

DISCUSSION // LISTENING  
CANADA // ASIA

PEACE // FRIENDSHIP  
RESPONSIBILITY // VALUES

RESPECT // TRUST  
GRASSROOTS // ENGAGEMENT

# NEW BEGINNINGS

## Young Canadians' Peace Dialogue on China & Tibet



**THE  
MOSAIC  
INSTITUTE**

Funded by/financé par:



**Citizenship and  
Immigration Canada**

**Citoyenneté et  
Immigration Canada**

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Members of the "New Beginnings" Dialogue at a Fundraiser for CanEngage, to help send rural Tibetan students to high school in Sichuan, China.

*We could finally engage as a community in a conversation about the complexity of the issues without resorting to despair and distrust.*

*~ Tshering Bhutia, CanEngage member*

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*The Dialogue has allowed me to recognize our commonalities as people.*

*~ Tian Yue, participant*

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## EXECUTIVE SUMMARY

The “New Beginnings: Young Canadians’ Peace Dialogue on China and Tibet” (“New Beginnings”) was a two-city, two-year initiative that began in early 2012 and that concluded in Spring 2014. The project, made possible by the generous financial support of Citizenship and Immigration Canada, sought to build trust between two communities whose young leaders are often strangers to one another. It also sought to foster a better understanding of Canadians’ multifaceted relationship with China and to identify practical ways of helping to contribute to the conditions in which all the people of China and their diasporic<sup>1</sup> cousins in Canada can thrive.

By its end, “New Beginnings” had brought together almost 250 young Canadians ages 18-30 who self-identify as members of either the Han Chinese or ethnic Tibetan diasporas in a program that combined respectful, peace-focused dialogue with a collaborative service project demonstrating the participants’ strong Canadian commitment to global citizenship. The program was delivered in the Greater Toronto Area and in Calgary, where it was presented in cooperation with the York Centre for Asian Research and the Department of Linguistics, Languages and Culture at the University of Calgary, respectively. Toronto and Calgary were chosen because they both have significant Han Chinese and ethnic Tibetan communities.

*Although there are many difficult questions to answer and difficult issues to address, we must work together as two communities sharing common interests as Canadians in order to bring about understanding and peace.*

*~ Yvonne Lau, Steering Committee member*

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A dynamic Steering Committee comprised of several young Canadian adults – half of them of ethnic Tibetan background, the other half of Han Chinese background – helped to shape and guide the project. Together, they drafted a common “Statement of Values” and made other rich and wise contributions to the delivery of the overall program. In virtually everything that was developed and presented, they achieved consensus through constructive dialogue, informed discussion, and mutual respect.

The participants of “New Beginnings” are continuing to engage in dialogue through a new group they have created, called CanEngage, which so far has raised \$10,000 for Machik, a Canadian non-governmental organization, in support of Machik’s efforts to provide secondary education to rural teens living on the Tibetan Plateau.

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<sup>1</sup> A diaspora is a self-identified ethnic group, with connection to a specific place of origin, which has been globally dispersed through voluntary or forced migration (Vertovec, 2006, 1).

## “NEW BEGINNINGS” BY THE NUMBERS

- Almost **250 participants** attended **12 Large-Group Dialogue Sessions** held in Toronto and Calgary.
- Almost **180 participants** attended **12 Small-Group Discussion Circles** in Toronto and Calgary.
- **240 participants** attended **3 community film screenings**.
- At the final Large-Group Dialogue Session, **85% of participants perceived trust between the two communities**.
- **\$10,000** was raised to help teenagers from Sichuan, China complete their secondary education.

## BACKGROUND AND INTRODUCTION

### WHY “NEW BEGINNINGS”?

In 2012, Citizenship and Immigration Canada supported the Mosaic Institute’s proposal for an initiative to encourage constructive dialogue among those in Canada who self-identify as members of the Han Chinese and ethnic Tibetan diasporas.

This proposal was a reflection of, in part, both the fact and the perception of unresolved tensions within Canada between the Chinese and Tibetan communities. While there is little empirical data available regarding the prevalence of these tensions, they are nonetheless seen and heard in the number and tenor of public demonstrations supportive of Tibet and denouncing China, as well as in the stony silences or negative responses with which such demonstrations are met by many Canadians of Chinese heritage who retain strong connections to the People’s Republic of China. On Canadian university campuses, these tensions are also reflected by the virtual absence of social interaction between organizations supportive of Tibet on the one hand, and those with a favourable view of China on the other.

These tensions mirror the ongoing tensions elsewhere in the world between those Tibetans and their supporters who are calling for greater autonomy within or even full independence from China, and those supporters of China who consider such calls and movements to be seditious or dangerous. Continued antagonism in Canada is due in part to a lack of contact between these two groups and the absence of “safe spaces” where those interested in hearing “the other” are able to do so without fear or recrimination.

The Mosaic Institute’s proposal sought to:

- ❖ Foster greater social cohesion and inter-community understanding between members of Tibetan and Chinese communities in Canada;
- ❖ Develop greater awareness among both groups of shared Canadian values and civic responsibility;
- ❖ Engage young Canadians from relevant diasporic communities in informed discussions about Canada’s multifaceted interests and priorities in China; and
- ❖ Involve members of both communities in constructive acts of community service that embody common Canadian values and further help to alleviate inter-community tensions.

## WHY THE MOSAIC INSTITUTE?

Headquartered in Toronto, the Mosaic Institute is a “think and do” tank that harnesses the connections, knowledge, and resources of Canada’s ethnocultural communities to advance Canadian solutions and promote peace and development in conflict-ridden or under-developed parts of the world – starting right here at home.

Since 2008, the Mosaic Institute has become known, in part, for its research into how Canadians from diaspora communities can enrich the content and direction of Canada’s foreign policy as it relates to the promotion of peace. It had also gained some recognition (and won a prestigious national award<sup>2</sup>) for its design and delivery of innovative programs involving Canadian youth connected to different sides of overseas conflicts in peace dialogues and globally-minded service projects.

The Mosaic Institute’s focus is on building trust and cooperation between and among those who participate in its dialogues. The intent is never to change people’s geopolitical views. Rather, the goal is for Canadians to exchange views and listen respectfully to different narratives, and to engage in constructive discussions about Canada’s global interests and the prospective role that individual citizens and their communities can play in both informing Canadian foreign policy and in becoming active ambassadors of Canada’s interests overseas.

*Dialogue without action is just talk.*  
 ~ John Monahan, Executive Director

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That final point – becoming active ambassadors – is a big part of the reason why the Mosaic Institute is so adamant about the importance of encouraging Dialogue participants who have managed to build trust and identify some common priorities over the course of several months together to also undertake practical, apolitical community service projects that demonstrate their quintessentially Canadian commitment to practicing good global citizenship at a very human level.

The Mosaic Institute’s dialogue model (The “Mosaic Model”) invites participants to consider the myriad of factors, roles, and perspectives influencing a particular conflict through expert-led panel discussions. It then challenges participants to “make peace personal” by making tangible individual commitments to the promotion of meaningful reconciliation among the people involved in the conflict – usually requiring participants to critically examine their own biases and perspectives.

In so doing, the Mosaic Model involves young people who previously did not know or speak to each other coming together to work across community lines to identify common, Canadian responses to their communities’ shared conflict, thereby strengthening their attachment to each other as Canadians. These discussions then evolve into Community Service Projects that symbolize their shared commitment to improving the lives of those connected to, or adversely affected by, the same conflict.

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<sup>2</sup> 2012 Award of Excellence from the Canadian Race Relations Foundation in the category of *Community*.

## WHO WAS INVOLVED?

### SUPPORTERS

“New Beginnings” was generously funded by Citizenship and Immigration Canada. The project also benefitted from strong partnerships in both Toronto and Calgary. “New Beginnings” worked closely with the York Centre for Asian Research (YCAR) at York University to present its Toronto programming, and with the Department of Linguistics, Languages and Culture at the University of Calgary to present its Calgary programming.

### COMMUNITIES

The Mosaic Institute consulted with representatives of all ages from over 80 community organizations serving either the Han Chinese or ethnic Tibetan communities.

Some of the community organizations referenced previous initiatives that had tried to bring the Tibetan and Chinese communities together. While some of these initiatives did succeed in achieving a specific goal, such as when Tibetan and Chinese community members in Calgary worked together to fundraise for the victims of the 2010 earthquake in Yushu, China, few lasting community relationships were developed.

These consultations provided insight into community perceptions and further confirmed the need for a “safe space” in which these two communities could safely and respectfully engage with one another. The majority of those consulted recognized the value of using the Mosaic Model as a conduit through which to build trust and cooperation between the two communities that would be sustained beyond any time-limited project.

### PARTICIPANTS

“New Beginnings” ultimately involved some 250 Canadians aged 18-30, all of whom self-identified as being of Han Chinese or ethnic Tibetan background. This age demographic was carefully selected. The logistics of bringing together young people who are not yet 18 and still typically attending high school are very challenging without the partnership of a school board, and, given the relatively small numbers of Tibetan students spread across the country, an initiative of this nature is unlikely to be a high priority for school boards in any event. Those from an older cohort (e.g. ages 30-55) are typically more reticent to changing their political views. In contrast, university students and young professionals tend to be more open to exploring new ideas and listening to others’ different perspectives, thereby maximizing the chances of success for a dialogue of this nature.

### EXPERTS

Before beginning the Dialogue Sessions, the Mosaic Institute consulted widely with experts on issues concerning China, Tibet, and Canada’s relationship with China. A few notable examples (among dozens of others) included Dr. Tsering Shakya, Canada Research Chair in Religion and Contemporary Society in Asia at the University of British Columbia and author of *The Dragon in the Land of Snows: A History of Modern Tibet Since 1947*; David Mulrone, former Canadian ambassador to China; and Yuen Pau Woo, CEO of the Asia-Pacific Foundation of Canada.

# THE YOUNG CANADIANS' PEACE DIALOGUE ON CHINA AND TIBET

## WHAT DID SUCCESS LOOK LIKE?

In order to ensure it would recognize success once it was achieved, the Mosaic Institute set clear goals and measurable targets for “New Beginnings” right from the outset:

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*Goal: Foster greater social cohesion and inter-community understanding between members of Tibetan and Chinese communities in Canada;*

Measure: Demonstrate a measurable quantitative increase in inter-community trust between and among Canadians of Han Chinese and Tibetan backgrounds;

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*Goal: Develop greater awareness among both groups of shared Canadian values and civic responsibility;*

Measure: Establish new, collaborative working relationships between “citizen experts” in the participating communities and the Government of Canada;

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*Goal: Engage young Canadians from relevant diasporic communities in informed discussions about Canada’s multifaceted interests and priorities in China;*

Measure: Generate innovative policy advice to the Government of Canada regarding Canada’s official positions towards both China and Tibet;

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*Goal: Involve members of both communities in constructive acts of community service that embody common Canadian values and further help to alleviate inter-community tensions;*

Measure: Complete one or more significant inter-community service projects to reinforce the project’s commitment to the practice of “good global citizenship” by all Canadians.



## PROGRAM DEVELOPMENT

As previously mentioned, the “Mosaic Model” of dialogue involves creating the space in which participants can safely and respectfully engage with one another with the ultimate goal of increasing inter-community trust, and moving the two communities to the point where they are able to work with one another – driven by their shared Canadian values – to become part of the long-term solution to the conflict at the root cause of the tension between their two communities.

### STEERING COMMITTEE

The Mosaic Institute assembled a Steering Committee (“Committee”) consisting of fourteen dedicated members from the ethnic Tibetan and Han Chinese communities in both Toronto and Calgary to help coordinate the planning of “New Beginnings”. These young people, ages 18 to 30, were a mix of students and young professionals and most were recognized within their respective communities as up-and-coming leaders. The Committee members of Han Chinese heritage came from a variety of different parts of Asia, including mainland China, Hong Kong and Vietnam. Those members of ethnic Tibetan heritage had been born either in India, Nepal, or Canada. The vast majority were students or recent graduates; the others were professionals working in such diverse fields as engineering, finance, and social services. The Committee met regularly between summer 2012 and spring 2013 to help design and produce the public portions of “New Beginnings”, which were delivered between April 2013 and March 2014.

The Committee began by drafting a “Statement of Values” (see Appendix 1) that established the parameters of acceptable behaviour for those wishing to participate in the Dialogue. With much effort (and encouragement from the Mosaic Institute), the Committee developed the themes and content of each of the Large-Group Sessions and helped to identify prospective guest speakers. They also identified and recruited other like-minded individuals from their respective communities to participate in “New Beginnings”, and they took active roles in the delivery of each one of the public elements of the program.

The Steering Committee members collectively made the decision to develop a Community Service Project that would raise \$10,000 to fund the high school education of teenagers living in the remote Tibetan region of Sichuan, China. (See pg. 19 for more information about the Community Service Project.)

*By engaging others with different perspectives, we can question our own assumptions, pinpoint differences in opinion, and recognize common values and aspirations. ~ Mimi Liu, Steering Committee member*

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The Steering Committee members represented a “dialogue within the Dialogue,” as they engaged with each other and learned to identify and then work together towards common goals, despite their many differences of opinion and background. The common goals provided the impetus to overcome differences and to achieve consensus through informed discussion. They set a strong example for the other “New Beginnings” participants by demonstrating that it is possible to hold different opinions and still work together.

## USE OF MEDIA

### “NEW BEGINNINGS” DOCUMENTARY

The Mosaic Institute retained Tharchin Goenpo, a local student and filmmaker, to capture the “New Beginnings” process<sup>3</sup>. The presence of the camera at all public events resulted in more constructive dialogue, as participants made extra effort to ensure that their comments were presented in a respectful manner.

### ONLINE CONTENT

“New Beginnings” has released a total of **fifteen (15) blog posts** and **more than twenty (20) videos**. The blog posts were written over the course of “New Beginnings,” and feature reflections by participants, summaries of the Large-Group Sessions, and other significant program highlights.<sup>4</sup> Collectively, the blog posts have received almost 3,000 views, from as far away as Taiwan, Hong Kong, and Macau.

The 20-plus videos are posted on the Mosaic Institute’s website. Several of the videos feature such speakers as Kathleen Mahoney, Brian Wong, David Mulrone, Charles Burton, Yuen Pau Woo, and Hilary Doyle, each in his or her own video. Other videos feature entire moderated panel discussions.<sup>5</sup> Collectively, the videos had received more than 2, 000 views as of May 2014.

## PROGRAM DELIVERY

The “New Beginnings” program was composed of several different components: Pre-Dialogue Events, Large-Group Sessions, Small-Group Discussion Circles, and Community Service Project. Informally, the dialogue also continued “after-hours” through film screenings, informal dinners, and the informal conversations held by those who participated. The number of these less formal and often spontaneous gatherings was a testament to both the demand for an initiative of this kind, and to its success.

### PRE-DIALOGUE EVENTS

In an effort to set a welcoming tone for the initiative, the Mosaic Institute organized two documentary film screenings at Innis Town Hall in Toronto in advance of the first dialogue session. These film showings introduced people to the issues that would be discussed throughout the program, and helped to create a greater sense of inter-community ease amongst potential dialogue participants.

The two events attracted some **70 community members** and, more importantly, the discussions that followed the screenings stimulated people’s interest and made them feel comfortable with the concept of dialogue.

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<sup>3</sup> The “New Beginnings” documentary can be viewed at <http://www.mosaicinstitute.ca/#!/videos/cy5e>

<sup>4</sup> The “New Beginnings” blog posts can be viewed at <http://mosaicinstitute.wordpress.com/?s=china+tibet&submit=Search>

<sup>5</sup> “New Beginnings” videos are available at: <http://www.mosaicinstitute.ca/#!/chinatibet/c10m4>

The first film screened was *Summer Pasture*, an award-winning documentary about a Tibetan nomadic family. The film showed one family's struggle to adapt to changing societal norms in an ever-changing environment. This topic was one to which all attendees could relate, regardless of whether they self-identified as Tibetan or as Chinese.

The second film screened was *Chink in the Armour*, a satirical investigation into the absurdity and unfairness of Chinese stereotypes. Both the director and producer of the film, Baun Mah, and Terry Woo, the author of *Banana Boys*, participated in a post-screening "talk back" session. *Banana Boys* is a novel that follows five boys as they interpret what it means to be a Canadian of Chinese background. Both speakers offered insightful commentary about their experiences as Canadians of Chinese descent and engaged in a thoughtful, two-way discussion with attendees on how even supposedly "positive" stereotypes and a lack of mutual understanding can have negative consequences for better community relations here in Canada.

## LARGE-GROUP SESSIONS

What:	A series of large-group, invitation-only dialogue sessions	
Who:	Some 250 unique participants	
When:	Session 1:	Toronto – April 3, 2013; Calgary – April 8, 2013
	Session 2:	Toronto – May 15, 2013; Calgary – June 3, 2013
	Session 3:	Toronto – September 11, 2013; Calgary – September 23, 2013
	Session 4:	Toronto – October 16, 2013; Calgary – October 28, 2013
	Session 5:	Toronto – November 20, 2013; Calgary – November 25, 2013
	Session 6:	Toronto – February 26, 2014; Calgary – March 6, 2014 *Special Session*

The Large-Group Sessions explored a wide range of issues relating to China-Tibet and Sino-Canadian relations. Leading experts were brought together to discuss the social, political, and legal facets of the often-strained relationship between China's Han Chinese majority and the ethnic Tibetan minority. Dialogue participants together considered the implications of these issues for Canada and Canadians. In particular, Canadians of either Chinese or Tibetan heritage were encouraged to identify strategies for working towards mutually compatible and coherent strategies for realizing Canada's broad foreign policy objectives as they relate to all of China, and to foster a climate of peace and goodwill both within and between their broader communities as they are represented here in Canada.

*When we are ignorant about an object, we can only imagine its qualities.*  
~ Stephen Tang, participant

The six Large-Group Sessions of "New Beginnings" were as follows:

- Session 1 → Where Are We Now? Finding Common Understanding On China And Tibet;
- Session 2 → Toward Sustainable Development On The Tibetan Plateau: Challenges And Opportunities For China And Canada;

- Session 3 → Making Peace Personal: Working At The Grassroots To Build Inter-Community Trust;
- Session 4 → Peace Through Pluralism: A Comparative Consideration Of Diversity In Canada And China;
- Session 5 → Where Do We Go From Here? A Forward Look At Canada's Relationship With China;
- Session 6 → **\*\*Special Session\*\*** Comparative Approaches To Managing Diversity In China And Canada.

### SESSION 1 → WHERE ARE WE NOW? FINDING COMMON UNDERSTANDING ON CHINA AND TIBET

This session provided Canadians of ethnic Tibetan and Han Chinese background with an up-to-the-minute overview of the current political and social climate in China generally and in the Tibetan region specifically, as well as a summary of Canada's current overall relationship with China. The session encouraged a healthy and constructive conversation in order to begin building mutual trust and understanding among the young Canadians participating in this initiative.

#### TORONTO (April 3, 2013)

**Moderator:** Andrea Chun, a practicing lawyer and former radio and television host.

**Guest Speakers:** Dr. Susan Henders, an Associate Professor of Political Science at York University and former Director at the York Centre for Asian Research;

Dr. Zhiming Chen, an Assistant Professor at the Department of Political Science at the Université de Montréal;

Dr. Tsering Shakya, Canada Research Chair in Religion and Contemporary Society in Asia at the University of British Columbia's Institute of Asian Research.

#### CALGARY (April 8, 2013)

**Moderator:** Brian Wong, a veteran journalist and broadcaster in Calgary.

**Guest Speakers:** Dr. Susan Henders, an Associate Professor of Political Science at York University and former Director at the York Centre for Asian Research;

Professor Timothy Cheek, Director of the Centre for Chinese Research and the Louis Cha Chair in Chinese Research at the University of British Columbia's Institute of Asian Research;

David Ownby, Professor of History and former Director of the Center of East Asian Studies at the Université de Montréal.



(Left to right) Dr. Tsering Shakya, Dr. Susan Henders, and Dr. Zhiming Chen at Session 1 of "New Beginnings" in Toronto, April 2013.

## SESSION 2 → TOWARD SUSTAINABLE DEVELOPMENT ON THE TIBETAN PLATEAU: CHALLENGES AND OPPORTUNITIES FOR CHINA AND CANADA

This session explored the economic challenges and opportunities facing China generally and the people of the Tibetan Plateau specifically. It considered how, if at all, inter-community relations between the majority Chinese and minority Tibetan peoples might be enhanced through focused, sustainable economic development. It also explored to what degree, if any, Canada's current efforts to strengthen commercial relations with China might also be able to help encourage greater social cohesion between and among different ethnic communities in China.

### TORONTO (May 15, 2013)

**Moderator:** Jennifer Hollett, an award winning cross-platform journalist.

**Guest Speakers:** Dr. Robert Hanlon, a Research Fellow at the University of British Columbia's Institute of Asian Research;

Tashi Tsering, a Ph.D. Candidate at the University of British Columbia's Institute for Resources, Environment and Sustainability and former Environment Program Director of Tibet Justice Center;

Dr. Jennifer YJ Hsu, an Assistant Professor in the Department of Political Science at the University of Alberta.

### CALGARY (June 3, 2013)

**Moderator:** Brian Wong, a veteran journalist and broadcaster in Calgary.

**Guest Speakers:**

Dr. Robert Hanlon, a Research Fellow at the University of British Columbia's Institute of Asian Research;

Tashi Tsering, a Ph.D. Candidate at the University of British Columbia's Institute for Resources, Environment and Sustainability and former Environment Program Director of Tibet Justice Center;

Dr. Jack Hayes, an Associate Professor of Asian Studies and History at Kwantlen Polytechnic University and a Research Associate at the University of British Columbia's Institute of Asian Research.



(Left to right) Dr. Robert Hanlon, Dr. Tashi Tsering, Dr. Jennifer Hsu and Jennifer Hollett at Session 2 of "New Beginnings" in Toronto, May 2013

### SESSION 3 → MAKING PEACE PERSONAL: WORKING AT THE GRASSROOTS TO BUILD INTER-COMMUNITY TRUST

This session explored some constructive ways in which concerned Canadians might be able to help address some of the pressing human and social needs in the Tibetan Plateau. A panel of representatives from Canadian and international NGOs that are "making a difference" spoke about their humanitarian work confronting such issues as poverty, illness, and illiteracy. Their efforts are also helping to promote good practices with respect to entrepreneurship, healthy workplaces, and environmental stewardship. Participating young Canadians were challenged to consider how they might channel their interest in this region of the world into practical acts to demonstrate their understanding that peace is not just the absence of conflict, but also a state of being in which the full range of people's needs are met.

**TORONTO** (September 11, 2013)

**Special Guest:** Dr. Vivienne Poy, Canadian Senator

**Moderator:** Dr. Joseph Wong, Director of the Asian Institute at the University of Toronto's Munk School of Global Affairs

**Guest Speakers:** Dr. Losang Rabgey, co-founder and executive director of Machik  
 Gayle Turner, Vice-President, Gender and Social Development Specialist at Agriteam Canada  
 Penny Lyons, Executive Director of Seva Canada

**CALGARY** (September 23, 2013)

**Moderator:** Brian Wong, a veteran journalist and broadcaster in Calgary

**Guest Speakers:** Yishin Khoo, Ph.D. Candidate in Curriculum and Teaching at the University of Toronto's Ontario Institute for Studies in Education

Alexander Schumacher, Vice President, Project Performance, Land Resources and Environment, Agriteam Canada

Penny Lyons, Executive Director of Seva Canada



**Penny Lyons, Executive Director of Seva, Canada, discusses the work of her organization at Session 3 of "New Beginnings" in Toronto, September 2013**

#### **SESSION 4 → PEACE THROUGH PLURALISM: A COMPARATIVE CONSIDERATION OF DIVERSITY IN CANADA AND CHINA**

This session compared and contrasted the concept of "multiculturalism" as it is understood in Canada and China. It also considered whether and to what extent Canadians' specific commitment to and experience of

pluralism might or might not represent an exportable “best practice” in their relationship with the people of China.

#### TORONTO (October 16, 2013)

**Moderator:** Joe Friesen, demographics reporter for the Globe and Mail and former bureau chief

**Guest Speakers:** Dr. Elena Caprioni, an affiliated researcher with the Asian Institute at the University of Toronto’s Munk School of Global Affairs

Dr. Tashi Rabgey, co-founder of Machik and Research Professor at George Washington University’s Elliot School of International Affairs

Dr. Will Kymlicka, Canada Research Chair in Political Philosophy at Queen’s University and co-director of the Multiculturalism Policy Index project

#### CALGARY (October 28, 2013)

**Moderator:** Brian Wong, a veteran journalist and broadcaster in Calgary

**Guest Speakers:** Dr. Elena Caprioni, an affiliated researcher with the Asian Institute at the University of Toronto’s Munk School of Global Affairs

Dr. Kathleen Mahoney, Professor of Law at the University of Calgary, former Chair of the Board of Directors of the International Centre for Human Rights and Democratic Development, and former Chief Negotiator for the Assembly of First Nations for the historic Indian Residential School Settlement Agreement



Dr. Elena Caprioni discusses her research on China's Uyghur minority at Session 4 of "New Beginnings" in Toronto, October 2013



## SESSION 5 → WHERE DO WE GO FROM HERE? A FORWARD LOOK AT CANADA'S RELATIONSHIP WITH CHINA

The penultimate session in "New Beginnings": Young Canadians' Peace Dialogue on China and Tibet offered an appraisal of Canada's current and future policy interests and priorities as they concern China. It also considered ways in which informed, interested "citizen diplomats" with personal or community connections to China generally or Tibet specifically might help to influence or enhance the content and the quality of Canada's formal relations with China.

### TORONTO (November 20, 2013)

**Moderator:** Hilary Doyle, a Toronto-based broadcaster, writer, producer, and entrepreneur

**Guest Speakers:** David Mulroney, a Distinguished Senior Fellow at the University of Toronto's Munk School of Global Affairs and former Canadian ambassador to China

Dr. Charles Burton, Professor of Political Science at Brock University

Yuen Pau Woo, President and CEO of the Asia-Pacific Foundation of Canada

### CALGARY (November 25, 2013)

**Moderator:** Tashi Tsering, Ph.D. Candidate at the University of British Columbia's Institute for Resources, Environment and Sustainability; former Environment Program Director of Tibet Justice Center

**Keynote Speaker:** Yuen Pau Woo, President and CEO of the Asia-Pacific Foundation of Canada



Chris Kelly, President of the Strategic Counsel, shares the findings of the "trust survey" administered to participants in the "New Beginnings" initiative at Session 5 in Toronto, November 2013

## SESSION 6 → **\*\*SPECIAL SESSION\*\*** COMPARATIVE APPROACHES TO MANAGING DIVERSITY IN CHINA AND CANADA

Media reports on ethnic tensions in Xinjiang and Tibet often fail to provide in-depth analysis of the underlying causes of those tensions. In this special session of “New Beginnings”, the Mosaic Institute invited Dr. Reza Hasmath, one of Canada’s foremost authorities on the management of ethnic diversity in China, to discuss his extensive field research with the Uyghur and Tibetan populations in Western China. Dr. Hasmath also discussed how Canadian approaches to these issues compare with those of the Chinese authorities.

### TORONTO (February 26, 2014)

**Moderator:** John Monahan, Executive Director of the Mosaic Institute

**Keynote Speaker:** Dr. Reza Hasmath, Associate Professor in Political Science at the University of Alberta

### CALGARY (March 6, 2014)

**Moderator:** Tashi Tsering, Ph.D. Candidate at the University of British Columbia’s Institute for Resources, Environment and Sustainability; former Environment Program Director of Tibet Justice Center

**Keynote Speaker:** Dr. Reza Hasmath, Associate Professor in Political Science at the University of Alberta

Overall, the Large-Group Sessions succeeded in providing the participants with a deeper, more nuanced understanding of the China-Tibet issue, a greater appreciation of each other’s cultures and histories, and a stronger commitment to enhancing Canada’s role in the world.



Dr. Reza Hasmath (second from right) is joined by (left to right) Stephen Zhao, John Monahan and Tenzing Jigme of the Mosaic Institute at Session 6 of "New Beginnings" in Toronto, February 2014

## SMALL-GROUP DISCUSSION CIRCLES

Who:	Small –Group Discussion Circles led by professional mediators	
What:	Some 180 unique participants	
When:	Session 1:	Toronto – April 10/11, 2013; Calgary – April 10, 2013
	Session 2:	Toronto – May 22/23, 2013
	Session 3:	Toronto – September 18/19, 2013; Calgary – September 25, 2013
	Session 4:	Toronto – October 23, 2013; Calgary – October 30, 2013
	Session 5:	Toronto – November 28, 2013; Calgary – November 27, 2013

Small-Group Discussion Circles were held following each Large-Group Session. While both types of sessions encouraged thoughtful discussion of difficult questions, the Small-Group Discussion Circles also created a space where difficult ideas could be explored in more detail and where more personal relationships could be developed.

The Small-Group Discussion Circles were led by trained facilitators. The facilitators used a collaborative approach to foster coalition-building and a sense of engagement among both Han Chinese and ethnic Tibetans. This approach involved:

- Promoting better inter-cultural understanding and positive relationships based on trust and respect;
- Framing the conversation about China and Tibet in a broader Canadian context; and
- Understanding Sino-Canadian relations and the role of diaspora communities within those relations.

Guided by the “New Beginnings” Statement of Values, the facilitators encouraged small group participants to consider such questions as:

- What are some of the challenges to development in some areas of western China with large numbers of ethnic Tibetans?
- How can we identify sustainable solutions to the development challenges facing some of the communities on the Tibetan Plateau?
- What role, if any, could civil society play, both in China and in the diaspora, in reducing inter-ethnic tensions between the Han Chinese and ethnic Tibetans in China?

*Both sides showed great maturity and desire to better understand the other group's perspective, and admitted the small group discussion provided an opportunity to interact with each other- something quite uncommon in their own communities ~ Durriya Zaidi, Small-Group Facilitator*

Interactions between participants in the Small-Group Discussion Circles evolved from uncomfortable at first to amicable by the end of “New Beginnings”. Participants made serious attempts to come to terms with their

peers' different worldviews and opinions. Any hostility that had existed at the beginning had fully dissipated by the end.

## FILM SCREENINGS

In both Toronto and Calgary the Mosaic Institute interspersed the Large-Group Sessions and Small-Group Discussion Circles with film screenings that gave participants a more informal opportunity to exchange views and ideas on topics related to the China-Tibet issue that ranged from identity to racism, and from integration to development. Each of the film screenings in Toronto and Calgary were attended by approximately **80 members** of the two communities.

### TORONTO: MARCH 13, 2014: "ÊTRE CHINOIS AU QUÉBEC"

In Toronto, the documentary "*Être chinois au Québec*" (*Being Chinese in Quebec: A Road Movie*) was screened. "*Être chinois*" is about exploring and finding one's place in the Quebec of today, where Canadians readily debate identity, language, integration, and independence. The film was made during a surprising and revealing trip across Quebec by Bethany Or and Parker Mah, two young Canadians who met and conversed with Quebecers of Chinese origin. Parker Mah joined the "New Beginnings" participants in Toronto to discuss the film and his experiences.

### CALGARY: MARCH 29, 2014: "NEW BEGINNINGS"

In Calgary, a portion of the "New Beginnings" documentary was screened. The screening encouraged participants to reflect upon their experiences in the Dialogue and inspired them to think about how to continue the efforts of "New Beginnings" after the formal project end. During discussion after the film, leaders from the Chinese community in Calgary expressed interest in collaborating with the Tibetan community to help them address various settlement and integration issues facing new Tibetan immigrants to Alberta.

## COMMUNITY SERVICE PROJECT

- What: A globally-minded service project that provides participants with a tangible way to demonstrate their commitment to peace and pluralism.
- How: Raise \$10,000 to help Machik Canada send 5 young ethnic Tibetans to high school in Sichuan, China and qualify for entrance to university.
- Who: Over 200 unique participants.
- When: October 2012-March 2014.

NB: Though their goal was reached, the *CanEngage team continues to work together to develop responses to needs in the Tibetan Plateau.*

Community Service Projects (CSP) are a way for Dialogue participants from different sides of the same conflict to raise awareness about an important social issue and to demonstrate a tangible commitment to "good global citizenship".

"New Beginnings" participants chose to support Machik Canada, a registered Canadian charitable organization that has operated in the Tibetan Plateau since 2004. The two Canadian founders of Machik, both

of whom are of Tibetan background, have developed innovative approaches to meeting local community needs in areas such as education, employment, social entrepreneurship, community development, conservation, and women's rights.

A group of committed students and young adults from the Dialogue formed a group they call "CanEngage", which had equal representation from the Han Chinese and ethnic Tibetan communities in both Toronto and Calgary. CanEngage set a goal for itself to raise \$10,000.

*This project is truly about young Canadians working together who have shared values and a common goal. It is about individuals interacting with one another and having conversations, and through these conversations we've come to understand each other more. For many of us, this is the first time that we've worked in such an inter-community setting, with Canadians of Chinese and Tibetan background working together in common cause. And it is very exciting.*  
~ Tenzin Nawang Tekan, Steering Committee member

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The CanEngage team organized and held numerous awareness-raising and fundraising events in both cities. They demonstrated significant improvement in their conflict-resolution skills and their ability to facilitate constructive dialogue within and across the project team. Intercultural understanding also increased markedly through the process of *having* to work together shoulder to shoulder, in a common pursuit. CanEngage has met its goal of raising \$10,000, which will enable Machik to send as many as five (5) rural Tibetan teenagers to high school. It is now looking for additional ways of working together to promote practical solutions to some of the challenges in the relationship between the Han Chinese and ethnic Tibetan communities.

## CHALLENGES

Differences over China and Tibet can be extremely sensitive and very personal for Canadians of Tibetan and Chinese background. Accordingly, we were not entirely surprised when we encountered systemic challenges during the delivery of "New Beginnings". Two were particularly notable:

### CHALLENGE 1: OPPOSING INTERESTS OF DIALOGUE PARTICIPANTS

At first, the two communities had different expectations for the Dialogue. Those of ethnic Tibetan background generally preferred to engage in more conversations about Canadian policies regarding China and Tibet, while a majority of those of Han Chinese background wanted to focus on more practical and grassroots issues. It was also difficult to maintain the same degree of interest by numbers of both communities at all times. For example, Session 3, which focused on China's Tibetan region, almost exclusively, saw a smaller share of Han Chinese participants than those sessions that looked at China as a whole. Similarly, Session 5, which featured Tibet as but one aspect in the larger framework of Canada's future relations with China, saw a smaller share of Tibetan participants than sessions in which Tibet was the main topic of discussion.

## SOLUTION

While we understood the different priorities of each community, we were careful to offer a balance of topics. Therefore, although Session 3 focused on the Tibetan region of China, Session 5 focused on China as a whole. In this way, "New Beginnings" strove to maintain neutrality between the two communities while also increasing the participants' knowledge of each other.

Additionally, the Small-Group Discussion Circles proved to be a catalyst for enabling participants from the different communities to find constructive ways of having difficult discussions without causing hurt to one another or needlessly inflaming tensions.

## CHALLENGE 2: FEAR OF RETALIATION

Community members, students, academics, and public officials were sometimes hesitant to be involved in the delivery of “New Beginnings”. As revealed in personal conversations with them, some feared potential retribution and rejection from their peers, professional networks, and families. Others worried about how their participation might affect their future ability to obtain travel or work visas for China. Some participants were unable to complete the program because of these issues. These challenges only highlight the need for further dialogue.

## SOLUTION

“New Beginnings” staff endeavoured to provide an open space in which participants could safely engage with one another on sensitive issues. Moreover, the Statement of Values (**see Appendix 1**) created by the Steering Committee set a tone of mutual respect and encouraged participants to develop their cultural competency skills.

The Mosaic Institute recognizes that the self-reflection and openness expected of Dialogue participants required them to put aside perceptions that in some cases they have had for their entire lives. Engaging in a dialogue such as that represented by “New Beginnings” requires uncommon courage.

## OUTCOMES

“New Beginnings” brought together passionate individuals from communities with a pronounced history of tension and mistrust. Over the course of two years together, however, they began to overcome the past and to develop trust that promise to enrich their interactions well into the future, as demonstrated by the following tangible outcomes:

*“In the end, regardless of the differences between our cultures, the essence in our hearts remains the same.”*  
*~Kalvin, Steering Committee Member*

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### i. STEERING COMMITTEE: INTERCULTURAL DEVELOPMENT INVENTORY (IDI) ASSESSMENT

An external consultant was retained to assess, analyse and report on any changes in individual and group intercultural competence<sup>6</sup> and the quality of cross-cultural relations among members of the Steering

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<sup>6</sup> Intercultural competence is the ability to shift cultural perspective and adapt behaviour to cultural commonality and difference (Hammer, M.R., Contemporary leadership and Intercultural Competence, Sage, Thousand Oaks California, 2009).

Committee over the duration of “New Beginnings”. Assessments were made in October 2012 and again in December 2013.

In the end, results showed that the cultural competency skills of the Steering Committee rose significantly, indicating a vast improvement in their ability to empathize and work with those of other cultural backgrounds.

*The following were the key changes noted within the Steering Committee over the course of “New Beginnings”:*

- **20% increase** in perception of constructive interaction between Canadians of Chinese and Tibetan background;
- Almost **15% increase** in members’ ability to accurately understand and adapt behaviour to cultural difference and commonality;
- **10% decrease** in members’ judgmental orientation that views cultural differences in terms of “us” and “them” (also known as “polarization”);
- **20 % decrease** in discontentment over Canada’s relations with China.

## ii. “NEW BEGINNINGS” LARGE-GROUP SURVEYS

A group survey developed by external consultants (see **Appendix 2**) was completed by Dialogue participants in both Toronto and Calgary in three “waves” over the course of the program. The group survey assessed inter-community trust and understanding at each of three Large-Group Sessions during an 8-month period.

High levels of trust were present at each of the three sessions. Levels of trust were at the highest point after Session 5.

- In Session 1: **72% of participants** perceived trust between the two communities (*n = 140*)
- In Session 3: **76% of participants** perceived trust between the two communities (*n = 120*)
- In Session 5: **85% of participants** perceived trust between the two communities (*n = 105*)

Overall, participants perceived Canada making a positive contribution to peace and development, and they demonstrated empathy towards “New Beginnings” participants from the “other” community.

## NEXT STEPS AND CONCLUSION

### EXPLORING OPPORTUNITIES TO ENGAGE WITH OTHER COMMUNITIES FROM CHINA

The “New Beginnings” Dialogue can serve as a model for others who wish to embark on similar initiatives. The general structure, or even singular components of the Dialogue, can easily be replicated. There is no inherent reason why the “New Beginnings” framework could not be implemented in other communities, either here in Canada or elsewhere around the world. The documentary film that has been made about “New Beginnings” may also help to encourage others to pursue similar initiatives within their own communities.

*Regardless of whether we are of Tibetan or Chinese descent, we all have an interest in growing and understanding, share a commitment to honouring peace, and have a drive to be the best versions of ourselves.*

*~ Tian Yue, Dialogue Participant*

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### NETWORKS AND PARTNERSHIPS

The “New Beginnings” program identified a set of leaders to help further the goals of the initiative and has spawned a new social network of potential changemakers. As they become more dominant voices within their respective communities, these young people are now prepared and positioned to engender even more reconciliation between Canadians of Chinese and Tibetan descent. Hopefully, they will also serve as role models for the younger members of their communities and inspire them towards lives of committed global citizenship.

### CANENGAGE

CanEngage continues to explore opportunities to respond to issues facing those living in western China on the Tibetan Plateau. Initiatives such as CanEngage can inspire similar undertakings by others as CanEngage members continue to demonstrate good global citizenship and lead by example.

*We hope that by exemplifying a spirit of cooperation and friendship, and working together towards a common goal, we're able to bring together more Canadians of Chinese and Tibetan descent to engage in constructive dialogue about the issues that divide our communities and about Canada's role in fostering peace in the region.*

*~ Tenzin Nawang Tekan, Steering Committee member*

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### CONCLUSION

Over the course of the “New Beginnings” project, participants formed strong bonds of trust and understanding with each other and are now able to engage with one another concerning even some of the most challenging issues in the relationship between their communities. Despite disagreements and differing viewpoints, participants have shown themselves capable of quickly resolving conflicts and disagreement that from time to time may result from discussions on such sensitive and emotional topics.



Participants have also formed strong social ties with one another. These social ties have helped to create broader intercultural understanding outside the context of the formal dialogue. Even though “New Beginnings” has now ended, there is optimism that the process of inter-community engagement will continue as these individuals continue working and interacting with one another on issues of common interest.

*Strangers became friends as they explored both their differences and their commonalities; a room full of Canadians listening and learning from one another.*  
~ Stephen Zhao, Project Associate

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Dialogue participants have become particularly engaged on matters of Canadian foreign policy. There has been an increased sense that Canadians’ voices do matter on issues concerning Canada’s relationship with China.

Over the course of the Dialogue, participants raised questions about Canadian policies on trade and human rights and their ramifications for the broader Canada-China relationship during informal discussions with one another. This willingness to engage in critical conversations regarding sensitive issues outside of the formal dialogue structure is a positive indicator of the success achieved by “New Beginnings” in inspiring young people who would otherwise have remained strangers to one another to refer instead to their common, Canadian values in order to grapple respectfully with issues at the very heart of their communities’ longstanding tensions.

The Mosaic Institute encourages everyone involved in the “New Beginnings” Dialogue to continue the ground-breaking progress they have made towards **changing the narrative** of the Chinese-Tibetan relationship both in Canada and overseas. As long as these young Canadians remain committed to engaging with one another in a manner that demonstrates mutual respect and cooperation, the future can be a promising one.

## Appendix 1

### STATEMENT OF VALUES

*for the Mosaic Institute's*

### YOUNG CANADIANS' PEACE DIALOGUE ON CHINA AND TIBET



The organizers of the Young Canadians' Peace Dialogue on China and Tibet subscribe to the following general statement of values:

1. As Canadians, we are committed to fostering peace, reconciliation, and the promotion of pluralism both in Canada and around the world. Canadians' commitment to peace is reflected in part in our efforts to build a society that celebrates diversity and that upholds the equality of all people regardless of their country of origin, cultural background, faith, tradition, language, or political views.
2. While governments are vital contributors to peacebuilding, Canadians who are informed - and particularly those from diaspora communities familiar with conflicts or tensions in other parts of the world - also have an important role to play in enhancing relations between communities, whether at home or abroad.
3. Canadians with personal, familial or community-based connections to Tibet or the rest of China have a shared interest in building a future where people of all faith traditions, language groups, political views and ethnocultural backgrounds can thrive and live harmoniously with one another.
4. As Canadians, any discussions that we have should be polite, respectful and involve listening with open hearts and minds. It is essential that all dialogue participants feel welcome and safe, and that mutual confidentiality be respected and assured in order for Canadians to understand the complex relation between the Tibetan and Chinese people.
5. Improving relations between the Tibetan and Chinese people will require the unrelenting goodwill, passion and creativity of people who believe that it is never the wrong time to pursue and create the conditions that will ensure lasting peace and harmony. By pursuing common efforts to identify and recommend specific responses by young Canadians of Tibetan and Chinese descent to the ongoing challenges and opportunities facing their two communities, Canada's mosaic will show its true value.
6. Dialogue here should not be about influencing the other side or promoting particular viewpoints. Rather, dialogue participants are called upon to listen with empathy, exchange diverse points of view, and engage in civil discussions that demonstrate a commitment to learn from each other and encourage cooperation.
7. While dialogue for its own sake is valuable, dialogue that results in identifiable, positive changes in behaviour is far more so. The organizers of the Young Canadians' Peace Dialogue on China and Tibet are committed to identifying, supporting and bringing to fruition a joint community service project that will demonstrate their common commitment to the values underlying this initiative.

All those who share these same values are welcome to participate in the peace dialogue. Anyone who, by their words or actions, derogates from these values may be excluded from participation.

## Appendix 2



The Strategic Counsel

### Survey of Participants in Young Canadians' Peace Dialogue on China and Tibet

*The Strategic Counsel* has been commissioned by **The Mosaic Institute** to conduct a brief survey among participants in its initiative, "New Beginnings: Young Canadians' Peace Dialogue on China and Tibet."

As participants, your opinions about this series are very important to **The Mosaic Institute** and will be instrumental in measuring the effectiveness of the approach and the overall success of the series.

Your answers will remain strictly confidential and will be used for research purposes only. Individual responses will not be available to **The Mosaic Institute**. Your completed survey does not require your name or signature. However, in order to allow us to compare findings over time, we request in Question 25 that you provide us with a unique word or number that you will use again in any additional wave of this survey that will be administered throughout the course of the dialogue. This will allow us to determine any changes in responses, while at the same time ensuring your anonymity. Please keep this word or number confidential to yourself.

Survey findings will only be available in aggregate form, with no individual attribution.

We hope that you will take a few minutes to complete and submit this survey.

Thank you for your participation.

1. Which of the following best describes your personal connection to or interest in China and/or Tibet? (PLEASE CHECK AS MANY AS APPLY)

- <sub>1</sub> I was born or raised in China
- <sub>2</sub> I was born or raised in the Tibetan region
- <sub>3</sub> I have family ties to China and/or to the Tibetan region
- <sub>4</sub> I have community or religious ties to China and/or to the Tibetan region
- <sub>5</sub> I am an informed observer of China and/or Tibet
- <sub>6</sub> I am a casual observer of China and/or Tibet
- <sub>7</sub> I have little or no interest in China and/or Tibet

2. Which of the following best describes your top reason for participating in today's event? (PLEASE CHECK ONLY ONE RESPONSE)

- <sub>1</sub> General interest in Canadian foreign policy and/or global affairs
- <sub>2</sub> Interest in China and/or Tibet
- <sub>3</sub> Opportunity to network
- <sub>4</sub> Desire to participate in meaningful dialogue
- <sub>5</sub> Curiosity

- <sub>6</sub> A friend invited me
- <sub>7</sub> Other (Please specify if you wish)

3. How important do you believe that this series - "Young Canadians' Peace Dialogue on China and Tibet" - is as a means of contributing to the clarification and enhancement of Canada's relationship with the Chinese and Tibetan peoples? Would you say it is.... (PLEASE CHECK ONE RESPONSE ONLY)

- <sub>1</sub> Very important
- <sub>2</sub> Somewhat important
- <sub>3</sub> Neither important nor unimportant
- <sub>4</sub> Somewhat unimportant
- <sub>5</sub> Very unimportant
- <sub>6</sub> Not sure

4. How would you describe your expectations from The Mosaic Institute's first dialogue series on China and Tibet? Would you describe yourself as having...(PLEASE CHECK ONE RESPONSE ONLY)

- <sub>1</sub> Very high expectations for meaningful dialogue and a positive outcome
- <sub>2</sub> High expectations for meaningful dialogue and a positive outcome
- <sub>3</sub> No expectations for meaningful dialogue and a positive outcome
- <sub>4</sub> Low expectations for meaningful dialogue and a positive outcome
- <sub>5</sub> Very low expectations for meaningful dialogue and positive outcome

5. As you know, an inter-community dialogue like this one that includes divisive issues will necessarily bring together people with different viewpoints and perspectives. Thinking of the different groups that are represented here today, how would you describe the level of trust these different groups have for one another? Would you say that you believe there is...(PLEASE CHECK ONLY ONE RESPONSE)

- <sub>1</sub> Great deal of trust among these groups
- <sub>2</sub> Only some trust
- <sub>3</sub> Not very much trust
- <sub>4</sub> No trust at all

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For each of the following statements, please indicate if you strongly agree, somewhat agree, neither agree nor disagree, somewhat disagree or strongly disagree.

	Strongly Agree	Somewhat Agree	Neither Agree nor Disagree	Somewhat Disagree	Strongly Disagree
I believe that my views of China and Tibet are generally consistent with those of the majority of my own ethnic, cultural or religious community.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I have close personal relationships with people from ethnic, cultural or religious communities other than my own.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I have close personal relationships with people for ethnic, cultural or religious communities other than my own that are of Tibetan or Chinese origin	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I have generally positive impressions of Canadians from ethnic, cultural or religious communities other than my own.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
With respect to the politics of China and Tibet specifically, I am open to hearing the views of people from ethnic, cultural or religious communities other than my own, regardless of whether I agree or disagree with those views.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I consider myself Canadian first and foremost; any identification I might have with an ethnic, cultural or religious community is of secondary importance to me.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Having a commitment to the promotion of peace in areas of conflict around the world is a fundamental Canadian value.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
It is important for Canadians from different communities to know each other personally.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I believe that my own ethnic, cultural or religious community is more committed to promoting peace in Tibet-China than the traditional adversaries of my community.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Undertaking a dialogue between community members in Canada can have a positive influence on discussions and actions in the places of conflict that are being discussed.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
16. The kind of exchange taking place during this inter-community peace dialogue will help build trust between the different ethnic, cultural and religious groups represented.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
17. Even if we have only respectful and polite conversations throughout this peace dialogue, the divisions between the ethnic, cultural and religious groups represented are deep and unlikely to change.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
18. My attendance at and participation in this peace dialogue makes me feel that I am part of an initiative that is enhancing relations and understanding between different ethnic, cultural and religious groups.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

There are a few final questions that are asked for statistical purposes only. Again, confidentiality is assured. If you prefer not to answer these questions, please check the "Prefer not to Answer" response.

19. What is your age?
- <sub>1</sub> Under 20 years of age
  - <sub>2</sub> 20 – 25 years of age
  - <sub>3</sub> 26 – 30 years of age
  - <sub>4</sub> 30+ years of age
  - <sub>5</sub> Prefer not to answer
20. Are you...
- <sub>1</sub> Male
  - <sub>2</sub> Female
  - <sub>3</sub> Prefer not to answer
21. What is your religion, if any?
- <sub>1</sub> Buddhism
  - <sub>2</sub> Christianity
  - <sub>3</sub> Islam
  - <sub>4</sub> Taoism
  - <sub>5</sub> Other (SPECIFY, IF YOU WISH): \_\_\_\_\_
  - <sub>6</sub> Do not belong to any religion/religious group
  - <sub>7</sub> Prefer not to say
22. Which of the following do you feel most accurately describes your ethno-cultural identity and origins?
- <sub>1</sub> Ethnic Chinese
  - <sub>2</sub> Ethnic Tibetan
  - <sub>3</sub> Mix of Ethnic Chinese and Ethnic Tibetan
  - <sub>4</sub> Neither Ethnic Chinese nor Ethnic Tibetan
  - <sub>5</sub> Other (SPECIFY OR DESCRIBE, IF YOU WISH): \_\_\_\_\_
  - <sub>6</sub> Prefer not to answer
23. To which of the following places in Asia, if any, do you have the greatest sense of personal attachment?
- <sub>1</sub> People's Republic of China
  - <sub>2</sub> The Tibetan Plateau (including the Tibetan Autonomous Region and other autonomous Tibet regions inside China)
  - <sub>3</sub> Hong Kong
  - <sub>4</sub> Nepal
  - <sub>5</sub> India
  - <sub>6</sub> Not applicable
  - <sub>7</sub> Other (PLEASE DESCRIBE): \_\_\_\_\_
  - <sub>8</sub> Prefer not to answer
24. Which of the following best describes your residency or citizenship status in Canada?
- <sub>1</sub> A Canadian citizen
  - <sub>2</sub> Permanent resident of Canada (sometimes known as "landed immigrant")
  - <sub>3</sub> Refugee claimant in Canada
  - <sub>4</sub> In Canada on a student visa
  - <sub>5</sub> In Canada on a work visa
  - <sub>6</sub> Prefer not to answer

25. Were you...

- <sub>1</sub> Born in Canada and currently reside in Canada
- <sub>2</sub> Born in Canada and currently reside outside of Canada
- <sub>3</sub> Born outside of Canada and currently reside in Canada
- <sub>4</sub> Born outside of Canada and currently reside outside of Canada
- <sub>5</sub> Prefer not to answer

26. In order to compare individual responses between this survey and the one that will be administered towards the final session of “**NEW BEGINNINGS: YOUNG CANADIANS’ PEACE DIALOGUE ON CHINA & TIBET**” in November 2013, please use a unique identification word or number in the space below that you will use if you participate in any subsequent waves of this survey, if applicable. This will allow us to confidentially compare responses in the two waves of the survey and measure effectiveness of the “New Beginnings” initiative. Please do **not** use your real name.

**Unique Word or Number:** \_\_\_\_\_

*Thank you very much for completing the survey. Your responses are very important to us and will be kept strictly confidential.*