

*Adapting to COVID-19: Answering the Call to and Becoming an Ally*

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## Territorial Acknowledgement

Kyra Garson:

Good morning; actually, could we go to the next slide, please?

Kyra Garson:

On behalf of the panelists, we'd like to acknowledge that we are speaking to you today from the unceded occupied territories of multiple nations.

Kyra Garson:

At this time, we invite you to take a moment to be present in your own acknowledgement of the territory that you are joining us from. If you prefer, you can type it into the chat box, that would be nice. Or just to take a moment.

Kyra Garson:

While we're doing this, I'd like to ask one of our panelists, Justin Wilson, to get us started in a good way. Justin?

Justin Wilson:

[Indigenous language 00:00:41].

Justin Wilson:

I open these words with a paddle song. Before I sing the song, I just want to share with everyone how grateful I am that you are all here, and that you're keeping yourself well and in good spirits.

Justin Wilson:

One of the things that's important is I always ask institutions whether or not they have an elder in residence that should be doing a lot of these different protocols.

Justin Wilson:

On behalf of all of us and our panelists, I'm going to share the Heiltsuk Paddle Song. I won't sing it all; I'll just sing a couple of lines.

Justin Wilson:

Whenever we enter someone's occupied territory, we always raise our paddles and come with our highest and best purpose.

Justin Wilson:

(singing)

Justin Wilson:

[Indigenous language 00:03:01].

Kyra Garson:

Thank you, Justin, for that song. When I was speaking to Justin and he offered to sing the song, he said to me that this was an invitation for all of us to get in the canoe and take up a paddle. I think that's a great way to begin and to get us started.

## Introduction

Kyra Garson:

Good morning, everyone. My name is Kyra Garson. Thank you for joining us this morning, for what we believe is a very important and timely dialogue.

Kyra Garson:

Of course, anti-racism allying with black, indigenous, and people of color has always been important in educational contexts. But it seems that at this time it's particularly critical, when the first months of 2020 have really propelled these issues to the forefront.

Kyra Garson:

COVID-19 has laid bare many inequities inherent in our society. We're seeing this globally as well, and exposed more fully the systems that maintain oppressions and injustices.

Kyra Garson:

Many of us were alarmed and disgusted by the anti-Asian incidents as COVID began to spread. Then, we watched the horrific video of George Floyd's murder, and began to see a really growing awareness and increasing outrage at similar treatment of black, indigenous people of color in Canada.

Kyra Garson:

Even a quick Google search will show us that there's countless incidences of racism occurring in colleges and universities across the country. I think there's a growing agreement that our educational systems serve to maintain and perpetuate many of the injustices that we're witnessing.

Kyra Garson:

Today we're very fortunate to hear the thoughts, ideas, and experiences of our very diverse group of panelists who represent different regions, institutional types, positions within these institutions, and disciplinary perspectives. I'm so grateful that they all accepted the invitation to share with us today.

Kyra Garson:

Many of you will have read their biographies online. So in lieu of formal introductions, I will simply ask each of the panelists to say hello to us. Also to provide us with one word that captures their feelings or thoughts on today's topic as a way to get us going.

Kyra Garson:

Their bios will also be posted in the chat while they're being introduced. If you haven't had a chance to read those, you're welcome to do that at this time.

Kyra Garson:

I'm going to go alphabetically, so I'm going to ask Rohene to get us started. Rohene?

Rohene Bouajram:

Thank you so much, Kyra. Good morning to everyone; it's morning for me, or hello, wherever you may be.

Rohene Bouajram:

The word that I think I bring to you today is a word from my language, which is the Shona African dialect of Zimbabwe, which is the country that I was born and raised for many years. And that word is [Shona African language 00:05:55], which means hope. That is, I think, something that signifies where I am today, and where I hope we will continue to be in the future. Thank you, Kyra.

Kyra Garson:

Thank you, Rohene. Could I ask Stan to go next?

Stan Chung:

Thank you. My word is humility. I come to you from the ancestral territory of the Ktunaxa People.

Kyra Garson:

Thank you, Stan. Next, Moussa.

Moussa Magassa:

Hi, everyone. My name is Moussa Magassa. I was born in Senegal in West Africa, and spent most of my time in South Africa and other places. What I have today starts with the first letter of my name, M, and it is mindful Moussa.

Moussa Magassa:

I like to see myself as mindful, because as we say back in my culture, your action may define you, but the words you say, or you utter, they will make or unmake you. It is why everything I'm going to say, I will try to be very mindful.

Kyra Garson:

Thank you for the good reminder, Moussa. Next, Amie.

Amie McLean:

[Indigenous language 00:07:14].

Amie McLean:

Hello, everybody. My name's Amie. I'm speaking to you today from the unceded occupied territory of the Tk'emlúps te Secwépemc within Secwépemc'ulucw. The word that I wanted to share today, that I'm bringing to this conversation, is solidarity

Kyra Garson:

Wonderful. Thank you. Can we go to Harminder?

Harminder Padda:

Hello, everyone. My name's Harminder Padda. One word that captures my thoughts and feelings about today's topic is unity.

Kyra Garson:

Thank you, Harminder. And we will finish up with Justin.

Justin Wilson:

I have to be the one that's always difficult, putting me into a box. There's a lot of words, but the one word that really comes to mind is dignity.

Kyra Garson:

Thank you so much. All of these words we'll carry with us through the discussion and the weeks and months ahead of us.

Kyra Garson:

I will be posing a series of questions to the panelists, who will respond in turn to the questions, and/or the responses of other panelists. Everyone else, your questions or your comments are welcome.

Kyra Garson:

You can use the Q&A function, or if you want to make comments, you can post them also in the comment box.

Kyra Garson:

If you're asking questions that you'd like a specific panelist to reply to or respond to, if you could just put that in with the question that would be wonderful. Or it can be just a question in general to the entire panel, and we'll see who is able to answer that.

## Question 1:

Kyra Garson:

So without further ado, I think we'll get started. I'm going to pose the first question to the student on our panel, Harminder. Others will be able to also respond to the question.

Kyra Garson:

In recent months, anti-racism actions have shifted the landscape for many. Particularly due to the heightened critique of systemic forms of racialized oppression from institutions such as policing, justice, health, and of course, education.

Kyra Garson:

How has the Black Lives Matter movement and other calls for systemic change shifted your personal sense of how differently oppression might be resisted and overcome? Harminder?

Harminder Padda:

Thank you, Kyra. As a nursing student, systemic oppression has been one of the many motivating factors for me wanting to be actively involved in the process of change with regards to anti-oppression and being an ally.

Harminder Padda:

Like I said, I'm going into my second year. Just reflecting back to my learning from first year, the healthcare system to this day, still oppresses people of color and minority populations.

Harminder Padda:

In fact, there have been serious events associated with the ignorance of healthcare staff that have led to the death of people belonging to a minority group.

Harminder Padda:

When I first learned about these instances, it was real shocking, and just an eye-opener to the harsh reality of our healthcare system to this day.

Harminder Padda:

It honestly made me feel very angry and displeased, and it shifted my mindset to willingly move past my comfort zone and initiate change as a future nurse.

Harminder Padda:

Now, talking more specifically to the Black Lives Matter movement, my personal sense about how oppression must be resisted and overcome relates to one word. That is why.

Harminder Padda:

Why do our fellow black people have to suffer, lose lives, lose loved ones and endure pain a countless number of times for there to be change in our system, that should have been in place to begin with?

Harminder Padda:

The Black Lives Matter movement has shifted my sense in a way that I have begun to believe it does not matter how well you think you are doing as a non-black individual. You can always do more, and do better.

Harminder Padda:

When I say do more and do better, I'm referring to first taking the time to learn about what black people are trying to say, and then helping them bring forth and strengthen their voices. This is where non-black people can provide tremendous help.

Harminder Padda:

It is evident that we are living in a world where differences in privilege exist with regards to skin color. White privilege can be taken into context and used to raise awareness for injustice towards the black community.

Harminder Padda:

Similar to that, it may not only be white privilege, but other privileges may also be used to amplify black voices in the same way.

Harminder Padda:

I would also like to bring in some of my personal experiences into the discussion of this question. I am a first-generation Canadian. Although this is my home country, there have been times when I've experienced being treated differently due to my skin color. This has definitely impacted the way I interacted with others.

Harminder Padda:

The Black Lives Matter movement has now provided me with even deeper motivation to not accept feeling uncomfortable in these situations. I really believe that the system we live in has been oppressing for far too long, and it is time for change. Everybody can play a part in being involved and moving towards a more inclusive and anti-oppressive world. Thank you.

Kyra Garson:

Thank you, Harminder. I wanted to also see if Stan would like to respond to how the recent events might shift how we view resistance. Stan?

Stan Chung:

Thank you. And thank you, Harminder. I was moved by your expression of your own personal experiences. So I think I'll shift what I was going to say and talk a little bit about my own.

Stan Chung:

If you can see my face, what do you see? What kind of judgments do you form by looking at my bushy eyebrows, my hair, the way I speak?

Stan Chung:

I was born in 1962 in Seoul, Korea. I came to Canada in 1965, the son of a student. When my father was asked to come to Canada to study, his professors told him, "Why don't you come first? Then your wife, then your children."

Stan Chung:

My father obeyed. But that meant that I was without my parents at a very young age, three to four. So was my sister; she was two years old.

Stan Chung:

Because my father listened to the professor who told him to stage the arrival, I thought my parents were dead. I was three years old. I lived without them for a year in my grandmother's house. But I mourned them. My sister also thought she was abandoned, because we were young.

Stan Chung:

Although if you look at me, you might know that I have a PhD. I've been a VP, academic, and dean, I've had a long, and some would say, distinguished career. I still cry inside. I still find myself not belonging.

Stan Chung:

I don't belong to my own Korean Canadian community. I work very hard as an ally to indigenous groups, but they can also see my sadness.

Stan Chung:

Many of us who come to Canada don't understand our own pain. But the Black Lives movement has helped me delve into my own ancestry, interrogate who I am, and to see an emerging complicity in my own success and in my own family's ambitions.

Stan Chung:

In terms of white privilege, in terms of a democracy that uses equality to its own advantages, to the many students that I've been responsible for, and faculty as a senior administrator. Where I've seen how difficult it is for people of color to get to the gates of the institution.

Stan Chung:

I mean, we can be very proud of the many marginalized and oppressed people that actually enter our colleges and universities. But we shouldn't be so surprised to understand how many people don't make it to the street. Who don't make it inside the doorway, because we see our own success and we see our own advantages. But it's very difficult to see the experiences of other people.

Stan Chung:

So when you hear my voice and when you see my face, please be reminded that you can't know the experience of another person. You can't know their oppression. But you can critically interrogate your own ancestry and unearth your own complicity.

Stan Chung:

You can learn about the historical ancestral circumstances between you and black people, indigenous people, oppressed people everywhere. I think that's the only way. In my work, I call it the other within.

Stan Chung:

In my journey, I have imperfectly embraced a radical humility that as allies, we are blind to the impact of systemic racism. That we must first deeply learn about the historical situation of ourselves, and the communities with which we want to support.

Stan Chung:

And I guess that means for me, it means interrogating with a radical humility. Being a keyboard warrior isn't the way to fight oppression. It might be a way to begin. Facebook posts and marches are a good start.

Stan Chung:

But our institutions require a strategic and cultural shift. Particularly when our institutions support our own advancement and blindly oppress those who don't fit the majority view and culture.

Stan Chung:

So that's me. When you see my face, I hope you could be reminded of the humility required to understand your own ancestral journey, as I have imperfectly tried to do in my own. Thank you for being here.

Kyra Garson:

Thank you, Stan. I'd like to invite Moussa to respond, either to the question or to what Harminder and Stan have shared. Moussa?

Moussa Magassa:

Yeah. Thank you so much, Harminder and Stan, for saying that. I think what I take away from both of you, what you say is those critical experiences that people like us have had.

Moussa Magassa:

I call them critical because they are not ones. They are not two. And every incident of racism is the incident. There is no small one, there is no big one, because racism is compounded. It is everyday racism.

Moussa Magassa:

If I look at myself as a young man being beaten in a coffee shop in Paris in front of 29 adults, and no one intervened, I can tell you how racism is pervasive. My experiences of people who witness racism is that they always come with many reasons to justify why they didn't intervene.

Moussa Magassa:

Today we are talking about allyship. And it is very important that before we talk about allyship, we talk about putting words, the right words on what we call racism.

Moussa Magassa:

We have seen in our institution in Canada for many years, that people like us would [inaudible 00:20:40] racism more are oftentimes we are shut in our institution. Or we are forced to use different language to describe or talk about racism.

Moussa Magassa:

Diversity is one of the words that come. Oftentime, that's the word they try to dilute the concept of racism. Nowadays, we talk about implicit bias. I was just challenging on CBC just few weeks ago, that implicit bias is not anti-racism [inaudible 00:21:05].

Moussa Magassa:

The third one is the concept of EDI: Equity, Diversity, and Inclusion. Our institution like to brand issues as concept. But I really challenge us to really deconstruct what they mean, because they might not mean what we mean.

Moussa Magassa:

The last one is when we talk about multiculturalism, I think we need to revise it. Critics are out there, but we still don't want to acknowledge that multiculturalism is not anti-racism.

Moussa Magassa:

Why I say that is that people like me, our experiences of racism go all the way back to the beginning of the world. It is even inscribed in religious books, where black people have been described as being at the bottom.

Moussa Magassa:

If we want to do anti-racism work, we need to go all the way down there. Our institution are a reflect of our society. We need also to look up then what our society is doing.

Moussa Magassa:

But most importantly, let me tell you ... I think, Stan, what you say, I like it. The keyboard warrior. Some people can do this once a while. But people like me, we can't leave. We can't take a break. Racism is everyday indignity. Everyday insults. Everyday attack on our dignity.

Moussa Magassa:

Our institution need to look at the policy that is in place. They need to look at the policies they have, whether it is a policy called discrimination and harassment; whether it is a policy called inclusion. But our institution have to deconstruct that policy.

Moussa Magassa:

But most importantly, as I told the BC premier at the Parliament, they come to do this work without us. If they want to do anti-racism without us, it should be called something else. Not anti-racism.

Moussa Magassa:

To racism without us, it should be called something else, not anti-racist. Allyship is our voice come first and their voice just follow. The last thing I want to add is that when we talk, and this is very important, when we talk about how the Black Lives Matter have shifted our personal experiences or personal sense of how differently operation must be resisted and overcome. I will say that for me, my experience of the Black Lives Matter is not a new thing. I've been crying out Black Lives Matter for years. That was the reason I left France and went to South Africa in the '92 fight apartheid. But most importantly, the Black

Lives Matter have reminded me and I want to remind you also that racism is our business and our responsibility, all of us. We need to fight it from the center.

Moussa Magassa:

People like me have been fighting it from the margin. Nowadays I realize that no, we need to do anti-racism work from the center, so that we can have the ripple effect we need when you throw a stone in the ocean. If you do it from the margin, you are on the shore, and you throw a stone, it doesn't take too much to ripple around. So that's just a few of the thought I want to remind you, the Black Lives Matter mean, you can't sit and watch anymore. We all have to do something, but the most important thing we can do is in our institution by challenging the racist policy that are in place, the concept of good fit and bad fit, we need to talk about it. And finally, we need to deconstruct the concept of them and us. Thank you.

Duane Seibel:

Thank you, Moussa. Yes, we need to be challenged. I wonder if any of the other panelists would like to briefly respond to Moussa or Stan and Harminder?

Stan Chung:

Yes. If I could add to Moussa's statement, because I've worked within BC educational institutions for 30 years, I have to say that many people don't understand or don't wish to understand policy or the rules that govern institutions. And that's why anti-racism has to get into policy. And it's going to go far beyond anti harassment and whistle blowing, et cetera. It has to be strategic and it has to be cultural. One of the first things we have to do is to understand that, the word cultural. Change has to be cultural. Change doesn't occur by creating things that will create more enmity. Change has to begin with education, with discussion, with dialogue. At the same time, we have to be strategic in our policymaking. We have to work together, we have to include the voices of those that we're trying to represent.

Stan Chung:

Being strategic means we need to understand the role of leadership, our presidents, our vice presidents, have to understand that often they are the ones that are the weakest link. We have to understand that strategic means working together across all the communities to get the policies, procedures, and just to take a moment to unpack what an example of policy, hiring policy, HR policy. This is where a lot of mistakes and a lot of harm are created. We need policies that do more than state equity, I mean, equality. We need equity based policies. If we choose the equal route, we will simply reinforce the status quo. So I agree that we need to work on policy and it should be something that all the institutions develop working groups and begin as soon as possible.

Kyra Garson:

Thank you, Stan. Others, or shall we move forward?

Justin Wilson:

I just want to add something, and when you mentioned that. The one word that comes to mind for me, and I really appreciate Moussa's sharing and as well as Stan talking about keyboard warrior ship, is the whole... There's a huge difference in my embedded experiences with regards to policy versus practice. And Peter Drucker, probably everyone may or may not know, said that, culture eats policy for breakfast

every day of the week. And we need more accountability in senior leadership, because as I will talk about later, we just need to focus on practices. I think that's the only thing I'd like to share.

## Question 2

Kyra Garson:

Thank you, Justin. So one of the things that we're wanting to focus on today and we're getting in calls to action here from Moussa personal experiences, as well as a real understanding that this is a daily sort of journey. And so, many people are joining, thinking, what can I do? How can I be an ally? What does that mean? So allyship can be understood as a way of standing with marginalized or oppressed peoples without further disempowering or recolonizing or retraumatizing in that process. So I want to invite some of the other panelists to respond, and I'm going to start with [Rohene 00:06:13]. What in your experience, Rohene, is the key nuance or recognition that's required to this notion of allying or allyship? Rohene.

Rohene Bouajram:

Thank you, Kyra. I'm going to offer three points, but before I do, I just want to acknowledge the incredible and powerful truths that both Stan, Harminder and Moussa, as well as Justin have shared. And thank you for bringing, not only vulnerability, but also a reflection of your personal experience. I'll do the same in concert. I immigrated from Zimbabwe in 2002. And like any immigrant, the hope of coming to Canada is usually masked with this idea of multiculturalism, acceptance, welcoming. That was far from the truth of my experience or the experience of my family.

Rohene Bouajram:

The only difference that I'd like to offer today is that in a country that was ruled by colonial powers, i.e., Zimbabwe, where I was from, racism was very much at the forefront, and you could see it, understand it, and act upon it. In Canada, it's not the same. Racism is very subtle, it's sophisticated, and it's devastating to the point that it makes individuals, particularly marginalized and oppressed individuals, feel as if what they're seeing, experiencing and feeling isn't truly happening. And that is something we do need to change, because if we continue to perpetuate structures of racism in a way that as Justin has mentioned, policies will just continue to mask and allow practices to continue, and we're not actually changing the pot that we are all trying to fight for.

Rohene Bouajram:

So I offer three points. The first one is answering the call. As panelists, when we decided to put together the topic session, we were quite intentional in putting answering the call first, because that really is something that we all need to think about seriously. And thank you to everyone who's joining us this morning, because clearly, there's not only a level of interest, but curiosity about answering the call that you're bringing today.

Rohene Bouajram:

But part of that session title was also an acknowledgement of becoming, which in my view is a kickstart to raising awareness of injustice and racism and discrimination. But hopefully that that quickly gets replaced with a commitment to being an ally as an ongoing commitment, not just something that is once a day, once a week, where you would post something in solidarity. And while you, me, we, may never

understand fully the lived experience of marginalized people, that standing alongside them also means amplifying their voices in a way in which you're not leading their voices, nor lagging behind, because both of those actions are a subtle form of oppression, and in many cases performative allyship.

Rohene Bouajram:

My second point is also about emotional commitment. Allyship is about emotional commitment. And let me give you a concrete example. As a black woman, particularly in the hierarchy of educational institutions, the structures, the tables, the places of hierarchy were not made for my voices, my ideas, my intellectual opinions, or just simply me. And I'm constantly reminded that on a daily basis. Particularly in meetings, when I often provide an idea, hopefully the reaction I'm going for is enthusiasm and agreement, especially if it's a good idea. But what I often get is nonce as a way of just being complacent or silence.

Rohene Bouajram:

And when I leave the meeting, that is often when I have somebody come to me and say, "Are you okay? That was a really good idea." While I appreciate that emotional commitment post-meeting, I don't need it then. What I need is in the meeting for you to validate my idea, particularly if it was a good one. If it wasn't, let me know that it wasn't after the meeting, but I needed to validate that because that is when it's going to be most powerful, most relevant and most impactful. And that to me is allyship in its truest form, in the form of the concrete example that I've provided.

Rohene Bouajram:

And my last point is that allyship is also exhausting. Whether you're joining us for the first time to this conversation, or whether you are and have been on this bus and in this paddle and this canoe for many decades, we recognize that commitment to being an ally is exhausting. So as Moussa had mentioned, yes, often individuals of marginalized start being marginalized and oppressed groups don't always have the ability to step out, I do offer the importance of self care, and that you choose to tap in and tap out when it makes the most sense, because this journey can be exhausting, it can be emotionally draining, but above all, we always want to be allies, because that's the change that I see in the future. Thank you, Kyra.

Kyra Garson:

Thank you, Rohene. I'd like to invite both Justin and Amie to respond to the question about sort of the requirements or this notion of how we're framing allying and allyship. So we'll start with Justin and then we'll go to Amie. Thank you.

Justin Wilson:

Thank you, Rohene. I want to talk a little bit about context today. I kind of feel like Sesame Street right now, because I'm talking about, today's webinar is brought to you by the letter C and context matters. And preparing for this, I came across some work I did back in 2017, and we read the Parker Palmer's book, *The Courage to Teach*. And I wrote down one of my favorite quotes. The self is not infinitely elastic, it has potentials and it has limits. If the work we do lacks integrity for us, then the work and the people we do it with will suffer.

Justin Wilson:

And then I wrote down something that I think all of us are probably talking about. It's the elephant in the room, and that's fear. And I wrote down something, and I said, I'm curious as to what point or threshold does my own duty of fidelity to my employer impede a, my courage to educate, b, our collegiality, and c, our fundamental needs for both academic and cultural freedom.

Justin Wilson:

So what I'm going to share a little bit about today is, if you know what I'm about to share intuitively, I'm asking for ancestral clarity. If you're new to this conversation, then you're going to need to buckle up and strapped in. I just recently watched Immigration Nation, and the dangers of people just doing their jobs is closer than we think. I want to be really clear here. We, as scholars, are needed now more than ever to educate with kindness, compassion and love. We need to rehumanize post-secondary education. And we have to transform collegial supremacy.

Justin Wilson:

In the words of Martin Luther King, in the end, we will not remember the words of our enemies, but the silence of our friends, our colleagues, and our family. When the Indian residential schools were at the height of their enrollment strategies, bureaucrats, teachers, and everyday Canadians were also just doing their jobs. This is what Murray Sinclair meant when he said education got us into this mess in the first place, and education must get us out. I've since revised this to read, educators must get us out of this mess, because systems don't make decisions, people do.

Justin Wilson:

As I learned from Cindy Blackstock, be like Peter, and find your moral courage. And I've been really thinking about what does it mean to be an ally? And as you mentioned earlier, Kyra, you have to be prepared to grab a paddle, hop in the canoe, and row. Share the load, share the emotional and spiritual labor associated with things that are eroding my vibrancy as an indigenous scholar, and all of the people who have these embodied experiences.

Justin Wilson:

And this means acknowledging that indigenous intellects, spiritualities, languages, cultures are still being systematically erased. There's no such thing in my lived experience as an indigenous homogenous group, and post-secondary administrators in positions of power and privilege have to be held accountable. Stop misrepresenting and silencing community-based participatory perspectives when they are trying to protect their cultural and spiritual integrity as identified in Bill C-41, United Nations Declaration on the Rights of Indigenous Peoples. Stop reaching for the low-hanging fruit of consultation by convenience, if you want the culture, then you have to be prepared to lean into the community-based intersectional struggle.

Justin Wilson:

When collegial supremacy impedes indigenous scholarly contributions and community-based voices, they often become targets because they could become inconvenient to management, prerogative. And the literature is really clear, collegial supremacy divides, isolates, and condemns the other. The impacts are well-known and discussed, I think Rohene hinted at a lot of the bodily impacts, but I'm here today to

call it out for what it is, psychological bullying, workplace mobbing, epistemic and emotional violence, often masked by notions of collegiality.

Justin Wilson:

And if you're interested in knowing more, I've taken the liberty of putting together a package. And I think they're going to throw up the link in the chat box, and hopefully this will help understand and connect the dots with regards to context as to what's being shared here today. Thank you for listening. All my relations.

Kyra Garson:

Thank you, Justin. Yes, the screen is up now and you can all download the package that Justin prepared from the Dropbox link that's in the chat box. Amie, would you like to address the question?

Amie McLean:

Yeah, and I'd like to begin just by really thanking Rohene and Justin, and really all of the panelists for their important insights. I'm very honored to be able to learn from you all here today. So as I was thinking about this question, much like Rohene, I really wanted to trouble the notion of ally as an identity, because I want to argue that it's not, it's not some identity that you can never sit comfortably within. It's never finished, right? There's the argument that allyship is very much the verb, it's a thing that is done and has to be continued to be done over and over again.

Amie McLean:

And even the term itself is uncomfortable and uncertain for me in the sense that it can be dangerous if we start thinking that being an ally is that identity that is finished. From Martin Luther King, to Robin DiAngelo, to Lynn Gehl and over and over and over again, the dangers posed by well intentioned folks who assume that they get it, and that they're the good ones, have been demonstrated over and over and over again. And we can see those dynamics play out over and over again in post-secondary education as well. So this is true among faculty members, but also administrators, staff, and among students also.

Amie McLean:

And certainly these issues have really come into sharp relief as institutions have struggled to articulate their responses to Black Lives Matter. And there are a lot of really important critiques out there about people giving superficial performances of allyship or engaging in diversity branding. And I really thank the panelists who've already raised this here today.

Amie McLean:

The importance that allyship can be something that you do for a pat on the back or a superficial one-off, and it really means doing that solidarity work every single day. Anti-racist scholars and advocates have been really clear that for white folks like me answering the call really involves taking responsibility for the operation of oppression, racism, and white supremacy within my communities and within my institution. It's also really crucial within that we openly acknowledge and wrestle with the tensions between being called to show up and the dangers of trying to take over, which can be a particular danger among people who think that they've fully arrived at allyship or are assuming that they truly and definitively get it.

Amie McLean:

So there's a tension here. And at the same time, we also, the research is absolutely unequivocal. On campuses, it is disproportionately members of equity seeking groups who are called on again and again to do this work, often off the side of their desks, often while they're underpaid and overworked and under-resourced as well. So I want to reiterate that call that this is work that we all need to do. Everyone needs to step in and carry this load, especially those of us who benefit most from the system of oppression that we're all enmeshed in.

Amie McLean:

So to me, being an ally really means that you have to show up and you have to keep on showing up, but always keeping in mind, of course, that a lot of the time, almost all of the time really, allies from more privileged positions, such as white folks like me, need to show up, need to listen and to follow, and not to lead.

### Question 3

Kyra Garson:

Thank you, Amie, very important points for us to ponder. I see there's a little bit of chat going on, so yes, please put your comments into the chat and we'll try to cycle back to them later. So I want to move on to a slightly different question. We've talked a bit about sort of our personal positions within this context, and also some ideas about what we're really talking about, what it might mean.

Kyra Garson:

And so, it's clear that racialized depression, and its intersections, which was raised by Justin, I believe, are really visible to many of us, but they're not so visible to all of us. And so I'd like to ask the panelists, what is one tool or strategy or insight or perhaps it's a resource, that you think can help to deepen understanding? I'd like to address that question to Moussa first.

Kyra Garson:

I mean, I'd like to address that question to Moussa first. Moussa.

Moussa Magassa:

Thank you Kyra. So, thank you all the panelists, because I think we are really following a very good strategic presentation here in term of deconstruction of concept. Allyship is one of them, that really need to be deconstructed because often time we confuse it with many other things. When we talk about strategies or tools or insight or a resource to do this kind of work and deepen our understanding of anti-racism, there is three or four key things I think institution have to take on in order to really get to the bottom of the issues. The first one is you have to know what is going on. At UVic, what we did two years ago, when the university ask me openly to go now into anti-racism work, which I have been doing for more than 10 years on the margin, but now it becomes... When I got this, I say, I want to do it from the center.

Moussa Magassa:

And the first thing we did is a literature review. We look at the practices, how anti-racism work has been done here. We listen to the folks who are [inaudible 00:47:19] group and talk to people. And here's the

side of the story. This was easy for me because my PhD thesis was on Islamophobia and anti-Muslim racism. So I have the resources and the understanding about doing this and also get the connection all over Canada to do this research. The second thing we, you need in your institution and we did at UVic is we had courageous conversations. At Uvic, every year for the last three years, we have what we call five days of action. And during those five days, our office sponsor and encourage every department and every unit on campus to take on some of the topic of EDI and engage in critical reflection. So we have to have the courageous, the courage to have those conversation.

Moussa Magassa:

I even call them courageous kaffir. And the third one is then, every year we reconvene a big symposium where we have key note speaker. I'm sure some of you are aware that we had one year Robin DiAngelo who came to UVic and other people. So it is very important that we do this. And then we went to do the workshop. Oftentime workshops on anti-racism are criticized as, "It only bring in those who are already converted." But we think that if you do that, then you can get there. And so the workshop, we staged it in three levels. The first level is, what we did, we did a workshop called anti-racism awareness. And it is a pathway. This morning, we were talking about a canoe to paddle through the stream. Here, we have a pathways across the stream. And as you can see, what we first did is to deconstruct the concept of racism by going back to the roots of racism, the history of racism, the colonization and everything else that come with it.

Moussa Magassa:

And then we move to talk about the system of racism. For example, when I finished this morning, with you this afternoon, I'm teaching a workshop on anti-racism awareness. And then I'll ask people to reflect on their own department, to think about their department, to think about their unit, to think about their offices, how system of racism manifest and what are the policies and the practices that entrench racism in these systems. Then we moved to talk about socialization. It is not only how people have been raised and grow up and brought up in their families, but it is also socialization in our offices. The culture of the office, of the unit, the culture of whatever you call it but it is the institution.

Moussa Magassa:

And once we get there, then the last piece I usually do is to get people to reflect on all the learning and experiences. And then we break into cases studies to take action. So we give them concrete tools to take actions. To take action about racism and what to do about it. So for me, this is one tool. One of the key things I will add is that, when you're doing anti-racism work and you want to become an ally, me I will call it, if you want to become an anti-racist, social change maker, you have to learn about racism and how it had evolved to time and in your organization and in your life. You have to become aware of the subtle racist ideas you may have unknowingly supported and reconsile. You also have to critically reflect on the policies, the attitudes, the behavior, and the culture of your organization.

Moussa Magassa:

You have to start supporting anti-racists behavior and action, rather than racist policies. You have to be courageous. Yes, you have to be very courageous. This work, as Stan was telling you, it is not easy. You have to be courageous. You have to be ethical. You have to be just inhuman. You have to listen and to trust our stories and the stories of the victim of racism without blaming us or blaming them. You have to use your privilege and you have to take the mantle to hint and know that racism doesn't benefit anyone. You have to take a stand. If you are with us, boldly say it. As Rohene said, we don't need you to come in

the hallway and tell us we did very well at the meeting. If you think what we saying is relevant, validate it during the meeting. Acknowledge and correct your own implicit bias. And please, don't do implicit bias training in your organization and think that it is anti-racism training. These are not the same.

Moussa Magassa:

Acknowledge your privilege. You cannot be colorblind. I often tell people who say, "Moussa, don't worry, I don't see you as black." I usually say my friend, I think you have a serious problem. You need to check your eye prescription. I am black, and I'm going to stay black. Colorblindness doesn't fit anti-racism work. Do the work, read, study, learn, advocate when we are locked in the room. And finally, don't turn away because us, we can't. Everyday in and out, we have to face racism. And not only it doesn't benefit us, but it doesn't benefit you. The person with really in fear in the issues of racism, it is not a racist, it is me 24 hours a day. And that's what I want you to think about when you're doing anti-racism work in your organization. As you stand still, ask yourself the policy you're doing if really is it working. If not, have the courage to do what I do, with us. Thank you.

Kyra Garson:

Thank you Moussa. Many examples, concrete examples for us to consider. I also wanted to invite Justin and Amie to maybe share with us a strategy tool or insight or resource that might help and deepen understanding. And perhaps to respond to Moussa's words as well. Thank you. So, Justin.

Justin Wilson:

Thanks Kyra. In the interest of time, normally I would be focused on the importance of talking about social penetration theory, but I don't have time for that because I think really it'd be nice to get to some questions. The one thing that has really helped me over the years is what Graham Smith calls transformative practice. And let me explain. There's a... I often employ what's called an appreciative inquiry and appreciative caring approach. And I remembered Patrick Palmer again, just for whatever re, Patrick Palmer. One of the things I wrote down earlier was I asked myself what role I am playing in perpetuating what Palmer calls, lapses of workplace immorality. That favors certain individuals and communities over others, often leaving many students, faculty, staff, and communities feeling unheard, not understood or valued.

Justin Wilson:

So whenever we discuss abusive situations at home, in the workplace, it's important to inoculate. And I often use something called the five C's. Remember, I was talking about Sesame Street earlier. By inviting curiosity, suspending judgment and leaning into transformative ambiguity. So these things are... This is an invitation to call you in. I think it's exhausting when we have to call each other out and, indigenous methodologies often talk about the importance of who am I to tell someone else's story. The second thing is the conversations that we need to have and calling it for what it is. Susan Scott wrote a beautiful book called Fierce Conversations and this is one of those conversations. And we need to talk about collegial supremacy inside our structures and practices. This isn't some abstract phenomenon. This is an everyday practice. And I think many people have embodied understandings of what that is. Thirdly, it's important to recognize that the dialogue is intergenerational and it's extremely emotionally loaded. And we need to learn about microaggression and practice nonviolent communication as Marshall Rosenberg talks about. Dialogue that compassionately enriches the other.

Justin Wilson:

Be courageous, as Brene Brown says. Vulnerability is the birthplace of creativity, innovation, and change. And if we are going to put UNDRIP and bill C-41 into ethical practice, we need to be courageous. Finally care, which means developing culturally and spiritually formed, informed interventions with community scholars alongside subject matter experts, with the embodied understanding of transformation. Now I know how much we all love our academic models and checklists, but true reconciliation is more than being an informed by standard. We have to do something. As Amie mentioned, ally is a verb because we are either dismantling intersectional violence and domination, or we're complicit as Paulette Regan talks about.

Justin Wilson:

So, these are a few things that I think about that helped me and be able to help transform a lot of the courage and bravery that needs to take place because the truth is, during this time of COVID, we are all as human beings experiencing tremendous amounts of anticipatory grief. And when we have people of color who are marginalized, I like what Moussa said earlier about, we need to center this, we need to create this critical mass. We need to be able to help our learners come prepared to tap into their full human potential. That to me is what transformative education is about. And one of the things to help do that is to practice the five C's. Thank you.

Kyra Garson:

Thank you, Justin. Amie, would you like to respond?

Amie McLean:

Thank you. As I was thinking about this question, I was really thinking about just how complex the intersectional dynamics of racism really are and the ways in which really no one person can ever completely comprehend all of the complex emergent ways that those dynamics will and can play out. And I also really want to acknowledge that in particular, the dynamics of white supremacy within a white settler society such as Canada, too often mean that white folks have the privilege of not seeing racism and its intersections. Stan spoke really powerfully to the issue of complicity. And complicity, with the in structures of oppression can really easily blind us to discrimination and the oppressions that are occurring. So there's always more to learn about operations of power in society, and the ways that, to borrow a phrase from bell hooks, imperialist, white supremacist, capitalist, hetero patriarchy really relies on that interstitially [inaudible 00:59:48] systems of oppression.

Amie McLean:

So, those of you who've worked with me for five minutes know how closely I hold the quote by Maya Angelou, "Do the best you can until you know better, then when you know better, do better." And I think about that a lot, because I think when it comes to being an ally, that means learning about allyship and what allyship looks like in different contexts. So as Moussa was talking about, the importance of really knowing the history and the broad scope of racism and colonialism, but also then to being able to learn about the locally distinct contexts, the power dynamics, the relationship, the histories involved in specific acts of solidarity. So, I just stress that there's no single playbook, no defined set of actions and what it requires to be an ally in one context might be completely the opposite in another... In one context it might be vitally important that you stand up and speak out.

Amie McLean:

In others, it might be, what it might mean is that you'd be quiet and that you actively listen and follow directions. So I just emphasize the importance of learning from the people that you're seeking to show up for. And there really is so much out there, I think a link was shared there for Dr. Lin George's ally, bill of responsibilities. Black lives matter has an incredible slew of resources on their website. Here in Canada, feminists deliver has been just doing some really amazing work. So there's so much out there, but I really do think that recognizing the limits of our understanding and engaging in equity work with ongoing humility, really necessitates, always engaging in meaningful collaboration and community building in order to do so. I'll leave it there.

## Question 4

Kyra Garson:

Thank you, Amie. Well, I'm caught a little bit conscious of the time because we do want to have some time for Q&A. However, the last question I think is important. So I'm going to ask Rohene, Stan and Harminder if they could do a slightly abbreviated response to that question. And what we wanted to end on when we were planning this panel was to sort of end with framing us our conversation around emerging hope. And so, as we know, post-secondary institutions can have a role in sustaining social change but the resistance, as we've heard from many of the panelists, as it also exists in many spaces. And so I'd like to invite Rohene and then Stan, and then Harminder to talk to us about an educational space that you're in. So it could be learning and teaching, the classroom curriculum, research, student services, one that you're familiar with and give us a sense of your emergent hope in that space going forward.

Rohene Bouajram:

Thank you. Thank you, Kyra. I'll try my best to shorten what I've been reflecting on I think for the, particularly in the last couple of months is, as a, in my institution, statements have been made around naming anti-racism, in particular anti-black racism and anti-Asian racism and to be able to see that being called out in a way now is far more refreshing than I think as... I think believe Moussa and Stan and Justin have shared with, which has been more around EDI as being more of the mosque or the framework for which institutions have been looking at what change is required. So my emergent hope really comes from the student services side and support where I am seeing, although it's small and it's certainly a start to the conversation of what does support look like from an equitable perspective to truly to support black indigenous and persons of color. And no longer adopting the perspective of we need equal resources, equal staff members, equal support, but that you might actually have need to be, imagine support differently.

Rohene Bouajram:

And that excites me because often the support and the emotional labor of truly ensuring that our black indigenous persons of color students are fully supported to their success has been on the backs of the same individuals who reflect how students are represented and look like on campus. Part of the emerging hope in supporting students from an equitable perspective is to, I think, adopt something that I often will say yes but or yes and. In other words, when we look at frameworks like appreciative inquiry, thank you so much, Jessie, for reminding me of that framework or looking at a strength-based approach or readily acknowledging students, coping and resilience resources, while those are critical and important enough practices. Maybe also adopt an end. And some students are going to require more

resilience because of the structures of racism. So can we not change the structures of racism, so they're not having to tap into those areas of resilience and coping.

Rohene Bouajram:

While we might have appreciative inquiry as a way to certainly open the conversation, and, could we not also consider that our students are coming in at different levels of privilege experiences and they're having to stretch a lot more further than their counterparts with not have to necessarily even consider that the education institution was never created for them. So those are some emerging conversations that I'm excited to start having and my hope is that they'll continue so that we can learn from our past, certainly stay focused in our present, but certainly work towards a reimagined future for our students and everyone within our community. Thank you.

Kyra Garson:

Thank you Rohene. Stan, would you like to comment?

Stan Chung:

Thank you. I appreciate the hope question because I need hope. One of the areas where I didn't have hope was when people ask about structural racism in post-secondary. I did already point to two areas, indigenous studies or adult development, ABE and I look at it international. And where I've seen, there are very strong silos in departments but there's a wide gulf between indigenous students at an institution and international students. So the hope that I see is I see faculty, many of whom are courageously doing this work, trying to bridge the chasm between indigenous students and international students. And one of the ways in which they're doing this is by leveraging home country, leveraging cultural identity. In many of our, in our curriculum, we tend to assume that if you come from somewhere else or have a different experience, when you come to post-secondary, you start again, you forget about all that and we teach you how to think critically.

Stan Chung:

These courageous faculty instructors and service department members are beginning to understand that leveraging identity, cultural identity is a way in which they're not only respect students who have different backgrounds, but to deepen and as Justin says, humanize education. So I applaud faculty and staff who are reaching out, creating those bridges between departments and doing what seemed impossible decades ago and that is creating assignments that ask students to engage and leverage each other's identity. Not the identity of belonging to a dominant mainstream Canadian culture, but who you are, who you really are, what you stand for, what you believe and allowing that to humanize post-secondary education and transform the system. Thank you.

Kyra Garson:

Thank you. So we're full circle now. Harminder, you started us off and we'll have the student perspective to finish. Thank you.

Harminder Padda:

Thank you. I would like to start off by saying, I feel so motivated and so inspired by everybody's responses so far. It's been great. I would like to discuss my learning experience in the classroom and I'll start off by saying the nursing program at Tierra.

Harminder Padda:

And I'll start off by saying the nursing program at TRU puts a lot of emphasis towards various cultural viewpoints into the curriculum. And I think the program is doing very well with ensuring that we, as students, are mindful of different cultural traditions and beliefs when we're caring for patients and continuously learning about how culture affects ways of living. However, I think the university has not incorporated many of the things that are taught within classrooms into the institution itself.

Harminder Padda:

So as a student with colored skin, I would really love to see a greater diversity within advising and support staff at the university. And I'm sure a lot of other students can speak to this, but having more people of color at the institution to support students brings forth more comfort for us and it allows us to connect through meaningful conversations and provides us a greater depth of understanding. At the moment, the university does not quite meet the diverse needs of students and this can be quite discouraging at times.

Harminder Padda:

I believe it's important to have that representation because it brings forth and strengthens the institution's stand for cultural safety and it creates a more inclusive campus. This lack in diversity, I am actually able to relate quite strongly to because I grew up as the only person of color skin in my elementary school and I had all white teachers. This environment that I was in made me unknowingly accept white culture as superior to my own, which really had detrimental impacts on the way I presented my real self to other people. And as I began to feel this way, due to the lack of cultural diversity and awareness, I really began to think there needs to be change. I would like to put forth a voice for other students who may be feeling this way and spread awareness that will allow change to be implemented. In the years to come, I really hope to be a part of the positive change that enhances and celebrates diversity on a higher level. Thank you.

## Q&A

Kyra Garson:

Wonderful. Thank you Harminder. Wise words. So we do have a little bit of time for questions. I think I will pass over to the good folks at BCcampus who are monitoring the questions that have been coming in, or if you'd like to still try to get your question in, please submit it through the Q&A function. Thank You.

Duane Seibel:

We don't currently have anything in the Q&A area at this point, so do encourage people to place something in there. We did have some questions coming in advance and I'll ask some of those now. What's the most needed change in academic practice that must happen for the ball game of students and the good of society including indigenous society?

Kyra Garson:

That's a different question, so anyone like to-

Justin Wilson:

Yeah, I would just like to answer that just from an indigenous standpoint and I just have to provide just a touch, a context. In my bio I had mentioned that I was asked to be part of the Federation of Post-Secondary Educators, Decolonization, Reconciliation and Indigenization sub-committee. This represents some extremely difficult work. From my experience, one of the things that's missing is something that came out of the Canadian Association of Universities and Teachers. It was a national conference that talked about indigenizing the academy and indigenous people's experiences, whether they're faculty or staff. The one thing that was clear was there is no... If it's important coming from a psychology background, then we'll measure it.

Justin Wilson:

Often times the Academy has hid behind the fact that there is no evidence-based statistics to provide just how harmful collegial supremacy and structural racism, the impacts it's having in our classrooms, in our structures is actually having. So one of the things is to me a challenge to the minister. If the RCMP can start looking at and investigating structural racism and the First Nations Health Authority can do it, then we need to put together a task force to begin to measure what's happening and hopefully that will lead to some accountability. Thank you.

Duane Seibel:

If nobody else wants to speak to that, I can put another question out. One individual is asking if there's any additional advice or recommendations for those who work in the private sector who want to be allies and better support to their customers as well as students?

Rohene Bouajram:

Sorry, Duane, do you mind repeating the question again if that's okay?

Duane Seibel:

Sure. Do you have any additional advice or recommendations for those that work in the private sector who want to be allies and better support to their current customers as well as students?

Moussa Magassa:

Yeah, I have some advice if that's okay. One of the advice I will give to people working in the private sector is first and foremost, is that they understand that the private sector is part of the public sector. That's very important, that what is required from the public is required from the private in term of doing anti-racism work. That's the first thing, the second thing is that the private sector that built it's work around the business bottom line. The profit is very good, but they should not use the anti-racism movement for money-making. If they have to go for implementing anti-racism work, I hope that it will be genuine, it will be honest, but most importantly, that they will use the right people to do that work and help them do it.

Moussa Magassa:

Third thing, look at the racialized people in your organizations and ask yourself the position they're holding. When was the last time you promoted any one of them? Are they overworked and underpaid? And is the position they're holding equate to their skills? We need to find something to do in term of looking at leadership issues in our organization. So that's just some of the few things I want to tell you.

You can't say you're doing diversity work, when all the leadership roles are held by one group and everyone else is at the bottom of the ladder. That's not diversity work, so that's what I want to say to the private sector. Get the training, but don't just check the box. Evaluate that training. Follow up with that training. Build it in your performance review and take conflict resolution training in case there are issues of diversity so that you can resolve it instead of expecting the person with different to leave. Because oftentimes this is what we see in institutions. So that's all.

Duane Seibel:

Okay. I have another question that's come in. I don't describe myself as an ally because I still have a lot to learn. I'm cis hetero, white female. I've attended learning circles and other opportunities to learn from others on my campus. I'm also trying to listen to podcasts and other ways to learn without putting an extra burden on my colleagues. What do you suggest about reaching out, connecting with colleagues? How will I know when I know enough to start being a more out loud ally?

Rohene Bouajram:

If I could begin. I think my fellow panelists would have lots to also add. I think one thing that we've highlighted today is allyship is an evolving and ongoing basis. You'll never truly know when you are fully an ally. You don't get... And I'm not trying to be vicious or anything, but you're not going to get an award or recognition or a button, that just doesn't come through. Where you'll know is when you are speaking up and you are seeing that you are helping support somebody to make an impact. You may not see the results right away. You may see the results in a long-term, but recognize allyship is not about you and you get the recognition of allyship. Allyship is about being in many ways in solidarity and supporting individuals for whom voices have been suppressed and oppressed for a long time.

Rohene Bouajram:

So if you've already started the work of engaging in material, listening to podcasts, in many ways my view would be you are being an ally. But now you need to then continue down this path of amplifying it in ways that it becomes, moves from the private sphere to more of a public sphere. Because as we've already been describing some of our experiences, what is more validating in many circumstances, but I do want to acknowledge Amie's comment of context being critical, is that if you can amplify things, for example, in my experience, being able to say in that meeting, I heard your idea and I would like to explain or provide support for what you've just shared. That is going a long way than coming to see me after the meeting to say, "Thank you for your suggestion and idea." So I hope that gives you a bit of inspiration for the journey that you've certainly committed to and hope the aspiration to continue down this journey without getting that confirmation that you are an ally.

Duane Seibel:

Would any other panelists like to answer that question? Okay, I'll move on to the next question. In creating a transformative context, language, and a way of being with each other as humans on spaceship earth, is there a way, context or word we can use for our allied humanity distinct from anti-racism?

Justin Wilson:

Yeah. I'll take a gander at that. I think of the late Leonard George, who this teaching was shared with me. Even in the haste, as I learned to decolonize myself, my mind, my body, my heart. I went into my PhD for the wrong reasons, but that's another story, but the word is being human. The words being

human literally mean we're all human beings. I think of concepts of [inaudible 01:21:59] meaning we're all one. Even in the [inaudible 01:22:05] concept of, [inaudible 01:22:10] we're all one. But the true definition of being human is we all suffer. We all love, we all have hope and we have to do something. Every single word in our language is verb oriented. When we introduce ourselves, we introduce ourselves in the aspirational sense. You know, Cindy Blackstock says very clearly about being the breadth of life versus the embodiment of it.

Justin Wilson:

And I think this is a real challenge for academics because of the ego that's involved. "Look at me, I made it ma." But yeah, being human, there are no degrees of collegiality. You look at the etymology of it. It really, really comes down to, are we in community? Are we being human? Even the concept of ubuntu, we can validate, the joys and the collective actualization of one another, or we can be dominant and violent towards one another. So that's how I kind of experienced it. And every day, that is very difficult work. And as I get older and Rohene talked about, the emotional exhaustion, I simply just want to be human. That's the goal every single day. And that keeps me from essentializing the other because I can't give what I don't have. And it's extremely important for me to look at things and walk on Mother Earth in a very gentle way because the ancestors are watching. My little girl is watching, and I just want to take a second to acknowledge that when we're not being human, we can cause other people pain. [foreign language 00:15:10].

Duane Seibel:

Would any other panelist like to respond?

Moussa Magassa:

Yeah, I think Justin's just said all of it. Being human as I was saying early on. This is a concept but at the same time, I hope that it become a reality in our institutions and in our work and the way we interact and do the work we're doing. Because oftentimes racism and so is expressed when we dehumanize as a people, and when we think we are superior and better than them. That's why I always challenge people when they say, "Racism is about fear." I tell them, "No." The racist who yelled at me on a bus in Vancouver and grab my book and say, "You're very lucky to be in Canada because you can read now." That racist didn't fear me. I was the one in fear, knowing that no one will intervene again. Like it happened to me many years. Knowing again, that if I go to the police who is a white guy, I will be the one who have to justify myself.

Moussa Magassa:

So being human, it is not only not doing racism. Being human, it is taking our responsibility. I call it ethical responsibility. It is to be ethically responsible and not watch wrong things going on. I think there was a great quote that says that, "The problem is not people who doing wrong. It is people who not doing anything about it." And I was talking about it is that. I want to add one thing about it. It is also for all of us, not only being human, but for all of us to do anti-racism leadership and accountability work. It is first and foremost to look at our equity commitment in our organization and see what they mean and be sure that they mean what they mean. It is to look for accountable leaders, because oftentimes what we see there is no recourse for those leaders to not meet equity goals.

Moussa Magassa:

So we have to challenge that. We have to look at the culture of impunity that is associated with our faculty and academics. And we have to challenge it and deconstruct it. Not only we need leaders who are equitable and anti-racist, but if they not, we need to find a way to remove them. And finally, I will say that we really need to hold them and ourself accountable. Because as they say in his book in 1997, he says that anti-racism work is an action oriented strategy for institution systemic change to address racism and the interlocking system of social oppression. So we need this strategy and this people who drive that strategy. If they're not anti-racist enough, then we need to change.

Rohene Bouajram:

Sorry Duane, I know you want to wrap up, but I'm just getting very much what you mentioned, Justin, in terms of ancestral clarity is I feel it's important for me to remind everyone that one day we will be ancestors to the generations to come. And they will look and say, "What did Rohene do during her time on this earth?" So I invite us to really think about when we hold ourselves accountable and think of our responsibility, we're not just thinking about ourselves today, but we're also thinking of the generations who will acknowledge that we were here at one point. Thank you.

Duane Seibel:

Okay, thank you. I'll now turn it over to Robynne to close us off.

## Closing

Robynne Devine:

Thanks Duane. So I wanted to first thank Kira for being our moderator today and pulling together such an exceptional panel of people for this session. And to the panelists, I don't even know how quite to thank you for showing up and speaking your truth with such vulnerability and helping us all in our journey to become and act as allies. This is obviously really important work and with the implications of COVID, there's so many challenges and things to think about in our sector. So I just can't thank you enough for everything that you brought to this conversation today. I would like to thank all of our attendees for coming and asking some great questions.

Robynne Devine:

This recording will get sent out to anybody who registered for this session, as well as transcriptions and closed captioning. So please watch your emails. I'd really like to thank our BCcampus support team that show up for all of these sessions and provide support to our facilitators and our panelists and Duane for continuing to work with BCcampus on the development of all of these sessions. So please watch our website. Declan maybe you could put some links in the chat if you haven't already, where folks can find recordings. And again, thank you everybody. And a huge thank you to our moderators and our panelists today. Just amazing session.