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B I POC W



DISORIENTATION

AND THE VERTICAL MOSAIC:

Living and Making a Difference in
the Hierarchy of White Dominant
Society

Presentation Contents

- The Narrative and its illustrations
- Main Theme, Central Question, Main Thesis and Main Argument
- Key Concepts
- The Master Story and Sub-stories of Racism
- The Why and How of Racialization of Crime: Application of Major Sociological Concepts and paradigms/theories
- Creativity & Innovation Exercise #3
- Racialization: Definition, Process,
- Racism: Old Racism, New racism, Racism without Racists, Racism and Racists
- Racialized Stratification
- Racial Risk & Racial Profiling
- Stories of Policing Race
- Racial Risks and Racial Rewards
- Conclusion: Watch a video
- Sample final exam question

- **MOTIVATE:**

- Why we should be concerned about racial risks and racial rewards, and create corrective measures/designs to address them.

- Please watch this video: <https://www.challengeracistbc.ca/#video-edition>

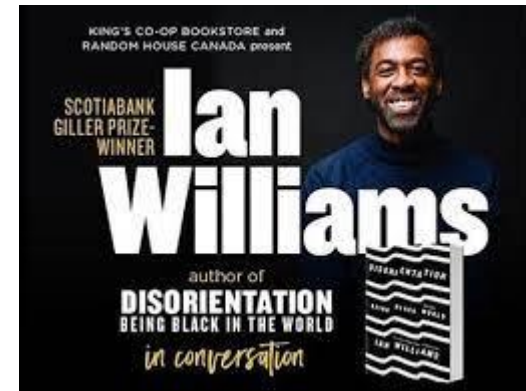
• THE NARRATIVE

- **The Global White North cancels non-whiteness.**
 - This makes *disorientation* (racism victims confused and doubting their own sanity) and *internalized racism* (racialized people believing the distorted messages about their own racial groups) applicable in BIPOC communities.



THE MASTER STORY OF RACISM: DISORIENTATION

- The disorientation that accompanies racial experiences marks an emerging awareness of white dominance, and a place for the Black person [BIPOC: Black, Indigenous, People of Color or racialized] in the hierarchy of Whiteness. In all cases this awareness comes suddenly, at a time when one is unprepared to think of oneself in racial terms. In all cases, disorientation is the reaction to somewhat violent action. It's the violence of being born. Racialized people are born again into a system we do not choose to inherit. But, inevitably, we must be born. No doubt, children often have an understanding of difference and "race" before a direct encounter with it. These moments of disorientation are not simply the introduction of a concept, but recruit people into participating in the ordering system of whiteness, with or without their consent. Whether these experiences are, in fact, the first or the fiftieth incident is not important. The important thing is how significant such childhood experience can be for restructuring a person's understanding of the world. White kids don't have those racially disoriented moments, at least not in the same way. If they are mocked for freckles or red hair or a piggish nose, it's not racialized. It comes with an understanding of a rather benign difference amplified, but without systemic backing. For Black [BIPOC] children, early moments of disorientation are rarely introduced in a framework that is positive, affirmative, and empowering (Williams, 2021, pp. 27-28).



FORMS OF INTERNALIZED RACISM

- **PERFORMATIVITY FOR PASSING: Racialized Minorities' Responses to White Racism:**
 - 1. Assimilation for “passing”:
 - “Oreo Cookie”
 - “Coconut”
 - “Red Apple”
 - “Banana”
 - 2. Alteration for “passing”:
 - Hair transformation (Coloring, straightening, extension, weaving, wiggling)
 - Plastic Surgery: Eyes and Noses
 - Skin Whitening
 - The ideology of the desirability of “plantain chick” in many postcolonial African communities
 - “*Resume* Whitening”
 - 3. Colourism: Emphasized skin tones/colours
 - “whitened peoples” are believed to have “Good Bodies”
 - “coloured peoples” are believed to have “Bad Bodies”
 - “differently coloured peoples” are believed to have “Bad Bodies”

- **THE SOCIOLOGICAL NARRATIVE:**



**Confronting
Anti-Indigenous
Racism and
Colonialism in
Canada**

New On The Blog



- **Racism based on the hierarchy of whiteness is a social pandemic that presents high racial risks to and low racial rewards for racialized peoples.**

- This is because of the Western society's obsession with socially constructing a hierarchy of skin color and other physical characteristics to justify slavery, indentured labor, colonialism, discriminatory immigration policies, and exploitative globalization (See Quan-Haase & Tepperman, 2021, pp.210-212) as well as white racism, white supremacy, white privilege, and white fragility.
- These social construction processes cancels non-whiteness.



- THE NARRATIVE ILLUSTRATED



• “We see in the West’s warm reception of Ukraine’s white refugees an example for how all refugees escaping the ravages of war, economic devastation, or climate injustice should be treated by the West, particularly when these calamities are primarily caused by Western imperialism. This warmth, however, stands in sharp contrast with how these same countries have treated Brown and Black refugees arriving at their shores and borders, with racism, walls, “push-backs,” forced family separations, even drownings – the same bigotry that non-white refugees from Ukraine have experienced. This Western double standard is painful, enraging, and humiliating for people in the Global South...” (*The Bullet*, No. 2586, March 24, 2022).

THE MAJOR CONCEPT & KEY CONCEPTS IN THE MAIN ARGUMENT IN THIS LECTURE:

These Key Concepts provide the language to explore and unpack what the Major Concept of Racialization is and what it is not.

- **Racialization and Social Construction (see Quan-Haase & Tepperman, 2021, p. 194)**
 - **Race/Ethnicity & Racisms**
 - ☞ **Systemic Racism and Anti-Racism**
 - ☞ **Old Racism (Individual, Institutional, Systematic, Systemic)**
 - ☞ **New Racism (Individual, Institutional, Systematic, Systemic)**
 - ☞ **Microaggressions (See Quan-Haase & Tepperman, 2021, p. 215)**
 - ☞ **Othering**
 - ☞ **Tokenism**
 - ☞ **Ethnocentrism & Xenocentrism**
 - ☞ **Xenophobia**
 - ☞ **Homophily and Social Distance**
 - ☞ **Racists**
 - ☞ **Colourism & Racial Triangulation**
 - ☞ **Racialism**
 - ☞ **Racialized Groups/Peoples**
 - ☞ **Racialized People/Minority**
 - ☞ **Visible Minority and invisible minority**
 - ☞ **Essentialism**
 - ☞ **Performativity**
 - ☞ **Whiteness: White Power, White Supremacy, White Privilege, White Fragility, and White racism**
 - ☞ **Critical Race Theory**
 - ◆ **Racial Groups; racial categorization and differentiation, racial mixing**
- **The wages of whiteness**
- **Racial Risk, Racial Reward, Race-shifting**
- **Theoretical Perspectives of racialization**
 - ◆ **All these concepts are representations of realities of unequal relations that are SOCIALLY CONSTRUCTED in social stratification systems.**



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- Review the remaining slides if you are interested in knowing more about the key concepts based on the main argument of the presentation, application of the two foundational sociological concepts, the five major sociological theories, critical race theory to racialization of crime, content and requirements of C&I #3, and a sample essay-type final exam question.

ACADEMIC READING & WRITING:

MAIN THEME, CENTRAL QUESTION & MAIN THESIS

- **THEME:** Racial Risk and Racial Reward.
- **QUESTION:**
 - To what extent do racism and its various episodes, particularly racial risk and racial reward, matter in the 21st century global society, what is their epicenter and what are the effective ways to eliminate racial risks and maximize racial rewards for racialized people and their communities?
- **THESIS:**
 - We should be concerned about racialization as the epicenter of racism and other racial episodes and create effective ways—social designs, strategies, and practices—to eliminate them because despite the notion or claims of ethno-racial equality, to a large extent, racism makes “race”/“ethnicity” continue to matter in 21st century. Racialization operating through the ideology of the body continues to connect phenotype and accessibility to opportunities. This makes access to valued resources central to racialization and its episodes of racisms in ways that make “racial risks” still very high, “racial rewards” still very low for “non-whitened” or the BIPOC (Blacks, Indigenous, and People of Colour) and “race-shifting” a reality.

ACADEMIC READING & WRITING: MAIN ARGUMENT (AMPLIFIED THESIS):

Racism continues to make the Body Central to identification, discrimination, access to socially valued resources.

- Read this report on the racial wealth gap:
- <https://www.wealthsimple.com/en-ca/magazine/racial-wealth-gap>
- Watch this video: “Racism in housing and the job market in Canada”:
- <http://www.cbc.ca/news/business/blind-recruitment-marketplace-1.3462061>

ACADEMIC READING & WRITING:

MAIN ARGUMENT (AMPLIFIED THESIS):

- The IRONY: Although “race” [and “ethnicity”] are not a biological/genetic phenomena—they are socially constructed—racism and other episodes of racialization make the BODY central to “race” [and “ethnicity”], in that “race” [and “ethnicity”] are socially ascribed to the body and the body is made the focus of racial [and ethnic] identification (K. Anthony Appiah 2014, p. 432) and the basis of racism in the forms of racial prejudice, stereotype, discrimination, microaggressions, and accessibility to valued social resources despite the notion or claims of ethno-racial equality (Tepperman 2015, p. 276). This creates high racial risks and low racial rewards for racialized [BIPOC] peoples, and may be the source of “race-shifting”. Therefore, it is important for us to be concerned about the vertical racial mosaic and its associated racialized homophily, and create viable designs, strategies, and practices to eliminate them.
- Watch this video:
- <https://www.youtube.com/watch?v=yAkDHuimJRc>

ACADEMIC READING AND WRITING:

MAIN ARGUMENT (AMPLIFIED THESIS):

- The IRONY: Racism and other episodes of racialization in the forms of ethno-racial discrimination, stereotypes, and prejudice remain problematic in many Western societies, where a majority of people claim to support the idea of ethno-racial equality and legislation that would bring about that goal. Nonetheless, research continues to find that ethno-racial inequality [and Whiteness: White supremacy, White Power, White Privilege, White fragility, White racism, racialized homophily, and racial triangulation] are still evident in virtually all societies—especially in the areas of employment, housing, wealth, health, and criminal justice (Tepperman 2015, p. 276).
 - In Canada “the truth is, [Whitened Canadians] tolerate a pecking order of entitlements. Succinctly put, this means cake for the rich, ‘Timbits’ for the middle-class, and crumbs for the poor, the worst off being the First Nations [Indigenous Peoples] and the next-worst-oppressed being ‘Visible Minorities’ (i.,e., Africans and Arabs and Asians and Latin Americans, but especially Africans” (Clarke, 2023, p. 30).
- This creates high racial risks and low racial rewards for racialized peoples, and possibly the “race-shifting” phenomenon. Therefore, we need to be concerned about the vertical racial mosaic and create viable social designs, strategies and practices such as anti-racism to eliminate racialization, the epicenter of racism and other episodes of racialization.

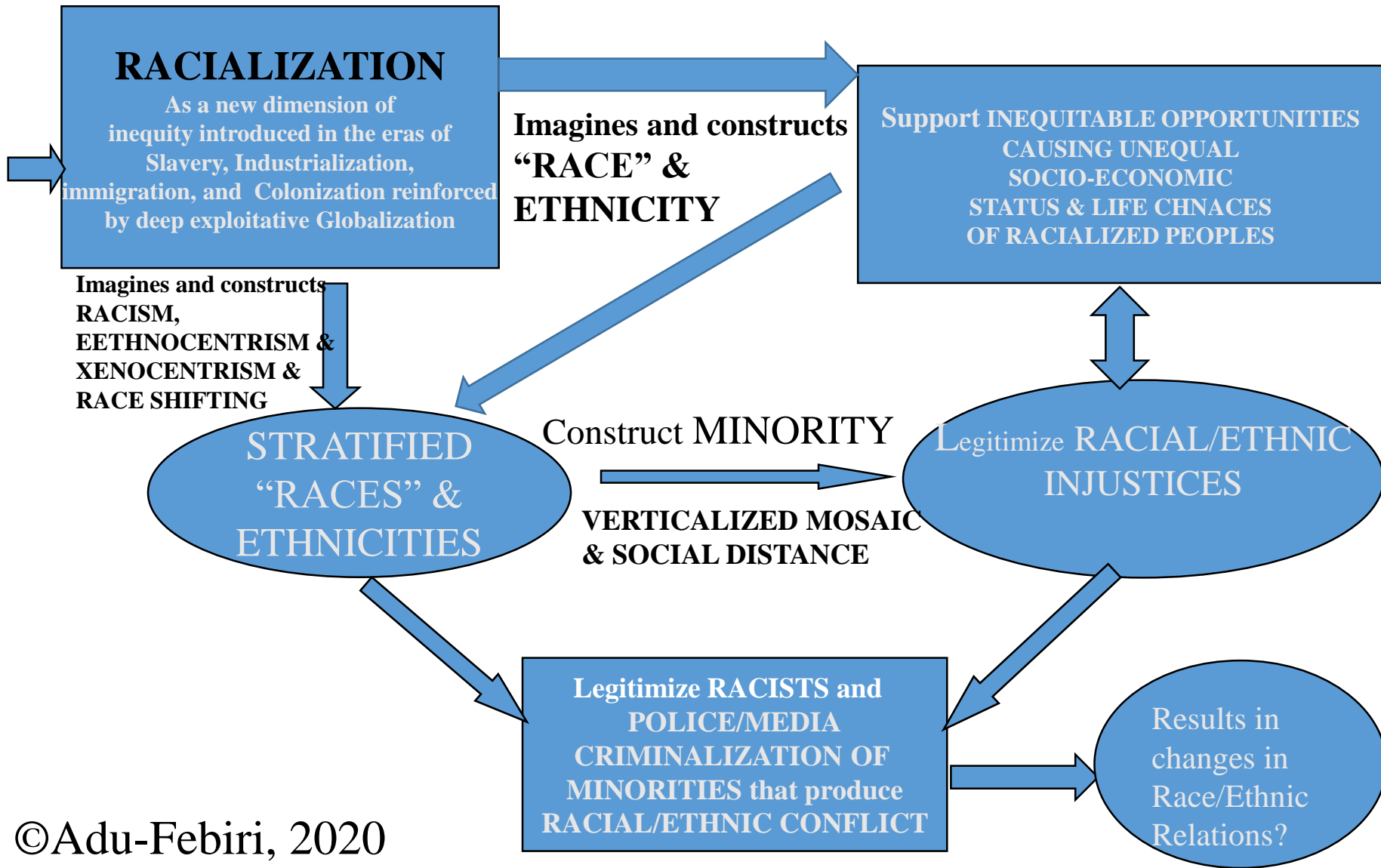
ACADEMIC READING & WRITING:

MAIN ARGUMENT (AMPLIFIED THESIS):

- IRONY: According to Critical Race Theory, racism and other episodes of racialization are deeply entrenched in our social, and, especially, legal institutions. While recognizing the important gains made during the civil rights movement, it is argued that institutionalized and systemic/systematic instruments [racialization, racialism, colourism, othering] of racial oppression [hurtful practices at the macro level and perpetrated by racists at the micro level] continue to operate even as more overt forms of racism [old racism] may be diminishing or replaced by new racism—culture, ethnicity, ethnocentrism, xenocentrism, and xenophobia. This social fact is illustrated in the tendency of the police to disproportionately arrest racialized peoples [BIPOC], particularly visible minorities, and the tendency of the courts to disproportionately imprison and, in some US states currently [and in Canada's past], execute them (Tepperman 2015, p. 252). This is an important reason for us to be concerned about the vertical mosaic or social stratification and create strategies to eliminate racialization and the social pandemic of racism and other racial episodes it produces and reproduces.

MAIN ARGUMENT IN DIAGRAM

SOCIAL STRATIFICATION



EXPLORE

To know, understand
and apply key
concepts in the main
argument.

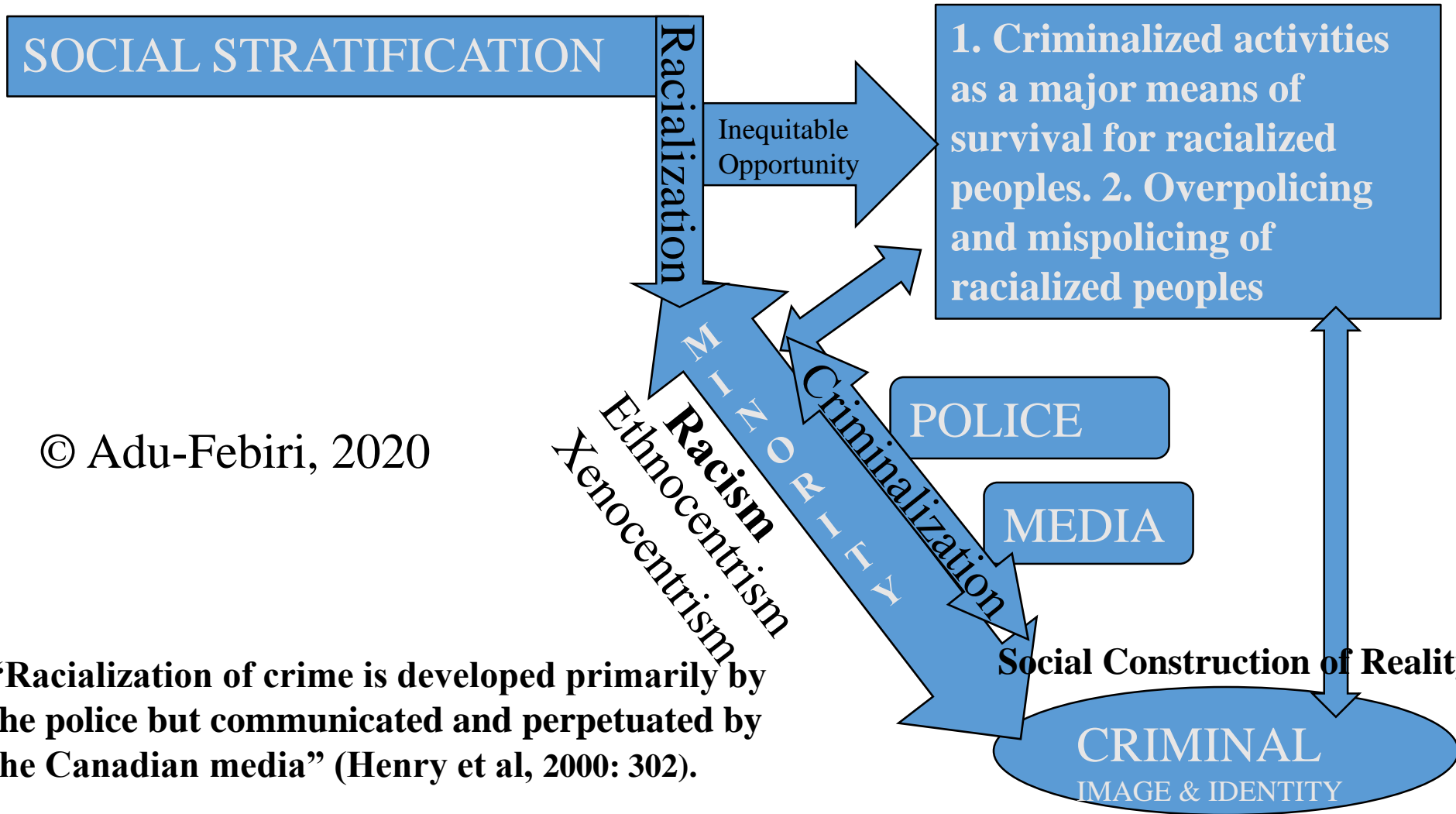
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THE WHY & THE HOW OF RACIALIZATION OF CRIME: *Application of the Concepts of Sociological Imagination & Social Construction of Reality*

Sociological Imagination



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“Racialization of crime is developed primarily by the police but communicated and perpetuated by the Canadian media” (Henry et al, 2000: 302).

APPLY

THE WHY OF RACIALIZATION OF CRIME:

APPLICATION OF SOCIOLOGICAL THEORIES OF RACIALIZATION

SOCIOLOGICAL THEORIES	CAUSE	THEORETICAL PROPOSITIONS
FUNCTIONALISM	HOMEOSTASIS need of Cultural Consensus	Racialization of crime in Canada is functional because it contributes to social cohesion/solidarity/connectedness and stability in mainstream culture as well as in immigrant communities.
SOCIAL CONFLICT	INDEOLOGY OF SCARCITY of resources leading to economic competition	Critical Race Theory argues that the law and other social institutions criminalize and dominate lower class people (proportional majority of racialized peoples happen to be in this class). Dominant racial groups gain economic advantage and a sense of superiority. This white privilege and supremacy normalizes racism in society. CRT seeks to change racist policy and practice. It argues that “Formal equality under the law does not necessarily equate to actual equality in society”. It supports “defunding of the police”.
INTERACTIONISM	HUMAN AGENCY’s influence on Definition of Situation through the Looking Glass Self	The police and the media subjectively define or construct and label racialized peoples as deviants/criminals and some of the minorities define this label positively, interact with it as such and internalize the criminal label to become criminals.
FEMINISM	WESTERN PATRIARCHAL IDEOLOGY OF SEXISM	White patriarchy effeminizes minority “races” through “othering”. This contributes to feminization and racialization of poverty and crime—the majority of female prisoners in Canada are women of color. There is intersectionality of racialization with gender, class, and sexual orientation.
POSTMODERNISM	HEGEMONIC ELITE construction of Politics of Culture	<i>hyperreal</i> symbolic discourse as institutionalized instruments of oppression for the preservation of the distinctions between socially constructed communities, including races.



CRITICAL RACE THEORY (CRT)

- CRT theorizes that there are “complex relationships among race, racism, and law” or the legal system in racist societies (Aylward 1999, p. 49). It argues that the status quo (including social institutions such as the law) operates as an instrument of racial oppression. Critical race theorists are committed to ending racism (Sara Cumming, 2020, p. 176). Specifically, CRT challenges “the existing status quo, bringing a new dawn of deconstruction of legal rules and reconstruction of principles and policies” to change “the way we see race, racism, and the law” (Aylward, 1999, p. 49).



APPLY

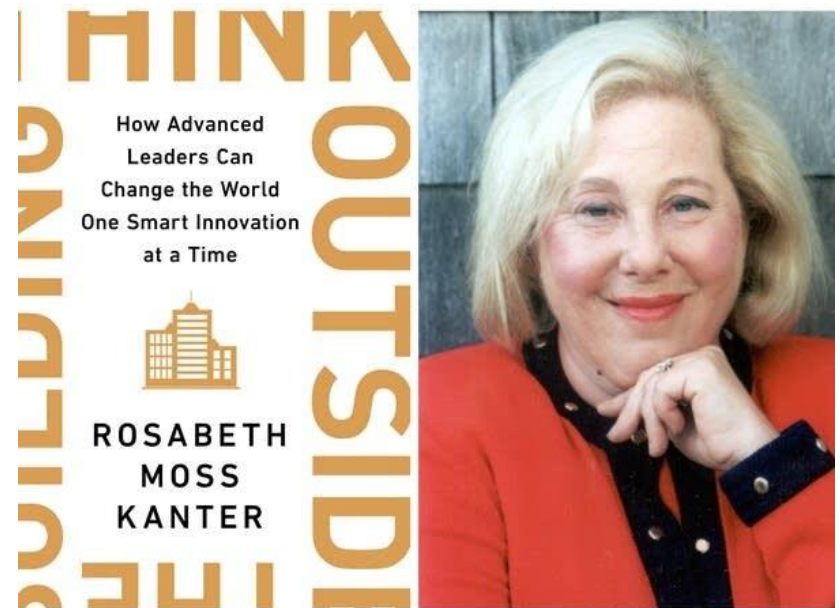
CRITICAL RACE THEORY (CRT)

- The critical race theorist, Weiner (2012) insists that racial and ethnical prejudice and discrimination are embedded in institutionalized ideologies and practices, not necessarily in the conscious actions of individuals. From this point of view, it is possible in principle that 1) nobody in society is prejudiced against individual members of minority group, while 2) legal, educational, health, and other institutions operate in such a manner as to discriminate against the minority group (Brym, 2020, p. 154).

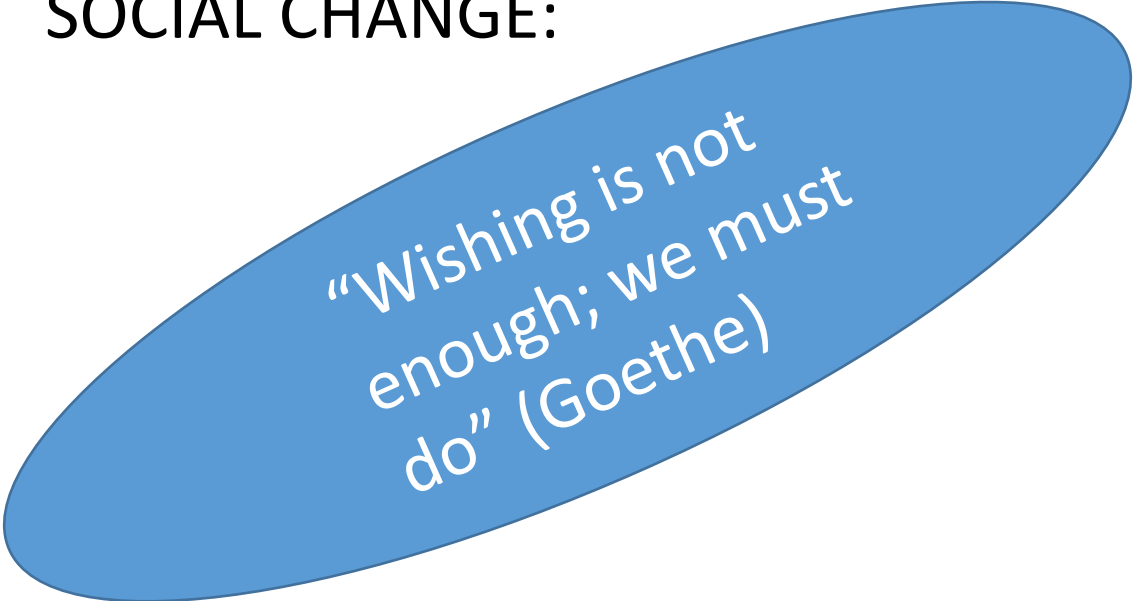
APPLY

TOKENISM THEORY

- Rosabeth Kanter (1977) proposed that the barriers women meet and the roles they play in large corporations today are a result of their numerical minority, not their sex. Her *tokenism theory* predicts that members of a social group who are outnumbered by members of another group will suffer adverse effects, including greater stress at work. The more outnumbered the token individual, the more pressure he or she [*sic*] will experience. However, this all changes as minority and majority social types within a group approach equal numbers.
- Kanter's *tokenism theory* can be applied to any organizational setting [and/or society] that contains different kinds of people: men and women [*sic*], visible minorities and whites, immigrants and native-born Canadians, and so on (Tepperman, 2015, p. 222).



• CREATE SOCIAL CHANGE:



“Wishing is not enough; we must do” (Goethe)

• Therefore, Be a Changemaker; be a Gamechanger!

- *“Black [and IPOC] people care about race because it affects us. White people don’t care about race until it affects them. Hope lies in caring for something beyond the self” (Williams, 2021, p. 19).*

CREATIVITY & INNOVATION EXERCISE #3 (8%):

Based on your critical thinking about chapter 8 and lecture 9,

- 1) State one creative solution idea and one corresponding innovative project/program design (provide a brief description and a diagram that show connections among processes/steps, tasks, people, and resources/logistics necessary for the implementation of your design). The goal is to propose practical strategies that will provide opportunities that people from various racial groups can use to improve the lives of racialized peoples. That is, to reduce/eliminate their racial risks and increase/maximize their racial rewards.
- 2) Use your design to evaluate the concept of White Supremacy or White Fragility and the Critical Race Theory or use any one of the five sociological theories that aligns with the Critical Race Theory to assess your innovative design.
- 3) Upload your report containing your creative idea, innovative design, and application of concept and theory.

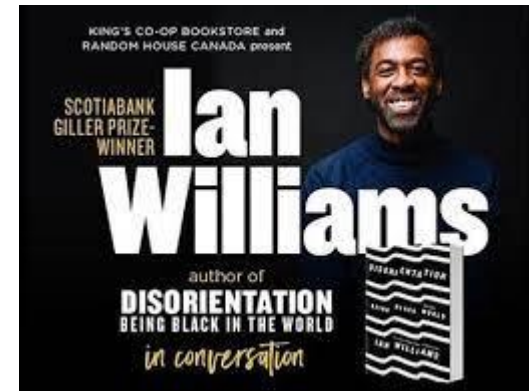


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- Review the remaining slides if you are interested in knowing more about the master and sub-stories of racism, key concepts, and sample essay-type final exam questions.

THE MASTER STORY OF RACISM: DISORIENTATION

- The disorientation that accompanies racial experiences marks an emerging awareness of white dominance, and a place for the Black person [BIPOC: Black, Indigenous, People of Color or racialized] in the hierarchy of Whiteness. In all cases this awareness comes suddenly, at a time when one is unprepared to think of oneself in racial terms. In all cases, disorientation is the reaction to somewhat violent action. It's the violence of being born. Racialized people are born again into a system we do not choose to inherit. But, inevitably, we must be born. No doubt, children often have an understanding of difference and "race" before a direct encounter with it. These moments of disorientation are not simply the introduction of a concept, but recruit people into participating in the ordering system of whiteness, with or without their consent. Whether these experiences are, in fact, the first or the fiftieth incident is not important. The important thing is how significant such childhood experience can be for restructuring a person's understanding of the world. White kids don't have those racially disoriented moments, at least not in the same way. If they are mocked for freckles or red hair or a piggish nose, it's not racialized. It comes with an understanding of a rather benign difference amplified, but without systemic backing. For Black [BIPOC] children, early moments of disorientation are rarely introduced in a framework that is positive, affirmative, and empowering (Williams, 2021, pp. 27-28).



THE EPICENTER OF THE MASTER STORY OF RACISM IS RACIALIZATION

• THE EPICENTER OF RACISM



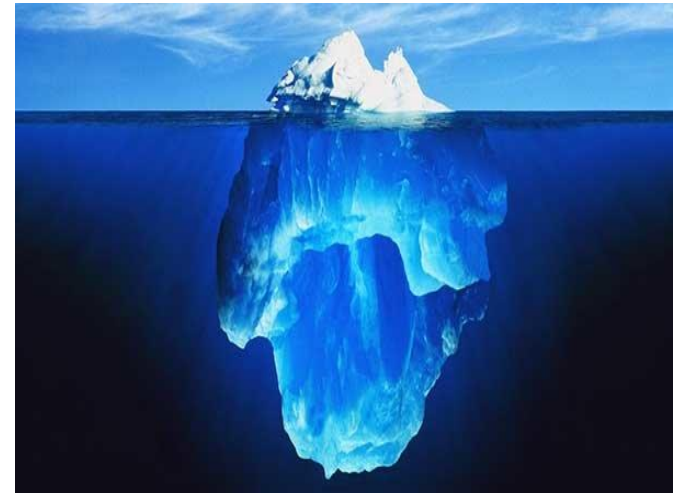
- **RACIALIZATION** reproduced in and through the systemic and systematic social stratification (inequity/equality and oppression) since the emergence and entrenchment of industrial/finance capital accumulation in the 18th century.



A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 1) Racial Events—The Tip of the racialization Iceberg

- 1. Joyce Echaquan's experience of blatant racism in a Montreal hospital before her death.**
- 2. The police murder of George Floyd.**
- 3. The police murder of Breonna Taylor.**
- 4. COVID-19's disproportionate negative impact on BIPOC (racialized peoples)**
- 5. Increase in hate crimes**

THE RACIALIZATION ICEBERG

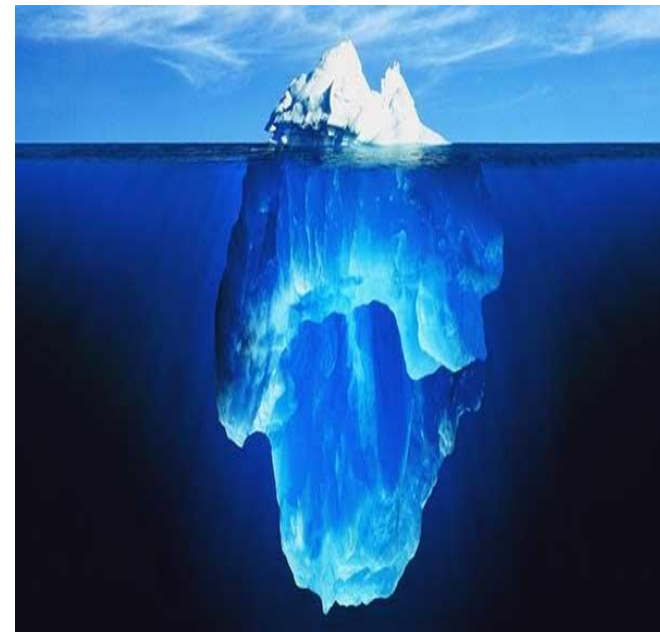


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A SUB-STORY OF RACISM: A FOCUS ON EPISODES: Responses to Recent Racial Events—The Tip of the Racialization Iceberg

- Western societies, communities, organizations, and institutions tend to focus their diversity work on diversity events, the tip of the iceberg, what I call the EPISODES of inequity/inequality and oppression, rather than responding to the EPICENTER or the rest of the iceberg—RACIALIZATION reproduced in and through the systemic and systematic inequity/equality and oppression.
- No wonder, we don't make much headway in eliminating racism, sexism, ethnocentrism, homophobia, xenocentrism, classism, etc. (Adu-Febiri, 2020: "Uncomfortable Conversations": A presentation to the NHQ of Correctional Service Canada, Ottawa)

THE RACIALIZATION ICEBERG



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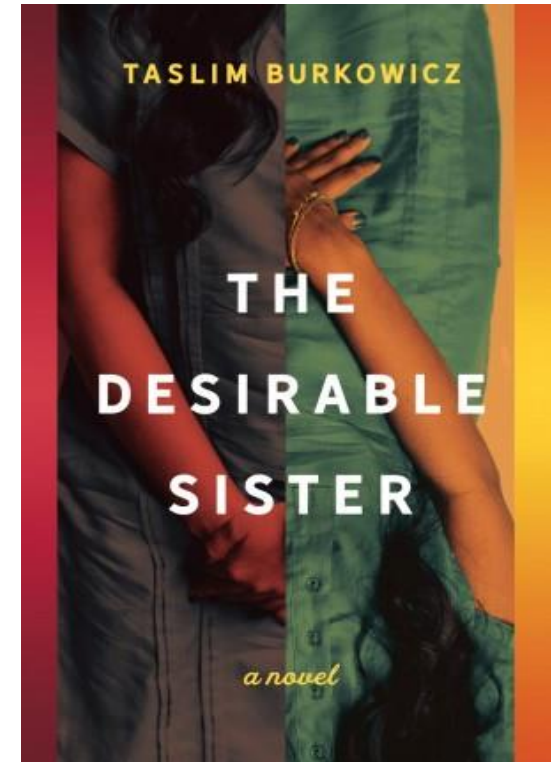
A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

2) Racial Risks and Racial Rewards:

- “Racial Risk” is the particular intersection of dangers associated with being a member of a racialized group in society. “Racial Reward” is about privileges one receives because of one’s membership in a racial group (Adu-Febiri, 2014).
 - People are racialized through institutional social actions that produce “race” and bestow it on people in ways that make others classify people by visible characteristics such as [skin colour], hair colour, hair type, and facial features. It is something that people do to other people, rather than a reflection of what they are (Quan-Haase & Tepperman, 2021, p. 194).
- Watch this video clip:
 - <https://www.thechronicleherald.ca/news/local/woman-accuses-halifax-police-of-racial-profiling-after-violent-walmart-arrest-399171/>
- Read this article:
 - https://www.huffingtonpost.ca/entry/rcmp-members-race-data_ca_5fdbb2a6c5b6f24ae35ea035?utm_hp_ref=ca-politics&ncid=newsltcahpmgpols

A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 3) Skin Color and Hierarchy

- Gia and Serena Pirji are sisters, but as the first-generation born in Canada to immigrant parents, their lives play out in different ways because of their skin tone. Gia's fair skin grants her membership to cliques of white kids as a teen, while Serena's dark skin means she is labelled as Indian and treated as inferior. This superficial difference, imposed by a society obsessed with skin colour and hierarchy, sets the sisters into a dynamic that plays out throughout their lives. In a world where white skin is preferable [and desirable], the sisters are pitted against each other through acts of revenge and competition as they experience adultery, ruined friendships, domestic abuse, infertility, and motherhood (Taslim Burkowicz. 2019. *The Desirable Sister: A Novel*)



A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 3) Skin color and Hierarchy

- Racism in Advertising: Watch this video:
- <https://www.facebook.com/theguardian/videos/10156039951371323/>
- <https://www.theguardian.com/commentisfree/2017/oct/10/i-am-woman-racist-dove-ad-not-a-victim>
- *From the perspective of sociological imagination,*

 - *Skin-whitening commodities reinforce and consolidate [WHITE RACISM], the globalized ideology of WHITE SUPREMACY and the sexist practice of biomedicalization of women's bodies. It is in this specific context of the continuum of the western practices of GLOBAL RACISM and the economic practice of COMMODITY RACISM that the social, political and cultural implications of skin-whitening must be located and resisted. Consequently, feminist/antiracist and anti-colonial responses must confront this social phenomenon as part and parcel of our old enemy, the "civilizing mission"; the violent moral prerogative to cleanse and purify the mind and bodies of the "dark/dirty/savage" (Amina Mire, 2005).*



A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 4) Anti-Blackness

- In North America, our general understandings of destructive racial dynamics are typically mapped on to the US, where anti-blackness often appears to be more visible. I'm thinking of young men like [Trayvon Martin](#) and [Tamir Rice](#), who were taken from their families well before their time, because of society's irrational fear of black boys. And the distinctiveness of these cases creates what lawyer and racial justice advocate Anthony Morgan [calls](#) a "Canadian racial exceptionalism", the idea that Canada is somehow removed from the racial "messiness" that our neighbors down south are notorious for.
- In truth, [Canada](#) also has a whole lot to reckon with when it comes to the way it treats black people. And one thing that cannot be denied is the fact that racism, particularly anti-blackness, not only lives here, it thrives (Tayo Bero, November 6, 2019: *The Guardian*: International Edition)



ANTI-BLACK
RACISM

A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 4) Anti-Blackness

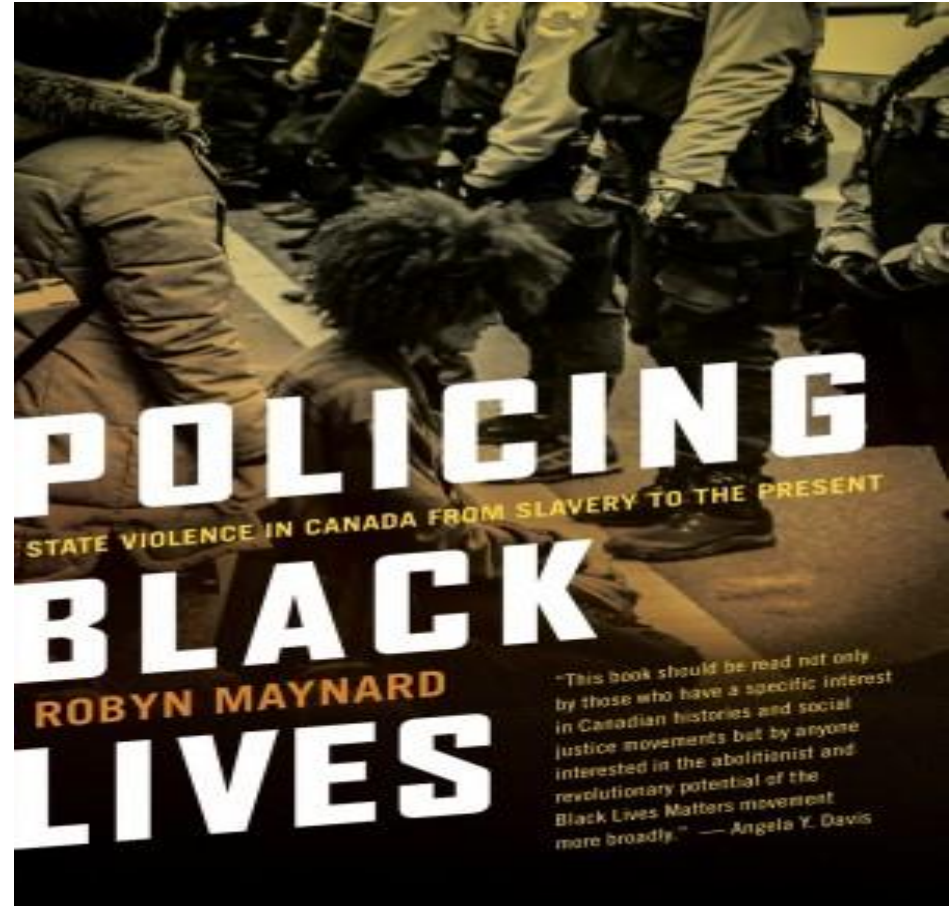
- Research conducted in 2021 by the Department of Justice Canada, and the Federal Anti-Racism Secretariat at the Department of Canadian Heritage, identified how over-policing in schools and in Black communities – particularly in economically marginalized neighbourhoods – as well as police reliance on child welfare agencies, has increased the encounters Black youth have with the criminal justice system (<https://www.blackanxiety.ca/>).
- According to the Department of Justice Canada, in 2020-21, Black males made up 19 percent of all male youth admissions to custody, and Black females made up 11 percent of all female youth admissions to custody (<https://www.blackanxiety.ca/>).



• ANTI-BLACK RACISM

A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 5) Police Brutality

- Read the excerpt of this book and watch the embedded video clip:
- <https://fernwoodpublishing.ca/book/policing-black-lives>



A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

5) Police Brutality

- In the USA and Canada, compared to their proportion of the population, “blacks” are 10 times more likely than “whites” to be shot at [or beaten up] by the police (Wortley 2005).
- “Blackness represents the antithesis of whiteness in terms of privilege or entitlement—a highly visible stigma (or marked category) that denies, excludes, or exploits [or shot]. Unlike whites who rarely experience whiteness, people of colour have little choice except to confront blackness on a daily basis. No aspect of existence, no moment of the day, no contact, no relationship, no response is exempt from the stigma of blackness in a racialized society” (Philip 1996: cited in Fleras, 2010, p. 34).



A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

6) Segregation

- Growing up in Victoria, Gordie Quan wasn't allowed to swim in the Chrystal Pool. Nor could he sit with the other kids in the cinema. "if you'd go to the movie theatre, you had to sit in a different area." Nor could B.C.'s Chinese-Canadians become doctors or lawyers back then. Or vote. Or buy property in the nicer neighbourhoods, such as the Uplands (some Victoria land-title documents still list anachronistic prohibitions against "Asiatics"). Yet, when 18-year-old Quan finally got a chance to fight for Canada in 1944, he jumped in. Not only that, but he volunteered for a commando unit whose members were expected to die in the jungles of Burma. "They called us the suicide squad", he said...Gordie Quan was actually known as Juy Kong back then, but a teacher at North Ward school (where the Times Colonist building now stands) thought that was too hard to pronounce, and decided to call him Gordon Quan.... (Times Colonist, Victoria, B.C., Sunday, November 10, 2019).



A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 6) Segregation

- Research the story of why we have the image of Viola Desmond on the new \$10 Canadian bill.



A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

7) A Workshop on Police-Black Relations in Victoria



- Whenever injustice exists, struggles will arise to abolish it. Communities will continue to organize these weapons of the oppressed and will become more effective freedom fighters through trial and error. Scholars face the challenge of keeping pace with these movements [Civil Rights Movement, Black Lives Matter, Orange Shirt Day, Idle No More, etc.] as they develop. But they must do more: they need to run faster, to illuminate the paths that movements should traverse in their journeys to liberate humanity” (Aldon Morris, 2021, p. 17: *Scientific American* Special Collector’s Edition).

A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 8) Whiteness, White Power & White Privilege

- WHITENESS:

- “Put bluntly, whiteness is a privilege that is taken for granted yet largely unearned; an accident of birth that represents normality, dominance, and control (Garner 2007). Stamped into one’s skin, whiteness is a kind of “passport” that opens doors and unlocks opportunities, just as identity cards in South Africa once defined privilege by the lightness or darkness of one’s skin colour. Not surprisingly, there is a booming market for skin whiteners in parts of the world where whiteness is equated with beauty, success, and popularity” (Augie Fleras, 2010, p. 34).
- White power, flowing from whiteness, is “an ensemble of...relations that places whites in positions of advantage” and authority (Yancey 2004:7) relative to racialized and Indigenous people (Jean-Pierre, Johanne et al, 2023, p. 409).
- Flowing from White power are White privilege, White supremacy, White fragility, and White racism.
- White privilege is the other side of racism, Unless we name it, we are in danger of wallowing in guilt or moral outrage with no idea how to move beyond them. It is often easier to deplore racism and its effects than to take responsibility for the privileges some of us receive as a result of it. By choosing to look at white privilege, we gain an understanding of who benefits from racism, and how they do so. Once we understand how white privilege operates, we can begin to take steps to dismantle it on both a personal and institutional levels...While some of us who are white may be uncomfortable with the conversation and seek ways to deny responsibility for benefitting from white privilege, others may feel guilty and become overwhelmed with a sense of responsibility for enjoying an unearned advantage...I recognize that there are others equally smart who worked equally hard and who have a great deal less to show for it, simply because they are not white...I realize that the racism from which I profit has destroyed the lives of many people of talent, and even genius (Paul S. Rothenberg, 2012, pp. 1-2)

A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

8) White Privilege



The Story of Bob and Race, by Barry Deutsch. The benefits of racism to white people are often invisible, if you're white. What are some of the ways that racism has impacted you?

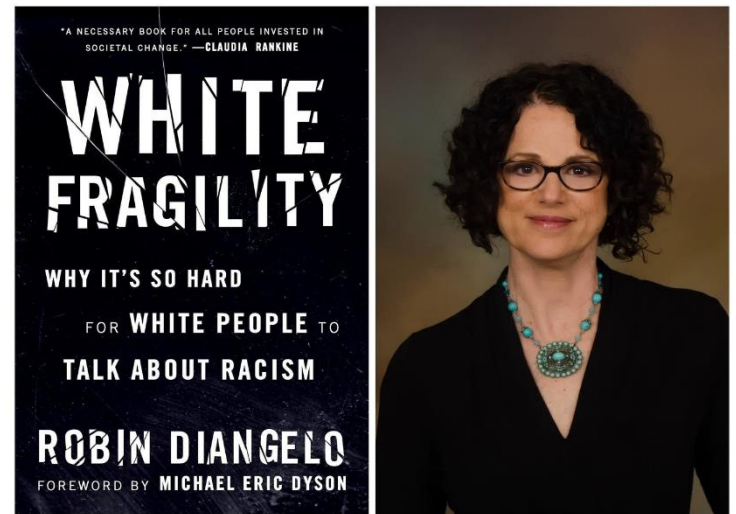
Seven Seconds

Prod. Veena Sud (2011) that centres on a hit-and-run police cover-up and a case as a hate crime.

Racism and othering
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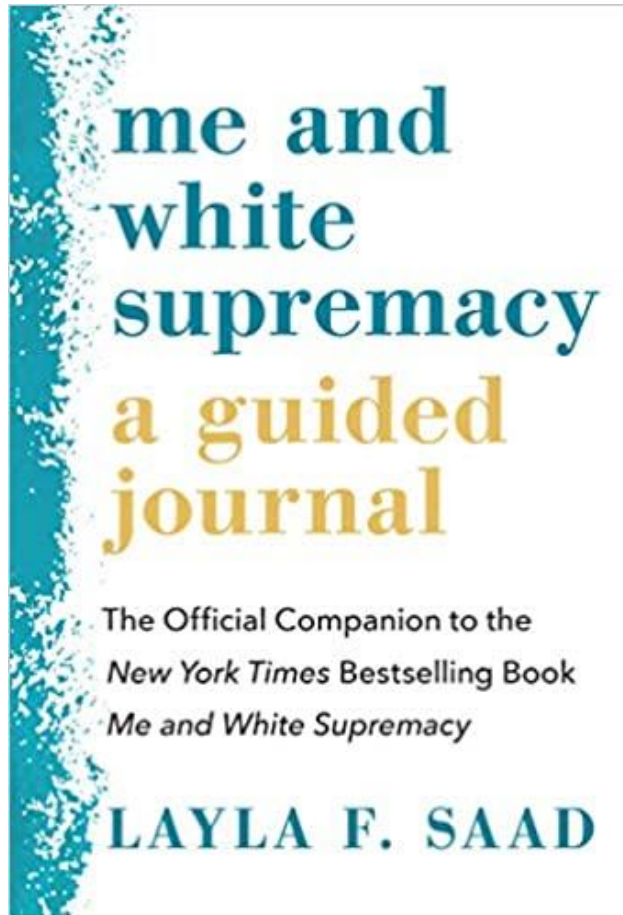
A SUB-STORY OF RACISM: A FOCUS ON EPISODES: 9) “White Fragility”

White progressives, usually college/university educated, deny their racism, sexism, classism, homophobia, anti-Semitism, xenophobia, etc., because this behavior conflicts with their identities as good people and conscious belief in equality, freedom, and justice.



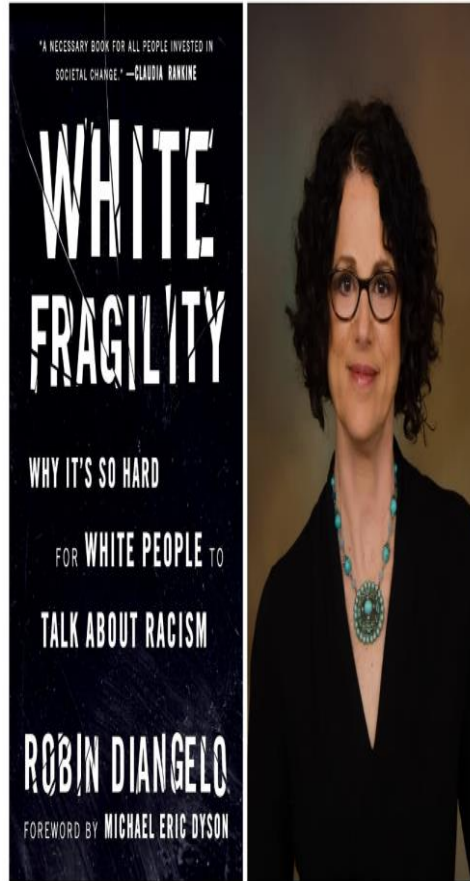
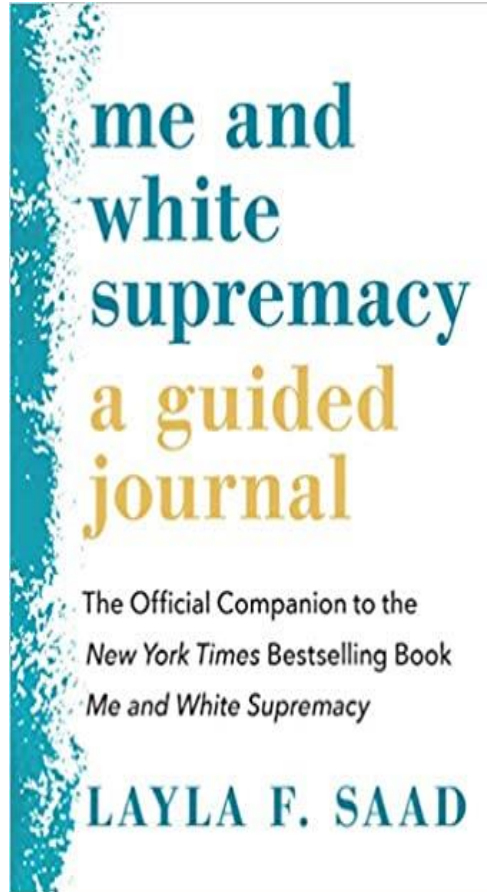
A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

10) White Supremacy



- White supremacy is the ideology and practice built on the notion of the superiority of the white or Aryan race.
- White supremacists perceive themselves as the “saviours of the White race and Western Christian civilization” (Barret, 1987, p. 90).
- The ideology of White supremacy was long considered within the bounds of respectable, defensible opinion in Canada. In the colonial era Aboriginal people were portrayed by church and state as “heathens” and “savages” and somehow less than human. These images provided justification for the extermination, segregation, and subjugation of Aboriginal peoples (Henry et al 2000, p. 99)

A SUB-STORY OF RACIALIZATION: A FOCUS ON EPISODES: Re-visioning Whiteness without White Privilege, White Supremacy, White Fragility, and White Racism



A SUB-STORY OF RACISM: A FOCUS ON EPISODES:

11) Racists

- “The actual foundation of racism is not [racists] or ignorance and hate, but self-interest” (Ibram Kendi, 2020). This self-interest is driven by racialization produced and reproduced by policies and practices that social stratification systems embody. Therefore, **“education and love are not the solutions”** (ibid.).
- Read and reflect on the full article:
- <https://theundefeated.com/features/ibram-kendi-leading-scholar-of-racism-says-education-and-love-are-not-the-answer/>

Social Construction

- When sociologists say something is “socially constructed” they mean:
 - The characteristics deemed relevant to the definitions of that thing is based on societal values (Gallagher 2007, p. 2).
- In this context, Race, Ethnicity, and racism are social products based on
 - a) cultural values, not scientific facts (Gallagher 2007, p. 2.).
 - b) performativity, a notion that a person’s race/ethnicity once constructed is continually performed, not given as a fact, and that this performance shapes the individual’s identity/image as a racialized person (adapted from Judith Butler, 1990 *Gender Trouble* and 2004, *Undoing Gender*).
 - c) Othering: the classification of a group of people as “other than”, “not one of us,” that is, “different and therefore lesser; intentionally used on a political level to dehumanize a group of people in order to make it morally acceptable to discriminate against them (Cumming, 2020, p. 174).
 - An example of othering is Social Distance, sociologically speaking.

SOCIAL DISTANCE AND RACIALIZED HOMOPHILY: *How homophilous is your social network?*

- Before its usage in the COVID-19 pandemic situation, “Social Distance” was a concept used to measure social interaction/relationships gap between/among social groups, particularly racial and ethnic groups (see p. 205 of Quan-Haase & Tepperman, 2021).
- Social Distance/Distancing was about certain racial/ethnic groups not having any social interaction/relationships or minimizing their social interaction/relationships with other racial/ethnic groups constructed or stigmatized as physically, mentally, genetically, and/or culturally inferior. This type of inter-group relations is manifested in racialized homophily in various forms—apartheid, segregation, reserves, residential schools, gentrification, mental hospitals, etc.
- These unequal relations also translate into interpersonal interaction/relationships: individuals’ willingness to accept other individual from the stigmatized racial/ethnic groups into closer or more distant social relationships such as marriage, friendship, neighbour, co-worker, etc.
 - **“Take a look at your Facebook friends, Twitter or Instagram followers, or Snapchat network, and reflect on its racialized or ethnic diversity or homophily. How homophilous is your network?” (Quan-Haase & Tepperman, 2021, p. 205**



Racialized Homophily:

Sociologists note that we usually associate with people who are similar to us, as in “birds of a feather flock together”. As McPherson et al (2001) state, racialization and ethnicity are the biggest divide in social networks today, clustering people from similar ethnic and racialized backgrounds into tight-knit networks (Quan-Haase & Tepperman, 2021, p. 205

SYSTEMIC RACISM AND ANTI-RACISM

- Racism, that is, white domination, that becomes entrenched and widespread in the culture, policies, legal systems, regulations, operating procedures, and practices of public and private social institutions that had come to reflect the norms of whiteness despite anti-racism legislation.
 - It is one thing to gain legal victories over blatant racism, quite another to have the legal decisions put into practice everywhere.
 - Watch this vimeo and read the publication:
 - <https://vimeo.com/498445751>
 - (https://www.policyalternatives.ca/sites/default/files/uploads/publications/B%20Office/2021/02/ccpa-bc_Challenging-Racist-BC.pdf).

RACIALIZATION

- The social and political processes that create racial groups based on perceived physical differences (Christian Caron, 2016, p. 21)
- The process of using the natural variation in human skin color as a way to sort people into groups, putting them in a hierarchy, and justifying exploitation based on skin color (Gallagher, 2007, p. 5)

RACIALIZATION

- Racialization is a process of socially constructing race and ethnicity to portray demographic groups as “full humans, not-quite-humans, and nonhumans”, using their phenotypes [superficial visible biological characteristics] and/or genotypes [invisible biological characteristics] as justifications.
 - By “genres of the human,” Wynter (2003) is referring to the full range of conceptions and modes of being human in time and space. For Wynter, Western colonialism rested not only on economic and political sovereignty, but also and fundamentally on an ontological sovereignty that took a culturally specific configuration of the human—that is, one genre of the human—and overrepresented it “as if it were the human itself” (2003:260). This overrepresented genre of the human is what Wynter (2003) calls Man—a Western, white, bourgeois conception of the human. Rather than approach those who diverge in some way from Man as other genres or alternative modes of being human, Man’s overrepresentation of its own self-image meant that it could only perceive difference as lack. That is, anyone who does not conform to or live up to a white, bourgeois mode of being is seen as the negation of full human normality. For Weheliye (2014), who extends Wynter’s theory of ontological sovereignty, this means that racialization primarily involves categorizing humanity into “full humans, not-quite-humans, and nonhumans” (2014:3) (see Kathleem M. Millar, 2020, *Anthropology and Humanism*, Vol. 45, Issue 1, pp 4–24).
- This process enhances the dominant groups’ access to valued societal resources (material capital, social capital, and cultural capital) while limiting the access of subordinate groups to these same resources.
- This reproduces unequal power relations in the forms of racism, ethnocentrism, and xenocentrism. These, in turn, distort macro and micro social interaction/relationships manifested in prejudice, stereotype, discrimination, criminalization, assimilation, genocide, expulsion, segregation, apartheid, multiculturalism (vertical cultural mosaics), and racial/ethnic violence.

- “Today, racialized groups continue to suffer from prejudice and discrimination. Both of these are related to *racialization*, the social process that imagines races, and as a result, creates racism” (Tepperman 2015, p. 278).

• RACISM

- The ideology of white supremacy and its accompanying white dominance and hierarchy of whiteness (Williams, 2021, p. 27).

RACISM

- **RACISM AS PREJUDICE, STEREOTYPE & DISCRIMINATION**
- Specifically, RACISM is an ideology of racial superiority – inferiority. That is, a system of prejudice, stereotype and/or discrimination constructed collectively by a dominant group around superficial physical characteristics such as skin color perceived as inferior in the context of human phenotypic diversity with the objective to prevent racialized peoples as a collectivity from having access to socially defined valued resources (Naiman 2000; Also see Quan-Haase & Tepperman, 2021, p. 213).

DIVERSITY OF RACISMS

- White Racism: White supremacy, White Privilege, White Fragility.
- “Minority – Minority” Racism: Racial triangulation that results in Asian Racism against Blacks, Indigenous Peoples, and other People of Colour.
- Anti-Black Racism: Racism against Blacks.
- Anti-Indigenous Racism: Racism against Indigenous Peoples.
- Anti-Brown Racism: Racism against Brown Peoples.
- Anti-Asian Racism: Racism against Asians (there has been a dramatic increase in anti-Asian racism since COVID-19).
- When I walk outside my house, Camosun campuses, and/or UVic, I know I am not seen as Canadian, I am just a 'random' Black face that could be the target of anti-Black racism. Anti-Black racism is not a *hyperreality*; it is real!



OLD RACISM based on Ideology of Genetics

RUSHTON'S (1994) EVOLUTIONARY TYPOLOGY based on the myth that human beings are driven by genetic codes and brain sizes (Also see Quan-Haase & Tepperman, 2021, p. 214: Scientific Racism).

	Negroid	Caucasoid	Oriental
Evolutionary branching	200,000	110,000	40,000
Brain Size	1330 cu.cm	1408 cu.cm	1448 cu.cm
IQ Score	85	100	107
Sexual activity	Intense	Moderate	Weak
Temperament	Aggressive/Excitable	Moderate	Calm/Cautious
Marital Stability	Brittle	Moderate	Strong
Law abiding	Low	Moderate	High
Crime rates	High	Moderate	Low

“New Racism” based on the Ideology of ETHNICITY, particularly Culture

- Like “Race”, Ethnicity is socially constructed, but the BODY is not supposed to be so central to ethnicity:
- **ETHNICITY is a social phenomenon that represents a group of people with a common identity based on ancestry, nationality or homeland, and/or culture (particularly language, customs and religion). (See Quan-Haase & Tepperman, 2021, p. 194).**
- However, because of the unnecessary conflation of ancestry and culture, the BODY has been very central to ethnicity too.
- **NEW RACISM is about connecting CULTURE to the body (phenotype and genotype).**

“New Racism” based on the Ideology of Ethnicity, particularly culture

- ETHNIC GROUPS WITHIN CANADA (Reference: Sara Cumming, 2020, pp. 179-184):
 - 1. Indigenous Peoples: First Nations, Metis, and Inuit
 - 2. The Charter Groups:
 - Canadians of British and French ancestry: So named because settlers from England and France first came to what is now Canada with royal permission to trade and settle (i.e. royal charters)
 - 3. Visible/Racialized Minorities: Non-whitened and non-Indigenous peoples who are settlers or visitors in Canada. The first ones were
 - i) Black slaves brought by slave owners settling in Canada as early as 1629, and later many black people fleeing from slavery in the USA between 1834 and 1865.
 - li) Chinese migrant workers who came to build Canadian railways
 - Like their pioneers, Canadian-born visible minorities also continue to face disadvantage in the workforce. According to the Conference Board of Canada (2017), university-educated Canadian-born members of a visible minority earn on average 87.4 cents for every dollar earned by their Caucasian peers.

RACISM without RACISTS

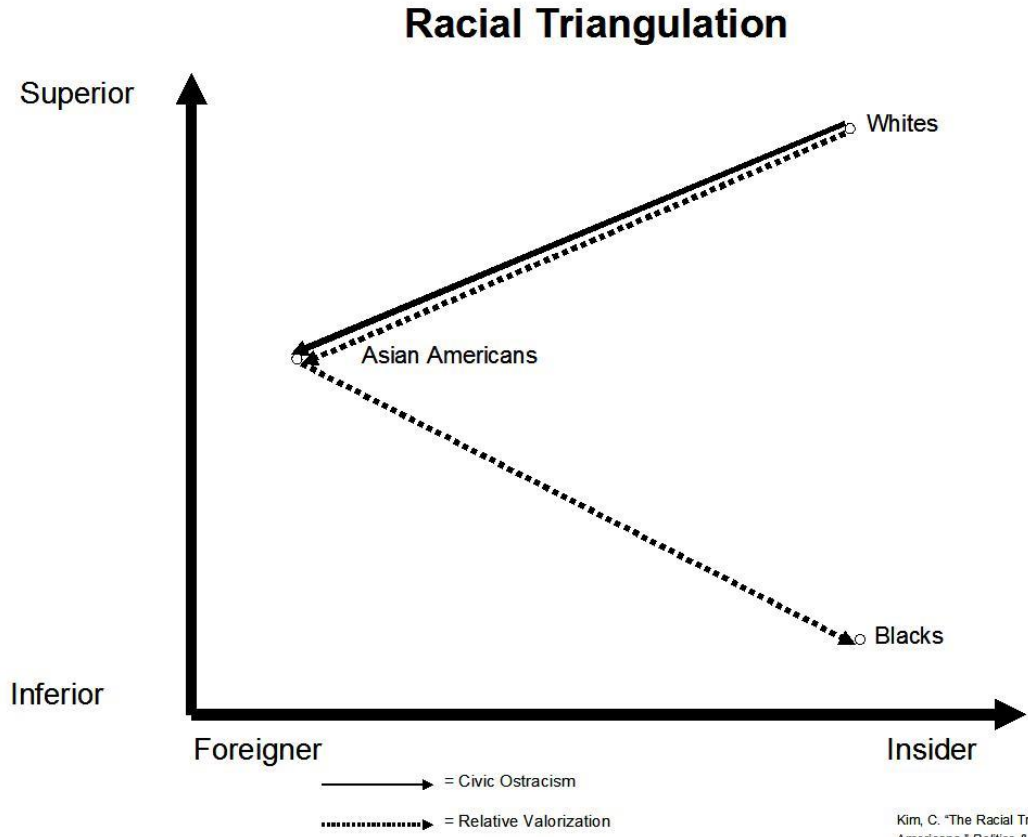
- “...there are die-hard racists and misogynists out there, but the bigger problem seems to be well-meaning people who believe in equal rights yet make decisions that inadvertently transmit both racism and sexism. This is what Eduardo Bonilla-Silva, a Duke University sociologist, aptly calls “racism without racists” (Nicholas Kristof, Feb. 21, 2015: http://mobile.nytimes.com/2015/02/22/opinion/sunday/nicholas-kristof-straight-talk-for-white-men.html?referrer&_r=1)
- **MICROAGGRESSIONS** constitute a classic case of “racism without racists”. They are designed to put racialized people back to their place:
 - In addition to hidden and minimized racism, some instances of racism can be relatively small, seemingly insignificant on their own, and of relatively little consequence. These are called microaggressions—daily interactions with subtle, indirect, or unintentional discrimination at their root (Baker, 2017). For example, asking someone who looks ethnically different from us where they are “really” from is a form of microaggression. So is asking to touch a Black woman’s hair, or assuming a student who appears “Asian” is good at math. These kinds of interactions implicitly communicate to the other person that they are not “one of us” and are defined by their racialization. Individual acts of microaggression may be relatively harmless, but their cumulative effects are sources of daily stress for those who experience them (Quan-Haase & Tepperman 2021, p. 215).

RACISM and RACISTS

- Racists do not cause Racism. Both racism and racists are an effect of Racialization
- Given that racism, like any “ism”, applies to acts of discrimination that occur at the collective level (or when it occurs at the individual level, are consistent with [systematic, systemic and] institutional patterns of discrimination) and works in favour of dominant group members and against minority groups (McIntyre 2006: 232), a **racist could only be a person from a dominant group, not a minority person.**
 - A person from a racialized group could not be racist (against dominant group members) because the minority person’s racialized **group has no collective power over the dominant group members.** In this context the racialized person is a target of racism reacting to racism experiences, including **internalized racism**—racialized people believing the distorted messages about their own racial groups (Rothenberg, Paula S., 2004, p. 126).
 - **Illustration: Read “STRATING OFF: When Is Online Dating Racists”** (p. 246, paragraph 3 of Tepperman).
- Therefore, **reversed racism**, as indicated in the statement below, **is a myth**, an oxymoron or contradiction in terms:
 - While we don’t notice systematic unfairness, we do observe specific efforts to redress it — such as affirmative action, which often strikes white men as profoundly unjust. Thus a majority of white Americans surveyed in [a 2011 study](#) said that there is now more racism against whites than against blacks (Nicholas Kristof, Feb. 21, 2015).
 - (<http://mobile.nytimes.com/2015/02/22/opinion/sunday/nicholas-kristof-straight-talk-for-white-men.html?referrer& r=1>)

RACISM and RACISTS: RACIAL TRIANGULATION

- Because racial groups are rank ordered in Canadian/American societies in the context of whiteness, “Racial Triangulation” develops in ways that make prejudiced individuals from the dominant and model minority racial groups racists against dark-skinned people groups.



Kim, C. "The Racial Triangulation of Asian Americans," *Politics & Society*, 27 (1), 1999.

RACIST BEHAVIOR OR EXPRESSED RACISM INDIVIDUAL HATE & DISCRIMINATORY ACTION

E.g. Not shaking a minority person's hand, not sitting next to a person of color in a bus/train, glances, gestures, forms of speech that devalue a person of color.

Perpetrators may not even be conscious of it, but it is immediately and painfully felt by its victims. The following constitute individual or micro racism:

1. Red-necked Racism: Blatant, direct racism

2. Polite/Aversive Racism:

3. Everyday Racism

Active: direct motivation to exclude or inferiorize (See Quan-Haase & Tepperman, 2021, p. 213).

Passive: complicity with someone else's racism

INDIVIDUAL RACISTS ARE THE PRODUCTS of racialization entrenched in Institutional Racism, Systemic Racism and Systematic Racism. Eliminating individual racists does not necessarily eliminate racism.

INSTITUTIONAL RACISM

Policies, procedures, and practices

in institutions and organizations that consciously or unwittingly promote, sustain, or entrench differential advantage or privilege for the dominant group at disadvantage/disprivilege of racialized groups:

e.g. word-of-mouth recruitment, discriminatory hiring based upon employer's bias, union policy of internal job posting, lack of recognition of foreign credentials.

SYSTEMIC/SYSTEMATIC RACISM

Laws, rules, and other norms woven into the social structure and interaction

that result in an unequal distribution of economic, political, and social resources and rewards among various racial groups (Henry et al, 2000: 56).

E.g. Denial of access, participation and equity to racial minorities for services such as education, housing, employment

E.G. Negative representation of people of color, the erasure of their voices and experiences, and the repetition of racist images in the media.

When these allocation of resources are backed up by legislation, they constitute SYSTEMATIC RACISM.

CULTURAL RACISM

- ETHNOCENTRISM is cultural racism—the ideology and practice of cultural beliefs and values supporting the tendency to equate race with culture and to view all peoples and cultures in terms of one’s own cultural standards and values. This is based on the perception that one’s own cultural standards are superior (Henry et al, 2000, p. 57).
- XENOCENTRISM or INTERNALIZED RACISM is the opposite of ethnocentrism. It is the “belief that the products, styles, or ideas of our own society are inferior to those that originate elsewhere (Schaefer and Grekul, 2020, p. GL-8. Sociology: A Brief Introduction). (Also see Quan-Haase & Tepperman, p. 213)
- XENOPHOBIA
 - Fear of or hostility to immigrants who are different culturally and/or racially from the dominant population groups in the destination country/community

- **RACIALIZED STRATIFICATION**

THE CENTRALITY OF THE BODY IN RACIALIZED STRATIFICATION

- **According to Majority Scholars' interpretation: Racialized groups are people collectively constructed into superior and inferior racial categories based on their phenotypes and/or genotypes:**
 - **1st: "White"**
 - **2nd: "Yellow"**
 - **3rd: "Brown"**
 - **4th: "Red"**
 - **5th: "Black"**
 - **"Mixed" usually ranked as part of the inferior groups**
- **According to Minority Scholars' interpretation: Racialized groups are people collectively constructed into inferior or devalued racial categories. Sociologists call these categories RACIALIZED PEOPLES, an equivalent concept is Statistics Canada's **MINORITIES**:**
 - **Visible Minorities and Invisible Minorities**
 - **These are "Non-whitened" groups of people.**

THE CENTRALITY OF THE BODY IN RACIALIZED STRATIFICATION

• RACE MIXING

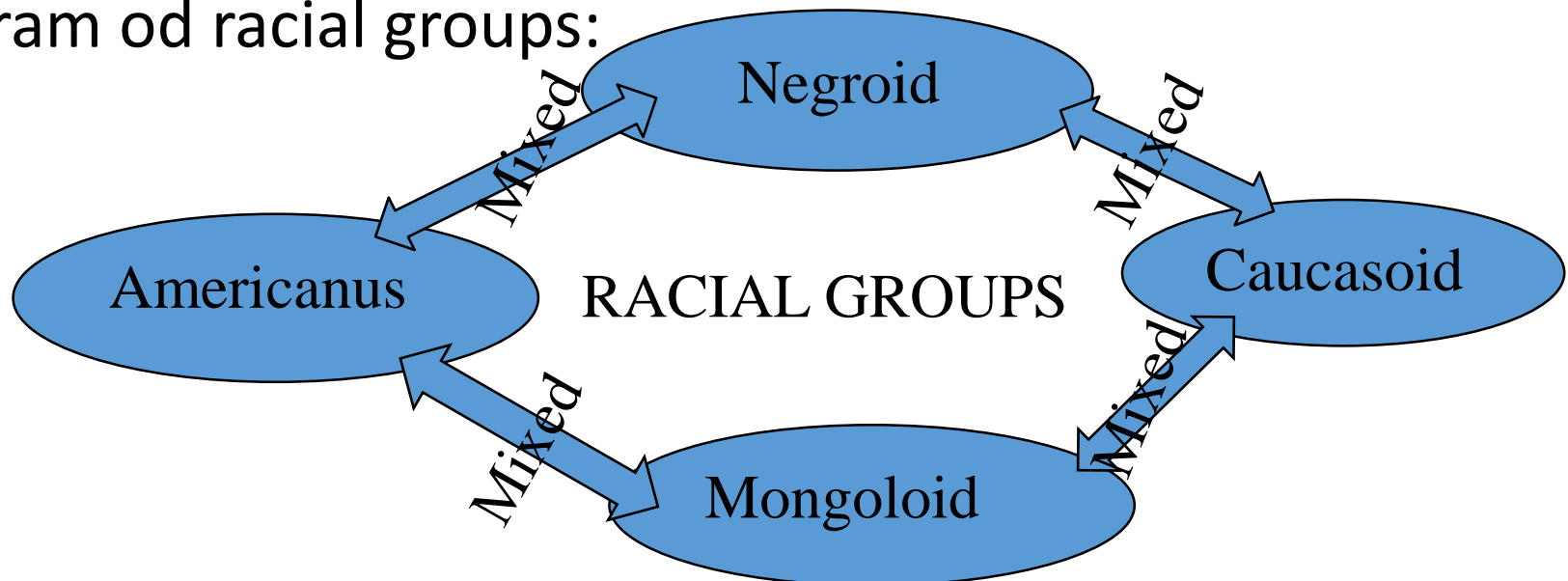
- A high level of genetic [racial] mixing has taken place in Canada in the eighteenth and nineteenth centuries. French settlers and merged to form the Metis. In the United States in the same period, it was common for white slave owners to rape black female slaves, who then gave birth to children of mixed race. There is also mixed unions among second and subsequent generation Canadians (Robert Brym, 2020, SOC+, pp. 144-145).

THE CENTRALITY OF THE BODY AS IMAGE IN RACIALIZED STRATIFICATION

- **Watch these two video clips:**
- <http://www.youtube.com/watch?v=KM4Xe6DIp0Y>
- <https://www.youtube.com/watch?v=WjmDwWUhEpg>

RACIALISM: THE CENTRALITY OF THE BODY AS IMAGE AND SOCIAL DIFFERENTIATION

- RACIALISM CREATES RACIAL GROUPS: People grouped into categories based on their phenotypes (external biological features) and/or erroneously as genotypes (genetic attributes), but not rank-ordered into superior or inferior. Lorne Tepperman (2015) wrongly defines this as racialization. The correct concept is Racialism. Below is a diagram of racial groups:



“RACE”:

“Racism, Not Race, Is the Danger” (Camara Phyllis Jones, 2021, p.72. *Scientific American*)

- As Phil Bartle (2005) insightfully concludes,
 - **genetics cannot be used to determine racial categories because there are no genetic boundaries between what we call “races”**
 - Although “race” is not a biological/genetic phenomenon, the BODY is central to race, in that “race” is ascribed to the body and the body is made the focus of racial identification (K. Anthony Appiah 2014, p. 432).
- **From a sociological perspective, ‘RACE’, like culture, is socially constructed and learned. That is, race is identity/image ascribed to bodily characteristics or distinction.**
- **This perspective is well captured by Charles Cooley’s *Looking-Glass-Self Thesis* or what is conventionally referred to as Self-fulfilling Prophecy:**
 - **When people are defined as a ‘race’ and given a role related to the ‘race’ by others, they acquire a group identity and become oppressed or privileged, and then use the idiom of ‘race’ in relation to themselves, their identities and grievances (Miles and Brown 2003: 6).**

RACIALIZED PEOPLES

- BIPOC

- They are “Non-whitened” groups of people.
 - BLACKS
 - INDIGENOUS
 - PEOPLE OF COLOUR

VARIABLES OF RACIAL RISK

• The next slide illustrates the various variables of racial risk in a White dominant world. The opposite dimension is racial reward:

- Viral diseases: HIV/AIDS, Ebola, COVID-19
- Food insecurity
- Poverty
- Abuses in residential schools
- Criminalization
- Police brutality
- Genocide
- Murdered
- Colonized



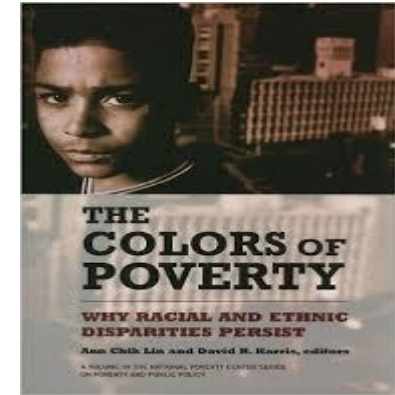
RACIAL RISKS



THE COLOUR OF CRIME;
POLICING "RACE"



RACIAL REWARDS:

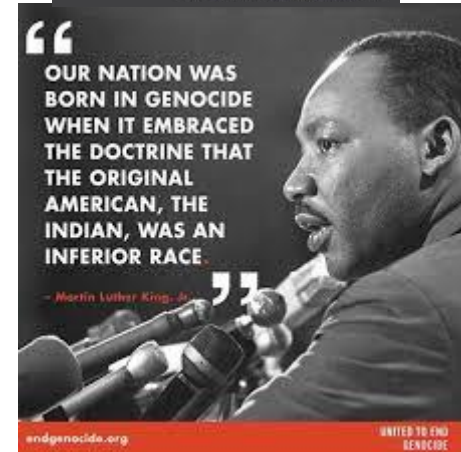


The Legacy of Canada's Residential Schools

Odds of **dying** for children in Indian residential schools: **1 in 25**

Odds of **dying** for Canadians serving in WWII: **1 in 26**

Image courtesy: Library and Archives Canada



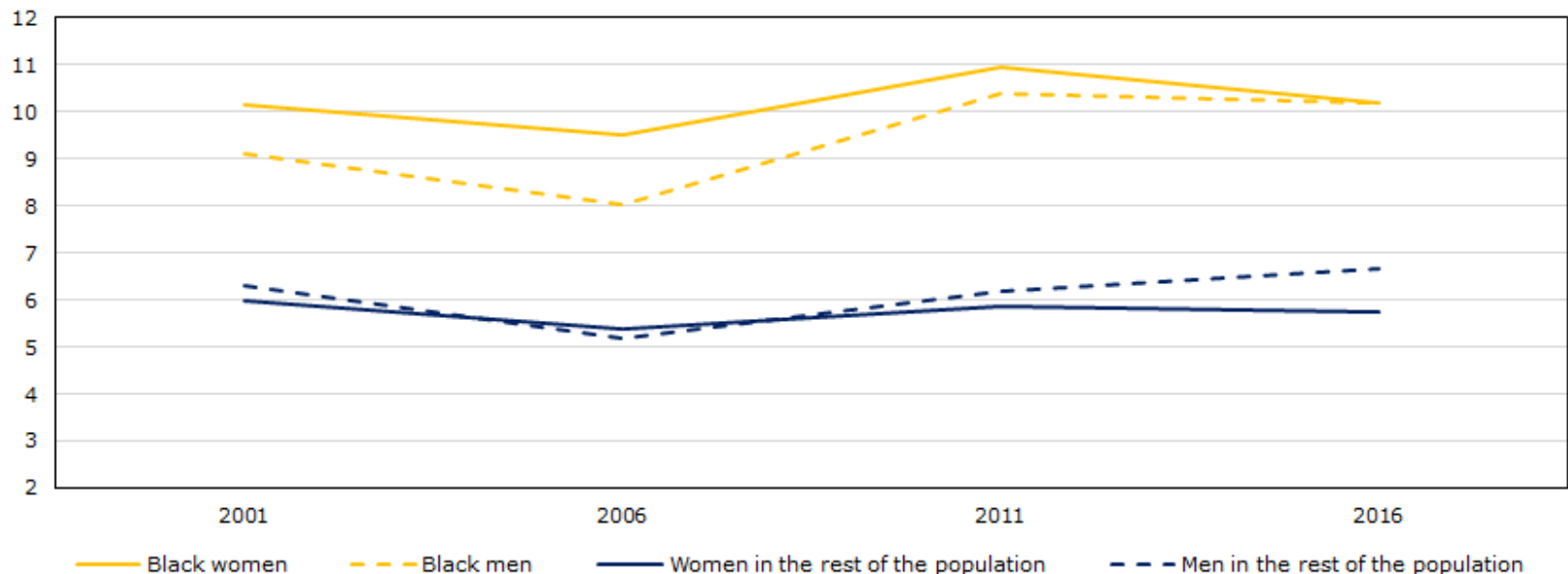
HIGH RACIAL RISKS FOR RACIALIZED PEOPLES: Other Dimensions

- Physical insecurity
- Domestic violence
- Sexual violence and sexual harassment
- Kidnapping of girls and young women
- Slavery
- Genital cutting/mutilation
- Trauma

At a High Risk: Black Peoples and Unemployment

Chart 4
Unemployment rates among population aged 25 to 59 years, Canada, 2001 to 2016

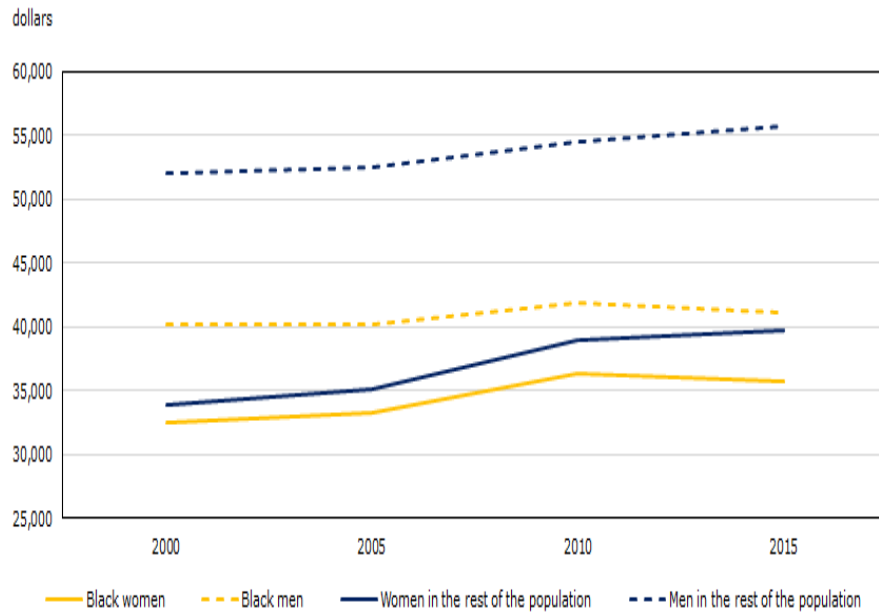
percent



Sources: Statistics Canada, censuses of population 2001, 2006 and 2016; 2011 National Household Survey.

At a High Risk: Black Peoples and Income

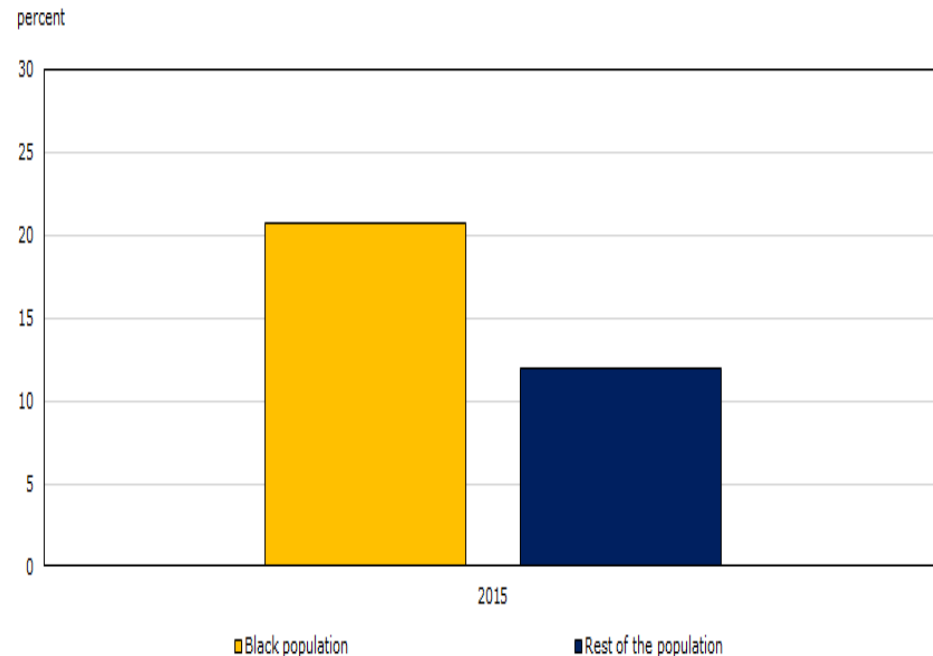
Chart 7
Median annual wages¹ among workers aged 25 to 59 years, Canada, 2000 to 2015



1. Wages are expressed in 2015 constant dollars. It includes wages, salaries or commissions, but it excludes self-employment income. The median is the level of income at which half of the population has higher income and half has lower.

Sources: Statistics Canada, censuses of population 2001, 2006 and 2016; 2011 National Household Survey.

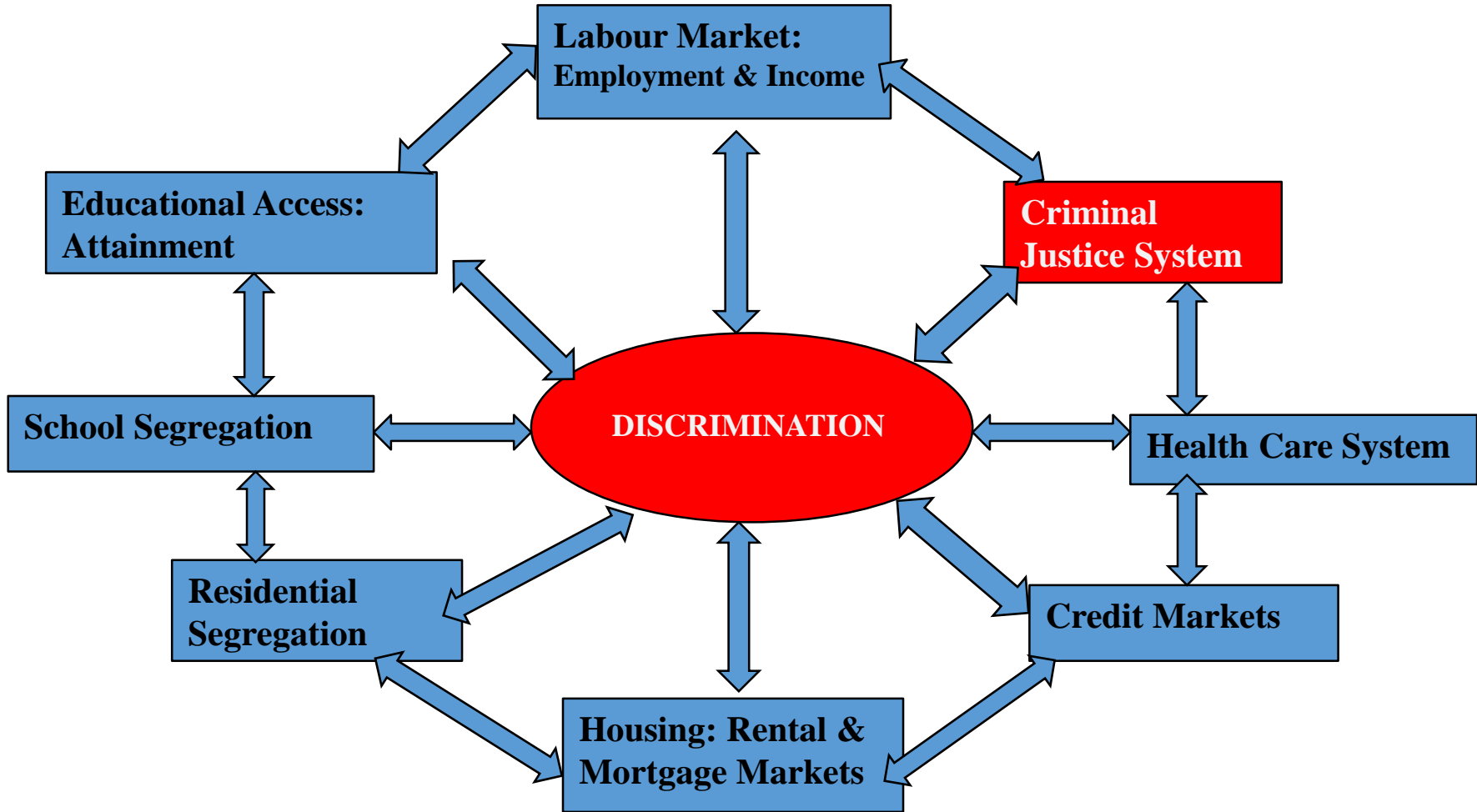
Chart 8
Proportion of adults aged 25 to 59 years living in a low-income situation, based on market basket measure, Canada, 2015



Source: Statistics Canada, Census of Population, 2016.

AT A HIGH RISK:

Systemic and Systematic Discrimination against “non-Whitened” or “Coloured” peoples

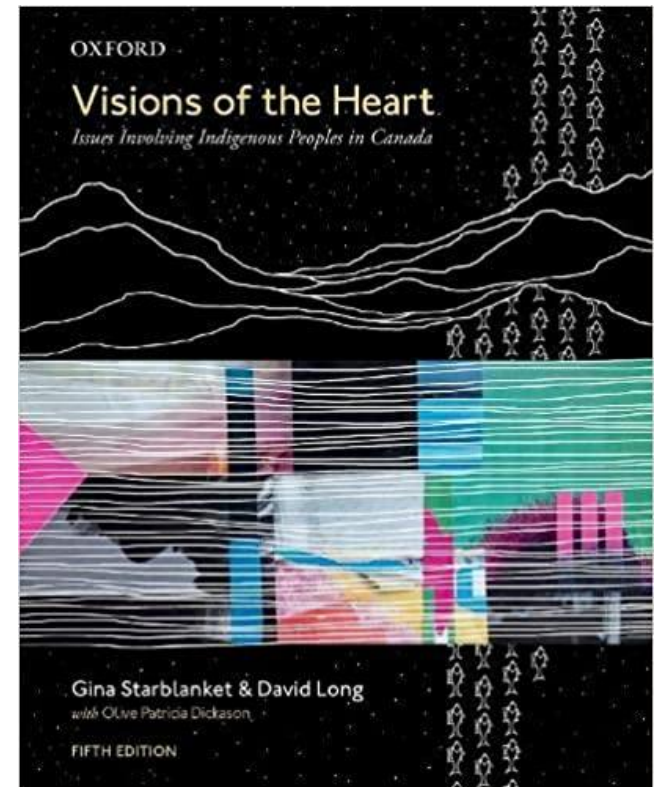


Source: Reskin 2012, cited in Tepperman 2015, p. 266

AT A HIGH RISK :

Systemic and Systematic Discrimination against “non-Whitened” or “Coloured” peoples

- SYSTEMIC/SYSTEMATIC RACISM = WHITE SUPREMACIST CAPITALIST PATRIARCHY:
- The interlocking racialized, economic, and gendered systems of domination in Western capitalist societies that simultaneously and at all times privilege/empower white heterosexual males and marginalize/disempower people with different/other social characteristics (Starblanket and Long eds., 2020, p. 262)
- There is a correlation among the state, the crises of capitalism, and racism in contemporary capitalist societies (Adu-Febiri, 1993/1994)



AT A HIGH RISK

Racial Profiling in the Criminal Justice System

- “Racializing Crime While Criminalizing Minorities”
- Watch this video:
<https://www.youtube.com/watch?v=yAkDHuimJRc>
- Racial profiling is about the police targeting physical appearance (usually non-whitened bodies) rather than behavior of designated groups/individuals in dealing with crime and potential crime (David Tanovic. 2006. *The Culture of Justice: The Policing of Race*; See also Quan-Haase & Tepperman, 2021, p. 193).
- <http://www.upworthy.com/meet-the-17-year-old-who-blew-the-lid-off-racial-profiling-with-his-ipod>



AT A HIGH RACIAL RISK: RACIALIZED PEOPLES in Criminal Justice System

- Because the police tend to police race (Henry et al 2000, p. 302),
 - There is “disproportionate number of people of colour in the court and prison system” (Henry et al, 2000: 178).
 - This social construction of crime contributes to the fact that, in Canada “the image of crime is a dark [black or brown]” skin (Mann and Zatz 1998: 130-133)

At a High Risk: Blacks in the Canada's Justice System

% of Population	% of Federal Jails	% of Federal Jails in Ontario
2.5%	9.12%	20.0%

■ Crawford, Alison, 2011, CBC News, December 2011

■ (<http://www.cbc.ca/news/politics/story/2011/12/14/crawford-black-prison.html>)

At a Higher Risk: Indigenous People in Canada's Justice System: 2016

% of Population	% of Federal Prisoner Population
4%	25%

Source: <http://www.theguardian.com/world/2016/feb/25/indigenous-australians-and-canadians-destroyed-by-same-colonialism>

At a Higher Risk: Indigenous Women in Canada's Justice System

% of Population	% of Federal Prisoner Population
2%	20%

Source: <http://www.theguardian.com/world/2016/feb/25/indigenous-australians-and-canadians-destroyed-by-same-colonialism>

At a High Risk:

Indigenous Youth in Canada's Justice System: 2016

- 40% of children in Canadian youth jails are Indigenous peoples (Indigenous population is about 4% of the Canadian population)

Source: [http://www.theguardian.com/world/2016/feb/25/
indigenous-australians-and-canadians-destroyed-by-same-colonialism](http://www.theguardian.com/world/2016/feb/25/indigenous-australians-and-canadians-destroyed-by-same-colonialism)

At a High Risk: Indigenous Peoples in the Criminal Justice System

- **'It's the same story': How Australia and Canada are twinning on bad outcomes for Indigenous people (Rudin 2016)**
- 'The statistics were almost identical. Aboriginal peoples make up 4% of the Canadian population and 25% of its prison population. In Australia, the 3% of the population who identify as Aboriginal or Torres Strait Islanders make up 27% of those in prison. Aboriginal women make up a third of the female prison population in both countries. The only significant difference in incarceration rate is among juvenile detainees, where Australia is markedly worse: 59% of all children in detention in Australia are Indigenous, compared with 40% of children in Canadian youth jails. In the child welfare system, which Rudin said was the most significant concern for most Aboriginal peoples, almost 50% of children were Aboriginal. The Australian rate is 51%. **"If it's something people want, Aboriginal people have less of it, and if it's something people don't want Aboriginal people have more," he said.**
- **Source:** <http://www.theguardian.com/world/2016/feb/25/indigenous-australians-and-canadians-destroyed-by-same-colonialism>

RACIAL RISK: From the perspectives of *sociological imagination* and *social construction of reality*, policing race falls into the “PATTERNS OF DOMINANT GROUPS’ INTERACTION WITH MINORITY GROUPS” (Cumming 2020, pp. 185-187; Tepperman 2015, p. 275; and Ravelli 2013, pp. 247- 253)

- THE PATTERN: Racialized groups are targeted for:
- 1. Genocide
- 2. Expulsion
- 3. Segregation & Apartheid (Separation/Isolation)
- 4. Assimilation
- 5. Multiculturalism
- 6. Criminalization
- **These are mechanisms used to exclude, marginalize and control racialized peoples (minorities).**

MULTICULTURALISM: CANADA'S COMFORTABLE CONTRADICTION

• MULTICULTURALISM AND "RACE" IN CANADA



- Like race relations in Brazil that Jennifer Roth-Gordon (2017:5) describes as a “comfortable racial contradiction” —the paradox that racial inequality exists in Brazil alongside a national pride in racial tolerance (cited in Millar 2020, p. 8), Canada’s multiculturalism policy is a silencing discourse/practice that diverts attention from the ugliness of Canada’s race relations.
- Multiculturalism policy contributes to racialization by diverting attention from the need to eliminate racism by culturalizing “race”. According to Adu-Febiri (2020), this is mainly because:
 - The genesis and evolution of multiculturalism policy are intimately connected to the transactional value mainstream political and business leaders accord it. In the case of Canada, the major motivation is political, not social change based on changed self. Put differently, the policy was crafted to prevent the secession of Quebec in a way that does not alienate the whitened Canadian model minority groups—Ukrainians, Poles, Germans, and Jews. Perhaps with the exception of the German group, the rest were not treated as White when they first immigrated to Canada (cited from Boyko, 2000). This motivation seems to underlie Bissoondath’s (1994) observation that “the Canadian model [of multiculturalism] doesn’t so much respect the diversity of its population as it treats its various ethnic groups as archetypes, not individuals— viewing the superficial differences as exotic, and turning various ethnic traditions into an amusement park ride” (cited in Anzovino and Boutilier, 2015, p. 227). The Canadian government’s transactional motivations also drove the processes of constructing the multiculturalism policy. It is in this context that the policy’s social engineers cared less about relational accountability or social justice and our deep equal common humanity. The processes assumed or created the impression that cultures other than that of the whitened ethnics do not matter. This mainstreaming of White cultures hurts diversity as it marginalizes the cultures of other people groups and intentionally or unintentionally promotes white supremacy (Adu-Febiri, 2020).

STORIES OF POLICING RACE:
"The Myth of Black Criminality"
Story #1: Watch these video clips

■ https://www.youtube.com/watch?v=22aH9OeE_X8

■ <https://www.youtube.com/watch?v=wP4DdYvD480>

■ <http://www.youtube.com/watch?v=M7NvUOUSKvU&feature=related>

STORIES OF POLICING RACE

- Story #2:

- Using the evidence at the level of policing in minority communities, the police have been criticized for underpolicing (i.e., slow response rates), for overpolicing (i.e., excessive and unnecessary coverage), and for mispolicing (i.e., prejudicial and discriminatory enforcement) (Holdaway 1996, Fridel et al 2001, CRRF 2003, MacDonald 2003, Tanovich 2006).
- The consequences of this interactional breakdown have had the effect of racializing crime while criminalizing minorities (Henry and Tator 2006).



“RACE”, RACISM AND CRIME IN CANADA:

- **Western Patriarchy:**

- Feminization of Race:

- The perception of “non-whitened” groups as “a feminine race” or possessing “feminine racial characteristics” (Pon 1996:50), and the fact that racism and gender have the same root--socially constructed “natural inferiority of minorities and women” (Allahar 1995: 186).
- “White Europeans lay claim to superiority and dominance by effeminizing—or othering—the non-Westerners” (Tepperman, 2015, p. 252).

- Feminization & Racialization of Poverty:

- Sexism leads to inequality and oppression that render women poor, and racist globalization aggravates this poverty for racialized minority women. Some of these impoverished racialized women resort to crime as a survival strategy.

LOW RACIAL REWARDS FOR RACIALIZED PEOPLES:

Dimensions

- THE RACIAL GAP in:
- Income
- Wealth
- Power
- Privilege
- Prestige



- The [newly released information](#) on income and [“visible minorities,”](#) defined by Statistics Canada as racialized people who are neither Indigenous nor white, was collected by the federal agency during [the 2016 Canadian census](#). Overall, the new data show the median employment income of non-racialized persons in Canada was \$35,299 in 2016 while racialized persons made \$28,504 – a difference of \$6,795 per year. Counted another way, racialized workers are paid only 80 cents for every dollar white workers are paid.
- <http://pressprogress.ca/new-census-data-shows-canadians-get-paid-a-lot-less-based-on-the-colour-of-their-skin/>

LOW RACIAL RETURNS FOR RACIALIZED PEOPLES:

Dimensions

- Income
- Wealth
- Power
- Privilege
- Prestige



- According to the Conference Board of Canada (2017), university-educated, Canadian-born members of a visible minority earn on average 87.4 cents for every dollar earned by their Caucasian peers. This gap changes depending on ethnic ancestry—for example, individuals of Japanese ancestry earned 3.7 per cent more, while individuals of Latin American ancestry earned on average, 31.7 per cent less than their white peers. On average, black Canadian-born men earn 80.4 cents for every dollar of a white Canadian-born man. And despite being just as likely to attend university, racialized individuals also continue to earn less and be unemployed more than white Canadians (Conference Board of Canada, 2017: cited in Sara Cumming, 2020, pp. 182-183)

HIGH RACIAL REWARDS FOR WHITES

Du Bois and the “Wages of Whiteness”

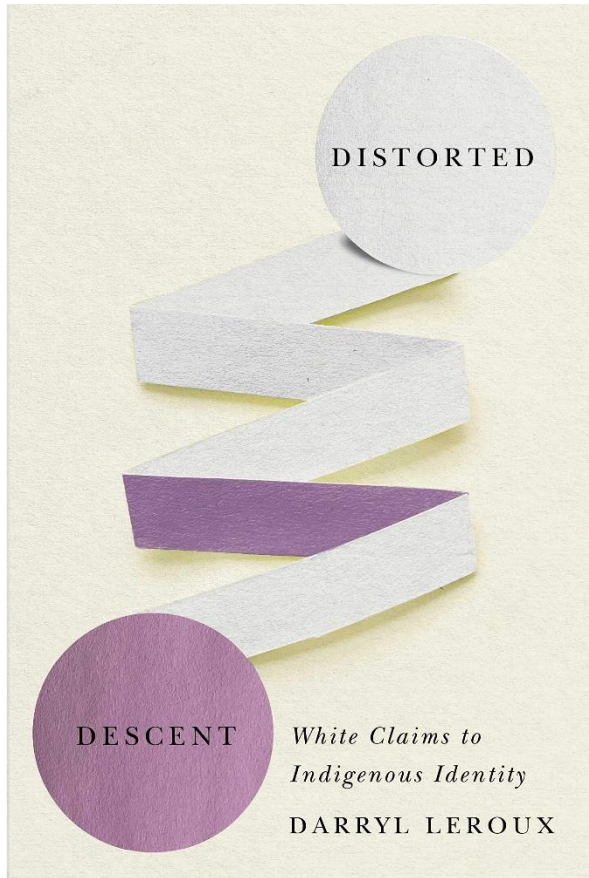
Du Bois wrote:

Most persons do not realize how far [the view that common oppression would create interracial solidarity] failed to work in the South, and it failed to work because the theory of race was supplemented by a carefully planned and slowly evolved method, which drove such a wedge between the white and black workers that there probably are not today in the world two groups of workers with practically identical interests who hate and fear each other so deeply and persistently and who are kept so far apart that neither sees anything of common interest.

It must be remembered that the white group of laborers, while they received a low wage, were compensated in part by a sort of public and psychological wage. They were given public deference and titles of courtesy because they were white. They were admitted freely with all classes of white people to public functions, public parks, and the best schools. The police were drawn from their ranks, and the courts, dependent on their votes, treated them with such leniency as to encourage lawlessness. Their vote selected public officials, and while this had small effect upon the economic situation, it had great effect upon their personal treatment and the deference shown them. White schoolhouses were the best in the community, and conspicuously placed, and they cost anywhere from twice to ten times as much per capita as the colored schools. The newspapers specialized on news that flattered the poor whites and almost utterly ignored the Negro except in crime and ridicule.

(*Black Reconstruction* [1935], 700-701)

• RACE-SHIFTING



- The “race shifting” terminology and analyses by both Sturm and Leroux are significant contributions to the academic literature on this problem. However, “race shifting” does not capture the total terrain of the phenomenon. “Race shifting” in the work of Sturm and Leroux applies only to white people. So while their work is very helpful, it doesn’t address non-white false claimants to Indigenous affiliation and/or ancestry. And they are clear about that.
- I, on the other hand, do not restrict my analyses to white people’s false or exaggerated claims, so I tend to use the term “race shifting” less than do Sturm and Leroux. Not all false or exaggerated “Native American,” “Métis,” “Cherokee” and other Indigenous claims are made by white people. I’ve been asked by reporters to comment on some high-profile claims by Black and “Hispanic” or “Latino” people or groups to Indigenous “American” identities (<https://kimtallbear.substack.com/p/indigenous-race-shifting-red-flags#details>).

APPLY

■ SAMPLE FINAL EXAM QUESTION:

- The arrests and imprisonment of Blacks, Indigenous peoples, and Latinos is at rates above the Canadian average. How do you feel (your strongest emotional expression) about this overrepresentation and what do you think is the cause/explanation/predictor of this pattern? In the context of your explanation, provide one creative solution idea and one corresponding innovative design (provide a brief description and a diagram that shows connections among processes/steps, people, tasks/activities, and resources/logistics) to solve this social problem. Relate your design to the concept of racialization or racialism, and use your discovery/conclusion to critically assess any one of the five sociological paradigms.

CONCLUSION

- Watch this Video:
- <https://www.youtube.com/watch?v=-aCn72iXO9s>

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