AFRICAN CANADIAN CONNECTIONS TO THE ONTARIO CURRICULUM FOR GRADE 10 CANADIAN HISTORY SINCE WORLD WAR I (ACADEMIC AND APPLIED) AND GRADE 10 CIVICS (OPEN)

African Canadian Roads to Freedom

INTERNATIONAL MEMORIAL TO THE UNDERGROUND RAILROAD WINDSOR, ONTARIO, CANADA

REVISED 2015
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This document is designed to complement The Ontario Curriculum for Grade 10 Canadian History Since World War I (Academic and Applied) and Grade 10 Civics (Open).

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Preface

The Windsor/Essex region is one of the most ethnically diverse communities in Canada. Our population is a wonderful mixture of people from around the world, including relatively recent arrivals and those whose ancestry is that of the Aboriginal peoples of this land. Most of the population can trace their heritage to newcomers whose hope for a better life and anticipation of a better future for their children led them to this region.

A very unique group of people who made Essex and Kent County their home were those who were escaping oppression and slavery in the United States. Three key pieces of legislation resulted in Canada's appeal to those individuals. In 1793 in Upper Canada (what is now Ontario), Lieutenant Governor John Graves Simcoe passed legislation that prevented new slaves from being brought into Upper Canada and that would free children born to female slaves once they reached 25 years of age. Next, Great Britain banned the slave trade in 1807, although an illegal trade in enslaved Africans continued for many years after that. Finally, in 1833 slavery was banned across the British Empire. Because Upper and Lower Canada were under British rule at the time, the practice of slavery was outlawed here as well.

The United States of America finally banned slavery in 1863 through the Emancipation Proclamation. However, in the years leading up to that event, and for some time after, many people of African descent sought the freedom that life in Canada provided.

Our region offers numerous sites which bear witness to these times. They are a wonderful link to the rich heritage of our area.

Many residents of the City of Windsor, Essex County and Kent County are descendants of those who “followed the freedom trail north”, whether they were persons of African descent who freed themselves from slavery or free persons of African descent who wanted to leave behind the oppressive atmosphere and legal codes with which they had to live. Others are or are descended from immigrants from the Caribbean, Latin America and the continent of Africa who have sought a better life in Canada. People of African descent have, both in the past and present, played an important role in the cultural, political, social and economic progress of our community. The Ontario Curriculum offers many opportunities for teachers to explore issues of heritage and diversity throughout the secondary grades.

This curriculum support document was developed to provide teachers in the Greater Essex County District School Board with information and ideas whereby the heritage, culture and contributions of African Canadians can be highlighted in the appropriate curriculum units.

In this document, the terms "Black" and "African Canadian" are used to refer to Canadians of African descent. In the past, terms such as "negro" or "coloured" were in use but are no longer accepted. However, a student who is reading a historical document might encounter these terms and should understand the historical context. Today, "Black" as well as "African Canadian" or "African American" or "Afro Caribbean" are considered acceptable. Also, formerly popular terms for people of mixed ancestry such as "mulatto" should be replaced with "mixed heritage", "mixed ancestry" or "mixed race." It is important that teachers are conscious of why the aforementioned terms are no longer used. Not everyone understands why and therefore may not be comfortable in providing an explanation.
Introduction to Study

This resource is intended to provide teacher background information on African Canadian heritage and culture connected directly to specific learning expectations in The Ontario Curriculum for Grade 10 Canadian History Since World War I (Academic and Applied) and Grade 10 Civics (Open).

The teaching of African Canadian history should not be seen as an "event" but rather as an "ongoing process" taking place throughout the school year. The information in this module is intended to build teacher background knowledge on the contributions of local African Canadians to Canadian history.

Historically, very few Black people were brought directly from Africa to Canada. Most early enslaved people, refugees and immigrants to Canada were from the U. S. while the majority of recent immigrants to Canada are from the Caribbean and African countries.

The majority of the early African Canadian immigrants came to Canada as a result of three significant American historical events: the American Revolution (1775-1783), the War of 1812 (1812-1814) and the Underground Railroad movement (1830-1865). Subsequently, many newcomers of African descent from the continent of Africa, from the Caribbean and from Latin America have made Essex County their home. This module deals specifically with local African Canadian heritage and culture.

The information in this module is aligned with The Ontario Curriculum: Grades 9 and 10 Canadian and World Studies. Each topic begins with an overview of curricular strand or topic and what teachers should highlight concerning African Canadians in their lessons. Following this overview, teacher background information is provided for each specific learning expectation listed. Each grade level strand or topic concludes with a list of guest speakers and field trips that could be used to complement the study.

The writers of this module found the writing process in producing this module to be a great growth experience. As we read and discovered African Canadian legends, folklore and historical facts, we found an abundance of information in books and on websites for both teachers and students to explore as they connect the local African Canadian experience to The Ontario Curriculum: Grades 9 and 10 Canadian and World Studies.

It is the hope of the writers that this module will allow students of African Canadian descent to "see themselves" in the history and civics curriculum and that all students will develop a greater awareness of the many significant contributions local African Canadians have made to our area and to Canada as a whole.

Please note: Due to the subject matter, students may encounter the 'n' word in classroom materials. Teachers must inform students of this possibility and provide an explanation of the history and derogatory origin and nature of this term. It should be emphasized that exploring or encountering the 'n' word does not equate acceptance or approval of the use of the term. Each time this term is encountered, teachers are encouraged to address it and remind students that it is a part of history which provides evidence of the anti-Black racism that existed. There are other terms which students may encounter which were once acceptable, but are deemed inappropriate in today's society. These words include: negro, coloured, mulatto, and half-breed. Students must be informed that these words are no longer approved or accepted.

This document is designed to complement the Ontario Curriculum for Grade 10 Canadian History Since World War I (Academic and Applied) and Grade 10 Civics and Citizenship (Open).
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AFRICAN CANADIAN TIMELINE

African Canadian Timeline

3500 - present  Slavery is practised; conquered people, dissidents and criminals are sold as slaves

*It should be noted that slavery in Africa was very different from slavery in the Americas and the Caribbean. In Africa, enslaved people were a part of the establishment.*

1441  Ghanaian males are taken to Portugal to allegedly be trained in the priesthood with the intent that they return and minister to their people; they never return to Ghana but instead are enslaved

1471  The first European Slave Port (Lagos, Portugal) is established near the naval school of Henry the Navigator

1482  The first Portuguese slave trading factory, Elmina Castle, is built in Ghana; the Dutch and British also use Elmina Castle

*In 2006, Canada’s first Black female Governor General, Michaëlle Jean, places a wreath at the “door of no return” in memory of the millions of Africans who passed through that doorway.*

1492  Enslaved Africans accompany Columbus on the discovery of America

1515  First Africans are brought to the Americas to be enslaved

1605  Mathieu Da Costa is the first free Black on record in Canada; he was hired by Samuel de Champlain as navigator and translator between the French and the Mic Mac Indians

1619  The Portuguese trade African prisoners/slaves for provisions in Virginia, one of the 13 colonies (later the United States of America)

1625  Africans are legislated as slaves for life in the colonies

1628  Slavery is introduced to Canada by the French

A six year old boy from Madagascar is brought to Canada by British Privateer, David Kirke who sells to him to Guillaume Couillard; the child is taught the catechism and baptized Olivier LeJeune

1629  David Kirke captures Quebec City from its founder, Samuel de Champlain, with the blessing of British Monarch Charles I

1632  By the terms of the Treaty of St. Germain-en-Laye, the British hand Quebec back to the French

1638  Olivier LeJeune is freed by Guillaume Couillard
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1652 Englishman John Hawkins brings cargoes of Africans to the New World

1654 Olivier LeJeune dies; the colony’s burial register records him as a domestique

1685 Code Noir, passed by King Louis the Fourteenth, allows full economic use of slaves in the colonies

1689 Slavery receives a legal foundation in New France as Africans and Panis (Indians) are required as a result of work shortages

1701 Having accompanied Detroit founder Antoine de Lamothe Cadillac, enslaved Blacks are among the first inhabitants of Fort Ponchartrain on the Detroit River; they play a key role in building the settlement now known as Detroit

Upper Canada is founded

1709 Slavery becomes legal in New France

1734 Marie-Joseph Angelique, an enslaved Black woman, is accused of setting fire to her owner’s home in Montreal, destroying 46 buildings in an attempt to escape; she is caught, tortured and hung

1749 Enslaved Blacks help build Halifax

1755 Marie Marguerite Rose (1717-1757), a Guinea-born enslaved woman purchased on Île Royale (Cape Breton Island) in 1736 and manumitted in 1755, establishes a successful tavern near the barracks in Louisburg with her husband, a free Mi’kmaw man named Jean-Baptiste Laurent. In 2008, Marie Marguerite Rose is is declared a Person of National Historic Significance by the Government of Canada.

1760 Through the Treaty of Paris, Britain takes control of New France after the French are defeated by General Wolfe on the Plains of Abraham; the French slave system passes smoothly into the British regime and slavery continues in British Canada

General Jeffrey Amherst captures Detroit from the French

1763 George III issues a proclamation setting the boundaries in North America of lands ceded by the British by Treaty of Paris; these lands go as far south as the Carolinas

1767 The Mason-Dixon Line is established to settle a property dispute that Charles II of England grants to George Calvert (Maryland) and William Penn (Delmarva, Pennsylvania or modern day Delaware and part of Maryland); the exact location of Philadelphia needs to be established in order to set the boundary; Charles Mason and Jeremiah Dixon set the boundary which is accepted at 15 miles of Philadelphia (the east to west boundary runs 233 miles)

1768 Caesar Congo is the first Black settler in Prescott, Ontario
AFRICAN CANADIAN TIMELINE

1770s Prince Hall Freemasons are granted a charter in British America by the Duke of Connaught, the son of George III; because all British lodges at the time are camp lodges, this royal charter makes the Prince Hall Masonic Lodge the first Masonic lodge in the Americas; it was the first Black order as well

1775 - 1783 The British recruit Blacks by promising freedom if they fight for them in the American Revolution/War of Independence

1775 - 1783 The War of Independence/American Revolution (13 Colonies) is fought by the American Rebels against high taxation and a desire to be free from British tyranny

American success in the Revolutionary War transfers control of the Great Lakes area of what we now know as the United States, including Detroit, from the British to the new nation

1775 - 1785 Both Black and White United Empire Loyalists migrate to Canada

Black Loyalists who move to what is now Essex County include John Top, Prince Robinson, and James Fry

White Loyalists such as Matthew Elliott, John Askin, James Girty, Simon Girty, and Alexander Duff bring their enslaved Blacks to what is now Essex County along with the rest of their property, joining wealthy French-speaking residents of the region such as the Baby family who also hold enslaved people of African descent

1777 A group of enslaved Black Canadians escape to Vermont where slavery had been abolished

1783 Colonel Matthew Elliott, a United Empire loyalist, brings sixty enslaved Blacks to the Amherstburg area from America; he is the Indian agent to the region

Free Blacks already live in Amherstburg

A lashing ring formerly affixed to a tree on the Elliott plantation can be viewed at the Amherstburg Freedom Museum (formerly the North American Black Historical Museum) in Amherstburg

1783 - 1785 Black Loyalists are promised freedom, farmland and supplies in Canada for fighting for Britain in the American Revolutionary War

1783 - 1799 Of the Loyalists who came to Canada, more than 10 percent are Black; by 1810, most names of Black Loyalists are stricken from the documents

1784 North America’s first race riot breaks out in Nova Scotia

1785 John Marrant, a Black Loyalist, returns from England to Nova Scotia and establishes a Huntingdonian congregation among the Black population at Birchtown; several Black churches of other religious denominations are founded at this time

A British charity group, the Associates of Dr. Bray, sends funds to build
AFRICAN CANADIAN TIMELINE

Schools and hire teachers for Black students; Black schools are later established in various communities

1785 - 1799 People migrating to British Canada are known as “late Loyalists”

1787 Richard Allen and Absalom Jones form the Mother Bethel African Methodist Episcopal Church in Philadelphia because of poor treatment in White churches; it is the first religious denomination in North America formed entirely by Blacks for Blacks

The U.S. Northwest Territory abolishes slavery in Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota

The Ordinance Act is the first anti-slave law in North America

1790 Upper Canada is founded (later to become Canada West and then Ontario)

The British Imperial Statute allows settlers to bring enslaved Blacks into Upper Canada

During the War of Independence, information about British Canada gives refugees an opportunity to “make free”

1791 - 1804 The Haitian Revolution leads to the elimination of slavery and the establishment of Haiti as the first republic ruled by people of African descent

Toussaint L’Ouverture is appointed Commander-in-Chief of Santo Domingo by Napoleon Bonaparte

1791 Loyalists, including Blacks, settle in Upper Canada in the Niagara frontier and Amherstburg areas

The British grant freedom to runaway Blacks who become Loyalists while permitting White Loyalists to bring other enslaved Blacks; this policy creates social tensions in colonial Canada since the authorities have difficulty differentiating between free Blacks and enslaved Blacks; it also creates tension in the Black community between free and enslaved Blacks

1792 The first ‘Back to Africa Movement’ is begun by the British Anti-slavery Society and Black United Empire Loyalists; approximately 1,200 Black Loyalists migrate to Sierra Leone because promises of free land and equality in Canada have not been fulfilled

1793 Chloe Cooley, an enslaved Black woman, is forcibly taken across the Niagara River and is sold to an American

During a hearing regarding Chloe Cooley’s kidnapping and presumed sale, Peter Martin, a free Black man and former soldier, encourages Simcoe to end slavery
AFRICAN CANADIAN TIMELINE

Originally desiring an end to slavery, Upper Canada's Lieutenant Governor John Graves Simcoe compromises and passes the Act Against Slavery which bars settlers from bringing new slaves into the province and ensures that any child born of a slave mother will be freed at age 25

1794  Slavery is abolished by the National Assembly of France

1796  The Town of Amherstburg is incorporated with the founding of Fort Malden

1796  About six hundred Maroons (descendants of enslaved Africans who fought, escaped from slavery, and established free communities in the mountainous region of Jamaica) are deported to Nova Scotia after rebelling against the colonial government

1800s - 1820  Small numbers of West Indians, primarily from Jamaica, are hired as labourers for the Cape Breton mines and from Barbados to work in the coal mines in Sydney, Nova Scotia

1800  Many Maroons depart for Sierra Leone after building the Citadel in Halifax, Nova Scotia; they are joined by Black Loyalists dissatisfied with their treatment in Nova Scotia

1803  Black laws in Ohio require Blacks to register and post $500 bond within 20 days of arrival

The Miami and Erie Canal is built with labour by Canadian Blacks

Chief Justice William Osgoode passes an historic judgment which frees 300 enslaved people in Lower Canada (Quebec)

Francois-Dominique Toussaint L’Ouverture negotiates the end of French reign in Haiti; he is betrayed, captured, sent to France and dies in prison

1804  Slavery is abolished in Haiti, making it the first Black ruled republic in the New World

1807  British Parliament passes an act to abolish the Transatlantic Slave Trade (but not slavery)

U. S. Congress creates a law which forbids anyone from bringing enslaved Africans into the United States, although for years an internal slave trade continues
AFRICAN CANADIAN TIMELINE

John “Daddy” Hall is born near Amherstburg of Black and Aboriginal parents

American slave-hunters raid the Black settlement, seize John’s mother and all 11 children, and sell them to plantation owners in Kentucky. Hall eventually escapes to Toronto before becoming the first Black settler at Sydenham Village near Owen Sound in about 1843. John becomes the town’s night watchman, town crier and bell ringer in 1851 and continues to serve as town crier for nearly 50 years.

1812 - 1814
In the War of 1812, the United States of America tries to expand its territory by attacking British Canada

Two thousand Black refugees come from the United States to Nova Scotia and New Brunswick during the war

Blacks fight in several areas (Niagara Region, Queen’s Bush, along the Great Lakes, Amherstburg and Colchester) to defend their way of life and to keep the Americans from re-enslaving them and their families

1812 - 1814 Numerous points of Black involvement are documented:
- Sandwich-Duff Baby House - Tecumseh and General Brock Troops march in and out of forest deceiving Americans as to the number of troops
- General Brock and his men bombard fort at Detroit
- Hull is unnerved by the show of force and is defeated
- Kentuckians who have fought for the U.S. forces return to their homes and speak of Black men in red coats who opposed them; Underground Railroad escapes to Canada increase as a result

1816 The American Colonization Society attempts to send emancipated Blacks to a settlement in Liberia, West Africa

1819 James Douglas, son of a Scottish father and a Creole mother, comes to Canada as a clerk for North West Company

Attorney General of Upper Canada, John Beverley Robinson, declares that Blacks residing in Canada are free and protected by British law and that refugee slaves reaching Canada are free

1820 The Missouri Compromise allows Missouri to enter the U.S. as a slave state and Maine to enter as a free state

Designed to settle the controversy over slavery, The Missouri Compromise only inflames anti-slavery agitation in the north, strengthens belief in states' rights in the south, and is ultimately regarded as one of the major causes of the Civil War.

1821 James Douglas is employed by the Hudson’s Bay Company when the North West Company is absorbed by that company; the early exploratory companies do not have discriminatory hiring practices; they hire Blacks, Indians, Métis - French-Indians, and Mustee - Black-Indians; in 1994, Sir James Douglas is declared a Person of National Historic Significance by the
African Canadian Timeline

Government of Canada

1826  Reverend W. Christian, a Black preacher, establishes the First Baptist Church in Toronto

1830s  Some of Amherstburg’s Black-owned businesses include an innkeeper, grocer, tobacconist, miller, shoemaker, and livery stable

1830  The Wilberforce Settlement, named after British abolitionist William Wilberforce, is established in Biddulph Township north of London by free African Americans from Ohio fleeing oppressive “Black Laws” and the Cincinnati Riots of 1829

Josiah Henson (inspiration for Harriet Beecher-Stowe's novel Uncle Tom’s Cabin which changed the trajectory of American public opinion about slavery) escapes with his wife and children to Canada West at Fort Erie

By 1834, Josiah Henson and his family move to Colchester.

1830-1865  Made up of caring, conscientious and courageous anti-slavery activists of Black, White, and sometimes Aboriginal backgrounds, the Underground Railroad Movement helps lead thousands of enslaved people from slavery to freedom in Canada

1833  British Parliament passes the Slavery Abolition Act, abolishing slavery throughout the British Empire, although to ease the economic impact on West Indian slaveowners and the imperial economy, enslaved people in the West Indies remain indentured to their former owners in an apprenticeship system until 1838; the British government makes large payments to West Indian slaveowners in restitution for their losses

The imprisonment of Thornton and Lucie Blackburn, at the request of slave-catchers, results in a race riot in Detroit; they are freed by sympathetic African Americans and seek refuge in Amherstburg and Sandwich

The ensuing extradition process prompts the government of Upper Canada to set in place the legal framework that prevents the extradition of fugitive slaves unless they have committed a crime. Thus, Canada is established as legal safe haven for enslaved Africans.

1834  Emancipation Proclamation (the formal enactment dated August 1)

The first Emancipation Day celebrations are held in Windsor, Owen Sound, and Niagara Falls

The Blackburns move to Toronto where Mr. Blackburn establishes a successful taxi service, the first in that city, which he runs for over 30 years; in 1999 Thornton and Lucie Blackburn are declared Persons of National Historic Significance

African Methodist Episcopal churches and schools are established in
AFRICAN CANADIAN TIMELINE

many Black communities including but not limited to Windsor, Amherstburg and Chatham

1837 - 1838
Blacks fight throughout Upper Canada, Queens Bush and the Niagara region
Josiah Henson joins the Rebellion of 1837 with members of the loyal militia, capturing the Schooner Anne near Amherstburg (there are at least four units in which Blacks fought); Captain Nelson, Captain Caldwell, Captain Parrier and Captain Muttlebury lead these brave men in the Colchester, Gosfield and Amherstburg areas
The third militia list can be viewed at the Amherstburg Freedom Museum (formerly the North American Black Historical Museum.) Thompson, Davis, McCoy and Moxley are family names that appear on the list.

1837
Blacks receive the right to vote in British Canada

1838
Oro church is established

1840s
James Mink is one of Toronto’s most successful business owners

1840
Anthony Banks is born in Colchester Township
Anthony Banks will eventually become Canada’s first Black constable.

1841
Amherstburg Regular Baptist Missionary Association is formed, with Black Baptist churches and schools springing up in many of the settlements and towns where Blacks reside in Canada

1841 - 1842
Assisted by the missionary Hiram Wilson, Josiah Henson founds the Dawn Settlement for Blacks near present-day Dresden, including the British American Institute where formerly enslaved Blacks are taught trades to support themselves
Eventually, world-renowned as an abolitionist and speaker, Josiah Henson visits Queen Victoria as well as the White House.

1842
The Canada Mission establishes 15 schools in Black communities

1844
Levi Coffin (so called “President” of the Underground Railroad) visits the Dawn Settlement

1848
The Nazrey African Methodist Episcopal Church is built by formerly enslaved and free Blacks in Amherstburg with rubble stone from a local Black-owned quarry by formerly enslaved and free Blacks; the church is a stop on the Underground Railroad and is used as a school and social centre where formerly enslaved people learn how to conduct themselves socially, something that has been denied many of them while enslaved

1849
Reverend William King, a white Presbyterian minister, brings fifteen formerly enslaved people to live as free people in Raleigh Township (in what is now Chatham-Kent); in 2015, Rev. William King is declared a Person of National Historic Significance by the Government of Canada
An autobiography of the life of Josiah Henson is published; in 1995, Rev. Josiah Henson is declared a Person of National Historic Significance by the Government of Canada.

Harriet Tubman arrives in St. Catharines, Canada West, and begins her work as a conductor on the Underground Railroad; she is called the Black Moses; she leads over 300 refugee slaves, including members of her own family, to freedom; she is a spy for the American North during the Civil War; the slave states offer a $40,000.00 bounty for her capture or death.

Harriet Tubman’s accomplishments are highlighted in the book, The Underground Rail Road, published in 1871. In 2005, Harriet Tubman is declared a Person of National Historic Significance by the Government of Canada.

Henry Bibb, an escaped slave living in Detroit, writes and publishes his autobiography, Narrative of the Life and Adventures of Henry Bibb an American Slave.

1850s
Levi Foster of Amherstburg runs an inn, establishes a livery stable, and runs a daily stagecoach between Amherstburg and Windsor.

Abandoned military barracks on the present site of Windsor’s City Hall Square are used to house newly arrived Underground Railroad refugees; most stay only until they can find employment and better housing.

1850
The Fugitive Slave Act (U.S.) is passed and stipulates that even free Black people can be enslaved if suspected of being runaways which leads to an increase in Blacks migrating northward.

The Common Schools Act provides for the creation of separate schools for Blacks and Roman Catholics in Upper Canada; many White residents refuse to have their children attend schools with Blacks students.

1850
Mary Ann Shadd, a free born Black woman from Delaware, comes to Windsor and starts a school, teaching formerly enslaved people and their children in the abandoned army barracks located near present day City Hall Square.

Mary Ann Shadd eventually publishes a newspaper called the Provincial Freeman in Chatham and becomes the first female newspaper editor of African descent in North America. During the Civil War, Mary Ann Shadd Cary becomes a Union Army recruiter. She
eventually becomes a lawyer and woman’s suffragist. In 1994 she is declared a Person of National Historic Significance by the Government of Canada. She is also inducted in the National Women’s Hall of Fame in Seneca Falls, New York.

The Elgin Settlement (now known as Buxton, Ontario) is established by the Elgin Association made up of Rev. William King and others. In 1851 a brickyard and kiln are established, based on the knowledge of two formerly enslaved men, producing 300,000 bricks in the first year. In 1852 the Canada Mill & Mercantile Co., Black-run and financed by prominent Blacks in Toronto and New York State, establishes a sawmill, gristmill and general store. By 1856 there are 800 Black settlers living in the Elgin Settlement. The Town of Buxton, named for the British Earl of Buxton instrumental in passing the Slavery Abolition Act of 1833, now boasts a sawmill, market, post office, store, two-story hotel, blacksmith, carpenter, shoe shops, factories and a savings bank. Some of these businesses are run by formerly enslaved people. Meanwhile, the Buxton School gains renowned for excellence in education; nearby White settlers also aim to send their children there. Eventually Buxton is named a National Historic Site.

1850 - 1861 The Black population of Canada West increases dramatically

1851 The Christiana Riot in Pennsylvania results when Underground Railroad conductor, William Parker and his family, resist attempts to reclaim fleeing slaves; the Parkers flee to Buxton (Elgin Settlement) afterwards for their own safety

Sir James Douglas, son of a Scottish planter and a Creole mother, becomes the second governor of Vancouver

Anti-Slavery Society of Canada is formed

In Sandwich, abolitionist Henry Bibb establishes the first Black newspaper in Canada called the Voice of the Fugitive

Mary Bibb, Henry’s wife, a free-born Black woman from Rhode Island, opens a school for Blacks in Sandwich; in 2002, Mary and Henry Bibb are declared Persons of National Historic Significance by the Government of Canada, with a plaque next to Mackenzie Hall

Sandwich First Baptist Church is built (this congregation had been meeting as early as the 1820s); each family in the congregation is allocated a certain amount of bricks which they made from clay and water collected from the Detroit River

Buxton is established (it is the first and only all Black incorporated town in Canada)
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The North American Convention of Coloured Freemen meet in Toronto on September 10 at the new St. Lawrence Hall and resolve to encourage enslaved Americans to come to Canada instead of going to Africa; they determine that Canada is the best place from which to direct anti-slavery activity.

The United States considers sending skilled free Blacks to Africa so that enslaved people will not see what freedom has to offer, as well as to pacify White skilled tradesmen who feel that Blacks are taking work from them.

1852

Uncle Tom’s Cabin is written and published by Harriet Beecher Stowe (Stowe’s inspiration was said to be Josiah Henson); it is also said her little book was a catalyst for the Civil War.

Abolitionist James Theodore Holly, a free African American from Washington, DC, moves to Sandwich with his wife, Charlotte, at the invitation of Henry and Mary Bibb, and becomes Bibb’s co-editor at the Voice of the Fugitive newspaper. Eventually Holly becomes an Episcopal (Anglican) priest in the United States, leads 111 Canadian and American Blacks who are migrating to Haiti, founds schools and hospitals in Haiti which are still in existence, and becomes an Episcopal Bishop, only the second African American to do so.

Robert Sutherland, born in Jamaica in 1830, becomes the first known person of African descent to graduate from a Canadian university (Queen’s) and wins 14 academic prizes in doing so; upon his death in 1878, he saves Queen’s University from bankruptcy with a $12,000 bequest.

1855

Robert Sutherland becomes British North America’s first known Black lawyer.

1856

The British Methodist Episcopal Church is formed, an all Black, entirely Canadian religious denomination made up of former African Methodist Episcopal Church members and consisting of Black churches across Canada West (Ontario); a key reason for the formation of the BME Church is American fugitive slave laws which make it dangerous for Blacks to travel to the United States on church business.

Nasa McCurdy, one of three free Black McCurdy brothers to emigrate to Essex County from Pennsylvania, settles in Amherstburg with his family. He practices carpentry, becomes a member of the County Constabulary, and serves for many years as an Amherstburg public school trustee.

1857

The U.S. Supreme Court rules that enslaved Blacks are not free simply
because they move to a free state (Dred Scott Decision)

Dr. Anderson Ruffin Abbott is the first Canadian-born Black to graduate from medical school (Toronto School of Medicine, University of Toronto)

In 1863, at age 23, Dr. Anderson Ruffin Abbott serves as one of eight Black surgeons in the Union Army during the American Civil War. He is placed in charge of Camp Baker and Freedman’s Hospital in Washington. President Abraham Lincoln is very impressed with Dr. Abbott. After Lincoln is assassinated, Mary Lincoln gives Dr. Abbott the shawl her husband wore. In 1866, upon his resignation, he returns home to Chatham where he marries and goes into practice. As the years progress, he is distinguished further in the following positions: President of the Wilberforce Educational Institute (1871-1880), Coroner (Kent County, 1874), President of Chatham Literary and Debating Society, and President Chatham Medical Society (1878).

1858

Thirty-five men of the Black Pioneer Committee arrive in Vancouver on the Commodore from San Francisco and are soon followed by others to form a colony; this group is made up of men from California, Washington State and the Panama area who are concerned for their freedom and safety in America and its territories.

John Brown comes to Chatham to seek help from Black citizens to overthrow the United States government and end slavery; he meets with approximately 70 delegates and several influential Chatham Blacks for advice, support and financial backing for the Harper’s Ferry Raid; the reason for the gathering is to form a mixed Masonic Lodge; many Prince Hall Freemasons attend the meeting and agree to give financial support: Dr. Martin Delany, James Madison Bell (plasterer and poet), Isaac Shadd (publisher, Provincial Freemen), James Monroe Jones (a gunsmith and engraver), Alfred Whipper (a school teacher) and William Lambert (a tailor and head of the Detroit Vigilance Committee); meetings are held at the Methodist Episcopal Church, the schoolhouse on Princess Street and First Baptist Church on King Street East, where articles of the manifesto are signed.

The First Baptist Church is built in Windsor; parishioners carry water from the Detroit River to help build the church.
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1859 Abraham Doras Shadd, father of Mary Ann Shadd, becomes the first African Canadian to be elected to public office (Council of Raleigh Township near Chatham)

Chatham’s Osborne Perry Anderson accompanies anti-slavery insurrectionist John Brown and 20 others on their ill-fated yet legendary raid on the U.S. Federal Arsenal at Harper’s Ferry, Virginia (now West Virginia); Anderson is the only African Canadian from Chatham to accompany Brown even though Brown held recruitment meetings in Chatham for some time; Anderson is the only raider of African descent to survive; he returns to Canada and writes a book about his experiences called A Voice from Harper’s Ferry; Brown is executed in Charleston, Virginia

1860 The all Black Victoria Rifle Corps is formed to defend British Columbia, predating the Royal Canadian Mounted Police

1861 Secession of the southern states leads to a civil war

In February, Jefferson Davis becomes President of the Confederate states

The outbreak of the American Civil War sees two-thirds of the Black population of Upper and Lower Canada return to the United States to fight for the freedom of other Blacks

Abraham Lincoln is President of the entire United States prior to the Confiscation Act

1862 On July 17, anti-slavery legislation is passed in the U.S. Territories, Washington D.C.

1863 President Lincoln asks Dr. Delany to take command of a coloured regiment; Delany is commissioned a Major, making him the highest ranking field grade officer in the US Coloured Troops

Race riot occurs in Oil Springs, Ontario

Sent to Amherstburg and then to Windsor by the Anglican Church specifically to work among Black refugees, the Rev. John Hurst implements literacy classes for newly arrived Blacks and sewing classes to aid Black women in finding employment, at All Saints’ Church in Windsor

1863 Abraham Lincoln, President of the Union, introduces the Emancipation Proclamation that frees all enslaved people in seceded states

When the U.S. government allows “coloured troops” to be recruited, hundreds of Canadian Blacks respond to the call and enlist; prominent Canadian Blacks such as Mary Ann Shadd Cary and Rev. Josiah Henson begin actively recruiting soldiers; all who enlist risk their lives to free family, friends and enslaved strangers

1864 Southern General Robert E. Lee surrenders at Appomattox Courthouse, ending the Civil War
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1865
Freedmen’s Bureau is created to assist formerly enslaved Blacks with resettlement following the war; Delaney works with the Freedmen’s Bureau
President Abraham Lincoln is assassinated
The 13th Amendment abolishes slavery in the United States
The 14th Amendment grants citizenship to all Blacks

1865
The 15th Amendment grants voting rights to people regardless of race, colour or previous condition of servitude, however, women are not included
With the abolition of slavery, the Underground Railroad is no longer necessary; the gradual depopulation of some Black settlements in Canada begins as many formerly enslaved Blacks and free people of colour begin to return to the United States, yet many others choose to remain in Canada

1867
Confederation of Canada
Nova Scotian William Hall of the Royal Navy receives the Victoria Cross at Shah Nujjiff near Luknow, India, for his heroic actions; Hall mans a 24-pounder cannon and single handedly holds off enemy troops; during the Crimean War, Hall serves on H.M.S. Rodney and is decorated three times for bravery; in 2008 William Neilson Hall is declared a Person of National Historic Significance by the Government of Canada

1869
Mifflin Gibbs is elected to Victoria’s municipal government; in 2009 Mifflin Wistar Gibbs is declared a Person of National Historic Significance by the Government of Canada

1872
Born in Colchester, African Canadian Elijah McCoy invents the graphite lubricating cup for steam engines; this invention changes an arduous, time-consuming manual process into an automatic process which dramatically improves scheduling on railways; the phase, “The real McCoy” means the best, highest quality item; some believe it was coined by machinists and engineers who wanted the genuine McCoy lubricator

1873
George Madison of Dresden owns and operates an inn and stagecoach line between Dresden and Windsor for Blacks

1882
John Ware introduces longhorn cattle into Canada and pioneers the
development of the rodeo

Abraham Beverly Walker, the child of a Black Loyalist farming family, is called to the bar as an attorney in New Brunswick, becoming the second known Canadian lawyer of African descent

*Walker eventually serves as librarian of the Saint John Law Society and goes on to found the African Civilization Movement, dedicated to the resettlement of British African colonies by educated Black North Americans*

1883 Black varnish factory owner, James L. Dunn, unsuccessfully sues the Windsor Board of Education for the right to send his daughter, Jane, to a White school rather than to the dilapidated Black school

1886 Unable to obtain an articling replacement because of racism, Delos Rogest Davis of Colchester becomes the third known Canadian lawyer of African descent only after a private member’s bill is passed in the Ontario legislature allowing him to write his bar exam without articling

*Delos Rogest Davis opens law offices in Amherstburg and Windsor, never losing a case, and serves as solicitor for Amherstburg, Anderdon Township and Colchester North Township.*

1886 Lindon Brooks, one of the first Blacks employed by the City of Windsor, becomes the first streetcar operator in Windsor and because it is the first electric streetcar on the North American continent, Mr. Brooks is also the first Black streetcar operator

1887 James L. Dunn becomes the first African Canadian elected to Windsor’s Town Council

1888 Dean Wagner, rector of St. Alphonsus Parish in Windsor, is so concerned about impoverished children of African descent that he seeks funding to build an orphanage and school; his project attracts the interest of the Religious Hospitallers of St. Joseph in Montreal who agree to join him in his venture as well as build a hospital; the orphanage lasts only a few years but the hospital, Hotel Dieu, remains in Windsor to this day

1894 William Hubbard represents Ward 4 in Toronto, Ontario, serving 13 consecutive terms as alderman; as acting mayor of Toronto, he is influential in both Toronto and founding Ontario Hydro; he invents the Hubbard oven for industrial baking

1897 Robert L. Dunn runs for Mayor of Windsor, the first African Canadian to do so; he is unsuccessful in the mayoral race but he serves nine terms as a Windsor municipal councillor

1900 - 1920 Anti-Black sentiment in Canada is most intense during the first 20 years of this century

1900 Frederick Homer Alphonso Davis, son of Delos Rogest Davis, follows in
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his father’s footsteps and graduates from Osgoode Hall

The two-sided partner’s deck belonging to Davis’ father and son is on display at the Amherstburg Freedom Museum (formerly the North American Black Historical Museum.)

Trinidadian-born Joe Fortes becomes the City of Vancouver’s first official lifeguard. Fortes will save dozens of lives and teach generations of Vancouver residents to swim. His funeral in 1922 is attended by thousands of Vancouverites. He is immortalized in the popular Vancouver eatery Joe Fortes Seafood & Chop House and with a Canada postage stamp in 2013.

1900s

With the gradual integration of Windsor schools, Ethel Irene Dunn, Eupemia Moxley and Ardella Walker are among the first African Canadian students to attend high school in Windsor, at Windsor Collegiate Institute (later Patterson Collegiate Institute)

1901

The Black population of Canada is 17,437; Haitians and Jamaicans are not included in this census figure

1903

Robert H. Jackson is the first Black councillor in the Town of Sandwich; he is also a deacon at the Sandwich First Baptist Church

1904

Charles Drew, a Black Canadian doctor who discovers a process for the storing of blood plasma, is born

1905

The “Niagara Movement” headed by W.E.B. DuBois, Black American leader and writer, demands equality for Blacks in education, employment, justice and other areas

Cowboy John Ware, famous Black cowboy from western Canada, dies

1905 - 1912

Over 1 100 Blacks, mostly from Oklahoma, migrate from the U.S.A. to the Canadian Plains, Saskatoon and Alberta

1909

Matthew Henson, great grand nephew of Josiah Henson, co-discovers the North Pole

1910

Delos Rogest Davis becomes the first Black to be designated King’s Council (the highest honour for lawyers) in Canada and possibly the British Empire

1911

August Order in Council #1324 states “For a period of one year from and after the date hereof the landing in Canada shall be and the same is prohibited of any immigrants belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada”; this Order and subsequent diplomatic roadblock against Black immigrants shows gross prejudice and racist attitudes by individuals in political power in all levels of the
Canadian government
Formerly enslaved Blacks and their descendants are offered citizenship in Canada

Petitions are sent to Ottawa from Winnipeg, Edmonton and Calgary demanding that the federal government stop the movement of Blacks into the Prairies.

There is a reported “Negro lynching” on the average of once every six days in North America.

1914
Blacks in St. John, New Brunswick are refused admission to theatres and some bars; Blacks who are among the first Canadian soldiers to volunteer for World War I are refused entry.
Canadian Blacks serve in both segregated and non-segregated army units overseas.

John Madison of Montreal enlists in the military during WWI at age 47; after the war he becomes a porter.

James Grant, an Ontario Black, receives the Military Cross for bravery in action.
Numerous Black organizations across Canada raise money and provide supplies for the war effort.

1916
The No. 2 Construction Battalion is formed as a segregated unit to enlist Blacks for service in the First World War; this battalion includes Blacks from all over North America and Caribbean.

1917
Citizens come to the aid of a group of Black soldiers when they are denied access to seating in a Windsor, Ontario theatre.

1919
The Brotherhood of Sleeping Car Porters is recognized by the Brotherhood of Railway Workers; many men from Ontario become porters on the Canadian National Railroad and Canadian Pacific Railroad, working in one of the few jobs open to Blacks in all of North America.

George Pullman, builder of the Pullman Sleeper Car, decides to hire Black men and women because of the image they present of slavery being subservient and at the master’s beck and call. This was also a cheap labour force.

1920s
Ada Kelly is the first woman of African descent hired to teach in the Ontario Public School Board.

1920
The Ku Klux Klan (KKK) moves into Canada and their efforts are concentrated in the four Western provinces and in Ontario; many Canadian Blacks are in a worse socio-economic position than their Canadian-born grandparents had been.

1921
Roland P. Henderson becomes the first Black man hired to work inside the Sandwich Canada Post Office.
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The first increase in Black population in Canada is noted

1921 - 1923
Marcus Garvey begins a world movement to foster Black pride; his movement leads to the formation of chapters of the world-wide Universal Negro Improvement Association (UNIA) in Canada which flourish in cities and towns such as Montreal, Toronto, Windsor (Ontario), Halifax, Vancouver, Sydney, and New Glasgow

1923
The Franklin versus Evans law case allows Blacks to be legally refused service in Canadian restaurants

1924
Militant Blacks, led by James Jenkins of London, Ontario and J. W. Montgomery of Toronto, form the Canadian League for the Advancement of Coloured People; within two years other Ontario branches are formed in Dresden, Brantford, Niagara Falls and Toronto

The Windsor Arts and Literary Society is formed; their motto is “Keep your face always to the sun and the shadows will fall behind”

The Windsor Arts and Literary Society engages in socially uplifting endeavors and fundraising to donate to worthy causes such as giving a wheel chair to the Red Cross, sponsoring the Assumption College fund, donating to the 1946 Tornado Fund, Volunteering for the Canadian Red Cross during the Second World War, and distributing Christmas cheer baskets before the Goodfellows). Their last fashion show was held at the Prince Edward Hotel in 1957.

1928
Guyana-born McGill student Phil Edwards earns a bronze medal in the 4 x 400 relay at the 1928 Amsterdam Olympics. Phil Edwards will go on to win three more track and field medals at the 1932 Los Angeles Olympics and one more at the 1936 Berlin Olympics. He earns the title “Canada’s Man of Bronze.” On the way back from the 1936 Olympic Games, when Edwards is refused accommodation at a London hotel, the full Canadian track and field team cancels their stay at the hotel as a result, preferring to accompany him elsewhere. Edwards will later serve in the Canadian military and become a medical doctor based in Montreal. The Phil A. Edwards Memorial Trophy has been presented to Canada’s outstanding track athlete annually since 1972.

1929
The Central Citizens’ Association is established as Windsor’s first Black civil rights organization. Its main successes through 1939 consist of obtaining jobs for Black residents in workplaces and sectors where Blacks have not been hired before. Early presidents include businessman/former city councilor Robert L. Dunn and physician/multi-
term school board trustee Dr. Henry D. Taylor

1930 The KKK parades openly in the streets of Oakville, Ontario
Nearly all Canadian newspapers scorn the Klan

1932 Toronto’s Larry Gains, who helped to break boxing’s colour bar, is announced “The Coloured Heavyweight Champion of the World”

1934 The Hour-A-Day Study Club, a Black women’s group in Windsor is founded; club members give advice and support to new mothers, raise money for student bursaries, and are politically active

1935 Dr. Henry D. Taylor is first elected to the Windsor Board of Education and remains there until 1963, including six terms as the Chairman of the Board

**Ultimately, Dr. Henry D. Taylor will be the first African Canadian to have a Windsor school named after him.**

1936 Bishop C. L. Morton is the first Black minister to conduct a radio broadcast on Windsor’s CKLW; Morton and his *Radio Chorus* air twice weekly

*The Bishop C.L Morton Choir, which gained world renowned status, sings before Queen Elizabeth II and at Man and His World at the Expo in Montreal, Quebec in 1967.*

1937 James Watson graduates from Osgoode Hall and practises law in Toronto

*James Watson joins the Royal Canadian Air Force in 1942 and receives the rank of Lance Corporal and Pilot Officer. He returns to Windsor to practise law with Yuffy and Yuffy Law Firm in 1945 and becomes city solicitor in 1950. James Watson is appointed Queen’s Council in 1955.*

1939 - 1942 Some Blacks who try to enlist in the military are initially told it is a “White man’s war”

1939 - 1945 Canadian Blacks enlist in the armed forces during the Second World War

1939 – 1970s Walter Perry and others found the British American Association of Coloured Brothers which organizes Windsor’s famous annual Emancipation Celebration for decades and attracts visitors from across the American Midwest as well as such speakers as Eleanor Roosevelt, Mary McLeod Bethune, Martin Luther King Jr., Adam Clayton Powell and Benjamin Hooks

1939 Mount Zion Church is built in Windsor, founded by Bishop C.L. Morton; other churches under his pastorate are located in Chatham, Harrow, Amherstburg and Buxton; he also has congregations in the United States
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<tr>
<th>Year</th>
<th>Event</th>
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<tr>
<td>1940s</td>
<td>Portia White, a Nova Scotian contralto and teacher, becomes an international success. <em>Portia White she will perform more than 100 concerts including a command performance before Her Majesty Queen Elizabeth II. She is known as the Canadian “Marion Anderson.”</em> In 1995, Portia White is declared a Person of National Historic Significance by the Government of Canada.</td>
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<td>1941</td>
<td>Sixty-three percent of Canada’s Blacks are urban dwellers; many Black families who continue to farm have owned their property for generations. <em>The Crown granted lands for military participation in 1812 and 1837 and lands were purchased by Blacks who escaped slavery as well as free people of colour fleeing oppression in the United States.</em> Black Canadians are allowed to enlist in the Royal Canadian Air Force. Black Americans are allowed to join the American Air Force; a few of the instructors for the Tuskegee Airmen, an all Black flying unit, are Canadian.</td>
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<td>1942</td>
<td>Alton Parker of Windsor becomes the first Black police officer on the Windsor police force.</td>
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<td>1943</td>
<td>Private Morris Harding of Windsor is a liberator of Jewish Holocaust victims at Bergen-Belsen Death Camp. Windsorites Edward Henderson, Kenneth Jacobs, Louis Milburn, Kenneth Rock, Roy DeShield, Fred Thomas and Abram Shreve are among several young men who join the Royal Canadian Air Force. Jesse Henderson of Amherstburg, uncle of Ed and Robert, serves in an anti-aircraft unit of the Royal Canadian Artillery in Belgium, France, Italy and Germany; following the war, he is a correspondent for the Detroit Independent. Ella Jackson, CWAC, is the first African Canadian woman from Western Ontario to join the Canadian Armed Forces.</td>
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<td>1944</td>
<td>Ontario passes the Racial Discrimination Act. Nineteen year old Windsor born LAC (Landing Aircraftman) Edward Henderson was the first Black airman killed in an air accident in Prince Albert, Saskatchewan in service of his country; while home on leave a few weeks before his death, he is refused seating and service in a restaurant while in uniform. <em>Edward Henderson’s name appears on Windsor’s Cenotaph, the Lancaster Bomber, and on the military honour role at W.D. Lowe High School.</em></td>
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<td>1945</td>
<td>Fred Thomas, a multi-talented athlete from Windsor, is invited to join the famous Harlem Globetrotters when he leads his Assumption College</td>
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team to a 49-45 win over them; he plays professionally with the Globetrotters for two years.

Fred Thomas becomes the first Black man to play in the professional Eastern Baseball League as a right fielder on the Cleveland Indians farm team. In 1949, Fred Thomas plays professional football with the Toronto Argonauts. He is inducted in the Windsor Hall of Fame and the Canadian Football Hall of Fame. Glengarry Park is renamed Fred Thomas Park in his honour.

1945 Jackie Robinson, an African-American baseball player, signs to play with the Montreal Royals in Montreal, Canada

Mrs. Ardella (Walker) Jacobs is the first woman of African descent to be an officer on the Local Council of Women; she holds the office of Vice-President on the Council.

1946 Carrie Best establishes The Clarion, a Black newspaper in Nova Scotia

Viola Desmond is arrested in New Glasgow, Nova Scotia for sitting in a Whites-only section of a movie theatre. Injured during the violent arrest, she is convicted and fined. Carrie Best is instrumental in making Desmond’s case known throughout Canada.

1947 The Windsor Interracial Council, later known as the Windsor Council on Group Relations, is established by Dr. J.R. Harrison, Lyle Talbot, Les Dickirson, and others, a small grassroots organization aiming to combat racism in every aspect of life with a “threefold agenda of legislation, direct action, and education.” Members are made up of African Canadian residents as well as young labour activists of various backgrounds, Roman Catholic priests and laypeople, a Jewish rabbi and Jewish community leaders. In 1949 it will change its name to the Windsor Council on Group Relations. Successes include a 1947 comprehensive community audit revealing Windsor’s problems with racism and discrimination and a series of sit-ins and actions aimed at desegregating area restaurants, hotels and workplaces.

Second World War veteran and master electrician Morris Harding and his wife Ruth (Henderson) become the owners/operators of a chartered business called Harding Electric.

Morris and Ruth Harding’s business, with an international clientele, prospers for over 41 years. Morris Harding works with Walter Perry to wire Jackson Park for the Emancipation celebrations for many years. Projects include work on the Parliament Buildings in Ottawa and the electrical banks of various ships traveling along the Detroit River.

John Henry Madison forms the first Black Legion in Montreal, Quebec and is the first Black President of a Canadian Legion Branch.

1948 Universal Declaration of Human Rights is adopted by the United Nations General Assembly.
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The National Act is passed to attract cheap labour from British colonies
Black women are permitted to work as registered nurses in Canada
Among the first four Black Nurses in Canada, Colleen L. Campbell and Marion V. Overton graduate from Hotel Dieu De Saint Joseph Hospital in Windsor; two young ladies in Nova Scotia hold that significant designation as well

1949
Dr. Roy Perry is elected an Alderman in the City of Windsor, the first African Canadian to do so in over forty years

1951
The Negro Citizenship Committee which seeks to have Canada’s racially discriminatory immigration laws overturned is formed; their lobbying leads to changes to Canada’s Immigration Act which changes the face of the country by ending preferential treatment of European immigrants

1952
The Walter Act is passed to impose a “severely restricted quota” on Black West Indians entering the country

1952
Earl Walls of Maidstone Township (near Puce) becomes the first Black Canadian heavyweight boxing title holder by defeating Vern Esco in Edmonton, Alberta; he is known as the “Hooded Terror”

Earl Walls retired undefeated in 1955 at which time he was ranked third in the world and number one in the British Commonwealth. He was inducted into the Canadian Boxing Hall of Fame in 1978.

1953
The Canadian Negro, a national newspaper, is established in Toronto

Windsor police officer Alton Parker becomes the first Black police detective in Canada; eventually he will be a member of the Order of Canada as well as the recipient of an Honorary Doctorate from the University of Windsor

1954
Dresden, Ontario becomes the centre of bitter racial controversy when Blacks are refused service in public places; among those who participated in the sit-in were Dresden’s Hugh Burnett and Windsorite Louis Hall; Burnett later leaves the community

1955
The Fair Accommodation Practices Act is enacted in April; it states that no one can deny a certain person or group accommodation, services or facilities usually available to members of the public

The Racial Discrimination Act of 1944 which has been largely ineffective is repealed

Canada introduces the West Indian Domestic Scheme allowing Black women ages 18-35 in good health, with no family ties and grade 8 education, to enter Canada; after one year these women are given landed immigration status and are able to apply for citizenship after five years

The Brotherhood of Sleeping Car Porters wins Blacks the right to be
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promoted to conductor

1956  The Windsor Board of Education names a school after Dr. Henry D. Taylor. It is the first Windsor school named after an African Canadian. Ultimately, Taylor Public School closes in 2014, merges with Benson Public School and is replaced by West Gate Public School.

1957  Earl Searles becomes one of British Columbia’s first Black lawyers
Morris and Ruth Harding try to buy property in Sandwich West (later Windsor) on Mark Street; the lots are restricted; Negroes, Jews and people who have committed treason against the country cannot legally purchase property in some areas; Morris Harding gives a friend the money to buy the property, then buys it for “Love and Affection” for one dollar; one month before the Harding family moves in, a petition is circulated to stop them (The family moves into their new home in January 1958.)

1958  Following a long tradition of African Canadians excelling in the game of hockey, Willie O’Ree becomes the first African Canadian to play hockey in the NHL when he is called up from the minor leagues to play for the Boston Bruins; Willie O’Ree is the grandson of Underground Railroad travelers and the son of Fredericton’s first Black civil engineer; O’Ree successfully hides the fact of his blindness in one eye (due to a hockey injury in his youth) which, if known, would have precluded his professional hockey career

   In 1961, Willie O’Ree becomes the first Black player to score a goal in an NHL game. O’Ree goes on to become a member of the Order of New Brunswick and the Order of Canada as well as the NHL’s Director of Youth Development and Ambassador for NHL Diversity.

1959  Assumption University of Windsor, later known as the University of Windsor, recruits Canada’s very first African Canadian university professor when biologist Dr. Howard McCurdy is hired

1960s  Late in the 1960s Canadian Government instituted the Family reunification clause making it easier for Jamaicans and other groups to bring their loved ones to Canada

1960  Significant numbers of West Indian Blacks begin to arrive in Canada

1961  The Canadian government leads the effort to exclude South Africa from the Commonwealth
Ontario Human Rights Commission is created to administer the Human Rights Code

   “Except Negros, Jews and people who have committed treason against the Country” is removed from land registry deeds

1962  Bob Bowers is the first Black senior announcer at CBE in Windsor hosting
“Breakfast with Bob”; he also conducts a program of recorded jazz; he occasionally gives select young local Black talent air time.

Daniel G. Hill, an American born Black who moved to Canada in 1950 and who has been instrumental in many Canadian civil rights efforts is made the first director of the Ontario Human Rights Commission.

Racially discriminatory clauses are stricken from the Canadian Immigration Act.

U.S. President John F. Kennedy approves the creation of NASA to get the country into the race for space; Windsor born Dr. Louis Milburn is appointed a physician to astronauts in the NASA program.

1963
Etobicoke, Ontario’s Leonard Braithwaite becomes the first Black to be elected to a provincial legislature in Canada.

Many Canadian Blacks participate in the March on Washington where Dr. Martin Luther King Jr. delivers his “I have a dream” speech.

1964
When Harrow Junior School is opened, White students from surrounding areas are bused there; however, S.S. #11, the last all Black school, is not included.

Local Blacks protest the continuation of this last segregated school in Ontario, and ultimately the school is closed through the work of the South Essex Coloured Citizens Association, particularly George and Alvin McCurdy of Amherstburg and Harvey and Vida Mulder of Colchester Township, with assistance from widespread civil rights organizations and with ample media coverage.

Carrie Best and Viola Desmond are instrumental in lobbying the Nova Scotia government to repeal its segregation laws.

Africville, a Black community in Nova Scotia established in 1838, is ordered “destroyed” by the City of Halifax. After neglecting the community for decades, the City cites public safety concerns as the reason, although Black residents express suspicions about simultaneous plans for port development.

1964-1968
Africville residents are evicted from the homes their families have occupied for generations; many residents and their belongings are forcibly transported via city dump trucks; as each family is removed, their home is razed.

1965
In Ontario, segregated schools are legally abolished by an act of legislation; one of the last segregated schools in Ontario, S.S. #11, Concession 3, Colchester South, Essex County, is closed.

Mrs. Beulah Couzzens, one of the last teachers at S.S. #11, is transferred to Harrow Jr. School where she teaches until her retirement.

The KKK is said to be responsible for burning crosses in Amherstburg, Ontario.

1967
The Detroit Riots lead to the cancellation of the annual Emancipation
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Celebration in Jackson Park

1968   Lincoln Alexander of Hamilton, Ontario becomes Canada’s first Black Member of Parliament

       The annual Emancipation Celebration in Windsor, Ontario is relocated from its traditional downtown location to Mic Mac Park out of fear of race riots

       The Windsor West Indian Association is founded

       Amherstburg carpenter Alvin D. McCurdy is elected President of the Carpenters and Joiners Union of America, Local 494

1969   Windsor, Ontario’s Patterson Collegiate institutes a Black Studies course

1970   For the first time, there are more than 100,000 African Canadians in Canada

1971   After many decades of activism and human rights work, Amherstburg’s George McCurdy is appointed Director and CEO of the Nova Scotia Human Rights Commission, a position he holds until 1983.

1972   Rosemary Brown becomes a member of the British Columbia Legislature; she is the first known woman of African descent to be elected to public office in Canada

1973   Sylvester Campbell, ballet dancer, stars at the O’Keefe Centre in Toronto

1974   Dr. Monestime Saint Firmin is elected Mayor of Mattawa, Ontario, making him Canada’s first African Canadian Mayor

       Reverend Dr. Wilbur Howard becomes the first Black moderator of the United Church of Canada

1975   The North American Black Historical Museum is founded in Amherstburg, primarily due to the leadership and vision of local community historian Melvin T. (Mac) Simpson. In 2015, it will be renamed the Amherstburg Freedom Museum.

1978   Folk rock star Dan Hill, son of Daniel G. Hill, wins three Juno awards

1979-1984 Howar McCurdy serves as an Alderman for the City of Windsor

1981   Fred Thomas is inducted into the Essex County Hall of Fame

1983   Preacher, Underground Railroad traveler and operative, abolitionist, founder of the Dawn Settlement, one-time Colchester, Essex County resident, and inspiration for Harriet Beecher Stowe’s Uncle Tom’s Cabin, Josiah Henson, is honoured with a Canada postage stamp
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1984 - 1988 Howard McCurdy becomes the first African Canadian New Democratic Party Member of Parliament (MP), representing the riding of Windsor-Walkerville

1984 Daurene Lewis becomes the first African Canadian woman to be elected Mayor of a Canadian city (Annapolis Royal, Nova Scotia); she is also the first Black female mayor in all of North America

1985 Lincoln Alexander becomes Lieutenant Governor of Ontario

1988 - 1993 The re-distribution of riding boundaries sees Howard McCurdy re-elected in the newly formed Windsor-Lake St. Clair

1989 Windsor’s Dr. Howard McCurdy, MP for Windsor-St. Clair, seeks the leadership of the New Democratic Party

A national visual exhibit on Africville tours Canada

1990 African National Congress leader, Nelson Mandela, who has just been freed from a South African jail, visits Canada

Black history photographs and materials carefully collected by Amherstburg carpenter and community historian Alvin McCurdy (1916-1989) become part of the Archives of Ontario. *The Alvin D. McCurdy Fonds*, comprising 3,000 photographs and 11.4 metres of textual records, form the heart of the Ontario archives’ African Canadian history collection and are accessed and cited by researchers from across the globe every year.

1991 Ferguson Jenkins is the first Canadian inducted into the Baseball Hall of Fame in Cooperstown, New York

1992 Windsor lawyer Micheline A. Rawlins is the first African Canadian woman to be appointed to the Ontario Provincial Court

1994 Fred Thomas is inducted into Afro-American Hall of Fame

1995 Ron Jones becomes the highest ranking African Canadian fire officer when he is named District Chief (Windsor Fire Department)

Fred Thomas is inducted into the Canadian Basketball Hall of Fame

1996 Donovan Bailey of Oakville, Ontario becomes the fastest man in the world after winning the 100 metre dash at the Atlanta Olympic Games; Bailey establishes new Olympic and World records

1997 - 2000 Wayne Hurst is elected the first Black mayor of Amherstburg, Ontario as well as all of Southwestern Ontario
Wayne Hurst goes on to serve four terms as Mayor.

1999

Nazrey African Methodist Church, part of the North American Black Historical Museum, is designated a National Historic Site

After a substantial restoration process carried out by N.K. Becker and Associates, the dedication takes place in September 2000.

Buxton (the former Elgin settlement) is named a National Historic Site

2001

Located on Pitt Street, the Tower of Freedom Monument in Windsor is dedicated on October 20; it is one half of the only International Monument to the Underground Railroad with the other portion, the Gateway to Freedom Monument, located in Hart Plaza, Detroit. Both monuments are designed by African American sculptor Ed Dwight.

2002

Africville, the historic Black settlement seized and demolished by the City of Halifax in the 1960s, is declared a National Historic Site

The Essex County Black Historical Research Society is founded by members of the Windsor Underground Railroad Monument Committee.

2003

The First Annual McDougall Street Reunion is held at Wigle Park in Windsor

Michael Lee-Chin, a philanthropist, makes headlines when he donates $30 million to the Royal Ontario Museum

Shelley Harding-Smith, Canada’s first Black female master electrician, is the first woman of African descent elected to the Greater Essex County District School Board (having been preceded by Black Canadian males James L. Dunn, Robert L. Dunn, Dr. Henry D. Taylor, and Ron Jones).

2005

Windsor lawyer Lloyd Dean is appointed as judge in Ontario Court of Justice and sits in both Criminal and Family Court in Windsor; he is the great grandson of Delos Rogest Davis, K.C.

Michaëlle Jean is sworn in as Canada’s first Black Governor General

2007

Gary Baxter is elected the first Black mayor of La Salle; he is owner of three newspapers in Essex County and is a long time councilman in
AFRICAN CANADIAN TIMELINE

LaSalle before running for mayor

2009

Canada Post honours Abraham Doras Shadd and Rosemary Brown with postage stamps during Black History Month

Legislative Revision and Consultation Act

2010

A plaque honouring Hugh Burnett and the National Unity Association is unveiled at *Uncle Tom’s Cabin*

2010

Canada Post continues its Black History Month postage stamp tradition by honouring William Hall

City of Windsor proclaims the week of February 21-27 as James and Robert Dunn week in honour of Windsor’s first town councillors of African descent

The Province of Nova Scotia apologizes and grants a pardon to Viola Desmond, a Black woman who was convicted for sitting in a Whites-only section of a movie theatre in 1946


Walkerville Collegiate Institute becomes the first secondary school within the Greater Essex County District School Board to offer a pilot African Studies course called *The History of Africa and People of African Descent* featuring the rich history of Africa and the local history of the diverse Windsor and Essex County region

2011

Canada Post continues its Black History Month stamp series by honouring Ferguson “Fergie” Jenkins, African Canadian baseball pitcher from Chatham, Ontario, the first Canadian to win the Cy Young Award, and Carrie Best, legendary Nova Scotia Black journalist, activist and newspaper publisher

The Africville settlement, demolished and depopulated by
AFRICAN CANADIAN TIMELINE

the City of Halifax in the 1960s, is honoured with a park and the Seaview African United Baptist Church is rebuilt as a museum and interpretation centre

2012 Canada Post honours Viola Desmond and John Ware with postage stamps

2013 Canada Post honours Joe Fortes and Oliver Jones with a stamp
Michaëlle Jean, former refugee from Haiti who became Governor General of Canada, is elected the Secretary-General of the Organisation Internationale de la Francophonie, the first woman to hold the position, leading the global organization of French-speaking nations.

Canada Post honours Africville and Hogan’s Alley, two historic Black settlements, with postage stamps.

Canada Post honours Nelson Mandela with a postage stamp, a rare occurrence; he is the first foreigner of African descent to be featured on a Canadian postage stamp.

Mark Saunders becomes the first Black police chief in Canada when he is chosen to head the Toronto Police Service.
Overall Expectations:

**B1. Social, Economic, and Political Context**: describe some key social, economic, and political events, trends, and developments between 1914 and 1929, and assess their significance for different groups in Canada (FOCUS ON: Historical Significance; Historical Perspective)

**B2. Communities, Conflict, and Cooperation**: analyse some key interactions within and between different communities in Canada, and between Canada and the international community, from 1914 to 1929, and how they affected Canadian society and politics (FOCUS ON: Historical Significance; Cause and Consequence)

**B3. Identity, Citizenship, and Heritage**: explain how various individuals, organizations, and specific social changes between 1914 and 1929 contributed to the development of identity, citizenship, and heritage in Canada (FOCUS ON: Continuity and Change; Historical Perspective)

**B1. Social, Economic and Political Context**
FOCUS ON: Historical Significance, Historical Perspective

**Specific Expectations:**

**CHC2D B1.1** analyse historical statistics and other primary sources to identify major demographic trends in Canada between 1914 and 1929 (e.g., trends related to immigration to Canada, Aboriginal populations, migration between provinces and to urban centres, the number of women in the labour force and the type of work they performed, birth rates or life expectancy), and assess their significance for different groups in Canada

Sample questions:
“When you analyse the census data, what do you think is the most significant trend in the Canadian population between 1914 and 1929? Why? Did this trend affect all people in Canada?”
“What trends do you see with respect to birth rates among different groups in Canada?”

**CHC2P B1.1** describe some key social developments in Canada during this period (e.g., changes in immigration, the broadening of citizenship rights for many women, the treatment of “enemy aliens” during World War I, the challenges facing returning veterans, the rise of the flapper in popular culture), and assess their impact on the lives of different people in Canada

Sample questions:
“Did the victory of the women’s suffrage movement during and after World War I mean that all Canadians had the right to vote?”
“What impact did the growth of ethnic neighbourhoods in Canadian cities have on the ways of life of people living in those neighbourhoods?”

**Background of Migration to Border Cities**

According to the Canadian census of 1911 the number of Blacks in Canada was 16,877 or 0.23% of Canada’s total population.

A major economic boom increased the population of the Border Cities (Sandwich, Windsor, Walkerville, Riverside, and the town of Ford) almost tenfold between 1901 and 1929. In the
period industries such as automobile manufacturing, liquor distilling, cosmetics, drugs, food processing, metalworking, furniture, paint and varnish, textiles and plans for a massive iron and steel complex lured workers and families to the Border Cities from rural Essex County, Kent County and beyond. Whereas in 1901 the Border Cities had a combined population of 15,000, by 1931 there were more than 100,000 residents, and between 1910 and 1930 the metropolitan Windsor area was the most rapidly growing metropolitan area in Canada.

During this period many African Canadians left rural areas to move to the industrial centers which now are known as the City of Windsor, where opportunities were plentiful. This mass migration contributed to a decline in the African Canadian population of numerous rural settlements and the outright disappearance of some Black populations (e.g. those at New Canaan, Gilgal, and Little River.) The influx of additional African Canadian residents to Windsor energized the community and galvanized the civil rights work of organizations such as the Colored Citizens’ Association, later the Central Citizens’ Association (formed in 1928 to fight discrimination and increase opportunities for Black residents of Windsor), the Windsor chapter of the United Negro Improvement Association (a Windsor chapter of the worldwide organization founded by Marcus Garvey and others in 1914 for the uplift of people of African ancestry), the British American Association of Colored Brethren (formed in 1931 not only to offer Windsor’s popular Emancipation festivals but to challenge discrimination), and the Hour A Day Study Club (founded in 1934 to help mothers address disparities faced by African Canadian children and youth in the education system.)

Sources:

**CHC2D B1.2** identify some major developments in science and/or technology during this period, and assess their significance for different groups in Canada (e.g., the impact of: new military technologies on Canadian soldiers; developments in mechanization on Canadian farmers; developments in transportation and communication, such as those related to cars, radios, or motion pictures, on the recreational activities of some Canadians; insulin and/or other medical developments on the health of people in Canada)
Sample questions:
“What criteria might you use to determine the significance of a scientific or technological development? Using these criteria, which development during this time period do you think was the most significant? Why?”
Elijah McCoy

Although the name Elijah McCoy may be unknown to many, the enormity of his ingenuity and the quality of his inventions have created a level of distinction which bears his name. Elijah McCoy was born in Colchester Township, Ontario, Canada on May 2, 1844. His parents were once enslaved in Kentucky, but they escaped travelled to Canada through the Underground Railroad. [We can't really say they escaped; George McCoy was manumitted by his owner/father but Millie Goins was still enslaved and had to escape.] In Essex County, George McCoy joined the militia Canadian Army, fighting in the Rebel War Mackenzie Rebellion and then raised his family as free Canadian citizens on a 160 acre homestead in Colchester Township.

At an early age, Elijah showed a mechanical interest, often taking items apart and putting them back together. Recognizing his abilities, his parents saved raised enough money to send Elijah to Edinburgh, Scotland, where he could study mechanical engineering. After finishing his studies as a “master mechanic and engineer” he went to the United States which had just seen the end of the Civil War – and the emergence of the “Emancipation Proclamation.”

Due to racial discrimination, Elijah was unable to find work as an engineer in southwestern Ontario. He was thus forced to take on a position as a fireman/oilman on the Michigan Central Railroad. They would not hire him as an engineer because it was widely believed that Blacks did not have the abilities to be an engineer. In this position, McCoy was responsible for shoveling coal onto fires which would help to produce steam that powered the locomotive. As an oilman, Elijah was responsible for ensuring that the train was well lubricated. After a few miles, the train
would be forced to stop and he would have to walk alongside the train, applying oil to the axles and bearings.

In an effort to improve efficiency and safety and eliminate the frequent stopping necessary for lubrication of the train, McCoy set out to create a method of automating the task. In 1872 he developed a “lubricating cup” for steam engines that did not require the train to stop. His lubricator used steam pressure to pump oil wherever it was needed. He received a patent for the device later that year. The “lubricating cup” met with enormous success and orders for it came in from railroad companies all over the country. Other inventors attempted to sell their own versions of the device but most companies wanted the authentic device, requesting “the Real McCoy.”

In 1868, Elijah married Ann Elizabeth Stewart. Sadly, Elizabeth passed away just four years later. In 1873, McCoy married again; this time his bride was Mary Eleanor Delaney and the couple would eventually settle into Detroit, Michigan together for the next 50 years. McCoy remained interested in continuing to perfect his invention and to create more. He thus sold some percentages of rights to his patent to finance the construction of a workshop. The device would be adjusted and modified in order to apply it to different types of machinery. Versions of the cup would soon be used in steam engines, naval vessels, oil-drilling rigs, mining equipment, in factories and construction sites.

In 1916 McCoy created the graphite lubricator which allowed new superheater trains and devices to be oiled. He described this as his greatest invention. In 1920, Elijah established the Elijah McCoy Manufacturing Company. With his new company, he improved and sold the graphite lubricator as well as other inventions. In all, by the time of his death in 1929, McCoy had obtained 57 patents for his inventions, including multiple lubrication devices, food processing systems, a portable ironing board, a lawn sprinkler, and new designs for automobile tires. He developed and patented a portable ironing board after his wife expressed a need for an easier way of ironing clothes. When he desired an easier and faster way of watering his lawn, he created and patented the lawn sprinkler.

In 1922, Elijah and Mary were involved in an automobile accident and both suffered severe injuries. Mary would die from the injuries and Elijah’s health suffered for several years until he died in 1929.

Sources:
http://www.railfame.ca/sec_nom/en_nomineesDetail.asp?id=286&ssec
William Peyton Hubbard

William Hubbard’s parents escaped slavery from Virginia and settled in Toronto. It was not a welcome settling. In a poison pen letter to The Toronto Times in 1857, Col. John Prince, a leading member of Ontario’s Legislative Council, stated Blacks were “necessary evils, only submitted to because White servants are so scarce.” As a group, he said, Blacks were “the greatest curse ever inflicted upon the magnificent counties which I have the honour to represent in the Legislative Council of this province . . . it has been my misfortune and the misfortune of my family to live among these Blacks . . . .”

Yet young William Peyton Hubbard would go on to enter public life. His accomplishments included improvements to transit and fire protection and strong, publicly owned hydroelectric and municipal water systems.

All this was done as the city’s first Black — and first visible minority — councillor. He was born in 1842 in a small cabin in the rural area near Bloor and Bathurst Sts. known as “the bush.”

Training to be a baker, Hubbard attended an integrated school on the grounds of what is now Ryerson University. He made baking cakes his career and became an inventor in the process. Hotels, restaurants and businesses used large, immovable brick ovens to bake goods for customers. Hubbard designed and patented a portable commercial oven, one that could be set up
easily in a room and taken down. Shaped like a hut with several oven sections of varying sizes, the oven could operate on almost any type of fuel.

The Hubbard Portable Oven was “practically fire-proof,” could be used “on any floor,” and took “only one-third of the room of a brick oven,” according to an advertisement in “Perfection in Baking,” a cookbook mastering the craft by Emil Braun in 1900. “Bakers don’t go back to brick ovens when they’ve once tried the Hubbard Portable Oven.” The popular oven was sold by firms in the United States.

On a cold winter morning in the early 1870s, Hubbard drove his horse-drawn cab down Don Mills Rd. and came upon an accident. In the distance was a man perilously close to the river's edge, in danger of plunging into the cold Don River. Hubbard jumped out and saved him from drowning. It was George Brown, the noted Toronto abolitionist, newspaper editor and father of confederation. As a measure of gratitude, Brown hired Hubbard as his driver. Over time, they became good friends.

Years later, the fatherly Brown would urge his young friend to consider politics. However, it wasn't until 1893, at the age of 51, that Hubbard took the plunge, running for Toronto city council in Ward 4, an affluent area stretching from St. Clair Ave. down to the lakeshore, and bounded on its east and west sides by University Ave. and Bathurst St. Defeated in a tight race by just seven votes, he didn't give up. The following year, Hubbard was elected in the quiet tree-lined ward, making history as the first non-white elected to public office in any major Canadian city. He would win 14 more elections.

Hubbard advocated a major change in provincial law to have the all-powerful Board of Control elected city-wide, instead of council choosing from within. In 1903, Ontario approved the measure and in 1904, Hubbard was elected as one of the first controllers, also becoming the first and — still to this day — only visible minority ever elected based on a city-wide vote. Responsible for passing almost 100 civic initiatives in his years on council, Hubbard pushed for improved waterworks, road upgrading and for the authority to enact local improvement bylaws. A strong and early advocate for the City of Toronto's interests, Hubbard served as a member of the nation's first and largest municipal body, the Union of Canadian Municipalities, where he encountered racism head-on.

In 1908, Hubbard was defeated for the first time, partly because some resented his advocacy of hydro. He was opposed by businesses and corporate leaders who wanted hydro to remain private. Hubbard lost a number of friends and backers. With his political career having collapsed — finishing fifth in a field of 15 candidates for Board of Control — he was sworn in as a justice of the peace for York County in May, 1908, at the age of 66. Hubbard would return to city council in 1913, only to retire at the end of the year due to his wife's ill health. On April 30, 1935, he died of a stroke at his home on Broadview Avenue near Danforth.

Today, William Hubbard occupies a place of honour within the City of Toronto. An official oil painting of him hangs in the mayor's office. It is a tribute to the courage, spirit, determination and accomplishments of the city's first non-white elected official.
Sources:
s_first_black_councillor.html
http://omeka.tplabs.ca/virtual-exhibits/exhibits/show/freedom-city/item/205
http://www.thewhig.com/2014/02/20/hubbard-immune-to-racial-discrimination

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<tr>
<th>CHC2D B1.3</th>
<th>describe some key economic trends and developments in Canada during this period (e.g., with reference to the wartime economy, new manufacturing sectors, postwar recession, consumerism, buying on credit, unions, rising prices), and assess their impact on various groups in Canada</th>
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<td>Sample questions:</td>
<td>“Which regions or groups in Canada benefited the most from the prosperity of the 1920s? Why?” “When you look at economic conditions in the Maritimes during the 1920s, which development do you think is the most significant in terms of its impact on people’s lives? Why? Who was affected by this development?”</td>
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<th>CHC2P B1.3</th>
<th>describe some key economic trends and developments in Canada during this period (e.g., with reference to the wartime economy, postwar recession, consumerism), and explain their impact on the lives of different people in Canada</th>
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<td>Sample questions:</td>
<td>“What was the significance of the consumerism of the 1920s? Did it affect all Canadians the same way?” “What impact did rising prices have on the lives of different people in Canada?” “Did all Canadians share in the prosperity of the 1920s?”</td>
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| CHC2D B1.4 | explain the impact on Canadian society and politics of some key events and/or developments during World War I (e.g., with reference to shortages on the home front; the internment of “enemy aliens”; an increase in the number of women in the workforce; the Union |
Sample questions:
“What was the significance of Canada’s treatment of ‘enemy aliens’ during World War I?”
“What was the impact of the conscription crisis on politics in Canada?”
“What criteria would you use to assess the significance of wartime legislation? Who felt the greatest impact from such legislation?

CHC 2P B1.4 describe the impact that World War I had on Canadian society and politics and the lives of different people in Canada (e.g., with reference to the internment of “enemy aliens”; the participation of women in the wartime economy; the conscription crisis; the Union government; new legislation such as the Wartime Elections Act, the Income Tax Act, and the War Measures Act)
Sample questions: “What impact did the Halifax Explosion have on people living in Halifax, Dartmouth, and the Mi’kmaq settlement in Tufts Cove?”
“What are some of the ways in which the war changed the lives of many women in Canada?”
“Why were some Ukrainian Canadians interned during and after World War I?”

The Great Depression

When the New York stock market crashed in 1929, cotton prices fell by two-thirds. This led to many Blacks migrating to major cities, only to find that there were no jobs and little tolerance. Throughout the 1930s, jobs that were typically reserved for Blacks were given to their White counterparts (i.e. janitors, barbers) and by 1932, the Black unemployment rate in most cities hovered around 50 percent.

Canadian Blacks suffered as did their American counterparts. In both countries, Black churches responded by feeding the hungry and clothing the needy. A growing number of leaders argued that Blacks must develop alliances with other groups to help with their cause.

President Roosevelt’s New Deal programs were designed to help people return to work through government-funded initiatives. Initially, these programs were discriminatory and benefited Whites only. In time, Blacks began to benefit from New Deal programs. Roosevelt, then established the "Black Cabinet" to advise him. Mary McLeod Bethune, the Cabinet's leader, became director of the National Youth Administration which gave financial assistance to over 300,000 Blacks attending schools. Under Roosevelt, Congress approved a series of policies and programs prohibiting discrimination based on "race, creed, or color.” Most importantly, however, was the National Labor Relations Act which unionized workers in industries employing large numbers of Blacks. Black Canadians, witnessing these positive changes occurring in the U.S. began to push Canadian government authorities to take a more activist role.

Sources:
B2. Communities, Conflict, and Cooperation
FOCUS ON: Historical Significance; Cause and Consequence

CHC 2D B2.1 explain the main causes of World War I (e.g., European alliances, rivalries, militarism, and nationalist movements) and of Canada’s participation in the war (e.g., imperialist sentiments in English Canada; Canada’s status within the British Empire), and analyse some of the consequences of Canada’s military participation in the war (e.g., with reference to enlistment; the conscription bill; the development of war industries; the military consequences and the human costs of battles involving Canadian forces; issues facing veterans; Remembrance Day)
Sample questions:
“When recruitment drives were held, were all young people welcome to join the armed forces?”
“What were some of the short- and long-term consequences of Canadians’ participation in battles such as the Somme, Ypres, Passchendaele, and Vimy Ridge?”

CHC 2P B2.1 identify some of the causes of World War I (e.g., European alliances and rivalries, militarism), and explain some of the consequences of Canada’s military participation in the war (e.g., the passing of the conscription bill; the development of war industries; the military consequences and human costs of battles such as Ypres and Vimy Ridge; issues facing veterans; Remembrance Day)
Sample questions:
“Why did young men enlist in the armed services at the beginning of World War I? Who tended to enlist? Who did not? Given the values and circumstances at the time, would you have enlisted to fight in the war? Why or why not?”

No. 2 Construction Battalion and Military Contributions

Blacks have participated in various roles in every military undertaking in which Canadians have engaged. They served during the 1837 Rebellions, the Crimean War (1853-1856), the American Civil War (1861-1865), the Fenian Raids (1865-1866), the Boer War (1899-1902), World War I (1914-1918) and World War II (1939-1945).

According to the Canadian census of 1911 the number of Blacks in Canada was 16 877 or 0.23% of Canada's total population. Evidence reveals that there was resistance and reluctance on the part of the Canadian government to accept Blacks into the forces. During The First World War, Blacks were refused enlistment into the Canadian military because of the colour of their skin. When the military finally allowed them to join, the Black soldiers were subjected to cruel racism. However, in spite of these obstacles, Blacks volunteered and urged others to volunteer. In Nova Scotia, the Number 2 Construction Battalion, a segregated Black unit, was formed. Many noteworthy efforts and achievements were made by Black Canadians during World War I. Members of the Number 2 Construction Battalion received expressions of gratitude from the civic authorities of Montréal in the form of testimonial statements issued in 1919 and which concluded with the words," ...you have written a glorious page in the history of the world, which will be an inspiration for future generations." In the 1970s and 1980s surviving veterans of World War I, including those from the Number 2 Construction Battalion, attended reunions and were honored in various ways. Black Canadians, both men and women, served their country courageously.

Honour Before Glory is a documentary film about Canada's one and only all-Black military battalion Duringlion, the Number Two Construction Battalion. The film is based on the diary of Rev. William White who was the chaplain for the battalion and the only Black commissioned
officer in the entire British Armed Forces during The First World War. It aired on CBC Television.

Poetic and eloquent descriptions from William White's diary provide an emotional narrative for the documentary. Through compelling dramatizations, personal interviews, and archival film footage, details of his story come to life in the film. As the contents of Rev. White's diary are revealed, we learn how he put his life and reputation on the line to fight for the rights of his men, and we learn how these African Canadian soldiers overcame immense obstacles of discrimination to become an important part of Canadian history. The film was written, produced, and directed by Canadian actor Anthony Sherwood who is the great-nephew of William White. The Honour Before Glory is Anthony Sherwood's directorial film debut.

In the words of Anthony Sherwood, "[n]ot many people have heard of the Number Two Construction Battalion or even know that there was an all-Black battalion that served Canada during The First World War. I know the story only because my great-uncle, William White, was the chaplain for this unique military unit. Though I'd often heard about Uncle William and the ‘Number Two’ as I was growing up, it was only very recently that I discovered he had left a diary."

“When I first received the diary I was filled with excitement. In my hands I was holding something almost a hundred years old - and in excellent condition! I opened the diary and eagerly began to read. I couldn't believe I was actually ‘hearing’ my great-uncle's words as he wrote them in 1917. William White was a dynamic preacher who possessed a wonderful command of the English language. In his diary, beautifully and poetically, he transported me back in time.

I was mesmerized by his vivid descriptions of all that he saw and experienced. I couldn't put the diary down. I felt privileged, as though I had been invited to share everything he was feeling: his most personal thoughts, his desires, his pain, his troubles. He wrote with especially great passion and honesty about the cruel treatment experienced by the Black soldiers of the Number Two Construction Battalion. After I finished reading the diary, a strange sensation came over me. I was convinced that my discovery of the diary was no accident and that Uncle William wanted me to find it and tell the story of these courageous Black soldiers who were all but forgotten. It wasn't long before I found myself sitting down and writing the film script for Honour Before Glory.”

“Film is a powerful medium. It can influence the way we perceive people and it can also teach us about life. But before a single frame of film can be shot, there must be the script, the written word, the inspiration and William White's diary is truly the inspiration behind this project. This sense of inspiration was shared by everyone who worked on the filming of Honour Before Glory, from the actors to the technical crew, all of whom felt they were working on something very special.”

“The Honour Before Glory gives us a rare opportunity to learn about Canada's only all-Black battalion through the eyes of someone who was a part of it. William White had a strong sense of equality and always gave generously of himself to those in need of moral support or spiritual guidance, regardless of who they were. There is no colour for courage - it is found in the heart of everyone who believes in humanity, and in the power of the written word.”
NOW is the time to show your Patriotism; Loyalty

Your Brothers of the Colonies have rallied to the Flag and are distinguishing themselves at the Front. Here also is your opportunity to be identified in the Greatest

NO. 2 CONSTRUCTION BATTALION

Now being Organized All Over the Dominion

Summons You, WILL YOU SERVE?

The British and their Allies are now engaged in a great forward movement. Roads, Bridges and Railways must be made to carry the Valley forward. This need of the day is for Volunteers. Construction Companies and Railway Construction Companies. No. 1 Construction Company has been recruited. No. 2 Construction Company is now called for.

Prospective Volunteers should report at the Construction Headquarters at Picton, at Halifax, or at other stations in any Recruiting Districts, or by letter to:

MAJOR C. B. CUTTEN, Chief Recruiting Officer, Halifax, N. B.

No. 2 Construction Battalion

FOR

COLORED MEN OF CANADA

Men required for all kinds of Construction Work

This Battalion will go OVERSEAS as soon as recruited up to strength

Apply Nearest Recruiting Office

Sources:
http://www.learnquebec.ca/en/content/curriculum/social_sciences/features/missingpages/images/u5p105sq.gif
Acadia University Archives, World War One poster collection
In addition to those who joined the No. 2 Construction Battalion, approximately 2,000 Black Canadian men, determined to fight on the front lines, managed to join regular units despite racial discrimination. Their distinguished service earned some of the men medals for bravery. The ranks of African Canadian men participating in the CEF (Canadian Expeditionary Force) during the First World War were bolstered by many African American and Caribbean men eager to be part of the war effort. For example, the roster of No. 2 Construction Battalion enlistees includes many individuals from a variety of American states and Caribbean nations (at that time, colonies.)

Source: [www.workershistorymuseum.ca](http://www.workershistorymuseum.ca)

On the home front, between 1914 and 1918, Black associations and individuals raised funds, worked in factories, and volunteered in hospitals and as labourers. Black women formed the Black Cross (modeled on the Red Cross) to aid wounded soldiers and the Black community by providing medical services such as first aid, nutrition, health care, and childcare. Black women also worked in ammunition factories. Some say that these women were given the most dangerous jobs, such as working with explosives.

Source: [www.workershistorymuseum.ca](http://www.workershistorymuseum.ca)
### CHC 2D B2.2

**Analyze, with reference to specific events or issues, the significance of Canada’s participation in international relations between 1914 and 1929 (e.g., Canada’s position within the British Empire, Canada’s military participation in World War I, Canada’s separate signing of the Treaty of Versailles, the Halibut Treaty, the Chanak Crisis, the Imperial Conferences)**

Sample questions:

- “What criteria would you use to determine the significance for Canada of the country’s contributions to World War I?”
- “What was the significance of the Halibut Treaty in the history of Canada’s relationship with Great Britain?”

### CHC 2P B2.2

**Describe some significant ways in which Canadians cooperated and/or came into conflict with each other at home during this period (e.g., with reference to the social gospel movement, the women’s suffrage movement, labour unions, the Winnipeg General Strike, the Ku Klux Klan), and explain the reasons for these interactions as well as some of their consequences**

Sample questions:

- “What were the ideas behind the Coloured Women’s Club of Montreal? Was it successful in meeting its goals?”
- “Why was the League of Indians founded? What impact did it have?”
- “Why did some groups not feel welcome in the labour movement? Which groups were excluded? Why? How did they respond?”
- “Why was it mandatory for status Indians to attend residential schools? What were the goals of these schools?”

### CHC 2D B2.3

**Describe some major instances of social and/or political conflict in Canada during this period, including conflict between French and English Canada (e.g., differing views on the need for conscription; the Ontario Schools Question and the response to Regulation 17; Henri Bourassa’s nationalism versus the imperialist perspectives of some English Canadians; labour unrest, including the Winnipeg General Strike; the King-Byng affair; the activities of the Ku Klux Klan and the Orange Order of Canada), and analyze some of their causes and consequences**

Sample questions:

- “What were the intended and unintended consequences of Regulation 17?”
- “What were the most significant causes of the Winnipeg General Strike? What were its short- and long-term consequences?”
- “What prompted the federal government to amend the Criminal Code to prevent ‘unlawful associations’? For what purposes was this law used?”

### CHC 2P B2.3

**Describe some significant challenges facing immigrants and other ethnocultural minorities in Canada during this period (e.g., racism and antisemitism; segregation and discrimination in jobs and housing; immigration policy, including the 1919 Immigration Act; the quality of life on reserves; restrictions imposed by amendments to the Indian Act in 1920; residential schools), and explain some of their consequences**

Sample questions:

- “What challenges did African-Canadian and First Nations men face when trying to enlist in the Canadian armed forces during World War I?”
- “What changes were made to the Chinese Immigration Act in 1923? What attitudes are reflected in these changes? What effects did the changes have?”

### Practices of Racial Segregation and the No. 2 Construction Battalion

From the nineteenth century and continuing beyond the first half of the twentieth century, white citizens often demanded, and government public policies allowed, pervasive racial segregation in many places, from schools, to employment, to service in hotels, restaurants, and public amusements, to the military. For example, from the time when Underground Railroad refugees arrived in Windsor, white hostility co-existed with white assistance. Schools were segregated. During World War I, the No.2 Construction Battalion (see above, B2.1) was a segregated unit in the military for African Canadians, who were excluded from combat roles.

Here is some primary source material which teachers may find helpful when discussing African Canadian involvement in First World War efforts.
MEMORANDUM
FROM
GENERAL HEADQUARTERS
OTTAWA, APRIL 1916

"NOTHING IS TO BE GAINED BY BLINKING FACTS, THE CIVILIZED NEGRO IS VAIN AND IMITATIVE; IN CANADA HE IS NOT IMPELLED TO ENLIST BY A HIGH SENSE OF DUTY; IN THE TRENCHES HE IS NOT LIKELY TO MAKE A GOOD FIGHTER; AND THE AVERAGE WHITE MAN WILL NOT ASSOCIATE WITH HIM ON TERMS OF EQUALITY," FURTHER, "IN FRANCE, IN THE FIRING LINE, THERE IS NO PLACE FOR A BLACK BATTALION, C.E.F., IT WOULD BE EYED ASKANCE; IT WOULD CROWD OUT A WHITE BATTALION; AND IT WOULD BE DIFFICULT TO RE-INFORCE." "NO WHITE OFFICER WOULD ACCEPT AN ALL BLACK PLATOON."

W.G. GWATKIN, MAJOR GENERAL
CHIEF OF THE GENERAL STAFF
OTTAWA

Memorandum from General Headquarters, Ottawa, April 1916
TORONTO TELEGRAM
28 August 1918
COLORED MEN ARE BARRED
ROYAL AIR FORCE RESTRICTS

Were Applicants Numerous Enough to Form a Company Their Enlistment Might Be Entertained. That colored men are barred from the Royal Air Force in Canada is admitted by Capt. Seymour, of the Headquarters staff. "Were colored volunteers numerous enough to make up a company of their own, their applications might be entertained," he said, "but as they are few, it has been considered advisable to refuse all applications for enlistment."

The question was raised by the non-acceptance of Harold Leopold Bell, a Jamaican 24 years of age, with a wife and two children. He voluntarily enlisted in Boston, Mass., and was sent to Camp Sussex, N.B. last July. On August 21, he has given his discharge to come to Toronto to become a mechanic with the R.A.F. On his discharge paper he is described, "Complexion Dark." He claims to be an expert machinist of seven years experience, and to know gas engines, yet when he reported to the recruiting depot at George and Duke streets with an inexperienced French-Canadian, the latter was accepted and he was rejected.

NOT BOUND BY M.S.A.

Transportation back to Camp Sussex was offered him, but as he has been discharged from that unit, Bell has secured employment in a munition plant.
The Military Service Act drafts colored men, but the Royal Air Force does not come within the scope of the act. The R.A.F. are exercising the greatest care when applicants come from the States claiming they are British subjects, and now will not accept any evidence other than the birth certificate.

Mr. Cory
I am just in receipt of a telegram from Mr. Malcolm E.J. Reid, of Vancouver, which is badly transmitted, but which indicates that an application has been made to him for the admission to Canada of coloured men from the United States to join a construction battalion. Mr. Reid asks whether the Department will authorize the admission of coloured recruits for a construction battalion.

I think this should be turned down; judging by what I have seen and heard there is no great difficulty in securing recruits for forestry and construction battalions, and I think it would be unwise to allow a lot of coloured men to get a foothold in Canada, even under guise of enlistment in such a battalion.

Superintendent of Immigration
Letter to Mr. Cory

Source: www.learnquebec.ca

**Ku Klux Klan in Canada**

Another instance of social and political conflict related to African Canadians was the appearance of the Ku Klux Klan in Canada. The Ku Klux Klan originated in the U.S. south after the Civil War. It was a group of ex-Confederate officers who attacked the freed former slaves and tried to prevent them from claiming political and social rights. It died down but was revived in the U.S. in 1915 and spread to Canada in the 1920s. KKK members were white Protestants who sought to uphold white Protestant supremacy. They intimidated and often physically threatened Asian and Eastern European immigrants, Jews, Catholics, and African Canadians. They burned crosses to frighten people, torched Catholic churches, tried to get members of minority groups fired from jobs, and fiercely opposed racial intermarriage.

The causes of this discrimination were ongoing white racism in the context of competition for preferred jobs and an ethnocentric nationalism that defined Canada as a "white nation."

After World War I, Blacks were optimistic about their quest for self-definition and employment. However employment was very restricted. Men often found jobs as security guards, janitors, waiters, barbers, and porters. Women found themselves trapped in job ghettos with even less chance of upward mobility. By 1928, Klan Klaverns were established in most Canadian provinces and spread racism through direct action, newspapers, and by supporting White supremacist politicians.

The appearance of the Ku Klux Klan in Ontario was viewed with concern by provincial officials. The birth of the modern Ku Klux Klan owed much to D.W. Griffith's epic film, The Birth of a Nation, which was released in early 1915. This film told the tale of hooded Klansmen protecting white women from Black men. The film played across the United States and Canada to large audiences.

As late as 1930, a gang of masked Klansmen reportedly burned a cross outside the house of a woman engaged to marry a Black man. The woman was forcibly returned to her parents’ home while the gang threatened the man. Three of the gang were subsequently prosecuted and one fined $50

See Section C2.1 for story of KKK incident in Oakville in 1930.
Black Porters and the Labour Movement

At the end of the 19th century, the introduction of sleeping car services on transcontinental trains increased demand for railroad travel, which meant financial profits for railway companies. Due to a labour shortage and the fact that White workers were unionizing, the companies aggressively recruited African Canadians, as well as Blacks from the U.S. and the Caribbean. At a time when racial discrimination barred Black workers from most jobs, the railway became one of few places where African Canadians could find steady employment, especially as sleeping car porters. However, with this job also came low pay and oppressive working conditions. Black porters were often forced to work 24 hours with no overtime pay, and the average monthly was $80. There were no vacations, and management acted arbitrarily and fired porters indiscriminately.

Black workers were also aware that they were hired because they fit the widespread racist belief that they were meant only for menial, servile labour. Stanley G. Grizzle, a former sleeping car porter and union leader, described in his memoir the effect this treatment generated: “Some porters were a study in controlled anger during their work shifts, always angry… for this was a job where, every day, you were made to feel that you were beneath the passengers. You were a servant, the epitome of the White man’s stereotype of the Black man.”

Taking note of how the union improved the pay and working conditions of White workers, Black workers demanded equal treatment and wanted to join the union. But the pervading racist culture at the time was also entrenched in the union. It was, in fact, written in the constitution of the Canadian Brotherhood of Railroad Employees (CBRE) that membership was for Whites only. Black porters were undeterred. In 1918, under the leadership of J.A. Robinson, a porter from Winnipeg, they formed the Order of Sleeping Car Porters (OSCP). They applied for a charter with the Trades and Labour Congress of Canada (TLC), but the congress rejected the application, preferring the porters to be a part of CBRE. Through constant pressure and criticism from the porters’ union and the TLC, the CBRE finally relented and accepted the OSCP as an auxiliary organization. Shortly after, the CBRE eliminated the “Whites-only” clause from its constitution and gave the Order full status. However, the CBRE insisted on segregated collective agreements, and this condition persisted until 1964.

The OSCP’s victory improved pay and working conditions, at least for porters working for the Canadian National Railway. Emboldened by their progress, they began organizing the Black porters at the privately owned Canadian Pacific Railway (CPR). The company, however, used
aggressive anti-union tactics, including firing without cause 36 porters who were either known or suspected union leaders.

Undaunted, the CPR porters continued their efforts to unionize. In 1925, the Brotherhood of Sleeping Car Porters (BSCP) was founded in New York City, led by firebrand A. Philip Randolph. From 1939 to 1941, Randolph, along with African Canadian porter Arthur Blanchette, conducted an underground campaign to organize CPR porters. By 1942, three BSCP divisions were established in Toronto, Montreal and Winnipeg, and on May 18, 1945, with a 99 per cent vote of support from Black porters, the union signed the first collective agreement with CPR. The accomplishments of the BSCP stretched far beyond improvements in the workplace. Under the leadership of Grizzle, who later became the first labour officer in the Ontario Labour Relations Board and later the first Black judge in the Court of Canadian Citizenship, the Brotherhood fought to make changes to provincial and federal legislations. Their lobbying efforts helped eliminate many of the discriminatory policies in immigration and labour laws and paved the way for human rights legislation in Canada.

Sources:
Clifton Ruggles (B.Ed., McGill University, Certificate Special Education, McGill University, M.A. candidate, Art Education, Concordia University)

Poems about the Sleeping Car Porters

These poems were inspired by events and situations which have had a profound influence upon my life. To me poetry is an inner experience which requires a certain understanding of yourself, of the situation and the conditions which give birth to creative expression. My father worked as a porter for many years. After his accidental death, I became interested in learning about the kind of work he did and how it had affected him. So I decided to take employment as a porter for the C.P.R. Soon after I became acquainted with many of the people with whom he had worked as well as some of his closest friends. It was them who shared their deepest and most cherished memories with me. I was deeply touched by the stories of the men who had worked the trains for many years and one day I decided to write about them. These poems are a result of that experience.
**Greying Hair**

Some may be toothless
Yet strong are their backs
So designed after making a million beds.

Many just waiting to retire
Ageless as they may seem
Yet quick of wit
And well developed personalities
Still do not cover up the scars of age

Remember the runs to Vancouver Windsor and Detroit
Remember 20-30 beds per car
The only time you looked up,
Was to see nights early stars

"Come on Boys!
Time to swing them sections.
Son of a bitch
Not nearly as rough as the old days
We were younger then."

“Them Britishers sure were cheap
They got good services just the same.
The only time you complained,
is when the tips weren’t worth our aching back”.

Yes, remember the old days
Things will never be the same
Let us not forget the C.P.R. porters...
Though their service might have gone unnoticed,
By many who travelled the Trains
Their efforts will not have been in vain
People will still
Remember when

To be nothing more than a figure head a shadow
Of something concrete...
But the shadow is concrete too
Existing in the background
Its hopes, fears, aspirations
Emotionally swallowed up in the foreground
Opaque but striving to be noticed
By whom for what?

The moon grows smaller
But the shadow grows taller
Reaching for the moon
Slowly the moon disintegrates
The shadow is no more until the Sun rises
If it rises?

The shadow’s plight remains the same
bent and twisted on the walls of shame
A shadow will always be a shadow nothing more...

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**Sleeping Car Duties**

Room makeup
Beds, towels, soap, cups
Transferral of passengers from cars
Put luggage in vestibule
Then transfer at Winnipeg

Make sure passengers
Get off at stops
Getting luggage ready before hand
Kenora walk up at least three cars
If on second to the last car

Reread curtain makeup
In sections leave 2 pillows out and covers
In roomettes clean toilets, ashtrays
Coach
Mop floor at eight a.m.
Keep washrooms clean...

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**Ode to C.P.R.**

Low distant thunder
Streaking across forest covered hills
With the naturalness of a centipede.

Oblivious to its progression
Are the suns early rays
And as colourless as Montreal citizens
When time comes to lend a helping hand.

Ambling like a duck
But more graceful in its steady movement
Than soldiers on parade.

Its glamour now forgotten
Lost in a brillian past
Fond memories of men who served it
During its building days
Many years of faithful service
Not like the good old days.

Cars old and rickety
With lack of care and old age
Becoming obsolete in man’s new technologica Stage

“Cars 159-160 can I help you with your bags M’am”.
“This trip may be our last”.

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**Sleeping Car Porter Interviews**

When I first started, all porters were Black... and every White person on the train had the authority to act as your boss. Any passenger could get us fired. The conductors, our immediate bosses were told to 'ride the porters'... make them tow toe the line, make them submissive. The tourist cars were just like cattle cars... soldier, low-life types... poor people who had no business on the train, got on with all their prejudices. They would insult us... humiliate us, and no matter what insult was hurled at us, the conductors were always reprimanding us... apologizing to them, promising them we would be disciplined accordingly. Consequently, a lot of porters were fired for hitting people in the mouth. But how much can a man take? Anybody... any bum could come up to you and tell you that he's going to get your job just because he didn't like your face. It gave them pleasure to act superior to Black people. Porter interviewed 1975

Most porters did their work simply because they were afraid of getting fired. Most of these men had families and they wanted their kids to get a good education and they tried to do their work and stay out of trouble. They would have died if someone had taken their jobs away from them for no reason. I was there... I felt these men... you can feel things like that. I've seen men cry like babies and shake. I've had to hold them back from getting at an inspector or a conductor. Every time I think about it I get so full of rage. All the resentment just erupts in me all over again. I've had to control this anger... this hatred for thirty years. Porter interviewed 1971

We were treated like five year olds. We couldn't even talk back. If you did, they'd punish you... they'd put you out in the streets and make your wife come down and beg for your job. This is the reason I never got married. I never wanted my children to be ashamed of me. The porters that survived the best were the Uncle Toms... but I've seen these so called Uncle-Toms ashamed of the things they had to do... knowing that their children were ashamed of them. When they'd get home they'd break mirrors and break windows. The company never know about this, or cared about it for that matter. The story of my life is that I have closed this job out of my life. I go through the motions of doing my work to keep these people off my back. I have no respect for this job. As a matter of fact, I do not allow my friends to refer to this "N-word" job when I'm off it. Porter interviewed 1976

Porters used to have to shine shoes. One inspector used to actually smell them to see if they were freshly shined. I remember one porter got some really smelly cheese and put it in a shoe. This inspector took a whiff... I think that cured him... for a while. Another disgusting thing were the cuspidors or spitoons in the smoke room. These were cups in which people would spit. There was nothing more degrading than emptying these things out. Can anything be more disgusting than cleaning out somebody's spit? Porter interviewed 1976

In the old days the porters were hired if they were "good boys". Yes Sir Mr. Charlie. It was just a mask that they wore. That has all changed, as far as the younger porters are concerned. The older one still do it. It becomes habit forming after a while, they've been doing it a long time. You don't teach an old dog new tricks, anything that the management says, they'd accept. They're not willing to fight for their right. There's no fire in them anymore. There's no zest. The younger porters have more spunk. They won't take as much. They won't hop when an inspector gets on the train. You should see the old timers kill themselves when an inspector gets on the train. They overwork themselves. We don't care. We're a new generation, we don't say "yes Sir Mr. Charlie, No Sir Mr. Charlie". That's dead, and we want it to die, but the old guys are letting it live. Porter interviewed 1974

Sources:
Central Citizens Association

At many points in the history of people of African descent in North America, Black church leaders have played key roles in fighting discrimination and bringing about social and economic change. This was true of the Coloured Citizens’ Association of Windsor and District (renamed the Central Citizens’ Association for the Advancement of Coloured People in the late 1930s.) Founded in 1928 in Windsor by a group of Black church ministers, and eventually handed over to laypersons, the CCA was designed to fight discrimination in all aspects of life in Windsor and environs "as a civic unit."

The CCA was unlike the primarily social or benevolent African Canadian organizations that had come before it, because it was the first local organization to focus on resolving the economic and social challenges facing people of African descent in Windsor. Later renamed the Central Citizens’ Association, the CCA lobbied governments for legislative change and for desegregated employment opportunities, lobbied major employers (successfully) for jobs for people of African descent, fought against segregation in leisure and social establishments such as the YMCA, prepared young people for jobs which Blacks had never held before, and emphasized coalition-building both within and outside of the African Canadian community. The CCA held all-candidates’ meetings with individuals running for municipal and federal offices in order to identify and endorse those who would be friendly to the causes of Black people. The organization even organized boycotts of stores or businesses that would not hire people of African descent and discouraged the liquor licensing board from renewing the licenses of businesses that refused to serve African Canadians.

The CCA advocated for individuals who had suffered from harassment or discrimination, holding face-to-face meetings with key officials to resolve disputes. One of their greatest victories was the desegregation of Windsor’s YMCA in 1936.

The CCA’s members resided chiefly in Windsor, Sandwich and Amherstburg. By the late 1950s the CCA was no longer in existence.

Sources:
A Duty to the Past, a Promise to the Future: Black Organizing in Windsor—The Depression, World War II, and the Post-War Years.
Chronology of the Central Citizens’ Association.
Louise Rock. c. 1938 on the occasion of the CCA’s 10th anniversary, E. Andrea Moore Heritage Collection
Minutes of the Central Citizens’ Association, 1936-1939, 1947, E. Andrea Moore Heritage Collection
Minute Book of the Coloured Citizens’ Association of Windsor and District, E. Andrea Moore Heritage Collection (1929-1938)
General correspondence file, Central Citizens’ Association, E. Andrea Moore Heritage Collection (1938-1958)

For information on the No. 2 Construction Battalion, please see B 2.1 and B 2.3.
**CHC 2D B2.5** describe attitudes towards and significant actions affecting ethnocultural minority groups in Canada during this period (e.g., with reference to racism and antisemitism, segregation, discrimination in jobs and housing, residential schools, restrictions imposed by the Indian Act or the Chinese Immigration Act of 1923, groups helping new immigrants), and explain their impact.

Sample questions:
- “Who were the British Home Children? Why did Home Children who were sent to Canada during this period later seek an apology from the Canadian government?”
- “In what ways was the No. 2 Construction Battalion a reflection of attitudes towards African Canadians?”

**The Desegregation of Schools**

In 1957, Central High School in Little Rock, Arkansas, was integrated. Although post-secondary schools in Arkansas had already been uneventfully integrated, Governor Orval Faubus chose to incite racist political fervour over desegregation, and President Eisenhower ultimately called out Federal troops to enforce integration there.

Over all, the Supreme Court’s implementation order in Brown v. Board of Education, which did not call for immediate action, created an opening for massive Southern White resistance against school integration in the late 1950s and the 1960s. Many Whites enrolled their children in private segregated schools.

Furthermore, Brown did not affect the North’s schools, which were segregated not by law (de jure) but by practice (de facto) based on segregated housing patterns. Court-ordered desegregation through busing and other programs to create “racial balance” did reduce the amount of segregation in the 1970s, but between 1980 and 2000 much of the progress was reversed. White flight from cities to suburbs left many large urban school districts largely dominated by African-Americans and other minority groups, and over all, segregation is almost as severe now as it was in the 1960s.

In the late 1950s, the desegregation of elementary and secondary schools became the main focus of the American Civil Rights Movement. At this time, both Ontario and Nova Scotia had segregated schools. In both Canada and the U.S., resistance to integration was strongest over the issue of having White pre-teens and teenagers attending schools with Blacks of the same age. If segregated schools did not exist, Black students were often relegated to the back of the classroom and had to use poorer resources. These schools were under-funded and often in poor condition. In 1957, all American schools were integrated. This was only achieved by federal troops enforcing the court’s ruling. However states and local authorities ignored the ruling and employed Jim Crow Laws to continue segregation in schools. Full integration was not achieved until after the Civil Rights Act of 1960 was enforced.

The Ontario schools were desegregated as a result of great effort and struggle on the part of African Canadian individuals and organizations including Leonard Braithwaite, MPP and George McCurdy (an Amherstburg man who went on to become the Nova Scotia Human Rights Commissioner because of his activism in Ontario), as well as a group of concerned residents known as the South Essex Citizen’s Advancement Society. Local media coverage also contributed to a public outcry that made it necessary for the schools to be desegregated. Canadians had the opportunity to follow these cases, via television. Not long after, in 1965, most
Canadian schools became integrated. The last segregated school in Ontario was SS # 11 in Harrow, Ontario. The last segregated school in Canada was located in Nova Scotia and did not close until 1983.

The Little Black School House is a documentary that tells the story of segregated schools in Canada, the teachers who taught there and the students who attended. It is a story of the struggle of African Canadians to achieve dignity and equality through the pursuit of education. Director Sylvia Hamilton, a multi-award winning Nova Scotian filmmaker and writer brings these first-hand accounts of Canadian school segregation to the screen.
B3. Identity, Citizenship, and Heritage
FOCUS ON: Continuity and Change; Historical Perspective

CHC 2D B3.1 explain how some individuals, groups, and/or organizations contributed to Canadian society and politics during this period and to the development of identity, citizenship, and/or heritage in Canada (e.g., with reference to Frederick Banting, Napoléon Belcourt, Billy Bishop, Robert Borden, Samuel Bronfman, Arthur Currie, Marie Lacoste Gérin-Lajoie, Fred O. Loft, Agnes Macphail, Masumi Mitsui, J. S. Woodsworth; the League of Indians, rum runners, the Trades and Labour Congress of Canada, the Vandoos, the Woman’s Christian Temperance Union)
Sample questions:
“In what ways did the Royal Canadian Mounted Police (RCMP) contribute to the development of Canadian heritage and identity?” “What impact did Henri Bourassa have on the development of French-Canadian identity?” “In what ways did the work of Nellie McClung and other suffragists challenge notions of citizenship in Canada?”

CHC 2P B3.1 describe how some individuals and organizations during this period contributed to the development of identity, citizenship, and/or heritage in Canada (e.g., Billy Bishop, J. Armand Bombardier, Robert Borden, Henri Bourassa, Lionel Connacher, Fred O. Loft, Tom Longboat, Nellie McClung, Mary Pickford; the No. 2 Construction Battalion, One Big Union, the Royal Canadian Mounted Police, the Woman’s Christian Temperance Union)
Sample questions:
“What contribution has the National Hockey League (NHL) made to Canadian heritage and identity?” “How have the actions of labour activists during this period contributed to labour rights then and now?” “What impact did the art of Tom Thomson and members of the Group of Seven have on Canadian culture and identity? Why are their images still iconic today?”

For information on the No. 2 Construction Battalion and the Central Citizens Association, please see B 2.1, B 2.3, and B 2.4

CHC 2D B3.2 describe some significant changes in the arts and popular culture in Canada during this period (e.g., changes in fashion and popular music; changes in Canadian art, as reflected in the work of the Group of Seven; the increasing popularity of movies; the increasing influence of American culture; the international reputation of Canadians in sports; the introduction of the poppy as a symbol of war and remembrance; prohibition), and explain the contributions of some individuals and/or events to these changes (e.g., Mazo de la Roche, Stephen Leacock, Tom Longboat, John McCrae, Howie Morenz, Mary Pickford; the racing career of the Bluenose; the founding of the National Hockey League and the Ladies Ontario Hockey Association)
Sample questions:
“What were some of the cultural changes that characterized the ‘roaring twenties’ in Canada?”
“What impact did the work of Tom Thomson have on Canadian art?”

Shelton Brooks
Shelton Brooks was born to Native American & Black parents in Amherstburg, Ontario, on May 4, 1886. His father was a preacher and, as a child, he played the organ in his father's church, while his older brother pumped, since the bellows were below his reach. When he was 15, his family moved to Detroit and it was there that he had his first professional music job playing self-
taught piano. In 1910, Sophie Tucker's maid introduced the singer to both Brooks and the song which would become Tucker's theme, when she insisted that Brooks be brought to sing for her employer in Tucker's dressing room in a Chicago vaudeville theater. It was the start of a friendship that was to last a lifetime, in the process enabling more than a few musical careers.

Shelton Brooks was a member of the second generation of African-American songsters, artists who came into prominence in the teens. His compositions fueled the era's dance craze and were performed by some of its best-known White artists including Nora Bayes and Al Jolson. They also were popular among the new breed of musicians who introduced jazz first to the United States and then to the world. These melodies became some of the earliest jazz standards, songs musicians knew so well that they could be played without rehearsal, like line drawings other artists colored in.

The song was Some of These Days, which Tucker liked and began using immediately. I've turned it inside out, she was to write, singing it every way imaginable, as a dramatic song, as a novelty number, as a sentimental ballad, and always audiences have loved it and asked for it. In 1911, Brooks appeared in his first musical comedy, Dr. Herb's Prescription, or It Happened in a Dream. Performed in Chicago's famous African-American owned Pekin Theater, the comedy was produced by its star, Jesse Shipp, who had previously been involved in the Williams and Walker shows in New York.

Brooks quickly became known as an outstanding entertainer whose talents included singing, piano playing, and mimicking his fellow Black vaudevillian Bert Williams. He also traveled as a trap drummer with Danny Small's Hot Harlem Band for several months during this period. The second decade of the twentieth century was an era of tango teas where whisky, not tea, was the drink of choice, and parties that lasted til dawn, and Brooks's songs captured its moods perfectly. His 1912 publication, All Night Long, evoked the nightclubs that literally never closed their doors; in fact, their owners often did not even have front door keys. His 1916 instrumental called Walkin' the Dog inspired a dance that swept dance-mad Manhattan and the rest of the country as well.

Brooks knew how hard it was for African-Americans to get their music heard, published, and eventually sung by the White stars of the day, and his own success did not blind him to the struggles of others. When he let it be known to other African-American songwriters that his friend Sophie Tucker was regular and would do what she could to help them, among those to benefit were Noble Sissle and Eubie Blake. Their first song, It's All Your Fault, was published in 1915 as a direct result of the Tucker-Brooks connection. This arrangement was advantageous to both Tucker and the songwriters: the new material they provided her helped the singer's career as well as their own.

At the time, New York City was said to have the best Black pianists and drummers in the country, but Chicago reputedly had the best Black bands. Around 1915, Brooks led a large syncopated orchestra in Chicago's Grand Theater, only one of many great African-American theaters in the Windy City.

Brooks's most famous song was Darktown Strutter's Ball. Published in 1917 and introduced to the public on record by The Original Dixieland Jazz Band, it became an instant success. The story behind the song according to Geoffrey Brooks was that:
“There was a formal dance held in Chicago once a year for those who you might say "practiced the oldest profession in the world" and their associates. Each year they dressed in the proper attire of tall hats, coats and tails, and spats. This was their night that they suffered no oppression and were not bothered very much if at all by the local authorities. It was if they were ignored and as long as "they" were all in one place, no bother! Granted these people did have some clout of their own and were the pride of their people, even though some of them were practicing illegal moonlighting in their illicit affairs after their day jobs. It was a marvelous occasion looked forward to each year by thousands and to be a guest was by all means a pride of honor. In their minds, they were (and who could disagree) the bottom of the social ladder. But with the likes a Shelton Brooks, Fats Waller and some of the most talented musicians to grace one place in one night would be a great honor in any human book."

The song has been recorded countless times since on the way to becoming one of the first standards in Jazz. One of the most unique recordings was in 1919 by Lieutenant James Reese Europe's 369th Infantry Band.

When the first blues recordings were being made in the early twenties, Brooks became interested in this new medium. He asked Perry Bradford, who had connections in the business, to help him get a recording session. The result was a comedy record called Darktown Court Room. The flip side carried a song by the comedy team Miller and Lyles called You Can't Come In, and the record sold over 80,000 copies.

During the twenties, Brooks performed in many small African-American shows, including Miss Nobody from Starland in 1920 and K of P in 1923. He was a prominent song-and-dance man in the show Dixie to Broadway, which featured the very talented Florence Mills, who died in 1927 at the peak of her career. In the thirties, he appeared in other shows and went to Europe with Lew Leslie’s Blackbirds of ’32. It was during this tour that he appeared in a command performance before George V.

Along with W. C. Handy and William Grant Still, the dean of Black classical composers, Brooks was honored in San Francisco at the ASCAP-sponsored Festival of American Music in 1940. He died in Los Angeles on September 6, 1975.

Sources: [http://jass.com/sheltonbrooks/brooks.html](http://jass.com/sheltonbrooks/brooks.html)

**CHC 2P B3.2** identify some significant developments in the rights and lives of women in Canada during this period (e.g., women’s contribution to the war effort, women’s suffrage, access to employment, changing social mores in the 1920s, the participation of women in sports), and describe the impact of these developments on Canadian citizenship and/or heritage

Sample questions:
“What effect did the Wartime Elections Act have on Canadian women’s right to vote?”
“What effect did the final decision in the Persons Case have on the citizenship rights of women in Canada?”
“What was significant about the participation of Canadian women in the 1928 Olympics?”

- labour market
- involvement in war efforts
- political participation

**CHC 2D B3.3** describe some significant developments in the rights and lives of women in Canada during this period (e.g., women’s contribution to the war effort, their expanding role in
the workplace, and the impact of these on their role in the family and in society; women’s role in suffrage, temperance, and other social movements; new political rights; changing social mores in the 1920s and their impact on women; the participation of women in organized sports), and explain the impact of these developments on Canadian citizenship and/or heritage

Sample questions:
“What role did World War I play in changing the lives of some Canadian women?” “Do you think the Persons Case was a turning point for women in Canada? Why or why not? What impact did the final decision in that case have on Canadian citizenship?”

CHC 2D B3.4 describe Canadian immigration policy during this period (e.g., with reference to the 1919 Immigration Act, the Chinese Immigration Act of 1923), and analyse immigration to Canada, with a focus on the different groups that came here and how they contributed to identity and heritage in Canada (e.g., the origin of immigrants, why they came, where they settled, the degree to which they integrated into the dominant culture of the time in Canadian society and/or remained distinct, their cultural contributions)

Sample questions:
“What were some of the push/pull factors that influenced different groups of immigrants coming to Canada during this period? Did emigrating change the lives of all these people for the better? Do you think that these people’s lives in Canada were what they had expected them to be?”
“What are some ways in which groups that came to Canada during this period contributed to Canadian heritage?”

Chronology of Refugees and Discrimination

The Immigration Act of 1910 allowed officials to discriminate against potential immigrants on racial grounds, and they routinely excluded people of African descent through much of the twentieth century. Immigration law and discriminatory policy were not changed until the 1960s.

August A new Order in Council #1324 (August 12, 1911) states, “For a period of one year from and after the date hereof the landing in Canada shall be and the same is prohibited of any immigrants belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada.”; this showed prejudice and racist attitudes by individuals in political power in all levels of the Canadian government.

A chronology focusing on refugees and discrimination

Part 1: 1900 – 1949

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900</td>
<td>41,681 immigrants were admitted to Canada.</td>
</tr>
<tr>
<td>1896-1905</td>
<td>Clifford Sifton held the position of Minister of Interior (with responsibilities for immigration). He energetically pursued his vision of peopling the prairies with agricultural immigrants. The immigrants he sought for the Canadian West were farmers (preferably from the U.S. or Britain, otherwise (northern) European). Immigrants to cities were to be discouraged (in fact, many of the immigrants quickly joined the industrial labour force). &quot;I think that a stalwart peasant in a sheepskin coat, born to the soil, whose forefathers have been farmers for ten generations, with a stout wife and a half dozen children, is good quality&quot;. Immigration of black Americans was actively discouraged, often on the grounds that they were unsuitable for the climate.</td>
</tr>
<tr>
<td>Year</td>
<td>Event/Comment</td>
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<tr>
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</tr>
<tr>
<td>1901</td>
<td>Census. Of the 5,371,315 population in Canada, 684,671 (12.7%) were immigrants (i.e. born outside Canada). 57% of the immigrants were male. About a quarter of the immigrant population had arrived in the previous 5 years. 57% of immigrants were born in the British Isles, 19% in the U.S., 5% in Russia, 4% in Germany and 2.5% (17,043 people) in China. There were 4,674 people born in Japan, 1,222 people born in Syria, 357 people from Turkey, and 699 born in the West Indies. The only African country listed was South Africa (128 people). Of the 278,788 immigrants who were &quot;foreign-born&quot; (meaning born outside the British Empire), 55% were naturalized citizens. However, only 4% (668) of the Chinese-born were citizens. In terms of &quot;origins&quot;, the census counted 17,437 &quot;Negroes&quot; in Canada. 42% of the population was of British origin, while 31% was of French origin. There were 16,131 Jews and 22,050 Chinese/Japanese (given as one category). 96% of the population was of European origin.</td>
</tr>
<tr>
<td>1910</td>
<td>Immigration Act. This Act gave the government enormous discretionary power to regulate immigration through Orders in Council. Section 38 allowed the government to prohibit landing of immigrants under the &quot;continuous journey&quot; rule, and of immigrants &quot;belonging to any race deemed unsuited to the climate or requirements of Canada, or of immigrants of any specified class, occupation or character&quot;. The Act also extended the grounds on which immigrants could be deported to include immorality and political offenses (Section 41). The Act introduced the concept of &quot;domicile&quot; which was acquired after three years of residence in Canada (later five years).</td>
</tr>
<tr>
<td>1910</td>
<td>Black Oklahoman farmers developed an interest in moving to Canada to flee increased racism at home. A number of boards of trade and the Edmonton Municipal Council called on Ottawa to prevent black immigration. In 1911 an order in council was drafted prohibiting the landing of &quot;any immigrant belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada&quot;. The order was never proclaimed, but the movement was nevertheless effectively stopped by agents hired by the Canadian government, who held public meetings in Oklahoma to discourage people, and by &quot;strict interpretation&quot; of medical and character examinations. Of more than 1 million Americans estimated to have immigrated to Canada between 1896 and 1911, fewer than 1,000 were African Americans.</td>
</tr>
<tr>
<td>1910-1911</td>
<td>First Caribbean Domestic Scheme: 100 Guadeloupian women came to Québec.</td>
</tr>
<tr>
<td>1911</td>
<td>Census. The population of Canada was 7,206,643, of which 22% was composed of immigrants (i.e. born outside Canada). Only 39% of those born outside Canada were female (2% of those born in China, representing 646 women). 49% of immigrants were born in the British Isles, 19% in the U.S., and 6% in Russia. 223 were identified as being born in Africa (outside South Africa), 211 in the West Indies. Of the 752,732 immigrants who were &quot;foreign-born&quot; (meaning born outside the British Empire), 47% were naturalized citizens. 9.5% (2,578) of the Chinese-born and 22.5% (1,898) of the Japanese-born were citizens. In terms of &quot;origins&quot;, the census counted only 16,877 &quot;Negroes&quot;, 560 fewer than in 1901. 54% of the population was of British origin (up from 47% in 1901), while 29% was of French origin. There were now 75,681 Jews, 27,774 of Chinese origin, 9,021 of Japanese origin and 2,342 were classified as &quot;Hindu&quot;. 5% of the population had German origins and 1.8% Austro-Hungarian. 97% of the population was of European origin.</td>
</tr>
<tr>
<td>1921</td>
<td>Census. The population of Canada was 8,787,949, of which 22% was composed of immigrants (i.e. born outside Canada). 44% of the immigrant population was</td>
</tr>
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</table>
female (but only 3% of the Chinese and 32% of the Italians). 82% of immigrants had been in Canada for 10 years or more. 52% of immigrants were born in the British Isles, 19% in the U.S. and 5% in Russia. 1,760 immigrants were born in South Africa; Africa is not otherwise listed as a place of birth. Of the 890,282 immigrants who were "foreign-born" (born outside the British Empire), 58% were naturalized citizens. The number of naturalized Chinese-born had decreased from 2,578 in 1911 to 1,766 (representing 4% of the Chinese-born). The number of German-born naturalized citizens had also decreased (from 23,283 in 1911 - before the war - to 21,630). 33% (3,902) of the Japanese-born were citizens. 44% of the immigrant population was rural (but only 40% of female immigrants). In terms of the "origins" of the total population, the census counted 18,291 "Negroes" in Canada, 126,196 "Hebrews", 39,587 people of Chinese origin and 23,342 of Japanese origin. 55% of the population had origins in the British Isles, while 33% was of French origin. 97.5% of the population was of European origin.

## C. CANADA, 1929 – 1945

### Overall Expectations:

<table>
<thead>
<tr>
<th>C1. Social, Economic, and Political Context</th>
<th><strong>FOCUS ON:</strong> Cause and Consequence; Historical Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>C2. Communities, Conflict, and Cooperation</td>
<td>Analyse some key interactions within and between communities in Canada, and between Canada and the international community, from 1929 to 1945, with a focus on key issues that affected these interactions and changes that resulted from them (FOCUS ON: Cause and Consequence; Continuity and Change)</td>
</tr>
<tr>
<td>C3. Identity, Citizenship, and Heritage</td>
<td>Explain how various individuals, groups, and events, including some major international events, contributed to the development of identity, citizenship, and heritage in Canada between 1929 and 1945 (FOCUS ON: Historical Significance; Historical Perspective)</td>
</tr>
</tbody>
</table>

### Specific Expectations:

**CHC 2P C1.1** Identify some key social developments in Canada during this period (e.g., increasing levels of poverty, the dislocation of farm families on the Prairies, the increasing influence of American culture), and explain their main causes as well as their impact on the lives of people in Canada

Sample questions:
“Why did immigration rates and birth rates decline in the 1930s?” “What impact did high unemployment and poverty rates have on people in Canadian cities?”

**CHC 2D C1.2** identify some major developments in science and/or technology during this period (e.g., inventions such as Pablum, penicillin, Massey-Harris’s self-propelled combine harvester; military technologies such as sonar, radar, walkie-talkies, or the atomic bomb), and assess their significance for different groups in Canada

Sample questions:
“What criteria would you use to determine the significance for Canadians of the development of penicillin?” “What impact did technological developments have on the lives of farm families during this period?”

**CHC 2D C1.1** describe some key social changes in Canada during this period (e.g., social changes brought about by unemployment or the dustbowl during the Depression; left- and right-wing social movements; the increasing influence of American culture), and explain their main causes as well as their impact on different groups in Canada

Sample questions:
“What were the main social changes that occurred during the Great Depression? How did they affect Canadians in different parts of the country? In urban and rural areas?”

**CHC 2D C1.3** describe some key economic trends and developments in Canada during this period (e.g., the stock market crash of 1929, pensions for veterans, the impact of the dustbowl on agriculture, the expansion of American branch plants, buying on margin, high unemployment rates, government relief, public works projects, the establishment of the Bank of Canada, the wartime economy, the 1945 Ford strike), and assess their impact on different groups in Canada
Sample questions:
“Did the Great Depression affect all communities in Canada to the same extent? Who faced the greatest challenges?” “What was the economic impact of the dustbowl? How did it contribute to the creation of the Canadian Wheat Board?” “What was the significance of the name ‘Royal Twenty Centers’? How were these public work camps viewed at the time? Do you think they have influenced attitudes towards the unemployed today?”

CHC 2D C1.4 describe the main causes of some key political developments and/or government policies in Canada during this period (e.g., Mackenzie King’s Five Cent speech; the formation of the Cooperative Commonwealth Federation or Social Credit; the establishment of the Canadian Broadcasting Corporation [CBC] or the National Film Board [NFB]; provincial Sexual Sterilization Acts targeting people with disabilities; social welfare policies; the Dominion Elections Act of 1938; Quebec women receiving the vote; wartime propaganda; the decision to intern Japanese Canadians; the 1944 Racial Discrimination Act), and assess their impact on different groups in Canada.

Sample questions: “What social and political values were reflected in the new political parties that were created in Canada during the Great Depression?” “What amendments were made to the Indian Act in the 1930s? What was their impact?” “What was the historical context for Maurice Duplessis’s Padlock Act? What impact did the act have on the civil liberties of various groups in Quebec during this period?”

**Racial Discrimination Act**

In 1944, Ontario passed the Racial Discrimination Act, which prohibited the publication or broadcast of anything which discriminated on the basis of race or creed. In 1945, an Ontario court used the Act to strike down a covenant prohibiting the sale of land to "Jews or other persons of objectionable nationality." For Jews, Blacks, and other peoples of colour, this represented a dramatic change in Canadian history. However, this was short lived, as the ruling was reversed.

Sources:
C2. Communities, Conflict, and Cooperation

FOCUS ON:
Cause and Consequence; Continuity and Change

CHC 2D C2.1 analyse some significant ways in which Canadians cooperated and/or came into conflict with each other during this period (e.g., the Antigonish movement; the League for Social Reconstruction; the riot at Christie Pits; internment camps for “enemy aliens”; Christie v. York, 1940), with a focus on explaining key issues that led to those interactions and/or changes that resulted from them
Sample questions:
“What were the goals of the eugenics movement? How effective was the movement in pursuing these goals?” “What were some of the intended and unintended consequences of the On-to-Ottawa Trek?” “Why was there an increase in race-based tensions and violence during this time period? What were some of the consequences of these conflicts?”

CHC 2P C2.1 identify some significant ways in which Canadians cooperated and/or came into conflict with each other during this period (e.g., the founding of the Canadian Brotherhood of Sleeping Car Porters; the On-to-Ottawa Trek; antisemitic and racial conflicts such as the riot in Christie Pits or those related to the ruling by the Supreme Court in the Christie case [1940]; the hostility towards some ethnocultural minorities during World War II), and explain their impact on different people in Canada
Sample questions:
“Why did the Great Depression increase race-based tensions in Canada?” “What were the major concerns of people involved in the Antigonish movement? How did they address these concerns? What changes did they bring about? Which had the greatest impact on Canadians?”

Canadians came into conflict over the widespread (though not universal) practice of racial discrimination and segregation in schools, housing, hotels, restaurants, parks and beaches, theatres and dance halls, employment, and the military. In the 1920s through 1940s a number of African Canadians challenged these practices.

The Ku Klux Klan in Oakville

One important example of racial conflict took place in Oakville, Ontario, in February 1929, when local Ku Klux Klan members acted to break up an interracial relationship between Ira Johnson, thought by them to be Black but possibly of mixed native, white, and/or Black heritage, and Isabel Jones, a white woman. The KKK members found the couple visiting a relative, abducted Isabel, and took her to a white Salvation Army officer's home. They then burned a cross in front of the Johnson relative's home, warning Ira Johnson never to go out "with a white girl again." Due to pressure from the Black community and the efforts of Black Toronto lawyers Lionel Cross and B.J. Spencer Pitt, pastor Rev. H. Laurence McNeill, and Toronto Jewish leaders, the Klansmen were prosecuted and one convicted under a law that prohibited going masked at night. (There were no human rights laws to use at that time.)

Ultimately Ira Johnson and Isabel Jones were married in March 1930 by a First Nations United Church pastor on the New Credit Six Nations Reserve.
On August 3, 2009, a gathering is being held at George's Square to celebrate Emancipation Day. This celebration is a tradition, in part honouring Oakville's beloved Captain Robert Wilson, who helped hundreds of African Americans across Lake Ontario as part of the Underground Railroad in the 19th Century. But less than 50 years after Wilson's death, Oakville's proud history had a shadow cast over it.
On March 1, 1930, the Toronto Daily Star released the following front page report of the events on February 28, 1930:

'Just as the inhabitants of Oakville were preparing to retire for the night about 75 white-gowned and hooded figures marched silently through the main streets and set up a huge wooden cross at the foot of Main street.

Gathering around the cross, the Ku Klux Klansmen set it on fire and stood silently watching until the last ember had ceased to glow red in the dark night.

Awed citizens watched the spectacle, momentarily expecting a sound, word or movement from one of the assembled klansmen to break the strained silence. As if signalled to by some unseen figure the hooded visitors 'fell in' and marched to the house occupied by Miss Jones and Johnson...'

Johnson was Ira Junius Johnson, a WWI war veteran who attended Vimy Ridge and Miss Jones was Isabel Jones, his sweetheart. Johnson was black, Jones, white.

Jones was taken from Johnson's aunt's Kerr Street Home to be returned to her mother. Johnson was removed from the home, along with his aunt and uncle, driven back to his Head Street house and watched as a cross was burned on his yard.

According to reports, he was told that if he was seen walking down the street with a white woman again, he would be 'dealt with.'

Eventually, the main perpetrators behind the incident were charged and convicted in Canada's first prosecution of the Ku Klux Klan. But at the time, many political and public figures, if not outright supportive of the actions, gave their approval to how the KKK acted on that night.

"There was a strong feeling against the marriage which the young girl and the negro had planned," J.B. Moat, the Mayor of Oakville told the Toronto Daily Star. "Personally I think the Ku Klux Klan acted quite properly in the matter. The feeling in the town is generally against such a marriage. It will be quite an object lesson."

That sentiment was repeated in various forms throughout the newspapers of the day, despite strong opposition from the black and Jewish communities.

In 2009, however, the story is seldom spoken of while Oakville celebrates Black History month in

"I think Canadians like to imagine ourselves as a nation without a history of racism," said Contsance Backhouse, a Professor of Law at the University of Ottawa and author of Colour-Coded: A Legal History of Racism in Canada which has a chapter outlining the 1930 Oakville case. "When we go back into our history, we want to be inspired. We want to see the people who did the right things, and be proud of our country and our town. But I think that Canada has a racist history, and today, it's important that we know more about that and try to examine what that history left us with. We didn't come to this place, 2009 in Canada, by accident. The more we learn about history, the more we become sensitive to the legacy of racism that is still with us."
"I think it is important to remember every aspect within our history," said Carolyn Cross, Curator at the Oakville Museum. "But we can't underestimate how the black community is part of Oakville's heritage. We have to accentuate the positive role of the black community in our history and the building of our Town."

Author Lawrence Hill also believes it is important to remember the incident, and has fictionalized it in one of his books.

"The February 28, 1930 Ku Klux Klan cross burning in Oakville threatened Ira Johnson's life and attempted - thankfully, in vain - to prevent the World War One veteran from marrying his white fiancee, Isabella Jones," he told North Oakville Today in an email. "Although the ringleader was eventually convicted, some local leaders in Oakville sympathized with the Klan's view that a black man had no business taking up with a white woman. This sad but revealing episode deserves to be studied - rather than ignored - in Oakville's high schools."

Not long after hate-filled protestors burned a cross in his yard and threatened his life, Ira Johnson married his sweetheart Isabel Jones, and they truly did live happily ever after.

To learn more about Black History in Oakville, visit www.oakvillemuseum.com or stop by your local library.


**Racial Attack in Nova Scotia**

In the Maritime provinces, Blacks were the main target for persecution and segregation. As Winks (1971) explained:

“When a Negro purchased a house in Trenton, Nova Scotia, in October 1937, a mob of a hundred Whites stoned the owner and broke into his home. After being dispersed by the Royal Canadian Mounted Police, the mob returned the following night, now four hundred strong, to destroy the house and its contents. The RCMP would not act unless requested to do so by the mayor, who refused, and the mob moved on to attack two other Negro homes. The only arrest was of a New Glasgow Black, who was convicted of assault on a woman during the riot; and the original Negro purchaser abandoned efforts to occupy his property. With events such as this, occurring in their own backyards, it is understandable that Maritime Blacks had difficulty joining a united national cause. Nova Scotia, especially, came to resemble the Old South; segregated schooling, housing, and employment being the order of the day."

Sources:

**Quebec Courts Allow Racial Exclusion**

Another famous case of conflict that was ultimately decided in the Supreme Court of Canada in 1939 was Christie v. The York Corporation. Fred Christie had been refused service in a tavern at the Montreal Forum because he was Black; he then sued for damages. Although some judges
supported Christie, the majority in Quebec courts and the Supreme Court ruled that the tavern owner could choose to discriminate against Black customers if he wished on the basis of "freedom of commerce." The judges said that government could not restrict a business owner's freedom unless his practices were "contrary to good morals or public order." But at this time (unlike later after the civil rights era) the majority white population believed that racial segregation was not immoral or contrary to public order. This segregation differed from that in the U.S. south because there the law required segregation; in Canada the law simply allowed it if whites chose to practice it, and many did.

Source:
Backhouse, Colour-Coded, 253-55

Central Citizens Association

Please refer to Section B2 page 50

| CHC 2D C2.3 explain the main causes of World War II (e.g., economic hardship in Germany produced by the Treaty of Versailles and economic depression; invasions by fascist Italy, Nazi Germany, and imperial Japan; the inadequacy of the League of Nations to address international crises), and analyse Canada’s contribution to the war effort (e.g., with reference to the Battle of the Atlantic, the Battle of Hong Kong, the Italian campaign, D-Day, the liberation of the Netherlands, the liberation of concentration camps, the British Commonwealth Air Training Plan, Camp X; the contribution of individuals such as Paul Triquet and Charles Tompkins; the contributions of women)  
Sample questions:  
“What was the merchant navy? What contribution did it make to the Allied war effort?” “What was Camp X? Why was it given that name?” “In what ways was Canada’s contribution to World War II different from its contribution to World War I? In what ways was it similar?” |

World War II

At the beginning of WWII, authorities again tried to keep African Canadians out of the armed forces, but African Canadians insisted on serving their country. Eventually they joined all services but often, due to discriminatory practices, began their service by being assigned to the duties of cooks and orderlies. By the end of the war, several thousand were serving in the military in non-segregated Army and Air Force units. Commendations for bravery and conduct were often bestowed upon these military men.

Being a Border City, some local African Canadians, who held dual citizenship, chose to serve in the United States Armed Forces.

Later, in Canadian cities and towns where segregation still existed, war veterans were successfully able to demonstrate to the general populace that if they had been able to serve side by side at war, they should be able to live side by side in peace. The participation of African Canadian soldiers and sailors, alongside Whites, made it possible for many Canadians to put aside previously held discriminatory beliefs about the Black community, changing the identity of Canada forever.
African Canadian Profiles

Alvin Duncan

Alvin Duncan served as one of two Black Canadian men in the Radar Division, a highly secret operation of the Allied Forces during WWII. He trained as a Radar Operator.

Speech at Convocation Hall / University of Toronto - June 15, 2010 by Lawrence Hill

Also from coast to coast, Blacks have laid down their lives for Canada and our allies – volunteering, even when they had to pound on doors until granted grudging admission, in military struggles such as the War of 1812 and the two World Wars. One of my own friends, the late Alvin Duncan of Oakville, Ontatio, tried to enlist in the air force in the early years of World War II, only to be told that he would not be eligible for wartime service. And why, pray tell, was he not allowed to serve? With a quintessentially Canadian sleight of hand, a military official told him that an x-ray revealed that his heart was located on the wrong side of his chest, thus rendering him incapable of service. Alvin tried and tried to join the Air Force, until he found a recruiting station that could not be bothered to invent such a preposterous excuse to keep Blacks out. Finally, he was able to do what he had been starving to do – to serve his own country in wartime, and to prove himself a Canadian, equal to all others.

Sources: http://bbnc.cciorg.ca/NetCommunity/Page.aspx?pid=1118&srcid=1107

Local World War II Veterans

The names on this list appear courtesy of the Amherstburg Freedom Museum, formerly known as the North American Black Historical Museum:


Ford Kersey
Alvin Ladd
Norman Lee
James Levi
Wesley Levi
James Lockman
Jerome Lockman
Desmond Love
Harry Lucas
Walter Lucas
Mathew Matthews
Jack McCallum
Alvin McCurdy
Gordan Milburn
Kenneth Milburn
Jim Morgan
John Morris
Judson Mulder
Joseph Noil
“Buster” Nolan

John Smith Jr.
John R. Smith
Reginald Smith
Raymond Strain
Robert Sweeney
Davie Talbot
Myrin Talbot
Paul Talbot
Walter Talbot
Lyle (Lucky) Taylor
Fred Thomas
Robert Thomas
Clifford Thomas
James Travis
Wellington Travis
John Turner
Joseph Turner
Clarence Vandyke
Tommy Vincent
James Wales
Contributions of Women

War Mothers' Protective League - Letters Home

The War Mothers' Protective League was a group of Black women from Windsor who sent correspondence and care packages to local Black servicemen who were stationed all over the world. They communicated with soldiers in Canada and the U.S., France, Holland, Belgium, Germany, and even New Guinea and the Philippines. Their care packages helped to brighten the spirits of young service men and women. The following are excerpts from letters sent to the War Mothers' Protective League from service personnel abroad. They provide a touching reminder of the era.

A letter from Pte. Eddie R. Pryor to Mrs. Ethel Irene Christian and Winifred Christian (later Shreve), March 28, 1945 from "somewhere in Germany"

"I hear all the news by a roundabout sort of way. We've been having quite a time. We've been in so many countries we just call it all Europe now... I wish I could tell you about all I've seen. If I could, I could send you an interesting letter, but you know the censors... The weather over here reminds me of Colchester almost."

A letter from Cpl. E. Richards to Mrs. Ethel Irene Christian mailed from Holland, March 7, 1945

"I received your welcome Easter card a few days ago, and I hope each and every one of you back there in Windsor enjoyed it to the fullest. It's not every day, a soldier on the front lines gets a chance to write a letter, or know what day it is, except Xmas or New Years because all the days seem the same, and seasons' cards of various days bring back memories of our younger days, which sort of take our minds off the war for a second or so... So you see it's the little things that count as well as the extraordinary big things; they all have their place... I want to thank you and
the little committee for the goodness they are doing, it's certainly a splendid idea, making us laddies feel that we aren't forgot about at home.”

Pte. C.L. Thompson, Essex Scottish Regiment, Canadian Army A letter from Pte. C.L. Thompson to Mrs. Genevieve Allen of the War Mothers' Protective League mailed Nov. 30, 1944

“I am at present somewhere in Holland along the front lines. Holland itself is very quaint in every respect. Very much like the story books you no doubt have read. Dykes, windmills, and people wearing wooden shoes. Incidentally wooden shoes are very difficult to wear, as I have tried them.”

A letter from Pte. Herman Jacobs, who served in the U.S. Armed Forces, to Mrs. Ethel Irene Christian (nee Dunn) mailed May 3, 1945 from "somewhere in Germany.

"The winter around Verdun was beautiful in France, just like a picture in an art gallery. The seasons change very slow over here and Mother Nature shows all her beauty in colour. It was hard and cold but it was all over by the last of January... Easter Sunday I went to mass in a little French village near our camp. I didn't know what the priest was saying, but I was there.”

Sources:
Records of the War Mothers' Protective League, Central Citizens' Association and Hour A Day Study Club, E. Andrea Moore Heritage Collection

During World War II many Essex County African Canadian residents enlisted in both the Canadian and American forces. Locally, a group of sixteen African Canadian women came together to form the War Mothers’ Protective League (WMPL) on February 10, 1944. Through this organization, these women offered moral support to soldiers of African descent who were stationed around the world, sending them letters and care packages. Each mother, without a son in the service, would select a soldier without a mother and write to him regularly. At Christmas time, the women prepared and sent boxes to the African Canadian men who were at war.

Information from:
Oral interview with Nancy Allen, North Star Community Centre
647 Ouellette Avenue, Suite 105
Windsor, Ontario
(519-252-7143)
Essex County Black Historical Research Society
The Essex County Black Historical Research Society, e-mail: ecbhrs@gmail.com

Sources:
Records of the War Mothers' Protective League, Central Citizens' Association and Hour A Day Study Club, E. Andrea Moore Heritage Collection

CHC 2D C2.4 explain some of the ways in which World War II affected Canada and Canadians (e.g., with reference to economic recovery, censorship, rationing), including how the war changed the lives of various groups in this country (e.g., young men who fought and those who did not; farmers; women in the workforce and at home; “enemy aliens”; veterans, including men who were in the merchant navy)
Sample questions:
“Who is the ‘Bren Gun Girl’? What does her image tell you about the role of some Canadian women during the war? In what ways was their role similar to or different from the role of women in World War I?” “How did the lives of some Japanese Canadians change as a result of the war?”

**African Canadian Female Participation in World War II**

Like Canadian women of other racial backgrounds, women of African descent played important roles in the war effort from "the home front." Local Black women's groups raised funds for the Canadian Red Cross and other war-related charities.

African Canadian women also participated as factory workers, producing munitions and other supplies for the war. Survivors recall that often they were assigned the less desirable night shifts or jobs in more dangerous areas of the plants than their non-Black counterparts.

Oral interview with Grace Fowler, recorded in Bristow et al, *We’re Rooted Here and They Can’t Pull Us Up: Essays in African Canadian Women’s History*:

“It was in ’44 I went to work at the war plant. November. And so I got a job in the war plant. I worked on what they call the high explosives side, where you got paid a little extra because you were working with dangerous powders. We made detonators for torpedoes. And it wasn’t a bad job. I learned every job on the line because it was awful boring just to stay in one.”

Oral interview with Fern Shreve, recorded in Bristow et al, *We’re Rooted Here and They Can’t Pull Us Up: Essays in African Canadian Women’s History*

“I remember in the munitions factory – Chatco Steel in Chatham – that was where there were more Blacks than any other job that I think that I worked on. I don’t know why, but there were whites there. I guess if I wanted to make a case of it I could probably say that the Blacks were doing the dirtier work, but I can’t prove that. There was a lady, an older lady, Mrs. Selby, and they had what they called the oven. These things were dipped in varnish, and then they were cooked, and they’d go around, and poor Mrs. Selby would sit there and take those things off…. We worked nights. She’d be sitting there nodding, see the fire burning and go “Oh!” I think back on it now and think that’s just dreadful. Why was she chosen to do that particular job?

Sources:
*We’re Rooted Here and They Can't Pull Us Up: Essays in African Canadian Women's History.*
Peggy Bristow et al (1994)
C3 Identity, Citizenship, and Heritage

FOCUS ON: Historical Significance; Historical Perspective

**CHC 2D C3.1** describe contributions of various individuals, groups, and/or organizations to Canadian society, politics, and/or culture during this period (e.g., R. B. Bennett, Norman Bethune, Thérèse Casgrain, Moses Coady, Lionel Conacher, the Dionne quintuplets, Maurice Duplessis, Foster Hewitt, Mackenzie King, Dorothy Livesay, Elsie MacGill, Tommy Prince, Sinclair Ross, Kam Len Douglas Sam, Portia May White; the Antigonish movement, the CBC, the Edmonton Grads), and assess the significance of these contributions for the development of identity, citizenship, and/or heritage in Canada.

Sample questions:
“What criteria might you use to assess the importance of the NFB to Canadian heritage?”
“Why is there controversy around the contribution of Emily Carr to Canadian identity?”

**CHC 2P C3.1** describe how some individuals, organizations, and symbols contributed to the development of identity, citizenship, and/or heritage in Canada during this period (e.g., individuals: R. B. Bennett, Norman Bethune, Emily Carr, the Dionne quintuplets, Maurice Duplessis, Foster Hewitt, Mackenzie King, Guy Lombardo, Elsie MacGill, Tommy Prince; organizations: the Canadian Broadcasting Corporation [CBC], the Edmonton Grads, the National Film Board; symbols: the Bennett buggy, the Bren Gun Girl)

Sample questions:
“How has the CBC contributed to Canadian heritage and identity?”
“Why is the Bennett buggy a symbol of the Great Depression? Do you think it is an appropriate symbol? Why or why not?”

**Emancipation Celebration**

On August 1, 1834, slavery was banned throughout the British Empire, including British North America. Across the British colonies, people of African descent began to celebrate August 1st as a very meaningful community holiday. Today, annual celebrations continue in such diverse forms as the Caribana Festival in Toronto and the annual Emancipation Festivals in Owen Sound and Windsor. In 1932, a Windsor resident named Walter Perry, who eventually became known as “Mr. Emancipation”, organized the first Emancipation Celebration in Windsor called "The Greatest Freedom Show on Earth." This four-day event consisted of musical concerts, feasts, beauty pageants, talent shows and parades, all paying tribute to the richness of the African Canadian experience. It took place at Jackson Park in Windsor, Ontario. Eventually, it was relocated to Mic Mac Park. Thousands of local African Canadians from Windsor, Chatham, Amherstburg, North Buxton and the United States attended the event annually.

Notable individuals who participated in the Emancipation Celebration included: Martin Luther King Jr., a 27 year old Baptist minister who later became the Father of the American Civil rights movement, Mary McLeod Bethune, a civil rights pioneer and one-time advisor to U.S. President Franklin D. Roosevelt, Eleanor Roosevelt, U.S. First Lady, Adam Clayton Powell, U.S. Congressman, W.C. Handy, composer Jesse Owens, Olympic athlete Dorothy Dandridge, actress Diana Ross and the Supremes, and Stevie Wonder, entertainer and composer.
After a hiatus of several years, the annual Emancipation Celebration in Windsor resumed in 2008 and has taken place at the riverfront. Participants enjoy music, dance and food in celebration of freedom.

For further information on local Emancipation day celebrations, please visit: http://emancipationday.ca


**The British American Association of Coloured Brothers of Ontario (BAACB)**

In 1935, during the depths of the Depression, the British American Association of Coloured Brothers of Ontario (BAACB) formed in Windsor, Ontario. As the name indicates, the BAACB chose to emphasize its trans-national alliances as well as to celebrate Emancipation, an event which was the greatest single Canadian or American step toward national democracy. In 1948, as the Windsor organizer of the commemoration of Emancipation, the BAACB launched Progress: An Official Record of the Achievements of the Coloured Race.

Progress served as an exegesis for celebrations that began with a sunrise service, followed by a parade, complete with marching bands which wound there way north from the Detroit River, along Ouellette Avenue to Tecumseh Boulevard, then into the 63 acre Jackson Park with its imposing stadium and its bandstand. At the park where representatives of the cities of Detroit and Windsor are present on the platform, as well as representatives of the Federal Government of Canada, and leaders of both races, the crowd listened to a dedication, followed by Black singers of genres from vaudeville to opera, and watched Black athletes perform.

It may have been known as the “Greatest Freedom Show on Earth…” but much more than a mere multi-day party or festival, Emancipation unified Windsor’s African Canadians in meaningful ways and connected them to brothers and sisters of African descent who were fighting the same daily battles to achieve equality elsewhere.

Celebrated throughout the African Diaspora, “Emancipation Day” refers to August 1st, 1834 when chattel slavery was abolished throughout the British Empire. Emancipation celebrations had been held in local municipalities such as Amherstburg and Sandwich for years, but in 1935, a group of Black men and women from both Windsor and Detroit met and formed the British-American Association of Coloured Brothers, hoping to revive the Emancipation Celebration in Windsor and to plan an international event that “would be a credit to the race… an event to which colored and white would be welcome in brotherhood.” The celebration became a major event, annually attracting performers and thousands of visitors from Ontario and the states of Michigan, Ohio, Indiana, New York, and others. While over the years Windsor’s Emancipation Festival was held at the riverfront, Mic Mac Park, and eventually Amherstburg, its best known venue was Jackson Park in central Windsor.

African Americans, African Canadians, and indeed Windsorites of all cultural backgrounds gathered to enjoy this annual festival and to take in the most entertaining elements of Black culture. The Emancipation Festival came to be synonymous with the flamboyant Windsor man who chaired it for decades, Walter Perry, widely known as “Mr. Emancipation.”
In its heyday, the 1930s through the 1970s, the festival included legendary barbecues, carnival games and rides, parades, concerts, church services and annual keynote addresses by great minds including but not limited to Rev. Dr. Martin Luther King, Jr., Eleanor Roosevelt, Mary McLeod Bethune, legendary African American educator and advisor to Franklin Delano Roosevelt, Adam Clayton Powell, one of America’s first Black Congressmen of the 20th century, Rev. Fred Shuttlesworth, lead organizer of the Birmingham AL bus boycott, Dr. Benjamin Hooks, longtime Executive Director of the NAACCP, and Rev. Ralph Abernathy, President of the SCLC after King’s assassination. These keynote addresses and Walter Perry’s annual Progress Magazine, essentially the program of events for the Emancipation Festival, facilitated widespread discussion on civil rights as well as on Black achievement and cultural pride.

Eventually financial difficulties, the Detroit Riots of 1967, a mysterious fire that destroyed the Jackson Park grandstand, and a City of Windsor directive to move the festival to Mic Mac Park detracted from the Emancipation Festival. More scaled down versions took place in the late 1970s and 1980s, then sporadically thereafter. In recent years the Emancipation Celebration has been revived by a committee headed by Marc Taylor. It now takes place annually at the Detroit Riverfront. Emancipation celebrations also continue in other parts of Ontario, as they do throughout the Caribbean. For example, Caribana, which celebrated its 40th anniversary in August 2007, also relates to the original Emancipation Day.

Sources:
http://dawn.library.utoronto.ca/index.php/dawn/article/viewFile/5025/1848
Essex County Black Historical Research Society

North Buxton Homecoming

North Buxton, Ontario was one of the earliest African Canadian settlements in Canada. Formerly enslaved Blacks fled to Buxton from the United States to escape slavery. Buxton was composed of 9,000 acres and was divided into 50 acre lots which sold for $2.50 each. The lots were sold to Blacks only.

Every year, a three-day celebration takes place during the Labour Day weekend in Buxton. This celebration is called the North Buxton Homecoming. Nearly 3,000 people participate in the event which is one of the most popular among local African Canadians. People, from both Canada and the United States, come to take part in this celebration that has been held for over 75 years.
During the celebration, there are reenactments of historical events, recreational activities, museum tours and the sharing of food.

Sources:
www.buxtonmuseum.com

The Hour-A-Day Study Club

Founded in 1934, the Hour-A-Day Study Club was originally called The Mothers’ Club. This group of local women, who were descendants of the Underground Railroad, began meeting in the home of Ardella Jacobs at 1130 Lillian Street. They soon changed their name to the Hour-A-Day Study Club and pledged to study for one hour a day in order to educate themselves and set a positive example for their children. This had a tremendous influence on the community. They also studied the growth and development of children and began visiting new mothers and presenting them with parenting literature.

The members of the Hour-A-Day Study Club became activists in the struggle to encourage children to succeed in school. They also served as a support network for parents. Over the years, countless numbers of young people have been encouraged and assisted in their pursuit of quality education. Every year, the organization distributes scholarships and bursaries to successful applicants pursuing post-secondary education. Recipients must be descendants of the Underground Railroad.

The Club was also very active in promoting the rights of young women of African descent in Canada. When young women were being prevented from entering the field of nursing, the Hour-A-Day Study Club wrote to the provincial Minister of Health and the University of Toronto in an effort to help Black nurses be admitted for training. By the late 1940s and the early 1950s, Black women gradually began to be accepted as nursing students and to be employed in hospitals or health centres across Canada.

The Hour-A-Day Study Club also engaged in a number of civil rights-related activities such as raising funds for legal representation for a local man, Howard Berry Jr., who accused the Windsor Police of brutality. They also helped plan Emancipation Day festivities. In 1977 the Club voted to make “Working Together for Community Betterment” their motto.

Sources:


Demographic Trends

Fong and Wilkes (2003) note that Canadian cities have gone through tremendous changes over the past few decades. These changes provide an opportunity to study and understand racial and ethnic residential patterns. The researchers found a dramatic increase in visible minorities as a result of the changes in immigration policies in the 1970s. Before this time Canada had a mostly homogeneous population with most residents being of either English or French descent. Blacks
represented 0.2% of the population and the vast majority of these individuals were the descendants of enslaved Africans who had escaped from the United States.

Once immigration changed to the points system, large numbers of immigrants were recruited from non-traditional regions such as Asia and the West Indies. By 1991, the Black population had increased to 4%. The census found that in 1991 the average household income of Blacks in Canada was approximately $8,000 lower than that of the average Canadian of Eastern European descent, $9,000 lower than that of the northern Europeans and $10,000 lower than that of Southern Europeans.

Fong (1997) found that although Blacks in Canada are not segregated to the same degree as Blacks in the United States are, research suggests that all visible minorities including Blacks experience higher levels of segregation from other groups than do European groups. This may be attributed to less residential choice and unequal access to housing information due to discrimination as well as a desire to remain in close proximity to relatives or to members of the same cultural groups.

In 2001 Statistics Canada conducted a comprehensive Ethnic Diversity Survey, released in 2002, which revealed that nearly 50 per cent of Black Canadians had experienced some form of racial discrimination or unfair treatment sometimes or often in the five years prior to 2003, as compared to 34 per cent of South Asians and 33 per cent of East Asians.

Sources:
Individual Contributions

Phil Edwards (1907-1971)

Dr. Philip Aron Edwards, known as “Canada’s Jesse Owens” and as the “Man of Bronze,” was born in British Guiana, moved to Canada as a young adult, attended McGill University, and graduated from medical school in 1936. He went on to receive a graduate diploma in medicine in 1945, specializing in tropical diseases. He was the first Canadian Olympian to win five Olympic medals, acquiring five bronzes over three Olympiads, in 1928 at Amsterdam Games, 1932 at Los Angeles and 1936 in Berlin. In Berlin, he along with Jesse Owens and other outstanding athletes of African descent were instrumental in subverting Hitler’s attempts to demonstrate Aryan superiority. On the return journey from the Olympic Games in Berlin, a hotel in London refused to honour Edwards’ reservation because of his race. The entire Canadian track and field team cancelled their reservations, refusing to stay in a hotel which would not accept the team captain.

In 1936, Edwards became the first winner of the Lou Marsh trophy, as Canada's best athlete. He interrupted his medical career to serve in World War II, becoming a captain in the Canadian army. Subsequently he practiced medicine at the Royal Victoria Hospital in Montreal and participated in many international missions. Named for him, the “Phil Edwards Memorial Trophy” is presented annually to Canada’s most outstanding track athlete. He was posthumously inducted into the Canadian Sports Hall of Fame. Edwards remained the most decorated Canadian Olympian of all time until his record was matched by Marc Gagnon in 2002 and eventually surpassed by Cindy Klassen and Clara Hughes.

Sources:
http://canadachannel.ca/canadianbirthdays/index.php/Phil_Edwards
http://www.mcgillathletics.ca
D. CANADA, 1945–1982

Overall Expectations:

D1. Social, Economic, and Political Context: Describe some key social, economic, and political events, trends, and developments in Canada between 1945 and 1982, and assess their significance for different groups in Canada (FOCUS ON: Historical Significance; Continuity and Change)

D2. Communities, Conflict, and Cooperation: Analyse some key experiences of and interactions between different communities in Canada, as well as interactions between Canada and the international community, from 1945 to 1982 and the changes that resulted from them (FOCUS ON: Continuity and Change; Historical Perspective)

D3. Identity, Citizenship, and Heritage: Analyse how significant events, individuals, and groups, including Aboriginal peoples, Québécois, and immigrants, contributed to the development of identity, citizenship, and heritage in Canada between 1945 and 1982 (FOCUS ON: Historical Significance; Cause and Consequence)

D1. Social, Economic, and Political Context
FOCUS ON: Historical Significance; Cause and Consequence

Specific Expectations:

CHC 2D D1.4 describe some key political developments and/or government policies in Canada during this period (e.g., government responses to the Red Scare/Cold War; Newfoundland’s joining Confederation; social welfare legislation; the establishment of the Massey Commission or the Royal Commission on the Status of Women; the founding of the New Democratic Party; the 1969 White Paper; revisions to the Immigration Act; the decision to invoke the War Measures Act in 1970; the Canadian Charter of Rights and Freedoms; the establishment of Environment Canada), and assess their significance for different groups in Canada

Sample questions:
“Why did Newfoundland become a province of Canada?” “What factors contributed to the decision to adopt a new flag for Canada? What was the significance of adopting a new flag? What was the significance of its design?”

CHC 2P D1.4 describe some key political developments and/or government policies in Canada during this period (e.g., the response to the Cold War, including joining the North Atlantic Treaty Organization [NATO]; Newfoundland’s joining Confederation; the Massey Commission; the creation of the CRTC; the Royal Commission on Bilingualism and Biculturalism; social welfare legislation; the Canadian Charter of Rights and Freedoms), and assess how they affected the lives of people in Canada

Sample questions:
“In what ways were government social programs from this period different from those created during the Depression?” “Do you think the Royal Commission on the Status of Women was a turning point for women in Canada? Why or why not?”
The Desegregation of Schools

Refer to Section B2 page 51

Key Contributors to Political Development and Government Policies

Who: Ellen Fairclough, Minister of Citizenship and Immigration
Accomplishments: Fairclough was the first woman to service in the Canadian Cabinet. She oversaw improvements to the Canadian Immigration Service, but her most significant accomplishment was the radical reform of the government's "White Canada" immigration policy. Regulations tabled in 1962 helped to eliminate racial discrimination in Canada's immigration policy.
When: 19 January 1962
Source: [http://blackhistorycanada.ca/timeline.php?id=1900](http://blackhistorycanada.ca/timeline.php?id=1900)

Who: Leonard Braithwaite
When: September 25, 1963
Accomplishments: Leonard Braithwaite became the first African-Canadian in a provincial legislature when he was elected as the Liberal member for Etobicoke, Ontario in 1963.
Source: [http://blackhistorycanada.ca/timeline.php?id=1900](http://blackhistorycanada.ca/timeline.php?id=1900)
D2. Communities, Conflict, and Cooperation
FOCUS ON: Continuity and Change; Historical Perspective

CHC 2D D2.1 describe some significant instances of social conflict and/or inequality in Canada during this period (e.g., the Asbestos Strike in Quebec; the Richard Riot; racial segregation; the October Crisis and the imposition of the War Measures Act; protests against the war in Vietnam or the James Bay project; conflict over the National Energy Program, Aboriginal title and land claims, or the patriation of the constitution), and analyse them from multiple perspectives.

Sample questions:
“What were the positions of Africville residents, municipal politicians in Halifax, and other groups on the expropriation of Africville? How might you explain differences in these points of view?”
“What do you think were the most fundamental points of disagreement between federalists and Quebec nationalists in this period? Why?”

Viola Desmond

In Canada, there were no Jim Crow laws or legalized system of racial segregation. Nevertheless, there was deeply rooted racism in Canada and an extensive "voluntary" system of segregation and other forms of racial discrimination developed that had many of the hallmarks of Jim Crow laws in the United States. In Nova Scotia, for example, the case of Viola Desmond illustrates the nature of the racist culture in Canada and it is the subject of a National Film Board documentary entitled Journey to Justice. In 1946, Viola Desmond, a successful Black beautician and business owner, refused to sit in the balcony designated exclusively for Blacks in a New Glasgow, Nova Scotia theatre but, instead, took her seat on the ground floor where only Whites were allowed to sit. After being forcibly removed from the theatre and arrested, Viola was eventually found guilty of not paying the one-cent difference in tax on the balcony ticket from the main floor theater ticket.

The experience of Viola Desmond is only one of the many incidents of racism that profoundly affected the lives of African Canadians throughout the twentieth century.

Source: www.blackhistorycanada.ca

Hugh Burnett and the National Unity Association

Another experience is the story of Hugh Burnett and the National Unity Association. By the end of World War II, Blacks made up 20 percent of Dresden's population, yet they were denied service in several restaurants and barbershops. One Dresden resident refused to accept this Canadian version of "Jim Crow" policies. In 1943, Hugh Burnett, a World War II army veteran and owner of a carpentry business, took action against the racial discrimination which existed in Kay's Cafe, a Dresden restaurant. In addition to Kay's Cafe, which was owned by Morley McKay, Emerson's Soda Bar Restaurant (owned by Matthew and Anne Emerson) as well as Ford's Barber Shop (owned by James Ford) maintained that they had the right to serve only the customers that they chose to serve.

Burnett then joined with other area Blacks to organize the National Unity Association (NUA). Between 1948 and 1956, the NUA waged a campaign for racial equality and social justice. Their efforts led to the passage of Ontario's Fair Employment Practices Act (1951) and Fair Accommodation Practices Act (1954), and laid the groundwork for subsequent human rights
legislation in Ontario and across Canada. Traditional Anglo-Canadian rights, such as freedom of association and freedom of commerce, had historically been interpreted to permit discrimination on grounds of race, colour or creed in providing public service. The NUA inspired recognition of freedom from discrimination as a fundamental principle; this led to a revolutionary change to the course of Canadian law and Canadian history. Hugh Burnett and the NUA were early pioneers in the articulation of equality rights for all Canadians, now constitutionally inscribed in the Charter of Rights and Freedoms.

In 2010, a plaque honouring Hugh Burnett and the National Unity Association was unveiled at a ceremony at Uncle Tom's Cabin.

Sources:
http://www.heritagefdn.on.ca/userfiles/HTML/nts_1_10320_1.html

Sarah Elizabeth Ray Haskell

In June of 1945, Sarah Elizabeth Ray Haskell was a member of a class conducted at the Commerce High School. The class planned an excursion to a Canadian amusement park, Bois Blanc Island (Bob-LO) for June 21.

On that morning thirteen girls with their teacher appeared at the dock in Detroit to go on the outing. All were White with the exception of Miss Ray Haskell. Each girl paid eighty-five cents for the excursion. The party then passed through the gate, each member giving in her ticket without question from the ticket taker. They then checked their coats and proceeded to the upper deck.

Shortly afterward, it was stated that Miss Ray Haskell could not go along because she was Black (the term used during the case was coloured). At first she refused to part. But when it appeared she would be ejected forcibly, she agreed to leave. She was escorted out and was informed that the company could exclude her if it wished. They took her to the ticket office and offered to return her fare. She refused to accept it, took their names, and left the company's premises. As a result of this incident, in 1948, the State of Michigan brought a racial discrimination case against Boblo Island. The case reached the U.S. Supreme Court where the discriminatory practice was struck down. Scholars say that Haskell’s case pointed the way to how the high court would later rule in the seminal, 1954 Supreme Court ruling in Brown v. Board of Education, striking down the notion of “separate but equal.”

Sources:
Africville: A Community Displaced

The History of Africville As Told by the People of Africville

The following is an interview with Irvine Carvery:

The founding of the community of Africville was started by refugees of the War of 1812. These new Black immigrants, who were once enslaved in the Chesapeake area of the United States, had fought for the British Crown, with the promise of freedom for their participation. When the war ended they were relocated to Nova Scotia. Upon arrival, many of the refugees were settled in Preston, outside of Halifax, while a few found their way to the land that became known as Africville.

The oral history of the community as told by my great-grandfather to me while we sat on my grandmother's sun porch differed greatly. At the time (around 1960), my great-grandfather was in his nineties, meaning that he was born around 1870. His own grandparents, from whom he learned the oral history, would have been born around 1800. My great-grandfather told us stories about "them thar' people," and would point to an area of the community and talk about how these people were different from the other people of Africville, how they kept to themselves, and how the men were in the military because they had uniforms with bright shiny buttons.

From the very beginning, the people of Africville lived in a society that was overtly racist toward people of African descent. While it was within Halifax's city boundaries, Africville was nevertheless separated from its mainstream—first by being a Black community in a white society, and second by its physical location: it was distant from the core of the city. As a result, the development of Africville was ignored by city planners, as historical accounts by Black and white writers, and by the residents themselves, reveal. From the start, Africville was always on its own.
Industrial Expansion and Expropriation

From the middle of the 19th century, the city of Halifax experienced an industrial boom and its population more than doubled between 1851 and 1915. Africville felt the negative brunt of this development. The city permitted industrial growth along the shores of Bedford Basin to encroach on the residential area of Africville. A bone-meal plant that manufactured fertilizer was constructed just a few hundred metres from the settlement. A cotton factory, a rolling mill/nail factory, a slaughterhouse and a port facility for handling coal completed the first ring of encirclement.

In the 1850s, railroad tracks were laid straight through the community, and land was expropriated from Africville residents for this purpose. They learned to live with this intrusion, even though the railroad failed to put up crossing signals where the residents had to cross the tracks to get from one side of the community to the other. The Halifax Civic Planning Commission recognized that these developments produced “blight and decay spreading over large areas, thereby resulting in serious reduction of residential values,” yet they took no steps to prevent this deterioration of the community.

Moreover, racism and the Africville residents' lack of economic or political influence made the area a choice location for city service facilities not wanted elsewhere. The city closed its sewage disposal pits in the south end of Halifax and relocated them to the edge of Africville in 1858. An Infectious Diseases Hospital was built on a hill overlooking the community in the 1870s, followed by a Trachoma Hospital in 1905. Such developments continued into the 20th century, with a stone-crushing plant and an abattoir built on the edges of the settlement. Finally, the city moved the large open city dump, labelled a health menace by the city council and resisted by residents in other areas, to a site just 100 metres from the westernmost group of Africville homes.

Halifax city council minutes clearly indicate that, in addition to using the area for facilities not tolerated in other (white) neighbourhoods, the eventual industrial use of Africville lands was planned. As Halifax was experiencing industrial expansion, the city council adopted several resolutions to expropriate the Africville lands. While for one reason or another these resolutions were not acted upon, the city's policy was spelled out in the following response to an interested business in 1915:
The Africville portion of Campbell Road will always be an industrial district and it is desirable that industrial operations should be assisted in any way that is not prejudiced to the interest of the public; in fact, we may be obliged in the future to consider the interests of industry first. Thus the records show that the city fathers saw Africville as a place to be expropriated for the city's use—something that could be done because the Africvilleans were Black and poor. These residents had no social, political or economic power to stop the city from using their community as a dump, in every sense, and from taking their land.

Africville families had, over the years, petitioned the city of Halifax for such modern amenities as running water, sewage disposal, paved roads, garbage removal, electricity, street lights, police services and even a cemetery, but they were refused. The residents sent numerous petitions to city council asking for assistance to bring their community up to standard, including the issuance of building permits to meet the city's building codes and bylaws—all to no avail. Therefore, it did not come as a surprise that in the 1950s the city began to discuss bulldozing Africville and relocating its residents. City council claimed that Africville was a "slum" and an "eyesore." The council spent little time discussing its plans with the people of Africville, and simply informed the residents that their community would be demolished. The people of Africville pleaded with the city to help them upgrade their community instead of destroying it, but it was not to be.

**Africville Bulldozed**

Between 1965 and 1970, the community of Africville was bulldozed. The first building to be destroyed was the community church—and this happened at three o'clock in the morning. Some residents had their homes demolished while they were ill in the hospital. Others were given only a few hours to pack their belongings before the bulldozers roared in. Africville disappeared and its people scattered—some into public housing in Halifax, and others to different areas of the province. Our lives would never be the same again.

Ironically, the city fathers never used Africville land for industrial purposes. Today, the site is now an under-used park called Seaview Gardens Memorial Park. Seaview used to be the name of the Africville Baptist Church. Many Africvilleans now believe that the city council had no plans to turn Africville into an industrial site, and that racism was at the heart and soul of the destruction of Africville. Their belief is that the city fathers simply wanted to remove from the urban community of Halifax a concentrated mass of Black people for whom they had no regard. Because of the city's continued negative response to the people of Africville, the community failed to develop, and this failure was used as a rationale to destroy it.

The attitude of white Haligonians to Africville is reflected in the following newspaper announcement as the community was being bulldozed: "Soon Africville will be but a name. And in the not too distant future that too, mercifully, will be forgotten."

**The Memory is Still Alive**

Like other aspects of our Black history, the idea was to erase Africville from memory. But that has not happened. Africvilleans and their descendants have kept the name and history of Africville alive and today there is a thriving Africville Genealogical Society working toward that end.
I have provided this background so that readers can have a better understanding of the conditions of life in Africville. Most of the pictures show homes that have since been torn down or abandoned. A close look at the architectural style will reveal that they were similar or identical to styles used for homes in most rural areas of the province. One picture shows a young girl beside a cement foundation, which was left there by the City of Halifax when they tore down the old Africville school and created this obvious safety hazard. This illustrates, once again, the total disregard for the residents of the community.

We believe that a great wrong occurred when Africville was destroyed. Members of the Africville Genealogical Society attended the United Nations World Conference against Racism in South Africa in 2001 and presented to the Plenary. Coming out of this conference was a Special Rapporteur appointed to audit member states in their fight against racism. This rapporteur, Mr. Doudou Diene, came to Canada at the invitation of our government and met with various non-governmental organizations and with the Africville Genealogical Society. In his report he recommended that the people of Africville be compensated for past injustices. We will continue the struggle.

Source:
https://www.collectionscanada.gc.ca/northern-star/033005-2601-e.html

For CBC Digital Archives on Africville, please visit:
http://www.cbc.ca/archives/categories/society/racism/

The Desegregation of Schools

Refer to B2 page 51

Closure of Segregated Schools in Ontario

The movement to close segregated schools in Ontario reached its apex around the same time as the peak of the Civil Rights movement in the United States. In 1951 a Royal Commission on Education in Ontario strongly recommended the repeal of the Common Schools Act clauses authorizing school segregation. In 1952, in 1957 and in 1959, the United Church of Canada actively lobbied against the segregationist sections of the Common Schools Act through petitions, through meetings with government leaders and through its official newspaper, The Observer. In 1957 Alvin McCurdy and an ad hoc group of African Canadians, mainly from Amherstburg, met with residents of Colchester South Township to try to convince them that school segregation must end.

In 1964, Leonard Braithwaite, the first Black person ever elected to a legislature in Canada, chose the occasion of his very first speech at Queen’s Park to bring attention to the existence of school segregation in Ontario. The Minister of Education under Premier John Robarts, William G. Davis, announced almost immediately that all references to separate schools for Blacks would be stricken from the laws. The South Essex Citizens’ Advancement Association was assembled by George F. McCurdy, Fred Johnson, Alvin McCurdy, Harvey Mulder, and others, with the goal of closing S.S. #11 and bringing about integration. McCurdy and the SECAA members used their considerable skills to attract media attention and to bring pressure on both provincial and local officials. They also enlisted supporters such as Dr. Daniel Hill and other Toronto-based
activists to help bring attention to the problem. Documents from the Alvin McCurdy Collection show how the powerful Dr. Hill was brought to Harrow to address parents and community members at a rally in 1965, for example. Mrs. Beulah Harding Couzzens, the longtime principal and senior teacher at S.S. #11, worked tirelessly to ensure that the students of African descent experienced a smooth transition through the process of integration into Harrow Public School, ultimately retiring from the latter.

Local and national media coverage also contributed to a public outcry that made it necessary for the schools to be desegregated. Canadians had the opportunity to follow these cases, via television and newspapers. Not long after, in 1965, most Canadian schools became integrated. The last segregated school in Ontario, was SS # 11 in Harrow, Colchester South Township, Ontario, closed in 1965. The last segregated school in Canada was located in Nova Scotia and did not close until 1983. The Little Black School House is a documentary that tells the story of segregated schools in Canada, the teachers who taught there and the students who attended. It is a story of the struggle of African Canadians to achieve dignity and equality through the pursuit of education. Director Sylvia Hamilton, a multi-award winning Nova Scotian filmmaker and writer brings these first-hand accounts of Canadian school segregation to the screen.

Sources:
The Windsor Star
Irene Moore Davis’ presentation to the Essex County Black Historical Research Society, April 2014

**CHC 2D D2.2** describe some significant examples of social and/or political cooperation in Canada during this period, including a variety of social movements (e.g., the civil rights movement; the second-wave women’s movement; cultural nationalist and countercultural movements; environmental movements; Aboriginal activism; labour unions; centennial year celebrations, including Expo ’67; multicultural policies and organizations), and analyse them from multiple perspectives
Sample questions:
“What do you think was a major turning point for First Nations’ activism during this period? Why?” “Why were many women’s groups dissatisfied with the initial wording of the Charter of Rights and Freedoms? What action did they take in response?” “Whose voices were most pronounced in the women’s movement during this period? Whose were missing?”

**CHC 2P D2.2** identify some major social movements in Canada during this period (e.g., civil rights, women’s, Aboriginal, environmental, peace, sovereignty, labour, or youth movements), and explain their goals and perspectives
Sample questions:
“What were some of the issues that motivated the early environmental movement in Canada?” “What were some of the main goals of the women’s movement in this period? Whose perspectives did these goals reflect?” “What impact did the civil rights movement in the United States have on African Canadians?” “What were some of the issues around which Aboriginal people organized during this period?”
**Impact of the American Civil Rights Movement**

Bromley Lloyd Armstrong, born 1926 in Jamaica, is a black Canadian civil rights leader and key influential leader in the Civil Rights Movement in Canada. He immigrated to Canada in 1947. In the late 1940s his empathy for the plight of others had him research the identification of Jamaican domestic workers brought to Canada in the early 1900s by wealthy Canadians. Many of these workers knew little of their backgrounds, and had no means of contact with their relatives in Jamaica.

Without a birth certificate or any other proof of age, they were unable to apply for Canadian pensions. Were it not for the thoughtful and persistent efforts of young Bromley Armstrong, they would have been unable to support themselves in their senior years.

Discrimination in housing was alive and well in Toronto in the 1950s. Bromley Armstrong, along with a young University of Toronto student of Chinese origin, would respond to advertised vacancies. When they were told the rooms had already been taken, a white couple, the other half of the ‘test’ team, would arrive and be offered the same accommodation. Bromley and the other members of his team built similar cases from their visits to restaurants and “private” clubs. Their efforts helped to bring many establishments to the attention of the legal system.

Mr. Armstrong founded numerous organizations in the 1950s, 60s and 70s, among them the Jamaican Canadian Association, the Urban Alliance on Race Relations, the Toronto Black Business and Professional Association and its Harry Jerome Awards, the Canadian Ethnocultural Council, and the National Council of Jamaican and Supportive Organizations.

Bromley Armstrong has collaborated with and served as guest speaker at events organized by Canadian Council of Christians and Jews, United Auto Workers, National Association of Canadians of Origins in India, and at rallies in support of issues of concern to Chinese, South-Asian, Japanese, and Jewish communities.

Now retired, Bromley Armstrong continues to organize conferences for youth, mediate conflict situations and provide guidance and counsel to individuals and organizations.

While there are ongoing challenges to be faced, his efforts and achievements serve as examples of the progress which can be made through personal integrity and rational confrontation of injustices. The awards which he has already received include the Order of Distinction (Officer) Jamaica, the Order of Ontario, and Member of the Order of Canada. These and some nineteen other awards attest to the stature and regard which he has earned amongst a wide range of constituents. In 1988, Toronto Life Magazine profiled Bromley Armstrong as one of the fifty most outstanding contributors in recognition of his unselfish and unwavering commitment to human rights, race relations and labour relations in Canada, for almost 50 years.


**National Unity Association**

Between 1948 and 1956, the National Unity Association (NUA) of Chatham, Dresden and North Buxton, waged a campaign for racial equality and social justice. Their efforts led to the passage
of Ontario’s Fair Employment Practices Act (1951) and Fair Accommodation Practices Act (1954), and laid the groundwork for subsequent human rights legislation in Ontario and across Canada. Traditional Anglo-Canadian rights, such as freedom of association and freedom of commerce, had historically been interpreted to permit discrimination on grounds of race, colour or creed in providing services to the public. The NUA inspired recognition of freedom from discrimination as a fundamental principle; this led to a revolutionary change to the course of Canadian law and Canadian history. These individuals were early pioneers in the articulation of equality rights for all Canadians, now constitutionally inscribed in the Charter of Rights and Freedoms.

In 2010, the Ontario Heritage Trust unveiled a provincial plaque to commemorate civil rights activist Hugh Burnett and the National Unity Association. The unveiling ceremony occurred at Uncle Tom’s Cabin Historic Site. The plaque will be located in downtown Dresden on the grounds of the Czech Hall.

Sources:
http://www.heritagefdn.on.ca/userfiles/HTML/nts_1_10320_1.html

**Windsor and District Black Coalition (originally the Guardian Club)**

The Guardian Club developed out of an act of discrimination that took place at the Roseland Golf Club in the late 1950s. Two Canadians of African Canadian descent went to the course for a golf outing and were refused access to the property. The reason cited by the Club was that the Club did not extend the privilege of playing the course to Americans. The two men were Dr. Howard McCurdy and his brother-in-law Mr. Nelson Seabury. Dr. McCurdy was a Professor at the University of Windsor who was politically active in what would eventually become Canada's New Democratic Party. Being a proud Canadian, he immediately took steps to correct this act of discrimination. The case was brought before the Ontario Human Rights Commission under the direction of Dr. Daniel Hill. A settlement was worked out with the Roseland Golf Club to post a plaque which allowed residents or visitors access to the Club.

The incident gave rise to the Guardian Club. Fruitful discussions about this organization began during a dinner party at the home of Professors Howard and Patricia McCurdy of Windsor, whereof the guests included Dr. Daniel Hill (the first Ontario Human Rights Commissioner), Allen Bourovoy (Chief Council of the Canadian Civil Liberties Association), Eugene Steele (ground-breaking African Canadian firefighter) and his wife Freida Steele (one of the first African Canadian nurses in Windsor), and businessman and community leader J. Lyle Browning and his wife Geraldine. The goal of the Guardian Club was uncovering and eliminating acts of discrimination in all aspects of life for African Canadian citizens, including education, housing, employment, and recreation. After the founding of the National Black Coalition, which elected Dr. Howard McCurdy as its President, in 1961 the Guardian Club became known as the Windsor District Black Coalition and continued its work.

Attracting a large amount of media coverage in its early years, particularly in the Windsor Star, the Guardian Club fought racism and discrimination in Windsor and Essex County, using test
cases to bring public attention to these issues. Many well meaning non-Black Windsorites did not believe that discrimination still existed until the Guardian Club made the reality apparent. For example, to test the issue of racial discrimination in housing, an African Canadian couple would arrange to view a house or apartment. A white couple with equivalent qualifications would be sent to view the same property. When equally qualified African Canadian candidates were being told the property was no longer available while the whites who came thereafter were able to buy or rent the property, the discrimination was made public.

Sources:

Windsor Council on Group Relations (WCGR)

In 1947, two years after the war ended, Lyle Talbot, a member of the CCA and of UAW Local (now CAW) 400, joined with a small group of Blacks and Whites, women and men, several of whom were also union members, to set up the Windsor Interracial Council (in the 1950s renamed Windsor Council on Group Relations). The WCGR organized to “promote spiritual and secular equality, fellowship, understanding and good-will among all people, regardless of race, religion or national origin.”

According to UAW member the late Les Dickirson, also a member of the WCGR, “the Racial Discrimination Act (passed by the Provincial Legislature in 1944) was merely window dressing designed to placate those citizens who were pointing out the inconsistency of our condemnation of Nazi Germany’s racial policies while tolerating similar practices within our own society.”

That year, the WCGR set up a community audit committee, which did a survey of discrimination in employment, housing, leisure, and “social availability in Windsor.” To that end, the survey’s methodology included questionnaires mailed to employers, hospitals, educational institutions, and real estate brokers, as well as personal interviews. Dickirson writes Dickirson wrote that when the proprietors of Windsor’s hotels, restaurants, and recreation centres were interviewed they were candid: For the most part, they denied any personal prejudice against Blacks but claimed that “the public” would withdraw their patronage if Blacks were served or accommodated. Some even expressed the fear that if they changed their policies their premises would be “swamped by Blacks from Detroit.”

The WCGR also made visits and held sit-ins and stand-ins, as did the National Unity Association in Dresden. WCGR’s sit-ins, not surprisingly, drew bile from the Windsor press:
Saturday night in Windsor saw what clearly looked to be an organized attempt on the part of Negro groups – believed to be mostly from Detroit – to force their way into several Windsor restaurants and hotels which have been maintaining the color bar. Their tactics amounted to indoor picketing and intimidation – tactics which will do their cause no good, nothing but harm.
The campaign against racial discrimination, however well justified, cannot be furthered by antagonizing hotel and restaurant operators and the public alike. Bulldozing will get them nowhere but further back.

During the group’s existence, they published a report entitled “How Does Our Town Add Up?” and found that 97.8 percent of Blacks at that time were employed as common labourers. In Windsor, Ford Motor Company of Canada, Chrysler Canada, and affiliated auto foundries like Auto Specialties, Walker Metal Products and Malleable Iron hired Black men. Most, however, were hired by the foundries. Chrysler only hired Blacks when it was pressured to do so by law in the 1950s.

Some of the sit-ins were staged at the following local establishments:
- The Commodore Hotel
- Rowson’s Tavern
- Tunnel BBQ
- White’s Restaurant
- Talbot Tavern
- Rendez-Vous Tavern

Sources:
Presentation by Les Dickirson to the Essex County Black Historical Research Society (April, 2010) Minutes and Records of the Windsor Council on Group Relations, E. Andrea Moore Heritage Collection
Records of the Windsor Council on Group Relations, Les Dickirson Fonds, University of Windsor Archives

**CHC 2D D2.3** analyse key aspects of life for Canadian women, with a focus on what changed during this period and what remained the same (e.g., the participation of women in the labour force; challenges to the ways in which women’s unpaid work was valued; changes in the family and family structures, including birth and divorce rates; political participation and representation; the impact of Bill C-150 (1968–69); challenges facing Native women; the domestic worker scheme and immigration of women to Canada)

Sample questions:
“What types of challenges did women in the labour force face in this period? In what ways were they different from the challenges facing earlier generations of women? In what ways were they similar? How might you explain the differences, with reference to historical context?” “What was the Murdoch case? Why was it a catalyst for change in the way women’s work was perceived?”

**CHC 2D D2.4** describe some key developments related to Canada’s participation in the international community during this period, with a particular focus on the context of the Cold War (e.g., with reference to the Korean War; the Gouzenko affair; the establishment of the North American Air Defense Command [NORAD] or the North Atlantic Treaty Organization [NATO]; the Suez Crisis; the Non-proliferation of Nuclear Weapons Treaty; peacekeeping; membership in La Francophonie; the creation of the Canadian International Development Agency [CIDA];
Canada’s response to famine in Biafra or the genocide in East Timor), and assess whether these developments marked a change in Canada’s approach to or role in international relations
Sample questions:
“Do you think Canada’s involvement in the Korean War is an example of continuity or change in Canadian military history?” “Do you think Prime Minister Trudeau’s visit to China marked a change in international relations? Why or why not?”

Caribbean Independence

Like many other western nations, in the twentieth century Canada welcomed many newly independent countries which had formerly been colonized or occupied by European imperial interests. For many people in the African Diaspora on both sides of the Atlantic, longstanding dreams of independent statehood were achieved in the mid-twentieth century.

Through his active efforts in the Algerian Revolution and through widely read works such as A Dying Colonialism, The Wretched of the Earth, and Black Skin, White Masks, the globally influential Martinique-born psychiatrist and philosopher Frantz Fanon contributed energy and urgency to numerous movements already seeking decolonization and independence in both Africa and the Caribbean. Through works such as The Case for West Indian Self-Government, Abyssinia and the Imperialist, The Black Jacobins and the play Toussaint L’Ouverture, the influential Trinidad-born historian and writer C.L.R. James was a tireless champion for the cause of Caribbean independence.

Independence movements drew together Black intellectuals (such as Fanon, James, or Ghanaian teacher and philosopher Kwame Nkrumah) along with labour activists, ordinary people seeking responsible government and improved conditions, and sometimes militants. Labour rebellions which swept through the Caribbean in the 1930s and the influence of movements such as Pan-Africanism, Black nationalism, and Garveyism inspired everyday people to fight for decolonization as well as the right to vote. In August 1962, Jamaica and Trinidad and Tobago became the first two British colonies in the English-speaking Caribbean to gain independence (with the French-speaking nation of Haiti having achieved its independence in 1804.) Thereafter, many other Caribbean nations followed suit. In Africa, Ethiopia gained independence in 1941, followed by Sudan, Morocco and Tunisia in 1956, Ghana in 1957, and many other nations thereafter.

Sources:
https://www.nationalarchives.gov.uk/caribbeanhistory/
http://www.iep.utm.edu/fanon/ (Internet Encyclopedia of Philosophy, A Peer Reviewed Academic Resource)
Frantz Fanon: Critical Perspectives, ed. Anthony C. Alessandrini (London: Routledge, 1999)
D3. Identity, Citizenship, and Heritage
FOCUS ON: Historical Significance; Cause and Consequence

**CHC 2D D3.1** describe contributions of various individuals, groups, and/or organizations to Canadian society and politics during this period (e.g., Doris Anderson, Rosemary Brown, Frank Arthur Calder, Harold Cardinal, Matthew Coon Come, Tommy Douglas, Terry Fox, René Lévesque, Chief George Manuel, Madeleine Parent, Lester B. Pearson, Joey Smallwood, Pierre Trudeau, Jean Vanier; Greenpeace, the National Action Committee on the Status of Women, the National Indian Brotherhood, the Nova Scotia Association for the Advancement of Coloured People), and explain the significance of these contributions for the development of identity, citizenship, and/or heritage in Canada.

Sample questions:
“What was the significance for people with disabilities of the formation of L’Arche? What was its significance for Canadian identity?” “Why does Viola Desmond appear on a Canadian postage stamp? What criteria do you think were used in her selection?”

**CHC 2P D3.1** describe ways in which some individuals, symbols, and/or events during this period contributed to the development of identity, citizenship, and/or heritage in Canada (e.g., individuals: Doris Anderson, Kenojuak Ashevak, Rosemary Brown, Frank Arthur Calder, Leonard Cohen, Tommy Douglas, Terry Fox, Chief Dan George, Daniel G. Hill, René Lévesque, Norval Morrisseau, Madeleine Parent, Lester B. Pearson, Maurice Richard, Buffy Sainte-Marie, David Suzuki, Pierre Trudeau, Jean Vanier, Gilles Vigneault; events: the convening of the Massey Commission, the demolition of Africville, the 1972 Hockey Summit Series; symbols: the Canadian flag, the Ontario flag).

Sample questions:
“What was the significance of Expo ’67 for Canadian heritage and identity?”
“In what ways did Viola Desmond contribute to the development of Canadian citizenship?”
“Why has Paul Henderson’s goal during the 1972 Hockey Summit Series become an enduring symbol for Canadians?” “Why do you think that certain people or events from this period have become national symbols?”

**Contributions to Canadian Society and Politics**

Who: **Harry Jerome**
What: World class track and field athlete; African Canadian Society representative
Where: Born in Prince Albert, Saskatchewan (1940)
Accomplishments: Concurrently held or equaled four World Records from 1960-65 (60 yards, 100 yards, 100 meters, and 4 × 100 meters); won a bronze medal at the Tokyo Olympics in 1964; recognized by the Government of Canada as a Personal of National Historic Significance (2010); after his death (1982), he became the inspiration for the Harry Jerome Awards which are annually given to African Canadians who have achieved excellence in a variety of fields; numerous Harry Jerome scholarships are given to African Canadian youth

Who: **Rosemary Brown**
What: Social Worker, Professor, Politician, Feminist
Where: Born in Jamaica
Accomplishments: First Black woman in Canada to be elected to public office; British
Columbia Member of Legislative Assembly from 1972-1986; first Black woman in Canada to run for Federal political party leadership; campaigns include efforts to eliminate sexism in textbooks, increase female representation on boards, and prohibit discrimination based on gender or marital status

Who: Carrie Best  
What: Activist, Newspaper Editor, Radio Host, Author  
Where: Born in Nova Scotia  
Accomplishments: Founded Nova Scotia’s first newspaper for Blacks; lobbied Nova Scotia government to repeal the law of segregation in 1954; published her biography, ‘That Lonesome Road’; recipient of ‘Lloyd McInnis Memorial Award’ for public betterment; member and officer of the Order of Canada

Who: Emery Barnes  
What: Football Player, Social Worker  
Where: Born in Louisiana; raised in Oregon  
Accomplishments: Defensive end for Hamilton Tiger-Cats; elected to British Columbia legislature (1972-1996); Speaker of the Legislature 1994

Who: Daniel Hill  
What: Director of Ontario Human Rights Commission, Author  
Where: Born in the United States (1923)  
Accomplishments: made Canada his home as a graduate student at the University of Toronto and remained in Canada until his death in 2003; played a major role in the well-publicized desegregation of the Town of Dresden in the 1950s, and was appointed as the first director of the new Ontario Human Rights Commission in 1962 (which was the first of the provincial Human Rights Commissions in Canada); pioneered human rights work in Canada before founding the Ontario Black History Society in 1978; published the bestselling book The Freedom Seekers: Blacks in Early Canada in 1981 which changed the popular Canadian concept of the role (or even the presence) of Blacks in Canadian history prior to the twentieth century; with multiple editions, the book remained in print for 21 years
Who: Herbert H. Carnegie
Accomplishments: He played competitive hockey in the 1940s and 1950s, mostly in the Québec and Ontario Junior A and Senior leagues. Carnegie is widely regarded the best Black player never to compete in the National Hockey League.
Carnegie was arguably the first Black Canadian hockey star and a member of the Black Aces, the first all-Black line in hockey (outside the Coloured Hockey League of the Maritimes). Following his retirement from hockey in 1954, he established the Herbert H. Carnegie Future Aces Foundation. Carnegie was a recipient of the Order of Canada and was inducted into Canada’s Sports Hall of Fame.
Who: Willie O’Ree  
Where: Born October 15, 1935. O’Ree’s grandparents came to Canada from the United States through the Underground Railroad to escape slavery. O’Ree was born in Fredericton, New Brunswick.  
Accomplishments: O’Ree became the first Black hockey player to play a National Hockey League game when he debuted with the Boston Bruins against the Montreal Canadiens at the Montreal Forum. O’Ree played a total of 45 games in the NHL with the Bruins. Since 1998, he has been the NHL’s Director of Youth Development and ambassador for NHL Diversity, and has led the Hockey is for Everyone program. In 2010, O’Ree received the Order of Canada for his outstanding service to youth development and promoting hockey within North America. O’Ree also received the Order of New Brunswick (2005) and is an honoured member of the New Brunswick Sports Hall of Fame, where he was inducted in 1984.

Who: James Calbert Best  
What: Son of Carrie Best  
Career public servant and union activist  
Accomplishments: His major accomplishments include a decades-long process that brought collective bargaining to government employees. Whether it was helping introduce government employees to collective bargaining or paving the way for Vietnamese boat people to enter Canada, Cal Best always did the right
thing even when it was difficult, a former colleague remembers. Another friend and colleague called him the mould for the perfect senior public servant. He broke many barriers on his way to becoming Canada’s first black assistant deputy minister and first black high commissioner. At the Department of Labour, he was co-founder of the Civil Service Association of Canada, which evolved into the Public Service Alliance of Canada, and served as CSAC’s first president, from 1957 to 1966.

**CHC 2D D3.2** explain ways in which various individuals, events, groups, and/or organizations contributed to the arts and popular culture in Canada during this period (e.g., Kenojuak Ashevak, Alex Colville, Chief Dan George, Joy Kogawa, Margaret Laurence, Gordon Lightfoot, Marshall McLuhan, Norval Morrisseau, Daphne Odjig, Oscar Peterson, Bill Reid, Maurice Richard, Gabrielle Roy, Mordecai Richler, Buffy Sainte-Marie, Gilles Vigneault; the Canada Council, the CBC, the Canadian Radio-Television Commission, Cape Dorset artists, the Guess Who, the Stratford and/or Shaw Festivals; Expo ’67, the 1972 Hockey Summit Series), and assess the significance of these contributions for the development of identity and/or heritage in Canada.

Sample questions:
“What were the causes and consequences of the Massey Commission? How significant was the commission’s contribution to Canada’s cultural heritage?”

**Caribana Festival**

Held annually in Toronto, the Caribana Festival is a celebration of Caribbean music, cuisine and visual and performing arts. It is the largest Caribbean festival in North America and is held on the anniversary of emancipation from slavery throughout the British Empire (August 1st, 1834). Attendees and participants come from North America and overseas to participate in this celebration.

Among the highlights is the parade, one of the largest in North America. Thousands of brilliantly costumed masqueraders and dozens of trucks carrying live soca, calypso, steel pan, reggae and salsa artists jam the 1.5 km parade route all day, to the delight of hundreds of thousands of spectators.

Sources: [http://www.caribana.com/index.html](http://www.caribana.com/index.html)

**Contributions to the Arts and Popular Culture**

<table>
<thead>
<tr>
<th>Who:</th>
<th>Oscar Peterson</th>
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<tbody>
<tr>
<td>What:</td>
<td>Jazz Pianist</td>
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<tr>
<td>Where:</td>
<td>Born in Montreal</td>
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<tr>
<td>Accomplishments:</td>
<td>Invested as Officer of the Order of Canada in 1972 and Companion of the Order of Canada in 1983; Chancellor of York University from 1993 to 1995</td>
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<tr>
<th>Who:</th>
<th>Portia White</th>
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<tr>
<td>What:</td>
<td>Opera Singer</td>
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<tr>
<td>Accomplishments:</td>
<td>In the 1940s Portia White, a Nova Scotian contralto and teacher, became an international success. Portia White performed more than 100 concerts including a command performance before Her Majesty Queen Elizabeth II. She was known as the</td>
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94
Canadian “Marion Anderson”. Portia White was declared a person of national historic significance by the Government of Canada.

<table>
<thead>
<tr>
<th>Who:</th>
<th>Leonard Braithwaite</th>
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<tr>
<td>What:</td>
<td>Lawyer and First Black Provincial Legislator</td>
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<tr>
<td>Where:</td>
<td>Born in Toronto</td>
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<tr>
<td>Accomplishments:</td>
<td>Leonard Braithwaite (1923-2012) was a Toronto-born lawyer of Caribbean descent who served as a Toronto City Councillor and in 1963, became the first African Canadian elected to a legislature in Canada, representing Etobicoke. He served in the Legislative Assembly of Ontario as a member of the Liberal Party from 1963 to 1975, with the role of Opposition Party Critic for the Departments of Labour and Welfare. In his first speech as a Member of Provincial Parliament, Braithwaite spoke out against the existence of segregated schools in Ontario. This speech and his subsequent efforts led the Conservative Government of Ontario led by John Robarts to abolish the 114-year-old Common Schools Act which allowed for separate, segregated schools for children of African descent. “That was perhaps my greatest accomplishment,” Braithwaite later said. Braithwaite was appointed a Member of the Order of Canada in 1997 and of the Order of Ontario in 2004. In 2012, the City of Toronto re-named an Etobicoke park Leonard Braithwaite Park in his honour.</td>
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<tr>
<th>Who:</th>
<th>Dr. Wilson Head</th>
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<tr>
<td>What:</td>
<td>Dr. Wilson A. Head migrated to Ontario from the United States of America in 1959. In Ontario, he worked as director of various community service departments and in 1965 became director for the Social Planning Council of Metropolitan Toronto.</td>
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<tr>
<td>Accomplishments:</td>
<td>Dr. Head helped to found the Guardian Club (Windsor and District Black Coalition). Also, he co-founded The Urban Alliance of Race Relations and became its first president. Officially launched in September 1975, the mandate of UARR was to work to maintain stable, peaceful and harmonious relationships among the various racial and ethnic groups within the Greater Toronto community. Later he was made an executive of The Metro Committee on Race Relations and Policing. Dr. Head received the Harry Jerome Award and an honorary doctorate for his untiring fight against racism, and his commitment to human rights. A scholarship fund has been established in memory of Dr. Head, scholar, author and Associate Professor of Social Work.</td>
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<tr>
<td>Who:</td>
<td>Emery Barnes</td>
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<tr>
<td>What:</td>
<td>Born in New Orleans Louisiana and raised in Oregon, Barnes was an alternate high-jumper for the 1952 US Olympic Track and Field team. He played football at the University of Oregon. He was drafted by the NFL's Green Bay Packers, but had much more success in the Canadian Football League with the B.C. Lions.</td>
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<tr>
<td>Accomplishments:</td>
<td>He played for 3 years, from 1962 to 1964; the team won the Grey Cup game in his final year. Barnes also received a Bachelor of Social Work degree from the University of British Columbia. Barnes worked as a social worker before entering politics. He was inducted into the Oregon State Sports Hall of Fame (1986) and the Portland, Oregon, Interscholastic Sports Hall of Fame (1987). First elected to the British Columbia legislature in 1972, and re-elected four consecutive times, he served British Columbia until 1996. Barnes and fellow NDP MLA Rosemary Brown were the first black politicians elected to a legislative office in British Columbia. He was particularly concerned with issues relating to social justice, human rights, and poverty. In 1994, he was also the first black person to be elected Speaker of the Legislature in any Canadian province. Barnes was appointed to the Order of British Columbia in 1995. Emery Barnes died on July 1, 1998 and is buried in Robinson Memorial Park Cemetery, in Coquitlam, British Columbia. The headstone shows his full name as &quot;Emery Oakland Barnes.&quot; Constance Barnes his daughter, is an elected member of the Vancouver Park Board. The city of Vancouver has named a park after him in his memory: Emery Barnes Park at 1100 Seymour Street.</td>
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</table>
**CHC 2D D3.3** explain some significant events, developments, and/or issues that affected First Nations, Inuit, and/or Métis people in Canada during this period (e.g., forced relocation of some Inuit communities; the recognition in the constitution of existing Aboriginal and treaty rights; the continuing operation of residential schools; the formation of the National Indian Brotherhood/Assembly of First Nations; the Berger commission; the Calder case; the James Bay project and the resulting protests; the efforts of Mary Two-Axe Early and others to secure equality for First Nations women; the creation of the Inuit Circumpolar Council), and assess the impact of these developments on identity, citizenship, and/or heritage in Canada

Sample questions:
“What was the significance for Canadian citizenship of the enfranchisement of status Indians in 1960?”
“What was the purpose of the 1969 White Paper? How did Aboriginal groups respond to it? What does that response reveal about the identity of First Nations in Canada?”
“Do you think the constitutional recognition of the Métis as one of the three Aboriginal peoples of Canada was important for Métis identity? Why or why not?”

**CHC 2D D3.4** describe the main causes and consequences of the Quiet Revolution and of some other key events that occurred in or affected Quebec between 1945 and 1982 (e.g., with reference to the leadership of Maurice Duplessis, Jean Lesage, and René Lévesque; the Royal Commission on Bilingualism and Biculturalism; “Maître Chez Nous”; the October Crisis; the formation of the Parti Québécois; Bill 101; the patriation of the Constitution; the 1980 referendum), and explain the significance of these events for the development of identities in Canada

Sample questions:
“What were the intended and unintended consequences of Charles de Gaulle’s ‘Vive le Québec Libre’ speech in Montreal in 1967? What was the significance of the speech for French Canadians? For English Canadians? For Ottawa?”
“What factors contributed to the failure of the 1980 referendum on Quebec sovereignty?”

**CHC 2P D3.4** describe some key developments in immigration and immigration policy in Canada during this period, and assess their significance for Canadian heritage and identity (e.g., with reference to the points system, origins of immigrants and refugees, the development of Canada as a multicultural society, cultural festivals)

Sample questions:
“What impact did the Canadian Citizenship Act of 1946 have on immigrants to Canada?”
“What changes in policy were reflected in the Immigration Act of 1978? What impact did they have on Canadian heritage?”

**CHC 2D D3.6** describe some key developments in immigration and in refugee and immigration policy in Canada during this period, and explain their significance for Canadian heritage and identity
(e.g., with reference to the points system; origins and numbers of immigrants and refugees, including displaced persons after World War II; the domestic workers scheme; the growth of ethnic neighbourhoods in Canada’s largest cities; the development of various cultural festivals)

Sample question:
“How important was the role of postwar immigration policy in the development of Canada as a multicultural society?”

**The West Indian Domestic Scheme**

In 1955, an experimental migration policy, known as the West Indian Domestic Scheme, brought eligible females from the West Indies (primarily Barbados and Jamaica) to work in Canadian homes. In order to be eligible for this program, an individual had to pass a medical examination, be a single female between the ages of 18 and 35, and have at least completed the eighth grade.
Applicants were interviewed by Canadian immigration officials who visited the islands annually in an attempt to recruit domestic workers.

Upon their arrival to Canada, the women were granted landed-immigrant status and were required to work in a home for approximately one year. After a year’s service, they had the option of finding work in another field or remaining a domestic labourer. Many of the applicants were not domestics in their native countries, but were instead educators, nurses, secretaries and so on, who used this scheme as a way to gain status in Canada.

By 1965, 2,690 women entered Canada from the West Indies under this scheme.

Historically, Canada’s immigration policy has not favoured immigration by Africans. From 1946 to 1950 Africans comprised only 0.3% of new immigrants to Canada, a figure that rose to an average of only 1-2% over the next 20 years. With the 1966 White Paper on Immigration and the attempt to introduce an increased discriminatory screening process, the proportion of African immigrants rose to an average of approximately 2% from 1968 to 1970, indicating that while the new system was more objective, it was highly selective.

The new system also favoured certain African countries such as Nigeria and Ghana. In 1972-73, with Canada’s offer to accept some 7,000 Ugandan Asians, the proportion of African immigrants rose to 6.8% of total immigration, and it remained at an average of about 5.2% from 1975 to 1978, corresponding with the movement of Portuguese and British settlers to Canada after Angola and Mozambique (1975) and Zimbabwe (1980) achieved independence. From 1973 to 1983, some 16,000 South Africans, mainly of non-Black ethnic origins, entered Canada. The steady, relatively high immigration from Tanzania and Kenya, too, reflected Asian Indian rather than Black African migration.

The introduction of the Green Paper on Immigration (1976) had the effect of restricting the entry of potential landed immigrants in the “independent” class. This regulation seriously curtailed movement of people from Black African countries, and was aggravated by the fact that there were just 3 Canadian Citizenship and Immigration offices on the continent of Africa at the time. Two of the offices were located in Yamoussoukro (formerly Abidjan), the capital of the Ivory Coast (Côte d’Ivoire), which served more than 20 widely dispersed neighbouring countries; and Nairobi, capital of Kenya, which served 19 equally dispersed countries in the northeastern part of the continent. By contrast, the third office, located in Pretoria, the administrative capital of South Africa, served just 5 countries at Africa’s southern tip.

The 1978 Immigration Act, however, had the positive consequence of allowing Canadian citizens to sponsor close relatives. This stipulation was especially beneficial for landed immigrants from the Republic of South Africa and from Tanzania, Kenya, Uganda, Angola, Zimbabwe (formerly the Republic of Rhodesia), and, to a lesser degree, Nigeria and Ghana. In 1984, 3,552 people (comprising about 4% of Canada’s total immigration that year) immigrated to Canada from Africa. Most of the immigrants from this group in the “independent class” came from the Republic of South Africa and Madagascar (Malagasy Republic).

At that time Canada’s immigration policy favoured entrepreneurs and self-employed immigrants with the funds to establish business operations capable of employing Canadian citizens. Such entrepreneurs were more likely to emerge from the affluent European-Asian African groups than from Black African groups. Overall, most Africans in any of the ethno cultural groups were
drawn from the former English-speaking colonies of Africa; a smaller number originated in the former French-speaking colonies of Africa, chiefly from Mali, Senegal, Democratic Republic of the Congo (formerly Zaire), Madagascar and the Ivory Coast.

The 1976 Immigration Act established a new “refugee class,” and in 1984, Canada accepted 684 refugees from Ethiopia. Most of these people were sponsored by the federal government, but some were privately funded.

The African population in Canada has grown faster than the population as a whole and in 2001, approximately 48% of Black immigrants who came to Canada in the 1990s were born in Africa. According to the 1981 census, there were 45 215 persons of African origin in Canada, comprising a mere 0.19% of the total population; between 1996 and 2001 the number of people of African origin rose by 32%, whereas the overall population grew by 4%. By 2006 the census recorded 138 750 persons who identified themselves as African; identifying Africans in the census who have not been identified elsewhere such as South African, Ethiopian, Ugandan, Nigerian, etc. has led to an under-reported population, especially for individuals who identified themselves as British, French or of other cultural identities. Two of the largest ethnic groups in Canada with African origins are from Somalia (37 785) and South Africa (25 855). The rise in the African presence in Canada was a reflection of the political instability, factional wars and violence in many parts of the African continent, particularly from the countries of Ethiopia, Kenya, Somalia, Tanzania and Uganda on the eastern horn of Africa. In Southern Africa, the former Republic of South Africa, a country in transition from White to Black rule, also experienced an exodus. Large communities of immigrants also hailed from Egypt and Morocco in North Africa.

Many people entered Canada in the “refugee” class, followed by the “family” class. A significant number of “independents” and “entrepreneurs” came from North and South Africa, the geographic “poles” of the continent. Overall, this ethnic group is well educated, with 25.5% holding university degrees, and 41.1% having some post-secondary education. Both men and women were employed in professional/managerial and service occupations in their respective countries; 35.6% of women were also in clerical positions.

As in 1981, a decade later in 1991, most Africans settled in Ontario, followed by Québec; more people settled in British Columbia and Alberta after 1984. Ontario has the largest proportion of people from Eastern Africa. For all 10 provinces and 3 territories there has been an increase in African immigration in recent years.

By 2006 a population of 77 960 French-speaking Africans had made the province of Québec their home. Many were refugees from the massacres and genocide of countries such as Rwanda and Burundi.

Facts
- Nearly 30% of Black Canadians have Jamaican heritage.
- An additional 32% have heritage elsewhere in the Caribbean or Bermuda.
- 60% of Black Canadians are under the age of 35.
- 60% of Black Canadians live in the province of Ontario.
- 97% of Black Canadians live in urban areas.
- There are 32 000 more Black women than Black men in Canada.
• Prior to 1961, the number of African immigrants to Canada was approximately 5,000 per year.
• During the period from 1971-2001, the number of African immigrant arrivals increased from 54,600 to 139,770, bringing the number of immigrants of African origin in Canada to 282,600 as of 2001.
• The increasing flow of immigrants into Canada was a result of changes in Canada’s immigration policies.
• Many Rwandan, Somali and Sudanese immigrants came to Canada as refugees to escape genocide and civil war in their countries in the 2000s.
• Until the early 1960s, Britain and the United States were the main destinations for Black migrants from Africa and the Caribbean.
• The Commonwealth Immigrants Act of 1962 (followed by the second and third acts, in 1968 and 1971, respectively) held certain restrictions on the entry of Blacks into Britain.
• While the British immigration was closing its doors to Blacks, the opposite was occurring in Canada.
• In the 1950s, there was a strong movement of Black Caribbean female workers (chambermaids, babysitters, cooks, teachers, nurses) to Canada. This program was known as The West Indian Domestic Scheme and it was initiated in 1955.
• Before 1962, Blacks could not immigrate to Canada as independent applicants. They had to come either as independent workers, that is, workers who had to work at specific occupations where work was available and workers were needed. They could also immigrate if their parents or spouses had permanent residence and could sponsor them.
• According to 1996 statistics, 85 percent of the Caribbean-born immigrants in Canada come from Jamaica, Trinidad and Tobago, Haiti and Barbados, in that order. The majority of Blacks in Canada are to be found in Ontario, Quebec, and Nova Scotia.

Sources:
E.CANADA, 1982 TO THE PRESENT

Overall Expectations:

E1. Social, Economic, and Political Context: describe some key social, economic, and political events, trends, and developments in Canada from 1982 to the present, and assess their significance for different groups in Canada (FOCUS ON: Historical Significance; Continuity and Change)

E2. Communities, Conflict, and Cooperation: analyse some significant interactions within and between various communities in Canada, and between Canada and the international community, from 1982 to the present, and how key issues and developments have affected these interactions (FOCUS ON: Continuity and Change; Historical Perspective)

E3. Identity, Citizenship, and Heritage: analyse how various significant individuals, groups, organizations, and events, both national and international, have contributed to the development of identity, citizenship, and heritage in Canada from 1982 to the present (FOCUS ON: Historical Significance; Cause and Consequence)

E1. Social, Economic, and Political Context
FOCUS ON: Historical Significance; Continuity and Change

Specific Expectations:

CHC 2D E1.1 describe various social and cultural trends and developments in Canada since 1982 (e.g., demographic changes, including changes in the family and in immigration; the development of Hollywood North; developments related to multiculturalism, including ethnocultural festivals; the growth of social and cultural advocacy groups), and assess their significance for people in Canada

Sample questions:
“What was the significance of the deinstitutionalization of people with disabilities in Canada during this period? In what ways was it a change from the treatment of disabled people in the past? Do you think that the practice of deinstitutionalization was related to larger social trends during this period?”

“Why have a number of environmental groups developed in Canada in the past three decades? How significant do you think they have been?”

CHC 2P E1.1 describe some key social trends and/or developments in Canada since 1982 (e.g., changes in families, such as higher divorce rates, lower birth rates, same-sex marriage; changes in immigration; an increasingly multicultural society; continuing movement from rural to urban areas; the growth of social advocacy groups, including environmental and human rights groups), and assess their significance for the lives of different people in Canada

Sample questions:
“What impact has the decline in the birth rate in this period had on Canadian society? What impact is it likely to have on Canadians in the future?”

Demographic Trends

“The total population of all the people in Canada as of January 2007 is an estimated 33,777,304. Of this number, an estimated 662,200 identified themselves as Black in the year 2001. Black people in Canada, therefore, represent just over 2% of the total population and 17% of the visible minority group. People of African descent have been living in British North America as long as
the British and the French. Others came at later periods. They all migrated to Canada at different times, commonly referred to as “waves”, and settled in various parts of Canada, with the major concentration found in the Greater Toronto Area (GTA), Ontario and in Nova Scotia, as well as in Montreal, Quebec and Vancouver, British Columbia. They came from all over the world and at different times, but they have made significant contributions to the growth and development of Canada.”

Three factors that are unique to the African Canadian experience and urbanization are:

1. liberation of immigration policies in the late 1970.
2. substantial redevelopment of most Canadian inner cities in the 1970s and 1980s. Manufacturing jobs declined and jobs requiring specialized knowledge and skills increased. New housing in inner cities was developed.
3. policies of socially mixed housing which dominated the government housing agenda for decades until the beginning of the 1990s. In the 1980s and 1990s many of these programs and policies were cut due to federal and provincial government fiscal crises.

Fong and Wilkes (2003) note that Canadian cities have gone through tremendous changes over the past few decades. These changes provide an opportunity to study and understand racial and ethnic residential patterns. The researchers found a dramatic increase in visible minorities as a result of the changes in immigration policies in the 1970s. Before this time Canada had a mostly homogeneous population with most residents being of either English or French descent. Blacks represented 0.2% of the population and the vast majority of these individuals were the descendants of enslaved Africans who had escaped from the United States.

Once immigration changed to the points system, large numbers of immigrants were recruited from non-traditional regions such as Asia and the West Indies. By 1991, the Black population had increased to 4%. The census found that in 1991 the average household income of Blacks in Canada was approximately $8 000 lower than that of the average Canadian of Eastern European descent, $9 000 lower than that of the northern Europeans and $10 000 lower than that of Southern Europeans.

Fong (1997) found that although Blacks in Canada are not segregated to the same degree as Blacks in the United States are, research suggests that all visible minorities including Blacks experience higher levels of segregation from other groups than do European groups. This may be attributed to less residential choice and unequal access to housing information due to discrimination as well as a desire to remain in close proximity to relatives or to members of the same cultural groups.

In 2001 Statistics Canada conducted a comprehensive Ethnic Diversity Survey, released in 2002, which revealed that nearly 50 per cent of Black Canadians had experienced some form of racial discrimination or unfair treatment sometimes or often in the five years prior to 2003, as compared to 34 per cent of South Asians and 33 per cent of East Asians.
E2. Communities, Conflict, and Cooperation
FOCUS ON: Continuity and Change; Historical Perspective

CHC 2D E2.1 describe some significant ways in which Canadians have cooperated and/or come into conflict with each other since 1982 (e.g., conflict over the 1992 cod moratorium; political protests such as those against the G20 meetings in Toronto or the rise in university tuition in Quebec; strikes; racism and hate crimes; continuing legal conflict and/or political protests over Aboriginal title and land claims; the Idle No More movement; continuing tension between Quebec and the federal government; cooperation in response to natural disasters such as the 1998 ice storm or the Saguenay and/or Red River floods; cooperation among members of social reform movements), and analyse these interactions from various perspectives

Sample questions:
“What were the perspectives of various participants in the APEC summit in Vancouver and the conflicts that accompanied it?”
“What were the perspectives of various participants in the APEC summit in Vancouver and the conflicts that accompanied it?” “Whose perspectives were reflected in debates concerning hate crimes and free speech during this period?”

Carding

Carding is a Toronto term for police stopping and documenting people on the street. Usually, this does not lead to an arrest or a ticket, but rather to gather personal information. The officer fills out the card which includes: race, name, address and physical attributes and files into a database. It should also be noted that if you are stopped and documented, those with you will be documented, too. They are called associates. Blacks are 3.2 times more likely than Whites to be stopped and documented. Critics say it is a violation of human and charter rights to stop without cause and they are calling for the information to be destroyed.

A Toronto Star analysis of Toronto police stop data from 2008 to mid-2011 shows that Blacks were 3.2 times more likely than Whites to be stopped and documented. Also, the number of young Black and brown males aged 15 to 24 documented in each of the city’s 72 patrol zones is greater than the actual number of young men of colour living in those areas.

Sources:

Racism

Anti-Black Racism in Canada

Anti-Black racism, which is rooted in slavery and colonialism, is a fundamental aspect of Canadian history and culture. Anti-Black racism is prejudice, stereotyping, and discrimination that is directed at people of African descent and is part of their unique history and experience. In Canada, it is a history that includes almost two hundred years of slavery; housing, employment and educational segregation; and legally-sanctioned discrimination.

Anti-Black racism in Canada is often subtle and is generally not accompanied by overt racial slurs or explicitly prohibitive legislation. However, it is deeply entrenched in Canadian institutions, policies, and practices, such that anti-Black racism is either functionally normalized
or rendered invisible to the larger white society. This contemporary form of racism nonetheless replicates the historical de jure and de facto substantive conditions and effects of spatial segregation, economic disadvantage, and social division. It involves systemic discrimination in the immigration and refugee system, the criminal justice system, employment, education, health, and other spheres of society. It is manifested in the current social, economic, and political marginalization of African Canadians in society such as the lack of opportunities, lower socio-economic status, higher unemployment, significant poverty rates, overrepresentation in the criminal justice system, and the general feeling of alienation by African Canadians.

Anti-Black racism is characterized by particularly virulent and pervasive racial stereotypes. The stereotypes of the Black male as being prone to criminality and violence and being "dangerous" are some of the most prevalent and dominant stereotypes in Canadian society. These stereotypes are routinely reinforced and perpetuated by the mass media, reflected and maintained by Canadian institutions, and underpin the systemic discrimination against African Canadians in the criminal justice system. Canadian courts and various commissions have repeatedly recognized the pervasiveness of anti-Black stereotyping, the overrepresentation of African Canadians in the criminal justice system, and that African Canadians are prominent targets of racism in Canadian society.

As noted by Stephen Lewis in an open letter to then Premier Bob Rae on completion of the Report on Race Relations in Ontario in 1992:

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

Anti-Black racism in Canada contradicts Canada's global racism-free image, notwithstanding the mechanisms available to redress racial discrimination such as the Canadian Charter of Rights and Freedoms, Provincial and Federal human rights legislation and commissions, the Multiculturalism Act, the Federal Employment Equity Act and the international human rights instruments to which Canada has acceded.

To learn more about incidences of racism in Ontario and Canada, please visit: [http://www.aclc.net/](http://www.aclc.net/)

Sources: [http://www.aclc.net/anti-black-racism-in-canada](http://www.aclc.net/anti-black-racism-in-canada)
Yonge Street Riots

The history of the development of an antiracism policy in Ontario began with the Yonge Street Riots in Toronto in 1992. These riots occurred after the shooting of a Black youth by the police. But indirectly, the riots were a response to the riots that happened previously in Los Angeles when White policemen were acquitted of the brutal beating of Rodney King, an African-American male.

The Yonge Street Riot occurred in May of 1992 when hundreds of young people, Black and White, left an anti-racism rally and rioted in the downtown area of Toronto. It became the subject of an award-winning play, ‘Riot’, by the young Toronto playwright Andrew Moodie.

Sources: www.missingplaque.tao.ca

Hate Crimes

Hate crimes are Criminal Code offences involving hate, such as the spreading of hate propaganda against an identifiable group (identified by race, colour, ethnic origin, religion, or sexual orientation). Usually they are crimes of violence or property offences.

Losing anti-black hate crime battle

Published On Thu Mar 19 2009 "We cannot miss this opportunity," Margaret Parsons says as she watches delegates at a major conference discuss issues troubling Blacks in Canada. "We cannot waste it." Like many black Canadians, Parsons is frustrated and disillusioned by the lack of progress in recent years on everything from jobs to action on ending racism and anti-black hate crimes. That’s why she was in Ottawa last week attending the three-day National African Canadian Policy Conference.

Over the three days, 200 legal experts, academics, youth and community leaders went to workshops and listened to speakers on poverty, education, health and the media. Organizers, including Parsons, who heads the Toronto-based African Canadian Legal Clinic, hope the conference will lead to a national policy with coordinated strategies to address critical concerns within the black community.

The timing of the conference was ideal because many black Canadians are feeling increasingly ignored and let down by their public institutions, including schools, governments, the police and the media. Indeed, for some, this is a community under stress. In many ways, Blacks in Canada have made great strides in recent decades. But in other ways, they’ve seen little progress since the 1950s.

Blacks are the third-largest visible minority in Canada, exceeded only by the Chinese and South Asian communities. And yet 48 per cent of the victims of racially motivated hate crime are black. By comparison, at a distant 13 per cent, South Asians are the second most frequent victims of such crime.

What's worse, anti-black hate crime is on the rise, according to Statistics Canada data. Hate crimes can include graffiti, oral comments, vandalism, arson, assault, even murder. Incidents can take place at work, in schools, shopping malls and hockey arenas. Det. Gary McQueen of the Toronto Police Services hate crime unit told delegates they likely will see the numbers increasing
even more as Blacks come forward to report such cases. Currently, legal experts estimate barely 10 per cent of incidents are reported.

If this is new to readers, then the delegates would be right when they suggest most media outlets downplay or ignore such stories. During the conference, the organizers gave each delegate a "tool kit" designed to help individuals and community groups recognize and deal with hate crimes.

The 78-page manual included tips and strategies ranging from media advocacy to how to raise community awareness and lobby law enforcement agencies to recognize and deal more effectively with incidents of anti-black hate. It also suggests ways for public institutions to develop training and protocols specifically aimed at handling cases of anti-black hate. For some older Blacks, however, all of this has a sense of déjà vu. It's an understandable attitude, brought on by multiple years of attending such hopeful conferences, followed by multiple years of pain and disappointment.

And it's easy to see how their feeling of despair develops, given that not a single federal or provincial politician showed up, even though the conference was being held just two blocks from Parliament Hill. Some didn't even bother to reply to their invitation. Parsons calls the politicians' failure to attend or reply to the invitation a slap in the face to all Blacks. She's right.

Sources: [http://www.thestar.com/Worldwide/article/604584](http://www.thestar.com/Worldwide/article/604584)

**Hate Crimes Community Working Group**

The Hate Crimes Community Working Group of Ontario, formed in late 2006, is a group of people who provide advice to the Attorney General of Ontario and the Minister of Community Safety and Correctional Services on possible approaches to better address hate crimes in Ontario. There will be approximately 12 members appointed to the HCCWG, including a Chair. The members will reflect the diversity of Ontario’s communities. Appointments will not exceed six months in length, unless extended by the Government, and will not be renewable.

Measures will be developed to enhance services to hate crime victims and to reduce hate crime victimization. The HCCWG will spend six months looking at best practices for dealing with hate crimes and then make recommendations to the government on addressing these hate crime issues. The members will identify potential barriers to the delivery of programs and services that help victims of hate crimes.

In 2006, the Working Group made recommendations that are far reaching affecting the criminal justice system, victim services, education, etc. In short, the Working Group established a Hate Crimes Governance Committee, ensured adequate funding for a Victim's Justice Fund, and promoted education about hate crimes.

Currently there are already many steps in place to combat hate crimes:

- A team of Crown Counsel specially trained in hate crimes legislation provides legal advice to police and Crown attorneys.
- The OPP maintains a Hate Crime/Extremism Unit to monitor and assist with hate crime issues.
- All police recruits receive hate/bias crime instruction at the Ontario Police College.
Cole Harbour High School Race Riot

In 1991, at Cole Harbour District High School, a fight between one Black and one White student escalated into a brawl involving 50 youths of both races. The event mobilized provincial Black activists around the issue of unequal educational opportunities. Nova Scotia's Ministry of Education established a fund in 1995 to improve education and support anti-racist initiatives.

In early October 1997, parents of three students who had been suspended or expelled arrived at the school with their kids the day after an altercation. Principal Gary Hartlen was meeting one of them when someone pulled a fire alarm. Students poured from the school and some started fighting each other with iron bars. When the crowd rushed the school office, a teacher was struck in the face. One student lay injured, another had a dislocated shoulder.

The incident was the culmination of eight years of mistrust and racial conflict. During most of that time, Hartlen was principal. The years were the most challenging in his life, he says. "It's not easy to talk about all this," Hartlen said in his first interview about the school in nearly a decade.

Back then, the problems were so grave, it was suggested the school might have to close. The change began with a report by Dalhousie University professor Blye Frank, and involved the effort of four communities with a record of animosity -- Eastern Passage, Lawrencetown, Cole Harbour and North Preston. Hartlen said the report came as a relief. Some had blamed the school for the problems and accused staff of being racist. "I did not, as a principal, feel that racism was the big issue in the school. Were there some individuals who might have shown that? Absolutely. Society’s like that."

But Frank's report pointed to the communities' history of separation, marginalization and social problems. "This wasn't a bunch of kid’s gone bad or bad teachers," Hartlen said. "This was 200 years of history that was playing out."

After the report, Hartlen said it became much easier to talk. Communities finally accepted that they were part of the problems that arose at the school.

Today, the school has made a remarkable comeback. Cole Harbour now has 26 sports teams. The cheerleading team has become more racially diverse. It also boasts one of the area’s largest enrolments in the pre-university International Baccalaureate (IB) Diploma program. Carrington Dithurbide of Eastern Passage, who's in the IB program and also plays volleyball, says the school gets a bad name because of what went on in the past.

"People make it out to be a bad school, but it's not. Minor things get blown out of proportion every time something little happens. There are disagreements, like at any school, but it lasts a couple seconds and it's over," he says.

Looking back, Hartlen, who retired in 1999, says he never resented his job during the school's most tumultuous years.
The kids and parents were worth fighting for, he said.

Source:  
http://www.canada.com/story_print.html?id=a0e61e02-f16d-42d7-b750-bbd505c858b7&sponsor=  
http://blackhistorycanada.ca/education.php?id=2&sid=1900

Mouskos/Martineau Case

Helen Mouskos, daughter of Greek immigrants, planned to marry Lawrence Martineau, son of Trinidadian immigrants. When her parents realized the couple's relationship, they protested. Helen's father, Andreas, was enraged and hired a hit man to kill Lawrence. The murder plot was discovered and Andreas was sentenced to five years in prison in June 1993.

Source:  http://blackhistorycanada.ca/education.php?id=2&sid=1900

**CHC 2D E2.5** describe some ways in which Canada and Canadians have participated in the international community since 1982, with a focus on Canada’s response to international conflict (e.g., with reference to South African apartheid; the Gulf War; events in Bosnia, Somalia, Rwanda; the War on Terror) and Canadians’ cooperation in humanitarian work (e.g., the International Court of Justice the Canadian International Development Agency; response to natural disasters such as the Indian Ocean tsunami in 2004, earthquakes in Haiti or Japan, famine in Ethiopia; the role of Canadian non-governmental organizations), and explain some key factors that have affected this participation.

Sample questions:

“How and why has Canada’s spending on official development assistance fluctuated since 1982?” “Was the decision to send troops to Afghanistan in keeping with Canada’s traditional role in world affairs?”

**Black Lives Matter**

Black Lives Matter was created in 2012 after Trayvon Martin’s murderer, George Zimmerman, was acquitted for his crime, and dead 17-year-old Trayvon was posthumously placed on trial for his own murder. Rooted in the experiences of Black people in America who actively resist dehumanization, #BlackLivesMatter is a call to action and a response to the virulent anti-Black racism that permeates our society. Black Lives Matter is a unique contribution that goes beyond extrajudicial killings of Black people by police and vigilantes.

Black Lives Matter affirms the lives of Black queer and trans folks, disabled folks, Black undocumented folks, folks with records, women and all Black lives along the gender spectrum. It centres those that have been marginalized within Black liberation movements. It is a tactic to (re)build the Black liberation movement.

The movement is dedicated to those who have been deprived of their basic human rights and dignity. #BlackLivesMatter is working for a world where Black lives are no longer systematically and intentionally targeted for demise. They have put their sweat equity and love for Black people into creating a political project—taking the hashtag off of social media and into
the streets. The call for Black lives to matter is a rallying cry for ALL Black lives striving for liberation.

The movement has also gained footing in Toronto, Ontario. They are a coalition of Black Torontonians working in solidarity with communities seeking justice from state-sanctioned violence.

Sources:
www.blacklivesmatter.com
https://www.facebook.com/blacklivesmatterTO
E3. Identity, Citizenship, and Heritage
FOCUS ON: Historical Significance; Cause and Consequence

**CHC 2D E3.1** describe contributions of various individuals, groups, and/or organizations to Canadian society and politics since 1982 (e.g., Lincoln Alexander, Louise Arbour, Shawn Atleo, Maude Barlow, Lucien Bouchard, Clément Chartier, Jean Chrétien, Nellie Cournoyee, Romeo Dallaire, Phil Fontaine, Stephen Harper, Audrey McLaughlin, Preston Manning, Judy Rebick, Jeanne Sauvé, David Suzuki, Sheila Watt-Cloutier; the Bloc Québécois, the Green Party, Métis Nations of Ontario, the Reform Party), and explain the significance of these contributions for the development of identity, citizenship, and/or heritage in Canada
Sample questions:
“What have been the short- and long-term consequences of Elijah Harper’s rejection of the Meech Lake Accord?” “What criteria might you use to assess the political legacy of Brian Mulroney? Would you use the same criteria to assess the political legacy of Jack Layton?”

**CHC 2D E3.1** describe ways in which some individuals and organizations have contributed to society and politics and to the development of identity, citizenship, and/or heritage in Canada since 1982 (e.g., Lincoln Alexander, Louise Arbour, Shawn Atleo, Maude Barlow, Lucien Bouchard, June Callwood, Jean Chrétien, Matthew Coon Come, Romeo Dallaire, Phil Fontaine, Stephen Harper, Michaëlle Jean, Craig Kielburger, Brian Mulroney, Jeanne Sauvé, Jean Vanier; the Assembly of First Nations, the Reform Party, the Romanow Commission)
Sample question:
“What criteria would you use to assess the contribution of Stephen Lewis to Canadian society and politics and to Canadian identity?”

**Canada Post**

In the symphony of echoes that make up our nation’s history, those of our African-Canadian populations are far too seldom heard. They had a hand in early exploration, helped found and build many of our earliest settlements, and flourished as Canadians. In February, to mark Black History Month, Canada Post will honour two pioneering figures with a set of commemorative stamps.

![Abraham Doras Shadd (1801-1882)](image)

Abraham Doras Shadd was born in 1801 in Mill Creek Hundred, Delaware. Though a free-born and prosperous shoemaker, he devoted his life to the abolitionist movement. Shadd protested racism at countless abolitionist meetings and played a major role in the Underground Railroad, a secret route through which slaves were guided to freedom in Canada. As “stationmaster” and
“conductor” for the Railroad, he provided escaping refugees with food, shelter, clothing and guidance. In 1851, Shadd and his family moved to southern Ontario’s North Buxton area, where they joined many of those he guided to freedom. He was the first Black person to serve in Canadian public office when he was elected to the Council of Raleigh, Ontario, in 1859.

**Rosemary Brown (1930-2003)**

Rosemary Brown (née Wedderburn) was born in Jamaica on June 17, 1930. Though nearly a century had passed since Abraham Shadd first set foot on Canadian soil, skin colour remained an opportunity barrier for the country’s Black populations when Brown arrived in 1950 to study at Montreal’s McGill University. Brown fought for her rights and those of other women and minorities throughout her trailblazing career as an activist, feminist, opponent of racism, and champion of human rights. Brown became the first Black woman elected to public office in Canada when she was elected as a Member of the Legislative Assembly (MLA) in the British Columbia legislature in 1972. She also ran for the leadership of the federal New Democratic Party (NDP), making her the first woman to run for the leadership of a Canadian federal political party.

This stamp set features original illustrations of these two figures. “Through illustration, we were able to broaden the creative spectrum, bringing together a wealth of imagery to tell Shadd and Brown’s remarkable stories,” explains designer Lara Minja of Lime Design Inc. “We brought these figures to life by placing them in the scenes within which they tread new ground and inspired change.” On one stamp, Abraham Shadd is shown in the foreground holding a lantern, with refugee slaves headed towards shelter in the background. On the other stamp, Rosemary Brown stands before the B.C. Legislative Building.

Rosemary Brown’s son, Jonathan, is thrilled with the tribute. “My mother’s accomplishments, as well as those of many other influential Black Canadians, have been left out of history books for too long. This stamp issue will seal her indelible place in Canadian history and makes an excellent tribute to her legacy. Our family is smiling on the inside and out; we couldn’t be more grateful.”

Jim Shreve, Officer of Rural and Suburban Services at Canada Post (since retired) and fifth-generation descendent of Abraham Shadd, adds, “These stamps will help us remember this historical fight for freedom and remind us of its ongoing nature around the world, where many have yet to experience the rights these activists fought for in Canada and the U.S. By overcoming personal adversity for the collective good, they changed the face of Canadian society and politics.”

Source:
A Victoria Cross, a simple and understated bronze pattée with a matte finish, hangs from a blue ribbon in the Nova Scotia Museum’s heritage collection. Its inscription, “For Valour,” summons the outstanding courage of its Nova-Scotia-born recipient, William Hall, and the blue ribbon, set apart from the traditional crimson, denotes his naval service. When he was presented his Victoria Cross on October 28, 1859, Hall was the first black person, the first Nova Scotian, and the first Canadian sailor to receive this outstanding honour. This February, to celebrate Black History Month, Canada Post will issue a commemorative stamp in his honour.

William Hall was born circa 1825 to African-American parents who had been liberated from the U.S. slave trade. He launched his seafaring career at a young age, first joining the crew of an American trading vessel in 1844. In 1852, he enlisted in the British Royal Navy as an able seaman. Before long, he was decorated with British and Turkish medals for his service in the Crimean War.

In 1857, while serving on the HMS Shannon, Hall volunteered with a relief force sent to Lucknow, India, where a British garrison was besieged by mutineers. Two survived the attack, Seaman Hall and Lieutenant Thomas Young, but only Hall was left standing, and he continued to fight until the relief of the garrison was assured. For this outstanding display of bravery, he was awarded the Victoria Cross.

The commemorative stamp issued in his honour features an illustration of an older, decorated Hall, created by Suzanne Duranceau and based on a photograph taken circa 1900 in Nova Scotia. “Illustration has the power to enhance a visual experience,” explains designer Lara Minja of Lime Design Inc. “The colour and fine detail add a degree of richness and intensity otherwise lost in an archival photograph. It also makes it possible to combine different elements to tell a story.” In this case, Hall is shown against a seascape, with the HMS Shannon in the background. He is wearing his Victoria Cross, the Indian Mutiny Medal, the Turkish Crimea Medal and the Crimea Medal. “This is a proud, heroic moment for him later in life,” Minja says of the image. “This feature is extended onto the pane, which tells the story of his life.”

Red dots scattered throughout the background of the stamp pane highlight some of the key areas this remarkable seaman lived in and traveled to. “Hall was a man of the sea, of the world. This feature speaks to the scope of his travels and service,” says Minja. Engravings from the period at
the top and bottom of the pane also move chronologically through his life and travels. Hall’s authentic signature, reproduced with permission from the Nova Scotia Museum, is printed across the middle of the pane.

According to Dr. Henry Bishop, Chief Curator at Nova Scotia’s Black Cultural Centre and member of Canada Post’s Stamp Advisory Committee, this commemorative issue is an excellent addition to the Black History series. “As the first and only Canadian of African descent to receive the Victoria Cross—a military honour of major significance, Hall is an outstanding model of courage and dedication,” he explains. “This stamp is an opportunity to celebrate his service to our country. It’s a particularly special tribute this year, the 100th anniversary of the Canadian Navy.”

Carrie Best

Born in New Glasgow, Nova Scotia, on March 4, 1903, Carrie Best came into a world where the odds were stacked against a woman of colour. When she passed away in 2001, her work as a poet, author, journalist and fearlessly determined activist had done much to bring positive change to black Canadians. She was featured on one of Canada Post’s Black History Month 2011 stamps.

In 1946, a black woman named Viola Desmond mistakenly sat in the “whites-only” section of a theatre, and was arrested, convicted and fined. Earlier that year, Best had established The Clarion, one of Nova Scotia’s first newspapers for Black Canadians. Together the two women lobbied the provincial government to repeal its segregation laws, which it did in 1954.

In 1954, Best’s radio program, The Quiet Corner, hit the airwaves. From the late 1960s to 1975, she wrote a column on human rights for the Pictou Advocate and spoke out against, among other things, substandard conditions on native reserves and discrimination against black property owners.

Carrie Best, a role model for generations of black Canadian women, was a Member of the Order of Canada and served on the Task Force on the Status of Woman. She was awarded the Queen Elizabeth Medal, several honourary doctorates, and many other awards.
Fergie Jenkins

Ferguson “Fergie” Arthur Jenkins was born on December 13, 1942, in Chatham, Ontario. He excelled at sports in school and played bantam baseball as a teenager. His pitching abilities were encouraged by Gene Dziadura, a shortstop in the Philadelphia Phillies minor league system who scouted for the team. Recognizing Fergie’s natural abilities, the Phillies signed him in 1962. Throughout his career, Fergie Jenkins would pitch for the Philadelphia Phillies (1965-66), the Chicago Cubs (1966-73, 1982-83), the Texas Rangers (1974-75, 1978-81) and the Boston Red Sox (1976-77). He also played basketball with the Harlem Globetrotters in the off season to stay in shape.

Fergie Jenkins is the only Canadian honoured in the National Baseball Hall of Fame in Cooperstown, NY (inducted July 21, 1991). He was inducted to the Canadian Baseball Hall of Fame in 1987. He holds the 12th highest strikeout total in history (3,192). Fergie earned 49 career shutouts, won the Cy Young award in 1971, and in 2000, he established his charitable foundation, The Fergie Jenkins Foundation. In 2004, he received a honorary doctorate from McMaster University in Hamilton, Ontario, and in 2007, Fergie was invested into the Order of Canada.

Designer Lara Minja, of Lime Design, in Victoria, BC, notes “The determination, strength, integrity and pride of Fergie Jenkins and Carrie Best are the attributes I aspired to bring to these stamps. The design balances a more recent depiction with an image from the past. A photograph of a more mature Jenkins is overlapped by an image of him on the pitcher’s mound. Carrie Best smiles warmly in her portrait, sitting opposite an image of herself reading the newspaper she established. Both stamps incorporate Order of Canada icons, as well as the names and signatures of Jenkins and Best to personalize the design.”

According to Stamp Design Manager, Liz Wong, “In previous Black History issues, due to the eras in which our subjects lived, usable photographs were simply not available. We were limited to an illustrative approach. Both Best and Jenkins were of a younger generation, so we could choose from a far richer range of imagery.”

Source:
John Ware was a cowboy who helped establish the ranching industry in the part of the prairies that would eventually become Alberta.

Born into slavery in South Carolina, Ware travelled to Texas after the Civil War, where he became an experienced cowhand. In 1882, strong and industrious, Ware drove 3,000 cattle across the border for the North West Cattle company, and then settled in Canada. He lived and worked first in the Calgary area, then established his own ranch in the Foothills in 1890. He would later move the ranch and his family to a new spot near Brooks, Alberta, in 1900. With his great stature, abilities and sense of adventure, Ware had all the makings of a folk hero. Skilled with the lariat, he pioneered steer-wrestling and won his first competition at the Calgary Summer Fair of 1893, setting a precedent for what would become a highlight of the Calgary Stampede. Ironically, he died in 1905, when his horse tripped and crushed him.
**Viola Desmond**

Desmond was arrested in Nova Scotia in 1945, for sitting in the “whites-only” section of New Glasgow’s Roseland theatre. After being dragged from the theatre, sitting up all night in jail still wearing her white gloves, Desmond was tried without counsel and convicted of defrauding the province of the additional one-cent tax for seats in the whites-only section, and fined $20. She paid the fine but went on to fight the charge in higher levels of court. Subsequent trials focused on tax-evasion, not that Ms. Desmond has been a victim of racism.

All efforts to have the conviction overturned were unsuccessful, and her lawyer eventually returned her fee, which she used to fund the activities of the Nova Scotia Association for the Advancement of Coloured People (NSAACP).

Last year, the Lieutenant Governor of Nova Scotia invoked the Royal Prerogative and granted Desmond a posthumous pardon, the first such to be granted in Canada, and the government of Nova Scotia formally apologized.

“I used a collage of elements in the stamps to give dimension to the stories of both Desmond and Ware,” says Lara Minja of Vancouver’s Lime Design, who has designed the three previous issues in the Black History series. “Strong and flattering portraits of each figure provide a central focus, and silhouettes of significant places appear at the bottom. Both stamps are intended to have a historical look and feel, as well as a richness and human warmth.”

Source: [https://www.canadapost.ca/cpo/mc/personal.collecting/stamps/2012/2012_feb_john_ware_viola_desmond.jsf](https://www.canadapost.ca/cpo/mc/personal.collecting/stamps/2012/2012_feb_john_ware_viola_desmond.jsf)
Oliver Jones

Born in Montréal’s Little Burgundy neighbourhood in 1934, to Barbadian parents, Oliver Jones put on his first show at the age of five. By age eight, he was taking formal music lessons – from Daisy Peterson no less, sister of famed pianist Oscar Peterson. By his early twenties, Jones was a musician for hire. After travelling to Puerto Rico to play in the Kenny Hamilton Review and the Oliver Jones Quartet – a gig he continued for 16 years – he returned to Montréal in 1980, and in 1983, released his first jazz album, The Oliver Jones Trio.

Since then, Jones has toured the world, produced more albums and won many awards, including five Junos, four honorary doctorates, and the Ordre national du Québec. In 1994, he was invested as an Officer of the Order of Canada.

“Over the years I have been the very fortunate recipient of numerous awards and accolades,” explains Jones. “I thought I had achieved everything that I set out to do. When I was contacted by Canada Post I could not believe that I was chosen for this great honour – I am so proud, and to be part of the Black History series is especially thrilling.”

Designer Lara Minja explains the two images on the stamp: “The animated photograph of Jones laughing contains within it a more recent and subdued image of him at the piano, balancing the earlier days of his career with his current performances. The two photographs also illustrate Jones as both an individual and a performer. The first reflects his early career, while the second pays homage to the longevity and enduring popularity of his music.”

Joe Fortes

Seraphim “Joe” Fortes arrived in Vancouver from his native Trinidad and Tobago in 1885. Enamoured with the many beautiful swimming locations, he decided to stay, eventually moving into a tent on his favourite beach at English Bay. While there, he taught both adults and children to swim and appointed himself voluntary patrolman, chaperoning couples and chasing away hooligans.
In 1894, the city formalized Fortes’ volunteer work, making him an official lifeguard. Fortes excelled at the job, reputedly saving many lives. In 1901, he was made an official swimming instructor, receiving pay for the summer months. Fortes became such a beloved citizen that, in 1910, a private committee awarded him a gold watch and a locket – both of which he is wearing in the photograph on the back of the stamp booklet – as well as a cheque for $472.

When Fortes passed away in 1922, Vancouverites were stricken with grief. The city paid for a public funeral, which thousands attended. In 1927, citizens raised money to install a fountain at English Bay in Fortes’ honour. The inscription reads “Little children love him.”

“My overall intention, explains Minja, was to bring life to the character of Joe Fortes, showing him as a strong and personable man, who was caring, responsible, fun-loving, and honourable.” Fortes is shown on the stamp in his swimming apparel as many would remember him, against a background of the beach he loved so dearly. Minja notes that “it was important to show him in context, standing in the forefront of the stamp with English Bay, circa 1919, well-protected, so to speak, behind him.”

Source:

Africville

Halifax’s Africville is one of the African-Canadian communities featured as part of Canada Post's celebration of Black History Month in 2014. Tragically, this historic community was dismantled through a relocation of its residents in the 1960s.

The Africville stamp features a photograph of seven young girls, all members of the community, set against an illustrated background of the neighbourhood's hills and homes. The Official First Day Cover offers a peek into historic Africville through an illustration of a church that for so long was the social hub of the community. "We wanted to call attention to these buildings because they were at the heart of their neighbourhoods," says Halifax stamp designer Karen Smith, “and they still hold a special place in the memories of many past residents."
**Hogan's Alley**

Hogan's Alley in Vancouver's Strathcona neighbourhood was an African-Canadian community that became a vibrant destination for food and jazz until it was removed in the 1960s to make way for new construction.

Pairing real photographs with photo-inspired illustrations helped Smith draw together the physical legacy and the memories of a neighbourhood.

"The community had a real sense of pride. We wanted to honour that by showing the real people who lived there," explains Smith. "We used watercolour illustrations to bring a sense of nostalgia to the backgrounds, to represent the fond memories and feelings past residents had for their communities."


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**Nelson Mandela**

Descendant of tribal royalty, prisoner, president, Nobel laureate – Nelson Mandela was all these, yet he was a dignified and humble man. His struggle against apartheid inspired hope; his victory triggered a global celebration; his death, in 2013, brought millions to tears.

A leader of the African National Congress, Mandela was arrested in 1962, and sentenced to five years in prison for leaving South Africa without a passport and inciting workers to strike. He was serving this sentence when he was brought to trial in 1963 for sabotage, then convicted June 12, 1964. Mandela would be imprisoned for more than 27 years.
Released in 1990, Nelson Mandela became the first president of South Africa in 1994 to be elected by persons of every race. It was the first election in which he could legally cast a ballot. During his life, he received hundreds of awards, including the Nobel Peace Prize in 1993, numerous honorary degrees and a knighthood. In 1999 – the year he stepped down from the presidency – TIME magazine named him one of the 20th century’s 100 most influential people. Mandela was also the first living person bestowed with honorary Canadian citizenship. Our stamp was designed with a photograph by Yousuf Karsh, taken on Mandela’s first visit to Canada in 1990. As the story goes, the future president had just arrived at the Château Laurier in Ottawa, exhausted from a long flight. Sensing the need for some levity, Karsh, who was known for his wit, told him that he had recently photographed Pope John Paul II, and had casually asked him how many people worked at the Vatican. “About half of them,” replied the pontiff. Mandela broke into the warm laugh captured by Karsh.

Canada Post is grateful to the Nelson Mandela Foundation for its cooperation and assistance in the creation of this stamp issue.

Source: 
https://www.canadapost.ca/cpo/mc/personal/collecting/stamps/2015/2015_black_history_mandela.jsf

**Black History Month**

Every year during the month of February, Canada celebrates Black History Month. Canadians are invited to participate in festivities and events that recognize the legacy of Black Canadians, past and present. This month is a time to learn about the African Canadian experience and to celebrate the numerous achievements and contributions of Black Canadians who have helped Canada develop into the prosperous and just country it is today.

In December 1995, the House of Commons officially recognized February as Black History Month, following a motion introduced by the Honourable Jean Augustine, the first Black Canadian female elected to Parliament. In February 2008, Senator Donald Oliver, the first Black Canadian male appointed to the Senate, introduced a motion to have the Senate officially recognize February as Black History Month. It received unanimous approval and was adopted in March 2008. This completed Canada's parliamentary position on Black History Month.

For further information, please visit: 
http://www.cic.gc.ca/EnGLish/multiculturalism/Black/index.asp
http://www.senatordonaldoliver.ca

Sources: 
www.windsor-communities.com
www.blackhistorycanada.ca
http://www.pch.gc.ca

**Caribana**

In the mid-1960s, Canada's pending centennial anniversary fostered much excitement. Funding was offered and many groups began to think of ways to mark Canada's 100th year. Within Toronto's Black community, those having long roots in Canada, as well as those who had more
recently arrived, joined together to plan. African liberation celebrations in May were uneasy gatherings. August 1st had been celebrated as Emancipation Day, the date reflecting the time of the legal end of African enslavement in British-controlled Canada and the Caribbean (August 1, 1834).

A new entity to reflect both the long-term and the more recent arrivals of the African diaspora in Canada was created to mark Canada's centennial, the abolition of enslavement and the potential for African independence, using the model of "carnival." Caribana was born, introducing new audiences to an interactive parade and raising the profile of African/Black/Caribbean foods, arts, culture, music and dance.

While it has grown to become the largest such event in the world, bringing in thousands of people to share in the experience, the goal of creating a Black community centre from the profits of Caribana has yet to be realized.

Source: www.blackhistorycanada.ca

Held annually in Toronto, the Caribana Festival is a celebration of Caribbean music, cuisine and visual and performing arts. It is the largest Caribbean festival in North America and is held on the anniversary of emancipation from slavery throughout the British Empire (August 1st, 1834). Attendees and participants come from North America and overseas to participate in this celebration.

Among the highlights is the parade, one of the largest in North America. Thousands of brilliantly costumed masqueraders and dozens of trucks carrying live soca, calypso, steel pan, reggae and salsa artists jam the 1.5 km parade route all day, to the delight of hundreds of thousands of spectators.

Source: http://www.caribana.com/index.html

**Kwanzaa**

Kwanzaa is a unique African-American celebration that focuses on the traditional African values of family, community responsibility, commerce and self-improvement. It is celebrated primarily by African-Americans; however, some African Canadians in our area celebrate Kwanzaa from December 26 to January 1. Kwanzaa, in the African language Kiswahili, means “first fruits of the harvest.” It models itself on the various African first fruits or harvest principles, and as such, is a time of Thanksgiving.

Each day of Kwanzaa is named after one of 7 principles:
- Umoja (OO-MO-JAH): unity
- Kugichagulia (KOO-GEE-CHA-GOO-LEE-YAH): self-determination
- Ujima (OO-GEE-MAH): working together and taking responsibility for the problems that afflict Black families and communities
- Ujamaa (OO-JAH-MAH): building co-operative economics
- Nia (NEE-YAH): purpose
- Kuumba (KOO-OOM-BAH): creativity
- Imani (EE-MAH-NEE): faith

There are also 7 symbols of Kwanzaa:
- The Mkeka: a placemat made of straw or fabric to represent the foundation of history and traditions.
- The Mazao: crops (fruits and vegetables) to represent the earth’s fertility and abundance.
• The Muhindi or Vibunzi: ears of corn to represent growth, life and prosperity and the number of children in the household.
• The Kikombe cha umoja: a cup to represent unity of the community.
• The Kinara: a candle holder, with 7 candles to represent the 7 principles of Kwanzaa, placed in the middle of a table.
• The Mishumaa saba: the seven candles (one black, three red, three green), representing each principle and day of Kwanzaa. The black candle in the middle of the Kinara represents the black faces of the Africans and Africa’s descended peoples. The three red candles, to the left of the black candle, symbolize the blood and energy of Africans. The three green candles, to the right of the black candle, symbolize hope and love.
• The Zawadi: gifts given to children on the day of faith (Imani). It is encouraged that the gifts be home made to express creativity (Kuumba), working together and taking responsibility (Ujima).

Amherstburg Heritage Homecoming

In September of 2002, many Amherstburg families gathered together to discuss the idea of creating a multi-family reunion in Amherstburg. It was decided that the event would be called “Amherstburg Homecoming” and that if possible, the event should be held on the historic Emancipation Day date.

As more and more families became involved in the planning, the name changed to the “Amherstburg Heritage Homecoming”, celebrating the town’s proud legacy as the final terminus on the Underground Railroad. It is the hope of the founding committee that this celebration will continue on for years so that future generations can share with pride their heritage and remember the sacrifices made by their ancestors.

Sources: www.uwindsor.ca/users/e/ernest/main.nsf

The African Canadian Legal Clinic

In 1994, the African Canadian Legal Clinic (ACLC) was formed. It is a not-for-profit organization whose mandate is to address systemic racism and racial discrimination in Ontario through a test case litigation strategy. The ACLC also monitors legislative changes, regulatory, administrative and judicial developments, and engages in advocacy and legal education aimed at eliminating racism, anti-Black racism in particular.

The ACLC focuses on cases which are likely to result in significant legal precedents. They also advocate on behalf of African Canadians’ human rights in groundbreaking cases before every level of the Canadian judicial system, as well as administrative agencies, legislative bodies and executive regulatory agencies.

Examples of ACLC cases: The Coroner’s Inquest into the Police shooting death of Ian Coley. This resulted in the dismantling of the Black Organized Crime Squad of the Metro Toronto Police Force.

1) Case: Coroner’s Inquest – Police shooting of Ian Clifford Coley, Toronto, 1995 Outcome: Dismantling of Black Organized Crime Squad of the Metro Toronto Police Force
2) Case: RDS vs. The Queen and Williams vs. The Queen, 1997 Outcome: The issue of racism within Canadian society was placed squarely before the Courts which resulted in
the Supreme Court of Canada acknowledging the insidious and pervasive nature of the racism which exists in Canada.

Sources:
http://aclc.net/
http://www.torontolawyers.ws/African Canadian-Legal-Clinic.htm

Sister-to-Sister Think Wise: Women Inspiring Success and Excellence

Sister-to-Sister is an informal group of women whose aim is to promote positive relationships between and with females (youth) of African Descent. Its members vary in age, profession and background. With such diversity in backgrounds, one of the group’s main focuses is to offer opportunities to have deep, meaningful and open discussions about thoughts, ideas, concerns and current issues related to living as a person of African descent in Canadian society. Another important aim is to provide role models and mentors for younger females.

Each year, Sister-to-Sister hosts the Black Butterfly, Black Monarch Graduation Celebration, honouring young women and men of African descent who are graduating and completing their high school careers. The event includes a luncheon that features guest speakers, and the presentation of a small gift to each graduate in honour of their success.

The Mathieu Da Costa Challenge

The Mathieu Da Costa Challenge is an annual writing and artwork contest launched in 1996 by the Department of Canadian Heritage. The Challenge encourages youth to discover how diversity has shaped Canada's history and the important role that multiculturalism plays in Canadian society. The contest honours Mathieu Da Costa, the first Black on record in Canada. The contest is open to youths, ages 9 through 18. This is an opportunity for youths to use their creative talents and discover how people from various ethno cultural backgrounds have helped make Canada what it is today. Each year, three winners are selected from each age group (9-12, 13-15 and 16-18). The winners, accompanied by a parent/guardian, receive a three-day all-expenses paid trip to Canada's Capital Region where they take part in an Awards Ceremony, hosted by the Minister of Canadian Heritage.

More and more students take the challenge every year to learn about people who have contributed to the building and development of Canada.

The Department of Canadian Heritage is encouraging youth to embrace the Challenge by exploring less well-known, but no less important, aspects of our history and expressing their thoughts about Canadian values and diversity to help develop a clearer understanding and appreciation of our collective heritage.

Sources: http://www.pch.gc.ca
Unifor United Workers of Diversity (formerly the C.A.W. Aboriginal / Workers of Colour Caucus of Windsor and Essex County)

In 1994, Steve Talbot founded the C.A.W. Aboriginal/Workers of Colour Caucus of Windsor and Essex County. The Caucus encourages aboriginal workers and workers of colour to be actively involved in the union and assist workers in achieving their desired status within the union. Heightening awareness of important issues such as racism, sexism, harassment and oppression both within the union and in the community at large, the Caucus serves to both advocate and educate.

Previously known as the C.A.W. Aboriginal/Workers of Colour Caucus of Windsor and Essex County, the Unifor United Workers of Diversity currently consists of more than 30 active members who serve on a regular basis.

Sources:

The African Community Organization of Windsor (ACOW)

In 1962 and 1971, the lifting of racial restrictions within Canadian immigration policy permitted non-whites to gain entry to Canada on a par with white emigrants. Over the following decades, immigration to Canada from various parts of the African Diaspora such as the continent of Africa, the Caribbean and Latin America increased.

“Among the 282,600 African-born immigrants reported in the 2001 Canadian Census, only 1.6 percent (4,635) arrived before 1961 while 21 percent arrived between 1981 and 1990. The 1991-2001 period also saw the arrival of 49 percent of all African immigrants. Overall, 70 percent of all African-born residents in Canada arrived in the twenty-year period from 1981-2001, compared with 27 percent from 1961 to 1980. Thus, significant African immigration to Canada only occurred in the 1980s and 1990s, a pattern that is true also of the U.S.” The liberalization of refugee and asylum programs in the 1980s also created additional waves of African immigrants who were fleeing oppressive conditions.


In the 1960s, for the first time since the colonial era, immigrants from the continent of Africa began to make Windsor their home. Many individuals from various countries in Africa also began to arrive as international students enrolled at the University of Windsor. Others began their journey as educational migrants, studying at other Canadian institutions but eventually settling in Windsor.

Kenny Gbadebo, President of the African Community Organization of Windsor, 2011 - present, says:

“I arrived in Windsor in 1975. The African community was relatively small at the time. We experienced the same issues that any immigrant would have: adjusting to the whole system, lack of a family system, lack of employment, and most Africans coming didn’t
have a network of people when they first came so it was quite a struggle. Immigrants from some other ethno cultural groups who were arriving at the same time tended to be able to rely on family members or cultural networks that were already in place. The earliest of the African immigrants more or less had a sense of alienation, with no sense of belonging per se. I remember that for almost three years I would go home and cry. I remember it very well because you’re not used to the system, you’re not used to the culture, the holiday season come and you have no place to go, you’re relying on other people to invite you, and you’re all alone. Nowadays we have different organizations who can help the new people coming in and who can help them connect to people from their own countries in Africa as well.

“In the 1970s and 1980s at the University of Windsor, the African Student Association took shape. It was alive and well. Everybody looked forward to their events, African students, non-African students, Africans in the community, and non-Africans in the community.

“The African Community Organization of Windsor (ACOW) was established in 1991 by Mr. Peter Ijeh along with Mr. Andom Gobrezgie and Mr. John Ruku. It was formed to look out for the welfare of the Africans in Windsor and Essex County, to promote African culture, to unify the Africans, and to help people adjust. Since then, the organization in partnership with community organizations and local and provincial governments has endeavored to increase global awareness and deliver effective quality programs. ACOW's constitution ensures that its board is always made up of representatives from multiple regions of Africa.

“I was involved in ACOW from the beginning, but at first I was not on the board or fully involved. I was more focused on either my work or my studies. Peter Ijeh was the one who was most instrumental in starting ACOW.

“ACOW hosts cultural events, picnics, potlucks, dinners, youth activities, Black History Month events in February, African Unity Day in May, and an End of Year party in December; these things are attended and appreciated by Africans in Windsor, people from the African Diaspora and non-Africans as well. However, the majority of our work is advocacy: advocacy for people in schools, advocacy for people encountering the justice system, advocacy with the Windsor-Essex Children’s Aid Society, and outreach with parents and families. We have worked closely with the Children’s Aid Society to protect African families in care and we now have a protocol in place. For whatever reason, many recent immigrations from Africa are hesitant to reach out to any organizations for help. Often there is a fear that someone will be reported to immigration or to the authorities. There is distrust based on previous experiences, often in their own countries.

“Coming from cultural backgrounds that emphasize collective effort and unity, we have to strive not to become individualistic when we adapt to North American society. We must strive to focus on the idea of helping your brother and your sister.”

Presidents of the African Community Organization of Windsor:
Mr. Peter Ijeh, Mr. Andom Gobrezgie and Mr. John Ruku, Founders (1990-1991)
Dr. Godfrey Bacheyie, 1991-1993
Temporary Farm Workers

For several decades, Essex County farmers and agricultural-related workplaces have relied on temporary migrant workers to carry out much of the important work required to grow and supply our food. Many Essex County farms hire employees through the Temporary Foreign Workers program, which allows employers to look outside the country for temporary help when they cannot find Canadians to meet their needs. The advocacy group Justicia for Migrant Workers estimates that at any given time in Essex County, there are between 6,000 and 10,000 people who have temporary migrant worker permits, working on farms, in greenhouses, and in food processing or packaging factories. Many are people of colour from the Caribbean and Latin America. Some workers are treated fairly by their employers, but others endure unfair employment practices and unsafe conditions. Unions such as Unifor and the United Food and Commercial Workers along with non-profit organizations such as the Migrant Worker Community Program and Justicia for Migrant Workers help to provide advocacy on behalf of these workers.

"We want to highlight the issues that migrant workers face in Ontario, and what farm workers face while growing our food and taking care of our children," says Tzazna Miranda Leal, a spokesperson for advocacy group Justicia for Migrant Workers. “Agricultural workers don't have a by-law to receive minimum wage, they're not entitled to receive overtime pay when they work more than 44 hours a week, and they’re not entitled to holiday pay or even the same types of breaks everyone else is entitled to. We want fairness. We want all workers to have the same rights."

“Holiday pay, we don’t get that,” says Adrian Monrose, an Essex County farm worker from St. Lucia. “We do not know what’s a holiday. We don’t know what’s a Sunday. Sometimes those guys don’t even have time to cook food for themselves, they don’t even have time to clean their laundry and yet they still have to go out and work.”

“We keep silent because we are afraid of what will happen,” says Thelma Green, an Essex County farm worker from Jamaica. “We all have to make a big sacrifice to come to Canada and work and sometimes we are treated as slaves.”

Sources:
Justicia for Migrant Workers web site, justicia4migrantworkers.org
United Food and Commercial Workers, www.ufcw.ca
Migrant Worker Community Program, http://www.mwcp.xbuild.com/
Individual Political Contributions

Who: Lincoln Alexander
What: Member of Parliament, 24th Lieutenant Governor of Ontario
Where: Hamilton, Ontario
Accomplishments: First Black Member of Parliament for Ontario; recipient of Order of Ontario and Order of Canada

Her Excellency The Right Honourable Michaëlle Jean

Michaëlle Jean was born in Haiti in 1957. In 1964, her family fled to Canada and settled in Quebec, after escaping the dictatorship rule of Francois Duvalier.

Jean attended the University of Montreal, where she received a Bachelor's degree in Italian and Spanish. She began a master's degree in comparative literature, taught Italian at that institution, and won scholarships that allowed her to make several trips to Italy to study at universities in Perugia, Florence, and Milan. She became fluent in five languages (French, Haitian Creole, English, Italian, and Spanish). She was also an activist on the issue of domestic violence, working with shelters for battered women and coordinating a government-funded study on spousal abuse during her time in university.

In 1986, Jean returned to Haiti with a friend to conduct research for an article on the island's women. Jean's work caught the eye of the National Film Board, who invited her to return to Haiti as a researcher and interviewer for a film on the 1987 Haitian elections.

When Radio-Canada subsequently hired Jean as a reporter, she became the first Black person on French television news in Canada. In the mid-1990s, she moved to RDI, Radio-Canada's all-news network, becoming host of numerous programs, winning many awards along the way, including a Gemini. By 2004, she was well enough known among Francophone Canadians to launch her own current affairs show on RDI, entitled Michaëlle. In English Canada, she was familiar to viewers of CBC Newsworld's documentary programs The Passionate Eye and Rough Cuts, both of which she had hosted since 1999.

In August 2005, Prime Minister Paul Martin announced Jean's appointment as governor general. Sworn in on 27 September 2005, she succeeded Adrienne Clarkson. Jean became the first Black person to serve as governor general of Canada. The descendant of formerly enslaved Africans, she used her office to passionately emphasize freedom as a central part of the Canadian identity. Reflecting on her experience as an immigrant, Jean argued that it was time to "eliminate the spectre" of the two solitudes, French and English, which had long characterized the country's history.

Sources:
http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0009825
Who: Senator Anne Clare Cools
What: Born August 12, 1943 in Barbados, British West Indies, at age 13 she moved to Montreal with her family. Senator Anne Clare Cools is an Ontario Senator representing Toronto-Centre-York.
Accomplishments: She was summoned to the Senate in January 1984 by His Excellency Governor General Edward Schreyer on the recommendation of the Rt. Hon. Pierre Trudeau. She is the first black person appointed to the Senate of Canada and the first black female senator in North America. In October 2004, in CBC’s The Greatest Canadian contest, Senator Cools was chosen one of the 100 greatest Canadians of all time, and also one of CBC’s Top 20 Canadian Women.
Source: http://senatorcools.sencanada.ca/

**CHC 2D E3.2** explain ways in which various individuals, groups, organizations, and/or events have contributed to the arts and popular culture in Canada since 1982 (e.g., Susan Aglukark, Denis Arcand, Margaret Atwood, Donovan Bailey, Adam Beach, Edward Burtynsky, Leonard Cohen, Sidney Crosby, Celine Dion, Paul Demers, Drake, Atom Egoyan, Michael J. Fox, Tomson Highway, Lawrence Hill, Clara Hughes, Jarome Iginla, Michaëlle Jean, Wab Kinew, Zacharias Kunuk, Deepa Mehta, Michael Ondaatje, Robbie Robertson; Afro Connexion, Arcade Fire, Cirque de Soleil, Nickelback; the Calgary or Vancouver Olympics, Caribana [Caribbean Carnival]), and assess the significance of these contributions for the development of identity, citizenship, and/or heritage in Canada

Sample questions:
“Do you think that the political satire of people such as Rick Mercer has had an influence on civic action or youth engagement? Why or why not?”
“For whom is the work of Michel Tremblay significant? Why?”

**CHC 2P E3.2** describe ways in which individuals, organizations, and/or events have contributed to the arts and/or popular culture in Canada since 1982 (e.g., Susan Aglukark, Donovan Bailey,
Adam Beach, Edward Burtynsky, Austin Clarke, Sidney Crosby, Celine Dion, Drake, Michael J. Fox, Nelly Furtado, Karen Kain, Wab Kinew, K’naan, Avril Lavigne, Rick Mercer, Michael Ondaatje, Shania Twain, Hayley Wickenheiser; Arcade Fire, the NHL, Nickelback; the Calgary Stampede, Caribana [Caribbean Carnival], the Calgary and Vancouver Olympics, Cirque du Soleil), and explain their significance for cultural identity, including multiculturalism, in Canada.

Sample question:
“What did the opening and closing ceremonies at the Vancouver Olympics reveal about Canadian identity?”

African Canadians and their Accomplishments

Who: Tamia Washington Hill
What: born in Windsor, Ontario is a writer and singer.
Accomplishments: Tamia's big break came when she collaborated on Quincy Jones’ Q’s Jook Joint album in 1995, followed by the release of her self-titled debut album. During that time frame, this previously unknown singing sensation received three Grammy nominations: Best Female R&B Vocal Performance for "You've Put A Move On My Heart;" Best R&B Performance By A Duo Or Group with Vocal for "Slow Jams," which she performed with Babyface and Best Pop Collaboration with Vocals for her work with Brandy, Gladys Knight and Chaka Khan on the single "Missing You" from the Set It Off soundtrack. To top it all off, she was also nominated for her fourth Grammy in 1999 for her chart-topping duet with Eric Benet, "Spend My Life With You", which also earned her a 2000 NAACP Image Award.

With the release of Tamia's fifth studio album Beautiful Surprise, the singer explored various genres of music, blending her special passion with
each style and making them her own, showing her creativity as an artist. The album earned Tamia another two Grammy Awards nominations in 2012: Best R&B Song and Best R&B Album for Beautiful Surprise, a first for a Canadian artist.

After signing with Def Jam Recordings in the summer of 2014, Tamia immediately began working on her sixth studio album collaborating with an impressive list of hit makers. The sultry vocal styling sifts perfectly into the R&B melodies of production offered by some of the most notable producers in the music industry.

Who: Trey Anthony
Accomplishments: Award-winning playwright, producer, actor and comedian who is known for the ground-breaking television and theatrical production ‘da Kink in my Hair. She was also the executive producer, co-creator and writer of the hit television show ‘da Kink in my Hair for Global Television.

Who: Drake
Accomplishments: Drake rose to fame playing wheelchair-bound Jimmy Brooks in seven seasons of the popular teen soap Degrassi: The Next Generation. In 2006, Drake began circulating mixtapes of his raps, and signed a record deal in 2009. He has won numerous awards.

Who: Lawrence Hill
Accomplishments: Hill is the author of ten books. His 2007 novel The Book of Negroes (also published as Someone Knows My Name and Aminata) won the Rogers Writers’ Trust Fiction Prize, the Commonwealth Writers’ Prize for Best Book and both CBC Radio’s Canada Reads and Radio-Canada’s Combat des livres. In 2013, Hill wrote the non-fiction books Blood: the Stuff of Life (which formed the basis of his 2013 Massey Lectures) and Dear Sir, I Intend to Burn Your Book: An Anatomy of a Book Burning. Along with director Clement Virgo, he co-wrote a six-part television miniseries based on The Book of Negroes, which appeared on CBC TV in Canada and on BET in the USA in early 2015.
Who: **Anson Carter**
Accomplishments: He would change the face of his sport by excelling in the National Hockey League (NHL). He grew up in the Scarborough section of Toronto as the middle child of three in the Carter family. His parents Horace and Val-ma emigrated from Barbados. He started playing hockey seriously at the age of eight—a rather late start for a kid growing up in Canada. He received a scholarship to play hockey at Michigan State University (MSU). Carter was one of the last players drafted in the 1992 NHL Entry Draft by the Quebec Nordiques. He went on to play for eight NHL teams throughout his career.
When: His NHL career spanned from 1996 until 2007.

Who: **Donovan Bailey**
What: Athlete
Where: Born in Jamaica
Accomplishments: ‘Fastest Man in the World’ in the 100 metre sprint at the 1995 World Championships in Sweden and 4 x 100 metre relay gold medal; 100 metre sprint gold medal at 1996 Atlanta Olympics

Who: **Measha Brueggergosman**
What: Internationally acclaimed Canadian soprano
Where: She was born in Fredericton, New Brunswick. Growing up singing in the choir of the local Baptist Church, Brueggergosman pursued her musical interests with both vocal and piano lessons. In her teens, she attended music camp in Rothesay, New Brunswick and summer programs at the Boston Conservatory on scholarships. She attended the University of Toronto, where she earned a Bachelor of Music, then went to Düsseldorf, Germany, where she earned a Master of Music from Robert Schumann Hochschule by 1990.
Accomplishments: Brueggergosman performed the Olympic hymn during the opening ceremonies of the Olympic Games in Vancouver. Brueggergosman's powerful performances have earned her much international recognition. From the Toronto Symphony Orchestra and the International Tattoo in Nova Scotia to the National Arts Centre Orchestra, the Cincinatti Opera and the International Beethoven Festival in Bonn, her voice and interpretation have amazed listeners. Her 2005 performance in Songs of Innocence and of Experience by William Bolcom garnered three Grammy Awards and Best Classical Album. Other awards include Montreal International Musical Competition, the International Music Competition in Munich and the Queen Sonja International Music Competition in Oslo. She has two Juno nominations, winning in 2008 for Classical Album of the Year. In September 2009 Brueggergosman performed at the Toronto International Film Festival. She has had, and continues to have numerous notable performances.
**CHC 2D E3.3** assess the significance of public acknowledgements and/or commemoration in Canada of past human tragedies and human rights violations, both domestic and international (e.g., the Holocaust; the Holodomor; the Armenian, Rwandan, and Srebrenican genocides; the Chinese Head Tax; the Komagata Maru incident; Ukrainian- and Japanese-Canadian internment; residential schools; the arrest of Viola Desmond; the demolition of Africville; forced relocation of Inuit families).

Sample questions:
“Do you think that apologies for past human rights abuses provide adequate redress for past wrongs? Why or why not?” “What social, economic, and/or political factors might contribute to a decision to commemorate, or to issue an apology for, a violation of human rights?”

**CHC 2P E3.3** explain the significance of responses by Canada and Canadians to some key international events and/or developments since 1982 (e.g., the Gulf War; events in Bosnia, Somalia, Rwanda; the War on Terror and the mission in Afghanistan; famine in Ethiopia; the AIDS crisis; the refugee crisis in Darfur; natural disasters such as the Indian Ocean tsunami or the earthquake in Haiti; climate change).

Sample questions:
“What was Canada’s involvement in Rwanda during the time of the genocide? What effect did this involvement have in Rwanda, Canada, and internationally?”


**Additional Contributions and Accomplishments**

<table>
<thead>
<tr>
<th>Who:</th>
<th>Lincoln Alexander</th>
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<tbody>
<tr>
<td>What:</td>
<td>Member of Parliament, 24th Lieutenant Governor of Ontario</td>
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<tr>
<td>Where:</td>
<td>Hamilton, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>First Black Member of Parliament for Ontario; recipient of Order of Ontario and Order of Canada</td>
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<tr>
<th>Who:</th>
<th>Philip Alexander</th>
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<tbody>
<tr>
<td>What:</td>
<td>Community Activist, Associate Professor Emeritus – Electrical &amp; Computing Engineering – University of Windsor</td>
</tr>
<tr>
<td>Where:</td>
<td>Windsor, Ontario</td>
</tr>
<tr>
<td>Accomplishments:</td>
<td>One of the founding members and Past President of the North American Black Historical Museum (Amherstburg Freedom Museum) in Amherstburg, Ontario; first engineering professor of African descent at the University of Windsor; one of the founding members of the Ontario Science Centre</td>
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<tr>
<th>Who:</th>
<th>Nancy Allen</th>
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<tbody>
<tr>
<td>What:</td>
<td>Educator, Historian</td>
</tr>
<tr>
<td>Where:</td>
<td>Born in Buxton, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>Teacher for 32 years; Assistant Coordinator for Social Sciences and Junior programs with the Greater Essex County District School Board (former Windsor Board of Education); received the Isabel Lawson Memorial Award from the Federation of Women Teacher Associations of Ontario; member of the Essex County Historical Cemeteries Preservation Society, founding member of the Essex County Black Historical Research Society, and the Underground Railroad Monument Committee; key figure in the development of the Northstar Cultural</td>
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Community Centre

Who: Bromley Armstrong
What: Labour Activist
Where: Born in Jamaica
Accomplishments: Leader of a 1954 delegation to Ottawa leading to the establishment of the fairer points system for immigrants to Canada

Who: Dr. Godfrey Bachevie
What: Neonatologist, Humanitarian
Where: Born in Ghana; resides in Windsor, Ontario
Accomplishments: Launched Neonatal Intensive Care Unit at Salvation Army Grace Hospital; developed school and medical clinic activities in Ghana; recipient of the Rotary international “Service Above Self Award” and “Knight of Sir Sylvestre” by Pope John Paul II; founding member and first President of the African Community Organization of Canada

Who: Emery Barnes
What: Football Player, Social Worker
Where: Born in Louisiana; raised in Oregon
Accomplishments: Defensive end for Hamilton Tiger-Cats; elected to British Columbia legislature (1972-1996); Speaker of the Legislature 1994

Who: Gary Baxter
What: Politician, Publisher
Where: LaSalle, Ontario

Who: Carrie Best
What: Activist, Newspaper Editor, Radio Host, Author
Where: Born in Nova Scotia
Accomplishments: Founded Nova Scotia’s first newspaper for Blacks; lobbied Nova Scotia government to repeal the law of segregation in 1954; published her biography, ‘That Lonesome Road’; recipient of ‘Lloyd McInnis Memorial Award’ for public betterment; member and officer of the Order of Canada

Who: Rosemary Brown
What: Social Worker, Professor, Politician, Feminist
Where: Born in Jamaica
Accomplishments: First Black woman in Canada to be elected to public office; British Columbia Member of Legislative Assembly from 1972-1986; first Black woman in Canada to run for Federal political party leadership; campaigns include efforts to eliminate sexism in textbooks, increase female representation on boards, and prohibit discrimination based on gender or marital status

Who: J. Lyle Browning
What: Political and Community Leader
<table>
<thead>
<tr>
<th>Who:</th>
<th>Shantelle Browning-Morgan</th>
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<tbody>
<tr>
<td>What:</td>
<td>Educator</td>
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<tr>
<td>Where:</td>
<td>Windsor, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>2011 Governor General Award Winner for Excellence in Teaching Canadian History; 2012 University of Windsor Alumni Odyssey Award, Secretary of the Essex County Black Historical Research Society; Teachers for Global Awareness; African Diaspora Youth Conference</td>
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<tr>
<th>Who:</th>
<th>Daphne Clarke</th>
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<tr>
<td>What:</td>
<td>Nurse, Entrepreneur, Social Justice Advocate</td>
</tr>
<tr>
<td>Where:</td>
<td>Born in Jamaica; resides in Windsor, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>Founder of Montego Alkebulanian Enterprise Black History Book Shop, Windsor’s first Black history bookstore; past President of the Essex County Black Historical Research Society; member of Windsor’s Underground Railroad Monument Committee; Founder and First President of Windsor Women Working with Immigrant Women; Recipient of Toronto’s First Person’s Day Award and Queen’s Golden Jubilee Medal</td>
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<thead>
<tr>
<th>Who:</th>
<th>Tyrone Crawford</th>
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<tr>
<td>What:</td>
<td>NFL Player – The Dallas Cowboys</td>
</tr>
<tr>
<td>Where:</td>
<td>Born in Windsor, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>Received a scholarship to Boise State University; Drafted in the third round by the Dallas Cowboys</td>
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<tr>
<th>Who:</th>
<th>Mel Crew</th>
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<tbody>
<tr>
<td>What:</td>
<td>Politician</td>
</tr>
<tr>
<td>Where:</td>
<td>Chatham-Kent, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>Chatham-Kent Municipal Councilor</td>
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<tr>
<th>Who:</th>
<th>The Honourable Justice Lloyd Dean</th>
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<tr>
<td>What:</td>
<td>Lawyer, Judge</td>
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<tr>
<td>Where:</td>
<td>Windsor, Ontario</td>
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<tr>
<td>Accomplishments:</td>
<td>Appointed to the Ontario Court of Justice, Assistant Crown Attorney; Board of Directors for the Windsor Regional Office; member of the Greater Essex County District School Board’s Equity Committee</td>
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<tr>
<th>Who:</th>
<th>Viola Desmond</th>
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<tr>
<td>What:</td>
<td>African Canadian Activist, Beautician, Business Owner</td>
</tr>
<tr>
<td>Where:</td>
<td>Born in Nova Scotia</td>
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<tr>
<td>Accomplishments:</td>
<td>Her refusal to give up her downstairs seat in a Nova Scotia movie theatre in 1946 led to her arrest; the public outcry resulted in the development of new civil rights</td>
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</table>
organizations; in 2010, Ms. Desmond was pardoned posthumously for her crime; she is often described as Canada's Rosa Parks

Who: James L. Dunn
What: Politician
Where: Windsor, Ontario
Accomplishments: Trustee on Windsor Board of Education; Town of Windsor Councilor (1887-1888); Early President of the Central Citizens’ Association; tried to compel the Board of Education to admit his daughter Jane Ann Dunn to the Central Public School (downtown Windsor) but the application was dismissed by the court, the judge accepting the Board's contention that there was insufficient space to admit any "colored" residents. Schools remained segregated in Windsor until 1888. In 2010, Mayor Eddie Francis proclaimed the week of February 21-27, 2010 JAMES AND ROBERT DUNN WEEK in the city of Windsor

Who: Robert L. Dunn
What: Businessman, Politician, Community Activist
Where: Windsor, Ontario
Accomplishments: Town of Windsor Councilor (1895-1896, 1898-1899, 1902-1903); Windsor, Board of Education Trustee

Who: John Elliott
What: City Councillor
Where: Windsor, Ontario
Accomplishments: City Councillor; Executive Director of the Sandwich Teen Action Group (STAG); Essex County Diversion Board of Directors and Housing Advisory Committee; improvements to Brighton Beach, restoration of St. John’s Cemetery and re-development of the Mill Street Parkette

Being a permanent resident of Windsor West, his life’s work has been a continued commitment to build a healthy, positive environment for the youth and their families. John believes that it is important that we as a community work together to protect our historical heritage.

Who: Stanley Grizzle
What: Railroad Porter, Union Activist, Citizenship Court Judge
Where: Born in Toronto
Accomplishments: Successfully convinced the Ontario government to pass the ‘Fair Employment Practices Act’, banning unfair minority work practices; appointed to Ontario Labour Relations Board in 1960

Who: Shelley Harding-Smith
What: Electrician, Politician
Accomplishments: a Master Electrician/Electrical Contractor; Trustee for the Greater Essex County District School Board; received the Greater Essex County District School Board’s Champion for Education Award (1998); had a major role in the development of this curriculum document
Who: Dr. Wilson Adonijah Head  
What: Social Worker, Activist, Professor, Author  
Where: Born in Eastpoint, Georgia  
Accomplishments: Executive Director of the Windsor Group Therapy Project (1959); founded the Urban Alliance on Race Relations (UARR) in 1975; 1988 recipient of Harry Jerome Award for his 30 year fight against racism in Canada; wrote ‘Life on the Edge’; Dr. Wilson Head Institute was established in 1995 to advance and promote human rights and diversity management

Who: Daniel Hill  
What: Director of Ontario Human Rights Commission, Author  
Where: Born in the United States (1923)  
Accomplishments: made Canada his home as a graduate student at the University of Toronto and remained in Canada until his death in 2003; played a major role in the well-publicized desegregation of the Town of Dresden in the 1950s, and was appointed as the first director of the new Ontario Human Rights Commission in 1962 (which was the first of the provincial Human Rights Commissions in Canada); pioneered human rights work in Canada before founding the Ontario Black History Society in 1978; published the bestselling book The Freedom Seekers: Blacks in Early Canada in 1981 which changed the popular Canadian concept of the role (or even the presence) of Blacks in Canadian history prior to the twentieth century; with multiple editions, the book remained in print for 21 years

Who: Wayne Hurst  
What: Politician  
Where: Amherstburg, Ontario  
Accomplishments: Mayor of Amherstburg, Ontario

Who: Julius Alexander Isaac  
What: Lawyer, Judge  
Where: Born in Grenada  
Accomplishments: First Black Chief Justice in Canada  
Sources: [http://www.law.utoronto.ca/newsletters/alumni_04_fall.html](http://www.law.utoronto.ca/newsletters/alumni_04_fall.html)

Who: Ferguson (Fergie) Jenkins  
What: Baseball Player (Philadelphia Phillies, Chicago Cubs, Texas Rangers)  
Where: Born in Chatham, Ontario  
Accomplishments: First and only Canadian to be inducted into Baseball’s National Hall of Fame; Canadian Athlete of the Year; Canada’s Walk of Fame; Order of Canada; Canada Post’s Black History commemorative stamp 2011

Who: Harry Jerome  
What: World class track and field athlete; African Canadian Society representative  
Where: Born in Prince Albert, Saskatchewan (1940)
Accomplishments: Concurrently held or equaled four World Records from 1960-65 (60 yards, 100 yards, 100 meters, and 4 × 100 meters); won a bronze medal at the Tokyo Olympics in 1964; recognized by the Government of Canada as a Personal of National Historic Significance (2010); after his death (1982), he became the inspiration for the Harry Jerome Awards which are annually given to African Canadians who have achieved excellence in a variety of fields; numerous Harry Jerome scholarships are given to African Canadian youth

Who: Ron Jones
What: Politician, Firefighter, Coach
Where: Windsor, Ontario
Accomplishments: Member of Urban Alliance and National Black Coalition of Canada; highest ranking Black officer (District Chief 1995) of Windsor Fire Department; Trustee (1980–1992) of Windsor Board of Education; founding member of Charles L. Brooks Memorial Peace Fountain Committee; Windsor City Councilor (2002-2014)

Who: Lamon Kersey
What: Karate Master, School Director of Mr. Kersey’s Karate School
Where: Windsor, Ontario
Accomplishments: First Black Sensei in Windsor; first Black martial artist on the cover of Martial Arts Success Magazine; opened Mr. Kersey’s Karate School in 1974 in Windsor; produced more than 400 black belt students to date; studied under Grand Master Willie Adams of Detroit; inducted into the International Karate Hall of Fame (1992)

Who: Lois Larkin
What: Educator, Librarian, Artist
Where: Born in Niagara Falls, New York; moved to Windsor and attended Mercer Street Public School, F.W. Begley, Patterson Collegiate and the University of Windsor
Accomplishments: Taught at the last segregated school in the region in S.S. #11 Colchester South (Harrow) and then taught at S.S. # 5 in Shrewsbury; joined the teaching staff at Dougall Avenue Public School in 1963 where she remained for 20 years and then taught for ten more at Victoria Public School until her retirement in 1993; on the Board of Directors for the North American Black Historical Museum and the Artists of Colour; founding member of the Essex County Black Historical Research Society; honoured with the title “Griot”

Who: Dr. Daurene E. Lewis
What: Politician, Educator, Nurse, And Business Owner
Where: Born in Nova Scotia
Accomplishments: Mayor of Annapolis Royal; first Black mayor of Nova Scotia; first Black woman mayor in North America; first Black administrator at a Nova Scotia Community College; first Black woman in Nova Scotia to run in a provincial election

Who: Kay Livingstone
What: Performing Artist
Where: Born in London, Ontario
Accomplishments: Hosted Kathleen Livingstone Show on radio; president of Canadian Negro
Women’s Association 1951-1953; initiated ‘The First National Congress of Black Women; coined the phrase, ‘Black minority rights’

Who: Howard McCurdy
What: Microbiology Professor, Research Scientist, Politician, Community Activist, Author
Where: Born in London, Ontario; resides in LaSalle, Ontario
Accomplishments: Founding President of the University Chapter of the NAACP at Michigan State University; founding President of the Guardian Club, a significant civil rights organization in Windsor which evolved into the Windsor and District Black Coalition; founding President of the Guardian Club (1961), a significant civil rights organization in Windsor which evolved into the Windsor and District Black Coalition; member of Parliament; former Windsor City Councilor; candidate for NDP national leadership

Who: Linda McCurdy
What: Lawyer
Where: Windsor, Ontario
Accomplishments: First Black woman lawyer to form her own law office in Windsor, Ontario

Who: Andrea Moore
What: Banker, Historian
Where: Born in Windsor, Ontario
Accomplishments: Founding board member of the North American Black Historical Museum in Amherstburg, Ontario; fought to preserve the history of Black churches and Black pioneer burial sites; founding President of the Essex County Black Historical Research Society; former President of the Windsor and District Black Coalition; chair of the Underground Railroad Monument Committee of Windsor; recipient of Queen’s Golden Jubilee Medal

Who: Irene Moore Davis
What: College Administrator, Historian
Where: Windsor, Ontario
Accomplishments: Manager of Continuing Education and English as a Second Language at St. Clair College; President of the Essex County Black Historical Research Society; committee roles at the North American Black Historical Museum, the Northstar Cultural Community Centre, Alpha Kappa Alpha Sorority, BookFest Windsor and others; Community Heritage Medal Recipient, University of Windsor, 2015

Who: Bishop Clarence Morton Sr.
What: Religious Leader, Radio Broadcaster
Where: Windsor, Ontario
Accomplishments: Founder of Mount Zion Church; Gospel Radio Broadcaster whose weekly programs, transmitted not only in Canada but in multiple American states, had a major impact on the development of North American gospel music radio

Who: Alton C. Parker
What: Police Detective, Community Leader
Where: Born in Windsor, Ontario (1907); resides in Windsor, Ontario
Accomplishments: the first Black Constable to be employed by the Windsor Police Department in 1942; the first African Canadian to achieve the rank of Detective in 1951, not only in Windsor but in all of Canada; founding board member of ALPHA (Apartment Living for Physically Handicapped Adults); past board member of Goodwill Industries; best known for hosting the annual Uncle Al’s Kids’ Party, a major event for downtown youth held for 19 years in Broadhead Park, Windsor, Ontario (1966-1984); recipient of many honours including the Order of Canada (1976), Queen’s Silver Jubilee Medal (1977), Harry Jerome Award (1986) and an Honorary Doctorate of Laws (LLD, University of Windsor, 1987); after his death the City of Windsor renamed Broadhead Park “Alton C. Parker Park”

Who: Hon. Madam Justice Micheline Rawlins
What: Lawyer, Judge
Where: Windsor, Ontario

Who: Larry Mansfield Robbins
What: Educator, Author, Politician
Where: Chatham-Kent, Ontario
Accomplishments: Long-time Chatham-Kent Municipal Councillor; Co-author of ‘121 Tips on Raising a Child of Color’

Who: Calvin Ruck
What: CNR Porter, Community Activist, Social Worker, Author
Where: Born in Sydney, Nova Scotia
Accomplishments: Organized campaigns against businesses which refused to serve Black people; awarded Governor Generals’ Commemorative Medal in 1992 for community work; published ‘Canada’s Black Battalion: No. 2 Construction, 1916-1920’ and ‘The Black Battalion: 1916-1920: Canada’s best kept military secret’

Who: Melvin “Mac” Simpson
What: Community Activist
Where: Amherstburg, Ontario
Accomplishments: Founder of the North American Black Historical Museum in Amherstburg, Ontario

Who: Lana Strain
What: Lawyer
Where: Windsor, Ontario
Accomplishments: Formed first Black woman law partnership with Linda McCurdy, now works for Crown

Who: Robert Sutherland
What: Lawyer
Where: Born in Jamaica; resided in Walkerton, Ontario
Accomplishments: The first student of colour to study at Queen’s University; one of the first Black university students in Canada; major benefactor to Queen’s University; the first Black person to graduate from a British-North American university and be called to the bar of Upper Canada; the Board of Trustees unanimously voted in favour of a student-initiated motion to rename the Policy Studies building Robert Sutherland Hall to honour the legacy of Queen’s first major benefactor (2009); upon his death (1878), he left his entire estate to Queen’s (a $12 000 bequest that at the time was equal to the University’s annual operating budget)

Who: Dr. H.D. Taylor  
What: Physician, Politician, Community Activist  
Where: Windsor, Ontario  
Accomplishments: Graduate of McGill University; first African Canadian Physician in Windsor; Trustee (21 years) and Chair of Windsor Board of Education; Windsor Citizen of the Year; (1956); one of the first Presidents of the Central Citizens’ Association; one of Canada’s first civil rights organizations; served on the Windsor Board of Education for 31 years including six terms as Chairman; served as Chairman of the Board of Health and the Board of Governors of Metropolitan Hospital; Campbell Avenue School was renamed H.D. Taylor Public School in his honour

Who: Dr. Bryan Walls  
What: Dental Surgeon, Historian, Educator  
Where: Puce, Ontario  
Accomplishments: Curator of the John Freeman Walls Historic Site; author of The Road that Led to Somewhere, a historical novel based on the experiences of his ancestors John and Jane Freeman Walls; past president of the Essex County Dental Society and Ontario Historical Society; past secretary of the Ontario Heritage Trust; recipient of many honours including the Order of Ontario (1994), Order of Canada (2003), and University of Toronto Faculty of Dentistry Award of Merit (2005); Assistant Professor at the Niagara University

Who: Jim Walls  
What: Principal, Musician  
Where: Windsor, Ontario  
Accomplishments: First African Canadian to become the Principal of a school for the Greater Essex County District School Board (former Windsor Board of Education); Principal of H.D. Taylor Public School until retirement (2005); contributor to the African Canadian Roads to Freedom Curriculum Guide document

Who: Hilda Watkins  
What: Educator  
Where: Windsor, Ontario  
Accomplishments: President ETFO Essex County; Governor of the Ontario Teachers’ Federation; Council Member, Ontario College of Teachers; President Ontario Teachers’ Federation

Who: David Alexander  
What: Visual Artist  
Where: Born in Windsor, Ontario (1946)
Accomplishments: A professional artist, whose visual works often deal with Underground Railroad themes

Who: Helen Turner Brown
What: Visual Artist
Where: Born in Detroit, Michigan; raised in Sandwich, Ontario
Accomplishments: Created the Sandwich and Area Black Historical Figures and Events mural; created a multicultural themed mural in H. D. Taylor Public School, Windsor, Ontario

Who: George ‘Wild Child’ Butler
What: Recording Artist
Where: Born in Autaugaville, Alabama; resided in Windsor, Ontario
Accomplishments: Recorded songs: ‘These Mean Old Blues’ (1991); ‘Stranger’ (1994)

Who: Johnie Chase
What: Actor, Musician, Writer
Where: Born in Windsor, Ontario; resides in Toronto, Ontario
Accomplishments: Guest appearances in TV movies, television series, Broadway productions

Who: Christopher Paul Curtis
What: Author
Where: Born in Flint, Michigan; resides in Windsor, Ontario
Accomplishments: Author of ‘The Watson’s Go To Birmingham’; ‘Bud, Not Buddy’; both winners of the Coretta Scott King Award and Newbery Medal; also wrote ‘Bucking the Sarge’

Who: Arnetta Glenn
What: Poet
Where: Born in Windsor, Ontario
Accomplishments: Author of: ‘Hot Flashes: Sensual Reflections in Poetry and Prose’

Who: Dickie Johnston
What: Musician
Where: Born in Windsor, Ontario
Accomplishments: Member of Harberd Campus Combo; radio performer

Who: Artis Lane (née Shreve)
What: Visual Artist
Where: Born in North Buxton, Ontario
Accomplishments: Commissioned to paint such notables as President John F. Kennedy, Frank Sinatra, Henry Kissinger, Barbara Bush, Rosa Parks, Michael Jordan and Aretha Franklin, among others; created bronze sculptures for the National Council of Negro Women's Dorothy Height and Mary McLeod Bethune; created bust of Sojourner Truth, a formerly enslaved Black woman and women’s rights activist which was unveiled by First Lady, Michelle Obama, making it the first sculpture of a Black woman in the U.S. Capitol (2009); created bronze sculptures for the Soul Train Awards; designed book covers and the original logo for the Dance Theatre of Harlem; held exhibitions throughout the United States and Canada;
works can be seen in the Smithsonian Institute, the University of Missouri Library, AT&T's Collection, the offices of Motown Records, and numerous private collections including Oprah Winfrey, Maya Angelou and Nelson Mandela; also created works for Michael Jordan, Quincy Jones and Armand Hammer

Who: Charlotte Watkins Maxey
What: Vocalist
Where: Born in Windsor, Ontario
Accomplishments: Winner of Windsor and Chatham Music Festival; opera contralto winner at the Canadian National Exhibition; guest star on several CBC Television shows

Who: Charlene Stewart McCree
What: Teacher, Author, Poet
Where: Born in Windsor, Ontario

Who: Leslie McCurdy
What: Playwright, actor, performance artist, dancer, choreographer, singer and teacher
Where: Born in Windsor, Ontario
Accomplishments: Writer/Producer of one-woman show, “The Spirit of Harriet Tubman” and “Things My Fore-Sisters Saw”

Who: Patricia Neely McCurdy
What: Professor, Historian, Author, Designer
Where: Born in Ypsilanti, Michigan; resides in Windsor, Ontario
Accomplishments: Author of The Houses of Buxton: A Legacy of African Influences in Architecture

Who: Leonard (Riley) McIntyre
What: Bass Player
Where: Born in Montreal, Quebec; resident of Windsor, Ontario
Accomplishments: Member of the following bands: The Decoys, Bobby Laurel Trio, The Contemporary Art Ensemble, Triad

Who: Charlotte Bronte Perry
What: Author
Where: Born in Virginia; resided in Windsor, Ontario

Who: Oscar Peterson
What: Jazz Pianist
Where: Born in Montreal
Accomplishments: Invested as Officer of the Order of Canada in 1972 and Companion of the Order of Canada in 1983; Chancellor of York University from 1993 to 1995

Who: Bryan and Shannon Prince
What: Researchers, Writers, Lecturers
Where: Born in Chatham, Ontario; resides in Buxton, Ontario
Accomplishments: Author of ‘I Came as a Stranger: The Underground Railroad’; awarded the Queen’s Jubilee Medal for contributions to history

Who: Charles Quist-Adade
What: Editor, Publisher, Professor, Scholar
Where: Born in Ghana; lectured at University of Windsor
Accomplishments: Awarded the 2004 Black Community Leadership Award by the Windsor and District Black Coalition; editor and publisher of Sankofa News

Who: Gwendolyn Robinson
What: Historian, Author
Where: Chatham, Ontario
Accomplishments: Author of: ‘Seek the Truth: A Story of Chatham’s Black Community’; historian at the W.I.S.H. Centre

Who: Ruth Ann Shadd
What: Teacher, Author
Where: Born in Chatham, Ontario

Who: Robert Small
What: Visual Artist
Where: Born in Toronto, attended University of Windsor
Accomplishments: Promoter of African Canadian heritage through art; creator of the first Official Black History Month Poster

Who: Dennis Smith
What: Fine Artist
Where: Born in Harrow; attended Ontario College of Arts in Toronto
Accomplishments: Conducts art classes in his home studio; created the Sandwich and Area Black Historical Figures and Events mural; produces works of art featuring scenes of Essex County

Who: John Ronald Smith Junior
What: Athlete, Author
Where: Born in Windsor, Ontario
Accomplishments: Track and Field Record; lightweight boxing champion; author of ‘Oh Canada, my Canada: impressions of an alien son’

Who: Hazel Solomon
What: Vocalist
Where: Born in Dresden, Ontario; resided in Windsor, Ontario
Accomplishments: Pianist at First Baptist Church, Windsor, Ontario; dramatic soprano performer

Who: Carol Talbot (Tremaine)
What: Teacher, Author
Where: Born in Windsor, Ontario
Accomplishments: Author of ‘Growing Up Black in Canada’; Co-author of ‘The Saga of Anne-Marie Weems, Fugitive Girl of 15’

Who: Christian Vincent
What: Dancer, Choreographer, Actor
Where: Born and raised in Windsor; received a BFA at Butler University; resides in Los Angeles
Accomplishments: Tour and performed with artists as wide-ranging as Britney Spears, Prince, Shakira, Ricky Martin, Macy Gray, Ashanti, and Madonna for whose Drowned World Tour he was dance captain and appeared in her "Don't Tell Me" video; appeared in several feature films and television series including a starring role in the sitcom "Noah's Arc"; choreographed numerous commercials as well as films including the recent "500 Days of Summer"

Who: Tamia Washington-Hill
What: Singer, Recording Artist, Actress
Where: Born in Windsor, Ontario; graduated from Begley Public School and Walkerville Collegiate Institute
Accomplishments: Winner of YTV Vocal Achievement Award in 1993; recipient of the Steve Ross Music Scholarship in 1994; recipient of five Grammy and five Juno nominations; acted in the movie ‘Speed2 - Cruise Control’

Who: Edward Watson
What: Professor/Faculty Member and Chair of English Department at the University of Windsor, Poet
Where: Born in Jamaica; lectured at University of Windsor in Windsor, Ontario
Accomplishments: Author of: ‘Out of the Silent Stone and Other Poems’
CIVICS (POLITICS)
CHV 2O
B. CIVIC AWARENESS

Overall Expectations:

**B1. Civic Issues, Democratic Values:** describe beliefs and values associated with democratic citizenship in Canada, and explain how they are related to civic action and to one’s position on civic issues (FOCUS ON: Political Significance; Political Perspective)

**B2. Governance in Canada:** explain, with reference to a range of issues of civic importance, the roles and responsibilities of various institutions, structures, and figures in Canadian governance (FOCUS ON: Stability and Change; Political Perspective)

**B3. Rights and Responsibilities:** analyse key rights and responsibilities associated with citizenship, in both the Canadian and global context, and some ways in which these rights are protected (FOCUS ON: Political Significance; Objectives and Results)

**B1. Civic Issues, Democratic Values**

FOCUS ON: Political Significance; Political Perspective

**Specific Expectations**

**B1.1** describe some civic issues of local, national, and/or global significance (e.g., bullying in schools; violence in local communities; accessibility of buildings in the local community for people with disabilities; availability of recreational facilities in the local community; casino development; voter turnout; issues related to freedom of information, taxation, water quality; Aboriginal treaty rights; the impact of consumer choices; human rights issues related to racism, child labour, the rights of girls or women, homophobia, or classism; intervention in foreign conflict), and compare the perspectives of different groups on selected issues

Sample questions:

“What are some privacy or safety issues related to the use of social media? Do they have an impact on the way you or your friends use social media?” “What positions are being voiced in your community with respect to a local transit issue?” “What are some different views on the privatization of aspects of the health care system in Canada?” “What are some considerations that affect people’s consumer choices? Why might people who favour free trade and those who favour fair trade differ in the criteria they use when making these choices?”

**Carding**

Carding is a Toronto term for police stopping and documenting people on the street. Usually, this does not lead to an arrest or a ticket, but rather to gather personal information. The officer fills out the card which includes: race, name, address and physical attributes and files into a database.

It should also be noted that if you are stopped and documented, those with you will be documented, too. They are called associates. Blacks are 3.2 times more likely than Whites to be stopped and documented. Critics say it is a violation of human and charter rights to stop without cause and they are calling for the information to be destroyed.
A Toronto Star analysis of Toronto police stop data from 2008 to mid-2011 shows that Blacks were 3.2 times more likely than Whites to be stopped and documented. Also, the number of young Black and brown males aged 15 to 24 documented in each of the city’s 72 patrol zones is greater than the actual number of young men of colour living in those areas.

Sources:

B1.2 describe fundamental beliefs and values associated with democratic citizenship in Canada (e.g., rule of law; freedom of expression; freedom of religion; equity; respect for human dignity, the rights of others, and the common good; social responsibility), and explain ways in which they are reflected in citizen actions (e.g., voting, various protest movements and/or demonstrations, various ethnic or religious celebrations or observances, organ donation, environmental stewardship, volunteer work)

Sample questions:
“In what ways does volunteering reflect beliefs associated with citizenship in Canada?” “What is the difference between equity and equality? Why is equity important?” “What beliefs/values underpin movements initiated by Aboriginal people, such as Idle No More? What is the significance of the actions taken by the people in this movement?” “Why do some people not vote? What is the significance of their lack of participation for Canadian citizenship?” “In what ways has Canada’s history as a British colony influenced the beliefs/values associated with Canadian citizenship?”

Black Lives Matter

Black Lives Matter was created in 2012 after Trayvon Martin’s murderer, George Zimmerman, was acquitted for his crime, and dead 17-year old Trayvon was posthumously placed on trial for his own murder. Rooted in the experiences of Black people in America who actively resist dehumanization, #BlackLivesMatter is a call to action and a response to the virulent anti-Black racism that permeates our society. Black Lives Matter is a unique contribution that goes beyond extrajudicial killings of Black people by police and vigilantes.

Black Lives Matter affirms the lives of Black queer and trans folks, disabled folks, Black undocumented folks, folks with records, women and all Black lives along the gender spectrum. It centers those that have been marginalized within Black liberation movements. It is a tactic to (re)build the Black liberation movement.

The movement is dedicated to those who have been deprived of their basic human rights and dignity. #BlackLivesMatter is working for a world where Black lives are no longer systematically and intentionally targeted for demise. They have put their sweat equity and love for Black people into creating a political project—taking the hashtag off of social media and into the streets. The call for Black lives to matter is a rallying cry for ALL Black lives striving for liberation.
The movement has also gained footing in Toronto, Ontario. They are a coalition of Black Torontonians working in solidarity with communities seeking justice from state-sanctioned violence.

Sources:
www.blacklivesmatter.com
https://www.facebook.com/blacklivesmatterTO

Deaths ignite grassroots Black Lives Matter Toronto movement


Desmond Cole addresses the crowd gathered Monday night for the Black Lives Matter protest, which started on Gilbert Ave., where Andrew Loku was shot dead in early July by Toronto police.

By: Christopher Reynolds Staff Reporter, Published on Tue Jul 28 2015

What began with a single candle has erupted into a fiery movement backed by thousands.

Black Lives Matter, a coalition speaking out against police brutality and prejudiced practices against black Canadians, arrived on the scene over the past eight months with disruptive force, staging vigils, crashing board meetings and halting traffic to make their message known.
Where did this movement come from? Who’s behind it, how did it snowball? And what are its goals?

From the beginning, the Toronto chapter drew inspiration from its older siblings in the United States. There, Black Lives Matter emerged out of a social-media hashtag that mushroomed into a full-blown protest movement following the July 2013 acquittal of George Zimmerman in the shooting death of 17-year-old Trayvon Martin in a Florida city.

In November 2014, a grand jury in Missouri chose not to indict the police officer who shot and killed unarmed 18-year-old Michael Brown in Ferguson, sparking weeks-long upheaval.

That decision brought frustration to a boiling point among Torontonians as well, already simmering over the death of local man Jermaine Carby, who was shot and killed by Peel police during a traffic stop in Brampton two months earlier.

Jermaine Carby, 33, was fatally shot by Peel police during a traffic stop.

“I got a call from my brother, who said something needs to be done. I got a call from a friend who said something needs to be done,” said Sandy Hudson, co-founder of Black Lives Matter Toronto.

That night, the longtime student organizer called some friends and spread the word online to hold a candlelight vigil the next day at the Superior Court across from the U.S. consulate.

About 3,000 people showed up.

“It grew very, very quickly. People were volunteering to assist from as far away as Hamilton,” Hudson said.

“It was truly grassroots, born out of frustration.”
That was the beginning. The group has since organized solidarity actions across Toronto, from a Yonge and Dundas Square “die-in” for Eric Garner, who died in a police chokehold in New York City in 2014, to a panel discussion inaugurating the Jean-Michel Basquiat exhibition at the Art Gallery of Ontario in February.

More recently, Black Lives Matter Toronto crashed a Toronto Police Services Board meeting and, on Monday night, held up traffic for two hours on the Allen Rd. southbound ramp to Eglinton Ave.

Andrew Loku, 45, was shot and killed by Toronto police in his Gilbert Ave. apartment building.

Led by a “fluid” core of seven or eight young committee members, the movement is “nebulous,” Hudson said. “We’re students, we’re artists, we’re professionals, we’re teachers.”

Its goals are both broad — “fighting anti-black racism all over the world” — and specific — “the immediate and public release of any video footage from the apartment complex where Andrew Loku was murdered.”

Loku, a 45-year-old father originally from South Sudan, was gunned down during a confrontation with officers at an apartment building in northwest Toronto.

“When we see the expressions of Black Lives Matter and the actions they’re taking, they’re reflections of voices that have been long silenced, invisibilized and delegitimized for too long. And eventually that’s going to boil over,” said Anthony Morgan, a policy and research lawyer with the African Canadian Legal Clinic in Toronto.

“If you hear the chant, ‘I can’t breathe,’ it’s because anti-black racism is suffocating.”
Black Lives Matter Toronto recently sent a list of demands to Mayor John Tory (open John Tory's policard), who said Tuesday that he plans to meet with the group.

The demands include:

- Charges to be laid against the officers who shot Loku and Carby;
- Confirmation that those officers are off the streets;
- Monetary compensation for the two families; and
- A timeline no longer than four weeks for the civilian Special Investigations Unit to conclude an initial investigation.

The Toronto movement now has nearly 3,500 likes on Facebook and close to 2,000 followers on Twitter. Black Lives Matter has also found expression Ottawa, Halifax and Hamilton.

“People have died, and that has seriously affected our community,” Hudson said.

“We’re making sure we do not go silently, making sure we really light a fire.”

**B1.3** explain why it is important for people to engage in civic action, and identify various reasons why individuals and groups engage in such action (e.g., to protect their rights or the rights of others, to advocate for change, to protect existing programs, to protect the environment, to achieve greater power or autonomy, out of a sense of social justice or social responsibility, for ethical reasons, to protect their own interests)

Sample questions:

“What do you think is the most important reason for engaging in civic action? Why?” “What role would civic action have in your ideal community? What would communities be like if people did not engage in such action?” “Communicate their own position on some issues of civic importance at the local, national, and/or global level (e.g., equitable availability of extracurricular activities in schools, a local land-use conflict, poverty or violence in the local community, electoral reform, the debate over Sharia law in Ontario, the level of Canada’s contribution to international development assistance, food security, Aboriginal land rights), explaining how their position is influenced by their beliefs/values

**Racial Profiling**

In 2003, The Ontario Human Rights Commission released a report entitled Paying the Price: The Human Cost of Racial Profiling. This report was based on over 400 personal accounts of experiences with profiling that individuals shared with the Commission during the course of its Racial Profiling Inquiry held earlier that year. The report examined the human cost of racial profiling on individuals who have experienced it, their families and their communities and the detrimental impacts of this practice on society as a whole.

The purpose of the Commission’s racial profiling inquiry was to give a voice to individuals who have experienced profiling, and in doing so, raise awareness of the negative consequences of profiling among people who have not been impacted by it. Ultimately, the Commission hoped to bridge the divide between those who deny the existence of profiling and communities that have long felt that they are being targeted.
To this end, the Report provided recommendations aimed at ending the practice of profiling where it already exists, improving the monitoring of situations where it is alleged to occur, and preventing incidents of profiling from occurring in the first place. The Ontario Human Rights Commission defines racial profiling as any action taken for reasons of safety, security or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion or place of origin, rather than on reasonable suspicion.


The Court of Appeal of Ontario acknowledged in R. v. Brown the existence of racial profiling by police after Decovan Brown, a young Black man and former Toronto Raptors player, was arrested for allegedly driving in excess of the speed limit. It also established that because of the difficulty in proving racial profiling directly, the courts can infer that racial profiling occurred based on the circumstances surrounding an event.

There have been numerous studies which have confirmed differential treatment of racialized groups. The African Canadian Legal Clinic has identified many reports issued since the 1970s dealing with police/minority relations in Canada.

In 1988, a Task Force was created by the Solicitor General of Ontario, headed by Clare Lewis. Their task was to investigate race relations and policing. This task force concluded that visible minorities believed they were policed differently than the general population. Racial minorities wanted to participate in law enforcement and crime prevention but felt they were labeled as ‘crime prone’. Lewis and his task force reported that effective policing is compromised by the absence of public confidence. The ‘bad apple theory’ emphasized that police reliance on a "bad apple theory" to explain incidents to investigate criminal activity negatively effects police race relations. The Task Force presented 57 recommendations to the Solicitor General encompassing monitoring, hiring and promotion, race relations training, the use of force and community relations.


Incidents of Racial Profiling

1. In 2005, a CBC news article stated that Kingston, Ontario police stop a disproportionate number of young Black and Aboriginal men, according to findings released from the first racial profiling study done in Canada.

"The report said police in this mostly White eastern Ontario city were 3.7 times as likely to stop a Black person as a Caucasian, and 1.4 times more likely to stop an Aboriginal than a White person (CBC News, 2005)."
For further information, please visit: [http://www.cbc.ca/canada/story/2005/05/26/race050526.html#ixzz13xgzsLsS](http://www.cbc.ca/canada/story/2005/05/26/race050526.html#ixzz13xgzsLsS)

2. In 2007, The Human Rights Tribunal of Ontario ruled that a woman from Mississauga, Ontario was wrongly accused of shoplifting as a result of racial profiling by police. Jacqueline Nassiah, who is Black, was awarded $20,000 in damages, and the tribunal’s decision required Peel Regional Police to develop policies prohibiting racial profiling.

For more information on cases involving racial profiling, please visit: [www.aclc.net/](http://www.aclc.net/)
(Teachers should review the content of this website prior to sharing the information with students to be sure that the information is appropriate for the audience.)

Source: [http://www.canada.com/globaltv/ontario/story.html?id=e49f936c-b2a7-479a-be52-a0c21e3bbee6&k=92527](http://www.canada.com/globaltv/ontario/story.html?id=e49f936c-b2a7-479a-be52-a0c21e3bbee6&k=92527)

Erin Millar, Macleans.ca | Apr 16, 2007 |
You better not have been wearing bling when trying get in to the Thirsty Scholar Pub at the University of Windsor last September. Exposed, long chains – along with doo rags, bandanas, and ripped or baggy clothing – were forbidden by the pub’s Thursday night dress code, which a university report says discriminated against black students.

The controversial dress code, which appeared last fall on a large sign above a door to the pub, sparked an independent investigation commissioned by the University of Windsor into discrimination and racism on campus. That investigation's final report, released last week, described the dress code as "racist". The report goes on to detail a number of recommendations to improve the “culture of whiteness” at the university.
Students protested the dress code during the Thursday pub-nights and the controversy came to a head during an open forum that was attended by approximately 400 students. The policy has since been changed.

Although the dress code did not explicitly deny entry to individuals based on ethnicity, it did violate Ontario human rights policy, the report said. Ontario policy states, “individuals may have prejudices related to various racialized characteristics […] including] clothing and grooming.”
The pub, which is operated by the student government, created the dress code to address safety concerns including weapons, drugs, and alcohol being hidden by baggy clothing and large jewelry that could be used as a weapon or could accidentally injure others. The student union denied that there was any racist intent behind the policy.

The dress code also required patrons to wear hats either straight forward or straight back, since cap position is considered to be a sign associated with certain gangs. The report asked, “If the emblem of a gang member is a cap worn to the side, is the person no longer a threat when he turns the cap around?”

Andrew Langille, a law student who helped push for the report, says that this problem is common at Ontario universities. “There is a series of incidents from all over Ontario that have not been closely looked at,” he said. “This is part of a bigger trend occurring at Ontario
Langille is optimistic about the report and believes it is a positive first step. He was, however, concerned that Windsor administration did not act quicker. “There was a poor response from administration initially and it took a group of students to get the issue to be addressed. Who has the responsibility to ensure that the campus environment is free from discrimination? We can't just leave it up to students to police human rights.”

Other Ontario universities have been criticized for their management of discriminatory incidents this year as well.

Just last week, anti-Islamic profanities were spray-painted on the faculty member’s door at McMaster University. The professor, who is not Muslim, had recently organized an event in support of Muslim women called “Hijab Day.”

The Hamilton Spectator criticized the University for not dealing with the incident efficiently. It alleged that campus security did not report the “hate crime” to the police and that the evidence was tainted when cleaning staff removed it from the door. “Campus security is headed by a former Hamilton police officer who should have appreciated the necessity of reporting a hate crime quickly and maintaining the spray-painted evidence,” the Hamilton Spectator wrote. Campus security claimed to have properly maintained the evidence. There have also been reports of racial profiling by campus security at a number of universities. Ryerson University was accused of racially motivated, excessive security measures during a community basketball tournament in January, the Eyeopener reported. The event was organized to raise support for five students who earlier quit the basketball team, alleging racism.

“(The administration) believed that when these type of people come together, especially when black students’ organizations (put) on an event together they need this much security and we need police,” Boonaa Mohammed, one of the event’s organizers, told the Eyeopener. “They talked to us earlier saying the biggest event they held here before only required two security and two paid duties, but for some reason, we needed six security and two paid duties.”

The McMaster campus pub was criticized in the fall for singling out black students while searching for weapons. After a phone call warned the pub about a possible gun on site, security was told to pat down all patrons, the Silhouette reported. However, students alleged that only black students were patted down. One student claimed to be denied entry because of his race. The pub denied the allegations.

The Canadian Federation of Students released a report last month calling on universities to accommodate the needs of Muslims. In one case highlighted by the report, Aruba Mahmud, a visual arts student at University of Western Ontario, chose to fail a course rather than draw a nude model. She complained that the assignment conflicted with her religion.

Source:
http://www.macleans.ca/education/universities/article.jsp?content=20070416_182157_4808

The Stephen Lewis Report on Race Relations in Ontario

The Stephen Lewis Report on Race Relations in Ontario was released in 1992. This report highlighted the anti-Black racism in Ontario. It was developed as a result of more than 70 meetings with individuals and groups in Metro Toronto, Ottawa and Windsor, among other locations. Lewis concluded that it is the Black community that is shot at by police, streamed in
schools, disproportionately dropping out, subjected to racism and being denied employment equity.

Lewis also mentioned that many members of the Black community live in fear of encounters with law enforcement. This is a direct result of the frequent shootings of Black youth by police.

To read the entire report, please visit:
http://www.ontla.on.ca/library/repository/mon/13000/134250.pdf

Driving While Black

“Driving While Black” is a contemporary phrase that refers to the criminalization of Black drivers and is based on many instances in which Black drivers were pulled over and subjected to policing techniques of marginal legality such as vehicle searches without due cause. There have been numerous cases of “Driving While Black” in Canada.

Kevin Khan Case

In 2004, a case of racial profiling received national attention when a Toronto judge threw out a drug charge against Kevin Khan, a young Black motorist. This case is believed to be Canada’s first judicial determination of racial profiling of a motorist. Khan’s lawyer, John Struthers indicated that this was the first case in Canadian history in which a judge found a motorist was stopped solely because of the colour of his skin.

Irshad Ahmed Case

In 2009, a Superior Court judge ruled that two Toronto police officers engaged in racial profiling when they stopped a 25-year-old Black man, Irshad Ahmed, in his car on the false pretext that he ran a red light. It is believed to be only the second time a judge in Ontario has stated that a suspect was stopped by police effectively for “driving while black” and not for any legitimate purpose.

Lynwald and Julie Cox Case

“If you're Black and drive a fancy car, get ready for racial profiling by Montreal police,” Ryan Cox. Julie Cox and her son Lynwald say they were harassed when Montreal police stopped him for making an illegal left turn while he was driving his Nissan Maxima near the Van Horne Shopping Centre. They felt that Lynwald was pulled over for being Black and driving a nice vehicle.

The Chateauguay residents went public with their complaint to the police ethics commission, but Ryan Cox, father of Lynwald and husband of Julie, says it's part of a pattern—stopping people often because they are Black.

Jason Bogle Case

Jason Bogle, one of Toronto's youngest Black lawyers filed a lawsuit after officers surrounded his vehicle. He says he was sitting in his parked Lexus with his girlfriend outside her house,
when five or six police cars surrounded them. Bogle said he decided to file the lawsuit after the officers connected the ambush with the Boxing Day shootings on Yonge Street.
Bogle said that he is one of many of Toronto's young Black males who have received this type of treatment -- what he calls "driving while black."

Bogle said the police cars were all unmarked except one and appeared suddenly, flashing their high beams before surrounding the Lexus. He said the officers got out and lined both sides of the vehicle, while one opened Bogle's door, grabbed his shoulder and demanded identification. "Then accusations came out about me being in possession of guns or drugs and I remember an officer making the same reference to my girlfriend's mother. She had just come outside to see her daughter and myself surrounded by all these officers," he said, saying the confrontation drew the attention of many neighbours as well.

After presenting his Ontario bar card, Bogle said he continued to face difficulty convincing police he was a lawyer, not a drug dealer. It ended, he said, with police admitting they had the wrong person, but he did not receive an apology nor an explanation.

Bogle was determined to use his position as a lawyer to change what he believes is a systemic problem of racial profiling.

**Joel Debellefeuille Case**

Joel Debellefeuille is challenging a Quebec police force, alleging he was a victim of racial profiling after two officers pulled him over because he didn't look "Québécois". Joel Debellefeuille of Saint-Constant has filed a complaint with the provincial human rights commission and the police ethics board in 2010 over the incident which took place in Montreal in July 2009.

He says Longueuil police officers appeared to be on a fishing expedition when they stopped him, as he was out driving with his fiancée and stepdaughter in search of ice cream. Debellefeuille was driving what he calls his "late-model" BMW at the time. He refused to show identification, which police asked to see, saying they wanted to establish he was the car's owner. He only relinquished his papers after the officers called their supervisor. Police issued him two tickets: one for driving with expired car insurance and the other for failing to provide ID. In a copy of the police report he later obtained, the officer noted that Debellefeuille did own the car but that his name did not seem to fit that of a Black person. That is racial profiling, Debellefeuille says.

Sources:
[http://www.canada.com/montrealgazette/news/montreal/story.html?id=90911a54-f8f2-43f0-a0d0-bd773f89eefa&k=95798](http://www.canada.com/montrealgazette/news/montreal/story.html?id=90911a54-f8f2-43f0-a0d0-bd773f89eefa&k=95798)
[http://www.ctv.ca/CTVNews/TorontoHome/20060104/racial_profiling_060104/](http://www.ctv.ca/CTVNews/TorontoHome/20060104/racial_profiling_060104/)


Freddie James's racial profiling complaint is part of larger issue inside Montreal police force

Montreal's police chief Marc Parent admits racial profiling is a problem in Montreal


Freddie James takes Montreal police force to task over incident of racial profiling

The Montreal police force does have a problem with racial profiling, admits Chief Marc Parent. However, he says, the department is working continuously to improve relationships with the city’s cultural communities.

"We do have a racial profiling problem… It’s not the majority, but we have to work on that every day," Parent said on Daybreak Friday morning.

His comments capped off a week in which Montreal singer Freddie James went public with his own racial profiling complaint.

James told CBC News that he was tailed and then pulled over by a police officer for no apparent reason while driving his BMW in the West Island a few weeks ago.

'I said, "Guys, why are you being so aggressive? I'm not resisting."' - Freddie James

He said the officer asked first whether it was his car, then demanded his car registration papers and shrugged off James’s requests for a reason as to why he’d been pulled over. James said he was then pulled violently from his car and treated aggressively.

"They pulled me by the back of my neck and threw my hands behind my back, and I said, ‘Guys, why are you being so aggressive? I'm not resisting,’” James said.

He was eventually let go — with a $162 ticket for failure to provide identification to police, even though he said he offered to show the officer his ID.
Since coming forward with his complaint, James said he’s received at least 20 emails from fellow Montrealarers telling him they too had been racially profiled by police here.

Montreal police chief Marc Parent says only about one-tenth of officers are members of a visible minority. (CBC)

"People have lost faith in the police, they have lost faith in the police system, and that’s why people don’t come out and say anything anymore," he said.

Police Chief Parent said on Daybreak that he couldn’t comment on James’s complaint specifically, but he did say there are mechanisms to help facilitate conciliation in cases of racial profiling.

He also said that it doesn’t help that only 10 per cent of the Montreal police force is a member of a visible minority. Parent said the department struggles with recruiting non-white officers.

"For some, it's a trust issue, maybe. For others, maybe it's not a respectable profession for them," he said.

James intends to file a human-rights complaint as well as a complaint with the police ethics commissioner.

B3. Rights and Responsibilities

FOCUS ON: Political Significance; Objectives and Results

B3.5 Identify examples of human rights violations around the world (e.g., hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based violence and discrimination), and assess the effectiveness of responses to such violations (e.g., media scrutiny; government sanctions; military intervention; regional, national, and/or international tribunals; boycotts; pressure from governments and/or NGOs).

Sample questions:
“What legal processes are in place to address human rights issues, both in Canada and globally?”
“What are some of the issues addressed by the Ontario Human Rights Commission? Has the commission dealt with any cases that have a direct impact on you and/or your community?”
“What are some NGOs that deal with human rights abuses? What limitations do they face?”
“Should people be charged with war crimes if they were ‘just following orders’?”
“What criteria should be used to determine whether Canadians should actively respond to human rights abuses in other countries?”

HIV/AIDS Crisis

It must be noted that HIV/AIDS is not an African disease. A person can become infected with HIV/AIDS, regardless of colour, race, religion, gender, age or sexual orientation.

Facts about the HIV/AIDS crisis in Africa:
• AIDS kills approximately 6,000 people each day in Africa - more than wars, famines and floods combined.
• Since the beginning of the epidemic, 14.8 million children have lost one or both parents to HIV/AIDS.
• There are 33.3 million globally living with HIV. 68% of all people living with HIV reside in Sub-Saharan Africa.
• Both HIV prevalence rates and the numbers of people dying from AIDS vary greatly between African countries. In Somalia and Senegal the HIV prevalence is under 1% of the adult population, whereas in Namibia, Zambia and Zimbabwe, around 10-15% of adults are infected with HIV. Southern Africa is the worst impacted by AIDS; in South Africa the HIV prevalence is 17.8% and in three other southern African countries, the national adult HIV prevalence rate now exceeds 20%. These countries are Botswana (24.8%), Lesotho (23.6%) and Swaziland (25.9%).

West Africa has been less affected by HIV and AIDS, but some countries are experiencing rising HIV prevalence rates. In Cameroon, HIV prevalence is now estimated at 5.3% and in Gabon it stands at 5.2%. In Nigeria, HIV prevalence is low (3.6%) compared to the rest of Africa. However, because of its large population (it is the most populous country in sub-Saharan Africa), this equates to around 3.3 million people living with HIV.

Adult HIV prevalence in East Africa exceeds 5% in Uganda, Kenya and Tanzania. Overall, rates of new HIV infections in sub-Saharan Africa appear to have peaked in the late 1990s, and HIV prevalence seems to have declined slightly, although it remains at an extremely high level.
The Impact of HIV/AIDS on African Countries

HIV and AIDS are having a widespread impact on many parts of African society. The points below describe some of the major effects of the HIV/AIDS epidemic.

• The effect on life expectancy. In many countries of sub-Saharan Africa, AIDS has erased decades of progress made in extending life expectancy. Average life expectancy in sub-Saharan Africa is now 52 years and in the most heavily affected countries in the region life expectancy is below 51 years. In five of the six sub-Saharan African countries where life expectancy is lower than it was in the 1970s, this decline has been directly linked to HIV/AIDS.

• The effect on households. The effect of the AIDS epidemic on households can be very severe, especially when families lose their income earners. In other cases, people have to provide home based care for sick relatives, reducing their capacity to earn money for their family. Many of those dying from AIDS have surviving partners who are themselves infected and in need of care. They leave behind orphans, who are often cared for by members of the extended family.

• The effect on healthcare. In all affected countries, the epidemic is putting strain on the health sector. As the epidemic develops, the demand for care for those living with HIV rises, as does the number of health care workers affected.

• The effect on schools. Schools are heavily affected by AIDS. This a major concern, because schools can play a vital role in reducing the impact of the epidemic, through HIV education and support.

• The effect on productivity. The HIV and AIDS epidemic has dramatically affected labour, which in turn slows down economic activity and social progress. The vast majority of people living with HIV and AIDS in Africa are between the ages of 15 and 49 - in the prime of their working lives. Employers, schools, factories and hospitals have to train other staff to replace those at the workplace who become too ill to work.

• The effect on economic growth and development. The HIV and AIDS epidemic has already significantly affected Africa's economic development, and in turn, has affected Africa's ability to cope with the epidemic.

Source:
http://www.avert.org/hiv-aids-africa.htm

Ethnic Cleansing in the Central African Republic

Christian militia in Central African Republic have carried out ethnic cleansing of the Muslim population during the country's ongoing civil war, but there is no proof there was genocidal intent, a United Nations commission of inquiry has determined.

The final report of the inquiry, which was submitted to the U.N. Security Council on Dec. 19, said up to 6,000 people had been killed though it "considers that such estimates fail to capture the full magnitude of the killings that occurred."

The mostly Christian or animist "anti-balaka" militia took up arms in 2013 in response to months of looting and killing by mostly Muslim Seleka rebels who had toppled President Francois Bozize and seized power in March the same year.

The U.N. Security Council established the commission of inquiry in December 2013.
Thousands of people died as a result of the conflict. Human rights violations and abuses were committed by all parties. The Seleka coalition and the anti-balaka are also responsible for war crimes and crimes against humanity. Although the commission cannot conclude that there was genocide, ethnic cleansing of the Muslim population by the anti-balaka constitutes a crime against humanity.

In September 2014, the International Criminal Court opened an investigation into allegations of murder, rape and the recruiting of child soldiers in the Central African Republic. Some 5,600 African Union peacekeepers, deployed in December 2013, and about 2,000 French troops have struggled to stem the violence in the impoverished landlocked country of 4.6 million people.

The United Nations took over the African Union peacekeeping mission in September and is mandated by the Security Council to double its size to nearly 12,000 troops and police. The U.N. commission of inquiry said the deployment of the African Union peacekeepers, French troops and then the U.N. peacekeeping mission (MINUSCA) had "been primarily responsible for the prevention of an even greater explosion of violence."

Source:
http://www.reuters.com/article/2015/01/08/us-centralafrica-inquiry-idUSKBN0KH2BM20150108

**Darfur**

The crisis in Darfur began in February 2003, when two rebel groups emerged to challenge the National Islamic Front (NIF) government in Darfur. The Sudan Liberation Army (SLA) and the Justice and Equality Movement (JEM) claim that the government of Sudan discriminates against Muslim African ethnic groups in Darfur. The government of Sudan dismisses the SLA and JEM as terrorists. The conflict pits the three African ethnic groups, the Fur, Zaghawa, and Massaleit, against nomadic Arab ethnic groups. Periodic tensions between the largely African-Muslim ethnic groups and the Arab inhabitants of Darfur can be traced to the 1930s and most recently surfaced in the 1980s. Successive governments in Khartoum have long neglected the African ethnic groups in Darfur and have done very little to prevent or contain attacks by Arab militias against non-Arabs in Darfur. Non-Arab groups took up arms against successive central governments in Khartoum, albeit unsuccessfully. In the early 1990s, the NIF government, which came to power in 1989, began to arm Arab militias and disarm the largely African ethnic groups.

The crisis in Darfur in western Sudan has led to a major humanitarian disaster, with more than four million people displaced, more than 240,000 people forced into neighboring Chad, and more than two million people killed. In July 2004, the House and Senate declared the atrocities in Darfur genocide, and the Bush Administration reached the same conclusion in September 2004. On May 4, 2006, the Government of National Unity and the Sudan Liberation Movement/Army (SLM/A) signed the Darfur Peace Agreement (DPA) after almost two years of negotiations. In late October 2009, the Obama Administration announced a new Sudan policy. The new Sudan policy focuses on three policy priorities: the crisis in Darfur, the implementation of the North-South peace agreement, and counter-terrorism. The new policy links the lifting of sanctions and incentives to verifiable progress on the ground. In mid-September, the Obama Administration announced new policy initiatives on Sudan. The new policy update focuses on the Administration’s active and expanded diplomatic engagement and relaxation of sanctions and
restrictions. In December 2010, the Government of Sudan began a major military offensive against the SLM.

In early 2011, President Omer Hassan Al-Bashir accepted the final results of the referendum where southerners almost unanimously voted for the secession of their region. South Sudan was declared an independent state on July 9, 2011.

Sources:
http://www.sudantribune.com/Darfur-rebels-welcome-the-results,37926

Haiti Earthquake 2010

In 1804, Haiti became the first Black republic in the world. For the first time, an army of enslaved Blacks defeated the oppressors and a new state was born. Here are some facts about the devastating earthquake that took place in January, 2010.

Haiti before the earthquake:
- More than 70% of people in Haiti were living on less than $2.00 per day (American dollars)
- 86% of people in Port au Prince were living in slum conditions, mostly tightly-packed, poorly-built, concrete buildings
- 80% of education in Haiti was provided in often poor-quality private schools, the state system generally provided better education but provided far too few places
- Half of the people in Port-au-Prince had no access to latrines and only one-third had access to tap water

Impact of the 12 January earthquake:
- Two million people living in the most affected area
- 220 000 dead
- Over 180 000 homes damaged or destroyed and one and a half million were left homeless
- There are now 19 million cubic metres of rubble and debris, enough to fill a line of shipping containers stretching end to end from London to Beirut
- One and a half million people were forced to live in camps. There are over 1 100 camps and 54 of these are home to 5 000 people or more
- Over 600 000 people had to leave their home areas
- Nearly 5 000 schools have been damaged or destroyed

In 2011, one year after the earthquake, Haitians are still suffering from the devastation. Only 5% of the rubble has been removed, and at this rate, it is estimated to take nearly 19 years to remove all of it.

Source:
http://www.time.com/time/world/article/0,8599,2041877,00.html

Rwandan Genocide

In 1994, Rwanda’s population of seven million was composed of three ethnic groups: Hutu (approximately 85%), Tutsi (14%) and Twa (1%). In the early 1990s, Hutu extremists within Rwanda’s political elite blamed the entire Tutsi minority population for the country’s increasing social, economic, and political pressures. Tutsi civilians were also accused of supporting a Tutsi-
dominated rebel group, the Rwandan Patriotic Front (RPF). Through the use of propaganda and constant political maneuvering, President Habyarimana and his group increased divisions between Hutu and Tutsi by the end of 1992. The Hutu remembered past years of oppressive Tutsi rule, and many of them not only resented but also feared the minority.

On April 6, 1994, a plane carrying President Habyarimana, a Hutu, was shot down. Violence began almost immediately after that. Under the cover of war, Hutu extremists launched their plans to destroy the entire Tutsi civilian population. Political leaders who might have been able to take charge of the situation and other high profile opponents of the Hutu extremist plans were killed immediately. Tutsi and people suspected of being Tutsi were killed in their homes and as they tried to flee at roadblocks set up across the country during the genocide. Entire families were killed at a time. Women were systematically and brutally raped. It is estimated that some 200,000 people participated in the perpetration of the Rwandan genocide.

In the weeks after April 6, 1994, 800,000 men, women, and children perished in the Rwandan genocide, perhaps as many as three quarters of the Tutsi population. At the same time, thousands of Hutu were murdered because they opposed the killing campaign and the forces directing it.

The Rwandan genocide resulted from the conscious choice of the elite to promote hatred and fear to keep itself in power. This small, privileged group first set the majority against the minority to counter a growing political opposition within Rwanda. Then, faced with RPF success on the battlefield and at the negotiating table, these few power holders transformed the strategy of ethnic division into genocide. They believed that the extermination campaign would reinstate the solidarity of the Hutu under their leadership and help them win the war, or at least improve their chances of negotiating a favorable peace. They seized control of the state and used its authority to carry out the massacre.

The civil war and genocide only ended when the Tutsi-dominated rebel group, the RPF, defeated the Hutu perpetrator regime and President Paul Kagame took control.

Policymakers in France, Belgium, and the United States and at the United Nations were aware of the preparations for massive slaughter and failed to take the steps needed to prevent it. Aware from the start that Tutsi were being targeted for elimination, the leading foreign actors refused to acknowledge the genocide. Not only did international leaders reject what was going on, but they also declined for weeks to use their political and moral authority to challenge the legitimacy of the genocidal government. They refused to declare that a government guilty of exterminating its citizens would never receive international assistance. They did nothing to silence the radio that televised calls for slaughter. Even after it had become indisputable that what was going on in Rwanda was a genocide, American officials turned a blind eye, fearing that it would cause demands for intervention.

When international leaders finally voiced disapproval, the genocidal authorities listened well enough to change their tactics although not their ultimate goal. Far from cause for satisfaction, this small success only highlights the tragedy: if weak protests produced this result in late April, imagine what might have been the result if in mid-April the entire world had spoken out.

Source: http://www.unitedhumanrights.org/genocide/genocide_in_rwanda.htm
**Racism**

**Anti-Black Racism in Canada**

Anti-Black racism, which is rooted in slavery and colonialism, is a fundamental aspect of Canadian history and culture. Anti-Black racism is prejudice, stereotyping, and discrimination that is directed at people of African descent and is part of their unique history and experience. In Canada, it is a history that includes almost two hundred years of slavery; housing, employment and educational segregation; and legally-sanctioned discrimination.

Anti-Black racism in Canada is often subtle and is generally not accompanied by overt racial slurs or explicitly prohibitive legislation. However, it is deeply entrenched in Canadian institutions, policies, and practices, such that anti-Black racism is either functionally normalized or rendered invisible to the larger white society. This contemporary form of racism nonetheless replicates the historical de jure and de facto substantive conditions and effects of spatial segregation, economic disadvantage, and social division. It involves systemic discrimination in the immigration and refugee system, the criminal justice system, employment, education, health, and other spheres of society. It is manifested in the current social, economic, and political marginalization of African Canadians in society such as the lack of opportunities, lower socio-economic status, higher unemployment, significant poverty rates, overrepresentation in the criminal justice system, and the general feeling of alienation by African Canadians.

Anti-Black racism is characterized by particularly virulent and pervasive racial stereotypes. The stereotypes of the Black male as being prone to criminality and violence and being "dangerous" are some of the most prevalent and dominant stereotypes in Canadian society. These stereotypes are routinely reinforced and perpetuated by the mass media, reflected and maintained by Canadian institutions, and underpin the systemic discrimination against African Canadians in the criminal justice system. Canadian courts and various commissions have repeatedly recognized the pervasiveness of anti-Black stereotyping, the overrepresentation of African Canadians in the criminal justice system, and that African Canadians are prominent targets of racism in Canadian society.

As noted by Stephen Lewis in an open letter to then Premier Bob Rae on completion of the Report on Race Relations in Ontario in 1992:

> First, what we are dealing with, at root, and fundamentally, is anti-Black racism. While it is obviously true that every visible minority community experiences the indignities and the wounds of systemic discrimination throughout Southern Ontario, it is the Black community which is the focus. It is Blacks who are being shot, it is Black youth that is unemployed in excessive numbers, it is Black students who are being inappropriately streamed in schools, it is Black kids who are disproportionately dropping out, it is housing communities with large concentrations of Black residents where the sense of vulnerability and disadvantage is most acute, it is Black employees, professional and non-professional, on whom the doors of upward equity slam shut. Just as the soothing balm of multiculturalism cannot mask racism, so racism cannot mask its primary target. It is important, I believe, to acknowledge not only that racism is pervasive, but that at different times and different places, it violates certain minority communities more than others.
Anti-Black racism in Canada contradicts Canada's global racism-free image, notwithstanding the mechanisms available to redress racial discrimination such as the Canadian Charter of Rights and Freedoms, Provincial and Federal human rights legislation and commissions, the Multiculturalism Act, the Federal Employment Equity Act and the international human rights instruments to which Canada has acceded.

To learn more about incidences of racism in Ontario and Canada, please visit:
http://www.aclc.net/

Source:
http://www.aclc.net/anti-black-racism-in-canada

**Yonge Street Riots**

The history of the development of an antiracism policy in Ontario began with the Yonge Street Riots in Toronto in 1992. These riots occurred after the shooting of a Black youth by the police. But indirectly, the riots were a response to the riots that happened previously in Los Angeles when White policemen were acquitted of the brutal beating of Rodney King, an African-American male.

The Yonge Street Riot occurred in May of 1992 when hundreds of young people, Black and White, left an anti-racism rally and rioted in the downtown area of Toronto. It became the subject of an award-winning play, ‘Riot’, by the young Toronto playwright Andrew Moodie.

Source:
www.missingplaque.tao.ca

**Hate Crimes**

Hate crimes are Criminal Code offences involving hate, such as the spreading of hate propaganda against an identifiable group (identified by race, colour, ethnic origin, religion, or sexual orientation). Usually they are crimes of violence or property offences.

Losing anti-black hate crime battle Published On Thu Mar 19 2009

"We cannot miss this opportunity," Margaret Parsons says as she watches delegates at a major conference discuss issues troubling Blacks in Canada.

"We cannot waste it."

Like many black Canadians, Parsons is frustrated and disillusioned by the lack of progress in recent years on everything from jobs to action on ending racism and antiblack hate crimes. That's why she was in Ottawa last week attending the three-day National African Canadian Policy Conference.

Over the three days, 200 legal experts, academics, youth and community leaders went to workshops and listened to speakers on poverty, education, health and the media. Organizers, including Parsons, who heads the Toronto-based African Canadian Legal Clinic, hope the conference will lead to a national policy with co-ordinated strategies to address critical concerns within the black community.
The timing of the conference was ideal because many black Canadians are feeling increasingly ignored and let down by their public institutions, including schools, governments, the police and the media. Indeed, for some, this is a community under stress. In many ways, blacks in Canada have made great strides in recent decades. But in other ways, they've seen little progress since the 1950s.

Blacks are the third-largest visible minority in Canada, exceeded only by the Chinese and South Asian communities. And yet 48 per cent of the victims of racially motivated hate crime are black. By comparison, at a distant 13 per cent, South Asians are the second most frequent victims of such crime.

What's worse, anti-black hate crime is on the rise, according to Statistics Canada data. Hate crimes can include graffiti, oral comments, vandalism, arson, assault, even murder. Incidents can take place at work, in schools, shopping malls and hockey arenas.

Det. Gary McQueen of the Toronto Police Services hate crime unit told delegates they likely will see the numbers increasing even more as Blacks come forward to report such cases. Currently, legal experts estimate barely 10 per cent of incidents are reported.

If this is new to readers, then the delegates would be right when they suggest most media outlets downplay or ignore such stories.

During the conference, the organizers gave each delegate a "tool kit" designed to help individuals and community groups recognize and deal with hate crimes. The 78-page manual included tips and strategies ranging from media advocacy to how to raise community awareness and lobby law enforcement agencies to recognize and deal more effectively with incidents of anti-black hate.

It also suggests ways for public institutions to develop training and protocols specifically aimed at handling cases of anti-black hate.

For some older Blacks, however, all of this has a sense of déjà vu. It's an understandable attitude, brought on by multiple years of attending such hopeful conferences, followed by multiple years of pain and disappointment.

And it's easy to see how their feeling of despair develops, given that not a single federal or provincial politician showed up, even though the conference was being held just two blocks from Parliament Hill.

Some didn't even bother to reply to their invitation. Parsons calls the politicians' failure to attend or reply to the invitation a slap in the face to all Blacks. She's right.

Source:
http://www.thestar.com/Worldwide/article/604584

**Hate Crimes Community Working Group**

The Hate Crimes Community Working Group of Ontario, formed in late 2006, is a group of people who provide advice to the Attorney General of Ontario and the Minister of Community Safety and Correctional Services on possible approaches to better address hate crimes in Ontario.
There will be approximately 12 members appointed to the HCCWG, including a Chair. The members will reflect the diversity of Ontario’s communities. Appointments will not exceed six months in length, unless extended by the Government, and will not be renewable. Measures will be developed to enhance services to hate crime victims and to reduce hate crime victimization. The HCCWG will spend six months looking at best practices for dealing with hate crimes and then make recommendations to the government on addressing these hate crime issues. The members will identify potential barriers to the delivery of programs and services that help victims of hate crimes.

In 2006, the Working Group made recommendations that are far reaching affecting the criminal justice system, victim services, education, etc. In short, the Working Group established a Hate Crimes Governance Committee, ensured adequate funding for a Victim's Justice Fund, and promoted education about hate crimes.

Currently there are already many steps in place to combat hate crimes:
- A team of Crown Counsel specially trained in hate crimes legislation provides legal advice to police and Crown attorneys.
- The OPP maintains a Hate Crime/Extremism Unit to monitor and assist with hate crime issues.
- All police recruits receive hate/bias crime instruction at the Ontario Police College.

Sources:
www.attorneygeneral.jus.gov.on.ca/english/news/200520051209-hccwg-bg.asp
www.attorneygeneral.jus.gov.on.ca/english/ovss/hatecrimes.asp

**Hate crimes targeting Black populations**

In 2013, there were 255 police-reported hate crime incidents that targeted Black populations. This represented an estimated rate of 27.0 incidents per 100,000 persons in Canada reporting that they were Black.

Over the period from 2010 to 2013, about two-thirds (66%) of hate crimes targeting Black populations were non-violent, mostly involving mischief (56%). Violent offences made up 34% of hate crimes targeting Black populations. More specifically, assault accounted for 19% of hate crimes against Black populations. Victims of violent hate crimes targeting Black populations from 2010 to 2013 were predominantly male (73%). As with hate crimes in general, victims were often young; 39% were under age 25.

The majority (55%) of individuals accused of hate crimes targeting Black populations from 2010 to 2013 were under age 25, including 34% under age 18. Of these accused youth (aged 12 to 17), 42% were accused of mischief.

Source:
Black population most frequent target of hate crimes

Statscan reported an overall drop in all incidents in 2013 compared to 2012, but there was an increase in hate crimes against Muslims. Black populations were the most frequent target of hate crimes, with 22 per cent of all incidents.

By: The Canadian Press, Published on Tue Jun 09 2015

OTTAWA — Statistics Canada says the number of hate crimes reported to police in 2013 dropped by 17 per cent from 2012.

The agency says police reported 1,167 hate crimes in 2013, 247 fewer than the year before.

It says the decline was mainly attributable to a 30-per-cent drop in non-violent hate crime incidents, primarily mischief.

The report says hate crimes motivated by hatred of race or ethnicity represented about 51 per cent of the total.

Religious hate crimes accounted for 28 per cent, while 16 per cent were crimes motivated by hatred of a sexual orientation.

Racial or ethnic hate crimes dropped 17 per cent between 2012 and 2013, with the largest declines coming in incidents targeting Arab, West Asian and black populations.

There were small increases in reported hate crimes against East and Southeast Asian populations as well as whites.

Black populations were still the most frequent target of hate crimes, with 22 per cent of all incidents.

Religion-motivated hate crime incidents were down 22 per cent from 2013, with drops in hate crimes targeting every religious group except Muslim populations. There were 20 more incidents reported against Muslims compared with 2012.

Still, hate crimes aimed at Jewish populations were the most common religiously motivated crimes, making up 16 per cent of all hate crimes.

There were 186 police-reported hate crime incidents in 2013 that were motivated by sexual orientation, one more than a year earlier.

The survey said 60 per cent of hate-motivated crimes reported by police involved non-violent offences, with mischief, including vandalism, graffiti and other forms of property destruction, the most commonly reported offence.

Almost three-quarters of religious hate crimes involved mischief.
While four in 10 hate crimes were violent, these were primarily incidents of common assault or uttering threats.

Two-thirds of hate crimes involving sexual orientation were violent, compared with 44 per cent of racial or ethnic hatred crimes and 18 per cent of religious hate crimes.

C. CIVIC ENGAGEMENT AND ACTION

Overall Expectations:

C1. Civic Contributions: analyse a variety of civic contributions, and ways in which people can contribute to the common good (FOCUS ON: Political Significance; Stability and Change)
C2. Inclusion and Participation: assess ways in which people express their perspectives on issues of civic importance and how various perspectives, beliefs, and values are recognized and represented in communities in Canada (FOCUS ON: Political Significance; Political Perspective)
C3. Personal Action on Civic Issues: analyse a civic issue of personal interest and develop a plan of action to address it (FOCUS ON: Political Significance; Objectives and Results)

C1. Civic Contributions
FOCUS ON: Political Significance; Stability and Change

Specific Expectations:

C1.1 assess the significance, both in Canada and internationally, of the civic contributions of some individuals (e.g., Sean Atleo, Maude Barlow, Mohandas K. Gandhi, Elijah Harper, Craig Kielburger, Martin Luther King, Jr., Cardinal Paul Émile Léger, Stephen Lewis, Nelson Mandela, Aung San Suu Kyi, David Suzuki) and organizations, including NGOs and social enterprises (e.g., Amnesty International, L’Arche Canada, Democracy Watch, Free the Children, International Federation of Red Cross and Red Crescent Societies, Inuit Circumpolar Conference, Métis Nation of Ontario, Ontario Federation of Indian Friendship Centres, Samara Canada, Spread the Net, SoChange, World Wildlife Federation, Youth in Philanthropy Canada)

Nelson Mandela

- Nelson Mandela was born on July 18, 1918 into the royal family of the Thembu, a Xhosaspeaking tribe in the Eastern Cape of Africa. He died in 2013.
- Mandela went to Fort Hare University to pursue a Bachelor’s degree, but it wasn’t long before his strong will and indignation at injustice got in the way, and he was expelled in 1940.
- In 1944, Mandela, Walter Sisulu and Oliver Tambo amongst others formed the African National Conference (ANC) Youth League, and within a few years, Mandela became its president.
- He completed his law degree through the University of the Witwatersrand, and with Tambo set up South Africa’s first Black law firm.
- Mandela led non-violent campaigns of civil disobedience, helping to organize strikes, protest marches and demonstrations, encouraging people to defy discriminatory laws.
- Mandela was eventually arrested for the first time in 1952, but was acquitted, although further harassment, arrests and detention followed, culminating in the infamous Treason Trial in 1958.
- In 1962 Mandela was arrested for treason again, and sentenced to five years in prison.
- While serving this sentence, he was again charged with sabotage, and the Rivonia trial began. His eloquent and stirring address, lasting 4 hours, ended with his famous words: “I have cherished the ideal of a democratic and free society in which all persons live...”
together in harmony……It is an ideal which I hope to live for and achieve. But if needs be, it is an ideal for which I am prepared to die.”

- In 1964 Nelson Mandela was convicted of sabotage and treason and sentenced with his fellow colleagues the supreme punishment: life imprisonment on Robben Island.
- At forty-six years of age, he first entered the small cramped cell in Section B that was to be his home for twenty seven years.
- Mandela was released from prison on February 11, 1990.
- In 1991, at the first national conference of the ANC held inside South Africa after being banned for decades, Nelson Mandela was elected President of the ANC while his lifelong friend and colleague, Oliver Tambo, became the organization's National Chairperson.
- Nelson Mandela accepted the 1993 Nobel Peace Prize on behalf of all South Africans who suffered and sacrificed so much to bring peace to our land.

Source:
www.anc.org.za/people/mandela.html

Individual Contributions

Who: J. Lyle Browning
What: Political and Community Leader
Where: Born in Windsor, Ontario
Accomplishments: Collaborated with Paul Martin Sr. to form the first Young Liberals Club in Canada; President of Browning Engineering; past board member of St. Clair College, the Essex County Black Historical Research Society, and the Society of Manufacturing Engineers; founding President of the North American Black Historical Museum in Amherstburg, Ontario; member of the Underground Railroad Monument Committee of Windsor; recipient of the Melvin Jones and Helen Keller Fellowships (Lions Club) and Black Community Leadership Award (Windsor and District Black Coalition)

Who: Daphne Clarke
What: Nurse, Entrepreneur, Social Justice Advocate
Where: Born in Jamaica; resides in Windsor, Ontario
Accomplishments: Founder of Montego Alkebulanian Enterprise Black History Book Shop, Windsor’s first Black history bookstore; past President of the Essex County Black Historical Research Society; member of Windsor’s Underground Railroad Monument Committee; Founder and First President of Windsor Women Working with Immigrant Women; Recipient of Toronto’s First Person’s Day Award and Queen’s Golden Jubilee Medal

Who: Ron Jones
What: Politician, Firefighter, Coach
Where: Windsor, Ontario
Accomplishments: Member of Urban Alliance and National Black Coalition of Canada; highest ranking Black officer (District Chief 1995) of Windsor Fire Department; Trustee (1980-1992) of Windsor Board of Education; founding member of Charles L. Brooks Memorial Peace Fountain Committee; Windsor City Councillor (2002-present)
Who: Howard McCurdy  
What: Microbiology Professor, Research Scientist, Politician, Community Activist, Author  
Where: Born in London, Ontario; resides in LaSalle, Ontario  
Accomplishments: Founding President of the University Chapter of the NAACP at Michigan State University; founding President of the Guardian Club, a significant civil rights organization in Windsor which evolved into the Windsor and District Black Coalition; founding President of the Guardian Club (1961), a significant civil rights organization in Windsor which evolved into the Windsor and District Black Coalition; member of Parliament; former Windsor City Councillor; candidate for NDP national leadership; member of the Order of Canada

Who: Andrea Moore  
What: Banker, Historian  
Where: Born in Windsor, Ontario  
Accomplishments: Founding board member of the North American Black Historical Museum in Amherstburg, Ontario; fought to preserve the history of Black churches and Black pioneer burial sites; founding President of the Essex County Black Historical Research Society; former President of the Windsor and District Black Coalition; chair of the Underground Railroad Monument Committee of Windsor; recipient of Queen’s Golden Jubilee Medal

Who: Bishop Clarence Morton Sr.  
What: Religious Leader, Radio Broadcaster  
Where: Windsor, Ontario  
Accomplishments: Founder of Mount Zion Church; Gospel Radio Broadcaster whose weekly programs, transmitted not only in Canada but in multiple American states, had a major impact on the development of North American gospel music radio

Who: Mac Simpson  
What: Community Activist  
Where: Windsor, Ontario  
Accomplishments: Founder of the North American Black Historical Museum, currently known as the Amherstburg Freedom Museum, in Amherstburg, Ontario
Citizens’ Groups
Black Porters and the Labour Movement
For information on the Black Porters and the Labour Movement, see page 46.
The Hour-A-Day Study Club
For information on The Hour-A-Day Study Club, see page 73.
National Unity Association
For information on the National Unity Association, see page 85.
Windsor and District Black Coalition (originally the Guardian Club)
For information on the Windsor and District Black Coalition, see page 86.
For information on the Central Citizens Association, see page 51.
The British American Association of Coloured Brothers of Ontario (BAACB), see page 71.
Windsor Council on Group Relations (WCGR), see page 87.
Sister-to-Sister Think Wise: Women Inspiring Success and Excellence, see page 174.
African Community Organization of Windsor
Windsor West Indian Association
C2. Inclusion and Participation

FOCUS ON: Political Significance; Political Perspective

C2.1 analyse ways in which various beliefs, values, and perspectives are represented in their communities (e.g., with reference to different racial, ethnic, and/or religious groups; people with various political beliefs and/or social values; people from different age groups; men and women; First Nations, Inuit, or Métis people; people in lesbian, gay, bisexual, and transgender [LGBT] communities; environmentalists; people with disabilities; people from different professions and/or economic circumstances; recent immigrants and new Canadians; business people), and assess whether all perspectives are represented or are valued equally

Sample questions:
“What are some ways in which various student perspectives are represented in our school? Do you feel like your voice is heard?” “What cultural festivals are celebrated in your community? Whose beliefs and values do they reflect?” “What religious structures are in your community? What do they tell you about respect for diversity in the community?” “Why might some people’s perspectives be valued more than those of others? What are some ways to address this inequity? What action could be taken to ensure that marginalized voices are heard?”

Amherstburg Heritage Homecoming

In September of 2002, many Amherstburg families gathered together to discuss the idea of creating a multi-family reunion in Amherstburg. It was decided that the event would be called “Amherstburg Homecoming” and that if possible, the event should be held on the historic Emancipation Day date.
As more and more families became involved in the planning, the name changed to the “Amherstburg Heritage Homecoming”, celebrating the town’s proud legacy as the final terminus on the Underground Railroad. It is the hope of the founding committee that this celebration will continue on for years so that future generations can share with pride their heritage and remember the sacrifices made by their ancestors.

Sources: www.uwindsor.ca/users/e/ernest/main.nsf

North Buxton Homecoming

North Buxton, Ontario was one of the earliest African Canadian settlements in Canada. Formerly enslaved Blacks fled to Buxton from the United States to escape slavery. Buxton was composed of 9,000 acres and was divided into 50 acre lots which sold for $2.50 each. The lots were sold to Blacks only.

Every year, a three-day celebration takes place during the Labour Day weekend in Buxton. This celebration is called the North Buxton Homecoming. Nearly 3,000 people participate in the event which is one of the most popular among local African Canadians. People, from both Canada and the United States, come to take part in this celebration that has been held for over 75 years. During the celebration, there are reenactments of historical events, recreational activities, museum tours and the sharing of food.
Emancipation Celebration

The Emancipation Celebration is a multicultural extravaganza that invites people of all ethnicities to commemorate the 1833 Emancipation Act that made Canada the final stop on the Underground Railroad to freedom. The 2015 celebration took place at Lanspeary Park in Windsor, Ontario.

“The celebration of the Abolition of Slavery in Canada is a significant part of Windsor’s heritage,” writes Mayor Drew Dilkens. “Emancipation Day celebrations took place in Sandwich as far back as 1838, at what is now Mic-Mac Park. At that point in time, Sandwich was a gathering point for abolition activity and the festivities were important community-building initiatives.”

“Emancipation Day has a special meaning to Windsor, stemming from the City’s role as a crossing point for thousands of slaves seeking freedom in the safe haven of Canada. Many made their first stop at Sandwich First Baptist Church in Old Sandwich Town before travelling further while others chose to settle in Windsor.”

Source: http://eyesonwindsor.com/event/emancipation-day-celebration-windsor/

Sister-to-Sister Think Wise: Black Butterfly and Black Monarch Graduation Celebration

Sister-to-Sister is an informal group of women whose aim is to promote positive relationships between and with females (youth) of African Descent. Its members vary in age, profession and background. With such diversity in backgrounds, one of the group’s main focuses is to offer opportunities to have deep, meaningful and open discussions about thoughts, ideas, concerns and current issues related to living as a person of African descent in Canadian society. Another important aim is to provide role models and mentors for younger females. Each year, Sister-to-Sister hosts the Black Butterfly, Black Monarch Graduation Celebration, honouring young women and men of African Descent who are graduating and completing their high school careers. The event includes a luncheon that features guest speakers, and the presentation of a small gift to each graduate in honour of their success.

Source:
Leslie McCurdy

C2.2 describe ways in which some events, issues, people, and/or symbols are commemorated or recognized in Canada (e.g., by war memorials and Remembrance Day services; through citizenship awards such as the Order of Canada; by depicting them on postage stamps or currency; in museums; on public plaques; by naming streets or public spaces after them; through observances such as Black History Month, Fête nationale du Québec, Flag Day, Holocaust Day, Holodomor Memorial Day, Human Rights Day, Labour Day, National Aboriginal Day, Persons Day, Pride Week, Victoria Day), and analyse the significance of this recognition

Sample questions:
“What do you think are the most important regional or national symbols in Canada? Who or what do they represent?” “Do you think there are people in your local community or in Canada
whose civic contribution has not been formally recognized but should be? Why and how do you think they should be acknowledged?” “What criteria do you think should be used when deciding which events or people to formally recognize?”

**Black History Month**

Every year, Canadians are invited to participate in Black History Month festivities and events that honour the legacy of black Canadians, past and present. Canadians take this time to celebrate the many achievements and contributions of Black Canadians who, throughout history, have done so much to make Canada the culturally diverse, compassionate and prosperous nation it is today. During Black History Month, Canadians can gain insight into the experiences of black Canadians and their vital role in the community.


**Street Well-Named**

from The Long Road, Charlotte Bronte Perry, B.A. M.A., 1967
The Walkerville Times

City fathers are often taken to task for their choice of street names, but about the recent [1963] decision to change the name of Lot St. to Watkins St. there was no quarrel. Homer Watkins was born in 1893 in the old town of Sandwich, now a part of Windsor. He lived near the Sandwich Street Baptist Church, the oldest Baptist Church in the city of Windsor. He owned a confectionary and grocery store at Lot and Peter Streets. Lot Street has now been named Watkins Street in his honour.

Howard Watkins, his son and a Windsor detective, spoke of the early period of his life and how they used to fish and hunt near his home, and look out of his window and see the wild animals.

Homer Watkins’ address will change to 375 Watkins Street when the change becomes official. The street has a history inextricably bound up with that of Mr. Watkins’ family for more than a century.

As his son Howard puts it: “From my own porch at 3603 Peter St., I could toss a stone and hit the house where I was born, or the house where my father was born, and if I had a good enough arm I could even hit the house where his father was born.”

All of these homes were built with the Watkins’ own hands, and going back still one generation
further there is the house built by Mr. Watkins Sr.’s grandfather, Allen, still standing at 3540 Peter St.

It was Allen Watkins, an escaped slave from the United States in the 1830s, who founded the Windsor branch of the family. After emancipation, when a number of his children returned to the U.S., William remained.

Along with other members of the community, he turned his hand to construct a place of worship on the “homestead,” the northwest corner of Lot and Peter Sts. The Sandwich Baptist Church was originally a log cabin and the men who helped erect it were buried nearby. The gravestones marking their place of burial, however, have been missing for many years.

The existing brick church was completed in 1851, and on August 1 of that year, the 18th anniversary of the freeing of the slaves by the British, the structure was dedicated.

William Watkins also built his own home at 3616 Peter St. and like his father before him, his son Homer Watkins, just ending his ‘teen years, did the same at 375 Lot St. Now 70 years old, Homer Watkins has lived there for half a century.

The last survivor of all 11 brothers and sisters, Mr. Watkins has vivid memories of the area from when he was still a boy.

“I remember when there was nothing but woods on that side of Peter St. Up at the corner a family was digging to put in the foundation for a new house and turned up 1,500 dollars that someone buried there,” he recalled.

In addition to the street naming, Homer Watkins (centre) was honoured by annual Homer Watkins Days

For 30 years an employee of Ford of Canada and before that of the Windsor Salt Company, Mr. Watkins kept his family’s spirits high during the tough depression years with his songs and dances, occasionally bringing home a basket of groceries when he was declared winner of a vaudeville competition.

But there had always been at least one Watkins living on the street. With two sons, three
daughters and an even dozen grandchildren there is an excellent chance a Watkins will be represented on the street that bears this name for many years to come.


**Ontario’s Historical Plaques**

![Ontario’s Historical Plaques](image)

To view the rest of Ontario’s Historica Plaques related to Black History, please visit: [http://www.ontarioplaques.com/Subjects/Subject_PeopleBlackHistory.html](http://www.ontarioplaques.com/Subjects/Subject_PeopleBlackHistory.html)

**Canada Post**
Refer to History E3 page 110.

**Mathieu DaCosta Challenge**
Refer to History E3 page 123.
SUGGESTED CLASSROOM INQUIRY-BASED ACTIVITIES

GRADE 10 CANADIAN HISTORY SINCE WORLD WAR I

1. List three hardships faced by Black Canadian soldiers during World War I. Choose the hardship that you would have found most difficult to face if you have been a Black Canadian soldier. Explain why you selected this particular hardship. How might you have overcome—or at least learned to live with—this hardship. Explain how this group demonstrated their loyalty to Canada, despite the discrimination they were experiencing. Write a letter home detailing these hardships and describing how you are remaining strong despite the conditions.

2. What are some ways Black Canadians at home contributed to the war effort?

3. Consulting the Charter of Rights and Freedoms, explore the restrictions that Black Canadians experienced during WWI. Would the Charter allow the government to employ the same restrictions in present day? Explain.

4. What were the hardships that Black Canadians experienced when WWI ended?

5. Write a diary entry, placing yourself in the shoes of a member of the No. 2 Construction Battalion. Describe events and issues that you are experiencing.

6. In November 25, 1915 Lieutenant-Colonel George W. Fowler, Commanding officer of the 104th Battalion, requested permission to discharge twenty Black recruits on the basis of race. He wrote, “I have been fortunate to have secured a very fine class of recruits and I did not think it fair to these men that they should have to mingle with Negroes”. Write a one-page letter to Lieutenant-Colonel Fowler explaining why Black Canadians should be granted the right to remain in the battalion.

7. Research three Black Canadian athletes or artists who helped contribute to the country’s growing sense of identity. Briefly describe the contribution of each individual.

8. What hardships were faced by Black Canadians during the Depression?

9. Write a newspaper report on a group committed to the elimination of racial discrimination.

10. What two immigration laws passed by the Canadian government had an impact on Black people? What message did each law send?

11. List four pieces of evidence to highlight the anti-Black racism that existed during the 1920s and 1930s in Canada.

12. Discuss three ways in which the inventions of Black Canadians changed Canadians’ day-to-day lives.

13. By the time World War II erupted in 1939 Black volunteers were accepted in large numbers into the armed forces. By the end of the war several thousand were serving in the Army in non-segregated units including commissioned officers in both the Army and the Royal Canadian Air
Force. Many African Canadians received commendations for bravery and conduct. Research the names of five Black Canadians who received commendations for bravery and conduct and prepare a brief biography for each of them.

14. Identify and describe three examples of racial discrimination during World War II.

15. Explain two ways in which Black Canadians expressed their growing sense of identity after World War II.

16. Explain two ways in which Canada’s immigration laws discriminated against Black people.

17. Write a one-page report on the Sleeping Car Porters and discuss some of the discrimination that they experienced.

18. Create a timeline showing changes in Canada’s immigration rules between 1950 and 1982 and how this impacted Blacks.

19. Research two Black Canadian artists who helped build a strong sense of Canadian identity in each of the following mediums: writing, music, visual art, film, and television.

20. Describe three social programs that started in the 1950s or 1960s aimed at assisting the Black community.

21. In Canada, the government defines the status of Aboriginal people. The U.S. did the same thing for Black Americans. Do you think that Canada should define the ethnic status of Black Canadians? Explain your reasons.

22. What groups of immigrants came from Africa or the Caribbean as a result of changes to the Immigration Act in 1951, 1967, and 1976 and explain their reasons for immigrating.

23. In what ways did the federal government restrict the rights of Black Canadians during the 1970s and early 1980s?

24. What four actions did the Canadian government take since the 1970s in an effort to create today’s multicultural society?

25. How successful were Canada’s peacekeeping efforts in Somalia and Rwanda. Support your opinion.

26. Research a Black Canadian who fought to change social attitudes in Canada since the 1950s.

27. Identify three policies from Canadian governments which restricted the rights of Black Canadians.

28. Write a report on the history of Africville, Nova Scotia and discuss your perspectives regarding the reasons for demolishing the city.

29. Using research skills, find out more about the No. 2 Construction Battalion and write a newspaper story about them.
30. Explore the actions taken by Black Porters to improve their lives. How successful were their actions?

31. Research Hugh Burnett and the National Unity Association and create a poster recruiting volunteers to join their organization.

32. The impact of the Depression was severe for Canadians. Research and explain how it impacted Black Canadians.

33. Research the history of the Ku Klux Klan in Canada. Explain why you think some Canadians would have joined these groups and why others refused.

34. Describe the effect of American culture on Black Canadians in a certain decade.

35. Create an organizer chart listing famous Canadian women of African descent and their accomplishments for each decade of the 20th century.

36. Find examples of Black Canadians who have found success in American media (film, music, television, dance, etc.) from the 1900s until present day, and discuss their contributions.

37. Research dances and music genres that Blacks in North America have contributed to Canadian society.

38. Write a biography about a Canadian individual of African descent describing their significance to Canadian history.

39. Write an editorial outlining the dangers of racism in Canada.

40. Create a poster showing the positive roles that Black Canadians played during war.

41. Write a persuasive letter to your Member of Parliament explaining why Africans, regardless of their country of origin, should be allowed to immigrate to Canada.

42. Use a national newspaper to find past and present-day evidence of the influence of Black culture in America on Canadian society.

43. Research civil rights activism of Black Canadians.

44. Record the achievements of Black Canadian feminists in the 20th century.

45. Research the life story of a Black Canadian leader in the 1980s and 1990s.

46. Make a list of ways that Black Canadians have improved their political status.

47. Explore films/cartoons/television show/books which have perpetuated and reinforced negative stereotypes of Blacks. Explore films/cartoons/television shows/books which have portrayed Blacks in a positive manner.
48. Make a list of the ways in which Canadians continue to fight against the discrimination of Black Canadians.

49. Write a letter to your newspaper nominating a Black Canadian as “citizen of the decade.”

50. Explore Canada’s role in aiding countries facing international crises, such as the Rwandan genocide or the earthquake in Haiti.

Please note: The following website contains significant information for teachers and students about the Black history of Quebec and Canada. There are 8 units in total, including an entire chapter on immigration and four chapters revolving around information related to various wars. [http://www.learnquebec.ca/en/content/curriculum/social_sciences/features/missingpages/to c.htm](http://www.learnquebec.ca/en/content/curriculum/social_sciences/features/missingpages/to c.htm)
SUGGESTED CLASSROOM INQUIRY BASED ACTIVITIES

Grade 10 Civics


This site contains a complete lesson plan related to Human Rights in Ontario from the Archives of Ontario.

1. Discuss ways in which Black Canadians have influenced the power of schools and communities.

2. Think of a topic that is causing civic conflict in your community, society, or province (racial profiling, racism, hate crimes, etc.)
   - What is the main cause of this conflict?
   - What are some different viewpoints on the issue?
   - What is your viewpoint?
   - How do you think this conflict might best be resolved?
   - Will the conflict lead to positive or negative change in your opinion?

3. Create a bulletin board or bristol board project. Include newspaper articles, images, quotations, speeches, words, comments, phrases, and art which will reflect a good Canadian citizen of African descent.

4. What are the possible consequences of racial profiling in Ontario?

5. Imagine that you are a new Black immigrant to Canada. List five services you might require, and outline some of the ways the different levels of government could directly affect you. How would your experience as a Black immigrant be different from another immigrant who is not Black?

6. Prepare a brief report on an issue of importance to Black citizens in your municipality. Write your report to answer who, what, when, where, and why?

7. Find the names of various people of African descent who have served as politicians in your city, province, and/or country and give a brief description to answer who, what, when, where, and why?

8. Do interest groups help or hinder the efforts of citizens who want change? Select a local Black interest group (past or present) and defend your position with real examples.

9. Investigate the history of the Afrocentric School in Toronto. Write a report in which you support or oppose it, giving your reasons.

10. Locate two articles in the media—one concerning a human rights violation of a Black Canadian, and the other about a human rights violation in another nation. Analyze the response of both citizens and governments to these issues. Suggest your own solutions and effective ways to take action. Summarize and report your findings.
11. Research and create a timeline that identifies a total of 10 significant dates, events, people, and struggles that record the development of the human rights of people of African descent in Canada.

12. Present a newscast that illustrates the struggle for cultural identity, economic independence, and human rights of Black Canadians. Write a paragraph that shows your research and comments on how the UN declaration, if followed by all nations worldwide, would benefit the group whom you studied.
A BLACK HISTORY SCAVENGER HUNT

Students will visit www.windsor-communities.com and enter the African Canadian community site.

1. In what year were the first Africans brought to North America for the purpose of slavery?
2. What is the name of the first enslaved African in Canada?
3. Who is the first Black person on record in Canada?
4. What is the name of the the Essex County resident who became one of the first African Canadian lawyers and the very first African Canadian King’s Counsel?
5. In what year was the Tower of Freedom monument in Windsor dedicated?
6. Name five local militia members of African descent who fought during the Rebellion of 1838.
7. Which Windsorite played for the Harlem Globetrotters?
8. Who was the first Black Constable to be employed by the Windsor Police Department?
9. Who was the first Canadian-born African Canadian doctor?
10. What is the name of a four-day event celebrating the liberation of enslaved people of African descent?
11. Name five local Black-owned businesses that existed in the 1900s.
12. Name an elementary school in Windsor that is named after an African Canadian doctor.
13. Name five Black politicians who served in the early period of municipal politics.
14. In what year did Dr. Martin Luther King Jr accept an award at the Cleary Auditorium in Windsor?
15. When did the last segregated school close in Essex County?
16. Who established the British American Institute at the Dawn Settlement?
17. Who was the first woman of African descent to teach in an Ontario Public School Board?
18. What was the original name of the Hour-A-Day Study Club?
19. In what year was the Refugee Home Society founded?
20. Name five cemeteries which are historic sites.

21. Name the individuals featured in a mural at 307 Wyandotte Street East in Windsor.
22. Who founded the North American Black Historical Museum and Cultural Centre?
23. In what year did the Canadian Pacific Railway allow Blacks to work as conductors?
24. Who is was the first African Canadian woman to be appointed to the Ontario Provincial Court?
25. Name the only church structure still standing in Windsor that was built by formerly enslaved African Canadians.
National Film Board of Canada

Below is a list of NFB films which relate to Black history and culture in Canada. These films feature incredible stories of strength, courage and perseverance in the face of adversity dating back to the beginning of time. This selection spans both the country and the wealth of topics that beg to be explored.

Adapted from: [http://www.nfb.ca/](http://www.nfb.ca/)

Note: Educators are encouraged to preview the series before use and choose the dramas most age-appropriate for their students

- **Aruba**, 2005 (12 min.)

Beneath the surface of a city there are a million unheard stories. There are children's voices falling silent. *Aruba* is the story of an 11-year-old boy who searches for a way out of his home life, where he witnesses domestic violence and drug abuse. At school, he is the target of bullying. His only escape is through his imagination. His dreams of escape are visualized on a postcard of a faraway place. It is a story about the things we do to survive. It is a story about salvation. *Aruba* is a reflection of a part of our Canadian landscape too often ignored. It's about the children of a new Canada - children of parents from different worlds, different cultures. It is a story meant to bridge understanding. A new perspective into the Canadian culture - reflecting the disconnection of urban poverty and race from the mainstream.

- **Black, Bold, and Beautiful**, 1999 (42 min.)

Afros, braids or corn-rows--hairstyles have always carried a social message, and few issues cause as many battles between Black parents and their daughters. To "relax" one's hair into straight tresses or to leave it "natural" inevitably raises questions of conformity and rebellion, pride and identity. Today trend-setting teens proudly reinvent themselves on a daily basis, while career women strive for the right "professional" image, and other women go "natural" as a symbol of comfort in their Blackness. Filmmaker Nadine Valcin meets a range of women as they reveal how their hairstyles relate to their lives and life choices. *Black, Bold and Beautiful* celebrates the bonds formed as women attend to each other's hair, while exploring how everyday grooming matters tap into lively debates on the position of Black people within Canada.

- **Black Mother Black Daughter**, 1989 (29 min.)

*Black Mother Black Daughter* explores the lives and experiences of Black women in Nova Scotia, their contributions to the home, the church and the community and the strengths they passed on to their daughters. Some of the women appearing in the film are Edith Clayton, a basket maker; Pearleen Oliver, a historian; Dr. Marie Hamilton, an educator and community leader; and Daurene Lewis, a weaver and politician. Also appearing is the dynamic female a capella quartet Four the Moment.

- **Black Soul**, 2000 (10 min.)

Martine Chartrand’s animated short film dives into the heart of Black culture with an exhilarating trip though history. Watch as a young boy traces his roots through the animated stories his grandmother shares with him about the events that shaped their cultural heritage.

- **The Boys Who Came to Play**, 2010 (23 min.)

The remarkable story of a group of Black American baseball players who played in Manitoba after the Second World War and how they changed a society.
• **Breakin' In: The Making of Hip Hop Dancer**, 2005 (45 min.)

The images are everywhere: young, Black women shaking their assets in music videos featuring the biggest names in hip hop. The dancers appear to be pretty props, gyrating to songs with misogynistic lyrics sung by mostly male rappers - images that appear to be exploitative and stereotypical. Yet auditions are highly sought after. What drives these women to risk everything - education, jobs, relationships - for a chance at fame?

*Breakin' In: The Making of a Hip Hop Dancer* goes behind the scenes to find the truth behind these highly sexualized images. This edgy POV documentary follows Linda, Michelle and Tracy - three young Black women as they compete for roles in hip hop music videos. Through their eyes we see how this world has impacted their personal values, their career ambitions and their concepts of beauty and self-image.

• **Bronwen and Yaffa (Moving towards Tolerance)**, 1996 (28 min.)

Against a vibrant soundtrack of punk and rap music, two extraordinary young women from Halifax create change at the grassroots level by organizing benefit rock concerts to raise money for Eastcoast Against Racism (E.A.R.). Bronwen and Yaffa have both experienced racism in their own lives and are determined to make a difference. Their message is simple to those who promote racism and those who struggle against it: "The world is getting way out of control. We don't have to live this way. We can change it." Together they reach out to local bands to help raise money for E.A.R., knowing that the universal language of music will speak out to, and help unite, the community. At the same time, they struggle to renew their friendship with Scott, a former, Ku Klux Klan member; he's trying to reform but he admits that there is still conflict within him. He talks about how the Klan provided him with a sense of belonging and how that can be tempting to many young people. His experience is further encouragement for the two young activists to continue to fight against racism and to practice the tolerance that they preach. As Yaffa tells Scott, "If we don't accept you back, there's no motivation for you to leave the Klan."

*Bronwen & Yaffa (Moving Towards Tolerance)* chronicles the efforts of these two determined young women as they successfully rally against racism: booking a variety of bands, putting up posters, writing an information booklet, organizing a writing contest so that young people can speak their minds, talking to people in the streets, and even encouraging Scott to speak at the concert. After the show, they realize that, even though the battle is huge, "It is possible to get your message across and people do listen...and that's worth everything!"

• **Brother 2 Brother**, 2004 (40 min.)

All you have to do in this life is stay Black and die. That's the advice Corey Lucas, a 21-year-old African Canadian, says he got from his father. But Corey is convinced he can do better.

Corey grew up wanting the fancy car, the big house, the great job and a bright future. But life in Jellybean Square, a housing project in Dartmouth, Nova Scotia, was a world away from those things. And when Corey's family moved to the suburbs, it only left him feeling more isolated. With a head full of dreams and empty pockets he turned to hustling: selling drugs on the street.

*Brother 2 Brother* revolves around Corey, now the father of a three-year-old son, as he tries to reconcile his urge to be a hustler with his need to be a responsible father and a supportive partner. Central to the film is the transformative power of a weekend retreat

for young Black males, organized by BROS (the Brothers Reaching Out Society) together with the film's director, Russell Wyse.

At the heart of the film lies Wyse's conviction that despite all the odds against them young Black men can succeed if they have the will, the opportunity, and the support of a community.
• **Carol's Mirror, 1991** (14 min.)

Carol is interested in playing the lead in her school's annual play. The only problem is that the school puts on "Snow White" every year, and Carol is Black. After much lively debate, Carol and her classmates find a solution. *Carol's Mirror* challenges the use of Eurocentric materials and shows how prejudice, racism and cultural expectations place limits on what people can do with their lives. *(Educators are encouraged to preview the series before use and choose the dramas most age-appropriate for their students.)* This film is part of the *Playing Fair* series.

• **Cheating Death, 2004** (24 min.)

At 13, Gyasi Ferdinand was an innocent kid from Trinidad, living with his mom in suburban Toronto. By 17, everything had changed. Gyasi was pulling in up to $2000 a night selling crack cocaine. The 9mm in his waistband had earned him the street name J9. At 25, he lost it all. Four bullets from a rival dealer's gun left Gyasi inches from death. The shooting led to a profound spiritual experience, and a personal struggle that Gyasi had never anticipated. For Gyasi to live, J9 had to die. *Cheating Death* takes us inside the mind of a man still struggling with the temptations of the street while at the same time trying to serve God. This documentary is a journey into the world of drugs, gangs and guns - a world much talked about and feared but rarely understood.

• **Christopher Changes His Name, 2000** (7 min.)

Christopher hates his name it's just too common! When Aunt Gail from Trinidad tells him a story about a larger-than-life character called Tiger, Christopher changes his name to Tiger. But then he finds a better name... When he has trouble cashing Aunt Gail's birthday cheque made out to Christopher Mulamba, he realizes how special his real name truly is. Maybe he should stick with it... or maybe not!

Christopher Changes His Name is part of the new Talespinners collection of short animations, all based on children's stories old and new. Drawn from the literature and oral traditions from many countries, these tales will introduce young viewers to a wealth of perspectives, while underscoring the common elements of life across cultural boundaries. Each video in Talespinners features appealing characters, dynamic stories and finely-crafted animation.

• **Christopher, Please Clean Up Your Room, 2001** (7 min.)

Christopher is a terrific kid. He's cool, he's nice and he's smart. But he has one big problem... he's messy! His shoes smell funky, his fish bowl stinks... even the cockroaches can't stand it. In the chaos of Christopher's room, his fish rise up from their scummy bowl in protest. They enlist the help of a fastidious, well-connected cockroach. Together, the fish and the roaches hatch a plan that will change Christopher's life and his cleaning habits forever.

*Christopher, Please Clean Up Your Room* is part of the NFB's *Talespinners* collection. Created for children aged five to nine, *Talespinners* uses vibrant animation to bring popular stories from a wide range of cultural communities to the screen.

• **The Colour of Beauty, 2010** (17 min.)

Renee Thompson is trying to make it as a top fashion model in New York. She's got the looks, the walk and the drive. But she's a Black model in a world where White women represent the standard of beauty. Agencies rarely hire Black models. And when they do, they want them to look “like White girls dipped in chocolate.”

*The Colour of Beauty* is a shocking short documentary that examines racism in the fashion industry. Is a Black model less attractive to designers, casting directors and consumers? What is the colour of beauty?
• **The Cora Player**, 1997 (7 min.)

In *The Cora Player* (1997), a young couple from Burkina Faso fall in love, but because they are from different social classes, they must defy tradition to be together. This film is based on Article 12 of the United Nations Convention on the Rights of the Child, which upholds the right to love freely, blind to convention and social class. Director Cilia Sawadogo.

• **Crossroads**, 1957 (29 min.)

This sensitive drama tells the story of a couple, Roy and Judy, and the reactions they encounter when they announce their intention to marry, reactions complicated by the fact that Roy is Black and Judy is White.

• **Domino**, 1994 (45 min.)

*Domino* portrays the poignant and outspoken stories of six multiracial adults' struggles to transcend cultural boundaries and forge their own identities. By virtue of their experience, they explore how society categorizes "race". *Domino* reveals how these women and men have used their experience as a psychological, creative and cultural enrichment.

• **Dresden Story**, 1954 (30 min.)

This film goes to Dresden, Ontario, to sample local attitudes towards racial discrimination against Black people that brought this town into the news. After a round up of the opinions of individual citizens, White and Black, commentator Gordon Burwash joins two discussion panels, presenting opposite points of view. The rights and wrongs of the quarrel are left for the audience to decide.

• **Encounter at Kwacha House - Halifax**, 1967 (18 min.)

This short film presents a lively discussion between Black and White youths at the interracial club in Halifax, touching on racial discrimination in employment, housing, education and interpersonal relations.

• **Eye Witness No. 33**, 1951 (11 min.)

*The Ship that Never Sails: The S.S. Lurcher*, riding at permanent anchor over the treacherous shoals twenty miles from Yarmouth, Nova Scotia, does double duty as lighthouse and weather station. *Freedom Jamboree*: For its big annual show, Windsor's Black population, augmented by visitors from the south, turns out en masse for a three-day celebration to commemorate the freeing of American slaves. *A Metal Mountain*: From British Columbia's fabulous Sullivan Mine comes a seemingly inexhaustible supply of lead and zinc, blasted from within the mountain's cavernous tunnels.

• **Everybody's Children**, 2008 (52 min.)

They arrive under age and alone, often traumatized and seeking asylum in a country completely alien to their own. In some provinces, specifically Ontario, these unaccompanied refugee minors have surprisingly no government system in place for their care after arriving. This documentary is a cinematic portrait of a year in the life of two such teenagers, Joyce and Sallieu. They seem like your typical teenagers, except that reserved Sallieu, 16, witnessed the murder of his mother as a young boy in war-torn Sierra Leone and vibrant Joyce, 17, left the Democratic Republic of Congo to avoid being forced into prostitution by her family. Both are courageously making new lives for themselves in Toronto. They speak equally frankly about losing loved ones and what they want to buy at the mall. As they bear the pressures of being a 'normal' teenager while undergoing the refugee application process - it is the guidance and support from a handful of people - that make a real difference in the day to day lives of these children. Children, director Monika Delmos eloquently illustrates, who ultimately belong to all of us.
• **Fields of Endless Day**, 1978 (58 min.)

In a series of dramatic and documentary episodes, *Fields of Endless Day* outlines the presence of Black people in Canada, from the 17th century to the wartime participation and activist groups of the first half of the 20th century. The film seeks to uncover the "roots" of Canada's Black population, tracing the history of their struggles and triumphs over a period of almost three hundred and seventy-five years.

• **For Angela**, 1993 (22 min.)

A dramatic story of racism and empowerment, inspired by the experience of Rhonda Gordon and her daughter, Angela. A bus ride changed their lives in a way no one could have foreseen. When three boys harass Rhonda and Angela, Rhonda finds the courage and determination to take a unique and powerful stand against ignorance and prejudice. A great discussion starter on racism and its impact. (The video is 24 min. 40 sec. and contains a special presentation at the end.

• **Golden Gloves**, 1964 (28 min.)

A classic NFB documentary about the Golden Gloves boxing tournament, the Canadian amateur's hope for success in the boxing world. This Gilles Groulx film shows three Montreal boxers in training. In behind-the-scenes interviews they talk about their ambitions and what prompted them to take up the sport.

• **Home Feeling: Struggle for a Community**, 1983 (58 min.)

The Jane-Finch "Corridor" is an area of six square blocks in Toronto's North York. To the residents of Metro Toronto, the Corridor evokes images of vandalism, high-density subsidized housing, racial tension, despair and crime. By focusing intimately on the lives of several of the residents, many of them Blacks or members of other visible minorities, and their relationship with police, social service agencies, and other major institutions that affect their lives, the film provides a powerful view of a community that, contrary to its popular image, is working towards a more positive future.

• **Hungu**, 2008 (9 min.)

Under the African sun, a child walks in the desert with his kin. Death is prowling, but a mother's soul resurrected by music will return strength and life to the child when he becomes a man. Inspired by the grace and raw beauty of African rock paintings, Nicolas Brault paints a story without borders, with the humanity and elegance of a universal narrator.

• **Hungu: Inspired by Capoeira** 2008 (7 min.)

Mestre Jogo de Dentro talks about the dance called capoeira, tracing its roots to the African slaves who were brought to Brazil.

• **In Service**, 1993 (24 min.)

The story of a Black girl's first exposure to racism. Young Nell really looks forward to the weekly visits from Helen, a family friend. Helen is "in service" in a big house, which Nell imagines must be wonderful. After all, doesn't Helen live in a big house? And doesn't she often bring beautiful clothes for Nell's family? When Nell visits Helen, she comes to understand what "in service" really means. She also comes to understand herself a little better.

• **In the Key of Oscar**, 1992 (94 min.)

This intimate portrait of pianist Oscar Peterson charts his meteoric rise from Montréal's "boogie woogie" teenaged sensation to international celebrity as one of jazz's virtuosos. Though recognized for their talent, Oscar Peterson and other great Black jazz artists endured prejudice during their rise to fame. Ella
Fitzgerald, Dizzy Gillespie, Quincy Jones and many more, share their memories of the harrowing experiences that they lived through in order to achieve success.

• *In the Name of the Mother and the Son*, 2005 (53 min.)

*In the Name of the Mother and the Son* paints a portrait of life in the Montreal neighbourhood of Saint-Michel for two youths of Haitian origin, whom we follow in their quest for hope and freedom. Not unlike their parents, who had to start from scratch on arriving in Canada, James and Le Voyou both yearn to take wing, each in his own way. The film is a cri de coeur to the women of Haiti who, like the mothers of these two young men, sacrificed so much to give their children a better future. In the name of the mother and the son is also a sensitive account that eloquently decries the prejudice that, even today, plagues young Quebecers of Haitian origin. In French with English subtitles.

• *Invisible City*, 2009 (76 min.)

In the inner-city housing project of Toronto's Regent Park, Kendell and Mikey, like their surroundings, are in the process of transformation; the environment and social pressure tempting them to make poor choices, their mothers and mentors rooting for them to succeed. Turning his camera on the often ignored inner city, Academy-Award nominated director Hubert Davis sensitively depicts the disconnection of urban poverty and race from the mainstream.

• *Jeni LeGon: Living in a Great Big Way*, 1999 (50 min.)

Meet Jeni LeGon—a talented and passionate dancer who became the first Black woman to sign a long-term contract with a major Hollywood studio. A warm and vibrant storyteller, she reflects on her 82 years of life, sharing her dreams and struggles. Jeni grew up in Chicago, where she taught herself to dance, gathering her early audiences around her on the sidewalks that were her first stage. She became a solo dancer in the Count Basie Chorus Line and set her sights for Hollywood. There she landed a role with Bill 'Bojangles' Robinson in *Hurray for Love*, followed by over a dozen other films. But with all her talent, Jeni LeGon could not break through the colour barrier of a segregated Hollywood.

In the late 1960s, Jeni made Vancouver her home and became a teacher and choreographer. The film includes interviews with tap dancer Fayard Nicholas and archival footage of Fayard and Harold Nicholas, Bill 'Bojangles' Robinson, Fats Waller, Paul Robeson and Cab Calloway.

• *Joe*, 2002 (9 min.)

Seraphim "Joe" Fortes, born in the West Indies, became one of Vancouver's most beloved citizens. Using a colourful blend of music, poetry, cut-out and computer animation, this film celebrates Joe's life.

For more than thirty years, Joe Fortes swam in English Bay. He was a self-appointed lifeguard at first, but he became so famous that the city of Vancouver finally rewarded him with a salary for doing what he loved best. He taught thousands of people to swim and saved over a hundred lives. Yet there were some who did not respect him because of his skin colour. Through his determination, kindness and love for children, Joe changed attitudes.

This bright and lively animated film brings to life a remarkable person and introduces a whole new generation of children to a hero who was part of the early history of Vancouver.

• *The Journey of Lesra Martin*, 2002 (46 min.)

Lesra Martin was poor, illiterate and struggling on the violent streets of Brooklyn when a chance encounter with a group of Canadians shattered the confines of his life. Pulled from the chaos of the inner city and given a fresh start in Canada, Lesra became a hero when he helped to bring justice to wrongfully
imprisoned American boxer Rubin Hurricane Carter. Finding the courage to change his own life, today Lesra is a lawyer and motivational speaker on the world stage.

Delving into the intensely personal story beneath the fame, this film brings together intimate interviews with Lesra, his family and friends. From his home in British Columbia to a poignant return to the streets of his childhood, Lesra reflects with humour and grace on the events that altered his life. He also grieves for family still consumed by the unforgiving ghetto, while inspiring viewers to find their own strength in adversity.

•  **Journey to Justice**, 2000 (47 min.)

Having fought for Canada in WWII, Hugh Burnett returned home to Dresden, Ontario - a town whose Black citizens were routinely refused service in the local restaurant. In the face of widespread racial discrimination, Burnette established the National Unity Association, blazing a trail for all Black Canadians. He is among the unsung heroes championed in Journey to Justice, a tribute to the men and women who took racism to court. Filmmaker Roger McTair charts the little-known history of Canada's civil rights movement, profiling the brave Canadians who led the fight for equality from the 1930s until the 1950s.

Viola Desmond quietly made history in 1946 when she refused to move from a theatre seat in New Glasgow, N.S. Donald Willard Moore helped reform Canada's biased immigration policy.

Retired Citizenship Court judge Stanley G. Grizzle was president of the Toronto CPR division of the Brotherhood of Sleeping Car Porters, and is a member of the Order Of Canada. His activities on behalf of the porters resulted in the enactment of the Fair Employment Practices Act by Canada's federal, provincial and territorial governments to combat discrimination on the basis of race or religion in the hiring, promotion, dismissal and working conditions of employees.

Journey to Justice serves as a powerful testament to their contribution to the evolution of Canadian democracy.

•  **Jump-Up: Caribbean Carnival in Canada**, 1995 (11 min.)

*Jump-Up: Caribbean Carnival in Canada* (1995) centres on the friendship of Lisa, a newly arrived girl from the West Indies, and Sophie, her Canadian neighbour. Together they help make a costume for the Jump-Up parade, an annual festivity celebrated in many communities with roots in the Caribbean. Director Claire Helman.

•  **Listening for Something... Adrienne Rich and Dionne Brand in Conversation**, 1996 (56 min.)

The nation, the country, where do we belong in it? In this film through conversation and poetry two poets meet for the telling and the listening. Adrienne Rich is a distinguished American feminist poet, and author of numerous books of prose, poetry, essays and speeches. Dionne Brand is a Trinidadian-Canadian feminist poet, writer and filmmaker. Incisive and inquisitive, the two women meet to discuss the world as they each see it. Claiming any subject, they talk about events as they see them, analytic, contemplative, honest and open ended. Topics include political issues, feminism, racism and lesbianism, among others. The viewer is invited into the exchange by the familiar images of two women talking intimately around a kitchen table, in corridors, or casually outdoors in the United States, Tobago and Canada. Shot in Black and White and in color, the conversation takes us over the territories of their poetry.

•  **Long Time Comin',** 1993 (53 min.)

There is a cultural revolution going on in Canada and Faith Nolan and Grace Channer are on the leading edge. These two African Canadian lesbian artists give back to art its most urgent meanings--commitment
and passion. Grace Channer's large and sensuous canvasses and musician Faith Nolan's gritty and joyous blues propel this documentary into the spheres of poetry and dance. *Long Time Comin'* captures their work, their urgency, and their friendship in intimate conversations with both artists.

- **Long Ways to Go**, 1966 (28 min.)

Made with the help of the Union United Church of Montréal, this film dramatizes some of the more common rebuffs met by West Indian Blacks as they look for work, a place to live, and a toe-hold on equal terms in the land of their adoption. The resolute mood of the Black community is suggested in one sequence when they meet with a civil rights organizer.

- **Loyalties**, 1999 (57 min.)

This documentary is the story of two women whose meeting brought together two halves of a whole story: that of slave owner and slave. Dr. Ruth Whitehead met graduate student Carmelita Robertson in 1995 when the younger woman came to do research at the Museum of Natural History in Halifax. Carmelita casually mentioned that her relatives had come to Nova Scotia from South Carolina as Black Loyalists in the late 1700s. As she recited the names of her ancestors, Ruth shuddered at the strange familiarity. She had come from South Carolina too. Ruth and Carmelita embark on a journey to Charleston in search of their connection, an undertaking that takes them to a modern South where the Klan is on trial for burning Black churches. Beneath the dense foliage of the plantations, in the sweltering heat of White patronage and Black forbearance, the two women come to terms with the thunderous cruelty of the past.

- **The Magic Lion**, 2004 (7 min.)

This animated short film is about an African boy who goes on a quest to save the life of his sick grandfather. In his search for healers in a mysterious village he encounters a strange lion caught in a trap. Upon being freed, the lion takes him on an adventure.

- **Mighty Jerome**, 2010 (84 min.)

From acclaimed filmmaker Charles Officer comes the story of the rise, fall and redemption of Harry Jerome, Canada's most record-setting track and field star. Gorgeous monochrome imagery, impassioned interviews and astonishing archival footage are used to tell the triumphant and compelling story of what Harry Jerome's own coach called "the greatest comeback in track and field history."

- **No Time to Stop**, 1990 (29 min.)

Kwai Fong Lai is from Hong Kong, Alberta Onyejekwe from Ghana, and Angela Williams from Jamaica. They are immigrants to Canada, visible minorities, and women, a combination designed to make their lives difficult. While Canadian society has yet to accustom itself to its immigrant reality, these strong and resilient women manage to adapt and survive. At home and at work, they speak candidly about the conditions that shape their lives.

- **Nollywood Babylon**, 2008 (74 min.)

Nigeria’s film industry, Nollywood, is the third largest in the world—an unstoppable force that is now bursting beyond the borders of Africa. This documentary delivers an electric vision of Lagos, Africa’s leading metropolis, and a revealing look at the powerhouse that is Nigerian cinema.

- **Older, Stronger, Wiser**, 1989 (28 min.)
Five Black women talk about their lives in rural and urban Canada between the 1920s and 1950s. What emerges is a unique history of Canada's Black people and the legacy of their community elders. *Older Stronger Wiser* is the first film in a Studio D series entitled *Women at the Well*.

- **Oliver Jones in Africa**, 1990 (54 min.)

Oliver Jones, one of Canada's foremost jazz pianists, tours Nigeria with his bassist and drummer, discovering in Africa the roots of much of today's music. Hearing and absorbing the musical sources of blues, spirituals, calypso rhythms and more, he reflects that for a Black jazz artist, a trip to Africa is a voyage home.

- **The Photographer: An Artist's Journey**, 1997 (44 min.)

Michael Chambers is an artist who has never shied away from the difficult, the uncomfortable, the controversial. Perhaps best known for a single shot - a naked Black woman bent over, a large watermelon slice delicately balanced on her posterior - his images first charm then confuse. Clearly, he is not afraid of pushing buttons. Chambers' nude models comment on the human condition, Black identity, self-expression, perceptions of the human body, racism, sexual orientation, and AIDS prevention. The stunning images of this Jamaican-born artist are brought into focus in this five-year-long exploration which follows Chambers on photo shoots in Canada and Jamaica, and features photographs taken in the US, London and Paris. Interviews with curators, models, members of the Black community, editors and other artists place Chambers at the center of an emerging artistic and multicultural sensibility.

- **Race Is a Four-Letter Word**, 2006 (56 min.)

Speaking biologically, 'race' is a spectral concept. Black, brown, red, white, and yellow, considered purely as skin colours, merit no more significance than a tattoo. The 'skin you're in' is about as meaningful as ectoplasm. Scientists remind us that not only are we all essentially the same, but we all have the same genetic ancestor. Eve was a black, African woman. Nevertheless, history and politics, sociology and economics, transform skin colour - 'race' - into either a golden sheathe or a leaden prison of shame. In Europe and North America, blackness can still seem a burden. It can still brand its possessors as uncivilized, exotic, and menacing. But it can also be prized, lusted after and viewed as a precious enhancement, like gold foil.

In *Race Is a Four-Letter Word*, director Sobaz Benjamin highlights Canadian contradictions and conflicts around race. Heroically, he exposes himself, too: a black man who grew up hating himself, trying to bleach his skin with chemicals, and then struggling to appreciate the meaning of his culture and heritage as an 'Afro-Saxon' Briton, then Grenadian and now Haligonian-Nova Scotian-Canadian. Courageously, Benjamin strips away the masks and armour of race, of blackness and whiteness, to reveal the vulnerable and human, including that very sex that inspires so much primal envy and dread. This brave film forces us to unmask and to look unflinchingly at our real selves.

Sobaz Benjamin showcases the stories of a white man who is culturally and psychologically black; of a black woman who wants to be considered iconically Canadian; of another black woman who retreats to England rather than continue to face Canada's racial cold war; and of himself, a black man who has learned to love his complexity. In the end, *Race Is a Four-Letter Word* teaches us that the soul has no colour. Yet, we also learn that race is a marathon we are all forced to run.

- **Ready to Learn**, 2003 (11 min.)

This film is a moving portrait of an alternative school model that aims to instill self-esteem through African-centred learning.

- **Remember Africville**, 1991 (35 min.)
This short film depicts Africville, a small Black settlement that lay within the city limits of Halifax, Nova Scotia. In the 1960s, the families who lived there were uprooted and their homes demolished in the name of urban renewal and integration. Now, more than twenty years later, the site of the community of Africville is a stark, under-utilized park. Former residents, their descendants and some of the decision-makers, speak out and, with the help of archival photographs and films, tell the story of that painful relocation.

- **The Road Taken**, 1996 (52 min.)

This 1996 documentary takes a nostalgic ride through history to present the experiences of Black sleeping-car porters who worked on Canada's railways from the early 1900s through the 1960s. There was a strong sense of pride among these men and they were well-respected by their community. Yet, harsh working conditions prevented them from being promoted to other railway jobs until finally, in 1955, porter Lee Williams took his fight to the union. Claiming discrimination under the Canada Fair Employment Act, the Blacks won their right to work in other areas. Interviews, archival footage and the music of noted jazz musician Joe Sealy (whose father was a porter) combine to portray a fascinating history that might otherwise have been forgotten.

- **Seeking Salvation: History of the Black Church in Canada**, 2004 (90 min.)

Spanning four centuries on a joyful voyage of music and heritage, *Seeking Salvation* traces the history of the Black Church and considers its future in a changing society.

- **Seven Shades of Pale**, 1975 (29 min.)

From a quiet, neglected corner of Nova Scotia, a meeting with the Black community that shows both the traditional attitudes of the older generation and the more alert, resolved stance of the young. The old still pin their hopes on the church and the preacher, while the young look more towards the Black United Front and its roving director. For both generations change is a challenge. The common hope is for a fuller life.

- **Shared Rhythm**, 1990 (25 min.)

Documenting a five-day international music festival in Montréal, artists from Senegal, Tunisia and other West African countries share the stages of the city with drum ensembles and singers from Québec. Through the rhythmic bonds that link the music of many cultures, our own multicultural heritage is reflected.

- **Show Girls**, 1998 (52 min.)

*Show Girls* celebrates Montreal's swinging Black jazz scene from the 1920s to the 1960s, when the city was wide open. Three women who danced in the legendary Black clubs of the day - Rockhead's Paradise, The Terminal, Café St. Michel - share their unforgettable memories of life at the center of one of the world's hottest jazz spots. From the Roaring Twenties, through the Second World War and on into the golden era of clubs in the fifties and sixities, *Show Girls* chronicles the lives of Bernice, Tina and Olga - mixing their memories with rarely seen footage of the era. Their stories are told against a backdrop of the fascinating social and political history that made Montreal a jazz and nightclub hotspot for decades. It is a story of song and dance, music and pride.

- **Sisters in the Struggle**, 1991 (50 min.)

*Sisters in the Struggle* features Black women who are active in community organizing, electoral politics, and labor and feminist organizing. They share their insights and personal testimonies on a legacy of
racism and sexism. The analyses they present link their struggles with the ongoing battle against pervasive racism and systemic violence against women and people of colour.

- **Sitting in Limbo**, 1986 (96 min.)

Full of warmth and humour, this feature film from John N. Smith provides an intimate look at the lives of four Black teenagers in 1980s Montreal.

- **Soldiers for the Streets**, 2004 (11 min.)

Ras King spent the better part of his childhood bouncing between group homes after his mother was incarcerated. He became a drug dealer and hustler, but after seeing friends and his cousin murdered, he struggled to find a way out. Now he's using his street smarts to educate and mentor youth, delivering a message of inspiration and hope through *Freedom Time Magazine* and the Human Improvement Movement, an organization assisting African Canadian youth and single mothers. Together, King and his comrades offer a revolutionary style of hip hop music to empower and strengthen the community. Ngardy Conteh's *Soldiers for the Streets* shows the power marginalized voices can have when they're raised in unison.

- **Speak It! From the Heart of Black Nova Scotia**, 1992 (29 min.)

In their predominantly White high school in Halifax, a group of Black students face daily reminders of racism, ranging from abuse (racist graffiti on washroom walls), to exclusion (the omission of Black history from textbooks). They work to establish a Cultural Awareness Youth Group, a vehicle for building pride and self-esteem through educational and cultural programs. With help from mentors, they discover the richness of their heritage and learn some of the ways they can begin to effect change.

- **Speakers for the Dead**, 2000 (50 min.)

In the 1930s in rural Ontario, farmer Bill Reid buried the tombstones of a Black cemetery under a pile of broken rocks to make way for a potato patch. In the 1980s, descendants of the original settlers, Black and White, came together to restore the cemetery—but there were hidden truths no one wanted to discuss. Deep racial wounds were opened. Scenes of the cemetery excavation, interviews with residents and re-enactments—including one of a baseball game where a broken headstone is used for home plate—add to the film's emotional intensity.

Meet Helen and Alan Miller, seventh-generation Black Canadians and members of the cemetery restoration committee. And Les Mackinnon, a fiery, fourth-generation Scottish Canadian who heads the movement to restore the Priceville cemetery. *Speakers of the Dead* reveals the turmoil stirred up by desecrated graves and underlines the hidden history of Blacks in Canada.

*Speakers of the Dead* was produced as part of the Reel Diversity Competition for emerging filmmakers of colour. Reel Diversity is a National Film Board of Canada initiative in partnership with CBC Newsworld.

- **The Story of Okra John**, 1978 (11 min.)

Professional storyteller Joan Bodger entertains an audience with a traditional Black folk tale about the tribulations of a slave named Okra John, and how he came to Canada via the "underground railroad."

- **Tales of Sand and Snow**, 2004 (49 min.)

Having recently immigrated to Montreal, Burkinabe director Hyacinthe Combary explores his roots in an effort to rediscover the spiritual values of his people. His quest leads him to the northern forests of Quebec and an enlightening encounter with the Atikamekw of Wemotaci. In filming this Aboriginal people, he creates a moving cinematic dialogue between the Gourmantche of Burkina Faso, who practise
the divinatory art of geomancy, and the men of the taiga, who connect with the spirits through sweat lodges.

In this journey between North and South, the filmmaker comes to the realization that his quest is universal. "It is the same question for all the peoples of the earth: With the globalization of culture, how can one keep from becoming dehumanized, from being cut off from one's deepest being?"

• Triage: Moment of Insight

In this clip the doctor talks about the role Rwanda has played in his life.

• Voice of the Fugitive, 1978 (29 min.)

In the 1850s, Canada meant freedom for many escaped slaves, but the route known as the "underground railroad" was a dangerous one at the best of times. This drama tells the story of one group travelling the perilous route. It tells, too, of the people who could be trusted to help, and of the trackers and their dogs, who could cut off the lifeline to the border suddenly and very cruelly.

• War Hospital, 2005 (89 min.)

Shot in cinema-vérité style, this feature documentary immerses the viewer in the sights and sounds of the world's largest field hospital, the International Committee of the Red Cross in Sudan. The ICRC allowed filmmakers David Christensen and Damien Lewis unprecedented access to the surgical hospital and local medical staff as they go about their duties, caring for wounded Sudanese soldiers and women and children, all casualties of the civil war. With no narrator and minimal explanation, War Hospital simply and powerfully captures the joy and sadness of life and death.

• Where I Belong, 2007 (46 min.)

It was a dramatic year for Arinze Eze – in love, work, even family – and our cameras were with him for the entire journey.

Raised in Nigeria but born in Canada, Arinze Eze has always struggled to find a place of belonging. At age 21, nearly two decades after leaving Canada, he returned to his birthplace, an unfamiliar, snow-laden country. It was one of the coldest winters on record, and the people Arinze’s family had arranged for him to stay with turned him away at the door. His education as an engineer was meaningless in Canada, and he was unable to find the lucrative job that was supposed to help him send riches back to his family in Africa.

Nine years later, he seems settled as a Canadian; he has re-invented himself as a talented painter, musician and filmmaker, and has fallen in love with a beautiful, charming Canadian woman.

Arinze's family still doesn't know about Tina - even though the couple has been together five years - or of their son's career in the arts. He feels the best way to help them understand his choices is to show them his new life in person. He arranges for them to visit. Arinze and Tina busy themselves with preparations, excited and more than a little nervous. Pressure and stress weigh on the relationship, and as Arinze fights with authorities to get temporary visas for his parents, his relationship begins to crumble – right in front of the cameras.

Awkwardly negotiating the world of his parents’ traditions and the demands of his relationship, Arinze searches for a middle ground. But when his born-again Christian mother and Jewish girlfriend find a common bond in their love for Arinze, he begins to see that maybe there is a way for him to belong to both worlds.

• Who Gets In?, 1989 (53 min.)
*Who Gets In?* explores the many questions raised by Canada's immigration policy in the face of one of the world's largest immigration movements. Shot in Africa, Canada, and Hong Kong in 1988, the camera reveals first-hand what Canadian immigration officials are looking for in potential new Canadians, and the economic, social and political priorities reflected in their choices. Those priorities come under scrutiny in this candid documentary.

- **Young Mothers’ Voices**, 2005 (35 min.)

Through the sympathetic portrait of four young mothers, we discover the troubling reality of teenagers in Black communities, where girls are twice as likely to carry their pregnancies to term as other teenagers in Quebec. In French with English subtitles.

- **Your Country, My Country**, 1993 (7 min.)

English version of a film about a friendship between two ten-year-old Montréal schoolkids. She is black and serious, he is white and rather nonchalant, and they look at life in different ways!

- **Zero Tolerance**, 2004 (80 min.)

Being young is tough, especially if you're Black, Latino, Arab or Asian. In a city like Montreal, you can get targeted and treated as a criminal for no good reason. *Zero Tolerance* reveals how deep seated prejudice can be. On one side are the city's young people, and on the other, its police force. Two worlds, two visions. Yet one of these groups is a minority, while the other wields real power. One has no voice, while the other makes life-and-death decisions.

When a policy of zero tolerance to crime masks an intolerance to young people of colour, the delicate balance between order and personal freedom is upset. A blend of cinéma vérité and personal testimonies, this hard-hitting film will broaden your mind and change your way of thinking. In French with English subtitles.
Field Trips

Essex and Kent Counties figured prominently in the heroic story of the "Underground Railroad." Beginning in the 1820s, after the War of 1812 and before the American Civil War, thousands of refugee slaves made their way to this area seeking safety and a new life. Following "The Road That Led To Freedom" in Essex and Kent counties will lead you to many historical sites in this area that commemorate that important period in North American history and the ensuing contributions of local African Canadians.

The following sites might be considered when planning class field trips:

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<td>Windsor/Essex County Sports Hall of Fame (located inside the Windsor International Aquatic and Training Centre)</td>
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and Henry Bibb (adjacent to Mackenzie Hall)

Municipal Historic Plaque, McDougall Street Corridor, Walker House Hotel, James L. Dunn, Mary Ann Shadd (McDougall St. near University)

Ontario Heritage Trust Plaque, Catholic Colored Mission of Windsor (at St. Alphonsus Church)

Historic Plaque, Father Wagner and Colored Orphanage (Windsor Regional Hospital, Ouellette Campus)
**Alton Parker Park**  
Broadhead Avenue  
Windsor, ON

In 1976, the city of Windsor formally recognized Alton C. Parker’s outstanding contribution to the community by officially renaming Broadhead Park as Alton C. Parker Park. It was a fitting tribute to an outstanding citizen of Windsor, who held his “Uncle Al’s Annual Kids’ Party” in that very park. (see write up on Alton C Parker in Gr. 8 Canada A Changing Society). Broadhead Park, a 1.39 acre neighbourhood park, was acquired by the city in 1915.

Today, the site is well equipped with playground equipment, a spray pool, junior and senior swing sets, a basketball court and picnic tables. In 1991, $25,000 in private donations were combined with city monies to develop a water play feature at the Park. In memory of Alton C. Parker, a statue of a policeman holding the hand of a child sits in the park. The statue was placed there by the Alton C. Parker Foundation and is inscribed with his words: “A lot of people talk about doing something for these kids. I don’t just talk. I want to do it.”

**Buxton National Historic Site and Museum**  
21975 A. P. Shadd Road  
County Road 6  
North Buxton, ON  
Phone: 519-352-4799  
Website: www.buxtonmuseum.com

The Buxton National Historic Site and Museum is dedicated to preserving the rich heritage of the early Canadian Black settlement of Buxton.

In 1849, Reverend William King brought fifteen American slaves from Louisiana to freedom in Canada and established the Elgin Settlement at Buxton, a self-sufficient Black community at the northern terminus of the Underground Railroad. Throughout the Civil War years, Buxton, experienced miraculous economic and social growth spurred on by former slaves who, until a few years previous, had forcibly been denied the basic rights of marriage and education. Reverend King’s methodical structuring of the community, which eventually grew to 2,000 people, enabled these African Canadian immigrants to become self sufficient land owners and successful business people.
Charlie Stewart was born in Dresden, Ontario on August 29, 1941. The family moved to Amherstburg when Charlie was five years old. As a student at General Amherst H. S., in Amherstburg, Charlie excelled in basketball and track and field.

At the age of 14, he joined the Amherstburg Boxing Club. He won his first four fights in Windsor and Detroit; won the Canadian Cadet Championship at the Canadian Army Training Camp in Ipperwash, Ontario; and began training at the Big D Gym and Brewster Recreation in Detroit. In 1955 the Windsor Star did a story on Charlie's accomplishments, his unknowing father heard about his son's fighting life from a neighbour and Charlie's boxing career ceased at 14!

Charlie did not recommit himself to boxing until the age of twenty-nine, when he joined the Windsor Amateur Boxing Club (WABC). Over the next two years Stewart had 30 fights posting a record of 28-2. He became Ontario Southwestern and Eastern Canadian Heavyweight Champion and was an alternate on the 1972 Canadian Olympic Team for Munich, Germany. The 1976 Olympics would be in Montreal, but Charlie at age 35 would be over the age limit to participate.

In 1973, Charlie turned professional. He retired from boxing in 1982 with a pro record of 15-1. He retired from General Motors in 1992 and began spending 60 hours per week with the young WABC boxers and in 1993 became President and Coach of the WABC. Charlie was one of three Team Canada Coaches at the 2002 Olympics in Sydney, Australia, where Canada won 8 matches, the most ever for Canada.

Charlie Stewart's career in boxing is remarkable for its early start, its interruption, its late and successful resumption, and the dedicated attitude of Charlie himself, who never ceases to encourage others by deed and example, about what can be accomplished by hard work, heart and determination.
Fred Thomas (1923-1981)

Fred Thomas was born in Windsor, Ontario on December 26, 1923. He was an outstanding high school basketball player who brought the All-Ontario basketball title to Patterson Collegiate in Windsor. In a scintillating four-year career at Assumption College, he scored an outstanding 2,059 points, third on the NCAA list at the time. Fred Thomas played professional basketball with the famed Harlem Globetrotters and professional football with the Toronto Argonauts. By making his debut in the right field with the Wilkes-Barre farm club of the Cleveland Indians, on July 4, 1948 he became the first African Canadian to play in the professional Eastern League.

In balloting to determine Canada's finest basketball player of the half-century in 1950, Fred Thomas placed second to Norm Baker. He was inducted into the University of Windsor Hall of Fame in 1986 and into the Canadian Basketball Hall of Fame in 1995.


Earl Walls was born in Maidstone Township, near Puce on February 19, 1928. Mr. Walls was the Heavy Weight Boxing Champion of Canada from 1952 to 1955. He learned the rudiments of boxing from Windsor's Bill Swinhow at Patsy Drouillard's Gymnasium. On June 14, 1952 at Edmonton, Alberta, Walls knocked out Vern Escoe to win the Canadian heavyweight boxing title.

Before 10,000 fight fans, again at Edmonton, Earl Walls stunned the boxing world with a sensational first-round knockout over Rex Layne to establish himself as an outstanding contender for the world's heavyweight crown. Mr. Walls was the Heavy Weight Boxing Champion of Canada from 1952 to 1955.

On November 2, 1955, at the age of 27, Walls ended all speculation concerning a title bout with Rocky Marciano by announcing his retirement from the ring. During his pro career Earl "Hooded Terror" Walls scored 27 knockouts, 14 in the first round, and more first round knockouts than Joe Louis.

In 1978 Walls was enshrined into Canada's Boxing Hall of Fame. In 1996, he was inducted into African-American Sports Hall of Fame at a ceremony in the Renaissance Centre in Detroit, Michigan. In 2002, he was inducted into the Etobicoke Sports Hall of Fame. During his boxing career he was ranked as # 3 under the famous American boxer Rocky Marciano. Earl Walls was a supporter of many charities, including the Sunshine Games by Variety Village, which supported handicapped athletes.
Fort Malden National Historic Park
100 Laird Street
Amherstburg, ON
Phone: 736-5416

Fort Malden National Historic Site preserves the remnants of the second British fort built in Amherstburg, Ontario. The first, Fort Amherstburg, was established here, near the mouth of the Detroit River in 1796. It was a centre of British operations during the War of 1812 and was destroyed by the British when they were forced to retreat in September 1813. Today, there are no visible remains of that earlier fortification.

Two exhibition buildings and barracks offer video presentations and military demonstrations. This strategic military post of the past tells the roles Blacks played during the Rebellion of 1837-38.

Fred Thomas Park
Wyandotte Street East & Mercer Street
Windsor ON

In 1981, the city of Windsor formally recognized Fred Thomas by officially renaming Glengarry Court as Fred Thomas Park. Mr. Thomas was a long time Windsor resident who starred on the Patterson Collegiate and Assumption College basketball teams in the late 1940s and early 1950s. This 4.15 acre park was acquired by the city of Windsor in 1959. The land was part of a redevelopment area that was cleared of homes and buildings in the 1960s.

Today, the park, community centre and pool combine to offer a wide variety of facilities, including an assortment of playground equipment, an indoor pool, a softball diamond, basketball courts, plus an ongoing schedule of recreation and leisure activities. In 1991, a water play feature was added to the park.
Chatham Kent Black Mecca Museum  
177 King Street  
Chatham, ON  
Phone: 519-352-3565  
http://ckbhs.org

The Chatham Kent Black Mecca Museum houses a collection of artifacts, genealogical information and archival materials reflecting the achievements and struggles of early African Canadian pioneers in the Chatham area. Visitors can take in a self-guided tour of the Heritage room to view a collection of rare books, china from Murray Store, artifacts from the Binga, Smith and Whipper families, and an extensive military collection featuring photos, artifacts and books. Group tours and classroom visitations are available.

John Freeman Walls Historic Site  
and Underground Railroad Museum  
Puce Road (one mile north of 401 Puce Exit)  
Puce, ON  
Phone: 258-623  
Fax: 727-4911  
Open: May - October  
Website:  
www.undergroundrailroadmuseum.com  
Email: bryanugrr@AOL.com

In 1846 John Freeman Walls, a fugitive slave from North Carolina, built a log cabin on this land purchased from the Refugee Home Society. This organization was founded by the abolitionists Henry Bibb, publisher of the Voice of the Fugitive, and the famous Josiah Henson. The cabin, subsequently served as a terminal of the underground railroad and the first meeting place of the Puce Baptist Church. Although many former slaves returned to the United States following the American Civil War, Walls and his family chose to remain in Canada. The story of their struggles forms the basis of the book, “The Road That Led to Somewhere” by Dr. Bryan E Walls, a descendant of John Freeman Walls. On this field trip, students will re-live the journeys of escaping slaves as they made their way to Canada and to freedom.

(See Grade 3 and Grade 7 sections for added information on John Freeman Walls.)
The Amherstburg Freedom Museum illustrates the story of Black migration from Africa to Canada through a series of displays of historical artifacts and documents, including several clippings from the Black newspaper, The Voice of the Fugitive. Video presentations and workshops can also be arranged. The restored Taylor Log Cabin and Nazrey AME Church stand adjacent to the museum.

Group tours and school kits are available.

The Nazrey African Methodist Episcopel (AME) Church stands adjacent to the North American Black Historical Museum and Cultural Centre. The Nazre AME Church was founded by Bishop Willis Nazery who led traditional AME congregations into the new British Methodist Episcopal structure so that Black Canadians could worship in their homeland, thereby avoiding the dangers of travelling back to their former church congresses in the United States. This church played a key role in the lives of the freedom seekers arriving in Amherstburg, first as an interim resting place until permanent housing could be found, then as a school and centre of moral socialization. Built of hand-laid fieldstone, this recently renovated structure is an excellent example of the many small Black churches found throughout early Ontario and a testament to the beliefs and perseverance of the Black freedom seekers.
Olde Sandwich Walking Tour
3242 Sandwich Street
Windsor, ON
On Sandwich Street between Brock and Mill, you will find a mural depicting many “Sandwich and Area Black Historical Figures and Events.”

Illustrated are:

- Abraham Shadd, Underground Railroad Abolitionist and Shoemaker
- Issac Riley, the first settler to purchase property at the Elgin Settlement near Chatham; he walked 180 km to the Sandwich Land Office for location papers
- Samuel Ringgold Ward, first editor of the Provincial Freedom
- Henry Bibb, editor of the Voice of the Fugitive, 1851 (see Gr. 3 and 7 sections)
- Elijah McCoy, inventor of over 80 inventions and 45 patents (see Gr. 3 Pioneers)
- Walter Perry, organizer of Emancipation Celebrations in Windsor (see Gr. 2 section)
- Annie F. Hyatt, owner and operator of Hyatt Greenhouses
- Howard Watkins, Canada's second African Canadian detective, born and raised in Sandwich (1927-1968)
- Delos Rogest Davis, K. C., Canada's first Black lawyer; in 1885 he became part of the King's Counsel and in 1910 he tried several cases at MacKenzie Hall which is across the street from the mural
- Sandwich Baptist Church, 3651 Peter Street, Windsor, ON, erected in 1851 by ex-slaves (see Gr. 8 Confederation)
- Mary Shadd Cary, teacher, lawyer, first African Canadian woman editor of weekly newspaper in North America (See Gr. 3 Pioneers)
- Dr. Henry D. Taylor (1888 - 1975), trustee who served 31 years on the Windsor Board of Education; served on Board of Health for Metropolitan Hospital (see Gr. 8 Confederation)
- Dr. H. D. Taylor School, Campbell Ave., Windsor, ON
- Alton C. Parker, Canada's first African Canadian detective (See Alton C. Parker Park and Gr. 8 Confederation)
- Fred Thomas, athlete (basketball, football, baseball) inductee into Windsor Essex County Sports Hall of Fame (Devonshire Mall - Sports Hall of Fame (kiosk) and Essex County Sports Hall of Fame)
- Fred Thomas Park (see Fred Thomas Park)
- Mac Simpson, founder of the North American Black Historical Museum (see Gr. 8 Confederation)
- North American Black Historical Museum, 1777 King Street, Amherstburg, ON
‘Reaching Out’ Mural

The ‘Reaching Out’ mural is located on the west wall of the Montego Alkebulanian Bookstore, Windsor’s first Black history bookstore. The store is located on the south-west corner of Wyandotte Street East and McDougall Avenue in Windsor. The mural celebrates the historical roots of the African Canadian community when many settled in the McDougall Street neighbourhood. It honours the following six community leaders who helped shape local African Canadian views of human rights and good citizenship.

Mary Ann Camberton Shadd, a schoolteacher and well-known activist for women’s rights and the Black community, was the first Black woman to edit a weekly newspaper, The Provincial Freeman. She recruited for the Union Army during the Civil War and at the age of 60 became a practicing lawyer in Washington D.C.

Bishop C.L. Morton established the Church of God in Christ in Canada. He founded 11 churches in Canada and the United States including churches in Chatham, North Buxton, Windsor and Amherstburg. He hosted a regular radio program on CFCO in Chatham and CKLW in Windsor.

Justin Jackson, a founding member of the Multicultural Council of Windsor and Essex County, helped establish the Carrousel of Nations, the Caribbean Centre and the Windsor West Indian Association. He worked tirelessly for equal opportunities for all people including high-quality low-income housing.

Walter Perry, more affectionately known as Mr. Emancipation, organized the Emancipation Day celebrations in Windsor from 1936-1967.

Rev. J.T. Wagner championed the cause of escaped slaves during the mid-19th century. With help from the Religious Hospitallers of Hotel Dieu of St. Joseph in Montreal, he opened the first Black mission in Canada. He also helped establish Windsor’s first hospital, Hotel Dieu.

Alton C. Parker, Canada’s first Black police detective, became Windsor’s first Black police officer in 1942. Uncle Al, organized summer parties for underprivileged children for 22 years at Broadhead Park, later renamed Alton C. Parker Park. After his death, his family continued to organize the party until it celebrated its 25th anniversary. He received the Order of Canada in 1967, the nation’s highest civilian honour from the Government of Canada.
Eleven freedom seekers from the American South formed the congregation of Sandwich First Baptist Church about 1840, calling themselves the Close Communion of Baptists. It was one of three founding churches of the Amherstburg Baptist Association (1841), a cross-border organization of Black Baptists that is still active today. Until 1847 when they built a small log cabin, members of First Baptist worshipped in homes and outdoors. To build this church, they hewed lumber by hand and molded bricks from Detroit River clay, firing them in a home-made kiln.

The church was dedicated on August 1, 1851, the eighteenth anniversary of the passage of the Emancipation Act, which ended slavery throughout the British Empire.

This church represents the once numerous Black border-town churches which were built to serve the rapidly increasing numbers of Underground Railroad settlers. This church received, sheltered, and assisted many of these new arrivals. All members were required to aid in the construction by giving donations or making bricks. A focal point for many local anti-slavery activities, the Sandwich First Baptist Church stands as an important symbol of their struggle.
Tower of Freedom Monument
International Memorial to the Underground Railroad
Windsor City Civic Centre
Riverside Dr. East of Goyeau
Windsor, ON

This monument was dedicated October 20, 2001, with its companion work, Gateway to Freedom, in Hart Plaza, Detroit. The two monuments face each other across the Detroit River and were a project of Detroit 300 and the Underground Railroad Monument Committee of Windsor.

Organizers from Detroit 300, the nonprofit group organizing observances for the city's tricentennial, presented the International Monuments to the Underground Railroad--one on Detroit's Riverfront Promenade and one across the Detroit River on Windsor's Civic Esplanade.

The Detroit monument, which stands 11 feet high and is entitled, "Gateway to Freedom," depicts eight figures cast in bronze gazing across the river into Canada. The Windsor monument, a 22-foot tower called "Tower of Freedom," features a bronze flame. The $1.1 million cost of the monuments was raised through the Detroit 300 public campaign. This sculpture allows people of good will to remember what happened and not allow this sort of thing to happen again," said Ed Dwight, the Denver-based sculptor who created the monuments.

Uncle Tom’s Cabin/Josiah Henson House
2951 Uncle Tom’s Road
Dresden, ON
Phone: 519-683-2978
519-862-2291 (winter)
Website: www.uncletomscabin.prg

The Uncle Tom’s Cabin Historic Site celebrates the accomplishments of Josiah Henson and Harriet Beecher Stowe, author of Uncle Tom’s Cabin, through interpretive videos, exhibits, artifacts and tours reflecting the Black experience in Canada. The five-acre site includes the Josiah Henson Interpretive Centre, which houses a collection of 19th century artifacts and rare books pertinent to the abolitionist era. At the North Star Theatre an audio-visual presentation celebrates the life of Josiah Henson. The sights and sounds of this dramatic story flow into the Underground Railroad Freedom Gallery which traces the trials and accomplishments of the freedom seekers on Canadian soil.

Nearby stands a restored period church, a sawmill, two cemeteries, the Harris House, and the original Henson dwelling, commonly referred to as Uncle Tom’s cabin. As well, the Central Station Gift Shop offers a wide selection of unique African and Canadian gifts and souvenirs.
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<td>Lawrence Hill</td>
<td>1-895642-01-9</td>
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<tr>
<td>Unequal Relations: An Introduction to Race and Ethnic Dynamics in Canada</td>
<td>Augie Fleras, Jean Leonard Elliott</td>
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<td>The Walkerville Times</td>
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<td>We’re Rooted Here and They Can’t Pull Us Up</td>
<td>Peggy Bristow, Dionne Brand, Linda Carty, Afua Cooper, Sylvia Hamilton, Adrienne Shadd</td>
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<td>West Indians in Toronto</td>
<td>Juliette Christiansen</td>
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<td>Women of Vision</td>
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