

Canadian Centre for
Safer Communities



Centre canadien pour des
communautés plus sûres

Did you know?

**For over 200 years, enslaving
Black and Indigenous people
was common in what we now
call Canada**

What does this mean for community safety and well-being?



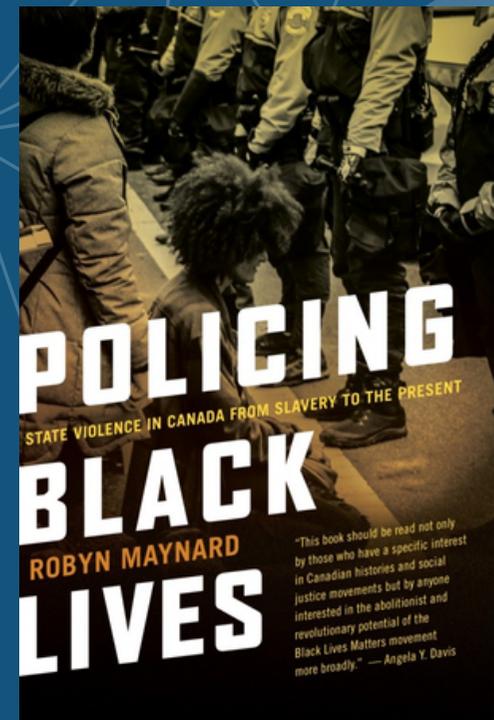
August 1st is Emancipation Day!

This day marks the *Slavery Abolition Act*'s enactment across the British Empire, in 1834.

Emancipation Day is about educating ourselves on the history of enslavement across Canada and opposing anti-Black and anti-Indigenous racism and discrimination.

Professor Robyn Maynard examines the **legacy of slavery in Canada**, from the colonies to today.

She considers how **Black poverty** was manufactured, and how **Black people** experience **exploitation, subjugation**, and disproportionate levels of **surveillance and victimization** across institutions:



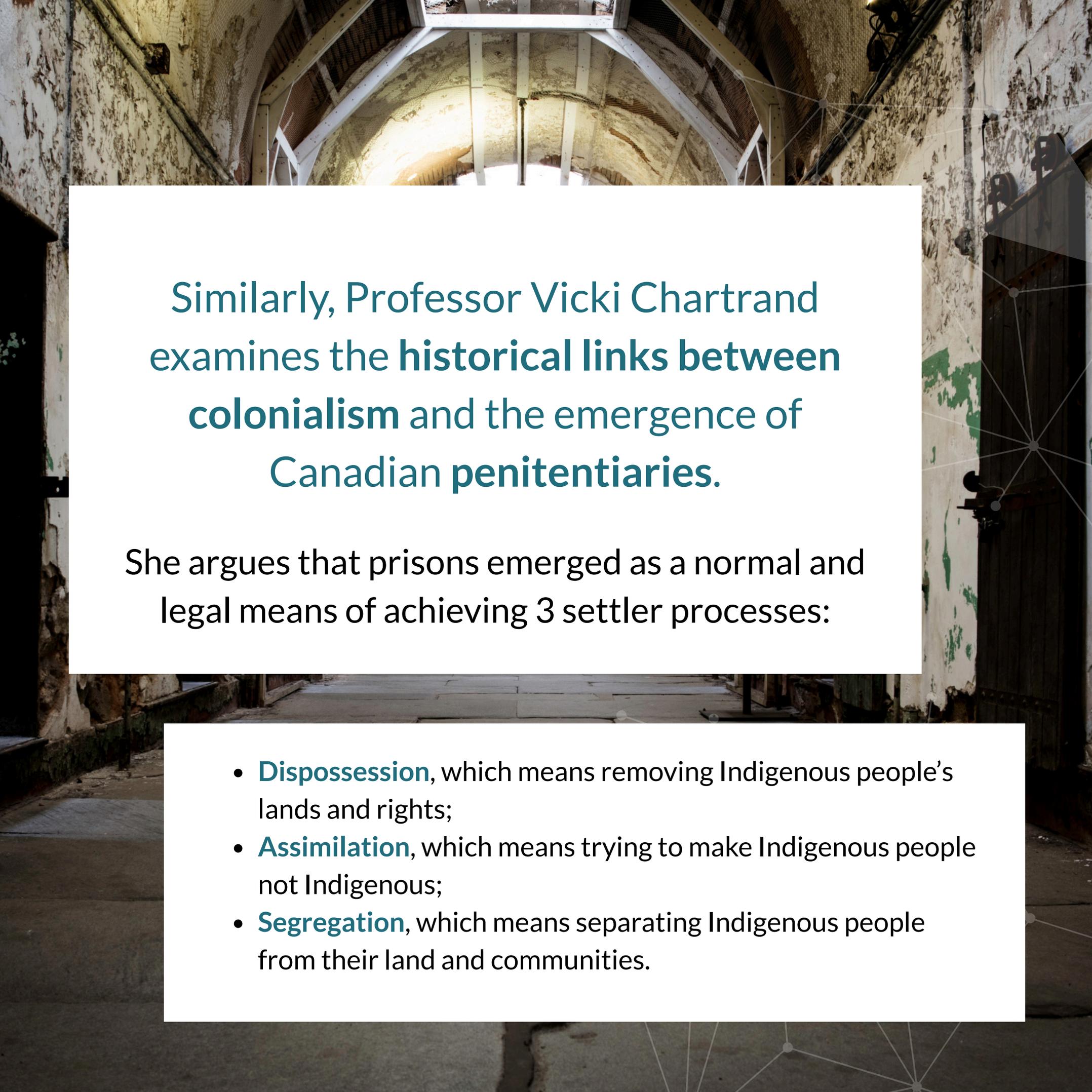
- Law enforcement & criminal justice system;
- Immigration, border control & deportation;
- Child welfare system & social services;
- Schools.



Writer M. Gouldhawke traces
a history of the **Royal
Canadian Mounted Police**,
from its birth in 1873 to today.

He argues that this institution was
founded to:

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- **Protect** the then-new Dominion of Canada, as well as corporate interests;
 - **Expand** settler colonialism and **enforce** laws such as the Indian Act;
 - **Police** Indigenous resistance to settler colonialism.

A photograph of a prison interior, showing a vaulted ceiling with wooden beams and stone walls. The lighting is dim, and the overall atmosphere is somber and institutional. The text is overlaid on a white rectangular background.

Similarly, Professor Vicki Chartrand examines the **historical links between colonialism** and the emergence of **Canadian penitentiaries**.

She argues that prisons emerged as a normal and legal means of achieving 3 settler processes:

- **Dispossession**, which means removing Indigenous people's lands and rights;
- **Assimilation**, which means trying to make Indigenous people not Indigenous;
- **Segregation**, which means separating Indigenous people from their land and communities.

According to these authors,
Black and Indigenous peoples are
overrepresented within the criminal
justice system and as victims of state
violence due to **factors we often frame
as belonging in a far-away past:**

Settler colonialism and slavery

What does this mean for community safety and wellbeing?

In general, we need to **acknowledge the past and reckon with its present-day consequences** to effectively prevent harm.

Some examples of present-day consequences faced by Black and Indigenous people include:

- Poverty
- Intergenerational trauma
- Employment and housing discrimination
- Feeling disconnected from cultural practices and identity





At the local level, we should consider **historical** and **structural factors** when developing programs, policies, and laws.

Looking at the **bigger picture** can help ensure that prevention work does not reproduce harmful legacies.

It is also important to **engage** with Black and Indigenous communities, experts, and leaders throughout this work.

This helps ensure these communities' voices are heard and their needs are met.

A network diagram background consisting of a series of interconnected nodes (small circles) and lines (edges) forming a complex web. The nodes are arranged in a roughly circular pattern, with some nodes having more connections than others. The lines are thin and light blue, while the nodes are slightly larger and darker blue. The overall effect is a sense of connectivity and communication.

The Canadian Centre for Safer Communities brings together urban, rural, and Indigenous communities across Canada to foster community safety and well-being through training, research, and knowledge exchange.

Head to our website to learn more about our services!

www.ccfsc-cccs.ca

Sources

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