

**BEING BLACK IN CANADA: ANTI-BLACK RACISM AND THE LIVED
EXPERIENCES OF CANADIAN BLACK
MEN**

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TABLE OF CONTENTS

Table of Contents	2
Abstract	4
Acknowledgments	5
Chapter 1: Introduction	6
Theoretical Framework	9
Definition of Terms	10
Chapter 2: Literature Review	13
Phenomenology	13
Anti-Black Racism	28
Chapter 3: Methodology	41
Positionality and Cultural Introduction	41
Worldview and Chosen Research Method	44
Data Collection	46
Data Analysis	49
Trustworthiness of this Study	51
Ethical Considerations	51
Chapter 4: Results	53
Findings	53
Chapter 5: Discussion	69
Discussion	69
Limitations	76
Recommendations: ABR in Education	76
Chapter 6: Conclusion	83

References	89
Appendices	96
Appendix A	96
Appendix B	100
Appendix C	101
Appendix D	102
Appendix E	120

ABSTRACT

Anti-Black racism (ABR) remains a persistent social justice issue with historical roots extending into contemporary times in the North American context. Throughout history, it has been employed as an oppressive tool, advancing in nuanced forms that permeate foundational institutions and societal perceptions, effectively perpetuating the oppression of Black individuals. This phenomenon establishes societal barriers, limiting opportunities and fostering unfavorable outcomes across education, socio-economic status, criminal justice, and healthcare for Black communities. The objective of this research is to **comprehend and illuminate the experiences of Black Canadian men regarding ABR**. This study utilizes a qualitative interpretative phenomenological method, employing semi-structured one-on-one interviews conducted over Zoom with eight participants selected from the researcher's pool of Black male family and friends. The exploration yielded insights into systemic discrimination and racism, everyday racism, implicit biases, systemic barriers, and the negative impacts of ABR on physical and mental well-being, as well as existing anti-ABR initiatives. The findings of the present study indicate that there are significant and disproportionate challenges faced by Black men in Canada due to ABR, including systemic barriers in employment, societal hindrances to holistic progress, and the need for heightened awareness of racial identity. Despite these obstacles, participants demonstrated resilience, emphasizing the critical importance of Black representation and leadership, and underscoring the urgent need for equitable practices and increased visibility to support Black men as valued members of Canadian society. The research underscores urgent implications for policymakers, organizations, and the Black community. Structural reforms across education, leadership, and hiring practices are needed to move beyond performative commitments to anti-racism. Culturally affirming programs, mentorship, and accessible resources can strengthen community resilience and agency, particularly for Black men. Targeted legislation, accountability mechanisms, and sustained investment in Black-led initiatives are essential for addressing systemic inequities, fostering inclusivity, and promoting equity at both institutional and national levels.

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Chapter 1: Introduction

Despite Canada's reputation for multiculturalism and equity, Black Canadians are 20 times more likely to be shot and killed by police than White Canadians—a stark reminder that ABR is neither a relic of the past nor an abstract concept. Black Canadians face systemic barriers that manifest in blatant disparities, with studies showing they are disproportionately affected across education, health, and criminal justice sectors (King et al., 2023), underscoring the urgent need to confront ABR as a critical social justice issue. Addressing racism, however, remains a complex and sensitive endeavor—imbued with emotional nuance and societal intricacies that often evoke discomfort. This multifaceted challenge renders meaningful discussions about racism both difficult and indispensable (Sensoy & DiAngelo, 2017). In recent years, ABR has garnered heightened attention from media, academia, and advocacy groups alike (Black et al., n.d.; Dasgupta et al., 2020; King et al., 2023; Spears, 2021; Boutte & Bryan, 2021; Gates & Curran, 2022; Smith, 2022). Research consistently demonstrates that ABR significantly impacts Black communities, perpetuating systemic barriers across society's most critical sectors (King et al., 2023).

As a Black woman in Canada, my awareness of ABR has deepened through both personal and communal experiences, fostering a profound engagement with the injustices endured by Black individuals nationally and globally. Given the pervasive influence of ABR and the expanding discourse surrounding it, this issue stands as a critical social justice concern that demands sustained attention and action. The evolving dialogue on ABR plays a vital role in advancing efforts to address and ultimately dismantle systemic inequities. Within this context, my intention is to centre and uplift the voices of Black men, specifically as it relates to their lived experiences with ABR in Canada—through an interpretive phenomenological framework. By focusing on ascribing meaning to their experiences, this study aims to contribute a deeper,

more nuanced understanding of how Black men navigate, resist, and make sense of racialized realities in Canadian society.

The deepened discourse on ABR contributes to addressing and rectifying this issue. However, it is noteworthy that most investigations to address this issue predominantly focus on the Black American experience (King et al., 2023). The world views Canada as a nation where inclusion and equity are considered fundamental values; however, the pervasive racial disparities and inequities faced by Black individuals present a stark contrast to this perception (DasGupta et al., 2020). Black Canadians persistently encounter systemic racism across various facets of life, encompassing employment, housing, healthcare, and within the realms of criminal justice and education (Dasgupta, 2020). Neuman (2019) reported that fifty- four percent of Black Canadians reported experiencing racism regularly in a recent survey by the Environics Institute, which is higher than other racial groups in Canada. Amidst heightened racial inequalities faced by Black individuals in North America, a study by Environics Analytics (2020) revealed that Black men are 2.5 times more prone to lose their lives in police encounters compared to their white counterparts. Given these alarming statistics that outline the disparities faced by Black people in North America, more specifically Black men, there is a crucial need for action towards the implementation of systemic change.

Elevating awareness around this social justice problem is essential for fostering meaningful transformations and implementing solutions that address systemic obstacles perpetuating discrimination and inequality within our country. Watching the atrocities enacted on Black male bodies by police in the United States, such as Trayvon Martin, Tamir Rice, Botham Jean, Stephon Clark, Eric Garner, Philando Castile Micheal Brown, and more infamously,

George Floyd, left me outraged, saddened, and confused. These lethal interactions prompted me to prioritize engaging in candid conversations with Black male friends. These conversations revealed recurrent themes of racial discrimination within the criminal justice system, education, and socio-economic institutions. Many have shared experiences of feeling targeted by teachers and police officers, encountering nuanced racism, and facing discrimination within Canadian society. These discussions have incited my research interest in ABR and the experiences of Black Canadian men. By narrowing the scope to Black men, this research seeks to illuminate a group that may encounter unique experiences of discrimination and marginalization. Just like ABR in Canada, the issue of ABR, as Black men experience it, warrants further discourse and the exploration of solutions for this highly subjugated demographic. Grounded in Critical Race Theory (CRT), The research will be mindful of avoiding the reduction of the experiences of Black men to a homogenous or monolithic group, instead focusing on the systemic barriers created by ABR that are thematically relevant to their experiences. Specifically, I will be cautious of viewing Black men as passive individuals who inevitably fall victim to their environment. This approach seeks to avoid perpetuating harmful stereotypes and contributes to a more nuanced understanding of Black men's diverse and complex experiences.

The objective of my research is to provide a comprehensive understanding of Black men's experiences concerning ABR in Canada and contribute to the literature on ABR and CRT in a Canadian context. I aim to inform policy and practice in mental health, criminal justice, and education, emphasizing the need for targeted efforts to address systemic barriers faced by Black men. My research also intends to amplify the voices of Black men so that they are part of the development of measures to mitigate the impact of ABR. Ultimately, I seek to **investigate ABR through the lived experiences of Canadian Black men.** The current investigation aims to

answer the following questions: (1) What is Black men's perception of ABR in Canada? (2) What effects does ABR have on the Black male body? (3) What do Black men do to mitigate the effects of ABR? (4) How can Canada help improve the experiences of Black men as it pertains to ABR?

As a Black woman who has personally experienced the impacts of racism, I acknowledge possessing preconceived notions and biased assumptions. My tentative speculation is that the pervasive presence of ABR within our society significantly influences the decisions, struggles, and negative experiences faced by Black men. I posit that ABR plays a pivotal role in the increased incarcerations of Black men, unfair consequences in encounters with the police, heightened suspensions and unfavorable outcomes within the education system, and the perpetuation of inferior socio-economic statuses that may inadvertently contribute to the engagement of Black men in criminal practices.

Theoretical Framework

I ground this study in Critical Race Theory (CRT), which provides a critical lens for understanding and examining ABR in Canada. Coined by Kimberlé Williams Crenshaw, a law professor at the University of California, Los Angeles in the 1980s, CRT affirms that race is a socially constructed concept embedded within society's institutions, laws, and policies (Crenshaw et al., 1995). Central to CRT are several key tenets, including the permanence of racism, interest convergence, the social construction of race, differential racialization, intersectionality, and counter-storytelling (Capper, 2015). CRT contends that racism is not merely an individual prejudice but a systemic and institutionalized practice that functions to maintain white supremacy (Crenshaw et al., 1995).

Within the Canadian context, CRT has been used to examine how ABR is reproduced and sustained across institutions such as education, the criminal justice system, employment, and healthcare (Dei, 2014). CRT is particularly effective for analyzing the experiences of Black Canadians, as it recognizes the intersecting impacts of race, class, gender, and other forms of oppression (Delgado & Stefancic, 2013). Moreover, CRT asserts that the lived experiences and

perspectives of marginalized communities must be centered in analyses of racism. In the context of ABR in Canada, this necessitates prioritizing the voices and experiences of Black Canadians in both research and policy development.

In my research, CRT will be used as a theoretical framework to examine Black men's experiences navigating the nuances of ABR in Canada. I will utilize this framework to analyze how ABR is reproduced and maintained in various institutions and systems in Canada and to explore potential solutions and policy interventions that can address this issue. Employing a CRT theoretical framework in my research will assist in constructing a comprehensive study that recognizes the nuanced ways in which Black men experience and navigate racism in Canada while also underscoring the impacts these experiences have on Black men.

Complementing this theoretical foundation, I have selected a hermeneutic phenomenological methodology to guide the research process. This interpretative framework aligns well with CRT, as it emphasizes the authentic, first-person narratives of individuals and seeks to explore how participants make meaning of their lived experiences. Hermeneutic phenomenology is particularly well-suited to uncovering the deeply personal and often underrepresented stories of Black men in Canada who encounter ABR. By centering the participants' voices, this approach not only deepens the analysis of the structural impacts of ABR but also illuminates its emotional, psychological, and social dimensions as they are lived and experienced. Together, CRT and hermeneutic phenomenology offer a cohesive and rigorous lens through which to examine both the systemic nature and the embodied realities of ABR within Canadian society.

Definition of Terms

Here are the operational definitions of terms I have used in this thesis.

Anti-Black Racism: An oppressive tool manifested through negative attitudes, beliefs, stereotyping, discrimination, and prejudice explicitly targeting people of Black-African descent (Oyeniran, 2022).

Bracketing: A technique utilized in transcendental phenomenology to achieve objectivity (epoche). It involves the researcher engaging in reflexive practices by reflecting on one's beliefs

about the chosen phenomena (Butler, 2016). It is a necessary practice to ensure that the researcher does not influence the perspectives of the participants with that of their own and to uncover the true essence of the phenomena (Butler, 2016).

Discourse: refers to the language, assumptions, and narratives through which ideas are framed, understood, and acted upon within educational policy, research, and practice. (Caldera, 2020)

Epoche: Setting aside one's beliefs about the chosen phenomena when conducting research studies, thereby maintaining complete objectivity. (Zahavi, 2021)

Internalized oppression: the state in which an individual consciously and subconsciously accepts the negative representation or invisibility of people of Color in media, education, medicine, science, and all other aspects of society (Sensoy & DiAngelo, 2017).

Interpretive Phenomenology: An approach of phenomenology that aims to understand, interpret, and describe participants' experiences. This approach asserts that the state of being is to be in the world - one cannot separate being from the world. Human beings encompass culturally and historically conditioned environments of which they cannot step outside. (Gill, 2020) This approach maintains that complete objectivity or epoch is impossible to achieve while conducting phenomenological studies. Researchers convey their preconceptions about the selected phenomenon and explain their positionality to the research as part of conducting interpretative phenomenological investigations (Throop & Zigon, 2021; Gill, 2020).

Microaggressions: The everyday slights and insults that minoritized people endure and dominant people do not notice or concern themselves with (Sensoy & DiAngelo, 2017).

Phenomenology Is the study of anything that appears to someone in their conscious experience (Moran, 2008; Gill, 2020). *Phenomenological research* is a qualitative method rooted in the

studies of philosophy and psychology in which the researcher depicts the lived experiences of individuals who undergo a specifically associated phenomenon (Creswell, 2018).

Race: A social construct utilized to categorize people, often based on physical appearance, social factors, and cultural backgrounds. As a hierarchical system, race generates classifications that identify, distinguish, and marginalize groups across nations, regions, and the globe(National et al. Institute,2022).

Racism is a form of oppression wherein one racial group exercises dominance over others. It is not fluid, and therefore, minority groups cannot effectively utilize it by minority groups to disadvantage dominant groups in society (Sensoy & DiAngelo, 2017).

Stereotypes: These are reduced or simplified characteristics attributed to a group (Sensoy & DiAngelo, 2017).

Systemic Racism: Systemic racism (also known as institutional racism) is a concept whereby the social structures produce inequalities based on racial discrimination. Racialized people thus face challenges due to racism from both individuals and institutions (health, education, penal system, etc.). (The Canadian Encyclopedia 2023).

Transcendental Phenomenology: An approach of phenomenology that aims to be an unbiased investigation of understanding human consciousness and experience. It is grounded in intentionality, wherein every mental act is related to some object and implies that all perceptions have meaning. This research method employs bracketing to achieve the desired state of epoche, or objectivity (Tuohy et al., 2013).

White Supremacy: The pervasiveness, magnitude, and normalcy of White privilege, dominance, and assumed superiority and is a central facet of the concept of racism (Sensoy & DiAngelo, 2017; Hamer, 2007).

Chapter 2: Literature Review

Phenomenology

Phenomenological research is a qualitative method rooted in the studies of philosophy and psychology in which the researcher depicts the lived experiences of individuals who mutually encounter a specific phenomenon (Creswell, 2018). The phenomenology study is a prevalent philosophical movement and a popular qualitative research methodology (Gill, 2020). This literature review will examine the evolution of phenomenology, conceptualize the two main phenomenological methods with corresponding research studies, identify shortcomings within the said methodology, and, lastly, determine the best phenomenological approach to execute both meaningful and transformative research on the destructive societal issue of ABR.

The term 'phenomenology' refers to the study of phenomena. *Phenomena* have to do with anything that may appear to someone in their conscious experience (Moran, 2008; Gill, 2020). Historically, phenomenology is known as the philosophical study of conscious subjective experiences undergone by individuals (Stanford Encyclopedia Of Philosophy, 2013). It has undergone various transformations throughout the years, initially used as a philosophical term, then approach, and contemporarily finding a place among widely used qualitative research methods.

Husserl's Transcendental Phenomenology

The notion of phenomenology originated in Germany as a philosophical theory in the 18th century. Although coined in texts as early as 1807 by Kant and later Hegel, this philosophical approach only grew into a widespread movement once Edmund Husserl expanded on the framework of descriptive phenomenology originally devised by Franz Brentano (Kafle, 2011; Dowling, 2007). Husserl adopted Brentano's nuanced version of phenomenology, particularly

embracing his interpretation of intentionality as a fundamental facet of understanding and organizing conscious and mental acts. According to Brentano and Husserl, "intentionality is the principle that every mental act is related to some object and implies that all perceptions have meaning" (Dowling, 2013, p.132). Grounded in the explicit definition of intentionality and his notable epistemological tenets, Husserl illustrated phenomenology in a previously unexplored form, labeling it as an unbiased investigation of understanding human consciousness and experience (Tuohy et al., 2013).

Husserl asserted that "lifeworld" (Lebens- welt) is understood as what individuals experience prereflectively before being filtered by interpretation. The lived experience involves the immediate, pre-reflective consciousness of life (Dilthey, 1985). Therefore, an attempt is made to understand the essential features of a phenomenon that is free from cultural context" (Dowling, 2007, p132). Factors such as time, space, and context of the experience are set aside, and the focus is solely placed on the experience (Tuohy et al., 2013). It is essential to retain total objectivity when conducting phenomenological research; accordingly, Husserl developed an approach to support phenomenological researchers in maintaining impartiality called phenomenological reduction (Tuohy et al., 2013; Cogan, 2006). Within this approach, Husserl utilizes the term *epoche*, defined as the process of setting aside one's past belief about the chosen phenomena (Zahavi, 2021). The procedure of phenomenological reduction asks researchers in the field to preserve "epoche" while undertaking phenomenological research. Epoché can be attained through bracketing - a technique in which the researcher engages in reflexive practices by reflecting on one's own beliefs about the phenomena and intentionally ensuring identified sentiments do not influence the participants' understanding of the chosen phenomena (Butler,

2016). It is the responsibility of the phenomenologist to suspend all their preconceived notions regarding the phenomena to unearth the true purpose of phenomenological research and understand the "essence" of the phenomenon (Butler, 2016). Butler (2016) also outlines the importance of preserving the epoch and the perspective consequences of assuming one's personal views while conducting research. He states:

The tendency to retreat to personal beliefs in the interpretation of phenomena can result in a pseudodoxia, leading to false conclusions about the subjective perceptual realities of others. In the interpretation, perceptions recounted by participants can become falsified if the researcher fails to disregard his or her personal experiences. Because of the human tendency to rely on personal experience, Husserl (1982), commenting in the beginning of the Cartesian Meditations, suggests that "we make a new beginning, each for himself and in himself. . .," indicating the extraordinarily personal context of epoché (p. 6). Thereafter, Husserl continues, ". . . we shall put out of action all the convictions we have been accepting up to now" (p. 6). That which I know, I know from my subjective experience alone, yet I must be the objective observer, suspending my tendencies to interpret using my understandings all the while searching for the true heart of the experiences of the participant (p.2035)

Gill (2020) gives further insight into Husserl's reduction approach, "by disconnecting from or transcending, the natural attitude of "everyday life." Husserl believed his method of phenomenological reduction provided an outlook upon "transcendentally" purified phenomena' (2012: 3) where 'purified' means 'free from everyday assumptions'" (p.77). Fittingly, Husserl's approach is known as transcendental phenomenology as one of the major tenets of this method is for the researcher to transcend one's beliefs to uncover the true essence of the phenomena (Butler, 2016; Gill, 2020).

Husserl's altered phenomenological approach provided a bridge for the once philosophical concept to expand and traverse into a methodology now used by many qualitative researchers. Husserl underscores the significance of ensuring that phenomenological research is objective and free of assumptions or biased interpretations by the researcher. Although many scholars agree with the transcendental approach, some have criticized Husserl's views, arguing whether Husserl's required bracketing can be adequately executed (Tuohy et al., 2013).

Heidegger's Interpretative Phenomenology

Martin Heidegger, a student of Edmund Husserl, is credited with developing a modified perspective on the methodology, bringing forth a new approach called hermeneutic or interpretative phenomenology. Interpretive phenomenology aims to understand, interpret, and describe participants' experiences (Tuohy et al., 2013). Even though hermeneutic phenomenology is largely interpretative, it does undertake some descriptive tenets, as it seeks to depict participants' lived experiences thoroughly. Heidegger's view on interpretation within phenomenological research emerged as his principal divergence of thought from that of his preceptor (Gill, 2020). While still concerned with the lived human experience, Heidegger believed exploring experiences should utilize hermeneutics. Grounded in an ontological philosophy, he believed that the human experience is a predominantly interpretive process intertwined with the methodology (Dowling, 2007). When defining phenomenology, Heidegger noted that the "methodological meaning of phenomenological description is interpretation" (Gill, 2020, p.78). Where Husserl was concerned with "lifeworld" experiences, utterly free of interpretation, Heidegger asserted that human experiences are conceived in the world and, therefore, are meant to be interpreted.

He expanded the idea of *dasein* to contextualize the hermeneutic framework better. Heidegger says, "self and world belong together in the single entity, the Dasein" (Gill, 2020, p.78). This school of thought maintains that to be in a state of being is to be in the world - one cannot separate being from the world. Human beings encompass culturally and historically conditioned environments of which they cannot step outside. Consequently, human experiences depend highly on worldly factors that impact individuals' interpretation of experience. Therefore, it is impossible to transcend perspectives emanating from the world and successfully achieve the *epoche* required in the transcendental approach (Throop & Zigon, 2021; Gill, 2020). Contrary to Husserl's viewpoint, Heidegger argued that worldly elements should be a focus when interpreting phenomena (Gill, 2020).

Where Husserl recommends that researchers engage in reflexive practices to maintain objectivity, Heidegger utilizes reflexive methods to recognize subjective views about the phenomena. Heidegger, however, does not ask researchers to do away with their personal beliefs but rather to be more conscious of them (Tuohy et al., 2013). Tuohy et al. (2013) further elaborate on the researcher's preconceived assumptions within the interpretive phenomenological process, stating that a core aspect of interpretive phenomenology is that, The researcher is considered inseparable from assumptions and preconceptions about the phenomena under investigation and that these must be acknowledged and integrated into the research findings (McCince & Mcüfattrick, 2008). According to Flood (2010), researchers cannot rid themselves of what they know or think. This knowledge can be a valuable guide to enquiry and Flood's concept of 'co-constitutionality', which refers to meanings as a blend of participants' and researchers' meaning (p.19).

Researchers should acknowledge the assumptions and preconceptions about the phenomenon they investigate within the interpretative method. Researchers can acknowledge assumptions by comprehensively depicting one's positionality to the research. Tuohy et al. (2013) describe this documented reflection as fore-structure, which is also referred to as "prior awareness, " " fore-conception, " " pre-awareness, " or 'pre-understanding'; what is known or understood before interpretation. Fore-structure stems from past experiences" (Standing, 2009, p.19). It is vital that researchers not only undergo the self-examination of the fore-structure but openly document the identifications within their research. By doing so, the reader is privy to factors that might affect the investigator's interpretation of the research.

Gadamer's Concept of Universality

Extending on the groundwork of Heidegger, Hans-Georg Gadamer further explored the notion of prejudgement addressed by both Husserl and Heidegger in differing stances. Gadamer agreed with Heidegger, insisting researchers could not suppress their preconceptions, adding that these notions assist in making understanding human experiences possible. Opposing Husserl's assertion that scholars should maintain complete objectivity in phenomenological research, Gadamer introduced the concept of universality. He claimed that in the phenomenological method, the people who express themselves and those tasked with understanding them are connected by human consciousness. This interconnectedness is what makes understanding possible. Gadamer also insisted that researchers consider social, cultural, and gender implications when interpreting data. He advised that researchers maintain dialogue with participants throughout the research venture, allowing participants to provide feedback. By adhering to this hermeneutic process, the interpretation approach becomes more of a dialogical method where

both researcher and participant mutually develop an understanding of the experience explored (Dowling, 2007).

Phenomenology and Anti-Black Racism

Both hermeneutic/interpretative and transcendental/descriptive phenomenology are efficacious approaches to qualitative research that primarily focus on the participants' experiences and place their voices at the forefront of the study. Both methods seek to understand the phenomena experienced and, accordingly, objectively or subjectively interpret the experiences of the participants to gain enhanced perspicuity into the lived experiences of particular groups. Gaining this knowledge is vital to the academic community because the method allows researchers to identify problems or disparities within specific demographics and determine the harmful effects of a phenomenon on those who experience it. In highlighting the voices of participants and recognizing issues within the chosen group of participants, researchers can purposefully explore avenues to enact meaningful change and lessen the detrimental effects of the shared phenomenon experienced by participants, making phenomenology an excellent choice for the investigation of Black male experiences with ABR in Canadian society.

Corresponding Phenomenological Studies on Racism

Although both hermeneutic and transcendental phenomenology could adequately serve as a means for Black male participants to narrate their experiences with ABR in Canada, I intend to investigate which is the prevailing approach for conducting the present research. In order to determine which approach is better fitting, it is necessary to examine which methods various researchers have chosen when conducting phenomenological studies on ABR and related subjects. Several research articles that employ the phenomenological approach and include common themes that fall under the conceptual framework of racism were examined (Constantine

& Sue, 2007; Freeman, 2017; Mcgee et al., 2019; Zounlom, 2021). The noteworthy themes from these works include stereotyping, microaggressions, and racial injustices perpetrated against the Black body. These research articles justify using either an interpretive or transcendental approach within their studies (Constantine & Sue, 2007; Freeman, 2017; Mcgee et al., 2019; Zounlom, 2021).

In the article "I Know I Have to Work Twice as Hard and Hope That Makes Me Good Enough: Exploring the Stress and Strain of Black Doctoral Students in Engineering and Computing," researchers Ebony Mcgee, Derek Griffith, and Stacey Houston (2019), focus on the experiences of Black doctoral students in engineering and computing faculties, explicitly highlighting the stress and strain encountered by the participants. They utilize a transcendental phenomenological approach to contextualize these students' experiences. In justifying their methodology, they state,

This study employed transcendental phenomenology, using three steps to investigate and make meaning of participants' experiences: examining the phenomenon with intentionality, eidetic reduction, and constitution of meaning. Transcendental reduction allowed for examining the experience of Black doctoral students in engineering and computing in general and separating what the research perspectives supplied from what our intuitions offered, guided by our theoretical frameworks of role strain and racial battle fatigue. Transcendental phenomenology also gave the authors a context to examine and disclose their own experiences and feelings (Mcgee et al., 2019, p.2).

In using the transcendental approach, the authors focus on the concepts of intentionality, eidetic reduction, and the constitution of meaning within the phenomenon their chosen participants face. They also refer to the disclosure of their prior preconceptions of the

phenomenon. In the article, the authors reserve a subsection of the paper to speak about their feelings and positionality to the research candidly. They all identify as Black academics who have gone through similar incidents as their participants. Regardless of their proximity to participants regarding lived experiences, the authors were attuned to their biases and accordingly bracketed their perspectives (Mcgee et al., 2019).

Although their reflexive practices and bracketing methods align with the transcendental method, one could question the researcher's abilities to collectively reach the necessary state of *epoche* Husserl specified as vital to the transcendental approach.

In another article, author Lauren Freeman (2017) speaks to the stereotype threat (ST) concept and its effects on the Black community. ST occurs when one becomes aware that their behavior or identity in a particular context could invoke a negative stereotype about them or their social group. Black bodies have ongoing fears that people could interpret their conduct as affirming the stereotype in question (Freeman, 2017). Freeman (2017) also speaks to embodiment as one of the effects of ST. She contextualizes the term embodiment under the framework of transcendental phenomenology pioneered by Husserl and Merleau-Ponty. Freeman (2017) never explicitly states her employed methodology; instead, she references transcendental phenomenologists and their theories to assist in contextualizing the utilization of significant concepts within her article. She relates terms such as embodiment and double-consciousness to the works of Merleau-Ponty and Husserl's theory of lived and object body (*Leib/Körper*) to frame her perspectives on ST and its effects on the Black body. She explains:

The argument is that double-consciousness gives rise to ST, and to live in a state of double-consciousness is to have your body returned to you not as a lived body (*Leib*) but rather as an object (*Körper*). We need to consider how such an existence can be harmful. To do so, I

employ a phenomenological frame of explanation. One of Husserl's central theses in *Ideas II* states that in order to have experiences that are of or about various kinds of objects, one must experience oneself as embodied, namely as Leib (Freeman, 2017, p.651).

Freeman (2017) uses concepts and perspectives developed by formative transcendental phenomenologists; however, she needs to identify a methodology within her research. The article does not mention her biases or preconceptions, phenomenological reduction, or bracketing. While drawing on the theories of transcendental theorists and researchers, Freeman's (2017) article needs to align with a descriptive phenomenology methodology. It needs to engage the necessary facets of the approach, making it difficult to argue that the transcendental phenomenological method is more suitable when conducting research into ABR and related issues.

Two articles that operated within the hermeneutic phenomenological framework indicated the racist treatment of Black doctoral students. In the article "Perceptions of Racial Microaggressions Among Black Supervisees in Cross-Racial Dyads," Constantine and Sue (2007) investigate the phenomena of imposed microaggressions on Black doctoral students in clinical psychology by their supervisors. Highlighting seven themes, including stereotypical assumptions about Black supervisees and clients, culturally insensitive treatment recommendations for Black clients, and invalidating racial-cultural issues. In explaining their chosen methodology, the authors state:

The primary researcher chose to analyze data for the study using interpretative phenomenological analysis (IPA), as illustrated by Smith (1996, 1999). The goal of IPA is "to explore in detail the processes through which participants make sense of their own experiences [by looking at respondents' accounts] of the processes they have been through and seeking to

[use] an assumed existing universal inclination [toward] self-reflection" (Brocki & Wearden, 2006, p. 88). Hence, IPA not only focuses on exploring participants' experiences, views, understandings, and perceptions and on the meanings that these individuals make regarding such experiences, but it also allows researchers to examine participants' subjective experiences and to understand their accounts of the processes by which they make sense of their experiences and circumstances. IPA is a particularly vital methodology to use to understand more deliberately the nature and forms of perceived racial microaggressions by Black supervisees in light of previous literature documenting the perception of interpersonal difficulties based on racial issues in crosscultural supervision relationships (e.g., Cook & Helms, 1988; Gardner, 2002).

Constantine and Sue (2007) also included a section in their article where the primary researcher (Constantine) could speak to her encounters with racism. Constantine (2007) describes herself as an African American woman and professor with a Ph.D. in Counselling Psychology who acknowledges many aversive racial experiences professionally and personally. She conveys her preconception about the research undertaken, asserting that supervisees would experience varying levels of frustration after being victims of microaggressions. Constantine also theorized that supervisees would cope with racial microaggressions in differing ways by confronting, ignoring, or subtly challenging their supervisors due to fear of retribution (Constantine, 2007). While operating within the framework of interpretive phenomenology, Constantine conducted influential research on an issue she has frequently encountered. This approach allowed her to candidly talk about her position and biases as a woman operating in the same field and possibly undergoing the same experiences as her participants. In the descriptive phenomenological process, Constantine must bracket her intimate connection with her research and resolve herself to complete objectivity. The obligation to transcend one's lived experiences

while employing the IPA framework may unintendedly diminish the subsequent insight that Constantine could gain from engaging in her research. The knowledge of a researcher positioned as an insider could assist in developing valuable solutions for herself and the community facing this damaging phenomenon.

Focused on sexual violence in the post-secondary education sector, Nelson Zounlom (2021) unpacks the racial disparities and stereotypes faced by Black male students attending predominantly white institutions. He employs an interpretative phenomenological method while conducting his research. Addressing four significant themes of aggressive and violent stereotypes of Black men, othering of male survivors, racial considerations when responding to survivors, and understanding of racial injustices (Zounlom, 2021). Zounlom explains why he chose the methodology, stating,

This study adopted an interpretive phenomenological qualitative approach that emphasizes participants' unique stories of their lived experiences (Lopez & Willis, 2004; Ponterotto, 2005). In contrast to a descriptive approach, the interpretive phenomenological approach also investigates the contextual elements of a phenomenon, such as race, gender, and culture, allowing researchers to attain a more nuanced comprehension. Interpretive phenomenology is suited for this study for two reasons. First, because African American men are often stereotyped as perpetrators and rarely given a voice in discussions of sexual violence, an approach that highlights their lived experiences fits our study aims. Second, this approach allows us to comprehend our participants' perceptions while considering the larger context of societal privilege, power, inequities, and oppression (Zounlom, 2021, p.10814).

Aiming to give voice to an otherwise, often silenced demographic while contextualizing the lived experiences of his participants with consequential factors, Zounlom (2021) thought the interpretative method best aligned with his research goals.

Limitations of the Phenomenological Methods

Interpretive (hermeneutic) and descriptive(transcendental) phenomenological approaches are widespread methods used in qualitative research studies. However, they have limitations. Lonergan and McShane (2001) present critiques of the methodology, particularly honing in on Husserl's notion of epoche. They state that Husserl asks researchers to disengage from reality to achieve epoche as if he were likening this disconnect to not thinking about work at home and vice versa. Depending on one's job, not thinking about work at home is a manageable proposition; however, not thinking about a selected phenomenon in the context of the researcher's lived reality is problematic. The achievement of epoche or bracketing has also been criticized and described as 'simplistic' and 'unattainable' (Tuffour, 2017). Furthermore, as previously mentioned through the analysis of transcendental phenomenological studies, an actual state of epoche is considered questionable. Accordingly, phenomenological researchers' assertions of successfully bracketing for research within their lived experiences are challenging. Bracketing and maintaining epoche is a recurring critique within the descriptive phenomenological approach. The ongoing criticism centered around the achievement of epoche can serve to dismantle the entire transcendental approach as it is one of the principal facets of the method (Tuohy et al.,2013).

The responsibility of undertaking Husserl's seemingly impossible task of bracketing can deter some researchers from utilizing the descriptive method and instead cause them to opt for the interpretative approach.

However, interpretative or hermeneutic phenomenology is not without its criticisms. Assessing the rigor or validity of qualitative research, including interpretive phenomenology, has been debated for quite some time. Due to the fundamental interpretative nature of interpretive phenomenology, where a researcher or team deciphers data, doubts about any claims regarding the significance of findings may arise (Pringle et al., 2011). However, qualitative researchers have since developed various guidelines, such as Yardley's four broad principles for assessing the quality of qualitative work (Pringle et al., 2011). Another suggestion is that of an external audit, which helps ensure that the analysis produced is credible (Pringle et al., 2011). Interpretive phenomenology is also commonly criticized for allowing a smaller sample size, as larger sample sizes can better substantiate theory (Pringle et al., 2011). Nonetheless, some interpretive phenomenology researchers encourage smaller sample sizes to enrich the depth of analysis. A larger sample size could inhibit the researcher from deeply engaging participants and privileging their narratives.

As with any methodology, interpretive phenomenology has an assortment of shortcomings. Fortunately, many formative interpretive phenomenology researchers have suggested remedies and strategies to mitigate the impact of the limitations above.

Concluding Thoughts

In examining prior academic literature employing phenomenology as a methodology for research in ABR and associated topics and the criticism of both interpretive and descriptive phenomenology, it is evident that the interpretive/ hermeneutic approach is better suited. The interpretative method allows the researcher to undergo reflexive practices, giving the reader a candid look into their background and biases within the research. This method also allows researchers to preserve the personal feelings that likely guided them to explore a societal issue

they may have experienced in a nuanced manner. Identifying as a Black woman who has had damaging incidences with varied forms of racism, my own experiences with ABR have led me to delve further into the disparities that my community faces. My fuelled curiosity about this societal issue has drawn me to venture into the examination of the experiences that Black men have had of ABR in Canada and its effects.

Many Canadian scholars such as Carl E. James, Frances Henry, George J. Sefa Dei, Rinaldo Walcott, and Robyn Maynard, just to name a few, have made significant contributions to the discourse and awareness surrounding anti-Black racism in Canada. Their work spans diverse disciplines—from education and sociology to cultural studies and geography—collectively shedding light on the systemic and structural dimensions of anti-Black racism in Canadian institutions and everyday life. Building on this critical foundation, the present study aims to further contribute to this important body of scholarship by exploring the lived experiences of Black men through a phenomenological framework. By centering the narratives of Black men within a Canadian context, this research seeks to deepen our understanding of how anti-Black racism is encountered, navigated, and internalized, thereby offering nuanced insights into the ongoing struggle for racial justice and equity in Canada.

My main focus is amplifying participants' voices and allowing them to discuss their narrated truths and lived experiences openly. I intend to facilitate purposeful discourses leading to viable suggested solutions by the affected demographic. I hope that these proposed remedies can enact change within Canadian society and lessen the consequences of ABR for Black men. The methodology of hermeneutic phenomenology aligns with my purpose and goals for this study.

Anti-Black Racism

ABR is a pervasive social justice issue deeply entrenched within North American society's fundamental sectors and systems. To comprehend the nuances of ABR, it is imperative to define the more distinguishable terms of race and racism initially. As the National Human Genome Research Institute delineated, race is a "social construct utilized to categorize people, often based on physical appearance, social factors, and cultural backgrounds. As a hierarchical system, race generates classifications that identify, distinguish, and marginalize groups across nations, regions, and the globe". It is important to note that there is no biological evidence that the concept of race as a physical attribute is accurate (Gannon, 2016).

Meanwhile, racism, as defined by Sensoy and DiAngelo (2012), is a "form of oppression wherein one racial group exercises dominance over others" (p.100). The authors also define *racism* as being not fluid, as it is a potent and unchanging tool that perpetually seeks to oppress and disadvantage minority groups (Sensoy & DiAngelo, 2012). The dominant group wields oppressive tools in society through the calculated use of authority and systemic powers in North America. Significantly, ABR specifically operates through attitudes, beliefs, stereotyping, discrimination, and prejudice towards people of Black-African descent (Oyeniran, 2022). This literature review aims to explore the historical origins of ABR, analyze the myriad of ways it manifests within societies, and ascertain its profound effects on people of Black-African descent.

Roots of Anti-Black Racism

ABR has manifested in various nuanced ways throughout history, making it challenging to pinpoint any single foundation. While an exact historical origin remains elusive, a thorough examination reveals a collection of core factors that have endorsed and perpetuated ABR in its nuanced forms. Three of the core components that facilitate ABR are

1. the immensely influential trans-Atlantic slave trade,
2. the misguided application of science to justify the ill-treatment of the black body, and
3. the perpetuation of racism through the societal ideology of white supremacy.

The Trans-Atlantic Slave Trade

The Trans- Atlantic slave *trade is* "a segment of the global slave trade that transported between 10 and 12 million enslaved Africans across the Atlantic Ocean to the Americas from the 16th to the 19th century" (Britannica, 2023). The slave trade initiated widespread dehumanizing practices in the Americas, resulting in a caste system outlined by the discrimination and exploitation of Black people. While the labor of enslaved people propagated immense economic gains for the Americas, the economy and agriculture of Western Africa suffered due to severe depopulation in several regions (Equal Justice Initiative, 2022; Britannica, 2023). "Racialized slavery was ignored, defended, or accommodated by leaders while the new nation gained extraordinary wealth and influence in the global economy based on the forced labor of enslaved Black people" (Equal Justice Initiative, n.d, p.23).

The trans-Atlantic slave trade and the brutal atrocities against Africans played a pivotal role in shaping ABR, as emphasized by Guterres (2020), who underscores that contemporary racism is, in essence, the legacy of the trans-Atlantic slave trade. The perceived differences of the Black body were a justification for the continued mistreatment of Black people. The earliest widespread scientific discourse concerning the basis of physical traits of African people traces back to Bordeaux's Royal Academy of Sciences 1741 contest. The academy posed a question to fellow academics requesting essays that attempted to solve the riddle of the physical disposition of people with African origins. The question was, "What is the physical cause of the Negro's color, the quality of [the Negro's] hair, and the degeneration of both [Negro hair and skin])?"

(Gates & Curran, 2022). Before this proposition by the Bordeaux Royal Academy of Sciences, no institution or scientific academy had ever sought to contemplate the origins and worth of a particular group of human beings (Gates & Curran, 2022). The conceptions about the Negroes appearance initiated the implementation of scientific racism, where scholars and scientists began to use "scientific" methods to justify their beliefs in racial hierarchies and the supposed superiority of the White race. The contest led to a flood of publications in which European scientists attempted to explain the physical and cultural differences between Europeans and Africans and ultimately to rationalize European imperialism and the enslavement of African people (Gates & Curran, 2022).

Later in the eighteenth century, the French comparative anatomist George Cuvier classified humans into three distinct types - Caucasian, Ethiopian, and Mongolian. The classification hinges on Swedish botanist Carl Linnaeus's methods to distinguish the animal kingdom. Cuvier stated that all types of humans, which he referred to as races, belonged to one species, but their abilities were permanently different due to their biological differences (Back, 2002). Cuvier's classification was highly influential; throughout the nineteenth century, many academics and philosophers shared his perspectives on race and human types by Cuvier's classification. Cuvier's division of humans into types initiated the identification of race, eventually leading to the concept of racism (Back, 2002). However, these early attempts at racial classification concerned observed physical characteristics (phenotypes), which modern genetic research has subsequently discredited. The contemporary scientific consensus is that there is no logical basis for the concept of race as a biological phenomenon (Gannon, 2016). As affirmed by Winston (2020), the legacy of the scientific rationale for race has persisted and been used to justify racism throughout colonialism, slavery, and other forms of oppression against

people of African descent. The dehumanization and subjugation of Black people became a central pillar of Western thought and culture, and the notion of genetic racial superiority and inferiority continues to be perpetuated in nuanced forms through various systems and institutions in modern times. The establishment of slavery and its justification via scientific racism initiated pervasive societal ideologies that underpin white racial dominance (McGettigan & Smith, 2016). Sensoy and DiAngelo (2017) underscore racially driven hierarchies, particularly emphasizing the concept of White supremacy as the "pervasiveness, magnitude, and normalcy of White privilege, dominance, and assumed superiority" (p. 29).

White supremacy is also described as a central facet in the concept of racism (Hamer, 2007), consequently playing a vital role in sustaining the dominion that ABR holds in society. The idea that the White race is innately superior has become a historical rationalization for colonialism and slavery (Caldararo, 2020). In a modern context, White supremacy is a deep-seated and systemic issue saturating multiple societal sectors, as well as affecting personal bias (Spears, 2021). It establishes a dominance hierarchy, placing the White race at the top and the Black race at the bottom (Spears, 2021). Racial social strata within White supremacy actively perpetuate ABR through persistent exposure to harmful notions favoring the White race, entrenching themselves in fundamental societal institutions and contributing to systemic ABR. Social conditioning reinforces misguided ideas of racial dominance, promoting beliefs that Black individuals are less competent and intelligent, evolving into widespread personal convictions (Diamond & Gomez, 2023). Implicit bias testing reveals the impact of white supremacy on individuals' perceptions (Spears, 2021); one type of implicit bias testing involves weapon identification tasks, whereby a researcher asks subjects to identify an object as either a weapon or a tool after they have seen either White faces or Black faces. After viewing black faces, both

black and white subjects were more likely to classify objects as weapons, whereas after viewing white faces, they were more likely to classify objects as tools (Spears, 2021, p. 162)

Spears (2021) recounts an illustrative example of the consequences of white supremacy in healthcare, citing disparities in painkiller prescriptions. The author asserts that White medical professionals in the United States routinely prescribe fewer painkillers to Black patients based on the unfounded belief of higher pain tolerance and addiction propensity. Mirpuri (2020) emphasizes the perspectives of Spears (2021) and Caldararo (2020) on White supremacy and its impact on societal norms, perpetuating unfounded assumptions against Black individuals and contributing to the dissemination of anti-Black racism in contemporary society. The inception of ABR is profoundly ingrained and complex, historically manifesting through nuanced forms of discrimination and mistreatment directed at the Black body. Key components, including the trans-Atlantic slave trade, scientific racism, and damaging social ideologies such as white supremacy, have collaboratively contributed to the genesis of ABR, transforming it into a persistent social justice issue deeply interwoven within the fabric of society. These historical elements collectively serve as foundational contributions to the origins of ABR, establishing enduring inequalities and biases against Black people within contemporary society.

Nuanced Forms of Anti-Black Racism in Society

In my investigation of the literature, I found the influence of ABR on North American society to be a formidable and expansive force, engendering a profound impact across a multifaceted spectrum of societal dimensions. ABR affects both macro and micro societal structures. It transcends the confines of institutional frameworks by infiltrating everyday social experiences and interactions. According to Sensoy and DiAngelo (2017), everyday racism

includes negative stereotypes, described as "reduced or simplified characteristics attributed to a group" (p.76), and microaggressions, "The everyday slights and insults that minoritized people endure and dominant people do not notice or concern themselves with" (p.94). These elements contribute to the inequalities faced by Black people. However, my research focuses on the disparities ingrained within institutional domains, with the most predominant discourses centering around healthcare, education, and criminal justice.

ABR subtly infiltrates individual experiences, leaving a deep-seated impact on everyday interactions. These manifestations are apparent through microaggressions, the preservation of distorted stereotypes, and the propagation of implicit and explicit biases against Black individuals. The intricacies of ABR extend across various societal strata, encompassing institutional frameworks and manifesting in the nuances of individual practices and behaviors. These manifestations contribute to a comprehensive understanding of the extensive consequences ABR has on Black communities. Although ABR is arguably a social justice issue in most parts of the world, most articles I examined were based in the American context, as ABR prevails in most vital American institutions (King et al., 2023).

Healthcare. The disparities in American healthcare were a notable matter discussed by numerous scholars (Yearby, 2018; Smith, 2022; McDougle & Dikua, 2021). McDougle and Dikua(2021) highlight the historic mistreatment of Black people by White American physicians. Citing several examples of abuse, stating,

During the period of chattel slavery, Dr. J. Marion Simms operated on unanesthetized enslaved women to develop the gynecological practices that built his medical reputation and wealth (Owens, 2017, pp. 1-3). He was not the only physician who experimented on enslaved individuals throughout the Atlantic world. White physicians propounded theories about Black

people's vitality to justify enslavement. Dr. Samuel Cartwright, a Southern physician and slaveholder, developed the spirometer to "prove" that the lung capacity of Black individuals made them better suited for hard labor (p.176).

King (2023) asserts that the inequalities in interpersonal care and medical treatment, along with higher mortality rates, demonstrate the lethal nature of ABR within the current healthcare system.

Yearby (2018) asserts that encounters with racism have a severe impact on the health of African Americans. These encounters increase stress, which impairs the health status of Black bodies. Racism has also caused the acceleration of the biological age of Black men. Yearby (2018) emphasizes that the experiences of racism have direct biological effects and cause increased rates of disease and disability within the Black population. Yearby (2018) notes the higher positive correlations between racial prejudices, alcohol consumption, and cigarette use for Black bodies compared to Whites. Moreover, due to the low socioeconomic status of minorities and lack of medical insurance, African Americans undergo substantial disparities in the quality of their healthcare.

ABR has a bleak history in which Black bodies were mistreated and abused. Contemporarily, ABR in the healthcare system is responsible for a barrage of encroachments against the well-being of African Americans. With racism as a damaging influence on the overall health of Black people, quality healthcare is evermore critical, yet eludes the Black population in America.

Education. ABR in education is a significant issue that illuminates how ABR saturates fundamental societal institutions. ABR in the education sphere is rooted in the historic

categorization of Black students as problematic due to their cultural and biological inferiority (Caldera, 2020). Caldera (2020) states that in 1917 a report authorized by the United States

Department of Interior- Bureau of Education documenting the study of *Negro*

Education illustrated negroes as problematic and not conducive to U.S. democracy. This history of misconceptions about Black students is due to the negative attitudes and biases that educators have and the adversities they face today. Authors Boutte and Bryan (2021) delve into the challenges encountered by Black children within the American education system, offering insightful perspectives through personal narratives, including Boutte's (2021) account of her son Jonathan. Boutte vividly illustrates the hurdles faced by her son in navigating an educational environment lacking Black teacher representation, with history portrayed with Eurocentric renditions that insufficiently address African and African American history. Boutte

(2021) also recounts incidents that her young nephew encountered, including being deemed underachieving based on assessments his white counterparts could redo, but he did not have that opportunity. Additionally, his school refused to display a picture of then-President Obama, despite having one of the previous presidents, prompting speculation that the omission was due to Obama's race as a Black man. The violence perpetrated against Black students is another way in which educational institutions exhibit anti-racism. Black students often face a barrage of violent incidents. Boutte and Bryan (2021) emphasize that these manifestations of anti-Black violence are systemic, with institutions, policies, and laws sustaining practices that are detrimental to Black individuals. This violence takes various forms, including physical attacks rooted in racism, discrimination, and prejudice. Symbolic violence manifests through racial epithets and slurs, while linguistic violence marginalizes the language of Black youth by favoring and promoting White mainstream English. Curricular and pedagogical violence is

ingrained in educational materials, perpetuating Eurocentric perspectives, disseminating inaccurate narratives about Black individuals, and endorsing deficit-based ideologies.

The examination of ABR in education unveils deeply entrenched systemic challenges. From historical categorizations reinforcing biases against Black students to contemporary manifestations of violence and discrimination, the echoes of ABR persist in society's foundational institutions.

The criminal justice system. Lastly, research in ABR within the criminal justice system reveals a long-standing issue marked by persistent inequalities faced by Black individuals. Despite extensive research in this domain, as noted by Owusu-Bempah (2017), there remains a significant gap in understanding the root causes of these disparities. Owusu-Bempah (2017) emphasizes the historical intersection of race, class, and the criminal justice system that collectively create an environment of hostility for Black individuals within the justice system. The emergence of racial dichotomies during slavery that categorized Black individuals as inferior laid the foundation for damaging stereotypes that persist today. These stereotypes of labeling enslaved Black people as violent, aggressive, and cantankerous have evolved, with more recent manifestations, such as the stereotype of the "criminal black" during the 1970s and 1980s, continuing to influence perceptions and contribute to systemic inequalities today (OwusuBempah,2017). King et al. (2023) underscores the impact of negative perceptions and implicit biases against the Black community, emphasizing that Black individuals face an elevated risk of being killed by the police compared to their White counterparts.

Hetey and Eberhardt (2018) examine the difficulties experienced by Black individuals in police interactions, citing alarming statistics from varying U.S. cities. They report that Black

individuals undergo a substantially higher rate of police stops compared to their White counterparts despite having a lower population. Additionally, once stopped, Black individuals are more likely to be subjected to handcuffing, searches, and arrests by police officers. In connection with the criminal justice system, the authors assert that Black individuals encounter more discrimination and are incarcerated and executed substantially more than their White counterparts (Hetey & Eberhardt, 2018). These disparities are consequential to obscured historical and contemporary forms of nuanced ABR, such as stereotyping and misconceptions about Black people by which they are perpetually viewed as synonymous with criminality, as explained by Owusu-Bempah (2017).

The over-policing of criminality (real and perceived) that the system uses to justify racism furthers the structural inequalities experienced by Black people by alienating them from mainstream society. It supports the notion that they are inherently crime-prone and saddles many with the markers of a criminal record, thus ensuring further social exclusion and hampering future economic prospects (Harris, 1999; Khenti, 2014; Pager, 2003). The impact of historical and contemporary racism gets lost in this process; as Desmond and Emirbayer (2009: 338) rightly suggest, racism hides its tracks. (p.29)

ABR in the criminal justice system confirms enduring disparities stemming from historical injustices. Historical racial dynamics, coupled with damaging stereotypes, shape systemic inequalities faced by Black individuals today. ABR conserved through negative perceptions and implicit biases contributes to elevated difficulties for Black individuals when interacting with aspects of the criminal justice system.

The esteemed Harvard University (Anti-Black et al. Team, n.d) echoed the perspectives of

Hetey & Eberhardt 2018; Owusu-Bempah,2017; Boutte and Bryan, 2021; Yearby, 2018; Smith, 2022; McDougle & Dikuua, 2021and King et al.,2023 emphasizing the critical need to explore these fundamental issues while confronting ABR. The presence of systemic barriers faced by Black individuals due to systemic racism in America is profound. Foundational institutions such as the criminal justice system, education, and healthcare exhibit a saturation of policies and practices infused with ABR, consequently exacerbating adverse outcomes and perpetuating disparities within these sectors.

Effects of Anti-Black Racism

The impact of ABR on the Black community is undeniably severe, as it permeates the foundations of our society, intertwining with prominent institutions and creating systemic barriers for Black individuals. This pervasive racism extends into the lives of individuals, resulting in detrimental effects on their overall health and distorted inferior perceptions of themselves.

Stopforth et al. (2022) provide insights into international reports that highlight the detrimental effects of racism on overall health. Individuals who experience ABR are more susceptible to conditions such as hypertension and cardiovascular disease and also engage in risky health behaviors, resulting in poorer health status compared to those who do not experience racism. With continued encounters with racism, individuals can experience weathering, described as a gradual decline in health in minority groups who face societal disadvantages (Stopforth et al., 2022). Thus, ABR can contribute to the exacerbation of poorer health outcomes for older Black individuals.

Not only does ABR affect the physical well-being of those who combat it, but it also has harmful consequences on their mental health. As documented by Paradies et al.(2015),

encounters with racism can lead to poor mental health, including depression, anxiety, and psychological stress. Paradies et al. (2015) referred to multiple studies that affirmed the correlation between racism and poorer mental health outcomes. In all its nuanced forms, ABR contributes to developing an inferior perception of oneself. Sensoy and DiAngelo (2017) define *internalized oppression* as the state in which an individual "consciously and subconsciously accepts the negative representation or invisibility of peoples of Color in media, education, medicine, science, and all other aspects of society" (p.155). This fallacious selfperception is facilitated by the constant societal messages about the inferiority of Black people. Sensoy and DiAngelo (2017) provide an example, citing the works of psychologists Kenneth Clark and Mamie Clark (1950). In their experiments, they observed that Black girls suffered from internalized oppression, choosing White dolls with which to play over Black dolls. The experiment revealed that the Black dolls were described as evil and ugly, while the White dolls were excellent and pretty.

How internalized oppression manifests in the Black community reflects the ongoing conflict Black individuals face, inadvertently perpetuating ABR in society through both subconscious and conscious feelings of inferiority and their outward expression. Rees (2020) echoed similar sentiments with Stopforth et al. (2022) and Paradies et al. (2015), asserting the detrimental effects of racism on the mental and physical health of minorities in the United States and England. Gale et al. (2020), in alignment with Sensoy and DiAngelo (2017), spoke to internalized oppression, citing its adverse impact and asserting that it even negatively affects the health of those who experience it.

The impact of ABR is unmistakably pervasive, influencing both the mental and physical health outcomes of those who confront it. Documented conditions such as hypertension,

depression, anxiety, and cardiovascular disease contribute to deteriorated health outcomes within the Black community. ABR also leads to the internalization of misconceptions, causing Black individuals to perceive themselves in an inferior manner. The manifestations of these internalized falsehoods constitute an internal assault within the Black community, perpetuating the enduring influence of ABR in society.

The persistent nature of ABR and its ability to transform from historical illustrations to contemporary barriers, coupled with the detrimental effects it has on the Black community, highlights it as a dire social justice issue that warrants more research and discourse. During my initial investigation into ABR, there was a noticeable gap in studies reflecting ABR in the Canadian context. However, there has been a substantial increase in academic contributions to fill this gap since then. I aim to contribute further by prioritizing the voices of Black men in Canada, allowing them to share their experiences of ABR. Increased discussions about ABR and suggestions to counteract it are vital to bringing forth systemic change and garnering collective efforts to dismantle the deeply rooted structures that sustain ABR.

Chapter 3: Methodology

In this section, I provided a methodological context for the study, outlining my personal and cultural background, chosen worldview, and qualitative method. My research design included the study's reliability, data collection procedures, and analysis. Addressing my personal and cultural background was crucial for transparency and acknowledging my positionality in the research, aligning with the principles of an interpretative phenomenological method (Tuohy et al., 2013). This disclosure establishes mutual understanding and enhances the interpretation of the study's findings.

Positionality and Cultural Introduction

In alignment with the hermeneutic method, it was necessary for me as a novice researcher to undertake the composition of a fore-structure. A fore-structure is a reflexive practice in which an extensive self-examination and documentation of past experiences are presented to the reader (Tuohy et al., 2013). It was a critical process to commit to, as it allowed me to freely register my biases and preconceptions around racism, as well as discuss my personal and cultural positionality.

Based on my past damaging personal experiences with racism, I admitted to having developed biases regarding this topic. For the majority of my life, racism and racial discrimination were concepts that were very foreign to me. I was born on the Caribbean Island of Trinidad and Tobago and immigrated to Canada via Montreal when I was two. A Black community has surrounded me for as long as I can remember. My family members, friends, and neighbors were predominantly Black. Being enveloped by so many Black bodies, I ignorantly normalized being Black, asserting sincerely in my mind that there was nothing different or less

about Black people other than maybe our cultural differences. There were never conversations about racial discrimination or racism in my home, which likely contributed to my ignorance about the issue. Reflectively, as I grew old, I realized I was bombarded with images and incidents that screamed contrary to this notion.

Consequently, I embraced blissful ignorance regarding racism in any form. Although not identified then, I did experience microaggressions such as my teacher frequently squeezing my ponytail at the back of my head and making comments on how fluffy or soft she thought it was, or one of my white friends negatively questioning me about my hair and why it looked the way that it did. At the time, I dismissed these comments; I maintained the idea that I was not being looked down upon or analyzed for having a different hair texture than white people, nor that their gestures were in any way a form of racism – ABR specifically. Looking back at my childhood, I was blinded by my childlike innocence or naivety, which effectively manifested a strong ignorance of ABR.

As I entered adulthood, I maintained the outlook that there was no altering difference between White and Black people; I even went so far as to deny that racism existed. Undoubtedly, I experienced everyday racism in various nuanced forms as an adult, such as having security guards or shop employees watch me closely when shopping, being stared at when entering spaces, being asked which country I came from or what nationality I was, and noticeable disparities in the way I was treated or spoken to in comparison to my White counterparts at work and school. Even with the accumulation of all of these experiences proving that racism did exist, I willingly continued to disregard it. I have now realized that I subconsciously created a defense mechanism regarding racism, as the reality of racial inequities, discrimination, and systemic

barriers were too harsh for me to affirm and navigate. I did not want to identify, understand, or make it part of my experience. I maintained this outlook well into my academic career.

Unfortunately, an onslaught of racially driven incidents within a particular educational institution has forced me to revise my outlook on racism and ABR completely. After being brutally discriminated against and criticized by faculty members due to my race, the validity of what I thought I knew about Canadian society and racism was shattered. After a long-winded battle for justice, I finally settled the matter. The academic institution pledged to undertake more initiatives to mitigate discrimination and racism. However, the effects of facing and battling racism had a significantly detrimental impact on all facets of my being. I found myself battling depression and anxiety, isolating myself, and being very distrustful of people. I was bitter and angry, questioning the world's fairness. I had feelings of guilt for doubting that racism was a prevalent and damaging social justice issue and minimizing the experiences of those who had previously encountered and been affected by it.

I vividly recall being the most miserable I have ever been. At first, with the realization that ABR was an issue that is prevalent in the most dominant organizations and institutions, there came a deep sense of hopelessness because even if I refused to acknowledge it, it would always be a factor in my existence as a Black woman. As time passed, and I had more conversations with various friends and family members who had encountered racism, my notions, feelings, and directives shifted. I heard many stories of Black men and women experiencing discrimination, being marginalized, and mentally, physically, and emotionally abused because of the color of their skin. However, for every disturbing story I heard about incidents of ABR, I also recognized the perseverance, resilience, strength, and hope that my black peers, family, and friends exhibited. If the latter was the consensus among the people I cared about, who were also

profoundly affected by this issue, I should consider it a prospective outlook for myself. Now, hopeless will never be a word I use to describe any victim of ABR because it implies that there is no motivation to fight against racism. I discovered through my journey of understanding and acknowledging racism that the hope that this long-standing problem will someday change serves as the stimulus for racial advocacy, discourses, and reform within society.

Although very painful and life-altering at first, I viewed the racial crisis I went through as a vital opportunity for personal growth and an essential learning experience. It has reignited a once-diminished passion for social justice and has motivated me to advocate for my community. This thesis is my contribution to the protracted fight against racism in Canadian society. Amplifying the voices of victims and my community is my realized purpose. My lived experience with ABR has been convoluted and tedious, and I have been extensively affected mentally, physically, and emotionally by this social issue. I have been broken down only to have build myself back up, this time with solid purpose and determination to continue to combat racism in various ways. I will always persist in this purpose in hopes that people, institutions, societies, and nations will recognize this issue's dire and come together to enact change.

Worldview and Chosen Research Method

In exploring ABR as experienced by Black men in Canada, it was essential to posit a worldview that aligns with my research to guide and provide a clear objective for my study. I undertook a transformative worldview, and my research focused on a group that continues to be disenfranchised, my aim was to give voice to this demographic (Creswell & Creswell, 2018). As stated by Creswell & Creswell (2018), in holding this worldview, it is essential to advance the

initiative for change to improve the lives of a chosen group. Accordingly, within my research, I have also proposed an action agenda for reform that will assist in the challenges presented by ABR in Canadian society. By reviewing quantitative and quantitative research designs, I have determined that a proposed qualitative method would erect a robust framework for research and achieve my intended objective propitiously.

When examining the various research methods under the qualitative approach, I homed in on the phenomenological method of interpretive/hermeneutic phenomenology. I wanted to add value to the voices of Black men in Canada who continued to live through and experience ABR in nuanced ways. *Phenomenological research* is a qualitative inquiry that collects individuals' subjective accounts of lived experiences about a human phenomenon. I identified shared themes that repeat across these personal accounts to unearth rich, experiential insight about that phenomenon as a collective human experience. ([Giorgi, 2009](#); [Van Manen, 1990](#)). [Max Van Manen \(1990\)](#) states that phenomenological research can be "critically oriented action research" because it can "humanize human institutions" through meaningful expression and reflection of people's lived experiences (p. 154). ABR is a critical social injustice issue that tragically enacts disparities, discrimination, and oppression of Black bodies (Oyeniran, 2022). Its damaging effects on the Black population have been historically troublesome yet remain undermined within Canadian society (DasGupta et al., 2020).

In selecting the phenomenological approach, I aimed to bring to light the lived experiences of Black men and the deficits ABR imposed on these experiences in Canadian society. I sought to implore the empathy of the academic community as they gain deeper insight into an understudied topic as it relates to a severely marginalized and silenced demographic. I hoped that this phenomenological research study on the experiences of Black men in Canada

added valuable insight to propel the much-needed changes in societal institutions, systems, and communities that, unfortunately, continue to perpetuate ABR within our nation. The phenomenological method has a transformative impact that can assist in achieving my intended aspirations for this study, as explained by Gupta (2021):

Phenomenological research produces experiential, thematic insights that can illuminate profound awareness about the realities of human existence. Audiences of phenomenological research—textual, visual, or other formats—may acquire a newfound empathic understanding of their own and their fellow citizens' lived societal experiences (Todres & Galvin, 2008). Social scientists have demonstrated the link between prosocial emotions such as empathy and compassion with altruistic behaviors and social justice attitudes (Batson et al., 1997; Johnson et al., 2013; Nussbaum, 2013). Consequently, audiences of phenomenological research may become so emotionally moved by its insights that they are motivated to engage with society in more socially just ways. Thus, Van Manen contends that phenomenological research can champion "revolutionary" human progress because it can lead to a transformation of consciousness that may ultimately yield sociopolitical change. (p.908)

Data Collection Methods

Data was acquired through different methods including, interviews, participant and nonparticipant observations and document analysis. Eight participants from a general collection of my family and friends identifying as Black men will be chosen to partake in interviews. In having previous conversations with likely participants about ABR in Canada, many have expressed interest in sharing their experiences. These potential participants are all located within the Greater Toronto Area (GTA) and fall in the 25-40 age range. Most also come from a Black Caribbean ethnic background. In order to avoid too many unnecessary restrictions in my research, my inclusionary criteria was that the participant identifies as a Black male and is willing to share their personal experiences of ABR in Canada. Having had conversations with Black men that I knew about the research I conducted and the study's objectives was my first step. I recited selected parts of my introduction so that they would clearly understand the directive and purpose of the study. After answering any questions about the research study, I

subsequently obtained their free and informed consent to participate. A discussion about anonymity and the responsible handling of their information ensued. I advised participants of the selected data collection form, how and where I would conduct interviews with them, and how long it would take. I shared my intent to observe participants in various environments and record these observations. I also informed them that I would be following up to verify themes and meanings in the study to confirm that they align with the participant's views and perspectives. Lastly, I had the desired participants sign consent forms for the research study.

Interviews

I conducted semi-structured interviews via Zoom meetings in English. The interviews took from thirty minutes to an hour and a half to complete and consisted of eleven open-ended questions centralized around ABR in Canada. Examples of fundamental questions posed to participants were: What is your understanding of ABR in Canada? Tell me about your experiences with ABR in Canada. Do you think ABR has affected the trajectory of your life in terms of successes, achievements, and overall outcomes? What should Canada do about ABR? What are your recommendations on mitigating the effects of ABR on Black men? The transcript and record functions were enabled on Zoom to record the interview. I also took notes during the interviews. Semi-structured interviews were determined based on their ability to promote an in-depth discussion on the issue while keeping the discourse focused on the desired action regarding the subject (Jamshed, 2014).

Participant and Non-Participant Observations

During the data collection process, I assumed an active participant role. Participant observation is crucial for a researcher who identifies as an insider to the study, involving close family and friends as participants to thoroughly engage in all aspects of the research. This

approach contributed to an enriched depth of analysis (Pringle et al., 2011). Given the established trust and comfort levels before conducting interviews and observations, I avoided being a detached researcher studying a distant demographic. Instead, I facilitated positive experiences for participants and maintained favorable relationships during and after the study. The small sample pool consisting of 8 participants allowed for an enriched analysis depth (Pringle et al., 2011).

I will also document non-participant observations, which involved witnessing the conversations of Black men among themselves. Participant observations took place in diverse settings in an everyday context. Phone conversations, car rides, or casual outings will be opportunities to explore my participants' experiences further. All observations will involve taking field notes. As ABR is a challenging topic, the informal nature of these observations elicited deepened insights compared to formal, semi-structured interviews (Creswell & Creswell, 2018).

Document Analysis

In addition to interviews and observations, this study incorporated document analysis as a complementary qualitative method. The following government policy documents and literature were reviewed: the Ontario Human Rights Commission's *Tackling Anti-Black Racism in Education* initiative; the Ontario Ministry of Education's *Anti-Racist and Ethnocultural Equity in School Boards* document; Canada's *Black Justice Strategy*; Canada's *Anti-Racism Strategy* (2019–2022); Canada's *Anti-Racism Strategy* (2022–2028); and peer-reviewed articles focusing on the experiences of Black people or Black men in Canada (e.g., DasGupta et al., 2020; Deschamps, 2020; James, 2012; James, 2021; Okoye et al., 2023; Radebe, 2024). These sources were selected for their relevance to ABR, systemic discrimination, and the ways Canadian institutions and scholarly research conceptualize and respond to racial inequities.

The questions guiding the analysis of documents include: What are the surfacing themes related to ABR in Canada? How do Canadian institutions contribute to the perpetuation of ABR toward Black men? How do these documents address the intersectionality of ABR? What

initiatives are addressing ABR in Canada? What policies address ABR in Canada? What are the lived experiences of other Black men in Canada?

Through a systematic examination of these documents and academic literature, the document analysis provided critical context for understanding how anti-Black racism has been historically addressed in Canada. The findings revealed that, despite the presence of policies and initiatives, institutional responses have often fallen short of meaningfully addressing the structural and lived realities of ABR. Importantly, the documented experiences of Black people in Canada served to validate and contextualize the lived experiences shared by the study's participants, reinforcing the credibility and significance of their narratives within broader systemic patterns. These insights helped to guide the study and deepen understanding of the systemic conditions shaping Black men's lives in the Canadian context.

Data Analysis

Following the collection of data, it was essential as a qualitative researcher to examine and analyze the data. The compiled data was organized and prepared for analysis. I transcribed interview recordings and ensured that notes and transcripts correlate with the corresponding interviews (Creswell & Creswell, 2018).

Once I organized the data, I reviewed all the transcripts and notes, and reflected on the general ideas and meanings that resonated throughout the data. Questions such as "What general ideas are participants saying? What is the tone of the ideas? What is the impression of the overall depth, credibility, and use of the information?" (Creswell & Creswell, 2018, p.193). I considered and then answered the above questions while reviewing data. I recorded the answers to the latter questions and recorded general thoughts about the data, allowing themes to form (Creswell & Creswell, 2018).

The next step was to inductively code the data by organizing the information in bracketing chunks. The organization involved labeling text data such as paragraphs or segmented

sentences with "in vivo terms," the language used by participants (Creswell & Creswell, 2018). Through the coding process, a description and themes can arise. I created a detailed rendering of information about the participants and their experiences, serving as my description. I also identified five themes and then sought to further decipher and build meaning from them and their descriptions. To help me navigate and accurately code my data, I followed the guidelines outlined in Tesch's (1990) eight steps in the coding process. 1) I read the transcripts carefully and jot down any ideas that come to mind. 2) I picked one of the interviews and asked myself "what is this about", thinking about the underlying meaning of it and wrote my thoughts in the margin. 3) I repeated step 2 for all participant interviews and make a list of all topics that were revealed during the interviews. I then clustered similar topics together list and label them. 4) I took the list I created in 4 and go back to my data, I then abbreviated the topics as codes and wrote the codes next to the corresponding text. 5) I turned my topics into categories. 6) I abbreviated each category and alphabetize the codes. 7) I assembled the data belonging to each category in one place and analyze it. 8) Then, if required, I recoded the existing data (Creswell and Creswell, 2018).

Lastly, I utilized a narrative passage to represent the description and themes within the study. The narrative passage included a detailed overview of all founded themes and quotations to convey participants' experiences, narratives, and perspectives to conceptualize the chosen themes further.

Trustworthiness of This Study

To establish the validity and reliability of my study, I ensured that my findings were accurate based on the findings of the participants, reader, and researcher (Creswell & Creswell, 2018). I did so by member-checking to determine the accuracy of the qualitative findings in my

final report. Member checking refers to obtaining feedback from participants. To ensure the credibility and accuracy of my qualitative findings, I employed member checking—an approach that involves soliciting feedback from participants to validate the interpretations and themes presented in the final report (Creswell & Creswell, 2018). This process was essential in confirming that my analysis authentically reflected participants' lived experiences, the contextual nuances, and the impacts of ABR on their lives. Maintaining open dialogue throughout the research process also aligns with Hans-Georg Gadamer's expression of interpretative phenomenology, particularly his notion of universality, which conceptualizes understanding as an intersubjective, dialogical process. The interpretation of participants experiences became a cocreative engagement in which the participants and I collaboratively constructed meaning, thereby enriching the depth and understanding of the explored phenomena (Dowling, 2007).

Another method I employed was data triangulation by utilizing multiple methods, including interviews, document analysis, and participant and non-participant observations. This approach enabled a comprehensive examination of Black men's experiences of discrimination in Canada (Cresswell & Creswell, 2018).

Ethical Considerations

As a novice researcher, I continuously sought to maintain the ethical stature of the study throughout my research. Applying to the Lakehead Research and Ethics Board for the approval of the study was a mandatory action I undertook to ensure that the presented research aligned with the core ethical principles of Lakehead University (Creswell & Creswell, 2018).

Chapter 4: Results

Findings

Six main themes emerged from this study: 1) Heightened awareness of racial Identity; 2) Disproportionate barriers in the workforce; 3) Systemic racism impeding holistic progress; 4) Minimization of the effects of Anti-Black- Racism and the Fortified Resilience of Black Men; 5) Critical Importance of Black Representation and Leadership. The first theme, *heightened awareness of racial Identity*, explores the belief held by most participants that they must be acutely aware of societal perceptions of Black men and, as a result, adjust their behaviors to mitigate these perceptions in various contexts. The second theme, *disproportionate barriers in the workforce*, underscores the significant challenges Black men face in securing equitable employment opportunities. The third theme, *systemic racism impeding holistic progress*, highlights the institutional barriers that hinder the broader advancement of Black men. The fourth theme, *minimization of the effects of Anti-Black Racism and the Fortified Resilience of Black Men*, reveals participants' acknowledgment of the existence of racism while actively resisting its adverse effects on their lives. It reflects the strength and perseverance demonstrated by participants as they navigate the challenges of being Black men in Canadian society. The final theme, *the critical importance of Black representation and leadership*, articulates participants' views on the necessity of visibility and leadership in diverse sectors as a means to effectively combat anti-Black racism. These findings provide an in-depth understanding of the phenomena of anti-Black racism as experienced by Black men in Canada.

Participants articulated that Black men exhibit a heightened cognizance of their social positions as Black individuals. Detrimental stereotypes and negative perceptions surrounding Black men have compelled them to develop a nuanced understanding of the challenges associated with their racial Identity. Black men continually reflect on their appearances and

demeanor and how various demographic groups perceive them due to the heightened awareness they experience. Participants described an ongoing struggle against pervasive stereotypes, particularly the archetypes of the "big Black man" and the "dangerous or violent Black man." Due to this continuous battle, Black men significantly project a more approachable and less threatening image in various social contexts. They felt overwhelming pressure to code-switch to conform to the dominant group's social ideals as they contend with deeply rooted societal biases.

As a result, Black men frequently internalize these negative labels, shaping their self-awareness through the lens of harmful perceptions, which, in turn, adversely affect their self-identity. Notably, these negative stereotypes are perpetuated not only by non-Black individuals but also within Black communities. Some participants reported that other Black people often viewed them as less capable than their white counterparts in the same professional fields. Thus, the harmful connotations attached to Black male Identity force Black men to constantly battle broader society, their own self-perceptions, and even the expectations held within their own communities.

Cameron, a 37-year-old entrepreneur of Jamaican descent, elucidates the necessity of conforming to Eurocentric standards of appearance and avoiding his usual cultural attire to counteract prevailing stereotypes. He also emphasized the pressures he faced to actively avoid reinforcing prevalent biases and perceptions about Black men:

You must put on something that helps you blend in with them. Daily, you have to put on a front when going into certain rooms. You can't always be authentically yourself in those spaces because it may be frowned upon. You know they have certain biases, and you don't want to trigger them—so you choose not to present yourself a certain way. There's nothing wrong with do-rags. I like to keep my hair down, but I can't if I'm going into a particular place. I won't wear one because it might be seen as, 'Oh, he has a bandana—he's another thug.' But really, I just want to keep my hair laid. Still, a do-rag will be perceived as, 'He's a street guy,' even though that doesn't change what I have to say,

what I can offer, or my value. But because I know how it's perceived, I won't go into a room with my do-rag on.

On a day-to-day basis, you have to operate based on how you want to be perceived, because it's easy to be seen as big, Black, and scary. You're already walking in without the benefit of the doubt. So you have to be on your A-game all the time. If you make a mistake, it's like, 'Oh yeah, we expected that.' You can't slip—because if you do, you fall back in. And people go right back to those biases and those cliché thoughts, saying, 'They're all the same.'

Jahson, a 33-year-old criminal justice major of Trinidadian descent, expresses similar sentiments and addressed the common dilemma of code-switching that many Black individuals encounter. Jahson, who identifies as a large Black man, recounted an incident in which his presence alone caused an individual to feel so uncomfortable or fearful that they exited the room upon his entry; he shared:

Because I can speak a certain way, this also changes the dynamic of whether I am codeswitching. Am I speaking in a way that is perceived to be White because I can speak properly and I am not speaking phonetically or ebonically? In specific ways, it would be perceived as this guy's ignorant or stupid, uneducated, correct?

I am a large Black male. I present as a large Black male, because I am a large Black male there is no hiding me. I live in a condo and I go to the gym downstairs. I had a lady run out of the gym; she ran out because I was in the gym with her all alone. So, I can deduce—it could be because I'm a male in the gym with one female, sure, but I think being Black also plays a factor because she was Asian.

Kasey, a 40-year-old CPA(Certified Public Accountant) born in Trinidad, reflects on his experiences with anti-Black racism and underscored a noteworthy observation. He explained that the Black racial Identity evokes negative beliefs and attitudes, which significantly shape and influence how Black men perceive themselves. Kasey emphasized that these external biases and stereotypes profoundly influence the self-awareness and self-esteem of Black individuals, impacting their internalized self-concept, he explained:

Those experiences have happened to me in schools, where teachers said they did not believe I was capable enough and didn't give me the time of day or the confidence to do certain things, even though I was capable. I've also had experiences with the police targeting me. These experiences, especially in schools, shape your self-awareness, how

you perceive the world, and how you navigate it. They extrapolate into the type of jobs you apply for, the confidence you have in yourself, and how you navigate this society.

James, a 40-year-old Black contractor of African and Jamaican descent, spoke about how members of his Black community devalued his capabilities compared to his White counterparts, he asserted:

This is maybe a little bit touchy, because since we are talking about anti-Black racism and stuff like that, I feel like within my own community, sometimes I am expected to do more than I am supposed to or required to because I am Black, or because we are the same., 'Okay, hey, you know what, I want to get my kitchen done,' and then after I give you a quote, I think it is because I am Black, you look at me like I should be cheaper and my value is not held the same way. I should not be the Black contractor; I should be the contractor and be on an even playing field. Because I know when the European contractor, white contractor, or whoever comes through that door, whatever their price is, it is almost like you look at them like, 'Yeah, I get it because you should be valued at that.' But at the same time, when I give my price, my price should also be respected the same way. My work should be of value, and I know what the value of my work is. The value of my work does not change because of my skin tone.

The negative perceptions imposed on Black men by society compel them to continually assess how they are perceived and to adjust their behavior to conform to dominant Eurocentric ideologies. These misguided societal notions profoundly affect individual self-perception and strain relationships within the Black community. The constant pressures of this inescapable environment foster an unnecessary yet significant heightened consciousness of racial Identity, creating challenges for Black men as they navigate Canadian society. We now unpack the difficulties Black men encounter in the Canadian workforce.

Disproportionate Barriers in the Workforce

Most participants in this study reported encountering significant barriers in the workforce. They observed that Black men often face missed opportunities due to their racial identity, such as not receiving a callback because their names sound "Black" or interviewing for

positions despite being qualified, only to anticipate not being hired. Additionally, Black male entrepreneurs frequently experience a pervasive sense of distrust and reluctance from individuals of other racial backgrounds in professional settings. Participants noted that they often need to rely on intermediaries from other racial groups to build trust and establish rapport, thereby "getting their foot in the door."

Kyle, a 33-year-old music artist and entrepreneur of Jamaican descent, recalled his experiences with job interviews in his teens and twenties, exclaiming that he felt that his racial identity did not give him a fair chance at employment opportunities because he was not what they were looking for, he recounted:

I think some of the most discouraging things about anti-Black racism, involve job interviews and similar situations. I do not have an overtly Black-sounding name and a lot of times, when I went for interviews—especially in my teens and twenties—I could see them kind of react like, "Oh, this isn't whom we expected to walk in." I could see their demeanor change, and it did not matter how qualified I was or how well-spoken I might have been; they already made up their minds about me.

Jahson expressed that the spelling of his name signals his ethnic identity, which he believes may have contributed to not receiving callbacks for positions in the past; he stated:

Since my name is J-A-H-S-O-N, I think it implies I am Black. So, when I applied for jobs, I felt like I had not gotten opportunities that I was qualified for or that I had the opportunity to get because they were discriminating based on my name. You get the extra "H," and in that case, you know I'm ethnic or Black, and that is something they could use against me. Even having the last name Edwards, I do not know if that portrays a Black image as well.

Winston, a 40-year-old entrepreneur of Grenadian descent who has successfully promoted and produced large-scale comedy shows for Black audiences, reflected on the impact of racism on his professional opportunities. He observed that his achievements were primarily facilitated by the support of friends from other racial backgrounds, who played a pivotal role in his success by interacting with venue owners and vouching for his trustworthiness. Winston's experience

reflects a common challenge—Black entrepreneurs often struggle to present themselves as the owners of their businesses. Many relied on friends of different racial backgrounds to negotiate business deals, believing this strategy would yield more favorable outcomes—a compromise deemed necessary to advance their careers. Winston specifically credits his cross-racial friendships with granting him access to venues and breaking down barriers. He further explained that, due to the persistent discrimination he experiences in his professional life, he has come to anticipate such treatment as a normative aspect of his work environment, he stated:

Many of the venues I am into now are because of my relationship with that venue or my track record. But in order to start that all off, it was White people and Indian people who co-signed for me to even be able to get into those places initially. If it had not been for two individuals in particular, I would have quit trying to do a promo and produce shows at the level I do, with the venues I did, a long time ago, because gaining access to these places was impossible. My personal experiences are hard to articulate in a few scenarios or situations. However, I would say access to opportunity or being treated differently in many situations is something I have accepted as regular.

Kasey, a CPA with nearly two decades of experience at his company, recounted an incident where he obtained a promotion to a position deserving of a higher salary, but with the corresponding pay he did not receive the corresponding pay increase. Out of fear of losing his job, Kasey initially refrained from addressing the issue with his manager. It was only after union intervention that his salary was adjusted. However, when the correction took place, his manager made a comment that Kasey perceived as racially motivated, reinforcing the harmful stereotype that Black men do not deserve competitive salaries, he reflected on the incident:

At a certain point, the union rep discovered my salary was below scale and said they had to adjust my pay. So, the union steward went to that manager and said, 'Hey, we have to adjust this pay to scale, right? Because it is a qualified position.' And without thinking about it, he said, 'Okay.' At a later date, I can not remember how this came up, but I was conversing with him, and he found out what the rate was. And his response to me was, 'That's how much you get paid!?' Well, first of all, it's not as much as you and it's on scale and par with everybody else in the organization. So, what was so surprising about me getting that rate of pay? Was it that a young Black man should not be entitled to as much money as everybody else? Or I should always be getting paid less? If you say

something like that, it is hard to prove that it is based in discrimination or racism, but that is how I felt. Moreover, I am sure that is how he meant it.

There is no denying that Black men face significant challenges within the workforce. Pervasive societal biases and denied advancements force Black men to carve their paths to economic progress. In doing so, they must navigate the harsh interpersonal realities associated with being Black in professional settings while confronting systemic barriers that limit their potential within the workforce. Next, we address how systemic racism impedes the holistic progress of Black men in Canada.

Systemic Racism Impeding Holistic Progress

Most participants mutually agreed that systemic racism is more damaging and creates more significant barriers. They emphasized that overt, everyday interpersonal racism, although the most infamous form of racism, occurs less frequently and, therefore, has less long-term impact. However, the systemic component of racism poses a more insidious and far-reaching threat. They emphasized that many people fail to recognize systemic racism because they narrowly associate racism with explicit verbal abuse, such as the use of the N-word and other derogatory terms rooted in stereotypes and biases. These expressions of overt racism, while harmful, fail to reflect the full scope of structural oppression. Participants identified systemic racism as the most critical driver of racial inequality, as it fuels disparities in education, employment, healthcare, and the criminal justice system—ultimately hindering Black communities' holistic progress. In contrast, one participant pointed out that interpersonal racism, while harmful, often elicits emotional responses that can lead to adverse outcomes. They argued that many Black people are susceptible to slurs such as the N-word, which can provoke reactions that may result in negative repercussions.

Tyrone, a 41-year-old Black male of Jamaican descent who provided security detail for a well-known, multimillion-dollar entertainer, reflected on the contrasting impacts of systemic and overt racism in his daily life. He observed that the occurrence of overt acts, such as the use of racial slurs, is relatively rare in his personal experience, he noted that most people refrain from using such language. Conversely, he underscored the pervasive and significant influence of systemic racism, which manifests in more subtle but equally harmful ways. Tyrone recounted a bank incident where the teller stereotyped him as a drug dealer after he attempted to deposit money in \$20 bills. His experience, which he attributed to systemic racism, highlights the widespread frustration many Black individuals feel in similar circumstances. He explained:

It is more systemic than anything else. I do not see anybody using certain words and calling people racially derogatory names often, that's like once every seven to ten years. For me, systemic, 1000 percent is more detrimental to Black people in general because there are so many barriers as you said. In banks, in the workforce, and just things you want to do, I remember bringing 3,000 into my bank in 20s, and the woman asked me where I got this money. It is 3,000, what are you saying to me? I am pretty sure she would not ask a White person that. It was like stupidity. I mean, what are you trying to say? Because it's 20s, I am a drug dealer; I am a security guard, and I got paid for it. I want to deposit my money. It is not even like I am asking you to take out cash. It is something like that. It's a deterrent. Moreover, I deal with it more daily in my life. So, I would go with systemic again.

Kasey highlighted the pervasive and detrimental impact of systemic racism on the Black community and calls for a critical shift in Canada's discourse from addressing overt racism to examining systemic racism. He emphasized that systemic racism profoundly shapes the lived experiences of Black individuals, manifesting in tangible inequities across various facets of life and extending beyond mere emotional distress. While acknowledging that overt racism may foster immediate emotional harm, Kasey asserted that it is far less consequential than the structural and institutional implications perpetuated by systemic ABR. However, as a father, he affirmed that overt racism appears more immediately harmful to his children, as their

developmental stage limits their capacity to comprehend the extensive and nuanced consequences of systemic racism; he exclaimed:

I think systemic racism is the only racism worth discussing. I think a lot of times we do a terrible job of not defining what racism is, and in schools, a lot of the conversations we have around racism gets confusing because everyone is interpreting it as something different when you say racism, and no one hardly ever thinks about the most detrimental racism, which is systemic. So, when I have conversations about racism in Canada, people are always focused on verbiage, someone saying something they were not supposed to say, and that hurts your feelings. Well, the truth is that people's feelings get hurt all the time. I think what we need to focus on, and what ABR focuses on, is how systemic racism affects someone's social and economic outcomes. I think that is what we want to look at. We want to look at how stereotypes affect Black people in the workplace. Looking back to history, you hear about practices like redlining and people not qualifying for mortgages, people not being able to get jobs because of perceptions, and things that are not apparent and do not have anything to do with name-calling or using racial slurs. It hurts a lot more than just getting your feelings hurt.

However, I say that, and we also have to keep in mind that now, as a father, I have two young children, and it is quite the opposite because they do not understand institutional racism. They go to school, and we have encountered this a couple of times: "Oh, your skin looks like this," or "Your skin looks like that," or "Your hair is different than mine, and you do not belong in our social group. I think the first type of racism is probably more detrimental to kids because it hurts their confidence and how they see themselves in the world. However, I think the other type of racism is one that we need to focus on as adults in the workplace, and even with kids because we talk about teachers streaming. The other thing you have to be hyper-aware and hyper-sensitive to is the fact that Black bodies get over-policed.

James provided a contrasting perspective to most participants, arguing that overt racism has a more immediate and significant impact. He asserted that the use of racial slurs, such as the N-word, can evoke a profound emotional reaction in the Black individuals subjected to such language. An intense response, he suggested, can escalate into situations that may be difficult or disadvantageous for the individual, amplifying the harm caused by the initial act of overt racism. James further explained that systemic racism, being more subtle and intricately tied to a Black individual's livelihood, often compels individuals to suppress their emotional reactions to avoid jeopardizing their positions, he shared:

I think sometimes we hear that word, and many people automatically go into defensive mode when we hear that word. Then again, many people can act out of character because of that. It is very touchy. So, when it's systemic, it is just, you know. If we act out of pocket or in a certain way, we become labeled as how they feel about us; it is just because it's more related to our jobs and everything, and obviously, we want to maintain and keep our jobs. That leads to us holding back. Yeah, so definitely, having racism just displayed directly in your face with words and stereotypes and stuff like that, I think, is probably a little bit worse.

Ultimately, systemic racism profoundly hinders the holistic progress of Black individuals in Canadian society. Embedded within the core of societal institutions, it dictates socioeconomic outcomes and perpetuates inequities across various critical sectors of society. While overt racism, characterized by explicit acts like racial slurs, can elicit immediate emotional harm and significantly affect the self-identity and confidence of children, systemic racism operates as a covert and more enduring force. Its far-reaching effects undermine opportunities and reinforce structural barriers, profoundly limiting the advancement and inflicting deep and lasting harm on the Black community.

Minimization of the Effects of Anti-Black- Racism and the Fortified Resilience of Black Men

When asked about the effects of ABR, participants provided comparable responses, from perceptions that its impact on their daily lives is minimal to assertions that it has no significant effect at all. They emphasized that their physical characteristics, including the color of their skin, are immutable, and it is not their responsibility to educate others or challenge their deeply ingrained racist beliefs. As such, they noted that it is more productive to focus on their success and find ways to effectively navigate the barriers posed by racism and move forward in life. Despite these claims, all participants acknowledged the persistence of racism and recounted numerous instances of both systemic and overt discrimination. Crucially, they emphasized that, over time, they have developed effective strategies for navigating racism, ensuring that it does

not impede their daily progress or interfere with their personal goals. Most participants shared a similar stance, explaining that while they struggled more with ABR in their youth, it now has little to no impact on their overall well-being. They highlighted characteristics such as confidence, resilience, and the ability to persist in their pursuits as key strategies strengthened through experience to combat and mitigate the effects of ABR.

Jahson reflected on the impact of ABR on his overall well-being, he asserted that it does not affect him significantly because he chooses not to focus on it in his daily life. He attributed ABR to the misconceptions and biases held by others, emphasizing that he has no interest in altering others' perceptions of him; he explained:

Overall, well? I do not think it has any. I do not think so because, again, if you are not thinking about it all the time, it will not affect you or mentally strain you. So I cannot fight. I can't change the color of my skin. It's something I'm born with, and I cannot change how people feel about the color of my skin. I do not want to change how they feel. That is how you feel. You can carry that feeling all you like. You need to do the self-work within yourself to understand why you feel that way.

Kyle echoed the challenges that define the Black experience and stressed the importance of not allowing them to consume you. He pointed out that individuals who dwell on the struggle often detract from their ability to embrace life's joys fully. While he acknowledged the need to navigate anti-Black racism in his daily life, he highlighted the restricted freedom he has experienced compared to his White counterparts. Despite these challenges, Kyle remained steadfast in his determination to persevere and continue moving forward, he exclaimed:

I do not know because, as I said, I am aware of all these things, but I refuse to let those things affect my life in that manner and make my life all about a struggle. It is like you are taking away from the essence of what life is and what we get to enjoy while we're here. So, yeah, the Black experience is challenging; I am aware of it. But I do not want to wear it daily as a badge of honor. I try not to let those things dictate my life that much. I know I have to move, do certain things, and live my life differently. I cannot move freely through the world like a White man can, but in the same breath, so what?

It is always discouraging that it is different for us to live that way, but in the same breath, that is the sacrifice that comes with it. Moreover, now and then, you can find yourself in situations that can be disparaging, right?... you have to move on, as with anything else in life, you have to keep moving forward.

Cameron passionately described his strategies to counteract ABR in his daily life.

Candidly, he asserted that ABR does not affect his well-being because he refuses to allow it, he relies on confidence, positive self-talk, and the mindset that there are no other options but to succeed in society. These tools, he explained, weaken ABR's effects and help him stay focused on personal and professional growth, he expressed:

In all honesty, non, because you have to be confident. You have to look in the mirror like Rocky, you know? Look in the mirror; I am the greatest. I'm the best alive. No one can beat me... Self-talk. You have to hype yourself. You have to push yourself. You got to, because you will feel defeated. So, you have to be confident. I do not feel defeated because I try to stay pumped up. You know what I mean? I do see out there in the world where guys do feel defeated, and when they do it is hard to continue and maintain. But if you don't do it for yourself, they're not going to do it for you. And all of us are having a hard time. So, personally, I do not; it does not affect me because I feel like I do not have any other option.

In conclusion, while I was initially taken aback by participants' responses indicating that anti-Black racism had little to no effect on their overall well-being, I have come to recognize the profound resilience embedded in their deliberate decision not to be consumed by this harm. The juxtaposition—between a deep acknowledgment of ABR as a persistent barrier and the minimization of its immediate effects—suggests a coping mechanism deeply rooted in their inner strength and determination. The ability to acknowledge ABR's existence while focusing on strength, growth, and progress exposed a commitment to living a fulfilling and purposeful life. The participants' resilience exemplified how they ensure that the Black experience, with its inherent struggles, does not overshadow their broader human experience—nor the accompanying successes and joys. Through this unwavering focus on personal agency and self-determination, these men continue to thrive, navigating systemic inequities without letting them define their

potential. Their spirit, which encompassed confidence, strong will, and persistence in achieving their goals, underscored a refusal to be limited by societal challenges. Their exceptional fortitude allows them to rise above adversity. Ultimately, their ability to minimize ABR's impact while prioritizing personal growth showcases their extraordinary resilience, proving their capacity to thrive despite systemic oppression in Canada.

Critical Importance of Black Representation and Leadership

Most participants voiced deep dissatisfaction that the Black community remained underrepresented in key sectors and positions of influence within Canadian society. They emphasized that Black leadership is essential in fighting racism and directly addressed its root causes. They argued that placing Black individuals in positions of power fosters inclusivity and challenges systemic inequities. They asserted that when Black individuals are excluded from leadership, it silences their voices, reinforces harmful stereotypes, and limits their participation in decision-making.

Participants desired a more nuanced form of affirmative action tailored to the Black community, particularly within critical sectors of Canadian society. They emphasized that this approach should go beyond surface-level solutions and instead focus on aligning the percentage of Black individuals in positions of power and influence to reflect the Black population in that region. This framework seeks to expand Black representation, ensuring leaders make decisions based on a genuine understanding of Black communities, particularly in areas with large Black populations. In addition, participants stressed that increasing representation should extend beyond fulfilling diversity, equity, and inclusion (DEI) quotas through tokenistic appointments. Instead, representation should be widespread enough for it to be normalized; it also should be authentic, allowing Black leaders to embody and express their identities without the need to

conform or code-switch to align with dominant Eurocentric norms. Said approach fosters greater societal understanding and acceptance of Blackness while amplifying the unique perspectives and contributions of the Black community. Participants highlighted that combating ABR demands the deliberate inclusion of Black leaders in decision-making, ensuring their active role in shaping Canadian society.

Luther, a 36 Black male professional in the film industry, articulated a vision for what he terms a "great reset"—a progressive initiative aimed at addressing systemic disparities through an alternative approach to affirmative action. He described this framework as "equitable action," underscoring its focus on creating opportunities for qualified Black individuals to occupy positions of leadership and influence, particularly in regions with a significant Black population. He asserted:

So, on the municipal and local level, we will say the GTA—Toronto and the surrounding regions of Durham, Halton, York, and Peel—because that's the highest concentration of Black people in the country or the Greater Toronto Area. So, let us say we had a great reset and implemented equitable action based on the population. We should have at least X number of Black people occupying all positions, from highest to lowest. However, there is a but here, not just pushing in a brother because he is Black—actually finding a qualified Black person, male or female, and letting them get into senior management, executive positions, all the way down to the janitor

There should not be these big institutions where the highest Black person is just the janitor or just a manager overseeing a department of 15 people, still with 10, 12 bosses on top of them. That boss should also, I feel, reflect the population. I do not want to say we should create extra spaces for Black people; we should be creating equitable spaces so Black people can enter the same marketplace and compete.

Kasey emphasized the critical importance of authentic Black leadership within Canadian society. He contended that the authenticity of Black Identity, in all its dimensions, is central to driving the transformative shift necessary for the emergence and sustainability of Black leadership. His perspective underlined the integral role of embracing the full spectrum of Black Identity in fostering genuine representation. Furthermore, Kasey highlighted how authentic

representation can reshape the Black community's perspectives, particularly by inspiring young children to envision themselves as future leaders or occupying significant roles in society.

Authentic representation and leadership, he argued, are crucial steps toward increasing the presence of Black candidates in positions of authority and power, thereby addressing systemic underrepresentation and creating pathways for continued equity and inclusion. He stated:

You know, Black board members, not just Black board members, because it cannot be just tokenism. People need to understand the culture and who they are. The other thing that happens with anti-Black racism is that a lot of Black people begin to code-switch and conform to be able to be put in those positions. So what you essentially get when you hire these people and put them in those positions is a voice box, someone to speak, a Black person to speak on a White person's behalf. Moreover, that is not what we want. We want people who can show that it works two ways, right? I think the other way that it works that people do not consider is that when you have real Black people in positions of power who are not afraid to be themselves, other people start to get comfortable with that—Black people occupying those positions. Real Black people... or generally, our perception in society is that we have a hard time seeing people occupy specific spaces because we haven't seen it before, correct? So, we need to show society that this is a thing, and this is possible. We need to show young children that, hey, this is something that you can pursue. This is possible. Furthermore, society, in turn, can say, hey, that is possible for you. Let me push you forward; let me help you accomplish what you want to accomplish.

He continues,

You know, I think the other counterargument that people would make is, oh, well, we just don't have the candidates, we do not have qualified Black doctors, for example, because Black people are not going into med school. It is like, well, hey, you know what? We have to change that. How do we change that? How do we get more Black candidates? How do we get more Black doctors in that hiring pool? Because, you know, my feeling is part of the reason we are not getting Black doctors is because, for a significant part of history, you were not hiring Black doctors. So, we have to do the work to start fixing that, to get people in the pipelines, and to show people where the potential is. The other thing is, again, we do not have, many doctors I know that I grew up with have doctors in their family. They have doctor role models. I don't have a single doctor in my family, so I never thought it was possible to become a doctor. For me, I didn't have that perspective. So, that's what we need to change.

At its core, representation both fuels systemic racism and serves as a viable solution to dismantling it. The lack of representation perpetuates societal structures that normalize exclusion

and diminish the visibility of Black experiences and contributions. Simultaneously, authentic representation and leadership provide a powerful means to challenge these inequities. The fight against racism is multifaceted, requiring systemic transformation across institutions, policies, and social ideologies to dismantle the profoundly entrenched construct of anti-Black racism in Canadian society. Central to this struggle is the critical importance of Black leadership and representation, which not only serve as indispensable tools in combating racism but also lay the groundwork for enduring positive outcomes that empower and uplift Black communities. Increased Black leadership amplifies Black voices, affirms their experiences, and creates environments where they are genuinely valued and empowered.

In summary, the findings of this study revealed the significant and disproportionate challenges faced by Black men in Canada due to the prevalent impact of ABR. Despite a small sample size, the participants' experiences provided a compelling reflection of the broader demographic, shedding light on the systemic barriers and societal hindrances that limit opportunities for success and undermine their well-being. These challenges contributed to a cycle of weathering, where the effects of ABR consistently obstruct progress. However, the study also highlights the resilience and strength exhibited by Black men, who have continued to navigate these adversities with determination. The research illustrated the urgent need for a transformative shift in Canadian society, starting with increased Black representation and leadership in various sectors. While this alone will not resolve the issue, it is an essential first step toward combatting ABR. Black men's persistent experiences with oppression emphasized the urgent need for increased consideration into employing imperative equitable practices that ensure Black men obtain equal opportunities to thrive and fully participate in Canadian society as equal and valued members.

Chapter 5: Discussion

The findings of my study did not fully support my tentative hypothesis regarding the experiences of Black men in Canada. My research did not substantiate the assumption that ABR plays a pivotal role in the increased incarceration rates of Black men, unfair consequences in police encounters, heightened school suspensions, and the perpetuation of lower socio-economic statuses that may indirectly contribute to criminal behavior. Participants did report unfavorable outcomes with the police, the education system, and socio-economic barriers, but I cannot conclusively state that these factors indirectly contribute to Black men engaging in criminal activities. Apart from one participant, none of the men mentioned experiences related to incarcerations. Therefore, I cannot confirm my hypothesis. Instead, I posit that, at least among my sample, the awareness of ABR has motivated participants to strive for better outcomes in an unjust Canadian society.

My research revealed that resilience and perseverance are key traits among Black men. Participants consistently asserted that ABR had little to no effect on their overall well-being. Although the data indicates that ABR significantly influences participants, they perceived it as having no negative impact. Analysis of this perspective reveals that participants actively choose not to allow the strain of ABR to undermine their well-being. They attributed their ability to navigate an oppressive and discriminatory society to confidence. Similarly, Chung, Meldrum, Jones, Brown, and Jones (2014) found comparable results among their Black male participants, who also faced ABR. Chung et al. (2014) identified key sources of resilience, such as personal self-confidence, self-esteem, and the ability to maintain positivity. Notably, they also cited racial identity as a basis for strength, with one participant stating, "Being African... We are strong

people, and all we know is to survive" (p. 6). Harper (2014) also highlights the critical role confidence plays in enabling Black men to navigate and resist racially hostile environments dominated by stereotypes. Relatedly, Do (2020) referenced Statistics Canada data, which revealed that in 2016, 44% of Black individuals reported they were "always" able to bounce back quickly after hard times, compared to 33% of the general population.

While participants generally agreed that ABR did not impact their well-being, substantial evidence suggests otherwise. Jacob, Faber, Bartlett, and Williams (2023) argue that ABR has insidious effects on Black individuals, stating:

Persistent experiences of racism can lead to an increase in depressive symptoms (English et al., 2020; Wheaton et al., 2018), posttraumatic stress disorder (Helms et al., 2012; Sibrava et al., 2019), and anxiety (Soto et al., 2011). This persistent exposure can also lead to an increased risk of long-term physical illness (Thames et al., 2019), obesity (Sewell, 2017; Stepanikova et al., 2017), diabetes (Bacon et al., 2017; Sewell, 2017), high blood pressure (Brondolo et al., 2011; Forde et al., 2020; Sewell, 2017), and poor birth outcomes (Alhusen et al., 2016; Mustillo et al., 2004). (p. 393)

To further contextualize the harm of ABR in Canada, recent studies affirm its adverse psychological effects on the Black body (Kogan et al., 2022; Veenstra & Patterson, 2016). For example, a study conducted on African Canadians aged 15 to 40 found that perceived racism, racial microaggressions, and internalized racism were associated with posttraumatic stress disorder (Cénat, Dalexis et al., 2022). This study reflects the specific sociocultural and systemic realities of Black individuals in Canada, reinforcing the significant mental health consequences of ABR within this environment.

Given the extensive research highlighting ABR's adverse effects on mental and physical health, I postulate that participants may either be unaware of the subconscious toll ABR takes on their well-being or consciously choose to downplay it. Participants have developed nuanced strategies to minimize and normalize the effects of racism, as the data suggests. Rutledge (2020)

speaks to this phenomenon in her own experiences, stating that she denies being a victim of racism because she has not faced overt violent racism, all while normalizing the systemic racism she encounters daily. The absence of overt violent racism in participants' lives may explain why they downplay and normalize its effects.

However, I do not seek to undermine or diminish the authenticity of participants' experiences. Instead, I aim to shed light on what appears to be a common phenomenon: resisting ABR through self-agency. Employing nuanced resistance highlights the complexity of navigating systemic racism while striving to maintain agency and well-being in an oppressive society. Another key finding from this research highlights the complex influence of ABR on the lives of Black men in Canada. While participants consistently maintained that ABR does not directly impact their overall well-being, they acknowledged its significant influence on their daily lives, mainly through stereotypes and misleading ideologies. James (2012) emphasizes how such systemic issues shape the lived experiences of Black men, even as they actively resist allowing these challenges to undermine their sense of well-being. James highlights the pervasive influence of stereotypes on Black Canadian boys. He emphasizes that labels such as "fatherless," "underachiever," "immigrant," and "troublemaker" "operate to categorize, essentialize, and disenfranchise young Black male[s]" (p. 471).

Additionally, he argues that these ideologies shape educators' perceptions of Black students' academic abilities, skills, and aspirations. As a result, Black boys socialize into adulthood in a society that continues to perpetuate distorted and limiting images of their identities. James (2012) illustrates how Black boys navigate societal challenges; my data reveals that these challenges persist and intensify into adulthood. The societal gaze extends beyond

educators and shapes a pervasive and all-encompassing view of Black Canadian men's identities on a broader scale.

While Hooks (2004) focuses explicitly on Black American men, her analysis, aligned with the perspectives of my participants—offers a nuanced contextualization of the experiences faced by Black Canadian men. Like their American counterparts, Black Canadian men experience profoundly entrenched and widespread prejudices, she states:

Seen as animals, brutes, natural-born rapists, and murderers, Black men have had no real dramatic say when it comes to the way they are represented. They have made a few interventions to address the stereotype. Consequently, they are victimized by stereotypes first articulated in the nineteenth century but hold sway over the minds and imaginations of citizens of this nation in the present day (p. x).

Participants repeatedly emphasized their victimization by the stereotypes that maintain harmful perceptions of Black men in Canada. Mullings, Morgan, and Quelleng (2016) echo these sentiments, asserting that society facilitates a degrading perception of Black men to which they are inherently bound, describing this process as a means to "fasten him to the effigy of him, to snare him, to imprison him, the eternal victim of an essence, of an appearance for which he is not responsible" (p. 33). Enforcing a view that depicts the Black Canadian man as a "dangerous, hostile, and uncivilized beast that must be captured and destroyed" (p. 33). The damaging and dehumanizing nature of these entrenched stereotypes underscores the fact that Black men have no control over the negative images that society imposes on them, which continue to shape their identity and social experiences.

Another recurring theme expressed by participants was their heightened sense of racial identity. Their heightened awareness leads them to view themselves through the dominant culture's lens and adjust their behavior to align with its expectations. W.E.B. Du Bois (1903) coined this experience as "double consciousness," defining it as "*a peculiar sensation... this*

sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. (p.14-15)". Marginalized groups, particularly Black individuals, experience internal conflict as they navigate between their sense of identity and society's perceptions and judgments. The dual awareness creates a tension that requires them to reconcile their authentic selves with societal expectations, stereotypes, and prejudices imposed upon them (Du Bois, 1903).

For Black men, the experience of double consciousness in Canadian society imposes unnecessary psychological strain. In various social scenarios, Black men must make decisions that exemplify stereotype threat—a psychological burden caused by the awareness of negative stereotypes about their group and the fear of confirming those stereotypes through their behavior (Harper, 2015; Freeman, 2017). Both stereotype threat and double consciousness lead to selfobjectification, forcing Black men to perceive themselves not as they indeed are, but through the lens of society's biased perceptions. An unanchored sense of identity and fixed notions cause Black men to internalize these misconceptions (Freeman, 2017). Consequently, internalized oppression, another element of ABR, has profoundly detrimental effects on the psychological well-being of Black individuals (David et al., 2019).

Peters (2020) explains that the mental conflict these stereotypes create amplifies the psychological strain that ABR imposes on Black men. These dehumanizing perceptions force Black men into an ongoing battle that undermines their self-worth and causes lasting trauma, as society refuses to grant them the agency to define their identities.

The pressure faced by Black men as a result of the manifestation of ABR through stereotypes and implicit bias highlights a deeply ingrained exposure to degrading perceptions. These stereotypes, beginning in childhood and persisting into adulthood, shape their social experiences and

influence society's perception of them. Such widespread racialization shapes their identities and traps them within negative labels that limit their self-concept and place in society. Consequently, teachers play a critical role in normalizing low educational standards for Black children and imposing negative implicit biases upon them (James, 2020). The ongoing cycle causes psychological strain and forces them to navigate the tension between their authentic selves and societal beliefs.

Lastly, participants underlined the critical need for Black representation as a fundamental framework for combating racism. Without representation, systemic barriers strengthen, and racial inequities persist (DasGupta et al., 2020). DasGupta, Shandal, Shadd, and Segal (2020) highlight the underrepresentation of Black educators in Canada's education system, noting its detrimental impact on Black students. They assert that the presence of Black teachers plays a pivotal role in student success, citing research that shows having a Black teacher can lead to a 13% increase in post-secondary enrollment and a 29% decrease in dropout rates. Despite Black individuals comprising 3.5% of Canada's population, they account for only 1.8% of teachers, illustrating a stark disparity in representation.

Beyond education, Black individuals remain significantly underrepresented in key societal sectors such as healthcare and the workforce (DasGupta et al., 2020). In Ontario, Black professionals constitute only 2.3% of medical doctors, despite representing 4.7% of the province's population. Workforce disparities further reinforce this underrepresentation, as 65% of employers reject qualified Black job seekers due to credentialism, and hiring discrimination in Canada is 11% higher than in the United States (DasGupta et al., 2020). Additionally, a study conducted by Ryerson University further underscores this issue, revealing a significant lack of

Black representation on boards across major Canadian cities. The study analyzed 9,843 individuals serving on boards of large corporations, agencies, commissions, hospitals, educational institutions, and voluntary organizations. Researchers found that while Black Canadians comprise 5.6% of the population across eight cities, they occupy only 2% of board positions. Disturbingly, in Greater Montreal, where Black individuals constitute 6.8% of the population, the study found no Black board members across any of the examined boards (Deschamps, 2020). Deschamps (2020) further asserts that studies suggest organizations with diverse boards demonstrate improved financial performance and higher employee satisfaction, highlighting the societal benefits of increased representation.

Reflecting on participants' insights, Marie-Claude Landry, the Chief Commissioner of the Canadian Human Rights Commission, underscored the importance of representation—particularly within the Canadian justice system—during her Black History Month panel address, asserting that it is a key factor in dismantling ABR, she asserts,

In order to dismantle systemic anti-Black racism in our legal system and our society, we must recognize the critical importance of representation. Representation matters. Culture change will only happen when everyone is represented within the legal system — when the people working at every level in the system truly reflect the people they serve, especially at the top level. Former Chief Justice Beverly McLachlin once said that Canadians should be able to see themselves reflected in the judges who are on the bench. She said it is important to have as diverse a bench as possible so we can have different perspectives represented. Today our Supreme Court of Canada comprises only white judges. Our country's legal decisions can only be as robust and informed as the perspectives and lived experience informing them (2020).

Both the referenced articles and the Chief Commissioner's address provide compelling evidence that increasing Black representation yields tangible benefits for the Black community and, more broadly, for Canadian society. Addressing these disparities is essential for fostering equity and dismantling ABR.

The intricate manifestations of ABR within Canadian society have severe consequences for Black men and the broader Black community. Stereotypes impose negative, limiting perceptions that Black men often internalize, leading to significant psychological distress. These stereotypes also contribute to systemic barriers, such as the lack of representation in key societal sectors, reinforcing cycles of exclusion and marginalization. The interconnected nature of ABR—where biased perceptions fuel systemic racism—further exacerbates mental health challenges for Black men. Addressing these issues requires targeted initiatives, policies, and procedures that directly confront ABR and promote equity within Canadian society.

Limitations

Despite the critical importance of highlighting the experiences of Black men in Canada, this study presents limitations that should be considered. First, the sample size in this research is relatively small compared to other studies addressing racism and discrimination in Canada. While this sample allows for meaningful insights, a larger cohort would likely provide a more comprehensive understanding of the diversity of experiences among Black men, helping to enhance the generalizability of the findings.

Secondly, although the interviews were to last between thirty minutes and an hour, this time frame was insufficient to capture the depth of participants' experiences fully. Given the complexity of the subject matter—exploring what it means to be Black in Canada—more time would have enabled participants to reflect and share their stories more thoroughly and candidly. A longer, more in-depth discussion could have facilitated richer narratives and provided a platform for participants to unpack the multifaceted experiences of Black identity within the Canadian context. These limitations underscore the need for further research with more extensive

and diverse samples and longer interview durations to achieve greater depth in exploring the lived experiences of Black men in Canada.

Recommendations: Education and ABR

As an educator, I must emphasize Canada's urgent need for education reform. Findings indicate that most participants first encountered racism during their formative years in school settings. The education system plays a fundamental role in shaping individuals and conditioning societal norms (DasGupta et al., 2020). However, Black students have historically faced and continue to face significant disparities within this system (DasGupta et al., 2020; James, 1996).

Early educational experiences shape how Black students perceive themselves and their potential. James (1996) argues that Black children experience marginalization and discrimination from their first contact with the education system. He provides the example of daycare centers, where Black children rarely see their identities reflected in books, dolls, or posters, as these materials predominantly reinforce the dominant culture (James, 1996). He asserts that young children require a sense of belonging for optimal psychological and emotional growth. When they grow up in environments that negate their identities, fail to represent them, or portray them negatively, they develop a diminished sense of self (James, 1996, p. 72).

The long-term effects of anti-Black racism in education are profound. James (1996) contends that early exposure to racial discrimination contributes to lower academic achievement, self-esteem, and self-worth among Black children. Similarly, Radebe (2024) reinforces these findings, stating that anti-Black racism causes Black children to internalize imposed stereotypes, leading to lower self-esteem and, in some cases, self-hatred.

As Black students progress to high school, they continue to encounter systemic barriers. Statistics from Toronto high schools show that 42% of Black students are suspended compared to

18% of White students. In addition, 48% of Black students experience expelling despite making up only 12% of the student population (DasGupta et al., 2020). Additionally, many students report experiencing discriminatory practices such as being streamed into applied, essential, special education, or behavioral programs. As well as, educators often discourage them from applying to university and advise them that they are incapable of exceptional academic performance (James,2021). James (2021) highlights how these practices reflect the preconceived notion that Black students are intellectually limited. These systemic biases continue to perpetuate the cycle of racial inequity within the education system.

Given the widespread and detrimental effects of anti-Black racism on children, recent years have seen increased attention on ABR in the education system. The Ontario Human Rights Commission (OHRC) has taken steps to address this persistent issue through its Tackling Anti-Black Racism in Education initiative. The OHRC affirms:

"Thirty-plus years of reports, studies, and grassroots work have proved that anti-Black racism exists in education. The OHRC has studied, investigated, and litigated matters involving systemic anti-Black racism in education for decades, and recent studies show the problems still exist. It is deeply embedded in our institutions, policies, and practices, including the education system" (OHRC, 2024).

In response, the OHRC has begun implementing a five-phase plan to address ABR in education. An official action plan was initially set for release in 2024. However, no such action plan is available.

It is important to note that the Ontario Ministry of Education (1993) introduced a curriculum policy on anti-racism more than three decades ago. The Anti-Racist and Ethnocultural Equity in School Boards document outlined several key initiatives:

1. *Develop or modify the curriculum to reflect a culturally and racially diverse society.*

2. *Ensure that all students' cultural and racial identities are appropriately affirmed through learning experiences in school.*
3. *Identify bias and discriminatory barriers in existing curriculum structures, policies, programs, and learning materials.*
4. *Ensure that all aspects of curriculum review, development, and implementation align with anti-racism and ethnocultural equity objectives.*
5. *Enhance teachers' ability to use unbiased materials to help students critically analyze racism.*
6. *Reflect the diversity of staff, students, parents, and the community in all areas of curriculum development, implementation, and evaluation, as well as in the membership of curriculum committees.*

Despite initiatives from the Ontario Ministry of Education to address racism in 1993, ABR remains deeply embedded in today's education system, serving as an example of policy acknowledgment not being enough. The failure to implement these proposals is evident in the persistent racial disparities Black students continue to endure (OHRC, 2024; James, 2021; DasGupta et al., 2020; Radebe, 2024). Without meaningful action, systemic barriers will persist, continuing to disadvantage Black students.

Recently, major education boards within the Greater Toronto Area (GTA) have announced initiatives to address ABR in their schools. The Peel, York Region, Toronto District, and Durham District School Boards have acknowledged ABR and introduced strategies to combat it. While these initiatives are a step in the right direction, acknowledging ABR alone, while helpful in raising awareness and sparking discourse, does not lead to meaningful change. Although these

boards have implemented action plans, as a teacher on two of these boards, they are gradually enacting these initiatives, and more action is needed.

Consequently, teachers play a critical role in normalizing low educational standards for children and imposing negative implicit biases upon them (James, 2020). Therefore, mandatory, intensive training for educators on ABR should be apparent and not optional. As Taylor (2021) asserted, integrating training on racism and diversity throughout teachers' colleges is essential. Taylor, who teaches a diversity course at Brock University for teacher candidates, highlights the value of such courses in ABR but contends that a single twelve-week course is insufficient. She advocates for a continuous focus on diversity throughout the entire teacher education program rather than limiting it to one course (Taylor, 2021). I align with this perspective, recognizing that it is crucial in combating ABR. Teacher candidates must be aware of strategies to examine and address their implicit biases critically. Such training is fundamental in the effort to reduce racism in education, as these strategies, once implemented in the classroom, can enhance the academic success of Black students.

The concept of Afrocentric pedagogy resonates with me as another means to combat ABR in the education system, Dei (1993, 1994) explains Afrocentric pedagogy, stating,

Educators of black/African youths, as well as all those writing and teaching about Africa and African peoples, can center their analysis and perceptions from the ground of African subjectivities ... If students of African descent are to see themselves represented in all aspects of the Canadian school system, then the schools have to incorporate African-centred perspectives in the varied processes of learning, teaching, and administrating education of black youths (Dei, 1994, p. 301).

He adds,

An 'Afrocentric pedagogy,' Dei (1993) explained, can provide African Canadians with a 'source of racial and cultural pride' and equip them with 'the intellectual and cultural capital [...] to critique the structural conditions that marginalize their existence within the school system' (p. 45).

Similarly, Davis (2015) advocates incorporating Afrocentric literacy pedagogy to enhance academic achievement among Black students. She argues that allowing Black children to see themselves represented in literature challenges the deficit stereotypes they frequently find themselves in. She asserts:

Choosing texts "consciously" means understanding and respecting the importance of Black students seeing themselves in powerful roles—as doctors, as part of loving families, as heroes, and as heroines. Essentially, choosing texts consciously means challenging—head-on—stereotypical narratives that plague our Black students one chapter; one book; one story at a time. Honestly, and "consciously" considering these important factors pertaining to Black children's literature, will not only enable teachers to engage Black students on greater levels, but it will allow them to honour Black students in ways that are culturally relevant and responsive.

By prioritizing the representation of Black identities in literature, Davis contends that educators can not only disrupt harmful stereotypes but also foster a more inclusive and empowering educational experience for Black students.

An African-centered approach to education can affirm the identities of Black students while fostering pride and empowerment to challenge systemic biases. By integrating African perspectives into the curriculum, schools can create an environment that enables Black students to engage critically with their learning. Afrocentric pedagogy thus serves as a pathway to resist ABR and promote the academic success and well-being of Black youth.

Finally, to echo James's ideas (1996), there is a need for increased support programs that connect the community and universities, with a specific focus on Black students in education. James (1996) references the Transitional Year Program at the University of Toronto, which still exists and helps more Black individuals access higher education. I argue that we should work towards a future where every university has a similar program.

The fight against ABR remains a long and arduous struggle. Nevertheless, the education system plays a crucial role in addressing the disparities that Black individuals, particularly Black

men, face. Action plans and initiatives designed to combat ABR must be implemented, continuously maintained, and rigorously monitored. Comprehensive training for teachers—both pre-service and experienced—is essential. Additionally, adopting an Afrocentric pedagogy in the classroom can play a significant role in combating ABR. By incorporating African-centred perspectives, educators can give Black students a sense of pride, cultural affirmation, and intellectual capital that counter the negative perspectives that marginalize them. In addition, programs that create pathways connecting the Black community to universities are vital in facilitating greater access to higher education. Strategies targeting ABR in education can improve academic outcomes for Black students, but more importantly, they help to reduce the internalized oppression and lack of representation that Black students, especially Black boys transitioning into Black men, often experience. Addressing these issues is necessary for academic success and the broader empowerment and well-being of Black communities.

Chapter 6: Conclusion

At the outset of this research study, I was deeply troubled by the disparities, challenges, and systemic barriers that the Black community faces in Canadian society. My decision to focus specifically on Black men was intentional, as it allowed me to gain a deeper understanding of their lived experiences with ABR and to examine their perceptions of being subjected to racism. I questioned whether they shared my sense of frustration and indignation at a society that continuously marginalizes and oppresses us. To my surprise, these Black men did not express anger or distress in the way I had anticipated; instead, they had come to terms with the realities of ABR and developed internal mechanisms to mitigate its effects.

Their resistance to racism appears almost instinctive, embedded in their approach to navigating society. In response to systemic oppression, they persistently seek opportunities, knocking on doors until one opens. They circumvent structural barriers and assert their capabilities in the face of societal limitations. When confronted with narratives that seek to diminish their potential, they counteract these negative portrayals with self-determination and agency, declaring that their will to succeed is stronger than the societal structures designed to dehumanize and oppress them. Black men engage in these acts of resilience daily—not with a posture of blame, but with a steadfast focus on what they can do to achieve their aspirations. However, despite this remarkable resilience, a fundamental question remains: Why must any individual, regardless of race or gender, endure such relentless scrutiny, adversity, and systemic

obstruction simply because of their identity—an inherent characteristic beyond their control? The reality is that ABR is a profoundly damaging and insidious force that erodes the well-being of Black men, structurally impedes their advancement across all sectors of society, and distorts their self-perception from an early age, shaping the trajectory of their lives. ABR renders Black men vulnerable and in constant peril, yet despite the sustained violence it inflicts, it remains largely unaddressed in policies and initiatives.

The Black man remains at risk in Canada, engaged in an unrelenting struggle against societal structures that seek to hinder his success. While there has been incremental progress toward addressing and reforming ABR, the current efforts remain insufficient. More excellent investment—of time, resources, and strategic focus—in all sectors dismantle the systemic barriers that continue to disadvantage Black men and the Black community as a whole. Without sustained and targeted action, the insidious effects of ABR will persist, shaping not only societal outcomes but also the self-perception of Black individuals from an early age.

As both a scholar and an aunt to two academically gifted Black boys, I have witnessed firsthand the devastating impact of ABR on the self-concept of Black children. One of my nephews, despite his intelligence and exceptional abilities, has been a subject of racialized bullying, including being told that his skin "looks like poo." I have observed the subtle yet deeply damaging ways these experiences have begun to erode his self-esteem. My brilliant and undeniably handsome nephew now looks in the mirror and questions his own attractiveness, internalizing the belief that his Blackness renders him less worthy because it does not conform to Eurocentric beauty standards. He has expressed a desire to paint his skin White and frequently fixates on Eurocentric features, such as lighter eyes, to measure his own worth based upon the oppressive racial hierarchies embedded in our society. Despite my family's best efforts to instill

pride in his Black identity, the weight of societal messages continues to shape his self-perception, leading him to distance himself from his Blackness rather than embrace it.

Tragically, this internalized oppression took hold almost immediately after he entered the formal education system. At the mere age of four, my nephew—like so many other Black children—was confronted with the harsh realities of ABR, which functioned as an invisible yet forceful mechanism that undermined his sense of belonging.

Now, as a mother to a Black son who will one day become a Black man, I am acutely aware of the profound challenges he will inevitably face. I fear that no matter how fiercely I instill confidence in him, society will attempt to strip it away. No matter how often I affirm that his potential is limitless, systemic racism will seek to confine him. I worry that as he pursues his ambitions, he will experience racialized violence and structural barriers that force him to question his identity, his worth, and his very right to dream without restraint. The reality is both devastating and unacceptable.

I constantly grapple with how best to raise my son in a society where his Blackness will be both hypervisible and misunderstood. I have resolved to nurture in him a deep and unwavering pride in his racial and cultural identity. I will raise him to embrace his Blackness and Afro-Caribbean heritage with joy, dignity, and strength. Yet, I remain conflicted about when and how to introduce him to the painful realities of racial marginalization. At what age should I disrupt his innocence to explain that the very traits I celebrate in him; his skin, his hair, his cultural expressions, will be read by society through a deficit lens? How do I affirm that these aspects of his identity are sources of beauty and brilliance while also preparing him for a world that will likely treat them as liabilities?

I want him to be unapologetically himself—a Black boy who can grow into a Black man without the burden of self-doubt imposed by systemic racism. But I also know that the notion of double consciousness, as articulated by W.E.B. Du Bois, is not merely theoretical, it is lived. I wrestle with whether I should explicitly teach him to code-switch, that unspoken survival strategy so many Black Canadians employ, or whether this adaptation will arise naturally, as it often does, when one begins to sense their objectified Blackness in predominantly White spaces. Code-switching is rarely taught formally, yet it is universally practiced among the Black individuals I know. However, encouraging him to shift aspects of himself to fit into dominant norms seems inherently contradictory to the pride and authenticity I hope to instill in him. This tension between survival and self-affirmation is one that white parents will never have to confront in raising their children—a fact that underscores another racialized burden Black people face in Canada. The fact that I am even forced to ponder these questions speaks volumes about the inequities embedded within Canadian society, and this realization fills me with grief, anger, and a deep need to act and to advocate for transformative change that will facilitate true equity and ensure future generations are not forced to navigate the world through the fractured lens of double consciousness.

The extensive nature of ABR in Canada demands urgent and collective action to address its profound impact on Black children, families, and communities. ABR transcends individual experiences, as systemic inequities devalue Black existence within educational, social, and institutional landscapes. Governmental, organizational, and community sectors must coordinate efforts and implement sustained, intentional, and actionable strategies to combat ABR effectively. The path to meaningful change will require long-term commitment, but the urgency of this crisis necessitates immediate and decisive intervention.

The findings of this experience-based interpretive phenomenological study highlight critical implications for policymakers across various societal sectors, the Black community, and the Canadian government.

Policymakers must move beyond performative commitments to anti-racism and implement concrete, measurable reforms. Educational systems require immediate transformation, including mandatory anti-racism training for educators and the integration of Afrocentric pedagogies into curricula. Stakeholders must fund these initiatives adequately, implement them meticulously, and monitor them rigorously to ensure efficacy and long-term impact. Furthermore, legislators must prioritize equitable hiring practices and increased Black representation in leadership roles. Organizations must enforce policies that foster diversity and inclusion, particularly in decision-making positions, and adopt transparent reporting mechanisms to ensure accountability. If policymakers in societal sectors and organizations fail to commit structurally to authentic Black representation in leadership, their efforts to address systemic inequities will remain superficial and ineffective.

The Black community has consistently demonstrated resilience and agency in resisting the psychological and systemic toll of ABR. Mentorship programs, advocacy groups, and culturally affirming spaces will strengthen community networks and empower Black men and youth to confront systemic barriers. Educational and community-based resources, if made more accessible, will foster collective resilience, challenge harmful stereotypes, and reinforce positive self-identity. Encouraging and normalizing the use of these resources will enable Black men to reclaim agency over their narratives and resist societal constraints that seek to define their experiences.

The Canadian government must take decisive steps to dismantle systemic racism through structural reforms. Implementing practices such as allocating resources to Black-led organizations, expanding community outreach initiatives, and funding research dedicated to understanding and addressing racial inequities will foster the critical transformation needed.. The government must enact targeted legislation and enforcement mechanisms to translate anti-Black racism policies into tangible outcomes. Transparent reporting on equity metrics will ensure accountability and prevent these efforts from devolving into symbolic gestures. Stakeholders must recognize these initiatives as essential efforts that benefit not only Black communities but also the nation as a whole. These measures will address systemic inequities, foster inclusivity, strengthen social cohesion, promote justice, and enhance Canada's global standing as a leader in equity and human rights. As such, the Canadian government must place these efforts at the forefront of the national agenda and prioritize them as a cornerstone of its commitment to building a fair and equitable society.

Achieving meaningful progress against ABR requires a collaborative, multi-level approach that integrates robust policy interventions with community-driven initiatives. Through this research, I purposefully sought out to amplify the voices and lived experiences of Black men in the fight against ABR, and advocate for actionable, systemic change as a personal and scholarly contribution toward dismantling racial inequities. By shedding light on the systemic injustices, they endure, I aim to advance critical discourse within the academic community, government, and broader societal sectors, fostering a deeper understanding of the structural barriers that perpetuate marginalization. The urgency of this issue demands immediate and sustained action—not only to confront and dismantle the oppressive systems that marginalize Black men but to create a future where my son and other Black boys grow up with the

unshakable confidence that they belong, that they matter, and that their aspirations are not only valid but fully attainable.

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Appendices

Appendix A

Consent form

The following is a copy of the consent form that was reviewed and signed by 8 participants involved in the study.

Letter of Information & Consent for Participants

Dear Potential Participant:

You are being invited to take part in an interview to speak about your experiences with antiBlack racism (ABR). You are being asked to participate in this interview because you have identified as a Black male currently residing in Canada and may have previously expressed interest in sharing your experiences.

Taking part in this study is voluntary. Before you decide whether or not you would like to take part in this study, please read this letter carefully to understand what is involved. After you have read the letter, please ask any questions you may have.

PURPOSE

The purpose of this research is to comprehend and illuminate the experiences of Black Canadian men regarding ABR. This research aims to offer comprehensive insights into the distinctive perspectives and perceptions of Black men in Canada concerning ABR. By prioritizing and highlighting the voices of a group often marginalized in society, the research seeks to contribute to the under-researched yet crucial issue of ABR in Canada. This study seeks to attain valuable insights that can inform policies and procedures and contribute to enacting systemic change. The researcher of this study is Sherelle Charles a M.Ed. student at Lakehead University. The supervisor of this study is Seth Agbo a professor at Lakehead University.

WHAT INFORMATION WILL BE COLLECTED?

Information about your lived experiences relating to ABR will be collected in the form of a one-on-one semi-structured interview. Information collected in interviews will be utilized in the researcher's thesis to explore and contextualize ABR as Black men experience it.

WHAT IS REQUESTED OF ME AS A PARTICIPANT?

You will be asked to participate in an initial semi-structured interview via Zoom or in person. The interview will consist of 11 open-ended questions that focus on ABR which will take

approximately 30 mins to an hour to complete. Participants are asked to openly answer questions and speak candidly about their lived experiences with ABR. I will contact you if clarification is needed to ensure that I am correctly capturing the information you have given.

WHAT ARE MY RIGHTS AS A PARTICIPANT?

You are under no obligation to participate and are free to withdraw at any time without prejudice to pre-existing entitlements. Your decision to participate will not affect your academic status/employment. You will be given, in a timely manner throughout the course of the research project, information that is relevant to your decision to continue or withdraw from participation.

WHAT ARE THE RISKS AND BENEFITS?

This study will add to the Canadian literature on Critical Race Theory (CRT) and ABR as it relates to Black men, filling a research gap that I have identified in Canadian academia. Generally, ABR is a social justice issue that needs constant consideration within society in order for remedies and solutions to arise. Continuing to speak about ABR and highlight the experiences that Black men face within our Canadian society assists in keeping the spotlight on topics pertaining to racism imploring more work to be done towards meaningful change. I intend to facilitate purposeful discourses leading to viable suggested solutions put forth by the affected demographic. I hope that these proposed remedies can enact change within Canadian society and lessen the consequences of ABR for Black men.

As racism is sometimes a difficult topic to talk about it could potentially cause some feelings of discomfort, participants may feel a bit uneasy or slightly triggered when asked to recount some past experiences with racism. If you feel that speaking candidly about your experiences with ABR may be triggering or may cause emotional strain, please let me know, we will discuss the interview questions and options to alleviate the strain during the interview process such as skipping questions that may be triggering, taking breaks during, and stopping the interview if necessary. Also, mental health resources will be made available to you; a digital or physical copy of the Lakehead University Mental Health Support document will be given to each participant.

HOW WILL MY CONFIDENTIALITY BE MAINTAINED?

Your information and identity will remain confidential. Only me and the primary investigator (Seth Agbo) will have access to information about participants identity. The names of participants will be changed to maintain confidentiality.

WHAT WILL MY DATA BE USED FOR:

Data will be used as research findings in my thesis paper to further highlight and contextualize ABR in Canada through the lived experiences of Black male participants. I intend on publishing this research project, so it will be accessible to the general public.

WHERE WILL MY DATA BE STORED?

Zoom interviews will be downloaded on my computer and deleted from Zoom. During and after the study data will be stored on a local drive of my secure password protected computer. Seth Agbo will also have access to data and will store hard copies in his secured cabinet in his office at Lakehead University for 7 years during and after the study has been completed.

HOW CAN I RECEIVE A COPY OF THE RESEARCH RESULTS?

Research results will be disseminated through publication in a peer-reviewed journal. Participants will also be emailed a copy of the completed thesis if requested. I will also invite participants to meet for a discussion to explain the research findings via Zoom, phone or in person.

WHAT IF I WANT TO WITHDRAW FROM THE STUDY?

As a participant you can withdraw at any time, before your data is analyzed for the research study including during and after the interview. In the case that you would like to withdraw from the study, please contact me via email stating your intention to withdraw from the study. I will destroy any information collected and will no longer use your data in the study.

RESEARCHER CONTACT INFORMATION:

Primary investigator: Seth Agbo- Email: sagbo@lakeheadu.ca

Student: Sherelle Charles- Email: scharles@lakeheadu.ca Phone: 647-881-2152

RESEARCH ETHICS BOARD REVIEW AND APPROVAL:

This research study has been reviewed and approved by the Lakehead University Research Ethics Board. If you have any questions related to the ethics of the research and would like to speak to someone outside of the research team, please contact Sue Wright at the Research Ethics Board at [807-343-8283](tel:807-343-8283) or research@lakeheadu.ca.

Consent Form for Participants

MY CONSENT:

I agree to the following:

- ✓ I have read and understand the information contained in the Information Letter
- ✓ I agree to participate
- ✓ I understand the risks and benefits to the study
- ✓ That I am a volunteer and can withdraw from the study at any time
- ✓ That the data will be securely stored on a password protected secure computer for a minimum period of 7 years following completion of the research project
- ✓ I understand that the research findings will be made available to me upon request
- ✓ My identity will remain confidential
- ✓ All of my questions have been answered

Do you agree to being audio or zoom recorded for transcribing purposes YES() or NO() By consenting to participate, I have not waived any rights to legal recourse in the event of research related harm.

Name (Printed)

Signature

Date

Do you agree to being audio or zoom recorded for transcribing purposes YES() or NO()

If you are interested in having a copy of the research study emailed to you once completed, please print your email address

Appendix B

Interview questions

The following is a copy of the interview questions that were asked to each participant involved in the study.

Black Men and their Experiences with Anti-Black Racism (ABR) in Canada Interview Questions

1. What are your personal experiences with instances of ABR in Canada?
2. ABR in Canadian society consists of systemic as well as overt racism, which one do you encounter more? Which one do you feel is more detrimental?
3. Can you explain some of the direct consequences that have arisen from your specific encounters with ABR?
4. What impact does ABR have on your daily life and interactions within Canadian society?
5. In your opinion, what are some of the root causes of anti-Black racism in Canada?
6. What strategies or coping mechanisms have you developed to navigate or resist anti-Black racism in various aspects of your life?
7. What effects, if any, does ABR have on your overall well-being?
8. What changes or initiatives do you believe are necessary to address and combat ABR effectively in Canadian institutions and communities?
9. How does ABR affect the opportunities and successes that are available to you in the Canadian society?
10. In your opinion, what sector or institution in society where ABR is manifested is most damaging to you as a Black man and why?
11. What demographic of people do you think is most impacted by ABR and why?

Appendix C

Coded Themes for Interviews

The following is the themes that were found within participant interviews that have been colour coded.

Coded Themes

Education system based racism

Police racism/ over policing

Criminal justice system/ incarceration

Workforce racism

No consequences/no effect of racism

Systemic racism

Resilience/ resist racism

Stereotypes/perceptions/biases/microaggressions

Racism is annoying

Media influence

More effects as a child by racism/childhood racism

Changing the narrative/programs and initiatives to help black men

Black men's self awareness /how you perceive yourself /double consciousness

Overt racism

White saviour

Confidence/pride in identity and yourself

Society not admitting to racism or not doing enough to combat it

Black leadership

Internalized oppression / lack of support by our own communities/ biases against black people by black people

POC being racist against black people

Allyship

Black men more targeted than Black woman

Appendix D

Coded interview 1

The following is the participants Kasey's interview that has been coded using the colour scheme presented in appendix C. It also includes researcher notes and thoughts about the interviews.

Kasey's Interview

Sherelle: okay, so the first question that I have for you is what are your personal experiences with instances of anti Black racism in Canada?

Kasey: What are my personal experiences with incidences of anti Black racism in Canada? Um, I, when I think about anti Black racism in Canada, I think about something that isn't apparent or isn't obvious. I think it's for me, it's mostly been about recognizing or being aware of situations where I'm being treated, treated differently, um, because, uh, due to unconscious biases, perhaps.

And, you know, those experiences have been things that have happened to me in schools, um, where, you know, teachers have said things to me, like they just didn't believe that I was capable or smart enough, um, did not give me the time of day or confidence to do certain things, even though I was very much capable, um, experiences I've had with the police targeting me.

Um, and, you know, all of these things, these experiences that play out in your day-to-day life, especially experiences in schools inform your self-awareness, uh, how you perceive the world and how you navigate the world. So it, it, you know, those things then extrapolate into, you know, the type of jobs you apply for.

Um, the confidence you have in yourself and just how you navigate and, you know, yeah.

Sherelle: Okay. Or do you have any, um, like specific incidences that have happened? Like any that stick out to you or any that you can recall or any that, you know?

Kasey: Yeah, I think, I think the most apparent one for me was, there was one time I was in, um, I was in Ajax with a friend of mine, and um, we were both in college, and we were both getting ready for grad, so we thought it would be a good idea to buy suits, new suits for grad.

Um, his sister worked at a store called MEX. So me, him, and his girlfriend got in this car, and we drove down, in our neighborhood, to the local TD Bank, um, on Hurwood and Westmead. Mm hmm. And, um, now we're all familiar with stereotypes and biases or whatnot. And so we pulled into the parking lot of TD Bank and the both of us, his girlfriend, stayed in the car.

And it was, uh, pretty cold at that time. I remember she had a coat on and she had her hood on.

But we get out and we were dressed pretty normally. And, um, we were walking into the bank and then there was a white guy. Now, the white guy that was walking towards us, Um, you know, just to kind of show you how the roles kind of refers and how things were different, his pants were below his waist and he was holding up his jeans.

Um, so his butt was showing and he was holding up his jeans with his hand and he was walking with a limp, right? So the stereotype that you typically pin on a black person, he was actually, um, you know, that's how he was dressed and he looks to us and he sells. Yo, they're watching you hard, yo. And we had no idea what you was talking about, but there was a cop car parked on the other end.

And we weren't even paying attention to it. We went into the bank and got money. A bank. The most legitimate source of financial appearance. Like, people don't launder money and go into the bank or people don't steal or sell drugs and go into the bank. We went to the bank. Right? They have a record of us.

We weren't committing fraud. We just went to the bank to withdraw money that we earned because we both had part time jobs. And as soon as we got in a car and we pulled out, the cop car follows us, the sirens come on, and two female officers come out, and they start asking us questions. Ask us, they ask the driver, my friend, to see his license and registration.

They ask the passenger, his girlfriend, to see her license, and she gives it to them, and then they ask me. And I said, what are you asking me for my, um, information for? I'm not driving. And they looked stunned, right? Um, and didn't know what to do and so they called for backup.

Sherelle: What?

Kasey: Yep, and so two male officers came and they told me to get out of the car.

They started yelling at me, asking me what I had to hide. And, you know, apparently the story was that there was a robbery in the area and we picked the description. So, that's why they had pulled us over. Um, Anyways, I eventually just showed them my identification and I, I moved on. You know, my friend and his girlfriend thought, they said, Hey, if you didn't do anything wrong, then just comply.

So that was kind of the narrative around profiling around the time. If you don't do anything wrong, you shouldn't have a problem with the police. You should just comply. Well, I don't believe that. I believe what I believed at the time was I was being targeted, right? And I believe we were being targeted.

And I believe that. When you make it easy for people to profile and target you, they'll continue to do it. So I thought what I did was the right thing. What you're doing is wrong. I'm not just going

to comply with this and actually I'm gonna go down to the police department tomorrow and make a complaint about what happened.

Of course, it didn't go anywhere. They didn't care. Nobody heard it. That was the end of it.

Sherelle: Okay. But **Kasey:** yeah.

Sherelle: Thank you for sharing that. Um, Ahem. Any other instances, or do you just, uh, wanna just put that one?

Kasey: Um, yeah, I mean, to me that's the one that I kind of remember the most, and it just seems to be, you know, 20 years of living, that's what I recall right now, so yeah, let's go with that.

Sherelle: Okay, no problem.

Um, ABR, anti black racism, in Canadian society consists of systemic as well as overt racism. Which one do you encounter more and which one do you feel is more detrimental?

Kasey: I think systemic racism is the only racism worth talking about. Um, I think a lot of times I think we do a terrible job of not defining what racism is Um, and in schools, and I think that A lot of the conversations that we have around racism, they get confusing because everyone is interpreting it.

Something different when you say racism and no one hardly ever thinks about the most detrimental racism Which is systemic, right? So when I have conversations about racism in Canada, you know People are always focused on Verbiage, someone said something that they weren't supposed to say, and that hurts your feelings.

Well, the truth is, people's feelings get hurt all the time. Right? I think what we need to focus is on, focus on, and what a ABR focuses on is how

systemic racism, what effects it has on someone's. social and economic outcomes. And I think that's what we want to look at. We want to look at how stereotypes affect black people in the workplace, how microaggressions, um, affect black people in their everyday life.

Um, you know, looking back to history, look, you hear about practices like redlining and people not qualifying for mortgages, um, people not being able to get jobs because of perceptions and. You know, things that you just, that aren't apparent and things that aren't, don't have anything to do with name calling or using racial slurs.

And it hurts a lot more than just getting your feelings heard. But, you know, I say that, but we also have to keep in mind that, you know, now as a father, I have two young children and it's quite the opposite because they don't understand institutional racism, right. But, you know, they go to school and we've encountered this a couple of times.

Oh, your skin looks like this, or your skin looks like that, or your hair is different than mine, and you don't belong in our social group, right? You know, going back to racial experiences that I used to experience, you know, when I was in elementary school, I had Um, there was a Latin American girl, girl of Latin American descent. People of latin decent are people of colour as well, this shows how even among people of colour Black people are still widely and blatantly discriminated against.

Um, I guess she was new to the country. I remember she couldn't really speak English properly, but the one thing she didn't know how to say to me was shut up black. It wasn't, it wasn't good enough. To just tell me to shut up, anytime I spoke, because she was so appalled that this person with dark skin was even allowed to have a voice in a room.

She had to let me know that I was also a person of dark skin and that disqualified me from speaking. So, that's what she said to me. Shut up, Black. So, um, yeah, I think, you know, the, the, the first type of racism is probably more detrimental to kids, but for everybody else, because it hurts their confidence and it hurts how they see themselves in the world.

Right. Um, but I think the other type of racism is the one that we need to focus on. And as adults in the workplace, and even with kids, because, you know, we talk about teachers streaming, um, Or, the other thing that you have to be hyper aware and hyper sensitive of is the fact that black bodies get over policed.

You know, there's this sentiment that, you know, black people fall in line. And there's also another sentiment where, you know, people, like, I can't tell you the amount of times I've encountered white people who have said, I'm trying to help you.

Sherelle: Oh gosh, yeah. The

Kasey: end. Just that term, I want to help you. I'm trying to help you.

I didn't ask for your help. What makes you think I need help? You think I'm black and I'm, you know, you can help me with something because you just presume that you have social status or you're more intelligent than me, that you are in a position to help me. And a lot of times the help that they want to give to you is very petty.

Hey, I want to help you. Here's 20 bucks. I don't need 20 bucks. This has never actually happened to me, but that's what it feels like. The insistence on helping must be based upon stereotypes that label Black people with deficits.

Sherelle: Amounts to, yeah. Yeah. Or the help is like actually them trying to put themselves in a better position and you in a worse position, but under the guise of, I want to help you.

And you're ignorant enough to believe that what I'm about to do is help to you, you know?

Kasey: Yeah, it's, it's, you know, it's the white savior syndrome. Like, there's a black person. I can help this person have somewhat of a better life. Just not better than mine because, you know, I'm still white and I'm superior, but I'm going to be your white savior and I'm going to be your voice and I'm going to help you.

No, just give me what I deserve. If I'm in a workplace, like, just give me equal and fair opportunities and I'll be okay.

Sherelle: I guess like what your, your experience has been is like the white savior where they're actually trying to help like a little bit, but Like you said kind of petty help but like in my experience when white people have told me I want to help you It's actually no help at all it's just for them to kind of smooth things over to make it seem like You know the crap that i'm about to do to you is actually help, you know, like And hopefully you believe that kind of thing instead of me getting defensive or riled up or getting angry or anything Like no, i'm just trying to help you.

I'm just i'm we're trying well, I

Kasey: think I think we're talking about two different things. I think the, what I'm talking about is just the bias, right? Um, just the ability, you know, something that I'm, I'm, I've also noticed is that, you know, and you hear celebrities talk about this all the time too, right?

Like I'm, I'm, I want to say no names, but some of these celebrities now are a little disgraced and come into situations themselves. You hear celebrities talk about how they experience racism. Some of these black celebrities are billionaires, right? Some of these black athletes are millionaires. And LeBron James has said something.

He says, you know, the sentiment that he gets from people is shut up and dribble. So as accomplished as he is, people still look at him like. You're just a black person. We don't really care if you have a lot of money. We still have more status and privilege than you. We don't really care what you have to say about politics.

We don't care what you have to say about anything else. The only thing you're good for is dribbling the ball really well and playing basketball. So shut up. Right. And you know, they said that on Fox news, shut up and dribble the broadchains like, so what I'm talking about is just a propensity, the idea that.

Regardless of where you are in life, a white person is going to look at you as though they have a higher status than you, and they have the ability to lift you up and help you. They can have a lower financial status than you do. They can make less money than you do. It doesn't matter because they're white.

You're black. I can help you. No, you can't. I don't know what you're talking about. is something completely different. I think what you're talking about is is basically um, you know when you, the idea of when you get into, when a black person is in conflict with a white person What they look to do is exploit the bias towards black anger, right?

So you'd get into a situation and they'll say, Why are you so angry or outraged? I'm just trying to help you. Meanwhile, what they're actually, in fact, doing is gaslighting you. So they use the help as a way to gaslight you. Like, Oh, no, no, no. When I told you to do that, I was just trying to help. You don't see how I was trying to help you?

So, well. No, no, you were mocking me. You were, you know, you're making things harder for me. This is what you were doing. And they're really just trying to paint a picture of, Hey, and this happens like when situations with people, you know, in the workplace, you know, all you get into a conflict with a coworker, that white person is going to say, I don't understand why that black lady is so angry.

I'm just trying to help her.

And, and that That's gaslighting, essentially. And exploiting the idea, uh, the bias towards black anger. Oh, these black people are always mad. You see it, right? She's angry. She needs to be disciplined. She needs to be over policed. She needs to fall in line. I'm trying to be her white savior and I'm trying to help her but not really.

Right. Not really. **This is based in perpetuated stereotypes, this is why they feel the need to help.**

Sherelle: Um Okay. Second question is, and I can't, you obviously touched on it, but if you want to say anything more anti black racism in Canadian society consists of systemic as well as everyday racism, which one is, Oh, did we do that already?

Kasey: Yeah. You asked that.

Sherelle: Okay. Sorry. Third question. Can you explain some of the direct consequences that have arisen from your specific encounters with ABR?

Like personal consequences, like how did you feel or did you? Miss an opportunity or anything like that based on an instance with a beer.

Kasey: Um, I mean, the first thing that comes to mind is like, you know, I've been at my workplace for a very long time. Um, and I, I wouldn't say that this had to do with, um, you know, specifically and solely with racism.

I think there were different factors, age or whatever, but, you know, Um, when I was working and. A different department, um, with a different manager. Now, we work under a collective agreement that really states if you do a certain job, you get a certain rate of pay. So for a very long time. When I first got into that workplace, they found a way to, you know, skirt around the collective agreement and pay me less, and I wasn't aware of the union and the collective agreement, so I didn't know that I was entitled to more, and I did not want to push my boundaries, um, because when the conversation came up, the manager even said to me, um, you know, it's either we hire you or it becomes, you know, we keep you on or it gets too expensive to keep, to, to keep you on in this position.

That's basically telling me, like, Hey, if you push for, you know, the scale, uh, we might not want to keep you past the summer, you know what I mean? Um, so

at a certain point, the union rep found out that I was being paid below scale and said that, no, they had to adjust my pay. So, The union steward went to that manager and said, Hey, we have to adjust this pay to scale, right? Because it is a qualified position. And without thinking about it, he said, okay. Um, at a later date, I can't remember how this came up.

I was having a conversation with him and he found out what the rate was. And his response to me was that so much you get paid. Well, first of all, it's not as much as you and it's on scale and on par with everybody else in the organization. So what was so surprising about me getting that rate of pay?

Was it that a young black man should not be entitled to as much money as everybody else? Or I should always be getting paid less? You know, it's, you know, if you say that, It's hard to prove that that's what it was, but like, that's definitely how I felt. And I'm sure that's how he meant it.

Sherelle: What impact does anti Black racism have on your daily life and interactions with Canadian society? Within, sorry, Canadian society.

Kasey: Um, that's a hard question to answer. What impact does it have on your daily life?

Sherelle: Yeah. So what I mean by that is like, do you feel because of anti black racism, you have to do things that you otherwise wouldn't want to do? Or do you have to, do you feel like you have to move differently in different spaces or things of that nature?

Right? Like, does it constrict you in any type of way?

Kasey: Okay. So what I'll say to that is, is, is again, it's two parts. As a parent, how it plays in your daily life is you have to be, Um, you always have to be aware of the things that you're teaching your kids, the information you're giving to them. And you have to be able to get them extra tools to be able to navigate difficult situations in life.

And that's, it's very difficult and it becomes very complex. Like how do you teach them to be confident? Um, and, and value themselves without degrading and depriving people of other ethnicities and races, especially when you're in situations where, you know, kids of other ethnicities are saying things to your kids, right?

So you, you, as a parent, you constantly have to navigate those situations. Um, I think the other thing is, is like, it's just the awareness that, um, You know, when you're in different rooms, when you're in different places, um, people are going to see your skin first and people are going to make assumptions about you.

So as a black person, you're always trying to overcompensate or overcome how that can put you at a disadvantage, right? Uh, whether it's you're going out with your friends and they don't want to let you into a club, you know, you know, I've been in situations where. You're going out with a group of friends, black guys, for a birthday party, and everyone just knows instinctively, Hey, if we want to get in here, we're going to have to break up into groups and go in bit by bit, because if they see a crowd of eight black guys, they're not letting you in.

Really? They're going to make up some excuse, yeah? They're going to tell you, Oh, you don't meet the dress code, or this and that. It's happened to us, it's happened to us in Montreal. We're fine. Where we've, um, gone places. Um,

we've, we've gone to somewhere for someone's bachelor party. We got outside, we made a reservation for bottles and we got there and they said, sorry, the club is full. We don't have your name. And then call the police because they were eight black guys and one white guy wouldn't let us in email confirmation and everything of the reservation.

Nope. Don't have it.

Um, and, and just like, in different places, it's like, you're not smart enough, uh, you don't have the same status as us, or, you know, you're a surety case, we want to help you. That's, that's kind of always, or, or just the tokenism that I have. You're always aware that, that can, or will, or may be a thing.

Sherelle: Hmm. Ah, that's unfortunate.

Um, in your opinion, what are some of the root causes of anti Black racism in Canada?

Kasey: I think, I don't know what the root cause of it is. I think there's a lot of history there. But I can tell you one, what I believe is that anti Black racism continues to be a thing because our society doesn't do enough to understand it. And to demonstrate that it actually exists and it's there. For example, Alright?

There's something called pay equity in Canada. So, pay equity is meant to suss out biases in pay. Specifically, pay equity, when it comes to pay differences between men and women. There's been no effort or consideration within the pay equity scheme to see if there's differences in pay between people of different ethnicities.

Although people of, you know, it's, there's been other research done to demonstrate that it might be a thing. I think the sentiment is that people don't really want to. Do the work to get that answer. Right? People don't want to be told that there is racism. They rather treat it as a third rail. Just don't touch it, pretend it doesn't exist, and move on.

Create narratives around it, and move on.

Let's not actually, let's not do the actual work to actually resolve the real issues. Let's just do the things we want to do to make ourselves look good, give ourselves a pat on the back, and move on from the issue as though it's not really a thing. Another example. Hey, yeah, our workplace is so diverse, you know, we have, you know, even when you talk about diversity, you're talking about, usually the term refers to the diversity between men and women.

The distribution of men and women. Um, But then you talk about board diversity. What about like, how many black people do you have on the board? You know, people are looking at it more closely now, but more commonly in workplaces, what you'll find is we're so diverse, we're equal opportunity, equal opportunity, um, higher.

So we try to hire people so that. Or workplace is a reflection of society. But you know what a lot of places don't do is they don't promote with the same rigor. That equal opportunity thing falls off when it comes to promoting. Right? And it becomes a cycle. Because even recruiters, you know, if, if there's an agency, for example, that.

As a black candidate, they may not even push that candidate forward because they don't believe that workplaces are looking for that. Like, you know, some employees have to go out of their way to say, hey, we would like a diverse range of candidates. A lot of times when workplaces go to agencies, they'll get, Here are the top qualified white candidates that we have because we believe these guys are the most appealing.

These guys have the highest shot to get the job because we essentially think people are racist, right? But it, you know, employers will go to back to the agency and be like, hey, do you have any black candidates? So actually, yeah, we do. Well, why didn't you include them in the first place? But you know what I mean?

So yeah.

Sherelle: So. Okay. Um, okay. So what strategies or coping mechanisms have you developed to navigate or resist anti black racism in various aspects of your life?

Kasey: Um, I think a lot of black parents say to their kids, you have to work twice as hard. And that's true. Um, and as a black man, you have to try, you have to learn how to control your anger more so than anybody.

Um, and it's, it's kind of, it's weird because like now we live in a society where they, you know, they encourage kids to express their emotions and be emotional. I don't think Black men have that privilege and, you know, I certainly have to think about how I'm going to raise my sons in that environment because black men don't have the privilege of being angry, right?

Because you start to be angry as a black man, things go downhill for you pretty quickly.

Sherelle: So you're saying coping mechanisms like controlling your anger and working twice as hard? Okay.

Kasey: I think that's what, you know, most, yeah. That's how you have to kind of navigate around it for the most part and deal with it. You know, and the other thing for me is just the recognition that the more, you know, um,

name calling and slurs is just not something that I'm I'm going to be as sensitive over. It's not good, but I think I'm more concerned with systemic racism more so than direct racism, so to speak.

Sherelle: Okay. Uh, so what effects, if any, does anti Black racism have on your overall well being?

Kasey: Um, it's hard to say. You know, it's I think that everyone's at a different place in their life. Like for me specifically, I would say that I've learned to I've made a pretty decent life for myself. Um, in spite of it, in spite of the challenges that I faced, but I think that everyone in life has challenges that they have to face and overcome.

So it's, it's hard. I don't think it's something that you should let hold you back or stop you from pursuing what you want to pursue. You just have to figure out how to navigate with what you have and the best way to accomplish what you want to accomplish is keep moving forward. So I don't see that it's held me back, um, in the same regard because I believe that everyone has challenges that, you know, despite what their skin color is, despite what privileges you have.

You know, you're still going to be faced with challenges.

Sherelle: So basically you're saying that, are you saying that it doesn't impact your wellbeing or you're, you just don't allow it to?

Kasey: I think that it can impact people's wellbeing. Um, but you have, I think if you change your perspective around it, it can impact your.

It doesn't have as much of an opportunity to impact your well being, right? It's, you kinda, you have to be stronger than it in a certain sense. And I think a lot of black people are. It's not to say that you ignore it, but you have to be stronger than it. And you have, you have to learn how to navigate it.

And, um, but every now and then you can find yourself in situations that can be pretty disparaging, right? Um, But for the most part, day to day, if it's not something that you can see that is consistently bringing you down in life, you have to move on. You know, as with anything else in life, you just have to keep moving forward.

This is resilience and self agency (doing what you can to have a better outcome and not letting ABR control your life)

Right.

Sherelle: Okay. What changes or initiatives do you believe are necessary to address and combat anti Black racism effectively in Canadian institutions and communities? And I know you kind of already touched on it, but

Kasey: Black leadership. Black leadership everywhere.

Sherelle: Yeah.

Kasey: You know, uh, Black, Black board members, uh, that, and not only just Black board, because, you know, it can't just be tokenism.

It needs to be people that really understand the culture and understand who they are. Because the other thing that happens with anti Black racism is a lot of Black people begin to code switch and conform to be able to be put in those positions. So what you essentially get when you hire these people and put them in those positions is, you know.

a voice box, someone to speak, a black person to speak on a white person's behalf. And that's not what we want. We want people that to start to show it works two ways, right? And I think the way the other way that it works that people don't take into consideration is that when you have real black people in positions of power that aren't afraid to be themselves, then other people start to get comfortable with that.

Black people occupying those positions. Real black people. That means like those recruiters that we spoke about earlier start to pour those resumes. Hey, they start to be included in the list because like or generally our perception in society is we have a hard time seeing people occupy certain spaces because we haven't seen it before, right?

So we need to show society that, hey, this is a thing. And this is possible, right? We need to show young children that, Hey, this is something that you can pursue. This is possible. And society in turn can say, Hey, that is actually possible for you. Let me, um, push you forward. Right. And you know, let me help you accomplish what you want to accomplish.

You know what I mean? So yeah. It's like Barack Obama becoming the president of the United States, right? Like before that happened, if a black person said, Hey, you know, I would like to become president of the United States one day, you say that in a room full of white people, I'm pretty sure the person from people would be like, yeah, good luck with that, buddy.

That'll never happen. You know, but, but if, but now that Barack Obama has done it, If you find a charismatic black man walks into a room and says, Hey, I'm running for office. And I think I want to be president. I think I want to be prime minister. People look at him now and say, you know what? I can get behind you.

I'm going to support you. I'm going to give you money. I'm going to support this. I think this can happen for you. And the reason they think this can happen to you is because it happened for somebody else.

Sherelle: Yeah, you're absolutely right. Anything else that you would add, like any other initiatives or changes?

Kasey: Well, I, I think that it works. I think that's what we need is just black leadership and black people occupying certain spaces just to get everyone comfortable with it. And so that we know that we can do it right.

You know, I think the other counter argument is that. people would make is like, oh, well, we just don't have the candidates. Like, you know, we don't have the qualified, we don't have qualified black doctors, for example, because black people aren't getting going into med school. It's like, well, hey, you know what?

We have to change that. How do we change that? How do we get more black candidates? How do we get more black doctors in that hiring pool? Right? Because I'm pretty, uh, you know, my feeling is part of the reason We're not getting black doctors is because for a major part of history you weren't hiring black doctors.

So we have to do the work to start to fix that to to get people in the pipelines to show people where the potential is. The other thing is, yeah, again, we don't have, you know, a lot of doctors I

know that I grew up with have doctors in their family. They have doctor role models. I don't have a single doctor in my family, so I never thought it was possible to become a doctor.

Yeah. For me. I didn't have that perspective. So that's what we need to change.

He is speaking about authentic black leadership, not the tokenistic black person who can not let there blackness shine. A lot of black people in certain environments feel the need to conform to Eurocentric ideals in order to be accepted in spaces. People should get comfortable with authentic Blackness in these spaces and normalize it so Black people no longer have to feel the strain of being to identities in one body double consciousness

Sherelle: Okay. Thank you. Um, How does anti Black racism affect the opportunities and successes that are available to you in Canadian society?

Kasey: I think, again, going back to the tokenism, and I think anti black racism, I think it's probably, you know, ever since George Floyd and everything like that, like, Um, I think you can get the job, Um, but then you're gonna have a hard time with moving up the ladder just because of the biases that people hold against you, and you're gonna, as a black person, you're gonna have challenges.

In the workplace. Right? So, you know, even if you have a sales position, like, you know, um, if you're working in finance or financial advisor, or if you're a lawyer, you know, and you, even in the black community you hear this, like, Oh, I want a white lawyer. I want a Jewish lawyer. I don't want a black lawyer representing my case.

Because we don't even have confidence in ourselves and our own communities. And the other communities don't have confidence in us. So even though they put us in those positions, people may not want to work with us. People don't want to give us opportunities. But we need to get examples out there and start changing that narrative.

Black people view black people in a bad light, this seems like a consequence of internalized oppression.

Sherelle: Mm **Kasey:**

hmm.

Sherelle: Okay. Um In your opinion, what sector, institution, and society where ABR is manifested is most damaging to you as a black man and why?

Kasey: I have no idea how to answer that question.

Sherelle: So what I mean by sectors is like the criminal justice system, education, where ABR is obviously very intertwined in these like institutions, which one of the, you know, Those, um, sectors of society is most damaging to you as a black man.

Do you feel, like, is it the socio economic? I

Kasey: think it's the education system.

Sherelle: Yeah.

Kasey: More so than the criminal. Because I feel like the education system teaches, um, you know, and just from a systemic point of view, Perspective teaches black people how to fall in line. Um, it's an, it's, it, it becomes their first experience with being over policed.

Right. Um, listen to authority. You know, my experience is like, from what I've seen in schools is like, you know, you have some bad apples at work. You know what I mean? But yeah, for the most part,

a lot of white kids. Are very comfortable pushing boundaries and making mistakes. Black kids aren't because we fear consequences. And, sorry, I want to correct that too because it's, even before you get into schools, it starts at home. Because black parents over discipline their kids too. So there's a pipeline of discipline and policing that starts in the home, goes on to school, And then it's as an adult, it's the police.

And it just really teaches you as a black person that you really need to be policed, that you really need to fall in line, and you really need to conform to society. Whereas black, white people, they don't, their experience isn't the same. They're confident. We lose our confidence, our confidence is stripped away from us very early on.

Sherelle: Hmm.

Okay. Yeah. Um, sorry, you mentioned Pipeline from school, sorry, from home to school to what?

Kasey: Just being an adult and having experiences with the police as an authority. Okay,

Sherelle: thank you. Is it tonight? Yeah.

Okay, last question. No,

Kasey: no. Yeah. Uh,

Sherelle: what demographic of people do you think is most impacted by anti black racism? So obviously it's either black women or black men and why?

Kasey: Um,

I think black men are more impacted by anti black racism. And I think it's complicated. And I don't quite know how to explain it and it's just a feeling that I have. Um, you know, because I think that if you have a black mother, for example, I think she has some safety nets within society, within Canada, to be able to, you know, access services, to be able to, To be taken care of.

And, uh, to have some type of security in life. I don't think that black men have that same safety net. And I think that's why, you know, you see that a lot of black men move towards, um, a different, um, Lifestyle or, you know, or more inclined to crime than black women are, um, you know, this wasn't touched on, but I think the other thing that I would say with regards to anti black racism, since that was the last question is that I think it's important for us going back to the conversation about.

people understanding what anti black racism is and understanding the different types of racism. You know, I go back to, um, immediately after George Floyd and everyone was showing support to black communities for BLM and everything. And, um,

you know, after that, it was COVID and the narrative became Stop Asian Hate. Um, I think that when we start talking about racism, we have to be very specific and very direct in addressing and identifying the issues we want to address. I think what happens far too often is people come in and other cultures come in and hijack the issue and make it their own and appropriate.

And benefits that were intended to serve a specific community end up benefiting the communities more.

You know, you can get into situations where a company says, Hey, um, you know, our workplace needs to be more diverse. Um, we want to help people with, uh, lower the social and economic status. Um, you know, from a cultural perspective or from a race perspective. So, uh, D E I in diversity, equity, inclusion, let's change our hiring policies, but you still have those biases.

So what are you doing? You hire South and East. I have people who have South and East Asian descent and you're diverse. Right? Or you have committees, and you know, then you get into situations where people of maybe even South and East Asian descent become even more aggressive perpetrators of ABR

This is something that I have seen repeatedly. I think it shows that even among people of colour Black people are viewed at the complete bottom of the social hierarchy. That even when there are initiatives against racism that starts with Black people dying it transforms to more DEI initiatives which primarily assists people of colour and not just Black people I feel Black people

are in more danger due to racism than any other group of colour.

towards Black people. But it's shielded under the fact that they themselves are a minority, so they can't be racist. We don't understand that yet. How could? One person of dark skin inflict harm and racism onto another person. Well, it's, it's a thing. It happens.

Sherelle: Definitely.

Kasey: Right? So. That's the other, uh, something that we need to unpack and understand.

But again, that's very much a third way of thinking now, and it's, it's, it's tricky because you start to. Talk about other minority groups and all of a sudden you become racist. But racism is very much about the things that you don't see that are happening or the things that you're scared to speak about that are happening.

But in fact are happening and in fact is a problem and in fact probably should be addressed. And that's the thing.

Sherelle: I hear you. Okay, uh, that was the last question. Is there anything else that you want to add?

Kasey: Nope, that was it.

Sherelle: Okay, all right, well, thank you for doing the interview with me. And yeah, so, um, yeah, we're done.

Sorry, I was gonna say something, but I'll tell you after.

Interview Takeaways

- Systemic racism is the only racism worth talking about
- Racism is hard but you must push through and find ways to navigate around it.
- Authentic Black leadership is needed in order to combat racism.
- Black people should be occupying certain spaces in order to get people comfortable with it.
- Black representations goes hand in hand with this to. Barack Obama showed Black boys and men that they could hold a position of power like he did. Representation is important for others to see that one Black person did it, they opened the door, so now others can go

through that door. It helps boost the image we hold of ourselves and our Black community.

- Black people often have to code switch or be the token black person in various professional settings. Black people/men should be able to show their authentic identity while in professional influential leadership positions.
- Other people of colour are racist or view Black people in a negative light.
- Society is not doing enough to understand and combat racism, especially systemic racism. No pay equity for Black employees.
- Overt racism is more damaging to children as they do not have the capacity to understand systemic racism yet.
- Racism guides the way in which Black men view themselves.
- Confidence is important in raising Black boys, so they can grow up and have a foundation that combats the negative views society has imposed upon them.
- The white saviour arises because of the negative stereotypes imposed on Black people labelling them with disadvantages and deficits. While saviours think that all black people need a helping hand when in fact all they need is equality and equity.
- ABR is most damaging in the education system as it teaches Black boys how to fall in line and makes them comfortable with getting overpoliced.

Researchers Notes

- Kasey brings up a good point about the education system being most impactful as it is the first point of social conditioning outside a child's family, and it is usually where children are first exposed to racism.
- Authentic leadership is a really interesting idea. I would say just leadership, but Kasey is right in order for Black people to feel comfortable within ourselves the dominant culture needs to start to get comfortable with our true Black identities so we can stop hiding them and code-switching and conforming. Black people are labeled as sell-outs by other Black people once we enter a professional space and have to conform to Eurocentric ideals. We start to talk different, act different and we censor what we do and what we say regularly. This is an added stress we should not have to undertake. Authentic Black leadership is a great way to start to alleviate the stresses of having two identities and for Black people to be able to live in their true Blackness.

- I am slightly against BIPOC DEI initiatives because I think it takes away from the greater problem of ABR being truly addressed. I think once ABR is mitigated in society it gives all people of a colour a more even playing field. However, if Black people always fall into BIPOC DEI initiatives chances are people of colour other than Black people get these positions before Black people do because we are at the bottom of the social hierarchy.
- Kasey shows resilience as Tyrone did. Although he did not deny the impact or consequences of ABR he states that it is hard but we have to navigate around it and work harder to get what we want in life.

Appendix E

Coded interview 2

The following is the participants Tyrone's interview that has been coded using the colour scheme presented in appendix C. It also includes researcher notes and thoughts about the interviews.

Tyrone's Interview

Sherelle: Okay. All right. So your first question is, what are your personal experiences with instances of anti Black racism in Canada?

Tyrone: What are my experiences with that?

Sherelle: Yeah.

Tyrone: Anti Black, uh, let's see, I lived in Stouffville, and we were pretty much one of the first Black families to buy. And we were young and yeah, it got a lot of, uh, a lot of resentment. It seemed like for us being in the area, the neighbors weren't the nicest.

Uh, um, remember cops when called on us for noise complaint, but just foolishness to start off in the area because we had someone in the area that was just pretty negative towards us. So, Same thing like going to the grocery stores. You just see the difference of how they deal with you compared to how they deal with other people in the line.

Again, like I said, it was like when they're in 2011 12, there weren't a lot of black people out there. So dealt with a lot of that, **the school system, being a young father, single father. Just a lot of negativity towards my son. Um, statements that are just made so nonchalantly, but they're very condescending, like, you know, like that.**

And also maybe in the work world, you know, with the same kind of condescending, like, conversations that you have. **And I'll give them back every time I get pulled over. Uh, yeah, it's just, uh, definitely not the same as when they pull over a female, um, or someone that's not black, right? So, I've been in both circumstances, and definitely getting pulled over, you get treated way differently.**

Than driving with a white friend or driving with somebody else, like, you know, an Asian friend or something like that. When I get pulled over, it's immediately, like, The question that I ask, uh,

The, um, things that they're kind of, like, uh, The thing that they say to you is just basically, Ridiculous. Like they wouldn't ask that question to another person.

They wouldn't make that kind of statement. So yeah, so those are the most

familiar ones that are coming to mind right now.

Sherelle: Do you have like any specific ones where like, you can like recount exactly what happened? Um, that's, you know, that sticks out in your memory as like really profound, like a really profound instance of anti black racism. Like, but like a more, you know, like in detailed exactly what happened.

Uh, um,

Tyrone: let's see.

Sherelle: It could be from like childhood. It can be from, you know, recent or

Tyrone: Uh, let's see, in the court system, uh, he was in prison. Um, Yeah, just specifically guards. Often to you, like, your discriminated. Whereas, a person with similar charges that's not black that would not completely get beaten. Um, just for I mean, speaking normally, they take it as speaking back, rather than just listening.

Um, of course, trying to have a voice because you're trying to tell me to do something that's ridiculous. And, yeah, uh, they actually told me I have a visit, called me, called my son, got all ready, and They have to cuff you to walk you through the prison. So when I was headed to the visit, I noticed I was going a different way.

I said, why am I going this way? Shut up, keep walking. And the lights went out in a room that I went in. And yeah, four of them, four of them. I know it's probably four of them now because they recorded, they got caught on coming out of the room. Just four of them were just beating on me. They're like, I don't see any good.

And it was 15 minutes.

Sherelle: Oh no.

Tyrone: Yeah, so and then they threw me in the hole. So I didn't really get to like tell my people what happened. I missed all my visits. And then I only got to speak to my lawyer when I went to court, so it took a while for any justice to come from that, but yeah. That's one example that I can remember that if that had happened or if anybody else had spoken back or they would've just brushed it off or maybe just talked to them.

Rip you off or something. They do your right off sometimes But these guys decided no, we're gonna get them He always has visits so they know how to get me off like my what we call our range or our block

Tyrone: and yeah, I think that's me. So that was one of the places.

Sherelle: all like white? This is like prison guards all white?

Tyrone: All white. All white.

Sherelle: I'm sorry to hear that. That's horrible. Jeez, man. Okay. Any, anything else or?

Tyrone: Nah. Okay. It's specific that I can't remember, but it's so detailed, though.

Sherelle: Okay. No problem. Well, thank you for sharing that. So we'll move on to the next question. As you Anti Black racism in Canadian society, sorry, consists of systemic as well as overt racism.

Which one do you encounter more and which one do you feel is more detrimental? So what I mean by systemic is like the barriers that you face in certain institutions in society, like the criminal justice system, the workforce, um, [00:07:00] education. So on and so forth. And overt racism is like somebody calling you a nigger being like, Oh, you speak really well because you're like, you speak really well as a black person, like those microaggressions and stereotypes and such.

So, um, which one do you encounter more and which one do you feel is more detrimental?

Tyrone: For me personally, systemic, uh, way more than, I don't see anybody just using certain words and calling certain names. Often, that's like once every 7 to 10 years, like that often happens. More like, it's happening, a lot of times it doesn't happen.

But yeah, for me systemic, 1000 percent is more detrimental to black people in general, not just Metrox. Uh, cause there's so much barriers, like you said. In banks, in the workforce, in the workforce, and just things that you want to do, [00:08:00] you're always, I mean, I remember bringing 3, 000 into my bank in 20s, and the woman asking me, Where did I get this money from?

It's 3, 000, what are you, what are you saying to me? I'm pretty sure she wouldn't ask a white person that. Right. Just like, stupidity. I mean, what are you trying to say? Because it's 20s, I'm a drug dealer, I'm a security guard, I got paid for it. I want to deposit my money. It's not even like I'm asking you to take out the answer.

It's something like that. It's a deterrent. And it's definitely something that's dealt with more on a daily basis in my life. So I would go with systemic again.

Sherelle: Alright, So the third question is, can you explain some of the direct consequences that have arisen from your specific encounters with anti Black racism?[00:09:00]

Tyrone: Can I explain? Sorry,

Sherelle: sorry. So can you explain some of like the con, the directive consequences that have arisen from your encounters with anti-black racism **Tyrone:** consequences? Uh hmm.

I don't really see many consequences. Um, there's more one that doesn't let, let certain things affect you, but, um. I don't know. I've never really been denied anything. They give you a harder time to get a loan, I guess, at the bank. Um, harder to get jobs with any specific consequences. I couldn't really say.

Okay.

Sherelle: All right. Um, what impact does anti Black racism have on your daily life and interactions within Canadian society? So do you feel like you have the, um, move differently in certain spaces because of anti black racism? Like, do you feel free to do what you want? I guess, within the parameters, I guess, of the law, but do you feel free as a black man in a society that, uh, perpetuates anti black racism?

Tyrone: Uh, I feel free. I mean, uh, I don't change my personality, my way of being because of it. Racism, I mean, it's clear, it's there, it's evident, but I don't try to make it affect me as much as some people, like, I used to, maybe, but I think, ok, I get this job, I might have to dress a certain way, or like, I can't be myself, I might want to cut my braids, or like, something like that, but like, at this point in my life, I could care less, you know what I mean, how, how um, people view you, or How people treat you, you just expect it, you know?

You're not, you're not surprised by it. And it's just something that I try not to be bothered by because, like, what more could you expect from that person? You know, you're small minded. And, I mean, it's not going to make or break my day. It's because I'm confident within myself. What I remember at the time, there was certain things that I wouldn't do, I wouldn't wear.

I might take down my hood if I'm walking past a Caucasian woman, like just not for myself, [00:12:00] just because I know how they view you. And I just don't want that feeling sometimes that they can give, or that you can get from how they view you or how they act, just based on your presence, you know what I mean?

I can say that. I can say pretty much other than that. That's a thing of the past. I don't, at this point, I don't care at all. I am who I am and it's either you accept me or you don't. So what has

Sherelle: So what has led you to, you know, get rid of, um, like how, what's led you to that where you're just like, you know, I am who I am.

I'm not, I'm not thinking about other people's perceptions of me. I'm not going to take down my hood cause the white woman is passing. Um, You've done it in the past and now you're saying that you don't do it. But what's led you to that?

Tyrone: What's led me to not doing it anymore?

Sherelle: Yeah.

Tyrone: Uh, just life in general.

Your experiences and realizing that no matter how much you try to fit into what they feel is the right way or their way, It never works anyway, regardless of the fact of why. Try to, uh, please them, please yourself, you know, for yourself. Have your relationship with God and your children and your family, and not worry about white Canada, you know?

Doesn't, doesn't make or break me, doesn't change anything for me, because no matter how much you try to be as respectful as possible, to be, you know what I mean? [Um, they still have a look, they still have a way about them, they still think about you in a certain way, and there's nothing you can do to change them.

So once you learn that you can't change their way of thinking, there's no point of changing who you are, because they're going to view you that way anyways. And this is just over time we just stopped caring.

Sherelle: Right.

Tyrone: We wouldn't change anything.

Sherelle: Yeah, I guess you're right. It's true. Yeah. Um, can you explain some of the direct consequences that have arisen from your specific encounters with AB, well, with anti Black racism, if there are any for you?

Tyrone: Um, again, with the word consequence, I don't really feel I've had many consequences at this point. Yeah, nothing at all. Nothing that comes to mind as a consequence. I can say like, I'm that affected by racism.

Sherelle: So I know at this point, you've come to the realization that, you know, I'm going to be who I am and I'm not going to kind of conform to society and what they say, black people are black men are, but was there ever a time where, you know, you encountered anti black racism and then you felt like, okay.

You know, this, this sucks, like because of anti black racism being perpetuated on me, I'm now at a deficit in any type of way, or?

No, that's, I mean, they're gonna, you know, I don't. Okay. Just cause, I mean, they're gonna, it's gonna be the same no matter what you do, so no, I don't, I don't feel like there's any real consequences from that.

Okay. Um, yeah, I'm gonna get the same ticket when I'm getting pulled over and I might get. Dealt with a little bit different, but it's the same. It's the same speeding ticket, you know what I mean? At the end of the day, you know Um, it's the same sentence that you're gonna get no matter what Obviously judges are harsher.

Obviously banks are hard to get loans um But I mean at the end of the day if you have your your ducks in a row, you should be fine Right, no matter what it's a little kickback maybe or maybe a little longer it might take but at the end of the day You know As long as you have your life in order, you should be, I've been fine because I've changed just things in my life to make sure that everything's in order, my license is correct, my insurance is up to date, my bills are paid, you know what I mean?

So, at the end of the day, as long as you're living right, everything should, you should get the same. Even though you don't get the same treatment, you should get the same benefits of life, as long as you have things all taken care of, right? That's all (coded no effects of racism as well)

Sherelle: I have to say. Alright, um, What impact does anti black racism have on your daily life and interactions within Canadian society?

So I know we kind of touched on that already, but For? Um, anything else you'd like to add? On a daily basis? Yeah. Again, it's just driving.

Tyrone: You drive to and from and you just don't want to be pulled over. It's not that you're doing anything illegal. It's not that, um, anything's wrong or anything. Like, you know what I mean? It's just you don't want to go through dealing with these police officers because they'll just, you know, Negative. Or racist or whatever.

Sherelle: So you'd say like, you know, driving while black and being pulled over, whatever, like that's a impact, like a nuisance for you. Like it doesn't really, you don't really feel consequences from it, but it's, it's just annoying kind of thing.

Tyrone: Extremely annoying.

Um, in your opinion, what are some of the root causes of anti Black racism in Canada?

Tyrone: Some of the causes? Yeah. So why they are, why they, how they are?

Tyrone:

Sherelle: Well, why Canadian society is like, why is there anti Black racism in Canadian society? Like, Like, what are the foundations of that? What are the root causes?

In your opinion.

Tyrone: Oh, I have no idea what the problem is at this point. I mean, I don't know why we experience racism still at this point. Like, it's been how long? You know what I mean? I don't, I can't really say. On my side, I have an understanding, but it just doesn't make any sense. Like you could be as sweet as you are to people, in the workforce, uh, in the work world, you could be as nice as you want.

There's still going to go home and say negative things about you. Right. Still going to pop down on you so that I don't, I don't have no idea what more, uh, we can do. Um, of course, uh, the news, uh, portrays. an image of

young black men that you'll never know that, you know, we open barbershops and we have businesses and we do real estate. All you see is gun violence, gun violence, you know what I mean, and gangs and, and so forth. So, I mean, Maybe the media has a lot to do with it. Um, if you want to take that take or that that stance on it, but there's still no reason Um that you shouldn't be able to formulate your own opinions on people but of course, uh, I think the media does push an agenda and We have an agenda and they push a narrative and um That might have a lot to do with someone that doesn't have daily interactions with the black person As to why they Can't change their way of being or thinking towards that towards black people. You just sit there and watch the news Maybe you have no understanding of what it's like

to be around or be to a regular successful black person You know, all you're seeing is these negative images of black men, so maybe Maybe, again, the media has a lot to do with it.

Sherelle: Okay. What strategies or coping mechanisms have you developed to navigate or resist anti Black racism in various aspects of your life?

Tyrone: Uh, one strategy is just block it out. It's a game. You know, that's what I advocate. Block it out. The racist old white man. Um, There's nothing I can do to him, you know what I mean? He's the one that, saying his rude things, like, I can't go knock him out, like, I mean? There's nothing that can change his way of being.

You kind of just block it out and stay away. Stay clear. Fuck them. Fuck anybody that's being racist. You know? Could it be an Asian lady that thinks she's better than you? What's that? It doesn't matter who it is. You just gotta navigate away from that negativity, right? That's the only thing I can say.

That's a strategy.

Sherelle: Anything else you want to add? I

don't know. That's pretty much what I look at out of the way I look at things. Just kind of leave it alone because there's nothing you can do anyways. You're just going to get yourself in trouble.

Sherelle: Yep. Okay. Uh, what effects if any, does ABR have on your overall well being?

Like, do you feel more stressed? Or do you feel like Um, you've missed like opportunities or successes because of anti black racism.

Tyrone: You, are you on the phone? Can you hear me?

Sherelle: Yeah.

Tyrone: My, my airpod died so I'm trying to figure, I'm just trying to volume up. Can you hear me?

Sherelle: Yeah.

Tyrone: Okay. My airpod died. Sorry. Um, sorry, what, what, what was the question again?

Sherelle: Uh, what? Wait. effects, if any, does anti Black racism have on your overall well being? So do you feel like as a Black man living in a society with anti Black racism, are you more stressed out? Are you okay?

Tyrone: Like Not at all. I'm perfectly fine. Okay. I don't know, like, affect me in any shape or form. I used to, I mean, I could say I used to as a, as a young adult, but at this point in time, like, I've gotten used to it. So comfortable within myself that I can't reflect it. I can't make a break point because I can't change it.

Sherelle: Right. All right. Thank you. Um, what changes or initiatives do you believe are necessary to address or combat anti black racism effectively in Canadian institutions and communities?

Tyrone: Uh, I think it's just, like I said, the image just painted. Um, of course it's there while it's there. But, um, I just think there needs to be more programs to teach, uh, the younger generation coming up. So that I mean, they have to change the narrative that they've, uh, that they've created, right? So the way to do that is, um, is to, uh, try to create programs that help young

Tyrone:

black men and, um, teach them different strategies. On how to be successful in society, but necessarily doing some of the things that are frowned upon.

And until, until that happens, they'll never be, I mean, you can never really actually change the one view, but maybe if that, if there were less violence, it was less violence or less, uh, crime to talk about every day on the news and they had to go to a barbershop and talk to the owner about that. Franchise that he's built or the West Indian food store that now is a chain like they don't speak on that And so because I think that's not evident.

I don't think it'll ever change until we kind of change What people's perception is of black people So that makes sense

Sherelle: Okay So do you think that with these like programs for, for young black males, um, that if we have more programs to, to set black men up for success or set young black men up for success, that, um, I guess society will start to view black men in more of a positive light, or do you think that that would actually change?

Or is it, do you think they would still hold

Tyrone: It starts to change right? It has to start somewhere. So for it to start, yeah, that, that, that definitely does help and does start to change the view, right? So until we have that, more programs in place and more things like that of that nature where we're teaching and providing, um, different, different avenues for black, young black people, right?

They're never going to change their way of thinking about us. We're criminals and we're aggressive.

Right. Yeah, so we, we, that does need to, that does need to change. And that does need to start so that the mentality can change. But I don't think we'll ever change racism. Or stop racism, to conclude.

Sherelle: Right. Probably not.

Tyrone: Yeah, no matter what.

Sherelle: Yeah, I mean, it's uh, It's a power dynamic, right? Like in order for somebody to be at the top, there has to be somebody at the bottom and racism is used as a tool to keep that demographic, which is us at the bottom.

So yeah, it's unfortunate. Okay. Thank you. Next question. How does anti black racism affect the opportunities and successes that are available to you in Canadian society?

Tyrone: Uh, how, sorry?

Sherelle: How does anti Black racism affect the opportunities and successes that are available to you in Canadian society? Or if you feel that it does.

It doesn't for me, but yeah, I could see how it would for, as I said, my younger self.

Again, I'm just trying to get a loan, trying to, trying to get a home, trying to do certain things with the bank. We're, that's nothing for a young white guy. Right? So, hello, hello, homie. I'm

Sherelle: very excited. Anti Black racism is manifested is most damaging to you as a Black man and why? So what I mean by that is like, we have like different sectors and institutions in society where obviously, anti Black racism is all over Canadian society, but in what particular sector is it most damaging?

Like, would you say education, socioeconomic, um, workforce, criminal justice system? Like, where is it most damaging for you personally as a black man?

Tyrone: Uh, I would say Criminal justice system, right? So, they don't try to necessarily reintegrate you into society, they more just want you to do time and then when you get out and you have this record and yeah, so it's just, it's set, you're set up to fail.

I would say for most.

Sherelle: Okay. Alright, great. Last question. What demographic of people do you think is most impacted by anti-black racism and why? And what I mean is, sorry, there's two demographics. Black men, black women. Do you feel black men are more impacted by anti-black racism or black women are more impacted in society?

Tyrone: I would say. In the workforce? I would say black women.

Sherelle: Okay.

Tyrone: In the criminal justice system, I would say black men, so it's, to me, it depends.

Sherelle: Okay. But overall, like do you think black men?

Tyrone: Sure. Overall. Yeah. Okay. Because we're viewed. Certainly, I would say yeah, black

Sherelle: because you guys, sorry, I didn't get that.

Tyrone:

'cause you're viewed

Tyrone: the way that we're viewed, it's just the way that we're viewed is we're definitely affected more.

Sherelle: Okay. So based on the perception of others and like the stereotypes and Exactly. Biases. It's more damaging. Way more

Tyrone: damaging

Sherelle: for a black. Okay. All right. Okay. TJ, we're done. Thank you. So I will send you, send me your email and yeah.

Um, any questions or anything that you have for me or anything you wanted to add?

Tyrone: No, that's it.

Sherelle: Okay. All right. Well, thanks again for doing the interview with me. Not **Tyrone:**

a problem. It's right during my cooking time, so it's okay. Okay, .

Sherelle: All right. Well, have a good night. Okay.

Tyrone: You too. All right. I'll text my email.

Sherelle: Okay. All right. Thank you. Okay. Bye.

Oh boy.

Takeaways from this interview

- Racism was bothersome earlier in life, however Tyrone has learned how to navigate around and life with it.
- Tyrone insists that there is nothing Black people can do to change the way people view them, and it's not their duty to do so.
- Racism does not negatively impact his life because he won't let it

- Racism is more of a nuisance “it’s annoying”
- He doesn’t feel there are any consequences to racism.

- Media portray Black men in a very negative light.
- Believes that there should be more programs and initiatives to assist Black men and boys, so the perception that society has of Black men can change.
- Based on the negative stereotypes of Black men, black men are more impacted by ABR than black woman.

Researchers Notes

- Tyrone stated that he was unfairly discriminated against when he was incarcerated which caused him to get beat up by guards. This is illegal and extremely unfair. He said he was also placed in solidarity confinement and was no longer allowed to see his visitors. However, he states that racism has no effect on him or his personal well-being? This is difficult to understand because based on that one incident alone the impact on his physical, mental and emotional well-being was clearly vast, but he states numerous times that there are no consequences or impact from ABR. Why is this? Do other black men feel the same? Is this a form of resistance or resilience that allows him to have a better outlook on life instead of dwelling on the very obvious fact that as a black man he is disadvantaged based on predetermined physical characteristics?
- I do think it is better to find a way to navigate around racism instead of dwelling on it. If someone asked me about the effects racism has had on me I would reply with a long list that cites emotional, mental, physical factors that hinder my health and overall progress in life. ABR has not stopped me from achieving my goals but it has undisputedly slowed me down. Why is Tyrone's outlook so different?
- Media does perpetuate stereotypes of black men and the Black community overall. This is a possible theme for findings and discussion sections. Media influences on the image of Black men?