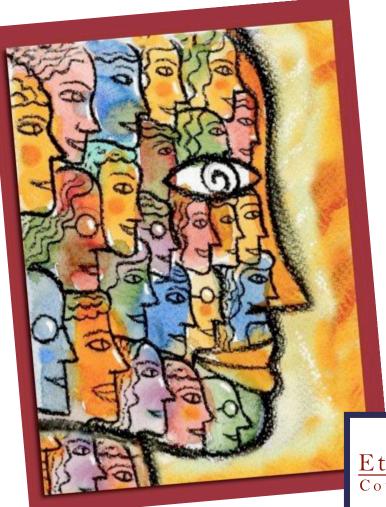
# RACIAL PROFILING

# The Lived Experience of Ethno-Cultural Community Members in Calgary

## ETHNO-CULTURAL COUNCIL OF CALGARY





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## **Project Staff**

Marichu Antonio Kulwant Neote Fromen Bensing Sabina Akii-John Sheeba Vijayan Tanvir Alam Bukola Okedara Cristina Tellez

### **Advisory Committee**

Hieu Van Ngo, Chair, Ethno-Cultural Council of Calgary Janet Yee, Director, Ethno-Cultural Council of Calgary Cam Stewart, Consultant, Human Rights and Citizenship, Alberta Culture and Community Spirit Cesar Cala, Volunteer, Ethno-Cultural Council of Calgary

## Editor

Beth Chatten

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Human Rights Education and Multiculturalism Fund

## **EXECUTIVE SUMMARY**

Calgary is home to people with diverse places of birth, languages, and ethnic and religious affiliations. Its membership in the Canadian Coalition of Municipalities against Racism and Discrimination and adoption of the municipal Welcoming Community Policy are clear signs of progressive steps towards inclusion and equality. Still, the persistently high national standings for police reported hate crime and frequent complaints of racial profiling among ethno-cultural members have reminded the community of the need to sustain dialogues and actions to address racial discrimination.

Guided by the participatory action research approach, this collaborative research involved the use of mixed methods: a survey which included 118 ethno-cultural members of diverse gender, age, ethnicity, income and education, an in-depth focus group involving 17 ethno-cultural representatives, and a community forum attended by 102 community members, representatives of community organizations, public institutions and decision makers. The study examined ethno-cultural members' lived experience of racial profiling in Calgary, and mobilized stakeholders to develop strategies to address racial profiling.

This study had several limitations. It focused solely on the perceptions of ethnocultural community members. The sample size was small and non-randomized. While the participants in this study came from various backgrounds, they did not proportionately represent the diversity in the community.

#### **Summary of Findings**

### Perceived experience of racial profiling

- About 4 out of 5 respondents reported they had either personally experienced racial profiling at least once in the last 12 months (84%), or knew at least one person in the community who had experienced racial profiling (82%).
- Even though the respondents expressed confidence in their awareness or understanding of racial profiling (84%), the majority (69%) often felt unsure about their judgment of racially biased incidents.

### Experience with racial profiling among socio-demographic groups

• Regardless of their gender, age, ethnicity, education and income level, the majority of respondents indicated that they had experienced racial profiling.

- Male respondents were slightly more likely than female respondents to have encountered at least 6 racially biased incidents in a year (33% vs. 28%).
- Among the various age cohorts, individuals in the age range between 35 and 44 reported the highest incidents of racial profiling (88%), followed by those aged 45 and over (83%) and those in the 19 to 34 age group (81%).
- Almost all African respondents (96%) indicated that they had experienced at least 1 incident of racial profiling in the last year. They also had the highest rate of individuals being racially profiled 6 times or more in a year (40%).
- About 9 out of 10 respondents with an annual income less than \$41,000 felt they had been experienced racial profiling at least once last year. They also led in the percentage of those who indicated that they had been subjected to at least 6 racially biased incidents in the one year period.
- Respondents with a high school education or below (56%) were twice as likely as university degree holders (21% and 26% respectively for graduate and bachelor degree holders) to have experienced racially biased incidents 6 times or more in the last year.

## Racial profiling in diverse contexts

• Respondents reported the highest incidence of racial profiling in their interactions with the school system (37%), followed by interactions with store personnel and security (29%), employers (27%), service providers (23%), law enforcement officers (22%), airport personnel (21%), bar or night club doorpersons (20%) and restaurant staff (19%).

## Reporting racial profiling

• Only 1 in 4 respondents (23%) who had experienced racial profiling proceeded to report or file a complaint. The majority of the people (63%) who took action, however, expressed dissatisfaction with the outcome of their complaints.

## **Recommendations for action**

Drawing upon the strategies articulated by the ethno-cultural community members who participated in the focus group and the community forum, the Ethnocultural Council of Calgary recommends a wide range of actions and measures for collaborative efforts to address racial profiling:

• Provide sustainable, effective anti-racist public education through media

campaigns, social media and public forums and seminars.

- Support public and private institutions in the justice, health, education, social services and business sectors to engage their leadership and personnel at all levels in dialogues on racism, diversity and inclusion.
- Provide opportunities for positive intercultural interactions among people of diverse racial and ethnic backgrounds.
- Provide support and resources for those who have been subjected to racially biased incidents, particularly access to culturally responsive psychosocial support, and documentation and reporting of racial profiling.
- Work with the human rights commission to review its procedures and practices to enhance the effectiveness of its investigation process, to raise its profile in diverse communities, and to ensure access of diverse members, especially those with cultural and language barriers, to a fair complaints process.
- Support employers, institutions and organizations in all sectors to examine their policies and practices, and to integrate cultural diversity and competence into all aspects of their structures and functions.
- Work with the various levels of government to regularly review human rights related polices, and to remove such legislation as the Anti-Terrorism Act that have a negative impact on ethno-cultural members.
- Provide adequate resources to support public education, psychosocial support for those impacted by racial profiling, intercultural exchanges, and institutional and organizational change efforts.

## **1. INTRODUCTION**

Calgary is home to people with diverse places of birth, languages, ethnic affiliation and religious beliefs. According to the 2006 census, 1 in 4 residents of Calgary was born outside of Canada (24.8%), belonged to a visible minority group (23.7%), or had a mother tongue other than English or French (25.1%) (Statistics Canada, 2007). Calgarians include more than 200 different ethnic groups and in 2008 reported a wide range of spoken languages (Statistics Canada, 2008). Though Roman Catholic and Protestant have remained the two largest religious denominations in Calgary, the number of people reporting affiliation to religions such as Islam, Hinduism, Sikhism and Buddhism has grown substantially over time (Statistics Canada, 2003).

Calgary, as a city, has shown its pride in cultural diversity and taken progressive steps to promote inclusion. Notably, the municipal government has been a member of the Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) since 2006, and adopted the Welcoming Community Policy in January 2011. In recent years, institutions and organizations have started dialogues on diversity and cultural competence. Ethno-cultural members have also demonstrated increased leadership capacity. At the same time, Calgary was ranked first and second among the top ten metropolitan areas for police reported hate crime on the basis of race or ethnicity in the years 2006 and 2008 respectively (see Dauvergne, Scrim & Brennan, 2008; Dauvergne, 2010). These persistently high national standings for police reported hate crime and active white supremacist activities have reminded the community of the need for sustainable dialogues and actions to address racism and discrimination.

The Ethno-Cultural Council of Calgary, with our strong linkages to various communities, has consulted with ethno-cultural members over the years about their issues of concern. Ethno-cultural members have consistently identified racial profiling as one of the top five issues that has pervasively challenged them as citizens, and has had a negative impact on their wellbeing. This research report, thus, examines ethno-cultural members' lived experience of racial profiling, and suggests strategies to deal with racial profiling. It draws upon our analysis of various sources of information from members of diverse ethno-cultural communities, including: a survey of 118 participants, an in-depth focus group involving 17 participants, and a community forum which included 102 community members, representatives of community organizations and public institutions and decision makers.

#### 2. BACKGROUND

#### 2.1 Definition of racial profiling

The definition of racial profiling has evolved over the years. In the late 1990s, it was used to refer to police-initiated action to target individuals not on the basis of their behaviour in relation to the law, but rather due to their race, ethnicity or national origin (Ramirez, McDavitt, & Farwell, 2000). Public discourse and empirical research paid a great deal of attention to the differential manner in which police stop and search practices were used against people of colour, particularly people of African descent (see Barnes, 2004; Flynn, 1999; Harris, 1999; Poll, 1999). In the immediate post 9/11 period, the term racial profiling was frequently applied to the defensive counter-terrorism measures which involved differential scrutiny and treatment of Arabs and Muslims by police and security authorities (see Harcourt, 2006; Swiney, 2006). This research report, however, adopts the broad definition set by the Alberta Human Rights Commission (2008), which reinforces differential, unfair treatment or scrutiny of individuals on the basis of race, religious belief, skin colour, ancestry, place of origin or a combination of these, and at the same time, extends the scope of focus of profiling practice to publications and notices, goods, services, accommodations, facilities, tenancy, employment, applications and advertising regarding employment, membership in trade unions, employers' organizations or occupational associations.

#### 2.2 Racial profiling in Canada

Studies on racial profiling in Canada have focused primarily on policing and public security. In 1994, the Commission on Systemic Racism in the Ontario Criminal Justice System conducted a survey of over 1,200 Toronto adults (18 years of age or older) who identified themselves as either Black, White or Chinese (see Wortley, 1996). Overall, the survey results found that that the majority of Chinese, White and Black respondents agreed that Blacks are treated differently from Whites by the police, and that Black respondents who reported having direct contact with the police were more likely to perceive injustice in the Canadian justice system. The survey showed that 43% of Black males, compared to 25% of White and 19% of Chinese reported that they had been stopped and questioned by the police at least once in the past two years. Statistical analyses of the survey also revealed that the two factors, namely age and social class, that seem to protect White male respondents from involuntary police contact, were not applicable to Black male respondents. In a 2007 survey of 1,522 Torontonians that replicated the 1994 study by the Commission on Systemic Racism in the Ontario Criminal Justice System, Wortley and Owusu-Bempah (2009) once again confirmed that compared to Whites, racial minority respondents are much more likely to perceive various forms of discrimination within the justice system, and that perceptions of racial bias are particularly widespread among Black respondents. A number of youth focused studies have also confirmed that Black youths, particularly males, are much more likely to be stopped, questioned and searched by the police (see James, 1998; Neugebauer, 2000; Tanner & Wortley, 2002).

In the wake of 9/11, a great deal of research has paid attention to racial profiling in the context of public security. The Department of Justice Canada commissioned a survey which asked 1,703 Canadians about their knowledge, opinions and experience as related to the Anti-Terrorism Act and other security measures (see Crutcher & Budak, 2005). The survey findings showed that 20% of visible minority respondents felt that they had been the target of racial profiling over the immediate past four years. The Canadian Council of American-Islamic Relations (2005) raised questions about security visitations involving Canadian Muslims. The findings of this survey of 467 Muslim respondents across Canada indicated that 8% of the respondents were questioned by security officials, and that 43% of those who were not contacted by security officials knew at least one other Canadian Muslim who had been questioned. They also found that those who were visited by security officials were disproportionately young Arab males. Gova and Kurd (2008) examined the impact of post-9/11 security measures on the lives of Muslims in Vancouver and the Lower Mainland of British Columbia. Their in-depth interviews with 40 Muslim individuals provided direct accounts of security related experience. Overwhelmingly, the interviewees expressed the belief that state officials target Muslims with greater scrutiny and suspicion than others on the basis of religious identity without regard to age, ethnicity, gender or place of birth. They also raised concerns about the role of the media in perpetuating racial profiling practices, and on the long-term impact of racial profiling on participants' confidence in civil society, and their status as Canadian citizens.

In recognition of ethno-cultural members' growing concerns about racial profiling, various human rights commissions in Canada have acknowledged the social phenomenon and championed inquiries into the issue. For example, the Ontario Human Rights Commission (2003) invited submissions from ethnic and Aboriginal individuals and organizations. Based on the findings of the inquiry, the Commission confirmed the existence of racial profiling in the various contexts involving issues of safety, security and public protection. It noted that racial profiling, in the context of law enforcement,

does not work. The Commission acknowledged the negative emotional, psychological, mental, financial and physical effects of racial profiling on community members, and was particularly concerned about its long-lasting impact on the development and access to educational and socioeconomic opportunities of children and youth. It warned that the practice of racial profiling creates mistrust of institutions, alienates and diminishes the sense of citizenship of individuals, and perpetuates socioeconomic disparities in racialized communities.

In Quebec, the Commission des Droits de la Personne et des Rroits de la Jeunesse conducted an inquiry into the experience with racial profiling of young people aged 14 to 25 from racialized communities (see Eid, Magloire, & Turenne, 2011). The analysis of approximately 150 submissions from youths, parents, stakeholders, experts and representatives of community groups confirmed that racial profiling exists and manifests itself in many areas of Quebec society. In the public security area, the inquiry report indicated that young people have experienced racially-biased police intervention, surveillance, use of discretionary powers, stopping and questioning, arbitrary arrest, disrespectful action and differential treatment during litigation. It pointed out that young people have also experienced racial profiling while using public transportation, or in public venues, such as shopping centres, stores, bars and so forth. In education, the report documented testimonies of alleged disproportionate and even targeted application of disciplinary measures. In social services, the inquiry raised alarm about the disproportionate number of racialized minorities, particularly young Blacks, in the child and youth protection system. The report also discussed the impact of racial profiling on the lives of young people and their families, including loss of selfconfidence, a decreased sense of belonging as a citizen, feelings of revolt, verbal and physical violence, the adoption of anti-social behaviour, and an increased distrust of institutions and the established order.

In summary, a growing body of literature has suggested that racial profiling indeed exists in Canada. Community members have reported differential treatments on the basis of race and ethnicity in various aspects of their lives. The existing research that has been championed outside Alberta provides the context and opportunity for the Ethno-cultural Council of Calgary to facilitate locally focused discourse and action to address racial profiling.

## **3. METHODOLOGY**

The aim of this research was to examine ethno-cultural community members' lived experience of racial profiling in Calgary, and to mobilize ethno-cultural communities and the broad community to develop strategies to deal with the issue. Guided by the participatory action research approach, this collaborative effort involved the use of mixed methods: a survey, a focus group and a community forum. An advisory committee, comprised of the board members of the Ethno-Cultural Council, researchers, consultants and community members, helped guide the development and implementation of the research plan.

#### 3.1 Survey

The survey aimed to gain broad understanding about racial profiling in Calgary. It gathered information on the respondents' demographic backgrounds, levels of awareness, personal experience, patterns of reporting and outcomes of complaints related to racial profiling. Prospective respondents had to be visible minority<sup>1</sup> adults (18 years of age and over) residing in Calgary. The survey was available online and widely distributed in various ethno-cultural communities. A total of 118 visible minority adults completed the survey. The respondents were diverse in terms of gender, age, ethnicity, income and education (Table 1).

<sup>&</sup>lt;sup>1</sup> Under the Employment Equity Act, members of visible minorities are "persons, other than aboriginal peoples, who are non-Caucasian in race or non-white in colour."

	Ν	%
Total	118	100
Male	57	48
Female	61	52
Age		
19-34	63	53
35-44	25	21
45 and over	30	25
Ethnicity		
Latin-American	10	8
African	53	45
Arabic and Middle Eastern	7	6
South Asian	26	22
East and Southeast Asian	22	19
Income		
\$20,000 and under	23	19
\$21,000-\$40,000	24	20
\$41,000-\$60,000	36	31
\$61,000 and over	18	15
Not stated	17	14
Level of education		
High school or below	18	15
College certificate or diploma	25	21
Bachelor degree	46	39
Graduate (Masters, PhD)	29	25

Table 1: An overview of survey respondents

Note: Numbers may not add up to 100% due to rounding.

#### 3.2 Focus group and community forum

To complement the survey, the research team invited 17 individuals from diverse ethno-cultural communities to participate in an all day focus group. The participants were selected the basis of their strong connections to diverse ethno-cultural communities, concerns about racism and discrimination, and commitment to work with others as a community to address racial profiling. Drawing on upon their personal experience and observations in their communities, the participants explored the dynamics involved in racial profiling and developed strategies to address the issue.

Several individuals from the focus groups then volunteered to create arts-based presentations to share with the group their experience with and reflective insights into racial profiling. Their collaborative work resulted in an *empowerpoint* presentation, several drama skits and a digital media story. These arts-based presentations, along with the preliminary results of the survey, were subsequently presented to 102 community members, representatives of community organizations and public institutions and decision makers at a community forum. Stakeholders were invited to develop concrete strategies to address racial profiling in Calgary.

#### 3.3 Limitations of the study

This study had several limitations. The research focused solely on the perceptions of ethno-cultural members. While their viewpoints were very important and offered insights into their lived experience, it was not possible to verify their perceptions when these were based on the experience of others who had been involved in specific racial profiling incidents. Furthermore, the sample size for the survey was relatively small and non-randomized. While the participants in this study came from various backgrounds, they did not proportionately represent the diversity in the community. The findings of the study, thus, should not be generalized and ought to be interpreted with caution.

#### 4. FINDINGS

#### 4.1 Perceived experience of racial profiling

A significant majority of the survey respondents (84%) reported that they had personally experienced racial profiling at least once in the past 12 months (Table 2). About 1 in 3 respondents (31%) indicated that they had been subjected to 6 racially biased incidents in the one year period. About 8 out 10 respondents (82%) knew at least one person in the community who had been racially profiled.

	Ν	%
In the past 12 months, how often have you felt that		
you were being racially profiled?		
6 times or more	36	31
3-5 times	35	30
1-2 times	27	23
Not at all	20	17
How many people do you know in the community		
who have been racially profiled?		
More than 6 people	44	37
3-5 people	30	25
1-2 people	24	20
None/ Don't know	20	17

Table 2: Prevalence of racial profiling

Note: Some rows do not add up to 100% due to rounding.

Even though 84% of the respondents expressed confidence in their knowledge about racial profiling issues (moderate to high), they were less certain about their judgment of racially biased incidents (Table 3). About 69% of the respondents indicated that they sometimes or all the time felt unsure whether they were being racially profiled. This expressed uncertainty parallels the commonly reported experience of visible minorities with subtle, polite form of racism in Canada, which often causes individuals to doubt their own perceptions (see Fleras & Elliot, 2006; Henry, Tator, Mattis, & Rees, 2000; Kunz, Milan, & Schetagne, 2001).

	Ν	%
How would rate your awareness/understanding of		
racial profiling?		
High	47	40
Moderate	52	44
Low	19	16
How often have you felt that you were being		
racially profiled but you were not sure?		
All the time	19	16
Sometimes	63	53
Rarely/ Never	30	25
Not stated	6	5

Table 3: Contradiction in awareness of racial profiling and certainty of experience

Note: Numbers may not add up to 100% due to rounding.

Qualitative data from the focus group and the community forum offers insights into ethno-cultural members' perceptions of racial profiling. For many, racial profiling involves making racially biased assumptions, stigmatization and fear of "others," exclusion and segregation. Participants attributed contemporary occurrences of racial profiling to a lack of knowledge, deeply entrenched ethnocentric beliefs, narrowmindedness, and unexamined histories and remnants of colonization. They recounted their experience with racial profiling practice in their interactions with security personnel at the airport, transit staff, police officers, school personnel and employers. Several expressed frustration, disillusionment and a sense of humiliation. The following selected accounts of the personal experience of ethno-cultural members illustrate racial profiling practice in Calgary:

I work at Balzac, and I use the Calgary Transit. Passengers take a queue to board the bus when one day a Caucasian driver told me "Ladies first. You should remember that you are now in Canada and no longer in (a country that was not actually my country)". The lady behind me explained to the driver that I did not overtake the lady in the queue. I'm glad my wife is always there to remind me to keep calm and control my temper. Just because someone in my community commits a crime, it does not mean that I have committed the same crime.

We were denied entry to a bar in the city because of racial profiling. We called the police and they just suggested for us not to come back to the bar but did not do anything about addressing the issue with the bar.

I get emotional, something still alive in me. After living 11 years in Canada, you can't be completely integrated into society because of the way you look. I was mistaken as a Native guy by the police and got beaten up in the alley. They told me I was resisting arrest. I was bleeding lying on the street...The trauma will forever stay with me.

#### 4.2 Experience with racial profiling among demographic groups

Regardless of their gender, age, ethnicity, education and income level, the majority of the respondents indicated that they had experienced racial profiling in the last 12 months (Table 4). With respect to gender, 82% of male respondents and 84% of female respondents were racially profiled at least once. Male respondents, however, were slightly more likely than their female counterparts to indicate that they had encountered 6 racially biased incidents in the previous year (33% vs. 28%).

Among the various age cohorts, individuals in the age range between 35 and 44 reported the highest incidence of racial profiling (88%), followed by those aged 45 and over (83%) and those in the 19 to 34 age group (81%). However, respondents aged 45 and over were more likely to report that they had encountered 6 racially biased incidents or more in the previous 12 months (40%).

Statistics reveal the varying experience of racial profiling among racial groups. Almost all African respondents (96%) reported that they had experienced at least 1 incident of racial profiling in the last year. They were also more likely to have experienced racial profiling 6 times or more in the one year period. Though Latin American respondents registered the lowest percentage of personal experience of being racially profiled (60%), they shared with African respondents the highest number of those who had been subjected to racial profiling 6 times or more.

There were variations in the perceived experience of racial profiling among various income groups. Top income earners (those with annual income of \$61,000 or more) were least likely to indicate they had been subjected to racial profiling at least once in the previous year (67%). On the other hand, 9 out of 10 respondents with an annual income less than \$20,000 (91%) or between \$20,000 and \$40,999 (92%)

experienced racial profiling at least once last year. They also led in percentages of those who indicated that they were subjected to at least 6 racially biased incidents in the one year period (48% and 42% respectively).

Finally, individuals of varying levels of education demonstrated variations in their experience of racial profiling. Those with a college diploma reported the highest incidence of racial profiling (96%), followed by respondents with high school education or below (89%) and with a university degree (76% for bachelor's degree and 79% for holders of a graduate degree). Respondents with a high school education or below (56%) were twice as likely as university degree holders (21% for graduate and 26% for holders of a bachelor's degree holders) to have experienced racially biased incidents 6 times or more in the last year.

In the past 12 months, how often have you felt that

		1		,		-	/		
	you were being racially profiled?								
	6 tim	es or		. 3-5		. 1-2	1	None	
	1	more		times		times			
	Ν	%	N	%	N	%	N	%	
Gender									
Male	19	33	17	30	11	19	10	18	
Female	17	28	18	30	16	26	10	16	
Age									
19-34	18	29	17	27	16	25	12	19	
35-44	6	24	10	40	6	24	3	12	
45 and over	12	40	8	27	5	17	5	17	
Ethnicity									
Latin-American	4	40	2	20	-	-	4	40	
African	21	40	19	36	11	21	2	4	
Arabic and Middle Eastern	2	29	2	29	2	29	1	14	
South Asian	6	23	6	23	5	19	9	35	
East and Southeast Asian	3	14	6	27	9	41	4	18	
Income									
Less than \$20,000	11	48	6	26	4	17	2	9	
\$20,000 - 40,999	10	42	6	25	6	25	2	8	
\$41,000 - \$61,000	9	25	14	39	7	19	6	17	
More than \$61,000	2	11	5	28	5	28	6	33	
Education									
High school or below	10	56	3	17	3	17	2	11	
College diploma	8	32	10	40	6	24	1	4	
Bachelor degree	12	26	12	26	11	24	11	24	
Graduate study	6	21	10	35	7	24	6	21	

Table 4: Racial profiling as related to gender, age, ethnicity, income level and education

Note: Numbers may not add up to 100% due to rounding.

#### 4.3 Racial profiling in diverse contexts

Respondents of the survey perceived racially biased practices in various aspects of community life. At least 1 in 3 respondents felt that they were treated differently in the school system (37%). About 1 in 4 respondents indicated that they were stopped by security or watched closely while shopping (29%), denied certain employment opportunities (27%), and treated differently while accessing social services (23%). Another 1 in 4 respondents reported that they were stopped by police while driving (22%), subjected to differential scrutiny at the airport (21%), refused entry to a bar or night club (20%) and received substandard service in a restaurant (19%). To a lesser extent, respondents reported differential treatment in dealing with health care professionals (15%), transit officials (13%) and landlords (12%).

	Often or all the time		
Contexts	Ν	(%)	
Treated differently in the school system	37	37	
Being stopped by security or watched closely while shopping	33	29	
Denied certain employment	29	27	
Treated differently in accessing social services	24	23	
Being stopped by police while driving	24	22	
Treated differently at the airport	22	21	
Refused admission to a bar/night club	20	20	
Waited too long for service in a restaurant	22	19	
Treated differently by health care professionals	17	15	
Targeted for C-train/transit valid ticket	13	13	
Refused renting of accommodation by landlord	12	12	

Table 5: Racial profiling in various contexts

Note: Each answer had different total number of respondents.

#### 4.4 Reporting Racial Profiling

Even though 84% of respondents indicated that they had encountered racial profiling practices, very few actually took action to address those incidents (Table 6). Only 1 in 4 respondents who had experienced racial profiling (23%) proceeded to report or file a complaint. The majority of these individuals (63%), however, expressed dissatisfaction with the outcome of their reports or complaints. For those who chose not to take action to deal with racial profiling incidents, about 1 out of 3 respondents (38%) simply accepted the racial profiling practice or felt that nothing could be done about it. Another 1 in 5 respondents (18%) felt intimidated or worried about negative consequences of their complaints. Some 15% of respondents did not know the process involved in reporting or complaining about racial profiling practice.

	Ν	%
Have you ever experienced racial profiling?		
Yes	84	84
No	16	16
Have you reported or filed a complaint about racial profiling?		
Yes	27	23
No	87	74
Not stated	4	3
Level of satisfaction if a report or complaint was filed		
Satisfied or very satisfied	10	37
Dissatisfied or very dissatisfied	17	63
Reasons for not reporting		
Accepted it/ Felt nothing could be done	27	38
Could not prove	4	6
Felt afraid of consequences or intimidated	13	18
Didn't know how	11	15
Felt process not working	2	3

Table 6: Reporting racial profiling among those who have experienced racial profiling

## 5. DISCUSSION AND RECOMMENDATIONS FOR ACTION

The purpose of this study was to investigate ethno-cultural members' perceived experience of racial profiling in Calgary. The results demonstrated that regardless of their gender, age, ethnicity, income level and education, many ethno-cultural members were subjected to racially biased incidents. Individuals experienced racial profiling in diverse contexts, most often in their interactions with personnel from learning institutions, security staff, employers and law enforcement officers. Only a few individuals reported or filed a complaint about the racially biased incidents. The majority of those who took action to deal with racial profiling expressed dissatisfaction with the outcome of their complaints. The results of this study have validated the recurring community concern that many ethno-cultural community members have experienced differential treatment on the basis of race and ethnicity. These results are congruent with existing research on differential treatment of ethno-cultural members in various aspects of Canadian life (see Closs, 2006; Eid, et al., 2011; James, 2002, 2004; Ontario Human Rights Commission, 2003; Wortley, 1996; Wortley & Owusu-Bempah, 2009).

There are compelling health, social and economic reasons for communities to seriously address racial profiling. Empirical studies have linked frequent personal experience of racial discrimination to negative perception of physical attractiveness, low self-esteem and vitality, high levels of fatigue, and alcohol consumption (Ortiz-Hernandez, Compean-Dardon, Verde-Flota, & Flores-Martinez, 2011); excessive use of cigarettes (Ziersch, Gallaher, Baum, & Bentley, 2011); trauma, particularly the dichotomous emotions of sadness and anger (Masko, 2005); depression (Braboy-Jackson & Williams, 2006); low levels of life satisfaction (Broman, 1997); a sense of invisibility and negative racial identity (Franklin, 1999; Ngo, 2011); pervasive, long lasting poor mental health (Jackson, et al., 1996; Watkins, Griffith, & Walker, 2101); and high infant mortality (David & Collins, 1991). Similar studies have also associated personal experience of racism to increased exposure to environmental risks, including: violence, sexual abuse or assault, exposure to drug use (Surko, et al., 2005); poverty, poor housing quality, social inequality (Morello-Frosch, Zuk, Jerrett, Shamasunder, & Kyle, 2011); proximity to hazardous waste facilities and industrial cores (Block & Whitehead, 1999; Mohai, 2007; Pulido, 2000); and social isolation and socioeconomic deprivation (Collins & Williams, 1999). With respect to economic costs, research has shown that the Canadian economy has suffered an annual loss of between \$4.1 billion and \$13 billion each year due to failure to recognize and utilize the skills and knowledge of ethno-cultural members, particularly those with international credentials (Bloom & Grant, 2001; RBC Financial Group, 2005). The Ontario Human Rights Commission (2003) sternly warns that the practice of racial profiling creates mistrust of institutions, alienates and diminishes individuals' sense of citizenship, and perpetuates socioeconomic disparities in racialized communities.

Racial profiling, thus, ought to be viewed as a community issue that demands collaborative action to meaningfully address its root causes, and to support those who have struggled due to its negative impacts. Drawing upon the strategies articulated by the ethno-cultural community members who participated in the focus group and the community forum, the Ethno-cultural Council of Calgary recommends a wide range of actions and measures for collaborative efforts to address racial profiling. First, the Council calls for sustainable, effective public education to raise awareness about issues related to racial profiling and to inform community members about relevant resources. Among the suggested tools for anti-racist public education are media campaigns, use of social media and organization of public forums and seminars. Public and private institutions in the justice, health, education, social services and business sectors are urged to work with human rights focused organizations and specialists to engage their leadership and personnel at all levels in dialogues on racism, diversity and inclusion. Second, the Council encourages more opportunities for positive intercultural interaction among people of diverse racial and ethnic backgrounds. As Calgary transforms into an established multicultural metropolitan society, communities can tap into their diverse cultural heritage to celebrate traditions, artistic expression, festivals and achievements. Groups and organizations with a focus on community development can play important roles in facilitating respectful intercultural exchanges. Third, the Council calls for more support and resources for those who been subjected to racially biased incidents. In addition to easy access to culturally responsive psychosocial support, affected ethnocultural members should receive qualified support to document and report to relevant authorities incidents of racial profiling. Fourth, based on the feedback from ethnocultural members, the Council sees the need for the existing human rights commission to review its procedures and practices to raise its profile in diverse communities, to ensure access of diverse members, especially those with cultural and language barriers, to a fair complaints process, and to enhance the effectiveness of its investigation process. Fifth, the Council urges employers, institutions and organizations in all sectors to examine their policies and practices, and to integrate cultural diversity and competence in all aspects of their structures and functions. Increased diversity in the community

demands that organizations and institutions intentionally and explicitly promote inclusion by design. Sixth, the Council sees the need for the different levels of government to regularly review human rights related polices, and to remove legislation such as the Anti-Terrorism Act, that has a negative impact on ethnocultural members. Finally, the Council calls for adequate resources to support public education, psychosocial support for those impacted by racial profiling, intercultural exchanges, and institutional and organizational change efforts.

## **RECOMMENDED ACTIONS**

- Provide sustainable, effective anti-racist public education through media campaigns, social media and public forums and seminars.
- Support public and private institutions in the justice, health, education, social services and business sectors to engage their leadership and personnel at all levels in dialogues on racism, diversity and inclusion.
- Provide opportunities for positive intercultural interaction among people of diverse racial and ethnic backgrounds
- Provide support and resources for those who been subjected to racially biased incidents, particularly access to culturally responsive psychosocial support, and documentation and reporting of racial profiling.
- Work with the human rights commission to review its procedures and practices to raise its profile in diverse communities, to ensure access of diverse members, especially those with cultural and language barriers, to a fair complaints process, and to enhance the effectiveness of its investigation of racial profiling.
- Support employers, institutions and organizations in all sectors to examine their policies and practices, and to integrate cultural diversity and competence in all aspects of their structures and functions.
- Work with the various levels of government to regularly review human rights related polices, and to remove legislation such as the Anti-Terrorism Act, that has a negative impact on ethnocultural members.
- Provide adequate resources to support public education, psychosocial support for those impacted by racial profiling, intercultural exchanges, and institutional and organizational change efforts.

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