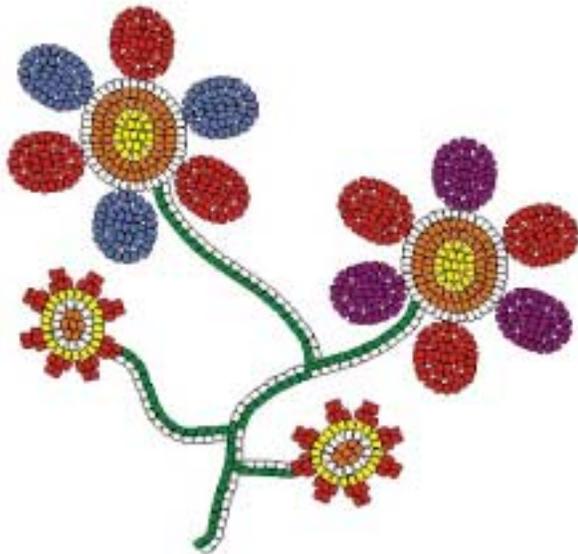


# DEBWEGIN

the Ojibwe word for

*Truth*



Timmins

Summer 2004

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

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# Debwewin: Three City Anti-Racism Initiative

## Timmins

Prepared by Don Curry, Communitas Canada

Summer 2004

### *OVERVIEW*

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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 Timmins was provided by Madeline Chokomolin.

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](http://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 16<sup>th</sup> 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 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.

## Acknowledgements

First, and most importantly, we thank the 89 people who completed the questionnaire in Timmins and the 10 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.

We thank Madeline Chokomolin for her project coordination, organization and coordination of the advisory committee, distribution and gathering of questionnaires, organizing the interviews and generally being very helpful to the rest of the project team. We thank John Mains of Communitas Canada, who contributed immensely to the success of this project by tabulating the questionnaire and media monitoring results and conducting the interviews.

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](http://www.debwewin.ca) and Tara Gillies did the design work.

We thank all the members of the Timmins advisory committee for volunteering their time and expertise to assist with all stages of the project. The members are:

Joe Torlone, City of Timmins  
Bishop Caleb Lawrence, Anglican Diocese of Moosonee  
Kathy Dionne, Timmins Women's and Area Crisis Centre  
Sylvie Guenther, Centre for Addictions and Mental Health  
Linda Job, District School Board Northeast  
Christine Bender, Victims' Crisis Assistance and Referral Agency  
Lyndsay Mollins Keone, Mennonite Central Committee  
Walter Naveau, Mattagami First Nation  
Amy Hunter, community member  
Joy Nimeroski, community member

We thank the organizations that graciously accommodated the committee's business and meetings, and those who helped with the project:

- Timmins Native Friendship Centre
- Mushkegowuk Council
- Northern College

- Celerity Portable Offices
- Timmins Times
- Timmins Daily Press
- Channel 3 News
- Q92
- Timmins City Hall

Finally, 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 slightly modify its strategic sampling questionnaire and interview model and use material verbatim from selected chapters of his report. The reports from Timmins, North Bay and Sault Ste. Marie are available for downloading on project site at [www.debwewin.ca](http://www.debwewin.ca).

## 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.”

The anti-racism groups in North Bay and Sault Ste. Marie have long held this view and have put it into practice for the past 15 and 10 years respectively, and there have been a series of initiatives in Timmins. However, it’s easy to get complacent when you have a number of successful programs under your belt. It was time for all of us 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](http://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.

The first people to settle in the Timmins area were the nomadic people of the Shield Archaic culture, whose first record of existence dates back to 5,500 B.C. The first Europeans, explorers and traders, arrived in the late 1600s. Timmins was founded in 1912 as a byproduct of the Porcupine Gold Rush. Rail service arrived in 1911. It is now Canada's largest city, with a landmass of 3,185 square kilometres.

Statistics Canada figures from the 2001 census show a population of 43,185, with 50.5% female. The "Aboriginal identity population" is listed as 2,880 people, or 6.7% of the population. The census says there was a visible minority population of 485 in Timmins in 2001, with 175 Chinese, 115 South Asians, 65 Blacks, 70 Filipinos, 20 Latin Americans, 10 West Asians, 15 Koreans, and 15 Japanese residents.

Average earnings in Timmins in 2001 were \$31,716 a year, with men averaging \$39,629 and women \$22,380. Average earnings of those who worked for a full year, full-time were \$44,002, with men averaging \$50,459 and women \$33,210.

## Concepts and Definitions

By Randolph Haluza-DeLay  
CSoP Research & Consulting  
(Reproduced with permission)

### **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 18<sup>th</sup> 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 include a strategic community survey with 89 surveys returned and in-depth interviews with 10 people in Timmins. The newspaper-monitoring component used a Northern College class using an established evaluation instrument when examining newspaper articles about aboriginals. The use of multiple methods gives the effect of triangulation—multiple and different angles on the research questions gets better quality information. Other researchers investigating taken-for-granted social norms used a nearly identical methodology. (e.g. Kempton, Boster & Hartley, 1995.)

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 researcher 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 Timmins?
- Which sectors of the population of Timmins are most affected by racialization?
- What is the level of awareness of racism in Timmins among the general population?
- How have people witnessed or experienced racism in Timmins?
- How does racialization affect social cohesion in Timmins?
- In what areas should the Timmins advisory committee for the project focus its future 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 no overtly racist public incidents 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 Timmins 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 and augmented with 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. Madeline Chokomolin, a board member with the Timmins Native Friendship Centre, acted as the coordinator in Timmins.

Numerous community organizations were approached to be points of distribution. The questionnaire was also printed in The Timmins Times February 14, 2004 and was posted on the City of Timmins web site. This increased the opportunity for general public participation. This public component provides some degree of randomness. A total of 572 surveys were distributed and 74 returned, for a 13% rate of return. In addition 12 copies were returned from The Timmins Times publication and three from the City of Timmins web site. 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.

The initial deadline for collecting the surveys was February 28, 2004, but due to the relatively low number of responses the deadline was extended to March 19. Representatives of the host sites said the length and content of the questionnaire were deterrents. The surveys were not made available in high schools due to time constraints that prohibited obtaining approval from the school boards.

The Timmins advisory committee pointed to research by Chris Southcott of Lakehead University that concluded that 33% of those over 20 years of age in Northern Ontario have less than a high school education. The number was 35% in the Timmins area. Although the survey was checked for literacy levels in both Thunder Bay and Sault Ste. Marie, the Timmins committee felt the survey might have intimidated a number of people. The surveys were not available in Cree, and that fact, combined with the percentage rate of the population not having a high school education, meant up to one-third of the aboriginal population in Timmins possibly had difficulty reading the survey.

## **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. Ten interviews were completed in Timmins.

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 Madeline Chokomolin and conducted by John Mains. Interviews were held in private locations and anonymity of the interviewees was assured. Don Curry listened to all the interview tapes and read all the questionnaires and transcribed comments.

## Questionnaire Results

A total of 572 questionnaires were distributed in English and French and 74 were completed and returned, for a return rate of 13%. In addition, 12 completed questionnaires came from the published copy in the February 14 issue of The Timmins Times, and three came from the City of Timmins web site, for a total of 89.

Questionnaires were distributed to the following organizations:

- Timmins Native Friendship Centre
- District of Cochrane Social Services Administrative Board
- Kunuwanimano Child and Family Services
- Misiway Milopehmatesewin CHC
- Mennonite Central Committee
- Timmins and Area Women's Crisis Centre
- United Church of Canada
- Ojibwa Cree and Cultural Centre
- Métis Nation of Ontario
- Mushkegowuk Council
- Community Members and Foot Patrol
- Mamo-Witchi-Heitiwin Employment and Training
- Northern College
- Anglican Diocese of Moosonee
- Timmins Police Service
- Evans, Bragnolo and Sullivan
- Kapashemakamik Native Patient Hostel
- Centre for Addictions and Mental Health
- Moose Cree Native Housing

### Demographics of the Sample

Two-thirds of the survey respondents were female, or 67.1%. Fifty described themselves as "White," 29 as "First Nation," six as "Métis," two as "Black" and two did not respond to that question. The two black respondents were the only non-aboriginal racialized minorities responding, making it impossible to draw any conclusions from that population because the sample size is so low.

Statistics Canada figures from the 2001 census show a population of 43,185, with 50.5% female. The "Aboriginal identity population" is listed as 2,880 people, or 6.7% of the population. The census says there was a visible minority population of 485 in Timmins in 2001, with 175 Chinese,

115 South Asians, 65 Blacks, 70 Filipinos, 20 Latin Americans, 10 West Asians, 15 Koreans, and 15 Japanese residents.

Average earnings in Timmins in 2001 were \$31,716 a year, with men averaging \$39,629 and women \$22,380. Average earnings of those who worked for a full year, full-time were \$44,002, with men averaging \$50,459 and women \$33,210.

In the questionnaire sample, 8.2% of the respondents reported annual family income of less than \$10,000; 9.4% reported income between \$10,000 and \$25,000; 17.6% reported family income between \$25,000 and \$50,000; 33% were between \$50,000 and \$100,000 and 10.6% were more than \$100,000. Twenty-one per cent of the respondents did not answer that question.

Of the 8.2% with family income less than \$10,000, none were white, but 21% of the aboriginal respondents reported income at that extreme poverty level. That corresponds with education levels, showing 9% of the aboriginals not starting high school, while all the white respondents did.

Overall 10.6% of the respondents have not finished high school, or 6% of the whites and 18% of the aboriginals. Overall the highest education level achieved was finishing high school for 8.2% of the respondents, or 10% of the whites and 3% of the aboriginals.

The 'some college/university' category included 17.6% of the respondents, including 20% of the whites and 15% of the aboriginals. The "finished college/university" category included 49.4% of the respondents, including 58% of the whites and 33% of the aboriginals. Two per cent of the whites went to graduate school and none of the aboriginals did. Overall 9.4% of the respondents did not respond to this question.

Overall 2.4% of the respondents were under 16—none of the whites and 6% of the aboriginals. The category 16-30 included 17.6% of the respondents—10% of the whites and 24% of the aboriginals. The category 31-45 included 35.3% of the total—32% of the whites and 42% of the aboriginals. The category 46-60 included 37.6% of the total—50% of the whites and 18% of the aboriginals. The category over 60 included 4.7% of the total—8% of the whites and no aboriginals.

The largest number of respondents has lived in Timmins more than 20 years, 49.7% of the total or 72% of the whites and 18% of the aboriginals. Roman Catholic is the dominant religion of respondents, at 42.4%, including 46% of the whites and 36% of the aboriginals. English is the first language for 69% of the respondents, 70% of the whites and 69% of the aboriginals. French is the first language for 20% of the respondents, 27%

of the whites and 9% of the aboriginals. Cree is the first language for 10.6% of the respondents, no whites and 21% of the aboriginals. Two per cent of the whites stated it was another language.

## **Racism is an Issue in Timmins**

Survey respondents were asked a number of questions about whether they had experienced or observed discrimination based on race (common definition of racism) in Timmins. 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 large percentage of racialized minorities said they saw discrimination based on race against someone in Timmins in the past year. Overall 57.8% of the respondents (Question C15) said they had observed discrimination based on race against someone in Timmins in the past year, 38% of all whites, 85.7% of all racialized minorities and 84% of all aboriginals. Obviously aboriginals and visible minorities see it at a far greater rate than whites.

Sixty per cent of all aboriginals (Question C16) said they were discriminated against because of their race in Timmins in the past year.

When you add the two visible minority respondents, the percentage increases to 62.9%.

Twenty-six respondents, (Question 15a) including 11 whites, said they saw discrimination based on race occur in stores and restaurants, 20 said they saw it in schools, 15 in a recreation setting, 14 at work, eight with government services, five in a healthcare setting and three in other locations.

Of those who experienced discrimination based on race personally, (Question C16a) 14 said it was in stores or restaurants, nine said schools, six said government services, six said recreation, four said at work, two said in healthcare settings and three said it was at other locations.

In response to a question (C17) about perceptions of discrimination against aboriginal people in Timmins, 50.6% of respondents said there is some and 30.6% said it is widespread. Forty-five per cent of aboriginals said there is some and 42% said it is widespread. Fifty-four per cent of white respondents said there is some and 22% said it is widespread.

In response to a similar question (C18) about visible minorities, 47.1% of respondents said there is some discrimination and 16.5% said it is

widespread. The numbers increase to 54.3% and 20% respectively when only visible minorities and aboriginals responded.

Fifty-nine 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-four per cent of the white respondents strongly disagreed with that statement, compared to 28.6 per cent of all visible minorities including aboriginals, and 27% of aboriginals.

Only 20% of whites said they feel it is a personal problem, while 40% of all visible minorities including aboriginals felt that way. Further investigation would be necessary to determine if this means many have simply accepted racism as a fact of life. Aboriginals made that comment to members of the research team.

*"There is ignorance over the history of the treaties and our culture. Being centred out as the only native in the classroom and being asked ridiculous questions with the students laughing. Being followed around and frisked by security in shopping malls. Not being allowed or being evicted from restaurants or taverns for no apparent reason. All of this has happened to me in Northern Ontario."* Native male questionnaire respondent.

*"The way others look at me I feel like I am an outcast. Strangers have a surprised look. I don't feel welcome. I feel like all eyes are fixed on me. Sometimes others don't understand me when I talk."* Black female questionnaire respondent.

*"Systemic racism is serious in the Timmins area. It is quite obvious by the very large number of natives incarcerated at Monteith and youth facilities in Cochrane. Just visit the Children's Aid Society building in Timmins and see how many natives have been taken by this institution when there are probably better alternatives. In Schumacher Public School I have personally witnessed two children being punished for speaking Cree within the school and in the schoolyard. If systemic racism wasn't the problem that it is I doubt that the jails would be full or our children would be apprehended (kidnapped) like they are now. Wake up Canada!"* Native male questionnaire respondent.

*"I applied for work and went for an interview. When he noticed I was coloured he felt by hiring me he would lose his customers."* Black female questionnaire respondent.

*"It happens once a week or every two weeks. I'd be walking with my girlfriend and people driving by or stopped at a light would bang the side of their car and say something. I get that a lot. It doesn't surprise me because I hear it so often."* Native male interview participant.

*"I find there is too much racism in this town. I agreed to be interviewed to help native people speak out."* Native female interview participant.

*"I don't have any white friends in Timmins and there seems to be a barrier between us. I try to be friendly but they don't seem to want to get to know me."* Native male questionnaire respondent.

*"This is a personal situation that happened to me a couple of months ago. I was in a department store and I asked the salesperson for help. A white woman approached the same salesperson right after me for help purchasing an item and the salesperson helped her first and made me wait."* Black female questionnaire respondent.

*"I wanted to rent an apartment. The landlady stated the apartment had already been rented and denied telling me a few minutes prior on the telephone that the apartment was available."* Métis female questionnaire respondent.

*"Some guys were making Indian noises when I got off the bus."* Native female questionnaire respondent.

*"At work it was being called names and being left on the back burner a lot of times. Put to the back in choice of holidays, in advancement opportunities. Schools are my main concern. I don't appreciate being called a low-life scum by a trustee on the board."* Native male interview participant.

*"I called a proprietor of a business to see if the company was hiring. I was told that they were looking for someone for a position they had. I presented myself to talk to the manager about the position and qualifications and was told when we met that the position had been filled."* Black female questionnaire respondent.

*“There are cases where people come into town to buy a vehicle and just because they were native they weren’t offered the same packages. People looking for apartments go for an interview and as soon as they see they’re native they say the apartment’s been taken. Things haven’t changed in Timmins. We need action, accountability. People have to be held accountable for their actions and for their comments.”* Native male interview participant.

*“Last summer at an outside house party an aboriginal approached someone from the party on the street and asked for a cigarette. He had consumed alcohol. He was told there were no cigarettes. He then swore at this person. In turn, this white guy told the party-goers and they went out to beat him.”* Black female questionnaire respondent.

*“I’m concerned. I’m certainly dead set against any form of racism. By the same token I’m concerned that some people raise the spectre of racism for whatever reasons of their own. They embellish, or they make too big a problem out of something that is not a problem. I just wanted to make sure that both sides of the story are told.”* White male interview participant.

*“I married a white male who understands the barriers I am faced with on a daily basis.”* Black female questionnaire respondent.

*“The City of Timmins has demonstrated time and time again that it’s multicultural. There are so many different cultures. How do you really say what’s racism? We don’t have anyone coming out painting swastikas. In the City of Timmins I think people get along quite well together. The biggest problem we have is with the extremists on both sides, whether it’s the French extremists who want to be spoken to in the French language only and will not try to speak English, or the English person who will not try to speak French, or the aboriginal person who makes it a point to say you’re treating me this way because I’m aboriginal. No, I’m treating you this way because you broke the law.”* White male police officer interview participant.

*“I work with aboriginals and I strongly feel that there is a large amount of discrimination against them.”* Black female questionnaire respondent.

*"I believe there is some discrimination against aboriginal people in Timmins because people don't know about their race and customs and are scared about things different from them. People tend to lump all native people together as one race and the media talks about the problems (glue sniffing/drinking) and we don't hear about the good stuff."* White female questionnaire respondent.

*"Special treatment of natives has led to intolerance on both sides. Other cultures have been more accepted because of their contributions to Timmins and area."* White female questionnaire respondent.

*"Nine times out of 10 it's someone saying the police are only picking on them because they're native, and that's not true. You can't let it go unchallenged because anyone overhearing it is going to think that that person is right. You turn around right away and say, 'No, the reason I am arresting you is because you broke the law, or because you're causing a disturbance. I don't care if you're native. I don't care if you're black. I don't care if you're Chinese.' Now that we're talking about it, I think it's only happened once and that's going back 15 plus years."* White male police officer interview respondent.

*"We should stop having special considerations for natives. Make them full-class citizens with the same rules and responsibilities as other citizens. Integrate. We have not done them any favours so far."* White female questionnaire respondent.

*"I see and hear racism regularly, at work, in social settings, through my children—at school, constantly."* White female questionnaire respondent.

*"Racism is widespread in Timmins. You see it through condescension, preferential treatment, treating you like a second-class person, or no class, ignoring you."* Native female questionnaire respondent.

*"Racism in Timmins is not really that obvious. It tends to be a quiet, underlying factor."* White female questionnaire respondent.

*“Systemic racism is a huge problem in Timmins. People don’t realize they are racist. It affects everything. Those that know they are racist don’t care.”* White female questionnaire respondent.

*“I see racism as a minor problem in Timmins. My interactions in Timmins, including observing through the media, have not identified racism as anything more than a minor problem.”* White male questionnaire respondent.

*“Racism is not prevalent in Timmins and I believe your survey is trying to say that it is. So my question to you is why are you trying to foster the belief that there is racism in Timmins? If there is, it is the minority.”* White male questionnaire respondent.

*“Open discrimination is not tolerated in Timmins society, but the persistence of racial jokes and stereotypes indicates that discriminatory attitudes continue to exist, and influence behaviour.”* White male questionnaire respondent.

*“Local agencies and businesses mostly hire white people. The Children’s Aid Society has a staggering number, 65%, of native children in its care. Timmins City Police has officers who have exercised excessive force and brutality with native adults and children they have apprehended.”* Métis female questionnaire respondent.

*“I have lived in this community for 38 years and we have all nationalities: Polish, Germans, Italians, Finlanders, Croatians, French, and I have never witnessed any racial problems.”* White female questionnaire respondent.

*“By the number of racist comments I feel racism is widespread in Timmins. I have not really experienced discrimination personally as a Métis because I have only recently learned I am Métis and because of my personal characteristics (red hair and freckles.)”* Métis female questionnaire respondent.

*“I just hope that people realize that this is a very serious matter. I’m glad that I was able to put my feelings down on paper and I sincerely hope that something good comes out of it.”* Native male questionnaire respondent.

## Racism Evident in Stores, Restaurants, Hotels

Stores and restaurants were the dominant location where discrimination based on race occurred, with 11 whites and 17 racialized minorities witnessing it occurring there. Schools were next with four whites and 17 racialized minorities citing that location. Recreation settings were cited by seven whites and nine racialized minorities; healthcare settings by two whites and four racialized minorities; government services by one white and seven aboriginals; and work by eight whites and seven racialized minorities.

*"I have had salespeople keep me waiting for service. They have bypassed me for a non-native person who came in after me. They have tossed my shopping into bags roughly. They have pretended not to understand me."* Native female questionnaire respondent.

*"At work I've heard negative comments about aboriginal people. With my family I've heard negative comments about aboriginal people, black people (anyone other than white.) In the community the most pronounced thing I've seen is a hotel posting signs behind a desk asking staff to collect cash from people who look aboriginal."* White female questionnaire respondent.

*"I have heard a number of first-hand stories of aboriginal people who have been treated differently from others, particularly in regard to service in hotels and motels in town. There is a fair bit of anti-French sentiment expressed some of the English people with whom I associate."* White male questionnaire respondent.

*"My girlfriend was insulted while paying for merchandise and using her status card. The cashier told her in front of non-native shoppers that she should pay taxes like everyone else."* Native male questionnaire respondent.

*"I find store clerks more ready to serve a white person than me."* Native female questionnaire respondent.

*"I saw a cashier close her till when a black woman came to her aisle. She was directed to another cash register. Once the woman left the cashier re-opened her station."* Métis female questionnaire respondent.

*"One hotel in town last year had something posted that was defined as being quite racial. I've heard of one hotel in town, which I hope has changed its policy because it changed*

*ownership, where under the table they had one section for First Nations' people that was not in as good a condition as other hotel rooms. I knew about this through a spouse of a First Nations' person who was himself a professional educator at James Bay. His wife is non-native but because of her surname she was put in a rather shabby part of the hotel."* Native male interview participant.

*"I've seen motel clerks place native people at one end of the motel."* Native female questionnaire respondent.

*"Timmins has a very large native population so they know they will have natives walking into their establishments. Taverns can be bad. I went into one and a guy said 'There was a native guy here who looked just like you and he was pretty drunk. I'll give you one beer and after that you have to leave.' I said 'what are you talking about? I don't remember ever coming in here before.' He said 'No, he looked like you. One beer and out or I'll call the cops.' I said 'Forget the one beer. I'll go somewhere else.'" Native male interview participant.*

*"Restaurants aren't so bad. I'm friendly and outgoing. I always say hi to the people, so I've never really had a bad experience in a restaurant. I've had it happen in stores, when I present my status card. I've been told I shouldn't use it, that I should be a Canadian. My first reaction is surprise, then I stutter a bit, then I clear my throat and tell them about history, about the treaties and why we do this. If that doesn't work I tell the manager."* Native male interview participant.

*"I was called one night by a First Nations' lady and she said she had problems at a certain hotel getting a hotel room. She said money was not a problem, she could afford the room. She said 'They don't want to give me the room because I'm an Indian.'" White male interview participant.*

*"Sometimes we have to wait longer than other people in the restaurants. In department stores it's not so bad now but they used to walk around and tail us."* Native female interview participant.

## Almost Half of Aboriginals Say It's Widespread

Well more than half of the aboriginals, 60%, said they personally were discriminated against because of their race in the city in the past year (Question C16.) Both black questionnaire respondents felt they were discriminated against in Timmins in the past year. Fourteen (13 aboriginals and one black) felt they were discriminated against in stores or restaurants, 9 in schools, 6 in a recreational setting, 6 in government services, 4 at work, 2 in a healthcare setting and 3 somewhere else.

Only 22% of the white respondents said discrimination against aboriginal people in Timmins was widespread, (Question C17) while 42% of aboriginals felt that was the case.

Only 6% of aboriginals quantified the amount of discrimination against them as "little," compared to 20% of whites. The other category was "some" discrimination, which 54% of whites checked off versus 45% of aboriginals. One black respondent rated discrimination against aboriginals as widespread and the other said there is some discrimination.

*"I don't think it's overt, people saying they don't want them here, but they don't feel welcome."* White male interview participant.

*"Store owners and managers tend to watch those who are non-white."* Black female questionnaire respondent.

*"It is not politically correct to speak openly in a discriminatory way about aboriginal people. However, I believe people continue to think negatively of those of aboriginal ancestry and this affects the way they treat such people, in very subtle ways."* White male questionnaire respondent.

*"I know a lot of natives mistrust white people in Timmins. I hear a lot of comments like 'They stole our land, or they stole our children.' I also see discrimination from whites against other whites due to mental illness, poverty, physical problems, etc. I've also witnessed discrimination against natives for the same reason. People tend to take their anger out on an ethnic group as a whole because of what a small minority did to upset them."* Native male questionnaire respondent.

*"Racism is a large problem in Timmins. A lot of people think native people are lazy and drunks."* Native female questionnaire respondent.

Fifty-nine 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.” Thirty-eight per cent strongly disagreed, including 44% of the whites, 27% of the aboriginals and 50% of the blacks.

Overall 28% of respondents felt it was a personal problem, including 20% of whites, 39% of aboriginals and one of the two blacks.

### **Most Satisfied With Life in Timmins**

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 Timmins area” (Question A8); “I am satisfied with Timmins as a place to live” (Question A9; “Sometimes I don’t feel I belong in Timmins”

(Question A10); and “I feel good about my future in the Timmins 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 indicates satisfaction.

The results show most respondents were happy about life in Timmins with whites (72%) more satisfied about their overall quality of life than aboriginals (42%).

As the community moves forward to implement measures to combat racism in Timmins 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 those 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 Timmins a better place to live” (Question B12;) and “Problems related to race make Timmins a less desirable place to live” (Question B13.)

The results show respondents believed that ethnic diversity made Timmins a better place to live. Seventy-six per cent of white respondents strongly agreed or agreed with the statement in Question B12, and 78% of the aboriginals strongly agreed or agreed.

Forty-eight per cent of the aboriginal respondents strongly agreed or agreed with the statement “Problems related to race make Timmins a less desirable place to live.”

*“I think things have certainly changed over the 24-odd years I’ve been here. I’d say yes, things are incrementally changing, but not always upwards. Sometimes it plateaus and sometimes it slips back. I think it slips back sometimes reflecting some other factors, the economic situation. If jobs are on the line there may be resentment. People resent affirmative action more if there are not enough positions to go around.”* White male interview participant.

*“Through the media there have been many examples of powwows, some of which I attended, which illustrate understanding and friendship.”* White female questionnaire respondent.

*“I like my community. I like Timmins. I’d like to see people get along better. We’ve come a long ways but we still have a long ways to go.”* Native male interview participant.

*“At the college I see natives and non-natives interacting.”* Native female questionnaire respondent.

*“I’m not really sure if racism is a problem in Timmins. I am a person with a diverse group of friends, therefore I don’t see the racism.”* White female questionnaire respondent.

## Schools Part of the Problem

While 56% of white respondents either strongly agreed or agreed with the statement that “Teachers and school staff in Timmins are usually helpful and treat me and my children fairly,” (Question B5), only 36% of aboriginal respondents felt the same way.

When the question was rephrased (Question B10) to read “Teachers and school staff in Timmins are usually helpful and treat all people and their children fairly,” the percentage of white respondents who strongly agreed or agreed dropped to 30.5% and the aboriginal percentage dropped to 27%.

The statement “I believe teachers and school staff treat everyone the same regardless of race,” (Question C14), brought 34.1% agreement from whites and 30% from aboriginals.

Question C15a asked where people had seen discrimination based on race occur and schools, including college, at 20 occurrences were second only to stores and restaurants with 26 occurrences.

*“It’s an ongoing issue. People don’t understand the culture and its history. People stereotype (they’re all alcoholics, lazy, etc.) I’ve heard of children being targeted at school by other students and teachers.”* White female questionnaire respondent.

*“Schumacher Public School has an excellent aboriginal committee working to improve relations between aboriginal and non-aboriginal students in ways that benefit all those who are part of the school community.”* White male questionnaire respondent.

*“I miss having a close friend. I don’t drive and I find it hard to get around in Timmins. I walk a lot. I wish there were more obvious signs around to show that First Nations and Métis people were always here in this area. Sometimes I feel like a foreigner in my own land. Children are still punished for speaking Cree in school here. Start with them. Make them feel welcome and to be proud of their heritage and culture before it’s too late.”* Native male questionnaire respondent.

*“Education in the schools is very limited and stereotyping exists because students are not more aware. College and university courses give more knowledge, but not all can*

*attain that higher education because of socio-economic reasons.”* Native female questionnaire respondent.

*“We need to educate the educators so they will help students fight racism and learn how to cope when it happens to them. You can’t teach the adults. It’s the youth who will lead.”* Native female questionnaire respondent.

*“There were a lot of negative things in the school for my kids. They got detentions for speaking Cree in school. They were told Cree wasn’t allowed in school. That happened twice. They phoned my girlfriend and told her it’s French and English only in Canada. They said they were worried about security of the other kids. If people are speaking Cree they might be planning something. Maybe they were going to gang up on another kid...stuff like that. It made me feel like a bad person so I went up there and told them native languages are dying. I want my kids to be proud to speak Cree. They told me it was a policy at that particular school in Schumacher but I followed up and other people said there was no such policy. After they got mad at me later they told me they’re thinking of bringing Cree and Ojibwe language instructors into the classrooms.”* Native male interview participant.

*“I think the schools generally are doing a pretty good job.”* White male interview participant.

*“There has been some change in Timmins. When I first came here I was called a ‘wagon-burner’ in high school. I would be walking down the street with my sisters and some guy would yell out the window, ‘You wagon-burners.’ It’s happening less now. Maybe because people are speaking up now. People want to have control over you and when they don’t have that control they are afraid of you.”* Native female interview participant.

*“At Earl Miller Public School they have a zero tolerance policy for name-calling, making discriminatory remarks, shoving and pushing and bullying. That’s where I have my kids enrolled. But there’s another school where my poor nephew put up with a lot of abuse. Older children took his lunch money, teachers put blocks up around his desk so he didn’t get distracted by other students. I didn’t think that was appropriate. He’s in high school now and he’s doing well. He*

*moved back to Moosonee.*” Native female interview participant.

## Police Seen as an Issue

Responses to the statement “Police in my neighbourhood are usually helpful and treat me fairly,” (Question B1) brought markedly differing responses from white and aboriginal respondents. With the white respondents, 80% of strongly agreed or agreed with that statement. Of the aboriginals only 39% were in that category. Of the white respondents only 2% strongly disagreed or disagreed. Of the aboriginals it was 21%.

When the statement was rephrased (B6) to read “Police in my neighbourhood are usually helpful and treat all people fairly, 27% of aboriginals strongly disagreed or disagreed and 16% of whites.

*“Racism is prevalent and it rots the core of the spirit of its human essence. There are unsolved murders of natives.”* Native female questionnaire respondent.

*“Systemic racism is a problem in Timmins with the aboriginal youth overpopulation in jails.”* Native female questionnaire respondent.

*“When I was younger the police used to stop me almost every day. Sometimes two or three times a day. Sometimes they would say ‘How’s it going Pocahontas, or Chief.’ When I didn’t look them in the eye they would get suspicious and intimidate me. I used to feel so humiliated and ashamed. I have never gotten over this.”* Native male questionnaire respondent.

*“Visible minorities don’t face as much discrimination as what native people face in Timmins. I see a lot of friendship between blacks and whites in Timmins. I think the Chinese population in Timmins is very quiet and doesn’t socialize too much, apart from their own ethnic group. I notice the police stopping native people and interrogating them on a regular basis in Timmins.”* Native male questionnaire respondent.

*“I hitch-hiked to Toronto and the police would pick me up and say ‘Where you off to Pocahontas, or Cochese or something.’ I didn’t like that too much. Why would they say that? I wasn’t bothering them.”* Native male interview participant.

*“I’m poor and I walk a lot and the police stop me sometimes when I’m walking. They ask to see my ID and stuff. They’ve done that all my life. A lot of native people tell me they do that to them too. When I was younger they used to make me empty my pockets and lean over the car. Now they just talk to me and ask me where I’m going and where I live. They radio it in to find out if I’m wanted. I ask white people and they say it never happens to them. I do a lot walking just to keep in shape but I don’t know why the police have to follow me around and look at me.”* Native male interview participant.

*“In Sudbury police used to say ‘you people.’ They don’t do that anymore but I just get the feeling I’m being centred out.”* Native male interview participant.

*“Have I had bad experiences with French-speaking people? Yes. With native people? Yes. But I don’t hold that against their race. I’d say racial incidents in Timmins are quite rare. I haven’t seen that much of it and if I have it’s probably in connection with some kind of disturbance or dispute, whether it’s in a bar setting, a street setting, or service industry where somebody gets upset at somebody else. They won’t pay a bill or they try to steal something and then somebody might make a comment.”* White male police officer interview participant.

## **Doctors and Nurses Usually Appear Fair**

Responses to the statement “Doctors and nurses in Timmins are usually helpful and treat me fairly” (B2), brought 84% agreement from whites and 63% agreement from aboriginals.

When the statement referred to treating all people fairly, the numbers dropped to 56% agreement among whites and 30% among aboriginals. Disagreement with that statement totaled 15% among aboriginal respondents and 12% among whites, which indicates there may be some issues in health care.

However, in all the written comments from the questionnaires and in the interviews, there was only one direct reference to health care.

*“I went to emergency and was told by a doctor ‘You should go to Misiway. They deal with native people there.’ It was more his attitude, why are you wasting my time? I wrote a letter to the Timmins District Hospital and received an*

*apology from the chief of emergency.”* Native female questionnaire respondent.

## **Social Service Workers Get Mixed Reaction**

The statement “Social service workers in Timmins are usually helpful and treat me fairly,” (B3) brought a mixed reaction. Overall 40% of respondents strongly agreed or agreed with that statement, while 5.9% disagreed or strongly disagreed. The extent of dissatisfaction was higher among aboriginal respondents, with 9% disagreeing with that statement. On the other hand, 48% of aboriginal respondents agreed or strongly agreed with the statement.

When the statement was rephrased to “Social service workers in Timmins are usually helpful and treat all people fairly,” the numbers changed, but not dramatically (B7, Appendix A.) Comments directed toward the Children’s Aid Society indicate it has some issues.

*“We need more social interaction between native people and white people. We should have aboriginal people working in white agencies. I don’t see any native people working at Children’s Aid. It seems as soon as a family gets off thy bus they’re there to nab the kids right away. It’s like we’re savages and they have to train us how to be civilized.”* Native female interview participant.

*“In talking to aboriginal people you find they are almost afraid of the Children’s Aid Society stepping in without understanding their dynamics, their culture, the way they operate as families. The fear is that they will lose their children.”* White male interview participant.

*“It doesn’t happen too regularly, but I run into conflict with Children’s Aid workers. They compare themselves to me and they want to mould me into someone I will never be.”* Native female interview participant.

*“There’s one incident when a Children’s Aid worker brought the police to my house, saying I was smoking drugs, when I was burning sage. The next day she apologized to me and said she tried to intimidate me and she couldn’t.”* Native female interview participant.

## Solutions From Study Participants

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

*“We’re moving now past a survey on attitudes in regard to inter-racial issues. I guess my hope is that when the results are tabulated that it be shared very openly and with a view that this must be addressed in a very forward way. Don’t be afraid of what it might say. See it as something that is a critique of this community and measure that against what you want your community to be. And then say ‘okay, here’s where we are now.’ Don’t beat ourselves up over it. But let’s say ‘what are some things that we can do to change that situation? What are some immediate things that we need to make official city policy? What are some things we need to work at? What are some things we’d like to see change systemically between now and 2007 and 2008? What do we need to address and who do we need to help us do that? What input do we need? What resources do we need?’ I think that can be absolutely positive. It won’t just be a change in this city—it will be a transforming thing. I think it will be a better community because of it and by no means will we lose the essence of what we are as a very proud northern community. But I think we’ll be richer because of it.”* White male interview participant.

*“I would like to congratulate those who established this survey. It is important to address racism, especially since it happens so often and so little is done to prevent it. Congratulations and good luck!”* Black female questionnaire respondent.

*“We should organize a diversity coalition. Having people of all races come together and organize activities other than the ethnic festival. The ethnic festival is a great event.”* White female questionnaire respondent.

*“When I was teaching in White River we had a winter carnival and I said ‘we have a lot of native kids here. What kind of games do they play?’ So I did some research and found things like shoot the snake and that was our contribution to the winter carnival. My kids loved it and got right into it.”* White male police officer interview respondent.

*“In some ways it’s getting better in Timmins. I see native people getting more educated, more outspoken. Their English is better. At the Ojibwe-Cree Cultural Centre I see cultural things being taught and I see non-natives coming in. Even the mayor of Timmins coming in to check it out. It’s a really positive thing. When I see people coming in wanting to learn more about native culture I feel really happy. Same thing at the Friendship Centre. There’s also a big multicultural event once a year. There’s an Aboriginal Day. I don’t see the crowds that I’d like to see.”* Native male interview participant.

*“Start early. Start at the right age and make it a staple in the school environment that there is some kind of exposure to diversity in the school environment. We get a lot of kids from the coastal communities and it’s tough on them As a junior officer you tend to see them as a problem but when you start to realize what they’re coming from—having lived in White River I can tell you and White River is leaps and bounds over their communities—they’re not used to red lights, stop signs. They come here from these smaller communities and don’t necessarily have any support system here. They live with a foster parent and unfortunately some of them are in it for the money. They don’t care about the kids. A lot of them do. Bring it into the school setting. Make them proud to be aboriginal by having people from the cultural centre come into the schools so those students who are native can be proud. I think it would open up the eyes of non-natives too. They’d think this was pretty cool.”* White male police officer interview participant.

*“We need more publicity on TV and radio. More ethnic and cultural events in the city. Set up a working group and look at other cities for ways to promote multiculturalism.”* Black female questionnaire respondent.

*“Timmins does not have enough social activities where many races gather to share.”* White female questionnaire respondent.

*“From what I see Ottawa and other major cities attempt to recognize their diversity. Timmins needs to change its attitude and stereotyping of aboriginals. Most times they have tunnel vision and are patronizing toward diversity.”* Native female questionnaire respondent.

*"I would like to see a friendship centre open to all races and our children that is there to promote friendship between races and ethnic education."* White female questionnaire respondent.

*"I don't see an excellent example of positive inter-race cooperation. Not until I see aboriginal people sitting as equals in city hall and running as an MP for the Cochrane James Bay District. Cochrane has a good start; the mayor is Cree."* Native female questionnaire respondent.

*"Educate the young people. Make them aware that being and looking different is no threat. Inform them about the riches of other cultures."* White female questionnaire respondent.

*"We have to educate the children because sometimes the children don't have much of a chance if they are reared in a very racist home."* Métis female questionnaire respondent.

*"We could have a discussion program or interviews on TV or local radio, or local meetings and have it advertised. We could have people of different ethnic groups participate."* White female questionnaire respondent.

*"There's an aboriginal day, why not an international day? More ads on the four colours would be a good idea."* Native female questionnaire respondent.

*"I'm very glad to participate in this survey."* White female questionnaire respondent.

*"I feel there is a general perception of a high level of alcoholism in the aboriginal community. You need to reach children in schools to try to detract from the learned behaviours that are carried from the home into the community."* Métis female questionnaire respondent.

*"Begin at home and in the schools. It is our diversity that makes Canada a peacekeeper. Celebrate our differences as part of a beautiful tapestry. It takes all of us to make a work of art."* White female questionnaire respondent.

*"Ontario Works had a workshop at the Native Friendship Centre where different organizations spoke on different issues within the community. While not many non-natives showed up, I thought the Armed Forces made some*

*progress with more opportunities and sensitivity toward native culture.”* Native male questionnaire respondent.

*“We have one multicultural event a year. This could be increased in our community.”* White female questionnaire respondent.

*“We could have organizations such as the Native Friendship Centre or the Ojibwe-Cree Cultural Centre organize an open house for the public and advertise it throughout the community in places such as the police station, churches, schools, shopping centres, as well as the community TV channel. We have to start first and show the community that we are a caring, concerned and proud people and that we would like to get to know them better.”* Native male questionnaire respondent.

*“Leaders should develop strong policies. They should be sensitized in order for it to filter down. We shouldn’t be afraid to speak about it. We should ask the aboriginal groups and other minority groups what they need and want.”* White female questionnaire respondent.

*“Timmins does very well by putting together the multicultural day that it has every year at the McIntyre Arena. Events like this get people together for a very short period, but we need more of these. Do we have a multicultural newsletter in Timmins? Do we cooperate with other cultures to promote any event that we might be planning? It’s hard to get our people involved with the rest of society when so many of our people are living in poverty, as compared to the other groups. Racism of the past did its damage and now we have to heal and it will probably take another generation or two for our people to feel comfortable and at ease with the non-natives in order to work side-by-side comfortably.”* Native male questionnaire respondent.

*“The city is doing nothing to promote diversity. Smaller community agencies are making efforts in isolation.”* White female questionnaire respondent.

*“We need education. We should create a partnership initiative to promote more improvement. We should demand that the Timmins City Council develop a race relations department with two visible minorities as its representatives.”*

*We need to introduce and welcome diversity, especially on boards.” Métis female questionnaire respondent.*

*“In January 2004 Ontario Works in partnership with the Native Friendship Centre and various other aboriginal agencies put together an aboriginal employment workshop. The turnout was fantastic and both aboriginal and non-aboriginal people worked together in the development stages and on the actual day. Much positive feedback was generated.” White female questionnaire respondent.*

*“We need more education on the different cultures found in Timmins in the schools, especially aboriginal customs and traditions, as Timmins has, I believe, an approximate aboriginal population of 13%. (Actually 6.7% in the 2001 census, but critics say census figures miss many aboriginals who are transient or in the city for education purposes.) Maybe we should have cultural festivals celebrating all of Timmins’ cultures on a fairly regular basis. We could have, for example, arts and crafts, cooking customs.” White female questionnaire respondent.*

*“We should encourage active participation and representation from members of minority groups with those who are more dominant in Timmins society. Meet in places and in the kind of atmosphere in which minority people feel comfortable, familiar and supported.” White male questionnaire respondent.*

*“What do I think Timmins is doing well? The multicultural festival, the Native Friendship Centre and craft sales, etc. help to bridge inter-racial relations. Dragon boat races on Porcupine Lake appear to be drawing out an excellent community participation from many races.” White male questionnaire respondent.*

*“We need more publicity about the wonderful diverse nationalities in Timmins that have contributed so much in the building of our great city through the mines, the lumber industry, the construction of buildings by the pioneers from Europe, Asia and so on. Timmins is doing pretty well. I grew up going to school and work with friends of many different nationalities and religions. We were as one. Now we are welcoming our native citizens from up north and they are being absorbed as well.” White female questionnaire respondent.*

*“So I filled this out. Now what? Is it going to collect dust? How will the results be advertised?”* Native 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 Timmins 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 provincial 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**

There has been no organized group in Timmins attempting to improve race relations in a consistent, organized fashion. The committee that spearheaded this project in Timmins was brought together by Communitas Canada from North Bay and the federal Department of Canadian Heritage from Sudbury. Now that a committee exists, continued expansion and development of new leaders is key to the success of future work in the community. The committee should formalize its structure and give itself a name. Unity and Diversity Timmins is one possibility. The impetus for change should come from this expanded group's broad-based membership, working with as many community allies as possible.

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**

It is recommended that the Timmins coordinating committee for this project establish a more formal structure, possibly including nonprofit incorporation. This structure may take the form of a broad-based membership and an executive committee of directors. It should be continuously developing new leadership in the anti-racism field through delegation of project and event coordination. It should be an active member of a coalition of anti-racism organizations in Northern Ontario.

The organization 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 host 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 president, 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](http://www.debwewin.ca)

### **Role of Education Sector**

Anti-racism groups in North Bay and Sault Ste. Marie have long held the view that education is the key to a racism-free environment and that's why they have concentrated their 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 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 Timmins 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](http://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 Timmins has been supportive of anti-racism education projects over the years, but has not been directly involved. Former Mayor Jamie Lim wrote a letter of support for this project, Chief Administrative Officer Joe Torlone attended the founding meetings, and present Mayor Vic Power attended one of the organizational meetings. The city also posted the project questionnaire on its web site.

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 Timmins 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 the new anti-racism group 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 took part in a full day of cross-cultural training at the Union of Ontario Indians.

#### **Recommendation 5**

It is recommended that the anti-racism group in Timmins take advantage of the journalism and communications expertise at Communitas Canada (North Bay) and the Union of Ontario Indians and participate 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 and landlords in the city that provides historical information on treaty rights and focuses on providing excellent service for everyone. Police officers and Children's Aid Society employees should also receive training.

### **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 ministerial association can play a leadership role in combatting discrimination and racism.

### **Recommendation 8**

It is recommended that the anti-racism group in Timmins and all other interested organizations in Timmins provide input to a Northeastern Ontario Speakers' Bureau. The Speakers' Bureau will take the form of a web-based ([www.debwewin.ca](http://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 North Bay Nugget, Timmins Daily Press and Sault Star. 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](http://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

<b>PART A: Introductory Questions</b>
---------------------------------------

**A1) How long have you lived or worked in Timmins or the immediate area?**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
less than one year	12.9%	8%	21%	50%
1-2 years	5.0	4	6	50
3-5 years	9.4	4	15	
6-10 years	8.2	2	18	
11-20 years	9.4	8	12	
more than 20 years	49.7	72	18	
don't live here...	3.5	0	9	

**A2) Do you have children?**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Yes	76.4%	82%	69%	50%
No	21.2	14	31	50
na	2.4	4		

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

Aboriginal	5	European	1	Irish	3	Ukrainian	1
Canadian	12	Finnish	1	Italian	1	White	3
Caucasian	4	First Nations	3	Métis	5	woman	1
Cree	9	French	8	Native	3	no answer	11
Dutch	1	Haitian	1	Ojibwe	1		
English	9	Indian	1	Scottish	1		

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

Black	2
First Nation	29
Métis	6
White	50
No answer	2

**A5) My religion is**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Catholic	42.4%	46%	36%	50%
Protestant	11.8	20	0	
Anglican	10.6	10	12	
Traditional Native	9.4	0	21	
Christian	2.4	0	0	
Born Again Chr.	2.4	2	3	
None	4.7	6	0	
Presbyterian	1.2	2	0	

Lutheran	1.2	2	0	
Pentecostal	1.2	0	3	
Pagan	1.2	0	3	
7 <sup>th</sup> Day Adventist	1.2	0	3	
no answer	10.6	4	18	50%

**A6) My first language is**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
English	69.0%	70%	69%	50%
French	20.0	27	9	50
Cree	10.6	0	21	
Others	1.2	2	0	
na	1.2	0	0	

**A7) I was born in Canada**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Yes	93.1%	92%	100%	50%
No	4.0	4	0	50
na	2.9	4	0	

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*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 Timmins area.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
1	8.2%	12%	3%	
2	50.6	60	39	
3	23.5	16	30	100%
4	11.8	6	21	
5	0.0	0	0	
6	2.4	0	6	
7	0.0	0	0	
na	3.5	6	0	

**A9) I am satisfied with Timmins as a place to live.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
1	8.2%	8%	9%	
2	55.3	62	48	
3	18.8	16	24	

4	11.8	8	12	100%
5	1.2	0	3	
6	1.2	0	3	
7	0.0	0	0	
na	3.5	6	0	

**A10) Sometimes I don't feel I belong in Timmins.**

	overall	white	aboriginal	black
1	5.9%	4%	6%	50%
2	21.2	20	21	50
3	14.1	14	15	
4	23.5	22	27	
5	22.4	28	15	
6	7.0	4	12	
7	1.2	0	3	
na	4.8	8	0	

**A11) I feel good about my future in the Timmins area.**

	overall	white	aboriginal	black
1	10.6%	10%	12%	
2	37.6	48	24	
3	16.5	10	24	50%
4	14.1	16	12	
5	4.7	2	12	
6	7.0	8	6	
7	1.2	0	3	
na	8.2	6	9	50

**PART B: Community Living**

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

	overall	white	aboriginal	black
1	15.3%	20%	9%	
2	47.1	60	30	
3	11.8	6	21	
4	5.9	0	12	50%
5	4.7	2	9	
6	10.6	8	12	50
7	1.2	2	0	
na	3.5	2	6	

**B2) Doctors and nurses in Timmins are usually helpful and treat me fairly.**

	overall	white	aboriginal	black
1	20.0%	26%	12%	
2	55.3	58	51	50%
3	16.5	6	30	50
4	2.4	2	3	

5	2.4	2	3
6	2.4	4	0
7	0.0	0	0
na	0.0	0	0

**B3) Social service workers in Timmins are usually helpful and treat me fairly.**

	overall	white	aboriginal	black
1	11.8%	16%	6%	
2	28.2	22	36	50%
3	15.3	10	24	
4	2.4	2	3	
5	3.5	2	6	
6	11.8	12	12	
7	24.7	32	12	50
na	2.4	4	0	

**B4) People who work in stores in Timmins are usually helpful and treat me fairly.**

	overall	white	aboriginal	black
1	16.5%	18%	12%	50%
2	50.6	60	36	50
3	14.1	12	18	
4	11.8	8	18	
5	2.4	0	6	
6	2.4	0	6	
7	0.0	0	0	
na	3.7	4	3	

**B5) Teachers and school staff in Timmins are usually helpful and treat me and my children fairly.**

	overall	white	aboriginal	black
1	11.8%	12%	12%	
2	35.3	44	24	
3	14.1	8	24	
4	9.4	8	9	50%
5	4.7	0	12	
6	3.5	4	3	
7	17.6	18	15	50
na	3.5	6	0	

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

	overall	white	aboriginal	black
1	8.2%	10%	6%	
2	29.4	40	15	
3	15.3	10	21	50%
4	14.1	16	12	
5	5.9	0	15	
6	22.4	16	30	50

7	1.2	2	0
na	3.5	6	0

**B7) Doctors and nurses in Timmins are usually helpful and treat all people fairly.**

	overall	white	aboriginal	black
1	11.8%		14%	9%
2	32.9	42	21	
3	11.8	6	18	50%
4	9.4	10	9	
5	3.5	2	6	
6	25.9	20	33	50
7	0.0	0	0	
na	4.7	6	0	

**B8) Social service workers in Timmins are usually helpful and treat all people fairly.**

	overall	white	aboriginal	black
1	9.4%	10%	9%	
2	21.2	26	15	
3	10.6	12	9	
4	14.1	16	12	
5	8.2	2	15	50%
6	24.7	22	30	
7	8.2	6	9	50
na	3.5	6	0	

**B9) People who work in stores in Timmins are usually helpful and treat all people fairly.**

	overall	white	aboriginal	black
1	10.6%	14%	6%	
2	14.1	18	9	
3	22.4	20	27	
4	23.5	20	27	50%
5	5.9	0	12	50
6	16.5	22	9	
7	0.0	0	0	
na	7.1	6	9	

**BI0) Teachers and school staff in Timmins are usually helpful and treat all people and their children fairly.**

	overall	white	aboriginal	black
1	7.0%	6%	9%	
2	23.5	28	18	
3	17.6	14	21	50%
4	15.3	10	21	50
5	4.7	2	9	
6	22.4	26	18	
7	7.0	10	3	
na	2.4	4	0	

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

	overall	white	aboriginal	black
1	11.8%	14%	6%	50%
2	31.8	38	24	
3	16.5	14	21	
4	17.6	14	24	
5	5.9	4	6	50
6	9.4	8	12	
7	4.7	6	3	
na	2.4	2	3	

**B12) Having people from many ethnic backgrounds and races makes Timmins a better place to live.**

	overall	white	aboriginal	black
1	37.6%	42%	33%	
2	38.8	34	45	50%
3	9.4	8	9	50
4	3.5	2	6	
5	2.4	2	3	
6	3.5	4	3	
7	3.5	6	0	
na	1.2	2	0	

**B13) Problems related to race make Timmins a less desirable place to live.**

	overall	white	aboriginal	black
1	17.6%	14%	18%	100%
2	21.2	16	30	
3	10.6	8	15	
4	21.2	22	21	
5	7.0	10	0	
6	12.9	14	12	
7	5.9	8	3	
na	4.7	8	0	

**B14) My workplace is ethnically or racially diverse.**

	overall	white	aboriginal	black
1	18.8%	20%	15%	50%
2	28.2	32	21	50
3	14.1	16	12	
4	11.8	16	6	
5	1.2	0	3	
6	9.4	4	18	
7	10.6	8	15	
na	5.9	4	9	

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

	overall	white	aboriginal	black
1	45.9%	48%	42%	50%
2	38.8	40	36	50
3	4.7	4	6	
4	3.5	2	6	
5	0.0	0	0	
6	3.5	2	6	

7	2.4	4	0
na	1.2	0	3

**C5) Discrimination based on race does not affect me.**

	overall	white	aboriginal	black
1	17.6%	16%	21%	
2	20.0		22	18
3	14.1		16	12
4	23.5		22	27
5	17.6	20	9	100%
6	3.5		4	3
7	0.0		0	0
na	3.5		0	9

**C6) People of my race have been discriminated against.**

	overall	white	aboriginal	black
1	29.4%	10%	54%	100%
2	28.2	28	30	
3	11.8	18	3	
4	10.6	18	0	
5	8.2	12	3	
6	5.9	6	6	
7	3.5	6	0	
na	2.4	2	4	

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

	overall	white	aboriginal	black
1	17.6%	10%	27%	50%
2	10.6	10	12	
3	7.0	6	9	
4	21.2	24	18	
5	37.6	44	27	50
6	2.4	2	3	
7	0.0	0	0	
na	3.5	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	black
1	18.8%	10%	27%	50%
2	35.3	36	36	
3	7.0	12	0	
4	17.6	18	18	
5	4.7	6	3	50
6	9.4	10	9	
7	5.9	8	3	
na	1.2	0	3	

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

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
1	12.9%	8%	21%	
2	20.0	20	21	
3	9.4	14	3	
4	17.6	16	21	50%
5	10.6	8	12	
6	22.4	28	15	
7	3.5	2	3	50
na	3.5	4	3	

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

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
1	16.5%	10%	21%	100%
2	35.3	36	36	
3	8.2	10	6	
4	10.6	10	12	
5	5.9	10	0	
6	5.9	6	6	
7	14.1	16	12	
na	3.5	2	6	

**C11) At my work in the past year, people have sometimes commented that someone got a job**

**because of their race.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
1	10.6%	8%	12%	50%
2	20.0	16	27	
3	9.4	14	3	
4	20.0	24	15	
5	8.2	14	0	
6	16.5	10	24	50
7	11.8	12	12	
na	3.5	2	6	

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

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
1	10.6%	2%	21%	50%
2	12.9	6	24	
3	10.6	8	15	
4	24.7	34	12	
5	14.1	22	3	
6	7.0	6	9	
7	14.1	18	6	50
na	5.9	4	9	

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

	overall	white	aboriginal	black
1	2.4%	2%	6%	
2	2.4	0	6	
3	9.4	2	18	50%
4	28.2	34	21	
5	27.1	36	15	50
6	7.0	6	9	
7	18.8	18	18	
na	4.7	4	6	

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

	overall	white	aboriginal	black
1	5.9%	6%	6%	
2	28.2	32	24	
3	10.6	4	18	50%
4	17.6	22	12	
5	11.8	8	15	50
6	15.3	22	6	
7	5.9	2	12	
na	4.7	4	6	

**C15) I have observed discrimination based on race against someone in Timmins in the past year.**

	overall	white	aboriginal	black
YES	57.8%	38%	84%	100%
NO	37.6	56	12	
Na	4.7	6	3	

**C15a) Where did you see discrimination based on race happen?**

	overall	white	aboriginal	black
Schools	21	4	16	1
Store/Restaurant	28	11	15	2
Work	15	8	6	1
Healthcare	6	2	3	1
Government Services	8	1	7	
Recreation	16	7	8	1
Other:	3	0	3	
Total	97	33	58	6

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

	overall	white	aboriginal	black
Frequently	14%	7%	5%	100%
Occasionally	30	15	15	
Rarely	25	14	11	
na	16	14	2	

**C16) I have been discriminated against because of my race in Timmins in the past year.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
YES	28.2%	4%	60%	100%
NO	63.5	84	36	
Na	8.2	12	3	

**C16a) Where did you experience discrimination based on race?**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Schools -	9	0	8	1
Store/Restaurant -	14	0	13	1
Work -	4	0	3	1
Health Care -	2	0	2	
Government Services -	6	0	6	
Recreation -	6	1	4	1
Other:	3	0	2	1
<b>Total:</b>	<b>44</b>	<b>1</b>	<b>36</b>	<b>5</b>

**C17) I believe there is discrimination against Aboriginal or Metis peoples in Timmins.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Little:	14.1%	20%	6%	
Some:	50.6	54	45	50%
Widespread:	30.6	22	42	50
Na	4.7	4	6	

**C18) I believe there is discrimination against visible minorities in Timmins.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Little:	29.4	36%	21%	
Some:	47.1	42	54	50%
Widespread:	16.5	14	18	50
Na	7.0	8	6	

**C19) I believe there is discrimination against white people in Timmins.**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Little:	57.6	64%	48%	50%
Some:	28.2	26	33	
Widespread:	7.0	2	12	50
Na	7.0	8	6	

**PART E: Information about you**

**E1) Are you:**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Female	67.1%	66%		66%
Male	30.6	36	24	
Na	2.4	0	9	

**E2) What is your age?**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Under 16 years:	2.4%	0%	6%	
16-30 years:	17.6	10	24	100%
31-45 years:	35.3	32	42	
46-60 years:	37.6	50	18	
Over 60 years:	4.7	8	0	
Na	2.4	0	9	

**E3) What is your highest education level?**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Did not start high school	3.5%	0%	9%	
Have not finished high school	10.6	6	18	
Finished high school	8.2	10	3	50%
Some college/university	17.6	20	15	
Finished college/university	49.4	58	33	50
Graduate school	1.2	2	0	
Na	9.4	4	21	

**E5) Do you**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Rent where you live.	38.8%	22%	63%	50%
Own where you live.	43.5	60	15	50
na	17.6	18	21	

**E6) What is your family's annual income?**

	<b>overall</b>	<b>white</b>	<b>aboriginal</b>	<b>black</b>
Under \$10,000:	8.2%	0%	21%	
\$10,001 to \$25,000:	9.4	10	9	
\$25,001 to \$50,000:	17.6	18	15	50%
\$50,001 to \$100,000:	33.0	42	15	50
Over \$100,000:	10.6	18	0	
Na	21.2	12	39	

**PART C: Diversity & Race Relations****C1. The glossary on page one provides a definition of racism. What is your own definition of racism?**

When I am mistreated because I am a native. (FN female, 31-45)

Racism is hating people who are ethnically, nationally, culturally or racially unlike you... (Cree female, 45-60)

When people are subjected to stereotypes, negative criticisms and prejudgment based on the colour of their skin. ( white female 31-45)

When you don't get treated with respect because of how you look. (Ojibway female 46-60)

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

Parents poison kids' minds and it keeps being passed down. (FN female, 46-60)

People are afraid of what they don't know. (FN female 16-30)

When people are ignorant and uneducated on issues....jealousy, anger, guilt.  
(Métis female 16-30)

Lack of respect towards others' differences. (white female #2 31-45)

Lack of education about other cultures, lack of understanding about customs and history, lack of exposure to other cultures *Jocelyn, female 16-30*

**C3) To what extent do you feel racism is a problem in the Timmins area?**

**C4) To what extent do you feel systemic or institutional racism is a problem in Timmins?**

<b>PART D: Solutions...Moving Forward</b>
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**D1) Have you witnessed an excellent example of positive inter-race cooperation in Timmins in the past year?**

**D2) What do you think should be done to improve inter-group relationships in Timmins?**

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

**D4) What do you think Timmins is doing well to promote diversity?**