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July 14th, 2021 Virtual ProPride: Beyond Equity Towards Justice

Captioning Transcript



Angela Facundo Welcome, everyone, to Virtual ProPride: Beyond Equity Towards Justice. This event is part of our 2021 Virtual ProPride series that is focussed on moving beyond diversity, equity, and inclusion. My name is Angela Facundo and I'm a member of the Pride at Work Canada Board of Directors as well as an assistant professor at Queen's University based in Toronto, Ontario. I use the pronouns she/her and they/them, and I am pleased to be your emcee today. This session is being recorded, and you'll find at the bottom of your screen that closed captioning is available, being provided by National Captioning Canada. As this session is in Zoom webinar mode, participants are able to use the chat and our Q&A box. But you will not be able to turn on your videos or audio. The session will last one and a half hours, ending at 1:30 p.m. EDT. If you're experiencing any technical difficulties, we encourage you to connect with our team including Pru Girme or Connor Pion. If this is the first time you've been at a Pride at Work Canada event, or if you're joining us every time, we are happy to have you.

Through dialogue, education, and thought leadership, Pride at Work Canada empowers employers to build workplaces that celebrate all employees, regardless of gender expression, gender identity, and sexual orientation. We help create safer, more inclusive workspaces that realize the full potential of all employees and bring down barriers to employment. Our learning, networking, and community events happen across the country, celebrating and connecting the most inclusive Canadian employers. As with all our events, it is important that we recognize that Pride at Work Canada works on their traditional territories of the First Nations, Inuit, and Métis peoples. This includes Two-Spirit and LGBTQ Indigenous people. We recognize that there are multiple barriers that impact Two-Spirit and LGBTQ Indigenous people from accessing meaningful, affirming, and inclusive employment. In our work, we look to reduce those barriers and are open to feedback from Indigenous workers, employers, and job seekers in making that a reality.

Today we will have presenters who live on multiple different traditional territories. But in the spirit of reconciliation, I would like to acknowledge, with respect, that Pride at Work Canada's main office is based in Tkaronto/Toronto, also known as the "Dish with One Spoon" territory. It is traditionally the home of the Anishinaabe, Huron-wendat, Chippewa, Haudenosaunee and the Mississaugas of the Credit First Nation. Toronto is covered by Treaty 13 signed with the Mississaugas of the Credit, and the Williams Treaties signed with multiple Mississaugas and Chippewa bands. Today, Toronto is home to Indigenous peoples from across Turtle Island.

I would like to thank Norton Rose Fulbright for making this a reality. They have sent us a video to watch today.

**Video from
Norton Rose
Fulbright**

Welcome ProPriders. Happy Pride Month, everyone. We are very excited to be here and welcome you to this year's virtual justice event for ProPride. Justice is about doing work to dismantle the barriers equity-deserving groups face to accessing opportunities. A lot of hard work has been done to dismantle some of the barriers and to obtain justice and some real equity under the law. But that work is not done. I think it's our privilege and responsibility as members of the legal profession to continue that work.

As a firm, we are privileged that we've had the opportunity to make an impact and to use our voice to support the LGBTQ2+ community with our pro bono work. We represented the city of Langley when it had its right to fly the Pride flag during Pride Week upheld. We also successfully argued that certain provisions in the civil code in Québec and its regulations are discriminatory and thus invalid, that decision, if it's upheld on appeal, will have an impact on the day-to-day lives of trans and non-binary individuals trying to obtain initial identity documents that correspond to their gender identity. And it will hopefully reduce some of the discrimination they face daily. We're also very excited and honoured to work so closely with Pride at Work to make sure we make an impact both externally and internally in creating justice, equity, and

inclusion. We are so proud to support this session and all the amazing work that Pride at Work is doing.

Angela Facundo We would also like to thank our community sponsor, the Black HR Professionals of Canada, who are a volunteer led non-profit representing black HR professionals and the many intersectionalities they embody. This event is important to BlackHRPC as they work and advocate alongside the LGBTQ2+ community and others who have been historically excluded from experiencing the safety and inclusion that comes from equity in the workplace. We want to give a warm welcome to their members who are in the audience today.

Today's event is focussing on moving from equity towards justice. Equity in the workplace is often driven by a sense of legal need and the pursuit of fairness. This goal, although admirable, often focuses on addressing equity in the moment with each employee or potential job seeker instead of addressing historical wrongs. Canada has histories of injustice, but we are moving towards a more just future starting with truth. For instance, the LGBTQ purge where members of the Canadian Armed Forces, the RCMP, and the federal public service were systematically discriminated against, harassed, and often fired as a matter of policy and sanctioned practice. These community members only found justice in June 2018 with a historic settlement. But many never saw that justice.

Last Pride season, members of Black Lives Matter brought to light the continued injustice that Black Canadians experience by police and within many communities including the LGBTQ2+ community. According to Statistics Canada, Black women continue to face the highest rates of economic injustice in the nation. Though little research has been done about the economic realities of Black LGBTQ2+ plus Canadians, the study based in the United States entitled "a broken bargain for LBGT workers of colour" found that Black LGBTQ2+ plus people face the highest level of injustice. In particular, Black trans women.

We cannot address justice without giving honour and recognition to the tragic discoveries of the remains of First Nations children at former residential schools across Canada. The discoveries at former residential schools, which ran from 1831 until 1997, come after years of residential school survivors' oral testimonies. We also know that Two-Spirit and Indigiqueer continue to face many barriers to economic justice. From the historical traumas of the residential schools, '60s scoop, and more. Indigenous communities also continue to this day to experience a digital divide to accessing stable internet, not to mention the 51 enduring long-term drinking water advisories. We have a long way to go to reach a nation where every individual can achieve their full potential at work regardless of gender expression, gender identity, and sexual orientation.

We are grateful for your presence in today's discussions to help move us in the direction of justice. Today we'll get to hear from a panel of experts who are working to create justice for gender, romantic, and sexual minorities in the workplace. We are honoured that Harlan Pruden will be our opening discussion. Harlan Pruden, (nēhiyo/First Nations Cree Nation), works with and for the Two-Spirit community locally, nationally, and internationally. Currently, Harlan is an Indigenous Knowledge Translation Lead at Chee Mamuk, an Indigenous public health program at BC Centre for Disease Control and is also a cofounder of the Two-Spirit Dry Lab, North America's first research group and lab that exclusively focuses on Two-Spirit people, communities, and/or experiences. Harlan is also the managing editor of the twospiritjournal.com and an advisory member for the Canadian Institutes for Health Research's Institute of Gender and Health. Before relocating to Vancouver in 2015, Harlan was the cofounder and a Director of NYC community based organization, the NorthEast Two-Spirit Society, and was President Obama's appointee to the U.S. Presidential Advisory Council on HIV/AIDS, or PACHA, and provided advice, information, and recommendations to the Secretary of Health & Human Services and the White House. In December of 2018, Harlan was happily dismissed from PACHA by Mr. Trump via FedEx. Welcome Harlan, I'll hand it over to you.

Harlan Pruden [Speaking in Cree]. Greetings, my relatives. My government name is Harlan Pruden. I was doing work on the Rosebud reservation, and they honoured me with a name meaning spirit. I can do good as well as I can do bad. Or I can suck up a lot of space and do absolutely nothing. That part of my name is a responsibility of how do I want to show up. And I try to show up with good words, good actions, and good thoughts. I have to work on the thoughts part. I was going to get that translated into Cree. I am a First Nations Cree. My mother is from Beaver Lake Indian Reserve and my father is from Saddle Lake Indian Reserve, two different reservations within the same Treaty 6 territory. I am so honoured and blessed that I get to call and have been welcomed by the Squamish, Musqueam, and the Tsleil-Waututh First Nations people on whose traditional, unceded, and ancestral territory that I work, live, and play today. Y'all would probably refer to that as Vancouver, but it's Squamish, Musqueam and Tsleil-Waututh territory. As for pronouns, Cree is gender neutral and thereby gender inclusive. Our third person singular pronoun literally translates to "it". How I keep that alive through our language, culture, and ways, is anything that is said mindfully and respectfully for pronouns, even "it", I will respond to.

I am so honoured and humbled to be here and with the amazing panelists. And I just thank you all as well as all of the guests that have joined into this amazing conversation. A few days ago we had a prep and a tech meeting. At that meeting, I was like, oh, I have this time to actually do some opening and framing remarks for today's gathering. And my silliness of my work here at BCCDC as we wind down COVID, we're shifting back to our work of trying to improve health outcomes for Indigenous people. Of course I left all of that until last night. I've been reflecting a lot. What can I really say about justice? And after reading the amazing bios - I reviewed the bios, and I was like, what do I have to offer around this discussion around moving from equity or beyond equity to justice. And what do I have to offer after reading the bios of these amazing panelists?

I was the first person in my family to go to college or go to university. So I was first generation. I remember when I was sitting down and doing my course

schedule. Intro to western philosophy. I was like, I'll learn western philosophy. I want to learn how those folks think. I remember one of the first textbooks I ever read was Bloom's translation of Plato's *Republic*. So funny because when I started reading Plato's *Republic*, I phonetically pronounced the names. It's so funny. Like Bill and Ted's excellent adventure. That was me phonetically pronouncing these names. What I found was for Dr. Birch, who is this amazing storyteller, what I loved about Dr. Birch is we would do our mandatory required readings. But then during the lectures twice a week for 90 minutes, he would retell the story of the section that we were reading in Plato's *Republic* and then we would open up for discussions. And I loved his retelling of the story of Bloom's translation.

So why am I starting the conversation there? Plato's *Republic* is one of the founding and foundational documents where we take up our western thought of the conversation of what is justice. I remember getting to the last required section in which the philosopher king emerges from the darkness of the cave where the shadows and the world and where the philosopher king emerges into the light, comes out of the cave. So can the philosopher king go back into the cave, the darkness, and can they bring more folks out of the cave? And what does that look like, and is that possible? And answer all these other conversations around justice. And I was just like, wow. It wasn't a required reading, but there was a couple of extra pages of the translation. I remember going to Dr. Birch because it wasn't a required reading and I didn't read it. Hey, Dr. Birch. How did Plato's *Republic* end? And Dr. Birch, Robert, said that's a really good question. No one really asks that question.

He goes, how it ended is all the discussants, they all went and dined and feasted. And I was like, wow. Here is a foundational text taking up the question of what is justice. And it laid the groundwork for many of the conversations that we have today. We can stream it back to or tie it back. Yet at the same time, it is like no one has gone through and looked at how did the actual book end. So I told myself a story about going for dinner and the act of being and sharing and

feasting on the bounties of the world has to offer. Rather than the philosopher king doing things. But last night when I was reflecting upon that, sprinkled throughout this foundational document around justice is Plato and all of his cohorts and his peers were all being serviced by slaves. And then the dinner party - and although I didn't go back and read it, the dinner party more than likely was served by slaves. How is it that we have this foundational document of justice and the bountiness of the sharing of that dinner party being serviced by slaves and by farmers who had to produce all of the work so that a few could dine and enjoy the luxuries of that? So how do we make sense of Plato and this document in which there are slaves?

I think Plato is holding up a mirror for us in defining the problem. And I was reflecting last night of all of the work and how the imagery of the dinner party of sharing the bounty that the world has to offer. I like that. But I think until we make spaces in which the slaves and everyone is invited to that table, there will be no justice. And the reflection upon my work and also for this esteemed panel, we'll more than likely talk about sharing. It's very simple. Sharing means the table has to be expanded. And as a result, the resources must be shared. It also means that the philosopher kings or the folks like Plato have to give a little. And rather than eating twenty-two pomegranates, they'll only eat two. It's also sharing in which - like Mary Simpson and the first Indigenous Governor General, sharing leadership positions. I love Mary. She said it can be a figurehead position, but I ultimately have to sign off on legislation. She said, that doesn't sound like a figurehead to me. And what she was saying and signalling is I am going to do my due diligence before I sign off on legislation. And so I think that if you go back to that dinner party and that feasting, it comes down to around sharing. I don't know how else to make sense of that text and that dinner party. And then I look at all of the different ways in which my advocacy, my activism, my community organizing for Indigenous as well as Two-Spirit people has always been, and I just have to find different ways of finding sharing. To share. And it's simple but yet so incredibly difficult because the colonizers, they don't want to share.

Because that means they have to give up some of their power, some of their privilege, and ultimately some of their decision making processes.

Plus the reflection that western thought - that you actually haven't read all of the texts. You haven't done the analysis. And what do we do with those slaves? Now, I put in the text - I mean in the chat, a little link to a piece that I wrote for the twospiritjournal.com called "Visibility Matters". Why the LGBTQ2+ acronym should be led by Two-Spirit and/or Indigenous first. Two-Spirit were the first gender minorities, and that should be gestured by us being listed first. And rather than doing the importation of western politics, like BIPOC, here in this land it should be Indigenous first. Indigenous or I-BPOC. Being as we were the first people, we should be listed first. I end with that remark because so many people will take up that as maybe the call of reorienting and putting Two-Spirit first.

That's just dressings. Until there's actual changes in which there is sharing in decision, in resources, and how we take up shared space for one another, the listing of 2S first doesn't amount to anything unless there is actual changes and a give of power and control. And then we'll have justice one day. So don't get confused over justice being a listing of Two-Spirit first. We want that. But more importantly, we want Mary Simon as well as other folks in leadership positions so we can self-determine, self-actualize, and so that we will know where we are going rather than being told where we're going. I think that this conversation around the philosopher kings and all the thoughts that have bled from that text, I think they're okay. But I think that they kind of cloud the actual work of moving from beyond equity to justice. And justice is simply sharing. It is with that that I say [speaking in Cree] thank you so much.

Angela Facundo Thank you so much, Harlan. I really appreciate that. Love that call to action for us to learn further. And also, in particular, I teach Plato's *Republic*, so I loved your reading of that and the emphasis of the fundamental contradictions that underlie western knowledge and western thought. Thank you for bringing that to our attention. I really appreciated that reading. Now we have Jade Pichette.

Currently, Jade serves as the Manager of Programs at Pride at Work Canada. Jade is an inclusion and diversity professional based in Tkaronto/Toronto where they work with over 150 large employers across Canada around sexual orientation, gender identity, and gender expression inclusion. Take it away, Jade, please.

Jade Pichette

Thank you, Angela. Playing with tech. Hopefully folks can see me and hear me now. I'm very grateful for the remarks by Harlan as well as Angela for bringing us in. Both in a good way. And also I need to go back and read Plato's *Republic* now and really look at it from that lens because I definitely did not remember that final piece. And I think that call to sharing as an intro to how we look at justice and how we create justice is a major piece. So I'm very grateful today that I have an amazing number of panelists, some days I feel like this is just my excuse to talk to amazing people. So I'm very grateful today for our three panelists.

Our first panelist today is Shelly Skinner, who is the president and founder of UPlift Black. She is an activist, social entrepreneur, educator, and community builder. With her lived experience of homelessness, racism, domestic and sexual violence, and Black queer homophobia and discrimination, she carries a story of personal perseverance and resiliency and dedication of the betterment of her community. In 2020 amid a global pandemic, Shelly created UPlift Black, a social service agency dedicated to increasing the visibility and socioeconomic development of local Black communities, to combating homophobia among the Black community and to challenge misogynoir, UPlift Black is anchored in 2SLGBTQ+ plus inclusivity. Welcome, Shelly.

Next we have Dr. Aaron Devor. He is the Chair in Transgender Studies at the University of Victoria. He is the founder and subject matter expert of the Transgender Archives. The founder and host of *Moving Trans History Forward*, which is my favourite conference that I ever get to go to. Professor of the Sociology Department at the University of Victoria and he has been teaching about transgender topics since the early 1980s and has published widely on transgender topics. Including being the author of four books. He has delivered public lectures to audiences around the world including more than 35 keynote

and plenary addresses. He's a national award winning teacher, a fellow of The Society for the Scientific Study of Sexuality, and an elected member of the International Academy of Sex Research. He is also the former Dean of Graduate Studies from 2002 to 2012 and a professor of sociology at the University of Victoria in British Columbia, Canada. Welcome, Aaron.

And third we have Derek Inman. Senior Policy Analyst at the federal Anti-Racism Secretariat of Canadian Heritage. He's a Team Lead and Senior Policy Analyst with the Interdepartmental, Intergovernmental, and International Affairs unit at the Federal Anti-Racism Secretariat. He was a former researcher in a University at Brussels, whose name I will mispronounce, I do not know Dutch I apologize, where he published a number of journal articles and book chapters. Visiting researcher at the Centre for Human Rights at the University of Pretoria and a joint PhD candidate at the VUB and the University of Antwerp. Outside Canada, Derek has worked with the Sexual Orientation and Gender Identity section at the International Commission of Jurists, the Presidency Section at the International Criminal Court, and the International Criminal Justice Unit at the University of Nottingham's Human Rights Law Centre. Before working internationally for a number of years, Derek worked in the public service, with roles at Canadian Heritage, Public Safety Canada, the House of Commons, and Employment and Social Development Canada. Welcome, Derek.

I'm very grateful for the three of you being with me today. You're all really, really amazing speakers and I'm so grateful for you to be joining us. Derek and Aaron, let's just get your videos on as well. So I'm very grateful for this conversation, and I apologize, I would normally be wearing a suit jacket but it's extremely warm. we're having a bit of a heat wave here in Tkaronto. but this conversation of justice is one that I think often when we talk about equity we're really looking at that individual moment. Whether that's that moment with the individual who's asking for accommodations or who has experienced discrimination. But that doesn't necessarily look at the bigger picture of ourselves in relation to our privilege in terms of our organizations and the processes that we've put in place

to address those historical wrongs. And to start, I want to level set with everyone. So this discussion of equity was brought into DEI because we are not seeing a quality of outcome. But there has been increased critiques that equity doesn't always address historical wrongs. What would you consider justice in the workplace for LGBTQ2+ plus communities? Let's start with Shelly on that one.

Shelly Skinner

Thank you so much. I'm still taken aback by Harlan's opening, it's sitting right in my heart so thank you so much for that. What do I consider justice? I consider justice action. I consider justice accountability. It's really taking that approach to look within yourself and find where can I make change? Where can I uplift? And it doesn't matter where you sit. For myself, I started an organization. I have volunteered my time while living homeless. I truly believe in community and truly believe that community can heal. I think that with the covid pandemic, the greatest thing is it forced us all home and to look at our home. And the work that I'm doing outside of urban centres is really important because what we're seeing is a lot of performative action.

Everyone wants the light on their social media. Everyone wants to just paint over the dent instead of actually fixing it, right? And with UPLift Black, what we did is we decided to get together literally as just a community to make change. And within that, we looked within ourselves. Are we diverse individuals? Are we going to be looking in and collaborating together? Just because you say Black, it doesn't mean it's only Black-run. We need to call in our allies, and we need to work alongside them for change. And we have to do that, but in that we can't allow them to just sit there and just be performative. And when I say that, really truly what it is is that acting. It's that, you know, what can I do to create a spectacle. To create attention - look at me, look at me. But actionable change, it takes you out of the equation completely and it makes you look at others around you. As a leader in the community, it's about collaboration for me. And it's about stepping back where you don't have a voice and challenging other leaders to do the same.

Jade Pichette Thank you. I really hear this. We need to take that moment to step back. We need to evaluate ourselves and the communities that we surround ourselves in as well. And see who are we missing at the table and who do we need to move out of the table maybe sometimes as well.

Shelly Skinner Absolutely. That gatekeeping. And it's really, really hard to break through those situations, but we have to continuously challenge our communities, our leaders, and the people who are in power. And to get them to move out of the way literally.

Jade Pichette Thank you. So I'm going to jump over to Aaron. What would you consider justice in the workplace for our communities? Oh, your microphone is not on, Aaron.

Aaron Devor Oh, sorry. Starting again. Saying hello to everybody across the country. It's morning here, so I'm saying good morning from here. I want to start with territorial acknowledgement. I'm at the University of Victoria, and we acknowledge and respect the ɫəkʷəŋən peoples on whose traditional territory the University of Victoria stands. And the Songhees, Esquimalt and W̱SÁNEĆ peoples whose historical connections to the land continues to this day. And I thank everyone else for making the acknowledgements they've been making. And I want to thank Pride at Work and my colleagues on the panel and all the folks behind the scenes for this event and for inviting me to be part of it. And, Shelly, I love seeing the flags flying in the background behind you. That's a great touch.

So justice. You know, the simplest answer, I think, is that justice is about fairness. But fairness is a very complex concept. Fairness means different things to a lot of people, and it means different things in different contexts. Some of the ways that I've seen people apply the concept of fairness or justice is to say, well, we treat everybody the same. That's fairness. And of course that's one that I would reject and I think probably most people on this call have given some thought to it and realized that we're not all the same. So to treat us all the same does not actually work out to a fair outcome and is not actually justice in the long run. Another answer that you'll often get to "what do you mean by fair" is we

recognize and reward merit. And, again, there's so many different ways that you can define what is merit, and the context is different and the meaning is different in so many different places. So I'd be the last person to say that we don't want people to do their best and put their best work forward. Absolutely. But what we consider best has to be looked at in a particular context to understand what is useful, what is meaningful, what is important, and what should we value.

And of course we know that people who have been doing their best and doing great work in one context are completely unrecognized and unrewarded in another context. So to say merit is not sufficient either. More recently we see people talking about what's fair is to provide supports to people so we can level the playing field. Again, I believe there is some merit to that argument. But you have to ask, what playing field are we playing on? And are the rules of the game and what counts as accomplishment, are they fair measures? So if we don't change the rules of the game and just say, we're going to help you to reach the standard that we've always used, that's not exactly justice in my mind. It's not exactly fairness in my mind. It's a contribution. It's something to consider. But we have to look at the larger picture of what are the values that we are attempting to help people reach. Where we now consider, we're going to help you reach the level of merit that we've determined is the same level of merit that we've always used. It's not enough.

Another approach some people take is to prioritize target groups. Prioritizing and targeting groups so we address past inequalities. I think there's a lot of merit to that approach. But if you don't look at the whole system and what the values are and what we're trying to reach and what we consider the best outcome, even that's not good enough. But I will say some combination of those will go a long way towards reaching justice if we look at the whole picture in terms of what it is that we consider an outcome that we're trying to get to. It's everybody's job to work on this. It's not just the people who are seeking equity and seeking justice. It's not just the people who have the power now. Everybody

has to work on this. We don't all come to it with the same skills. We don't come to it with the same talent and understanding, but we all have to work on it. And it's different for each of us. So I want to just finish my comments with a small anecdote.

Years ago I was discussing with a fellow by the name of Igor Kon. Igor is now dead but he was sort of the Kinsey of Russia when he was alive. He was a Russian scholar, sexologist and very influential. I was talking about rights for gender and sexual minorities, and I said something about tolerance. He said, no, no, tolerance is not what you want. I said, of course. We want acceptance. He said, no, no, if you want acceptance, they're still treating you like there's something interior about you but they're willing to accept it and look over it. Not good enough. I said, okay, what do we want? He said, what you want is indifference. What you want is for it to not matter. To be of no consequence. Unimportant. And I took a big lesson from that and I've thought about it a lot more since then. And I would add to that "except". There are times when our difference is very important and our difference is relevant. And we bring special knowledge and special skills and special talents that are applicable in some situations. And in other situations, they really should be irrelevant and should be of no importance. So for me, justice is when we have the right balance. Recognizing people with special talents and what they bring as individuals and as members of communities with particular histories and knowledges. And for those differences to be unimportant when they're irrelevant to the task at hand or what we do. So that's a vision I keep of what kind of justice I would like to see.

Jade Pichette

Thank you for that, Aaron. I'm really hearing the importance of recognizing the structures at their root and how, you know, if you can't bring somebody justly into an organization if the organization in and of itself is not just and has not created those bases. And I'm hearing about all the different ways that people can engage with and really look at some of these challenges. They all have some merit, but they all have pieces that they miss or that they don't include.

So I'm going to head over to Derek. Certainly I know you have a lot of experience in justice. Especially also from a legal perspective as well and in legal situations. So what would you consider justice in the workplace for our communities?

Derek Inman

Good morning. Good afternoon, everybody. I just wanted to start by acknowledging the land on which I work and live is the additional territory of the Algonquin and Anishinaabe Nations. And I also just wanted to thank Harlan for the introductory remarks and thank the organization for the invitation to speak here today.

So I have to admit that this question is quite a tricky one for me. As someone who studied international law, defining justice to an audience should be quite easy. But sadly it's not. Justice can't simply mean determining the criminal responsibility of an individual, justice has a possibility of providing so much more. A remedy, a deliverance of truth, and the creation of a historical record. All of which serve to recognize the experience of victims and survivors. The idea of remedy must be divorced from its restrictive origins where reparations were put into effect by returning someone to a position similar to the one they were in before the harm was done. Instead, remedy in times of violence must be seen from a broad approach where justice must serve as an agent for individual and collective healing. The process of collective individual healing can begin with truth-telling, and the recognition that there's not one singular truth but instead many truths. Sometimes even competing truths that should be allowed to enter the discourse of justice. A more complete picture of what and how that happens that incorporates these truths can be achieved by witnesses being allowed to disclose a full and public account of the events that transpired and how they experienced it. Only then will the historical records documented be seen as more whole. Allowing these truths to permeate the dialogue serves to inform the content of the historical record that is created, permitting the survivors to feel as though their experiences gave birth to the narratives that underpin the proceedings. Such an inclusive narrative can have particularly positive outcomes for those who experience discrimination.

The creation of a narrative becomes part of the healing process as it acknowledges that those affected were not victims of acts that simply happened or acts that are random or incidental acts that are not placed within a contextual framework. Rather, the narrative that is created by this type of holistic truth is one that recognizes that survivors were targeted because of their identities. The acceptance of this narrative based on identities, particularly intersectional ones, is critical if processes truly want to recognize and acknowledge that violence of this form has its own particular characteristics. And it is only with this acceptance that justice will be served and crimes come to surface.

Now for our purposes, we can see some positive experiences emanating from the settlement brought forth by the survivors of the LGBTQ purge. If we look at the final settlement agreement, there's a series of mandated consultations between federal entities and subject matter experts. Based on assessments of participating federal entities, 23 recommendations have been provided. And I'll just list a couple of the foundational ones that are in the report. So one of the ones is to conduct consultations with LGBTQIA2S+ employees, networks, external subject matter experts and/or other stakeholders during the review of all policies and practices. Publish specific goals for LGBTQIA2S+ inclusion within a dedicated strategy document accompanied by clear progress monitoring and evaluation metrics. Apply an intersectional lens to development and review of all EDI initiatives including specific consideration to possible implications for all LGBTQIA2S+ identities. And there's a number more, but I do recommend that if you follow these recommendations, it's perhaps the first step towards a more restorative justice.

Jade Pichette

Thank you for that, Derek. I think a lot of people hear about things like the Truth and Reconciliation Commission and the purge fund and don't often actually read the recommendations that are based within. So some of the things I'm hearing is this importance of not just recognizing truth but recognizing the fact that there have been concrete things that organizations and individuals can

engage with that have been stated publicly. That have been explicitly brought to light but haven't had enough focus. So I really appreciate that.

One of my core beliefs when it comes to justice is that we can't truly address justice without looking at the very specific intersections within our communities and recognizing that not all members of our communities have the same experiences. So, for example, as a white settler who is of mostly Scottish, English, and French Canadian descent born on the traditional territories of the Anishinaabe Algonquin peoples, known as Ottawa, and now living in the "Dish with One Spoon" territory known as Toronto or Tkaronto, I have a lot of privileges based on that. However, I'm also disabled. I'm also non-binary. Happy International Non-Binary Peoples Day, everyone, by the way. I'm many other pieces of myself. So my experiences are different than those of our panelists as well, and theirs are different from mine. Shelly, I'm going to go back to you. It was mentioned that during the COVID-19 pandemic and in the wake of George Floyd and many other and continued killings by police, you founded UPLift Black. So what are some of the disparities you see for 2SLGBTQIA+ Black employees and job seekers in finding justice in the workplace?

Shelly Skinner

So one of the things we do in our agency is we do advocacy work. It's an important part of the pillars of support that we do for the community, which allows us to hear the stories firsthand from community members who are looking for any kind of information or resources in order to get the justice that they need. Especially in the workplace. That seems to be the biggest concern. And what we're seeing is a lot of hiring and executive roles without actually having the policies and procedures in place. The cultural competency to be working with these individuals that they're hiring. So it's a hire and fire or they're not lasting their three-month probation. That's happening a lot. We're having a lot of - you know, the workplace can be really toxic right now as we are seeing that there's a lot of desperate business owners trying to do whatever it takes to cut the funding anywhere they can. Because they are struggling, and it is a pandemic so it's understandable. But what they're seeing is also in the treatment of the employees as well. Like, how they're being treated.

We're finding in the education sector that there are teachers that are leaving in vast numbers that are racialized or members of the LGBTQ2+ plus community because of the intersectional identities within them. They've already had such an incredible amount of stress and layers added dealing with homophobia, racism, toxic work environments, and now they have the added pressures of performance that's needed to make the communities happy in these roles. And they can't handle it, so they're leaving and they're leaving in a way that are putting them in a place of being desperate financially because they don't have certain things in place. But their mental health is taking a toll, and that's the biggest thing that I'm noticing. The mental health of racialized and queer and trans community members, there's such a struggle there with having to put the pressures of the COVID pandemic as well as everything else that they've been layered in. So the hit to our communities is pretty vast, and it's playing out in our abilities to have a roof over our head.

And then we think about just work in general. A lot of us work in the arts community, work in hair styling. So these jobs are gone. There's those added layers, so they're desperate to get into workplaces and possibly taking jobs and roles in environments that aren't healthy. So we're trying to navigate how to educate the community and be that support role as much as possible right now.

Jade Pichette

That seems like very, very important work. you know, creating those spaces for others and for those who are interested there is a barbecue fundraiser for UPlift Black that people should definitely go to. So some of the things I'm hearing is this increased impact of COVID-19 on not just Black communities but also 2SLGBTQ+ communities and those who have both of those intersections and/or more are usually the first people to be cut, first people to be considered a challenge or a problem. You mentioned the cycle that happens in terms of especially - this was first referenced in terms of women of colour coming into an organization are celebrated in a tokenistic way. And then once they start addressing experiences of discrimination they're-scapegoated.

Shelly Skinner Or even just doing the work they were hired to do. But the spotlight is not - people aren't comfortable. There's still a lot of fear there. And also there's a lot of things happening where they're hiring people who are desperate. So community members who are desperate for an opportunity. Any opportunity. So they're more likely to be in these tough situations and not say anything because they're in that space of desperation. But in that space now they can say look at my honorary Black employee. Honorary trans employee. But when you speak to that person, the first thing they say is this is a tough work environment. And they have plaques on the wall saying they're safe places. And when you speak to them, there's so much fear. I worry that the added impacts - like, one of the pillars of support with UPlift Black is pandemic and relief. We know that pandemic doesn't end when we all have our vaccine. We know the effects of this pandemic will last years to come, and we need to be there to support those who have been most affected by it.

Jade Pichette Thank you. I think that's a very important picture for a lot of the employers who are here who may see their organizations as ones that are trying to care, are trying to provide spaces but not recognizing the actual lived reality of their employees who are Black and queer and trans. The more marginalized levels of the organization who aren't speaking up because they know the impact that would have on their survival. So I really appreciate that.

So I'm going to move over to Aaron. As the Research Chair in Transgender Studies, you've had the opportunity to see the historical and continued inequities for trans people in employment. Could you illustrate some of those barriers and historic injustices?

Aaron Devor Thanks, Jade, for that question. Happy to talk about that. First of all I'd like to start by reminding everybody that the trans plus communities, and by trans plus I mean the entire range of gender diverse identities with Two-Spirit, nonbinary, and many others, that the trans plus community has the full range of intersectionalities that the rest of society has. So anything I say about the experience of trans plus people, you have to look at it through a lens of, well,

how is that complicated and compounded by people who are racialized or Indigenous or have disabilities or are recent immigrants or a number of different ways that the situation can be made more complex and usually more difficult as well. Having said that, Jade asked me about historical and continuing injustices. I wanted to say that taking a long view, the situation is definitely improving for trans plus people in employment circumstances and in life in general. There are better laws, and there's better social integration. I'm quite hopeful that today's youth as they grow up will have a much better experience than we hear from people who are currently adults or from a generation before. So almost all people who are now adults grew up under older and much worse conditions. And many young people today still experience harsh conditions that are not significantly different in their impact from what adults and older people have experienced. And bear in mind the conditions in other parts of the world are mostly worse than Canada. Some are similar, but Canada is one of the better places in the world to be a trans plus person. So too many trans plus people grow up as obviously gender diverse in unaccepting environments. And as a result, too many are harassed and abused in schools by teachers and by peers. And also in their homes by family members. And quite a few are either thrown out of their homes for their gender diversity or run away from home. Drop out of school early. And it's inevitable that many of the people who are growing up in those environments today and most of the adults that are trans plus today have fought against or succumbed to internalizing the transphobia of the world they grew up in. And for many people, developed dysfunctional ways of coping. Functional in the sense that it gets them through, but not functional in the sense that often it involves drug or alcohol problems, low self-esteem, and other things that are not very compatible for getting a good job.

So as a result they drop out of school, they don't have training, they don't have credentials. If they've dropped out of school or they've had problems with coping and functioning in society as a result of the transphobia that they've had to live through, job history is spotty for them too. That makes it very difficult to enter the job market let alone hold onto a job. On the other hand, there are

other people who cope well - myself being one of them, I've had great jobs - but have suppressed being trans for a number of years and function well. They tend to have better job skills and resumes. So not everybody is in the situation, but there's far too many. Trans people have higher rates of unemployment despite having pretty good educational records, actually, on the whole. And historically and still often today, if you transition on the job, this means losing your job. Today it's illegal to fire someone for that, but people find other reasons to do that. If you have transitioned at some point as an adult and you're looking for a job, that means you have a bifurcated resume, two parts of a resume. A part before and a part afterwards. And if you claim your whole resume, that outs you as trans and that subjects you to all sorts of transphobia and problems. Or if you hide half of your resume, you lose your job history and have vacant years in your job history. And that's not good for getting a good job. No one should have to hide in the closet, but some people have no choice because other people think they look trans. More trans men have the choice of keeping it quiet if they want to, and they can acquire some male privilege. Bearing in mind factors such as racialization, disability, et cetera. But everybody who is outed loses their privilege and is subject to all manner of microaggressions, harassment, abuse, losing your job as mentioned before. And trans women on top of that suffer an extra layer of trans misogyny.

There's misogyny which is sexism, discrimination against women. But there's a special version of it for trans women. That combines the fact that there's transphobia and - women can be treated badly in the world in general. And today is International Non-Binary Peoples Day. Bear in mind that very few places in society really recognize non-binary people and have a clue what to do and how to treat non-binary people in the world in general, and in workplaces in particular. So it's great we're having this today on International Non-Binary Peoples Day. Because that means people are starting to think about what they need to do, but very few have given much thought to or have much idea of how to properly integrate non-binary people into their workplaces.

Jade Pichette

Thank you, Aaron. I'm really hearing that some of these historical injustices that trans people experience typically start when we're young, in education and the like. I know that's true for some of my experiences in terms of my story. And I am very grateful that I am also one of those people who have gotten to succeed. And probably some of that is my white privilege. As an out, non-binary trans feminine person for my entire working career, I've experienced some things. And that's why I do this work. And that's why I've found my way into this work, because I couldn't enter other places. So I resonate very deeply with some of the pieces that you're putting out there. And, you know, I really think when we look at some of these pieces - Aaron was mentioning the legal protections that are now in place in Canada in a way that just weren't when either Aaron or I started to do some of this work. So sometimes when it comes to injustice, when it comes to these issues, we need to look at the federal government and the perspective that the federal government has in terms of addressing historical inequities.

Derek, on a federal government level, you've seen these historical inequities that Shelly and Aaron have been talking about. And as we know, they're faced to a greater degree by all 2SLGBTQIA, Black, Indigenous, and other minorities or people of colour in the workplace. Can you dispel some of these myths about historical inequalities that you see? Because I think a lot of myths still exist about why are we looking at this and doing this work and why is justice needed.

Derek Inman

Thank you very much for that question. I think we actually have to kind of take a step back from that question for a second and start asking some questions about some of the ideas of myths and what we need to actually dispel myths. Regardless of some of the legislative progress to improve social conditions, 2SLGBTQ+ plus communities continue to face profound material disparities and marginalization. These conditions of marginalization have been theorized to be related in part to the exposure of these groups to consistent stigma and discrimination on the basis of sexual and gender identity. However, there continues to be a scarcity of studies exclusively dedicated to the study of the 2SLGBTQIA+ community. In addition, given the recognized methodological

challenges of collecting data from 2SLGBTQIA+ communities individuals are often reluctant to disclose for a fear of social repercussions such as stigma discrimination, the effective collection of large quantities of data required to make inferences continues to be scarce and wrought with barriers. Although there exists some Canadian studies on 2SLGBTQIA+ issues and experiences that occasionally and peripherally includes data on poverty, there's a notable scarcity in empirical studies that reflect dedicated attention to employment as a central concern.

So before talking about myths and the need to dispel them we need to push for more data. We need to consider the role of multiple interlocking systems of oppression in shaping social experiences. We have to draw attention to the historical silencing of groups marginalized on more than one basis. We must gather the data that will enable us to foreground manifestations of disadvantages that reflect the interrelated nature of oppression. Given that bodies of research and social policy addressing our communities have calmly failed to account for differences in the issues of diverse groups, using an intersectional framework is particularly useful in helping us challenge this tendency and to draw attention to relevant idiosyncrasies and the realities of inequities in the workplace. A second reason for using a more inclusive framework is to account for important material disparities existing within the larger 2SLGBTQ+ collective. For example, the larger category includes white men, a group whose social location has been associated with social, political and economic advantage, while it also includes racialized trans persons, disproportionate numbers of whom are found to live well below thresholds of poverty. It is therefore necessary to highlight the relative level of marginalization across these other groups encountering varying levels of material disparity.

Discussions of an intersectional framework leads me to discuss the work being done by the Federal Anti-Racism Secretariat, where we're developing an anti-racism framework that is intersectional by design. This framework centres historically marginalized First Nations, Métis, Inuit, Black, Asian, racialized,

religious minority voices, perspectives and experiences at the core of planning development, decision making, and implementation. As an intersectional and interdisciplinary tool, the framework addresses the ways different forms of oppression intersect by using racialization as a focal point to address and explore life experience and inequalities in Canadian society and beyond. Any anti-racism framework must recognize that each individual group has distinct histories and current realities. Be they political, social, cultural, and economic. Indigenous experiences in Canada are not the same as Black experiences or Asian experiences. And each individual within these cultural groupings is not destined to have the same experiences as all others within that group. History has shown, however, that these groups are more discriminated against and marginalized in Canada compared to white communities partly because of how they're understood or valued as seen through white supremacist settle narratives.

By using frameworks such as these, policy makers can also uncover how political, economic, and social structures generate social inequality in all spaces of society. It can show how institutions produce and replicate systems of oppression based on gender, sexuality, class, race, gender, religion, ability, amongst others. All of which play together and affect particularly the most marginalized individuals and groups. This approach can also encourage us to make the necessary links and connections between various and concurrent forms of oppression and discriminations, making us realize that justice cannot be eliminated in isolation. Most importantly, such frameworks could inspire us to work together, collaborating and supporting one another among different movements and initiatives for human rights.

Jade Pichette

Thank you for that, Derek. The piece that's really resonating and coming home for me is we really have to have an intersectional framework and work in coalition with each other on these issues of human rights, of justice, of inclusion. Otherwise we're not going to get very far unless we're working together on these pieces. It's something Pride at Work Canada has been thinking about for ourselves and how we can model a truly just workplace as well and something

I'll be working on as we continue to go. I've realized how far we've gotten into this conversation already and that I am conscious of time. I apologize to the over 300 folks we have with us today because I won't be able to ask that many questions from the audience. But I do want to ask this question, so this is from Lisa she/her: "I'd like to hear what conversations panelists are having with leaders in our legal, justice, and police communities. How many, if any, acknowledge the systemic change required, and how optimistic are panelists about real change happening?" Is there anybody who would like to address that question? Aaron.

Aaron Devor

Thank you. So I've actually been approached repeatedly over the last several years from police and corrections because they are aware that they don't know what they're doing when it comes to trans plus communities and that they would like to do better. So I think that's an important piece to know. They've been coming to me, and I have attended and spoken at several conferences, conventions and small groups ranging from a few dozen in an RCMP detachment, 750 police leaders from across North America. And I've been approached both by BC corrections and federal corrections to help them update policies on trans plus prisoners.

So on the surface that's very helpful, in that they know and they're coming for some help, however far that is going to get, whether how much of what I suggest to them gets implemented remains to be seen and how many others they are speaking to and asking for advice. And of course I'm talking to prison populations as well as people who are running the show. But, you know, good policies are important, but they're only a starting point. They have to be communicated. People have to be trained. They have to be enforced. People have to be supported and awarded for making changes. So all of that has yet to be seen, has yet to come. I don't know if it's going to happen, but I tend to be an optimist and believe that over time - you know, looking back historically I've seen a lot of progress. And looking forward I hope to see a lot of progress as well. But I'm not optimistic that it's fast. I think it's way slower than any of us want it to be, but I think it will come.

Jade Pichette I'm going to turn on my mic. Harlan has asked to jump in on this question. I think our panelists are supportive of that. So I definitely want to hear Harlan's take. And then we'll go to our calls to action.

Harlan Pruden Thank you so much. Again I was like, what do I have to offer into this conversation because these are amazing panelists. Just amazing. I've been reflecting upon this for the past ten days. I think the system has been set up to replicate itself, right? And just mirrored with inequities and systems of oppression. And when we look at the residential boarding school, when we look at residential boarding schools experience or the '60s scoop and other policies that have been created for Indigenous people. One, I think Indigenous people are unique. One is that we are original to this territory and this land, right? So there's no other place for us to go. We're of this territory. We're of this land. And so the telling of stories and narratives only within a western framework - like, I love the opening by Angela in that - talking about the pink purge. But then actually took some time to explain around Indigenous people and all of the oppressions and the cultural genocide that we've experienced.

Now, the whole question around optimism is I have to be optimistic. Because the alternative is way too scary. In that if I'm not optimistic, I'm pessimistic. And when you go down this pessimism - if colonizers intentionally set up the system because they are inherently evil so they can benefit. And once you go down that pathway, how do we sit in authentic relations with someone that you consider evil? And so I think that there are a lot of colonizers and white people that I kind of liken to goldfish. Does a goldfish know they're in the water? I think as activists and as community organizers, we must remind all of the folks with privilege - and I actually have privilege. We have to remove the goldfish from the water so they can have reflection around the water. So I love white people and I love colonizers. I love when you hear these boot-strapped conversations of, wow, I got this job. Damn, I am great. But there's little reflection of, like, wow this entire education system, what we learn, what we read, who teaches, who sets up the system looks like me. Was set up by colonizers for colonizers. And the primacy and hegemony given to western thought and western ways of being and

literally folks really believe that it is the best. That they have a corner on truth. Like the goldfish in its bowl. And I have to be optimistic that I don't think the majority of folks are evil. And I cannot be pessimistic because where do we go from there? And I have seen incredible changes. Me actually being here talking as a Two-Spirit Indigenous person. Me in a leadership position as an Indigenous Knowledge Translation Lead. And there are many other folks like Mary Simon in a leadership position so I can self-actualize for myself, self-actualize for my community. And there's the determination and sovereignty of body and sovereignty of land. So I think that I am an optimist out of necessity because the system - if there is such intentionality to oppress, to kill, to obliterate those that are different, it's too scary for me to actually go down that pathway. And so I would like to say that there's ignorance in bliss because I don't know what other options I have open to myself. And it goes back to how I said justice is sharing. And we must share. And so that dining table is open to all. Thank you.

Shelly Skinner I would like to just add to that. Thank you so much, Harlan, for sharing that message. My organization UPlift Black, as the leader of that organization it is my job to create a safe space for everybody who is involved. As well as the people who are coming to us. And I can't do that while collaborating with the police. I can't do that. So we don't have that answer. I can't say what movements have been made because my focus is elsewhere. And they have a journey, but I'm not going to be part of that journey.

Aaron Devor If I could just add one thing. Now, I see that part of my obligation as somebody who now lives as a privileged white man with education and all those wonderful things, part of my obligation is to talk to those people because I can and they will listen to me.

Shelly Skinner Absolutely. I see that.

Aaron Devor So I feel like it's part of my job. To go into the lion's den, if you will, and put myself in front of them. And I can tell you you could have heard a pin drop when I was talking to 750 cops and said, I can't be the only trans person in this room. They just all froze. It was not a friendly environment after that. But I got

in the door, and I can stand in front of them and talk to them and tell them things other people can't because they won't get through the door. I see that as my job absolutely.

Jade Pichette Thank you for everyone's sharing. I am conscious of time, however. I could add a lot to this conversation as well. I would love to continue to discuss with all of you, but could we end with a very quick 30-second call to action that you would like for those who are in attendance today? And maybe we can go backwards from the introductions. So, Derek, would you mind going first?

Derek Inman Sure. Thanks for that. My call to action is going to be very simple. It's to be BOLD. And bold for me is B, bolster the voices of those with expertise, lived experience, and evidence-based knowledge of communities affected. O is for open space up for equity, diversity, and inclusion to be a reality at all levels of decision making. L is for leverage, opportunities for co-establishing frameworks that engage the assets, expertise, knowledge and strengths of communities to inform policy making. and D for decentre, deconstruct, decolonize beliefs, norms, and practices that you may have which undergird systems of oppression. That's it.

Jade Pichette Thank you. Aaron.

Aaron Devor Thank you. I'll keep it brief. I just put into the chat a link for employers to do a workplace self-assessment on trans inclusion. I urge everyone to take a look at that.

Jade Pichette Shelly?

Shelly Skinner I have so many, Jade. I'm trying to narrow it down to just one. One call to action. As a leader of a not-for-profit organization, as a community-based organization, the constant struggle for funding. It is a never-ending game of whether we're going to be able to keep the office doors open. And the not-for-profit sector, charitable sector, needs a complete and entire revamp. It's going to be some time before that happens, and I'm hearing there is some work happening. But in the meantime, we need your dollars. Our organizations like all the different

panelists, they're part of incredible organizations that need you to sign up for monthly donations, do whatever it takes. You can't rely on funding from grants because it requires a lot of competition, it requires partnership with charitable organizations that may not have done the work in order for them to be a safe place to collaborate with. It's all these jumping through hoops. At the end of the day, the data I understand. We talked about it. I'm exhausted about the data. Everyone knows the facts. We know the facts.

The only way we're going to change it is getting out there and putting our money where our mouth is. Getting off these panels and actually getting out and collaborating and meeting now that we can open up about your community. Go and speak to them and say what can I do. I don't care about your cottage. I don't care about - you're having a barbecue, great. Other than that, I don't care about your barbecue. Let's put some time and effort into making some change. And it's only going to happen with action.

Jade Pichette Thank you, Shelly. So I'm hearing be bold, be optimistic, and do the work. Commit to action. I'm so grateful for this really wonderful panel. Derek, shelly, Aaron, I was honoured to be speaking with the three of you. So we'll go to Angela to close and then a final word from Harlan. And miigwech Harlan for the beautiful words that you've spoken today.

Angela Facundo I think I can speak for everyone when I say thank you. Thank you, Jade, for monitoring this wonderful panel. Aaron, Shelly, Derek, your insights were truly invaluable. I want to thank the sponsors, Norton Rose Fulbright and Black HR Professionals of Canada. Thank you, attendees, who tuned in today and bore witness to these insights. The session was recorded, so you can check out the links and documents that we're going to provide. And please come to future ProPride events. Last but not least, thank you, Harlan. I'm going to leave the last words to you.

Harlan Pruden Thank you so, so much. What an honour and an amazing conversation as well as the amazing work. I just would like to offer a couple of closing remarks. One, I thoroughly enjoyed this conversation of looking at belonging, justice, as well as

dignity. And how EDI, equity and diversity and inclusion. EDI came out of the tech companies. The white, cis, often straight men hiring people of colour to do the work. And once they made the investment, they were like how do we protect that investment. Human capital. These words are nutty. So they could keep the racialized people happy so that they could work. This wasn't moved by justice. It was moved by protecting capital. Human capital. Whacky, right? So the shifting to belonging as well as justice and dignity I think is welcomed. and I think we have to start doing that rather than just protecting resources or looking at humans as capital. Finally, this year marks 529 years of colonization. Part of my optimism and my beliefs is it may take another 529 years to go back to a system of justice and to undo all of the violences and the destruction that has been brought to this territory by non-native people. So it's playing the long game. And I know that the work that I do today is merely planting seeds. And I will probably never experience what I am working towards. But that does not discourage me. It actually emboldens and propels me to do more work so we may plant more seeds in which folks will experience belonging, justice, and dignity.

And finally, I think the big calls to action and what we heard today from the speakers is that we must challenge conceptions of the presumption of innocence. So many well-intentioned liberal community organizers and activists say, here is a call to justice. Or here is a call to salvation and equity. But when that call is not rooted or grounded or inclusive of Indigenous and Two-Spirit people in meaningful and substantive ways, that call is rooted within the colonial framework. You know, I often hear people say, here is the pathway for equality. Or here is the pathway for salvation. Especially within the LGBTQ+ community. And there is no culpability in those well-intentioned community organizers to take pause to realize it is my colonial ways, my colonial forefathers, my colonial frameworks that totally messed it over for Indigenous and Two-Spirit people, where we had full equality, full citizenship, and full dignity and respect in our respective nations. I think a part of that whole thing is waking up to history and challenging this presumption of innocence. Any call, any

action that does not begin or include Indigenous people and/or Two-Spirit people is colonial. And it becomes today's colonization. And colonization today is so incredibly subtle. No longer are they killing us and putting us into graves. They simply don't invite us to meetings. They simply don't hire us. And they don't give us that corner office in which we can actually actualize and self-determine and have sovereignty of body and sovereignty of land. Colonization is incredibly wily, subtle. And that is why I go back to that goldfish analogy that we must constantly remind folks that they must get out of their goldfish bowl so they can reflect upon the limitations, the tininess, but also the simplicity that that goldfish bowl represents. I would like to thank the panelists, all of the organizers, and the amazing conversation and discussion that we had today. Thank you so much. Hiy hiy.