go beyond the “quick wins.” This means being willing to have tough conversations, to confront fears, to take risks, and accept resource implications as a result. Before embarking on this process, municipalities can take stock of their organizational readiness. Is there a clear vision? Are there shared values to support this direction? Are executive-level leaders ready to champion the work, both internally and externally? Are there human and financial resources available for this project? The more you can answer “yes” to these questions, the more accommodating the municipal climate for anti-discrimination work.

2. BUILD AND SUPPORT CHAMPIONS

Support senior leaders— Council members, leaders within the organization and those in the community— to be champions and advocates for change. Senior leadership can show commitment by being prepared to address obstacles and having clear accountability for results. Champions can be supported

by enhancing their understanding, giving them tools to lead difficult conversations with staff and community members (such as competing rights, raising awareness of supporting policies and procedures), and including equity and inclusion in leadership competencies and performance expectations.

3. HAVE A STRONG CHANGE MANAGEMENT PLAN

This is not a project; but rather an organizational and community transformation. Getting ahead of the change will be very important in order to build trust and comfort with the work that lies ahead. As the population of a municipality changes, so too might the types of initiatives. Accepting that change is a necessary element of socially-minded work and building this tenet into planning processes can maximize the impacts of work and promote innovation.

4. CREATE A BUZZ

Communicate why tackling racism and discrimination is a top priority for the organization and the community. There are risks associated with the change and in many individuals this can create fear and opposition. In these cases, a lack of accurate and clear information can be a barrier to acceptance. By picking key, concise messages to make sure that everyone inside and outside the corporation understands what the Plan is about and why it is important is critical to shaping a common vision.

5. GET THE RIGHT PEOPLE ONBOARD

Form a strong committee comprising internal and external stakeholders. Once these people are together, work collaboratively to create a clear vision, scope of work, and governance structure. A Project Manager needs to be able to influence key players across the organization and in the community in order to optimize the implementation of actions.

6. BUILD TRUST IN THE COMMUNITY

It is important for community leaders to see that there is a strong commitment to this work on the part of senior leadership in the Municipality. Communication needs to be honest and transparent, but also clear about what stakeholders can expect from the Municipality and what can be expected from them in return. Building relationships and partnerships based on mutual respect and shared decision making is essential for success and can help to weather and setbacks that might emerge.

CONCLUSION

One of key advantages of CCMARD membership is access to a forum to learn about what others are doing to mitigate obstacles. It is also a great outlet to share what we are learning. This process of reflection has given us the opportunity to invigorate our efforts by naming our challenges and gaining broad input on how to move forward. Diversity and inclusion are part of a new leadership-enabling priority for the next four years at the Region of Peel that will ensure not only that this is a top priority for the organization, but that we hold ourselves responsible for measuring and reporting progress regularly. A new dialogue has started to move us along on our journey towards becoming a community that is equitable, inclusive, and embraces the diversity that is one of our region's greatest assets.

PRINCIPLES OF ENGAGEMENT: CREATING STRONG PARTNERSHIPS FOR NEWCOMER AND ABORIGINAL COMMUNITIES IN SASKATOON

Article by APRIL SORA & BECKY SASAKAMOOSÉ-KUFFNER, Saskatoon, Saskatchewan

With a population of 246,300 the city of Saskatoon is one of the fastest growing cities in Canada. With the Aboriginal and newcomer communities being the fastest growing demographics, Saskatoon is also rich with intercultural learning events and celebrations throughout the year.

It has a youthful vitality and cultural richness thanks in part to the University of Saskatchewan, and a vibrant, sophisticated arts community that is tangible at the events and festivals taking place throughout the year.

April Sora is the Immigration, Diversity and Inclusion Consultant and Becky Sasakamoosé-Kuffner is the Cultural Diversity and Race Relations Coordinator for the City of Saskatoon, in Saskatchewan, Canada.

For centuries, migration has led to changing relationships among cultural groups, contributing to the richness of the Canadian cultural landscape. Like other Canadian cities, Saskatoon shares a colonial history that has produced an array of dynamics between Indigenous inhabitants and newcomers to Canada. These dynamics present some of the greatest challenges faced in Saskatoon. In 1989, with an eye to understanding that “the participation and contribution of all citizens in the development of a community is vital to meeting the challenges of the future,” the City of Saskatoon moved to establish a Race Relations Committee to advise on the different facets of creating bridges among Aboriginal, newcomer and mainstream populations through avenues such as recreation, culture, and business.

Discrimination perpetuates many disadvantages experienced by Aboriginal peoples and other groups, many of whom are members of Saskatoon’s most economically and socially marginalized communities. Over the years, the Cultural Diversity and Race Relations (CDRR) Policy has brought together com-

munity groups to gain a mutual respect and understanding of one another, address common experiences, celebrate multiculturalism, and tackle racism.

The face of Saskatoon continues to change rapidly due to a recent increase in immigration to our province. The City of Saskatoon strives to maintain a welcoming and inclusive community through strong partnerships with Aboriginal and newcomer organisations in order to mitigate racial discrimination and alleviate social, political, and economic disparities. Effective strategies for resolving these continuing challenges of inequality include the development of an Aboriginal Employment Strategy, and a deliberate shift in focus from the promotion of multiculturalism and cultural awareness towards comprehensive anti-racism education initiatives in a corporate training program. This shift is aimed at developing “an action-oriented strategy for institutional, systemic change to address racism and the interlocking systems of social oppression” (Sefa Dei 1996).

With a vision to promote human rights and address racism through shared responsibility, the Canadian Commission for the United Nations Education, Scientific, and Cultural Organization (UNESCO) created a network of municipalities across Canada. In May of 2008 Saskatoon became the first signatory of CCMARD. Six years later, in February of 2014, Statistics Canada showed Saskatoon to be the second fastest growing city in the country (Statistics Canada 2014) with Aboriginal and new immigrant populations posting the largest increases. Thus, efforts to address racial dynamics continue to be a priority for the City of Saskatoon. In response to this rapidly growing and changing face of the city, the Immigration, Diversity and Inclusion office has been invited to take part in several community collaborations. The goal of the work has been to bridge the newcomer, Aboriginal, and settler populations through inclusion, intercultural interaction, education, and awareness. The following are examples of how Saskatoon applied three of the four principles of Aboriginal engagement as quoted in the CCMARD toolkit (2012).

MUTUAL RECOGNITION

The City, via the Immigration, Diversity and Inclusion Consultant, was invited to coordinate a panel at the University of Saskatchewan (UofS) for The Community-University Institute for Social Research two-day conference on quality of life (with a special focus on indigenous people's quality of life). The City of Saskatoon chose to highlight work that the community is doing in Aboriginal/newcomer collaborations. The panel, entitled "Aboriginal and Newcomer Relations: Making Community Connections" included representatives from the UofS, the Office of the Treaty Commissioner, the Saskatchewan Intercultural Association, and the City of Saskatoon.

MUTUAL RESPECT

In order to learn more about Aboriginal culture, the Hindu Association initiated a learning event "Building Bridges to Understanding", where two presenters were invited, one First Nations and the other Métis Nation. The City's role was to coordinate and engage the community. The event attracted over 60 people of different ages, who agreed that this was a sign of the changing times: Aboriginal, settler and newcomer guests sitting on the floor in a Hindu temple listening to Aboriginal and Métis speakers and afterwards sharing a vegetarian meal of curry and rice and bannock and jam.

SHARING

The Saskatoon Symphony Orchestra (SSO) and SaskEnergy offered newcomers 100 family passes to their family series presented at the Western Development Museum. For the next

event in the series, the SSO offered 200 family passes to both Aboriginal and newcomer communities. Both the Western Development Museum and the SSO were overwhelmed to see such a diverse audience.

At the City of Saskatoon, we are truly fortunate to be part of a community that will lead the way in collaborations. The City's role is to be the catalyst, connector, and facilitator for "navigating challenges" when addressing issues of discrimination, racism, and inequity. Municipal Governments in other levels of government, and community-based organizations share in the responsibility and have an important role to play to combat racism and discrimination, and fostering equality and respect for all citizens.

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BREAKING BARRIERS: TRANSGENDER INCLUSION AND EQUITY IN VANCOUVER

Article by PARKER JOHNSON, City of Vancouver, British Columbia

Vancouver is known around the world as one of the best places to live and is a popular tourist attraction. Vancouver is also one of the most ethnically and linguistically diverse cities in Canada with 52 percent of the population speaking a first language other than English. Vancouver has been host to many international conferences and events, including the 2010 Winter Olympics and 2010 Winter Paralympics.

The Vancouver Park Board's Trans and Gender-Variant Inclusion Working Group provides important recommendations on parks and recreation facilities, programming, training, and policy in order to create safe, inclusive, and welcoming spaces for transgender and gender-variant users.

In May 2013, a Working Group was established to assist the Vancouver Park Board with identifying barriers citizens face in accessing parks and recreation services. Leadership from the LGBTQ Advisory Committee to Council and the City of Vancouver prompted a decision to address potential barriers in the delivery of services to ensure a welcoming environment for all. Addressing the needs of trans and gender variant communities is an important dimension of improving the inclusivity of Vancouver. As a result of the communities having historically endured marginalization on account of stigma, discrimination, and restrictive policies, the Vancouver Park Board felt it was a priority to support these communities within its mandate. On April 28th, 2014 the Board unanimously approved a report, and accepted in principle, the recommendations put forward by the Trans and Gender Variant Inclusion Working Group (TGVI) to help improve the service quality for trans and gender variant patrons.

The TGVI report included 80 recommendations to make facilities more inclusive for all. Some of the actions include:

- New universal signage for all single-stall washrooms and change rooms so trans and gender variant people feel more welcome and included;
- Trans-inclusivity training for staff, volunteers, and contractors who interact with members of the public in parks and recreation facilities;
- More trans-inclusive programming;
- In-take forms with more gender options than Male/Female, and many other actions to help improve access, safety, privacy, and inclusion.

An interest in enhancing the inclusion of trans and gender variant communities in Vancouver existed even before the formation of the TGVI Working Group. The City of Vancouver's Aquatics Department was the first area to actively seek out support and direction on ways to better serve these patrons. In the past, washrooms, showers, change rooms,

swimming attire, and shared spaces were “policed” by patrons and staff to the exclusion of trans and gender variant individuals. To address this dilemma, Aquatic Services provided training to 750 staff (part-time and full-time) throughout Parks & Recreation. Facilitators from the TGVI provided 60-90 minute workshops designed to create greater awareness and understanding of transgender and gender variant people, including their needs and expectations when using recreation facilities and programs. They featured open and frank discussions with trans and gender variant individuals, presented legal and organizational responsibilities for inclusion, and facilitated skills-building to effectively respond to related conflicts and challenging situations. Participants were invited to develop a greater self-awareness of their assumptions and were encouraged to view gender as a continuum rather than a binary. They explored their own notions of gender identity and gender privilege with co-workers and two facilitators from the TGVI Working Group.

Staff members interested in learning more about terminology were provided a glossary on gender identity and gender expression (e.g. how one outwardly manifests gender through, for example, name and pronoun choice, style of dress, voice modulation, etc) The facilitators sought to increase staff members’ understanding and empathy for the needs and concerns of trans people using the pools and recreation areas. The staff developed greater confidence and comfort in working with the public regarding gender identity and gender variance. Sean Healy, Aquatics Supervisor, has seen firsthand the very positive impact the training has had on both staff and members of the public. Unexpected benefits for staff have included: greater trust and understanding among one another about gender and sexual orientation, an embracing their ability to help educate the public, increased desire to learn more and to unlearn attitudes and assumptions about gender identity and its terminology, and a commitment to full awareness and inclusivity across the City of Vancouver.

By taking steps to ensure that all individuals and communities, including trans and gender variant, feel welcome and well-represented within the city’s parks and recreational landscapes, Vancouver is breaking down the barriers to inclusion. The City sought feedback from a working group tasked with gathering information on the experiences of the public, and this initiative resulted in the identification of several concrete recommendations. As more recommendations are fulfilled, it will be clearer what the impacts have been on our communities. It is our goal that trans and gender variant individuals benefit from more inclusive services and programming by Vancouver Parks and Recreation, and more welcoming community overall.

LE CENTRE INTERCULTUREL DE GATINEAU : CARREFOUR DE DIALOGUE ET DE COLLABORATION DEPUIS SES PREMIERS BALBUTIEMENTS

Article par LOUIS-PATRICK COMEAU et JACQUES BRIAND, Ville de Gatineau, Québec

Gatineau est une ville située dans la province de Québec, au Canada. Elle est la quatrième ville en importance du Québec avec une population de 265 350 habitants (en 2011). Avec une superficie de 342 km², elle est la plus importante ville de la région administrative de l'Outaouais et forme avec Ottawa, la région de la capitale nationale qui est la quatrième agglomération du Canada, après Toronto, Montréal et Vancouver.

Échange, ouverture et synergie sont des mots qui reviennent fréquemment lorsque les représentants d'organismes du réseau de la diversité culturelle, du ministère de l'Immigration, de la Diversité et de l'Inclusion et de la Ville de Gatineau s'expriment au sujet du processus qui a mené à l'élaboration du concept du futur Centre interculturel de Gatineau.

« On a rapidement vu naître la dynamique d'un « écosystème interculturel. Déjà, c'est ce qui est ressenti autour de la table, où chacun exprime son idée et où tous respectent les idées des autres », constate Robert Mayrand, vice-président du Centre interculturel de Gatineau et directeur de Service Intégration Travail Outaouais (SITO).

Le sentiment est le même du côté de la conseillère municipale Mireille Apollon, également présidente de la Commission des arts, de la culture, des lettres et du patrimoine de la Ville de Gatineau. « Le Centre interculturel est un bel exemple de concertation et de démocratie participative. Les partenaires ont travaillé ensemble, main dans la main avec la Ville, à développer le concept de ce lieu de rencontre pour les Gatinois et les Gatinoises de toutes origines. De ce partenariat et du dialogue ouvert qui a su être mis en place résulte un projet rassembleur, porteur d'importantes retombées quant au développement et à l'enrichissement interculturel de notre collectivité. »

ÉMERGENCE DU PROJET

Gatineau ayant été l'une des premières villes à adhérer à la Coalition canadienne des municipalités contre le racisme et la discrimination, le développement d'une politique en matière de diversité culturelle compte parmi les premières actions entreprises par la Ville pour réaliser les dix engagements pris par les membres de la coalition. C'est au cours des consultations citoyennes réalisées en 2007 et en 2011 en vue d'orienter cette nouvelle politique et les plans d'action devant assurer sa mise en œuvre qu'a émergé le concept de Centre interculturel de Gatineau. Ce projet a par ailleurs été identifié comme prioritaire dans le cadre de la nouvelle Entente en matière d'intégration des personnes immigrantes et de rapprochement interculturel 2013-2015, conclue entre le Ministère de l'Immigration, de la Diversité et de l'Inclusion et la Ville de Gatineau.

« Lors de ces rencontres organisées par la Ville, nous avons discuté et réfléchi ensemble sur la façon de mieux accueillir et de travailler avec les nouveaux arrivants. C'est là qu'a été soulevée la possibilité de mettre sur pied un centre interculturel ouvert à tous », explique M. Bato Redzovic, trésorier du Centre interculturel de Gatineau et directeur général d'Accueil-Parrainage Outaouais (APO), un organisme qui accueille et



Sur la photo : Céline Auclair, présidente de la coopérative ainsi que les lieux désignés pour l'établissement du centre interculturel

Crédit photo : Patrick Woodbury, Le Droit

offre un soutien à l'intégration aux nouveaux arrivants depuis 35 ans.

L'intérêt pour le projet a ensuite été validé par le biais de sondages, d'entrevues et des groupes de discussion réalisés entre septembre 2012 et juin 2013. Cette approche consultative avait pour objectif de recueillir les commentaires des diverses parties prenantes, des organismes œuvrant auprès des personnes immigrantes, des représentants d'organisations autochtones, publiques, parapubliques, privées et à but non lucratif, mais aussi des membres de la société d'accueil né au Canada ou à l'étranger ainsi que des nouveaux arrivants.

Le consensus autour du projet s'est confirmé. « *Les séances de consultation menées par la Ville auprès des représentants des organismes ont conduit à la même conclusion : Gatineau devait se doter d'un centre interculturel pour illustrer sa diversité* », relate Céline Auclair, présidente du Centre interculturel de Gatineau et directrice générale du Centre d'Innovation des Premiers Peuples (CIPP), un centre voué à soutenir les innovations sociales autochtones.

Ces séances de consultation ont également permis d'asseoir les bases d'un concept en mesure de répondre le mieux possible aux besoins et aux aspirations des organismes partenaires. « *Un centre interculturel, c'est nouveau dans la région. Il en existe ailleurs, mais nous en développons un qui sera particulier à Gatineau. Il nous revient de l'inventer. En travaillant ensemble, cela nous amène à nous mettre en mode solution* », explique Robert Mayrand. « *Le processus a été d'autant plus intéressant qu'il n'y ait pas de dédoublements par rapport à ce qui se fait déjà chez les organismes* », ajoute Claude Yvette Akoun, secrétaire du conseil d'administration du Centre et directrice de l'Association des femmes immigrantes de l'Outaouais (AFIO). « *Il nous a permis de mettre le doigt sur les enjeux communs, de*

discuter des choses qui pourraient être faites afin d'identifier les manques à combler et ainsi de voir comment compléter et appuyer les activités déjà offertes par les organismes ».

Afin de poursuivre la réflexion autour du projet et ainsi lui permettre de se développer et de prendre forme, des acteurs importants en gestion de la diversité culturelle sur le territoire de la ville ont formé un comité de pilotage. Puis, en octobre 2013, une coopérative de solidarité à but non lucratif fut constituée. Des rencontres régulières ont alors été organisées afin de suivre de près et guider les étapes de développement du projet. Une recherche fut également réalisée afin de recenser des exemples de centres culturels et d'évaluer différents modèles ailleurs au Québec et dans le monde. Cette analyse a permis de tirer des leçons de ces différentes expériences, de bien situer le projet, et de recueillir des données importantes venant alimenter la réflexion autour du développement d'un concept de centre interculturel adapté aux besoins spécifiques de Gatineau.

Un plan d'action a été élaboré et, autre étape importante dans la planification, un appel d'offres fut lancé aux firmes d'architecture en vue de l'élaboration d'un Programme fonctionnel et technique (PFT). La firme Lapalme Rheault architectes & associés a été retenue pour accompagner le groupe afin de définir clairement l'envergure et la portée des besoins relatifs à la réalisation du Centre ainsi que pour en déterminer les coûts, établir plus précisément les besoins et objectifs des usagers, définir les critères de sélection d'un emplacement et effectuer l'analyse comparative des lieux potentiels pour pouvoir recommander le choix d'un site.

Les conclusions de cette analyse seront présentées en automne 2014 devant la Commission des arts, de la culture, des lettres et du patrimoine de la Ville de Gatineau. On passera ensuite à l'étape des plans et devis.

UN LIEU AUX MULTIPLES FONCTIONS

Si le Centre se veut un lieu de dialogue, de compréhension et de rapprochement interculturel, il entend desservir deux grands objectifs principaux : permettre la rencontre entre les nouveaux Gatinois et ceux établis depuis plus longue date, mais aussi favoriser le « travail ensemble » de tous les organismes qui œuvrent dans le domaine de la diversité culturelle.

On compte entre autres sur son parc, son café du monde et ses espaces conviviaux pour en faire un lieu de convergence pour les Gatinois et Gatinoises de tous les âges et de toutes les origines qui s'y rendront par pur plaisir, pour apprendre, pour socialiser et pour participer à diverses activités programmées tout au long de l'année. « *On veut tout particulièrement attirer les familles. On s'oriente vraiment vers un centre qui leur est destiné et dont l'offre va leur plaire, ceci par des activités*

culturelles, sociales et sportives variées», affirme Céline Auclair.

Tous comptent sur ces lieux pour favoriser les échanges et le rapprochement entre organismes: « Cette proximité des acteurs du réseau de la diversité culturelle amènera les différents membres des communautés culturelles à mieux se connaître et devrait favoriser grandement la complémentarité et la synergie des efforts faits partout dans la ville en matière de diversité culturelle », ajoute encore Mme Auclair.

Des espaces ont d'ailleurs été prévus pour héberger les organismes et les associations œuvrant en diversité culturelle. En plus des espaces communs pour tenir des événements et des activités, des bureaux seront ainsi mis à leur disposition. Les individus porteurs de projets comportant un volet interculturel pourront également profiter de ces installations.

Les entrepreneurs y auront une place de choix, avec entre autres des espaces de travail partagés et un laboratoire ouvert. « Le Centre deviendra un véritable lieu de travail, propice à la créativité et aux rencontres. Il agira comme interface, favorisant la communication entre les personnes immigrantes et les entrepreneurs. Le tout insufflera une culture collaborative qui accélèrera la diffusion des pratiques, des idées et des projets », explique Robert Mayrand, pour qui ce volet entrepreneurial revêt une importance particulière, puisqu'il est en lien direct avec la mission de l'organisme qu'il dirige.

« On veut aussi offrir à certaines clientèles des services intéressants, par exemple des lieux de création décloisonnés. Il faut voir ce lieu comme un laboratoire vivant où il sera possible d'innover et de s'inspirer les uns des autres », ajoute Mme Auclair. « On aimerait également accueillir des groupes qui existent déjà, par exemple des cuisines collectives, un type d'activité qui permet l'intégration des femmes et des hommes de toutes origines, facilite l'inclusion sociale et amène à s'ouvrir à une variété de cultures culinaires. Ce sont des angles d'approche qui nous permettront d'atteindre plusieurs des objectifs du Centre interculturel et qui seront de surcroît très appréciés des publics, croyons-nous. »

À L'ÉTAT CONCEPTUEL, MAIS DÉJÀ RASSEMBLEUR

Selon Mme Apollon, le projet de Centre interculturel s'est avéré une occasion stratégique de renforcer la collaboration entre les organismes du milieu partageant une volonté commune de faciliter l'intégration des nouveaux arrivants. « Aux organismes communautaires traditionnellement impliqués dans l'accueil, l'accompagnement et l'intégration socioculturelle des nouveaux arrivants se sont greffés de nouveaux partenaires institutionnels, tels la Chambre de commerce, le CLED-Gatineau, l'Université du Québec en Outaouais, la CREO, etc. Cette diversification des partenaires à vocation économique

vient renforcer les capacités du Centre à concevoir et proposer des outils d'intégration sociale et économique des citoyens issus des communautés ethnoculturelles », affirme-t-elle.

Les représentants des organismes consultés sont également d'avis que les étapes menant à la réalisation du Centre interculturel auront été porteuses d'une cohésion accrue entre les différents partenaires. « Le fait de travailler ensemble avec les autres organismes qui œuvrent dans le domaine de la diversité culturelle ainsi qu'avec la Ville et le ministère de l'Immigration, de la Diversité et de l'Inclusion nous a permis de développer une belle complicité entre tous. On a appris à mieux se connaître et surtout, à se mettre ensemble en mode solution », relate M. Mayrand. « Le processus de discussion a été très souple, tout en étant très dynamique. Ça été un lieu où chacun pouvait arriver avec son point de vue et s'exprimer. Le fonctionnement a été en lien avec ce qu'on veut que soit le Centre: un lieu de discussion, d'échange et de synergie », ajoute M. Redzovic.

« Cette initiative de la Ville était très inspirée. Elle arrivait à point en ce qu'elle répondait à un besoin ressenti par les organismes », conclut pour sa part Mme Akoun. « Les rapports entre la Ville et les partenaires étaient basés sur un modèle où les organismes formulaient des demandes auxquelles la Ville cherchait à répondre de son mieux. Il n'y avait jamais de temps auparavant, semble-t-il, pour discuter de projets communs. Le projet du Centre interculturel est venu changer cette dynamique. Je lève mon chapeau quant à l'approche choisie. La Ville a mené le tout de façon vraie et humaine. Ça n'a pas été une consultation feinte où tout était décidé d'avance. Il y a eu une vraie contribution des organismes et des personnes consultés. On sentait qu'il y avait une bonne écoute de la part de la Ville », continue-t-elle. « Tout ceci a fait en sorte que la Ville en vienne à jouer encore mieux son rôle. Il s'est créé beaucoup de proximité avec elle et les employés des services municipaux. »

METTRE EN PLACE UNE APPROCHE PROPICE À LA CRÉATIVITÉ

De l'avis de Mme Akoun, les discussions se sont déroulées dans un cadre évolutif parsemé de moments agréables, où la spontanéité et le naturel ont fait en sorte de laisser une large place à la créativité. « Des idées farfelues sont venues, on été mises de côté puis certaines ont émergé de nouveau. Je pense entre autres à celle d'un espace en plein air comptant un foyer autochtone qui a finalement été intégrée au concept après avoir, dans un premier temps, été simplement lancée comme une idée un peu folle. »

Selon Céline Auclair, l'une des grandes originalités du projet vient du fait que le Centre exposera non seulement les cultures d'ailleurs, mais aussi celles des gens établis ici depuis des milliers d'années que sont les Autochtones, les Inuit et les Métis de même que les gens venus par vagues migratoires succes-

sives en commençant par celle de la Nouvelle-France. « Ceci en fait un Centre où cohabite toute la diversité », explique-t-elle. « Il existe plusieurs centres interculturels, mais rarement cette expérience est mise côte à côte avec celle des Québécois et des Canadiens de souche. »

UN CENTRE INTERCULTUREL TRÈS ATTENDU

L'enthousiasme parmi les partenaires est palpable. « Ce sera extraordinaire de donner un espace aux nouveaux arrivants où se rencontrer, un lieu d'échange et d'ouverture autour des valeurs avec lesquelles ils arrivent et celles qu'ils rencontrent ici! », lance M. Bato Redzovic avec un sourire dans la voix.

Tous comptent sur la présence de ce nouveau Centre interculturel pour cheminer encore un peu plus loin dans l'atteinte des missions de leurs organisations respectives. « Il reste encore plusieurs étapes à franchir d'ici à la concrétisation de ce projet, mais tout indique qu'une fois ouvert, le Centre interculturel de Gatineau sera à l'image des étapes de consultation qui ont mené à sa création: un lieu très fréquenté, objet de beaucoup d'engouement! », conclue Mme Apollon.

COLLABORATIVE CHANGE: CITY OF VANCOUVER IN PARTNERSHIP WITH ABORIGINAL COMMUNITIES

Article by **MICHELLE CHO**, Director of Marketing and Communications (Reconciliation Canada), **GINGER GOSNELL-MYERS**, Aboriginal Planner & **RAJPAL KOHLI**, Advisor, Equal Employment Opportunity (City of Vancouver)

Reconciliation Canada is leading the way in dialogue that revitalizes the relationship between Aboriginals and all Canadians—relationships built on a foundation of openness, dignity, understanding, and hope. Reconciliation Canada was created from the vision of Gwawaenuk Elder, Chief Dr. Robert Joseph, to start an Aboriginal-led initiative that engages multi-faith and multicultural communities. Its goal is to engage Canadians in reconciliation through community initiatives and events that not only uphold the work of the Truth and Reconciliation Commission of Canada (TRC), but also demonstrate support for finding a New Way Forward in our relationships together.

Vancouver is known around the world as one of the best places to live and is a popular tourist attraction. It is one of the most ethnically and linguistically diverse cities in Canada with 52% of the population speaking a first language other than English. Vancouver has been host to many international conferences and events, including the 2010 Olympic and Paralympic Winter Games. Its mission is to create a great city of communities that cares about its people, its environment, and the opportunities to live, work, and prosper for all of its residents.

Two historic landmark motions were recently and unanimously passed by Vancouver City Council to build lasting positive relations and partnerships with our Aboriginal communities. On July 8, 2014, Council designated Vancouver as a City of Reconciliation. This motion was the outcome of the extraordinary commitment made by the City to proclaim a year earlier on National Aboriginal Day (June 21, 2013) a Year of Reconciliation. A wide variety of initiatives were undertaken during the year that sought to bring both healing from the past and the forging of new relationships between Aboriginal Peoples and all Vancouverites.

The second historic motion took place on June 25, 2014 when Council formally acknowledged that the City of Vancouver is on the unceded traditional territory of the Musqueam,

Squamish, and Tsleil-Waututh First Nations: it further directed staff to invite representatives of these Nations to develop appropriate protocols for the City of Vancouver to use in conducting City business that is respectful of the traditions of welcoming, blessings, and acknowledgement of the territory.

VISION AND LEADERSHIP

Council's vision and leadership has supported and articulated a clear and decisive direction for meaningful engagement and strong relationships with the Aboriginal communities based on mutual trust through their successive decisions, motions,

FIRST NATION AND ABORIGINAL COMMUNITIES OF VANCOUVER

Vancouver is located on the traditional unceded territory of the Musqueam, Squamish, and Tsleil-Waututh First Nations. It has the third largest Aboriginal population of any city in Canada, with First Nations, Métis, and Inuit from all over the country. First Nations peoples are the largest Aboriginal group at 58% and Métis account for 27% of the total Aboriginal population in Vancouver. The City has a relatively young urban Aboriginal population and these youth are more likely than non-Aboriginal children to be living in a single-parent household. In addition, compared to non-Aboriginal residents, the Aboriginal population has higher unemployment rates and lower education and income levels.

and direction to City staff. There is a long standing history of engagement in the City that has culminated over time with a number of important projects and partnerships that led up to the Year of Reconciliation.

In November 2004, the Four Host First Nations Society (FHFN) comprised of Lil'wat, Musqueam, Squamish, and Tsleil-Waututh signed a historic Protocol Agreement under which they agreed to work together to fully participate in all aspects of the 2010 Olympic and Paralympic Winter Games. The agreement facilitated the engagement of the First Nations with the Government of Canada and all Vancouver 2010 partners, including the City of Vancouver. The Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games (VANOC) included representatives of the Four Host First Nations on the Board of Directors. The partnership ensured that each of the Nations' languages, traditions, protocols, and cultures were meaningfully acknowledged, respected, and represented while maximizing opportunities and ensuring a positive legacy of the 2010 Winter Games for their communities.

Following the outstanding outcomes of the 2010 Winter Games partnership with the Four Host First Nations, Council reaffirmed the need to engage with Aboriginal communities at all levels in 2011. It resolved to build relationships with local First Nations through a Memorandum of Understanding that detailed the development of formal protocols with three Host First Nations and scheduled annual meetings between City Council and each of the First Nations' Councils. The intention behind this work was to cooperate with one another on a government to government basis.

Throughout 2010, the *Dialogues between First Nations, Urban Aboriginal and Immigrant Communities in Vancouver* project was created to strengthen relations between Aboriginal and immigrant/non-Aboriginal communities. In total, nine dialogue circles were convened bringing together members of the Aboriginal and immigrant/non-Aboriginal communities

to share stories and perspectives on social inclusion and community relations. The dialogue circles generated a great deal of rich discussion around issues of identity, social inclusion, and how to build strong community relations. The circles were an integral part of the *Dialogues Project* and helped to initiate better communication among members of Aboriginal and immigrant/non-Aboriginal communities.

MAJOR COLLABORATIVE RELATIONSHIPS WITH OUR ABORIGINAL PARTNERS

The City of Vancouver's partnerships have focused on three major collaborative streams:

1. URBAN ABORIGINAL COMMUNITY:

Following the Federation of Canadian Municipalities lead, the City of Vancouver agreed to five areas of high priority for working with Urban Aboriginal Peoples, namely: 1) citizen participation and engagement, 2) municipal and Aboriginal governance interface, 3) Aboriginal culture as a municipal asset, 4) economic and social development, and 5) urban reserves, service agreements and regional partnerships.

In 2011, Council directed the establishment of an Urban Aboriginal Peoples Advisory Committee at the City with the mandate to provide advice and recommendations to Council on issues that concern Vancouver Urban Aboriginal communities. The City's Aboriginal Planner is also working on a Memorandum of Understanding (MOU) with the Metro Vancouver Aboriginal Executive Council, an organization comprised of Executive Directors from diverse urban, off-reserve Aboriginal organizations serving youth, children and families in such areas as justice, health, housing, women's support, and family violence. The MOU will articulate the relationship the City has with these service organizations for matters that affect the local urban Aboriginal community.

2. LOCAL FIRST NATIONS

In 2011, Council also directed City staff to develop an engagement structure with the three local First Nations, Musqueam, Squamish, and Tseil-Waututh to:

- Develop formal protocol for engaging with the three Host First Nations on City businesses, including public hearings and City's committees;
- Schedule annual meetings between City Council and First Nations' councils on a government to government basis.

In 2013, the Mayor and Council met with each of the Chiefs and Council of the Musqueam, Squamish, and Tsleil-Waututh Nations to discuss partnerships, issues of concern, and opportunities to strengthen their relationships. The respective governments learned more about each other's activities and goals, and shared aspirations for social, economic, and environmental health. Establishing working relationships with the three Host First Nations is an ongoing priority for the City.

3. RECONCILIATION CANADA

The Year of Reconciliation was conceived following a meeting between members of Reconciliation Canada and the City's Urban Aboriginal Peoples Advisory Committee. Combining planned programming with new initiatives, this collaboration has resulted in a strong partnership with many exciting possibilities for the future. For the Walk for Reconciliation and other associated events, Reconciliation Canada and the City worked closely along with other community partners on planning many aspects of the events. Throughout the year many other programs were explored, and the relationship between the City and Reconciliation Canada was solidified. The two organizations will continue to work closely to support reconciliation efforts with an eye on Legacy. The goal is to deepen the dialogue and create the shared understanding that is the foundation of a new way forward together.

"Let us find a way to belong to this time and place together. Our future and the well-being of all our children rests with the kind of relationships we build today."

Chief Dr. Robert Joseph, Ambassador,
Reconciliation Canada

HIGHLIGHTS FROM THE YEAR OF RECONCILIATION

RECONCILIATION WEEK

The City of Vancouver initiated a week of reconciliation activities to take place from September 16-22, 2013, including public events hosted by The Truth and Reconciliation Commission of Canada (TRC) and Reconciliation Canada. Lighting the Sacred Fire of Reconciliation was a symbolic beginning for Reconciliation Week. False Creek was the site of an All Nations Canoe Gathering which brought together Aboriginal Peoples and the community at large. Musqueam, Squamish, and Tseil-Waututh hosts each delivered their welcome and traditional protocol was observed. Residential School survivors paddled to receive recognition and honour. Canoes are an important symbol of Aboriginal culture and spiritual expression. In a powerful visual metaphor, survivors were joined on the water by other vessels such as dragon boats and

kayaks. The Truth and Reconciliation Commission held their sixth national event at the PNE grounds where those affected by the legacy of the Indian Residential Schools shared their experiences with the Commission and the public. More than 40,000 people attended the event, including 5,000 students from across B.C. who participated in activities about residential schools on a special Education Day.

For many years, Chief Dr. Robert Joseph, Reconciliation Canada's Ambassador, had a dream of witnessing thousands of people of every culture and faith walking together for a shared tomorrow. This dream became a reality on September 22, 2013 when more than 70,000 people weathered the rain to demonstrate their commitment to A New Way Forward, one that rebuilds relationships between Aboriginal peoples and all Canadians. Representing Canada's many cultures, the crowd embodied "Namwayut" – We Are All One. After a keynote speech by Dr. Bernice King (Dr. Martin Luther King's daughter) the historic walk began, marking both the end of Reconciliation Week and a new beginning for Aboriginal Peoples and all Canadians. The event was voted as the #2 Top Newsmaker of the Year by CBC News Vancouver.

During Reconciliation Week, the City supported Reconciliation Canada and the Truth and Reconciliation Commission by providing funding, coordinating permits, and allowing the usage of city sites and services. Corporate Communications created promotional materials and organized the recruitment of attendees and staff volunteers for the Walk for Reconciliation.

OTHER ACTIVITIES AND EVENTS

Reconciliation Dialogue Workshops across British Columbia reached leaders from all sectors, including government, industry, education, business, and community. They helped provide transformative opportunities for cross-cultural dialogue among diverse groups and a shared understanding of our collective history.

At the Aboriginal Reconciliation Summit in June 2013, participants were invited to provide input on what it would mean to be a City of Reconciliation. This input was presented to the Urban Aboriginal Peoples' Advisory Committee and City Council for consideration with respect to future action.

"Songs for Reconciliation", a Park Board initiative, was led by the esteemed award winning Kwakwa_ka_'wakw artist William Wasden Jr. who hosted participatory community art projects in the spirit of Reconciliation. The work brought together Vancouver residents of all ages to sing the traditional Kwakwa_ka_'wakw family songs, dance and create personal regalia as a way to share diverse identities, linking family history and heritage.

Branches of the Vancouver Public Library participated in the Year of Reconciliation with initiatives such as the Aboriginal Storyteller-in-Residence and the Storyteller Program Series. The latter was an innovative program bringing school-aged children together to learn about 'Namwayut'—"We Are All One"—and gently introducing them to the history of residential schools. Public awareness panels were also offered in partnership with Lawyers' Rights Watch Canada, Amnesty International, and the Hul'qumi'num Treaty group to examine justice for Aboriginal Peoples in Canada.

In addition, a Lunch & Learn Speaker Series for staff raised awareness of Aboriginal Peoples and the Year of Reconciliation. The series included two interactive *Theatre for Living* presentations exploring residential school history and present day impacts.

Reconciliation Canada initiatives continue to promote an environment that fosters positive relations and relevant opportunities for Aboriginal Peoples and all Canadians to achieve their optimum potential. Initiatives include:

- Reconciliation Dialogue Sessions & Action Plans
- Reconciliation-Based Leadership Training & Core Competencies Assessments
- Sustainable Economic Reconciliation Dialogue Sessions & Actions Plans
- Public Awareness & Outreach

ONGOING COLLABORATIVE EFFORTS

A significant body of work is being implemented by civic departments in consultation with Aboriginal communities. A few examples are listed below:

MUNICIPAL SERVICES

The Musqueam Services Agreement is a comprehensive long range contract for municipal services. The agreement, signed in November 2013, establishes a partnership in which the Musqueam Indian Band will acquire a wide variety of services through the City of Vancouver for market rates. Through the agreement, Musqueam can source a complete range of municipal services.

HOUSING AND SHELTER NEEDS

Recognizing that Aboriginal Peoples are particularly vulnerable to the conditions that contribute to homelessness as

a legacy of the residential school system, the City has supported many programs to increase Aboriginal Peoples' access to shelters, housing, and support services. These include an Aboriginal Children's Village in 2013 in partnership with the Vancouver Aboriginal Child and Family Services Society (VACFSS); a 2013 Homelessness Action Week Grant, an Aboriginal Homeless Emergency Action Team (HEAT) Shelter, and a \$100,000 grant to explore an Aboriginal Shelter/Transitional Housing Project in the downtown eastside.

EMPLOYMENT

Building on the strong direction from Council, the City's Equal Employment Opportunity Program and Human Resources forged two productive partnerships with the Aboriginal Community Career Employment Services Society (ACCESS) for its 3-1-1 Contact Centre representatives and clerical positions.

ENHANCING PUBLIC AWARENESS

A guide, "First Peoples: A Guide for Newcomers" was launched in 2014 in partnership with Vancouver Community College. The guide aims to increase mutual understanding and strengthen relations among Aboriginal and newcomer communities. The Park Board's annual Remarkable Women Series saw Lila Johnston from Squamish Nation Community being honoured in 2014.

STAFF AND FUNDING SUPPORT

Beginning in February 2014, two new Social Planner positions were created with a focus on vulnerable populations. One of the positions focuses primarily on Aboriginal communities affected by sex work and sexual exploitation. Community Services and other Social Policy Grants focus on capacity building and support for Aboriginal children, youth, and families and are aimed at mitigating the conditions that cause vulnerability for marginalized populations. In 2013, Aboriginal organizations received grants totaling \$341,000.

PROMOTING ABORIGINAL ARTS & CULTURE

Investments in projects such as Carnegie Aboriginal Artisan and Cultural Sharing Programs, Public Art for Reconciliation, Artists in the Atrium, Aboriginal Artisan program, Oppenheimer Park Programming, Britannia Carving Pavilion and Radius Mural Project avenues for cultural and artistic expression and opportunities for development. The endeavours showcase Aboriginal traditional and contemporary arts and meaningful collaboration with diverse communities of Vancouver.

HEALTH AND WELLNESS:

The Mayor's Task Force on Mental Health and Addiction creates a framework for providing access to appropriate wellness supports, and includes a focus on the needs of the Aboriginal population, with key components targeting youth and traditional healing.

CREATING A SAFER CITY:

The Year of Reconciliation has been a prime opportunity for the Vancouver Police Department to focus on the particular challenges faced by the Aboriginal community. An innovative strategy of an interactive "Lunch with the Chief" with Carnegie Community Centre and Sister Watch provides an opportunity for Downtown Eastside (DTES) citizens to meet and share stories with police in their community. The aim is to increase police understanding of life contexts and backgrounds of citizens living in the DTES and provide them with a broader range of options in dealing with safety and security issues for unique communities.

YOUTH:

Aboriginal youth, in a partnership with ALIVE and Motivate Canada, are bringing connections with their culture, traditions, and resources in to these centres. The Eastside Aboriginal Space for Youth (EASY) program from 2008 to 2013 addressed urban Aboriginal gang issues through a reduction in risk factors by providing a late night resource, recreational activities, adult and peer mentoring, and cultural workshops based on Aboriginal traditions.

A NEW WAY OF LIVING AND WORKING

During the past year Vancouver has witnessed to extraordinary moments that speak to the possibility of reconciliation: the re-establishment of protocol with the welcome ceremony by the Musqueam, Squamish, and Tsleil-Waututh First Nations in the All Nations Canoe Gathering, the witnessing of the testimony of residential school survivors at the Truth and Reconciliation Commission's BC National Event, the rain-drenched commitment of more than 70,000 people walking in a September downpour to stand together and celebrate reconciliation, and the extraordinary work the City is undertaking in collaboration with our urban Aboriginal communities. These initiatives have brought Vancouverites together to work, learn, sew, drum, weave, sing, carve, eat, connect, and share the truth of the past.

The City of Vancouver recognizes that reconciliation with the Aboriginal communities is more than a priority. According to

Mayor Gregor Robertson, "Through the process of reconciliation we have the promise of building a common future, a future in which all of Vancouver's children – have an equal opportunity to achieve their dreams..." (Year of Reconciliation Proclamation 2014). By building Aboriginal inclusion into its operations, the City ensures that not only do Aboriginal Peoples have a voice, but staff has a greater cultural understanding of the community. We believe that by collaborating with a common purpose and ensuring efforts from the inside out, together we will pave a new way of living and working together for present and future generations.

LUTTE À LA DISCRIMINATION ET AU RACISME : LES MUNICIPALITÉS SUR LA LIGNE DE FRONT

ÉRIC BEAULIEU est conseiller municipal depuis 2009 et représentant des élus au Comité consultatif contre le racisme et la discrimination de la Ville de Longueuil, 5^e ville en importance au Québec située sur la rive sud de l'île de Montréal. Faisant partie de la Communauté métropolitaine de Montréal, Longueuil constitue la ville-centre de l'agglomération de Longueuil et compte 238 000 habitants répartis dans les trois arrondissements du Vieux-Longueuil, de Saint-Hubert et de Greenfield Park.

Alors que le nombre de personnes immigrantes est en constante augmentation sur son territoire, la Ville de Longueuil poursuit ses efforts pour lutter contre les problèmes naissants de racisme et de discrimination tout en valorisant l'immigration et la diversité comme étant des atouts qui enrichissent la communauté.

Se dotant désormais d'un réseau local et d'un plan d'action pour agir de manière structurée contre le racisme et la discrimination, la Ville met en œuvre, de concert avec ses partenaires, des solutions d'abord et avant tout locales.

La création d'un comité consultatif, le Programme d'accès à l'égalité en emploi, une offre de loisirs et un soutien à la vie communautaire adaptés à la réalité du milieu, une approche policière juste envers tous, la promotion d'une image diversifiée des citoyens dans les publications de la Ville font entre autres partie des initiatives mises sur pied.

On dit des municipalités qu'elles sont des gouvernements de proximité, il s'agit effectivement du palier de gouvernement le plus proche des citoyens, de leur réalité, et de leur quotidien. Les municipalités structurent le quotidien des citoyens : leurs loisirs, leurs activités culturelles, leurs ressources communautaires, et bien d'autres sphères qui ont un impact direct sur leur vie.

Les municipalités se trouvent donc dans une position privilégiée pour apporter des solutions aux problèmes de discrimination et de racisme. Non seulement ont-elles le pouvoir d'agir, mais il est également dans leur plus grand intérêt de le faire. En effet, les problèmes de discrimination n'ont pas seulement des impacts sur les populations marginalisées, mais ils fragilisent de manière générale l'équilibre social et mettent en péril la cohésion des collectivités.

Alors que le nombre de personnes immigrantes est en constante augmentation à Longueuil où elles constituent maintenant près de 15 % de la population¹, nous avons fait le pari à la Ville de Longueuil de prévenir plutôt que de guérir en nous attaquant dès maintenant aux problèmes naissants de racisme et de discrimination tout en valorisant l'immigration et la diversité (langue, origines, croyances, apparence) comme étant des atouts qui enrichissent notre communauté.

PRENDRE LE TAUREAU PAR LES CORNES

Afin de structurer nos actions suite à notre adhésion à la Coalition canadienne des municipalités contre le racisme et la discrimination (CCMCRD), nous avons mis sur pied un

Comité consultatif contre le racisme et la discrimination qui regroupe des élus, des fonctionnaires responsables de la vie communautaire et des loisirs, des représentants d'un comité communautaire local contre le racisme, des représentants du réseau de la santé, et d'autres partenaires de la Ville. Il nous importe de nous concerter avec un maximum d'intervenants susceptibles de décupler les effets positifs résultant de nos efforts.

Les membres du Comité ont d'abord eu pour mandat de réaliser un diagnostic du racisme sur notre territoire afin de bien cerner les différents enjeux auxquels notre Ville se doit de répondre. Le racisme peut se manifester de manière totalement différente d'une communauté à l'autre; il était donc impératif de bien identifier de quelle façon la discrimination se présente à Longueuil afin de trouver des réponses locales parfaitement adaptées aux réalités régionales.

À partir de cet état de la situation, le Comité a élaboré un plan d'action qui regroupe un bouquet de mesures pour nous permettre d'optimiser nos initiatives et lutter efficacement contre toutes les formes de discrimination présentes dans notre communauté, et ce, en lien avec les dix engagements communs auxquels nous avons souscrit en joignant la CCMCRD. Ce plan d'action a été adopté en mars 2015 et il est actuellement mis en œuvre.

Le plan d'action comprend des mesures qui touchent l'emploi des personnes immigrantes, leur sécurité, leur santé, leur participation à la vie citoyenne et l'accès aux services, ainsi que des mesures de sensibilisation auprès de la population, de la fonction publique municipale, et des intervenants du milieu.

DE L'EMPLOI POUR TOUS

Avec ses 3085 employés, la Ville de Longueuil constitue un important employeur sur son territoire. Afin de permettre à toutes et à tous, sans égard à leurs origines, d'accéder au marché du travail ainsi qu'aux postes de qualité offerts à l'intérieur de la fonction publique municipale, Longueuil applique le Programme d'accès à l'égalité en emploi².

Celui-ci permet de favoriser l'emploi de nombreux groupes susceptibles d'être marginalisés, notamment en raison de leurs origines ethniques. Il prévoit des mesures de redressement qui ont pour but d'augmenter la représentation de ces groupes au sein de l'appareil municipal en corrigeant certaines politiques et pratiques qui avaient cours. La Ville applique actuellement un taux global de nomination préférentielle d'au moins 50 % en faveur de personnes compétentes issues des groupes visés lors des embauches, nominations, et promotions dans des secteurs d'emplois où ces groupes sont sous-représentés³.

Graduellement, ce programme commence à porter ses fruits: la Ville de Longueuil compte maintenant parmi son personnel près de 200 employés issus de minorités ethniques, de minorités visibles, autochtones, ou d'origines autochtones. En étant un employeur exemplaire et équitable, la Ville agit comme levier auprès de la communauté économique, offrant ainsi un modèle aux employeurs du territoire qui pourraient être tentés d'emboîter le pas et favoriser l'intégration des personnes immigrantes dans leurs entreprises.

La Ville de Longueuil a par ailleurs adhéré à la Déclaration d'engagement à l'achat public auprès des entreprises collectives. Ces entreprises, en plus de leur apport socioéconomique, contribuent à la lutte contre la pauvreté, ainsi qu'à l'inclusion sociale et à l'intégration des personnes immigrantes. Par cette action, nous prenons en compte la plus-value sociale de nos fournisseurs issus de l'économie sociale dans l'évaluation de leurs prix, de leurs produits ou de leurs services. Grâce au Pôle de l'économie sociale de l'agglomération de Longueuil, qu'a contribué à mettre sur pied la Ville de Longueuil, les entreprises d'économie sociale sur notre territoire constituent désormais un réseau bien organisé et bénéficient d'une vitrine qui leur offre une plus grande visibilité.

Dans sa Politique d'approvisionnement responsable, la Ville a identifié une clause générale qu'il est possible d'intégrer aux contrats conclus avec ses fournisseurs et qui spécifie que :

« Les produits et les services devront être conformes aux lois du travail locales et aux normes du travail internationales prévues dans les conventions de l'Organisation internationale du travail (OIT) et les déclarations de l'Organisation des Nations Unies (ONU) concernant les salaires, les heures de travail, la santé et la sécurité au travail, la discrimination, le travail forcé, le travail des enfants, la liberté syndicale et la négociation collective et dans toutes autres conventions pertinentes ».

Pour Longueuil, l'exemplarité de ses pratiques ne suffit pas. Nous croyons que la Ville a un rôle de leadership à jouer. En favorisant des pratiques justes et équitables non seulement en son sein, mais auprès de ses fournisseurs, de ses partenaires, ainsi que de la communauté d'affaires, la Ville remplit un rôle essentiel de courroie de transmission qui participe à valoriser la diversité et repousser la discrimination.

OFFRE DE LOISIRS ET SOUTIEN À LA VIE COMMUNAUTAIRE

Pour les populations immigrantes, l'offre de loisirs, d'activités, et de services communautaires contribue à la réussite de leur intégration à la communauté d'accueil; il s'agit d'ailleurs pour plusieurs d'un critère dans le choix de leur lieu de résidence. En offrant, en partenariat avec les organismes du milieu, une programmation riche, diversifiée, et adaptée aux

diverses communautés, la Ville de Longueuil multiplie pour les immigrants les occasions de socialiser avec le reste de la population, qui à son tour voit là une occasion de s'ouvrir à la diversité culturelle. Les multiples fêtes de quartier et fêtes familiales organisées par Longueuil sont particulièrement fertiles pour ces rapprochements interculturels.

Mais au-delà de l'offre d'activités, les organismes communautaires jouent un rôle clé dans l'accueil des immigrants et la lutte à la discrimination, au racisme et à l'exclusion. Une centaine d'organismes d'aide à la personne reconnus sont présents sur le territoire de la Ville Longueuil. Ceux-ci œuvrent tant en sécurité alimentaire, qu'en lutte à la pauvreté, en accueil des immigrants, en alphabétisation ou en défense des droits des locataires. Ces organismes sont soutenus par la Ville, notamment par le biais de locaux ou de services, et bénéficient d'un accompagnement de la part des professionnels de la Ville de Longueuil dans l'atteinte de leurs objectifs.

De concert avec un organisme du milieu qui œuvre en accueil des immigrants, la Ville a notamment collaboré à la publication *Bienvenue à Longueuil! – Guide d'accueil pour les nouveaux arrivants*, qui comprend une foule de renseignements pour faciliter l'intégration des immigrants et briser leur isolement. *Bienvenue à Longueuil!* a en outre servi de document de référence dans le cadre d'ateliers de formation et de sensibilisation auprès des organismes communautaires de Longueuil.

Ce sont par ailleurs des organismes du milieu qui ont fondé *Longueuil - Ville sans racisme*, une table de concertation à l'origine de la démarche de la municipalité pour joindre la Coalition canadienne des municipalités contre le racisme et la discrimination en 2013, en même temps que celle-ci proclamait le 21 mars Journée internationale pour l'élimination de la discrimination raciale. Plusieurs de ces organismes ont été inclus dans le processus de concertation initié par Longueuil pour préparer le plan d'action de lutte contre le racisme et la discrimination.

POUR UNE APPROCHE POLICIÈRE JUSTE ENVERS TOUS

Parmi tous les employés municipaux, les policiers sont ceux qui sont appelés à intervenir le plus directement auprès de la population, notamment avec les citoyens issus de l'immigration. De par leur rôle, ceux-ci sont ainsi amenés à prévenir ou intervenir dans des situations de racisme et de discrimination.

Les policiers du Service de police de l'agglomération de Longueuil reçoivent depuis 2011 une formation intitulée *Intervention policière dans une société en changement*. Grâce à des discussions, des activités d'intégration, et au visionnement de vidéos de formation, les policiers sont sensibilisés

aux nouvelles réalités de la communauté auprès de laquelle ils sont chargés d'intervenir, notamment en ce qui a trait à la proportion grandissante d'immigrants. Le respect des droits de la personne et des valeurs humaines fondamentales étant au cœur des préoccupations sociales, les organisations policières doivent s'assurer que leur personnel travaille en étroite collaboration avec les communautés, dans le respect des valeurs de chacun.

La problématique du profilage racial constitue un enjeu auquel sont maintenant confrontés la plupart des corps de police. Grâce à leur formation, les policiers de Longueuil ont amélioré leur bagage de connaissances et de compétences afin de mieux intervenir auprès des populations immigrantes qu'ils ont appris à connaître et comprendre davantage. Ils apprennent notamment à reconnaître rapidement les indices pouvant mener à des situations conflictuelles et à les éviter. Les policiers disposent ainsi désormais d'outils supplémentaires pour offrir une prestation de services professionnelle et humaine auprès de toutes les franges de la population.

PROJETER UNE IMAGE DIVERSIFIÉE

Les Villes produisent de nombreux documents à l'intention de leurs citoyens, qu'il s'agisse du site internet municipal, de la programmation des activités culturelles et sportives, de guides informatifs ou de publicités à travers la ville. En diffusant une image de ses citoyens qui tient compte de la réalité multiculturelle de notre communauté, la Ville envoie un message d'inclusion aux populations immigrantes sur son territoire.

L'ensemble de la population, incluant les populations immigrantes, reçoit ainsi le message que les personnes d'origines diverses font partie intégrante de la population de Longueuil et que le gouvernement municipal reconnaît les minorités visibles comme faisant partie à part entière de la communauté. En diffusant une image d'inclusion et de diversité, d'éventuelles situations de racisme sont ainsi susceptibles d'être prévenues en amont.

La Ville de Longueuil entend donc poursuivre la bonification de la présence de personnes issues des communautés culturelles à travers ses publicités et publications afin de promouvoir l'inclusion ainsi qu'une image diversifiée des gens qui composent sa population.

CONCLUSION

De nombreux défis continuent de se présenter pour notre Ville, par exemple le nombre important d'immigrants qui ne connaissent ni le français ni l'anglais et qui forment le

quart du contingent des nouveaux arrivants⁴. Des enjeux de reconnaissance des acquis scolaires et professionnels des travailleurs immigrants doivent également être adressés, de même que l'accès au logement sans contraintes liées aux origines. Néanmoins, la Ville de Longueuil dispose désormais d'un réseau et d'un plan d'action pour faire face à ces problématiques de manière concertée, structurée et adaptée à sa réalité.

Non seulement Longueuil s'est-elle tissée un réseau local de lutte au racisme et à la discrimination, mais en joignant la Coalition canadienne des municipalités contre le racisme et la discrimination, la Ville s'intègre désormais au sein d'un réseau national et international de villes qui sont confrontées à des défis semblables. Cette initiative lui permet de bénéficier de la mise en commun des initiatives développées ailleurs, et de partager ses bons coups avec les autres collectivités.

S'il est vrai qu'une partie de la solution aux problèmes de racisme et de discrimination est d'ordre global et réside entre les mains des gouvernements nationaux et des organisations internationales, la Ville de Longueuil, de concert avec ses vis-à-vis municipaux via l'UNESCO, a fait le pari de s'attaquer à cet enjeu global en mettant en œuvre des solutions d'abord et avant tout... locales.

NOTES

¹ BEAUDRY-GODIN, M. (2014). Profil démographique et socioéconomique des immigrants de la CRÉ de l'agglomération de Longueuil, Agence de la santé et des services sociaux de la Montérégie, Direction de santé publique, Surveillance de l'état de santé de la population, p. 136. [En ligne] <http://extranet.santemonteregie.qc.ca/userfiles/file/sante-publique/surveillance-etat-sante/Profil-Immigrants-CRE-agglomeration-Longueuil.pptx> (22 juillet 2014).

² La Ville de Longueuil se conforme ainsi à la Loi sur l'accès à l'égalité en emploi dans des organismes publics (Québec).

³ Les nominations préférentielles sont effectuées dans la mesure où les ententes collectives de travail sont respectées.

⁴ MIRON, D. et al. (2014). Portraits régionaux 2003-2012. Caractéristiques des immigrants établis au Québec et dans les régions en 2014, Direction de la recherche et de l'analyse prospective, ministère de l'Immigration, de la Diversité et de l'Inclusion du Québec, p. 44. [En ligne] www.midi.gouv.qc.ca/publications/fr/recherches-statistiques/PUB_Portraits_regionaux2003-2012.pdf (9 septembre 2014)

THE FUTURE OF THE CANADIAN COALITION OF MUNICIPALITIES AGAINST RACISM AND DISCRIMINATION (CCMARD)

In the decade since CCMARD's inception, municipalities across Canada have become more and more diverse. Though awareness around the importance of anti-discrimination and antiracism work has gained visibility and great strides have been made in this fight, much remains to be done.

The texts in this chapter, written by individuals and partners of CCMARD, discuss the ways in which the Coalition can remain a driving force for societal reform. They share a common vision of municipalities at the forefront of the fight against racism and discrimination and desire to build their capacities. The contributors in this chapter also speak to the importance of having a coordinated, national initiative with the potential to bring together individuals and organizations working in different fields to find innovative and effective actions.

In order for municipalities to help create more inclusive communities through CCMARD, long-term commitment is required. They must commit to developing and implementing inclusion policies directed toward those in need while meaningfully engaging community allies and mobilizing local, provincial, and federal stakeholders to follow suit.

The future of CCMARD is promising. With creative planning, strengthened collaboration, and enhanced sharing, municipalities in CCMARD can not only help bring about systemic change, but act as inspiring models of inclusive institutions. Together, municipalities and CCMARD can make a Canada that is inclusive and equitable today, and for future generations.

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L'AVENIR DE LA COALITION CANADIENNE DES MUNICIPALITÉS CONTRE LE RACISME ET LA DISCRIMINATION

Depuis la création de la Coalition il y a une décennie, les municipalités canadiennes se sont grandement diversifiées. Les nombreux efforts de sensibilisation entourant les initiatives de lutte contre le racisme et la discrimination ont bénéficié d'une plus grande visibilité et de grandes avancées ont eu lieu sur ces questions. Malgré cela, il reste encore beaucoup à faire.

Le présent chapitre, rédigé par des municipalités signataires et des partenaires de la Coalition, traite des moyens dont dispose la Coalition pour demeurer un vecteur de changement sociétal important. Les auteurs y partagent une vision commune qui place les municipalités au premier plan de la lutte contre le racisme et la discrimination et y expriment le désir commun de voir leurs capacités renforcées. Ils soulignent aussi l'importance d'avoir une initiative nationale coordonnée ayant le potentiel de rassembler des gens et des organismes issus de différents milieux afin de mettre en œuvre des initiatives novatrices et efficaces.

Afin que les municipalités puissent créer des collectivités plus inclusives grâce à la Coalition, un engagement à long terme est requis. Elles doivent s'engager à développer et à mettre en œuvre des politiques d'inclusion adaptées aux groupes les plus vulnérables tout en mobilisant les alliés du milieu communautaire et en encourageant les intervenants locaux, provinciaux et fédéraux à emboîter le pas.

L'avenir de la Coalition est prometteur. Avec une planification imaginative, une collaboration soutenue et un meilleur partage, les municipalités signataires de la Coalition peuvent non seulement contribuer à des changements systémiques, mais aussi agir comme des modèles inspirants d'institutions inclusives. Ensemble, les municipalités et la Coalition peuvent faire du Canada un pays inclusif et équitable, aujourd'hui et pour les générations futures.

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CARRYING ON THE COMMITMENT

Article by ROY POGORZELSKI, Municipality of Lethbridge, Alberta

The Municipality of Lethbridge Alberta is proud to be a supporter of the CMARD initiative. Lethbridge is located in southern Alberta; we have a population of approx 93,000 citizens. Lethbridge is located next to the largest reserve in Canada (Kainai/Blood Reserve). Lethbridge is surrounded by beautiful nature and is a very hospitable place to live.

Becoming a CMARD community takes a strong commitment by a Municipality to address racism and discrimination in the community. It is important that community's sign on to the CMARD Charter with the goal of becoming a leader in being a welcoming, safe and inclusive community for all citizens to participate, work, play, travel to, enjoy, etc.

Initially, challenging discussions on racism and discrimination were fraught with difficult assumptions, generalizations and fear. CMARD Lethbridge has role modeled the opportunity to be a leader in creating societal shifts, locating champions and allies, collaborating with services and agencies and shifting human behavior.

Our CMARD Committee is entering its 3rd year of the Building Bridges Action Plan and has gained incredible internal and external recognition. The future direction would have City Council continuing fiscal support to CMARD that operates through the Community & Social Development Committee of Council.

After 3 conferences, community members are informed, active and eager to make Lethbridge a model for other communities. The direction in the future takes on a large social marketing component that stretches to target more citizens.

As the population of Lethbridge continues to grow and become more diverse, it is the responsibility of CMARD Lethbridge to satisfy this growing demand. There are such initiatives as creating an accessible Lethbridge for all citizens; this does not only include physical accessibility, but cognitive/cultural accessibility to public spaces. Another initiative is launching a Safe Harbour program for our downtown business units, so that businesses can take a leadership role in creating welcoming and inclusive communities.

There is also future direction in becoming a "SMART" city and utilizing current technological trends so that the Municipality plays a strong role in connectivity and digital inclusion for all our citizens. A report entitled NIMBY (Not In My Backyard), which was a research project conducted by Dr. Yale Belanger and addressed issues with renting and housing in Lethbridge; this report has created opportunities to engage neighborhoods in inclusion work.

Beyond Your Front Door (BYFD) is an initiative lead by CMARD that looks at creating welcoming and inclusive neighborhoods, while reducing NIMBYism. The pilot project has commenced in two of the more organized and historic neighborhoods, London Road and Westminster. The project has also had other neighborhoods interested in partnerships

with the Municipality in creating citizen engagement in their neighborhoods.

The goal of BYFD is to have these challenging discussions and bring the positive messaging of welcoming and inclusive neighborhoods to every neighborhood, so that citizens feel welcomed, engaged and have opportunities to interact with their neighbors.

Lastly, CMARD Lethbridge envisions a future of continued activism, change and citizen engagement. Through an approach that is about human asset building, it has provided opportunities for citizens to have an active role in CMARD initiatives. The confidence and ability for the community to stand up against racism and discrimination has lead to more opportunities for dialogue, action and learning.

This continued approach in compiling assets, allies and champions of human rights creates a very bright future for CMARD in Lethbridge. As more agencies continue to portray interest in joining CMARD Lethbridge: a strategic planning session, review of our initial action plan and benchmarking initiative are increasingly important. It is necessary for our Municipal leadership to support inclusion policies within our local government that include all citizens in the community of Lethbridge.

Lethbridge is and will always be proud to be a CMARD community and looks forward to continued collaboration in the future.

CCMARD AND HALIFAX: LOOKING FORWARD OVER THE NEXT DECADE

Article by SYLVIA PARRIS, Halifax, Nova-Scotia

The African Nova Scotian Affairs Integration Office (ANSAIO) was established in September 2012. It was a direct response to the direction of Council regarding the Africville Agreement. The direction was to establish an African Nova Scotian Affairs Office within HRM that would enable our organization to better engage with the African HRM community.

CONTEXT

Halifax Regional Municipality (HRM) has recently rebranded itself as Halifax. The rebranding is intended to spark and convey a boldness of purpose and courageousness to step out of comfort zones in all areas of its operation, including its work with marginalized communities within its geographic boundaries. HRM was the 8th municipality to sign the Declaration to join CCMARD when it became a member in October 2007.

Halifax is a unique mix of historical communities with roots dating back more than three centuries. It is home to First Nation communities as well as more recent immigrants. The municipality's geographic diversity (a rural and urban mix), demographic diversity (such as a growing senior population), and differing social classes represent both challenges and opportunities for Halifax to enhance its inclusiveness. As Halifax evolves, brings forward current promising practices, and embraces new ways of addressing systemic racism and discrimination, we see support from CCMARD as critical to its success.

Several shared areas exist for the future work of Halifax and CCMARD:

1. WORKING WITH AFFINITY GROUPS: TO UTILIZE INTERNAL EXPERTISE AND RESOURCES TO IDENTIFY CHALLENGES AND OPPORTUNITIES FOR EMPLOYEE DIVERSITY

There are several areas in which CCMARD can make an important contribution to capitalizing on employee diversity. CCMARD might usefully explore the provision of proper access to training at the municipal level as a means to strengthen the skills and competencies of affinity group members. The work of CCMARD can also be crucial in helping the city establish a grant program so that collaborative projects can occur across municipalities. The coalition can also be a great resource in the areas of providing research on effective ways to integrate such groups in both the corporate and council arms of municipal government and sharing success stories that have helped contribute to systemic change.

At Halifax we believe that strong inroads can be made by working with groups that are dedicated to anti-discrimination. One affinity group firmly rooted in HRM structure is the Racially Visible Employee Caucus (RVEC). It provides support to its members, advice to the organization at the employee and management levels, and guidance on general corporate policy. The RVEC's purpose is to act as a vehicle through which specific issues can be addressed. It is a mechanism to enhance the emotional and mental well-being

of its members and promote collective action. A new group forming as a result of a workshop held in June 2014 is the African Nova Scotian / Visible Minority Women's Network. It will provide peer support to its members, and provide advice to various corporate operational structures which are referred to as Business Units within HRM. It will ultimately serve as a tool to help strengthen skills and instill confidence in its members.

2. ADVANCE COMMUNITY-IDENTIFIED DIVERSITY PRIORITIES THROUGH MUNICIPAL COLLABORATION WITH PROVINCIAL GOVERNMENT DEPARTMENTS AND NOT FOR PROFIT ORGANIZATIONS

Being a member of CCMARD is important as it allows municipalities to share their stories from diverse voices of the community. The coalition can also play a key role in helping support municipalities to meet and collaborate at the regional and national level (e.g. Kings County is known for its leadership in this regard). Promoting the toolkit and its application to municipal operations as well as developing an evaluation framework to provide a baseline and measure for the effectiveness of initiatives, are others ways in which CCMARD can contribute in the next ten years. The establishment of a regional body which is resourced by CCMARD would help with coordination and implementation of the great ideas that exist and are emerging.

This year the history of Africville has been recognized on a commemorative stamp. We continue to work with community organizations to recognize the contributions of African Nova Scotians in the War of 1812, and are exploring possibilities for commemorating key land marks such as Tanger Island. We do so as a means to acknowledge the connection between this community and areas in the United States. In these cases the two countries are connected through legacy of wars and the journey north to freedom.

We are also seeking to preserve our history and balance growth and development with historical Black communities (e.g. Beechville, Preston Area communities, and Upper Hammonds Plains) and are beginning conversations about creating an environment that offers the warmth of "home" for new migrants. Another initiative we are undertaking is exploring a 'Welcoming & Inclusive Communities Initiative' as a unique mix of rural and urban living in Halifax allows for pilot projects to study and support the inclusion and welcoming of newcomers.

3. ADVANCING DIVERSITY WITHIN THE MUNICIPAL CORPORATE STRUCTURE BY IDENTIFYING AND BENCHMARKING PROGRAMS, PROJECTS, AND INITIATIVES

In the next ten years, CCMARD can make an important contribution to this work by providing advice on effective training approaches that serve as best practices to bring about systemic change. This information could be dissem-

inated across the network and internationally. It could also assist in developing and sharing instruments that measure the impacts of various programs and policies on the institutions and the communities they are intended to influence. Finally, the production of a bi-annual report for communities – a report card which provides an easy read of what has gone well, what has not worked, why and what is being done to find solution would be a useful tool for municipalities to judge their progress and opportunities for future work.

HRM offers a Diversity Training Program in which there is a strong focus on building the skills and knowledge of employees at all levels. There is a mix of compulsory and non-compulsory options available. A Diversity and Inclusion Strategy is also being developed in which a key contribution is to expand the relevance to include various Business units reaching beyond its current scope resulting from its location within the Human Resources Business Unit.

It is also working to fully operationalize the African Nova Scotian Affairs Integration Office. While the Office is currently located within the Chief Administrative Office's Business Unit, a final decision (as of the drafting of this report) has yet to be made on its location within the organizational chart. Consultations with African Nova Scotian communities, HRM staff, and researchers indicate that it should be positioned in such a way as to have both decision-making autonomy and an appropriate level of resources.

ENHANCING THE ACCOUNTABILITY OF MUNICIPALITIES AND CCMARD

The three theme areas identified above and in which Halifax is currently undertaking work, can be supported by CCMARD in important ways. First, CCMARD can implement a comprehensive accounting of progress at the 10 year mark which will ensure that it is producing impacts. Relatedly, CCMARD should usefully identify major achievements and milestones over the past ten years and barriers that need to be addressed moving forward. Finally, this information could be shared through an intern progress report to share with all member municipalities. In sum, these activities will enhance the functioning of the Coalition as a whole by promoting accountability and knowledge sharing. CCMARD is positioned to provide a forum for municipalities to showcase successes and to assist them in responding to needs identified by their communities. It can encourage actions a by individual municipalities and by municipalities that are empowered to take collective action. By implementing a basic reporting system, CCMARD can strengthen the network and its impacts in Canada.

NOTES

¹ Affinity groups are groups of people who share common interests or objectives and who acting together towards a goal. They sometimes also referred to as interest groups.

THE CONTINUATION OF A STRATEGIC ALLIANCE BETWEEN CCMARD AND CRRF

THE CANADIAN RACE RELATIONS FOUNDATION is Canada's leading agency dedicated to the elimination of racism and the promotion of harmonious race relations in the country. Created as part of the historic Japanese Canadian Redress Agreement, the Foundation's governing legislation, the Canadian Race Relations Foundation Act, was given Royal Assent on February 1, 1991. The Act was proclaimed by the Federal Government on October 28, 1996, and the Foundation opened its doors in 1997. The Foundation's origin, mission and vision outline our direction and activities.

The Canadian Race Relations Foundation (CRRF) is an organization dedicated to fostering harmonious race relations across Canada. From its inception, the CRRF has recognized the importance of partnerships in achieving and fulfilling its important mandate. It is with this in mind that the CRRF became an active and proud partner with the Canadian Coalition of Municipalities Against Racism and Discrimination (CCMARD). As the first signatory to the Coalition, the CRRF recognized that a strategic alliance with CCMARD was an important step towards the fulfillment of its goals of positive change, the elimination of racism and discrimination, and the promotion of a harmonious Canada.

Canada is becoming an ever increasingly diverse country – with various ethnic, religious and linguistic groups, the majority of whom will live in urban settings. As such, a focus on municipalities with the clear objectives set by CCMARD as an action plan is crucial. Improving social cohesion through investment in policies and programs has been identified as essential if Canada is to be recognized a global leader. Fostering diversity while promoting intercultural understanding has been the basis of reaching such an objective. There is no doubt that municipalities right across Canada are key in the development of social cohesion and harmony as it is within these urban settings that Canada's diverse groups come together to work and learn, and to live their lives.

CCMARD, through its partnerships, is uniquely placed to help in this crucial task. The number of municipalities that have taken the steps to join the Coalition, now just over sixty, is simply one illustration of the organization's success since its launch. By continuing to welcome new signatory municipalities into its midst and encouraging the sharing of resources and best practices, it has become a key source of information.

As just one example, the CCMARD toolkit which was developed in 2012 as an easy-to-use resource was a project the CRRF was proud to partner with. Thanks to such initiatives, municipalities across Canada have made great strides in developing and implementing their own unique plans of action. The toolkit has provided a useful guide and resource on the long and continuing road to harmonious relations.

As we build towards celebrating Canada's 150th birthday in 2017, the CRRF has renewed its focus commitment to strengthening Canadian values. Its strategic alliance with CCMARD will continue to be an important link by which a presence on the local, regional and national levels can be increased and through which partners can come together and share dialogue about positive change. Whether through the examination of best practices, developing resources or forums in which to continue the dialogue, the CRRF will continue to work with CCMARD as a valued and strategic partner.

THE FUTURE OF CCMARD: A HUMAN RIGHTS PERSPECTIVE

ANGIE OSACHOFF (nee Mapara) has been a member of the Canadian Commission for UNESCO (CCUNESCO) since 2006. In the past she has served as a member of CCUNESCO's national Executive Committee, the Sectoral Commission for Education and as an advisor to the Youth Advisory Group. She has been active in the field of human rights for over 20 years, working with the Canadian Red Cross, the International Federation of Red Cross/Red Crescent Societies and has worked closely with YOUCAN. She is a strong believer in the importance of human rights education particularly in informal settings. She is currently the Regional Program Officer in BC for Equitas – the International Centre for Human Rights Education.

The future of the Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) can be examined by looking at the way we define ourselves as Canadians. How is our country reflected in the world? What do we value? How do we treat people within our communities?

As Canadians, we often define our humanity by the human rights values we subscribe to, the legislative tools that support them, and by a belief that we respect the rights of all human beings and are above racism and discrimination. We are fiercely proud of our role in the world and the role that a Canadian, John Peter Humphrey, played in drafting the Universal Declaration of Human Rights (UDHR). However, despite all of the progress that has been made there is still much to do. People of all ages, races, genders, and identities experience various forms of racism and discrimination regularly in Canada. Consequently, there is a need to do more and to take collective action so that we can uphold the values in which we believe, values that are outlined in CCMARD. The foundation of CCMARD is rooted in human rights values and can aid us in achieving truly diverse communities.

We are fortunate to live in an era where universal human rights have been recognized, and great strides have been made towards their realization. The Charter of the United

Nations aimed to bring the world out of the destruction caused by two world wars by “promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.” Two years after the adoption of the Charter, the Universal Declaration of Human Rights was formally adopted, expanding the protected rights to include colour, political or other opinion, national or social origin, property, and birth or other status. The UDHR does not solely define rights that are protected, but rather begins with the principle that “all human beings are born free and equal in dignity and rights.” With this principle at its core, the UDHR asserts the inalienable rights of all human beings at birth, providing strength to everyone who champions the tenets of equality and respect. If we are all born equal, then this equality should eclipse any form of racism or discrimination that we have since inherited or been taught. As Kevin Boyle stated in *Dimensions of Racism*, “it is something we learn and is therefore something we can unlearn.”³⁷

Following the creation and adoption of the UDHR, a movement formed in Canada to entrench its principles in domestic human rights laws, starting with the Canadian Bill of Rights, and now the Canadian Charter of Rights and Freedoms. The Charter outlines equality rights which are further defined as

aiming to prevent the “violation of essential human dignity and freedom through the imposition of disadvantage, stereotyping, or political and social prejudices, and to promote a society in which all persons enjoy equal recognition at law as human beings...”⁴ However, it is not just the Charter but also provincial legislation throughout Canada that protects equality rights.

So, what is the future of CCMARD? Key human rights documents were created in the aim to protect fundamental freedoms, of which they have entrenched equality at their very core. If we presume that we value these rights, then we must use all the tools available to embed these principles throughout society. CCMARD is one of these tools. It takes the ideals that we champion and maps out clear steps in order to achieve them. If we stay true to defining ourselves as a country that exemplifies universal human rights, then the future of CCMARD is critical to help us achieve that noble goal. These values that epitomize acceptance and respect cannot be left to human rights documents and legislations, nor can they be left to the tools that guide our implementation of them. Rather, they need to be embedded in the hearts and action of each individual person. It is not laws and rules that create flourishing, safe societies, but the collective actions of people who live and work to create change.

NOTES

¹ Charter of the United Nations. 1946. Chapter 1. Article 1.3

² Universal Declaration of Human Rights. 1948. Article 1

³ Boyle, Kevin. Introduction. Dimensions of Racism. United Nations. New York and Geneva. 2005. Page 1.

⁴ Lacobucci J. in Law v. Canada.1999

CCMARD: A MODEL FOR COLLABORATIVE SOCIAL CHANGE

CASSIE PALAMAR is the Director of Education and Engagement, Alberta Human Rights Commission, an independent commission of the Government of Alberta. Through the direct delivery of programs and services, active engagement with communities and stakeholders, and the support provided to community organizations through consultation and a grant program, the Education and Engagement team advances the goal of creating a province where everyone can participate fully in its cultural, social, economic and political life without discrimination. Ms. Palamar has been actively involved in CCMARD nationally and provincially since its inception. She served on the Canadian Commission for UNESCO's founding committee that developed CCMARD and co-hosted two national CCMARD meetings; promoted CCMARD within Alberta; and served on the Steering Committee for the Welcoming and Inclusive Communities initiative. Ms. Palamar was an active member of the Canadian Commission for a number of years and has been an active participant in the Canadian Association of Statutory Human Rights Agencies (CASHRA).

CCMARD has existed for a decade and has realized significant achievements. It has helped build awareness about racism and discrimination in communities, placed attention on the opportunities and strategies available to respond to it, and created a network of members and partners all concerned with addressing inequities. This tenth anniversary provides us with an opportunity to reflect on the challenges in mobilizing communities that are not yet engaged, strengthening work already being done, and ensuring the continuation of the coalition as a whole.

Municipalities that have signed onto the Coalition have faced varying challenges in moving the work forward in their communities and have demonstrated varying levels of engagement with the Coalition. Just as a national initiative such as CCMARD is not, in and of itself, sufficient to eliminate racism and discrimination, a municipality signing onto the Coalition is not, in and of itself, a sufficient action to address racism and discrimination in a local community. A continuing high priority is for every member municipality to develop and implement its own distinctive plan, responsive to its own needs, and leading to tangible out-

comes. Reducing and eliminating racism and discrimination is complex, long-term work that does not always deliver immediate results. It requires a systems perspective, recognizing that racism and discrimination are manifestations of complex, multi-sectoral, and interconnected issues reflecting various inequities. In Alberta, some of the strongest results were demonstrated when CCMARD efforts were integrated with other efforts, particularly in the social planning area, working with vulnerable and marginalized communities. Embedding this work into one or more departments within a municipality, engaging with communities on this work, and embracing a systems perspective is likely to lead to both increased sustainability and significant outcomes.

Effective social change requires a commitment at all levels. The example that some member municipalities point to is the benefit of having both a political champion among elected officials to galvanize and energize the community, as well as working level champions to do the heavy lifting. There is a need to continue to identify and recruit champions locally, provincially, and nationally, who can act as leverage points to engage across their spheres of influence.

The inclusion of the terms “racism” and “discrimination” in the name of the Canadian Coalition was deliberate, recognizing that barriers to full participation in society are experienced across all types of diversity. The emphasis in some jurisdictions during the Coalition’s first decade has been on building welcoming and inclusive communities focusing on ethno-cultural diversity and barriers, in part due to economic drivers related to immigration. Broadening efforts to include discrimination related to multiple dimensions of diversity could support greater inclusiveness across a range of vulnerable or marginalized communities.

Sharing knowledge, strategies and expertise is critical in building the “coalition” within municipalities and among municipalities and partners. The more engaged the network of municipalities and partners, the greater the opportunity to identify needs, access resources, knowledge and expertise, share and learn from each other, secure support, build overall capacity, and develop tangible outcomes.

The partnership in Alberta between the Alberta Urban Municipalities Association and the Alberta Human Rights Commission is a unique model in Canada. With dedicated resources and staffing, the Welcoming and Inclusive Communities (WIC initiative) championed CCMARD in Alberta, and built a network to exchange knowledge and ideas, identified and developed needed tools and resources, built capacity, identified promising practices, supported collaboration across issues and regions, and developed an evaluative tool that communities can use to track and monitor their efforts. The model points to the benefits of an effective partnership in supporting coalition-building.

Moving forward into CCMARD’s next decade, it would be helpful to establish a collaborative governance model that supports this dynamic and complex network of diverse members and partners working together. There needs to be consensus on where responsibility, authority and accountability rest for shaping the agenda and moving it forward. Ideally, a governance model can be identified that supports CCMARD’s collaborative efforts to reduce racism and discrimination and enables these efforts to be integrated with other social change initiatives addressing related inequities. If we are to move CCMARD forward, we need to continue to build momentum, achieve traction, and sustain the work over time. Issues include maintaining the energy and engagement of current members and securing new members, working through resource challenges, and continuing the commitment to the work in the face of competing priorities. Our challenge will be to keep the spotlight on this important work, recognize and celebrate the work done by member municipalities, and be intentional about our collaborative efforts to work on an agenda of social change through the efforts of the broader coalition.

CCMARD, RECONCILIATION AND ABORIGINAL PEOPLES IN CANADA

DANIKA B. LITTLECHILD lives in Maskwacis, Alberta. She is the Vice-President of the Canadian Commission for UNESCO and chaired its Sectoral Commission on Culture, Communication and Information from 2007-2011. Danika currently practices law in Ermineskin Cree Nation, working with Indigenous Peoples in a variety of areas including governance, Indigenous legal orders, environment, and international law. Danika also serves as consulting legal counsel for the International Indian Treaty Council (IITC, www.treatycouncil.org), an Indigenous NGO with General Consultative Status (ECOSOC), which represents Indigenous Peoples from North America, Latin America, the Caribbean and the Pacific. Danika served as a member and Deputy Vice Chair of the Board of Directors of the North-South Institute (www.nsi-ins.ca), recognized as a leading global think tank, from 2008-2014.

I was a member of the pan-Canadian working group that, in 2005, established the Declaration to be signed by municipalities joining the Coalition. This group also adapted the Commitments identified at the international level to outline the role of Canadian municipalities in the CCMARD initiative. One of the goals of our work was to ensure the inclusivity of Aboriginal peoples in the foundational documents to be used by municipalities. Being a member of a First Nation myself, situated near two municipalities, I understood some of the challenges and intricacies of historical and contemporary relations between Aboriginal communities and surrounding municipalities.

It is not always easy to understand how Aboriginal peoples “fit into” a conversation about diversity, racism, and discrimination. This is complicated by the fact that much of Aboriginal identity and citizenship is dictated by complex and extensive laws and policies. Yet, there are many instances of heightened conflict, racism, and discrimination in regions where Aboriginal communities are located in close proximity to municipalities. In 2005, I felt strongly that the CCMARD initiative offered a tool and a mechanism to address such situations. Almost ten years later, I continue to have faith in

the utility and potential of CCMARD to open the dialogue between Aboriginal and non-Aboriginal Canadians about racism and discrimination.

We are in an era of reconciliation. In 2008, the Government of Canada issued an apology for the appalling history of residential schools in Canada (which only ended in 1996). We have seen the establishment of the Truth and Reconciliation Commission (TRC) of Canada, whose mandate comes to an end in 2015. The work of the TRC has led to new conversations between and amongst Canadians about our shared history in Canada, in particular the dark chapter of residential schools. Both of my parents attended residential schools, and I continue to live with that legacy as a child of survivors. We have recently heard from the Supreme Court of Canada that reconciliation has to form the basis of our future relations – between Aboriginal and non-Aboriginal Canadians. But what does reconciliation mean?

It is not only about addressing the singular issue of residential schools. It must be so much more than that. The content of that wonderful word – reconciliation – must be carefully constructed, with fulsome and active contributions of Aboriginal

peoples. A significant aspect of reconciliation must happen between communities, at the local level. This is where CCMARD has an important role to play.

CCMARD has the potential to be used as a tool for reconciliation because its framework is so expansive and visionary. There is room within that framework for the voices and perspectives of diverse Aboriginal peoples, those living in municipalities or those from closely situated communities or reserves. CCMARD can provide the space for respectful dialogue and progress towards a kind of reconciliation that we can all agree upon.

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