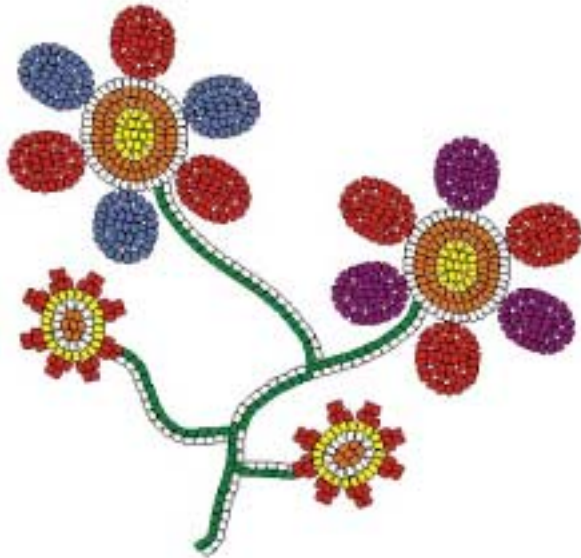


DEBWEGIN

the Ojibwe word for

Truth



North Bay

Summer 2004

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

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Debwewin: Three City Anti-Racism Initiative

North Bay

Prepared by Don Curry, Communitas Canada

Summer 2004

OVERVIEW

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

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

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

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

THE PARTNERS

COMMUNITAS CANADA

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

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

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

UNION OF ONTARIO INDIANS

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

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

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

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

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

CANADIAN HERITAGE

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

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

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

LOCAL COORDINATING COUNCILS

COMMUNITAS CANADA

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

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

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

Unity and Diversity Sault Ste. Marie has been active for many years promoting anti-racism and diversity in the community. It led this project in Sault Ste. Marie. Unity and Diversity 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 110 people who completed the questionnaire in North Bay 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 North Bay, Sault Ste. Marie and Timmins together to complete this project.

The questionnaire distribution and tabulation completed by John Mains of Communitas Canada and the interviews conducted by Carrie Richmond contributed immensely to the success of this project.

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 also compiled the material for the project web site at www.debwewin.ca and Tara Gillies did the design work.

The advisory committee for the North Bay project is a group that has been active for 16 years with its International Day for the Elimination of Racial Discrimination project involving the entire education community of the region. The committee helped frame the project, analyze results and suggest recommendations. Its members are:

- Susan Church, Blue Sky Economic Growth Corporation, Chair
- Don Curry, Communitas Canada, Three-City Project Director
- Gary Gould, Communitas Canada
- John Mains, Communitas Canada
- Tara Gillies, Communitas Canada
- Ken Sitter, Communitas Canada
- Laura Kerr, Canadore College
- Terry Dokis, Nipissing University
- Joanne Bénard, Nipissing Parry Sound Catholic District School Board
- Cynthia Roveda, Conseil scolaire catholique Franco-Nord
- Michael Philbin, Conseil public du nord-est de l'Ontario
- Bonnie Roynon, Near North District School Board
- Maurice Switzer, The Union of Ontario Indians
- Bob Goulais, The Union of Ontario Indians
- Staff Sergeant Irving Sloss, Ontario Provincial Police
- Isabel Mosseler, community member
- Mariela Karpecki, community member

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 adapt its strategic sampling questionnaire and interview model and use verbatim material from selected chapters of his report in this one.

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 16 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 in Sault Ste. Marie, Canadore College in North Bay and Northern College in Timmins monitored the aboriginal content of Northern Ontario newspapers for a three-month period. The results appear in a separate report. Cross-cultural awareness and media relations' workshops conducted by The Union of Ontario Indians in all three cities, with approximately 150 participants, were also part of the project.

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

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

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

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

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

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

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

Statistics Canada 2001 census figures state North Bay has a population of 51,885, with 2,320 being aboriginal, or 4.4 per cent. The census agglomeration figures, which include the greater North Bay area, show a population of 63,681, with 3,500 being aboriginal, or 5.4 per cent. Nipissing First Nation borders the city limits and its residents would be included in that higher figure, but aboriginals temporarily residing in North Bay while attending North Bay high schools, Canadore College and Nipissing University would not be counted.

The 2001 census figures for greater North Bay show a visible minority population of 805, including 175 Chinese, 130 South Asians, 330 Blacks, 80 Filipinos, 15 Latin Americans, 40 Southeast Asians, and 10 Koreans.

Seventy-eight per cent of the population states English is its first language and 16 per cent state it is French. Two per cent say it is both English and French and four per cent noted another language.

The religion breakdown is: Catholic, 31,250; Protestant, 21,000; Christian, 1,260; Muslim, 70; Buddhist, 45; Jewish, 105; Hindu, 35; Other 110; and None, 8,735.

The first European to see Lake Nipissing was Etienne Brulé in 1610. Samuel de Champlain followed in 1615 along with missionaries, and then later, the fur traders. Of course, aboriginal people had been in the region for centuries, with records of existence dating back thousands of years B.C. The fur traders traveled west on the Ottawa River, to the Mattawa River, across Trout Lake, up the Lavase River and portage to Lake

Nipissing. From there they crossed Lake Nipissing to the French River and into Lake Huron. Jean Nicollet established a fur trading post in 1622 on the shores of Lake Nipissing.

Eventually timber operators moved in to strip the region of its great forests and settlement slowly followed. Around 1850 the Hudson's Bay Company removed its post from the mouth of the Lavase River and all fur trading ceased on the shore of Lake Nipissing. By 1871 there were approximately 400 settlers in the district, practically all at or near Mattawa. Crude roads were built, one from Lake Rousseau to Nipissing Village in 1874 and another from Mattawa in 1875.

Construction of the Canadian Pacific Railway has been credited with the birth of North Bay. Railroad construction from Pembroke and Mattawa in 1881 and 1882 brought the CPR to the north shore of Lake Nipissing during the summer of 1882. Passenger service started the following year.

John Ferguson was a passenger on one of those first trains and he liked what he saw when he arrived and built a log cabin. He bought 288 acres as mining lands in 1869 for \$1 an acre on what is now the City of North Bay. A town site was surveyed and became North Bay. Ferguson later served as mayor. The earliest settlers were of French and British descent, coming from the Ottawa Valley to the end of the steel rails in North Bay.

North Bay was incorporated as a town in 1891 and as a city in 1925. In 1968 it expanded through amalgamation with West Ferris and Widdifield Townships.

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 18th century scientist who thought people from the Caucasus region of Asia were good-looking (Blackburn, 2000.)

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

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

Racialization

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

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

Racism

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

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

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

Limiting racism to blatant and overt actions and attitudes tends to obscure how racialization occurs in social institutions, cultural values and individual attitudes and behaviours. “Although more whites than ever reject old-fashioned racist beliefs in response to brief questions in opinion surveys, several studies using in-depth interviews show that such survey results are inaccurate accounts that gloss over the deep-seated sentiments held by most whites” (Johnson, Rush and Feagin, 2000, p. 96.)

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

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

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

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

Systemic racism is related to cultural or ideological racism, which is the “networks of beliefs that encourage and justify discriminatory practices” (Henry, et. al., 1995, p. 48.) For example, the symbolic association of “light” versus “darkness,” or “darkest Africa,” may affect how people are

perceived. Similarly, the idea that aboriginal culture, rather than other explanations (including systemic racism as described above,) keeps aboriginal people from getting and keeping certain types of jobs is an ideological manifestation of racism. So is an emphasis on individual capability to “rise above it” rather than acknowledging significant constraints that social structures and social practices can place on our lives.

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

Discrimination

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

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

Ethnicity

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

Canada has prided itself on its multicultural society, although the value of this diversity has sometimes been disputed. Until the 1960s, most

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

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

Project Methodology

The methods selected for the study include a strategic community survey with 110 surveys returned and in-depth interviews with 10 people in North Bay. The newspaper-monitoring component had a Canadore College class using an established evaluation instrument when examining newspaper articles about aboriginals. The results of that project component are in a separate report.

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 North Bay?
- Which sectors of the population of North Bay are most affected by racialization?
- What is the level of awareness of racism in North Bay among the general population?
- How have people witnessed or experienced racism in North Bay?
- How does racialization affect social cohesion in North Bay?
- In what areas should the North Bay 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 North Bay model to allow interested members of the general public to respond. Most importantly, the research questions drove study design. In this study, patterns of racialization were more important than population generalization. It could be assumed that any evidence of discriminatory attitudes is cause for community attention. The study sought to describe racialization as it occurs.

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

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

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

Survey Design and Distribution

A comprehensive literature review was conducted by the Thunder Bay research team and is reproduced in part in this report, augmented 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.

Numerous community organizations were approached to be points of distribution. The questionnaire was also printed in *The Nugget* twice, once on the weekly Niiiji Circle page and once as a paid advertisement. This increased the opportunity for general public participation. This public

component provides some degree of randomness. A total of 110 surveys were returned: 50 printed questionnaires, 40 from The Nugget Nijii Circle page and 20 from The Nugget ad. Questionnaire responses were entered into an Excel spreadsheet and compiled.

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 North Bay.

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 conducted by Carrie Richmond. 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

Demographics of the Sample

More than half of the survey respondents were female, or 58%. Of the female respondents, 54.7% were white and 60% were aboriginal. Of the male respondents, 45.1% were white and 35% aboriginal.

In the questionnaire sample, 9.9% of the respondents reported annual family income of less than \$10,000; 16.9% reported income between \$10,000 and \$25,000; 28.2% reported family income between \$25,000 and \$50,000; 26.8% were between \$50,000 and \$100,000 and 8.5% were more than \$100,000. Ten 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 17.5% of the aboriginal respondents reported income at that extreme poverty level.

All survey respondents at least started high school and 7.5% of the aboriginals did not complete high school. All of the whites did.

Overall the highest education level achieved was finishing high school for 5.6% of the respondents, or 9.7% of the whites and 2.5% of the aboriginals.

The ‘some college/university’ category included 23.9% of the respondents, including 6.5% of the whites and 37.5% of the aboriginals. The ‘finished college/university’ category included 40.8% of the respondents, including 45.1% of the whites and 37.5% of the aboriginals. Twenty-three per cent of the whites went to graduate school and five per cent of the aboriginals. Overall 12.7% of the respondents did not respond to this question.

None of the respondents were under 16. The category 16-30 included 31% of the respondents—9.7% of the whites and 42.5% of the aboriginals. The category 31-45 included 38% of the total—29% of the whites and 45% of the aboriginals. The category 46-60 included 19.7% of the total—35.4% of the whites and 7.5% of the aboriginals. The category over 60 included 12.7% of the total—22.6% of the whites and no aboriginals.

Racism is an Issue in North Bay

Survey respondents were asked a number of questions about whether they had experienced or observed discrimination based on race (common definition of racism) in North Bay. 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 aboriginals said they saw discrimination based on race against someone in North Bay in the past year. Overall 58.8% of the respondents (Question C15) said they had observed discrimination based on race against someone in North Bay in the past year, 41.9% of all whites and 70% of all aboriginals. The one black respondent also had observed discrimination based on race in the past year.

Forty-five per cent of all aboriginals (Question C16) said they were discriminated against because of their race in North Bay in the past year.

Seventy-seven incidents of discrimination based on race were reported (some respondents witnessed more than one, Question 15a). Ten witnessed an incident at schools, eight at college or university, seven at work, 22 in stores or restaurants, six in healthcare settings, nine at government services, eight in recreation settings, and seven in other settings. The “other” include two mentions of incidents on city transit, two in jail, and one each at a community housing complex, bingo hall and in the general public.

Of those who experienced discrimination based on race personally, (Question C16a) 14 said it was in stores or restaurants, three said schools, seven said college or university, three said government services, one said recreation, three said at work, two said in healthcare settings and two said it was at other locations. The other locations were on city transit and in a community housing complex.

In response to a question (C17) about perceptions of discrimination against aboriginal people in North Bay, 57.4% of respondents said there is some and 14.1% said it is widespread. Fifty-five per cent of aboriginals said there is some and 30% said it is widespread. Fifty-seven per cent of white respondents said there is some and 6.5% said it is widespread.

In response to a similar question (C18) about visible minorities, 57.4% of respondents said there is some discrimination and 14.1% said it is widespread.

Sixty-two 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-nine per cent of the white respondents strongly disagreed with that statement, compared to 52.5% of aboriginals.

Only 20% of whites said they feel it is a personal problem, while 12.5% of aboriginals felt that way.

“Discrimination against native people in North Bay is widespread. In finding an apartment, going shopping, eating out, playing sports.” Native female questionnaire respondent.

“Talking about racism is stagnant. We must DO something instead of talking about it.” Native male questionnaire respondent.

“A lot of people think I don’t pay taxes. I pay lots of tax. I work for a non-native organization so I pay taxes. I live in town so I pay property taxes. Native people pay quite a bit of taxes. People look down on native people because they think we have privileges, but they’re not really privileges.” Native female interview participant.

“Racism in North Bay is at a 60% level because myself and others have encountered it quite often. There are quite a few ignorant people in North Bay.” Black questionnaire respondent.

“There is a lack of backbone at the top in regard to systemic discrimination. There is not enough promotion on equality.” White female questionnaire respondent.

“I think it’s a good idea that more information is being gathered on this. It still happens very much today. It has to be taken more seriously. I feel I am discriminated against. Probably not as much as I used to be or my mom would have been.” Native female interview participant.

“I believe most people are unaware that racism exists in North Bay. But it does!” White female questionnaire respondent.

“I don’t think what I’m discussing with you is racism. I don’t believe I’m a racist. There is racism, with the Ku Klux Klan for example. We can tolerate all the different ethnic

nationalities but we single out different groups. If that's racism, then we have it. I've never seen a racial incident and I've lived here all my life. I hear people make fun of natives, and of black people, and of Chinese people. I suppose that's a form of racism. Native people get treated differently in North Bay because they're special. They have special status. Everyone has special status except we, the white, middle class, working taxpayer. The only reason governments give this special treatment to everybody is to buy votes. Everyone should be equal. Period. There's more and more hatred. I can see it. When you sit down and have a beer that's when you hear most of this stuff. If you want to find out just go sit in the hotel for awhile and talk to people. It comes up time after time after time. Especially if you talk about hunting or fishing." White male interview participant.

"Racism is there in North Bay, even for the aboriginal people. With landlords, if they know you are native, black, Pakistani or whatever, they tell you they have nothing available. It's a community problem and there's lots of institutional racism." White female interview participant.

"My husband is Mi'kmaq but he's fair, he's blond. He says he gets the same treatment when he goes out to Garden Village. People will give him a look, like 'what's he doing here?' He is a native person and was raised on a First Nation, but he says he goes there and people treat him like he's not. You have to look at it from both sides. We're just as guilty." Native female interview participant.

"There is too much racism in North Bay. Barriers are set up to eliminate those who are not Anglo white males." White female questionnaire respondent.

"Racism is a problem. A solution is required!" White male questionnaire respondent.

"There is not enough racism in North Bay for it to be an issue. If anything, it has gone too far the other way. Natural-born working Canadians pay for everybody else. Aboriginal people get too many handouts. Racism would disappear if government favouritism would stop." White male questionnaire respondent.

"Racism is a problem to a large extent in North Bay but most won't admit it." White male questionnaire respondent.

"I see discrimination based on race every day. Some groups are tax-exempt. Some hunt and fish without restriction. Some have special language rights, etc. I feel working white people are discriminated against." White male questionnaire respondent.

"Native people tend to discriminate against each other. For example, status, non-status, Métis, off or on reserve tend to label each other." Native female questionnaire respondent.

"Racism exists in North Bay. Natives are looked down upon. Natives have a tough time because of their reputation of drinking." White male questionnaire respondent.

"There appears to be more tolerance of aboriginals in North Bay than in other areas. A Muslim had to close his business and move out of the area." White female questionnaire respondent.

"I think there is a lot of discrimination here against native peoples. I don't think it's rampant but there appears to be an underlying feeling." White male questionnaire respondent.

"The level of racism is somewhat to a lot, depending on how removed you are from WASP." White male questionnaire respondent.

"There is an anti-French bias in North Bay. It is well-known in French Ontario." White male questionnaire respondent.

"Racism is a two-way street. I worked in a Métis village and was flabbergasted by the racism of the young (15-35) Métis and Indians." White male questionnaire respondent.

"In my opinion North Bay is generally non-racist. However, it is my belief that there are many people in North Bay who hold racist beliefs but do not voice their opinions in public for fear of themselves being targets of discrimination." Native male questionnaire respondent.

"I have not experienced enough racism in North Bay to believe it is a major problem. However, I think that no amount of racism should be acceptable." Native male questionnaire respondent.

“There’s lots of old money in North Bay and people pass on racism to other family members.” Native male questionnaire respondent.

“North Bay is not doing enough for me to notice any diversity except at the college and university.” Native male questionnaire respondent.

“I feel racism is a big problem in North Bay. I have experienced it and I have seen racism in action with others. There is a large native population and they (myself included) are treated differently once they know you are native.” Native female questionnaire respondent.

“Discrimination against native people is widespread. It’s not evident at first glance but once they know you are native the majority are judgmental of my culture.” Native female questionnaire respondent.

“I do see less racism than in my youth, as far as out-right rudeness. But, it is hidden better.” Native female questionnaire respondent.

“It is good to see this issue being addressed. Something good came out of Ipperwash.” Native female questionnaire respondent.

“I thought North Bay was one of the good places to live for native people, but the city convinced me I was wrong.” Native female questionnaire respondent.

“This is a great idea and it will benefit our community.” White female questionnaire respondent.

“Racism in North Bay is subtle. Employers prefer white people to others. They prefer English or French-speaking Canadians to others. They prefer rich or well-educated to others, younger than older, nice-looking people to not so good-looking.” White female questionnaire respondent.

“There is discrimination against visible minorities in North Bay. People make comments about native people, blacks or Asians because of the colour of their skin or just because they look different. Or they discriminate against them because they have an accent.” White female questionnaire respondent.

"I saw many examples of racism, discrimination and prejudice in North Bay when I was directly involved in the settlement of new immigrants in our city." White female questionnaire respondent.

"There is segregation to a degree due to race, native and non-native, and on the basis of language." White female questionnaire respondent.

"Racism in North Bay takes the form of ethnic and racial jokes, resentment toward aboriginal rights, and resentment and outright hostility toward employment equity. It is subtle (complaints about hunting and fishing rights) and overt (not accepting status cards in retail outlets.) If an aboriginal person wins a job competition others may feel it was because he or she is aboriginal." White male questionnaire respondent.

"I believe that aboriginal people and especially women are subjected to sexualized stereotypes and myths about behaviour and culture and other forms of discrimination, hatred and oppression. This affects education, housing, employment, and other necessities of life." White female questionnaire respondent.

"The justice system, the educational system and all levels of government and commercial business are normally dominated by white males. Racism and sexism are big problems." White female questionnaire respondent.

"I have seen discrimination based on race in schools, stores and restaurants, government services and healthcare. In healthcare an aboriginal woman's experience was denied or trivialized. In a store I've seen aboriginal people being watched. In government have seen service denied or funding refused to off-reserve aboriginals. At schools there is bullying, racist remarks and a lack of teacher role models." White female questionnaire respondent.

"Discrimination against aboriginals is widespread. There is a visible barrier of uncertainty and a lack of knowledge exists between such people and whites." White male questionnaire respondent.

"Racism is a problem in North Bay but people think it doesn't exist." White female questionnaire respondent.

“Racism here is definitely systemic because there seems to be a prevailing attitude about people born here.” White female questionnaire respondent.

“People tend to think all natives are scamming the system, or are extremely wealthy, when in fact they have many difficulties.” White female questionnaire respondent.

“North Bay is not that bad. It is not high, but there is some racism.” Native female questionnaire respondent.

“I don’t like it when we have to talk about education tuition and who pays. They make it sound like we get everything for free.” Native female questionnaire respondent.

“I think racism is everywhere in the world and in North Bay it doesn’t appear to be a major problem. I’ve never experienced any discrimination in North Bay. I’ve experienced it elsewhere though.” Native female questionnaire respondent.

“I am a second-class citizen in my own country yet I’m the one who pays most of the taxes. I have no problem helping people that can’t help themselves. I have friends in all races that I’ve never had a problem with. They don’t like this any more than I do. We’re going to be called racist because we have something against the Indian, but we don’t. It’s the special status they’re given. They’re better than us, or they’re special.” White male interview participant.

“I think some of the discrimination is self-imposed, with preconceived notions about how you think others think. It often leads to incidents that shouldn’t or wouldn’t have happened.” Native female questionnaire respondent.

“I believe systemic racism is a major problem for aboriginal peoples seeking employment among mainstream organizations in North Bay.” Native female questionnaire respondent.

“Racism against white people in North Bay? Almost the whole community is white!” Native female questionnaire respondent.

"I have heard people talk about 'wagon-burners' and say they are fortunate to have their education paid." White female questionnaire respondent.

"Levelling the playing field would do a lot to resolve those problems. Why does one group have one set of rights and another group another set of rights? That instantly creates trouble. The government itself then fosters racism, as it has since government was government. The government is one of the biggest culprits." White male interview participant.

"I feel very honoured to work with an inter-racial organization." White female questionnaire respondent.

"Natives get a bad rap due to a few bad apples." White male questionnaire respondent.

"Racism will exist as long as religions exist. Racism is very much alive in North Bay, with police, churches, politics and organizations." Native male questionnaire respondent.

"North Bay is doing very little to promote diversity. It's being left until it's too late!" White male questionnaire respondent.

Racism Evident in Stores, Restaurants, Hotels

Stores and restaurants were the dominant location where discrimination based on race occurred, with 22 people witnessing it occurring there. College or university was next with eight. (Question C15a.)

"As soon as I show my status card the attitude is evident that they are unhappy that I am a First Nations' person and I feel inferior, or unworthy." Native female questionnaire respondent.

"I was making a purchase and the saleslady kept looking at my recycled jean jacket. I thought she was going to compliment me. She then insisted that I show her my card. I had to explain to her that I was not native. I guess she was using a stereotype about what she thought natives wear. I know this was not a terrible incident, but the clerk was not as friendly to me as when I wore 'better, whiter' clothes." White female questionnaire respondent.

"Racism is here in North Bay in some areas, mostly stores with the tax-exempt issue. They think they are the tax police"

and give natives a hard time.” Native female questionnaire respondent.

“The store attendant was pleasant to all non-native people but did not talk at all to native people or to me. But, I like talking to people, so I talked anyway.” Native female questionnaire respondent.

“There are times when I go into a store that I’m made to feel very uncomfortable because I’m claiming my treaty right to exemption from provincial sales tax. I’ve been dealt with very abruptly by clerks. I’ve heard comments in the lineup behind me.” Native male interview participant.

“I have seen discrimination when a native woman was offered cheaper cereal in a store and when a landlord drove away when a native person went to view an apartment.” Native female questionnaire respondent.

“I overheard people in a restaurant making derogatory comments against natives.” White male questionnaire respondent.

“I felt when I was growing up that I was often discriminated against because of race, growing up Anishinabe, looking different. Especially when you walk into a department store. Security follows you around. If you leave without purchasing anything they’ll call you and ask what you have. Our young people still get that. Some of them aren’t even allowed in certain retail establishments in North Bay because their cousins or their brothers were cited as a problem and for some reason that extends to them.” Native male interview participant.

“The most common one for all of us on a day-to-day basis is the store thing, presenting that status card. It seems to affect almost everybody I know. I was asked to fill out my address at a North Bay store and because I don’t live on a reserve, and more than 50% of native people do not, they said I was not eligible for a tax exemption. I asked her to explain that and she couldn’t. I said ‘could I speak to the manager,’ and he couldn’t either. I was with my wife and acting very politely, but firmly, wanting to know why they weren’t honouring my treaty right. The upshot was that two police officers were called and they arm-wrestled me out of the store. I’m not a

young man. I had to have medical treatment afterward for pain in my arm." Native male interview participant.

"I know that some landlords discriminate and some retail establishments do not accept status cards." White male questionnaire respondent.

"I know racism exists in North Bay. I hear some slurs sometimes at work. I hear it from clients and I have witnessed it occasionally. In a store the clerk seemed to be ignoring a native person and was serving some that came later." White female questionnaire respondent.

"I was called a f...ing Indian by a customer service person. The manager took my complaint and wrote it down and I asked if something was going to be done about it. About four weeks went by and I had left a couple of messages, so I wrote about it in the newspaper." Native male interview participant.

"Racism is a problem in the stores. They always keep a good eye on races other than their own." Native female questionnaire respondent.

"I have seen a sales clerk give an aboriginal person difficulty with the tax exemption." Native female questionnaire respondent.

"Certain people in different stores treat minorities with disrespect, like they don't have any money." Native male questionnaire respondent.

"There does not appear to be as many different races employed in the businesses and stores as there are customers or clients." Native female questionnaire respondent.

"I've seen discrimination in stores, usually when it comes to tax-exempt purchases. The store does not like going through the paperwork and the other customers are usually upset for the wait and because they don't get the same tax break." Native male questionnaire respondent.

"I had to argue with a store person about tax-exempt status. On another occasion I received less quality service from the waitress. They see you but prefer going to a white middle

class looking customer. One store person asked me, 'Can you afford this?'" Native male questionnaire respondent.

"A department store offered a sale to the public that excluded people with 'tax-exemption cards.' A jeweller had a no PST/GST sale, but refused to provide an 8% discount." Native male questionnaire respondent.

"My mother presented her status card at the department store and the lady would not accept it. She said it was too old and was giving my mother a really hard time. The card was valid of course but the lady was trying to give her a hard time. I had a store clerk acting annoyed, huffing and puffing when I presented my status card." Native female questionnaire respondent.

"A lot of it has to do when they stereotype people. I was in a grocery store and I was trying to find a certain type of cereal and I couldn't find it so I went and asked someone. The person said 'all the no-name brands are over there if you want them,' insinuating that's what I wanted. I was pretty insulted and I actually made a complaint to the manager because the person was rude. Now I'll speak to a manager if it's staff that are doing it because if I say something to staff I know nothing is going to be done." Native female interview participant.

One-Third of Aboriginals Say It's Widespread

Almost half of the aboriginals, 45%, said they personally were discriminated against because of their race in the city in the past year (Question C16.) Fourteen felt they were discriminated against in stores or restaurants, seven at college or university, three each in schools, government services and at work, two in a healthcare setting, one in recreation, one on city transit and one at a community housing complex.

Only 19% of the white respondents said discrimination against aboriginal people in North Bay was widespread, (Question C17) while 30% of aboriginals felt that was the case.

Only 7.5% of aboriginals quantified the amount of discrimination against them as "little," compared to 18% of whites. The other category was "some" discrimination, which 45% of whites checked off versus 57.5% of aboriginals.

"In North Bay I believe racism is a serious problem, as the people of North Bay generally believe they are not racist. North Bay's racism is subtle, but very powerful. Racism in North Bay can be seen in the way one is treated at a store when they present their status card. North Bay people believe that because they are not burning crosses or beating up people or using violence they are not racist." Native female questionnaire respondent.

"Where did I see discrimination based on race happen? All of the above—school, college, university, work, stores, restaurants, government services, healthcare, recreation. With healthcare services I have been made to wait until almost last. At school I have been called a wagon-burner, prairie nigger, squaw and so on." Native female questionnaire respondent.

"I asked my class at Canadore to put up their hands if they had experienced racism recently, and almost all of the hands went up. I talk to mothers whose children are bullied at school. To people who think they've rented an apartment and when they show up all of a sudden the apartment has been rented to someone else. I hear comments yelled at people and I've been yelled at myself. I'm wearing my hair longer and I get things yelled at me." Native male interview participant.

"I think systemic racism is extensive in North Bay and there is little awareness by the mainstream that it exists." Native female questionnaire respondent.

"Racism in North Bay is not so visible or audible. It's more in private among friends and families." Native male questionnaire respondent.

"I believe racism does exist in North Bay, but not to a great extent. I live in a nearby community and I believe racism happens both ways. Racism toward aboriginals is widely reported in the mainstream media and society but racism toward French and English exists within aboriginal circles as well." Native female questionnaire respondent.

"North Bay is a very closed community in terms of acceptance of newcomers, especially those who are different in some way." Native female questionnaire respondent.

"I observe a lack of ethnic diversity. People of different backgrounds are not well understood in terms of culture and language and therefore marginalized and sometimes mistreated." Native female questionnaire respondent.

"Systemic racism? What aboriginal opportunities exist at city hall? Is there a seat for an aboriginal person on council? Is there a social worker for natives at community services?" Native male questionnaire respondent.

"I experienced racism through my daily experiences. As a counsellor working with aboriginal peoples I hear stories from students about being treated unfairly." Native male questionnaire respondent.

"I encounter racism a lot. People are just stupid sometimes. People stereotyped native people as Tonto and Kemo sabe and don't see what nice people we can be." Native male questionnaire respondent.

"Racism is around in North Bay and it will continue to grow if nothing is done about it." Native male questionnaire respondent.

Sixty-two 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-six per cent strongly disagreed, including 39% of the whites and 53% of the aboriginals.

Overall 20% of respondents felt it was a personal problem, including 29% of whites and 12.5% of aboriginals.

Most Satisfied With Life in North Bay

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 North Bay area” (Question A8); “I am satisfied with North Bay as a place to live” (Question A9; “Sometimes I don’t feel I belong in North Bay” (Question A10); and “I feel good about my future in the North Bay 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 North Bay with whites (64.5%) equally satisfied about their overall quality of life as aboriginals (65%.)

As the community moves forward to implement measures to combat racism in North Bay 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 North Bay a better place to live” (Question B12;) and “Problems

related to race make North Bay a less desirable place to live” (Question B13.)

The results show respondents believed that ethnic diversity made North Bay a better place to live. Sixty-four per cent of white respondents strongly agreed or agreed with the statement in Question B12, and 65% 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 North Bay a less desirable place to live,” and 32% of whites.

“First Nations need to make North Bay more aware of our presence in society and educate people about our importance in the community.” Native female questionnaire respondent.

“I feel the community needs to practice being more accepting of other cultures as a norm in life. Anti-racism needs to be voiced and practiced everywhere and with everyone.” Native male questionnaire respondent.

“We all enjoy living here in North Bay. It’s a beautiful environment. But there have not been the changes in demographics that there has been in larger centres. You don’t walk down the street and see many blacks or Hispanics. It’s not as obvious here as it is in the larger centres.” Native male interview participant.

“North Bay, a place to belong, could be a strategic point. Everyone wants to belong. We can achieve that through information...posters, printed material, presentations, social activities in which integration may be a focal point.” White female questionnaire respondent.

“The Indian Friendship Centre sounds nice, but I have no idea what it is about.” White male questionnaire respondent.

“Many North Bay people know nothing about their neighbours at Nipissing First Nation. They need to be educated, like many other Canadians.” Native female questionnaire respondent.

“The North Bay Heritage Festival is an excellent example of positive inter-race cooperation. Aboriginal people need seats or membership in all spectrums of North Bay’s social,

economic and political infrastructure.” Native male questionnaire respondent.

“I think some ethnicities are stigmatized. It’s less of a problem the more people are exposed and respect cultural differences.” Native female questionnaire respondent.

Schools, College, University Part of the Problem

While 68% of white respondents either strongly agreed or agreed with the statement that “Teachers and school staff in North Bay are usually helpful and treat me and my children fairly,” (Question B5), only 50% of aboriginal respondents felt the same way.

When the question was rephrased (Question B10) to read “Teachers and school staff in North Bay are usually helpful and treat all people and their children fairly,” the percentage of white respondents who strongly agreed or agreed dropped to 36.6% and the aboriginal percentage dropped to 30%.

The statement “I believe teachers and school staff treat everyone the same regardless of race,” (Question C14), brought 29.5% agreement from whites and 25% from aboriginals.

Question C15a asked where people had seen discrimination based on race occur and schools at 10 occurrences were second only to stores and restaurants with 22 occurrences. The college and university had eight mentions for third place, indicating that while the education system has to be part of the solution, it is also part of the problem.

“I don’t see any racism in school but some teachers try not to elaborate on certain native issues in class and I think they should.” Native male questionnaire respondent.

“Teachers think they are superior to all and don’t treat children equally. Maybe they should be re-educated.” White female questionnaire respondent.

“My teachers and some students ask me about native issues, which is okay by me.” Native male questionnaire respondent.

“One time in high school our school bus from Garden Village was late and the vice-principal made us all wait outside for 30 or 40 minutes and then brought us in one at a time and lectured us about being late. He never did that when other buses were late, and the bus being late was totally out of our control. I played sports at school and was called names in the locker room. Once by the vice-principal’s son.” Native male interview participant.

“There should be more education in class and native sensitivity training for students and teachers.” Native male questionnaire respondent.

“I know that with my two older daughters that stuff happens to them at high school. At least once or twice a week for them. It doesn’t happen as often for me because what I do for a living. It’s more of a professional setting. But when I was in college and university it did happen.” Native female interview participant.

“It’s not as obvious now. Like, teachers give more attention to other students. They kind of overlook native students. A large portion of it is in the schools. Another big place where it happens is in housing.” Native female interview participant.

“I felt discriminated against in high school but so far I do not think my children have experienced it.” Native female questionnaire respondent.

“Anyone in the 12-step recovery program in North Bay has good native friends. Going to school with native girls showed how alike we were. Our differences are obvious. Let’s celebrate our sameness.” White female questionnaire respondent.

“I believe more and more organizations should have some sort of cross-cultural training for staff, particularly if they deal with the public. There isn’t nearly enough in our education system. The curriculum seems to be like it was 40 or 50 years ago, like all of the students are white Anglo-Saxon Protestants. It’s unbelievable how little the school curriculum has really changed despite the fact that our society is far different than it was.” Native male interview participant.

Police Not Seen as Major Issue

Responses to the statement “Police in my neighbourhood are usually helpful and treat me fairly,” (Question B1) brought different responses from white and aboriginal respondents. With the white respondents, 74% strongly agreed or agreed with that statement. The aboriginals were still more positive than negative, with 55% in that category.

Only 10% of the whites and 10% of the aboriginals disagreed or strongly disagreed with that statement. Twenty-five per cent of the aboriginal respondents neither agreed nor disagreed.

When the statement was rephrased (B6) to read "Police in my neighbourhood are usually helpful and treat all people fairly, 22.5% of aboriginals strongly disagreed or disagreed and 16% of whites.

"Working with immigrant clients there were many many complaints, especially with people whose colour of skin was darker than ours. Especially with the police. Two young guys were charged with theft and they were treated pretty badly. They didn't have immigrant status at the time and were working here. They actually had to leave Ontario to get their permanent residence. Here they gave them a hard time. They were two black guys from Cuba and they were treated really bad." White female interview participant.

"Racism is a problem in North Bay with police vs. natives, stereotyping that 'all natives are drunks.' Native female questionnaire respondent.

"You're far more likely across Canada to be shot if you are a native person. You are far more likely to be stopped by police if you are a native person or person of colour in just about every centre." Native male interview participant.

"I have a friend who has a black boyfriend and he feels because he is black people think he is a bad guy. Police once stopped him while he was just walking down the street and asked what he was doing. He was kind of upset because you don't see the police stopping everyone walking and asking what they are doing." Native female questionnaire respondent.

"Racism is a problem with the police, usually, but not all the time. They make something out of nothing." Native female questionnaire respondent.

"Maybe a week ago I was listening to the police scanner and heard a female officer call in to dispatch from her patrol vehicle. 'Do you know if they're having something at the Indian Friendship Centre? There's an awful lot of them in there.' Dispatch: 'I tried phoning but I can't get an answer.' Officer: 'I'd better circle around and go back and check out what's going on before it gets out of hand.' I was crushed to hear this, especially from a very young-sounding female officer. And worse, dispatch didn't tell her not to bother, or

basically mind your own business. They just agreed with her." White female questionnaire respondent.

Doctors and Nurses Usually Appear Fair

Responses to the statement "Doctors and nurses in North Bay are usually helpful and treat me fairly" (B2), brought 71% agreement from whites and 55% agreement from aboriginals.

When the statement referred to treating all people fairly, (B7) the numbers dropped to 55% agreement among whites and 32.5% among aboriginals. Disagreement with that statement totaled 20% among aboriginal respondents and 16% 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 were only three direct references to health care.

"At the North Bay hospital a co-worker was automatically accused of drinking before checking her out for other medical problems. She waited for four hours while others went ahead. I was upset to see the pre-judgment." Native female questionnaire respondent.

"A native woman visited a specialist in North Bay and was asked 'Why don't you people have your own doctors and nurses instead of asking for handouts all the time?' A lot of people in my community ask for help in situations like that." Native male interview participant.

"A negative stereotype was presented by a family physician." Native male questionnaire respondent.

Social Service Workers Get Mixed Reaction

The statement "Social service workers in North Bay are usually helpful and treat me fairly," (B3) brought a mixed reaction. Overall 50.6% of respondents strongly agreed or agreed with that statement, while 11.2% disagreed or strongly disagreed. The extent of dissatisfaction was slightly higher among aboriginal respondents, with 12.5% disagreeing with that statement vs. 9.7% of whites. On the other hand, 27.5% of aboriginal respondents agreed or strongly agreed with the statement.

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

“If you are not well off and white the Children’s Aid Society treats you like a second-class citizen.” Black questionnaire respondent.

“My Ojibwe foster daughter was described as a “smelly Indian” by a former foster mother.” White female questionnaire respondent.

“I work for the Red Cross. We have witnessed no discrimination in our workplace.” White female questionnaire respondent.

“I applied for welfare and being aboriginal the workers asked ‘Why don’t you go back to your reserve and get money from them?’” Native female questionnaire respondent.

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.

“Individually people can make a difference but it is more difficult to change an entire community that remains largely unaware of how it discriminates against others.” Native female questionnaire respondent.

“I think in the last five years native culture has permeated more into our society. We definitely need more awareness that racism exists and the need to make it stop. There is some good stuff out there now in terms of projects to help the younger kids do that. Multicultural events, concerts with different guest artists. We have to get rid of stereotypes. I think the media has started to change its portrayals of people of different races but I still find a lot of the news stories do it, saying ‘a black male’ for example.” White female interview participant.

“Racism is definitely a community problem. The blame can’t be placed on the individual to do something about it, the individual who’s facing the racism, because they’re not really doing anything. It has to be addressed on a community level, such as the schools. They have a zero tolerance on violence. If they had a zero tolerance on racism and discrimination they wouldn’t tolerate it at all. I think that would make a big difference.” Native female interview participant.

“More needs to be done in the school system. We need more public awareness on what discrimination is. Ruling out the stereotypes. I find there are still a lot of stereotypes.” Native female interview participant.

“There is already good PR and education with the weekly aboriginal page in The Nugget. We need more of the same.” White female questionnaire respondent.

“The people of North Bay should be pleased that they have an organization like Communitas that has the Evening of Applause. That the newspaper management is open to providing a page a week. We’ve had more than 100 Nijjii Circle pages. If we had to buy that space it would have cost us over a quarter-million dollars. The North Bay Nugget

doesn't have to do that. We're fortunate we have people in our community who understand that a real community is about respect, respecting differences. But we tell people that people across the world are far more similar than they are different. We're all basically the same." Native male interview participant.

"The Nijiji Circle page in The Nugget is a good example. So was a course given by Bob Goulais." Native male questionnaire respondent.

"North Bay has to recognize francophones as a founding nation and not as an ethnic group. It starts with city council, with the acceptance of the Franco-Ontarien flag. First, recognize francophones and First Nations and then celebrate other groups." White female questionnaire participant.

"We need to promote understanding between races and dispel the myths about native people." Native female questionnaire respondent.

"I have always believed that education is the base of all learning. Educate people!" White female questionnaire respondent.

"We need to take the positive aspects of culture and put on a modern spin with language, religion, etc. If Jewish people have the tenacity to survive and resurrect in Israel, natives can too." White male questionnaire respondent.

"The evening when school students are recognized for their anti-racist endeavours, etc., is an excellent example." White female questionnaire respondent.

"I have often spoken out and challenged racist points of view. More education is needed, especially as we are becoming more diverse." White female questionnaire respondent.

"At powwows other races can learn about the native customs and culture without the known stereotypes surrounding aboriginals." Native male questionnaire respondent.

"We need more awareness in the schools addressing these issues daily. Use what is already available, for example, Black History Month. The Heritage Festival should be a

venue for promoting the diversity of the area.” White female questionnaire respondent.

“We have to teach non-aboriginals how to respect aboriginals, or any other race or religion.” Native male questionnaire respondent.

“Educate us at work. Educate our children at school. The more we talk about it the better it will be.” White female questionnaire respondent.

“The Evening of Applause and Students Who Make a Difference program promote diversity well in North Bay. Bandshell performances do too.” White female questionnaire respondent.

“More education is required in the schools. There needs to be more public awareness about Canadian history and the history of First Nations. Cross-cultural training is needed for front-line people, i.e. teachers, police, medical staff, retail sector.” White male questionnaire respondent.

“We need more multicultural events and more in-school education on aboriginal beliefs, done in a positive way.” White male questionnaire respondent.

“We need more education in the mainstream in the school system. We should also have a national awareness campaign and textbooks need to be rewritten. Public policy needs to be changed at all levels of government.” Native female questionnaire participant.

“I am familiar with the excellent efforts of Communitas Canada and institutions such as Nipissing University and Canadore College. The visit by the Lieutenant-Governor to our area was very supportive of this initiative.” Native female questionnaire respondent.

“We need communication and awareness. People need to be informed of why it is important and the benefits of developing those relationships. Remove the unknown and misinformation to reduce fear and bias.” Native female questionnaire respondent.

“We should recognize positively special days of different ethnic groups, particularly those with high populations in the

area (First Nations.) We should start including First Nations' culture as part of the Heritage Festival." Native female questionnaire respondent.

"We need to increase the education of North Bay people— police, store staff. We need to promote and keep the Nijjii Circle page and the aboriginal component of the Heritage Festival." Native female questionnaire respondent.

"These issues should be taught at a young age. Allow different ethnic groups in our schools to broaden our children's minds. Have them make choices in life based on their own experiences, not their parents'." White female questionnaire respondent.

"Make the Indian Friendship Centre a welcoming place for whites to teach their children and friends not to discriminate." White male 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 North Bay 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

North Bay has been fortunate that it has had a dedicated group from the community and senior levels from all education sectors organizing International Day for the Elimination of Racial Discrimination activities, the Evening of Applause and Nipissing District Human Rights Hall of Fame for the past 16 years. The committee should formalize its structure, expand its membership and give itself a name. Unity and Diversity North Bay 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.

A small start has been made. Committee members Maurice Switzer, Don Curry and Gary Gould met with Mayor Vic Fedeli to discuss this project, and he was very supportive. Mr. Switzer and Mr. Curry met with North Bay Police Chief Paul Cook, and he too was very supportive. Staff Sgt.

Irving Sloss of the OPP read about this project, made a phone call, and is now an active member of the committee. Mariela Karpecki, a long-time community advocate for immigrants, joined the committee, as did Isabel Mosseler, a former journalist and long-time race relations' activist. Maurice Switzer and Bob Goulais of the Union of Ontario Indians played leading roles in this project and will be active in working toward a North Bay solution. The other committee members, from the four school boards, college, university and the community have been active for many years.

We have a solid base on which to build.

The Chamber of Commerce, education sector, local government, health sector, social service agencies, police, churches and community groups all have a leadership role to play.

Recommendation 1

It is recommended that the North Bay 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 and leader 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, North Bay Labour Council, school board directors of education, college president, hospital directors, police chief, Ontario Provincial Police, judges, Children's Aid Society and other social service agencies, aboriginal organizations, ministerial association and other relevant groups. It should be widely publicized that the full report is available at www.debwewin.ca.

Role of Education Sector

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 Diagne, 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% 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.

Education was clearly the dominant theme in suggested solutions from participants in this project.

Locally, classroom tools need to be augmented with information on treaties. This information is available through the Union of Ontario Indians, the Ojibwe Cree Cultural Centre in Timmins, 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 in Northern Ontario with a diverse student population.

Recommendation 3

It is recommended that all educational leaders in North Bay read this report and:

- Establish mechanisms to eliminate inappropriate euro-centric curriculum (The world as seen by Europeans only.)
- Establish mechanisms to incorporate material on treaty rights, aboriginal culture and teachings in numerous levels of the education system
- Encourage teachers at all levels to access the web site created for this project at www.debwewin.ca and make use of resources listed there

- Encourage school principals at schools with aboriginal students to establish an aboriginal council or committee of the school council to address systemic issues in the school and help make it a welcoming environment for all students, particularly aboriginals
- Provide professional development for teachers on treaty rights and cross-cultural issues
- Work with the Ontario Provincial Police school curriculum on bullying to augment it with units on an anti-racism theme

Role of Local Government

Local government in the City of North Bay has been supportive of anti-racism education projects over the years, but has not been directly involved. The first few years of the Evening of Applause were held in the City Hall Council Chambers, but the event outgrew the location. Former Mayor Jack Burrows attended some of the committee's anti-racism events, and present Mayor Vic Fedeli has expressed interest in this project and its outcomes.

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." This study raised two issues with city transit drivers.

Recommendation 4

It is recommended that:

- 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 expanded 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

- City transit drivers take part in cross-cultural training

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. The Nijiji Circle page in The Nugget was mentioned by a number of questionnaire respondents as a positive example of what can be done in the media to help eliminate stereotypes.

Recommendation 5

It is recommended that the anti-racism group in North Bay take advantage of the journalism and communications expertise at Communitas Canada 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. Even though there were no references to city transit or landlords in the questionnaire, respondents indicated there are issues with both groups.

Recommendation 6

It is recommended that Blue Sky Economic Growth Corporation, the Chamber of Commerce and Canadore College incorporate cross-cultural training in all hospitality and service sector training they do. City transit drivers and landlords in the city should be included on the training

invitation list. Training sessions should provide historical information on treaty rights and focus on providing excellent service for everyone.

Community Involvement

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

Recommendation 7

It is recommended that churches, cultural organizations and the community in general make a genuine effort to involve people of other cultures in their events. Cross-cultural events do not have to be organized solely by the anti-racism group. Many others can take on this role.

Recommendation 8

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

Education Efforts Have Begun

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

Maurice Switzer and Bob Goulais of the Communications Unit of the Union of Ontario Indians conducted all the sessions, to rave reviews.

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

In addition, the project's education efforts included newspaper articles by Maurice Switzer on the project in the 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, thanks to the research work of Bob Goulais and design work of Tara Gillies. The web site contains copies of each community's final report, available for downloading, plus a wealth of other resources for educators and the general public. It will be updated regularly with new information and links to other sites. This is the start of a Northern Ontario anti-racism network that will share resources and ideas.

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

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Appendix A

Questionnaire Results

PART A: Introductory Questions

Total of 110 responses
 50 questionnaires
 40 from Nugget's Nijiji page
 20 from Nugget ad

A1) How long have you lived or worked in North Bay or the immediate area?

	overall	white	aboriginal	black (1 respondent)
less than one year	9.9%	3.2%	16.5%	
1-2 years	15.5	6.5	22.5	
3-5 years	12.7	6.5	17.5	100%
6-10 years	8.5	6.5	10.0	
11-20 years	12.7	16.1	10.0	
more than 20 years	40.8	61.1	25.0	
don't live here...	0.0	0.0	0.0	

A2) Do you have children?

	overall	white	aboriginal	black
Yes	72.8%	73.9%	70.0%	100%
No	25.4	22.6	27.5	
na	2.8	3.2	2.5	

A7) I was born in Canada

	overall	white	aboriginal	black
Yes	98.6%	96.6%	100.0%	100%
No	1.4	3.2	0.0	
na	0.0	0.0	0.0	

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 North Bay area.

	overall	white	aboriginal	black
1	12.7%	19.4%	7.5%	
2	53.2	45.1	57.5	
3	15.5	12.9	17.5	
4	9.9	12.9	7.5	100%
5	4.2	3.2	5.0	
6	0.0	0.0	0.0	
7	0.0	0.0	0.0	
na	5.8	6.5	5.0	

A9) I am satisfied with North Bay as a place to live.

	overall	white	aboriginal	black
1	18.3%	19.4%	17.5%	100%
2	53.2	51.5	52.5	
3	12.7	12.9	12.5	
4	2.8	3.2	2.5	
5	8.5	6.5	10.0	
6	0.0	0.0	0.0	
7	0.0	0.0	0.0	
na	5.6	6.5	5.0	

A10) Sometimes I don't feel I belong in North Bay.

	overall	white	aboriginal	black
1	9.9%	9.7%	10.0%	100%
2	19.7	2.9	25.0	
3	22.5	19.4	25.0	
4	19.7	16.1	22.5	
5	18.3	29.0	10.0	
6	2.8	3.2	2.5	
7	1.4	0.0	2.5	
na	5.6	9.7	2.5	

A11) I feel good about my future in the North Bay area.

	overall	white	aboriginal	black
1	16.9%		10.0%	
2	26.8		17.5	
3	23.9		27.5	
4	8.5		5.0	
5	11.3		12.5	100%
6	2.8		5.0	
7	0.0		0.0	
na	18.3		22.5	

PART B: Community Living

The next section is about interactions with some of the parts of the North Bay community

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

	overall	white	aboriginal	black
1	18.3%	32.2%	7.5%	
2	45.0	41.9	47.5	
3	15.5	3.2	25.0	
4	5.6	6.5	5.0	100%
5	4.2	3.2	5.0	
6	11.3	9.7	12.5	
7	0.0	0.0	0.0	
na	1.4	3.2	0.0	

B2) Doctors and nurses in North Bay are usually helpful and treat me fairly.

	overall	white	aboriginal	black
1	25.4%	29.0%	22.5%	
2	36.6	41.9	32.5	100%
3	16.9	3.2	27.5	
4	8.5	16.1	2.5	
5	2.8	0.0	5.0	
6	5.6	3.2	7.5	
7	2.8	6.5	0.0	
na	0.0	0.0	0.0	

B3) Social service workers in North Bay are usually helpful and treat me fairly.

	overall	white	aboriginal	black
1	15.5	22.6%	10.0%	
2	26.8	38.7	17.5	
3	15.5	12.9	17.5	
4	9.9	9.7	10.0	
5	1.4	0.0	2.5	100%
6	8.5	0.0	15.0	
7	19.7	16.1	22.5	
na	1.4	0.0	2.5	

B4) People who work in stores in North Bay are usually helpful and treat me fairly.

	overall	white	aboriginal	black
1	4.2	19.4%	7.5%	
2	46.4	57.9	37.5	100%
3	23.9	16.1	30.0	
4	5.6	0.0	10.0	
5	5.6	3.2	7.5	
6	1.4	0.0	2.5	
7	0.0	0.0	0.0	
na	4.2	3.2	5.0	

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

	overall	white	aboriginal	black
1	12.7%	25.8%	2.5%	100%
2	45.0	41.9	47.5	
3	8.5	9.7	7.5	
4	11.3	6.5	15.0	
5	4.2	3.2	5.0	
6	1.4	0.0	2.5	
7	14.1	9.7	17.5	
na	2.8	3.2	2.5	

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

	overall	white	aboriginal	black
1	9.9%	19.4%	2.5%	
2	32.4	29.0	35.0	100%
3	16.9	12.9	20.0	
4	11.3	9.7	12.5	
5	8.5	6.5	10.0	
6	19.7	19.4	20.0	
7	0.0	0.0	0.0	

B7) Doctors and nurses in North Bay are usually helpful and treat all people fairly.

	overall	white	aboriginal	black
1	9.9%	12.9%	7.5%	
2	32.4	41.9	25.0	100%
3	19.7	12.9	25.0	
4	16.9	12.9	20.0	
5	1.4	3.2	0.0	
6	19.7	16.1	22.5	
7	0.0	0.0	0.0	
na	0.0	0.0	0.0	

B8) Social service workers in North Bay are usually helpful and treat all people fairly.

	overall	white	aboriginal	black
1	2.8%	3.2%	2.5%	
2	26.8	32.2	22.5	
3	18.3	16.1	20.0	
4	19.7	9.7	27.5	
5	2.8	3.2	2.5	100%
6	19.7	22.6	17.5	
7	8.5	12.9	5.0	
na	1.4	0.0	2.5	

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

	overall	white	aboriginal	black
1	4.2%	6.5%	2.5%	100%
2	28.2	32.2	25.0	
3	18.3	19.4	17.5	
4	26.8	22.6	30.0	
5	8.5	3.2	12.5	

6	11.3	16.1	7.5
7	1.4	0.0	2.5
na	2.8	0.0	5.0

B10) Teachers and school staff in North Bay are usually helpful and treat all people and their children fairly.

	overall	white	aboriginal	black
1	7.0%	6.5%	7.5%	100%
2	29.6	38.7	22.5	
3	19.7	12.9	25.0	
4	15.5	12.9	17.5	
5	11.3	9.7	12.5	
6	9.9	12.9	7.5	
7	7.0	3.2	10.0	
na	1.4	3.2	0.0	

The following statements are about diversity in the North Bay area.

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

	overall	white	aboriginal	black
1	15.5%	29.0 %	5.0%	
2	31.0	35.4	22.5	
3	14.1	9.7	17.5	
4	18.3	12.9	22.5	100%
5	9.9	3.2	15.0	
6	7.0	6.5	7.5	
7	2.8	3.2	2.5	
na	0.0	0.0	0.0	

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

	overall	white	aboriginal	black
1	32.4%	38.7%	27.5%	100%
2	32.4	25.8	37.5	
3	22.5	19.4	25.0	
4	4.2	9.7	0.0	
5	5.6	3.2	7.5	
6	1.4	3.2	0.0	
7	1.4	0.0	2.5	
na	0.0	0.0	0.0	

B13) Problems related to race make North Bay a less desirable place to live.

	overall	white	aboriginal	black
1	22.5%	16.1%	27.5%	100%
2	18.3	16.1	20.0	
3	16.9	16.1	17.5	
4	16.9	22.6	12.5	
5	15.5	12.9	17.5	
6	7.0	9.7	5.0	
7	2.8	6.5	0.0	
na	0.0	0.0	0.0	

B14) My workplace is ethnically or racially diverse.

	overall	white	aboriginal	black
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1	23.9	25.8%	22.5%	
2	25.4	19.4	30.0	
3	16.9	29.0	7.5	
4	15.5	9.7	20.0	100%
5	2.8	0.0	5.0	
6	4.2	3.2	5.0	
7	9.9	12.9	7.5	
na	1.4	0.0	2.5	

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

	overall	white	aboriginal	black
1	39.4%	38.7%	40.0%	100%
2	45.0	48.3	42.5	
3	4.2	0.0	7.5	
4	4.2	6.5	2.5	
5	1.4	0.0	2.5	
6	1.4	3.2	0.0	
7	4.2	3.2	5.0	
na	0.0	0.0	0.0	

C5) Discrimination based on race does not affect me.

	overall	white	aboriginal	black
1	8.5 %	16.1%	2.5%	
2	22.5	25.8	20.0	
3	4.2	0.0	7.5	
4	26.8	22.6	30.0	
5	31.0	25.8	35.0	100%
6	1.4	3.2	0.0	
7	1.4	3.2	0.0	
na	4.2	3.2	5.0	

C6) People of my race have been discriminated against.

	overall	white	aboriginal	black
1	36.6%	19.4%	50.0%	100%
2	35.2	35.4	35.0	
3	5.6	6.5	5.0	
4	8.5	19.4	0.0	
5	7.0	12.9	2.5	
6	2.8	3.2	2.5	
7	1.4	3.2	0.0	
na	2.8	0.0	5.0	

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

	overall	white	aboriginal	black
1	11.3%	19.4%	5.0%	
2	8.5	9.7	7.5	
3	9.9	12.9	7.5	
4	15.5	16.1	15.0	100%
5	46.4	38.7	52.5	
6	2.8	0.0		5.0
7	1.4	3.2		0.0

na 4.2 0.0 7.5

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	21.1%	9.7%	30.0%	
2	29.6	38.7	22.5	
3	9.9	6.5	12.5	
4	8.5	6.5	10.0	100%
5	9.9	16.1	5.0	
6	14.1	16.1	12.5	
7	4.2	6.5	2.5	
na	1.4	0.0	2.5	

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

	overall	white	aboriginal	black
1	5.6%	3.2%	7.5%	
2	22.5	29.0	17.5	
3	9.9	9.7	10.0	
4	18.3	19.4	17.5	
5	19.7	6.5	30.0	100%
6	22.5	32.2	15.0	
7	1.4	0.0	2.5	
na	0.0	0.0	0.0	

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

	overall	white	aboriginal	black
1	15.5%	3.2%	25.0%	100%
2	26.8	32.2	22.5	
3	14.1	16.1	12.5	
4	12.7	16.1	10.0	
5	9.9	6.5	12.5	
6	9.9	9.7	10.0	
7	5.6	12.9	0.0	
na	5.6	3.2	7.5	

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

because of their race.

	overall	white	aboriginal	black
1	12.7%	9.7%	15.0%	
2	21.1	22.6	20.0	
3	8.5	6.5	10.0	100%
4	21.1	22.6	20.0	
5	8.5	9.7	7.5	
6	9.9	9.7	10.0	
7	14.1	16.1	12.5	
na	4.2	3.2	5.0	

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

	overall	white	aboriginal	black
1	4.2%	3.2%	5.0%	100%
2	16.9	9.7	22.5	
3	12.7	9.7	15.0	
4	23.9	29.0	20.0	
5	16.9	25.8	10.0	
6	7.0	3.2	10.0	
7	12.7	16.1	10.0	
na	5.6	3.2	7.5	

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	1.4	0.0 %	2.5%	100%
2	14.1	3.2	22.5	
3	7.0	6.5	7.5	
4	32.4	29.0	35.0	
5	23.9	35.4	15.0	
6	5.6	3.2	7.5	
7	11.3	22.6	2.5	
na	5.6	0.0	7.5	

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

	overall	white	aboriginal	black
1	7.0%	12.9%	2.5%	100%
2	22.5	22.6	22.5	
3	16.9	12.9	20.0	
4	19.7	22.6	17.5	
5	15.5	6.5	22.5	
6	8.5	9.7	7.5	
7	5.6	12.9	0.0	
na	4.2	0.0	7.5	

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

	overall	white	aboriginal	black
YES	58.8%	41.9%	70.0%	100%
NO	36.6	51.5	25.0	
Na	5.6	6.5	5.0	

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

Schools	10
College/University	8
Work	7
Stores/restaurants	22
Healthcare	6
Government Services	9
Recreation	8
Other	7 (City transit, 2 mentions; jail, 2 mentions; community housing complex, general public, bingo hall)

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

	overall	white	aboriginal
Frequently	16.9%	9.7%	22.5%
Occasionally	36.6	25.8	45.0
Rarely	18.3	22.6	15.0
na	28.2	41.9	17.5

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

	overall	white	aboriginal
YES	28.2%	6.5%	45.0%
NO	65.8	86.8	47.5
Na	7.0	6.5	7.5

C16a) Where did you experience discrimination based on race?

Schools	3
College/university	7
Work	3
Stores/restaurants	14
Government services	3
Healthcare	2
Recreation	1
Other	2 (City transit and community housing complex.)

C17) I believe there is discrimination against Aboriginal or Metis peoples in North Bay.

	overall	white	aboriginal
Little:	12.7%	19.4%	7.5%
Some:	53.2	45.1	57.5
Widespread:	25.4	19.4	30.0
Na	11.3	16.1	7.5

C18) I believe there is discrimination against visible minorities in North Bay.

	overall	white	aboriginal
Little:	18.3%	19.4%	17.5%
Some:	57.4	57.2	55.0
Widespread:	14.1	6.5	20.0
Na	11.3	16.1	7.5

C19) I believe there is discrimination against white people in North Bay.

	overall	white	aboriginal
Little:	53.2%	64.3%	42.5%
Some:	22.5	6.5	35.0
Widespread:	2.8	0.0	5.0
Na	21.1	29.0	17.5

PART E: Information about you

E1) Are you:

	overall	white	aboriginal	black
Female	58.	54.7%	60.0%	.009%
Male	39.4	45.1	35.0	
Na	2.6	0.0	5.0	na

E2) What is your age?

	overall	white	aboriginal
Under 16 years:	0.0%	0.0%	0.0%
16-30 years:	31.0	9.7	42.5
31-45 years:	38.0	29.0	45.0
46-60 years:	19.7	35.4	7.5
Over 60 years:	12.7	22.6	0.0
Na	4.2	3.2	5.0

E3) What is your highest education level?

	overall	white	aboriginal
Did not start high school	0.0%	0.0%	0.0%
Have not finished high school	4.2	0.0	7.5
Finished high school	5.6	9.7	2.5
Some college/university	23.9	6.5	37.5
Finished college/university	40.8	45.1	37.5
Graduate school	12.7	22.6	5.0
Na	12.7	16.1	10.0

E5) Do you...

	overall	white	aboriginal
Rent where you live.	36.6	12.9%	55.0%
Own where you live.	48.0	67.5	32.5
na	15.5	19.4	12.5

E6) What is your family's annual income?

	overall	white	aboriginal
Under \$10,000:	9.9%	0.0%	17.5%
\$10,001 to \$25,0000:	16.9	3.2	27.5
\$25,001 to \$50,000:	28.2	35.4	22.5
\$50,001 to \$100,000:	26.8	32.2	22.5
Over \$100,000:	8.5	12.9	5.0
Na	9.9	16.1	5.0

PART C: Diversity & Race Relations

The following questions are about discrimination and racism.

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

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

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

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

PART D: Solutions...Moving Forward

D1) Have you witnessed an excellent example of positive inter-race cooperation in North Bay in the past year?

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

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

D4) What do you think North Bay is doing well to promote diversity?