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Executive Summary

Members of Diversity Thunder Bay and the City of Thunder Bay's Anti-Racism Advisory Committee established an Anti-Racism Incident Reporting Working Group, and in June 2017 piloted a racism reporting service in the city. The Working Group emerged in the context of a sustained concerns over the prevalence of racism in Thunder Bay and its pernicious effects on individual and community well-being. The Incident Reporting & Referral Service Pilot Program aimed to create a community-based, accessible mechanism for reporting and tracking racist incidents in the city.

The program consisted of a voluntary survey, administered through Lakehead Social Planning Council, and available to participants via Internet, telephone or walk-in service. The survey asked participants a series of questions about incidents of racism they either personally experienced or observed in Thunder Bay. It collected demographic data about participants to better understand who was using the service. The pilot operated for one year, commencing on June 27th, 2017.

This report provides a descriptive and spatial analysis of the data collected through this pilot program. It situates these results within the broader literature on racism and discrimination, as well as local and regional research. The results of this pilot reinforce the reality of racism and discrimination in Thunder Bay. They support local research findings, police reported hate crime data, and media coverage that indicate Indigenous people are more likely to experience racial discrimination, and perceive racist incidents as part of a broader system discriminating against them.

The report concludes by identifying the key strengths and weaknesses of this pilot, and lays out a set of recommendations to ensure partners and policy makers have the data and analytical tools to best address the issue.

Introduction

The Incident Reporting & Referral Service Pilot Program emerged in the context of a sustained concerns over the prevalence of racism in Thunder Bay and its pernicious impacts on individual and community well-being. The pilot aimed to create a community-based, accessible mechanism for reporting and tracking racist incidents in the city (LSPC 2016; Anti-Racism Incident Reporting Working Group 2017). The program consisted of a voluntary survey, administered through Lakehead Social Planning Council, and available to participants via Internet, telephone or walk-in service. The survey asked participants a series of questions about incidents of racism they either personally experienced or observed in Thunder Bay. It collected demographic data about participants to better understand who was using the service. The pilot operated from June 27th, 2017 through June 26th, 2018. The five main objectives of the Pilot Program were:

1. To provide baseline data which would help the City to assess and record the magnitude of racism in the community;
2. To track racism incidents in terms of type, location of occurrence and frequency;
3. To provide individuals experiencing racism with information and/or referrals to available resources within the community;
4. To provide a voice for those experiencing racism or discrimination by offering an opportunity to be heard and by validating the individuals' experience.
5. To offer an option to individuals who do not wish to pursue legal action, but would prefer to use a community-based system for assistance (LSPC 2016, p.3).

Ultimately, this information collected through the program aimed help:

- Develop, plan and implement service delivery protocol and practices for the Resource Centre operated by 211 North;
- Provide information, referrals and assistance to individuals experiencing racism and/or race related oppression; and
- Track, compile, map and report statistics based on complaints and incidents of racism and discrimination in Thunder Bay (LSPC 2016, p.4).

The purpose of this report is to provide the Working Group with a descriptive and spatial analysis of the data generated through the survey and recommendations to ensure partners and policy makers have the data and analytical tools to best address the issue.

This report comprises four sections. The **Understanding Racism** section lays out the key ideas and concepts that inform the analysis of this pilot. The **Methodology** section explains how the data was collected, and what types of information it can and cannot tell us. The section on **Racism Reporting in Thunder Bay** explains how the data were analyzed, and

provides a description of what was learned through the pilot program. The report concludes with **Recommendations** that identify specific ways to improve the reporting service to achieve the objectives of the pilot program.

Understanding Racism

This section lays out the key ideas that inform conception of the study and analysis of the data and summarizes existing work in the field relevant to the study.

Race: defining the term

There is no standard agreed upon definition race even though it is a term commonly used to describe visible or cultural differences in people (Omi and Winnat 2014, Blaut 1993, Alba 1992). Up until the early 20th century, most people believed that humans were made up of different 'races' that arose from genetically coded differences, made visible through variations in skin colour. By the middle of the last century the idea of different human 'races' in this biological sense had been scientifically discredited. There is no such thing as different human races, as the results of the Human Genome Project resolutely confirmed in the year 2000 (National Human Genome Research Institute, 2003).

Nevertheless, race still exists, albeit it as a social construct rather than a biological one. Race is created and reproduced through history, society and dominant belief systems, a process called racialization. Creating differences based on race usual draws on phenotypical characteristics (such as skin colour), that have acquired socially significant meaning over time (Roth 2016). Cultural or ethnic factors, such as religion, diet, and language may also contribute to racial categorizations. Racialization is used to divide people into hierarchical categories based on certain physical or cultural characteristics.

Racism = Racial Prejudice + Power

The social meaning attributed to race activates a set of assumptions about individuals perceived to belong to that race. These assumptions may be used to elevate the status of an individual or group (privilege) or to discriminate, disparage or harm them (racism). Most mainstream literature on racism understand it to be a belief system (ideology) that embodies and asserts racial superiority, be it rooted in cultural, ethnic, or biological grounds. For instance, the Ontario Human Rights Commission defines racism as:

...an ideology that either explicitly or implicitly asserts that one racialized group is inherently superior to others. Racist ideology can be openly manifested in racial slurs, jokes or hate crimes. However, it can be more deeply rooted in attitudes, values, and stereotypical beliefs. In some cases these beliefs are unconsciously maintained by

individuals and have become deeply embedded in systems and institutions that have evolved over time” (OHC, 2005, pp. 12-13).¹

Racism is a form of oppression and needs to be understood as more than racial prejudice towards a particular racial group. Racist beliefs and actions, when they are connected to the privileged status of the dominant racial group give racism its power. The ORC goes on to state that:

Racism differs from simple prejudice in that it has also been tied to the aspect of power, i.e. the social, political, economic and institutional power that is held by the dominant group in society (OHC, 2005, p. 13).

Diverse historical and political contexts contribute to how race and racism operate. Context becomes critical in defining and understanding how racism operates in a particular place. In Canada, the dominant group is Whites.² Whites dominate the institutions that have the greatest degree of influence and power, particularly in leadership positions. These institutions include government, education, justice, finance, and commerce (OHC 2005; CHRC 2005). This dominance gives Whites a privileged status in Canadian society—vastly overrepresented as leaders, decision-makers, educators, and wealth-holders.

Because Whites belong to the dominant racial group in Canada, they also seldom have to think about the racial category associated with them because their race is rarely (if ever) used to describe, target, or exclude them as a **group**. For instance, if you are White, when you read a children’s book or watch a TV show, you don’t wonder where the people who look like you are in the story. If you were offered a job, chances are you didn’t overhear a colleague say you got the offer because you were White. While shopping, you don’t worry about being followed with suspicion by security guards or store clerks (MacIntosh 1988).

Conversely, if you are a racialized or Indigenous person, you are often excluded in the stories and images that comprise our dominant culture, while at the same time your race is often used to single you out: to describe or even explain deviant behaviour. More concretely, Indigenous and Black people are vastly overrepresented in the criminal justice and child welfare system, underrepresented in positions of social and economic power. As a group, they have a more precarious socio-economic status than their White counterparts.

¹ The ORC definition of racism is used by the Anti-Racism Advisory Committee of the City of Thunder Bay.

² A note on capitalization: I capitalize the terms Indigenous, Black, White, etc to emphasize that these are identities that carry weight and meaning, unlike adjectives that are used as simple descriptors.

How does racism operate?

There are three channels through which racism permeates: institutional, systemic and individual. Institutional racism is a formalized structure of discrimination openly manifest in institutional policies or practices. Some recent historical examples that overtly privileged Whites while excluding other racial groups are listed in the side bar. With the exception of the Indian Act, this type of overt racism has been largely dismantled in Canada.

Systemic racism is less visible than institutional racism at a societal or policy level, but instead 'hidden' in routine, system-wide operations of organizations that discriminate (either through exclusion or targeting) people belonging to a racial group (Government of Ontario 2017, Balibar 1991, Henry & Tator, 2006).³ According to Shawn Richard, President of the Canadian Association of Black Lawyers:

Systemic racism has been defined as the social production of racial inequality in decisions about people and in the treatment they receive. Racial inequality is neither natural nor inherent in humanity. On the contrary, it is the result of a society's arrangement of economic, cultural, and political life. It is produced by the combination of social constructions of races as real, different, and unequal, known as racialization; the norms, processes, and service delivery of a social system, known as structure; and the actions and decisions of people who work for social systems, known as personnel.

Individual racism manifests through a person's racist assumptions, beliefs and/or behaviours (Henry & Tator, 2006). Importantly, individual racism works through, and is reinforced by systemic racism. Documenting patterns of individual racism may be able to reveal a broader

Examples of Institutional Racism in Canada

Slavery in Ontario, Quebec, Nova Scotia, New Brunswick, (1600-1800s)

Legislated subordination and forced assimilation of Indigenous people (1867 onward)

Chinese head tax/Chinese Immigration Act (1885)

The rejection of hundreds of Indian-born British immigrants aboard the Komagata Maru (1914)

The rejection of Jews seeking asylum in Canada, including the 907 refugees aboard the S.S. St. Louis (1939)

The interment and expulsion of Japanese Canadians (WWII)

³ The City of Thunder Bay defines institutional and systemic racism as: "forms of racism which are structured into political and social institutions. It occurs when organizations, institutions or governments discriminate, either deliberately or indirectly, against certain groups of people to limit their rights" (City of Thunder Bay. n.d. 'What is Racism?' http://www.thunderbay.ca/City_Government/News_and_Strategic_Initiatives/Anti-Racism_Resources/What_is_Racism_.htm).

process of systemic racism within an organization or institution. The ability to reliably capture and document such incidents is crucial thus to informing understandings and policy responses to racism at a societal level.

Documenting Racism

There is a growing movement across Canada to better understand racism and how it operates in society. Last year the Ontario government launched its own three-year Anti-Racism strategy, and in February of this year, the federal government announced it would be undertaking a pan-Canadian study on racism and its impacts on Canadians (Fry 2018).

Much work by the Ontario Human Rights Commission has demonstrated systemic racism in various institutions, organizations, and businesses by documenting racist practices. For instance, in 1995, the OHRC thoroughly examined Ontario's criminal justice system and produced what is still the most comprehensive report on systemic racism. It found that Black and Indigenous people were vastly overrepresented in all facets of the criminal justice system. Other research and reports—from the United Nations, to individual researchers and community organizations—have documented racial discrimination across a wide range of institutions, organizations, and systems in Canada (OHRC 2017, UN 2016, CHRC 2005, CCR 2005, Wortley and Marshall 2005, Wortley and Tanner 2004; Amnesty International 2004, ONWA n.d).

A submission from Ontario Federation of Indigenous Friendship Centres to a recent study by the Ontario Human Rights Commission on racial profiling (a form of systemic racism) drew on research it conducted in Thunder Bay. According to the report, OFIFC's submission:

portrays a picture of racism against Indigenous peoples in cities and towns throughout the province that is persistent and widespread. Alarming, they say that in some communities, racial discrimination against Indigenous peoples is normalized (OHRC 2017, p. 99).

Across Canada race is the main driver for police reported hate crime, with Black and Indigenous people being most commonly targeted. Since the launch of the Hate Crime Awareness Committee in 2013—which works to encourage reporting in Thunder Bay—the city has seen a substantial increase in police-reported hate crimes. These data align with the research conducted by the United Way in that they show that Indigenous people comprise 30-60% of reported incidents (Leber 2017, Statistics Canada 2017).

In 2018 the United Way of Thunder Bay released a study on racism in the city (Zhu 2017). The study captured and analyzed perceptions and experiences of racism and discrimination from

a large volume of respondents (over 1,600 residents) living in the city. Respondents overwhelmingly expressed grave concern with racism in the city, with 71% believing that Indigenous groups were most likely to be the target of racism and discrimination in Thunder Bay. Ninety percent of Indigenous people, along with 74% of racialized people, reported having personally experienced racism. For the clear majority of these groups, personal experiences of racism are commonplace in the city.

How does privilege operate?

Studies of racism and the policy changes they seek to inform do not occur in a vacuum, but within a broader social and geographic context. This has prompted a relatively recent field of study that aims to better understand Whiteness as a racial category. As discussed above, Whites live in a relatively insulated environment of racial privilege, rarely having to think about their race, or feel uncomfortable by it (DiAngelo 2011; Wise 2011; McIntosh 1988). When this insulated social environment is threatened due to demographic, social or economic changes, it can induce racial stress (Chongatera 2013).

Racial stress arises when what is racially familiar becomes disrupted. This can occur at a local scale as a response to perceived threats seen in the changing racial composition of a community (enabled through migration for instance), or through the introduction and/or enactment of employment equity policies in the workplace. In Thunder Bay for instance, the Indigenous population has been growing rapidly over the past 20 years, while the White population has been declining or stagnant (Statistics Canada 1996, 2006, 2016). At 12.7% of its population, Thunder Bay now has the highest proportion of Indigenous residents of all other Census Metropolitan Areas across Canada.

Recent immigrants also comprise a growing segment of the population in Thunder Bay (4.2%, almost double from 1996), with most immigrants originating from Asia, North Africa, and the Middle East. Both these demographic shifts are changing the composition of the streets, neighbourhoods and workplaces of the city. Many large employers are also actively encouraging or recruiting a more racially diverse workforce to reflect the new social fabric of the city.

Racial stress is also a reactive response to the growing social awareness and acceptance of historical and contemporary racial injustices, and institutional efforts to remedy these injustices. Notably, the United Way study found that 39% of White respondents believe that Indigenous peoples are given too many rights and privileges. The study also found that there exists a negative perception of Indigenous people, and that this perception has worsened over the last five years (Zhu 2017).

Some of the organization and activism that may generate this sentiment include mobilization around *Idle No More*, and Missing and Murdered Indigenous Women; symbolic reconciliation efforts on behalf of government such as the formal apology for Residential Schools in 2008, or the recent land claim settlement reached between the government of Canada and Fort William First Nation. Racial stress can be compounded by other factors such as economic or social insecurity due to instability in labour or housing markets for example, which Thunder Bay has been particularly affected by.

White fragility is a state that arises when racial comfort (which Whites are accustomed to) is perceived to be threatened (DiAngelo 2011). It typically triggers a range of reactions (anger, fear, frustration). These can be understood as an attempt to restore racial order from those who see race equity policies and practices as a zero-sum game, where gains made by one racial group equate with losses for another (Norton and Sommers 2011). A growing body of research demonstrates legal and social controversies over White's concerns of anti-White racism. For instance, Norton and Sommers research in the US shows that Whites have come to view anti-White bias as a bigger problem than Anti-Black bias. More recently, researchers at Harvard University found that 55% of Americans believe White discrimination exists in America (Harvard T.H Chan School of Public Health 2017).

This synopsis of the literature on race, racism and privilege provides a lens through which to ground the data collected through pilot program. As will be shown, most incidents captured through the service targeted Indigenous and racialized people, as would be expected given the social structure of the city, and the existing research on racism in Thunder Bay and the region. Yet a strong proportion reported incidents targeted Whites, suggesting that theories of privilege, fragility and racial stress may be also clarify the spectrum of effects associated with racism and discrimination in the city.

Methodology

The field of racism research can be divided into two broad analytical paradigms, with each relying on different approaches to understand and explain racism and how it operates at an individual, systemic and institutional level. The first—the 'cultural paradigm'— draws on subjective experiences of racism—or reports of how individuals experience racism, to identify patterns of inequality (Henry 2006). This paradigm takes an approach that aims to capture incidents of racism as understood by those experiencing it. The second—the 'redistributive paradigm'—focuses on how outcomes of society, such as education, health, income, etc. are racially disparate (Galabuzi 2006).

The cultural analytical paradigm shapes the methodological approach to this pilot program. The Working Group developed a survey questionnaire to understand respondents' subjective experiences of racism in Thunder Bay, or *perception* of racism based on an incident. The specific method used in this research is a multi-modal survey administered through the Lakehead Social Planning Council via online, in person (walk-in) and telephone (call in).

Surveys

Surveys collect information from a sample of individuals in a population (Check & Schutt, 2012). Survey research can take a very rigorous approach to ensure reliable results that can be generalized to an entire population. When researchers are more interested in exploratory or preliminary studies to highlight or reveal concerns among a population, they may use a less rigorous approach to surveys to provide initial, descriptive comments (Carter & Little, 2007). This pilot used the latter, and the discussion below focuses on how it recruited its participants and what kind of information we would expect to see using this approach.

Population and Sampling

Regardless of the aim, social surveys must define their population. A population can be defined as all people, or target those with the characteristics one wants to observe. For the pilot program survey, the population includes individuals who have experienced or witnessed racism, and individuals who are reporting experiences of racism on behalf another individual. Given that the existing research, data and anecdotal and media accounts of racism in Thunder Bay the population should include a high proportion of respondents reporting from or on behalf of the Indigenous population in Thunder Bay.

In this case, it would be cost prohibitive to survey the entire population, thus, sampling is used to select a subset of individuals in the population that, ideally, can be used to measure the characteristics of the whole population. The goal of sampling strategies in survey research is to obtain a sufficient sample that is representative of the population of interest. A large random sample will increase likelihood that responses from sample will accurately reflect the population. This type of sampling is referred to as probability sampling. In probability sampling, every individual in the population has a chance of being selected to participate in the survey. Knowing the characteristics of the population (based for instance on demographic and/or geographic factors) the sample can be generated through random selection to ensure the sample has the highest probability of reflecting its population. The greater the sample deviates from the characteristics of the population, the greater the margin of error, and the less reliable the findings.

Non-probability sampling is another type of sampling, and characterizes the type of sampling used in this pilot program. There are many types of non-probability sampling; the type used

in this pilot program is called *voluntary sampling*, where people self-select, or ‘volunteer’ to participate in the survey. Typically, non-probability sampling is used when the researcher can make an assumption that there is an *even distribution of characteristics* within the population because there is no way to estimate the probability of the sample reflecting its population.

A key reason that voluntary sampling cannot produce reliable (or generalizable) results is that in voluntary surveys the self-selected population often have a strong interest in participating. Only the people who care strongly enough about the subject tend to respond, and there is no limit to the frequency of participation by one individual. Other barriers—such as cultural, linguistic, socio-economic, etc will also affect who is willing to participate. People who contribute to voluntary surveys may have vastly different views and experiences than those who do not. Combined, these factors can create sampling bias, when expectations of population characteristics don’t match results obtained in the survey.

The way that a survey is designed and implemented influences the type of information it collects. The biggest drawback to the type of survey approach used by the Working Group is that only people who were aware of the survey *and* had a strong enough interest to complete it, participated. The information collected doesn’t provide us with a true ‘snapshot’ of racism in Thunder Bay over the pilot period, but rather a collection of stories some individuals felt compelled to share. This is a crucial point to remember while reviewing the results below.

Racism Reporting in Thunder Bay

This section of the report presents a descriptive analysis of the stories collected through the pilot program. The analysis was done with Excel and Stata and includes the period between June 27, 2017 to May 28, 2018. Between this period, a total of 193 respondents completed the survey. The vast majority of respondents completed the survey online (see Table 1). While there is no precise way to determine the number of unique respondents, geo-coding IP addresses served as a location proxy.⁴ During the pilot there were 120 unique IP addresses from the online responses.⁵

Total number of responses	193
Number of responses retained for analysis	176

⁴ Walk in and call in IP addresses were excluded. IP address geocoding may return results for the organization which owns the IP address block instead of the actual computer IP address. This is because IP address geocoding does not consider private IPs, VPNs, or internal network blocks.

⁵ Walk-in and call in respondents are excluded.

Unique respondents*	120
Outside Thunder Bay	31
Online	143
Phone	26
Walk-in	7

Table 1: Overview of Survey Responses

*based on geo-coding IP address from online responses

Several respondents (26) had IP addresses outside of Thunder Bay, but within the province of Ontario. After an analysis of their responses to question one to determine if their story took place within the geographic boundaries of this study (ie Thunder Bay and surrounding area), these were retained for subsequent analysis. A small number of respondents (17) were filtered out of the analysis due to the geographic location of the IP address and subsequent analysis of their response to the open-ended question 1.⁶ There were for instance, callers with IP addresses traced to Manitoba (four), Illinois (two), Texas (one), New Brunswick (one), France (one), and California (one). In sum, a total of 176 respondents were included in the analysis that follows.

The volume of respondents over the pilot varied (see figure 1). There was considerable uptake of the survey during its initial launch, with a 16% of respondents completing the survey over a four-day period in June. The months of July and August also had a relatively high response rate, with 49% of the total respondents calling in this two-month period. Notably, however, 63% of the respondents in August (or 29 of the 46 respondents that month) reported on the same event: an editorial that ran in the *Chronicle Journal* on August 9, 2017. Overall, the response rate waned considerably over time, with an average of six respondents per month since January 2018.⁷

⁶ If the respondent's open-ended response had no relation to a story about Thunder Bay it was excluded from analysis.

⁷ The last date for data collection for this analysis was May 28, 2018.

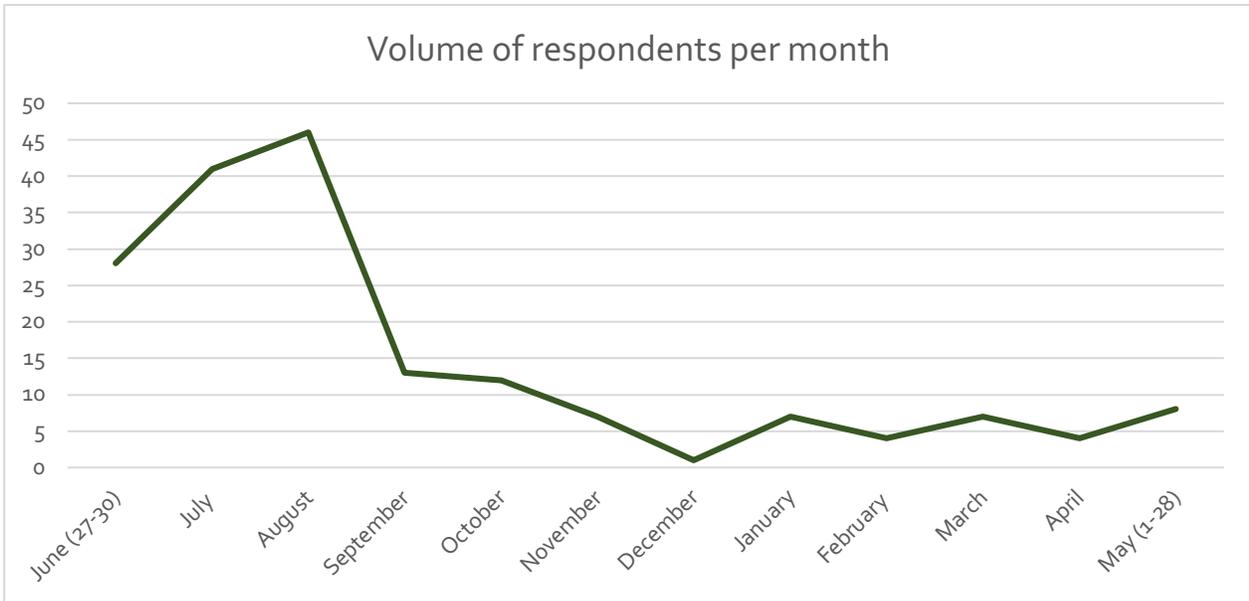


Figure 1: Volume of respondents by month

Respondents were also asked to report the date and time of the incident. Responses to this question generated information on the frequency of reported incidents in the city. Most respondents reported incidents that happened since the commencement of the pilot program (see figure 2). The frequency of reported events spiked in August 2017 (in response to the *Chronicle Journal* editorial): a full 16% of all incidents (29/176) pertained to an editorial by Brian Geisbrecht appearing in the *Chronicle Journal* on August 9, 2017.

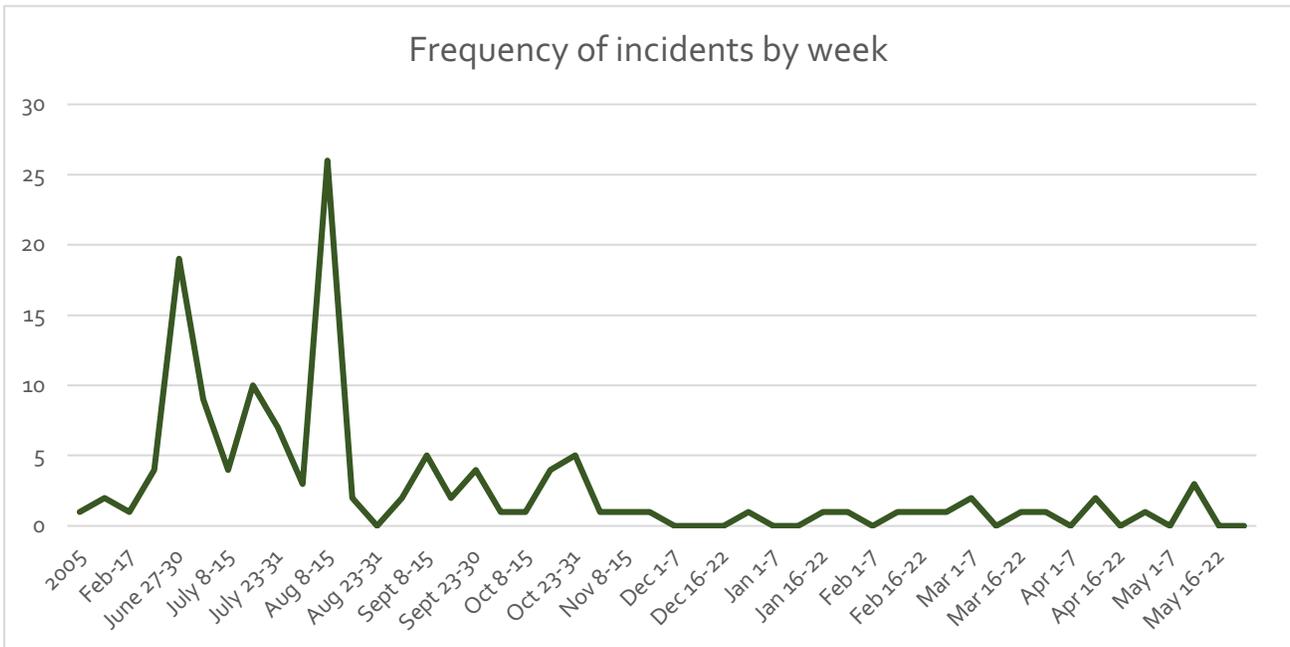


Figure 2: Frequency of reported incidents

Demographic Characteristics of Respondents

The survey included questions asking respondents to identify themselves based on age range, gender and racial identity. The respondent profile is captured in figures 4 and 5 and table 2 below. Most respondents:

- identify as Caucasian (53%), followed by Indigenous (27%);
- identify as female (54%);
- indicate their age as between 30-39 years of age (35%), followed by 40-49 (18%)

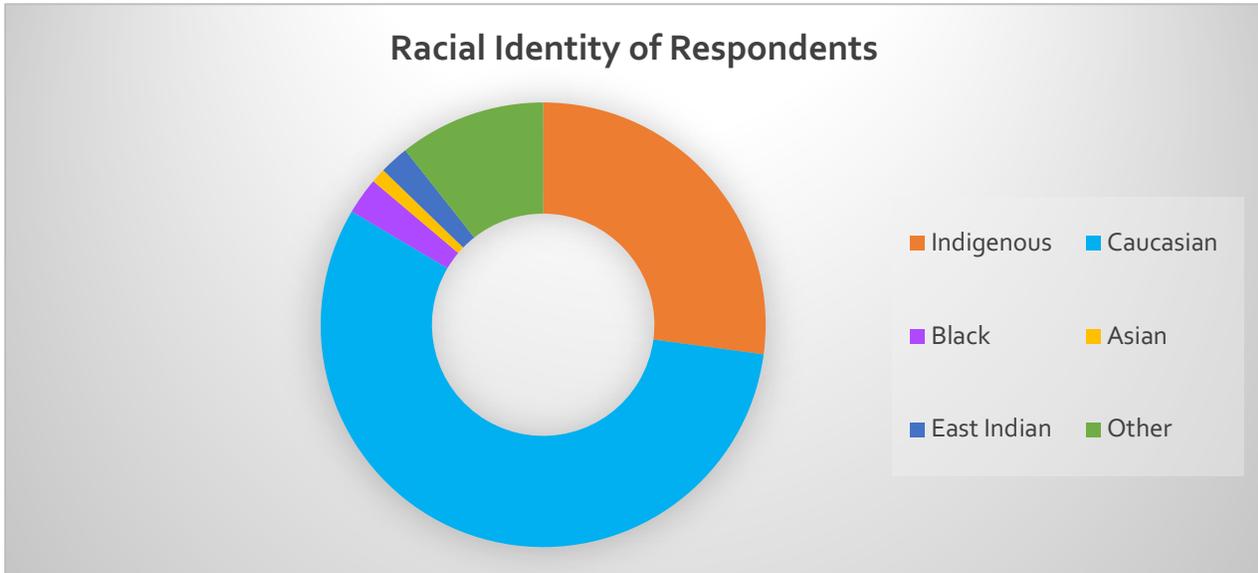


Figure 3: How respondents identify racially (percentage)

Female	54%
Male	37%
I would rather not say	5%
Other	1%

Table 2: Gender Identity of Respondents (percentage)

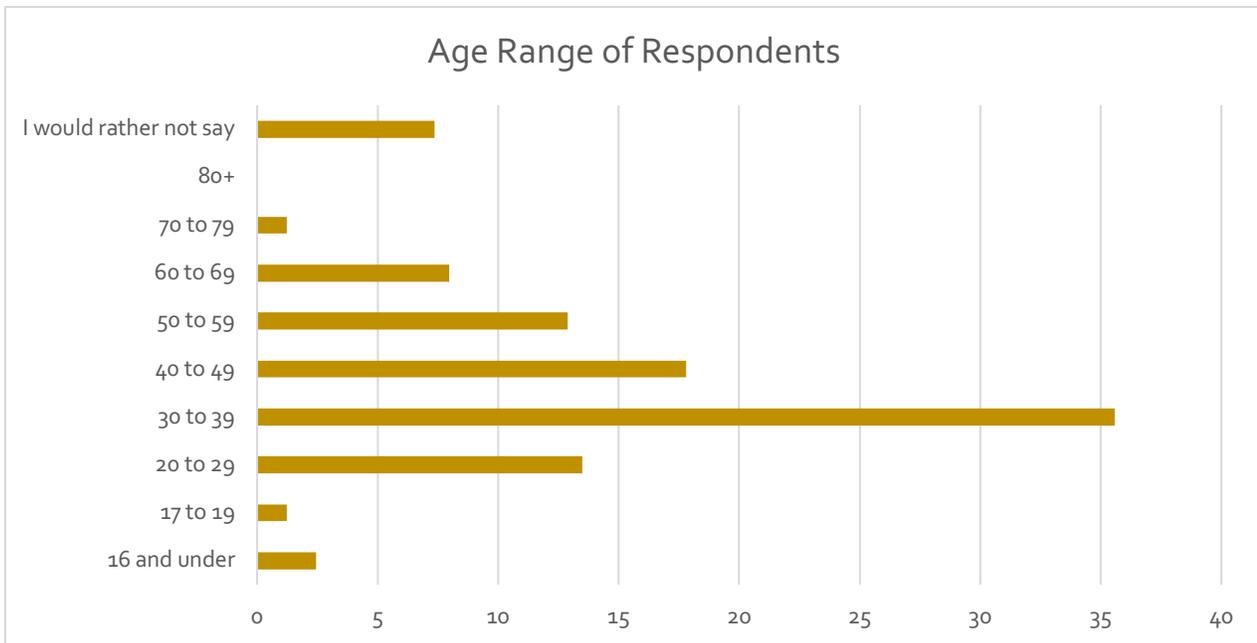


Figure 4: Age Range of Respondents

About the incidents

There were two open ended questions in the survey. The first question in the survey asked respondents to 'Tell us your story'. The second asked respondents how they would like their incident addressed. Respondents were asked to categorize the type of incident they experienced according to several criteria, including who the incident happened to (question 2); the type of incident (question 3); if and how comments were made (question 4); where and when it happened (questions 5 & 6); and the area in which it occurred (question 7). For each of these questions respondents chose among a range of predetermined responses.

Question 2 asked respondents to report to whom the incident happened: close to half of the respondents reported an incident that happened to someone else (44%). However, this question didn't explicitly ask respondents to identify the racial identity of the incident's target. In most cases, the first open-ended question ('Tell us your story') revealed the racial identity of the incident's target. An analysis of this open-ended question showed that despite most *respondents* identifying as Caucasian (53%), most *incidents* happened to Indigenous people. For instance, 40% of Caucasian respondents reported an incident that happened to an Indigenous or racialized person. Analyzing the responses based on racial identity of the target reveals that:

- 60% of the incidents targeted Indigenous people,
- 33% targeted Caucasians, and
- 7% targeted racialized people.

The demographic analysis in the previous section documents who was using the reporting service, the remainder of the analysis illustrates to whom the incidents happened, based on racial identity of the individual experiencing the incident.

As shown in Figure 5 most respondents reported incidents that happened to them personally, followed those that happened to a stranger, then a friend or family member. More Caucasians (N=41) reported incidents that happened to them personally, compared to Indigenous (N=32) or racialized people (N=8). Incidents targeting an Indigenous student, client, stranger, friend or family member comprised the largest group of all incidents reported (N=62).

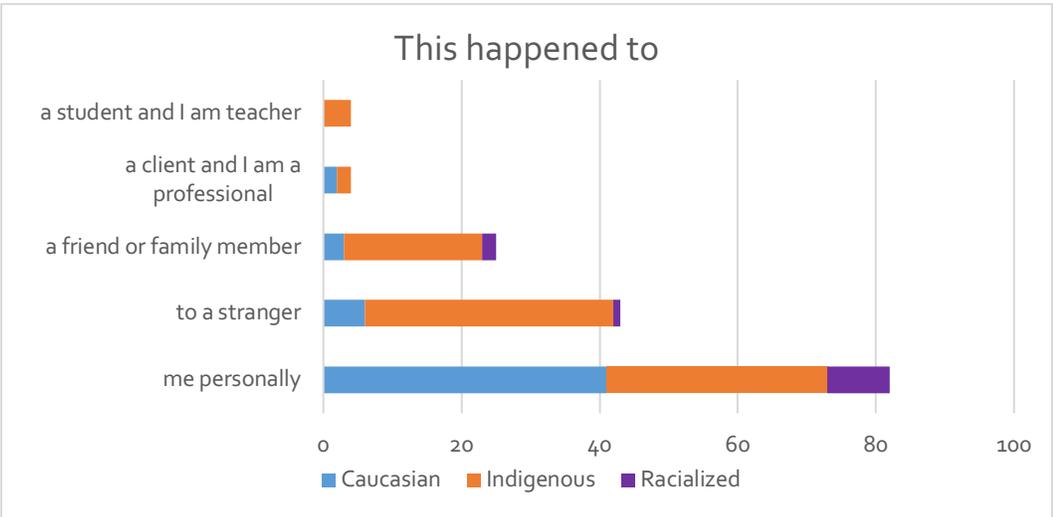


Figure 5: To whom the incident happened based on racial identity of the target

Type of Incident

Figure 6 breaks down the type of incident (question 3, 'I experienced) by the target's racial identity. Verbal assault was the most common experience, with slightly more Indigenous people (N=34) experiencing this type of incident than Caucasians (N=30). The data also shows a strong perception of systemic racism by Indigenous people. Although small in number, the most common experience for racialized people was also systemic racism (N=6).

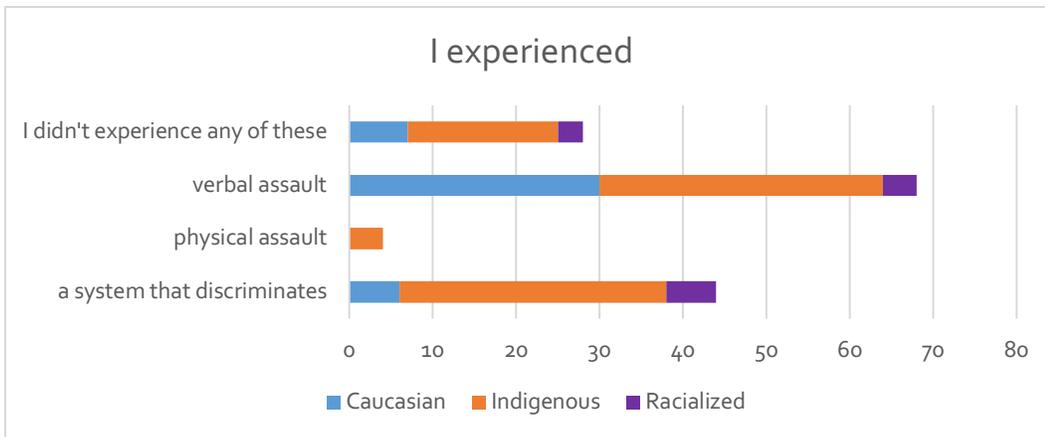


Figure 6: Type of Incident

Whether a verbal or physical assault, a theme that emerged from the open-ended descriptions of the incident (question 1) is how the experiences impacted perception of safety. The majority of respondents, when describing an incident they personally experienced or witnessed, reported feeling frightened, unwelcome, and/or unlikely to return. For instance:

[O]utside Academy by the baseball field around 1:30am my friend and I were followed by 8 white guys on foot all the way up High street and then down River Street yelling at us as they were chasing us calling us racial slurs...we cut thru yards and hid in bushes to get home...we were very scared.

Indigenous male, 16 and under

A group of Indigenous firefighters from around Ontario visited Thunder Bay for a training course. They have reported not wishing to return due to the unspecified racism they experienced in Thunder Bay. The courses are now being delivered elsewhere due to their concerns.

Indigenous male, 50-59

Of the incidents described as systemic racism involving an Indigenous or racialized person as a target, most involved profiling (being followed around the store, or asked to leave a location), overhearing racist comments, or having overtly racist comments directed at them:

Today, September 25, 2017, I had my first contact with overt racism since I've lived in Thunder Bay. I am a black woman, living here for the last 18 months. I had parked my vehicle at the Tim Hortons on River Street, and was heading inside to meet a group of women. There was a group of older teens gathered at the corner of the building, and I had to walk past them to get into the establishment. As I approached them, one proceeded to tell a joke: "What is the difference between a black person and

Batman?", he said. "What?" One replied. "Batman can go out at night without Robin!" I just looked at the group and proceeded inside, feeling hurt and sad.

- Black or African Canadian female, 50-59

I was walking to tim hortons, these white old men, said racial slur and told me dirty indian, go back to where you came from. I almost fought them, and told them to back to Europe. It is so hard being coloured in Canada. Even though this is my country, colonization still exist. There were 3 men outside of tim Horton and said it to me as I was to get into tim hortons. Hard to hear "dirty".

- Indigenous male, 20-29

Notably, of all reported incidents, 17 involved a child or youth (either as target or witness). Ten of these targeted Indigenous or racialized persons. While most of these stories were reported by adults, below is a description of an incident reported by, and involving a youth:

Me and my older cousin were walking and I'm only 10 years old. I'm more brown than her cause she looks pale and white men started yelling to us. They were calling me stupid brown ugly indians and to leave. My Cousin was mad and shocked cause she said that never happened to her. I blamed myself because I'm so brown I wish I was more whiter like her so maybe people wouldn't yell or throw stuff at us? I don't even like going to school I am glad it's summer. I get bullied because there's only me and another brown person in my class.

Indigenous female, 16 and under

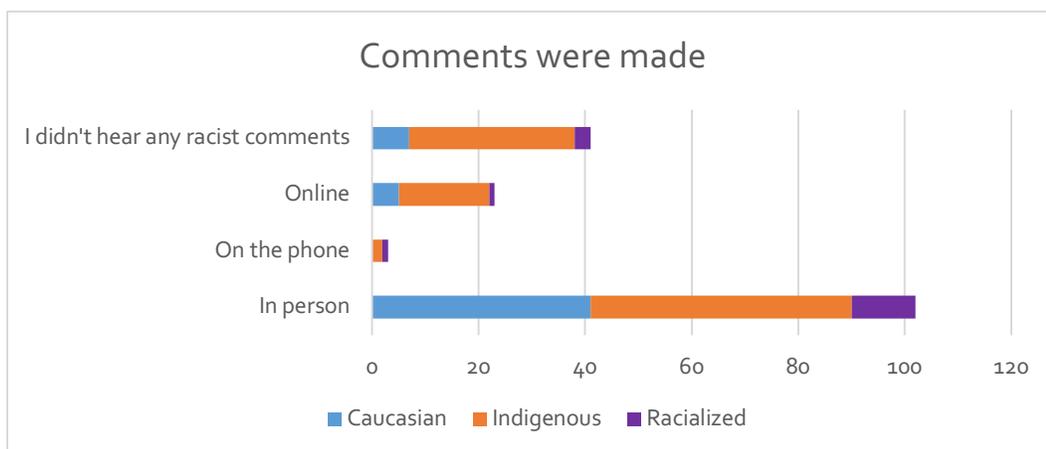


Figure 7: Type of Comment

Figure 7 shows that most comments were made in person. Port Arthur (35%) and Fort William (29%) were the two top areas of the city when the reported incidents occurred (figure

8; question 7 'When it happened, I was in'). However almost a third of the incidents (N=50) occurred either in the newspaper, radio or social media and respondents did not have an option in this question to report that the incident didn't occur in physical area, so this breakdown does not accurately reflect the geographic distribution of reported incidents in the city.

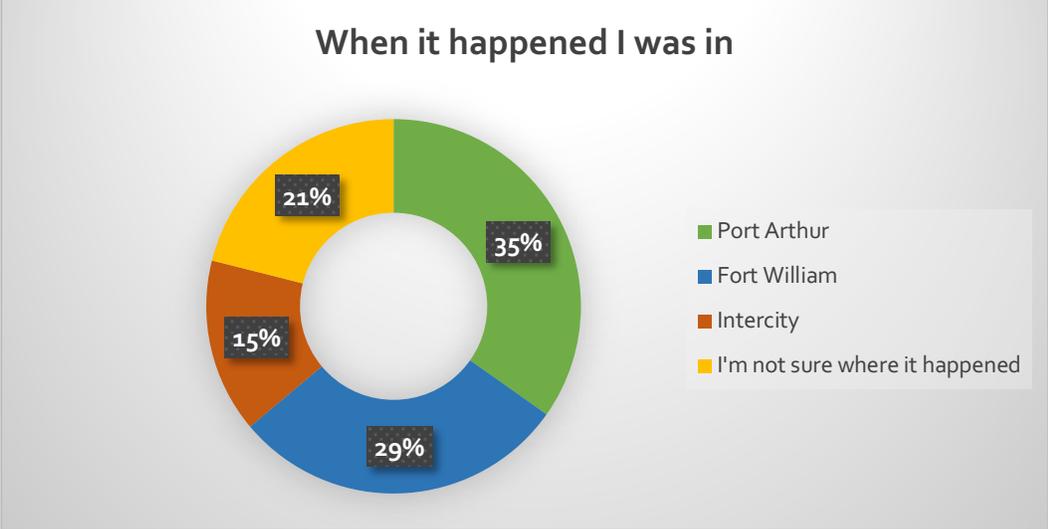


Figure 8: Area of incident occurrence

Question 5 asked respondents about the type of place the incident occurred.⁸ As illustrated in figure 10, newspaper/radio and social media were the most common locations for incidents (all but one of the newspaper/radio category reported on the *Chronicle Journal* Editorial from August 7, 2017). The two most dominant geographic locations of reported incidents were 'in a store' and 'on a city street'. Following this, the categories of 'in a parking lot' and 'in my home' were second, with 'in a restaurant' as third. Looking at the racial identity of the target reveals that most incidents that happened on municipal property or parking lot (ie street, trail, alley)⁹ targeted Caucasians. Most incidents that occurred in a private space, or privately owned public space (ie store, restaurant, office, home) targeted Indigenous or racialized persons. Apart from 'back alley' and 'Church/Mosque/Synagogue or House of Worship', Indigenous people were the only group to experience racism in every response category.

⁸ Respondents could choose from 15 options, one of which was 'other', which allowed them to identify a specific location. Where responses from the 'other category' couldn't be slotted into existing categories, new categories were created. These are: newspaper; social media; public park, recreation trail; multiple places; public library. The category of 'other' includes only those responses where no additional information was provided. No responses were recorded for one of the categories: at a Church/Mosque/Synagogue or House of Worship.

⁹ The exception is 'city bus'.

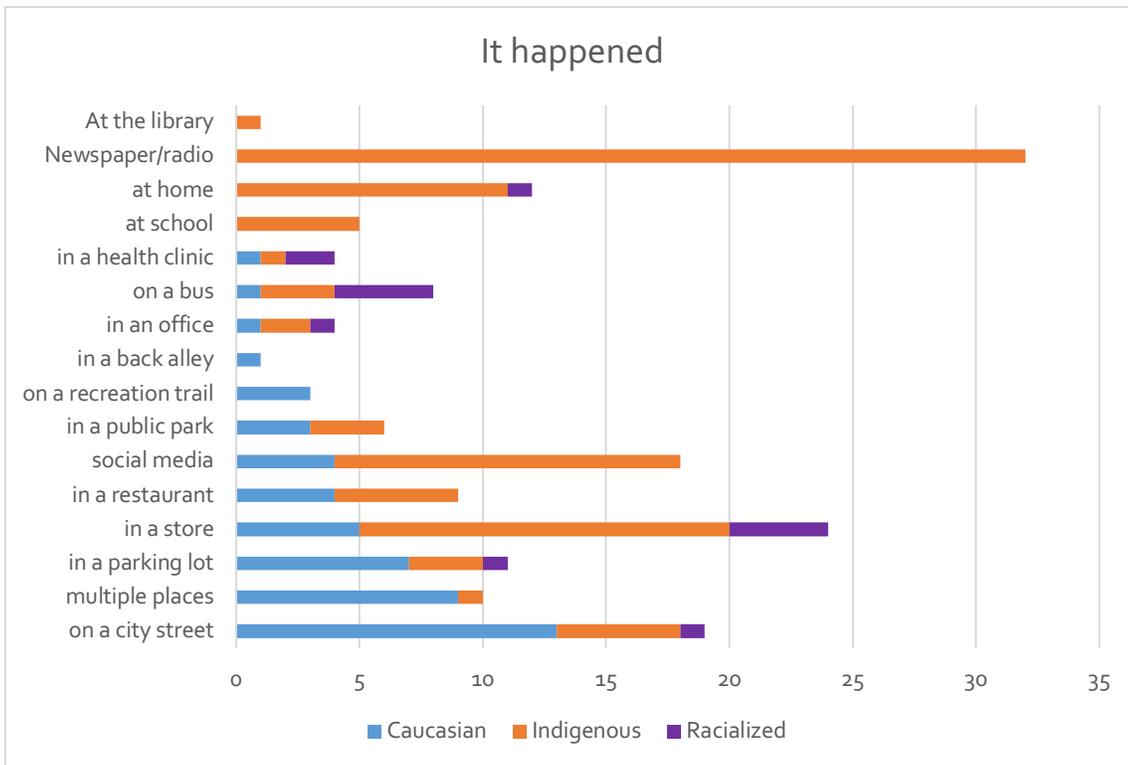


Figure 8: Where incident happened

Type of Incident based on geographic location

Sixty-one respondents included a precise geographic location of the incident either in the first question ('Please share your story with us') or the 'other' category of the fifth question ('It happened'). The map on page 28 illustrates the spatial distribution of reported incidents based on location and racial identity of the target. Accessing the map online¹⁰ enables viewers to click on an incident to see additional attributes associated with each reported incident: time and date, the racial identity of the target and perceived racial identity of the perpetrator, the type of incident, and to whom it happened. As the map illustrate, of the 61 incidents, 22 happened to Whites (Caucasians), 31 Indigenous people, and eight racialized people. Incidents are concentrated in the urban cores, particularly Port Arthur and Intercity. What follows is an synopsis of trends from these incidents.

Like all reported incidents from this survey, most were verbal assaults, and happened during the day or early evening. Of the five reported incidents involving a physical assault or altercation all involved Indigenous targets, with four occurring in an outdoor, public setting (city street or parking lot).¹¹ Respondents classified 13 incidents as 'a system that discriminates against people like me', with 11 respondents identifying as Indigenous, two as

¹⁰ Only those with the url (link) can access the map, it is not publicly available or searchable.

¹¹ Incidents were determined to be a physical assault or altercation based on the response to question 3 'I experienced' and/or the description of the incident in question 1 'Please share your story with us'.

racialized. Of these, four were related to the use of Status Cards at four separate locations: Walmart (Dawson Road and Arthur St); Home Depot and Lowes. The location of other types of incidents classified as systemic discrimination were: Intercity Shoppers Drug Mart (2); Thunder Bay Regional Health Sciences Centre (2); Shelter House, Boston Pizza (Arthur St), Domino's Pizza (James St); Valhalla Inn, and the Thunder Bay International Airport. Of the eight reported incidents in a public park or recreation trail, all except two targeted Caucasians.

Addressing the Incident

Of all questions, the one that asked respondents what they would like done to address the incident received the least number of responses, with 32% of all respondents leaving this question blank (question 9: If this specific incident were to be addressed, how would you like to see it handled?). Unsurprisingly, the dominant theme related specifically to the *Chronicle Journal* editorial. Respondents indicated that they would like to see 'repercussions', stronger editorial oversight, and an apology. Better education, training or counselling emerged as other subtle themes from this question, alongside calls for more security or policing. In addition, some respondents wanted to see 'white racism' addressed in the city. The quotes below illustrate these themes:

I want the parents and people to start talking to their children about how they're not supposed to be so racist. I am sick as a native person of trying to educate others when that's really not my job. I am not the problem here. That mother and her kids were not the problem. The problem was that man in the truck who thought it was so funny to do that to defenseless beings. I want the racists to be talked to by their own people about why they shouldn't because they sure aren't listening to any person of colour. They need to stop that cycle their self. I am so sick of this.

Indigenous female, 30-39

Counselling for the perpetrators that they should be more tolerant and accepting of people who are not like them.

East Indian male 20-29

I would want the man to be arrested for public intoxication so he would not harass the people walking in and out of the store.

Caucasian male, 30-39

There are no consequences to actions anymore. The justice system does not punish people anymore. Racism happens to Caucasians all the time in Thunder Bay from the

aboriginal community and I think unfairly it goes unnoticed because of political agendas.

Caucasian male, 30-39

Discussion

The results of this pilot reinforce the reality of racism and discrimination in Thunder Bay. They support local research findings, police reported hate crime data, and media coverage that demonstrate Indigenous people are more likely to experience racial discrimination, and perceive racist incidents as part of a broader system discriminating against them. Anti-Indigenous racism was reported across a wide range of places in the city: homes and offices, on municipal property and buses, and in shopping malls and restaurants.

While those identifying as Caucasian were most likely to use the reporting service, Indigenous people were more likely to be the target of the incident reported. This supports the findings of the United Way research that found that most non-minority (White) individuals have not experienced discrimination, compared to minority (Indigenous and racialized) individuals.

Caucasian and racialized respondents were most likely to report an incident that happened to them personally, compared to Indigenous respondents. The location data—in terms of specific geographic location—of the incidents is limited to whether or not respondents choose to include it in question 1 or 3. Examining the incident's location more broadly alongside its type illustrates that the most common occurrence captured through the pilot can be characterized as disparaging comments (verbal assaults) in a public place.

While the survey didn't explicitly ask about the identity of the perpetrator, nearly all respondents who identified as Caucasian disclosed this information in their open ended responses, in contrast to most Indigenous and racialized respondents. Caucasian respondents reporting incidents that happened to them personally also commonly referenced an addiction when describing the perpetrator(s). That Whites are the predominant users of this service and are more likely to name an observed racial identity of the perpetrator, could suggest respondents view this reporting service as a venue to express racial stress. As one respondent wrote:

...I want to report these incidents because all I see in the news is that natives are the victims over and over. So when this group is asked if they have ever been a victim do they all say that because I didn't give them what they wanted that this was an attack on them? I have also had rocks thrown at me, bottles, sticks and other random things. I'm

white, I was attacked by numerous natives on the running paths. I'm not a racist but when all the issues I am having when I'm out and around Thunder Bay are coming from Natives, then I report it, I am considered a racist.

Caucasian male, 30-39

The volume of respondents over the pilot closely mirrors the frequency of reported incidents. Most respondents reported incidents within a forty-eight hour period of its occurrence. However, there is compelling evidence that reporting is strongly influenced by respondents' interest in reporting an incident, rather than the overall frequency of actual incidents occurring in the city. Reporting was also highest during the initial launch of the service, which aligned with the commencement of public awareness campaigns about the reporting service. Individuals must be aware of the reporting service before they can participate in it. The level of participation is bound by the limits of recruitment strategies. For instance, the very low response rate from professionals suggests that there may only be a marginal awareness or perceived utility of the reporting service.

Individuals are more likely to participate if they have a strong interest in doing so, especially if the reporting service feels comfortable and trustworthy to them. That a single event (the Chronicle Journal editorial) influenced the type and frequency of overall responses to the reporting service has implications for overall quality of the data. Those who perceive racism as an important issue in the city are far more likely to use the service, whether they have witnessed or experienced racism or not. There is also no way to determine the number of times an individual reports on the same incident. This sample bias is reflected in the demographic composition of respondents, and the overall type and content of the responses. Given the reported prevalence of racism in the city from other sources, one would expect more participation by racialized and Indigenous populations, professionals reporting on behalf of clients or students, as well as younger age groups.

Recommendations

The pilot program has some key strengths. First, it provides a venue for individuals to report perceived incidents of racism. Second, through the survey reporting instrument, descriptive characteristics about respondents and those experiencing racism or harassment can be documented.

However, there are some areas for improvement, should the pilot continue. For the research to be practical, and of benefit to the community, it needs to be explicit about what utility it

imparts.¹² The pilot offers some key learnings that can be harnessed to improve the service. The table below provides recommendations to strengthen each objective of the Incident Reporting Working Group’s pilot program.

Objective 1	Issues emerging from pilot
To provide baseline data which would help the City to assess and record the magnitude of racism in the community	Due to survey design (non-probability sample), the findings cannot be generalized to the population, nor used over time for meaningful baseline data on the magnitude of racism in the city.
Recommendations	
<p>OPTION 1: Enhance and modify recruitment strategies</p> <ul style="list-style-type: none"> • Focus on increasing representation from Indigenous and racialized groups. Recruitment should consider culturally appropriate methods and communication strategies that emphasis the utility of the reporting service for those impacted by racism. Recruitment should harness the relationships and networks developed through the Working Group, Anti-Racism & Respect Advisory Committee, Diversity Thunder Bay, the Crime Prevention Council and other relevant organizations that have established trust with Indigenous and racialized communities. • Focus on professionals, including teachers, counselors, etc. For instance, many professionals would be familiar with social surveys, the Lakehead Social Planning Council, and the 211 service. Many would also have established positive relationships with their clients/students and invested in their well-being. If they perceive value in the pilot program to improve the well-being of their clients/students, they may be strongly motivated to utilize the service to report incidents on their behalf. <p>OPTION 2: Change survey methodology</p>	

¹² For instance, the Ontario Federation of Indigenous Friendship Centres Research Framework (2012) ethical framework for conducting research includes the following four key principles: Utility: research must be practical, and benefit the community; Self-Voicing: research, knowledge and practice must be authored by the communities, who are recognized as the key creators and holders of knowledge; Access: research recognizes all forms of local knowledge, practice and experience and is accessible by all; Relational: research is historically and geo-politically positioned and explicit about the perspective from which knowledge is generated (OFIFC, 2012).

- Redesign survey to include a series of questions on the bi-annual Citizen Survey. Due to survey methodology (large probability sample), these findings can be reliably generalized to the population.

Objective 2	Issues emerging from pilot
To track racism incidents in terms of type, location of occurrence and frequency	Because of inconsistencies and omissions in question design and weaknesses in survey methodology, data on location, and frequency cannot be accurately measured.
Recommendations	
<p>OPTION 1: Redesign survey questions</p> <ul style="list-style-type: none"> • Include a question asking respondents to identify where they are reporting from • Include a question asking respondents to identify the nearest intersection or name of the location where the incident occurred • Include a question asking respondents to identify the racial identity of the target of the incident • Replace the category ‘a system that discriminates against people like me’ in question 3 with the following: ‘discrimination in workplace’; ‘discrimination in housing’, and ‘discrimination in service provision’ • Reframe the questions to reliably capture multiple incidents in a single report • Consider taking the reporting service into communities on an annual or rotating basis <p>OPTION 2: Change survey methodology</p> <ul style="list-style-type: none"> • Include a question on the Citizen Survey that asks respondents if they personally experienced racism in the past year, and if so where and when the incident(s) occurred 	

Objective 3	Issues emerging from pilot
To provide individuals experiencing racism with information and/or referrals to available resources within the community	Currently the home page of the survey’s website provides a list and description of resources within the community. It could better align with a trauma-informed approach to providing supportive resources
Recommendations	

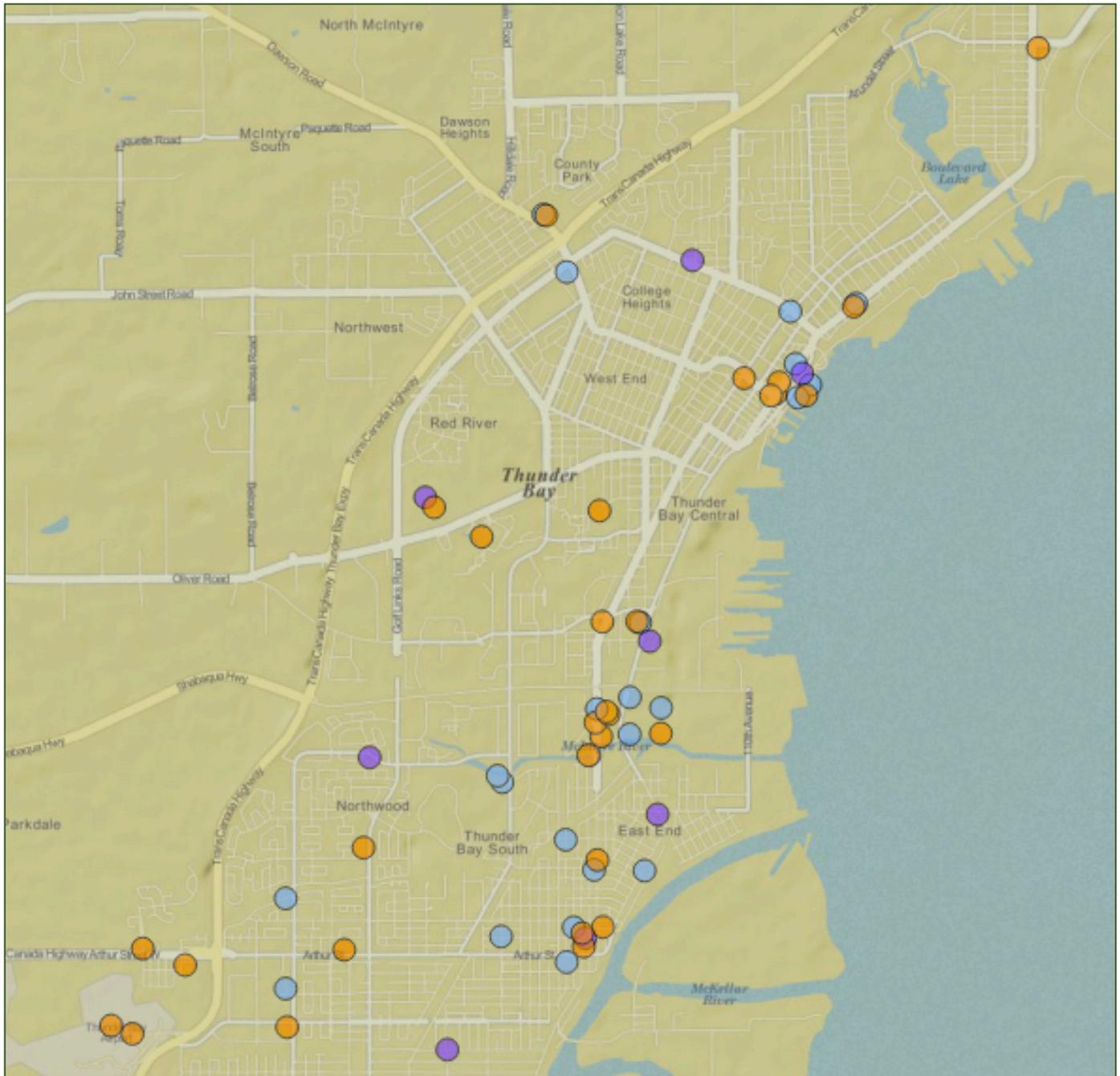
OPTION 1: Adopt a restorative and/or trauma-informed approach	
<ul style="list-style-type: none"> Recognize that racism is an ‘invisible wound’, a traumatic experience that accumulates over time and is compounded by the intergenerational effects of colonialism. Acknowledge this trauma in the program, including recruitment strategies and resource options Indigenous and racialized people should, where possible, administer the survey (walk in/call in) and should lead its redesign Administer the survey in a culturally appropriate setting. Adopt a restorative approach to the reporting service, to build relationships/repair harm with impacted communities 	
Objective 4	Issues emerging from pilot
To provide a voice for those experiencing racism or discrimination by offering an opportunity to be heard and by validating the individual’s experience	<p>Currently, there is no mechanism to measure the level of empowerment of respondents pre/post survey</p> <p>Some of the terms used for racial identity could be offensive to some users, perhaps diminishing their voice</p>
Recommendations	
OPTION 1: Refine and clarify terminology	
<ul style="list-style-type: none"> Consider adding ‘pop-up’ definitions of some of the terms used in the survey such as racism, etc. This may help validate respondents’ experiences Consider replacing the term ‘Caucasian’ with White;¹³ and East Indian and Asian with South Asian, East Asian and Southeast Asian. Additional categories could be included such as West Asian and Arab. These terms may be more aligned with how respondents self-identify, and they follow the ethnic/racial identities used by Statistics Canada 	
Objective 5	Issues emerging from pilot
To offer an option to individuals who do not wish to pursue legal	The assistance option to individuals is reporting the incident. It is not clear that any other

¹³ The use of terminology is crucial in studies and analyses of racism, since language is one of the most ‘systematic, subtle, and significant vehicles for transmitting racist ideology’ (Mukhopadhyay 2008, p12). The term Caucasian is an 18th century term, invented by a German anatomist who used it to classify a group of people inhabiting a region in the Caucasus mountains between the Caspian and Black Seas, as the most ‘beautiful people in the world, an ‘ideal type’, created in ‘God’s image’. He wrongly deemed this region the area where humans likely originated, and the term was later used to usher in a wave of false theories on the supposed biological superiority of this ‘race’. See C. Mukhopadhyay (2008); Roth 2017; 2010

<p>action, but would prefer to use a community-based system for assistance</p>	<p>assistance beyond this option is available to individuals</p>
<p>Recommendation</p>	
<p>OPTION 1: Enhance profile of assistance options</p> <ul style="list-style-type: none"> • Strengthen communication and outreach on assistance options for respondents. This can greatly increase the perceived and actual utility of the pilot program 	

Location of Incidents

June 27 2017-May 28 2018



- Target of Incident**
- Orange circle: Indigenous
 - Purple circle: Racialized
 - Blue circle: White

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Appendix: Incident Reporting Service

This form is your opportunity to tell your story. By telling your story, people will come to better understand what is happening in Thunder Bay. These stories will be reviewed and may be used to support new programs or services but no action will be taken as a direct result of your specific story.

If you want support from a local agency, please call 2-1-1 for a referral to an agency.

If your story involves a crime, please call the police.

IF THIS IS AN EMERGENCY, PLEASE CALL 9-1-1.

1. Please share your story with us. Please take all the space you need.

This happened to:

- me personally
- to a stranger
- a friend or family member
- a student and I am a teacher/guidance counsellor
- a client and I am a professional

3. I experienced

- damage to my belongings or property
- a physical assault
- a verbal assault
- a system that discriminates against people like me
- I didn't experience any of these (my story is about something else)

4. Comments were made to me...

- in person
- on the phone
- online (Facebook, Twitter or other social media)
- in a text or email or letter sent directly to me
- I didn't hear any racist comments (my story is about something else)

5. It happened...

- in my home

- in the home where I have been staying
- on a city street
- in a parking lot
- in a back alley
- at a Church/Mosque/Synagogue or House of Worship
- at school
- in a restaurant
- in a store
- in an office
- in a cab
- on a bus
- at a hospital
- at a health clinic
- Other (please specify)

6. This happened

Date & Time of Incident

7. When it happened, I was in ...

- Port Arthur (northside of city)
- Fort William (southside of city)
- the Intercity area
- I'm not sure the area of town I was in

8. I identify as

- Female
- Male
- I would rather not say
- Other (please specify)

9. If this specific incident were to be addressed, how would you like to see it handled