



Canadian Association of Chiefs of Police

Safety and security for all Canadians through innovative police leadership

CACP Systemic Racism Teaching Guide

*Produced by the CACP Equity, Diversity and Inclusion Committee
August 12, 2020*

TRAINING OBJECTIVES

Upon completion of this training, participants should be able to:

- Demonstrate a basic understanding of key concepts related to systemic racism, and recognize systemic barriers and racial bias in policing
- Understand the basics of and explain the four levels systemic racism
- Have a basic understanding of anti-racism and system changes that are needed
- Identify what is needed to change systems of discrimination including systemic racism

Directions:

Instructors may use the lecture notes included within the slide deck to guide their presentation and discussions with participants. The information below will also guide the activities that are included in the deck.

Prepare to manage the emotional impacts of training:

“Race is not a biological construct, but a social one that can have devastating effects. So many of the horrors of the past few centuries can be traced to the idea that one race is inferior to another. Racial distinctions continue to shape our politics, our neighbourhoods and our sense of self”. - Elizabeth Kolbert

It is important for instructors and facilitators to be aware of the myriad of emotions participants could express as a result of this training. For example, some may become overtly emotional, defensive, angry or welcome the opportunity for self-reflection.

To best manage these different responses, we recommend that those who will be delivering these lessons build a positive rapport with their participants. It is important that facilitators have done self-reflection work on the topics of race and racism and have the practical skills and tools for guiding others through productive conversations about race and racism that builds understanding and agreement in a safe space.

Instructors and facilitators are encouraged to monitor participants' emotional state throughout the training. This would provide opportunities for a deeper dive into topics and allow participants not to shut down due to the discomfort caused by the topic.

Slide 2: Learning Guidelines/ Learning and Emotions

Instructor: Read slide

Talking Points:

"Every human has four endowments - self-awareness, conscience, independent will and creative imagination. These give us the ultimate human freedom... The power to choose, to respond, to change."

-Stephen Covey

While facilitators will do their best to create safe spaces for participants to talk openly about these race issues, participants may say things that cause pain and make others feel angry, hurt, distant, frustrated or triggered. Hence, this training should also provide participants with resources to address any distress brought about by the training. The safety and the well-being of participants and facilitator should be prioritized and made clear from the outset of the training.

How can we aim to be open to learn? We have a choice to make these personal changes.

Emotions are an important part of learning.

- The learning process involves and actually depends on emotions.
- They range from negative to positive and manifest in a variety of ways.
- Learning sometimes challenges our beliefs and knowledge, what we think we know to be true. In those instances, it unsettles us and we need to be aware of and manage our emotions so that we can react appropriately.
- However, expressing and recognizing emotions may also be a positive way of taking them out of the way of our learning.
- Acknowledging discomfort and overcoming this will lead to a positive and productive learning experience
- Ask: what do you need? To ask a clarifying question, step out of the room etc.

This group guideline is for the instructor to advise participants how they will be treating and engaging each other for this session.

For instructors:

- Speak from "I" and not from "Devil's Advocate"
- Refrain from using "we" when you mean "you" or "your experience"
- Everyone has different lived experiences and acknowledge that:
 - there are different experiences of racism within diverse Black communities and other communities.
 - Anti-Indigenous racism or Anti-Indigeneity experiences differ within and across Indigenous Communities.
- Focus on what the person is saying rather than the person

- Point 1)** Asking participants to speak from “I” instead of “Devil’s Advocate” is important to encourage each person to take personal ownership over their words, reactions and emotions and encourages productive, purposeful discussion.
- Point 2)** Asking participants to refrain from using “we” is also about steering the individual back to taking personal accountability and responsibility. For example, instead of the person saying “we think this...” encourage the person to say, “I think this.”
- Point 3)** A gentle reminder that everyone has different lived experiences and encourage participants to respect these differences.
- Point 4)** Ask participants when they have a strong reaction, like getting angry at what a colleague has said, to respond to the comments rather than focusing on the individual. Remind participants to communicate with respect and openness.

Something to consider:

- Ask participants if there are additional guidelines (discussion points) that they would like to see on the board/screen to feel more comfortable with the session.

Slide 3: Learning Objectives

Instructor: Read slide

- Demonstrate a basic understanding of key concepts related to systemic racism and recognize systemic barriers and racial bias in policing
- Understand the basics of and explain the four levels systemic racism
- Have a basic understanding of anti-racism and system changes that are needed
- Identify what is needed to change systems of discrimination including systemic racism

Slide 4: Resources

Resources:

- *How to be an Antiracist*, Ibram X. Kendi (2019)
- *White Fragility*, Robin DiAngelo (2018)

Instructor: Read slide

- Throughout this training we have utilized two resources, the first, ***How to be an Anti-racist*** by Ibram X. Kendi and the second, ***White Fragility*** by Robin DiAngelo.

Talking points:

Individual defensiveness of these words – anti-racist and white fragility -- may make the presentation difficult to hear. How can we start to dismantle racism and policies to change the system that has not been working for everyone for centuries if we cannot talk about or discuss these very structures that keep racism in its place?

Slide 5: What systemic racism in Canada looks like

Source: <https://www.youtube.com/watch?v=7GmX5stT9rU&app=desktop>

Video: CBC: *What systemic racism in Canada looks like (2020)* (9:55min)

Talking points:

- We need to debunk the myth that there is no racism or systemic racism in Canada.
- White privilege makes it challenging for Indigenous, Black and racialized people to speak about their racial lived experiences.
- The discussion needs to demonstrate how White fragility – the upset feelings of White people by withdrawing, defending and explaining away the racialized experiences and insisting that was not their intention and they were misunderstood.
- This contributes to the challenges of talking about systemic racism
 - (example: Jagmeet Singh VS Bloc Quebecois Member of Parliament)

Change needs to be at an individual change, as well as changes in policies/practice and systems.

Slide 6: Goals – Ensuring consistent definition and goals to work towards

Resource: *How to be an Antiracist*, Ibram X. Kendi (2019)

Source: <https://www.penguin.co.uk/articles/2020/june/ibram-x-kendi-definition-of-antiracist/>

Instructor: Read slide

“Definitions anchor us in principles. This is not a light point: If we don’t do the basic work of defining the kind of people we want to be in language that is stable and consistent, we can’t work toward stable, consistent goals. Some of my most consequential steps toward being an antiracist have been the moments when I arrived at basic definitions. To be an antiracist is to set lucid definitions of racism/antiracism, racist/antiracist policies, racist/anti-racist ideas, racist/antiracist people. To be a racist is to constantly redefine racist in a way that exonerates one’s changing policies, ideas, and personhood.”

Talking Points:

Definitions and naming of concepts can be very charged but is critically important for us to have a shared understanding of language so we can move forward constructively.

- Words like race, racism, racist, white supremacy, white people, Black people/people of African descent, People of Colour (POC), visible minorities, and Indigenous identities.

Slide 7: The Normalizing of Racist Ideas

Source: https://brenebrown.com/podcast/brene-with-ibram-x-kendi-on-how-to-be-an-antiracist/?utm_medium=social&utm_source=Facebook&utm_campaign=bb_unlocking-us&fbclid=IwAR0FVTevKtQaqZkh3mVew5GmNkHmV542MRcqTBI1NQ75To2Mf5gbASPPA5E (2020) (0:54min)

Podcast: Brené with Ibram X. Kendi on How to Be an Antiracist - I'm talking with professor Ibram X. Kendi, *New York Times* bestselling author of *How to Be an Antiracist* and the Director of the Antiracist Research and Policy Center at American University. We talk about racial disparities, policy, and equality, but we really focus on *How to Be an Antiracist*, which is a groundbreaking approach to understanding uprooting racism and inequality in our society and in ourselves.

Instructor: Play video

Talking points:

Being anti-racist requires continuous self-reflection and requires more than being “not racist” because we are constantly exposed to, are socialized in, and function in racist systems.

Slide 8: Basic Definition of Racist vs Anti-racist

Resource: Resource: *How to be an Antiracist*, Ibram X. Kendi (2019)

White Fragility, Robin DiAngelo (2018)

Talking Points:

White Fragility - Robin DiAngelo calls this the “**Good/Bad Binary**”

At one time, before the Civil Rights movement, it was socially acceptable for white people to openly proclaim their belief in their racial superiority. However, when most white northerners (including Canadians) saw the violence Black people were subjected to, including what women and children endured during the civil Rights protests, they were appalled. These images became the archetype of racists.

After the Civil Rights movement, to be a good moral person and to be complicit with racism became mutually exclusive. Robin DiAngelo calls this the “**Good/Bad Binary**” *in that the popular notion was that you could not be a good person and participate in racism. Only bad people were racist.*

Canadians will profess, “It is only in America” and deny that racism exists here. The erasure of Canada’s history of slavery is an example of distancing ourselves from that.)

This adaptation of the definition of racism: was reduced to simple, **isolated**, and extreme acts of prejudice. **These acts must be intentional, malicious and based on conscious dislike of someone because of race.** (i.e. always acts of individuals (not a system) in this adapted definition. This is important for the “**one bad apple**” discussion you have later).

Under this definition, all three elements – intentional, malicious, and conscious -- must be present to be considered a racist. A few examples can illustrate how easy it becomes to deny racism.

Remember “Good/Bad Binary”

Racist = Bad and Not Racist = Good

Racist = Bad, ignorant, bigoted, prejudiced, mean spirited, old

Not Racist = good, progressive, educated, open minded, well intentioned, young.

If the good/ bad frame is a false dichotomy or the only options... I am not a racist – or people who cannot see beyond those 2 options.

To suggest someone is a racist is to deliver a deep moral blow. A kind of character assassination. Having being called a racist, I must defend my character, and that is where **ALL MY ENERGY WILL GO To deflecting the charge**, rather than reflecting on my behaviour. In this way a good vs. bad binary, makes it nearly impossible to talk about racism.

* Hence, any suggestion that someone has done or said something racist or that has racist impact, translates to a simple conclusion that the individual is a bad person. This is the root of “white fragility” and why any suggestion of racism is met with defensiveness. It becomes very difficult, to confront and address the impact of the internalization of racist worldviews through socialization in racist systems.

Slide 9: Racist Ideas

Resource: *How to be an Antiracist*, Ibram X. Kendi (2019)

Instructor: Read slide

- **Racism** is a marriage of **racist policies**, and **racist ideas** that produce and normalize racial inequalities.
- **Racist ideas:** Any idea that suggests that one racial group is inferior or superior to any other racial group in anyway. Racist ideas argue that the inferiorities and superiorities of racial groups explain racial inequities in society.

Talking points:

No such thing as not-racist idea, just racist and anti-racist ideas *“Racism is defined as a pervasive system of advantage and disadvantage based on the socially constructed categories of race. Racism is enacted on multiple levels simultaneously. Institutional structures, policies, and practices interlock with cultural assumptions about what is right and proper justify racism. Individuals internalize and enact these assumptions through individual’s behaviour and institution participation. Woven together, these interactions create and **sustain systemic benefits for white** as a group, and structure discrimination, oppression, dispossession, and exclusion for people from targeted racial groups.”*

Source: *Teaching for Diversity and Social Justice, 3rd Edition*

Response to reverse Racism: *The concept of reverse racism is not possible as it does not sustain systemic benefits for racialized people as a group, and structure discrimination, oppression, dispossession, and exclusion for people from targeted White populations.”*

Slide 10: Racist Policies

Resource: *How to be an Antiracist*, Ibram X. Kendi (2019)

Instructor: Read slide

- **Racist Policy** is any measure that produces or sustains racial inequity between racial groups.
- **Anti-racist policy** is any measure that produces or sustains equity between racial groups.

Talking Points:

By policy, we mean written and unwritten laws, rules, procedures, processes, regulations and guidelines that govern people.

- There is no such thing as a non-racist or a race neutral policy. Every policy, in every institution in every community, in every nation, is producing or sustaining racial inequity or equity between racial groups.

Question to participants:

“How do we ensure racial equity through policies?” Or “How do we ensure that policies are anti-racist?”

Slide 11: Definition of Systemic Racism

Instructor: Read slide

Ontario Association of Chiefs of Police’s (OACP) uses the definition from *The Government of Ontario that defines systemic racism* as “Organizational culture, policies, directives, practices or procedures that exclude, displace or marginalize some racialized groups or create unfair barriers for them to access valuable benefits and opportunities. This is often the result of institutional biases in organizational culture, policies, directives, practices and procedures that may appear neutral but have the effect of privileging some groups and disadvantaging others.”

Slide 12: Systemic Racism in Policing

Source: [SPEAKING NOTES – CHIEF McFEE](#)

Friday, July 24, 2020 – Standing Committee on Public Safety and National Security

Instructor: Read slide

“This is not the first time that the issue of systemic racism in policing has been the focus of discussion. The fact that we are gathered here once more demonstrates why we must move beyond conversation and into actionable, meaningful change that focuses on implementation and not more study. The facts are irrefutable: systemic racism is real and exists within and across all social institutions in Canada. This might make many feel uncomfortable and that is ok.”

Slide 13: Reports Identifying Systemic Racism

Sources:

- https://www.oiprd.on.ca/wp-content/uploads/OIPRD_Breaking-the-Golden-Rule_Report.pdf
- <http://oiprd.on.ca/wp-content/uploads/OIPRD-BrokenTrust-Final-Accessible-E.pdf>
- <http://www.ohrc.on.ca/en/public-interest-inquiry-racial-profiling-and-discrimination-toronto-police-service/collective-impact-interim-report-inquiry-racial-profiling-and-racial-discrimination-black>
- <http://www.ohrc.on.ca/en/policy-eliminating-racial-profiling-law-enforcement>
- <http://www.torontopolice.on.ca/publications/files/reports/2013pacerreport.pdf>

Instructor: Read notes

Talking points:

This is not new. Various reports dating back to 1975 have touched on race-based data collection and thousands of police services across the world already engaged in this Practice.

For over 4 decades, community and governmental agencies have pushed to have the policing sector make changes as a result of researched systemic racism and inequitable treatment of racialized communities.

The provincial Anti-Racism Act of 2017 mandated the collection of race-based data by organizations in the public sector, specifically child welfare, education and justice sectors, for the purpose of eliminating systemic racism and advancing racial equity.

- Further, in April 2018, the Ontario provincial government established the Data Standards for the Identification and Monitoring of Systemic Racism, also known as the Anti-Racism Data Standard. The Anti-Racism Data Standard (ARDS) were established to help identify and monitor systemic racism and racial disparities within public sector. The ARDS sets out requirements for the data collection, use, disclosure, de-identification, management, publication and reporting of information, including personal information.

Slide 14/15: Systemic Racism Diagram

Source: <https://www.youtube.com/watch?v=xjTIH2dYaS4&feature=youtu.be>

Video: *Finding Answers Together Session One: What is Systemic Racism? (2:04 min.)*

Talking points:

The inter-connectedness of Systemic Racism is reflected in how intertwined it is through every system (education, criminal justice, health care etc.), so the dismantling needs to occur through the entire system and not just one area.

A key point that should be made is how race and racism are interwoven and interdependent. That is, the lived experience of race, which is the classification and assignment of worth and social status to human beings, is racism. This establishes and maintains power and privilege of one racial group over other racial groups. Racism is both entrenched and pervasive and operates at multiple levels.

Question to participants: How have current events impacted the criminal justice system?

It is also important to clearly articulate why the focus is on systemic racism, even though the video begins by identifying 4 levels of racism.

It will also be necessary to demonstrate how systemic racism exists in the criminal justice system including policing, but that it is interconnected to systems in other sectors, which then require a whole systems approach where sectors intersect.

How is policing used to address social issues that emerge in other areas?

- Education: dealing with truancy, student/school safety issues, etc.
- Business: responding to trespassing, shopping lifting, etc.
- Housing: dealing with homelessness, trespassing, etc.
- Health: mental health issues, suicide calls, etc.

We cannot just fix the issues of systemic racism by focusing solely on the criminal justice system, as all other sectors intercept/interact with it.

*It might also be helpful to look back at the history of policing in Canada and the role of the North West Mounted Police played in colonization to illustrate the breadth of the interconnectedness. One example could be the role police played in implementing mandatory Indian residential school attendance, how that is connected with intergenerational trauma, child welfare etc.

Slide 16: Examples of Racial Inequalities

Resource: Colour of Poverty: Fact Sheet 7- Racialized Poverty in Justice & Policing

- <https://colourofpoverty.ca/>
- <https://colourofpoverty.ca/wp-content/uploads/2019/03/cop-coc-fact-sheet-7-racialized-poverty-in-justice-policing-2.pdf>

Instructor: Read the slide

- Profiling: From 2013 to 2015, Ottawa Police Services found that Black drivers were stopped 2.3 times more often than expected, given their representation in the driving population; young Black men were stopped 8.3 times more; Middle Eastern drivers were stopped 3.3 times more; and young Middle Eastern men were stopped 12 times more.
- Government reports on national security focus almost exclusively on Muslim individuals and organizations as a source of terrorism – ignoring the more real threat of the more than 100 extreme right wing and White supremacist groups active across Canada.
- In 2016, the homicide rate for Indigenous women was 5 times that of non-Indigenous women.
- Rates of Arrest: As a result of higher levels of scrutiny “compared to white people, minorities are more likely to be arrested, convicted and punished”, which has been identified as a significant contributing factor to the overrepresentation of Black and Indigenous people in the criminal justice system.

*** Indigenous women are even more highly overrepresented than Indigenous men in prison.**

Talking points:

Racial disparities point to the need to take a deeper look at what is driving these trends, where systemic racism is occurring and what roles our social institutions play to create conditions that disadvantage communities.

Slide 17: Systemic Racism in Canada

Source: "Systemic Racism in Policing in Canada"

Presentation by OPS Chief Peter Sloly to the Standing Committee on Public Safety & National Security

Instructor: Read slide

Systemic racism is a well-established concept rooted in our colonial past, embedded in our legislation, enabled in our institutional practices and sustained in our organizational culture.

Systemic racism exists within all Canadian institutions. Criminal activity will eventually engage the justice system into this cascading set of institutional failures. To dismantle systemic racism (along with all forms of discrimination) in policing, we need to make positive investments in police culture, police operations and the broader institutional ecosystem that the police operate in.

Slide 18: Systemic Racial Discrimination & Systemic Racism

Source: <http://www.ohrc.on.ca/en/racism-and-racial-discrimination-systemic-discrimination-fact-sheet#:~:text=Systemic%20discrimination%20can%20be%20described,very%20concerned%20about%20systemic%20discrimination>

Instructor: Read slide and notes

Systemic racial discrimination is a pattern of behavior and treatment that leads to differences in outcomes, whether they are intended or not, and is prohibited under the Ontario Human Rights Code.

Systemic racism describes the mechanisms that contribute to inequities, rooted in racist ideas, beliefs and practices that perpetuate racial superiority or dominance of one racial group over another using institutional, political, economic and social power held by members of the dominant group. Often historically rooted, such beliefs and assumptions become underpinned in “the way we do things” and help to perpetuate inequality.

For example, negative stereotypes of Indigenous, Black and racialized communities have led to certain policies that targeted those communities for unequal treatment, often under concerns of security, safety or ‘fitness’.

- Immigration policies that restricted Jewish immigration during WWII
- Administering healthcare differently i.e. “Indian hospitals” that were poorly run and resourced
- Segregated schools for Black students – Ontario and Nova Scotia were the only two provinces to authorize such schools in the late 1800s at the demand of white parents. The schools were also poorly resourced.
- The last Black segregated school in Ontario closed in 1964 in Essex County.

In Ontario, systemic racism can take many forms, such as:

- Police services who single out members of the Indigenous, Black and other racialized groups for greater scrutiny or differential treatment
- Use of informal networks that exclude Indigenous, Black and other racialized individuals from opportunities
- Lack of public attention and policy focus regarding social, economic, health problems that disproportionately affect Indigenous, Black and other racialized communities
- Homophobia and transphobia –the negative impact of systemic racism can be heightened when combined with other social prejudices; and also intersections with gender

** For consideration: It may also be useful to acknowledge and explore systemic changes that had good intentions, but did not bring about equity or racial justice? Critically assess what went wrong. For example, having police officers in schools – here we have two systems working together to build trust and better working relationships – good intentions, but from a community perspective the results are questionable.*

Slide 19: Roots of Systemic Anti-Indigenous Racism - (Anti-Indigeneity)

Resources:

- <https://www.thecanadianencyclopedia.ca/en/article/indian>
- <http://projectofheart.ca/historical-documents/>
- http://legacyofhope.ca/en_ca/wherearethekids/
- <https://www.thecanadianencyclopedia.ca/en/article/pass-system-in-canada>
- <https://www.thecanadianencyclopedia.ca/en/article/ipperwash-crisis>

Instructor: Read slide and notes

We are still experiencing colonization and working within colonial systems. – it shows up as systemic anti-Indigenous racism. **Racial categorization*** by the state has historically shaped legal rights, opportunities and outcomes of Indigenous Peoples. * Indigenous Identity vs race

****Indigenous people clearly stated that they do not consider themselves a “race” but rather identify as cultural groups.***

This history defines a legacy of a racialized relationship with the criminal justice system and experiences of law enforcement for Indigenous and Black peoples in particular.

(Anti-Indigeneity)

The Canadian Government Indian Act defined who is “Indian” (this system and definition were imposed unilaterally by the government) and established rules, legal rights, restrictions, imposing European ways of life and education through Indian Residential Schools, all of this was for the benefit of white settlers.

The Canadian Government opened the land for settlement by imposing reserves to reduce land areas used by Indigenous peoples and forcibly relocating people.

1. The Canadian Government interested in expanding settlement; imposed a system of identifying Indigenous people in a way that would eventually eliminate the treaty obligations of the Canadian state and sought to erase Indigenous ways of life that were deemed “undesirable.” The residential schools were a key pillar to erase Indigenous identities from children when other attempts at assimilation failed. This continues to this day in the child welfare system. In 1884, Indigenous Peoples were banned from taking part in sweat lodges and traditional ceremonies and First Nations were policed by an "Indian agent" who controlled the community to enforce the Indian Act.
2. From 1885 to 1940s, the RCMP enforced a restrictive and illegal system — called the pass system —, which forbade Indigenous people from leaving reserves unless they had a pass approved by the reserve's Indian agent. This policy helped ensure Indigenous people were restricted to reserves and reinforced settler society's exclusive claims to land backed by force. There is historical evidence in official memos and letters during that time government officials understood that they lacked lawful authority to impose or enforce such a system.

*** Facilitator: Convey that ‘Indian agents’ were White colonial officials hired to control the movement and lives of Indigenous people on each reserve.**

3. Indian Residential Schools were instrumental in the government's assimilation policies. The RCMP assisted Indian agents to remove children from their families under threat of arrest, responding to calls for assistance, and to search and return truant children to the schools who tried to escape. Over the years, Indigenous Peoples learned to fear and mistrust the police.
4. Ipperwash Crisis in 1995-96: The use of law enforcement to manage Indigenous Peoples culminated in the Ipperwash Crisis involving the OPP. The federal government had appropriated the Stoney Point reserve for a military base in 1942 and failed to return it after the war was over, despite numerous requests by the Stoney Point First Nations. It was during this crisis that police killed Dudley George, an unarmed protestor.

Today, colonial policies and laws around land claims continue to be seen through pipeline protests from coast to coast. In Ontario, law enforcement at all levels (municipal, provincial, federal) are called to enforce court rulings surrounding blockades to protest energy extraction and other activities that are seen to encroach on Indigenous rights and interests.

Talking Points:

1. **Historically-Rooted:** Rooted in Indigenous history and experience of colonization here in Canada.
2. **Stereotype-Driven:** Reflects and reinforces beliefs, attitudes, prejudice, stereotyping and/or discrimination that are directed at Indigenous people.
3. **Institutional/Systemic:** Policies and practices that are embedded in Canadian institutions.

Each of these dimensions of Anti-Indigeneity may apply to policing

Slide 20: Systemic Racism and Indigenous Communities

Resource: CBC The National

Video: *Scathing report finds systemic racism in Thunder Bay's police force (3:03 mins.)*

Source: <https://www.youtube.com/watch?v=qRG-paYUmzU>

In a scathing report, Ontario's independent police watchdog says systemic racism exists throughout the Thunder Bay Police Service. It goes on to state that the "inadequacy" of at least nine investigations into the deaths of Indigenous people over the past several years was "so problematic" that they should be reopened.

Racial under-policing: The failure to take appropriate action to protect the safety or security of an individual or group of people based on race, colour, ethnic origin, ancestry, religion, place of origin or related stereotypes, rather than proper investigations or preventative actions. (OHRC)

Talking Point:

The classic mantra "to serve and protect" rather than "policing", for Indigenous people that are under serviced by police and do not receive the same protection from police afforded to others. Simultaneously, they are also over-policed in the sense that Indigenous people experience greater scrutiny from police. Many times, there is a lack of sustainable funding for First Nations Police Services as compared with provincial and municipal police services as an illustration of whose lives and their safety are protected and valued.

(Consider this slide as an ALTERNATIVE to slides 17 and 20 (combines both anti-Indigenous and anti-Black historical examples).

Slide 21: A Historical Perspective

Instructors: Read note

Timeline of Canadian Colonial impact on Black and Indigenous communities:

- **1400-1800:** (Slavery) – Racialized/dehumanization – Separating of children, family and father + Mothers for labour
- **1600:** 1st in Canada Mathieu DaCosta (first recorded black person, or person of African heritage)
- **1619:** Trans Atlantic Slave Trade – 10's Millions of slaves transported
- **1776:** Black Loyalist – Nova Scotia (In particular, the term refers to men who escaped the enslavement of Patriot masters and served on the Loyalist side because of the Crown's promises of freedom.)
- **1793:** *Act Against Slavery* was an anti-slavery law passed on July 9, 1793 John Simcoe – Ended Slavery or started the process (end of slavery – racist ideology- biologically inferior – this dehumanization was needed in order to enslave individuals and starting stereotyping and placing fear of these individuals who stole away their freedom – Thieves, rapist, jezebels, murders)
- **1880s:** in conjunction with other federal assimilation policies, the government began to establish residential schools across Canada.
- **1806:** Slave advertisement – sales and run away within Canada
- **1815 – 1860:** the Underground Railroad (freeing slaves from the US to Canada) Role of Slave Patrols and later transforming into Police (The slave patrols' function was to police enslaved persons, especially runaways and who was view as defiant. They also formed river patrols to prevent escape by boat. Slave patrols were first established in South Carolina in 1704, and the idea spread throughout the colonies.)
- **1867:** Non-Aboriginal settlement of what is now Canada expanded as the British gained control of French colonies and the Dominion of Canada was formed in 1867
- **1876:** First Introduced - Potlatch Policy /Indian Act
- **1884-1951:** Potlatch Policy to assimilate Indian Act (eradicate First Nations culture in favour of assimilation into Euro-Canadian society)
- (<https://www.thecanadianencyclopedia.ca/en/article/indian-act>)
- **1911:** Wilfred Laurie Proposed tried to past legislation that Banned Blacks from immigrating to Canada “Siting: The Negro Race is deemed unsuitable to the climate of Canada” (NOT PASSED)

- **1940** (80 years ago): Viola Desmond – arrested for sitting in a white only section in Halifax
- Black people have spent more time under slavery than they have had being free in Canada
- **1960**: An alarmingly disproportionate number of Aboriginal children were apprehended from the 1960s onward and placed in the Child Welfare System (continued the separation of families, children)
- **1986**: The last residential school did not close its doors until 1986
SOURCE: <https://www.history.com/topics/black-history/underground-railroad>

Slide 22: Roots of Systemic Anti-Black Racism

Sources:

- <https://humanrights.ca/story/the-story-of-slavery-in-canadian-history>
- <https://www.thecanadianencyclopedia.ca/en/timeline/black-history>
- <https://www.canadianmysteries.ca/sites/angelique/archives/colonialcorrespondence/2295en.html>
- <https://www.thecanadianencyclopedia.ca/en/article/racial-segregation-of-black-people-in-canada>

Instructor: Read slide and notes

The shadows of slavery can also be seen in systemic anti-Black racism that exists today. Legal mechanisms were used to define racial categories (i.e., defining “Negroes” and non-white groups) to support the identification and management of people, define rights, limit immigration and settlement, and control populations (e.g., to collect the Chinese head tax and the internment of Japanese citizens during WWII, etc.)

This control was the opposite way that Indigenous and Black people have been legally defined and who benefited/ benefits – The Indian Act functioned to assimilate Indigenous people and reduce the number of people who were owed obligations under treaty while hypodescent and examples of it function in the inverse ...yet still to the benefit of white people.

Slavery existed in Canada for at least 200 years and enslaved Black and Indigenous people. The long-standing history of slavery based on White supremacy in Canada.

AfricVille, it is a powerful and significant example of the anti-Black racism in Canada, specifically the displacement and erasure of Black Canadians in Halifax.

1. An ad placed in Upper Canada Gazette in 1795: Slavery in Canada was first recorded in New France, continued after the British conquest of New France in 1763. Although an Act in 1793 limited slavery, it was still legal until 1834 when Britain abolished it. In the US, it remained legal for another 30 years. In 1833, an Act was passed to provide for the apprehension of fugitive slaves from the U.S, including criminalizing those who assisted in their escape.
2. Since before the time of confederation, the significance of 'race' is evident, and the categories used to divide the population helped decision-makers to impose and enforce policies directed to manage those groups.
3. Segregated Black school in Amherstberg, Ont. 1864-1912: Ontario and Nova Scotia were the only two provinces to authorize such schools in the late 1800s at the demand of white parents. The schools were also poorly resourced. The last Black segregated school in Ontario closed in 1964 in Essex County.
4. Yonge Street rebellion 1992: Yonge Street rebellion 1992: The Yonge Street Uprising shared the same proximate triggering event as that which tend to inspire rebellions among Afrikans in the United States. An act of police violence was the immediate cause that led to this uprising in Toronto and the same factor is at work the urban insurrections that have broken out in America since the 1960s to today.
5. 2016 – 6-year-old girl handcuffed by Peel Region Police (more context)
Six-Year-Old Child in Cuffs - Mississauga – September 30, 2016 The incident dates back to Sept.30, 2016 the **School administrators called police when the girl in grade 1 allegedly began acting violently in her Mississauga school,** kicking and punching at school administrators, according to police. When **two Peel police officers arrived on the scene and were not able to calm down the child, they handcuffed the six-year-old's hands and feet for** "the safety of other students and ultimately the child," said Peel Regional Police spokesman Sgt. Josh Colley.

Talking Points:

1. **Historically-Rooted:** Rooted in African descendants' history and experience of enslavement and colonization here in Canada.
2. **Stereotype-Driven:** Reflects and reinforces beliefs, attitudes, prejudice, stereotyping and/or discrimination that are directed at people of African descent.
3. **Institutional/Systemic:** Policies and practices that are embedded in Canadian institutions.

Each of these dimensions of anti-Black Racism may apply to policing

Slide 23: Systemic Racism and the Community (Anti-Black Racism)

Resource: VOA News

Video: *Simmering Racial Tensions Reach Boiling Point as Unrest Consumes US (3:33 min)*

Source: <https://www.youtube.com/watch?v=0qliTJtoyr4>

Peaceful protesting has descended into looting, arson and other violence across the United States following the death of George Floyd while in police custody in Minneapolis, Minnesota. As VOA's Kane Farabaugh reports, despite curfews and an increase in law enforcement on the streets of most major U.S. cities, simmering racial tensions have reached a boiling point.

Talking Point:

On May 25, 2020, George Floyd, a 46-year-old black man, was killed by Minneapolis Police in, Minnesota, during an arrest for allegedly using a counterfeit bill. Similar to 1963, when the civil rights movement was televised, the cell phone video was shared on social media for the world to witness, the killing of Blacks and other racialize people by police had been televised multiple times. As protests continued for weeks after in the US and here in Canada in response to the killing for George Floyd, people took to the streets to express the need for police reform and racial equality. Many held signs that read 'Black Lives Matter.' As these are US media account, the current and historical racial tension in the US has become the breeding ground for many Canadians call for Black Liberation as there is a communal lived experience of racism.

Slide 24: Racial Equality vs Racial Equity

Source: <https://fpg.unc.edu/node/9084>

FPG's Race, Culture, and Ethnicity Committee - June 2017

Instructor: Read slide and notes

Racial Inequities: is when two or more racial groups are not standing on approximately equal footing.

Instructor:

Notice everyone is standing on uneven grounds/surface, (meaning even with support, they do not have the same benefits), and so the adjustment that is needed to achieve equity has to be adjusted differently for everyone.

In the picture on the left, everyone gets the same size box, yet they still do not have a view of the game. Equality promotes fairness by giving everyone the same thing, one box. However, it can only work if everyone starts from the same place.

In the picture on the right, each person gets enough boxes to give him or her a view of the game. We must first ensure EQUITY*, everyone with a view of the same. It is about making sure people get access to the same opportunities.

*Equity would mean that everyone is actually insider watching the game from the stands rather than standing outside the fence trying to peer in. The image could be seen as highly problematic and reinforces the idea of segregation.

Slide 25: Goal: Racial Justice

Instructor: Read slide and notes

Talking Points:

By removing the barrier (wooden fence) and placing everyone on equal grounds, they are able to achieve equality regardless of their race. Our aim is to remove ALL barriers and thus achieve **Targeted universalism** - set universal goals to achieve fair and equitable social outcomes through targeted approaches - using specific actions focused on particular communities that have been the target of systemic racism and colonialism (everyone benefits from the removal of all barriers)

- Set a universal goal
- Measure how the overall population fairs in relation to universal goal
- Measure the performance of the population groups
- Understand how structures or other factors support or impede universal goals
- Implement targeted strategies so each group can achieve the universal goal often using different actions for the groups because of differential needs and circumstances

****Equity would mean that everyone is actually insider watching the game from the stands rather than standing outside the fence trying to peer in. The image could be seen as highly problematic and reinforces the idea of segregation.***

Slide 26: New Racism

Source: *White Fragility* - Robin DiAngelo (2018)

Instructor: Read slide and notes

Although no one claims to be racist anymore, racism still exists. How is this possible? Racism can still exist because it is highly adaptive. Because of this adaptability, we must be able to identify how it changes over time. - Eduardo Bonilla-Silva

Talking Point:

If no one is racist, how is there still racism?

All systems of oppression are adaptive. They can withstand and adjust to challenges and still maintain inequality.

Slide 27: Colour Blind Racism

Source: *White Fragility* - Robin DiAngelo (2018)

Instructor: Read slide and notes

Colour Blind is an example of racism's ability to adapt to cultural changes. According to this ideology, if we pretend not to notice race, then there can be no racism. A colour-blind ideology makes it difficult for us to address these unconscious beliefs. While the intent of the idea of 'colour blind' is well intended to interrupt racism, in practice it serves to deny the reality of racism, and thus holds it in place. Racial bias is largely unconscious, but we cannot change what we refuse to see.

Talking points:

If we deny racism by not seeing colour and experience of people, we cannot address its inequalities.

A racism-free upbringing is not possible, because racism is a social system embedded in the culture and its institutions. We are born into this system and have no say whether or not we will be affected by it.

Slide 28: Racism Scale

Source: <https://stuartcenter.org/resource/racism-scale>

How to be an Antiracist – Ibram X Kendi (2019)

Instructor: Read the notes and selected text from the image

Where do you land on the scale?

*Note: It is common for many people to move back & forth along the scale regularly, especially the middle parts

**The term "Blacks" is used to be more familiar to anyone of those mentalities

***"Blacks" can be substituted with people of any nationality/ethnicity other than European white, since it's people of European descent who have held institutional power in America since its inception.

Remember when we discussed

Racist = Bad and Not Racist = Good

If the good/ bad frame is a false dichotomy or the only options... I am not a racist – or people who cannot see beyond those 2 options.

What it is (racism)?

How does it (racism) shape all of us, and the ways we are conditioned to participate in it?

If we cannot discuss these dynamics or see ourselves within them. We cannot STOP participating in racism.

Our race profoundly shapes us. The binary of good and bad, makes it difficult.

This racism scale was created in July 2017 by C. Demnowicz after repeated conversations on social media showed a need for a visual method of showing the continuum from overt racism to anti-racist allyship and the abolition of racist systems. It was created from the perspective of one white woman to another white woman, to help her recognize patterns of thought, speech and behaviour that created a wall to understanding institutionalized and systemic racism.

“We can strive to be one or the other (a racist or anti-racist). We can unknowingly strive to become a racist or knowingly and intentionally strive, to become an anti-racist. This requires persistence, self-awareness, constant self-criticism, and regular self-examination” - Ibram X Kendi

Slide 29: What is Racial Profiling?

Source: PLI Toronto

Video: *A Crisis of Distrust* (6:03 min.)

Source: <https://www.youtube.com/watch?v=u627BsqA5BM>

A Policing Literacy Initiative Production. This documentary explores the issue of 'carding' in Toronto and distrust between police and the community. Spearheading this are, Deputy Chief Peter Sloy of the Toronto Police Service, Jim Rankin of the Toronto Star Dr. Scot Wortley of University of Toronto, Gary Newman of Breaking the Cycle, Noa Mendelsohn Aviv of the Canadian Civil Liberties Association, and members of the Policing Literacy Initiative, among others.

Instructor: Play the video

Talking points:

The PACER Report is an example of how the Toronto Police Service looked at their carding policy and made changes based on a change in legislation, an internal audit and community feedback

PACER Report- Example of addressing systemic racism with community engagement

In March of 2012, Police Chief William Blair directed the Chief's Internal Organizational Review (CIOR) to examine all aspects of the Toronto Police Service (Service) related to community engagement¹ and specifically the Field Information Report (FIR) process. This review was the foundation for Phase II of the Police and Community Engagement Review (PACER).

Slide 30: Racialization in Action: Racial Profiling

Source: <http://www.ohrc.on.ca/en/policy-eliminating-racial-profiling-law-enforcement>

Source: Ontario Human Rights Commission

Instructor: Read slide and notes

According to the Court of Appeal for Ontario, in *Peart V. Peel Regional Police Services, 2006*: “Racial profiling occurs and is a day-to-day reality in the lives of those minorities affected by it... Racial profiling cannot be tolerated. It is offensive to fundamental concepts of equality and the human dignity of those who are subject to negative stereotypes. It fuels negative and destructive racial stereotyping of those who are subjected to profiling.”

Talking points:

Is there another way of doing policing?

Slide 31: 3rd Party Racial Profiling and Policing

Sources:

- <http://www.ohrc.on.ca/en/policy-eliminating-racial-profiling-law-enforcement>
- <https://globalnews.ca/news/3224634/mother-upset-after-6-year-old-daughter-handcuffed-by-police-at-mississauga-school/>
- <https://www.police1.com/chiefs-sheriffs/articles/suspicious-person-calls-and-third-party-racial-profiling-BCqbLEUhtpjKVEE/>
- <https://www.gov1.com/emergency-management/articles/4-tips-for-suspicious-person-calls-and-third-party-racial-profiling-oSN6knYHHe0L4FRF/>
- http://www.ottawamenscentre.com/news/20040902_Kingston_police.htm

Instructor: Read slide and notes

3rd Party Racial Profiling. Responding to calls for service that may be racially motivated in intent. Members of the public who are suspicious of Black or Indigenous individuals and call the police to reinforce the bias.

1. Six-Year-Old Child in Cuffs - Mississauga – September 30, 2016

The incident dates back to Sept.30, 2016 the **School administrators called police when the girl in grade 1 allegedly began acting violently in her Mississauga school**, kicking and punching at school administrators, according to police. When **two Peel police officers arrived on the scene and were not able to calm down the child, they handcuffed the six-year-old's hands and feet for "the safety of other students and ultimately the child,"** said Peel Regional Police spokesman Sgt. Josh Colley.

2. Descriptions via Calls for Service

“A Kingston police officer testified yesterday he feared for his life when he pulled his gun last year on two unarmed teenagers... after receiving a tip from a man in the parking lot, the man, who was in his late 30s or early 40s and had a mullet hairstyle,...In his hurry to get to the scene, Wills said he took off without asking the man’s name.”

3. Starbucks - Race out of place – people will weaponize police against Black individuals. People will use police against communities to enact their racial bias.

Two black men walked into a Starbucks in downtown Philadelphia on a Thursday afternoon and sat down. Officials said they had asked to use the restroom but because they had not bought anything, an employee refused the request. They were eventually asked to leave, and when they declined, an employee called the police.

OHRC Racial Profiling Policy

2.4.2. Suspect descriptions

Law enforcement authorities may also act based on information about illegal activity received from victims, surveillance, witnesses or crime reports.

However, **law enforcement officials cannot cast their investigative net widely** on Indigenous and racialized individuals when dealing with a vague suspect description-involving race. [130]

A vague or unreliable description (for example, based merely on sex, skin colour and age range) may give rise to racial profiling concerns. [131]

Example: In one human rights case, a police officer investigated a gun call at a shopping centre. He was told to look for a young Black man, who was alone, driving a black car that might be a sports car, however, he was aware that this information may not be reliable. The officer decided to follow and investigate a young Black man, who fit the physical description and was driving a black sports car in the general vicinity away from the shopping centre. There were many routes away from the mall, there was nothing in the man's driving to give rise to suspicion, and he drove to a house where the car was registered. The HRTO found that relying on this vague description to start an investigation of the man in the absence of other evidence was racial profiling. [132]

It is not racial profiling to act on a reliable physical description of a particular suspect linked to a specific illegal incident where race or related grounds are descriptors alongside other personal characteristics and information, and the person is investigated because they reasonably match that description.[133] In the context of street checks, this has been affirmed in Ontario Regulation 58/16.[134]

Example: Reports of undercover officers indicate that some students from the local college are buying cocaine at a particular apartment complex. The students are described as young White males ranging in height from 5'10" to 6'2" with brown hair. When observing the complex, an officer sees a person who matches the description wearing a backpack with the name of the college on it entering the complex and leaving five minutes later. Police can properly consider race as one factor in the physical description and accompanying information to stop the student for suspicion of drug activity.[135] However, if police only have information to "be on the lookout" for young White males, and there is no further physical description or information linking the person to a crime, this information would not be sufficient to make a stop.

Kingston Police – Tribunal profiling issue:

Under cross-examination, Wills told prosecutor Lynda Bordeleau he wished he'd taken the name of the man who tipped him off about the men supposedly looking into cars. From now on, Wills said, he takes the names of tipsters.

Slide 32: Systems of Racism Within Organizations Four Levels of Racism

Source: Turner Consulting Group/ VOICES OF ONTARIO BLACK EDUCATORS
An Experiential Report - May 29, 2015

Resource:

http://onabse.org/ONABSE_VOICES_OF_BLACK_EDUCATORS_Final_Report.pdf

Instructor: Read slide and notes

Culture. Systemic racism can be embedded in written policies, procedures, and practices that create barriers to the hiring, advancement, retention, and full inclusion of racialized employees.

Organizational culture includes the unwritten rules and cultural norms that determine how things get done in the organization and what and who is important. The organization's culture sends powerful messages that can maintain racial disparities and racial hierarchies within the workplace.

Personal attitudes and **interpersonal** interactions in the workplace are influenced by the structures, practices and culture of the organization. As such, racism at the personal and interpersonal levels can also reflect and be reinforced by systemic racism.

The model - System of Racism in Organizations - also shows the personal and professional impact that workplace racism can have. The personal impact of individual and systemic racism can lower motivation and increase dissatisfaction with one's job. At its worst, persistent racism can negatively affect a person's emotional and psychological well-being and can even cause psychological trauma. Some have compared the personal impact of racism-depression, anxiety, low self-esteem, irritability, and jumpiness-to those of post-traumatic stress disorder (PTSD).

As shown, the system of racism within organizations operates at four levels: two at the individual level (**Personal and Interpersonal**) and two at the systemic level (**Institutional and Cultural**). This shows that racism is not simply the result of "a few bad apples" within organizations but is embedded in its very fabric; in other words, racism is systemic.

At the personal level, racism is reflected in the attitudes, feelings, and beliefs that are held about people of colour at both the conscious and unconscious levels. At the interpersonal level, individual attitudes are reflected in behaviours, language and interactions with people of colour. Interpersonal racism includes deliberate actions of discrimination as well as micro-aggressions that individuals may not be conscious of, such as ignoring the contributions of a racialized person in a meeting or assuming that a racialized person is an immigrant. Systemic racism includes institutional racism and racism that is embedded in the organization.

Slide 33: Impact of Systemic Racism on communities

Resource: CBC The National

Video: *First Nations families weigh children's education vs. safety (11:41 min.)*

Source: <https://www.youtube.com/watch?v=x9iTbspse3U>

Families in remote First Nations within Ontario face a difficult choice when it comes to their children's safety and education. If kids want to finish high school, they have to leave home and relocate to towns and cities, most times where anti-Indigenous racism is pervasive. This past spring, two First Nations teenagers were found dead in Thunder Bay, renewing fears that these children may not be safe. For Indigenous people, this fear has been ever-present and has never gone away.

Suggested Resource: *Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City* book. (Journalist Talaga’s debut, about the deaths of seven young indigenous people between 2000 and 2011 in Thunder Bay, Ont., is a powerful examination and critique of present and past Canadian policies on indigenous peoples.)

Talking points:

With the loss of 9 high school students’ lives since 2000 in Thunder Bay, parents are trying to weigh their options and the safety of their children. There are housing inequalities, educational inequalities, racism from people in Thunder Bay against Indigenous communities/individuals, lack of support from all levels of government, new form of the historical Indian residential school system.

There are funding inequalities between on and off-reserve educational institutions. It connects well with illustrating the systemic nature of racism on all 4 levels of Racism: Personal, Interpersonal, Cultural and Institutional.

This is a good practical example of the interconnectedness of race and racism and that negative impacts life of multiple generations over an extended period of time. It also demonstrates how the 4 levels of racism are at play simultaneously and why addressing systemic racism is important to improve the lives of the remote Ontario First Nations communities, but also all Indigenous communities.

This is great example, one of many countless inequities that Indigenous peoples face not only in Thunder Bay but many other Indigenous communities.

Slide 34: “A few bad apples”

Source: <https://briarpatchmagazine.com/articles/view/unsettling-the-orchard>
Unsettling the Orchard – Michelle Stewart 2015

“The problem with the “bad apples” metaphor is that it obscures the systemic nature of racism.”

“A common misconception about systemic racism is that it involves a few “bad apples” who engage in racist thoughts and behaviors. This is not true because imperfectly good people can commit acts of omission that allow individual racists to survive and even thrive in organizations. Imperfectly good people can also consciously or unconsciously enable systems to create and perpetuate policies and practices that work to the advantage of some groups and to the disadvantage of others.” - Chief Peter Sloly

We need to be able to talk about systems, not people. People make up systems, yes, but if we get lost in a discussion about the people who make up systems; we lose sight of the fact that there are systems that organize our society. If we talk about the systems, we can start to draw links to the root problems of on-going racism and have a meaningful dialogue about important issues.

Many people believe that addressing the behaviour of a few “bad apples” – individuals who display overtly racist attitudes and behaviours – will solve the problem of racial profiling.

But more than a century of anti-Indigenous racial profiling, combined with decades of profiling directed toward racialized groups, indicates that systemic racial profiling must be identified and addressed.

Talking Point:

PREVIOUS SLIDE: As shown, the system of racism within organizations operates at four levels: two at the individual level (*Personal and Interpersonal*) and two at the systemic level (*Institutional and Cultural*). This shows that racism is not simply the result of "a few bad apples" within organizations but is embedded in its very fabric; in other words, racism is systemic.

Slide 35: How Does Systemic Racism Impact a Members of the Service?

Source: <https://www.youtube.com/watch?v=BDzU4iMfUjE>

Video: “Systemic racism is real, and it is here:” Black Toronto police officer reflects on protests, reform (3:38 min.)

Source: Global News

Inspector Stacy Clarke speaks about her experience with the impact of system racism

Toronto Police Service Insp. Stacy Clarke says she felt "so much pain" after watching a Minneapolis police officer kneeling on George Floyd and that she shares the same pain as the protesters in the wake of Floyd's death while in police custody. Clarke talks about her experience of being a Black police officer, the calls for police reform, and the struggle to educate her children about anti-Black racism and systemic racism, saying, "It doesn't really matter what I do, they're going to experience it."

Talking point:

What supports are needed to provide change and support?

Slide 36: Systemic Changes – Culture

Source: PLI Toronto

Video: *A Crisis of Distrust* (2:54 min.)

Source: <https://www.youtube.com/watch?v=u627BsqA5BM>

Instructor: Read notes and play video

Question: What working with communities could look like?

PACER Report- Example of addressing systemic racism with community engagement
In March of 2012, Police Chief William Blair directed the Chief's Internal Organizational Review (CIOR) to examine all aspects of the Toronto Police Service (Service) related to community engagement and specifically the Field Information Report (FIR) process. This review was the foundation for Phase II of the Police and Community Engagement Review (PACER).

The feedback from community consultations expressed concerns regarding the current policing practices surrounding the FIR process and the potential for an Officers' reasons for engaging people being bias-based. They view this as indicative of "racial profiling". Officers acting upon information not readily available to the public may be seen to be arbitrarily engaging a member of the community. Recognizing the legitimacy of these concerns, whether based on fact or not, increases public trust.

These reports and the best practices of those police organizations are also guiding our efforts to develop a strategy that works for us and the people of Toronto.

Talking Point:

What would change look like?

Slide 37: Race-Based Data Collection

Source: [https://www.ontario.ca/page/ontarios-3-year-anti-racism-strategic-plan-targets-and-indicators#:~:text=of%20the%20strategy.,The%20Anti-Racism%20Act,%202017%20\(ARA\)%20provides%20a,racial%20equity%20in%20the%20province.](https://www.ontario.ca/page/ontarios-3-year-anti-racism-strategic-plan-targets-and-indicators#:~:text=of%20the%20strategy.,The%20Anti-Racism%20Act,%202017%20(ARA)%20provides%20a,racial%20equity%20in%20the%20province.)

Source: <http://www.ohrc.on.ca/en/racism-and-racial-discrimination-data-collection-fact-sheet>

Instructor: Read slide

Three areas mandated to collect Race-Based Data:

Justice, Child Welfare and Education

Legislated, the Anti-Racism Act, 2017 (ARA) provides a framework for the Ontario government to identify and eliminate systemic racism and advance racial equity in the province. The legislation sets out requirements to maintain an anti-racism strategy and establish targets and indicators to measure the effectiveness of the strategy

” The Ontario *Human Rights Code* (the “Code”) permits the collection and analysis of data based on race and other grounds, provided that the data is collected for purposes consistent with the *Code*, such as to monitor discrimination, identify and remove systemic barriers, address historical disadvantage and promote substantive equality.

Talking Point:

Could Race-based data collection for the justice sector help to identify and address systemic Racism?

Slide 38: What Can we do Different?

Source: PLI Toronto

Video: *A Crisis of Distrust* (1:24 min.)

Source: <https://www.youtube.com/watch?v=u627BsqA5BM>

Instructor: Read slide and play video

Talking Point:

What could you do differently to make these internal changes?

“Only remedy to racist discrimination is anti-racist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination.”

Ibram X. Kendi

One of these examples of systemic changes came through the PACER Report from the Toronto Police Service.

Police and Community Engagement Review (PACER)

In March of 2012, Police Chief William Blair directed the Chief's Internal Organizational Review (CIOR) to examine all aspects of community engagement. This review was the beginning of the PACER report.

Written after extensive community consultation, the PACER report focuses on how the Toronto Police Service can enhance public trust and safety, while delivering bias free service.

In total, the report identifies 31 recommendations, which, with implementation, will provide officers with better support and protection in doing their work, while providing the community with services that will be fair and bias-free. Particularly, the recommendations address:

- public accountability governance
- community consultation
- professional standards
- human resources
- performance management
- information management
- operational improvements
- intelligence-led policing
- corporate communications
- project management

The full set of recommendations were to be implemented by December of 2016.

PACER Vision

The Toronto Police Service will be a world leader in bias-free police service delivery and Toronto will be one of the safest urban centres in the world.

PACER Mission

To review and continually improve all Toronto Police Service procedures and practices relating to in-person interactions between police officers and members of the community.

PACER goals

- To establish the purpose, legality, and governance framework for community engagements and information obtained therein.
- To assess and address issues of racial profiling and bias in community engagements (at both the individual and systemic levels) to enable the delivery of bias-free police services.
- To collaborate with the community in a process of continuous improvement for the effectiveness and equity of community engagements.
- To improve officer training and performance related to community engagements.
- To improve the public safety value of community engagements while reducing the social costs associated with the process.

** For consideration: An approach could be to explore what is the benefit from officers' and community perspectives of race-based data in addressing systemic racism? Where is there convergence between the two perspectives? How can this build trust between community and the police as a system? What role can community play at all stages of the data life cycle and in addressing systemic racism / systemic anti-Black racism?*

Slide 39: Ottawa Police Making Changes

Source: "[Systemic Racism in Policing in Canada](#)"

Presentation by OPS Chief Peter Sloly to the Standing Committee on Public Safety & National Security

Instructor: Read slide

Ottawa Police Making Changes

That is why the Ottawa Police Service has committed to making major investments in the following 3 operational strategies:

1. Neighbourhood Policing (NP) – deploying officers into neighbourhoods experiencing higher calls for service, criminality and/or social disorder where they work with local community stakeholders to prevent and address a broad range of community safety and well being issues.
2. Intelligence Led Policing (ILP) –enhancing the ILP model that will still have crime reduction as a priority but be fully aligned with NP model to prevent crime and disorder while and getting at the root causes of crime.
3. Community Safety & Well Being (CSWB) – implementing a CSWB plan that brings together the police, education, health, social services along with community stakeholders to create an integrated service delivery model that proactively assesses individual and community needs and risks and addresses them in the pre-justice space using a combination of social workers, mental health practitioners and/or police officers.

Slide 40: Ottawa Police - Building a Healthier Police Culture

Source: "[Systemic Racism in Policing in Canada](#)"

Presentation by OPS Chief Peter Sloly to the Standing Committee on Public Safety & National Security

Instructor: Read slide

Changing police culture is not something that can happen overnight. However, there are some specific steps that police leaders can do today that build a healthier police culture. For example, a greater critical mass of diverse sworn and civilian personnel at every level of the police service has been shown to diminish some of the more pernicious aspects of police culture. That is why the Ottawa Police Service has enhanced our recruitment, hiring and promotion processes to increase the quality of our recruits and to accelerate the diversification of our organization.

Human rights experts have helped to identify the following three things that police services should do to build a healthier culture and eliminate systemic racism:

- collecting and analyzing disaggregated race based data;
- developing an equity, diversity, and inclusion toolkit to review and update all policies, procedures, and practices; and
- identifying and removing all aspects of the organizational culture that sustains systemic racism and/or resists attempts to dismantle it.

Slide 41: Questions

Instructor: Read slide and discuss

You may only want to identify one or two questions depending on time.

- How do you begin to look at addressing inequities within your service? (Internally and Interpersonally)
- What data is being collected, identified and analyzed to address racial disparities within your organization?
- How do different levels of racism show up in your service?
- What mechanisms does your service have to identify systemic racism or discriminatory practices?
- What are 3 things that your service has done to build trust with the communities you serve?
- What is one action plan that you could start to address systemic racism within your service?
- How do you support your service to make systemic changes within the community?

Slide 42: Exit Card

Instructor: Read slide and discuss

This might act as a verbal evaluation for your training

1. Describe one thing that you learned today about systemic racism.
2. What are two things you could do to address racism?
3. Starting today, how can you raise awareness about racism with your friends and/or family?
4. How did the lesson impact you? What emotions did you experience/feel?

Slide 43: Suggested Resources

Instructor: Read slide and or notes

This is for anyone who wishes to continue his or her learning and what they can do on a personal and institutional level.

Suggested resources

Canadian Focus

- The skin we are in – Desmond Cole (2020)
- Policing Black Lives – Robyn Maynard (2017)
- 21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality: Bob Joseph (2018)
- Separate Beds: A History of Indian Hospitals in Canada, 1920s-1980s (2016) Maureen K. Lux
- Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City - Tanya Talaga (2017)

American Focus

- The New Racism: Conservation and the Ideology of the Tribe – Martin Barker (1981)
- Talking to Strangers – Malcolm Gladwell (2019)
- The End of Policing - Alex Vitale (2017)
- How to be an Antiracist – Ibram X. Kendi (2019)
- White Fragility – Robin DiAngelo (2018)
- Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the United States - Eduardo Bonilla-Silva (2003)

* Majority of the books are also available as audio books