



# **ADAPTING THE SNAP PROGRAM FOR USE IN THE AFRICAN CANADIAN COMMUNITY**

## **REPORT 2: COMPANION GUIDE**

April 2018





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### **Report Cover**

Hans Poppe

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PLEASE NOTE: This is a working draft and a living document. We will be piloting this document in the coming year and will be updating it based on feedback from the Black-focused agencies piloting the SNAP® program in the African Canadian community.

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## SECTION 1: BACKGROUND

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### 1.1 Ontario Black Youth Action Plan

Ontario released the Ontario Black Youth Action Plan (BYAP) in March 2017 with the goal of reducing disparities for Black children, youth, and families. The BYAP, when fully implemented, will support 10,800 Black children, youth, and their families annually.

The BYAP will increase access to supports and opportunities for Black children, youth, and their families<sup>1</sup> in Ontario across life stages, from early childhood to the transition to school and/or work.

All BYAP initiatives have been developed with input from the External Implementation Steering Committee and feedback from community engagement sessions. The External Implementation Steering Committee is made up of Black leaders, including youth from the community who are working together to inform the design and implementation of BYAP initiatives and ensure that the Plan is responsive to the needs of Ontario's Black children, youth, and families.

### 1.2 The middle years and the Stop Now and Plan (SNAP®) program model

The SNAP® program is a made-in-Ontario, family-focused, culturally adaptable program that helps children, and their parents, better understand the child's thoughts, feelings, and actions so that they can come up with effective plans when behaviours cause disruption and concerns. The SNAP® technique is a cognitive behavioural strategy intended to help children stop and think before they act in order to allow them to come up with socially appropriate plans to address their problems.

Emerging research has indicated that experiences in the middle years (i.e., ages 6 to 12) are critical predictors of adolescent adjustment and future success. The period is also a time of heightened risk that includes potential challenges such as disengagement from school, family, and/or peers, and an increase in risky experimentation, greater identity awareness, and the potential emergence of early signs of mental health issues and/or disorders. Interventions during this period support the

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<sup>1</sup>The Ontario Black Youth Action Plan uses the definition of Black in its most inclusive sense to reflect the diverse ancestry, origins, and ethnic identities of individuals of African and Caribbean descent. The term is based on self-identification, is not mutually exclusive, and is used by Statistics Canada.

achievement of key developmental milestones, including emotional regulation, self-control, and prosocial behaviour leading to better outcomes for young people.<sup>2</sup>

The SNAP® Program is a gender-specific, evidence-based cost-effective<sup>3</sup> program that teaches children with disruptive behavioural problems, and their parents, how to stop and think before they act and make better choices “in the moment”. Developed by the Child Development Institute (CDI), the program helps children between the ages of 6 and 11 learn emotional regulation, self-control, and problem solving skills through a cognitive-behavioural framework; children and their families learn how to stop and think before they act so they can make better choices in the moment. Children who enter the program may have engaged in aggressive, antisocial behaviour and/or have come into contact with authority figures at school or in the community.

### 1.3 The need for cultural adaptation

Research has shown that culturally relevant and responsive programs can lead to better outcomes for families. In particular, programs that are culturally relevant have been found to promote resilience for parents/caregivers and children and reduce early development of child antisocial behaviours (e.g., acting out at school or at home).<sup>4</sup>

Culturally relevant and responsive programs are rooted in cultural identity, which is the identity or feeling of belonging to a group. It is part of a person’s self-conception / self-perception and is related to nationality, ethnicity, religion, social class, generation (i.e., age), locality, or any kind of social group that has its own distinct culture. Cultural identity is an important promotive factor in the context of normative development and a protective factor against the harmful effects of anti-Black racism.<sup>5</sup>

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<sup>2</sup> Augimeri, L. K., Walsh, M., Donato, A., Blackman, A., & Piquero, A. R. SNAP (Stop Now And Plan): Helping children improve their self-control and externalizing behavior problems. Special Issue - Advances in Research on Self-Control, *Journal of Criminal Justice*. [Printed online, November 2017, DOI: 10.1016/j.jcrimjus.2017.08.010].

<sup>3</sup> Farrington, D.P., Koegl, C.J. (2015). Monetary benefits and costs of the Stop Now And Plan program for boys aged 6–11, based on the prevention of later offending. *Journal of Quantitative Criminology*, 31, 263–287.

<sup>4</sup> Coard, S. I., Foy-Watson, S., Zimmer, C., Wallace, A. (2007). Considering Culturally Relevant Parenting Practices in Intervention Development and Adaptation: A Randomized Controlled Trial of the Black Parenting Strengths and Strategies (BPSS) Program. *The Counseling Psychologist*, 35, 797–820.

<sup>5</sup> Neblett, Jr., E. W., Rivas-Drake, D., & Umana-Taylor, A. (2012). The Promise of Racial and Ethnic Protective Factors in Promoting Ethnic Minority Youth Development. *Child Development Perspectives*, 6(3), 295–303.

Culturally relevant and responsive programs move beyond surface modifications (e.g., language, racial makeup of frontline staff, visuals used in programming) and include:<sup>6</sup>

- Recognizing culture as a strength and protective factor, and
- Addressing deeper issues of cultural traditions and perspectives.

## 1.4 Project overview and objectives

Turner Consulting Group was hired to undertake the task of culturally adapting the SNAP<sup>®</sup> program for use with African Canadian children, youth, and families in collaboration with CDI.

The specific objectives of this project are as follows:

### Embed Cultural Adaptation

Develop a culturally relevant and responsive Companion Guide for the SNAP<sup>®</sup> Program in Black Communities and related SNAP<sup>®</sup> materials to enhance the SNAP<sup>®</sup> implementation and service delivery processes. The goal is to focus on the specific needs of the Black community from a cultural identity and anti-Black racism lens.

### Enhance Evidence Base and Build Capacity

Building on the research and evidence of the SNAP<sup>®</sup> program, work with BYAP SNAP<sup>®</sup> affiliates to embed the concept of cultural identity as a promotive and protective factor for Black children, youth, and their families in the adaptation of the Companion Guide for the SNAP<sup>®</sup> Program and related materials.

## SNAP FOCUS

SNAP facilitators and staff engage the clients in a thorough ecosystemic assessment that identifies the child's and family's strengths, risks and needs. Culturally appropriate aspects especially cultural identity need to be recognized and incorporated and acknowledged where applicable as promotive and protective factors.

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<sup>6</sup> Coard, S. I., Herring, M. H., Watkins, M. H., Foy-Watson, S. A., McCoy, S. Z. (2013). Black Parents Strengths and Strategies (BPSS) Program: A Cultural Adaptation of the Strong-Willed Child Program. In C. Clauss-Ehlers, Z. Serpell, & M. Weist (Eds.), *Handbook of Culturally Responsive School Mental Health*. New York, NY: Springer.

## 1.5 Process for developing the guide

The goal of this project was to develop a guide for implementing a mainstream program in the African Canadian community. The development of the Companion Guide was based on research to enable the consulting team to understand the issues faced by the Black community and identify what needs to be included in the guide to ensure that the program addresses the needs and concerns of the Black community.

As such, two reports were produced. The first report — the Research Report — summarizes the research that guided the development of the Companion Guide. This document — the Companion Guide — will be used with in-class training to support facilitators and clinicians to implement the SNAP® Program in African Canadian communities.

The Research Report provides the rationale for the content of this guide and includes the following:

**Demographic overview of African Canadians.** An overview of the Black population in Ontario, including its growth, geographic distribution, age profile, and ethnic composition.

**Literature review.** A review of the literature was conducted to identify the issues that impact Black children and their families, which can result in disruptive behaviours that can lead to their being referred to SNAP®. While this literature is not meant to be exhaustive, it helps to set the context for the issues and challenges experienced by African Canadians, which the Companion Guide will help to address.

**Summary of community consultations.** To ensure that the adaptation of any mainstream program meets the needs of the African Canadian community, it was crucial to hear directly from the community and provide a safe environment for diverse perspectives to be heard. Over the course of 23 days in January and February 2018, 8 community consultations were held in which 135 individuals participated. The consultations were held in the identified Ontario BYAP communities, including Toronto (sessions were held in both the east and west ends), Durham Region, Peel Region, York Region, Hamilton, Windsor, and Ottawa. Participants came from varied backgrounds and professions, including Black, White, and other racialized parents, advocates, social workers, SNAP® program staff, community organizations, police officers, educators, and mental health practitioners. The consultations were well received by the community, and the resulting conversations provided substantial insight into the early intervention, prevention, and mental health needs of children, youth, and families from communities across southern Ontario.

In addition, a few individuals also prepared written comments that were shared with the project team by email.

**Input from the Advisory Committee:** A 12-member Advisory Committee was convened to provide input into the community consultations, the Research Report, and the Companion Guide. Members were selected from across the BYAP communities: Ottawa, Durham Region, York Region, Toronto, Peel Region, Hamilton, and Windsor. Members included individuals from the Black community who have broad knowledge and understanding of anti-Black racism, as well as child and family development from a trauma-informed and anti-oppressive practice perspective, and represented a variety of professions, including teachers, social workers, child psychologists, mental health practitioners, youth justice specialists, and early childhood educators.

## 1.6 Using this guide

This Companion Guide is created for Black-serving agencies<sup>7</sup>, SNAP® clinicians and facilitators, and CDI staff to better understand African Canadian communities in order to successfully implement the SNAP® Program.

This guide recognizes that, within each municipality, the Black community consists of people from different cultural backgrounds, generations within Canada, socio-economic statuses, languages, and religions. For some municipalities, the Black community in each neighbourhood will vary significantly. This guide is intended to be a tool for each team to explore and determine what SNAP® will look like for the community they serve.

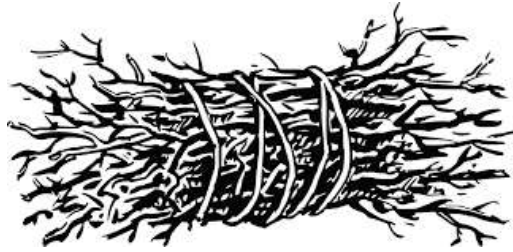
This guide will help you work with colleagues to strengthen your ability to effectively deliver this program to Black children, youth, and their families. Separately, each of us might not be strong, but as a group we are able to identify and address issues and challenges using our collective knowledge and strengths.

The information in this guide summarizes and makes use of the information in the Research Report. As such, these reports should be read together, and is accompanied by a training program to support the understanding and application of the information in these documents.

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<sup>7</sup> Although the Guide was designed to be used by organizations under the Ontario BYAP, it can and should be used by all SNAP affiliate sites working with Black children and families.





*Sticks in a bundle are unbreakable.*

~ Bondei proverb

This guide provides an opportunity to learn together and from each other. We hope that this guide and the conversations that it generates helps to create a community of practice in which you can share successes and problem solve challenges on an ongoing basis.

Specifically, this Companion Guide, along with the Research Report, are intended to help you:

- Increase your understanding of the African Canadian community and anti-Black racism
- Increase the cultural relevance and responsiveness of the SNAP® program being delivered for African Canadian children, youth, and families, and
- Assist you every step of the way, from introducing SNAP® programs in African Canadian communities to implementing, facilitating, and evaluating your work with these families.

As you prepare for your journey, remember:

- This guide is a starting place. It does not contain all the answers.
- Use the resource lists provided throughout this guide to continue your learning journey
- To get the most from this guide, you need to engage with it and not simply read it
- As you use this guide with other program staff, share your knowledge, challenges, and successes so that you are able to learn and grow as a group
- Access the ongoing learning and support that will be provided by CDI and/or Turner Consulting Group to assist program staff and the agency along its journey, and
- No one person has all the answers. This is a learning journey that we are all on together.



*If you want to go quickly, go alone.  
If you want to go far, go together.*

~ African proverb

## **SNAP FOCUS**

Although a highly structured program, SNAP considers the individual strengths and needs of families when developing intervention plans. SNAP also offers flexibility in delivery style, conversational context, and engagement processes. Using this approach, services get delivered in a way that resonates with clients without affecting the fidelity of the program.

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## SECTION 2: KEY TERMS AND CONCEPTS

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### African Canadian and Black

Throughout this report we use the terms Black and African Canadian interchangeably to refer to all people living in Canada who are of African descent. While not all individuals have arrived in Canada directly from their ancestral homeland on the continent of Africa, these terms refer to all Canadians of African descent, regardless of place of birth or cultural background.

### Anti-Black racism

Anti-Black racism is a conceptual framework for understanding a dialectic that involves “a particular form of systemic and structural racism in Canadian society, which historically and contemporarily has been perpetuated against Blacks” and highlights the “resistance against dominant and hegemonic systems of Whiteness and the building of agency and social transformation against racism and other forms of oppression.”<sup>8</sup>

Anti-Black racism includes prejudice, attitudes, beliefs, stereotyping, and discrimination directed at people of African descent and is rooted in their unique history and experience of enslavement and colonialism. Anti-Black racism in Canada is often subtle and is generally not accompanied by overt racial slurs or explicitly prohibitive legislation. However, it is deeply entrenched in Canadian institutions, policies, and practices, such that anti-Black racism is either functionally normalized or rendered invisible to the larger White society. Anti-Black racism is manifested in the legacy of the current social, economic, and political marginalization of African Canadians in society, such as lack of opportunities, lower socio-economic status, higher unemployment, significant poverty rates, and overrepresentation in the child welfare and criminal justice systems.<sup>9</sup> Anti-Black racism is also exhibited in the extent to which Black people are excluded from full participation in Canadian society.

### Intersectionality

Intersectionality has been defined by the Ontario Human Rights Commission as the “intersectional oppression that arises out of the combination of various oppressions which, together, produce something unique and distinct from any one form of

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<sup>8</sup> Benjamin, A. (2003). *The Black / Jamaican Criminal: The Making of Ideology*. (Unpublished doctoral dissertation). University of Toronto: Toronto. p. ii.

<sup>9</sup> African Canadian Legal Clinic. (2015). African Canadian Community-Serving Organizations and Leaders' Response to Carding/Street Checks Regulations. Retrieved from <http://www.aclc.net>

discrimination standing alone”<sup>10</sup>. The concept of Intersectionality examines how identifiers such as gender, class, ethnicity, immigration status, ability and race can overlap and span across multiple systems of oppression.

### **LGBTQ+**

This is a shortened acronym meant to refer to the entire lesbian, gay, bisexual, trans, queer, questioning, intersex, pansexual, two-spirit, asexual communities and their allies, otherwise referred to as LGBTQQIP2SAA.

### **Racialized**

The term “racialized” is used throughout this report to replace the term “visible minority” used by Statistics Canada. This definition includes those who self-identify as South Asian, Chinese, Black, Filipino, Latin American, Arab, Southeast Asian, West Asian, Korean, Japanese, mixed race, and others who identify as non-White and non-Indigenous.

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<sup>10</sup> Ontario Human Rights Commission. (2001). “An Introduction to the Intersectional Approach”. Retrieved from [http://www.ohrc.on.ca/sites/default/files/attachments/An\\_intersectional\\_approach\\_to\\_discrimination%3A\\_Addressi ng\\_multiple\\_grounds\\_in\\_human\\_rights\\_claims.pdf](http://www.ohrc.on.ca/sites/default/files/attachments/An_intersectional_approach_to_discrimination%3A_Addressi ng_multiple_grounds_in_human_rights_claims.pdf)



## SECTION 3: UNDERSTANDING THE AFRICAN CANADIAN COMMUNITY

### Pause and Reflect: The History of Blacks in Canada

Anti-Black racism in Canada is not new. What is new is that the revelations of how Black people were and are treated have finally emerged, and are still emerging. We are only just beginning to bring that history to the surface. Living in the shadow of the United States, we often focus on their history while ignoring our own. In some cases we are more inclined to cite examples from the United States because we know more about their issues than we do our own.

Take this short quiz to reflect on your own knowledge of Blacks in Canadian history.

Which country...	Canada	United States
Enslaved Africans for over 200 years	<input type="checkbox"/>	<input type="checkbox"/>
Had legally segregated schools	<input type="checkbox"/>	<input type="checkbox"/>
Was a safe haven for enslaved Africans from the other country	<input type="checkbox"/>	<input type="checkbox"/>
Had sundown towns, e.g., Black people had to be out of town by sundown or they would be physically harmed	<input type="checkbox"/>	<input type="checkbox"/>
Barred Black people from fighting alongside White soldiers in World War I	<input type="checkbox"/>	<input type="checkbox"/>
Had the first recorded race riot in North America, where White men destroyed a Black town because the Black residents were “taking their jobs”	<input type="checkbox"/>	<input type="checkbox"/>

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*Answer the questions on the following page.*

1. Were you able to answer these questions easily? Were you able to respond to these questions with more confidence for the United States than for Canada? Why is that?

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2. What impact might it have on Black children when schools and books fail to include Black people in the telling of Canadian history?

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3. Review the answers to the quiz, located on the last page of this guide. What surprised you about what you didn't know about Canadian history?

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## **SNAP FOCUS**

For SNAP staff and agency support staff, this means reflecting on how we can work together to evolve SNAP in ways that are culturally safe and relevant for African Canadian communities. By ensuring we begin with an introductory understanding of key aspects of African Canadian history and life in Canada, we can then take the next step: learning about the unique experience and expression of that history and life in our communities. In other words, what does culturally safe service mean in your community? This Companion Guide can support you in facilitating this conversation, opening up opportunities to learn about your community's unique history, current challenges, and successes.

### **3.1 A brief history of people of African descent in Canada**

Africans have lived in Canada since the 1600s, first coming to North America as explorers. Later, enslaved Africans were brought to Canada. For about two centuries, Africans were enslaved in the early colonial settlements of New France (Quebec), New Brunswick, Prince Edward Island, Nova Scotia, and Upper Canada (Ontario).<sup>11</sup> Hundreds of prominent and ordinary people, including government officials and clergy, owned enslaved Africans.

The United States was the source of the majority of early voluntary migration of people of African descent to Canada. Migration into and out of Canadian reflected conditions in both countries — the number of people of African descent increased as they sought refuge from slavery and oppression in the United States and decreased as they returned to reunite with family and community after the abolition of slavery in the United States. They also escaped slavery, racism, and oppression in Canada by fleeing to the United States or settling in Sierra Leone. For example, when the Northwest Territory (now Michigan) was established in 1789, Africans who were enslaved in Canada fled to the territory to seek freedom as slavery was illegal there.

During the War of 1812, enslaved African Americans were promised their freedom and land in British North America in return for fighting against the Americans. Known as the Black Refugees, over 4,000 men, women, and children escaped slavery through this offer, with approximately half settling in Nova Scotia.<sup>12</sup>

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<sup>11</sup> Henry, N. (2013, October 23). *Slavery in Canada? I Never Learned That!* Retrieved from ActiveHistory.ca: <http://activehistory.ca/2013/10/slavery-in-canada-i-never-learned-that/>

<sup>12</sup> Nova Scotia Museum. *Black Refugees*. Retrieved from <https://museum.novascotia.ca/resources/nova-scotia-and-war-1812/black-refugees>

In addition, between the early 1820s and 1861, an additional 30,000 African Americans came to Canada via the Underground Railroad and settled in various towns, created new communities, or added to established Black communities throughout Ontario, British Columbia, and the Maritimes.

The population further increased after the American Revolution when enslaved Africans were brought to Canada by United Empire Loyalists and free African Americans migrated to Canada. Black Loyalists were promised land and their freedom in Canada for fighting on the side of the British during this war. Black Loyalists founded communities in both southwestern Ontario, including Oro and Amherstburg, and the Maritimes, including Africville and Birchtown.

When slavery was abolished in the United States in 1865, many people of African descent who had settled in Canada, returned to the United States. The Canadian census shows a decline in the Black Canadian population into the early 1900s. As Table 1 shows, the number of Blacks in Canada decreased from 21,400 in 1881 to 17,500 at the time of the 1901 census and 16,900 in 1911.

Up until the 1960s the largest number of people of African descent in Canada came from the United States. This was due to Canada's racist immigration policies, which were designed to severely restrict the number of immigrants from outside Europe and the United States.<sup>13</sup> In the 1950s the Black community began to organize and put political pressure on the Canadian government to change its immigration policies.

**Table 1. Black Population in Canada (1871 to 2016).**

Year	Black Population	% of Population
1871*	21,500	0.6
1881	21,400	0.5
1901	17,500	0.3
1911	16,900	0.2
1921	18,300	0.2
1931	19,500	0.2
1941	22,200	0.2
1951	18,000	0.1
1961	32,100	0.2
1971	34,400	0.2
1981	239,500	1.0
1991	504,300	1.9
2001	662,200	2.2
2011	945,670	2.9
2016	1,198,540	3.5

\* Includes Ontario, Quebec, Nova Scotia, and New Brunswick.

**Note:** 1996 was the first time a question was included on the census to identify the racialized population. Before that, data on the racialized population was derived from responses to the ethnic origin and other questions, such as language, place of birth, and religion.

**Source:** Statistics Canada, censuses of population.

<sup>13</sup> Troper, H. (2013, April 22). Immigration in Canada. The Canadian Encyclopedia. Retrieved from <https://www.thecanadianencyclopedia.ca/en/article/immigration/>



One response was the launching of the West Indian Domestic Workers Scheme in 1955 which allowed women from the Caribbean to come to Canada as live-in nannies or caregivers. Under this program thousands of Caribbean women came to Canada, "in exchange for one year of service as domestic workers, these women were granted permanent residency and the eventual opportunity to send for other family members to join them in their new home."<sup>14</sup> This meant leaving their own families for years until they were able to sponsor their children and spouses to join them.

In the late 1960s, Canada removed the country of origin restrictions on immigrants. As a result, the proportion of immigrants from outside Europe has increased steadily. In the late 1960s Canada saw large waves of immigrants from Caribbean countries, particularly Jamaica.

The number of Africans arriving in Canada as immigrants has steadily increased since the 1970s, with Africa currently ranking second, ahead of Europe, as a source continent of recent immigrants to Canada.<sup>15</sup> Canada has also been receiving African refugees in response to political instability and violence in many parts of the continent. For example, the arrival of Somalis to Canada began in the late 1970s. Thousands more came to Canada between 1980 and 1990, when Somalia came under military rule.<sup>16</sup> Similarly, thousands of refugees who survived the massacres and genocide of countries such as Rwanda and Burundi had made Quebec their home by 2006. In addition, following the earthquake of 2010, a large number of Haitians were accepted to Canada as refugees.

While people of African descent have come to Canada for many different reasons, including to seek refuge from political turmoil and violence, to reunite with family, for an education, or for employment and better economic conditions, they have shared one common experience once they arrive — prejudice, discrimination, and anti-Black racism.

The migration of Black people to Canada has not been welcomed by all Canadians, and Black people continue to face discrimination in schooling, employment, and housing. The first recorded race riot in North America occurred in Nova Scotia when

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<sup>14</sup> Quammie, B. (2016, January 18). The Black Women Who Helped Build Canada. The Establishment. Retrieved from <https://theestablishment.co/the-black-women-who-helped-build-canada-ed8e08e2dfde>

<sup>15</sup> Statistics Canada. (2017, October 25). Immigration and Ethnocultural diversity: Key results from 2016 Census. The Daily. Retrieved from [www.statcan.gc.ca/daily-quotidien/171025/dq171025b-eng.pdf](http://www.statcan.gc.ca/daily-quotidien/171025/dq171025b-eng.pdf)

<sup>16</sup> OCASI. (2016, March). Somali Refugee Resettlement in Canada. Paper presented at the 18th National Metropolis Conference in Toronto on Getting Results: Migration, Opportunities and Good Governance. Retrieved from [http://ocasi.org/sites/default/files/OCASI\\_Presentation\\_Somali\\_Resettlement\\_Metropolis\\_2016.pdf](http://ocasi.org/sites/default/files/OCASI_Presentation_Somali_Resettlement_Metropolis_2016.pdf)

White soldiers returning from fighting in the American Revolutionary War returned home to find that they had to compete with Black people for work. They destroyed the homes and property of Black families and drove them out of the township of Shelburne. In Ontario and Nova Scotia children of African descent also faced segregation in the public school system. In Ontario, legal segregation in public education was enshrined in law for 114 years and was only repealed in 1964. The last segregated school was closed in Ontario in 1965. The last segregated school in Nova Scotia was closed in 1983. Today, Black people face similar challenges as they seek to find safe and affordable housing, employment commensurate with their skills and abilities, education for their children, and safe communities.

## Pause and Reflect: How Do You Identify?

The Black Experience Project<sup>17</sup> focused on examining the lived experiences of Black people living in the Greater Toronto Area. One central question related to identity: How do people of African descent self-identify?

Just over half of the people who participated in the study (53%) identified as Black, while 14% identified as African and 7% as African Canadian. Smaller percentages identified as Black Canadian, Afro-Canadian, Caribbean, Caribbean Canadian, or with specific regions or countries of the Caribbean or Africa.

Some of the people quoted in the report shared their reasoning for how they identify:

*I see Black as a political identity. Also phenotypically I am visibly Black. There is a particular collective experience that I identify with. “African Canadian” does not seem to fit. I feel like it is borrowed language. It is our attempt to make sense of our identities in relation to African Americans.*

*Black is what I always used, there has never been a need to say African, Canadian or Caribbean. In my mind all Black people are African so there is no need to go further than that.*

1. How do you identify and why?

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<sup>17</sup> The Environics Institute for Survey Research. The Black Experience Project in the GTA: Overview Report.

2. How might children age 6 to 11 in the SNAP® program identify? Why might they identify differently from their caregivers and yourself?

[illegible]

3. A strong cultural and racial identity is an important promotive factor in the context of normative development and a protective factor against the harmful effects of anti-Black racism. How can this SNAP® program for Black children help to support the development of a strong cultural and racial identity among participants?

[illegible]





### 3.2 A brief history of anti-Black racism in Canada

When Black people are mentioned in Canadian history, it is usually in regard to the Underground Railroad. In these mentions, Canada is described as a safe haven for African Americans fleeing slavery and oppression in the United States. Little mention is ever made about Canada's own history of anti-Black racism.

It is often difficult to recognize present-day anti-Black racism because it contradicts what we've been taught about Canada. This timeline is offered to fill in some of the knowledge gaps that you may have about anti-Black racism in Canada.

<b>1628</b>	The first enslaved African arrives in New France (Quebec).
<b>1783</b>	After the American Revolutionary War, approximately 30,000 United Empire Loyalists leave the United States for Canada. They bring about 2,000 enslaved Africans with them.
<b>1784</b>	Over 3,000 Black Loyalists come to the Maritimes. They are invited by the British government and promised land and their freedom in exchange for their support during the American Revolutionary War.  But Black Loyalists aren't given the same treatment as White Loyalists. Many receive no land or only lots at the fringes of White townships that are unsuitable for farming.
<b>1784</b>	Black Loyalists help to build the new White settlement in Shelburne, Nova Scotia. When hundreds of White soldiers return to the area and find that they have to compete with Black people for work, they riot and destroy Black property and drive the Black families out of the township.
<b>1792</b>	Facing racism in Canada, almost 1,200 African Nova Scotians leave Canada for Sierra Leone.
<b>1793</b>	Lieutenant Governor John Graves Simcoe passes the <i>Anti-Slavery Act</i> , which bans the importation of slaves. It also frees the children of current slaves once they reach age 25.

	<p>Simcoe faces a great deal of opposition and cannot abolish slavery altogether because at least six of the 16 members of the assembly owns slaves. As a result, the compromise law passed in 1793 does not free any of the colony's enslaved inhabitants. In fact, the law reaffirms the property rights of existing slave owners, declaring that all enslaved adults and children in the province will remain slaves for life.</p>
<b>1800</b>	<p>In 1796, Maroons are deported from Jamaica to Nova Scotia to be resettled because they refuse to be enslaved. In Nova Scotia, they help to build the third Citadel to protect the Halifax harbour. Unhappy with their conditions and the racism they experience, most leave for Sierra Leone in 1800.</p>
<b>1834</b>	<p>Slavery remains legal in most of Canada until it is abolished throughout the entire British Empire in 1834.</p>
<b>1850</b>	<p>In response to the large number of African Canadians settling in Ontario via the Underground Railroad, White parents advocate for separate schools for Black students. The superintendent of schools for Canada West, Egerton Ryerson, responds by adding a provision to the <i>Common Schools Act</i> of 1850 that allows for schools to be segregated by race. This law remains for 114 years.</p>
<b>1865</b>	<p>Legislation is passed in Nova Scotia to create separate schools for Black children.</p>
<b>1882</b>	<p>Albert Jackson is hired as Toronto's first Black mail carrier.</p> <p>When he shows up for his first day of work on May 17, 1882, he isn't welcomed by his White colleagues or the media. His colleagues refuse to show him the rounds. The <i>Evening Telegram</i> calls him "the obnoxious coloured man" in a story headlined "The objectionable African".</p> <p>Toronto's Black community organizes to support Jackson, who had escaped slavery as a child through the Underground Railroad. The Black community takes their demands to Prime</p>

	<p>Minister John A. Macdonald, who then intervenes. After this intervention, Jackson is able to go back to delivering the mail. He remains at the post office for 36 years.</p>
<b>1909</b>	<p>By 1909, hundreds of Black Oklahomans have moved to the Canadian Prairies, where they meet the same discrimination they experienced in the United States.</p> <p>In February 1911, a few newspapers in Winnipeg even predict that the Dominion government will move to change its immigration policies to exclude “Negro immigrants”.</p> <p>Federal Minister of the Interior Frank Oliver wants tighter controls on immigration. By 1911 he brings in restrictive immigration policies that are formalized by Prime Minister Sir Wilfrid Laurier:</p> <p>“His excellency in Council, in virtue of the provisions of Sub-section (c) of Section 38 of the Immigration Act, is pleased to Order and it is hereby Ordered as follows: For a period of one year from and after the date hereof the landing in Canada shall be and the same is prohibited of any immigrants belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada.”</p>
<b>1916</b>	<p>At the beginning of the war, Black men are not permitted to enlist in the Canadian military. In 1916, as the war enters its third year, enlistment of White men begins to slow.</p> <p>When Reverend C.W. Washington of Edmonton offers to put together an all-Black battalion, military officials authorize the creation of the No. 2 Construction Battalion.</p> <p>The battalion is made up of over 600 Black men. The unit’s officers are all White, with the exception of the battalion chaplain, Reverend William Andrew White.</p>
<b>1940</b>	<p>On July 11, 1936, Fred Christie and some friends visit the Montreal Forum’s tavern after a Canadiens hockey game.</p>

	<p>Christie, a Black man, is refused service by the bartender because the “house rules” prohibit the serving of Black people.</p> <p>Fred Christie sues the tavern for discrimination. He wins the case.</p> <p>The tavern appeals, arguing that as a private business it can refuse service to anyone it chooses. The tavern owner wins the appeal.</p> <p>Fred Christie pursues the case to the Supreme Court of Canada. In 1940, 4 years after the original incident, the Supreme Court rules that the right of a business to refuse service to customers based on race overrides the individual’s right to fair and equitable treatment.</p>
<b>1944</b>	<p>Until 1944, Black women are barred from attending nursing schools in Canada. Many go to the United States to study.</p>
<b>1947</b>	<p>Viola Desmond is charged with tax evasion for not paying the one cent in tax owed on a main-floor theatre ticket (the Whites-only section), even though the cashier would only sell her a balcony ticket (the Black section). The issue of racial discrimination is not addressed by the court, because at this time there are no laws prohibiting businesses from discriminating.</p> <p>With community support and support from the Nova Scotia Association for the Advancement of Coloured People, Desmond fights her conviction. She loses her case but inspires others to fight for equal treatment and opportunities for all Canadians.</p>
<b>1949</b>	<p>In 1949, residents of Dresden, Ontario, vote on whether local businesses can discriminate. With Hugh Burnett and the National Unity Association challenging discrimination in Dresden, the Town Council decided to take the question to residents through a vote.</p>

	<p>On December 5, 1949 voters are asked, “Do you approve of the council passing a bylaw licensing restaurants in Dresden and restraining the owner or owners from refusing service regardless of race, colour or creed?”</p> <p>Of the 1,250 eligible voters, 625 ballots are cast: 108 vote “yes” and 517 vote “no”.</p>
<b>1954</b>	<p>In 1951, Donald Moore helps to establish the Negro Citizenship Association to challenge the immigration policies that do not allow Black West Indians from migrating to Canada.</p> <p>On Tuesday, April 27, 1954, he leads a delegation to Ottawa, which includes representatives from the Negro Citizenship Association, as well as unions, labour councils, and community organizations. They present a brief to Minister of Citizenship and Immigration Walter E. Harris.</p>
<b>1955</b>	<p>Canada introduces the West Indian Domestic Workers Scheme, which allows women from the Caribbean to come to Canada as live-in domestic servants. The program requires that they migrate to Canada alone, leaving children and spouses behind. They are permitted to apply for landed immigrant status after 1 year.</p>
<b>1964</b>	<p>Encouraged by media attention to Africville’s “American-style ghetto,” the Halifax City Planning Commission expropriates the land from Black residents. Although Africville lacks basic services such as water, sewage, and good roads, it is the heart of Halifax’s Black community.</p> <p>Between 1964 and 1970, residents are relocated and the community is demolished.</p>
<b>1964</b>	<p>The <i>Separate Schools Act</i> is amended to remove the provision that allows for the segregation of Black students. The last segregated school in Ontario, in Essex County, is closed in 1965 following lobbying by African Canadians.</p>

<b>1965</b>	<p>In Amherstburg, Ontario, a cross is burned in the town centre. In addition, threatening phone calls are made to Black residents, and the Black Baptist Church is defaced. The town welcome sign is spray-painted “Amherstburg Home of the KKK”.</p> <p>This is followed by five days of racial incidents that threaten to escalate. The situation is calmed by an investigation by the Ontario Human Rights Commission. No arrests are made.</p>
<b>1983</b>	The last segregated Black school in Canada, located in Nova Scotia, closes.
<b>1988</b>	The Black Action Defence Committee is formed in response to 14 police shootings of unarmed Black people between 1978 and 1988.
<b>1994</b>	The African Canadian Legal Clinic is established to address anti-Black racism and other forms of systemic and institutional discrimination in Canadian society.
<b>2002</b>	The Toronto Stars series “Singled Out,” analyzes police data and shows that Blacks and Whites are treated differently by police.
<b>2008</b>	<p>After the fatal shooting of a high school student at school, Ontario Premier Dalton McGuinty convenes a task force to examine the roots of youth violence.</p> <p>The task force is co-chaired by former Chief Justice Roy McMurtry and former Speaker of the Legislature Alvin Curling.</p> <p>The report describes how poverty, racism, the lack of decent housing, culturally insensitive education systems, and limited job prospects combine to create hopelessness, alienation, and low self-esteem among youth that explodes into violence.</p> <p>The report recommends that government focus its resources on the province’s most disadvantaged communities.</p>



<b>2010</b>	The Toronto Star series “Race Matters” analyzes Toronto Police data. The analysis shows that Blacks of all ages are three times more likely to be stopped by police. The police also collect information about the individuals they stop — a tactic called carding — and retain it in a police database.
<b>2014</b>	The Toronto Star reports on data released by the Children's Aid Society of Toronto, which shows that Black children are significantly overrepresented in the child welfare system — while Black children make up 8% of all children, they represent 41% of all children in care.
<b>2017</b>	The Toronto District School Board releases data that shows that over the previous five years, 48% of expelled students were Black, while they represent only 11% of the student population.
<b>2018</b>	The CBC examines reports of police shootings across Canada since 2000. They find that while Black people make up 8% of the Toronto population, they account for 37% of those fatally shot by police.

**Sources:**

**Blacks in Canadian Human Rights and Equity History**

Turner Consulting Group Inc.

<http://www.tiki-toki.com/timeline/entry/305051/Blacks-in-Canadian-Human-Rights-and-Equity-History/>

**Early Black Settlement in Canada**

Turner Consulting Group Inc.

<http://www.tiki-toki.com/timeline/entry/306010/Early-Black-Settlement-in-Canada/>

1. What is the level of knowledge among your team members of the history of Blacks in Canada? What are some of the ways this knowledge can be deepened?

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2. How can the history of Blacks in Canada be embedded into your work with Black children and youth?

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

*A people without the knowledge of their past history,  
origin and culture is like a tree without roots.*

~ Marcus Garvey

## Pause and Reflect: My Identity

Given the diversity of the Black community and its geographic distribution within municipalities, the community your agency serves could be quite different from the community an agency within the same municipality serves. The children and families in your program might also be very different from you.

In order to provide an effective SNAP® program, you need to know your community and know yourself. Complete the chart below by specifying your identity in each category and that of the majority of those in the community served by the SNAP® program at your agency.

	Me	The community served
<b>Gender</b> (e.g., female, male, gender non-conforming, gender fluid, trans, queer)		
<b>Class</b> (e.g., upper, middle, working class)		
<b>Ethnicity</b> (e.g., Jamaican, Haitian, Nigerian, Canadian, etc.)		
<b>Immigration</b> (e.g., newcomer, immigrant, refugee, second-generation Canadian, third-generation Canadian or more)		
<b>Sexual orientation</b> (e.g., heterosexual, gay, lesbian)		
<b>Ability</b> (e.g., person without a mental or physical disability, or person with a disability)		
<b>Age</b> (e.g., young person, middle aged, senior/elder)		
<b>Other</b> categories or identities that may be different / similar to those served		

*Answer the questions on the next page.*



*The site from where we oppress,  
is the site from which we least cast our gaze.*

~ George S. Dei

1. How does your identity differ from that of those served by the SNAP® program?

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2. What might this mean for you? For example: Are there knowledge gaps? Do you have discomfort with people from some of these groups? Should you increase your exposure to people from some of these groups outside of a professional setting?

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3. How might some children be further marginalized because of certain identities (e.g., newcomer children or those who identify as LGBTQ+)? How might this be addressed within the program?

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4. Work with your team to discuss how you can pay attention to and close some of these social and knowledge gaps.

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## **Continue Your Learning: Blacks in Canada**

Here are some resources to help you continue your learning about the rich history of Black people in Canada.

### **Videos / Multimedia**

#### **Blacks in Canadian Human Rights and Equity History**

<http://www.tiki-toki.com/timeline/entry/305051/Blacks-in-Canadian-Human-Rights-and-Equity-History>

#### **Early Black Settlement in Canada**

<http://www.turnerconsultinggroup.ca/>

#### **Heritage Minute: Viola Desmond, Historica Canada**

(2016)<https://www.youtube.com/watch?v=ie0xWYRSX7Y>

#### **Journey to Justice, National Film Board of Canada**

(2000)[https://www.nfb.ca/film/journey\\_to\\_justice/](https://www.nfb.ca/film/journey_to_justice/)

#### **Speakers for the Dead, National Film Board of Canada**

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

### **Books / Websites**

#### **23 Historical Black Canadians You Should Know**

<http://www.cbc.ca/news2/interactives/black-history-month/>

#### **Historica Canada**

<http://www.blackhistorycanada.ca/>



### 3.3 Intergenerational Trauma<sup>18</sup>

#### What is it?

Intergenerational trauma is most easily described as multigenerational trauma experienced by a specific cultural group. It can be experienced by “anyone living in families at one time marked by severe levels of trauma, poverty, dislocation, war, etc., and who are still suffering as a result.”<sup>19</sup>

Intergenerational trauma is cumulative and collective. The impact of this type of trauma manifests itself, emotionally and psychologically, in members of different cultural groups.<sup>20</sup>

#### Why is intergenerational trauma relevant?

As a collective phenomenon, those who never even experienced the traumatic stressor, such as children and descendants, can still exhibit signs and symptoms of trauma.

Dr. Joy DeGruy, the author of *Post Traumatic Slave Syndrome*, has done extensive research on “why Black people do what they do”. She posits that “When you’re talking about chattel slavery, you’re not talking about one traumatic event. You are talking about generations of trauma, with no intervention” to ease the pain.<sup>21</sup> The intergenerational trauma from slavery, she argues, lives on today.

#### Internalized oppression

As the result of intergenerational trauma, traumatized people may begin to internalize the views of the oppressor and perpetuate a cycle of self-hatred that manifests itself in negative behaviours.

Emotions such as anger, hatred, and aggression are self-inflicted, as well as inflicted on members of one’s own group.<sup>22</sup>

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18 Adapted from Ross, K. (n.d.) Impact of Historical Trauma on African-Americans and its effects on help-seeking behaviors. [PowerPoint slides] Retrieved from <http://www.umsl.edu/services/cps/files/ross-presentation.pdf>

19 Cutler, M. (n.d.). Multigenerational trauma: Behavior patterns in cultures [PowerPoint slides]. Retrieved from [http://edweb.boisestate.edu/instituteforthestudyofaddiction/pp/Historical\\_Trauma\\_and\\_Grief.ppt](http://edweb.boisestate.edu/instituteforthestudyofaddiction/pp/Historical_Trauma_and_Grief.ppt)

20 Brave Heart, M.Y.H. (2011). Welcome to Takini’s historical trauma. Historical Trauma. Retrieved from <http://historicaltrauma.com/>

21 DeGruy, J. [African Kings & Queens Awake]. (2017, February 27). Post Traumatic Slave Disorder [Video File]. Retrieved from <https://www.youtube.com/watch?v=r1OpgHDgZL0>

22 Johnson, J. (n.d.). This is Indian Country. Retrieved from the University of Idaho American Indian Studies 484 course website: [http://www.webpages.uidaho.edu/engl484jj/Historical\\_Trauma.htm](http://www.webpages.uidaho.edu/engl484jj/Historical_Trauma.htm)

### **People of African descent**

Across the globe people of African descent have been exposed to generations of slavery; colonialism; structural, systemic, and interpersonal racism; ideological and cultural racism; and the resulting dislocation from traditional cultures and homelands, as well as poverty.

Across North America, the Caribbean, and Africa, people of African descent have been exposed to:

- Over 250 years of enslavement
- Forced migrations
- Stolen property
- Destruction of communities
- Dehumanization
- Mass incarceration
- Torture
- Medical experimentation
- Police brutality
- Racial profiling
- Lynchings
- Mass murder

There are long-lasting psychological effects on survivors and their descendants, including:

- Depression
- Anxiety
- Isolation
- Loss of sleep
- Anger
- Shame
- Fear and distrust
- Loss of concentration
- Substance abuse
- Violence and suicide

## **SNAP FOCUS**

SNAP uses a trauma-informed lens, which is critical in that it acknowledges how families have been impacted as a result of adverse experiences (i.e., parenting style, coping, stressors) and augments our approach. However, SNAP team members are encouraged to access specialized training and assessment in *Historical Trauma* in an effort to more effectively work with Black children and families. It is important to acknowledge and address the unique experiences of trauma experienced by individuals in your community. You may contact the SNAP Implementation Team for further information.

### **Post Traumatic Slave Syndrome**

The term Post Traumatic Slave Syndrome (PTSS), coined by Dr. Joy DeGruy,<sup>23</sup> is referred to by Cromwell as “the psychological trauma affecting enslaved Africans in America and their descendants, thus connecting the legacies of these brutal colonial experiences with current issues of racism and its negative impact on contemporary ‘Black culture’”.<sup>24</sup> Looking to post-traumatic stress disorder as outlined in the DSM-5 (American Psychiatric Association, 2013) as a guide, DeGruy concluded that “Cycles of oppression leave scars on the victims and victors alike, scars that embed themselves in our collective psyches and are passed down through generations, robbing us of our humanity”.<sup>25</sup>

### **Does intergenerational trauma have only negative effects?**

There are positive aspects that arise from intergenerational trauma.

**Resilience.** Resilience is the ability to become strong, healthy, or successful again after something bad happens. Black people and communities have proven themselves to be resilient.

**Adaptive survival behaviours.** Black people have relied on religion and spirituality as a coping mechanism.

There are ways to enhance quality of life despite historical trauma:

- Work on understanding the historical trauma and its present-day impacts

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23 DeGruy, J. (2005). Post traumatic slave syndrome: America’s legacy of enduring injury and healing. Uptone Press: Milwaukie, OR.

24 Cromwell, A. M. (2012). From slavery to poverty: The racial origins of welfare in New York, 1840–1918 (review). *Enterprise & Society*, 13(1), 204–206.

25 DeGruy, J. (2005). Post traumatic slave syndrome: America’s legacy of enduring injury and healing. Uptone Press: Milwaukie, OR. p. 4.

- Focus on healing oneself as well as healing within the community
- Release pain in healthy ways: spirituality, cultural healing services, psychological treatment services, social justice
- Recognize the adaptive cultural factors:
  - Strong kinship bonds
  - Role flexibility
  - Communalism
  - Rich affectivity
  - “Keeping it real”



*Healing begins where the wound was made.*

~Alice Walker

## Pause and Reflect: Parenting Styles Then & Now

Parenting is important to every community in society. It sets expectations for children based on principles that are important for socialization and that encompass a set of morals and values that are transferred through generations.<sup>26</sup> Parenting establishes a foundation on which children grow into strong and productive adults by providing structure and creating rules that are important to families. “These rules dictate how children should behave and present themselves in society. Similarly, parenting also establishes consequences if behaviour does not adhere to the rules. Thus, for parenting to be effective, there have to be consistent and firm rules and reprimands.”<sup>27</sup>

Context and culture need to be considered when considering whether parenting practices are effective or ineffective. For example, Hill and Bush note that whereas *authoritarian* and *harsher* parenting styles may imply out-of-control parenting to many European American/Canadian families, many African/Caribbean Canadian parents may see permissive and non-punitive styles of parenting as an abdication of parental responsibilities.<sup>28</sup>

According to Lalonde et al., Black parenting is unique because it involves addressing the multiple and complex challenges of dealing with the daily racism and classism that target Black families in North America.<sup>29</sup> Peters notes that African American parents must teach their children about self-esteem, survival, self-respect, and threats of racism in society.<sup>30</sup> It appears that the preferred parenting style by Black parents is influenced by Black parents’ perception of their environment. In an environment that is racist and in which Black children are seen as threats, where they can be easily harmed, killed, or imprisoned for being children, a permissive parenting style “that allows children to see the world as a place to be explored unhindered by rules and regulations is considered by many Black parents as a recipe to get their children killed or

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<sup>26</sup> Rudy, D., Grusec, J. E., & Wolfe, J. (1999). Implications of cross-cultural findings for a theory of family socialisation. *Journal of Moral Education*, 28(3), 299–310.

<sup>27</sup> Wade, C.W. (2017). Understanding Parenting in the Black Caribbean Population within the Context of Historical Trauma in Toronto. (Unpublished doctoral dissertation). University of Toronto: Toronto. p 45.

<sup>28</sup> Hill, N. E., & Bush, K. R. (2001). Relationships between parenting environment and children’s mental health among African American and European American mothers and children. *Journal of Marriage and the Family*, 63, 954–966.

<sup>29</sup> Lalonde, R. N., Jones, J. M., & Stroink, M. L. (2008). Racial identity, racial attitudes, and race socialization among Black Canadian parents. *Canadian Journal of Behavioural Science*, 40(3), 129–139.

<sup>30</sup> Peters, M. F. (2002). Racial socialization of young Black children. In H. P. McAdoo (Ed.), *Black children: Social educational and parental environments* (pp. 57–72). Sage Publishing: Thousand Oaks, CA.

imprisoned before they grow into adulthood.”<sup>31</sup> Further, many of those who come to Canada as refugees have kept their children safe by being hypervigilant and keeping them under close supervision. When they relocate to Canada, these parents find these habits hard to break.

There are also parenting practices that were established during slavery and continue to this day, spanking being one of them:

It is well documented that slaves, both adults and children, were beaten by their owners into submission or to death when rules were broken. This beating was a regular occurrence during slavery; after slavery up to and including the present, physical violence against Black people shifted, but continued. Psychological violence was and remains common. This is ingrained in the psyche of Black people. Parallel process can ensue, where one follows what his/her leader does: The slave owner harshly punished the slaves, and the slaves harshly punished their children.<sup>32</sup>

People often argue that spanking has long been a tradition of Black parenting. In the United States, a 2015 Pew Research study found that Black parents are more than twice as likely as White and Latino parents to use physical discipline on a regular basis, and they are less likely to never spank their children.<sup>33</sup>

While spanking may be a common feature of Black parents from the Caribbean and North America, it is not intrinsic to the parenting styles of African people. Instead, it is a practice that comes from White slave masters.<sup>34</sup> In fact, historians and anthropologists have found no evidence that physical discipline of children existed in precolonial West African societies prior to the Atlantic slave trade. The evidence does suggest that West African societies held children in high regard: <sup>35</sup>

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<sup>31</sup> Adjei, P. B., Mullings, D., Baffoe, M., Quaicoe, L., Abdul-Rahman, L., Shears, V., & Fitzgerald, S. (2017). The “Fragility of Goodness”: Black Parents’ Perspective about Raising Children in Toronto, Winnipeg, and St. John’s of Canada. *Journal of Public Child Welfare*, DOI: 10.1080/15548732.2017.1401575. p. 20.

<sup>32</sup> Wade, C. W. (2017). Understanding Parenting in the Black Caribbean Population within the Context of Historical Trauma in Toronto (Unpublished doctoral dissertation). University of Toronto: Toronto. p 51.

<sup>33</sup> Pew Research Center (2015). Use of spanking differs across racial and education groups. Retrieved from [http://www.pewsocialtrends.org/2015/12/17/parenting-in-america/st\\_2015-12-17\\_parenting-09/](http://www.pewsocialtrends.org/2015/12/17/parenting-in-america/st_2015-12-17_parenting-09/)

<sup>34</sup> Patton, S. (2017). Spare the Kids: Why Whupping Children Won’t Save Black America. Chapter 3. Beacon Press: Boston, MA.

<sup>35</sup> Patton, S. (2017, April). Corporal punishment in black communities: Not an intrinsic cultural tradition but racial trauma. Retrieved from <http://www.apa.org/pi/families/resources/newsletter/2017/04/racial-trauma.aspx>

West Africans believed that children came from the afterlife, that they were gods or reincarnated ancestors who led profoundly spiritual lives and held extraordinary mystical powers that could be harnessed through ritual practice for the good of the community. In fact, it was believed that coercion and hitting a child could scare off their soul. Indigenous people of North America held similar beliefs. As colonization, slavery and genocidal violence made life harsher for these groups, parenting practices also grew harsher... Once in America, slaves as parents were under tremendous pressure to shape their children into docile field workers and to teach them proper deference and demeanor in front of whites. Child deaths, brutal whippings and torture, sexual abuse and being sold away from their relative for the rest of their lives were constant features of plantation life.

After emancipation, with sanctioning from the church, Black parents continued to use physical discipline as a way to instill obedience. Their reasoning was simple: spanking their children to keep them in line kept them alive. The constant fear of lynch mobs, indiscriminate police killings, accusations of talking back to a White person, or whistling at a White woman could result in a Black person's death. Trauma caused parents to spank out of love, protection, and responsible parenting, even when it caused harm.

1. How might the experiences/beliefs about the need to keep their children safe influence the way Black people parent today?

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2. In what ways do you see trauma impacting parenting styles today?

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3. How might these experiences/beliefs impact the child?

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4. Professionals need to develop the ability to translate and communicate the intersections between historical trauma and the research on child development, the effects of physical discipline on the developing brain, and the connections between family violence and racial disparities in foster care and juvenile justice — all while offering healthier parenting practices as alternatives to African Canadian parents.<sup>36</sup> How can you work with African Canadian families to integrate healthier alternatives into their approaches to parenting that will also support the security and safety of their children?

[illegible]

<sup>36</sup> Ibid.



*The instant you recognize that your child isn't willfully misbehaving but rather, that their heightened impulsivity or argumentativeness are signs that they are under too much stress, your own stress suddenly drops.*

~ Dr. Stuart Shanker

Anti-Black racism must be understood as pervasive, violent, and traumatizing for Black children, youth, and families. Although anti-Black racism happens across systems and structures, it is often difficult to prove and its impacts are believed to be innocuous. This change in perspective helps us to understand that a child's behaviour isn't necessarily willful defiance, but a stress response.

Reflecting on the quote above, how can SNAP® facilitators and clinicians help parents better understand the stressors that their children may be facing?

[illegible]



## Continue Your Learning: Black Parenting

Dwyer, L. (2017, October 20). Is my child next? How raising black kids is affecting our mental health. *Shondaland*. Retrieved from <https://www.shondaland.com/act/a13110356/raising-black-kids-mental-health/>

McFarland, M. (2017, February 20). A matter of survival: “The Talk” is a conversation about parents, kids and police. *Salon*. Retrieved from <https://www.salon.com/2017/02/20/a-matter-of-survival-the-talk-is-a-conversation-about-parents-kids-and-police/>

Meadows-Fernandez, R. The stress of parenting while Black can take a toll on mental health. *The Root*. Retrieved from <https://www.theroot.com/the-stress-of-parenting-while-black-can-take-a-toll-on-1823734422>

### 3.4 Anti-Black racism: What does it look like today?



First, what we are dealing with, at root, and fundamentally, is anti-Black racism. While it is obviously true that every visible minority community experiences the indignities and wounds of systemic discrimination throughout Southern Ontario, it is the Black community which is the focus. It is Blacks who are being shot, it is Black youth that is unemployed in excessive numbers, it is Black students who are being inappropriately streamed in schools, it is Black kids who are disproportionately dropping-out, it is housing communities with large concentrations of Black residents where the sense of vulnerability and disadvantage is most acute, it is Black employees, professional and non-professional, on whom the doors of upward equity slam shut. Just as the soothing balm of ‘multiculturalism’ cannot mask racism, so racism cannot mask its primary target.

~ Stephen Lewis

#### 3.4.a Racial microaggressions

When we think about racism, we often think about blatant acts of racism that people experience, such as being called the N-word, being passed over for a job, or a landlord refusing to rent an apartment to a Black couple.

However, not all acts of racism are so blatant. These subtle acts of racism are called racial microaggressions. They can be particularly harmful because they can go unrecognized by the receiver of the messages.

The term “microaggressions” was first coined in the 1970s by Dr. Chester Pierce, a professor of education and psychiatry at Harvard University. He described microaggressions as common, subtle, seemingly innocuous, conscious, or automatic

slights that can cause psychological harm. Dr. Derald Wing Sue, a psychologist at Columbia University, has since expanded on Dr. Pierce's original definition.<sup>37</sup>

Dr. Sue defines racial microaggressions as the brief and everyday slights, insults, indignities, and denigrating messages sent to people of colour by often well-intentioned White people who are unaware of the hidden messages being communicated. They are verbal comments and nonverbal behaviours that communicate negative, hostile, and derogatory messages rooted in conscious and unconscious bias against people based on their membership in marginalized groups. These biases are rooted in the history and legacies of societal oppression.

The Microaggressions Project defines microaggressions as “the subtle ways in which body and verbal language convey oppressive ideology about power or privilege against marginalized identities.”<sup>38</sup>

Racial microaggressions occur in everyday interactions and can either be intentional or unintentional. Microaggressions are often thought of as the “carbon monoxide” of oppression. You know it exists and can feel it, but it is hard to identify.

These small moments and comments are instances of everyday oppression that build up over one's lifetime. They often seem insignificant to those not within the targeted group.

There are four forms of microaggressions: microinsults, microinvalidations, microassaults, and environmental microaggressions. Microinsults and microinvalidations are each divided into four subcategories.

Dr. Sue defines **microinsults** as actions or remarks that convey rudeness or insensitivity or demean a person's identity or heritage. Microinsults are often unintentional and can even appear to be a compliment but communicate a subtle insulting message. They can also be comments that convey stereotypes, rudeness, and insensitivity that demean a person's identity. For example, a Black person being told “You're so articulate” may appear to be a compliment but sends the hidden message that the person didn't expect a Black person to be articulate.

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<sup>37</sup> Sue, D.W. (2010). Racial microaggressions in everyday life. *Psychology Today*. Retrieved from <https://www.psychologytoday.com/blog/microaggressions-in-everyday-life/201010/racial-microaggressions-in-everyday-life>

<sup>38</sup> The Microaggressions Project. <http://www.microaggressions.com>

Dr. Sue defines **microinvalidations** as interpersonal comments or behaviours that dismiss, exclude, or negate the thoughts, feelings, and experiences of marginalized people. For example, a Black person may be asked, “Where are you from?” When they reply that they are from Winnipeg, for example, the question that follows could be “Where are you really, really from?” The hidden message is that because the person is Black, they can’t really be Canadian. They must be from somewhere else.

**Microassaults** are sometimes referred to as “old-fashioned” explicit forms of discrimination. It includes name-calling, avoidant behaviour, or deliberate acts of discrimination. This is the most overt and violent form of microaggression. The message conveyed by microassaults is quite clear and cannot be mistaken for a compliment. Most perpetrators of microassaults intend to hurt or insult others. Their actions or behaviours are meant to threaten, intimidate, or make the individual or groups feel unwanted and unsafe.

**Environmental microaggressions** are seen in the images we are exposed to and can reside in the climate of an organization or even in broader society. The messages in the environment create a sense of validation for one group but invalidation for another group. For example, this could include posters or books in the classroom that only depict White children or dolls and other toys that only depict White people.

When a microaggression occurs, the recipient is usually placed in a catch-22 situation. They might struggle to decide how to respond. They might think that responding and pointing out the microaggression could just make the situation worse and fear reprisal for speaking up. In the end, they might decide not to say anything at all because the implications of speaking up are too great or they might be emotionally exhausted from experiencing these forms of aggressions daily. Whether or not they respond, the recipient of the microaggressions has received a number of messages. The microaggression sends the message that they do not belong and are unwanted in the organization or in society.

A child, on the other hand, might not even notice the microaggression. Instead, they may internalize the hidden messages that they, and Black people as a group, are inferior to White people.

It is often not the blatant forms of racism that are most harmful to Black people. Those are easy to recognize and resist. Microaggressions can be even more harmful to their psyche because they are so subtle and often go unnoticed.

But microaggressions create a hostile and invalidating climate for marginalized groups, sap their energies, have a cumulative negative impact on their mental health, and can lead to depression, frustration, anger, loss of self-esteem, and anxiety.

## **SNAP FOCUS**

SNAP staff need to understand and recognize microaggressions to be able to validate a client's experience or respond when this behaviour is observed. Having a dismissive attitude towards these actions can reinforce oppression and not only negatively impact the therapeutic relationship, but also reduce the overall success and effectiveness of the program.



## Pause and Reflect: Sanity Checks

Because racial microaggressions are so subtle, racialized people who experience them might need what Dr. Sue and his colleagues refer to as a “sanity check”.<sup>39</sup>

As adults, we often have a hard time identifying and responding to racial microaggressions. Think about a young child who is experiencing microaggressions in the classroom and in the community, with no one to help them understand or validate what they are experiencing. Having someone to talk to who has an understanding of anti-Black racism and microaggressions can help the child process, make sense of, and learn how to manage their experiences.<sup>40</sup>

Using your own experiences, complete the charts on the following pages to identify some of the racial microaggressions that Black children and families might experience in school and their communities.

### **FOCUS**

SNAP uses the concept of Cool Thoughts as coping statements to empower clients to challenge and/or reframe their understanding of situations. Through a dialogue in group and individual sessions, staff can prompt clients to identify, label and assess plans to address, intervene, or understand differently microaggressions as acts of oppression. Staff must acknowledge and validate the experiences of participants, even if they have not experienced microaggression in the same way. They must not allow feelings of discomfort or guilt to prevent them from addressing these hugely impactful experiences.

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<sup>39</sup> Sue, D. W., Capodilupo, C. M., & Holder, A. M. B. (2008). Racial microaggressions in the life experience of Black Americans. *Professional Psychology: Research and Practice*, 39, 329–336.

<sup>40</sup> Nadal, K. L., Griffin, K. E., Wong, Y., Hamit, S., & Rasmus, M. (2014). The impact of racial microaggressions on mental health: Counseling implications for clients of color. *Journal of Counseling & Development*, 92, 57–66.

<b>Microinsults</b> Microinsults are behavioural actions or verbal remarks that convey rudeness or insensitivity or demean a person's racial identity or heritage. There are four types of microaggressions: ascription of intelligence; pathologizing cultural values and communication styles; ascription of criminality; and second-class status.	
Type of microaggression	What other examples can you add?
<b>Ascription of intelligence:</b>  Ascription of intelligence promotes the notion that cognitive abilities are based on race.	“You are so articulate.”
<b>Pathologizing cultural values and communication styles:</b>  This microinsult suggests that the culture and communication styles of Black people are abnormal or undesirable. It also sends the message that White culture is the ideal to aspire to or emulate.	“Your food smells funny.”
<b>Ascription of criminality:</b>  This microinsult suggests that racialized people, particularly Black and Indigenous people, are prone to criminality or are dangerous because of their race.	Following Black people when they enter a store.
<b>Second-class status:</b>  This microaggression occurs when the dominant group is given preferential treatment over marginalized people.	Serving the White person in the checkout line before the Black person who was there first.

### Microinvalidations

Dismissal, exclusion, or negation of the thoughts, feelings, and experiences of marginalized people. There are four types of microinvalidations: alien in own land; denial of racism; colour blindness; and myth of meritocracy.

Type of microaggression	What other examples can you add?
<p><b>Alien in own land:</b></p> <p>This microinvalidation assumes that all Black people are foreign-born and not Canadian.</p>	<p>“Where are you really, really from?”</p>
<p><b>Denial of oppression:</b></p> <p>This occurs when a Black person’s reality of racism is dismissed, rejected, or invalidated.</p>	<p>“You’re overreacting, that didn’t really happen.”</p>
<p><b>Colour blindness:</b></p> <p>This microinvalidation suggests that the person doesn’t see race and doesn’t want to acknowledge another person’s race or other identity.</p> <p>Colour blindness negates the cultural values, norms, and life experiences of Black people. It also implies that acknowledging race or other identity is divisive.</p>	<p>“I don’t see you as Black.”</p>
<p><b>Myth of meritocracy:</b></p> <p>The myth of meritocracy suggests that oppression doesn’t exist and that everyone has an equal chance of success if they try hard enough. It also suggests that if Black people aren’t successful it is because they are not as smart or hard working as their counterparts who benefit from societal privilege.</p>	<p>“If you work hard enough, you can achieve anything. The only barriers to success are the ones in your head.”</p>

### Microassaults

Microassaults are what is sometimes referred to as “old-fashioned,” explicit forms of discrimination. It includes name-calling, avoidant behaviour, or deliberate acts of discrimination.

Type of microaggression	What other examples can you add?
Microassaults	Not calling on a Black child who raises his hand in class.

### Environmental Microaggressions

Environmental microaggressions can reside in the climate of an organization or even in broader society. The messages in the environment create a sense of validation for one group but invalidation for another group.

Type of microaggression	What other examples can you add?
Environmental microaggressions	Textbooks and classroom materials that don't depict any positive images of Black people.

1. Reflecting on the everyday racial microaggressions that Black children and families are exposed to, how can the SNAP® program help them identify, understand, and respond to these comments and behaviours?

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2. It is often not the blatant forms of racism that are most harmful to Black children. Microaggressions can be even more harmful to their psyche. These could be manifested in anger, low self-esteem, and defiance. What behaviours might you see in response to the daily microaggressions that Black children experience?

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3. What else would be important for you and your team to consider to ensure that you don't commit microaggressions when delivering the program?

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4. Reflect on things that you may have done, said, or experienced that were, in fact, acts of microaggression. How can you use these experiences as a means of incorporating safe and effective use of self into your work with families?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



## **Continue Your Learning: Microaggressions**

Fusion Comedy. (2017). Why microaggressions are like mosquito bites [Video File]. Retrieved from <https://www.youtube.com/watch?v=hDd3bzA7450>

McFarland, M. (2017, February 20). A matter of survival: “The Talk” is a conversation about parents, kids and police. *Salon*. Retrieved from <https://www.salon.com/2017/02/20/a-matter-of-survival-the-talk-is-a-conversation-about-parents-kids-and-police/>

Taddese, Y. (2017, July 28). I didn’t know I was Black until I came to Canada. *CBC*. Retrieved from <http://www.cbc.ca/2017/i-didn-t-know-i-was-black-until-i-moved-to-canada-1.4219157>



### 3.4.b The Black community and the police

Beginning with slavery, Black people in Canada have been negatively impacted by over-surveillance by the state. This has continued into the present day with a long and growing list of police killings of Black people, most of whom were unarmed, and the police practice of street checks or carding.

With the killing of Andrew “Buddy” Evans by Toronto police in his apartment in 1978 and the subsequent acquittal of the police officers, a change in the Black community’s response to police treatment began to emerge. In 1979, another Black man, Albert Johnson, was shot and killed by police in his apartment. Again, the officers were acquitted of charges.

Part of the community’s response to the number of killings was the formation of the Black Action Defense Committee (BADC). Under BADC’s leadership, a campaign of demonstrations against police treatment of Black people began in earnest. BADC focused the attention of the Black and mainstream community on the actions of the police, which paved the way for strengthened civilian oversight of police services.

In May 1992, following the shooting death of Raymond Lawrence at the hands of police, and in solidarity with protests in the acquittal of Los Angeles police officers in the violent beating of Rodney King, BADC led a demonstration down Yonge Street in Toronto. Sections of the demonstration got out of hand, resulting in smashed windows of businesses and some looting. The event became branded the “Yonge Street Riot”.

The provincial government of the day, led by Premier Bob Rae, asked Canada’s former UN Ambassador, Stephen Lewis, to look into race relations in Ontario. The report to the premier catalogued the various ways that systemic racism affects the Black community, including through policing. This 1992 report is the first to reference “anti-Black racism” in an official Canadian government report:

First, what we are dealing with, at root, and fundamentally, is anti-Black racism. While it is obviously true that every visible minority community experiences the indignities and wounds of systemic discrimination throughout Southern Ontario, it is the Black community which is the focus.<sup>41</sup>

The efforts of BADC, other community organizations, and individuals resulted in the establishment of the Special Investigative Unit (SIU), the civilian oversight agency that investigates serious injuries or deaths and sexual assaults involving the police. An

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<sup>41</sup> Lewis, S. (1992, June 9). Report of the Advisor on Race Relations to the Premier of Ontario, Bob Rae.

office for complaints against the police, which was also established as a result of an earlier report by Claire Lewis, was also re-organized following Stephen Lewis' report. Lewis was very critical of the lack of appropriate race relations training in the police training program:

One would have thought, given all the previous reports over the years, and the dramatic changes in the composition of Ontario's society, that race relations training would be a kind of holy writ, integrated into all the police training programs, whether new recruits or long-time officers. It's simply not the case. And there's no excuse for it. None.<sup>42</sup>

Racial profiling, street checks, and carding continue to be an issue, as Black people are more likely to be stopped for reasons not related to a police investigation.

In October 2002, the *Toronto Star* published a series of articles that brought the issue of racial profiling by police into view. The *Star's* investigation found that Black men were stopped more frequently than White men for no apparent reason and treated more harshly:

Blacks arrested by Toronto police are treated more harshly than whites, a *Toronto Star* analysis of crime data shows.

Black people, charged with simple drug possession, are taken to police stations more often than whites facing the same charge.

Once at the station, accused blacks are held overnight, for a bail hearing, at twice the rate of whites.

The *Toronto* crime data also shows a disproportionate number of black motorists are ticketed for violations that only surface following a traffic stop.<sup>43</sup>

At that time, Chief of Police Julian Fantino and the head of the Toronto Police Association both denied that racial profiling exists. Fantino would only admit to a few "bad apples". His successor, Bill Blair, would later admit that racial profiling did exist.<sup>44</sup>

Again, in 2012, the *Star* published another series, "Known to police," in which they covered the issue of racial profiling, specifically the police recording of contact

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<sup>42</sup> Lewis, S. (1992, June 9). Report of the Advisor on Race Relations to the Premier of Ontario, Bob Rae. Retrieved from [https://www.siu.on.ca/pdfs/report\\_of\\_the\\_advisor\\_on\\_race\\_relations\\_to\\_the\\_premier\\_of\\_ontario\\_bob\\_rae.pdf](https://www.siu.on.ca/pdfs/report_of_the_advisor_on_race_relations_to_the_premier_of_ontario_bob_rae.pdf)

<sup>43</sup> Rankin, J., Quinn, J., Shephard, M., Simmie, S., & Duncanson, J. (2002, October 19). Singled out. *Toronto Star*.

<sup>44</sup> Doolittle, R. (2009, September 30). Racial bias exists on police force, chief says. *Toronto Star*.

information of Black people who were neither being arrested nor under suspicion. That information was being kept in a database by the police:

A Star analysis of Toronto police stop data from 2008 to mid-2011 shows that the number of young black and brown males aged 15 to 24 documented in each of the city's 72 patrol zones is greater than the actual number of young men of colour living in those areas.<sup>45</sup>

In other words, many of those stopped have been documented more than once.

In 2010, the Environics Institute for Survey Research in partnership with several organizations, began the Black Experience Project. The central question for the project was, "What does it mean to be Black in the GTA?" Its objective was to examine:

the lived experiences of individuals who self-identify as Black and/or of African heritage living in the Greater Toronto Area... The results are intended to provide valuable insight and direction in identifying policies and other initiatives that will contribute to the health and vibrancy of the Black community, and by doing so, the health and vibrancy of the entire GTA and beyond.<sup>46</sup>

Not surprisingly, the Black community's relationship with the police stands out "as much more negative than those with other public institutions," notes the Black Experience Project Report.

Negative experiences with the police services are common. For instance, participants (those who were interviewed) are more likely to be stopped in public than to be helped by the police, and younger Black males are particularly likely to experience police harassment.<sup>47</sup>

The Black Experience Project found that nearly 80% of Black men between the ages of 25 and 44 who were interviewed for the study reported being stopped by police. Shooting of unarmed Black people, racial profiling, and carding are all seen by the Black community as a means of intimidating Black people — particularly young Black males — and act as significant elements in forging the school-to-prison pipeline for

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<sup>45</sup> Rankin, J., & Winsa, P. (2012, March 9). Known to police: Toronto police stop and document black and brown people far more than whites. *Toronto Star*.

<sup>46</sup> The Environics Institute for Survey Research. The Black Experience Project in the GTA: Overview Report. p. 7.

<sup>47</sup> Ibid: p.10

Black males, which has resulted in an alarming and consistent increase in the number of Black Canadians in federal prison since 2005:<sup>48</sup>

After ten years on the job, Sapers wasn't surprised to find that the number of Black inmates increased yet again. Since he started in 2005, he's never seen a year where the Black population in federal prisons didn't rise. Overall during his tenure, Sapers has watched the number of Black inmates grow by 69 per cent.

Black Canadians now represent the fastest growing group in federal prisons, and are vastly over-represented behind bars.

CBC compiled and analyzed data on fatal encounters with police in Canada from 2000 to 2017. Their analysis shows that Black people are “overwhelmingly over-represented in these encounters.”<sup>49</sup> For example, their analysis shows that while Black people make up 8.3% of the Toronto population, they represent nearly 37% of those killed by police during this time period.

Similar to the formation of BADC, the Black Lives Matter movement, in Toronto and cities across the country, began as a way to address the persistent issue of the over-policing and killing of Black people.

### **3.4.c The Black community and schools**

In a 2017 report prepared by the Jean Augustine Chair at York University, *Towards Race Equity in Education*, Professor Carl James wrote in his introduction about attending a conference at the University of Toronto for aspiring Black medical students:

What struck me was that in a city and country as diverse as Toronto and Canada, there are not more Black medical students. Throughout the day it was evident how representation of Black students at university reflected the poor outcomes for Black students in the education system throughout the Greater Toronto Area.<sup>50</sup>

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<sup>48</sup> McIntyre, C. (2016, April 21). Canada has a Black incarceration problem. *Torontoist*. Retrieved from <https://torontoist.com/2016/04/african-canadian-prison-population/>

<sup>49</sup> Marcoux, J., & Nicholson, K. (2017). Deadly force — Fatal encounters with police in Canada: 2000–2017. *CBC News*. Retrieved from <https://newsinteractives.cbc.ca/longform-custom/deadly-force>

<sup>50</sup> James, C. E. & Turner, T. (2017). *Towards race equity in education: The schooling of Black students in the Greater Toronto Area*. York University: Toronto, ON. Retrieved from <http://www.unitedwaypeel.org/faces/images/fighting-an-uphill-battle-sm.pdf>

For at least 30 years, unequal educational outcomes for Black students in schools in Ontario have been documented. In the 1970s, the Toronto Board of Education began collecting student demographic data, which showed that Black students did not fare as well in the education system as their White counterparts. Following a provincial conference in 1987 on race and ethnocultural relations, a Provincial Advisory Committee on Race and Ethnocultural Relations was formed. It developed a working paper as a precursor to the development of a policy on race and ethnocultural equity for the Ministry of Education.

As noted earlier in this document, the first time anti-Black racism was named in a government report was in 1992, when Stephen Lewis examined race relations in Ontario in the aftermath of the “Yonge Street Riot”. In his report, Lewis lamented the lack of progress within the education system in addressing anti-Black racism in the education system:

Undoubtedly, some progress has been made. But often, as I listened to students of all ages and all backgrounds speak out at the many gatherings we had, it was as though we were back to square one. The lack of real progress is shocking. And I believe it signals the most intractable dilemma, around race relations, in contemporary education: How do you get the best of policies and programs into the individual classrooms? It raises searching questions of communications and accountability.<sup>51</sup>

As noted in *Towards Race Equity in Education*, the collection of race-based data in schools across the province is unavailable. The Toronto District School Board (TDSB) provides some limited data “... in that it includes only a subset of Black students in the City of Toronto... Not included in this data are elementary students as well as students in the Catholic, French, and French Catholic school boards which are attended by a significant number of Black students.”<sup>52</sup> The report uses the data from the TDSB as a valuable context in which to assess the educational outcomes and experiences of Black students across Ontario.

The report examined educational outcomes from Black students from the TDSB and explored the experiences of Black students through a series of consultations across the Greater Toronto Area. The study found that more Black students continue to be

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<sup>51</sup> Lewis, S. (1992, June). Racism in Ontario: Report to the Premier by Stephen Lewis. p. 20. Retrieved from [https://www.siu.on.ca/pdfs/report\\_of\\_the\\_advisor\\_on\\_race\\_relations\\_to\\_the\\_premier\\_of\\_ontario\\_bob\\_rae.pdf](https://www.siu.on.ca/pdfs/report_of_the_advisor_on_race_relations_to_the_premier_of_ontario_bob_rae.pdf)

<sup>52</sup> James, C. E., & Turner, T. (2015). Fighting an uphill battle: Report on the consultations into the well-being of black youth in Peel Region. F.A.C.E.S. of Peel Collaborative: Mississauga, ON. Retrieved from <http://www.unitedwaypeel.org/faces/images/fighting-an-uphill-battle-sm.pdf> p.25

directed towards Essential and Applied programs of study and away from Academic courses when compared with the enrollment of White and other racialized students. The data for the TDSB's 2006–2011 cohort shows that 39% of Black students were enrolled in the Applied program, compared with 18% of other racialized groups and 16% of White students. Meanwhile, 53% of Black students were in the Academic program of study, compared with 81% of White students and 80% of other racialized students.<sup>53</sup>

James and Turner also provided a distressing set of statistics from the 2001–2011 cohort that encapsulates the problem in a nutshell: “Within this cohort, 84% of White students had graduated from high school at the end of 5 years, compared to 87% of other racialized students. By contrast, only 69% of their Black peers had graduated from high school over the same 5-year period.”<sup>54</sup>

Participants in the consultations argued that the racism of low expectations begins in kindergarten. Black children begin kindergarten with ambition, confidence, excitement to learn, and high self-esteem, but are negatively impacted by teachers' attitudes and low expectations. Teachers expect Black students to be underachievers, troublemakers, and more interested in athletics than academic work. This eventually leads to the removal of Black students into behavioural and special education classes.

As the 2017 report notes, parents shared their perception that teachers appeared not to want active, engaged Black students. As one participant in the consultations said:

*The goal is to have docile Black students who are quiet and do things “right”.*



*When children attend schools that place  
a greater value on discipline and security  
than on knowledge and intellectual development,  
they are attending prep schools for prison.*

~ Angela Davis

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<sup>53</sup> James, C. E., & Turner, T. (2017). Towards Race Equity in Education: The Schooling of Black Students in the Greater Toronto Area. York University: Toronto, ON. Retrieved from <http://www.unitedwaypeel.org/faces/images/fighting-an-uphill-battle-sm.pdf>

<sup>54</sup> Ibid. p. 31.

Other studies show that the issues highlighted in *Towards Race Equity in Education* are not unique to Toronto. In 2015, a study examined the social well-being of Black youth in Peel Region using demographic and socio-economic data. The researchers also interviewed service providers, adults who work with youth, and Black youth themselves to identify their concerns and experiences. The report, *Fighting an Uphill Battle*, concluded that Black youth in Peel schools were dealing with low expectations from teachers and administrators; stereotypes about their educational commitments and intellectual abilities; more severe discipline compared with their White peers; and feelings of exclusion from their school, as well as school programs, curricular materials, and a teacher population that is not reflective of them.<sup>55</sup>

*Towards Race Equity in Education* also notes that Black children are more likely to be suspended and expelled from school. The data examined shows that Black students were more than twice as likely as their White and other racialized peers to have been suspended at least once during high school. In fact by the time they finished high school, 42% of all Black students had been suspended at least once, compared with only 18% of White students and 18% of other racialized students.<sup>56</sup> Further, of the 213 students who were expelled over the 5-year period (2011–2012 to 2015–2016), 48% were Black students, although they represented only 11% of all students within this cohort.

While this data only examines the experiences of high school students, studies out of the United States show that in the 2013–2014 school year, Black pre-schoolers were suspended 3.6 times more than their White peers.<sup>57</sup> A recent study by Yale University's Child Study Center attributed some of this racial disparity to discriminatory practices:

Regardless of the nature of the underlying biases, the tendency to observe more closely classroom behaviors based on the sex and race of the child may contribute to greater levels of identification of challenging behaviors with Black

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<sup>55</sup> James, C. E., & Turner, T. (2015). *Fighting an uphill battle: Report on the consultations into the well-being of black youth in Peel Region*. F.A.C.E.S. of Peel Collaborative: Mississauga, ON. Retrieved from <http://www.unitedwaypeel.org/faces/images/fighting-an-uphill-battle-sm.pdf>

<sup>56</sup> Ibid.

<sup>57</sup> Schott Foundation. (2016, October 24). *The school-to-prison pipeline starts in preschool*. Retrieved from <http://schottfoundation.org/blog/2016/10/24/school-prison-pipeline-starts-preschool>

preschoolers and especially Black boys, which perhaps contributes to the documented sex and race disparities in preschool expulsions and suspensions.<sup>58</sup>

The National Association for the Education of Young Children is challenging the use of suspensions for young children — research confirms that suspensions are an ineffective intervention for inappropriate behaviours, particularly for young children. The Association issued a policy statement to this effect:

A child's early years set the trajectory for the relationships and successes they will experience for the rest of their lives, making it crucial that children's earliest experiences truly foster—and never harm—their development. As such, expulsion and suspension practices in early childhood settings, two stressful and negative experiences young children and their families may encounter in early childhood programs, should be prevented, severely limited, and eventually eliminated. High-quality early childhood programs provide the positive experiences that nurture positive learning and development.<sup>59</sup>

The policy statement goes on to state that suspensions remove children from learning environments, important for healthy development and academic success, but also hinder a child's social-emotional and behavioural development.

#### **3.4.d The Black community and child welfare**

For decades, African Canadians, advocates, service users, community partners, and the media have raised concerns about the over-representation of African Canadian children and youth in Ontario's child welfare system. In both 2012 and 2016, the United Nations Committee on the Rights of the Child raised concerns about the significant over-representation of African Canadians, along with Indigenous children, in this country's child welfare system. In 2016, the Committee recommended that Canada “take effective measures to address the root causes of over-representation of African Canadian children in care institutions.”<sup>60</sup>

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<sup>58</sup> Gilliam, W. S., Maupin, A.N., Reyes, C.R., Accavitti, M., & Shic, F. (2016). A research study brief. Do early educators' implicit biases regarding sex and race relate to behavior expectations and recommendations of preschool expulsions and suspensions? Yale Child Study Center. Retrieved from [https://medicine.yale.edu/childstudy/zigler/publications/Preschool%20Implicit%20Bias%20Policy%20Brief\\_final\\_9\\_26\\_276766\\_5379\\_v1.pdf](https://medicine.yale.edu/childstudy/zigler/publications/Preschool%20Implicit%20Bias%20Policy%20Brief_final_9_26_276766_5379_v1.pdf)

<sup>59</sup> U.S. Department of Health and Human Services, U.S. Department of Education. *Policy statement on expulsion and suspension policies in early childhood settings*. Retrieved from <https://www2.ed.gov/policy/gen/guid/school-discipline/policy-statement-ece-expulsions-suspensions.pdf>

<sup>60</sup> Office of the High Commissioner. (2016, October 21). Statement to the media by the United Nations' Working Group of Experts on People of African Descent, on the conclusion of its official visit to Canada, 17-21 October 2016.



What was long dismissed as a perception was validated with data released by the Children's Aid Society of Toronto in 2013. While Statistics Canada data from 2011 show that 8.5% of Toronto's population is African Canadian, the Children's Aid Society of Toronto reports that 40.8% of the children and youth in care as of September 23, 2013, were African Canadian.

The One Vision One Voice project was initiated in 2016 and funded by the Ministry of Children and Youth Services to examine the issues and develop a Practice Framework to support child welfare agencies to address disproportionality and better serve the African Canadian community. To support the development of the Practice Framework, community consultations were held across the province. In these consultations, participants noted that child welfare agencies rely on referrals of suspected child abuse and neglect from professionals such as teachers, police, and medical practitioners. As such, the disproportionality in child welfare reflects, in part, the biases in these other systems.<sup>61</sup> Throughout the consultations, participants shared their concerns and experiences of the over-reporting of Black children and families to child welfare for issues such as bringing roti to school.

They also shared concerns of the significant number of Black children in care who are growing up in White homes, in White communities, and attending White schools without positive Black role models. While the data does not show positive outcomes for children who age out of care, the report suggests that Black youth fare even worse in a number of areas, including their self-esteem and racial identity. The report stated:

The community members and youth involved with the child welfare system in particular named anti-Black racism as a significant issue within the child welfare system, and also within the communities and foster homes in which youth are placed. They shared concerns that the child welfare system prioritizes their physical well-being over their cultural, emotional, and mental well-being. So while youth may be removed from their families for what is seen to be neglect, they experience cultural, emotional and psychological harm in the child welfare system.<sup>62</sup>

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United Nations Human Rights. Retrieved from <http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=20732>

<sup>61</sup> Ontario Association of Children's Aid Societies. (2016). One Vision One Voice: Changing the Ontario Child Welfare System to Better Serve African Canadians (Research Report). Retrieved from [http://www.oacas.org/wp-content/uploads/2016/09/One-Vision-One-Voice-Part-1\\_digital\\_english.pdf](http://www.oacas.org/wp-content/uploads/2016/09/One-Vision-One-Voice-Part-1_digital_english.pdf). p. iv

<sup>62</sup> Ibid.

### 3.4.e The Black community and mental health

African Canadians share the same mental health issues as the rest of the population, with added stressors due to racism and economic disparities. Unemployment, poverty, and violence are linked to mental illness; in addition, poor nutrition and a lack of stable housing have been identified as risk factors for poor mental health.<sup>63</sup>

Blacks across North America shy away from seeking counselling for mental health issues such as depression, anxiety, and post-traumatic stress disorder, as well as other issues such as marriage problems and parenting issues.<sup>64</sup> Black people don't readily seek help for mental illness for a number of reasons, including stigma and racism in the healthcare system.

There's a lot of stigma associated with mental health in the community. It may be seen as a sign of weakness or you weren't brought up properly. When your community is not supportive that can be really traumatic. So when someone suffers from depression, they'll be like, 'Get over it.'<sup>65</sup>

As such, a Black man or woman experiencing a mental health challenge often tries to hide it or will delay seeking help over fear of being shunned or being labeled. Because of misunderstandings in the Black community about what mental illness is, the person may not even be aware that they have a mental health issue and have trouble recognizing the signs and symptoms of mental health conditions.<sup>66</sup> Some may also underestimate the effects and impact of mental health conditions. They may also be reluctant to seek treatment because of the shame and stigma associated with mental health.<sup>67</sup>

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<sup>63</sup> Lee-Shanok, P. (2018, March 2). \$19M in federal funds for mental wellness in black communities desperately needed, experts say. *CBC News*. Retrieved from <http://www.cbc.ca/news/canada/toronto/19-million-for-mental-health-programs-in-black-communities-sorely-needed-1.4558513>

<sup>64</sup> Williams, M.T. (2011, November 2). Why African Americans Avoid Psychotherapy. Retrieved from <https://www.psychologytoday.com/us/blog/culturally-speaking/201111/why-african-americans-avoid-psychotherapy>

<sup>65</sup> Lee-Shanok, P. (2018, March 2). \$19M in federal funds for mental wellness in black communities desperately needed, experts say. Retrieved from <http://www.cbc.ca/news/canada/toronto/19-million-for-mental-health-programs-in-black-communities-sorely-needed-1.4558513>

<sup>66</sup> Patel, A. (2015, June 29). Stigma and Silence: Black Canadians and the Fight for Mental Health Awareness. *HuffPost*. Retrieved from [https://www.huffingtonpost.ca/2015/06/29/black-canadians-mental-health\\_n\\_7345182.html](https://www.huffingtonpost.ca/2015/06/29/black-canadians-mental-health_n_7345182.html)

<sup>67</sup> National Alliance on Mental Illness. African American Mental Health. Retrieved from <https://www.nami.org/find-support/diverse-communities/african-americans>

Historically, Black people in North America have been and continue to be negatively affected by racism in the health care system, which may lead them to mistrust health professionals and avoid accessing care. Black people have been misdiagnosed by, received inadequate treatment from, and experienced a lack of cultural competence from health professionals, leading to distrust and preventing many Black people from seeking or staying in treatment.

African Americans are more likely to experience physical symptoms related to mental health problems. For example, they may describe bodily aches and pains when talking about depression, but a healthcare provider may not recognize that these may also be symptoms of a mental health condition. In addition, Black men are more likely to be diagnosed with schizophrenia when expressing symptoms of mood disorders or PTSD.<sup>68</sup>

These issues may be particularly pronounced for Black children. With the lack of access to children's mental health programs generally,<sup>69</sup> Black children in particular have faced difficulties accessing culturally relevant services. As a result, Black youth are significantly underrepresented in mental health and treatment-oriented services and over-represented in containment-focused facilities.<sup>70</sup> Further, with Black children being over-labeled in the school system as having behavioural issues and special education needs and experiencing higher rates of discipline and suspension, Black parents may resist further labeling of their children. As such, they have difficulty accepting that their child may require treatment and therefore resist seeking out this treatment.

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<sup>68</sup> Ibid.

<sup>69</sup> MHASEF Research Team. (2015). The Mental Health of Children and Youth in Ontario: A Baseline Scorecard. Institute for Clinical Evaluative Sciences.

<sup>70</sup> Gharabaghi, K., Trocmé, N., & Newman, D. (2016). Because Young People Matter: Report of the Residential Services Review Panel.

## **Pause and Reflect:**

### **Working With Systems That Oppress**

1. Reflecting on the relationship between education, policing, child welfare, and healthcare systems and the Black community, how do you think African Canadians are seen by those who work in these systems?

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2. How might this knowledge impact how you work with people employed in these sectors?

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### **SNAP FOCUS**

SNAP workers may be able to use their knowledge from this guide and its related training to mitigate negative outcomes with child welfare or the police. An integral part of SNAP's model is advocacy. This is done on behalf of and/or alongside our clients. The focus is on working with the various systems that families encounter and providing guidance, information and navigation regarding how these systems and organizations work, as well as information regarding parental rights and what legal supports are available.

3. What else would be important for you and your team to discuss concerning this community's experiences with these systems?

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

4. How can a SNAP® worker effectively approach the topic of racial bias with a teacher?

[illegible]



## Continue Your Learning: Systems That Oppress

- Cole, D. (2015, April 21). The Skin I'm In: I've been interrogated by police more than 50 times — all because I'm black. *Toronto Life*. Retrieved from <https://torontolife.com/city/life/skin-im-ive-interrogated-police-50-times-im-black/>
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### 3.5 Internalized oppression

#### What is internalized oppression?

Internalized oppression is defined as follows:

When people are targeted, discriminated against, or oppressed over a period of time, they often internalize (believe and make part of their self-image — their internal view of themselves) the myths and misinformation that society communicates to them about their group.

When people from targeted groups internalize myths and misinformation, it can cause them to feel (often unconsciously) that in some way they are inherently not as worthy, capable, intelligent, beautiful, good, etc., as people outside their group. They turn the experience of oppression or discrimination inward.<sup>71</sup>

#### What does internalized oppression look like?

Internalized oppression also occurs when people believe (often unconsciously) the misinformation and stereotypes that society communicates about other members of their group.

Examples include:

- Black people don't like to work for a Black manager and join White people in criticizing the manager, and
- A Black teenager is told he is "acting White" when he works hard and does well in school.

#### Do all African Canadians suffer from internalized oppression?

No!

"Don't assume that just because someone is a member of a group that has experienced bias, he is suffering from the results of internal oppression. Individuals are different and have different experiences and backgrounds. If you assume internal oppression in all cases without getting to know the individual at least a little, you may, in trying to be helpful and empathetic, find that instead you're being condescending or insulting."<sup>72</sup>

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<sup>71</sup> Axner, M. (nd) Community Tool Box. "Section 3: Healing from the Effects of Internalized Oppression." Center for Community Health and Development, University of Kansas. Retrieved from <http://ctb.ku.edu/en/table-of-contents/culture/cultural-competence/healing-from-internalized-oppression/main>

<sup>72</sup> Ibid.



## **SNAP** FOCUS

Through an ecosystemic assessment, SNAP incorporates a holistic understanding of children's and families' strengths, needs, risks, and protective factors within the individual, family, home, and community. This will include exploring and capturing each individual's views, perspectives, and opinions of their experiences and expectations, in order to reframe, understand, and challenge internalized racism in light of history and anti-Black racism.



*When there is no enemy within,  
the enemies outside cannot hurt you.*

~ African proverb

Reflecting on this quote, how can SNAP® facilitators and clinicians help build positive self-esteem within the Black children and families in the program? What impact might this have on their ability to cope with stressors and the anti-Black racism they may experience?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## Pause and Reflect: Internalized Racism



© Turner Consulting Group Inc.

Reflect on the various types of racism that impact the lives of Black children, families, and communities and how this racism might be internalized.

Think about the daily lives of Black children aged 6 to 11 and their families and what they are seeing and experiencing on a daily basis.

*Complete the questions on the following pages.*

1. What are the stressors at school that they may be exposed to?

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2. What are the stressors in the community?

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3. What are the stressors at home?

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4. What more do you need to learn about the lives of the Black children and their families in your SNAP® program to better support them?

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5. How might these children internalize the racism they are experiencing? What might this look like?

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6. How might you work with the parents of the children in the program to help them better manage their own stress and that of their children?

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## Continue Your Learning: Internalized Racism

- Houston, S. (2015, August 25). Respectability will not save us: Black Lives Matter is right to reject the 'dignity and decorum' mandate handed down to us from slavery. *Salon*. Retrieved from [https://www.salon.com/2015/08/25/respectability\\_will\\_not\\_save\\_us\\_black\\_lives\\_matter\\_is\\_right\\_to\\_reject\\_the\\_dignity\\_and\\_decorum\\_mandate\\_handed\\_down\\_to\\_us\\_from\\_slavery/](https://www.salon.com/2015/08/25/respectability_will_not_save_us_black_lives_matter_is_right_to_reject_the_dignity_and_decorum_mandate_handed_down_to_us_from_slavery/)
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### 3.6 Black resistance, White backlash



*Resistance is in our DNA.*

~ Dr. Akua Benjamin

For as long as people of African descent have experienced racism, they have resisted. But that resistance has been seen by Whites not as the logical reaction to racism but as something to be pathologized and punished. Black progress has also been met with White backlash.

For example:

- “Drapetomania” is the term used to describe the “mental illness” that caused enslaved Africans to run away<sup>73</sup>
- The first race riot in North America occurred in Nova Scotia. When Black Loyalists settled in Shelburne, Nova Scotia, White soldiers rioted, burned the homes of Black people, and forced them to move out of town.<sup>74</sup>
- In 1919, Whites who were upset by Black migration from the rural American south to the urban north began a lynching campaign.<sup>75</sup>
- In 1968 at the height of the Black Power era in the United States, two psychiatrists coined the diagnosis “protest psychosis” to describe Black power as a form of “delusional anti-whiteness”.<sup>76</sup>

Today, Black people and Black resistance continue to be pathologized so that those in positions of authority can avoid addressing the actual content of the demands of Black people. Beginning as early as junior kindergarten, for example, Black students are

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73 Petrella, C. & Gomer, J. (2016, October 5). Black Protest, White Backlash, and the History of Scientific Racism. African American Intellectual History Society. Retrieved from <https://www.aaihs.org/black-protest-white-backlash-and-the-history-of-scientific-racism/>

74 Robertson, J. (2014, July 24). Savagery in Shelburne: North America’s First Race Riot. Historica Canada. Retrieved from <https://www.historicacanada.ca/blog/savagery-shelburne-north-americas-first-race-riot/>

75 Petrella, C. & Gomer, J. (2016, October 5). Black Protest, White Backlash, and the History of Scientific Racism. African American Intellectual History Society. Retrieved from <https://www.aaihs.org/black-protest-white-backlash-and-the-history-of-scientific-racism/>

76 Ibid.



suspended from school more often than White students for attitudes that may be in resistance to the racism that they experience. Further, Black students are more likely to be suspended for reasons related to attitude (including willful defiance) rather than behaviour. Willful defiance is defined as “disrupting school activities or otherwise willfully defying the valid authority of school staff.” This broad definition means that Black students can get suspended for everything from failing to follow directions to talking back to a teacher. These students also get suspended for resisting racism in their classrooms.

## **SNAP** FOCUS

In addition to the SNAP school advocacy treatment component that would also be building capacity within families to advocate on their own behalf, SNAP staff can use the SNAP strategy to help participants effectively assert change by coming up with Plans to positively impact situations on both micro, short-term levels as well as macro, long-term ones. This may include assessing other advocates and activists within your community for support.

## Pause and Reflect: Black Protest, White Backlash



*The trigger for white rage, inevitably, is black advancement. It is not the mere presence of black people that is the problem; rather it is blackness with ambition, with drive, with purpose, with aspirations, and with demands for full and equal citizenship. It is blackness that refuses to accept subjugation, to give up.*

~ Carol Anderson

Reflecting on this quote, consider how peers, teachers, and others within the school system might see Black children who are bright, outspoken, and/or social justice warriors? What strategies can Black children learn and what supports can be put in place for them?

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## Pause and Reflect: Pathologizing Black Behaviour

*Watch this short film and answer the questions below:*

### Black Protests vs. White Riots

<https://www.bravenewfilms.org/whiteriots>

1. What were the Black protesters and White rioters trying to achieve through their behaviours?

Black protesters	White rioters

2. What are some of the behaviours of the Black protesters and White rioters you just witnessed?

Black protesters	White rioters

4. What impact does the labeling of Black and White people have on how the police react to them? How might that impact how they are viewed by individuals in society, even those in the Black community?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



*If you're not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing.*

~ Malcolm X

Reflecting on this quote, think about how the media describes Black children and young people who are bright, outspoken, and/or social justice warriors. How are they sometimes seen by the Black community?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



## **Continue Your Learning: Black Resistance, White Backlash**

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## SECTION 4: IMPLEMENTING SNAP® IN THE AFRICAN CANADIAN COMMUNITY

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### 4.1 Getting started

#### Implementation criteria: Collaboration and partnerships

SNAP® sites need a strong history of collaborating or working with others. Strong relationships with a range of agencies and key community members help to ensure that children and families with complex needs have access to a wide range of community resources. SNAP® often looks for strong partnerships with:

- Schools
- Mental health agencies
- Local police services
- Child welfare
- Other community organizations and health professionals

The above groups also play critical roles in the referral process, providing the majority of referrals to SNAP® programs.

#### Community challenge & concerns

As discussed at length, due to racial profiling and carding, ongoing issues of police violence, the over-representation of Black children and youth in child welfare, and racial disparities within the education system, Black people have complex relationships with these systems.

The anti-Black racism embedded within these systems can be the cause of the behaviours labeled as disruptive. Further, a Eurocentric perspective may also mean that even when a Black child displays the same behaviour as their White peer, the Black child's behaviour is more likely to be labeled as disruptive.

#### Suggested solutions

In Black communities, partnerships with these systems means developing a close working relationship. Building trusting relationships will help to identify and address the issues within these agencies that might be contributing to or exacerbating problematic behaviours in children.

In addition, SNAP® program facilitators may develop partnerships with the following organizations and individuals to help make SNAP® successful:



- Other community agencies/organizations/clubs, both mainstream and Black-focused
- Black churches
- Other community leaders

What other resources and partnerships can you draw on in your community?

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## SNAP FOCUS

Ensure that the SNAP principle of collaboration is incorporated in your work with families and community partners. It is important to engage all parties in a relationship of knowledge sharing and reciprocity.

### **Implementation criteria: Policies**

All professionals and/or organizations using SNAP® are expected to develop and implement written policies regarding anti-Black racism, anti-oppression, cultural competence, parent involvement, confidentiality, privacy, and client feedback.

### **Community challenges & concerns**

The task of creating policies can be overwhelming, particularly when Black-serving organizations are understaffed and burdened with heavy administrative loads and challenges.

What are some concerns in your agency?

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### **Suggested solutions**

Ask for sample policies to help support the development of your own policies.

Are there other suggestions for developing the needed policies?

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### Implementation criteria: Staffing

Staff should be hired from within the Black community to ensure the delivery of culturally appropriate and safe programming, and to build community capacity and trust. Allocate full-time staff to operate the program, including:

- One full-time senior staff person with clinical and administrative skills to oversee the program and provide leadership and clinical supervision
- Six full-time Family and Child Workers, and
- Part-time staff to do intake, data entry, coordinate volunteers and peer mentors, coordinate transportation, and prepare meals.

### Community challenges & concerns

- Community agencies need to ensure that they have the appropriate staffing to manage the workload. It is imperative that there be enough workers to carry out all aspects of the SNAP<sup>®</sup> program from the start.
- A lack of appropriate training and qualifications may be a considerable barrier when attempting to get staff to work in a clinical program. However, the skills and talents are available within the Black community. The agency may have to advertise thoroughly and use personal and professional networks to find the right people for the positions.
- Every aspect of carrying out the program requires more support: i.e., during parent programs, assisting participants to fill out forms or do homework, completing administrative requirements, including database entry and management.
- High staff turnover, and
- Staff also need to be well versed in anti-Black racism to deliver a culturally adapted program relevant to Black children. The job ad should include this as a competency, and interview questions must assess the candidate's knowledge.

### FOCUS

Full comprehensive training and ongoing support is provided for all staff to be equipped to function in all aspects of the program. Although some staff may have more experience and expertise in particular areas, professional capacity building including clinical competencies is a goal of the SNAP implementation. Further training and consultation is available to support this goal.

What are the specific staffing concerns in your community agency?

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**Suggested solutions:**

- Engage volunteers and mentors from the beginning for the parent programs and administrative aspects of SNAP®
- Having “go-to” people — such as experienced mentor facilitators and an Advisory Committee — for advice and support is critical for navigating between a mainstream-developed clinical intervention and the culture and realities of African Canadian communities, and
- Involve everyone who might be associated with the delivery of the SNAP® program in the initial SNAP® core training.

Solutions for your community agency:

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## **SNAP FOCUS**

SNAP incorporates the use of volunteers from the community as mentors to befriend the child and act as a positive role model. As well, the mentor may help the child access community resources. This mentor should be matched based on cultural identity.

The use of parent mentors during group sessions is also a standard practice and is usually a parent/caregiver who has previously completed group sessions.

Staff should also work with the families/caregivers to assess if a community mentor/activist would help with regards to advocating at a community and systems level.

## **SNAP FOCUS**

Often community stakeholders and service delivery partners are invited to attend SNAP Lead and/or Core Training. It is hoped that all participants come away with a clear understanding of the program's approach to service to help support and sustain the implementation.

### Implementation criteria: Training

SNAP® training is mandatory for all staff delivering both the clinical and school-based models. Training modules are available for professionals and organizations interested in delivering services for children with disruptive behaviour problems.

### Community challenges & concerns

- The investment of time and money for training, and
- Continued investment in training given staff turnover

What are some concerns in your community agency?

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### Suggested solutions

SNAP® is currently working on customized SNAP® training, including an additional 2-day training for people working with African Canadian communities.

Given that training is time consuming and costly, carefully consider the people who need to participate in this training.

Solutions for your community agency:

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### Implementation criteria: Licensing

Upon completion of SNAP® training, licenses are issued.

### Community challenges & concerns

A SNAP® licence is an annual investment tied to meeting ongoing fidelity and integrity audits, to ensure best practices that result in positive outcomes for children and families.

### Suggested solutions

- SNAP® Implementation Team works with sites implementing SNAP® to ensure staff feel supported and are able to deliver their program with the highest integrity

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## **SNAP FOCUS**

As part of the SNAP Licensing Agreement ongoing consultation is provided, especially within the first four years of implementation. This ensures that SNAP Affiliates are supported to deliver the program with high integrity and fidelity.

**Implementation criteria: Target population**

Boys and girls aged 6 to 11; conduct-type problems such as aggression, rule breaking, stealing, non-compliance, social aggression, trouble with self-control and problem-solving. Behaviours are in the clinical range, which means the child is worse off than 98% of children their own age and is at possible risk of future offending.

**Community challenges & concerns**

Black children are over-identified by teachers, medical professionals, and child welfare workers as having behavioural problems and special education needs. How might this impact the children referred to this program?

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What are some concerns in your community agency?

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### Suggested solutions

- SNAP® is a proven strategy to help 6- to 11-year-old children deal with emotional regulation, self-control, and problem-solving; however, a child may stay in the SNAP® program up to the age of 18 depending on their needs.
- Younger siblings are included in activity group work that introduces SNAP®.

How else might the program need to accommodate Black families?

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### **SNAP FOCUS**

SNAP has a SNAP Sibling Group that runs concurrently with the child and caregivers' groups. The siblings are introduced to the SNAP strategy, which is reinforced during the various activities of the group.

## Implementation criteria: Referrals

Children and families referred to SNAP® programs are typically referred by schools, police, child welfare, and mental health agencies. Families may also self-refer.

## Community challenges & concerns

Participants in the community consultations raised a number of challenges and concerns as well as many solutions regarding the sources of referrals to the SNAP® program. We encourage you to think about what the referral journey might look like in your community.

- Sometimes referral by schools, police, child welfare, or the healthcare system discourages parents and children from participating because of the lack of trust in these systems and due to the anti-Black racism experienced within them.
- Language on the forms is hard to understand, particularly for those who speak English as a second language.

What other concerns might parents have about a referral to the SNAP® program?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

### Suggested solutions

- Share information about the program directly with Black parents during school and community events
- Start small
- Gain the trust of the participants and community members first and then involve police and child welfare
- Meet with partners who could provide referrals and explain the forms to them
- Create simplified versions or translated versions of the forms, and
- Identify trusted community partners and individuals to engage with.

Solutions for your community:

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### SNAP FOCUS

SNAP has nine core principles that guide our work with children, families and communities: client-centred, accountable service excellence, scientist-practitioner, collaborative, community responsive, strength and skill based, continuing service, ecosystemic and gender sensitive.

### Implementation criteria: Strong client participation and engagement

SNAP® sites need to demonstrate successful engagement of children and parents/primary caregivers to ensure a high degree of participation from clients (by providing transportation, child care, food, etc.).

## Community challenges & concerns

Participants in the community consultations raised concerns about the possible reluctance of Black parents to engage in such a program, including:

- Completing SNAP® homework can be a problem because of the language used and the expectation that it would be completed independently
- All materials are in English, yet many parents speak English as a second language
- The use of a video camera may make clients feel uncomfortable or wary
- It may be difficult to engage foster parents, and
- The program is not mandatory or court ordered.

What are some concerns in your community?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins or other markings on the paper.

## **SNAP FOCUS**

Evaluation is a key focus of the SNAP program. As part of the scientist-practitioner principle, feedback from families helps to inform how we work to improve service delivery, relevance and program development. It is important to ensure that the voices of the child and parent are heard; telling their SNAP stories that can be shared with the community.

### **Suggested solutions: Engaging the community**

- Attend community events that offer opportunities to introduce SNAP® to the Black community
- Visit the places where you are having a hard time engaging people and set up a booth. For example, at parent-teacher interviews, churches, and community centres.
- Create opportunities for elders and others to share knowledge using storytelling and to increase knowledge and share knowledge between the generations, and
- Focus on getting a few trusted and respected people into the program, and then they can speak to its success.

Solutions for your community:

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## Suggested solutions: Engaging participants

- Whenever possible, meet them in their homes so you understand their unique situations
- Offer materials that have been translated or changed to reflect the learning styles, language, and reading levels of the participants
- Provide opportunities to engage elders and other knowledge keepers in sharing their experiences to help explain a topic
- Provide childcare
- Allow participants to work as a group (instead of individually) for homework and other work — even for completing forms
- Ensure your setting reflects African culture and heritage
- Where possible, go to the participant's house to help them fill out forms
- Offer a set time and space where people can come for help with material, and
- Provide culturally appropriate food because it feeds the mind, body, and spirit.

Solutions for your community:

[illegible]



### **Implementation criteria: Service components**

SNAP® programs include a number of service components for children and families based on their level of risk and need:

- SNAP® Children's Group
- SNAP® Parent Group
- Individualized Family Counselling and Advocacy
- Individual Counselling and Mentoring
- School Advocacy and Teacher Support
- Arson Prevention
- Victim Restitution
- Homework Club/Academic Tutoring

Additional continued care components include:

- Girls Growing Up Healthy (GGUH)
- SNAP® Youth Leadership
- Crisis Intervention

### **Community challenges & concerns**

- Family overwhelmed by all the components offered, and
- Not enough staffing resources to implement additional service components.

What are some other concerns in your community?

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### **Implementation criteria: Record keeping**

All professionals and/or organizations using SNAP® are required to keep accurate case files that include contact notes, individualized treatment plans, and review of records.

### **Community challenges & concerns**

- The workload for the administrative components might be an issue, and
- Equipment and databases were said to be extraordinarily challenging, with a great deal of time devoted to this task, which means less time working with participants.

What are some concerns in your community agency?

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### **Suggested solutions**

- Streamline — Work with CDI staff who would set up the original database for record keeping and provide extensive training and support to all staff, and
- If available, partner with colleges and universities in your area.

Solutions for your community:

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## **4.2 Screening, assessment, and evaluation**

Now that you are familiar with the steps and activities involved in implementing SNAP® in your community, it's time to talk about screening and assessment.

In this section, we want to:

1. Help foster common understanding among SNAP® facilitators, staff, and community partners regarding screening, assessments, and evaluation in African Canadian communities.
2. Support our work together to identify the risk and protective factors and assessment methods that are relevant to and culturally safe for African Canadians and your community, in particular.
3. Help SNAP® facilitators and staff working in African Canadian communities become more comfortable with screening/assessment and evaluation language. This will also help in explaining the potentially challenging forms and translating and/or adjusting language for participants.
4. Recognize the importance of using a variety of methods when collecting important information and feedback in African Canadian communities that reflect culturally safe and relevant practices, i.e. storytelling.

### **4.2.a How do assessments, standardized measures, and risk / protective factors relate to African Canadians?**

SNAP® uses standardized measurements and tools for assessments and evaluation. The Early Assessment Risk List Tools (EARL-PC pre-checklist screening referral mechanism used by school or policing personnel; EARL-20B for boys; and EARL-21G for girls) are used at initial assessment and follow-up time periods of the SNAP® program to identify areas of concerns/risks/needs and assist with treatment planning.

These tools were designed to achieve the following: assist practitioners working within a wide range of disciplines in the identification of risk factors associated with future antisocial behaviour; promote a structured, gender-sensitive approach to risk assessment; help professionals to develop, prioritize, and implement risk-reducing treatment options; make scientific research about risk factors accessible to practitioners; and bridge the gap between risk factor research and clinical practice, and vice versa. Additional eco-systemic assessment tools are also used to capture both needs and strengths.

How well do these items relate to expectations and norms in African Canadian communities? At present, there is no formal research to answer this question. However, we are learning how to better understand risks that are more relevant to African Canadian communities based on input from our Community Advisors and the available literature (see Report 1: Research Report).

Some issues to consider:

- Standardized measures were not developed with Black people or with newcomers, so content, language, and references may not be relevant to them
- Standardized measures typically assess “individuals” (children, parents) and “family” functioning and do not take into account extended family and kinship structures in African Canadian communities, and
- Standardized measures typically do not reflect and/or capture the holistic way in which Black community members view themselves, including aspects of spiritual, physical, intellectual, and psychological domains. They also do not actively gather important contextual information to help provide an understanding of the individual within their community, within a particular time frame.

The SNAP® program has always taken a holistic approach to assessing the child’s risk and protective factors, using a broader lens to explore the influence of extended family and community. However, acquiring a greater understanding of the community’s history is an important factor to assess more fully.

SNAP® assessments gather information about common risk factors that apply to the individual child, family, and treatment responsivity (e.g., peer socialization, parenting style, community, emotional regulation, self-control, and problem-solving). While these risk factors may also apply to Black children and youth, some could just as well reinforce negative stereotypes about Black people.

Given that a testing situation may cause discomfort or anxiety for some individuals, and with our greater understanding of the importance of creating a culturally safe environment, the need to establish safety within the relationship is crucial so that both the child and key adults in the child’s life feel comfortable and at ease with the assessment process.

“Common ground” in risk research	Relevance to SNAP® approach
<p>While there are many different perspectives, a common theme is the need for risk assessment, though opinions differ on the appropriate assessor and the form the assessment should take. There is agreement that “needs” should be identified and that appropriate treatment plans should target these needs. There is also acknowledgement that there are many different methods of doing things, and that no one method is always better than another — they can simply be different.</p>	<p>As we have seen, the EARL risk assessment and ecosystemic assessment tools are designed to capture both needs and strengths.</p> <p>SNAP® facilitators are encouraged to “meet the child and family where they are at.”</p> <p>The SNAP® approach includes the use of narrative (storytelling). Families, kin, and community are encouraged to tell their “story” in the manner in which they feel comfortable.</p>
<p>For example, methods of communication within the Black community will vary widely depending on ethnicity, level of education, socio-economic status, and country of origin.</p> <p>Whereas the empirical method of communication involves emphasis on</p>	<p>Knowing the reasons behind questions that feel “intrusive” can help facilitators feel more comfortable asking them. Training can help with this.</p> <p>For example, for someone who is a refugee, the numerous questions asked during the intake process could reflect</p>

<b>“Common ground” in risk research</b>	<b>Relevance to SNAP® approach</b>
<p>numbers and structured objectivity, some Black communities stress non-verbal communication techniques, valuing the importance of storytelling and passing down the teachings from one generation to the next.</p>	<p>their experiences with immigration officers and can be re-traumatizing.</p>

## 4.2.b Assessing risk and protective factors in African Canadian communities

SNAP® programs work by identifying and addressing risk factors that raise the likelihood of negative outcomes; SNAP® programs also work to promote protective factors to reduce negative outcomes.

While there are some risk and protective factors that may be similar across cultures, there are also factors unique to the context and realities of Black children, families, and communities.

Effective and culturally safe practice requires that risk factors be relevant and appropriate to African Canadian populations. Because this is a comparatively recent area of work for SNAP®, we are including the risk factors commonly assessed in SNAP® programs and have added a developing list of risk factors associated with Black children, families, and communities that have been identified through the literature and our community consultations.

### EARLY ASSESSMENT RISK LIST (EARL) — RISK FACTORS (EARL-20B, EARL-21G)

FAMILY (F) ITEMS	CHILD (C) ITEMS	RESPONSIVITY (R)
Household Circumstances	Developmental Problems	Family Responsivity
Caregiver Continuity	Onset of Behavioural Difficulties	Child Responsivity
Supports	Abuse / Neglect / Trauma	
Stressors	Hyperactivity / Impulsivity / Attention Deficits (HIA)	
Parenting Style	Likeability	
Antisocial Values and Conduct	Peer Socialization	
Caregiver–Daughter Interaction*	Academic Performance	
	Neighbourhood	
	Authority Contact†	
	Antisocial Behaviour	
	Coping Ability	
	Sexual Development*	

\*Item specific to the EARL-21-G.

†Item specific to the EARL-20B.

## Risk Factors

Commonly Identified Risk Factors in SNAP® Programs	Indicators of Risk That Might Be Related to African Canadians (In Development)
<b>Coping ability</b>  (which includes poor emotional regulation, self-control, and problem solving as well as depression and anxiety)	Exposure to anti-Black racism  Self-control, emotional regulation, and problem solving can be significantly affected
<b>Peer socialization</b>  (which includes bullying, being bullied)	Limited positive peer socialization  Being reprimanded and/or targeted for socializing with Black peers
<b>Antisocial behaviour</b>  (which includes delinquency, aggression, and violence)	Raced-based traumatic stress  Outcomes can include symptoms of depression, anxiety, low self-esteem, humiliation and aggression, poor concentration, and irritability
<b>Antisocial values and conduct / antisocial attitudes</b>	Self-hatred, self-harm, denial of Black culture and identity in order to assimilate in society
<b>Parenting style</b>	Cultural variations in parenting style  Parenting styles and skills may be viewed predominantly from a Eurocentric lens, which does not often validate and respect cultural variations in child rearing and caregiving practices. Remember that different parenting practices impact children differently.



Commonly Identified Risk Factors in SNAP® Programs	Indicators of Risk That Might Be Related to African Canadians (In Development)
<p><b>Poor parent management strategies</b> (e.g., supervision and monitoring)</p>	<p>Parental stress from experiences of anti-Black racism, immigration, poverty, underemployment and unemployment leading to socio-economic deprivation, individual and relationship stressors/anxiety, partner violence</p> <p>Single-parent homes in the Black community</p> <p>Lack of extended family networks</p> <p>Internalized racism, internalized shame</p>
<p><b>Trauma</b> (including exposure to violence / experiencing the loss of a loved one to gun violence), abuse, neglect</p>	<p>Trauma, abuse, neglect</p>
<p><b>Caregiver continuity</b></p> <p>(disruptions of the parent-child relationships are predictive of later violent behaviour of children, including being apprehended by the child welfare system)</p>	<p><b>Over-exposure/ complex relationship with child welfare services</b></p> <p>Includes caregiver disruption related to child welfare involvement, which is significantly higher for Black families</p>
<p><b>Authority contact</b></p>	<p>Over-exposure to or complex relationship with authority figures. Includes significant complex issues with law enforcement, immigration officers, child welfare workers, and the legal system.</p>
<p><b>Academic performance</b></p> <p>(i.e., school failure)</p>	<p>Anti-Black racism within the school system that results in streaming, school push-out, over-representation in behavioural and special education classes</p> <p>Socioeconomic status</p>

Commonly Identified Risk Factors in SNAP® Programs	Indicators of Risk That Might Be Related to African Canadians (In Development)
<b>Supports</b>  (i.e., isolation)	Recent immigration and isolation  New immigrant families with minimal familial supports leading to isolation

## Pause and Reflect: Risk Factors

1. How will your team discuss and determine which information to consider when assessing risk factors that are relevant to your community?

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2. Are there risk factors that should be added? Removed?

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3. How will you assess the risk factors?

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4. What support do you need to carry out this process?

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5. What else would be important for you and your team to discuss concerning risk factors and your community?

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## Protective factors

Commonly Identified Protective Factors in SNAP® Programs	Protective Factors Related to African Canadians
Leadership skills	Strong racial and ethnic identity
Social skills	Strong racial and cultural pride
Parental support and community connections	Culturally relevant parental support and engagement
Child supports and positive peer socialization / community connections	Social skills acquired via peer association
Child and family responsiveness / engagement	Mentorship / use of elders and informal community supports

## Pause and Reflect: Protective Factors

1. How will your team discuss and determine which protective factors are relevant to your community?

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2. Are there protective factors that should be added? Removed?

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3. How will you assess the protective factors?

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4. What support do you need to carry out this process?

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5. What else would be important for you and your team to discuss concerning protective factors and your community?

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### 4.3 Programming

A strong cultural and racial identity is an important promotive factor in the context of normative development and a protective factor against the harmful effects of anti-Black racism.<sup>77</sup> Including Black-focused programming is critical then to the success of a SNAP® program for Black children, youth, and their families.

You need to determine what is right for the community you serve. Here are some suggestions.

#### African drumming

African drumming workshops are offered across Ontario. Various organizations offer programming that help children of African descent learn about themselves and their common African ancestry, culture, and traditions while they also learn about the instrument and rhythm.

#### Steel drums

Organizations also offer active learning opportunities through steel drum workshops. They will learn not only about the instrument and how to play it, they will also learn about the history of steel drums and the culture from which it came.

#### Dance

Similarly, dance classes are available that fuse traditional African dance with different dance genres such as hip hop and Latin. This offers an active way for SNAP® participants to learn about their common African ancestry and how it lives on in dance today.

#### Black Panther

With the success of the movie “Black Panther” and the positive images of both Black men and women, this film could be used to drive discussions about a number of themes, including Black feminism, the legacy of colonialism, and anti-Black racism.

The Wakanda Curriculum is available online to help you bring these conversations into the program:

[https://docs.google.com/document/d/19wRga\\_SppkMxLazphpLE4B9GGUtofGHNSrSavEjXbs/edit](https://docs.google.com/document/d/19wRga_SppkMxLazphpLE4B9GGUtofGHNSrSavEjXbs/edit)

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<sup>77</sup> Neblett, Jr., E. W., Rivas-Drake, D., & Umana-Taylor, A. (2012). The promise of racial and ethnic protective factors in promoting ethnic minority youth development. *Child Development Perspectives*, 6(3), 295–303.



## **Black Lives Matter**

Including discussions about the Black Lives Matter movement allows you to engage participants in discussions not only about anti-Black racism and its history and present-day manifestations, but also discussions about solutions and methods of action. It can also open the door to larger conversations about truth, justice, activism, healing, and reconciliation.<sup>78</sup>

There are a number of resources available to assist you.

### **Why Teaching Black Lives Matter Matters, Part I**

<https://www.tolerance.org/magazine/summer-2017/why-teaching-black-lives-matter-matters-part-i>

### **Bringing Black Lives Matter into the Classroom, Part II**

<https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii>

### **Black Lives Matter: We Stand with Ferguson Curriculum Guide**

[http://mccchurch.org/files/2016/08/westandwithferguson\\_curriculumguide.docx](http://mccchurch.org/files/2016/08/westandwithferguson_curriculumguide.docx)

### **Black Lives Matter Freedom School Curriculum (Toronto)**

<http://freedomschool.ca/curriculum/>

## **SNAP FOCUS**

Any of these identified elements and others that may resonate with the community should be considered and incorporated where and when feasible to ensure engagement.

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<sup>78</sup> Pitts, J. (2017). Bringing Black Lives Matter into the classroom, Part II. *Teaching Tolerance, Summer 2017, Issue 56*. Retrieved from <https://www.tolerance.org/magazine/summer-2017/bringing-black-lives-matter-into-the-classroom-part-ii>

## Pause and Reflect: Developing Relevant Programming

1. How will your team determine what approaches are relevant and appropriate for your community?

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2. What programs and resources are available in your community, e.g., steel drum groups, drumming teachers, dance groups, storytellers, etc.?

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3. What support do you need to carry out this process?

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4. What else would be important for you and your team to discuss concerning programming and your community?

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## Pause and Reflect: Rites of Passage

Agencies can also consider incorporating Rites of Passage into the SNAP® program. Rites of Passage uses cultural learning, rituals, and ceremonies to assist young people to discover their purpose and build healthy and thriving communities.<sup>79</sup>

The program is based on Nguzo Saba, or Seven Principles, of Kwanzaa:

1. Unity
2. Self-determination
3. Collective work and responsibility
4. Cooperative economics
5. Purpose
6. Creativity
7. Faith

The process helps participants to: know their history; define who they are; respect elders; accept responsibility as a member of a family, a school, and a community; and improve their environment.

1. How might you integrate principles and elements of Rites of Passage into your program?

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<sup>79</sup> Youth Resiliency Institute. (2012). Rites of Passage. Retrieved from [http://www.youthresiliencyinstitute.org/BCYRI\\_files/PAGES/about-us/RITES.html](http://www.youthresiliencyinstitute.org/BCYRI_files/PAGES/about-us/RITES.html)

2. What resources are available in our community to support you to integrate elements of Rites of Passage into your program?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## ANSWERS

### Blacks in Canadian History

This is a quick test of your knowledge of Blacks in Canadian history.

In which country did the following occur — Canada, the United States, both, or neither?

Which country...	Canada	United States
Enslaved Africans for over 200 years	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Had legally segregated schools	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Was a safe haven for enslaved Africans from the other country	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Had sundown towns, e.g., Black people had to be out of town by sundown or they would be physically harmed	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Barred Black people from fighting alongside White soldiers in World War I	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Had the first recorded race riot in North America, where White men destroyed a Black town because the Black residents were “taking their jobs”	<input checked="" type="checkbox"/>	<input type="checkbox"/>

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