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CURRENTS

READINGS IN RACE RELATIONS

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FOCUS ON
MINORITIES
IN THE
MEDIA

Published by *THE URBAN ALLIANCE ON RACE RELATIONS*



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Currents: Readings in Race Relations is the quarterly magazine of the Urban Alliance on Race Relations.

The Urban Alliance on Race Relations, formed in July 1975 "to promote a stable and healthy multiracial environment in the community," is a non-profit organization made up of volunteers from all sectors of the community.

The Urban Alliance on Race Relations is an educational agency and an advocate and intermediary for the visible minorities. It works toward encouraging better race relations, increased understanding and awareness among our multicultural, multiracial population through programmes of education directed at both the private and public sectors of the community. It is also focusing its efforts on the institutions of our society including educational systems, employment, government, media, legislation, police, social service agencies and human services, in order to reduce patterns of discrimination and inequality of opportunity which may exist within these institutions.

The work of the organization is carried out through working committees such as: Educational Institutions; Legislation; Media; Law Enforcement.

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THE BROADCAST MEDIA (television and radio) and the written media (newspapers and magazines) have become major transmitters of cultural standards, myths, values, roles and images, reaching people of every socio-economic level. The media set norms, create stereotypes, build leaders, set priorities and educate the general public. Because of such wide-ranging exposure, the written and electronic media have tremendous image-making impact. The mass media have become the principal means for entertainment and information dissemination, as well as having an increasing educational role.

The media are going to be even more influential, as they experience a technological explosion that will alter the way we receive information in the future more dramatically than has ever occurred in the past. Within the next few years, it is anticipated that every household will be able to receive up to 100 individual channels providing information, entertainment, shopping and banking services, and many other sources of convenience.

Where will the non-white community be when this information explosion hits with full impact? Will they, and other minorities, remain on the outside looking in at the stereotypical portrayals of themselves and the limited and one-sided reporting of issues of major concern to their participation in the economic and democratic processes of this country?

Good race relations in Canada depend on the creation of understanding between minorities and the majority community. The way the press and broadcasting media report issues pertaining to minorities and the extent to which minorities are given the opportunity to use these channels to obtain information, entertainment, education and cultural satisfaction is of crucial importance in achieving this understanding.

The best of these media do attempt to present accurate, fair, and balanced accounts of the news of the day, and of other information required to exist in a society as large and complex as ours. However, despite the dramatic changes in the composition of Canada's population and the tremendous diversity in the social and cultural life of the country that this has created, much of the media has still been reluctant in effectively representing this multiracial and multicultural community.

The lack of sensitivity and response by the mass media to the problems confronting the non-white community is an issue of major concern. Perhaps the most important fact about the media, is that there is very little exposure to non-white issues and concerns, which could have a positive impact on the self-concepts of non-whites and on the development of public awareness of the non-white community.

A recent example is the Harry Jerome Awards Banquet. In a letter to the three major Toronto newspapers deploring their lack of coverage of this event, Mavis E. Burke, Chairperson of the Ontario Advisory Council on Multiculturalism and Citizenship, described the banquet as having "all the ingredients (drama, human interest, uniqueness) necessary to make the news, not only in Metropolitan Toronto, but as an event of interest to all Canadians." Her letter also did not appear in any of the major newspapers.

Mass media are prominent as communicators of ideas and as an entertainment form. Just as they can show the landing on the moon in a fair and objective fashion, there is no reason to believe they cannot achieve equivalent standards of presentation when grappling with cultural and racial diversity. Because of the medium's capacity for fixing an image in the public mind, its responsibility for avoiding stereotypic and demeaning depictions becomes central to its role.

Mass media confer status on those individuals and groups they select for placement in the public eye, telling the viewer, or reader, who and what is important to know about, think about, and have feelings about. Those who are made visible through the media become worthy of attention and concern; those whom the media ignore remain invisible.

Many questions remain about the coverage of non-white issues and the involvement of non-whites in all aspects of media production and management. This issue of *Currents* discusses some of the concerns regarding media in Canada and their relationship to non-white minorities. It is hoped that further discussion will be initiated by the articles presented and that this discussion will lead to new opportunities for non-whites in Canada, throughout all levels of every communication medium.

Tim Rees

Non-White Entrepreneurs in Toronto

As a businessman, I would like to question the conclusions made by Darla Rhyne in her article, *Some Issues Facing Non-White Entrepreneurs in Toronto*. She fails to deal with the most significant form of discrimination in our society today – “systemic racial discrimination.” Ms. Rhyne notes that the major problems which non-whites have are: 1) the process of obtaining capital; 2) the familiarity with and use of government programmes. In a capitalistic system with a large government sector such as Canada’s, these two factors, capital and government assistance, are key elements why few non-whites go into business, why many fail and why minority-run businesses tend to be concentrated in less profitable sectors. By failing to consider the implications of systemic racial discrimination, she has invalidated her conclusion that “the racial element is not an important issue facing non-white entrepreneurs in Toronto.”

At a recent conference sponsored by the Urban Alliance on Race Relations, called “Minorities in the Workplace,” a workshop on small business included representatives from the Federal Business Development Bank, various other government agencies and several business people. It was evident from this workshop, that the lack of familiarity with government programmes is a very big problem for visible minorities, in that they have very little access to important information and capital assistance. Also, the perceived and actual inability to obtain capital is a major obstacle in starting or expanding a business. Considerable research needs to be done to find ways to overcome these problems.

Relationships of an investor or borrower with people who control capital are an important factor. Our institutions are generally isolated from the minority communities and have difficulty communicating with them. Rather than calling for less reliance on ethnic and minority networks, as Darla Rhyne suggests, I would strongly urge that more emphasis be given to these networks as they could be an important means for non-whites to make their voice heard by those in government and financial institutions. Such action

will also help visible minorities in dealing with problems which are particular to their community and will foster alliances with others who are attempting to overcome similar problems.

In the long term, visible minorities must strive for greater representation, in the government and private institutions which make decisions on important issues relating to capital, technology, assistance to business and public resources. Systemic problems, such as lack of access to capital, require that people who are concerned with these injustices find ways to organize and work cooperatively to overcome them.

*David Walsh, M.B.A., F.R.I.
President, Realco Property Limited
Toronto, Ontario*

NOTE: For three further articles on Minority Entrepreneurs, see pages 29 to 33.

Labour Movement Committed to Race Relations

It was with interest that I read the first issue of *CURRENTS* recently.

However, I must take exception to an inaccuracy in the article by Wilson Head, *Race Relations Today*. You state “more recently, and partially as a result of federal financial support for race relations activities, the Ontario Federation of Labour has demonstrated considerable interest in race relations.” You then mention the conferences.

The OFL’s “Racism Hurts Everyone” campaign had two phases. The first phase, the intent of which was to bring to the attention of the public the seriousness of racism, involved the production and air time for the TV ad, and production and distribution of posters and leaflets in quantity to all affiliates and labour councils. This was the most costly part of the programme and was totally carried by the OFL.

The second phase involved eight seminars across the province. To assist in financing these, we applied for and received a grant from the Ministry of State for Multiculturalism. With or without this grant, the OFL was committed to and would have proceeded with, these seminars.

We have also recently embarked on an extension of this programme, directed specifically at racism in the workplace. This will involve production of a series of practical fact sheets for dealing with racism at the workplace, as well as course content for labour schools, and training of instructors and unionists in the programme.

I do hope in future you will more accurately reflect the commitment, not only of resources, but of policy, programming and membership of the labour movement to the area of race relations.

*Shelley Acheson,
Human Rights Director
Ontario Federation of Labour*

Congratulations

I have just finished reading the first issue of *CURRENTS: Readings in Race Relations*. On behalf of the Ontario Advisory Council on Multiculturalism and Citizenship, may I congratulate the Urban Alliance on Race Relations for a most excellent publication.

Given the present mood of Canada, and Metro Toronto in particular, the birth of your publication could not have been more timely. I look forward to receiving the forthcoming issues and take this opportunity to wish *CURRENTS* every success in the years to come.

*Mavis E. Burke,
Chairperson
Ontario Advisory Council on Multiculturalism
and Citizenship
Toronto, Ontario*

Canada's Native People Forgotten

Congratulations on the publication of *CURRENTS*. I look forward to future issues to help me develop greater awareness of the nature of racism in Canada and thus a broader understanding of the problems of white racism that our two nations – and other white-dominated nations – share.

I am troubled, however, by a serious omission in the lead article, *Race Relations*

Today, of your first issue. The article claims to give “a brief historical overview of relations between the various racial and ethnic groups in Canadian society,” yet fails to discuss relations between native peoples and white-dominated society.

Canada, like the United States, is a product of European colonialism. Our separate histories have in common the conquest and dispossession of, and the denial of sovereignty and self-determination to, the peoples and nations native to the land we call North America. Regardless of differing methods and approaches historically used in our two nations' dealing with Indian peoples, the basic pattern has been the same – native peoples' land, water, rights and sovereignty have consistently been – and continue to be – at the mercy of white (European) interests and power. The controversy over the further erosion of native peoples' rights and interests, under Canada's new constitution, is but one example of the continuing legacy of European colonial conquest and white racism that confronts native peoples on both sides of the Canadian-U.S. border.

How an article, claiming to present a historical overview of relations between racial and ethnic groups in Canada, could fail to discuss this original and continuing aspect of race relations and white racism, is beyond my understanding. I hope an upcoming *CURRENTS* will in part rectify this serious omission by providing space for Indian activists to present their views on historic and contemporary relations between native peoples and white-dominated society. Canadian and U.S. readers could learn much from such discussion.

*Robert B. Moore, Ed.D.
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Visible Minorities and the Media

The minority viewpoint

Salome Bey

The media is the one institution at the epicentre of all our institutions, for it touches them all. The media is reflective of the society as a whole and therefore, can help us to make inroads into the dense undergrowth of benign or deliberate resistance, that continues to impede our progress to full acceptance in Canadian society.

In these final days of the twentieth century, television, more than any other medium, holds up the mirror in which Canadian society can see itself reflected. The television pictures are vital: they are in colour. Today 11 million television sets carry messages and reinforce the values of 24 million Canadians. According to the Canadian Consultative Council on Multiculturalism in its 1977 annual report:

"The media constitute a potent weapon which can cut two ways. They can advance Canada's multicultural identity, but they can also subvert it by negating its legitimacy. With the advent of television and its use as a major audio-visual tool in message transmission, media inherited a prominence in the definition of social values. The earlier traditions of new transmission peppered with editorial comment evolved into mass messages. Viewer homogeneity became a profit-turning objective and, in the council's opinion, a glaring threat to the identity of entire nations, let alone ethnic groups within a nation."

Television messages are conveyed not only in advertisements, but also in news, soap operas, situation comedies and other programs. The messages go to make up the reflected Canadian society as a whole. The question you must ask yourself or ignore at your peril is this: Is the reflection accurate?

Who are the Canadians that form this mass audience?

Who we are

A look at the facts soon ignites the fuse of the myth that Canada is "The Great White North." There is, in fact, no such thing. What we have is a great, multicultural, multiracial nation.

Canada of the 1980s is a country where men and women and children of colour (red, black, brown and yellow) want to be seen and be reflected as a vibrant and valuable component of the cultural reality – in the arts, sciences, sports, academia, business...everywhere. Our people have brought with us the broad rich canvas of our native cultures as well as needed skills, great abilities and high expectations; expectations that have run headlong into the harsh realities, not of the Canadian winter, but of institutionalized indifference, insensitivity or ignorance, that dehumanizes many of us and our children.

This is potentially dangerous. If we are not accurately seen in the mirror that the media hold up to society, then, clearly, we are somehow not part of that society. For us, this is morally debilitating, immensely frustrating and wrong. This is why we want the kind of change which allows us equal access and opportunity in this society. Our young people are telling us that, one way or another, they are going to get it. If we ignore this message, we do so at our collective peril. History has already shown what happened in Watts and in Brixton and in Liberty City, when frustration and alienation built up, when opportunities were denied. It certainly does not have to happen here.

Good business

Studies in Australia and the U.S. confirm what we already know: certain cultural/racial groups have special consumer habits. The Australian study found that Mediterranean groups purchase far higher quantities of certain types of food (eg. breakfast foods) than other groups. U.S. research found that blacks spend more on footwear, specifically, and on clothes generally. (Recall, if you will, the sartorial fastidiousness of Sergeant Harris in the U.S. television show "Barney Miller.") We know that we do not buy very much suntan lotion, as the Black Performers chapter of ACTRA in Montreal points out so well. But we do use soap, deodorants and toothpaste. We do drive cars, live in houses, drink beer and are avid sports enthusiasts. Because many of us are highly skilled, we earn good salaries. Because many of us are newcomers, we need all kinds of goods and services which longer-established Canadians already have or do not need. This is good for business.

Moreover, several studies show that blacks are more likely to rely on television than whites. Black teenagers, in the U.S. for example, were found to be:

"Significantly more likely to purchase a product after seeing it advertised on television. They are more likely than whites to believe and like commercials. Moreover, they are more likely to pass on the good word to friends."

So your appeal to these groups has multiple impact. This is good business.

Add to this what the Joint Multicultural and Advertising Study has confirmed, that the majority of Canadian whites do not have negative attitudes to the presence of non-whites in advertisements. You wonder what it is that is holding back progress in this area.

It seems that in advertising, at least, we are caught in an Alice-in-Wonderland environment. Advertisers say they do not directly hire performers themselves, but that they leave it up to their agencies. The advertising agencies say they are guided by their clients' directions with regard to advertising content. The talent agencies say they only send whom the advertising agencies require. And so everybody plays this endless game of musical chairs in

which the only constant is that visible minority talent is left standing when everybody else is nicely seated. Does this sound fair to you? Does it sound like good business?

Red herrings – quotas

While I am on this subject let me deal with a few standard red herrings which are pulled out whenever this topic comes up. The first is: "Do you people wish quotas?", or "We can't represent everybody in advertisements." the Ontario government enquiry I mentioned earlier says it succinctly:

"Throughout our meetings with affected groups, we put forward the idea of assessing compliance with the Policy, by figuratively placing on a wall, all of the depictions of individuals in one year's advertising and communications. We suggested that if having done this, it could fairly be said 'that's Ontario,' the Policy objectives would have been met. We found widespread support for this approach."

If the same could be said over a year about Canadian advertising in general, that, "Yes, that's Canada," to this we would say, "Amen."

Availability of actors

Another popular red herring is "Yes, but is there sufficient non-white talent for advertisements?" Not only are there many highly competent professionals here in Canada, but what about the hundreds of others who had to leave for the United States and the many others who, although not listed on ACTRA's rolls, have the talent and only require the opportunity? Paul Siren of ACTRA and a number of talent agencies have vouched that visible minority talent is not a problem. Moreover I hope that ACTRA's offer of assistance to the government of Ontario, to extend permits to non-ACTRA visible minority performers which allow them to be hired for work, will be extended across the board to include all areas of advertisement.

Accents

In a country where we come from a multitude of backgrounds, another favourite is the problem of accents. The answer to this question is best explained by the excellent federal multicultural advertisement in which two children, one black and one white, are seen playing a piano and the voice over, clearly understood, marvellously resonant, has an unmistakable Caribbean nuance to it. I have yet to hear anyone complain about it. The issue of accents should simply be one of clarity and understanding.

Human rights considerations

Another standard red herring is that seeking out visible minority performers might create problems by violating existing human rights employment codes.

I believe that the Ontario Human Rights Commission has already adapted its codes to permit specific recruitments, which overcome the traditional imbalance in employment opportunities. I believe the Federal Human Rights Commission is also amenable to this policy.

Product images

And then there is the favourite concern put forward by our more cautious Canadian business and media executives, about people who may feel that their product image could suffer by any association with non-white models.

Well, there is no evidence of a backlash to this in the United States or Canada. In fact, a study in the *Journal of Marketing Research* as far back as May 1972, indicated that the use of blacks in television advertisements sells more products among black consumers and makes little difference to whites. The latter fact is clearly also true for Canadian white consumers according to the findings of the AAB/Multicultural research.

Let us be very clear about it: television is our genie of entertainment and our most powerful means of persuasion. Television commercials direct our daily lives. They tell us how to eat, how to dress, how to relate to

each other; they merchandise a view of life. A Columbia University study concludes that:

“There is really no question that advertising does affect learning attitudes and behaviour.”

For many of us, especially children, most of what reaches our minds gets there through television. What is not on television is not perceived at all. Or else it is not perceived as real. Seeing is believing.

Depiction

Let us now go beyond advertising and look at general media portrayals. There are two things wrong with how we are depicted today. Either we tend to be depicted as oddities, victims or aggressors, or we are not depicted at all. A disaster in either case. Neither is true, but both encourage a certain type of perception that is nothing short of cultural destruction. Our children go to schools where, culturally and racially, whites have been dominant. At school they study together, they play together, and then they go home to their individual television sets. They spend more time assimilating via television than they do in classrooms or on playfields. When television says that visible minority children do not exist, that they are to be considered less than the “real” children who do appear on programmes and in advertisements, can you wonder at the results? Can you wonder that the “real” children hold the others in low esteem? Can you wonder that our children, rendered perpetually invisible by television, suffer from low self-esteem? Of course, there are some exceptions: recently, CBC, and over a longer period, TV Ontario, have both produced some excellent children’s programmes.

Newsrooms

Our broadcast and print media newsrooms do not get a clean bill of health either. Non-whites are likely to have less good news reported because we’re seldom represented in the newsrooms, and few white reporters tend to seek out positive feature stories in non-white communities. It’s not that reporters are insensitive – most of them do sympathize with

the victims of prejudice – but they don't know their way around these communities and non-white activities are rarely considered majority concerns, not, at least, until they become a threat. It all adds up to a built-in exclusion of minority perspectives.

Moreover, too often the people who make up pages and write headlines are insensitive. By the juxtaposition of stories, or by sensational, and therefore inaccurate, headlines, they misrepresent us. A headline which proclaims, "*Blacks Riot in Brixton*," when the story under it is patently about demonstrations by British youth, *both black and white* – that headline has the effect of cementing perceptions and enforcing stereotypes. A recent story in a Toronto newspaper quoted an M.P.P. (out of context, apparently) who was warning of unrest in a mixed racial district – in that city. The story was placed directly beside another which basically promoted the Ku Klux Klan. The stories were separate events but the person responsible for arranging that page displayed an insensitivity which borders on criminal recklessness.

Government

Efforts have been made over the years to get the cultural diversity of this country recognized. A beginning was made in the sixties and early seventies following the recommendations of the Bilingual and Biculturalism Commission, which resulted in the establishment of an official multicultural policy for Canada. 1982 saw the inclusion of the Multiculturalism Clause – 27 in the new charter of rights and freedoms. Now the further dimension, "Multiculturalism," has become a reality. This is all to the good: "Multiculturalism" and its ministers have been attempting to do a good job with limited resources. But the

federal government must still bear responsibility for the institutional reticence that besets us. Multiculturalism still has not been given its rightful profile across the federal government institutions and agencies in this country. The composition of the various government boards and agencies continue largely to reflect the old, bilingual, bicultural thing. It is a sad fact that there is still not one single visible minority representative on the boards of the CBC, the CRTC or the Canada Council, to name three. Not one of us has been named to the Senate. Although we recognize that the CBC has been making some effort to reflect our multicultural and multiracial reality, it is clear that this organization has a long distance to go. In contrast to the CTV and Independent Television (ITV) in Britain, the CBC has not had a single visible minority broadcaster on high-profile national news or public affairs programmes since Adrienne Clarkson. Further, although the CBC has community relations apparatus to deal with its many publics, there is too great a tendency to rely on forums and seminars to do the job. This adds up to little more than window-dressing.

I believe everywhere in Canada cultural and media institutions must widen their horizons if we are to correct the situation.

To our mind, it doesn't require more funds in these times of serious economic problems, to change the status quo. What is needed is a change of mind-set by the decision-makers – in government, in business, in the media and in advertising – to think a little differently and to be more sensitive to change.

Salome Bey is a singer and actress. This article is drawn from her keynote address to the national conference on "Visible Minorities and the Media," held in Toronto, October 29-30, 1982, which was sponsored by the Multiculturalism Directorate, Secretary of State.

Letters, articles, and visual images for publication in CURRENTS are welcomed

SUMMARY OF RECOMMENDATIONS FROM CULTURAL MINORITY GROUPS AND ORGANIZATIONS

The following recommendations are not only those of Salome Bey but a synthesis of the many papers, briefs and presentations which have been made on this subject to various levels of government by non-white and other cultural minority groups, organizations and agencies. Researched by Ewart Walters.

ACCESS AND OPPORTUNITY

1. The federal government should appoint competent visible minority persons to the boards of the CBC, Canada Council, NFB and as Commissioners of the CRTC.
2. The CBC should review its hiring practices to ensure visible minority employment and mobility within the corporation. This may require specific training and other special programmes, which can be carried out using existing recruitment and training resources.
3. The CAB, AAB, CCTA and other media institutions should institute a policy of recruiting competent, visible minority persons for employment within their member organizations.
4. In order to implement 2 and 3, the above organizations, if necessary with the co-operation of federal government employment programmes, should initiate pilot projects involving apprenticeships, internships and exchanges, so as to upgrade the skills and experience of visible minority persons so that they can compete equally for jobs which are traditionally scarce.
5. Federal-provincial funding agencies should provide resources for the compilation of talent inventories to provide information to

talent agencies, advertisers and advertising agencies on available visible minority talent in Canada.

6. Advertisers should voluntarily adopt a policy that all promotional material and advertising depict the multi-racial and multicultural identity of Canada.
 7. The CBC should specifically seek out and include competent visible minority persons in their television journalism training programmes, with a view to hiring them in the presentation of national news and public affairs programmes.
 8. ACTRA should extend its commitment on the provision of special permits for visible minority performers to enable visible minority non-members of ACTRA to qualify for employment opportunities.
 9. The federal and the provincial Human Rights Commissions should follow the examples of the Ontario Human Rights Commission in placing specific recruitment of visible minority actors on special employment programmes, thus placing it outside the Code's proscription and within its protection.
- ### DEPICTION AND BALANCE
10. Existing and future government cultural programmes should upgrade assistance to visible minority groups, to increase media awareness and skills of these groups via print, and audio-visual materials, workshops, forums and other interchanges.
 11. The CRTC should improve its present public awareness programmes to better educate the visible minority public on interventions, appeals and licensing procedures.
 12. The AAB, CAB and CBC as part of their annual awards system, should recognize programmes, stories and advertisements which promote good race relations and Canada's multicultural, multiracial identity.
 13. The CBC should improve its community relations programme to make it more responsive to its publics, including visible minority groups. Specifically, it should serve to explain community concerns to appropriate CBC officials, as well as to explain the CBC to its publics more effectively.
 14. As part of the above community outreach, the CBC should actively encourage, support and assist activities such as workshops and other creative encounters, which encourage visible minority professionals, writers, poets and producers to create for television and radio.
 15. The NFB and Canada Council should actively encourage the production and dissemination of material by the increasing visible minority film and video makers.
 16. The CBC and private media should use more programmes from visible minority film and video producers.
- ### RESEARCH AND EDUCATION
17. There is a need for ongoing content analysis and attitudinal research on Canadian television. Research must include how non-whites feel about their treatment on television.

18. The federal government must ensure that basic demographic and consumer information on non-whites is available to the Canadian public and its institutions.
19. Government funding agencies should provide more assistance to visible minority film and video producers for research and scripts for television and radio.
20. As a priority, federal and provincial funding agencies should assist visible minority groups (VMGs) to develop advocacy skills re: interventions, etc. for presentation to the CRTC and to the private sector broadcasters and the CBC.
21. The CBC, CAB and AAB should develop industry mechanisms, through which VMGs who feel that they have been misrepresented, or treated badly, could appeal to the industry.
22. Media institutions should develop voluntary guidelines and codes for their members, on how to depict non-white minorities and to avoid the stereotyping of VMGs.
23. Schools that train journalists, broadcasters, etc. should include course components on Canada's multiculturalism and multiracialism.

Typecasting

An Envious Goal for Minority Performers?

An interview with Jeff Henry, who has worked with black professional theatre groups in both Toronto and Montreal over the last 15 years.

Editor: *What is typecasting?*

Henry: Typecasting is where a performer is repeatedly playing a part calling for the same characteristics as those possessed by the performer. For example, Burt Reynolds, Clint Eastwood and John Wayne are typecast while actors like Dustin Hoffman aren't. For black performers it is a non-issue.

Black performers are repeatedly cast in the same type of role – the 'black' role, the stereotypical role. The problem then is stereotyping, not typecasting. The black performer is never able to develop his own abilities and characteristics beyond the colour of his skin.

Casting minorities in inferior, subservient roles and white males in superior roles has been the general rule in movies, television and theatre. Blacks are still playing the foot-shuffling Negro servant, the lovable but incompetent sidekick, the buffoon.

Editor: *What is the impact of this?*

Henry: Not only of course does it limit both the quantity and quality of work available to

black performers, but the stereotypical images are all caricatures of people who intrinsically lack something – who are only half human.

Even Indian children want to be like John Wayne instead of the bad Indians. Black kids don't want to grow up to be the Negro maid or janitor. They fantasize themselves to be the hero just as Anglo kids do. But the message to them is quite clear – to be successful you must fit the mold of the white Anglo-Saxon.

For whites, it breeds a false sense of superiority and justifies racial prejudice and discriminatory behaviour. If white people never see black people on TV, in the movies, on the stage, then they will feel they are the only ones that matter in this society. Thus, the process of programming racist attitudes is perpetuated.

The media and the theatrical entrepreneurs, who programme only that which is profitable, view their audiences as being extremely accepting of these stereotypical roles. Undoubtedly stereotypes sell. The public obviously wants to fantasize that they are all the tall, handsome, fair hero, or his woman.

For non-whites it breeds a sense of inferiority, shame in one's heritage and lower expectations of achievement. And we know that persons with a poor self-image are less likely to be high achievers.

