



PROFILE

A TOOLKIT ON RACIAL AND SOCIAL PROFILING

SUMMER 2020

DEVELOPED BY

Someone
social media education every day



United Nations
Educational, Scientific and
Cultural Organization



"UNESCO Chair in Prevention of Radicalisation and
Violent Extremism", Université de Sherbrooke,
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United Nations
Educational, Scientific and
Cultural Organization



**Canadian
Commission**
for UNESCO

**A PRACTICAL TOOLKIT FOR COMMUNITY, POLICE, HEALTH AND EDUCATION
STAKEHOLDERS IN CANADA TO UNDERSTAND RACIAL AND SOCIAL PROFILING
AND TO FIND WAYS FORWARD.**

This toolkit unpacks the problem of racial and social profiling in marginalized communities and considers some solutions. It was commissioned by the [Canadian Commission for UNESCO](#) and developed by [Project Someone](#) and the UNESCO Chair in Prevention of Radicalisation and Violent Extremism at Concordia University.

The toolkit aims to present the perspectives of a variety of stakeholders, catalyze critical thinking around the issue, and provide opportunities for discussion. In holding up a mirror to Canadian society, the toolkit serves as a springboard for both individuals and groups to learn, empathize, reflect and explore possible solutions.

OVERVIEW

The toolkit is organized around five questions:

- What is racial and social profiling?
- What is the current situation?
- How do we unpack profiling?
- What is the impasse?
- What are some ways forward?

The toolkit includes videos, infographics, and worksheets addressing these questions. The complete toolkit can be found on the [Project Someone](#) website. The toolkit is grounded in reviews of literature, original research and media created for this initiative. It is based on the narratives and experiences of different communities, including the police, social workers, activists, and those who have experienced profiling firsthand. It includes multimedia content from Project Someone research as well as analyses* of social media discussions on profiling.

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This icon represents perspectives extracted from public voices online.



This icon represents data from the PROFILE team's research.

* Social media discussions were analyzed using a method called [Corpus Assisted Critical Discourse Analysis](#) (CACDA), which uses a combination of statistical methods to identify relevant ideas in a large body of text and subsequent thematic analyses by researchers.

WHAT IS PROFILING?

Definitions of racial profiling have consistently demonstrated a common central theme: Persons in authority attributing criminal intent to individuals or groups based on stereotypes of race, colour, ethnicity or other markers of identity.

Profiling can occur in many contexts involving **safety, security and public protection** issues. A few examples are:

- A law enforcement official assumes someone is more likely to have committed a crime because he is African Canadian. [1]
- School personnel treat a Latino child's behaviour as an infraction of its zero tolerance policy while the same action by another child might be seen as normal "kids' play". [1]
- A bar refuses to serve Aboriginal patrons because of an assumption that they will get drunk and be rowdy. [1]
- A landlord asks a Chinese student to move out because she believes that the tenant will expose her to COVID-19 (Coronavirus) even though the tenant has not been to any hospitals, facilities or countries associated with a high risk of COVID-19.

Typically, definitions of racial profiling have consistently demonstrated a common central theme: persons in authority attributing criminal intent to individuals or groups based on stereotypes of race, colour, ethnicity or other markers of identity. However, our research and discussions with stakeholders have demonstrated that profiling also occurs when people in positions of authority discriminate based on stereotypes regardless of criminal intent.

CURRENT STATE

Profiling exists and it is widespread. It causes harm and it will take a concerted effort to address it. The content in this section represents a snapshot and is not a comprehensive view of the state of profiling in Canada.

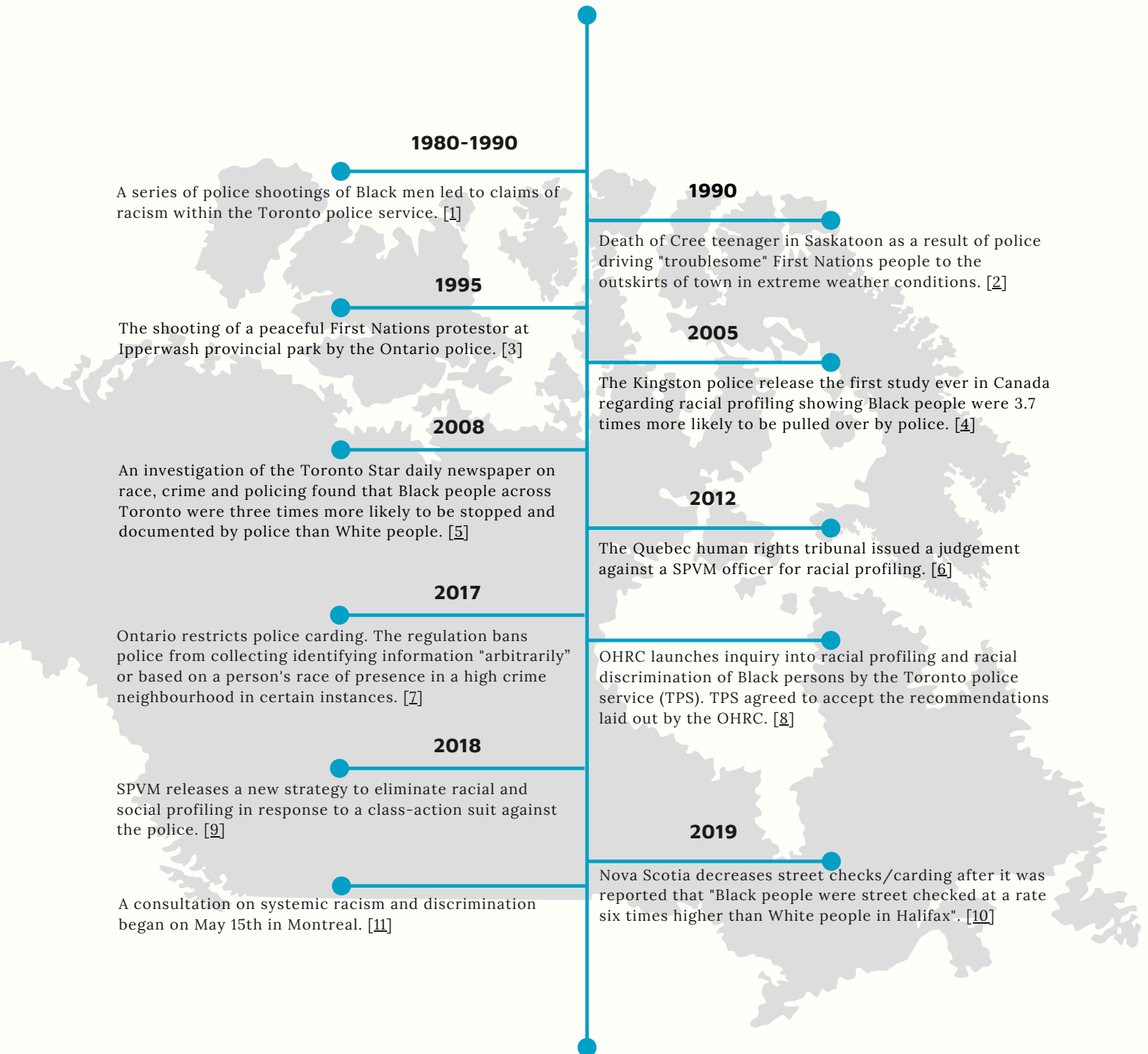
"WHEN TALKING ABOUT RACIAL PROFILING, WE IMMEDIATELY MAKE A CONNECTION TO THE POLICE FORCE. BUT IT ALSO TAKES ON DIFFERENT FORMS; SOME CITIZENS SEE YOUTH HANGING OUT IN CERTAIN NEIGHBOURHOODS AND AUTOMATICALLY ASSUME THEY ARE DISTURBING THE PEACE. THAT'S A FORM OF PROFILING. THERE ARE SECURITY GUARDS WHO ALSO DO IT IN STORES; THEY FOCUS THEIR ATTENTION ON ONE PERSON MORE. THAT IS ALSO PROFILING." [1]

- Will Prosper
Ex-RCMP officer, community
activist, Hoodstock organiser
and documentary filmmaker

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PROFILE: CANADA



PROFILE: VANCOUVER, B.C.

In June 2018, the B.C. Civil Liberties Association and the Union of B.C. Indian Chiefs presented police data from Vancouver police stops between 2008 and 2017, calling the statistics proof of systemic police discrimination and racial profiling. They asked the province's police complaints commissioner to investigate. [1]

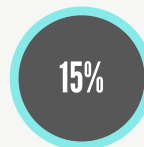
"THE STATISTICS ON RACIAL DISPLAY IN STREET CARDING DEMONSTRATE THE LIVED REALITY OF INSTITUTIONAL RACISM THAT OUR PEOPLE FACE DESPITE THE PUBLIC RHETORIC AND CELEBRATIONS AROUND RECONCILIATION." [1]

- Chief Bob Chamberlin
Vice-President of the Union of
B.C. Indian Chiefs

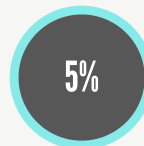
In September 2018, Vancouver police accepted 6 recommendations including the formalization of the existing street-check standards into police policy, improved documentation, annual release of data, more training, adding an Indigenous Liaison Protocol Officer, and furthering community relationships. [2]

WE ALSO RECOGNIZE THAT THERE IS A HUGE EMOTIONAL COMPONENT TO THIS AND REGARDLESS OF WHAT DATA (OR) ANALYSIS THE POLICE DEPARTMENT COMES FORWARD WITH. WE RECOGNIZE THAT WHEN YOU ARE CHECKED BY THE POLICE THAT IS AN EMOTIONAL EXPERIENCE." [2]

- Adam Palmer
Vancouver Police Chief



FIRST NATIONS PEOPLE WERE STOPPED 15% OF THE TIME WHEN THEY REPRESENT JUST 2% OF THE POPULATION. [4]



BLACK PEOPLE WERE STOPPED 5% OF THE TIME, WHEN THEY REPRESENT LESS THAN 1% OF THE POPULATION. [4]

Finally, in January 2020, Vancouver police adopted a new 'street checks' policy to comply with new provincial standards. Officers cannot make random stops, or stop someone on the sole basis of an identity factor, and officers need a "justifiable reason" to demand or request identifying information. Also, an officer must take steps to ensure a person is aware of their rights during a street check and have a specific public safety purpose for requesting identifying information and inform the person of that reason. [3]

PROFILE: INUIT TERRITORY

Inuit women in Canada's North face 'systemic racialized policing'.

In January 2020, Pauktuutit Inuit Women of Canada and Elizabeth Comack, of the University of Manitoba, co-authored *Towards Peace Harmony & Wellbeing: Policing in Indigenous Communities* (2020), which examined how police respond to violence against women in Canada's traditional Inuit territory, known as Inuit Nunangat. The authors state that police officers responding to cases of domestic violence in these regions often do not believe the indigenous women making the abuse reports. According to the report, the women reporting the violence are sometimes removed from their homes instead of their abusers. Fifteen recommendations were made in the report.



13X

WOMEN IN NUNAVUT ARE THE VICTIMS OF VIOLENT CRIME AT A RATE MORE THAN 13X HIGHER THAN WOMEN IN CANADA AS A WHOLE. [1]

12X

WOMEN IN NUNAVUT ARE 12X MORE LIKELY TO BE SEXUALLY ASSAULTED THAN IN OTHER PROVINCES AND TERRITORIES. [1]

"RACIALIZED POLICING PERSISTS IN INUIT WOMEN'S ENCOUNTERS WITH THE JUSTICE SYSTEM AND IT GOES WELL BEYOND A FEW INDIVIDUAL OFFICERS HOLDING STEREOTYPES ABOUT INUIT."

- Rebecca Kudloo
President of Pauktuutit Inuit
Women of Canada [2]

PROFILE: WINNIPEG, MAN.

In late 2019 there were various media reports of indigenous people being profiled in retail stores by paid duty Winnipeg police officers who had been hired by the stores for loss prevention services. The police dismissed these as cases of mistaken identity.[1] [2] [3] However, an arrest in January 2020 launched an investigation by Nova Scotia’s independent police watchdog agency into an alleged case of racial profiling after the arrest of a 23-year old in a local store. [4]

The Manitoba Human Rights Commission states that complaints of racial profiling are commonplace in Winnipeg, especially in retail and in law enforcement.



OF PEOPLE WHO EXPERIENCE DISCRIMINATION IN CANADA DO SO IN A STORE OR A RESTAURANT SETTING. [5]

"THIS KIND OF DISCRIMINATION HAS BEEN A STEADY SOURCE OF COMPLAINTS FOR THE COMMISSION FOR A NUMBER OF YEARS... ANYTIME YOU'RE MAKING THOSE KINDS OF JUDGMENTS BASED ON WHO YOU THINK A PERSON IS, RATHER THAN ON WHO THEY'VE PROVEN THEMSELVES TO BE, YOU OPEN YOURSELF UP TO RISK, WHETHER THAT'S A HUMAN RIGHTS COMPLAINT OR SOME KIND OF OTHER LEGAL ACTION."

- Karen Sharma
Executive Director of the
Manitoba Human Rights
Commission [6]



PROFILE: TORONTO, ONT.

In 2017, the Ontario Human Rights Commission launched a public interest inquiry into racial profiling and discrimination within the Toronto Police Service. The hope was to shift the long-standing problem of racial profiling from anecdotal evidence – individual stories too easily explained away as cases of “a few bad apples” – to quantitative data that will “pinpoint where racial disparities exist” on a systemic level, said Ontario Human Rights Commission's Renu Mandhane. [1]



20X

FROM 2013 TO 2017 BLACK PEOPLE WERE NEARLY 20X MORE LIKELY THAN WHITE PEOPLE TO BE INVOLVED IN A FATAL SHOOTING BY THE TORONTO POLICE. [2]

In September 2019, the Ontario Association of Chiefs of Police (OACP) committed to the principles laid out in the Ontario Human Rights Commission's new policy on eliminating racial profiling in law enforcement. This policy was the first of its kind in Canada, and more than 20 community and advocacy groups added their support or endorsement. [3]

PROFILE: OTTAWA, ONT.

As a result of a human rights settlement with the police service, Ottawa police were required to collect data on the perceived race of drivers that officers pulled over from 2013 to 2015. However, the force opted to continue the project through 2016. [1]

This ongoing collection of race data from all traffic stops continued to show disproportionate numbers of Middle Eastern and black drivers stopped by police. There was, however, a modest decrease in these disproportionate rates.

In 2016, Abdirahman Abdi - a Somali-Canadian man described by his family as having mental health issues, was arrested in Ottawa for alleged assault, but unfortunately died during this fatal confrontation with the police. When questioned about the impact of racial profiling on this incident, Ottawa police union president, Matt Skof, stated the following:

"TO SUGGEST THAT RACE WAS AN ISSUE IN THIS, IT'S INAPPROPRIATE. THE OFFICERS WERE CALLED TO THE SCENE. THE OFFICERS HAD TO ATTEND. RACE, IN THIS CASE, IS A FACT, JUST LIKE YOUR AGE, YOUR GENDER, YOUR HEIGHT. IT DOESN'T HAVE ANYTHING TO DO WITH OUR ... DECISION-MAKING. OUR DECISION-MAKING IS BASED ON OUR TRAINING, AND OUR TRAINING HAS NOTHING TO DO WITH RACE..."

THAT'S UNFORTUNATE THAT WE'RE SEEING THE BLEEDING OF THAT VERY DIFFICULT RHETORIC INTO CANADA NOW. AND I'M VERY LIVE TO IT, I CAN OBVIOUSLY BE SENSITIVE TO IT, I'M AWARE THAT IT'S OCCURRING, BUT IT'S TWO SEPARATE CONVERSATIONS AND NOT ONE THAT'S APPLICABLE HERE."



- Matt Skof
Ottawa police union
president [2]

The case garnered widespread attention with calls for investigations from community organisations such as the Canadian Somali Mothers' Association, the Canadian Council of Muslim Women, and the Toronto chapter for Black Lives Matter. [3] [4]

In 2017, Ontario's Special Investigations Unit laid charges of manslaughter, aggravated assault, and assault with a weapon against one of the police officers involved in Abdi's arrest. [5]

PROFILE: MONTREAL, QC

In 2018, the City of Montreal mandated a study of police interventions (“street checks” or “information stops” that didn’t result in charges or tickets) the SPVM carried out between 2014 and 2017. At the same time, Montreal police unveiled a new strategy to eliminate racial and social profiling amidst the announcement of a class-action suit against them, and fresh allegations of profiling surfaced. [1]

The profiling plan unveiled at city hall proposes a range of actions including updated training, restoring public confidence, and ensuring transparency. The plan also called for the hiring of three independent researchers to collect and analyze data on profiling. [1]

In October 2019, the independent research report showed that the number of criminal incidents remained relatively stable over four years (2014-2017) whereas the total number of police checks and stops increased significantly. [2]

11X

The likelihood of an Indigenous woman being checked by officers was found to be 11X higher than a white woman. [3]

2X

During the four-year period, the findings show, Arab people were 2X more likely to be subject to street checks by police than white people were. [3]

4X

During the four-year period, the findings show, black and Indigenous people in Montreal were 4X more likely to be subject to street checks by police than white people were. [3]

6X

Indigenous Peoples also appear to be increasingly targeted: while they were 2X more likely to be stopped in 2014, the report shows, they became 6X more likely in 2017. [3]

“WE DON'T HAVE ANY RACIST POLICE OFFICERS... WE HAVE POLICE OFFICERS WHO ARE CITIZENS AND WHO, INEVITABLY, HAVE BIASES LIKE ALL CITIZENS CAN HAVE. THAT'S THE PART WE NEED TO TRY TO UNDERSTAND, AND IT'S A COMPLEX ISSUE... AS POLICE CHIEF, WHAT I WANT IS TO HAVE A SAFE CITY, SO WE NEED TO FIND THE RIGHT BALANCE BETWEEN RESPECTING PEOPLE'S RIGHTS AND POLICE OFFICERS BEING ABLE TO DO THEIR JOBS.” [2]

- Sylvain Caron
Montreal police chief

PROFILE: HALIFAX, N.S.

In 2017, the Nova Scotia Human Rights Commission announced it would collaborate with the community and police to study the issue of street checks. Their work raised serious concerns regarding ongoing systemic discrimination faced by people of African descent, including racial profiling in police street checks. Prof. Wortley of the University of Toronto reviewed all available data (including 12 years of data from Halifax Regional Police and the RCMP), consulted stakeholders, and provided a report with recommendations in March 2019.

In April 2019, street checks were halted and then finally banned by the Nova Scotia government in October 2019, after a retired judge issued a formal opinion that the practice is illegal. [1]



6X

BLACK PEOPLE ARE 6X MORE LIKELY TO BE STOPPED BY POLICE AND ASKED FOR ID THAN WHITE PEOPLE; BLACK MEN ARE THE MOST LIKELY TO UNDERGO STREET CHECKS, FOLLOWED BY ARAB MEN. [1]

1/3

ABOUT 1/3 OF BLACK MEN IN HALIFAX WERE CHARGED WITH A CRIME BETWEEN 2006 & 2007 VERSUS 6.8% OF WHITE MEN. [1]

In February 2020, two police officers were placed on administrative duty in Bedford, Halifax. Following alleged police brutality and racial profiling of a black teen, the victim's mother posted a video of the incident on social media. As a result, the President of the Halifax Regional Police Association noted that morale is at an all-time low; he felt that the Chief of Police prioritized responses to social media accounts over the thorough investigation of facts. He believed that such a response would limit proactive policing. [2]

"THE RESEARCH CLEARLY DEMONSTRATES THAT POLICE STREET CHECK PRACTICES HAVE HAD A DISPROPORTIONATE AND NEGATIVE IMPACT ON THE AFRICAN NOVA SCOTIAN COMMUNITY. STREET CHECKS HAVE CONTRIBUTED TO THE CRIMINALIZATION OF BLACK YOUTH, ERODED TRUST IN LAW ENFORCEMENT AND UNDERMINED THE PERCEIVED LEGITIMACY OF THE ENTIRE CRIMINAL JUSTICE SYSTEM." [1]

- Scot Wortley
Professor at the University of Toronto

"I DO THINK RACE WAS A FACTOR HERE, BUT YOU KNOW WHAT? WE DON'T LIKE USING THE RACE CARD. IT MIGHT NOT HAVE BEEN RACE, BUT BECAUSE OF WHAT WE'VE DEALT WITH AS A FAMILY DEALING WITH RACISM IN BEDFORD, WE CAN ONLY ASSUME IT'S BEEN RACE." [3]

- Troylena Dixon
Mother of the Bedford teen

PROFILE: INDIGENOUS WOMEN

INDIGENOUS WOMEN ARE A GROUP IN OUR SOCIETY THAT ARE CURRENTLY PARTICULARLY TARGETED BY POLICE STOPS



11X

THEY ARE 11 MORE TIMES LIKELY TO BE STOPPED AND CHECKED THAN WOMEN FROM THE WHITE POPULATION ARE.

THE DISPARITY INDEX FOR THE LIKELIHOOD OF INDIGENOUS WOMEN BEING SUBJECTED TO POLICE CHECKS.

THEY WERE TWICE MORE LIKELY THAN THE WHITE POPULATION IN 2014. [1]

2X

2014

WHEREAS IN 2017 THEY WERE ALMOST SIX TIMES MORE LIKELY TO BE STOPPED AND CHECKED. [1]

6X

2017

75%

OVER HALF OF RACIALIZED & INDIGENOUS SURVEY RESPONDENTS SAID THEY HAD EXPERIENCED RACIAL PROFILING COMPARED TO 11% OF WHITE SURVEY RESPONDENTS. ALMOST 3/4 OF BLACK SURVEY RESPONDENTS SAID THEY HAD BEEN RACIALLY PROFILED. [2]



In speaking to community police and indigenous women in Val-d'Or, Quebec the themes of community distrust and people's apprehension towards the police force are founded. In conversations with Julie Bouvier (l'Équipe mixte en itinérance – policiers et intervenants communautaires (EMIPIC), Sureté du Québec) it became apparent that, due to past trauma, there is definitely a feeling of prejudice in regards to the police and their attitudes. Bouvier commented that the community police strives towards understanding the people in their community, listening to their concerns and getting to know them on a personal level, which is the way towards better understanding of one another. [3]

SPOTLIGHT: VAL-D'OR, QC

In September of 2019, a team of researchers and documentary filmmakers from Project SOMEONE were invited to visit members of the PPCMA (Poste de police mixte autochtone - Indigenous mixed community police station) in Val-d'Or, Quebec. Our team met local stakeholders in Val-d'Or, including specialists in social services, mental health, community policing, and indigenous community leaders. The goal was to better understand how efforts to reduce racial and social profiling can be practically grounded in strategies that promote resilience, collaboration, empathy, and perspective-taking.

The members of the PPCMA possess practical experience in building inclusive communities and reconciliation between indigenous and non-indigenous peoples. The PPCMA in Val-d'Or is truly a shining example of how police services can strive to become exemplary community-centric organizations through their efforts to combat racism and discrimination.

Our conversations with the members of the PPCMA and indigenous community stakeholders revealed three distinct strategies that promote the primary prevention of discrimination in the context of Val-d'Or. First, a multi-stakeholder approach including facets of public safety, social services, health, and education must help contextualize any prevention strategies to ensure relevance for the local community. Second, community policing services must be grounded in humanist philosophies that focus on ensuring the health, well-being, and safety of the most marginalized community members as opposed to only the reduction of criminal activities. Third, there is an urgent need to ensure that marginalized communities' voices continue to be represented and magnified as we continue to provide space for them to recount their personal experiences of building resilience.

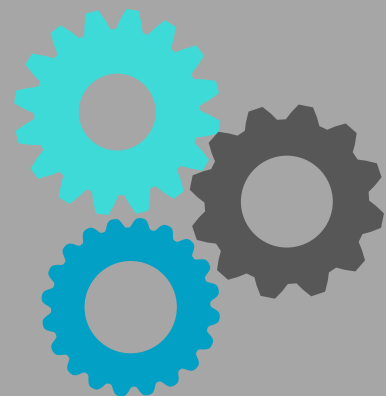
UNPACKING PROFILING

Numerous experts and community members have outlined how profiling impacts their communities and most especially their lives.

This section of the toolkit seeks to unpack profiling, explore the issues involved, and deepen understanding. This is done through two tracks. First, an analytical unpacking asks the question, “Why does profiling happen?” This section summarizes cause, effect, and implications of profiling, as expressed by various stakeholders. The second part undertakes a narrative unpacking where the lived experiences of the profiled, the people in power and other community members are presented. This paints a multi-perspective picture of the phenomenon of profiling itself.

IN THIS SECTION

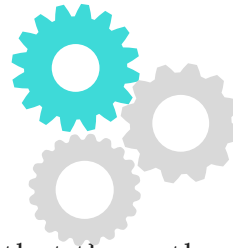
- 17 WHY DOES PROFILING HAPPEN?
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- 20 WE DO NOT UNDERSTAND ENOUGH
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WHY DOES PROFILING HAPPEN?

Three distinct answers to that question emerged from the research done to create this toolkit:

WE ARE NOT TALKING ENOUGH



One of the key arguments among activists is that the authorities dilute the conversation. Though state organizations have commissioned various reports on profiling over the years, the response and follow-ups to the reports have been either mixed or muted. This diminishes the magnitude of the problems with profiling and subsequently waters down any ameliorative measures. Activists specifically emphasize that acknowledging the nature and extent of the issue is a key step to addressing it. State actors, in their defense, point to various conversations that have indeed taken place. Police-community tensions also continue to exist in multiple forms, sometimes leading to a breakdown of trust and communication.

"THEY HAVE TO ACCEPT TO USE THE R-WORD, THE SYSTEMATIC RACISM CONCEPT. TO ADDRESS RACISM, PEOPLE NEED TO FIRST BE ABLE TO TALK ABOUT IT." [1]

- Fo Niemi
Executive Director of Centre for
Research-Action on Race
Relations

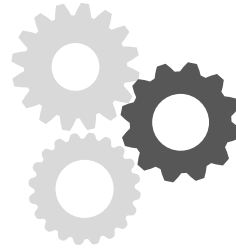
"RECOGNIZING THAT THERE IS A PROBLEM IS THE FIRST STEP. WE WON'T BE ABLE TO DEAL WITH THESE ISSUES AS LONG AS WE AVOID ACKNOWLEDGING THE PROBLEM." [2]

- Will Prosper
Ex-RCMP officer, community
activist, Hoodstock organiser
and documentary filmmaker

"I HAVE A RESPONSIBILITY TO BE KIND TO PEOPLE AND THAT'S JUST THE WAY I WAS BROUGHT UP. I WAS LUCKY ENOUGH TO GROW UP AROUND WASHINGTON DC - WHICH IS ONE OF THE MORE DIVERSE AREAS IN THE US. IF I GREW UP IN THE MIDDLE OF NOWHERE IN OKLAHOMA THEN I MIGHT BE A COMPLETELY DIFFERENT PERSON. YOU'RE A PRODUCT OF YOUR ENVIRONMENT. I WAS LUCKY THAT I GREW UP AROUND OF A LOT OF PEOPLE WHO WEREN'T LIKE ME SO IT WASN'T UNUSUAL TO ME." [3]

- JR Hayes
Pig Destroyer Band Member

WE ARE NOT DOING ENOUGH

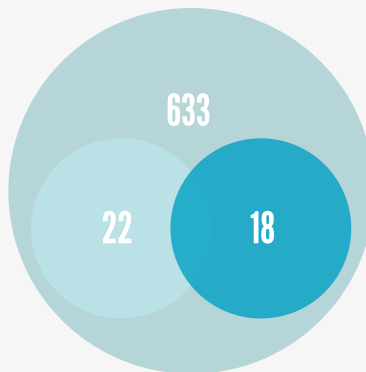


One reason for the continued problem of profiling is that not enough corrective action is being taken to improve the perceptions and attitudes of state actions, and there is inadequate supportive action within communities. There is the perception that when instances of profiling are identified, there are not enough disciplinary measures against the offending officers and that the system does not respond adequately. For example, there is a lack of representation for profiled communities within the police departments.

LONGUEUIL POLICE FORCE

THERE ARE **633 POLICE OFFICERS** SERVING IN THE LONGUEUIL POLICE FORCE [1]

OF THOSE 633 OFFICERS, **22** ARE FROM A **VISIBLE MINORITY**



OF THOSE 633 OFFICERS, **18** ARE FROM AN **ETHNIC MINORITY**

From a preventive stance, it is necessary to sensitize police and other state forces to the lived experiences of the profiled in order to develop both understanding and empathy. On the other hand, currently, there are limited supportive actions within communities; these are only sporadically or unevenly available, if at all.

For example, arts-based approaches serve to support the community in the context of dehumanizing experiences such as profiling. There is evidence to show that arts-based and humor-based interventions have benefits for the community. To view examples see Project SOMEONE initiatives [Learning to Hate: an Anti-Hate Comic Project](#) as well as [Landscape of Hope](#), both of which explore the boundaries of inclusivity of marginalized communities by creating exclusive artistic spaces for them to project their unique narratives.

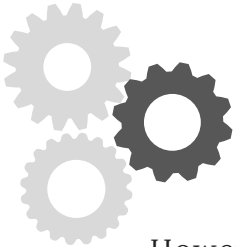
UNPACKING

"ART IS A VERY PERSONAL EXPRESSION AND WHAT'S GOING ON INSIDE PEOPLE ISN'T ALWAYS PRETTY. WE HAVE TO UNDERSTAND THAT SOMETIMES PEOPLE ARE GETTING THOSE UGLY THINGS OUT NOT BECAUSE THEY WANT TO HURT ANOTHER PERSON, BUT JUST BECAUSE THEY WANT TO GET IT OUT OF THEMSELVES. WHEN YOU VIEW ART I THINK YOU HAVE TO VIEW IT A LITTLE DIFFERENTLY THAN YOU VIEW POLITICS OR THINGS LIKE THAT." [1]

- JR Hayes
Pig Destroyer Band Member

"I LOOK AT THE LOCATION OF ART IN MONTREAL, AND LET'S START WITH THE STATUES—I DON'T SEE ANY STATUES IN THE ST-MICHEL NEIGHBOURHOOD, NOR DO I SEE ANY IN MONTREAL-NORTH. THEY ARE ALWAYS IN THE SAME PLACES, AND NOT EVERYBODY HAS ACCESS TO THAT ART. WHY NOT? THAT'S NOT NORMAL. DON'T WE ALSO HAVE THE RIGHT TO HAVE SCULPTURES? DON'T WE HAVE THE RIGHT TO HAVE ACCESS TO THAT?" [2]

- Will Prosper
Ex-RCMP officer, community activist, Hoodstock organiser and documentary filmmaker

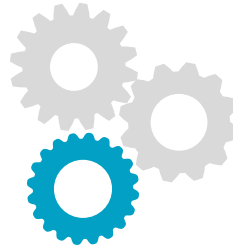


However such support systems are available only in select urban pockets, leaving a vast majority of the communities without access to such opportunities. Finally, there is the issue of public perception of communities. The media paints and emphasizes stereotyped images of communities that the public often consumes unquestioningly. This leads to the narrative of some communities being prone to criminal intentions, which leads to increased profiling. There is scope for more action in both correcting such representations in the media, and in educating people to view such representations with a critical eye.



"We have rules... but are they enforced? Are they even practically enforceable in today's policing context and culture? Is the burden on the victim reasonable given the nature of the actions taken against them? The existence of formal rules is not the end of the story. Far from it. It is also necessary to look at the actual practical application - on the ground - of these rules to assess whether there is a systemic problem. Without admitting it, ... your position has just changed from "the system tolerates racism" to "the legal system may have shortcomings in investigating and punishing racist acts". Two radically different positions. A social system that continually tolerates a legal system that has shortcomings in investigating and punishing racist acts is a system that tolerates racism."
-An anonymised social media user

WE DO NOT UNDERSTAND ENOUGH



Another aspect that underlies the phenomenon of profiling is the claim that not enough is understood about the issue, what causes it, and how it may be addressed. The first claim is that there are not enough data about how extensive the issue of profiling is, and whether the phenomenon is concentrated in particular communities. Available public reports analyze certain regions' data in specific time frames, but such data are not available in consolidated forms. [1]

Secondly, there is the issue of unconscious bias. This refers to the idea that prejudices drive some human actions of which one is not necessarily aware. In the case of profiling, it would imply that police officers may indeed be profiling community members, but there is no conscious intent on their part to discriminate. Their actions are driven by conditioning and other elements that create an unconscious bias against the community. Unconscious bias is extensively researched, and there is evidence to demonstrate that it does indeed exist among police officers, but not enough is known about what is a realistic solution to the issue. [2]

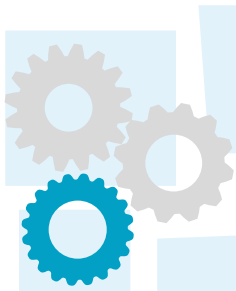


"Every community has "stuff". There's illegal activity everywhere. The problem is criminals are treated differently. And why should a criminal reflect on the entire race? That's what boggles my mind the most."
-An anonymised social media user

"Racism exists and it does not come only from white people, I've lived it at work from some colleagues and after they are going to accuse us of being racists, we are forced to keep quiet for fear of being called racist."
-An anonymised social media user

The third aspect is a lack of cultural and religious understanding. Not being open towards practices and beliefs that are different from one's own leads to a sense of othering, which leads to discriminatory behaviour. There is not enough education and understanding among communities regarding such differences. A variation of this is an understanding of the power of symbols and how they affect perceptions. Symbols such as the hijab, for example, stand out in this context. Comments on online forums show that some members of the public recognize that symbols, whether religious or cultural (i.e., flags, the fleur de lys, the red poppy), are visible enablers of discrimination. [1]

UNPACKING



The fourth area affected by a lack of understanding is that people in positions of power and privilege do not actually understand the dehumanizing nature of profiling. This makes it difficult for them to see the perspective of the profiled as well as the need for action. Finally, there exists the reality that profiling can also be bi-directional. Communities also hold stereotyped views of those in power, and do not always appreciate that individual and institutional views may be different among the police. This further adds to the complexity of conversations or actions. [1]

"IT'S ABOUT EXISTENCE FOR CHILDREN OR YOUNG PEOPLE; TO WALK AROUND WITH THE AWARENESS THAT SOMETHING COULD HAPPEN. IT'S ABOUT BEING CAREFUL; BEING CAREFUL OF WHAT YOU SAY; BEING CAREFUL NOT TO TALK TOO LOUD; BEING CAREFUL NOT TO ATTRACT ATTENTION. LIVING THIS WAY CAN BE VERY ROUGH ON YOUNG PEOPLE AND CHILDREN. IT IS A HUGE BURDEN, INCLUDING PSYCHOLOGICALLY, AND YOU DON'T FEEL FREE TO EXIST." [2]

- Elsa F. Mondésir
Youth educator and member of
the Youth Advisory Group of the
Canadian Commission for
UNESCO

"IT'S NOT THE INTENT OF THE POLICE OFFICERS THAT WE NEED TO FOCUS ON, IT'S THE EXPERIENCE OF THE PERSON THAT'S BEEN STREET CHECKED THAT WE NEED TO FOCUS ON. AND IF THAT EXPERIENCE IS ONE OF DISCRIMINATION, THEN WE HAVE A PROBLEM WITH PUBLIC TRUST AND PUBLIC CONFIDENCE IN THE POLICE." [1]

- Dylan Mazur
Community lawyer with BCCLA



DISCUSSIONS ON SOCIAL MEDIA

**IN REGARDS TO RACIAL PROFILING,
THERE ARE THOSE WHO BELIEVE THAT:**



IT EXISTS

- POLICE CHECKS ARE EXAGGERATED
- DISCRIMINATION BETWEEN WHITES AND VISIBLE MINORITIES



IT DOESN'T EXIST

- ITS JUST A VICTIMIZATION SCHEME
- THE POLICE ARE ONLY DOING THEIR JOB



IT EXISTS ON BOTH SIDES

- WE ALL HAVE UNCONSCIOUS BIASES
- POLICE DON'T TRUST COMMUNITIES
- COMMUNITIES DON'T TRUST THE POLICE

WHAT ARE THE LIVED EXPERIENCES & VIEWS OF PEOPLE?

Click on any of the names to hear more about their experiences and views on racial and social profiling.



WILL PROSPER

EX-RCMP OFFICER, COMMUNITY ACTIVIST, HOODSTOCK ORGANISER AND FILMMAKER



JULIE BOUVIER

SERGEANT AND HEAD OF VAL D'OR FIRST NATIONS COMMUNITY MIXED POLICE STATION



JEANNETTE BRAZEAU

ELDER FROM THE ANISHNABE FIRST NATION OF LAC-SIMON, NEAR THE MUNICIPALITY OF VAL-D'OR

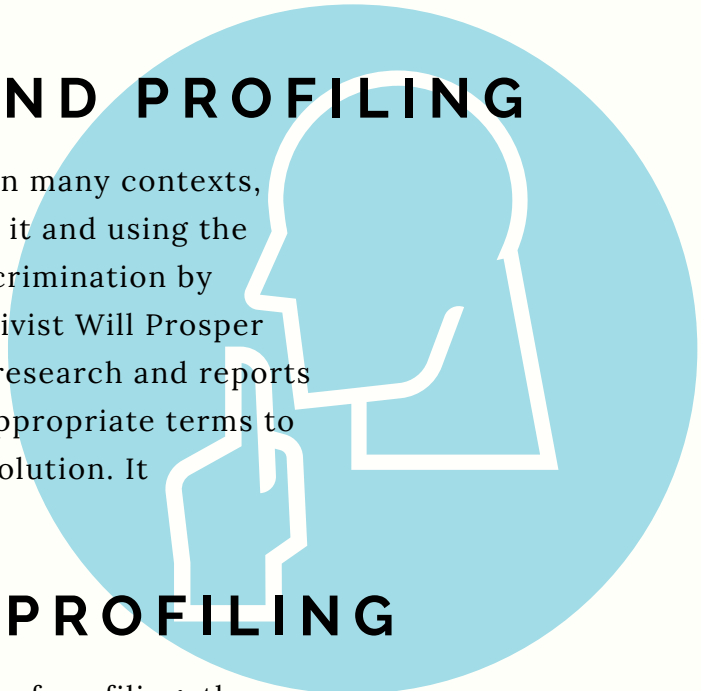


PIERRE PAPATIE

ELDER FROM THE ANISHNABE FIRST NATION OF LAC-SIMON, NEAR THE MUNICIPALITY OF VAL-D'OR

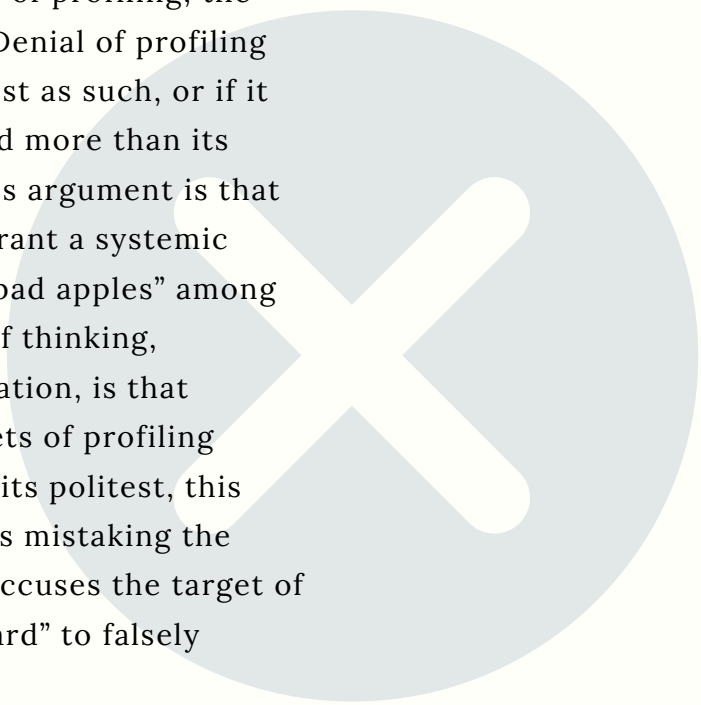
SILENCE AROUND PROFILING

Though profiling has been acknowledged in many contexts, there is still some reticence about naming it and using the term profiling to point to instances of discrimination by frontline representatives of the state. Activist Will Prosper points to how the term is glossed over in research and reports [1]. The inability to name things and use appropriate terms to describe a phenomenon, keeps it from resolution. It contributes to the impasse.



DENIAL OF PROFILING

While silence is one response to instances of profiling, the other is a more explicit response: denial. Denial of profiling involves stating that profiling does not exist as such, or if it does, accusations of profiling are amplified more than its actual prevalence. Another variation of this argument is that profiling is not widespread enough to warrant a systemic response, but is rather the case of a “few bad apples” among frontline state workers. Yet another line of thinking, especially evident in social media conversation, is that profiling does not exist, and that the targets of profiling merely perceive themselves as victims. At its politest, this argument frames the targets of profiling as mistaking the intentions of the profiler. At its worst, it accuses the target of consciously and actively using a “victim card” to falsely accuse frontline workers.



"The term "racial profiling " is starting to be like mental illness during murder trials ... it's just anything to either not go to jail or to get cash by suing the police."
-An anonymised social media user

"Systemic racism is simply a way for minorities to blame themselves for their wrongdoing."
-An anonymised social media user

DIFFICULTY OF DIALOGUE

It is a fact that many people, including activists, community members, social workers, and the police, have vigorously sought to speak about profiling, engage in dialogue, and find solutions and redressals. However, these conversations are anything but easy. People need opportunities and space for discussion, which are difficult to orchestrate. For some members of the community, trauma, anger, and resentment may be barriers to a dialogue with the police community. For frontline workers, empathy and context may be a limiter. There may be an overall lack of appropriate language with which to have such conversations.

PRACTICAL CHALLENGES



"To succeed, you must have tangible proof that there has been racial profiling ... Unless you have complete videos from the start of the event to the end, it will be your word against that of the police."
-An anonymised social media user

The deadlock around profiling also has a practical aspect. It relates to the practical difficulty of reliably detecting, and classifying profiling. In the absence of a sound mechanism, there are chances of genuinely sound police actions being wrongly classified as profiling (a false positive error) or a of cases of profiling not being correctly detected (a false negative error). In addition to identifying a mechanism that is reliable, it would also need to be practical for everyday implementation purposes. For example, an overly cumbersome process of identifying and classifying cases of profiling is unsustainable and may actually undermine the effort to identify profiling. Such reliable and sustainable systems that are acceptable to everyone are difficult to come by.

IMPASSE

CONFLICTING VALUES

Another aspect of the impasse is when two or more point of view that are independently valid, become contradictory to each other when implemented in the same context. A strong example of this is Quebec's Bill 21, a law that bans frontline government workers (such as police, judges, and teachers among others) from wearing religious symbols while at work. Such a law is seen as discriminatory since it restricts employment opportunities for employees of some faiths, typically Muslim women, Jews and Sikh men, or forces them to compromise on their religious beliefs.

Supporters of the law, which include some political parties and many members of the Quebec public, hold that this law is not racial or discriminatory, but is merely a commitment to maintaining the distinction between the State and religion. Given Quebec's history and the emphasis of its Quiet Revolution, the eagerness to maintain this distinction is a valid and understandable one.

However, the fact remains that commitment to the secular ideal negatively impacts some communities more than others. It privileges those religions that do not require a visible display of religious symbols. This, in turn, leads to arguments about whether wearing a religious symbol amounts to compromising secular values, and in what ways. An impasse that involves conflicting values and priorities is the most difficult to negotiate since value systems run deeper than rational convictions and logical arguments.



"Bill 21 in Quebec is about excluding religion from public function, and is a goal of secularity (and quiet revolution), it is not racial; not discriminatory"
-An anonymised social media user

"Bill 21 privileges religions which do not need a visible display of a religious symbol, so it is discriminatory."
-An anonymised social media user

THE ROLE OF HUMAN NATURE

The last and perhaps most challenging aspect of the impasse around profiling is human nature. Public opinion offers recurring references to profiling as a two-way street. It is not only a case of state frontline workers profiling minorities and disadvantaged populations, but also that these communities make discriminatory judgements against the state workers. At a systemic level, this observation may be analyzed in terms of power and oppression: a disadvantaged group making discriminatory judgements and actions against the oppressor has much less negative impact than the other way around.

However, on a personal level, when people are unlikely to be operating from system perspectives, it is easy for a police officer or frontline state worker to feel wronged when such judgements are made against them by the community. This leads to a self-perpetuating cycle of stereotyping and mistrust.

Arguments are made that othering is inherent to how human beings think and function, and this cannot be overlooked. This may be interpreted as a commitment to one's own community/race/language/group being prioritized over people who are outside one's in-group. It is easier, perhaps, to operate around identities than around issues. It takes conscious commitment to be inclusive or move beyond othering.

Finally, there is the well-documented issue of implicit bias. Psychological research has repeatedly shown that all human beings hold prejudices that they are not consciously aware of, including against particular races, groups, communities, and even body types. This inherent human aspect may explain to an extent why it is so difficult for people to acknowledge that they may be profiling others - they genuinely believe they are not! It is not clear from the research whether making people aware of these implicit biases has any long term impact on their actions. This leads us then to an impasse. If human nature is flawed, and othering and implicit biases are inherent to our existence, how do we move forward?



"Profiling is a two way street - groups of people profile the other."

-An anonymised social media user

"Othering and racism are human nature. We can't overlook that."

-An anonymised social media user

"Why are the police so racist? Because they are made up of humans, and humans are racists."

-An anonymised social media user

SOLUTIONS TO BUILD TRUST AND COMMUNICATION

A commonly agreed starting place is that we need to acknowledge the issue, and then to listen to the conversations, even when they are hard, like talking about residential schools, and understanding the realities of life in specific neighbourhoods where profiling is occurring. Working together in the community and being loyal to it, and providing power to youth to voice themselves.

SENSITIZATION

One recurring theme among this category of solutions is the need to sensitize those with privilege and power to the lived realities of those who are profiled. Often it would seem that privileged groups have little understanding of what it means to be profiled and they have not had the scope to empathize with its dehumanizing nature.

"CREATING SPACES FOR DIALOGUE, CREATING PLACES TO GIVE PEOPLE A VOICE ... JUST KNOWING THAT OTHER PEOPLE ARE GOING THROUGH THINGS, THAT SPACES ARE BEING CREATED, THAT CHANGED A LOT FOR ME. BUT I KNOW IT'S NOT ENOUGH. THAT'S WHY WE NEED PEOPLE WHO ARE ANGRY TO HELP THINGS GO A LITTLE FURTHER ON OTHER FRONTS. I THINK THAT IT REQUIRES TEAMWORK. IF THAT ANGER GOES AWAY, WE STAGNATE. WE NEED TO FEEL ANGER, BUT WE ALSO NEED TO FOCUS ON SOLUTIONS." [1]

- Elsa F. Mondésir
Youth educator and member of
the Youth Advisory Group of the
Canadian Commission for
UNESCO

"THIS CONNECTION MUST BE RECREATED, IT MUST BE CHANGED - EDUCATION IS ALWAYS THE KEY TO ABSOLUTELY EVERYTHING. IT IS SYSTEMIC WORK THAT MUST BE DONE TOGETHER. IT REQUIRES PEOPLE TO FILL LEADERSHIP POSITIONS, PUBLIC AND POLITICAL PERSONALITIES AND SO ON." [2]

- Will Prosper
Ex-RCMP, community activist,
Hoodstock organiser and
documentary filmmaker

Some have called to use well-designed, powerful visual and multimedia messages to create such sensitization. Given the current preference for visual content, some believe that the visual propaganda techniques can be put to positive use.

SOLUTIONS

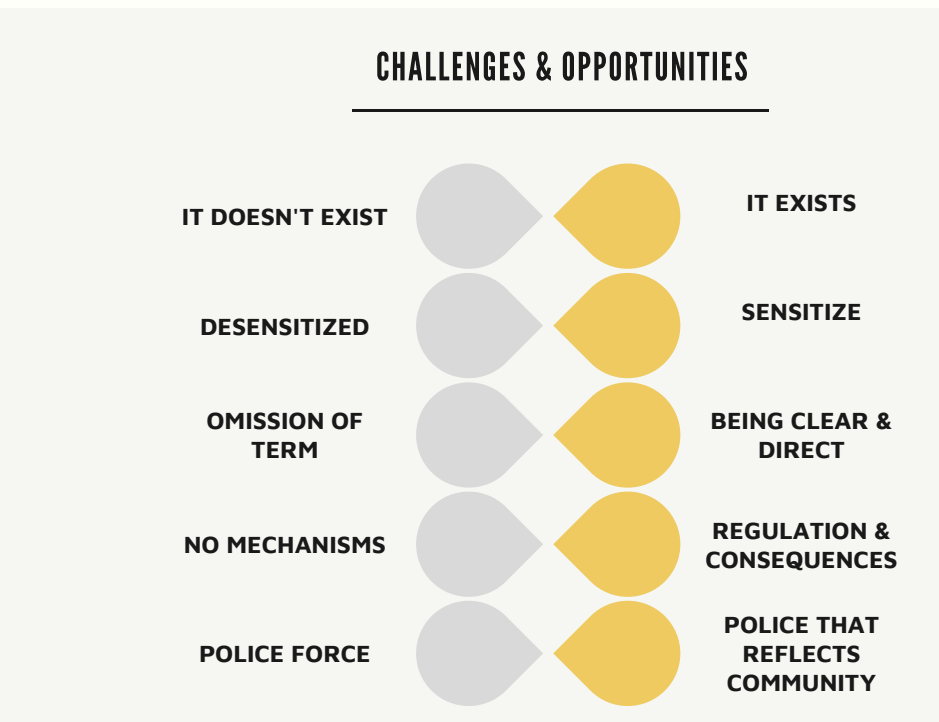
DOCUMENTING PROFILING

Activists, as well as community members call for more precise statistics and research to better inform themselves about the situation. There is a desire to base solutions and understanding on facts rather than on perceptions and opinions. For example, we can define the historic value of immigrants through data to counter the perception that the immigrant “other” is at the root of social problems.

EDUCATING AND TEACHING EMPATHY

Finally, some educational solutions directly target police officers and those in power. The Longueuil police experimented with an empathy-building exercise where officers immerse themselves in a community without symbols of power, such as their uniforms or firearms. The experience was transformative. In a similar vein, training has been provided to police officers about the nature and extent of their implicit bias towards races and groups. However, it is unclear at the current time if awareness of one’s biases actually changes behavior in any significant way.

The graphic below demonstrates the tensions between what is happening and the opportunities for change.



SOLUTIONS TO BUILD TRUST AND COMMUNICATION

ACKNOWLEDGING THE EXISTENCE OF THE PROBLEM

The foundation of solutions that seek to build trust and communication require that those in power acknowledge the issue of profiling, both the current issues and historic ones involving extreme profiling as in the case of residential schools.

CREATING SPACES FOR DISCUSSION

Activists and educators emphasize the benefits of art to help those who have been profiled recover from the dehumanizing experience. Humor, especially when it involves laughing at oneself, also has therapeutic effects. These approaches are, however, sporadically used and mostly in urban centers. There appears to be a strong case for developing arts-based approaches and making them available to a wider range of people.

"TO GIVE... TO CREATE A SPACE WHERE PEOPLE CAN EXPRESS THEMSELVES, CAN HAVE A VOICE IN A SAFE SPACE. THAT'S SOMETHING THAT DOESN'T EXIST AND I THINK THAT WE NEED MORE OF THESE TYPES OF OCCASIONS: TO HAVE WORKSHOPS WHERE YOUNG PEOPLE CAN TAKE LEADERSHIP BY CREATING ARTS THAT REFLECT THEIR OWN VOICES." [1]

- Vivek Venkatesh
Researcher, Concordia University

"I AM A MAN WHO GIVES PEOPLE HOPE. THAT IS OUR JOB RIGHT NOW; WE ARE WORKING ON RESIDENTIAL SCHOOLS AND THOSE WHO CANNOT TALK ABOUT WHAT THEY LIVED THROUGH THERE. MANY PEOPLE DIED AS A CONSEQUENCE. THAT'S WHY WE MUST TALK ABOUT RESIDENTIAL SCHOOLS TODAY; BECAUSE SOME PEOPLE ARE STILL UNABLE TO TALK ABOUT THEIR EXPERIENCE. IT'S CRUCIAL FOR OTHERS TO TALK ABOUT IT AND TO HEAR THEIR MESSAGES." [2]

- Pierre Papatie
Elder from the Anishnabe First
Nation of Lac-Simon, near the
municipality of Val-D'Or

SOLUTIONS

BUILDING CONFIDENCE BY WORKING TOGETHER

Trust and communication building solutions also need to be based on creating a positive social capital with communities. There is no one single way to accomplish this, and it may take various forms based on the context. Yet, its importance cannot be understated. The communities themselves, especially indigenous communities, speak of a more inclusive and human centered approach that values overcoming prejudice and racism, and the importance of hope for the future. In Canada - and more specifically, the province of Quebec - indigenous communities talk about the Ojibway term "mamawi": the importance of working together. This resonates as an important value to embody as a society, especially one who is in the habit of othering.

HIGHLIGHTED COMMUNITY RESPONSES

- **MTL Sans Profilage (2015-2018)** A three-year research project to understand racial profiling and its consequences for youth, in the culturally diverse neighbourhood of St-Michel. The report concludes that racial profiling is a product of police biases, but also the organizational policies of the Service de Police de Montréal (SPVM). [1]

- **Alberta Human Rights Commission (2017)** The Commission hosted a series of conversations with organizations across the province to hear about the human rights issues their communities are facing. These conversations were summarized in the report *Your Voice: Advancing Human Rights in Alberta* and used by communities and the Commission to move forward on addressing these issues. [2]

SOLUTIONS TO CREATE PROCESSES AND SYSTEMS

"THIS IS WHAT WE WANT TO CONVEY IN THE ABORIGINAL REALITY TRAINING. IT IS TO SAY TO YOUR POLICE OFFICERS, "OKAY, YOU HAVE TOOLS THAT YOU LEARNED IN A CLASSROOM SETTING, BUT GO BEYOND THAT; IF IT DOESN'T WORK GO BEYOND THAT. LISTEN AND YOU WILL SEE THAT OTHER THINGS THAT CAN HELP THE PERSON IN FRONT OF YOU." [1]

- Julie Bouvier
Sergeant and Head of the Val D'Or
First Nations Community Mixed
Police Station

Systemic solutions make improvements sustainable. Academics, researchers, and the communities themselves have offered several process proposals to address the issue of profiling. One call is to recruit more police officers from minority communities. In this way, there is already a built-in understanding with police about the needs and complexities of a particular community. They believe that instances of othering and profiling may therefore be reduced.

"THERE ARE PEOPLE FROM BLACK AND INDIGENOUS COMMUNITIES WHO ARE MORE OFTEN RACIALLY PROFILED THAN THE REST OF THE POPULATION - FOUR TO FIVE TIMES MORE DEPENDING ON THE PLACE." [2]

- Will Prosper
Ex-RCMP officer, community
activist, Hoodstock organiser
and documentary filmmaker

Other solutions are concrete interventions such as introducing a "billet de controle" or an acknowledgement of a stop check. Having such acknowledgement slips provides concrete data about the number and nature of the stops, which will in turn help assess the utility of stop checks in policing efforts vs. their use in instances of profiling. Similarly, video surveillance has been suggested as a solution to provide an objective view of events and actions. However, this needs to be balanced with larger needs of privacy and avoiding a culture of pervasive surveillance. Lastly, there is a call for standardized processes across regions to collect and analyse data. This will make comparisons more reliable and valid.

RECOMMENDED APPROACHES FOR SYSTEMIC CHANGE FROM THE ONTARIO HUMAN RIGHTS COMMISSION

Different reports offer a variety of best practices to approach the issue of profiling. Most of these are adapted from the Ontario Human Rights Commission report (2012-14) [1]. This report combines insights from human-rights and organizational-change theory to offer suggestions to bring about systemic change.

- Have a comprehensive approach. A piecemeal or department -level approach is less likely to be useful than a sustained, organization-level one.
- Ensure a unified, committed, and involved leadership. Contradictory messages from leadership are counterproductive.
- Create a shared vision and terminology. A common understanding of what the issues are, what they mean, and how they may be addressed.
- Empower capable lead -change agents. Skilled and equipped personnel to drive the intervention, lead communication, and act as an interface between communities and the police.
- Ensure a multi-stakeholder structure and process. The voices of the communities impacted have to find a central place in the dialogue, and on an equal footing as the police, to balance the power dynamic.
- Monitor and evaluate. Collecting, analyzing and acting on data regarding profiling helps informed decision-making.
- Communicate and report. Communicating the results of the analysis to all the stakeholders and addressing their feedback improve the process.
- Identify and plan for resistance. Assessing the sources of resistance to such interventions, evaluating the nature of it, and finding potential ways to address it helps overcome blocks to the process.
- Choose strategic “areas of focus” for change. Specific aspects, processes, or behaviours may demonstrate quicker or more important results and be selected strategically.

SOLUTIONS

To address profiling within Canadian society and arrive at pathways that demonstrate plausible solutions to this problem, we must first learn to adopt a pluralistic approach. This means creating spaces for dialogue where multiple perspectives are voiced, where hierarchical power structures are acknowledged, and wherein a culture of perspective-taking, empathy and humanism shine a much-needed light on the marginalized communities that have suffered the most from this persistent and systemic societal ill. Second, we need to favour the development of multi-stakeholder approaches to build community resilience and to implement prevention programs that focus on sensitizing those in power to the harmful effects of profiling. We must also enable marginalized communities to participate with state forces, social services and the public health sector to ensure their sustained and continued empowerment.

DEVELOPMENT TEAM

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DEVELOPMENT OF WEB AND VIDEOGRAPHY

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Shayla Chilliak, Neal Rockwell

RESOURCES

These bilingual resources were developed using frameworks grounded in critical digital literacy by Project Someone to broadly enable the public to counter hate –a well-known precursor to discrimination. Should you wish to adapt these resources for use in your curricular or professional training contexts, please contact us at projectsomeone@concordia.ca

[Think Critically.](#)

[The Online Other](#)

[Adult Education and Online Hate](#)

These resources are presented for your reference and could be adapted for use in your specific community or professional contexts.

[Human Rights in British Columbia: Racial Discrimination Fact sheet.](#) (PDF)

[Human rights and policing: Creating and sustaining organizational change.](#) Ontario Human Rights Commission. (PDF)

[Le Profilage Racial Dans Les Pratiques Policières. Points de vue et expériences de jeunes racisés à Montréal.](#) (PDF) (In French only)

[Ethical Health Assessment Tool. A tool for assessing ethical health frameworks in police services.](#) (PDF)

[Threat And Humiliation. Racial Profiling, Domestic Security, and Human Rights in the United States.](#) (PDF)

[Toward Peace, Harmony, And Well-Being: Policing In Indigenous Communities.](#) The Expert Panel on Policing in Indigenous Communities. (PDF)

[Racial Profiling.\(lesson plan grades 6-12\), Teaching Tolerance](#)

[Lesson Plans and Tool Kits on equity and inclusion, Safe @ School](#)

GUIDING QUESTIONS

The following are guiding prompts that can be employed alongside the materials presented in the PROFILE toolkit.

Please take care to adapt these prompts for use within your own curricular, professional training, or community-related activities. The questions are designed to help you uncover, deepen and reflect further on how your own organization might better prepare its stakeholders to create sustainable, community-focused solutions to reduce incidences of social and racial profiling.

The guiding prompts are organized around the five major questions we pose in the PROFILE toolkit.

DEFINITION: WHAT IS RACIAL AND SOCIAL PROFILING?

1. What does profiling mean? How does your community define profiling?
2. Provide examples of how racial and/or social profiling plays out in your community?
3. Do you think that profiling is a two-way street – that is to say that both perpetrators and victims of profiling are guilty of prejudices and biases towards each other?

LANDSCAPE: WHAT IS CURRENTLY HAPPENING WITH RESPECT TO PROFILING IN CANADA?

1. Have you observed or heard of cases of profiling in your community that occur outside of the hierarchical power relationship between state forces (like the police) and the public? For example, do you know whether profiling occurs within different strata of community members?
2. If available, source out publicly available documents from your municipality, which provide details of any studies or reports addressing the issue of racial and social profiling. What aspects of profiling are tackled in these documents? What kinds of data are missing?
3. Review the materials in the PROFILE toolkit presented for the various Canadian cities and communities. Discuss with your stakeholders whether there are any similarities with your own communities in the data presented in the PROFILE toolkit. What specific aspects of racial and social profiling do you think are unique to your community?

GUIDING QUESTIONS

UNPACKING: HOW CAN PROFILING BE UNDERSTOOD? HOW DOES IT AFFECT PEOPLE AND COMMUNITIES?

1. How can you better help the racial minority and/or indigenous members of your communities build resilience to profiling to which they might be subjected? If you work with a community organization or in the field of education, do you have opportunities to lobby your state force stakeholders to make them aware of the problems associated with racial and social profiling? If you work with a state force like the police, do you have opportunities to discuss how profiling impacts the communities you serve?
2. Have you given some thoughts to social, economic, political, and cultural contexts under which profiling might be occurring in your community? By drawing on specific cases within your community, describe precisely how profiling occurs by identifying all the parties involved and detailing a clear timeline of these cases. This will help you to map out the myriad factors impacting profiling as well as the stakeholders involved in your specific context.

IMPASSE: WHY IS IT DIFFICULT FOR CONVERSATIONS AND SOLUTIONS TO PROGRESS?

1. Think about how you would organize a town hall or public discussion on racial and social profiling in your community. What would be the objectives? Who would you invite? Who would moderate the discussion? How can you ensure that you provide a platform for all stakeholders and yet recognize the serious power imbalance between state forces like the police and profiled communities?
2. If you represent a community organization or are involved in education, what do your community members identify as the key challenges in breaking through the impasse as it concerns talking about racial and social profiling, especially as it concerns reaching out to the state forces that might be perpetrating these acts? If you work with a state force like the police, what challenges do you face when talking about racial and social profiling – both within your institution and with your constituents?

SOLUTIONS: DESPITE THE IMPASSE, WHAT ARE SOME POSSIBLE WAYS FORWARD?

1. How do you think you can build a relationship based on trust and open communication amongst the stakeholders implicated in racial and social profiling in your specific context?
2. If you work with a state force like the police, what are some concrete actions you might envision taking to reach out and have a dialogue with your constituents who believe they are being profiled?