

# THE ROUND-UP

For

## April 14, 2022

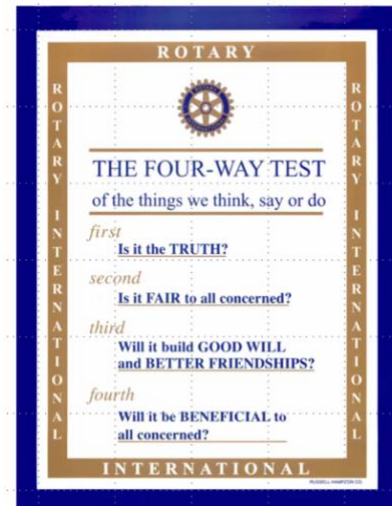
### BOARD MEMBERS:

President	Deb Wiggs
Past-President	Roy Holman
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Foundation, Chair	Patricia Sibley
Membership, Chair	Rhian Piprell
Service, Chair	Trudy Gallant
Engagement, Chair	Pati Villhauer
Secretary	Joy St. John

Time: 6:00 pm – chat room  
6:30 pm – meeting started

Pres-Deb: Welcome everyone to our meeting tonight. I'd like to introduce Jack Rae soon to be a new Club member. He has a long history with Rotary has held many positions in Rotary. As of July 1<sup>st</sup>, he will be District Foundation Chair. We have with us tonight the distinguished Robert Hornsey who will be properly introduced by Lindagene later.

We will start tonight's meeting with the reciting of the Rotary 4 Way Test – please join me in



P-Deb: It is with pleasure that I introduce our member Lindagene as guest speaker along with Robert Hornsey.

Lindagene: Tonight, won't so much be about talking as much as discussing the issue of Diversity, Equality and Inclusion. Joining me tonight is Robert Hornsey, a founding member of the West Coast Coalition Against Racism.

Robert

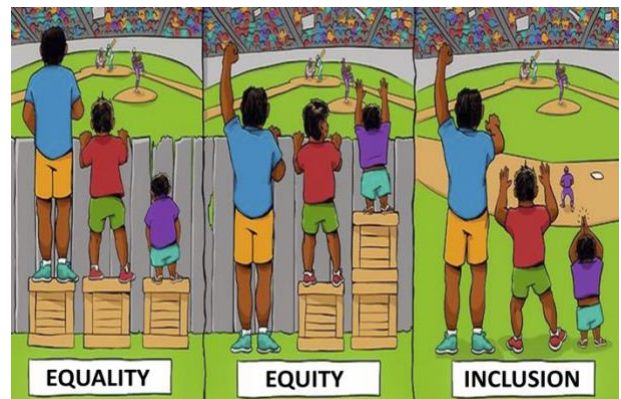
Hornsey: I grew up in the racialized cities of Windsor and Detroit. I was in downtown Detroit July 23, 1967, when the inner-city ghetto was set on fire and put into chaos for five days. This left an indelible impression on my life and reinforced my disdain for racism and its underlying causes. I worked in all three of the Artic Regions. I have seen and felt how racism divides communities in North America.



Lindagene: presented a power point presentation.

Please watch the full recording of this extremely important topic on our Club Runner Homepage.

Should we all be treated equally?  
Answer: NO  
'Why should I join a Club that stole our land?'  
Please read the attached information.



Discussion:

- Born into privilege – use your privilege. What does that mean?
- Colonization – means land and resources taken over – white or just Privileged.
- People of power – abusing their power.
- Embrace discomfort – that will make the changes.
- We need to be willing to think outside our comfort zone.
- Are you willing to make changes?

P-Deb: Thank you Lindagene and Robert for speaking or should I say discussing with us tonight about Diversity, Equality and Inclusion. You gave us lots to think about and some very new ways of thinking about the subject. I believe this is where the Rotary Four Test really comes into play within our daily lives.

Remember we have 2 booths at the District Conference in May, Days for Girls and Green Bag Project, for the District Conference in May. If you are attending and would like to help, please get in touch with Allan Stockbridge or Terry Greer.

June 5<sup>th</sup> will be connecting with Rotaractors to do Beach Clean-up at different locations. More information will be coming on this joint work bee.

RYLA will be in October.

July 10, RI Governor Jennifer Jones will be in our District. Among the activities planned for her is a picnic at the Peach Arch State Park.

The theme for Rotary July 1, 2022 - June 30, 2023 will be Imagine Rotary.



P-Deb: Club members who have earned Paul Harris recently:  
Rhian Piprell +5  
Tim Villhauer +5  
Trudy Gallant +4  
Joy St. John +4  
Pati Villhauer +2

Pres-Deb: **Time for Happy Bucks:**  
Remember to send your Happy Bucks to either Terry or Lindagene. The money raised from your Happy Bucks go to our projects ARRES and Green Bag Project.  
There were many who had reasons to give tonight.

Trudy: After volunteering at the White Rock Book Sale went with Patricia to the Roadhouse, brought back memories of our meetings there.

Pat: Successful District Assembly and her recent Birthday.

Terry: Completion of the Green Bag Project Grant.

Pre-Deb: Let's all think on 'why are you a member of this Club?' You may be asked this sometime in the near future.

Please remember to sign up for District 5050 Conference, May 13-15<sup>th</sup>

Good night – keep safe.

7:30 pm

# A BRIEF DECOLONIZING YOUR MIND QUIZ and ANSWERS

Robert Hornsey

West Coast Coalition Against Racism Society

## 1. What is “white privilege”?

White privilege is the concept that white people are granted benefits by their existence as a majority, as well as the result of racist societal constructs. How can someone not be racist but still have unconscious racial biases? Good question! This is largely due to what is referred to as institutional racism, a term that describes less obvious acts of racism and racial bias within social institutions like government and education. A college history professor, for example, might advocate for equality and speak out against injustice but then teach a class about American history that is told entirely from the perspective of white people.

## 2. What is Unceded Land?

Unceded Lands have never been surrendered or settled by Treaty and have been continuously settled from pre-colonial times. Sometimes for thousands of years. These Indigenous lands were often used by nomadic hunters, gatherers, and traders who moved across their territory seasonally. Sometimes these migratory homelands would overlap by shared agreement with other Nations, and sometimes with periodic territorial conflicts over boundaries. Unceded lands are generally protected through governance, ceremony, and rituals by Hereditary Chiefs and Matriarchs. These unceded territories usually cover large expanses of lands and waterways.

## 3. What do you know about the Komagata Maru?

On May 23, 1914, the *Komagata Maru* reached Vancouver’s harbour via Hong Kong and Japan carrying 376 prospective South Asian immigrants who hoped to settle in Canada. The passengers, however, did not receive a friendly welcome. Their arrival provoked massive opposition from the public, and prevalent ideas of race and exclusion held by the majority of the local population led to an outpouring of racial rhetoric and considerable effort to force the ship’s return to India. In response to this backlash, the

local South Asian community came together to fight the deportation of the passengers. While a legal challenge mounted, the community was unsuccessful, and the vast majority of the passengers were forced to leave. This collective action was a pivotal event in the community's early struggle for equal treatment in Canada. Today, the *Komagata Maru* incident has resonance within Canadian history and public discourse and has significant iconic value within the South Asian-Canadian community.

#### **4. What year were Chinese and South Asians allowed to vote in BC?**

In 1947, the federal government repeals the *Chinese Exclusion Act* and B.C. reinstates voting rights for Chinese and South-Asian Canadians. Two years later, B.C. reinstates voting rights for Indigenous and Japanese Canadians.

#### **5. In what year were Indigenous Peoples allowed to vote in BC?**

First Nations people were given a conditional right to vote at the time of Confederation in 1867. To do so, they had to give up their treaty rights and Indian status. In 1948, a parliamentary committee recommended that all "status Indians" be given the vote, but rules weren't put in place until Diefenbaker's legislation 12 years later. In March 1960, Prime Minister John Diefenbaker pushed the voting rights legislation through Parliament. It came into effect July 1 that year. Bill Erasmus, national chief of the Dene Nation in the Northwest Territories, told CBC News on Wednesday that he is cautious about applauding the anniversary. Erasmus said Diefenbaker went ahead with something that fundamentally affected the nation-to-nation basis of treaties with the Crown, and he did it without any meaningful consultation with First Nations people. "That's what the whole exercise was about. It was to make us Canadians, and we never had a discussion about that," Erasmus said. "So yes, I think people want to participate in Canadian society, but they need to participate on conditions that they entered into with the Crown. So that's why my feelings are mixed on the question."

## 6. When did the United States outlaw slavery?

The institution of slavery began in the United States in the 16th century under British colonization of the Americas, and was ended with the passage of the Thirteenth Amendment in 1865.

## 7. When did Canada outlaw slavery?

The historian Marcel Trudel catalogued the existence of about 4,200 slaves in Canada between 1671 and **1834**, the year slavery was abolished in the British Empire. About two-thirds of these were Natives and one-third were Blacks. The use of slaves varied a great deal throughout the course of this period. In 1793, **Governor John Graves Simcoe** passed the Anti-slavery Act. This law freed enslaved people aged 25 and over and made it illegal to bring enslaved people into Upper Canada.

## 8. How many slaves are in Canada today?

The Global Slavery Index estimates that on any given day in 2016 there were 17,000 people living in conditions of modern slavery in Canada, a prevalence of 0.5 victims for every thousand people in the country. The Canadian government publishes statistics on human trafficking convictions and identified cases.

## 9. Why was Vancouver's Hogan's Alley important?

Hogan's Alley on the east side of Vancouver was part of a larger Black community in Vancouver's historic Strathcona neighborhood. The community's origins are believed to date from 1915-1917 when two railway stations were built nearby. Many Black porters who worked on the railways ventured into Strathcona during stopovers in Vancouver. Other residents of the neighborhood worked as janitors in downtown Vancouver. At the right time, some of the Black pioneers opened nightclubs and restaurants. The first Black church, Fountain Chapel American Methodist Episcopal, opened in 1918. Hogan's Alley, bounded by Union Street to the north and Prior Street to the south and Park Lane to the west and Jackson Avenue to the east, was synonymous with Vancouver's Black community

although it was only part of it. Hogan's Alley became well-known for its distinctive culture, featuring blues musicians and chicken eateries. It was also associated with illegal gambling, drinking and prostitution. In the 1960s, the area was razed to make way for a modern development. Protesters managed to shut the project down but not before the block housing in Hogan's Alley had been destroyed. In 1972 the Georgia Street Viaduct was built over the area. Like many Black people, racialized, less affluent communities in other cities, municipal planning too often is rooted in racist disrespect for homes, family neighborhood identity and character.

## 10. What is the difference between *racism* and *systemic racism*?

Most people know and are repulsed by individual racism, though they may hold different views on how it's affecting us. Systemic racism is much more difficult to fully recognize and understand, and therefore, it's much more difficult to combat. It's less about the individuals and more about the institutions that the individuals make up, and how those institutions influence the individuals on a widespread level. Systemic racism is harder to combat because it doesn't explicitly state that it's trying to harm one group over another. For instance, in the United States there are no laws that say African Americans should be arrested more often or given longer jail sentences than whites. But the statistics show that this is often the case. Additionally, they also tend to die due to unnatural causes while incarcerated—sometimes at the hands of police or other personnel. This injustice has mobilized thousands of activists in recent years and influenced several laws and elections. First-generation Black Canadians make an average income of nearly \$37,000, compared to an average income of \$50,000 for new immigrants who are not members of a visible minority. Third-generation Black Canadians make an average income of \$32,000, compared with \$48,000 for Canadians who aren't a visible minority — a demographic that, due to the way census data is collected, includes Indigenous Canadians, who also experience income disparity.

**We must acknowledge that racism can look like hate, it can look like what happened to George Floyd, but that's only one way it shows up. It shows up in apathy, in silence, in ignorance, in the refusal to really learn. Only by knowing talking about the problem can we find solutions to help remove both forms of racism in our own lives, where we work and the organizations, we are part of.**

