Guide to Applying a Black-Centric Lens to Employment and Social Development Canada's Policies, Programs and Services

Prepared by ESDC's Gender-Based Analysis Plus Center of Expertise

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Introduction: Government of Canada Commitment to Combating Systemic Racism

The Government of Canada has taken several steps over the years to address systemic barriers faced by racialized and underserved populations. In 2018, Canada became a signatory to the United Nation's International Decade for People of African Descent and continues to invest significantly into a government-wide Anti-Racism Strategy (now called the Building a Foundation for Change: Canada's Anti-Racism Strategy led by Canadian Heritage).

The federal government has recognized that efforts to address societal systemic racism must begin within the public service. As such, the Clerk of the Privy Council's Call to Action on Anti-Racism, Equity and Inclusion in the Federal Public Service urged each federal department to recognize and combat systemic racism and build a diverse public service by "developing inclusive leadership skills and…establishing a sense of belonging and trust for all public servants…regardless of race, ethnicity, sex, age, disability, sexual orientation or gender expression."

The Call to Action directed departments to:

   a)   take stock of existing engagement and recruitment practices;
   b)   identify how they may result in discriminatory outcomes;
   c)   develop a comprehensive framework to address internal barriers that marginalize underrepresented voices; and,
   d)   create a safe environment for Black and Indigenous employees and further learning.

The mandate of ESDC includes efforts to "build a stronger and more inclusive Canada, to support Canadians in helping them live productive and rewarding lives and improving Canadians' quality of life." Under this mandate, ESDC focuses on policy areas that influence key social determinants of wellbeing by leading critical social supports and services relating to education, income security, working conditions, and childcare funding.

Evidence clearly indicates persistent differential quality of life outcomes for certain populations in Canada related to racialized characteristics and ethnicity. The diverse Black population continues to experience many relatively unique systemic barriers to achieving quality of life outcomes. As such, and for ESDC to fully meet its mandate, a much better understanding of the history, demographics, socio-economic characteristics of, and barriers like racism facing the diverse Black population is needed. The application of the Lens will challenge ESDC's employees to self-reflect, examine their own assumptions, and intentionally work to address known disparities facing Black communities in Canada.

Considering the above realities, the Gender-Based Analysis Plus Center of Expertise developed an ESDC Black-Centric Lens (BCL) in alignment with priorities set by the federal Anti-Racism Secretariat that supports the advancement of the Gender-based Analysis + approach by recognizing the unique barriers faced by many Black peoples

including those related to intersectionality. That there is a clear recognition that skin colour presents serious barriers to many who identify as Black was favourably reinforced by many within ESDC, other departments and, importantly about 60 Black led/serving organizations across the country.

The Black-Centric Lens is to be used as a tool to assess the degree to which policies, programs, and services are fully inclusive of the Black population. In other words, it seeks to equip employees with knowledge and resources, allowing them to address the existing disparities facing the diverse and intersectional Black communities in Canada by:

1. **Emphasizing the importance of understanding historical contexts** when developing and implementing initiatives that impact Black populations. All institutions and policies in Canada were influenced by, or were developed because of, anti-Black racism, ranging from education policies, immigration policies and housing policies. Understanding the roots of these assumptions is critical to developing effective strategies meant to address structural inequities and inequalities faced by Canada's Black populations.

2. **Understanding the demographics and socio-economic conditions of Black populations in Canada,** including key drivers of quality-of-life disparities and gaps in research and analysis.

3. **Highlighting the importance of the lived experiences of Black populations,** by emphasizing the recurring concerns voiced by Black-led/serving organizations so that employees are equipped with a basic understanding of the lived experiences of Black Canadians.

4. **Equipping employees with best practices** and key considerations when applying the Black-Centric Lens.

N.B. For this document, please note that whenever the term *Black Canadians* is used in this document, it is not meant to be exclusive to Black Canadian citizens. The term *Black Canadians* when used, refers to Black persons living in Canada, including permanent residents and temporary workers as they are population groups equally affected by Government policies and programs.

Legacy of Anti-Black Racism in Canada

What is Anti-Black Racism?

The first recorded use of the term "anti-Black racism" in Canadian Academia was by Dr. Akua Benjamin, a Ryerson University professor of Social Work, to describe discriminatory policies and practices rooted in the histories of colonialism and enslavement of Black-Africans[1]. The term distinguishes between racism experienced by Black communities and that directed towards other racialized groups. The intention is not to minimize the experiences of other groups but to emphasize that anti-Black racism persists specifically because of Canada's Black enslavement system and resulting colonial driven policies tailored to exclude Black peoples.

A Brief History of the African Enslavement System in Canada

It is important to note the social and political context of the Call to Action's release. The message came as an acknowledgement of the national conversation on systemic racism that followed the death of George Floyd, an unarmed African American man killed in police custody. Mr. Floyd's death sent shockwaves across the United States and elicited profound reactions from a society still grappling with the legacy of slavery. It was not long before the conversation made its way north of the border, eliciting similar demands from many that Canada recognize its own legacy of anti-Black racism.

Suggestions implicating Canada in the racial transgressions of her southern neighbours were met with resistance from many. Others expressed relief that a critical but largely ignored part of Canadian history was to finally be discussed. Many more began hesitantly confronting a past they had never been taught. Mr. Floyd's death generated a level of sustained public engagement and discourse that required those heading government institutions to take appropriate steps in response.

Narratives on Canadian history have minimized the reality of how institutionalized enslavement, exclusion and discriminatory policies targeted Black populations for centuries. Myths surrounding the Underground Railroad have positioned Canada as having been a safe haven for approximately 30,000 to 40,000 escaped African American freedom seekers in the last decades of enslavement in the US, yet those who crossed the border found themselves living in circumstances not much better than what they left behind. These myths are the bedrock of Canada's national identity and remain at the forefront of a shared national imagination, yet the police-involved deaths of Black Canadians such as Regis-Korchinski Paquet, Abdirahman Abdi and Anthony Aust have forced a dialogue on how Canada's two hundred year long practice of slavery continues to shape the lives of Black Canadian communities today.

Black enslavement via European trade importation from Africa and the Caribbean was actively practiced in Canada during the periods of French and British colonialism. By the 1790s, the number of enslaved Black people in Canada was up to 3000 people.

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[1] "Anti-Black racism." *Black Health Alliance*, Blackhealthalliance.ca/home/antiBlack-racism.

Estimates include a range of 1,200 to 2,000 in the Maritimes (New Brunswick, Nova Scotia, and Prince Edward Island), about 300 in Lower Canada (Quebec) and between 500 and 700 in Upper Canada (Ontario)[2]. It is important to understand that enslavement was much about advancing the economic individual and the colonialist collective wealth using free labour.

Slave owning in Canada was not elitist. People who enslaved Black persons, including men, women and children came from all walks of life such as government and military officials, disbanded soldiers, Loyalists, merchants, fur traders, tavern and hotel keepers, millers, tradesmen, bishops, priests, and nuns. In addition, the number of those enslaved by individuals ranged from five to at least 60. Buying and selling of those enslaved, including adults and their children regularly occurred using print advertising. This horror included forced reproduction of enslaved girls and women.

Canadian slavery differed in certain ways from American slavery. The Canadian climate did not allow plantations to exist, meaning large groups of slaves were not in demand. However, the treatment of those enslaved remained the same - trauma related to the loss of cultural identities, as well as physical, psychological, and sexual violence and death.

Case studies of injustice in Canadian history

Black Canadian veterans of the First and Second World Wars were not honoured for their sacrifices and heroism. Jeremiah Jones was a Black Canadian hero of the First World War who was never recognized for his heroic acts in the Battle of Vimy Ridge in 1917, due to racism. The honourable Senator Calvin Woodrow Ruck was able to convince the Canadian government to honour Jeremiah Jones by the year 2010, 60 years following his death. These wars that shaped the future of Canadian society are often regarded as the White man's wars. Black Canadian Veterans fought bravely because of the love for their country and the importance of securing a future for their children. However, they were received with rejection, oppression and racism when returning home.

Elizabeth Watson was a free Black Woman born in Boston but sold as a slave in Halifax, Nova Scotia. After suffering multiple assaults from master-shipwright Elias Marshall, she petitioned the Halifax Inferior Court of Common Pleas. Watson won her freedom on 23 March 1778. Thirty-one days later, she was seized by Halifax butcher William Proud, who claimed Watson was his runaway slave known as Phillis William. Proud brought in a witness, Samuel Laha, who swore he sold Elizabeth Watson to William Proud as slave under her given name "Phillis". The court ruled in William Proud's favour, and Elizabeth Watson's freedom was stripped away once again. The

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[2] Black Enslavement in Canada, The Canadian Encyclopedia, Updated by Fred Glover; Celine Cooper).

case of Elizabeth Watson is a sad reflection of how anti-BBlack racism was rooted in the Canadian justice system.

Consequences of Colonialism

As mentioned above, the formal ending of British colonialism and the enslavement system in Canada did not immediately result in a fair and just society. Indeed, the legacy of these systems persisted in formal exclusionary legislations, policies, and institutions. These are explored below.

Immigration and the Labour Market

The Chinese Immigration Act (1885) was the first Canadian legislation designed to exclude immigrants based on ethnic origin by imposing a head tax of up to $500 on Chinese persons seeking entry[3]. Measures became increasingly restrictive when amendments were made to the Immigration Act in 1906, which explicitly legislated exclusionary practices against certain groups based on their race and ethnicity. These amendments prohibited the landing of immigrants, "belonging to any race deemed unsuited to the climate or requirements of Canada, or of immigrants of any specified class, occupation, or character".

Following the abolition of slavery 1834, Canadian policymakers legislated immigration policies intended to prevent "undesirable" Black populations from entering Canada. An order-in-council was drafted in 1911 to prohibit "any immigrant of the Negro race" from entering. A restrictive immigration approach was implemented in response to an influx of escaped freedom seekers crossing into Canada from the United States during the early 20th century. Prime Minister Sir Wilfred Laurier's government used the pretext of their supposed **climatic unsuitability** to pass an Order-in-Council banning all "negro" immigration.

These restrictive immigration policies were revised in the mid 1950s to address the labour market shortages that followed the post-war economic boom and led to the creation of deeply exploitative programs like the Carribbean Domestic Scheme and the Carribbean Seasonal Agricultural Workers. The research of Makeda Silvera documents the exploitation of Black women, who worked long hours, were under paid, and sexually assaulted. These programs provided a pathway into the Canadian workforce for Black Carribbean workers. However, they reproduced many of the historical economic, political and social subordination practices targeted at Black men and women. Since their ability to live and work within the country remained in the hands of their employers, Black Carribean workers were vulnerable to abuse and exploitation[4].

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[3] McRae, Matthew. "The Chinese Head Tax and the Chinese Exclusion Act." CMHR, humanrights.ca/story/the-chinese-head-tax-and-the-chinese-exclusion-act#:%7E:text=In%201885%2C%20immediately%20after%20construction,%2450%2C%20called%20a%20head%20tax.
[4] https://www.canada.ca/en/parks-canada/news/2020/07/west-indian-domestic-scheme-19551967.html

Education Policy

Although Ontario, in the early 1840s until 1965, and Nova Scotia, from 1865 until 1983,[5] were the only provinces that legislated the segregation of Black students, several other jurisdictions also engaged in the practice. Importantly, the 1850 Common Schooling Act created the conditions for racial segregation by allowing White parents to create separate schools for Black children. Segregated schools were created in response to an influx of African American migrants and in many cases, electoral boundaries were redrawn to ensure Black students would not be educated with White children. Importantly, they were based on the belief that Black children were subhuman and would contaminate White schools and children. Nearly all the segregated Black schools were under-resourced, and students were taught in subpar conditions. In the rare event that a Black child was allowed into a common school, they were either kept isolated within the classroom or made to sit on a separate bench. Teachers were threatened and warned that speaking out in favour of integration may lead to their termination. It was only six years after the 1977 Canadian Human Rights Act was passed that Canada's last segregated school was finally closed. The last racially segregated school in Ontario closed in 1965 and, in Nova Scotia, in 1983. In addition, medical schools in Canada excluded Black Canadians from enrolling up until the 1960s.

The consequences of these discriminatory policies are still felt today. Changes to Ontario's *Education Act* made in 2000 legislated a zero-tolerance approach to school discipline where students could face expulsion or suspension if charged with a serious infraction. This policy disproportionately impacted Black students who reported receiving disciplinary measures for minor infractions. Policymakers were heavily criticized for implementing measures with known contributing factors to social exclusion, unemployment, and involvement in crime. The term "school-to-prison" pipeline is used to describe the correlation between the use of punitive disciplinary measures and the subsequent incarceration of Black youth.

Evidence suggests that the school-to-prison pipeline begins as young as preschool and that anti-Black racism is present in the entire continuum of education[6]. This form of oppression is a process through which Black students are pushed out of schools by criminalizing children and teens. It is carried out by disciplinary policies and practices that place Black students into direct contact with law enforcement to be eventually placed into juvenile and criminal justice systems.[7]

Hostile environments in higher education (including hyper-surveillance, such as being stopped or detained by on-campus police, verbal and physical abuse, discrimination and low expectations from professors and administrators, etc.) serve to push Black

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[5] https://www.thecanadianencyclopedia.ca/en/article/racial-segregation-of-Black-students-in-canadian-schools
[6] Toronto Star: Preschool to prison pipeline Black kids face harsh punishment as young as three
[7] School to prison pipeline

students out of education. In addition, research shows that the persistent use of academic streaming (the process of dividing students into differentiated groups based on their perceived academic ability and/or prior achievement) disproportionally impacts Black students by pushing them into non-academic streams[8].

Housing Discrimination

Discriminatory housing practices remained legal until the 1960s. Prior to then, Black people were either left landless or were forced to settle in poorer quality areas, unlike White settlers. These practices progressed over time into residential segregation. Moreover, policies were also designed to prevent Black communities from living and owning property in certain districts, a practice that is reflected in continued housing discrimination faced by Black people.

Over the decades, many thriving Black-Canadian neighbourhoods were destroyed under the guise of 'urban renewal' including Africville, Nova Scotia and Hogan's Alley in Vancouver. Africville was a close-knit Black Nova Scotian community that was razed in 1964 following a City Council vote and Hogan's Alley was a poor multi-ethnic neighbourhood that was a result of housing discrimination. Neighbourhoods like Hogan's Alley were the result of limited housing options available to Black Canadians who were routinely turned away when seeking rental accommodations. Over time, this systemic discrimination has resulted in the heavy concentration of Black residents in some neighbourhoods in major urban centres in Canada[9]. Additionally, many Black and Indigenous communities in Canada face environmental racism, which refers to the practice of disproportionately placing environmental hazards — such as industrial sites or landfills — near racialized communities.

> **Present Day Impacts of Housing Discrimination**
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> Following the COVID-19 outbreak in March 2020, infection and death rates have been disproportionately higher in communities with a greater proportion of Black residents. This may be due to socio-economic and geographic factors such as living in overcrowded housing, lower incomes and being concentrated in denser urban areas.

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[8] How to End Streaming in Ontario Schools - Ontario 360 (on360.ca)
[9] https://www150.statcan.gc.ca/n1/pub/89-657-x/89-657-x2019002-eng.htm

Holistic Examination of Black Canadian History

The lives of Black Canadians have undeniably been shaped over centuries by discriminatory practices designed to marginalize and disadvantage their communities. However, this history should be noted alongside a recognition of the advancements made by Black Canadians such as Viola Desmond, Mary Ann Shadd, and Rosemary Brown. Desmond's refusal to leave the Whites-only section of a Nova Scotia theater sparked Canada's civil rights movement; Shadd was Canada's first Black women newspaper publisher; and Brown was the first Black woman (and second woman) to run for leadership of a federal political party. Narratives on the struggle of Black Canadians should be balanced with narratives on the community's courageous and rich history. Many civil and human right advancements influenced by Black Canadians changed the course of Canadian law and are now embedded into the Canadian Constitution through the Charter of Rights and Freedoms.

The Canadian Charter of Rights and Freedoms and Equal Opportunity Policies

Past policies and practices have shaped present-day assumptions, perceptions, attitudes, and practices at both the interpersonal and systemic levels regarding who is deserving of full and equal participation in Canadian society. The need to address the associated policies and practices that have placed Black populations in precarious positions is recognized within Canadian codes and legislations, such as the Canadian Charter of Rights and Freedoms and the 1995 Employment Equity Act.

The Charter of Rights and Freedoms was signed into law in 1982 and guarantees constitutional protection for individual civil rights and freedoms. Additionally, the Charter includes constitutional protection for any equal opportunity policy or programs that, "has as its object the amelioration of conditions of disadvantaged individuals or groups, including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability." This language was included to address concerns that judicial interpretations of the Equality Rights section may be used to render affirmative actions programs unconstitutional[10]. In essence, the Charter acknowledges that disadvantaged groups require **targeted** supports for there to be equality and that these targeted supports must be constitutionally protected.

In line with the Charter, the Employment Equity Act, established in 1986 and revised in 1995 demands that working conditions are free of barriers, corrects the conditions of disadvantage in employment and promotes the principle that employment equity requires special measures and the accommodation of differences for the four designated groups in Canada. The Employment Equity Act identifies and defines the designated groups as: Women, Aboriginal peoples, persons with disabilities and members of visible minorities. The EEA was an attempt to demonstrate the historical evolution of the inequality in Canada and one of the many efforts used to address inequalities faced by racialized groups. However, many concerns have been raised to change theterm "visible minorities". In 2017, the United Nations Committee on the Elimination of Racial Discrimination (CERD) reiterated "its concern about the continued use of the term 'visible minority' in the State party [Canada] to describe minority groups, as it renders invisible the differences in the lived experiences of diverse communities." The EEA is currently under review.

Demographic and Socio-economic Trends

"The Black population has contributed to Canada's heritage since the arrival of Mathieu Da Costa (a navigator and interpreter for Pierre Du Gua de Mons and Samuel de Champlain), whose presence in Canada dates back to the early 1600s. Black people in

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[10] https://cws.journals.yorku.ca/index.php/cws/article/viewFile/12800/11883

Canada have diverse backgrounds and experiences – while some can trace their roots in Canada for many generations, others have immigrated in recent decades. They have contributed in many ways to the growth, diversity, and development of the country".

The trends identified below were originally published in Statistics Canada's 2019 report, "Diversity of the Black population in Canada: An overview". This portrait of Canada's Black population is based mainly on 2016 Census data and is not meant to be exhaustive. We have also incorporated available information from the 2021 Census data. To date, the difference in the trends and statistics do not appear to be significant. The 2021 Census data is meant to be used to present new information and support the 2016 Census data together to provide reliable statistics for this document.

Trend #1: Size, ethnicity, and native countries of the Black Population in Canada

The 2021 census showed that there were approximately 1.54 million Black people living in Canada, representing 4.3% of the Canadian population. Of the 1.54 million Black people in Canada, 50.9% were immigrants, 40.9% were born in Canada and 7% were non-permanent residents. The ethnic origins of Canada's Black population are very diverse.

In 2016, over 200 ethnic or cultural origins were reported, and respondents often reported multiple origins, particularly among third-generation Black Canadians.

In addition, the regions of origin of immigration have changed considerably over time.

Figure 1

REGION OF BIRTH OF BLACK CANADIANS BY PERIOD OF IMMIGRATION, CANADA, 2016
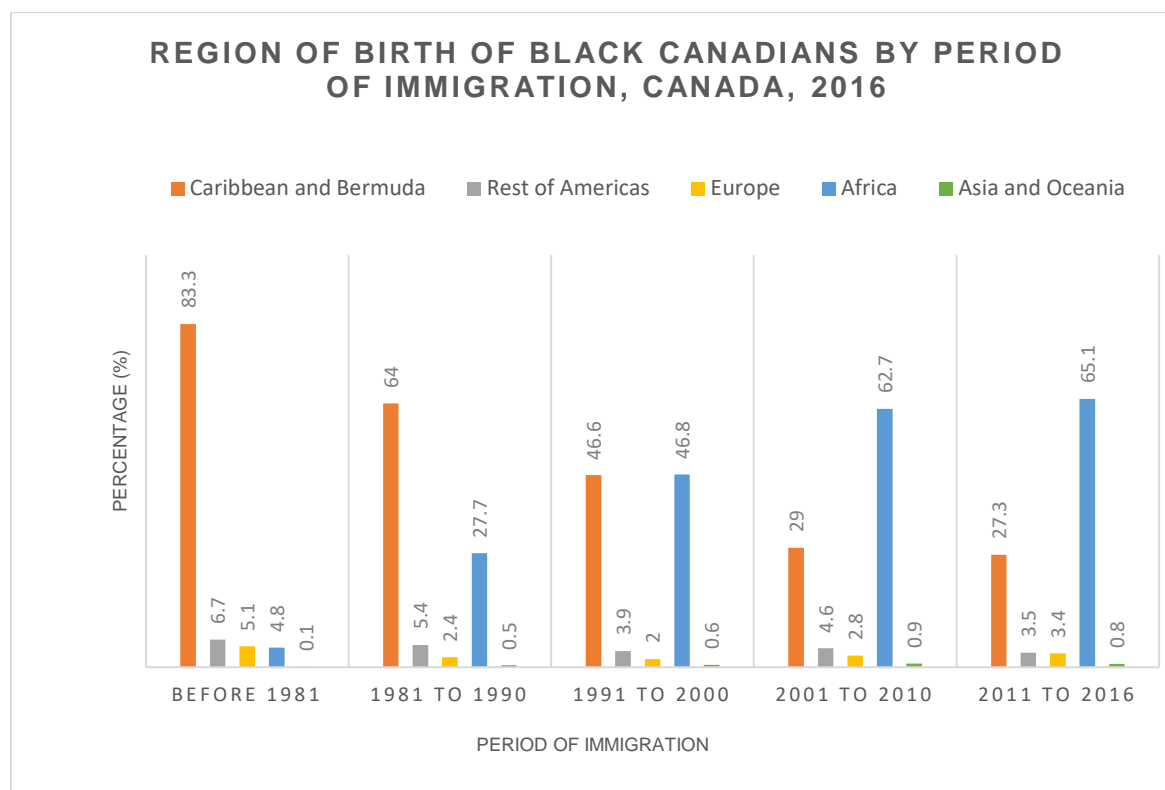
Source: *Stastics Canada, Census of Population 2016*

Figure 1 indicates the region of birth of Black Canadians by period of immigration, starting with all immigration prior to 1981 and finishing with the period from 2011 to 2016. The trend shows that people of African descent immigrated to Canada at the highest rates from the Caribbean and Bermuda before 1981 (83.3%), yet this number steadily delined up until 2016 (27.3%). However, there was a growth in immigrants from Africa, climbing from 4.8% before 1981, up to 65.1% in 2016.

Trend #2: Gateways to immigration of the Black Population to Canada

In the late 1960s, Canada's immigration policy changed significantly. The discriminatory policy based on race or national origins was removed and the first point-based system focusing on criteria such as occupational skills, education and knowledge of official languages was introduced to select economic immigrants. Among those who still lived in Canada in 2016, the majority of the Black immigrants who landed in the 1980s and 1990s were sponsored by their family already living in the country.

Women outnumbered men among those who were admitted in these two decennials. Most came from Jamaica and Haiti. By contrast, the largest share (40.3%) of Black newcomers from 2011 to 2016 were admitted under the economic program. About three in ten Black newcomers were refugees.

Top countries of birth of economic newcomers were Nigeria, Haiti, Cameroon, Côte d'Ivoire, and Jamaica. Top countries of birth of new refugees were the Democratic Republic of the Congo, Eritrea, Haiti, Somalia, and Ethiopia. About 44,285 Black people were non-permanent residents in Canada in 2016. They were living temporarily in Canada on a work or study permit or as refugee claimants (asylum seekers)

Trend #3: Ontario has the largest Black Population in Canada

In 2021, Ontario was home to close to half (49.6%) of the total Black population in Canada followed by Quebec, the Prairie provinces, and British Columbia.

Region	Number	Percentage
Ontario	768 740	49.66
Quebec	422 405	27.29
Nova Scotia	28 220	1.82
New Brunswick	12 155	0.79
Manitoba	46 485	3.00
Saskatchewan	22 575	1.46
Alberta	177 945	11.55
British Columbia	61 755	3.99
Newfoundland and Labrador	3 590	0.23
Prince Edward Island	1 815	0.11
Yukon	560	0.04
Northwest Territories	1 060	0.08
Nunavut	565	0.04
Total	**1 547 865**	**100**

Trend #4: The majority of Canada's Black population live in urban areas

Ninety-four percent of Black people live in census metropolitan areas (CMA). Toronto is home to 36.9% of Canada's Black population, the largest representation in the country. Black peoples represented 7.5% of Toronto's total population, the highest proportion among census metropolitan areas. Montréal and Ottawa-Gatineau had the second and third highest proportions.

CMA	Percentage of Black Population
Toronto	7.5
Montreal	6.8
Ottawa-Gatineau	6.0
Oshawa	5.7
Edmonton	4.5
Calgary	3.9
Halifax	3.8

Trend #5 Canada's Black population is growing because of recent immigration patterns, shows slightly more women than men and is young

As indicated before, the Black population in Canada account for 4.1% of the total population and data trends indicate the probability of continued growth and may represent approximately 5% of the population by 2036. Like the total Canadian population, there were slightly more Black women (51.28%) than Black men in 2021. The median age of the Black population was 29.6 years while it was 40.7 years for the total population.

Trend #6: A higher percentage of the Black population speaks French at home compared to the rest of the Canadian population

The Black population is more likely to speak a language other than English or French at home (26.6% - when all categories are taken into consideration) than the total population (24.7%). Creole languages, Somali, Amharic, and Niger-Congo languages were the other top mother tongues most frequently reported. In many cases, the Black population also speaks French primarily at home, in addition to other languages on a regular basis. Both the Black population and the total population show similar percentages for those who speak English at home – around 58%.

Languages Spoken at Home	Black Population		Total population	
	Number	Percent	Number	Percent
English	911,525	58.9	21,226,110	58.4
French	335,080	21.6	7,546,925	20.8
Other	411,680	26.6	8,968,265	24.7

Trend #7: Educational attainment tends to decrease across generations

In January 2021, Black Canadians in the core-aged group of 25- to 54-year-olds were more likely to hold a bachelor's degree or higher (42.8%) than Canadians in the same age group who were not a visible minority (33.6%). However, Black Canadians with a university degree had a lower employment rate (86.1%) than their non-visible minority counterparts (91.1%). On the other hand, Canadian-born Black women had levels of post-secondary education similar to the Canadian average for women but were less likely to hold a university degree.

In general, data indicates that in 2016, 29.4% of first-generation Black immigrants had a university degree, falling to 28.4% for the second generation and 13.3% for the third or higher generation. The diminishing returns in educational status of Black Canadians across generations is also shown with respect to the attainment of a high school diploma. In 2016, data indicated that the percentage of Black Canadians without a high school diploma and born in Canada with two Canadian-born parents was 16.2% compared to 10.7% for first generation Black immigrants, and the Canadian average of 9.8%.

Trend #8 Labour Market Outcomes for Black Canadians tend to be less favourable than the Canadian Average

In 2021, Canadian-born Black men, regardless of educational attainment, had higher unemployment rates than the Canadian average. Black Canadians are the only racialized group to have a Canadian-born population with a lower employment rate than established immigrants (in Canada for more than 10 years) and the Canadian average. According to the 2021 Census by Statistics Canada, the employment rate of Black men aged 25 to 54 was 83.1%, compared with 86.4% for other men. The discrepancy is even sharper with respect to immigrant Black men.

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In the 2021 Statistics Canada report, the employment rate for Black women in Canada was 67.1% as compared to 66.1% for other Canadian women, excluding Indigenous women. However, Black women were 33.8% of those employed in the health care or social assistance field. While, on average the income gaps are narrower between Black Canadian women, Black immigrant women and other Canadian women, Black women's

earnings are less regardless of level of education. According to national demographic data, Black women are uniquely situated within Canada[11]:

- Many studies show a prevalence of lone parenthood among Black women in Canada (Thomas 2001; Mata 2011; Livingstone and Weinfeld 2015), and this family situation is negatively associated with their socioeconomic situation;
- Among Black immigrant women aged 25 to 59 in 2016, about three in ten were lone parents;
- One-third of second-generation Black women have a university degree;
- Immigrant women from African countries have the lowest employment rates in Canada;
- One-third of Black women work in the health care and social assistance sectors.

Trend #9 Attitudinal Anti-Black Racism

A relatively common myth in Canada is that anti-Black racism and discrimination are not as bad as in the US. Data does not confirm that. According to the 2019 General Social Survey (GSS) on Canadians' Safety, nearly half (46%) of Black people aged 15 years and older reported experiencing at least one form of discrimination in the past 5 years, compared to 16% of the non-Indigenous, non-visible minority population. This proportion has nearly doubled since 2014. Of all Black people, four in ten (41%) experienced discrimination based on their race or skin colour, about 15 times higher than the proportion among the non-Indigenous, non-visible minority population (3%). Slightly more Black women (49%) than Black men (42%) had experienced discrimination or unfair treatment in the past five years. This contrasts to a significantly lower numbers reported among those who were neither Indigenous nor visible minorities.

In addition, experiences of discrimination were much more common among Canadian-born Black people (65%[E]) than among Black immigrants (36%). Data from the GSS show that a considerably higher proportion of Black people experienced discrimination in 2019 than in 2014 (46% versus 28%). When intersectionality is taken into consideration, the data indicates that other marginalized identities can amplify experiences of discrimination. For example, the data shows that seven in ten (70%) Black people who had experienced discrimination in the past five years indicated that they had been discriminated against for more than one reason (including, religion, ethnicity or culture, sex, gender identity or expression, language and/or physical or mental disability). This contrasts with 45% of non-Indigenous and non-visible minorities who reported being discriminated against. Experiences of discrimination among the Black and Indigenous populations in Canada, 2019 (statcan.gc.ca)

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[11] Bullets taken from the following study:
https://hive.utsc.utoronto.ca/public/principal/Changes%20in%20the%20socioeconomic%20situation.pdf

Anti-Black racism and discrimination data on police reported hate crimes also show a disturbing trend. Statistics Canada released a report on this in 2022. In the first year of the COVID-19 pandemic, police reported 2,669 hate crimes in Canada, which is an increase of 37% since 2019. In 2020, police-reported hate crimes targeting race or ethnicity nearly doubled (+80%) compared to 2019. This trend accounts for the largest type of increase in hate crimes nationally.

While hate crimes rose against the East Asian, Southeast Asian, and Indigenous populations, the largest number of hate crimes occurred against the Black population. However, the highest increase in hate crimes overall occurred against East Asian, Southeast Asian and Indigenous populations. The data also show that most provinces and the two territories reported increases in hate crimes. And, while most police-reported hate crimes in Canada occurred in large urban centres, rates increased at a similar pace in smaller cities, small towns, or rural areas (+35%). However, the motivation (race, ethnicity, religion, sexual orientation, sex, other) for this increase was not indicated in the Statistics Canada report. [Police-reported hate crime in Canada, 2020 (statcan.gc.ca)](statcan.gc.ca)

The Pandemic and its Effect on Black Canadians' Livelihoods

The pandemic has had long lasting effects on the lives of Black Canadians as this vulnerable community suffered through unfortunate conditions. In the three months leading to January 2021, the unemployment rate among Black Canadians (13.1%) was about 70% higher than that among non-visible minority Canadians (7.7%).

The effects of the pandemic made it particularly hard for Black youth to find or return to work. In fact, almost one-third of the labour force of Black Canadians aged 15-24 (30.6%) was unemployed in January 2021, which is almost twice the rate of non-visible minority youth (15.6%). In addition, Black Canadians (33.2%) were almost twice as likely as non-visible minority Canadians (16.6%) to be living in a household reporting that they had been facing financial hardship over the last four weeks.

Black Canadian mothers of younger children struggled with returning to the labour force during the pandemic. According to 2021 Statistics Canada data, just over 75% of Black mothers (aged 25-54 years old) with a child younger than 6 (75.9%) were active in the labour market in January 2021, compared with four-fifths (81.1%) of non-visible minority mothers. This was only observed in mothers of young children.[12]

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[12] The statistics from this section come from Statistics Canada: The Daily — Study: A labour market snapshot of Black Canadians during the pandemic (statcan.gc.ca)

Key Concepts to Understand in Applying the Black-Centric Lens in Policies, Programs and Services

Employment and Social Development Canada and many departments, academic institutions and other sectors in Canada are conducting research and engaging in dialogue with many Canadians to better understand terminologies that are important to deepen our collective understanding about modern manifestations of racism. These efforts include the re-examination of the term "visible minorities", race, racialization, and racialized, systemic racism, implicit or unconscious bias, microaggression, equity and equality, white privilege, intersectionality and allyship.

We want to recognize the positive influence and scholarship that Black Feminists such as Audre Lourde, Kimberlé Crenshaw, bell hooks and Dr Rachel Zellers have had on the Diversity and Inclusion space and acknowledge how their contributions advance the equality of all people.

The application of a Black-Centric Lens requires critical self-reflection and a willingness to recognize that we all carry assumptions/implicit biases shaped by our lived experiences. In addition, identifying and acknowledging the "systemic" or "institutional" aspect is also a main factor that calls for the application of this lens. Therefore, it is crucial for employees to carefully read the introduction and history sections in their entirety.

What is Race?

Race is a social contruct that was historically used to establish a false classication of superiority and inferiority of peoples based on such characteristics as skin colour and ethnicity. Historically, race was used to justify the enslavement system in Canada and those who were categorized as "non-White" were subject to some of the greatest atrocities in human history. Racism produced race, not the other way around. According to Barbara Fields, racism should not be viewed as an attitude, rather it should be viewed as an action performed based on a double standard. In Canada, human rights legislations and codes identify race as a prohibative grounds for discrimination and the social construction of race remains a potent force in society. In Canada, the Chinese Head Tax is an example of the strategic use of racism. Chinese people wanting to enter Canada were charged a fee. This was to discourage Chinese immigration to Canada, despite their important role in the completion of the Canadian Pacific Railway. What does Racialization and Racialized Mean?

Racialization is the process through which a group of people come to be socially constructed as a race. Characteristics that are commonly used to racialize a group of people include ethnicity, place of origin, belief and customs, clothing, ethnicity, and accent.

Racialized persons and/or groups can have racial meanings attributed to them in ways that negatively impact their social, political, and economic life. This includes but is not necessarily limited to people classified as "visible minorities" under the Canadian census and may include people impacted by antisemitism and Islamophobia.

What's the Difference? Systemic Racism vs. Implicit or Unconscious Bias

Understanding the difference between systemic racism and implicit (or unconcious) bias is critical. Systemic racism consists of policies, directives, practices, or procedures that exclude, displace, or marginalize racialized groups by creating barriers preventing access to resources. Institutional biases in organizational culture, policies, directives, practices, and procedures may appear neutral but have the effect of privileging some groups and disadvantaging others. Systemic racism is defined by persistent structural practices that economically, culturally, and socially disadvantage historically underrepresented populations.

On the other hand, implicit or unconscious bias are internalized belief patterns shaped by assumptions and practices rooted in prejudiced social norms. These biases arise out of our history. They usually operate outside of a person's awareness and can be in direct contradiction to their espoused beliefs and values. Implicit (or unconscious) biases may manifest themselves as micro-aggressions, which are defined as the everyday interactions that subtly communicate a bias towards marginalized populations in any sector or community. Importantly, implicit biases do not just rest in our head; they inform our decisions and actions. Even without intent, implicit biases cause harm.

Microaggression

A microaggression is a subtle behavior – verbal or non-verbal, conscious, or unconscious – directed at a member of a marginalized group that has a derogatory and harmful effect. Chester Pierce, a psychiatrist at Harvard University, first introduced the term microaggression in the 1970s. While this definition distinguishes between implicit and explicit forms of discrimination, and more particularly racism, it is important to understand that micro-aggressions have significant adverse effects, cumulative, chain-linked, and long-term impacts on individuals and communities. Examples of microaggressions include:

- "Where are *really* you from?";
- "Where were you born?";
- "You speak good English.";
- A non-black person asking a Canadian of African descent to touch their hair;
- Asking a Black person: "Why do you have to be so loud / animated? Just calm down.";
- A Racialized person mistaken for a service worker;
- Being ignored at a store counter as attention is given to the White customer behind you.

It is important to address microaggressions because they occur daily and are the most common form of Anti-Black racism. People who engage in microaggressions may mean no harm toward the person or group being targeted. They may not even realize that they are making a microaggressive comment or action. Regardless, microaggressions can be very hurtful to the people who experience them.

Intersectionality

Canada's Black population represents a wide array of lived experiences shaped by diverse backgrounds and identities. Some Black communities can trace their roots back for many generations while others are recent immigrants or second-generation Canadians. In addition, Canada's Black population is diverse in ethnicity and country of origin and, like other populations, is demographically diverse. As a result, the socio-economic outcomes and barriers faced by Black Canadians vary and are likely to be overshadowed by the presence of multiple marginalized identities.

The term "intersectionality" was first coined by African American legal scholar Kimberlé Crenshaw but arises out of a much longer Black feminist tradition. For example, the Cohambee River Collective Statement, drafted in 1977, states the following:

"The most general statement of our politics at the present time would be that we are actively committed to struggling against racial, sexual, heterosexual, and class oppression, and see as our particular task the development of **integrated analysis** and practice based upon the fact that the major **systems of oppression are interlocking**."

Intersectionality seeks to broaden the scope of existing feminist analysis and explain that race intersects with gender to produce specific barriers for Black women and today, many other groups of people. Intersectionality posits that racism, sexism and heterosexism are interlocking systems of discrimination that shape the lives of individuals when these systems of discrimination intersect. Analysis focusing on a single vector of discrimination fails to consider how individuals living with intersecting identities face distinct barriers from others within their community. In other words, intersectionality is used to explain how individuals are at once shaped by multiple identities including race, class, gender identity, and sexual orientation.

White Privilege

Many of our privileges are unearned and they are evident in many forms that contribute to one's quality of life. Unearned privileges that allow some to escape discrimination and disadvantage are often fueled by historically driven preconceived notions of who is, or which groups are deserving of positive treatment. Skin colour has been and continues to be a defining characteristic of privilege. For those who fall into the category of white, many privileges that are experienced have arguably been inherited by a historic system of white supremacy or superiority even if they have not chosen to intentionally benefit from it. Within a system such as White Supremacy which values whiteness above all, for those who do not fall into the 'valuable' white category proximity to whiteness affords certain privileges above those who exist further away from whiteness. As such people are further categorized and marginalized according to the colour and shade of their skin further dividing communities according to a racist colonial perspective.

American scholar and activist, Peggy McIntosh defines white privilege as "[t]he unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed upon people solely because they are white. Generally white people who experience such privilege do so without being conscious of it."[13]

In Canada, the CARED glossary defines white privilege in a similar way and more precisely white skin privilege, which "Refers to the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it."

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[13] Peggy McIntosh. "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies," qtd. in Racial Equity Resource Guide

Equality and Equity – What do they mean and what is the difference?

The distinctions made between equality and equity can be challenging and in part, because they are related in many ways. Both have been examined in depth, especially within legal human rights contexts. Equality is defined simply as treating all peoples the same regardless of such ascriptive criteria as race, ethnicity, sex, gender identity or expression, disability, religion, and/or age.

Equity brings a more nuanced and realistic perspective to a sole focus on equality. Equity means treating people and communities according to their circumstances that have been and continue to be out of their control and that cause persistent harm. Research suggests that in order to better advance inclusion at all levels in a society, equality should be thought of as an aspiration toward equality of healthy outcomes for all and equity as a means to attaining that end.

Ally

The term ally is increasingly being used to support individuals and populations facing persistent prejudice, discrimination, and harm. CARED defines an ally as "[a] member of a different group who works to end a form of discrimination for a particular individual or designated group". For example, a more privileged group or individual may work to end a form of oppression that gives him/her/them privileges; this could be men who work to end sexism or White individuals who engage in anti-racist work.

An ally takes on the struggle for achieving equity and equality of outcomes for marginalized individuals and populations as part of their responsibility and citizenship, understands their various earned and unearned privileges, stands up for others even if it may be difficult for them, and recognizes their own challenges versus those of others and puts them in context.

Common concerns- What We Heard from Black-led/serving Organizations across the Country

ESDC's GBA Plus Center of Expertise led a series of engagement sessions with Black-led/serving organizations between January 2021 and June 2021. 60 organizations participated in the sessions, representing French and English-speaking Black communities across Canada. These organizations represent the diversity of the Black Canadian population and the input provided by participants reflected several common concerns.

Some of the organizations represent Canadians by geographic origin (North and Sub-Saharan Africa, the Caribbean, North and South America, etc.), others represent specific segments of marginalized Black Canadians (youth, seniors, women, people with disabilities, etc.), while others represent specific issues or groups of interest (entrepreneurs, access to employment, immigration, history and heritage, technology, official languages, etc.).

Many of the Black organizations expressed a strong desire to build capacity in, among other things, entrepreneurship, innovation, democratic engagement, knowledge mobilization, communications infrastructure, and to do so in a fundamental and sustainable manner.

1. **Lack of trust in government institutions** has deterred Black populations from accessing supports for which they are eligible. Additionally, community organizations have cited unsuccessful outreach efforts as a reason for low-take-up. Both factors have contributed to individuals opting to seek support from their communities rather than seeking access to government resources.

2. **Addressing barriers to employment and labour market integration** are critical for Black communities facing longstanding structural issues preventing their successful transition into the workforce. In addition, Black Canadians have been drastically impacted by barriers to access education and the retention process of many organizations.

3. **Government funding requirements limit the positive impact** community organizations can have on individuals accessing services. Often, government involvement is not sought because accepting funding may lead to a loss of independence and ability to exercise a legitimate advocacy role.

4. **Funding application processes lack transparency** and the funding provided is generally short term and lacks an equitable distribution system for medium and/or small sized organizations.

5. **The accessibility of applications** is a recurrent concern from several groups within the diverse Black Canadian population. It has been raised that the software required to submit applications is difficult to navigate, with some organizations having no prior experience with the software used.

6. **Targeted policies that consider intersecting identities** are needed to better understand the experiences of living with various potentially confounding identities such as: **sex**, **disability or diverse abilities, various gender identities, migrant status, and citizenship.** For instance, Black women, who live with disproportionate rates of poverty and precarity, bear the disproportionate burden of childcare and caregiving within their communities. Community

members have also indicated that any federal childcare plan must recognize that **Black children are more likely to face child welfare risks.**

7. **Desire for a Stronger Voice** to better understand and inform policy and program priorities that affect them. Many feel that their views are not represented in the Department's many external roundtables and advisory groups. Community organizations have also indicated the need for ongoing engagement throughout policy development stages as a way of ensuring their needs, concerns and suggestions are effectively represented. Additionally, addressing the lack of Black Canadians within the ranks of senior management in the government has been cited as a critical first step in efforts to include diverse representation in decision-making spaces.

8. **Unique circumstances of Black Canadians in the regions** requires a tailored approach when addressing issues specific to their communities. For example, the geographic situation in the Territories presents unique challenges for the Black population in their efforts to access government program and services. Similarly, Black Nova Scotians have historically experienced housing discrimination and forced relocation, and this must be considered when developing policies targeting their communities.

Key Considerations when applying a Black-Centric Lens

The following considerations include key questions to guide the application of a Black-Centric Lens to help employees identify how to effectively address the needs of Black Canadians.

Key Consideration #1: Identifying the needs of the community

Identifying what the community needs is an important first step in conducting a strong analysis with a Black-Centric Lens. Challenge your own assumptions and look to those with lived experience to inform your decision-making process. Black Canadians are not homogeneous, therefore having a clear understanding of the variety of intersecting identity factors of individuals in Black communities will inform government employees on how the policy, program or service should be designed and/or delivered. Understanding the needs and concerns of the community will ensure that services are more inclusive and beneficial to those who need them by reducing the risk of potential barriers that could limit their access for certain individuals.

The best way to start identifying the needs of the community is by asking key questions at the early planning stage:

- What are your assumptions about this community? How might your assumptions impact delivery?
- Has the community asked for this type of support/service/opportunity?
- What is the purpose of the program, policy, or service?
- Which individuals and/or communities will benefit from the program, policy, or service?
- Will certain factors of identity result in different impacts or limit the benefits for certain individuals?
- Has the community been consulted to validate the proposed approach and priorities?
- Has the community's feedback been integrated in the program's design to improve the ability to address community needs? i.e., lived experiences, unique history and main concerns raised.
- Have we consulted all available disaggregated data to inform the program, policy, or service's design?
- What are the data gaps? Which type of data is not available?
- Will the program, policy or service be equally accessible given various factors including the cultural/ethnic origins, disabilities, geographical location of these communities?
- Have we done a scan to identify which voices are not being meaningfully reflected in our approach?

Key Consideration #2: Building the right team

Hiring managers should ensure that diverse and expert perspectives are represented during the policy development stage. While traditional hiring and promotion practices have not valued the lived experiences of diverse employees, this is now being recognized as an important and impactful part of better informing all inclusive and impactful policies, programs, and services. Knowledge and perspectives stemming from professional experiences relating to Black Canadians can provide critical insight and shape outcomes.

Questions to be asked:

- Who's working on the file?
- Do the employees working on the file have the necessary professional or lived experience to effectively lead and/or contribute to the success of the initiative?
- Do they have subject matter expertise of the diverse Black population in Canada?
- Do they have any lived experience that may give them additional insight?
- Have we considered establishing recruitment partnerships with community-based organizations?

Note that it is important that hiring managers benefit from additional guidance on how to respectfully inquire about the lived experiences of potential candidates and to prevent Tokenism practices.

Key consideration #3: Understanding the historical context

Situating the initiative within its historical context will help employees identify potential barriers that may prevent a policy from achieving its intended outcome. By identifying linkages between the past and present, employees will gain additional insight regarding the nature of the issue and how best to serve Black Canadians. For example, employees working on labour market related issues should be aware that despite having higher labour market participation rates over the years than their non-racialized counterparts, people who identify as Black continue to have higher unemployment rates and bigger wage gaps than the average for all racialized workers.

Questions to be asked:

- Do we have the required understanding of the historical context and its present-day impact?
- Have we identified gaps in our knowledge and how to address them?
- How does Canada's historical treatment of Black Canadians shape the way the Federal Government interacts with the community today?

- How does this understanding inform the way ESDC engages with the Black community?

Key consideration #4: Effective use and collection of data

When gathering qualitative and quantitative data and information, it is important to recognize and challenge unconscious biases that influence the type, scope, and source of the data collected and consulted. Additionally, establishing a data collection strategy is critical for refining, developing, and modifying policies to better support the target population. The collection of disaggregated data and qualitative data should also be a priority to better consider the specific lived experiences of individuals with intersecting identities. However, having plenty of disaggregate data on its own is not valuable unless you know what to do with it. We must understand the equitable use and collection of the data for it to be truly valuable.

Questions to be asked:

- What data and research are we considering when developing the initiative?
- Have we established a data collection strategy that considers intersectionality?
- What exactly are we measuring and how will we measure the impact?
- Have we included a qualitative data approach?
- When developing this strategy, did we consult with the communities that will be impacted?
- What do we know about our population?
- How is data collected in existing datasets and does it collect information related to racialized Black Canadians and immigrants?
- What is the data gap?
- Are our programs being inclusive to the public that we serve?

Key consideration #5: Establishing an effective engagement and outreach strategy

Community organizations serving Black Canadians have indicated that the Department's outreach efforts may contribute to the low take-up of supports. Employees should examine existing communications strategies to ensure that the targeted community has the information required to access services. If required, efforts should be made to examine alternate outreach strategies that are more likely to reach Black Canadians.

Question to be asked:

- Have we consulted with Black serving organizations when developing the outreach plan?
- Have community-based organizations been engaged in a meaningful way?
- Have we established ongoing engagement with the community?
- Has their input been considered in a meaningful way?
- Did the Department's support help achieve, curb, or prevent achieving the desired outcome?
- Are Black Canadians accessing the initiative as expected?
- In a scenario where Black led/serving organizations may not be widely available, have we considered a way of strengthening the ones currently existing to facilitate engagement and outreach?

Key consideration #6: Evaluating Impact of Policy, Program and Service Implementation

Community organizations have indicated that the approaches to assessing and evaluating policy, program, and service design outcomes are negatively impacting their ability to support their communities.

Questions to be asked:

- Do we have an assessment and evaluation plan when developing and implementing policies, programs, and services?
- Do we have a consultation plan to receive feedback from the communities in question?
- Do we have a plan to report back to the population on established outcomes and impact?
- Do we have a consultation plan that provides the opportunity for the Black community to take part in policy development, program and service implementation intended to support their community?
- Were we successful in building relationships with local Black-led/serving organizations by creating ongoing relationships? How frequently are we planning to conduct performance measurement analysis to support movement toward attaining intended outcomes and share the results with senior management?

- Have we or will we ensure that activities to better serve the Black population and communities are included in formal evaluations?

Role of ESDC's GBA Plus Center of Expertise

The GBA Plus Centre of Expertise is responsible for advising, collaborating, and supporting the Department in incorporating an intersectional perspective to the development of policies, programs, and initiatives in alignment with the Government of Canada's commitment to equality, equity, inclusion, and diversity.

The GBA Plus COE is available to help you should you require support in applying a Black-Centric Lens at any point in the policy cycle. Our analysts can guide you through the process of including gender considerations and/or provide tools to assist you in your analysis. You can contact the GBA Plus unit at **NC-GBA-ACS-GD or visit the** GBA Plus GCpedia website at: ESDC GBA CoE - GCpedia.

Additional Resources:

Recommended Readings

Employees seeking additional information are reccommended to pursue further reading on issues relating to Black Canadians.

North of the Colour Line – by Sarah-Jane Mathieu (English only)

Policing Black Lives – Robyn Maynard (English only)

The Skin We're In – by Desmond Cole (English only)

Until We Are Free: Reflections on Black Lives Matter in Canada - Rodney Diverlus; Sandy Hudson; and Syrus Marcus Ware (English only)

For more information on data bias and the 5 frameworks, see the work of Zoe Marks and Teddy Svoronos.

For more information on the nature of anti-Black racism, visit Barbara Field's work: https://www.versobooks.com/blogs/5281-slavery-race-and-ideology-in-the-united-states-of-america.Documentaries and Short Films

Remember Africville (English only) – (National Film Board of Canada)
This short film depicts Africville in Halifax, Nova Scotia. Former residents, their descendants and some of the decision makers speak out and, with the help of archival photographs and films, tell the story of that painful relocation.

Speakers for the Dead is a 49-minute documentary released in the year 2000 that captures the hidden history of Black Canadians. This film may be emotionally triggering or impactful for viewers. For example, it shows an incident in 1930 in Rural Ontario where a farmer buried the tombstones of a Black cemetery to make space for a potato patch. The film captures some of the hidden horrors Black Canadians lived through.

https://www.nfb.ca/film/speakers-for-the-dead/

Government of Canada Resources

- Tools, Training and Resources to Combat Racism & Discrimination in the Workplace: This CSPS tool kit provides tools, training and resources for managers and employees to help combat racism and discrimination in the workplace.
- Canada's Anti-Racism Strategy and the Federal Anti-Racism Secretariat: tools and resources available as we all continue to work to eliminate systemic racism in Canada.

Readings and reports

- [Centre for Gender, Diversity and Inclusion Statistics](#)
- [Immigration and Ethnocultural Diversity Data Hub](#)
- [Labour Market Snapshot of Black Canadians During the Pandemic](#)
- [Social Determinants of Health for Black Canadians](#)
- [Government of Canada's Anti-Racism Strategy](#)
- [Public Service Commission – Audit of Employment Equity Representation in Recruitment](#)
- [Treasury Board – Building a Diverse and Inclusive Public Service: Final Report of the Joint Union/Management Task Force on Diversity and Inclusion](#)
- [Public Service Commission – Employment Equity Promotion Rate Study](#)
- [Employment and Social Development Canada – Employment Equity Act: Annual Report 2018](#)
- [Statistics Canada – Canada's Black population: Growing in number and diversity](#)
- [Statistics Canada – Diversity of the Black population in Canada: An overview](#)

Videos

- [Respect Day 2020: Primer on Black Lives Matter, Anti-Racism and Discrimination, and Unconscious Bias](#)
- [Visible Minorities in the Senior Ranks of the Public Service of Canada: Challenges and Opportunities](#)
- [Understanding the United Nations International Decade for People of African Descent](#)
- [Understanding Anti-Black Racism and How to Be an Ally (rebroadcast)](#)
- [Diversity – Panel Discussion: Black Careers Matter!](#)
- [Evidence for Equity: Measuring and Addressing Inequalities](#)

Annex A: Anti-Racism Secretariat's Continuum on Becoming an Anti-Racist Organization

This visual is meant to help employees situate themselves within the spectrum in order to identify how they may move forward.

MONOCULTURAL => DIVERSE => ANTI-RACIST => DIVERSE, INCLUSIVE & ANTI-RACIST Racial and Cultural Differences Seen as Deficits ==> Tolerant of Racial and Cultural Differences ==> Racial and Cultural Differences Seen as Assets					
1. Exclusive **An Exclusionary Institution**	**2. Passive** **A "Club" Institution**	**3. Symbolic Change** **A Compliance Organization**	**4. Identity Change** **An Affirming Institution**	**5. Structural Change** **A Transforming Institution**	**6. Fully Inclusive, Diverse and Anti-Racist Organization in a Transformed Society**
• Intentionally and publicly excludes or segregates First Nations, Métis, Inuit, Black, Asian, racialized and religious minority community members • Intentionally and publicly enforces the racist status quo throughout institution • Institutionalization of racism includes formal policies and practices, teachings, and decision making on all levels • Usually has similar intentional policies and practices toward socially oppressed groups such as women, LGBTQ2IA, Persons with a (Dis)ability, etc. • Openly maintains the dominant group's power and privilege	• Tolerant of a limited number of "token" First Nations, Métis, Inuit, Black, Asian, racialized and religious minority community members being allowed in with "proper" perspective and credentials. • May still secretly limit or exclude First Nations, Métis, Inuit, Black, Asian, racialized and religious minority community members (particularly in senior or indeterminate roles) in contradiction to public policies • Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life	• Makes official policy pronouncements regarding multiculturalism, diversity and inclusion • Sees itself as "nonracist" institution with open doors to First Nations, Métis, Inuit, Black, Asian, racialized and religious minority community members • Carries out intentional inclusiveness efforts, recruiting "someone of color" on committees or office staff • Expanding view of diversity includes some socially oppressed groups, but…"Not those who make waves" • Little or no contextual change in culture, policies, and decision making	• Growing understanding of (systemic) racism as barrier to effective diversity • Develops analysis of systemic racism • Sponsors programs of anti-racism training • New consciousness of institutionalized white power and privilege • Develops an intentional identity as an "antiracist" institution • Begins to develop accountability to racially oppressed communities • Increasing commitment to dismantle racism and eliminate inherent white advantage	• Commits to process of intentional institutional restructuring, based upon anti-racist analysis and identity • Audits and restructures all aspects of institutional life to ensure full participation First Nations, Métis, Inuit, Black, Asian, racialized and religious minority community members, including their worldview, culture and lifestyles • Implements structures, policies and practices with inclusive decision making and other forms of power sharing on all levels of the institutions life and work • Commits to the struggle of dismantling racism in the wider community, and builds clear lines of accountability to racially oppressed communities	• Future vision of an institution and wider community that has overcome systemic racism and all other forms of oppression. • Institution's life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices • Members across all identity groups are full participants in decisions that shape the institution, and inclusion of diverse cultures, lifestyles, and interest • A sense of restored community and mutual caring • Allies with others in combating all forms of social oppression