

M. MICHAEL WROBEL :

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Oui, absolument! Je pense qu'il est primordial que la ville de Montréal s'intéresse à cette question de façon proactive pour que nous anticipions où ça s'en va cette technologie. Puis, que nous encadrons l'utilisation de cette technologie avant que nous arrivions avec une situation comme Uber par exemple, où on réglemente quand c'est déjà fait, accompli, puis que les gens utilisent ce genre de logiciel ou appli déjà.

Mme ARIANE ÉMOND, coprésidente :

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Merci beaucoup Messieurs du Conseil Jeunesse de Montréal pour votre présentation.

M. MICHAEL WROBEL :

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Merci, merci beaucoup.

Mme ARIANE ÉMOND, coprésidente :

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Je vous en prie.

Mme MARYSE ALCINDOR, coprésidente :

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Merci beaucoup à vous. J'appelle maintenant Mme Elizabeth Hunt à venir partager avec nous.

Mme ELIZABETH HUNT :

Vu qu'il est tard, si je présente en anglais est-ce que c'est un problème? Parce que je me suis préparée en anglais. Sinon je peux m'auto-traduire au fur et à mesure, mais ça va être un

1935 petit plus facile pour moi à cette heure-ci en anglais. Fait que je vais switcher mon cerveau bilingue.

1940 So, I am coming as a citizen and as somebody who has experience in this city. So, a few things about me. I'm a lecturer at Concordia University, I teach facilitations, small group leadership.

I teach power and conflict. I'm also, I have my own business. I'm a professional facilitator where I design and facilitate events. I design and facilitate, among other things, public consultations.

1945 I'm also a mother to two small children who are 8 and 10 years old who are of mixed race.

1950 So, I'm here to share my own experience. When we talked about inclusion and diversity, we often use the metaphor of the table. Like as in « who is at the table, who is not at the table, who we would want to bring to the table ». So the table is a metaphor for who gets to have a voice, who gets heard, and who gets to make decisions.

1955 I have spent the last 20 years of my life working on the issue of voices and tables. Back in the day, we used to call it popular education or community development, now we call it social innovation or social impact. Same, same but different.

1960 In the last 20 years, I coordinated a training program in community development that we would receive a thousand people every year in the month of June out at Loyola Campus at Concordia. I have curated about 200 public conversations in cafés throughout the cities. I, like, I give workshops, I host events, I run team retreats, I facilitate history declining processes, I design public consultations and I teach forces.

1965 I have spent a lot of time at a lot of different tables on a lot of different issues with a lot of different people. I have spent a lot of time thinking about who's naturally included in processes and also who do we have to work a little harder to get at the table and who are the people who are going to self-exclude or not going to feel comfortable, no matter how inclusive we are or we think we are, or we say we are.

1970 So, among other things, the last six years of my life, I have worked, I made a count the other night, on at least 19 public consultation processes with the city of Montréal or the borough, I might have missed a few, sometimes it was project lead, sometimes I just came in to design work, a facilitation work. Sometimes, it was just part of a larger team.

1975 These projects, they would range from something as simple as like hosting a 5 à 7 to get feedback on a policy. It could be something like having a multi-section, by invitation, co-design process for a huge public space like Champs-de-Mars. Facilitating public consultations events with citizens outdoors.

1980 In all but a very few exceptions, for projects that directly addressed issues diversity, the overwhelming majority of these voices that came to these tables, were white. The citizens who showed up to public consultations were white, the representatives from state coordinations were white, the municipal professionals who represented our client, the City of Montréal, were white. Most of the time, my own team was white.

1985 When I look around my community, I live in NDG, my neighbours are not all white, my friends are far from being all white, my children are not white, they're mixed. My students are not all white. And these people who are my neighbours, my friends, my children, who consider themselves Montrealers, they all benefit and contribute to this beautiful city we love. They take public transportation, they go to parks, they borrow books in the library, they attend our city's amazing festivals - the circus is my favorite one - they use municipal infrastructures, they pay taxes. My kids don't pay taxes...

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Yet, the ratio of white people to not white people that I experience in my day-to-day life, isn't the same at public consultations. It's like, the ratio is like way, way off. Even including events that I have designed. My neighbourhood, my personal life includes a lot of diversity that... and my work life when I'm a facilitator is almost exclusively white. Unless I'm working with church groups, and that's a whole different thing.

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If we are going to speak about systemic discrimination, we have to speak about systemic inclusion. We have to speak about who is automatically included in decision making, who gets to manage projects, who gets invited to the table, who's comfortable taking the mic, who even has access to the mic? And it isn't just about individual people, it's not about naming names, it's about which kind of people that - ways of looking and being that we most associate with competence and professionalism.

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So, I am going to illustrate this with an example that some people might find a little bit offensive. So, I grew up in Terrebonne. I didn't know a single French person, and by French, I mean from France. Lots of francophones, I am francophone - although my francophone brain is not working tonight. In high school, I had one French teacher who was from France, Madame Beaudin, and she was always dressed in black and lovely perfume, she was very glamorous, she was from Paris. And that was it. And for many, many years, that was the path in my life. I knew one French person at the time and there is a couple here and there, I'm like « Okay, this is their part of the community like everybody else ».

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The last six years, I've observed an incredible phenomenon of 19 projects I have worked on, almost every single project had minimally one French person, French from France, on the team. I have worked with several teams where most of municipal professionals were French, I have worked with a team where all of the City people were French. At one of the meetings, we had some incredible diversity because one of the participants, one of the project managers that was there, she was from Belgium. That was a lot of diversity that day.

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Now, I don't have anything against the French. Some of my best friends are French; a colleague introduced me to the joys of baguette with butter and blue cheese. My life has never been the same since.

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I love French people and every single French person and a Belgian person, too. I have worked at the City of Montréal, they have been kind, they have been professional, they have been dedicated, they have been caring about making this City into a better place. I have to say, Montréal has definitely upped its croissant game in the last decade.

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However, imagine for a moment that every single one of these positions was filled with a different ethnic group. Let's say all these positions that in the City of Montréal right now were filled by all Baniwa, or all Vietnamese, or all Moroccans, or even more likely for Montréal and representative of many of my highly educated and amazing friends, let's say every single person, every single of these positions was filled by someone of Asian descent. Imagine if born and bred Asian Montrealers were invited to run the city in the numbers that French people currently are.

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Imagine if municipal governments was simple turned over to the Mohawk on whose territory we are. Can you imagine that? I can't. Why? Because we don't have a point of reference for this. We can focus on who we don't want to exclude, but we also have to be mindful around who we are automatically including. We have to be careful not only of our discriminatory biases, but our confirmation biases as well.

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We have to interrogate ourselves on the gap between our professional values, our professed values of diversity and inclusion and the reality of who we actually hire and bring to the table. If holding a diploma from l'ENA 5,000 kilometers away is really more valuable than the experience of a young black woman who grew up in say St-Michel, or St-Henri and earned equivalent diplomas from two different Montréal universities in two different languages.

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No matter how fair we try to be, we can't erase history from interactions. We can't erase all of the ways in which our minds have been socialised into thinking some ways of being and

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knowing are superior to others. We can only acknowledge, we can learn from it, we can try to do better and when we do a little bit better, we have to dig in even deeper. Better, much better brains than mine can talk about the impacts of colonialism on our actual structures and functions of our society. What I can talk about is what we will lose when the dominant voices are always white or the only voices at the table are always white.

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So, my work as a professional facilitator is based on three very deeply-held beliefs. One, collective intelligence that all of us together are way more intelligent than me by myself or any one of us on our own. When we have a diverse perspective on a given issue, it gives us greater insight into the issue and reduces our blind spots.

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A person who experiences and lives in the context is an expert of that context. Lived experience is incredibly valuable expertise that is often overlooked or disparaged. When trying to shift a complex system such as systemic discrimination, we can't go and control and command, the solutions are not linear. We have to assume a posture of curiosity and experimentation and actively and transparently learn together. We have to poke the system and see what happens and test things out so that we can try.

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We won't be able to fix things, we have to be willing to fail and to try things out. So, the opportunity cost of primarily having voices at the table within public consultation processes and municipal events, is we lose valuable insight from individuals and communities who experience the city in a multitude of different ways, we lose local expertise of how people actually interact with the city and municipal infrastructures.

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We lose time and resources trying to unilaterally implement policies and programs that may or may not provide an adequate response to complex issues. And when those policies and programs don't work, they are often seen as failures instead of looking at them as like learnings and digging into what we can learn from those.

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So, my own recommendations are:

2085 - Have municipal hiring policies that don't only consider diversity but highlight also the implicit bias of who fits the mold of professional.

2090 - In the meantime until we have the whole hiring thing sorted out, actively recruit people from different communities as advisors on issues that aren't only about diversity but about a wide range of municipal affairs and pay people further time. So many people get asked for their time again, and again, and again. Like so many of my friends of colour, I'm like, when I ask people for advice, I owe so many people so many lunches, it's ridiculous, but paying people for their time.

2095 Le Conseil des Montréalaises is actually an amazing model of diversity and incredibly sharp thinking on issue of public policy and also in my opinion, these are people that should be paid also with other conseils, as well.

2100 - Create inclusive public consultation processes focussed on harnessing the City's amazing collective intelligence and local expertise. So that means that the processes that are really, really participatory and that go where people are. We adapt to the logistics to where people already are, not the other way around.

2105 And the idea of passing the mic to youth participatory processes that create a space where diversity can be heard and this can take... this is like, I won't get to Art Design because I will be here for hours if I start talking about design but there's many, many different ways of designing processes that we can hear from many, many different voices.

2110 And if it's, issues that directly impact diversity, than past the mic first to the people who are directly impacted, not only those who have opinions. In many, many, many, many events that I have done, like I place bets. Like with my colleagues. I'll be like « I bet you the first person up at the mic » - I'm sorry, but « an old white guy ». If I actually placed a bet with money I would probably be able to pay myself a vacation or something. But passing the mic to other people as well.

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And remember the issue of whose voices are at the table, isn't just the public-facing aspect of that, it's also the tables that reside within the municipal structures. Even if it's just a team whose voices are on those tables.

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So, I'm just going to leave you with a little personal anecdote. So three years ago, I was working on a public consultation process at the Ville-Marie Borough around turning some of downtown's commercial alley ways into public spaces. It was an amazing week, over five days we hosted 1,500, we were four people and we hosted 1,500 people to give their perspectives on how these alley ways could be transformed.

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We welcomed local workers, CEO's, homeless people, tourists, members of the Alouettes, families with kids. We offered cold tea infusions, we had Adirondack chairs, we had art up in the alleyways, we offered people cool foot baths. We were very diligent about having the foot baths cleaned.

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And it was an amazing, amazing week, and all this time, we were collecting data, collecting data. On iPads, on papers, we had a whole system. And the last day we were set up on our alleyway just off Peel, and there was this small group of men who were sitting like on the street and I assumed they were indigenous, I assumed they were homeless and they were sitting about 20 feet away.

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So I went to see them, and I was like: « hey, do you guys want to participate in a public consultation process », and one of the men responded, he was like: « no, we're not really comfortable going over there », and I was like: « okay, no worries ». So I brought the tea to them and I started asking a few questions. I was like: « do you mind if I ask you a few questions about the... », and like: « yeah, no problem ». So I asked them questions about the alleyway and I took some notes and everything and returned.

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At the end of the day, we still had tea and they were still there. I brought them some more tea. A few minutes later, I leave, say bye to my colleagues and I walk at Peel and these men are

2145 still there. I was like: « Hey bye, have a good day ». And one of the guy calls me over and he's: « I would like to give you a gift » and he gives me a cellophane wrapped cucumber and he gives it to me and he's like: « thank you for being so nice to me ». And all I had done was treat them like every other citizen, every other of those 1,500 citizens over those five days. I gave them tea, I asked their opinion, I made small talk.

2150 Yet, this was beyond their wildest expectations and they offered me some of the little food they had. So, I think there is a lot of work out there to be done and I think we can do much better. I'll just stop there.

Mme MARYSE ALCINDOR, coprésidente :

2155 Merci beaucoup.

Mme ELIZABETH HUNT :

2160 On peut changer de langue là.

Mme MARYSE ALCINDOR, coprésidente :

2165 Oui, moi je vais changer de langue, mais sentez-vous tout à fait libre de continuer en anglais.

Mme ELIZABETH HUNT :

2170 Non, je peux continuer en français, il n'y a pas de problème.

Mme MARYSE ALCINDOR, coprésidente :

2175 D'accord. Merci pour ce beau partage. Je vais arriver à une position, je dirais, plus structurante. Nous cherchons des solutions, des recommandations à la ville de Montréal. Comment pensez-vous que, vous avez toutes sortes d'expériences, quelle est la recommandation centrale que vous aimeriez voir acheminer à la ville de Montréal?

2180 **Mme ELIZABETH HUNT :**

Je pense que c'est vraiment d'aller rejoindre les communautés où est-ce qu'elles sont. Quand on fait des consultations publiques, mais des événements, je veux dire des consultations publiques ce n'est pas toujours des grandes choses énormes là, ça peut être des petites choses
2185 très très simples. Mais d'aller vraiment où est-ce que les gens sont.

Je veux dire quand on travaille sur des projets de même, puis moi comme une personne externe, je travaille là, on a x temps, x budget, puis c'est rapide, rapide, rapide. Puis souvent on y va avec « oh O.K. on connaît cette salle-là etc. », y a des fois de prendre un peu plus de temps.

2190 Puis en écrivant ça moi j'étais comme, O.K. là je suis en train de faire du travail avec la ville de Vaudreuil-Dorion, avec le West Island, tout un processus de consultation avec le West Island, puis j'étais comme O.K. je prends des notes pour moi-même là. J'ai des rencontres la semaine prochaine, puis je vais amener ça moi aussi dans le travail qu'on va faire.

2195 Et puis c'est vraiment d'aller où est-ce que les gens sont. Parce que, surtout quand on veut aller chercher de l'expertise, par exemple si on crée un nouvel espace public comme un parc public, de le faire dans une salle de conférence, whatever, c'est pas accessible. Fait que le plus possible d'être près des citoyens, d'être dans les lieux et de trouver des façons d'adapter,
2200 d'aller chercher les gens parce que même le langage de consultation publique c'est très élitiste. Je veux dire c'est pas tout le monde qui est capable de vraiment interagir avec ça.

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Mais l'affaire de « aille ils veulent changer mon parc! », ça c'est quelque chose avec laquelle les gens peuvent interagir avec. Fait que c'est vraiment d'aller vers les gens et des les inclure de façon vraiment vraiment participative.

Mme MARYSE ALCINDOR, coprésidente :

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Comme le temps file, est-ce qu'il y en d'autres qui ont des questions? Oui ?

Mme JUDY GOLD, commissaire :

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I'll revert back to English since your presentation was in English. In terms of the Office de consultation publique de Montréal, the Office shares your concerns and works very hard to be inclusive through all kinds of experimental ways. In fact, a certain number within the Office, commissioners or the staff was are quite possessed with the question, just you might want to know that. Other consultations, consultations by the City, for example, if that's a recommendation that you are putting forward, it's something that we hear. If you're referring also to the City consultation.

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Mme ELIZABETH HUNT :

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So, there is two different kinds of project I am usually involved in. Either invitational bid, so those are usually the ones that are under 25,000, you go in and it's like a smaller project. So those are usually with a tight team and then there's the others, les appels à proposition. Like the big, big RFP's which are like much larger and those are usually impact on much, much bigger projects.

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But for both, the smaller ones and the bigger ones, it's really a question of like when we use participatory processes, that are really, really, really and it's a lot in the design of doing small actions that make people comfortable in a space and taking that into consideration, it actually

shifts everything. And it goes against our command and control view of municipal culture and it's a clash of culture. So...

2235 **Mme JUDY GOLD , commissaire :**

I have another question to ask you. You mentioned that people should be paid for their time. You mentioned people that you know are solicited. What are you referring to exactly? You talked about Le Conseil, Conseil de Jeunesse?

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Mme ELIZABETH HUNT :

Okay, no. I'll give you specific examples. This is not actually my examples to share but it's just like some... somebody was telling me recently that a library was putting together a collection of books touching l'Autochtonie and this person was asked to come and verify the collection and everything like that, she was like « no problem », mais c'est quelque chose que je fais qui est tarifié. « Oh non, on voulait ça de façon bénévole. » It's so many of my friends.

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I have a friend who is a university prof who teaches feminist geography. She's, you know, a racialized person. She gets so many more request to do stuff for free than I do. You know.

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M. HABIB EL-HAGE, commissaire :

J'ai un commentaire/question. J'ai bien aimé la métaphore de la table, est-ce qu'il faut mettre plus de tables à Montréal?

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Mme ELIZABETH HUNT :

Y a une expression...

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Mme ARIANE ÉMOND, coprésidente :

Plus de chaises autour de la table peut-être?

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Mme ELIZABETH HUNT :

Oui, c'est quoi l'expression? C'est comme quand on a plus d'abondance, ce n'est pas le mot, mais on ne bâtit pas des murs, on crée une plus longue table. Je me rappelle pas de l'expression exactement, mais c'est quelque chose comme ça.

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Mme MARYSE ALCINDOR, coprésidente :

Écoutez, merci infiniment pour votre opinion.

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Mme ELIZABETH HUNT :

Merci.

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Mme ARIANE ÉMOND, coprésidente :

Merci beaucoup, bonne fin de soirée. Nous allons maintenant accueillir madame Jeanne Ngo Libong de Enfam Québec. Est-ce que j'ai massacré votre nom, Madame?

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Mme JEANNE NGO LIBONG :

Non, vous avez très bien lu, c'est très surprenant.

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