

BLACK HISTORY MONTH

#BlackHistoryMatters

Teacher Guide

With Answer Keys

TORONTO STAR

CLASSROOM CONNECTION

classroomconnection.ca

BLACK HISTORY MONTH – Week 1

#BlackHistoryMatters

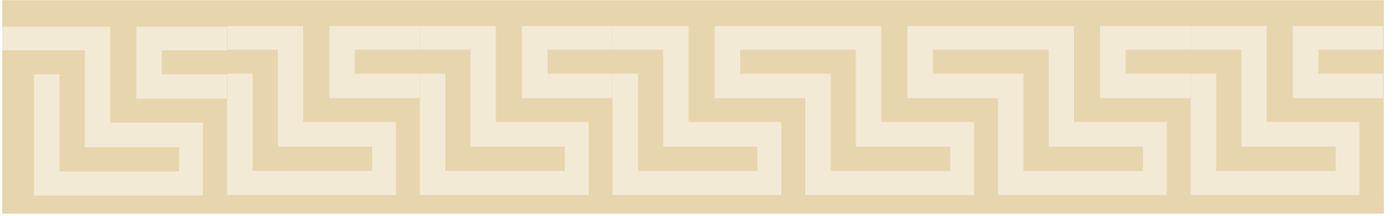
African Civilizations

TORONTO STAR

CLASSROOM CONNECTION

classroomconnection.ca





Habari Gani Teachers!

Habari Gani Teachers! Habari gani means “What’s the news?” in Kiswahili, a Southeast African language.

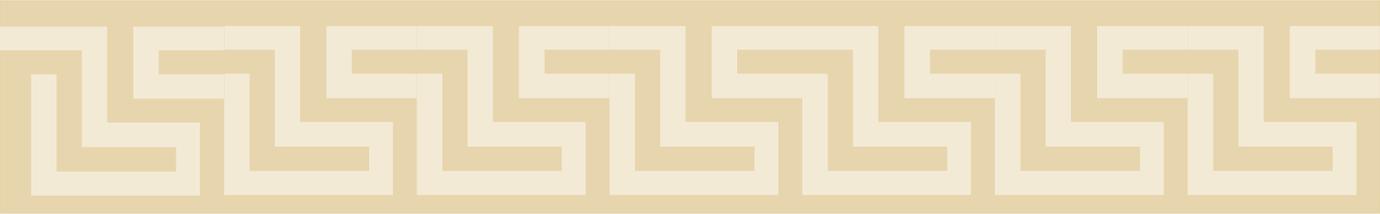
2015 marked the beginning to the United Nations International Decade for People of Descent: Recognition, Justice, and Development (2015-2024). One goal of The Decade is to encourage UN member states like Canada to implement public education initiatives to increase public knowledge on the contributions and experiences of people of African descent. This Toronto Star Classroom Connection Black History Month guide aims to increase the awareness of the long and varied history of people of African descent in Canada and make connections to the African Diaspora.

The 2016 Black History Month resource is structured around the themes of African civilizations, African enslavement, freedom, racial discrimination, resistance, human rights, and equity. It encourages students to examine these issues in both historical and contemporary contexts.

As revered Black abolitionist Frederick Douglass said in a speech he delivered on August 3, 1857 at an Emancipation Day celebration in Canandaigua, New York, “If there is no struggle, there is no progress.” This year’s guide aims to celebrate the contributions of people of African descent to the progress and improvement of lives of Blacks in Canada and more broadly, the world while encouraging students to explore and acknowledge the historical struggles that Blacks have faced and overcome. This guide also aims to motivate young people to become agents of change, because although tremendous progress has been made, we still have farther to go in the journey of achieving social justice for all.

The guide is designed to offer opportunities for independent learning. There are also mini-lessons that require teacher assistance and support. The Black History Month guide provides opportunities to further develop critical thinking skills through interpreting primary and secondary sources and engaging in meaningful discussions. Some activities require students to use the internet, assisting in the development of media literacy skills. Additional resources to further examine Black history in Canada are provided.

We hope that this guide will be a valuable resource in your classroom to foster an appreciation that Black history matters all year round, not just in February.



WEEK 1: AFRICAN CIVILIZATIONS

Africa is the cradle of humankind and Nubia, an early African society, is the oldest civilization in the world. Nubia was also the very first kingdom in human history to be ruled by a monarchy. The civilization grew along the Nile River in the country now called Sudan. Nubia was referred to as “Ta-Seti” by Ancient Egyptians. Ta-Seti means “land of the bow” which described the skilled archers that lived there. Ancient Egyptians likely called Nubia the name we now know it as because it had a wealth of gold. The Egyptian word for gold was nbu (pronounced nub).

Nubia and Egypt had a very close relationship. They both fought for control over the other’s territory and ruled each others’ kingdoms at various times in their histories. Both societies traded goods and services with each other. Nubian soldiers served in the Egyptian army and Egypt hired Nubian labourers. Nubians were painted in Egyptian hieroglyphics. Aspects of Egyptian culture and religion were adapted by the people of Nubia.

Kush was a kingdom within Nubia that emerged around 850 BCE. Kush ruled Egypt during the 25th dynasty (746 – 656 BCE) beginning with the reign of King Piye (747 – 716 BCE). His son Taharqa (690 – 664 BCE) was the last Kushite ruler in the dynasty of “Black Pharaohs” who ruled ancient Egypt for almost 100 years before the kingdom of Egypt came under control of the Assyrians. The Old Testament of the Bible mentions King Taharqa leading an army in support of the kingdom of Judah during its revolt against Assyria. Over time, the name Kush came to replace the name Nubia when referring to the civilization.

One way historical information has been learned about the African kingdoms of Nubia and Kush is through archaeology. Some artefacts that archaeologists have found where Nubia was once located include pottery, an ancient grooming set, sculptures, and pyramids. Nubia had nearly twice the number of pyramids as Egypt. The pyramids were used as royal tombs and monuments. The Royal Ontario Museum (ROM) in Toronto has an interesting connection to artefacts of Nubia and Kush. Archaeologist Krzysztof Grzymalski, Senior Curator of Nubia and Egypt at the Royal Ontario Museum and professor at the University of Toronto, has been unearthing the remains of Kush and other lost civilizations of ancient Nubia, in what is now northern Sudan.

Some of the artefacts he recovered during the thirty years he has worked in that region of Sudan make up the ROM’s Nubia gallery and others were donated. The Nubia Gallery, which opened in 1992, is the first of its kind in North America. The artefacts in the modest collection include a blue glass vase, a white glazed ceramic charm, and a sculpture of a human head, all dating back to the turn of the Common Era. Grzymalski has also made another fascinating find. He has located what he believes are the remains of a Kushite palace and a colonnade in the royal city of Meroë.

African kingdoms like Nubia, Egypt, and Kush, Mali, and Axsum have influenced early societies that came after them in the areas of culture, architecture, engineering, astronomy, medicine, mining, philosophy, international, trade, and art. The contributions of their knowledge, talents and skills, resources, and ideas have contributed greatly to the advancement of civilization.

ACTIVITY WITH ANSWER KEY

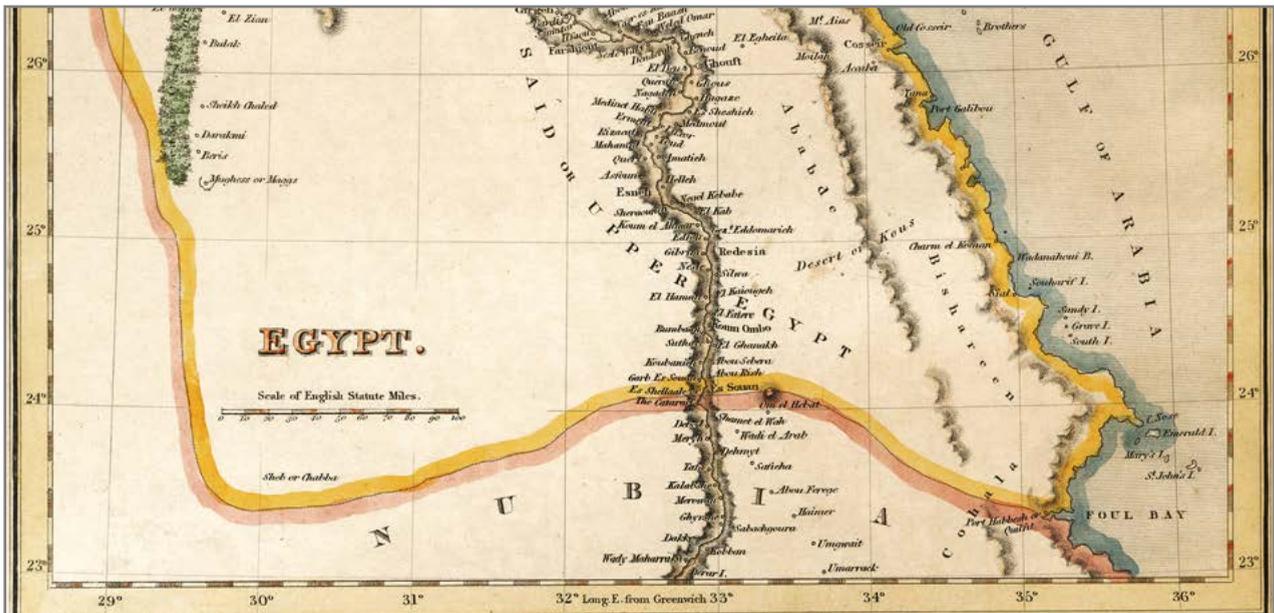
Read the background on African Civilizations and watch the The Story of Nubia video, ROM https://www.youtube.com/watch?v=_AyimQ4Nx4o

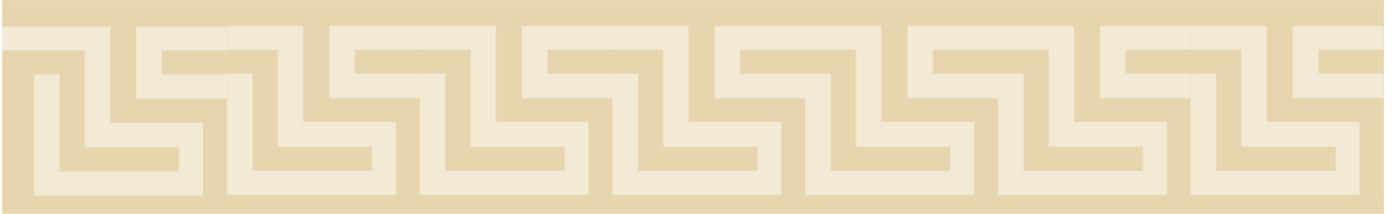
Use the words in the Word Bank to complete the sentences:

Word Bank

(pyramid, excavating, Egypt, civilization, gold, Kush, Sudan, Meroë, artefacts, ROM)

- 1) Nubia is the oldest **civilization** in the world.
- 2) The kingdom of Nubia is in the present-day country of **Sudan**.
- 3) **Kush** was a state in Nubia and **Meroë** was one of its capital cities.
- 4) Archaeologists began **excavating** in 1909 with help from local workers. Some of the **artefacts** were donated to the **ROM** in Toronto.
- 5) Italian traveller and tomb raider Giuseppe Ferlini found lots of **gold** treasures in the royal **pyramid** of Queen Amanishakheto in Kush.
- 6) Nubia and **Egypt** were very closely connected.





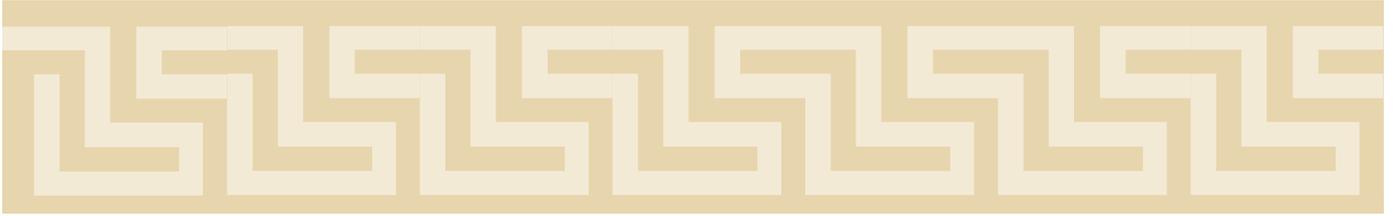
Studying Nubian Artefacts

Examine the images of artefacts in the ROM's Ancient Egypt and Nubia collection using the link below. Select one of the artefacts and complete the Artefacts Analysis Worksheet on page 5 to help you learn more about it.

Read the details on the image pages to gather information to record on the Artefact Analysis Worksheet:

<http://collections.rom.on.ca/search/nubia>





Artefact Analysis Worksheet

PHYSICAL QUALITIES OF THE ARTEFACT

Describe the material from which it was made: bone, pottery, metal, wood, stone, leather, glass, paper, cardboard, cotton, wood, plastic, other material.

SPECIAL QUALITIES OF THE ARTEFACT

Describe how it looks and feels: shape, color, texture, size, weight, movable parts, anything printed, stamped or written on it.

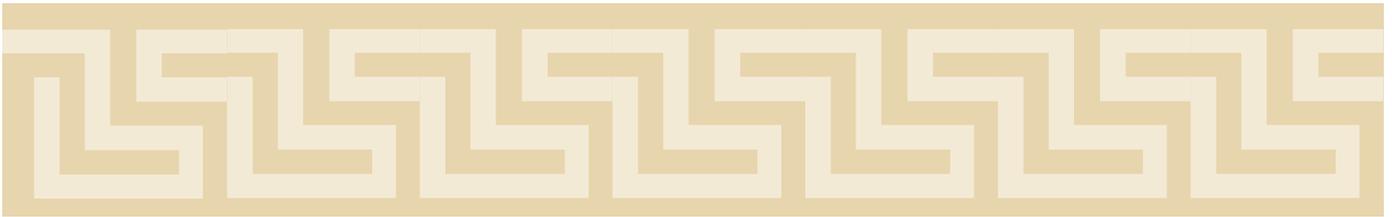
USES OF THE ARTEFACT

A. What might it have been used for (sitting, sleeping, storing objects inside, cooking, eating/drinking, keeping clean, fighting/hunting, building, making crafts or other tools, farming, fishing, animal care, holidays/rituals/religion, communicating, making clothes, lighting, medical/dental use, other)?

B. Who might have used it?

C. Where might it have been used?

D. When might it have been used (dates or historical period)?



WHAT THE ARTEFACT TELLS US ABOUT THE PEOPLE OF NUBIA

A. Who might have used the artifact?

B. What does it tell us about the technology and craft skills of the time in which it was made?

C. What does it tell us about the life and times of the people who made it and used it?

D. Can you name a similar item today?

QUESTIONS

Do you have any questions about the artefact/s you examined?

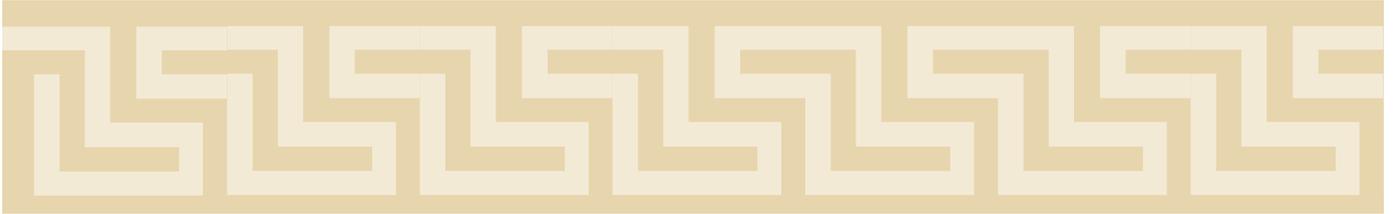


Photo: Tristan Samuels

Tristan Samuels

Tristan Samuels is currently an MA student in Ancient Near Eastern Studies at the University of Toronto's Near & Middle Eastern Civilizations Department. His civilizations of interest are Kemet (ancient Egypt) and ancient Nubia. His research focuses on the cultural connections between Kemet and Nubia and emphasizes their commonalities in an African cultural context.

Archaeology and archaeologists play an important role in uncovering evidence on the lives of people of African descent.



Photo: Timothy Hudson at York

Dr. Karolyn Smardz Frost, Archaeologist and Historian

Historian and archaeologist Dr. Karolyn Smardz Frost excavated the first Underground Railroad site in Canada. In 1985 Smardz Frost led a dig in the schoolyard of Inglebrook Community High School in downtown Toronto. Her team uncovered the remains of the Blackburns' home and discovered clues that revealed the area served as a terminal for the Underground Railroad when it was inhabited by Lucie and Thornton Blackburn between 1834 and 1890. They excavated some broken household items, horseshoe nails, a dog collar, and bricks heaped in a pit. She wrote a book about the Blackburns called *I've Got a Home in Glory Land: A Lost Tale of the Underground Railroad* (2007). It was the first book on African Canadian history to win the Governor-General's Literary Award for Non-Fiction.

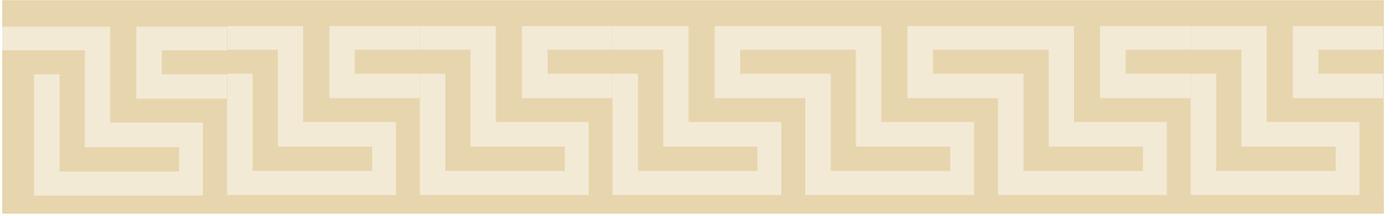


Photo: Marishana Mabusela

Marishana Mabusela, Archaeologist

Toronto-born Marishana Mabusela is an archaeologist. She has worked as a Field Technician and Laboratory Technician in Canada, Jordan and England. As a Field Technician, she uses a variety of survey and excavation techniques. She systematically walks ploughed fields. She also test-pits lawns and woodlots in the search for artefacts to assess the land and gather GPS coordinates. In both Canada and Jordan, Mabusela excavated sites and processed the material in a laboratory. As a Laboratory Technician, she washed and sorted recently excavated artefacts in preparation for analysis, and organized archaeological collections for safe and sustainable storage. As with all fieldwork, she completes field records and paperwork. She graduated from the University of Toronto with an Honours Bachelor of Arts Degree as an Archaeology Specialist and Anthropology Minor. She is currently completing a Masters Degree in Archaeology at University College London and works in the Finds Department at an archaeology company in London, England.





Activity:

You have been assigned to interview Dr. Karolyn Smardz Frost, Marishana Mabusela, and Tristan Samuels for an article on archaeology and Black history. List 3 – 5 questions you would ask each person.

Tristan Samuels

Dr. Karolyn Smardz Frost

Marishana Mabusela

Additional resources:

"Nubia," Firsts, Sankofa Black Heritage Collection by Natasha Henry

Early Civilizations of Africa, Sankofa Black Heritage Collection by Adrienne Shadd

BLACK HISTORY MONTH – Week 2

#BlackHistoryMatters

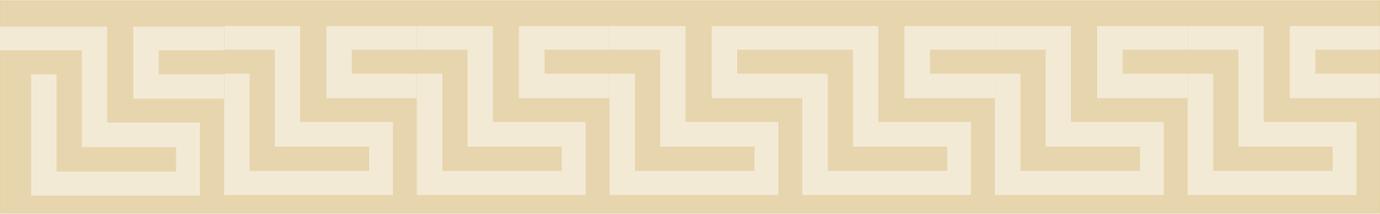
A silhouette of a hand with shackles is the central visual element. The hand is raised, with fingers spread, and is attached to a chain of metal links. The background is a dramatic sunset sky with warm orange and yellow tones and scattered clouds. The overall mood is one of struggle and hope.

Slavery and freedom in Canada

» TORONTO STAR «

CLASSROOM CONNECTION

classroomconnection.ca



WEEK 2 – SLAVERY AND FREEDOM IN CANADA

NOTE TO TEACHER:

1. Prior to beginning the “Analyzing Slave Ads” activity, define and explain the terms that students will encounter in the advertisements and other slavery-related documents i.e. negro, wench, mulatto.
Negro: A person of African descent. It was not considered derogatory during the historical context of the time period.
Wench: Generally, it is a young female servant. As it relates to slavery, it referred to an enslaved woman of African descent of any age.
Mulatto: A person of mixed Black and white ancestry; one parent is Black and the other parent is white. Today the term is acceptable when used in a historical context.
Explain to students that these were words of the era and when interpreting historical documents it is important to understand them and interpret them as historically accurate language.
2. Point out the use of the long “s” in the ads, which was common practice in up to the mid to late 1800s. The long “s” is a form of the lowercase “s”. It was used where an “s” occurred in the middle or at the beginning of a word. The long s is often confused with the lowercase “f”, but it often does not have the nub (the horizontal stroke) across the top.
3. Discuss the difference between the terms slave/ enslaved and how this language has changed more recently by some historians.

In some instances the use of the term “slave” dehumanizes and makes it seem like being a slave is a natural identity. It is important to note that is it an accurate historical term that should be recognized in its historical context. The term “enslaved” is a contemporary term that is used today to critically refer to the condition that human beings were forced to endure.

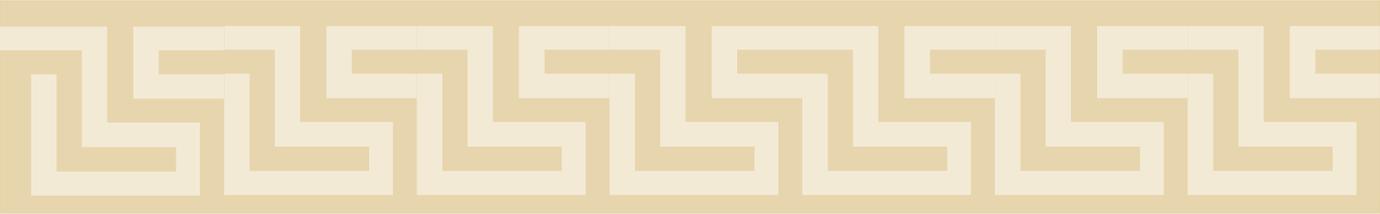
If necessary, provide guiding questions for students to assist them in analyzing the ads.

Notice.

RAN away from the subscriber, a Servant black woman, by the name of *BET*, with a male child, two years old and upwards.—Whoever will return the said Wench and boy, to the subscriber, or give information, so that the said he may be brought back, shall receive six pence reward, and no charges paid. All persons are strictly forbid harboring or trusting him on my account, under the penalty of the law.

R. LEAVENS.

Bellville, 29th Sept. 1818. 19



WEEK 2: SLAVERY AND FREEDOM IN CANADA

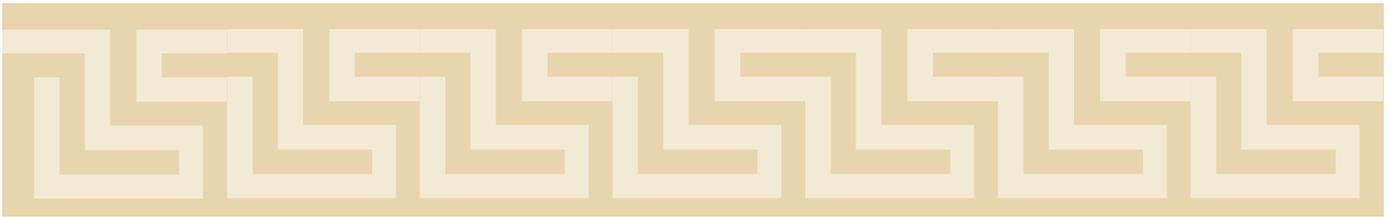
European chattel slavery was introduced into what we know as Canada by French colonists in the 1600s. Aboriginal peoples were enslaved first and enslaved Africans were brought via the Transatlantic Slave Trade in as early as 1608. The earliest record of Black enslavement in Canada is of the sale of a young boy named Olivier LeJeune in 1629 in New France. By 1759 two-thirds of enslaved people in New France were First Nations and one-third were of African descent. Slavery expanded after the end of the American Revolution in 1783 when United Empire Loyalists relocated to various places in eastern Canada: Lower Canada (Quebec), New Brunswick, Prince Edward Island, Nova Scotia, and Upper Canada (Ontario) and brought the almost three thousand Africans they enslaved. Under British rule, Africans were the majority enslaved.

Enslaved Africans were used as free labour to meet the demands of developing a new colony. Enslaved Blacks worked in rural and emerging urban areas in a range of occupations. They worked as domestic servants, fur traders, miners, fishermen, wharf workers, and sailors. Enslaved Africans also worked in various trades as blacksmiths, carpenters, wheelwrights, and coopers. Enslaved Blacks cleared and farmed land, and worked in the different kinds of businesses operated by their owners. Canada further participated in the Transatlantic Slave Trade through the trading of products like salted cod and timber with slaveholding Caribbean colonies for slave-produced goods such as sugar, molasses, rum, and tobacco.

Enslaved Africans were bought and sold at public auctions and through newspaper advertisements. As personal property, enslaved Blacks were passed down to family members in wills, along with farming tools and furniture. Government officials, church leaders, military officers, merchants, Natives, and United Empire Loyalists were some of the people who enslaved Blacks. Enslaved Africans resisted their bondage in many ways such as fleeing to the free territories of the northern US in pursuit of their liberty. The enslavement of Africans existed in the colonies of New France and British North America for over 200 years until it was abolished on August 1, 1834.

August 1st, also known as Emancipation Day, became an annual commemoration of the abolition of slavery in British colonies and a celebration of freedom. People gathered at various locations across Canada to mark the occasion. There were parades, church services, guest speakers, picnics, dances and other festive cultural activities. The occasion was also a time to discuss issues of concern to the Black community.

Approximately 3,000 Black Loyalists also moved to Canada after the American Revolution. Black Loyalists were Africans enslaved in America who obtained their freedom in return for fighting for the British during the American Revolution. When the War of 1812 broke out, Black Loyalists enlisted to fight in support of Britain once again to secure their freedom. An American victory could mean a return to slavery for Blacks in the British colonies. At the age of 68, Richard Pierpoint suggested the formation of an all-Black militia in the Niagara region made up of veterans of the American Revolution. It was called the Coloured Corps. These brave men helped to defend Upper Canada (Ontario) and defeat the Americans.

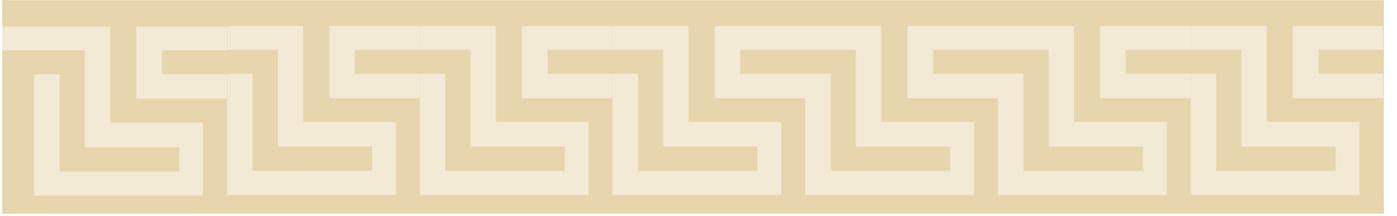


For their service, Black Loyalists were offered 100-acre land grants. Many received land in Oro Township in Simcoe County between 1819 and 1831. It was a settlement planned by the government to fulfil the promise to Black veterans while having a trained militia available in the event of an American invasion via Georgian Bay or Lake Huron. They were joined by freedom seekers and free Blacks. They cleared land, built homes and a school, and created a small, close-knit community. In 1849 Blacks in Oro built a church after worshipping in the homes of community members over the years. Several Black residents were buried in the church cemetery. Though the community no longer exists, the Oro African Methodist Episcopal Church still stands today. Over the years the church has been restored and in 2000 it was designated as a National Historic Site. In 2015, a campaign was launched to save the log structure, one of the oldest relics of Black history in North America still standing.



CHRIS SO/TORONTO STAR

Oro-Medonte Township, Ontario - MAY 2, 2015 Janie Cooper-Wilson is a descendant of the original black settlers that built the church behind her some time in the 1840's. The African Methodist Episcopal Church located at Third Line north of Barrie is one of North America's oldest African churches. Now a National Historical site, the township is trying to preserve the one room log cabin from decay.



ACTIVITES

After reading the background page on Slavery and Freedom in Canada, answer the questions below.

Who was Olivier LeJeune?

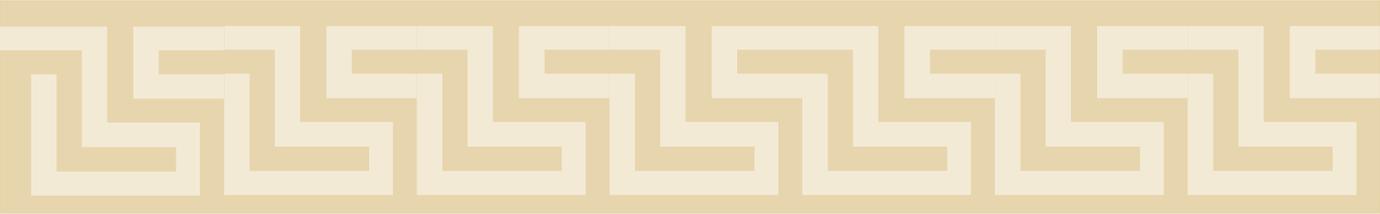
Describe how Canada was part of the Transatlantic Slave Trade.

When was slavery abolished in Canada?

How was the end of slavery celebrated?

Who were Black Loyalists?

Why are the efforts to save the Oro African Methodist Church important to Black history?



ADDITIONAL RESOURCES:

The Hanging of Angelique by Afua Cooper

Canada's Forgotten Slaves: Two Hundred Years of Bondage by Marcel Trudel

Enslaved Africans in Upper Canada

<http://www.archives.gov.on.ca/en/explore/online/slavery/index.aspx>

Talking About Freedom: Celebrating Emancipation Day in Canada by Natasha Henry

Emancipation Day: Celebrating Freedom in Canada by Natasha Henry

The Greatest Freedom Show on Earth documentary, TVO

<http://tvo.org/video/documentaries/the-greatest-freedom-show-on-earth>

The Book of Negroes miniseries

<http://curio.ca/en/collection/the-book-of-negroes-1932/>

Richard Pierpoint Heritage Minute

<https://www.historica-dominion.ca/content/heritage-minutes/richard-pierpoint>

Oro Settlement

<http://tubman.info.yorku.ca/educational-resources/war-of-1812/post-war-aftermath/oro-settlement/>

We Stand on Guard for Thee: Teaching and Learning the African Canadian Experience in the War of 1812.

<http://tubman.info.yorku.ca/educational-resources/>

Fundraiser for black church unites community

<http://www.thestar.com/news/gta/2015/05/03/fundraiser-for-black-church-unites-community.html>

ACTIVITY: ANALYZING SLAVE ADS

Primary sources can provide evidence and insight into the experiences of African Canadians. Use the examples of slave ads below published in Canadian newspapers to help you fill in the chart on page 7:

T O B E S O L D,
A Likely, healthy negro wench, of about 17 years of age, is well calculated for the country, and sold for want of employ.—The title indisputable. If not sold within 8 days from the date hereof by private sale, she will be sold at public auction.—Enquire of **THOMAS MALLARD.**

#1

The Royal Gazette, September 11, 1787

T O B E S O L D.
A Mulatto Boy fifteen years old; capable of Cooking and doing all kind of House Work, any person wishing to purchase, enquire of the Printer.

#2

Montreal Gazette, May 16, 1793

Notice.
RAN away from the subscriber, a Servant black woman, by the name of *BET*, with a male child, two years old and upwards.—Whoever will return the said Wench and boy, to the subscriber, or give information, so that she and he may be brought back, shall receive six pence reward, and no charges paid. All persons are strictly forbid harboring or trusting him on my account, under the penalty of the law.
R. LEAVENS.
Bellville, 29th Sept. 1818. 19

#3

Kingston Gazette, October 6, 1818: 3

BLACK HISTORY MONTH – Week 3

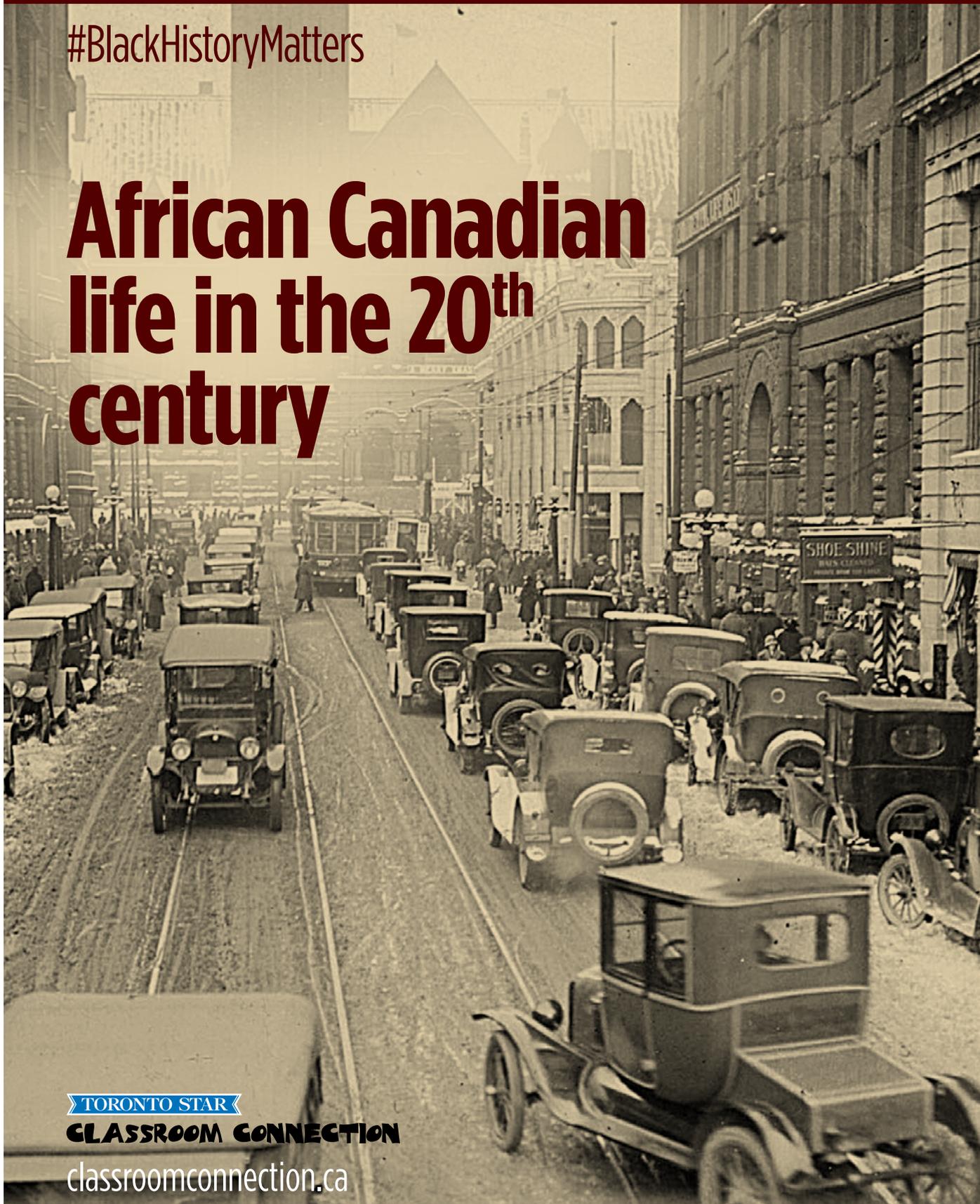
#BlackHistoryMatters

African Canadian life in the 20th century

TORONTO STAR

CLASSROOM CONNECTION

classroomconnection.ca



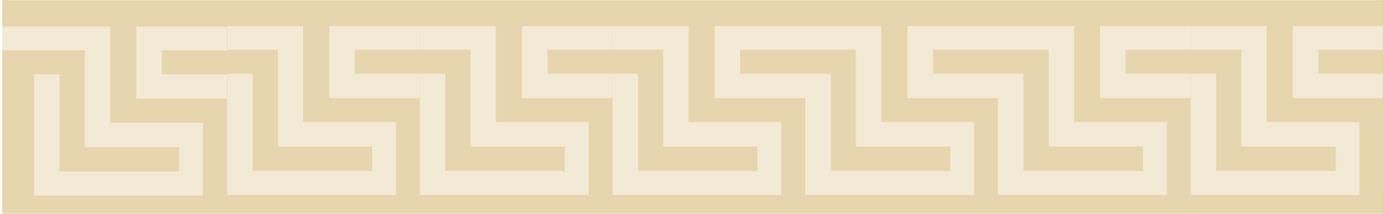
WEEK 3: AFRICAN CANADIAN LIFE IN THE 20TH CENTURY

Thousands of African Canadians resided in Canada after the abolishment of American slavery. Contrary to the myth, not all of the African Americans who fled north to Canada for freedom returned to the US after 1865. Black men and women had established families, built homes, and formed communities. They contributed to the development of the provinces they lived in as well as to the newly formed Dominion of Canada.

Going into the 20th century, Blacks in Canada continued to struggle for equal rights. Individuals filed court cases to challenge segregated public schools and the refusal of businesses to serve Blacks because of the colour of their skin. African Canadians spoke publicly against the racial discrimination they experienced in their daily lives and marched through the streets to protest racial inequality. African Canadians wrote petitions to ask the government to intervene and address racial discrimination. They also lobbied for legislation to support human rights. Black Canadians have a long history of fighting for social justice. Their brave actions were influential in shaping human rights legislation in Ontario and helped to forge the labour and human rights movements.



Photo from atlas published in 1879 in Great Britain.



SORRY, YOU CAN'T SKATE HERE

When Harry Gairey Jr. was fifteen years old in 1945, he and his friend Donny Jubas decided to go skating at an indoor ice rink in Toronto. However, when Donny, who was white, ordered two admission tickets, he was told that Harry, who was Black, could not get a ticket, because they did not sell tickets to "Negroes." The friends left and Harry told his parents what happened. His father, Harry Gairey Sr., worked as a railroad porter. He helped to organize Toronto branch of the Brotherhood of Sleeping Car Porters, an all-Black labour union, who fought for the rights of Black railroad workers and to improve their working conditions. Gairey Sr. went to see his city councillor, who arranged for him to address the Mayor and the city council at a meeting the next day. He argued that if his son could be conscripted to fight in the next war like other Canadians, that he should then also enjoy everything else all Canadians are entitled to. Two days later, Gairey Jr. was interviewed by the Toronto Daily Star about the incident and the following day, students from the University of Toronto protested in support of young Gairey in front of the ice rink. These actions led to the City of Toronto passing an anti-discrimination law in 1947. In 1996, the ice rink in Gairey's and Jubas old neighbourhood was renamed the Harry Ralph Gairey Rink to honour the activism of Gairey Sr.



Old friends Don Jubas, left, and Harry Gairey Jr. recall the day as kids when Gairey was denied entry to a Toronto skating rink because of his skin colour.

COLIN MCCONNELL/TORONTO STAR



ACTIVITES

After reading *Sorry, You Can't Skate Here*, complete these sentences.

Fifteen year old Harry Gairey Jr. and his friend Donny Jubas went **ice skating**

Harry could not get a **ticket** because of the colour of his skin.

Harry's father worked as a **ice skating**

The **Brotherhood of Sleeping Car Porters** was an all-Black labour union.

Students from the **University of Toronto** protested in front of the ice rink in support of Gairey Jr.

In **1947**, Toronto passed a law against **racial discrimination**

The Harry Ralph Gairey Rink was named in **honour**

of **Harry Gairey Sr.**



KEN FAUGHT/TORONTO STAR

THE WAY IT WAS: Harry Gairey Jr. tells students at Frankland Community School yesterday that blacks could be barred from city swimming pools in the '40s.

African Canadians established community groups to address issues that were important to the Black community and to provide a space for social activities.

HUGH BURNETT AND THE NATIONAL UNITY ASSOCIATION ANSWER KEY

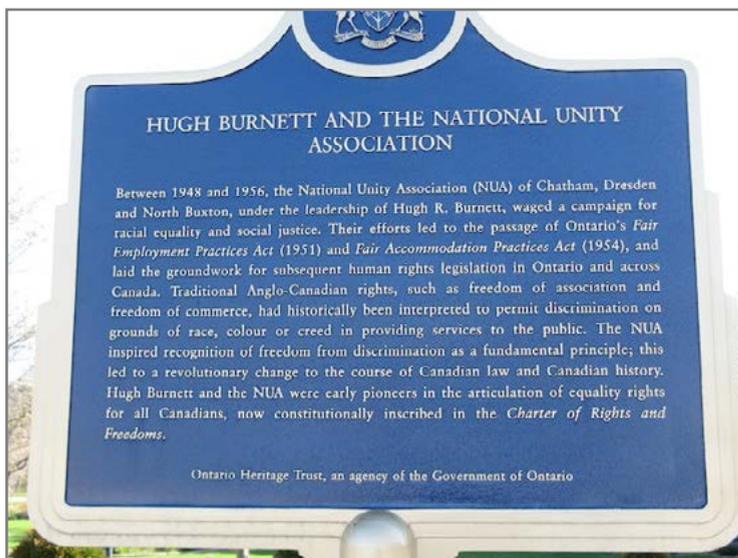
The National Unity Association (NUA) was established in Dresden, Ontario in 1948 by brothers William, Percy and Bernard Carter. The organization had members from Dresden, Chatham, and North Buxton. Their nephew and carpenter Hugh R. Burnett, was elected secretary and would go on to play an important role in NUA's campaign for racial equality and social justice. Burnett was eager to take action against racial discrimination after experiencing it himself many times. In 1943, shortly after returning from serving in Europe during WWII, Burnett ordered a cup of coffee in a restaurant in his hometown of Dresden, but was refused service because of his skin colour, even while wearing his military uniform. The efforts of Hugh Burnett and the NUA led to the passage of two important laws in Ontario: the Fair Employment Practices Act (1951) and Fair Accommodation Practices Act (1954). Their perseverance laid the foundation for future human rights legislation in Ontario and across Canada.

Use the information on the background page on Hugh Burnett and the National Unity Association to answer these questions.

In which towns did the NUA operate? **Chatham, North Buxton, Dresden**

What two occupations did Hugh Burnett hold? **Soldier and carpenter**

Name the two laws the NUA helped to get passed **The Fair Employment Practices Act (1951), the Fair Accommodation Practices Act (1954)**



The National Unity Association Plaque located in the Municipality of Chatham-Kent, Dresden Ontario.

Photo credit: Ontario Heritage Trust

THE UNIA

The Universal Negro Improvement Association (UNIA) was founded in 1914 in Jamaica by Pan-African leader Marcus Garvey. Hundreds of branches opened across the globe, including fifteen in Canada. The Toronto branch was opened in 1919 at 355 College Street in a special event that Garvey attended. The organization was part of a global movement to connect Blacks in the African Diaspora in the struggle against racial oppression and to unite based on their past to forge a united future. The international group promoted the economic development of people of African descent, encouraged racial pride, and advocated for education on African heritage.

The UNIA published two weekly international newspapers, the *Negro World* and the *Black Man*, to help educate their readers and keep them informed about happenings related to Blacks around the world. All UNIA branches opened halls that served as a political meeting place as well as a community and social centre. UNIA regional conferences were held in Toronto in 1936 and 1937. While in Toronto in 1937, Garvey launched the School of African Philosophy where he taught summer classes on Black history and to train future UNIA leaders. In 1938 the eighth and last International Convention of Negro Peoples of the World was also hosted in Toronto. These gatherings were attended by supporters in Canada, from the United States, and the Caribbean. Garvey also toured several places in Canada. He gave speeches at the chapters in Windsor and Toronto in Ontario, and in Halifax, Nova Scotia. The Toronto UNIA branch organized the annual Emancipation Day celebrations in St. Catharines, Ontario called the "Big Picnic" from the 1920s to the 1950s. The UNIA is an example of grassroots community and global mobilization by Black men and women with the aim of improving the conditions for Blacks worldwide.

Read about the UNIA. Use the information to help analyse these quotes by Marcus Garvey. Explain what each quote reflects about the philosophies of Marcus Garvey and the UNIA.

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

– Marcus Garvey

Liberate the minds of men and ultimately you will liberate the bodies of men.

– Marcus Garvey



Pan-African flag

Marcus Garvey, Toronto Daily Star, November 1, 1928



DID YOU KNOW?

The 1944 *Ontario Racial Discrimination Act* prohibited “the publication or display, on lands, premises, by newspaper or radio, of any notice, sign, symbol, emblem or other representation indicating racial discrimination.” It was the first anti-discrimination legislation in Ontario. Ontario was the first province to enact a law against racial discrimination.

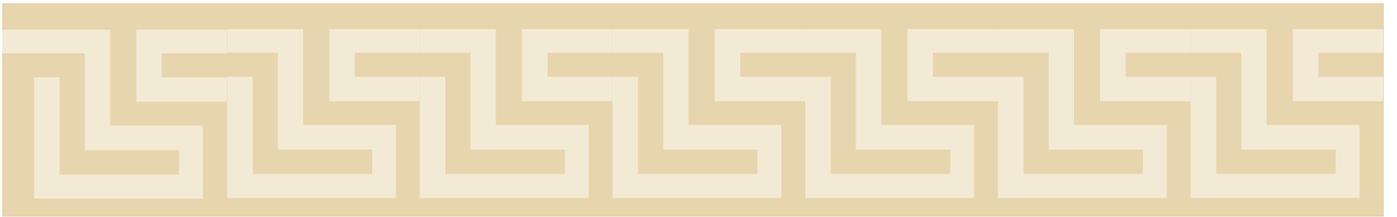
NO.2 CONSTRUCTION BATTALION (CEF)

As soon as the First World War began in 1914, African Canadian men, like other Canadian males across Canada, rushed to enlist in the Canadian Expeditionary Force. They were eager to join the war effort too. Some Black men were able to enlist in some regiments. But many Black men were turned away from recruiting stations because of their race. White soldiers did not want to serve beside them and white officers did not feel they had what it took to be soldiers because they were Black. Determined to fight, to be part of the overseas adventure, and to have the opportunity to earn a descent income, African Canadian men wrote numerous petitions to Sir Sam Hughes, the Minister of Militia and Defence asking him to explain why Black men were being barred from military service. J.R.B. Whitney, publisher of the African Canadian newspaper the *Canadian Observer*, also reached out to Hughes and offered to use his newspaper to help recruit 150 Black men in order to raise a platoon. He published the call and received a good response, but that suggestion was unsuccessful, because no commanding officers would accept them.

Black men in Canada continued to insist that they be treated equally and demanded that Hughes either make it public knowledge that the Canadian military does not accept Black enlistees or allow Black men to fight. Two years later, their persistence paid off. Black men would be able to enlist, but they would have to serve in a segregated unit. On July 5, 1916 an all-Black unit was authorized. The No.2 Construction Battalion, as it was called, was stationed in Pictou, Nova Scotia. Almost 700 Black men signed up. 165 were from the US and the rest came from across Canada including British Columbia, Ontario, and Nova Scotia. The unit was commanded by all white officers. Only the chaplain, Reverend William Andrew White, was Black. Rev. White was the only Black commissioned officer and the only African Canadian chaplain to serve in WWI.



Members of the No. 2 Construction Battalion based in Truro, N.S.



The No.2 set sail for Europe in 1917. When they arrived, they were not assigned combat roles. Instead the battalion was put to work building shelters, bridges, and roads. They were later attached to the Canadian Forestry Corps, helping to cut trees to provide lumber for building projects. Some men of the No.2 were injured or died because they worked near to combat zones. Fighting in Europe stopped on November 11, 1918 and the war officially ended with the signing of the Treaty of Versailles on June 28, 1919. The No. 2 Construction Battalion returned to Canada after the war in early 1919 and was disbanded on September 15, 1919.

Although these Black soldiers did not get the opportunity to take up arms, they served their country valiantly and with pride. Because of their efforts, they paved the way for Black men and women to serve during WWII alongside other Canadian soldiers. 2016 marks the 100th anniversary of the battalion. Canada Post has issued a commemorative stamp to honour the service, courage, and legacy of the No. 2 Construction Battalion.



Photo Credit: Acadia University Archives, World War One poster collection

Create a timeline image using these dates:



NEGRO GIRL STARTS STUDIES AT GUELPH NURSING SCHOOL

By WESSELY HICKS

Guelph, Oct. 7—Marrisse Scott, who was refused the opportunity of training as a nurse in her home town of Owen Sound because her skin was darker than that of her fellow townsmen, has donned the blue-and-white uniform of a probationer at St. Joseph's hospital in Guelph and started on a career of mercy.

The tall Negro girl, who has a voice as soft as cut velvet, is still a little shy and still a little uncertain. "I would have like to have stayed in Owen Sound near my family," she said. "This is the first time I have ever been separated from them, and it's a little hard for me and for them, too. But I'm very happy to be here and I'm very happy to be training as a nurse."

It will take Marrisse Scott three years to qualify as a nurse at St. Joseph's, and at the end of that time she will write her registration examinations. If she is successful, she will be entitled to use the initials "R.N." behind her name. Up until a week ago, when she was accepted at St. Joseph's, those two initials looked as though they might be fantastic day dreams to a colored girl in Ontario.

Puzzled at Refusal

Sister Paula, the soft-voiced superintendent of nurses at St. Joseph's, is a little puzzled about a hospital board refusing to admit a girl like Marrisse Scott to a nurses' training school.

"It is unnecessary," she said. "It is incomprehensible. Marrisse is a quiet, nice, intelligent girl and her qualifications are high. Why should anyone refuse to have her in their nurses' training school?"

A member of the British Episcopal Methodist church, Marrisse made her application at St. Joseph's hospital in Guelph upon the suggestion of a priest in Owen Sound. "He said there was room for a probationer at St. Joseph's," Marrisse said, "but he didn't know if I could get in. He said I should try, anyway."

She telephoned the superintendent at St. Joseph's one week ago and, the day after, she came to Guelph for a personal interview. Last



Friday she was accepted. Yesterday she registered and today she began her first classes.

"She will make an excellent nursing student," Sister Paula said. "She has the qualifications and the manner. And she will have an equal opportunity with everyone else."

"Wants to Go to Top"

Marrisse's fight to attain what every other Canadian girl regards as her right, once she has the qualifications, has gained her a lot of publicity. She is a little embarrassed about it. She hasn't sought it and has accepted it as necessary if she wanted to attain her ambition.

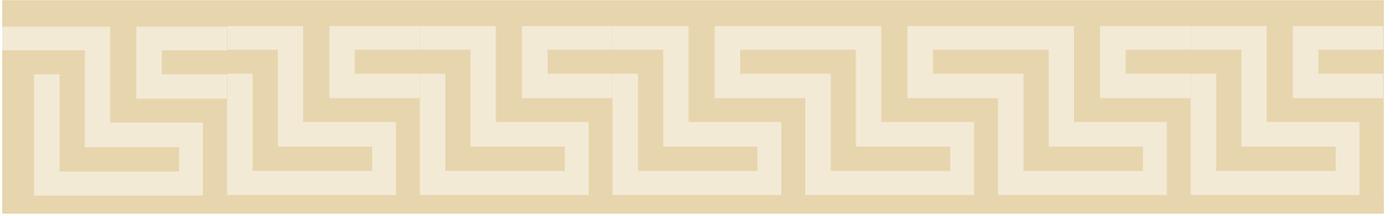
"Maybe," she said, "it will make it easier for someone else in the same position I was."

Sister Paula commented: "She will probably go on and take graduate work after she finishes here. She's very ambitious. She wants to go to the top of her profession."

Sister Paula looked up and there was a spark of fire in her eyes. "Some people say the patients may object to a colored girl nursing them," she said.

"Well, I was talking to one of our men patients this morning who had heard about Marrisse Scott and knew she was training here. Do you know what he said. He said: 'I hope I'm the first person to whom she brings a breakfast tray.'"

NOW probationer at St. Joseph's hospital School of Nursing in Guelph, Marrisse Scott, Owen Sound Negress, carries a tray. She was refused admission by Owen Sound hospital



Who is this article about?

Where was Marisse born and raised?

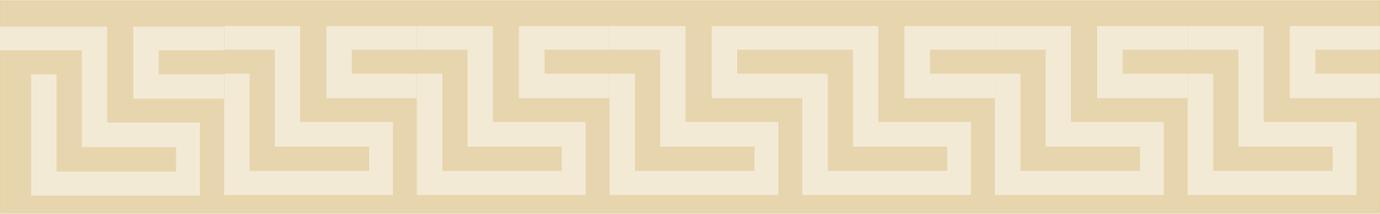
What profession did Marisse want to train for?

Which school offered her admission? Where was the school located?

What was one reason given for why people would object to Marisse and other young Black girls becoming nurses?

What other perspective does the patient's statement "I hope I'm the first person to whom she brings a breakfast tray" show?

What happened to Marisse Scott? Conduct a search of her name on the Internet. Write a brief article that describes her life after this article was published.



ACTIVITY: ANTI-DISCRIMINATION CAMPAIGN

Create a poster to raise awareness about racism, its affects, and what people can do to eliminate it.

ADDITIONAL RESOURCES:

Journey to Justice, NFB

https://www.nfb.ca/film/journey_to_justice

The Dresden Story, NFB

https://www.nfb.ca/film/dresden_story

"How a group stood up for civil rights in an Ontario town," CBC The National

<https://www.youtube.com/watch?v=NFlqUJlk88o>

Little Black School House, Maroon Films

Hugh Burnett and the National Unity Association

<http://www.heritagetrust.on.ca/CorporateSite/media/oht/PDFs/Hugh-Burnett-NUA-ENG.pdf>

Season of Rage: Hugh Burnett and the Struggle for Human Rights by John Cooper

My Name's Not George: The Story of the Brotherhood of Sleeping Car Porters in Canada by Stanley Grizzle

Canada's Black Battalion: No.2 Construction Battalion, 1916 – 1920 by Calvin Ruck

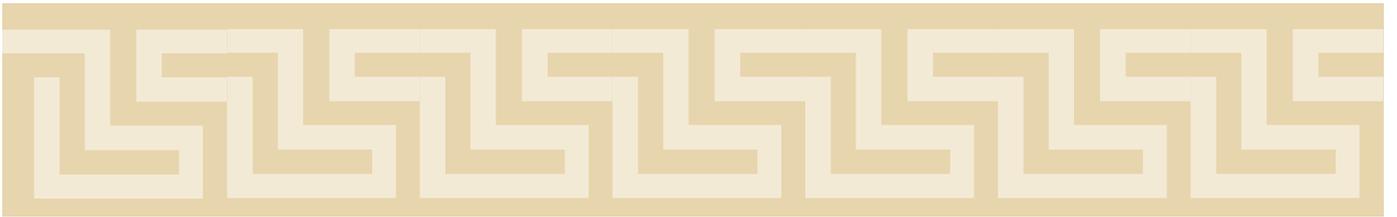
<http://www.ourroots.ca/e/toc.aspx?id=8185>

Obituary: Harry Gairey Jr.'s graceful, sporting life

<http://www.thestar.com/news/gta/2015/09/04/obituary-harry-gairey-jrs-graceful-sporting-life.html>

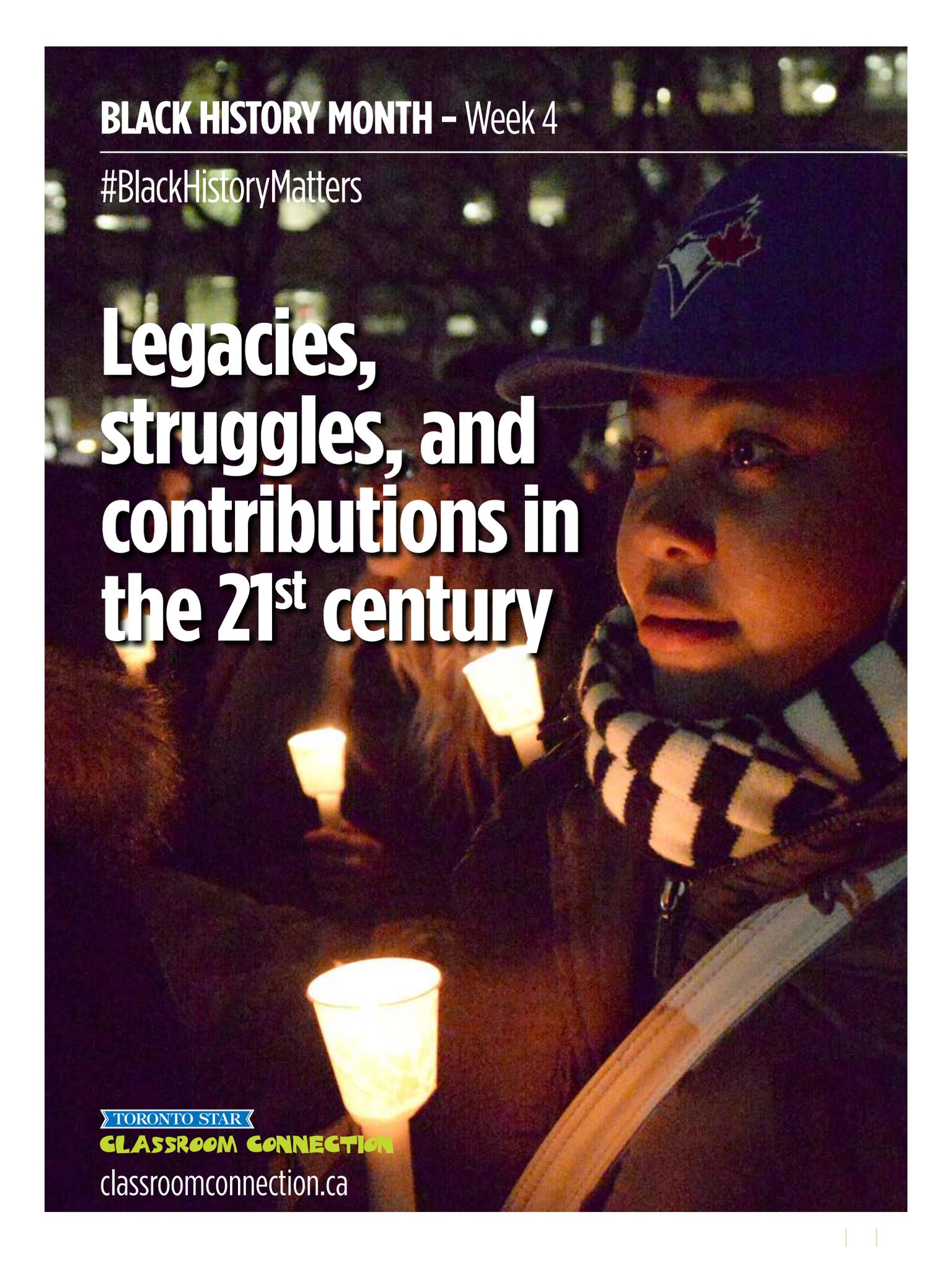
Blacks in Canadian Human Rights and Equity History Timeline

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



ACTIVITY: ANALYZING SLAVE ADS

	#1	#2	#3
What type of document is it?			
When was it produced?			
Who produced it?			
Where was it produced?			
Why was this document produced?			
What does this document reflect about the attitudes and beliefs towards Blacks in Canada at that time?			
What do you learn about the subject of the document?			



BLACK HISTORY MONTH – Week 4

#BlackHistoryMatters

Legacies, struggles, and contributions in the 21st century

TORONTO STAR

CLASSROOM CONNECTION

classroomconnection.ca

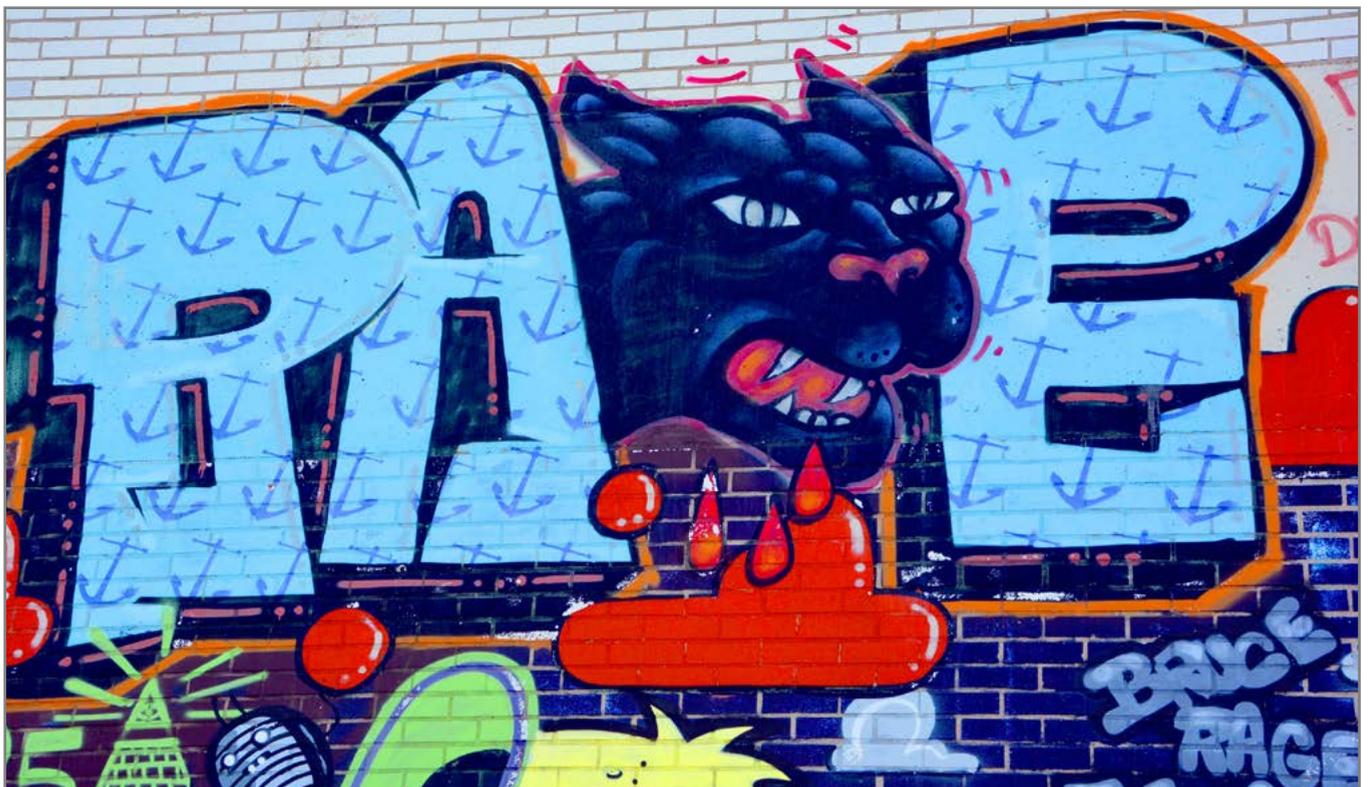
WEEK 4: LEGACIES, STRUGGLES, AND CONTRIBUTIONS IN THE 21ST CENTURY

African Canadians have overcome tremendous obstacles since arriving in what is now called Canada – 200 years of enslavement; legal, economic, institutional, and social discrimination; and prejudices and stereotypes. Throughout history, Black men and women fought against injustice to improve their lives and lives of all Canadians. While laws and practices have changed over time, improving conditions for African Canadians, there are lingering effects of historic racial discrimination that shapes events of today.

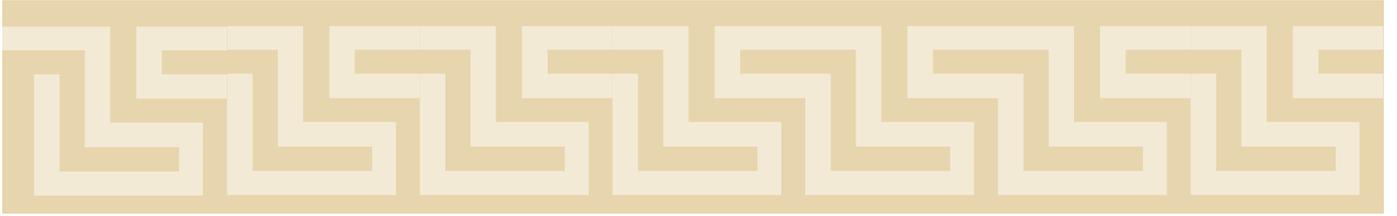
In 2016, African Canadians keep calling for racial equality. Incidents and issues continue to occur which have culminated in new as well as familiar responses from Black communities and repeated appeals for social justice. Today, there is a new generation of individuals from all backgrounds and organizations that are committed to social justice.

Young people are using social media as a protest tool in today's digital age. They use social media platforms like Facebook, Twitter, and Instagram to create and connect communities online around specific issues. Youth activists are using social media to encourage demonstrations, to share stories in their own voices without the use of mainstream media, and to stimulate dialogue on social and political issues.

Art in the form of rap, spoken word, graffiti, painting, drawing, and theatrical performances are used as methods of protest and resistance by young people. Various forms of arts are also used to express frustrations and hopes towards social issues.



Street art in Montreal of black panther



AMANDA PARRIS

Amanda Parris is the host of CBC's Arts' Exhibitionists. She is a co-founder of both the Remix Project (formerly Fresh Arts) and Lost Lyrics, organizations that offer arts-based programs for youth and spaces for young people to express themselves. Parris was contributor to "Rhymes to Re-Education: a Hip Hop Curriculum Resource Guide," designed to help educators use Hip Hop to engage young people in their learning. Parris is pursuing an M.A. Degree in the Sociology of Education at the Ontario Institute for Studies in Education.

Read about The Remix Project and its impact on youth here:

http://www.thestar.com/opinion/editorialopinion/2011/01/30/remixing_urban_education.html

ACTIVITIES

In your opinion, what is the importance of arts-based programs?

How can creativity be used to help achieve social justice goals?

What is your favourite kind of artistic expression? Why?



NICK KOZAK/FOR THE TORONTO STAR

Amanda Parris outside 10 San Romanoway near Jane Street and Finch Avenue. Toronto, Canada. December 19, 2011.

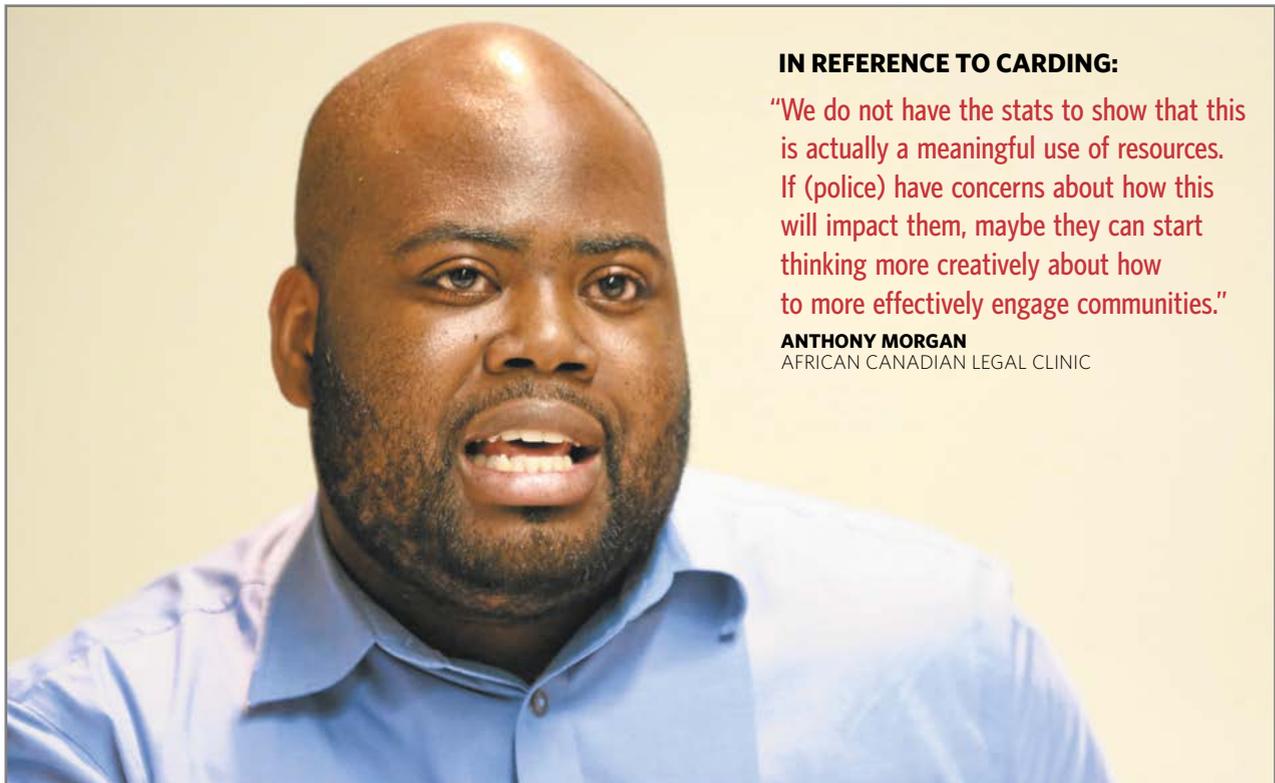
ANTHONY MORGAN

Anthony is the Policy & Research Lawyer at the African Canadian Legal Clinic. The ACLC represents the issues of African Canadians in public discussions on legal issues impacting Blacks in Canada such as racial profiling. They run several support programs for Blacks involved in the correctional system. His practice and advocacy focuses exclusively on human rights, with an emphasis on local, national and international manifestations of anti-Black racism. He frequently offers commentary on social and public affairs issues concerning race and racism, critical multiculturalism and critical race theory in Canada in articles for major Canadian newspapers including the Globe and Mail, Toronto Star, Huffington Post Canada, and on television news programs. In addition to holding a Bachelor of Law and a Bachelor of Civil Law from McGill University, Faculty of Law, he holds an Honours Bachelor of Arts from the University of Toronto in Ethics, Society & Law.

ACTIVITIES

Visit the Ontario Human Rights website: <http://www.ohrc.on.ca/en>

List the human rights issues under the "code grounds."



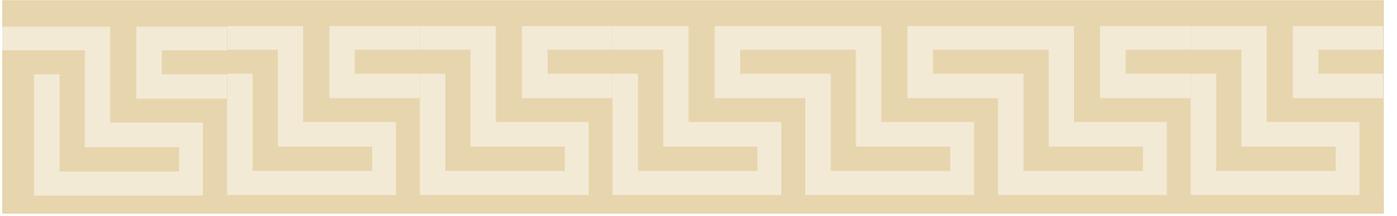
IN REFERENCE TO CARDING:

"We do not have the stats to show that this is actually a meaningful use of resources. If (police) have concerns about how this will impact them, maybe they can start thinking more creatively about how to more effectively engage communities."

ANTHONY MORGAN
AFRICAN CANADIAN LEGAL CLINIC

ANDREW FRANCIS WALLACE/TORONTO STAR FILE PHOTO

Article from Toronto Star, November 7, 2015



Give a description of the Ontario Human Rights Code (OHRC).

Compare the OHRC with the Universal Declaration of Human Rights (UDHR)

<http://www.un.org/en/universal-declaration-human-rights/>

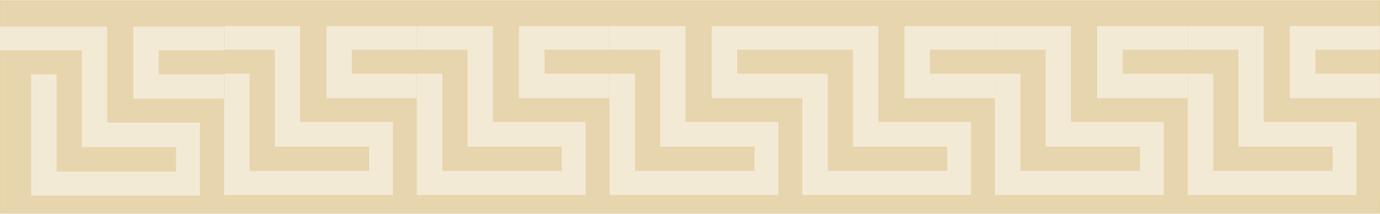
What similarities and differences did you notice?

Does the OHRC include more or fewer rights than the UDHR?

Did the writers of these two documents seem to have the same concept of what "rights" mean?

Do the documents contain responsibilities?

Should any of the rights listed be guaranteed by all governments?



THE UN INTERNATIONAL DECADE FOR PEOPLE OF AFRICAN DESCENT (2015 – 2024)

The United Nations has declared the decade 2015-2024 as the UN International Decade for People of African Descent: Recognition, Justice and Development (IDPAD). It is a global initiative that was created to bring awareness to the experiences and contributions of Blacks in the Diaspora and to encourage member countries to “propose concrete measures to promote the full inclusion of people of African descent and to combat racism, racial discrimination, xenophobia and related intolerance.” The Decade planning committee created a programme of activities to encourage governments around the world to join together with people of African descent and take effective measures “promote respect, protection and fulfilment of all human rights and fundamental freedoms by people of African Descent.”

ACTIVITIES

Logos use symbols and colours to convey a meaning. Examine the IDPAD logo.

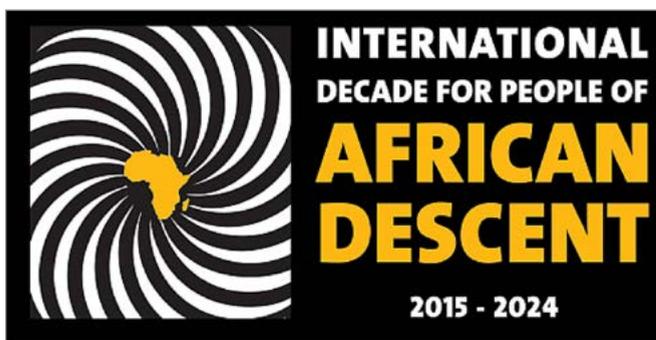
- Describe what you see, what you think it represents, and the message it is trying to convey. What kinds of activities can your school participate in recognition of the IDPAD?
- Develop a proposal to submit to your school.
- Write a letter to your Member of Parliament to persuade Canada to endorse and participate in the IDPAD.

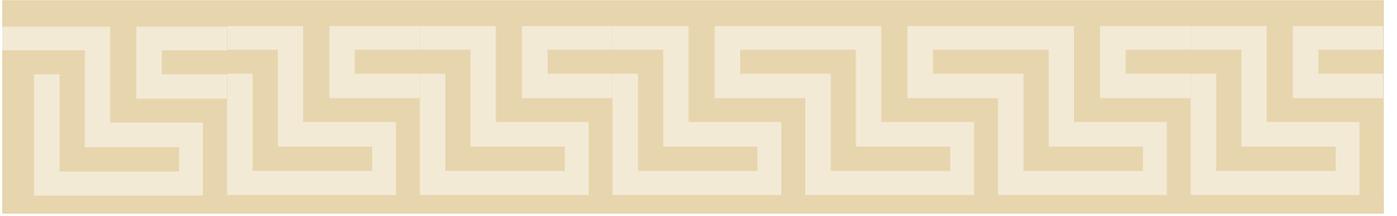
NOTE TO TEACHER:

The UN provided this description of the International Decade Logo. Use the description to assist you in providing more guidance to students interpreting the logo and when assessing student work.

“The modern and simple design of the International Decade for People of African Descent logo anchors Afro-descendants in the now and the future, and connotes advancement now and in the years to come. It implies inclusion of all people of African descent into one group, who share a common history and heritage. The abstract form of a spiral coming off and spreading out from Africa (as the ‘origin’) in its center represents simultaneously the past, present and future of people of African descent. The spiral itself symbolizes the globe, and represents migration and advancement/progress.”

http://www.un.org/en/events/africandescentdecade/assets/pdf/UN_Guidelines_special_emblem-IDPAD.pdf





PULLING IT ALL TOGETHER

NOTE TO TEACHER:

Student response to this question may require them to conduct some research. Here are some general points that students should make when comparing the three movements:

- Each started because of the racial discrimination and marginalization Blacks experienced in their daily lives.
- Each influenced by the actions of people of African descent who resisted racial discrimination and were seeking equal treatment and equal rights.
- In some ways, the each movement is an evolution of the preceding movement.
- Used similar strategies: used education to liberate, sought international solidarity, used mass protesting.

What are the commonalities between the abolition movement, the Pan-African movement, and the Black Lives Matter movement?

Research the hashtag “#blacklivesmatter.” How was it transformed from a hashtag into a political activist movement and why? Why has a chapter of the organization been formed in Toronto?

Compose 5 tweets (140 characters) and/ or hashtags tweets based on current social issues and causes you are passionate about below.

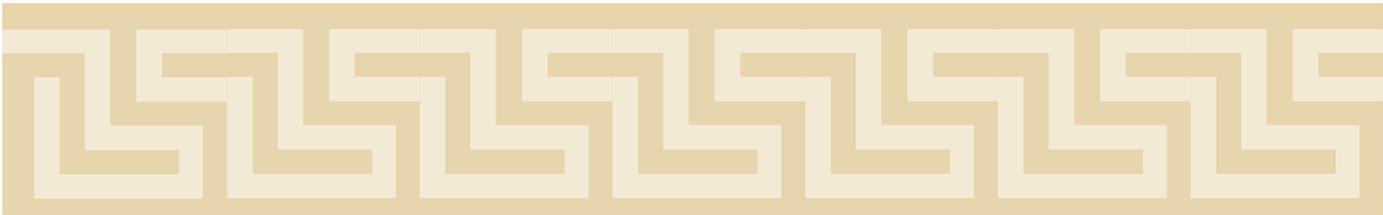
ADDITIONAL RESOURCES:

UN International Decade for People of African Descent website
<http://www.un.org/en/events/africandescentdecade/index.shtml>

Crisis of Distrust: Police and Community in Toronto
<https://youtu.be/u627Bsqa5BM>

Toronto Star series on racial profiling

Do Black Lives Matter in Canada?
<http://rabble.ca/columnists/2014/12/do-black-lives-matter-canada>



WORD PUZZLE ANSWERS

INSTRUCTIONS: Print out the Word Puzzle below. Search the letters to find the words listed on the right hand column of this puzzle. Words can run in all directions – up, down, right, left, backwards even diagonally and can even share common letters. One of these words has already been found.

A	H	F	C	S	P	R	O	C	D	E	R	U	O	L	O	C
J	E	I	L	A	N	D	G	R	A	N	T	S	A	E	D	F
D	N	M	K	H	A	I	B	U	N	B	D	E	C	A	D	E
I	I	O	A	M	A	J	L	Y	E	A	G	A	M	D	X	H
S	S	D	R	N	Q	N	A	U	E	E	G	Y	P	T	N	C
C	T	E	C	G	C	Z	C	T	F	K	R	B	O	D	O	N
R	H	E	H	A	H	I	K	I	W	K	C	U	J	D	I	A
I	G	R	A	E	B	P	P	I	E	R	P	O	I	N	T	I
M	I	F	E	O	C	M	H	A	Y	R	A	X	H	K	A	D
I	R	Y	O	T	T	G	A	G	T	R	V	Q	O	M	G	E
N	N	V	L	K	M	S	R	D	D	I	E	R	Z	T	E	M
A	A	F	O	R	U	T	A	L	O	J	O	V	U	S	R	L
T	M	J	G	A	P	S	O	R	L	I	T	N	A	G	G	A
I	U	B	Y	L	Q	G	H	P	O	R	T	E	R	L	E	I
O	H	M	E	C	I	T	S	U	J	L	A	I	C	O	S	C
N	O	I	L	A	T	T	A	B	Q	H	E	I	A	J	B	O
W	A	E	B	L	A	C	K	L	O	Y	A	L	I	S	T	S

- ARCHAEOLOGY
- ART
- BATTALION
- BLACK LOYALISTS
- BLACK PHARAOHS
- COLOURED CORPS
- DECADE
- DISCRIMINATION
- EGYPT
- EMANCIPATION
- FREEDOM
- ~~GOLD~~
- HOCKEY
- HUMAN RIGHTS
- IDPAD
- KUSH
- NUBIA
- ORO
- PIERPOINT
- PORTER
- SEGREGATION
- SLAVERY
- SOCIAL JUSTICE
- SOCIAL MEDIA

UNLISTED CLUE: For their service, Black Loyalists were offered 100-acre

LAND GRANTS

(2 words).