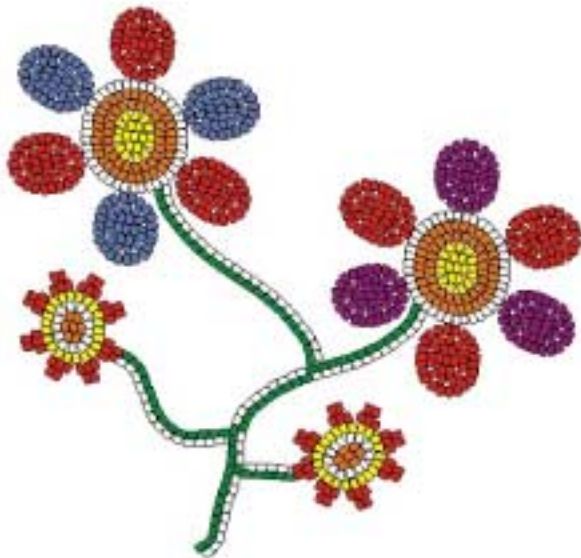


DEBWEGIN

the Ojibwe word for

Truth



Sault Ste. Marie

Summer 2004

***A Three-City Anti Racism
Initiative in Northeastern Ontario***

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Debwewin: Three City Anti-Racism Initiative

Sault Ste. Marie

Prepared by Don Curry, Communitas Canada

Summer 2004

OVERVIEW

Despite significant efforts by individuals and organizations to tell the story about racism across Northeastern Ontario, many insist there is no racism here.

The **Debwewin Three-City Anti-Racism Initiative** has taken steps to study racism and discrimination throughout Northeastern Ontario; undertake various anti-racism activities; create a network and information bank to promote diversity and race relations; and study the coverage of aboriginal people and issues in the local and national media.

The Debwewin Three-City Anti-Racism Initiative is a partnership between two nonprofit organizations, Communitas Canada and the Union of Ontario Indians; the federal government's Department of Canadian Heritage and three coordinating councils from North Bay, Sault Ste. Marie and Timmins. Leadership in Sault Ste. Marie was provided by Unity and Diversity Sault Ste. Marie.

Debwewin is the eastern Ojibwe word for "truth", but literally means *to speak from the heart*.

THE PARTNERS

COMMUNITAS CANADA

Communitas Canada is a nonprofit educational and research institute and publishing and video production house created in 1991.

The major focus areas of Communitas include race relations, education, the media, literacy and media literacy, aboriginal issues, youth justice and community development. The organization initiates and manages pilot projects; transplants projects, produces educational materials; offers workshops; conducts research; and undertakes public education campaigns. It has won numerous national race relations' awards.

Its most visible initiative is Young People's Press (YPP), a national newswire service that empowers a large network of young volunteer writers to develop content that is important to their interests, needs, growth and aspirations. YPP articles have been published in approximately 220 newspapers across Canada and more than 300 in the U.S. It has a web site at www.ypp.net

UNION OF ONTARIO INDIANS

The Anishinabek Nation incorporated the Union of Ontario Indians as its secretariat in 1949. The UOI is a political advocate for 43 member First Nations across Ontario. The Union of Ontario Indians is the oldest political organization in Ontario and can trace its roots back to the Confederacy of Three Fires, which existed long before European contact.

This project is coordinated by the Anishinabek Nation Communications Unit, under the Nijjii Circle Initiative in Public Education. The vision of the Nijjii Circle is to "build relationships that create respect and understanding among all peoples in Anishinabek Territory." The Union of Ontario Indians was honoured with a 2003 Award of Excellence by the Canadian Race Relations Foundation for the Nijjii Circle Initiative in Public Education.

The Nijjii Circle coordinates various initiatives, events and training in the following four areas: Anishinabek Teachings, Cross-Cultural Awareness Training, Media Forums, and Media Relations Training.

The Union of Ontario Indians has partnered with a great number of government agencies and community organizations including: Canadian Armed Forces, Canadian Race Relations Foundation, Canadore College, Communitas Canada, Huntington University, Indian and Northern Affairs

Canada, MCTV, Ministry of Natural Resources, North Bay Nugget, Ontario Provincial Police, Osprey Media Group Inc., and the United Church of Canada.

CANADIAN HERITAGE

Canadian Heritage is the department of the Government of Canada responsible for national policies and programs that promote Canadian content, foster cultural participation, active citizenship and participation in Canada's civic life, and strengthen connections among Canadians.

Financial support for the Debwewin Three-City Anti-Racism Initiative was supported through Canadian Heritage's Multiculturalism Program, which is one important means by which the Government of Canada pursues the goals of the Multiculturalism Policy. We thank the Multiculturalism Program for its support of this project, which we hope sets the stage for future anti-racism efforts across Northern Ontario.

The Multiculturalism Program funds four kinds of projects: **Community action projects** support communities to identify what prevents their members from participating in society, and/or draw on the communities' strengths to develop solutions; **Institutional development projects** help public institutions become more open, accessible, inclusive, and responsive to diverse communities; **Public education projects** encourage people to develop a better understanding of diversity and to take action on relevant issues; and **Research projects** study and analyze issues related to cultural, ethnic, religious, and racial diversity in Canada.

LOCAL COORDINATING COUNCILS

COMMUNITAS CANADA

In North Bay, **Communitas Canada** and the International Day for the Elimination of Racial Discrimination Organizing Committee coordinated the local community council to oversee Debwewin initiatives. This local committee has coordinated a number of events and initiatives that promote positive race relations and human rights. Public education activities continue each year in North Bay, centred on the International Day for the Elimination of Racial Discrimination, with all four school boards, the college and university participating. They include education in the classroom, an anti-racism poster contest, celebration of Students Who Make a Difference, induction of someone each year to the Nipissing District Human Rights Hall of Fame, recognizing an organization's efforts and an annual Evening of Applause to applaud those who are making a

difference in fighting racism. This year was the 16th year for the event. A volunteer committee comprised of senior representatives of the partner organizations organizes the event.

In Timmins, Madeline Chokomolin, a board member with the **Timmins Native Friendship Centre**, established a city-wide network that has become involved in aboriginal awareness and race relations' issues. The Timmins Debwewin Coordinating Council successfully completed the implementation of an Aboriginal Awareness Summit, and media relations training for its race relations committee. The Timmins Debwewin Coordinating Council includes representatives from the Timmins Native Friendship Centre, Timmins Women's Crisis Centre, the Anglican Church of Canada, the City of Timmins, and several community service agencies across the city.

Unity and Diversity Sault Ste. Marie has been active for many years promoting anti-racism and diversity in the community. It led this project in Sault Ste. Marie.

UNITY AND DIVERSITY SAULT STE. MARIE

About Unity and Diversity Sault Ste. Marie

Unity and Diversity is a grassroots volunteer-based community group whose mandate is to raise awareness, develop understanding and initiate action toward making Sault Ste. Marie a more accepting and inclusive community. It does this by taking the approach that the Sault Ste. Marie community can be moved to respect, celebrate, and utilize its diverse population to build a better, safer community. The group's main activities focus on in-depth education and training, a celebration of the diversity of arts and culture in the community and building partnerships with other groups working toward building an inclusive society and ending oppression.

In the past, Unity and Diversity has received financial support from the Multiculturalism Program of the Department of Canadian Heritage and the Anti-Racism Secretariat of the Ontario Ministry of Citizenship, Culture and Recreation for its activities.

History

Unity and Diversity Sault Ste. Marie has a rich and active history dating back to its initial mobilizing event, a day-long conference titled "Can We All Get Along?" held March 21, 1994 in commemoration of the United Nations International Day for the Elimination of Racial Discrimination.

Since that inaugural conference, the group's activities have taken off into numerous directions. Unity and Diversity takes to heart that education and dialogue are key components necessary to eliminate racism and discrimination at the community level and therefore provides opportunities for community education.

Between 1994 and 1999, Unity and Diversity hosted a lecture/workshop series which featured the following speakers and events:

- ✓ "The Earth is But One Country", lecture by Dr. Rod Clarken, University of Northern Michigan (March 26, 1994)
- ✓ "Standing Together: Setting a Community Standard" lecture by Julie Lee, Teacher, Researcher, Counsellor/Advocate (February 15, 1996)

- ✓ "Beyond Racism: Building Positive Relations and Creating a World in Which We Wish to Live", lecture by Reginald Newkirk, human rights expert and former Race Relations Coordinator of Nova Scotia (October 12, 1994)
- ✓ "Towards Service Equity: New Ways of Doing Business" Roberta Jamieson, Ombudsman of Ontario (January 19, 1995)
- ✓ "How Racism Affects Our Community: An Evening of Dialogue", panel discussion with Andy Tamas, race relations consultant and Chief Barry King, Sault Ste. Marie Police Service (March 21, 1995)
- ✓ "Male-Female Relations Across Cultures", lecture by Gita Badiyan (May 25, 1995)
- ✓ "Oppression and Its Effect on the Body", lecture by Clarissa Chandler, consultant in human resources, organizational development and community building (March 20, 1997)
- ✓ "Violence Free Society", panel discussion featuring Gordon Naylor, Executive Director of the Nancy Campbell Collegiate Institute (November 9, 1999)

Using drama and experiential learning opportunities, Unity and Diversity also hosted:

- ✓ "Shelter From Assault", a dramatic presentation which highlighted issues such as: stereotyping of ethnic groups, the poor treatment of immigrants, the beauty myth etc. (October 24, 1995)
- ✓ Bafa, Bafa (a renowned cross-cultural simulation led by Communitas Canada) where participants in this 'game' simulation lived and coped in a 'foreign' culture and then discussed and analyzed their experiences with one another (October 26, 1995)

And what better way to bring the message of diversity home but through the sharing of music and art? Unity and Diversity also brought musicians such as Jack Lenz (Canadian musician and composer), the Plains of Fascination, a Toronto-based rap music group with consciousness raising lyrics and Heather Bishop, folk singer and song writer to share their talent with the Soo community.

One of the highlights of Unity and Diversity's work in Sault Ste. Marie has been the gold medal that members Susan Garrett and Faisal Ali received from the Human Rights and Race Relations Centre in recognition of their

book titled "Looking In ... Reaching Out, Racial Discrimination Awareness and Solutions" (April 1996). This book was developed in partnership with the Sault Ste. Marie Police Service and highlighted issues related to policing, race relations, harassment, anti-discrimination and stereotyping.

This book was not only a great accomplishment for the group but also demonstrated Unity and Diversity's commitment to networking and partnering with other community groups in order to get its message out. Some of their other many partners include: Algoma University College, Lake Superior State University, the Sault Ste. Marie Police, the Canadian Association of University Women, In the Interest of Women, the Social Justice Coalition, local businesses etc.

Unity and Diversity Sault Ste. Marie members are:

Gayle Broad, Algoma University College
Margaret Cameron, Community Member
Brenda Combs, Batchewana First Nation
Cecilia Fernandez, Community Member & Debwewin Project Facilitator
Micheline Findlay, Community Member
Susan Garrett, Community Member and U&D Secretary
Charlotte Haldenby, Community Member, KAIROS
Max Iland, Community Member and U&D Chair
Connie Manitouwabi, Community Member
Brent McHale, Métis Nation of Ontario
Jennifer McIntyre, Community Member
Sean Meades, Sir James Dunn High School
Mehran Mogharrabi, Community Member
Carol Nadjiwon, Batchewana First Nation
Marian Nolan-Vella, Community Member
David O'Dell, Sault Ste. Marie Police Service
Arlene Pitts, Community Member
Paul Reid, Community Member
Chantal Santerre, Association Centre Francophone de l'Ontario
Cheryl Smithers, Algoma District School Board
Diana Whiteloon, Community Member
Janine Zack, Garden River First Nation
Jin Ji-Zhong, Community Member

Acknowledgements

First, and most importantly, we thank the 239 people who completed the questionnaire in Sault Ste. Marie and the 13 people who agreed to be interviewed. We thank Donna Vendramin, project officer with the federal Department of Canadian Heritage, Sudbury, whose wisdom, experience and perseverance through the preparation stages helped bring groups in Sault Ste. Marie, North Bay and Timmins together to complete this project.

The project facilitation provided by Cecilia Fernandez in Sault Ste. Marie proved invaluable. She disseminated and gathered the questionnaires in the community, coordinated the media-monitoring component and the interviews, acted as the liaison between Communitas Canada and the Unity and Diversity Committee, and completed a host of other tasks. The interviewing completed by John Mains of Communitas Canada and his questionnaire data tabulation contributed immensely to the success of this project. Assistance in tabulating results provided by Tara Gillies of Communitas Canada was greatly appreciated.

From the Union of Ontario Indians, it was a pleasure to work with Maurice Switzer and Bob Goulais. Their professionalism and dedication in leading the newspaper monitoring component and cross-cultural and media relations training was evident to all and we look forward to working with them on future projects. Bob Goulais wrote the content for the project web site at www.debwewin.ca and Tara Gillies did the design work.

We offer special thanks to Diversity Thunder Bay and the primary researcher for its study, Randolph Haluza-DeLay of CSoP Research & Consulting, for allowing us to adapt its strategic sampling questionnaire and interview model and use verbatim material of his report in this one.

Finally, we thank the members of Unity and Diversity Sault Ste. Marie, who spearheaded this project in the city and are responsible for its success.

Introduction

Doudo Diene, special rapporteur on contemporary forms of racism for the United Nations, visited Canada for 11 days in September 2003 and released a report in April 2004. It says despite feelings of “persistent discrimination” in many groups in Canada, there is a “readiness in the country to innovate, especially with regard to the implementation and elaboration of treaties with aboriginal communities.” He recommends launching a national program to fight racism, going beyond Canada’s existing legal strategy of dealing with constitutional, legislative, judicial and administrative dimensions of racism, to urgently introduce an intellectual strategy to reverse racism. He says that should be done with educational programs that build understanding and mutual awareness among various communities.

Judge David Arnot, Treaty Commissioner for Saskatchewan, wrote in *The Toronto Star* April 12, 2004, “what the UN report found, and what the Office of the Treaty Commissioner fervently believes—and is demonstrating—is that when it comes to combating racism, education works...As the UN report reminds us, education becomes the real foundation, the real facilitator, of social harmony.”

Unity and Diversity Sault Ste. Marie members have long held this view and have put it into practice for the past 10 years. However, it’s easy to get complacent when you have a number of successful programs under your belt. It was time to get input from the community and see if racism is being experienced, who is experiencing it, what form it is taking and put forward recommendations on what we can do about it.

This project involves three cities in Northeastern Ontario: Sault Ste. Marie, North Bay and Timmins. It originated in discussions between *Communitas Canada* of North Bay and Toronto, and Canadian Heritage’s Sudbury office. It was decided to proceed as a partnership project with The Union of Ontario Indians, which has its head office on Nipissing First Nation, near North Bay. It is a direct result of a similar project completed in Thunder Bay in 2002. A similar project in Sudbury, led by a different organization, ran concurrently to this one.

Despite efforts by organizations and individuals to tell the story about racism in Northern Ontario, many people insisted there was no racism here. The only evidence to refute that belief was anecdotal in nature. For a more comprehensive community buy-in from the business community, education sector, police, social service and health care sectors and the public at large, evidence was required.

The same is true for the print media's coverage of aboriginal issues in Northeastern Ontario. Specific problematic stories or letters to the editor have been noted, but no studies have been performed in at least 10 years. A newspaper-monitoring component of the project was included to educate the print media, participating students, educators and the general public about treaty rights, aboriginal culture and history.

It was more than a typical "media watch" exercise. It was an educational experience designed to create greater cross-cultural awareness of aboriginal issues among non-aboriginal participants. Student groups at Algoma University College, Canadore College in North Bay and Northern College in Timmins monitored the aboriginal content of Northern Ontario newspapers for a three-month period. The results appear in a separate report. Cross-cultural awareness and media relations' workshops conducted by The Union of Ontario Indians in all three cities, with approximately 150 participants, were also part of the project.

In addition, the project launched a new Northern Ontario anti-racism web site at www.debwewin.ca, which we will keep updated with studies, articles, links and other resources for educators and the general public.

To prepare for this project we read a copy of the Thunder Bay final report, *A Community of Acceptance: Respect for Thunder Bay's Diversity*. A report completed in Hamilton, *Hamilton at the Crossroads: Anti-Racism and the Future of the City*, was also reviewed. We became aware of an application for a study in Sudbury and decided to pursue gathering data in the other three major cities of Northern Ontario and develop a long-term action plan to help sustain anti-racism education and other initiatives in Northern Ontario. The new web site is part of that plan.

There was very little concrete evidence about racism existing in the communities except individual stories publicized in the media or by word-of-mouth. In the few months prior to the launch of this project in November 2003 there were two stories about racist incidents reported in The North Bay Nugget. The first involved a part-time educator at Canadore College blowing the whistle on an academic colleague and a mature student who stated in class that Hitler was a good example of an effective leader.

The second involved a Korean-Canadian walking down the street and being yelled at to go home where she belonged and take her diseases (SARS) with her. She happened to be a former leader from one of Communitas Canada's anti-racism leadership camps, so she was well equipped to deal with the incident and contacted the newspaper.

In Sault Ste. Marie a racist incident involving its Junior 'A' hockey team received national media attention in March 2003. Coach, part-owner and former National Hockey League player John Vanbiesbrouck repeatedly used a racial slur when talking to other players about the team captain, Trevor Daly, who is black. The resulting media attention caused the coach to resign and sell his 25 per cent interest in the team.

In Timmins it was known by some that a hotel had a practice of placing all its native clientele in inferior rooms.

The purpose of this project was to investigate public awareness of racism in the three cities, document the experiences of those who have experienced it and put forward recommendations to help minimize racism in the future. While most aboriginals and visible minorities have experienced prejudice, discrimination or outright racism, many non-minorities question the existence of racism in Canada. These differing perceptions make the task of studying the topic challenging and complicate the task of anti-racial advocacy and education.

Statistics Canada 2001 census figures state Sault Ste. Marie's census agglomeration area has a population of 77,815, with 5,610 being aboriginal, or 7.2 per cent. Incorporated as a town in 1887 and as a city in 1912, Sault Ste. Marie has a rich history dating back to the early 1600s. Etienne Brulé went through in 1610 and in 1623 he named the spot "Sault du Gaston" in honour of the brother of the King of France.

In 1632 Samuel de Champlain drew a map of New France, as explored to date, and marked the Sault, making it one of the first named places on any map in the new world. In 1669 Jesuit missionaries renamed the site Sault Ste. Marie (The Rapids of St. Mary.)

Of course the aboriginal people were here long before all that. Ojibwe artifacts date back to 7,000 B.C. In 1671 St. Luson erected a large cross, in the presence of thousands of people from 14 First Nations, and declared that he was taking possession of all the land in the name of the King of France.

The 2001 census figures for Sault Ste. Marie show a visible minority population of 960, or 1%, including 295 Chinese, 160 South Asians, 140 Blacks, 95 Filipinos, 55 Latin Americans, 90 Southeast Asians, 35 Arabs, 10 West Asians, 20 Japanese and 10 Koreans.

Eighty-three per cent of the population states English is its first language and 4.6% state it is French. Only 280 people said it is English and French and 9,450, or 12% of the population, said it is another language. In Algoma District the French-speaking population represents 8% of the total,

including 87.6% of the population of Dubreuilville, 35% of Spanish, 29% of Blind River, 23% of Michipicoten, 19% of Elliot Lake and almost 19% of White River

The religion breakdown in Sault Ste. Marie is: Catholic, 35,390; Protestant, 30,115; Christian Orthodox 205, Christian 1,200; Muslim, 60; Buddhist, 125; Jewish, 55; Hindu, 80; Sikh, 10; Eastern religions, 15; Other 225; and No religious affiliation, 10,330.

Concepts and Definitions

By Randolph Haluza-DeLay
CSoP Research & Consulting
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Race

Scientists and social scientists have shown consistently that race is a false concept. Conferences convened by the United Nations since the late 1940s have established that there is no genuine basis to differentiate any human attributes as functions of skin colour, eye shape, forehead slope or other physical characteristics collectively associated as characteristics of “race” (Celious and Oyserman, 2001; Henry et. Al. 1995; Johnson, Rush and Feagin, 2000; Twine and Warren, 2000.) Blackburn (2000) explains how the differences in DNA between humans are less than 0.6%. The widest variation is between ethnic groups of Africans; the variation between so-called “Caucasians” and either Africans or Asians is less. The term “Caucasian” originates from an 18th century scientist who thought people from the Caucasus region of Asia were good-looking (Blackburn, 2000.)

Sociologists have shown that race is a changeable social concept. First, categories of “race” have changed over time. For example, in Thunder Bay, Finns were once considered “black” and only later gained social acceptance and classification as “white” (Dunk, 1998.) Second, any two individuals, even of the same “race,” may have markedly different experiences. The personal characteristics or life history of one aboriginal person from another aboriginal person is as similar or different as that of any two other Canadians.

Celious and Oyserman (2001) write “majority group members treat blacks (and other visible minorities) as if they were all the same,” although being a member of a visible minority “can better be thought of as multiple experiences rather than one experiential state” (p.150.) This is especially true of those who are of mixed race—their self-identity and the ways that they have been dealt with by the broader society vary greatly. Many say lightness of skin colour allows greater acceptance by the white majority of mainstream society.

Racialization

People throughout time have used physical attributes to differentiate between people. Race, therefore, although it is not a biological reality, has a social reality in the form of social practices. Historically, it appears that skin colour has been among the most prevalent means of categorizing

people. The process of using physical characteristics associated with the social construct of “race” is called racialization. The idea of who is part of a “race” becomes solidified in social knowledge until it is seen as objective and true. Racialized social practices can make it seem as if race is real. In some form, race then does become real—both as a way people are categorized and treated, and a way that people form a self-identity. In this report the term racialization will sometimes be used. Unlike racism, racialization does not refer only to negative social processes.

Racism

When social concept of “race” is used to negatively evaluate a person, it is called racism. Racism is a complex phenomenon with many manifestations. These manifestations are united as attitudes and behaviours that contribute to limiting opportunities of racialized individuals or racialized groups. Racism is not always visible; it may also include judgments or circumstances that give people of some races advantages that others may not have. A definition is:

Any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedom in the political, economic, social, cultural, or any other field of public life.” (Article 1, United Nations’ International Covenant of the Elimination of All Forms of Racial Discrimination, 1966.)

Three distinct components of racism are generally acknowledged—individual, systemic (or structural) and ideological or cultural racism (Henry, et. al. 1995.) Individual racism is the personal attitudes or actions that prejudice or discriminate on the basis of race. Studies have shown that most people are very aware of the overt, negative blatant manifestations of individual racism in violence and explicit rejection of visible minorities. These beliefs are usually characterized as fringe beliefs and rejected by most people. However, there are more subtle attitudes and actions that are also racist, or interpreted as such by people affected by these social practices or beliefs.

Limiting racism to blatant and overt actions and attitudes tends to obscure how racialization occurs in social institutions, cultural values and individual attitudes and behaviours. “Although more whites than ever reject old-fashioned racist beliefs in response to brief questions in opinion surveys, several studies using in-depth interviews show that such survey results are inaccurate accounts that gloss over the deep-seated

sentiments held by most whites” (Johnson, Rush and Feagin, 2000, p. 96.)

Racism is more often subtle or unconscious; it is rarely explicit. General surveys of the Canadian populace show a small per cent (around 15%) that holds conscious racist beliefs or expresses them in actions (Driediger & Halli, 2000.) However, larger proportions hold some notions that other racial or ethnic groups are different or inferior. Individuals may consciously or unconsciously judge visible minorities. Despite their intentions such behaviours as extra looks, increased carefulness or questions such as “where did you come from?” are experienced as inferiorizing. Such actions also imply that the majority colour—white—is the norm.

Social actions and cultural values are often unacknowledged and taken for granted. In the case of racism, this tacitness makes it difficult to explain, especially for majority population members who neither experience the negative effects nor hold consciously racist beliefs. Again, the term racialization better describes such a situation as it holds fewer negative connotations and is less likely to be rejected.

Systemic racism is manifested in policies, procedures, systems and behaviours of social institutions “which may directly or indirectly, consciously or unwittingly, promote, sustain, or entrench differential advantage or privilege for people of certain races” (Henry, et. al., 1995, p. 47-48.) This brings up the element of power—and who establishes the policies and procedures. Status, economic control, and political authority are a few of the ways that establish practices that disadvantage some in preference to others. Historical injustices are also systemic factors that confer advantages on some people and not others.

Structural racism is another term sometimes used to describe how social structures can have a racialized aspect. For example, if aboriginal youth come from isolated northern communities to continue schooling they may face societal factors that make it hard to continue, such as lack of family and other social supports. Poor schooling affects future job prospects and a racialized cycle is created. Another form of systemic racism is a climate of racial jokes that make a job miserable. Yet another example of systemic racism includes jobs that require certain levels of education even though someone with less formal education can do the work. This practice discriminates against those who are less likely to have achieved the formal education levels, such as aboriginal adults (Canadian Race Relations Foundation, 2001.)

Systemic racism is related to cultural or ideological racism, which is the “networks of beliefs that encourage and justify discriminatory practices”

(Henry, et. al., 1995, p. 48.) For example, the symbolic association of “light” versus “darkness,” or “darkest Africa,” may affect how people are perceived. Similarly, the idea that aboriginal culture, rather than other explanations (including systemic racism as described above,) keeps aboriginal people from getting and keeping certain types of jobs is an ideological manifestation of racism. So is an emphasis on individual capability to “rise above it” rather than acknowledging significant constraints that social structures and social practices can place on our lives.

Despite the separation of forms of racism described here, in practice, these manifestations are not separate. They form a complex and inextricable weave of individual activities and social forces. This complexity, as well as the rarity of overtly expressed racism, makes the subject of racism a difficult one to study directly.

Discrimination

Discrimination is not the same as racism. Discrimination is actions that discriminate, or choose, between people. When done on the basis of race, with a negative judgment and for reasons that have nothing to do with the qualities of the person or needs of the situation, the discrimination would be called racism. There are many situations where people are chosen on the basis of certain characteristics required in a job situation. If a baseball coach were being hired, an excellent football coach would probably not be interviewed.

Similarly, if an organization that works with people of a particular racial group is hiring, the organization may wish to have a member of that group as the employee. He or she is likely to understand the needs of the group and be able to make initial contact more easily than others. This is particularly the case where the racial group has been systematically disadvantaged. It is usually assumed that for racism to occur, the person who is racist needs to have power to put the racializing judgment into action.

Ethnicity

A concept related to the topic is that of ethnicity. Ethnicity often refers to the country of origin of a person’s ancestors, including culture, language, customs, foods, clothes and so on. Ethnicity may be related to racialization. Although the two concepts are different in theory, they are often linked in common social practice. A fifth generation Canadian can be asked “where do you come from?” because she is black (James & Shadd, 1994.)

Canada has prided itself on its multicultural society, although the value of this diversity has sometimes been disputed. Until the 1960s, most immigrants came to the country from one of the European countries and Canadian immigration policy disallowed many potential immigrants from Asia, Africa and Latin America. Such immigrants were seen as less able to contribute or as an inadequate “fit” with Canadian culture or society. For example, potential immigrants from Africa or Latin America were often declared “unfit for the cold.” These views are still held. Immigration rules were changed in the late 1960s. Canada’s multicultural character has expanded, which is variously seen as a positive development and a source of social tension.

The experience of immigrants in Canada is also complex. Immigrants who do not match the expectations of the white majority have sometimes experienced discrimination. However, discrimination may also be based on language, or friction from differing practices or values. For example, some immigrants have expressed frustration over not getting their religious holidays off from work in exchange for the Christian holidays. Being seen as “stupid” because their English or French is accented or uses different phrases or rhythms is another example. Differences are not a problem; how those differences become defined is the issue. Furthermore, many immigrants may have the same norms as the dominant Canadian society, but their skin colour still prevents complete acceptance. It is very difficult to extricate the effects of ethnicity when race is involved.

Project Methodology

The methods selected for the study included a strategic community survey with 239 respondents and in-depth interviews with 13 people in Sault Ste. Marie. The newspaper-monitoring component used an Algoma University College class using an established evaluation instrument when examining newspaper articles about aboriginals.

Surveys have the disadvantage of being created beforehand. Therefore, surveys risk framing the topic in particular ways that limit the full range of respondent expression. In-depth interviews are excellent at providing greater depth and are flexible enough to allow the research to explore important but unanticipated subjects. Interviews have the disadvantage of being less representative, and of being more difficult to interpret and describe in a research report.

Specific research questions included:

- Is racism an issue in Sault Ste. Marie?
- Which sectors of the population of Sault Ste. Marie are most affected by racialization?
- What is the level of awareness of racism in Sault Ste. Marie among the general population?
- How have people witnessed or experienced racism in Sault Ste. Marie?
- How does racialization affect social cohesion in Sault Ste. Marie?
- In what areas should Unity and Diversity Sault Ste. Marie and others focus their efforts?

Strategic Survey Sampling

A strategic survey is an instrument delivered to specific community members or social groups rather than randomly sampling the population as a whole. This technique is intended to get minimum numbers so that subgroups of the population can be discussed. There are a number of reasons why this form of questionnaire was used for the *Debwewin* study.

- The topic of racialization is sensitive, so a low response rate for a community-wide survey was anticipated.
- A great deal of information was sought, thus likely decreasing respondent motivation and survey return.
- Both mail and phone surveys may be seen as intrusive, or irrelevant.

- Because only one overtly racist public incident received media coverage recently, potential respondents may question why the topic needs to be addressed.
- Strategic sampling acknowledges the inability to access genuinely random data, and concerns about the usefulness of that data.
- Strategic sampling is particularly useful in looking at patterns of information.
- Strategic non-probability sampling is less expensive than probability sampling.

Since the project team anticipated a low response rate, and the model was recently successfully completed in Thunder Bay, strategically distributing the questionnaire was chosen as the best method. A newspaper component was added to the Sault Ste. Marie model to allow interested members of the general public to respond. Most importantly, the research questions drove study design. In this study, patterns of racialization were more important than population generalization. It could be assumed that any evidence of discriminatory attitudes is cause for community attention. The study sought to describe racialization as it occurs.

There are several disadvantages to a strategic survey. The most significant limitation is that non-randomization confines the types of conclusions that can be drawn from the survey. The survey cannot be assumed to match the community; in fact, it will be impossible to know to what degree the survey represents the community. This is also a criticism of surveys in general—no matter how precise the method of sampling, caution should be made about the degree it is representative, particularly on a sensitive subject that affects some sectors of the community more than others.

All methods have flaws. For example, telephone surveys will under-represent those who do not have telephones, whose phone numbers have changed recently (such as students) or who have higher numbers of people at each telephone number. Written surveys will be problematic for those who do not generally do much writing.

These disadvantages aside, it appears that an adequate representation of the community could be achieved through the targeting of a number of sectors of the community, such as aboriginal peoples, other potentially racialized groups, social service agencies, students and the general public through the newspaper.

Survey Design and Distribution

A comprehensive literature review was conducted by the Thunder Bay research team and is reproduced in part in this report, augmented by other references. The literature review sought to ascertain two items. First, what research has been conducted on racialization, particularly in Canada, and how could it inform this study in terms of methods? Second, how could that research inform this study in terms of specific content of the survey?

An initial list of questions was developed by the Thunder Bay team, and modified slightly by advisory committees in North Bay, Sault Ste. Marie and Timmins for this study. It was decided that a focus on how racialization affects the community would be built into the survey. Some questions were used from other studies, including several scales (sets of questions to measure a concept) from a similar study on prejudice and social cohesion (Michalos & Zumbo, 2001.) The questions went through several rounds of review by the Thunder Bay project management committee and then by the advisory committees in North Bay, Sault Ste. Marie and Timmins. (See Appendix A.)

The survey was checked for face validity (does it appear reasonable and make sense? Is it likely to get the desired information and be understood appropriately by respondents) by several experienced researchers, including three faculty of Lakehead University and an expert in diversity research at California State University. In addition, a clear language review was conducted by the Thunder Bay Literacy Group and repeated by Unity and Diversity Sault Ste. Marie.

A pilot study was also conducted in Thunder Bay. Surveys were distributed randomly at two locations. The pilot study indicated that the questions generally were appropriate and would result in an adequate response and good information. Some adjustments were made in question wording and question order and some questions were deleted. The final survey was eight pages, consisting of 36 closed-ended questions, 11 open-ended questions and 10 demographic questions. The closed-ended questions asked respondents to check from among the choices "Strongly agree, Agree, Neither agree nor disagree, and Strongly disagree." For Sault Ste. Marie, North Bay and Timmins, the survey was translated to French and made available in that language.

The project began in November 2003, simultaneously in Sault Ste. Marie, North Bay and Timmins. A similar study was launched in Sudbury by a different organization. The overall three-city project was coordinated by a partnership between Communitas Canada of North Bay and The Union of

Ontario Indians. Unity and Diversity Sault Ste. Marie acted as the coordinating body in Sault Ste. Marie.

Numerous community organizations were approached to be points of distribution. The questionnaire was also printed in Sault This Week. This increased the opportunity for general public participation. This public component provides some degree of randomness. One thousand surveys were distributed and 212 were completed, for a 21.2% rate of return. In addition, 27 completed questionnaires came from the published copy in the February 11 issue of Sault This Week. Questionnaire responses were entered into an Excel spreadsheet and compiled.

In comparison, a Prince George study (Michalos & Zumbo, 2001), which randomly mailed questionnaires that involved far less information and time from respondents, yielded a 30% response rate. Similarly, a 2000 study conducted by the Sioux Lookout Anti-Racism Committee generated a 4% return on randomly mailed surveys and finished at an 18% return rate after surveys were completed in school classes. The recent Thunder Bay study had a 38.1% rate of return.

Interviews

Respondents who witnessed or experienced discrimination based on race in the city in the past year indicated on the survey if they were willing to be interviewed. Thirteen interviews were completed in Sault Ste. Marie.

Interviews have the advantage of drawing rich detail from participants. A semi-structured interview format was followed, which allowed the interview to deviate from the structure to follow important issues or concerns raised by participants. In this way, an interview can be more responsive to participant needs and allow unanticipated topics to emerge. Interviews have the disadvantage of being very time-consuming on the part of the interviewers and analysts. Interviews provide a tremendous amount of data, with the data taking the form of words and non-vocalized aspects of communication that must be transcribed and analyzed.

Interviews were conducted individually and were recorded. Interviewees were expected to meet the following characteristics:

- Have described experiences of racialization
- Be able to articulate their experiences
- Be over the age of 14
- Willingly participate in an interview that would investigate their experiences and the reasons for their interpretations of their experiences as evidence of racialization.

The interviews were scheduled by Cecilia Fernandez and Marian Nolan-Vella and conducted by John Mains. Interviews were held in private locations and anonymity of the interviewees was assured. Don Curry conducted one interview by telephone, listened to all the interview tapes and read all the questionnaires and transcribed comments.

Questionnaire Results

A total of 1,000 questionnaires were distributed in English and French and 212 were completed and returned, for a return rate of 21.2%. In addition, 27 completed questionnaires came from the published copy in the February 11 issue of Sault This Week.

Demographics of the Sample

Two-thirds of the respondents were female, or 66.5%. A total of 145 respondents identified themselves as white, 67 aboriginal (which includes Métis), and 27 other racialized minorities, including 12 Chinese, three Bangladeshi, two blacks, and nine others or no response.

Roman Catholic was the dominant religion, including 40.7% of the white respondents, 37.3% of the aboriginals and 14.8% of the other racialized minorities. Protestant was listed by 18.6% of the whites, 15% of the aboriginals and 3.7% of the other racialized minorities. Traditional Native was listed by 19.4% of the aboriginal respondents and 11.7% of the whites described themselves as Christian, as did 18.5% of the other racialized minorities.

No religion was listed by 18.6% of the whites, 20.9% of the aboriginals and 37% of the other racialized minorities. Other religions listed were Hinduism, Muslim, Islam, Buddhism, Spiritual, Pentecostal and Pagan.

In regard to income, 9.6% of the respondents said their family income was under \$10,000 (7.6% of whites, 1.5% of aboriginals and 1.28% of all racialized minorities.) Overall 16.3% of respondents said it was between \$10,000 and \$25,000 (12.4% of whites, 25.4% of aboriginals, and 22.3% of all racialized minorities.)

Overall 22.6% said family income was \$25,000 to \$50,000 (19.3% of whites, 29.8% of all aboriginals and 27.7% of all racialized minorities.) The overall percentage in the \$50,000 to \$100,000 family income range was 24.3% (26.9% of whites, 18% of aboriginals and 20.2% of all racialized minorities.) The overall percentage above \$100,000 was

10.5%, with 13.8% of the whites, 3% of the aboriginals and 5.3% of all racialized minorities.

In regard to education levels, 2.1% of the sample's highest level was grade school, including 1.4% of whites, 4.5% of aboriginals and 3.2% of all racialized minorities. Sixteen per cent's highest level was some high school, including 18.6% of whites, 16.5% of aboriginals and 11.7% of all racialized minorities.

In total 8.4% completed high school, including 9.7% of the whites, 6% of the aboriginals and 6.4% of all racialized minorities. Overall 33.9% of the sample completed some college or university, including 37.9% of the whites, 28.4% of the aboriginals and 27.7% of all racialized minorities.

Overall 24.3% of the sample completed college or university, including 20% of the whites, 32.8% of the aboriginals and 30.9% of all racialized minorities. Overall 10.9% of respondents completed graduate school, including 6.9% of the whites, 9% of the aboriginals and 17% of all racialized minorities. Overall 4.6% of the respondents did not respond.

The largest number of respondents, 36.8%, has lived in Sault Ste. Marie for more than 20 years, including 38.6% of the whites, 44.7% of the aboriginals and 34% of all racialized minorities. Only 6.7% of the respondents have lived in the city for less than one year.

Racism is an Issue in Sault Ste. Marie

Survey respondents were asked a number of questions about whether they had experienced or observed discrimination based on race (common definition of racism) in Sault Ste. Marie. Two questions were specific, asking if they had observed discrimination based on race in the past year, and if they had experienced discrimination based on race in the past year.

A majority of respondents, 53.5%, said they have observed discrimination based on race against someone in Sault Ste. Marie in the past year, (Question C15) including 47.6% of whites, 70.1% of aboriginals, and 61.7% of all racialized minorities. Thirty per cent of aboriginals said they saw it occur frequently. Fifty-two per cent of all aboriginal respondents said it occurred to them personally, and 40% of all racialized minorities.

"The Sault has two faces and hides one very well." Native male questionnaire respondent.

"The problem with racism in Sault Ste. Marie is that it is covert. It is systemic and therefore much harder to address or correct. I feel it is a major problem for aboriginal people

and it is largely unrecognized.” Native female questionnaire respondent.

“I couldn’t say that the community is racist but I could say there are racists in the community.” White male interview participant.

“Racism is widespread here. Not too much for those individuals who are fair-haired and light skinned, but for the ones who are dark-skinned. They are the ones who suffer.” Native female questionnaire respondent.

“I hear things that are negative about aboriginals all the time, especially at work.” (in a bar) White female questionnaire respondent.

“Teachers centre out our kids against non-native kids. A waitress or store clerk takes someone else’s order before us. Clerks speak rudely to you but the next person who comes in is non-Indian and their voice and attitude changes. Hockey rink parents make comments about native kids on the ice or make gestures. Nurses are ignorant and speak to our people as if they are children.” Native female questionnaire respondent.

“I believe racism is a problem in Sault Ste. Marie because it is everywhere. From hearing racist comments to getting treated differently in stores or social services places, it is always around us. I see it as a problem that should be addressed and should not be tolerated.” Native female questionnaire respondent.

“Racism is a problem because of the treatment of native people in stores, etc. They are labeled as being all in the same mould. They in turn blame all whites as bad or racist.” White male questionnaire respondent.

“Words can hurt more than physical wounds. Words will stay with you the rest of your life.” Native male questionnaire respondent.

“I know that the notion of race comes from white Europeans who divided people into four categories—white, black, yellow and brown. Race is a myth, really, based on perceptions of differences in appearance. We should stop perpetuating the myth about race—it is a fabrication. We need to break down

stereotypes that exist for aboriginals, people on welfare. Find ways to connect people on a personal level, to remove ignorance and to build understanding and solidarity. “ White male questionnaire respondent.

“Everyone thinks we are rich because we have status cards and get funding for school and college.” Native female questionnaire respondent.

“Sault Ste. Marie is an isolated community, like many other towns in the north. The majority of people are of the same race. I personally think that Sault Ste. Marie is not subjected to racism due to the lack of different races. You hear remarks and jokes but I have yet to see a person being racist. You hear comments made by others, especially regarding taxes. Store clerks sometimes look annoyed when status cards are being used.” White female questionnaire respondent.

“There is not enough of a visible minority population for there to be a problem. White male questionnaire respondent.

“I think racism is a pretty big problem in Sault Ste. Marie. You don’t see too much interaction. There are hardly any ethnic people working throughout the city that are visible minorities. Native people are still set aside. There is no emphasis on cultural interaction to clear up the problem.” Native female questionnaire respondent.

“This survey is an important step. Racist issues are everywhere, even in the north.” White female questionnaire respondent.

“Racism is very serious in Sault Ste. Marie. My daughter is native and she has been teased at school already, and she is only eight. I have seen too much racism in my volunteer position as a firefighter. I am sick of it. We need change, now.” White female questionnaire respondent.

“I strongly feel that racism is a problem in Sault Ste. Marie. All you have to do is look at all the businesses. One does not see minorities working there.” Native female questionnaire respondent.

“Racism is very extensive in Sault Ste. Marie. My work has brought me in contact with a lot of organizations that clearly treated my clients differently depending on their race and

ethnicity, and gender too!” White female questionnaire respondent.

“After September 11 and all of the terrorism recently I see discrimination or negative energy directed toward people from the Middle East.” White female questionnaire respondent.

“There is big-time discrimination toward French-speaking people. A lot of people don’t forget (the city’s English-only bylaw.) A lot of harm was done by city council. We always have to fight to be heard and to be seen. Three-quarters of the time it’s a losing battle. We have to let people know we’re here. Were always ignored or forgotten.” White female interview participant.

“Racism is a huge problem. It’s with front-line workers in the service industry in shops and stores. I visit Sault Ste. Marie regularly for business. I see that it is a huge problem from the perspective of a First Nations’ woman. Perhaps this behaviour is mostly directed to First Nations and not to others.” Native female questionnaire respondent.

“I have observed actions and heard comments from professionals and non-professionals. I believe for visible minorities, specifically First Nations’ peoples, racism is a daily experience in stores.” White female questionnaire respondent.

“All you have to do is look around the city. How many non-white employees do you see? If you see any, what kind of position do they occupy? This racism will take 100 years to put away, simply because the world will have shrunk.” Native female questionnaire respondent.

“With fishing and hunting rights the natives get more privileges than the white people do. Everyone should be given the same rights. No Métis cards. We need equal rights for everyone.” White female questionnaire respondent.

Racism Evident in Stores, Restaurants, Hotels

Stores and restaurants were the dominant location where discrimination based on race occurred, with 21 whites and 34 racialized minorities witnessing it occurring there. Schools were next with 28 whites and 24 racialized minorities citing that location. Recreation settings were cited by

21 whites and 12 racialized minorities; healthcare settings by five whites and 15 racialized minorities; government services by five whites and 14 racialized minorities; and work by eight whites and seven racialized minorities.

"I showed my status card and the teller said "I pay taxes and so should you." Native female questionnaire respondent.

"We were holding a conference and elders were speaking in their language at the mikes. Two waiters were walking along the hall and they loudly mimicked the elders, pretending to speak Indian, with loud 'oogaah-oogaahs' thrown in. The white people present were embarrassed and appalled. The incident was reported to management and no apology was given. For two mornings in a row rotten sausages were served to our group. The front line worker apologized, but not management. Many of our staff became ill." Native female questionnaire respondent.

"I talked to a woman who works in a motel and she said when the Little NHL tournament was on she was told to watch this room, that room, that room, etc. All the rooms that native people were staying in." Métis female interview participant.

"Some stores have front-line workers who are blatant racists. They make a point of being rude, just so you know that you are different (to them.)" Native female questionnaire respondent.

"A couple was looking at shoes in a shoe store but the help never approached this obvious native-looking couple to ask if they needed help. Other people, non-natives, who came in after this native couple, were asked if they could be helped. The native couple left after they were ignored twice." Native male questionnaire respondent.

"Native people, especially young people, are followed closely by store clerks, as if they are going to steal." Native female questionnaire respondent.

"I was next in line at a coffee shop and they asked the person behind me what he wanted, so I walked out." Native male questionnaire respondent.

"I was looking at jewellery at a store in the mall and a worker there made it a point to say she didn't think I could afford that particular ring I was looking at. She didn't give me the time I wanted...saying she was busy. I felt like I wasn't important. Like I was nobody. They were catering to other people." Native female interview participant.

"A native hockey team came into the restaurant and didn't receive the quick service that is normal. Some racial comments were made by the staff." Métis female questionnaire respondent.

"I think it is a personal attack to be so closely observed when I am shopping." Native female questionnaire respondent.

"Racism is a problem. How often do you see aboriginal faces behind the counters in most businesses here? Not many compared to the population. It is who you know that gets you hired. People may befriend you but they never let you forget that you are 'Indian.'" Native female questionnaire respondent.

"At work I don't see a lot of minority hiring. At stores I felt workers ignored native customers." White male questionnaire respondent.

"Racist incidents happen occasionally. Especially if I present my status card at a store. They'll hum and haw, have a big sigh, make a comment like, "there they go again, thinking they have all these rights." I look at them and I say "we do have rights." Before, I would just ignore them and continue to go through." Native female interview participant.

"I've heard comments and jokes with racial content. I saw a clerk arguing with a woman, saying she should have produced her status card prior to purchase. The clerk was rude and abrasive." White female questionnaire respondent.

"I've found in the last few years, as the native population started to grow, that cashiers aren't as impatient. They're asking for the status card even before you present it. It's almost like they're accepting it now." Native female interview participant.

*"I know that teenagers in general are followed in stores but what they've (aboriginals) said from the experiences they've had in stores is the lack of service, store people paying undue attention to them, and I find it offensive at the cash register where there's a big sign saying 'Show your status card **before** you make your purchases.' Things that centre people out. If I feel uncomfortable I'm sure a native person must too."* White female interview participant.

Half of Aboriginals Say It's Widespread

More than half of the aboriginals, 52.2%, said they personally were discriminated against because of their race in the city in the past year (Question C16.) When all racialized minorities are included, the number drops to 40.4%. Fifteen felt they were discriminated against in stores or restaurants, 12 in schools, and six each at work, in a healthcare setting, using government services and in a recreational setting.

Only 23.5% of the white respondents said discrimination against aboriginal people in Sault Ste. Marie was widespread, (Question C17) while 50.7% of aboriginals felt that was the case and 40.4% of all racialized minorities.

Only 6% of aboriginals quantified the amount of discrimination against them as "little," compared to 23.5% of whites and 16% of all racialized minorities. The other category was "some" discrimination, which 49% of whites checked off versus 34.3% of aboriginals and 30.9% of all racialized minorities.

"Racism is a problem in Sault Ste. Marie from the top to the bottom. I witnessed city council members tell racist jokes in the presence of the mayor, who was of aboriginal background. I have talked with men, women and children who have experienced different treatment due to race at school, at work, in the courts, in contact with the police, in shops and with local services." White female questionnaire respondent.

"Racism is a problem through the erroneous idea that natives get everything for free and do not pay taxes and such other notions held by the euro descendants. This seems to permeate through all levels of society, business, law, education, and government." Native male questionnaire respondent.

“Sault Ste. Marie has been a racist city since its inception. You would think that they would recognize how they came into being.” Native female questionnaire respondent.

Sixty-four per cent of all respondents (Question C7) felt racism is a community problem, not a personal problem. They were asked if they strongly agree, agree, neither agree nor disagree, disagree, strongly disagree or do not know regarding the statement “Racism is a personal problem, not a community problem.” Forty-two per cent strongly disagreed, including 41.4% of the whites, 46.3% of the aboriginals and 42.6% of all racialized minorities.

Overall 17% of respondents felt it was a personal problem, including 15% of whites, 18% of aboriginals and 20% of all racialized minorities.

Most Satisfied With Life in Sault Ste. Marie

“I have enjoyed living in Sault Ste. Marie. It is a quiet place and people are friendly. I am from the remote north and I am here attending college. I will be graduating this year and I had a wonderful experience here in the city.” Native male questionnaire respondent.

“The Chinese group is well respected in the society. But we are either doctors or restaurant owners.” Chinese female questionnaire respondent.

“Generally, the people are very friendly and make Sault Ste. Marie a great place to live in. The professors at Algoma University have been wonderful to a mature student like me, as also were the students.” Female from India questionnaire respondent.

“I think the Soo is a great place to live and has some problems, but minimal compared to many places I’ve been. There is always room for improvement.” White male questionnaire respondent.

Survey respondents were asked a number of questions about life satisfaction. The questions were “I am satisfied with my overall quality of life in the Sault Ste. Marie area” (Question A8); “I am satisfied with Sault Ste. Marie as a place to live” (Question A9); “Sometimes I don’t feel I belong in Sault Ste. Marie” (Question A10); and “I feel good about my future in the Sault Ste. Marie area” (Question A11.)

Question A9 had the responses reversed, where disagreeing with the statement would indicate satisfaction, whereas in the other three questions agreeing with the statement indicated satisfaction.

The results show most respondents (60%) were happy with life in Sault Ste. Marie, with whites at 68%, aboriginals at 46% and all racialized minorities at 49%.

Dissatisfied respondents totaled 20% of the total, or 13% of whites, 33% of aboriginals and 30% of all racialized minorities.

As the community moves forward to implement measures to combat racism in Sault Ste. Marie it is important to note there is a fairly positive climate in the city.

Survey respondents were asked a number of questions about community sectors. Questions about their sense of *personally* being treated fairly in five different social locations—police services, health services, social services, retail establishments and schools—were asked (Questions B1 to B5.)

The Thunder Bay lead researcher, Randolph Haluza-DeLay of CsoP Research & Consulting, notes these questions replicate a Quality of Life study done in Prince George (Michalos and Zumbo, 2001) and give a measure of construct and instrument validity as well as providing data on these particular social sectors. Questions about these sectors were also asked specifically in the context of race relations later in the survey.

Survey respondents were asked questions about beliefs about race and diversity in the context of community quality of life, decision-making and desirability. Respondents were asked for their level of agreement to the statements “Having people from many ethnic backgrounds and races makes Sault Ste. Marie a better place to live” (Question B12;) and “Problems related to race make Sault Ste. Marie a less desirable place to live” (Question B13.)

The results show respondents believed that ethnic diversity made Sault Ste. Marie a better place to live. Seventy-seven per cent of the white respondents strongly agreed or agreed to that statement, with 57% of the aboriginals and 57% of all racialized minorities in those categories.

Fifty-four per cent of aboriginal respondents strongly agreed or agreed with the statement “Problems related to race make Sault Ste. Marie a less desirable place to live.” Thirty-one per cent of whites felt that way and 47% of all racialized minorities.

"I do not feel racism is a major problem in the Soo, but I can feel the difference in some situations, especially when the people I am dealing with are less educated. They have very little understanding of other cultures and people from other parts of the planet. I think this has more to do with ignorance than racism." Chinese female questionnaire respondent.

"Algoma University College is a prime example. It's a school which embraces its educational roots (residential school) yet opens its doors to the rest of the world." Native male questionnaire respondent.

"Every year the USWA anti-racism event on March 21 is an excellent example of working together. Unfortunately, the people who come are usually the converted. We need some celebrations. A real multicultural event that celebrates more." White female questionnaire respondent.

"We all need to work together to stop racism. It won't be a fast process or an easy one but a very necessary one for the benefit of everyone in our community." White female questionnaire respondent.

"We should have a yearly festival to celebrate. There should be special celebrations in schools. A musical production to show different dances and costumes of various countries." White female questionnaire respondent.

"The only thing that I am aware of that the Sault is doing well is the Unity and Diversity group holding workshops for the community." White female questionnaire respondent.

Schools Part of the Problem

While 67.6% of white respondents either strongly agreed or agreed with the statement that "Teachers and school staff in Sault Ste. Marie are usually helpful and treat me and my children fairly," (Question B5), only 41.9% of aboriginal respondents felt the same way.

When the question was rephrased (Question B10) to read "Teachers and school staff in Sault Ste. Marie are usually helpful and treat all people and their children fairly," the percentage of white respondents who strongly agreed or agreed dropped to 44.1% and the aboriginal percentage dropped to 24%.

The statement “I believe teachers and school staff treat everyone the same regardless of race,” (Question C14), brought 37.3% agreement from whites and 31.4% from aboriginals.

Question 15a asked where people had seen discrimination based on race occur and schools, including college and university, at 52 occurrences were second only to stores and restaurants with 55 occurrences.

“There are problems in public schools between children, maybe due to a lack of proper information. It is extreme in some cases. There are also problems between teachers and students. The curriculum is not up to date. There is not enough education on ethnic groups.” Native female questionnaire respondent.

“My sister’s children are constantly dealing with some sort of issue at school. She feels racism is a factor.” Native female questionnaire respondent.

“At school my daughter was bullied by other natives because her skin was lighter. They thought she was white but she is status too.” Native female questionnaire respondent.

“Teachers do not understand First Nations’ youth and don’t want to learn about them.” Native female questionnaire respondent.

“A teacher explained the academic difficulties of a particular child by saying he was ‘native,’ as opposed to saying he had learning difficulties or perhaps a learning disorder.” White female questionnaire respondent.

“There is some discrimination based on the comments I have heard from teachers and also comments made around hunting and fishing court decisions suggest discrimination.” White female questionnaire respondent.

“When I taught senior high school classes I found kids sitting in racially-defined areas from day one. I don’t know if this was from previous negative experiences or a particular bonding.” White female questionnaire respondent.

“I find it (racism) here in this building (Algoma University College.) The policies are all there but underneath it’s bad. There are so many subtle things that happen, like with body language.” Native female interview participant.

“One time when I was teaching I was walking in the hallway and saw a sheet of paper on the floor. It was turned upside down and it was folded, so it looked like it could have been a test. I picked it up and turned it over and what I saw was a drawing that looked like a print from the computer of an Hasidic Jew, an orthodox Jew, with hat, and longer hair and so on and there was a knife running through it, and drips of blood. It said ‘Kill all f...ing Jews.’ I had a good idea where it came from because this person was standing not far from me, watching me. It was directed at me. I was the only Jew in the school.” Jewish male interview participant.

“At Job Connect, with a group of 11 or 12 in a training program, I came in about three minutes late and quietly sat down. A few minutes later another gentleman came in and the facilitator stopped the class and asked ‘How are you doing today, etc.’ I thought, ‘Who am I?’” Native female interview participant.

“I’ve gone to the superintendent of education, the director of education, regarding racial slurs on behalf of my sons. The history books are not written by us, by the true Anishinabe. They’re all one-sided and very racist. How do you think kids learn about racism? They learn it at home, they hear it on TV and they learn it in the history books. Indians were heathens. They had inept chiefs. They never made any progress and all they did was drink and go on welfare. They don’t talk about our beliefs, the sweat lodge, our language. The only good thing that’s happening to the education system right now is the Ojibwe teachers that are in the elementary schools and the separate school board.” Native female interview participant.

“The French language resolution is a prime example. Ojibwe language is not considered a compulsory language credit in place of French for aboriginal children in the public and separate boards. Native language teachers are not given the same respect as other language teachers and classes are sometimes located in old broom closets.” Native female questionnaire respondent.

“I’ve run into a few things with some of my instructors. As soon as I start being who I am supposed to be it’s a different story. Like making fun of our fasting. He felt that Indians had

no right to the land, and this was an instructor.” Native male interview participant.

“For one of the school projects I brought my regalia in, different feathers and things, and the instructor said ‘are you going to dance for us now?’ I just kind of backed up and let it go and then some other things happened. He wanted me to do this project involving taking minnows and insects and I said I’m not going to do that. My grandfather told me if you’re going to kill something you’re going to eat it. I said there’s got to be something else for me to do. I get angry with the remarks. If someone said something like that about Jewish people something would be done.” Native male interview participant.

Police Not Seen as Major Issue

Responses to the statement “Police in my neighbourhood are usually helpful and treat me fairly,” (Question B1) brought similar responses from all populations. With the white respondents, 55.1% of strongly agreed or agreed with that statement. Of the aboriginals 41.6% were in that category and in all racialized minorities it was 45.8%.

Of the white respondents only 12.5% strongly disagreed or disagreed. Of the aboriginals it was 15% and of all racialized minorities it was 11.7%.

When the statement was rephrased (B6) to read “Police in my neighbourhood are usually helpful and treat all people fairly, 31.4% of aboriginals strongly disagreed or disagreed, 20% of whites and 24.5% of all racialized minorities.

In all the written comments on the questionnaires and the interviews, police were mentioned only three times.

“I went to the police and they received me very cordially but the investigation was the absolute pits as far as I was concerned. I went back to the police and I complained about it and they appointed somebody else with more experience, an older man, an inspector. He talked to me about it and said he would proceed but I never heard a word.” Interview respondent discussing reporting a racial incident.

“Racism is a problem within the social system—health care (hospital), policing and educational system.” Native female questionnaire respondent.

“We asked the police why they use the description “Native,” or “Aboriginal” when describing someone, when they don’t say ‘White,’ etc.” Native female questionnaire respondent.

Doctors and Nurses Usually Appear Fair

Responses to the statement “Doctors and nurses in Sault Ste. Marie are usually helpful and treat me fairly” (B2), brought 68.9% agreement from whites, 56.8% agreement from aboriginals and 55.4% agreement from all racialized minorities.

When the statement referred to treating all people fairly, the numbers dropped to 45.8% agreement among whites, 34.4% among aboriginals and 38.3% among all racialized minorities. Disagreement with that statement totaled 37.4% among aboriginal respondents, which indicates there are issues in health care.

“My father, who is aboriginal, does not consume alcohol but his physician has asked him a number of times how much he drinks.” Native female questionnaire respondent.

“A doctor was filling out a prescription. There were some options as to the kind of medication but he said I was covered by Indian Affairs so he assumed that I would want the cheap brand.” Native female questionnaire respondent.

“There is racism here. Many doctors have left this area due to certain actions of certain persons. A doctor who practiced in Ontario for more than 10 years and who underwent proper evaluation again, after working in another country, found some discrimination regarding age and race.” Female questionnaire respondent from India.

“Two teenage girls came into emergency with the same injury and the white girl got in before the native girl did.” White female questionnaire respondent.

“Sometimes emergency room doctors will make a person of a different race wait because they are a “drunken” Indian. I worked in security at the hospital.” White female questionnaire respondent.

Social Service Workers Get Mixed Reaction

"I get a lot of people coming to me saying they're being discriminated against at Ontario Works, other agencies, the Salvation Army, John Howard Society, and I believe it. They're just not being dealt with." Native female interview participant.

"I hear comments all the time about natives getting everything free. I see it in the stores, in social services, etc." Native female questionnaire respondent.

The statement "Social service workers in Sault Ste. Marie are usually helpful and treat me fairly," (B3) brought a mixed reaction. Overall 39.2% of respondents strongly agreed or agreed with that statement, while 12.6% disagreed or strongly disagreed. The extent of dissatisfaction was much higher among aboriginal respondents, with 20.9% strongly disagreeing with that statement and 7.5% disagreeing. On the other hand, 40.3% of aboriginal respondents agreed or strongly agreed with the statement.

When the statement was rephrased to "Social service workers in Sault Ste. Marie are usually helpful and treat all people fairly," the numbers changed, but not dramatically (B7, Appendix A.)

Solutions From Study Participants

This section includes direct comments from project participants, and most of their views are included in the Project Conclusions and Recommendations section immediately following.

“City Hall is beginning to talk with Garden River in terms of economic opportunities and I think that’s good. Once we identify the issues we’re going to focus on some kind of intervention. We’re a small group and we don’t have that many resources, so that’s why we want to identify what areas really need help.

“I come from education and that’s certainly one area. Having taught young children, I think that’s the place to get in. We can bring aboriginal culture into the classrooms in terms of stories, celebrations, medicine wheel, talking about famous aboriginal people, to make it more inclusive.”

White female interview participant; Unity & Diversity member.

“There’s so much more to do within the school system. At my granddaughter’s school they had a project where you had to write down where your family came from and there was no place to write Canadian aboriginal. It wasn’t there, so in her eyes she couldn’t put that there. You had to come from someplace else. The responsibility is with the school systems and the federal government and I think the federal government has backed away from it entirely.” Native female interview participant.

“We have to address racism in all sectoral levels. For example, they should be involving First Nations in the school curriculum. We would also want to address having the resources for invitations to respond to elementary and secondary schools and the college and university. We would want to educate them about the correct history. Our own First Nations should sensitize our children on who they are culturally and it should not be the dominant education system that should create a better sense of identity. We need to do that. On the other hand, the education system can improve on the history, on the culture.” Native female interview participant.

“The solution is to educate people, but you don’t change that overnight. People need to get to know one another better, to establish that fundamentally we’re the same. People want

the same things for themselves, for their families. We may come from a different culture. We make look differently. We may have an accent when we speak. People are afraid of what they don't know, insecurity, and often it is insecure people that will be racist. Once we get to know one another we find out that he may have an accent but he's no different than I am." White male interview participant.

"More cultural days would be good, so people are aware of what is going on." Native female interview participant.

"For me, personally, I'd like to have an impact on the high school curriculum with regard to the history books and the Anishinabe people. They should be more up to date as far as what really happened 200 years ago. Indians didn't drink and sit around the campfire and have powwow dances and yell and scream and wear those feathers. The history courses should be mandatory." Native female interview participant.

"The local bands should get together and do some brainstorming together. I find that the most prejudice is on the reserve, against their own. I think we can start in the schools, correcting some of the history being taught and maybe then some of the perceptions might change." Native female interview participant.

"To tell you the truth, the worst ones are our own people. There are those that are traditional and there are those who follow the Christian way, and they're the ones who are harder on their own people. That's probably what hurts the most. They've got the same mentality, like we have to save you from yourself. People should get to know our culture. Go to the ceremonies. Learn. Accept the fact that man is different, or that culture is different. It's our leaders that don't say anything." Native male interview participant.

"We need more education. I have heard many negative comments about the number of black people living here. We need more inter-group activities. A good example is the Italian festival." White male questionnaire respondent.

"All people involved in hiring processes and the service industry should receive training in connection with the handling of these groups." White female questionnaire respondent.

“We need more education about minority life and also more education from white people about their backgrounds.”
Native male questionnaire respondent.

“We need more interactive events. Change the curriculum in the schools to make it more informative. The international drum festival is great. We need more media coverage on diversity. A column for cultural diversity would be good.”
Native female questionnaire respondent.

“We need to meet with the Chamber of Commerce, city council, etc. to try and bridge the gap with a zero tolerance policy on racism.” Native female questionnaire respondent.

“We need cultural awareness and education, economic ventures with First Nations, relationship building in business and social sectors and more knowledge in the social work professions.” Native female questionnaire respondent.

“The education system should provide positive teachings regarding First Nations. Right from daycare to Grade 12. There should be positive presentations of other races. Promotional ads, like the milk ads, McDonald’s, Dairy Queen, etc. should carry various races in their promotional campaigns. We need more public education and more positive news. The media concentrates on negative news. They never report all the great achievements of First Nations. The average Canadian knows little, if anything, about First Nations’ life on reserves, spirituality and contributions to Canada.” Native female questionnaire respondent.

“We need cross-cultural training, the teachings of the medicine wheel, with public services, transit drivers, HRDC and the police.” Native female questionnaire respondent.

“Until we as a nation can accept others for who and what they are we will be doomed to repeat the mistakes of the past.” Native male questionnaire respondent.

“We should start in kindergarten. Let each child explain his or her dress code, religious holidays, food, speech patterns (if aware.)” White male questionnaire respondent.

“We could bring people in for concerts, theatre, etc. and not make a big deal out of their different background or heritage.” White male questionnaire respondent.

“Our newspaper could increase reporting on the aboriginal community. We need more visible cooperation between groups and promotion within institutions.” White female questionnaire respondent.

“We are in a wonderful position to learn about First Nations’ culture, language, healing, music, governance and economic development. This can be done in school, at conferences, with TV, radio and newspapers, Bon Soo, Algoma Fall Festival, etc. I took a course at Algoma University and half the class was First Nations’ people. It was a great experience.” White female questionnaire respondent.

“There should be more discussions on the negative effects of racism in schools, starting when children are in low grades and not stopping until the later years of high school or further.” White female questionnaire respondent.

“There should be a column in the Sault Star or Sault This Week by an elder, writing about traditional culture. It would build pride and awareness. There are excellent family shows on APTN and the TV show honouring native achievements is good for all to see.” White female questionnaire respondent.

“Schools with significant native populations could include, for example, the youth drumming groups in significant events. Why should we have European dead guys’ music only?” White female questionnaire respondent.

Project Conclusions and Recommendations

This study was made possible by financial assistance from the Department of Canadian Heritage. A project to spur implementation of the following recommendations is in the development stages. However, many of these recommendations can be enacted by the groups and organizations involved.

First, an overview. The literature is clear that weak social cohesion has a downward effect on community development and this study links racialization to weakened social cohesion. It is evident from everyone connected with this work that race relations in Sault Ste. Marie must be improved in institutional culture and social practices.

Systemic issues must be addressed. Systemic issues span the country, but can be addressed locally. Ten to 15 years ago we saw a spate of race relations policies being developed in schools, colleges, universities, hospitals, police services, government ministries, municipalities, etc. The government changed, and so did its priorities. Policy development and implementation languished and the focus on race relations switched to other things. As a result, progress in the past decade has been minimal, and things may well be worse than they were.

Policies and their implementation are important, but just as important or even more important is an accompanying education process. That education should include an examination of institutional culture and training that demystifies aboriginal culture, the dominant minority culture, and provides information on treaty rights, especially pertaining to exemption from paying provincial sales tax and hunting and fishing rights.

Increasing Momentum Through Leadership Expansion

Unity and Diversity Sault Ste. Marie has a history of leadership in anti-racism education and creating public awareness. Continued expansion and development of new leaders is key to the success of future work in the community. The impetus for change should come from Unity and Diversity's broad-based membership.

It is also important to make existing community leaders in all facets of society aware of the contents of this report and urge them to lobby for change. The Chamber of Commerce, education sector, local government, health sector, social service agencies, churches and community groups all have a leadership role to play.

Recommendation 1

Unity and Diversity Sault Ste. Marie should continue its community leadership role as a champion of diversity issues and should speak out against racism in a proactive ongoing basis. It can spearhead a review of school curricula and raise concerns with school boards. It should continue its practice of hosting public lectures, workshops and performances on diversity issues.

Recommendation 2

It is recommended that copies of this report be distributed to the MP, MPP, mayor, Chamber of Commerce, school board directors of education, college and university presidents, hospital directors, union presidents, police chief, Ontario Provincial Police, judges, Children's Aid Society and other social service agencies, aboriginal organizations, ministerial association and other relevant groups. It should be widely publicized that the full report is available at www.debwewin.ca

Role of Education Sector

Unity and Diversity Sault Ste. Marie has long held the view that education is the key to a racism-free environment and that's why it has concentrated its efforts on education. That belief is reinforced by a United Nations report. Doudou Diene, special rapporteur on contemporary forms of racism, visited Canada in September 2003 and his report in April 2004 drew attention to the creation of educational resources to combat racism.

He referred to the involvement of the Office of the Treaty Commissioner in developing educational resources such as the Teaching Treaties In The Classroom kit distributed to schools across Saskatchewan, and a related program of in-service training to ensure teachers are comfortable in sharing those resource materials with their students. An article in the Saskatoon Star Phoenix April 14, 2004 said 80 per cent of all schools in Saskatchewan had received their educational kits by that date. Each kit includes a teacher's manual, books and videos. And 2,600 teachers had experienced in-service training by then.

Locally, classroom tools need to be augmented with information on treaties. This information is available through the Ojibwe Cree Cultural Centre in Timmins, the Union of Ontario Indians and a number of other sources. Guest speakers knowledgeable on treaties, aboriginal history of the region, media portrayals of aboriginals or other current aboriginal issues should be welcomed in the schools as guest speakers or workshop leaders.

Schumacher Public School in Timmins established an aboriginal council to help deal with issues involving aboriginal students and to help make the school more inclusive. This is a model for other schools with a diverse student population.

Recommendation 3

It is recommended that all educational leaders in Sault Ste. Marie read this report and:

- Establish mechanisms to eliminate inappropriate euro-centric curriculum (The world as seen by Europeans only.)
- Establish mechanisms to incorporate material on treaty rights, aboriginal culture and teachings in numerous levels of the education system
- Encourage teachers at all levels to access the web site created for this project at www.debwewin.ca and make use of resources listed there
- Encourage school principals at schools with aboriginal students to establish an aboriginal council or committee of the school council to address systemic issues in the school and help make it a welcoming environment for all students, particularly aboriginals
- Provide professional development for teachers on treaty rights and cross-cultural issues
- Work with the Ontario Provincial Police school curriculum on bullying to augment it with units on an anti-racism theme.

Role of Local Government

Local government in the City of Sault Ste. Marie has been supportive of anti-racism education projects over the years, but has not been directly involved. Members of Unity and Diversity Sault Ste. Marie addressed city council to provide information on this project and Mayor John Roswell followed up with an invitation to a private meeting in his office. The chair, Max Iland, secretary Susan Garrett, project facilitator Cecilia Fernandez and project director Don Curry of North Bay attended the meeting February 26, 2004. Mayor Roswell expressed his support for the project and eagerness to see recommendations to make Sault Ste. Marie a more accepting community.

It is important to develop an appropriate role for the mayor and city council to play. As noted in a study for the City of Hamilton, in the majority of the literature reviewed, particularly in Canada and the United Kingdom, the local government has been seen as a major and critical ally in the development and implementation of anti-racist initiatives. "This is so for many reasons: (a) it is a major political force within the local community;

(b) it governs the delivery of essential services within the local community; (c) it has the capacity to set public opinion and to bring diverse interests together for the common good; and (d) it has the moral authority to compel other organizations (voluntary and private sector) and governments to address issues that have an impact on the local community.

Recommendation 4

It is recommended that:

- The results of this study be presented at a meeting of Sault Ste. Marie City Council
- The city post a copy of this report on its web site
- The mayor, council and senior municipal staff familiarize themselves with the study report so they are able to respond authoritatively to questions or concerns
- The mayor, council and senior municipal staff maintain open lines of communication with Unity and Diversity Sault Ste. Marie and all aboriginal organizations in the area
- The mayor, council and senior municipal staff be vocal in their support of educational activities and recognition events to counteract racism in the region

Public Awareness

Many questionnaire respondents and interview participants spoke of the need for more public awareness. This can be achieved through the media, the education system, and community events. Osprey newspapers in Sault Ste. Marie, Timmins and North Bay have provided coverage during this project and the staff of MCTV Sudbury took part in a full day of cross-cultural training at the Union of Ontario Indians.

Recommendation 5

It is recommended that Unity and Diversity Sault Ste. Marie take advantage of the journalism and communications expertise at Communitas Canada (North Bay) and the Union of Ontario Indians and take part in a three-city (or more) public awareness campaign in 2005. The objectives of the campaign would be to tell the story of racism in Northern Ontario, provide suggestions on what individuals and organizations can do about it, and build networks to move forward. It could take the form of newspaper inserts and articles and radio and television interviews and programs.

Service Sector

Stores and restaurants were the dominant locations where questionnaire respondents witnessed racial incidents. It is clear that many people do not understand treaty rights and common courtesy is lacking in some dealings with aboriginal people. This is obviously not a good business practice and the results should be of concern to store and restaurant owners and managers.

It is unacceptable that aboriginal people face confrontations when using their treaty right to provincial sales tax exemption. It is unacceptable that they get followed in stores, or ignored when seeking service.

Recommendation 6

It is recommended that the Chamber of Commerce sponsor cross-cultural training for all front-line service sector staff and management that provides historical information on treaty rights and focuses on providing excellent service for everyone.

Community Involvement

A number of questionnaire respondents and interview participants recommended that more events be held in the city involving people of different cultures. Research shows that getting to know people of different backgrounds breaks down stereotypes and reduces prejudice.

Recommendation 7

It is recommended that churches, cultural organizations and the community in general make a genuine effort to involve people of other cultures in their events. The KAIROS multifaith organization can play a leadership role in combatting discrimination and racism. Sault Ste. Marie organizations can reach out to residents of Garden River and Batchewana First Nations, and First Nations' residents can reach out to residents of Sault Ste. Marie. The Cultural Diversity Solution Council, a result of the Community Quality Initiative, could be revisited.

Recommendation 8

It is recommended that Unity and Diversity Sault Ste. Marie and all other interested organizations in Sault Ste. Marie provide input to a Northeastern Ontario Speakers' Bureau. The Speakers' Bureau will take the form of a web-based (www.debwewin.ca) list of speakers qualified to address school classes or community groups on a range of aboriginal and cross-cultural issues.

Education Efforts Have Begun

It is evident from the recommendations that education, both in a general public nature and through the existing education system, is required. This project began that effort through a series of highly successful cross-cultural training sessions in the three cities. Each session was three hours, and two were held in Sault Ste. Marie and one each in North Bay and Timmins. In addition, media relations training sessions were provided to those working in anti-racism education in the three cities. Maurice Switzer and Bob Goulais of the Communications Unit of the Union of Ontario Indians conducted all the sessions, to rave reviews.

More than 150 people, including police officers, social service workers, educators, government employees and people from many other walks of life, including anti-racism committee members, attended the sessions and came away armed with materials and information not previously available. Evaluations of the sessions were uniformly extremely positive.

In addition, the project's education efforts included newspaper articles by Maurice Switzer on the project in the three cities. Yet another project component consisted of student groups at Algoma University College, Canadore College and Northern College monitoring the print media on how it portrayed aboriginal issues. The student groups included natives and non-natives, and a major part of the learning for the non-natives was seeing the different perceptions of the same articles that the native students had. The results of that component are in a separate report and are available on the project web site.

Finally, the project launched a web site at www.debwewin.ca, thanks to the research work of Bob Goulais and design work of Tara Gillies. The web site contains copies of each community's final report, available for downloading, plus a wealth of other resources for educators and the general public. It will be updated regularly with new information and links to other sites. This is the start of a Northern Ontario anti-racism network that will share resources and ideas.

A Northern Ontario Speakers' Bureau will be featured on the site once information is gathered. It will provide brief profiles of speakers on anti-racism and aboriginal issues and contact information. Schools, law enforcement organizations, chambers of commerce, service clubs and many other organizations will be able to access this list when they are looking for speakers for their events.

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Appendix A

Questionnaire Results

PART A: Introductory Questions

A1) How long have you lived or worked in Sault Ste. Marie or the immediate area?

	overall	white	aboriginal	all racialized minorities
less than one year	6.7%	4.1%	3.0%	10.6%
1-2 years	7.5	2.1	10.5	16.0
3-5 years	6.3	2.1	12.0	12.8
6-10 years	7.5	6.9	10.5	8.5
11-20 years	33.0	44.1	16.4	16.0
more than 20 years	36.8	38.6	44.7	34.0
don't live here...	1.2	2.1	3.0	0.0
no answer	0.8	0.0	0.0	2.1

A2) Do you have children?

	overall	white	aboriginal	all racialized minorities
Yes	44.8%	29.0%	71.6%	69.9%
No	52.7	67.6	26.9	29.8
na	2.5	3.5	1.5	1.1

A3) Please fill in the blank: Ethnically, I am

	white	aboriginal/metis	all racialized minorities
Canadian	55	4	1
Br./Anglo/Eng.	20	1	-
French	11	-	-
Italian	15	-	-
German	5	-	-
Finnish	3	-	-
Irish	2	-	-
Scottish	2	-	-
Dutch	2	-	-
*Caucasian	6	-	-
no answer	12	9	4

others (1)	12	-	5
First Nation	-	36	-
Metis	-	6	-
Native	-	5	-
Ojibwe	-	4	-
Indian	-	2	-
Black	-	-	2
Chinese	-	-	12
Bangladeshi	-	-	3

white others 1 each – Welsh, Greek, Jewish, Hungarian, American, Scandinavian, Armenian, Turkish, Croatian, Acadian, European, ‘multi’

racialized minorities others 1 each – Laos, Ghanaian, West Indies, Ethiopian, Nigerian

A4) Check all of the circles that apply: I am

	white (total of 145)	aboriginal	all racialized minorities
Asian	-	-	20
Black	-	-	5
First Nation	1	55	1
Inuit	1	-	-
Metis	2	7	-
White	137	9	-
other	0	-	2
no answer	6	3	-

A5) My religion is

	white	aboriginal	other
racialized minorities			
Catholic	40.7%	37.3%	14.8%
Protestant (Ang., Luth., Unt.)	18.6	15.0	3.7
Traditional Native	-	19.4	-
Christian	11.7	-	18.5
None	18.6	20.9	37.0
Atheist	2.1	-	-
Hinduism	-	-	7.4
Muslim	-	-	3.7
Islam	-	-	3.7
Buddhism	0.7	-	-
Spiritual	1.4	-	-
Pentecostal	-	1.5	-
pagan	0.7	-	-
no answer	5.5	6.0	11.1

A6) My first language is

	overall	white	aboriginal	all racialized minorities
English		94.5%	88.0%	
French		2.8	0.0	
Cree		0.0	1.5	
Ojibwe		0.0	4.5	
Anishnabe		0.0	3.0	
na		2.8	3.0	

A7) I was born in Canada

	overall	white	aboriginal	all racialized minorities
Yes	81.2%	88.3%	92.5%	71.0%
No	15.5	10.3	3.0	23.4
na	3.3	1.4	4.5	6.4

The following series of questions are scored according to this scale.

- | |
|-------------------------------|
| 1. Strongly Agree |
| 2. Agree |
| 3. Neither Agree nor Disagree |
| 4. Disagree |
| 5. Strongly Disagree |
| 6. Do not know |
| 7. not relevant |
| na. No answer |

A8) I am satisfied with my overall quality of life in the Sault Ste. Marie area.

	overall	white	aboriginal	all racialized minorities
1	8.4%	9.0%	9.0%	7.4%
2	51.9	58.7	37.3	41.5
3	17.6	18.6	13.5	16.0
4	14.2	11.0	20.8	19.1
5	5.4	2.1	12.0	10.6
6	1.2	0.7	3.0	2.1
7	0.4	0.0	1.5	1.1
na	0.8	0.0	3.0	2.1

A9) I am satisfied with Sault Ste. Marie as a place to live.

	overall	white	aboriginal	all racialized minorities
1	10.5%	11.7%	7.5%	8.5%
2	50.2	53.8	46.3	44.7
3	18.0	15.9	18.0	21.3
4	12.1	13.1	10.5	10.6
5	7.1	4.1	13.5	11.7
6	1.2	1.4	1.5	1.1
7	0.4	0.0	1.5	1.1
na	0.4	0.0	1.5	1.1

A10) Sometimes I don't feel I belong in Sault Ste. Marie.

	overall	white	aboriginal	all racialized minorities
1	9.2%	6.9%	10.5%	12.8%
2	18.4	19.3	15.0	17.0
3	15.9	12.4	18.0	21.3
4	23.0	25.5	19.4	19.1
5	22.2	24.1	25.4	19.1
6	5.9	6.2	6.0	5.3
7	2.9	2.8	3.0	3.2
na	2.5	2.8	3.0	2.1

A11) I feel good about my future in the Sault Ste. Marie area.

	overall	white	aboriginal	all racialized minorities
1	10.9%	9.0%	13.5%	13.8%
2	20.1	20.0	19.4	20.2
3	21.3	21.4	19.4	21.3
4	17.6	21.4	9.0	11.7
5	16.3	15.2	19.4	18.1
6	7.1	5.5	12.0	9.6
7	1.2	2.1	0.0	0.0
na	5.4	5.5	7.5	5.3

PART B: Community Living

The next section is about interactions with some of the parts of the Sault Ste. Marie community

B1) Police in my neighbourhood are usually helpful and treat me fairly

	overall	white	aboriginal	all racialized minorities
1	16.7%	17.9%	10.5%	14.9%
2	32.6	33.8	31.3	30.9
3	20.9	21.4	25.4	20.2
4	7.5	9.7	6.0	4.3
5	4.6	2.8	9.0	7.4
6	11.3	10.3	6.0	12.8
7	2.5	2.1	4.5	3.2
na	3.8	2.1	7.5	6.4

B2) Doctors and nurses in Sault Ste. Marie are usually helpful and treat me fairly.

	overall	white	aboriginal	all racialized minorities
1	17.2%	17.9%	16.5%	16.0%
2	46.4	51.0	40.3	39.4
3	14.6	14.5	15.0	14.9
4	8.0	6.9	12.0	9.6
5	7.1	5.5	10.5	9.6
6	4.2	2.8	0.0	6.4
7	0.4	0.7	0.0	0.0
na	2.1	0.7	1.5	4.3

B3) Social service workers in Sault Ste. Marie are usually helpful and treat me fairly.

	overall	white	aboriginal	all racialized minorities
1	11.7%	15.2%	9.0%	6.4%
2	27.5	24.1	31.3	33.0
3	15.5	13.8	19.4	18.1
4	4.2	3.5	7.5	5.3
5	8.4	2.8	20.9	17.0
6	10.5	11.0	6.0	9.6
7	20.9	29.0	3.0	8.5
na	3.0	0.7	3.0	2.1

B4) People who work in stores in Sault Ste. Marie are usually helpful and treat me fairly.

	overall	white	aboriginal	all racialized minorities
1	13.0%	13.8%	9.0%	11.7%
2	45.6	48.3	35.8	41.5
3	20.5	22.8	15.0	17.0
4	14.2	11.7	25.4	18.1
5	5.0	2.1	13.5	9.6
6	0.8	0.7	0.0	1.1
7	0.4	0.7	0.0	0.0
na	0.4	0.0	1.5	1.1

B5) Teachers and school staff in Sault Ste. Marie are usually helpful and treat me and my children fairly.

	overall	white	aboriginal	all racialized minorities
1	19.7%	19.3%	13.5%	20.2%
2	42.3	48.3	28.4	33.0
3	11.3	11.7	12.0	10.6
4	8.4	6.9	15.0	10.6
5	3.3	1.4	9.0	6.4
6	2.1	1.4	3.0	3.2
7	9.2	9.0	10.5	9.6
na	3.8	2.1	9.0	6.4

B6) Police in my neighbourhood are usually helpful and treat all people fairly.

	overall	white	aboriginal	all racialized minorities
1	9.2%	9.7%	7.5%	8.5%
2	28.8	29.0	23.9	28.7
3	20.9	20.7	25.4	21.3
4	15.5	15.2	19.4	16.0
5	6.3	4.8	12.0	8.5
6	15.9	17.2	7.5	13.8
7	1.2	2.1	0.0	0.0
na	2.1	1.4	4.5	3.2

B7) Doctors and nurses in Sault Ste. Marie are usually helpful and treat all people fairly.

	overall	white	aboriginal	all racialized minorities
1	10.5%	10.3%	10.5%	10.6%
2	32.2	35.2	23.9	27.7
3	18.8	19.3	19.4	18.1
4	14.6	12.4	22.4	18.1
5	7.1	4.1	15.0	11.7
6	15.5	17.2	7.5	12.8
7	0.8	1.4	0.0	0.0
na	0.4	0.0	1.5	1.1

B8) Social service workers in Sault Ste. Marie are usually helpful and treat all people fairly.

	overall	white	aboriginal	all racialized minorities
1	9.2%	9.0%	9.0%	9.6%
2	24.7	25.5	20.9	23.4
3	18.0	19.3	15.0	16.0
4	13.8	11.0	22.4	18.1
5	8.0	3.5	19.4	14.9
6	15.5	17.9	9.0	11.7
7	10.0	13.8	1.5	4.3
na	0.8	0.0	3.0	2.1

B9) People who work in stores in Sault Ste. Marie are usually helpful and treat all people fairly.

	overall	white	aboriginal	all racialized minorities
1	5.0%	5.5%	1.5%	4.3%
2	27.1	28.3	15.0	25.5
3	24.3	27.6	20.9	19.1
4	24.3	21.4	40.3	28.7
5	10.5	7.6	16.5	14.9
6	6.7	8.3	3.0	4.3
7	1.2	0.7	1.5	2.1
na	0.8	0.7	1.5	1.1

B10) Teachers and school staff in Sault Ste. Marie are usually helpful and treat all people and their children fairly.

	overall	white	aboriginal/metis	all racialized minorities
1	11.3%	13.1%	7.5%	8.5%
2	28.4	31.0	16.5	24.5
3	17.6	17.2	18.0	18.1
4	16.7	15.2	25.4	19.1
5	9.2	4.8	18.0	16.0
6	10.0	4.8	3.0	5.3
7	5.0	0.7	7.5	5.3
na	1.6	0.0	4.5	3.2

The following statements are about diversity in the Sault Ste. Marie area.

B11) I am sure that people generally do not use my race or ethnic background to decide how they treat me.

	overall	white	aboriginal/metis	all racialized minorities
1	16.7%	21.4%	10.5%	9.6%
2	31.8	36.6	20.9	24.5
3	15.5	13.8	7.5	13.8
4	16.7	10.3	34.3	26.6
5	5.9	0.0	15.0	14.9
6	8.8	11.0	6.0	5.3
7	2.5	3.5	1.5	1.1
na	2.1	0.7	4.5	4.3

B12) Having people from many ethnic backgrounds and races makes Sault Ste. Marie a better place to live.

	overall	white	aboriginal/metis	all racialized minorities
1	28.0%	29.0%	29.8%	26.6%
2	41.8	48.3	26.9	31.9
3	12.6	10.3	15.0	16.0
4	6.3	3.5	12.0	10.6
5	4.6	4.1	4.5	5.3
6	2.9	2.8	3.0	3.2
7	2.5	1.4	6.0	4.3
na	1.2	0.7	3.0	2.1

B13) Problems related to race make Sault Ste. Marie a less desirable place to live.

	overall	white	aboriginal/metis	all racialized minorities
1	14.6%	9.7%	25.4%	22.3%
2	22.6	21.4	28.4	24.5
3	19.2	15.2	23.9	25.5
4	16.7	20.0	7.5	11.7
5	11.3	16.6	3.0	3.2
6	6.7	6.9	4.5	6.4
7	5.9	7.6	4.5	3.2
na	2.9	2.8	3.0	3.2

B14) My workplace is ethnically or racially diverse.

	overall	white	aboriginal/metis	all racialized minorities
1	13.8%	12.4%	20.9%	16.0%
2	33.4	29.7	32.8	39.4
3	8.4	9.0	6.0	7.4
4	13.4	16.6	12.0	8.5
5	5.9	5.5	4.5	6.4
6	5.9	4.1	7.5	8.5
7	13.0	17.9	7.5	5.3
na	6.3	4.8	9.0	8.5

B15) I have friends from other racial or ethnic backgrounds.

	overall	white	aboriginal/metis	all racialized minorities
1	41.4%	42.8%	44.8%	39.4%
2	41.8	41.4	38.8	42.6
3	4.2	4.8	3.0	3.2
4	4.6	6.2	1.5	2.1
5	2.1	0.0	6.0	5.3
6	1.6	0.7	1.5	3.2
7	1.6	2.1	1.5	1.1
na	2.5	2.1	3.0	3.2

C5) Discrimination based on race does not affect me.

	overall	white	aboriginal/metis	all racialized minorities
1	10.9%	13.1%	9.0%	7.4%
2	24.3	26.9	16.5	20.2
3	17.2	17.2	13.5	17.0
4	21.8	17.2	34.3	28.7
5	19.2	16.6	23.9	23.4
6	3.8	6.2	0.0	0.0
7	0.0	0.0	0.0	0.0
na	2.9	2.8	3.0	3.2

C6) People of my race have been discriminated against.

	overall	white	aboriginal/metis	all racialized minorities
1	26.3%	10.3%	59.6%	51.0%
2	24.3	29.7	18.0	16.0
3	19.7	24.8	4.5	11.7
4	8.8	9.7	6.0	7.4
5	10.5	12.4	9.0	7.4
6	5.9	6.9	1.5	4.3
7	1.6	2.8	0.0	0.0
na	2.9	3.5	1.5	2.1

C7) Racism is a personal problem, not a community problem.

	overall	white	aboriginal/metis	all racialized minorities
1	8.4%	9.0%	9.0%	7.4%
2	8.8	6.2	9.0	12.8
3	12.6	11.0	13.5	14.9
4	22.2	24.8	18.0	18.1
5	41.8	41.4	46.3	42.6
6	2.1	3.5	0.0	0.0
7	0.8	1.4	0.0	0.0
na	3.3	2.8	4.5	4.3

C8) While shopping in the past year, I heard negative comments made about my race or someone else's race.

	overall	white	aboriginal/metis	all racialized minorities
1	24.7%	21.4%	37.3%	29.8%
2	29.2	31.0	32.8	26.6
3	9.6	6.9	9.0	13.8
4	15.9	18.6	9.0	11.7
5	7.5	9.0	4.5	5.3
6	6.7	6.9	3.0	6.4
7	3.3	4.1	15.0	2.1
na	2.9	2.1	3.0	4.3

C9) I believe social service workers treat everyone the same regardless of race.

	overall	white	aboriginal/metis	all racialized minorities
1	6.7%	6.9%	9.0%	6.4%
2	15.9	15.2	13.5	17.0
3	18.8	22.1	12.0	13.8
4	18.0	13.8	28.4	24.5
5	15.1	13.1	23.9	18.1
6	17.6	20.7	9.0	12.8
7	6.3	6.9	3.0	5.3
na	1.6	1.4	1.5	2.1

C10) At my work/school in the past year, I heard negative comments made about my or someone else's race.

	overall	white	aboriginal/metis	all racialized minorities
1	20.5%	19.3%	23.9%	22.3%
2	31.3	31.0	34.3	31.9
3	13.0	12.4	13.5	13.8
4	10.9	10.3	10.5	11.7
5	7.5	9.0	4.5	5.3
6	7.5	6.9	6.0	8.5
7	6.7	9.7	3.0	2.1
na	2.5	1.4	4.5	4.3

C11) At my work in the past year, people have sometimes commented that someone got a job because of their race.

	overall	white	aboriginal/metis	all racialized minorities
1	8.8%	9.7%	7.5%	7.4%
2	18.4	11.7	25.4	28.7
3	13.4	9.7	18.0	19.1
4	18.8	24.1	13.5	10.6
5	12.6	17.2	7.5	5.3
6	4.6	4.8	3.0	4.3
7	17.6	20.7	13.5	12.8
na	5.9	2.1	12.0	11.7

C12) I believe discrimination based on race has made it hard for me to get the work I deserve.

	overall	white	aboriginal/metis	all racialized minorities
1	8.0%	3.5%	16.5%	14.9%
2	5.0	1.4	12.0	10.6
3	14.2	8.3	22.4	23.4
4	24.7	27.6	20.9	20.2
5	24.7	32.4	15.0	12.8
6	2.9	2.8	1.5	3.2
7	16.3	21.4	7.5	8.5
na	4.2	2.8	4.5	6.4

C13) I believe I've had trouble in the past year getting medical help because of discrimination based on race.

	overall	white	aboriginal/metis	all racialized minorities
1	5.9%	4.1%	10.5%	8.5%
2	2.9	0.7	6.0	6.4
3	10.0	3.5	22.4	20.2
4	29.2	29.7	29.8	28.7
5	30.9	37.2	20.9	21.3
6	3.8	2.8	3.0	5.3
7	13.4	20.0	3.0	3.2
na	3.8	2.1	4.5	6.4

C14) I believe teachers and school staff treat everyone the same regardless of race.

	overall	white	aboriginal/metis	all racialized minorities
1	12.6%	13.8%	12.0%	10.6%
2	23.4	23.5	19.4	23.4
3	20.5	24.1	13.5	14.9
4	15.9	12.4	25.4	21.3
5	11.7	11.7	13.5	11.7
6	7.5	7.6	6.0	7.4
7	4.6	4.8	4.5	4.3
na	3.8	2.1	6.0	6.4

C15) I have observed discrimination based on race against someone in Sault Ste. Marie in the past year.

	overall	white	aboriginal/metis	all racialized minorities
YES	53.5%	47.6%	70.1%	61.7%
NO	43.9	49.7	26.9	34.0
Na	2.5	2.8	3.0	4.3

C15a) Where did you see discrimination based on race happen? (total number of incidents)

	white	racialized minorities
Schools	28	24
Store/Restaurant	21	34
Work	8	7
Healthcare	5	15
Government Services	5	14
Recreation	21	12

C15c) How often in the past year have you observed acts you consider discriminatory?

	overall	white	aboriginal/metis	all racialized minorities
Frequently			29.8%	
Occasionally			38.8	
Rarely			13.5	
na			18.0	

C16) I have been discriminated against because of my race in Sault Ste. Marie in the past year.

	overall	white	aboriginal/metis	all racialized minorities
YES	18.4%	4.1%	52.2%	40.4%
NO	73.2	90.3	35.8	46.8
Na	8.4	5.5	12.0	12.8

C16a) Where did you experience discrimination based on race? (Check all that apply)

	white	racialized minorities
Schools	0	12
Store/Restaurant	0	15
Work	0	6
Health Care	2	6
Government Services	0	6
Recreation	1	6

C17) I believe there is discrimination against Aboriginal or Metis peoples in Sault Ste. Marie.

	overall	white	aboriginal/metis	all racialized minorities
Little:	20.5%	23.5%	6.0%	16.0%
Some:	41.8	49.0	34.3	30.9
Wide:	30.1	23.5	50.7	40.4
Na	7.5	4.1	9.0	12.8

C18) I believe there is discrimination against visible minorities in Sault Ste. Marie.

	overall	white	aboriginal/metis	all racialized minorities
Little:	31.3%	35.2%	19.4%	25.5%
Some:	45.2	51.0	37.3	36.2
Wide:	15.5	9.0	31.3	25.5
Na	8.0	4.8	12.0	12.8

C19) I believe there is discrimination against white people in Sault Ste. Marie.

	overall	white	aboriginal/metis	all racialized minorities
Little:	34.7%	17.2%	56.7%	61.7%
Some:	48.5	71.8	15.0	12.8
Wide:	4.2	2.8	9.0	6.4
Na	12.6	8.3	19.3	19.1

PART E: Information about you

E1) Are you:

	overall	white	aboriginal/metis	all racialized minorities
Female	66.5%	69.7%	67.2%	61.7%
Male	30.1	28.3	32.8	33.0
Na	3.3	2.1	0.0	5.3

E2) What is your age?

	overall	white	aboriginal/metis	all racialized minorities
Under 16 years:	0.0%	0.0%	0.0%	0.0%
16-30 years:	47.2	60.0	26.9	27.7
31-45 years:	17.2	6.2	31.3	34.0
46-60 years:	18.4	17.2	23.9	20.2
Over 60 years:	12.6	13.1	13.5	11.7
Na	4.6	3.5	4.5	6.4

E3) What is your highest education level?

	overall	white	aboriginal/metis	all racialized minorities
no high school	2.1%	1.4%	4.5%	3.2%
some high schoo	15.9	18.6	16.5	11.7
high school	8.4	9.7	6.0	6.4
some college/univ.	33.9	37.9	28.4	27.7
finished coll./univ.	24.3	20.0	32.8	30.9
grad school	10.9	6.9	9.0	17.0
na	4.6	5.5	3.0	3.2

E5) Do you...

	overall	white	aboriginal/metis	all racialized minorities
Rent.	38.9%	24.8%	61.1%	60.6%
Own.	39.3	48.3	25.4	25.5
na	21.8	26.9	13.5	13.8

E6) What is your family's annual income?

	overall	white	aboriginal/metis	all racialized minorities
Under \$10,000:	9.6%	7.6%	1.5%	12.8%
\$10,001 to \$25,0000:	16.3	12.4	25.4	22.3
\$25,001 to \$50,000:	22.6	19.3	29.8	27.7
\$50,001 to \$100,000:	24.3	26.9	18.0	20.2
Over \$100,000:	10.5	13.8	3.0	5.3
Na	16.7	20.0	9.0	11.7

PART C: Diversity & Race Relations

The following questions are about discrimination and racism.

C1. The glossary on page one provides a definition of racism. What is your own definition of racism?

C2) Why do you think discrimination based on race happens?

C3) To what extent do you feel racism is a problem in the Sault Ste. Marie area?

C4) To what extent do you feel systemic or institutional racism is a problem in Sault Ste. Marie?

C15d) Please describe what happened.

C16d) Please describe what happened.

PART D: Solutions...Moving Forward

D1) Have you witnessed an excellent example of positive inter-race cooperation in Sault Ste. Marie in the past year?

D2) What do you think should be done to improve inter-group relationships in Sault Ste. Marie?

D3) What could be done at your work, school, community or by the municipal, Ontario or Canadian governments to better respect or celebrate Sault Ste. Marie's diversity?

D4) What do you think Sault Ste. Marie is doing well to promote diversity?