

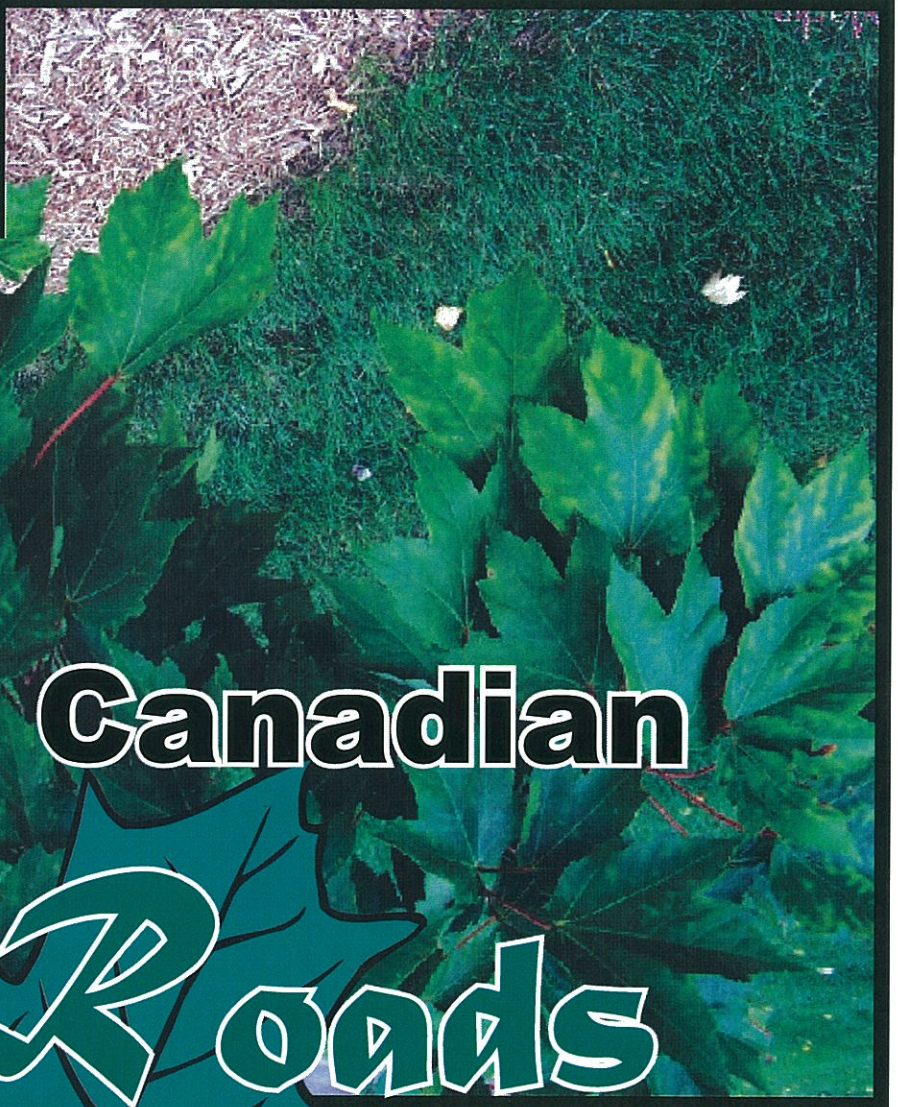


Sandwich First Baptist Church

WINDSOR ONTARIO CANADA

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

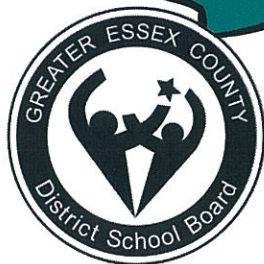
1



African Canadian







to Freedom

**Greater Essex
County District
School Board**



February 2011

Table of Contents

| | PAGE |
|--|-------------|
| Preface | i |
| Introduction to Study | ii |
| Acknowledgements | iii |
|  | |
| African Canadian Timeline | 1 |
|  | |
| <i>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).</i> | |
| GRADE 10 CANADIAN HISTORY SINCE WORLD WAR I ACADEMIC (CHC2D) AND APPLIED (CHC2P) | |
| Communities: Local, National and Global | 27 |
| Change and Continuity | 61 |
| Citizenship and Heritage | 69 |
|  | |
| GRADE 10 CIVICS OPEN (CHV2O) | |
| Informed Citizenship | 99 |
| Purposeful Citizenship | 111 |
| Active Citizenship | 119 |
|  | |
| Suggested Classroom Activities | 121 |
|  | |
| Field Trips | 127 |
|  | |
| Bibliography | 139 |

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 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. 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.

Acknowledgements

Thank you to

Irene Moore Davis, President, Essex County Black Historical Research Society

Elise Harding-Davis, Black Heritage Consultant

and from the Greater Essex County District School Board

Shantelle Browning-Morgan, Teacher, Walkerville Collegiate Institute

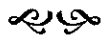
Lisa Bott, Teacher Consultant, Program Department

Rachel Olivero, Diversity Officer and

Kim Allen, Secretary, Program Department

for revising and editing this publication.

Thanks also to Clara Howitt, Superintendent of
Program and Staff Development, for her consultation.



The following Greater Essex County District School Board
educators were members of the original African Canadian/Ontario
Curriculum Writing Team that produced this resource:

Shantelle Browning Morgan, Teacher, Walkerville Collegiate Institute

Debra Laforet, Principal, Dr. H.D. Taylor Elementary School

Ron Mutton, Retired Teacher Consultant, Greater Essex County District School Board

Field Trips and Resource People

Jim Walls, Retired Principal

Cherie Steele-Sexton, Teacher, A.V. Graham Elementary School

Advisors

David Lynn, Retired Superintendent of Education

David Newman, Retired Teacher Consultant

Paula McGlaun, Social Sciences Department Head, Walkerville Collegiate Institute

Lori Sousa, Social Sciences Department Head, Essex District High School

Community Advisors

Nancy Allen

Daphne Clarke

Shelley Harding-Smith

Lois Larkin

Leslie McCurdy

Christina Simmons

African Canadian Timeline

Importance of The Black Heritage Timeline 2011

February 3, 2011

The purpose of this extensive, encompassing Black Heritage timeline is, first, to show the wealth of history of the people of African descent and, second, and most important, to show the inter-connective nature of Black history.

History overall is a series of isolated events of stellar importance that stand out and engage the world's attention for the glory or horror portrayed. However, without all the other or lesser supporting equally historic dealings, the stellar events would not have their profound significance or meaning in the bigger global picture. So too, with any specific timeline showcasing any culture's history, one cannot nor should not be separated from the other without distorting the whole.

Take for example the notable triumph of the thirteen colonies becoming the United States of America. If it were not known that this victory involved defeating Great Britain, the colossal world superpower of the time, the true significance of that victory might not be appreciated or might even be lost.

When studying just this one historic event, showcasing Black history reveals that both Great Britain and the newly triumphant United States of America utilized the astronomical financial proceeds from the African slave trade to oil their military engines. The all important freedom movement that created the United States of America was funded by an invisible human engine!


Exploring history with a fresh eye not only discloses the richness of "The Black Thread in the Canadian Tapestry", but it also allows us to see a clearer and truer representation, thereby setting history straight.

It is essential that Black history be included in its proper place in world history. Most importantly, beyond its financial benefits, focusing on Black history will accurately portray history as it unfolded and promote the true healing of humanity.

Elise Harding-Davis
African Heritage Consultant

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 Oliver LeJeune is freed by Guillaume Couillard

AFRICAN-CANADIAN TIMELINE

- 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 from the British, including Detroit to the new nation (United States)
- 1775 - 1785 Black and White Loyalists migrate to Canada; White Loyalists bring their enslaved Blacks along with the rest of their property
- 1777 A group of enslaved Black Canadians escape to Vermont where slavery had been abolished
- 1783 Colonel Matthew Elliott, a United Empire loyalist, brings 60 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 can be found on an old tree on the Elliott plantation which can be viewed at 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 roles
- 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 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
- 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



AFRICAN-CANADIAN TIMELINE

- 1796 The Maroons (descendants of enslaved Africans from Jamaica) arrive in Nova Scotia
- 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
- 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
- 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 keep the American from re-enslaving them and their families

AFRICAN-CANADIAN TIMELINE

- 1833 British Parliament passes the Slavery Abolition Act, abolishing slavery throughout the British Empire
- 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
- African Methodist Episcopal churches are established in Black communities including 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 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
- 1841 - 1842 Assisted by the missionary Hiram Wilson, Josiah Henson founds the Dawn Settlement for Blacks near present-day Dresden, including the British American Insitute where formerly enslaved Blacks are taught trades to support themselves

AFRICAN-CANADIAN TIMELINE

1850 Mary Ann Shadd, a free born Black woman, comes to Windsor and starts teaching formerly enslaved people and their children in old 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.



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 afterwards for their own safety

Sir James Douglas becomes the second governor of Vancouver

Canada Anti-Slavery Society is formed

Abolitionist Henry Bibb establishes the first Black anti-slavery newspaper in Canada called the *Voice of the Fugitive* in Sandwich

Mary Bibb, Henry's wife, opens a school for Blacks in Sandwich

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)

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

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

AFRICAN-CANADIAN TIMELINE

- 1859 Abraham Doras 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
- 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; 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
- 1865 Freedman's Bureau is created to assist formerly enslaved Blacks with resettlement following the war; Delaney works with the Freedman's Bureau
President Abraham Lincoln is assassinated
The 13th Amendment abolishes slavery in the United States
The 14th Amendment grants citizenship to all Blacks

AFRICAN-CANADIAN TIMELINE

- 1886 Lindon Brooks one of the first Blacks employed by the City of Windsor, was the 1st streetcar operator in Windsor and because it was the first electric streetcar on the North American continent, Mr. Brooks was also the 1st 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
- 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 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 North American Black Historical Museum.
- 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

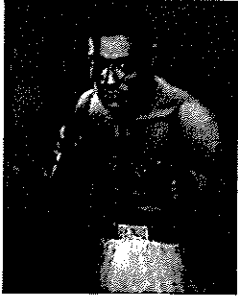
AFRICAN-CANADIAN TIMELINE

- 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 American.
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
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 flourishes in Montreal, Toronto, Halifax and Vancouver
- 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.
- 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"

AFRICAN-CANADIAN TIMELINE

- 1941 Sixty-three percent of Canada's Blacks are urban dwellers; many Black families who continue to farm have owned their property for generations
The Crown granted lands for military participation in 1812 and 1837 and lands were purchased by Blacks who escaped slavery.
Black Canadians are allowed to enlist in 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
- 1943 Private Morris Harding is a liberator of Jewish Holocaust victims at Bergen-Belson Death Camp
Windsorites Edward Henderson, Kenneth Jacobs, Louis Milburn, Kenneth Rock, Roy DeShield, Fred Thomas and Abram Shreve are amongst 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, writing stories about Windsor and Amherstburg
Jess Henderson becomes a deacon in Amherstburg's First Baptist Church and serves for over 40 years.
Ella Jackson, CWAC, is the first African Canadian woman from Western Ontario to join the Canadian Armed Forces
- 1944 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
Edward Henderson's name appears on Windsor's Cenotaph , the Lancaster Bomber, and on the military honour role at W.D. Lowe High School.
- 1945 Fred Thomas, a multi-talented athlete from Windsor, is invited to join the famous Harlem Globetrotters when he leads his Assumption College 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.

AFRICAN-CANADIAN TIMELINE

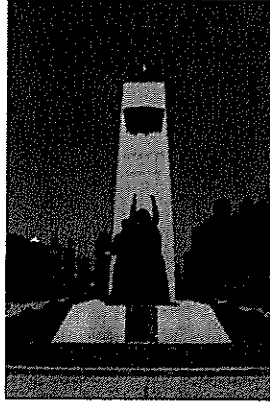
- 1952 Earl Walls of Maidstone Township (near Puce) becomes the first Black Canadian heavyweight boxing title holder by defeating Vern Esco in Edmonton, Alberta; he is known as the "Hooded Terror"
- Earl Walls retires undefeated in 1955 at which time he was ranked third in the world and number one in 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
- 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 was 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 promoted to conductor
- 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 had committed treason against the country could not legally purchase property in some areas; Morris Harding gave a friend the money to buy the property, then bought it for "Love and Affection" for one dollar; one month before the Harding family moved in, a petition was circulated to stop them (*The family moves into their new home in January 1958.*)
- George Henderson starts working at the Canada Bridge Corporation as a draftsman
- In 1960, George Henderson was working for the City of Windsor as an office technologist.*
- 1958 Willie O'Rea becomes the first African Canadian to play hockey in the N.H.L.

AFRICAN-CANADIAN TIMELINE

- 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 Celebration in Jackson Park
- Ultimately, the annual Emancipation Celebration will be moved to Mic Mac Park at the insistence of the City of Windsor.*
- Africville, established in 1838, is demolished; dump trucks relocate residents
- 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 out of fear of race riots
- 1969 Canada's first soul food restaurant, the "Underground Railroad," opens in Toronto
- Windsor, Ontario's Patterson Collegiate institutes a Black Studies course
- 1970 There are more than 100 000 African Canadians in Canada
- 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
- 1978 Folk rock star Dan Hill, son of Daniel G. Hill, wins three Juno awards
- 1979 - 1984 Howard McCurdy serves as an Alderman for the City of Windsor
- 1981 Fred Thomas is inducted into the Essex County Hall of Fame
- 1984 - 1988 Howard McCurdy becomes the first African Canadian New Democratic Party Member of Parliament for the riding of Windsor-Walkerville

AFRICAN-CANADIAN TIMELINE

2001



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 located in Hart Plaza, Detroit

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

2005

The Honourable Justice 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 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*

Shelley Harding-Smith is elected to the Greater Essex County District School Board for a second time

GRADE 10 CHC2D ACADEMIC AND CHC2P APPLIED

Communities: Local, National and Global

A. OVERVIEW/OVERALL EXPECTATIONS

Students will:

-
- explain/describe how local, national, and global influences have helped shape Canadian identity
 - assess/evaluate Canada's participation in war and contributions to peacekeeping and security
-

B. SPECIFIC LEARNING EXPECTATIONS

Students will:

-
- identify contributions to Canada's multicultural society by regional, linguistic, ethnocultural, and religious communities (e.g. Aboriginal peoples, Franco-Ontarians, Metis, Black Canadians, Doukhobors, Mennonites, local immigrant communities)
-

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>

McDougall Street Reunion

The annual McDougall Street Reunion, held each August since 2003, brings together current and former residents of the traditional African Canadian neighbourhood known as the McDougall Street Corridor in Windsor, Ontario.

Traditionally, that area of the city (including Goyeau Street, Windsor Avenue, Mercer Street, Highland Avenue) has been the core of the African Canadian community. This area has grown into a vibrant thread within the tapestry of Windsor's diverse multicultural community. A reoccurring notion expressed by many people was for the recognition of the uniqueness of this neighbourhood as the hub of the African Canadian community since the late 1800s until the present day. It was believed that an African Canadian community centre should be created in the vicinity of the McDougall Street Corridor to commemorate the pivotal roles of local African Canadians to the history of Windsor.

The reunion is held over multiple days each August and includes a variety of components including picnics, talent shows, sporting events and children's activities.

Adapted from: <http://windsor-communities.com/african-cele-reunion.php>

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.

Adapted from: www.buxtonmuseum.com

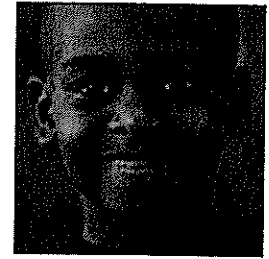
Amherstburg Heritage Homecoming

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

Caribana

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.

Adapted from: <http://www.caribana.com/index.html>

-
- explain why the federal government has tried to promote a common Canadian identity, and how it has done so (e.g., through various agencies such as the Canadian Broadcasting Corporation, National Film Board, Canada Council for the Arts, Department of Canadian Heritage, Canadian Radio-television and Telecommunications Commission)
-

The Department of Canadian Heritage is responsible for national policies and programs that promote Canadian content, foster cultural participation, active citizenship and participation in Canada's civic life, and strengthen connections among Canadians.

Listed below are some federal government initiatives that promote African Canadian identity.

See Black History Month on page 27

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 ethnocultural 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.

For more information on the above mentioned historic sites, please visit the following website:

http://www.pc.gc.ca/apps/lhn-nhs/page2_E.asp?keywordInp=Black&nhschoice=alldesig

Note: The Essex County Black Historical Society ecbhrs@aol.com can provide a full description of the above local sites.

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/>

Note: Educators are encouraged to preview the series before use and choose the dramas most age-appropriate for their students.

- **Black Mother Black Daughter**

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**

Martine Chartrand's animated short film dives into the heart of Black culture with an exhilarating trip through 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.

- **Brother 2 Brother**

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

- **Crossroads**
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.
- **Dresden Story**
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**
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**
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**
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**
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.

- **Invisible City**

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**

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**

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**

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.

- **Long Time Comin'**
 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**
 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**
 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**
 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**
 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**
 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.

- **Seven Shades of Pale**
 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**
 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**
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 sixties, *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**
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**
 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**
 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.

- **War Hospital**

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**

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?**

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.

Countless crosses were burned near a number of communities--including Chatham, Dresden, St. Thomas, Ingersoll and London--in July and August of 1925. These areas had visible Black populations, who were the descendants of formerly enslaved Blacks who escaped north through the Underground Railroad.

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.

Adapted from: A public nuisance: The Ku Klux Klan in Ontario. 1923-2
Journal of Canadian Studies. Bartley, Allan (Fall 1995)

Jim Crow Laws (1876-1964)

"Jim Crow" was the name of a racial caste system which existed in the southern United States between the mid 1870s and the 1960s. The Jim Crow system was more than just laws; it was a way of life. Under this system, Blacks were treated as second-class citizens and were viewed as being inferior to Whites. State and local laws enacted in the Southern and border states of the United States required racial segregation, especially of African-Americans, in all public facilities. Public schools were segregated by race, and most public places (including trains and buses) had separate facilities for Whites and Blacks. Fortunately, school segregation was declared unconstitutional by the Supreme Court in 1954 in the Brown v. Board of Education case. All other Jim Crow laws were repealed by the Civil Rights Act of 1964.

Here are a few examples of some of the day to day "rules" under the Jim Crow system in the U.S.:

- Black men should not shake hands with White men.
- Blacks and Whites should not eat together, but if they do, Whites shall be served first.
- Blacks were not allowed to display affection in public because it offended Whites.
- Whites were not required to use courtesy titles, such as Mr., Miss, Mrs., sir, etc. when referring to Blacks.
- If Blacks were passengers in a vehicle driven by a White person, they had to sit in the back seat.
- Blacks were not allowed to ever suggest that a White person was lying.
- Blacks were never to demonstrate superior knowledge or intelligence in front of Whites.
- Blacks were not to comment on the physical appearance of a White woman.

Adapted from: <http://www.ferris.edu/jimcrow/what.htm>

Segregation In Canada

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

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."

Adapted from:

<http://caselaw.lp.findlaw.com/cgi-bin/getcase.pl?court=US&vol=333&invol=28>

<http://www.thedefendersonline.com/2009/06/10/detroit-diaries-marking-historic-homes/>

The Maritimes

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."

Adapted from:

Towards Freedom: The African Canadian Experience by Ken Alexander and Avis Glaze
The Blacks in Canada: A History. Winks, Robin W. 2nd ed. Montreal and Kingston: McGill-Queen's University Press (1997)

The definition of racial discrimination used by these agencies followed the same definition which was provided by the United Nations at the 1965 International Convention on the Elimination of All Forms of Racial Discrimination:

“Any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

Adapted from:

Towards Freedom: The African Canadian Experience. Ken Alexander and Avis Glaze

Black Culture

During the 1950s, two million Blacks moved from the Southern U.S. to the friendlier areas in the north and the west. They migrated for employment and culture. Colour lines were being broken down everywhere. Blacks were writing books, changing the face of American popular music, and breaking barriers in the world of sports. Black art was making its way into mainstream society. All the while, Black Canadians were learning of these successes while watching television and listening to the radio. Canadians knew that these challenges and successes would soon make their way across the border.

Black American culture influenced Black Canadian culture throughout the 20th Century in the following areas:

- **Musicians:** Billie Holiday, Nat King Cole, Duke Ellington, Chuck Berry, Marvin Gaye, James Brown, Barry Gordy and Motown Recording Artists, Stevie Wonder, Nasir Jones and many others.
- **Authors:** Carter G. Woodson, Alex Haley, Maya Angelou, Terri McMillan and Coretta Scott King, Toni Morrison, Langston Hughes and many others.
- **Movies:** Roots, The Color Purple, Mississippi Burning and many others.
- **Entertainers:** Sidney Poitier, Dorothy Dandridge, Denzel Washington, Oprah Winfrey, Danny Glover, Bill Cosby, Richard Pryor, Eddie Murphy, Chris Rock, Will Smith and Whoopi Goldberg and many others.
- **Athletes:** Jesse Owens, Wilma Rudolph, Jackie Robinson, Florence Griffith-Joyner, Michael Jordan, Magic Johnson, Kareem Abdul-Jabar, Muhammad Ali, Ruben “Hurricane” Carter and Tiger Woods and many others.
- **Activists:** Dr. Martin Luther King Jr., Medgar Evers, Rosa Parks and Malcolm X, W. E. B. Dubois and many others.

Adapted from:

Towards Freedom: The African Canadian Experience. Ken Alexander and Avis Glaze

Article from The Walkerville Times

Note: Although the events in this article take place prior to 1914, it provides some significant background on the history of the determination of local Blacks who took action in an effort to ensure that Black children had access to public education.

The Promised Land?**Windsor's City Hall Square - Terminus of the Underground Railroad**

by Michael Gladstone White

The Walkerville Times

It's been 150 years since the Congress of the United States passed the Fugitive Slave Act, which immediately transformed Windsor's present City Hall Square, into a major terminus of the Underground Railway.

This Act was promoted by Southern congressmen, stung by their constituents' complaints that their Black slaves were escaping to the "free states" in the North. The Act gave slave owners, and their agents, the right to track down and arrest fugitive slaves anywhere in the United States. As a result, free Blacks living in the northern states, as well as runaways, were often kidnapped by bounty hunters and taken away to slavery in the South.

Almost overnight, thousands of Black Americans, both fugitive slaves and free, followed the Underground Railroad through Ohio, Indiana or Illinois, into Michigan, and to Windsor - "the Promised Land" - to escape the racial injustices.

En route they were hidden in the cellars or barns of sympathetic farmers and townspeople, who guided them from one "station" to another. In Detroit, they were usually hidden in the livery barn of Seymour Finney's, on the northeast corner of State and Griswold streets. After hiding in the stable until the way was clear, the runaways were escorted across the Detroit River to Canadian sanctuary.

In April 1853 a Detroit newspaper announced the safe arrival in Windsor of a group of refugees and requested help for them. "At 3 o'clock this morning, \$15,000 worth of human merchandise, consisting of 29 able-bodied men and women, fresh and sound from the Carolina and Kentucky plantations, arrived on the other side [Windsor], where all our sympathizing colonization friends may have an opportunity of expressing their sympathy by bringing forward donations of ploughs, farming utensils, and pick axes and hoes, as all these emigrants can till the soil."

In April 1861 the Maple Leaf, of Sandwich stated: "A dark cloud hung around the Town of Windsor on Monday morning, in the shape of about 200 negroes, of all ages, and colours, and of both sexes, who had just arrived in this blessed land of freedom, from Chicago and other parts of Illinois. 300 more were to arrive last night, and more are to follow, numbering in all over a thousand..." Windsor's City Hall Square was then known as "Barrack Square."

Originally consisting of 4 acres, the Upper Canadian Government had acquired the site on February 4, 1840 from William Gaspe Hall and J.P. Woods for 320 pounds. Barracks were immediately built to accommodate 106 soldiers, along with a hospital that could serve the medical needs of 10 men.

Most Black refugees arriving in Windsor were destitute with little more than the clothes on their backs. They were housed in these barracks-which had been transformed into a refugee centre-until they could find jobs and accommodation elsewhere, usually along the adjacent McDougall and Mercer streets.

In 1855, Benjamin Drew, a Boston journalist, estimated that of Windsor's 1,400 residents, 259 were Black with 22 Black refugee families in Sandwich. Four years later, it was estimated Windsor had 700 to 800 Black residents out of a total population of 2500. In addition, there were large numbers living as farmers in Sandwich East (currently comprising that part of Windsor east of Glengarry).

Near the barracks the Black refugees built their churches-the British Methodist Episcopal Church, the African Methodist Episcopal Church, and the First Baptist Church. The "Square" also contained the Walker House tavern, a popular Black social spot founded by Black resident, Edward Walker.

-
- describe Canadian contributions to the war effort overseas during World War I and World War II (e.g., Ypres, Vimy Ridge, Passchendaele, Hong Kong, Battle of the Atlantic, Dieppe, Sicily, D-Day; contributions of individuals, such as Billy Bishop, Georges Vanier, Tommy Prince; contributions of groups, such as Aboriginal peoples; convoys; liberation of prisoners from Nazi concentration/death camps)
-

African Canadian Participants in the Military/African Canadian Involvement In War

World War I

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 during the First World War, 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,

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**

Serving as one of two Black Canadian men in the Radar Division, a highly secret operation of the Allied Forces during WWII, Alvin Duncan 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, Ontario, 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, prey 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.

Adapted from: <http://bbnc.cciorg.ca/NetCommunity/Page.aspx?pid=1118&srcid=1107>

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."

Adapted from:

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

| | | |
|------|------------------------------|---|
| 1967 | Points System | <ul style="list-style-type: none"> • a system to eliminate caprice and prejudice in the selection of independent immigrants • points were assigned in several categories: education, employment opportunities, in Canada, age, the individual's personal characteristics, and degree of fluency in English or French • provided the elimination of discrimination based on nationality or race from all classes of immigrants • created a special provision that allowed visitors to apply for immigrant status while in Canada |
| 1967 | Immigration Appeal Board Act | <ul style="list-style-type: none"> • created a new and fully independent appeal board • anyone ordered deported could now appeal to this board, resulting in a staggering backlog of cases |
| 1973 | Bill C-197 | <ul style="list-style-type: none"> • amended the Immigration Appeal Board Act • provided provisions to clear up backlog of cases and recurrence of the current crisis • abolished the universal right of appeal • now only permanent residents of Canada, valid visa holders and individuals claiming to be refugees • Canadian citizens could appeal to the IAB |
| 1974 | Green Paper | <ul style="list-style-type: none"> • intended to provoke discussion and debate on immigration policy • public hearings were held on the controversial paper |
| 1976 | Immigration Act | <ul style="list-style-type: none"> • spelled out the fundamental principles and objectives of Canadian immigration policy • became the cornerstone of present-day immigration policy • required the government to plan immigration (i.e. set target numbers for different classifications of immigrants) • four classes of immigrants were recognized (family class, humanitarian class, independent class, assisted relatives) |
| 1977 | Citizenship Act | <ul style="list-style-type: none"> • defined "citizen" as "Canadian citizen" • declared that both naturalized and native-born citizens are equally entitled to all the powers of, rights and privileges of a citizen and also equally subject to all the obligations, duties, and liabilities of a citizen |

After Canada removed racial and geographical discrimination from its immigration policy and belatedly signed the Geneva Convention relating to the Status of Refugees and its 1967 Protocol (Canada signed in 1969), refugees from outside Europe could apply for and frequently gain admission to this country.

Adapted from: www.cic.gc.ca/english/department/legacy/chap-6.html
Forging Our Legacy: Canadian Citizenship and Immigration (1900-1977)

GRADE 10 CHC2D ACADEMIC AND CHC2P APPLIED

Change and Continuity

A. OVERVIEW/OVERALL EXPECTATIONS

Students will:

-
- explain some major changes in which Canada's population has changed since 1914
-

B. SPECIFIC LEARNING EXPECTATIONS

Students will:

-
- identify the major groups of immigrants that have come to Canada since 1914 and describe the circumstances that led to their decision to emigrate (e.g., impact of war, political unrest, famine)
-

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 a nondiscriminatory 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.

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.

Adapted from:

Black Canadians. Mensah, Joseph (2004)

Ethnic origins, 2006 counts, for Canada, provinces and territories

Forging our Legacy: Canadian Citizenship and Immigration (1900-1997)

Population Groups and Sex for the Population of Canada, Provinces, Territories, Census

Metropolitan Areas and Census Agglomerations, 2006 Census

<http://www.cp-pc.ca/english/rwanda/index.html>

http://www1.canadiana.org/citm/specifique/immigration_e.html

Canada in the Making

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=a1ARTA0000055>

-
- evaluate the impact on Canadian society of post-World War I urbanization and post-World War II population shifts to the suburbs and outlying towns and cities
-

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.

Adapted from:

Racial And Ethnic Residential Patterns in Canada. Eric Fong and Rima Wilkes. Sociological Forum, Vol. 18, No. 4 (December 2003)

Ethnic Diversity Survey: Portrait of a Multicultural Society, Statistics Canada, I. Moore Davis (2001)

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?"

Adapted from:

We're Rooted Here and They Can't Pull Us Up: Essays in African Canadian Women's History.

Peggy Bristow et al (1994)

GRADE 10 CHC2D ACADEMIC AND CHC2P APPLIED**Citizenship and Heritage****A. OVERVIEW/OVERALL EXPECTATIONS**

Students will:

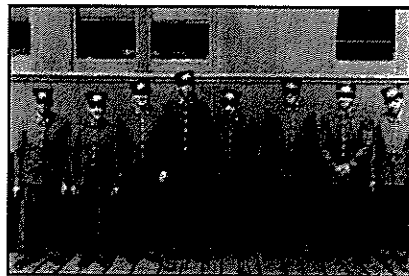
-
- analyse/describe the social and political movements in Canada since 1914
 - assess/describe how individual Canadians have contributed to the development of Canada and the country's emerging sense of identity
-

B. SPECIFIC LEARNING EXPECTATIONS

Students will:

-
- explain/describe how individuals, pacifist groups, human rights organizations, and the civil rights movement have influenced Canadian society (e.g., Hutterites, Mennonites, Canadian Civil Liberties Association, Canadian Association of Elizabeth Fry Societies, Amnesty International, Black United Front)
-

**Black Railway Porters
Windsor Train Station, Montréal, Québec
Africville Geneological Society**

**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

Adapted from:

My Name's Not George: The Story of the Brotherhood of Sleeping Car Porters in Canada.
Grizzle, Stanley G. Toronto: Umbrella Press (1998)

North of the Colour Line: Sleeping Car Porters and the Battle Against Jim Crow on Canadian
Rails, 1880-1920. Mathieu, Sarah-Jane (Saje). Labour/Le Travail (Spring 2001)

<http://www.historycooperative.org/journals/11t/47/02mathie.html>

The Blacks in Canada. Winks, Robin W. New Haven: Yale University Press and Montreal:
McGill-Queen's University Press (1997)

Clifton Ruggles

(B.Ed., McGillUniversity, Certificate Special Education, McGillUniversity,
M.A. candidate, Art Education, ConcordiaUniversity)

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 maybe 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 Bitishers 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.*

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 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. If 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 spittoons 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

Adapted from:

http://www.learnquebec.ca/en/content/curriculum/social_sciences/features/missingpages/

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.

Adapted from:

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

<http://www.blackhistoricalmuseum.org/updates/newsletter/oct10.pdf>

<http://www.blackhistoricalmuseum.org/updates/newsletter/sept10.pdf>

Season of Rage: Hugh Burnett and the Struggle for Civil Rights. Cooper, John. Tundra Books (2005)

Windsor and District Black Coalition (originally the Guardian Club)

In 1961, Professors Howard and Patricia McCurdy of Windsor hosted a dinner party for guests including Dr. Dan Hill, first Human Rights Commissioner of Ontario, Allen Bourovoy, Chief Council of the Canadian Civil Liberties Association, Dr. Wilson Head, Eugene Steele, the ground-breaking African Canadian firefighter, and J. Lyle Browning, businessman and community leader, along with their accomplished wives. A lively discussion about discrimination in education, housing and employment led to the formation of the Guardian Club in 1961, with Dr. Howard McCurdy as its first President.

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.

The Guardian Club also acted as an advocate on behalf of community members who experienced incidents of racism. After evolving into the Windsor Human Rights Association, the group became a formal chapter of the National Black Coalition of Canada, known as the Windsor Black Coalition.

Eventually the organization would change its name to the Windsor and District Black Coalition, which remains Windsor's leading advocate of anti-discrimination measures in employment, education, housing, services and the justice system with respect to people of African descent. Well known over the years for helping African Canadians to find good jobs with major employers, the Windsor and District Black Coalition has continued the Guardian Club's original work of advocating for victims of racial harassment and discrimination, documenting and publicizing incidents, facilitating complaints to higher bodies such as the Ontario Human Rights Commission, and working with appointed and elected leaders to bring about systemic change, such as recent work undertaken with the Windsor Police Service to address the

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. The sole surviving member of the 1930s CCA board is Windsor resident J. Lyle Browning, who continues to speak about its groundbreaking efforts.

Adapted from:

A Duty to the Past, a Promise to the Future: Black Organizing in Windsor – The Depression, World War II, and the Post-War Years. Bristow, Peggy. *New Dawn: The Journal of Black Canadian Studies*, Vol. 2, No. 1, 15-59 (2007)

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, minutes recorded by E. Winifred Shreve and E. Irene Christian, 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)

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 their 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

Northstar Cultural Community Centre, *End of the Journey: A Brief History of Windsor's African Canadian Community* (2006)

End of the Journey: A Brief History of Windsor's African Canadian Community. Northstar Cultural Community Centre (2006)

A Duty to the Past, a Promise to the Future: Black Organizing in Windsor - The Depression, World War II, and the Post-War Years. Bristow, Peggy. *New Dawn: The Journal of Black Canadian Studies*, Vol. 2, No. 1: 15-59 (2007)

Breaking Loose: A History of African Canadian Dance in Southwestern Ontario, 1900-1955. Ruth Ann Shadd (Self-published, Windsor, Ontario, 1995)

BAACB Annual Emancipation Programs, 1937-1941, 1944-1947, E. Andrea Moore Heritage Collection

BAACB Annual Progress Magazines, 1948-1950, 1952-1955, 1957-1959, 1961-1963, 1965-1967, 1973-1974, 1976-1979, E. Andrea Moore Heritage Collection

BAACB Board Minutes, E. Andrea Moore Heritage Collection

BAACB Bylaws, 1957, E. Andrea Moore Heritage Collection

BAACB Committee Minutes, E. Andrea Moore Heritage Collection

Windsor Interracial Council

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 Les Dickerson, 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. Dickerson writes 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 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.

Adapted from:

<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.

-
- assess/describe how individuals have contributed to the growing sense of local, provincial and national Canadian identity since 1914 (e.g., Nellie McClung, Arthur Currie, Thérèse Casgrain, Maurice Richard, Georges and Pauline Vanier, Max Ward, Marshall McLuhan, Rosemary Brown, Matthew Coon Come, Adrienne Clarkson)
-

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.

Achievement Award, the YWCA Woman of Distinction and the Kaye Livingstone Award for support of issues relating to Black women. Ms. Augustine has worked on many initiatives related to youth, noting that "racism is the most significant barrier to the successful integration of newcomer Black youths to Canada". She has been awarded honorary doctor of law degrees by the University of Toronto, the University of Guelph, and McGill University.

In 2007, she was chair of the Ontario Bicentenary Commemorative Committee on the Abolition of the Slave Trade Act. Ms. Augustine has donated her archival and parliamentary materials to York University's Faculty of Education, thus creating the opportunity to establish an innovative academic position, the Jean Augustine Chair in Education in the New Urban Environment. In that same year, she was appointed as the first Fairness Commissioner for Ontario.

The Jean Augustine Scholarship Fund, established in honour of Ms. Augustine, provides help to single mothers studying at George Brown College in Toronto.

Adapted from: Roads to Freedom - Elementary Document

Local, Provincial and National Figures

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

Adapted from: <http://www.myhamilton.ca>

<http://reviewcanada.ca/magazine/2010/06/>

"Lincoln MacCauley Alexander." *Canadian Parliamentary Guide/Parlementaire Canadian*. Thomson Gale, 201. CPI.Q (Canadian Periodicals). Web. 10 Jan. 2011

Who: Philip Alexander

What: Community Activist, Associate Professor Emeritus - Electrical & Computing Engineering - University of Windsor

Where: Windsor, Ontario

Accomplishments: One of the founding members and, at the time of printing, President of the North American Black Historical Museum in Amherstburg, Ontario; one of the founding members of the Ontario Science Centre

Adapted from: ecbhrs@aol.com

Who: Nancy Allen

What: Educator, Historian

Where: Born in Buxton, Ontario

Accomplishments: Taught 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, The Essex County Black Historical Research Society, and the Underground Railroad Monument Committee; key figure in the development of the Northstar Cultural Community Centre

Adapted from:

<http://www.windsor-communities.com/african-education-profile.php#8>

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

Adapted from: <http://www.parl.ns.ca/carriest/index.htm>

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

Adapted from: <http://www.heroines.ca/people/brown.html>

http://www.cbc.ca/canada/story/2003/04/27/brown_obit030427.html

Stamp on history. Horizons Fall 2009: 6. General Reference Center Gold. Web (10 Jan. 2011)

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 and/or current 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)

Adapted from: Sankofa News- Spring 1995- by Irene Moore

<http://www.windsor-communities.com/african-politics-provincial.php#1>

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

Adapted from: Daphne Clarke & ecbhrs@aol.com

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

Adapted from: <http://www.blackpast.org/?q=gah/grizzle-stanley-g-1918>

Reinhart, Anthony. "From porter to judge - a black man's determined march." *Globe & Mail* [Toronto, Canada] 17 Sept. 2007: A10. CNSN. Web. 10 Jan. 2011

Who: Shelley Harding-Smith

What: Electrician, Politician

Where: Windsor, Ontario; attended H.E. Bondy Public School, Massey Secondary School, Centennial Secondary School and St. Clair College

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

Adapted from: ecbhrs@aol.com

<http://www.windsor-communities.com/african-labour-profile-smith.php>

http://www.voteharding-smith.com/index.php?option=com_content&view=article&id=177:patricia-neely-mccurdy&catid=31:testimonial&Itemid=203

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

Adapted from:

<http://www.urbanalliance.ca/index.php/about-us/history/>

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

Adapted from:

<http://www.archives.gov.on.ca/english/on-line-exhibits/dan-hill/introduction.aspx>

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; member of the Essex County Black Historical Research Society; honoured with the title "Griot"

Adapted from:

<http://www.windsor-communities.com/african-education-profile.php>

Who: Dr. Daurene E. Lewis

What: Politician, Educator, Nurse, 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

Adapted from: <http://www.famouscanadians.net/name/l/lewisdaurene.php>

http://jamesrjohnstonchair.dal.ca/photo_gallery_and_biographies/Dr._Daurene_Lewis.php

<http://www.whoswhoinblackcanada.com/2010/09/06/dr-daurene-lewis/>

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'

Adapted from:

<http://www.collectionscanada.ca/women/002026-303-e.html>

<http://www.cbwc-ontario.org/livingstone.htm>

<http://www.historyswomen.com/socialreformer/KayLivingstone.html>

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

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"

Adapted from:

<http://www.windsor-communities.com/african-law-enforcement.php#parker>

<http://www.citywindsor.ca/000353.asp?park=alton>

Who: Hon. Madam Justice Micheline Rawlins

What: Lawyer, Judge

Where: Windsor, Ontario

Accomplishments: The NABHM Community Contribution Award 1994; African Canadian Achievement Award in Law 1997; Canadian Assoc. of Black Lawyers Black Judges in Canada Recognition Award 2000; National Congress of Black Women Outstanding Contribution to Women, to Law and to Canada Award 2002, The Queen's Golden Jubilee Medal 2002, Windsor Woman of the Year 2004

Adapted from:

<http://www.windsor-communities.com/african-law-judges.php#rawlins>

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'

Adapted from: ecbhrs@aol.com

<http://www.wallaceburgcourierpress.com/ArticleDisplay.aspx?e=2849842>

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 General's 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'

Adapted from: <http://catalogue.halifaxpubliclibraries.ca/ipac20/ipac.jsp>

<http://blackhistorycanada.ca/profiles.php?themeid=20&id=15>

Nova Scotia's new senator is a quiet crusader: landlords who made race an issue used to get an affable phone call, Anderssen, Erin. Globe & Mail [Toronto, Canada] 2 July 1998.

Custom Newspapers. Web. (10 Jan. 2011)

Who: Melvin "Mac" Simpson

What: Community Activist

Where: Amherstburg, Ontario

Accomplishments: Founder of the North American Black Historical Museum in Amherstburg, Ontario

Adapted from: ecbhrs@aol.com

<http://www.blackhistoricalmuseum.org/about/history.htm>

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

Adapted from:

<http://www.windsor-communities.com/african-education-profile.php#8>

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

Adapted from: ecbhrs@aol.com

<http://www.etfo.ca/aboutetfo/provincialexecutive/pages/default.aspx>

-
- assess how artistic expression has reflected Canadian identity since World War I (e.g., in the work of Ozias Leduc, the Group of Seven, Gabrielle Roy, Farley Mowat, Joy Kogawa, Oscar Peterson, Chief Dan George, the Guess Who, Toller Cranston, Karen Kain, Michael Ondaatje, Drew Hayden Taylor, Susan Aglukark)
-

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

Adapted from:

<http://www.windsor-communities.com/african-arts-visualarts.php>

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

Adapted from: <http://www.theartistsofcolour.com>

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)

Adapted from:

<http://www.encyclopediaofalabama.org/face/Article.jsp?id=h-2545>

<http://www.windsor-communities.com/african-music-george.php>

for Michael Jordan, Quincy Jones and Armand Hammer

Adapted from:

<http://articles.latimes.com/2009/apr/28/local/me-artislane28>

http://www.thehistorymakers.com/programs/dvl/files/Lane_Artisf.html

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

Adapted from:

<http://www.windsor-communities.com/african-music-charlotte.php>

Who: Charlene Stewart McCree

What: Teacher, Author, Poet

Where: Born in Windsor, Ontario

Accomplishments: Author of: 'Art Japanese Style', 'Daily Devotions', 'A Taste of Jazz'

Adapted from:

<http://www.windsor-communities.com/african-writer-mccree.php>

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"

Adapted from: <http://lesliemccurdy.ca/>

<http://www.windsor-communities.com/african-music-leslie.php>

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

Information from: Patricia Neely McCurdy**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

Adapted from:

<http://www.windsor-communities.com/african-music-leonard.php>

Who: Charlotte Bronte Perry

What: Author

Where: Born in Virginia; resided in Windsor, Ontario

Accomplishments: Author of: 'The Long Road - The History of the Coloured Canadian in Windsor, Ontario 1867 - 1967'; One Man's Journey: 'The Biography of Alderman Dr. Roy Prince Edward Perry'

Adapted from:

<http://www.windsor-communities.com/african-writer-perry.php>

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

Adapted from:

<http://www.windsor-communities.com/african-arts-visualarts.php>

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

Adapted from:

<http://www.windsor-communities.com/african-arts-visualarts.php>

<http://nancyjohns.com/artists/smith-dennis-k-paintings>

http://www.arawindsor.com/Smith_Dennis_K.php

<http://www.theartistsofcolour.com/>

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'

Adapted from:

<http://www.windsor-communities.com/african-military-profile-john.php>

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

Adapted from:

<http://www.windsor-communities.com/african-music-solomon.php>

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'

Adapted from:

<http://www.windsor-communities.com/african-writer-talbot.php>

Grade 10 CHV2O Open

Informed Citizenship

A. OVERVIEW/OVERALL EXPECTATIONS

Students will:

-
- demonstrate an understanding of the need for democratic decision making
 - explain what it means to be a “global citizen” and why it is important to be one
-

B. SPECIFIC LEARNING EXPECTATIONS

Students will:

-
- explain the causes of civic conflict and how decision-making processes and structures can avert or respond to such conflicts (e.g., by ensuring that individual and community needs are met, by developing strategies for adapting to change)
-

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.

Adapted from:

<http://ohrc.yy.net/en/resources/news/NewsRelease.2006-05-17.8048765200/view>

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/

(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.)

Adapted from:

<http://www.canada.com/globaltv/ontario/story.html?id=e49f936c-b2a7-479a-be52-a0c21e3bbeec&k=92527>

3. **Windsor Pub Dress Code Racist, Report Confirms**

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 universities."

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."

Windsor District Black Coalition and Windsor Police Force

Locally the Windsor District Black Coalition works with the Windsor Police Force to address local issues concerning racial profiling. Regular consultation takes place between the two bodies to discuss matters that directly affect the local African Canadian community. The number and type of complaints lodged by African Canadians are examined by both groups. In particular, they examine police encounters, community relationships and minority recruitment strategies. The Windsor Police Service enforces a no tolerance policy on racial profiling.

Adapted from: www.ohrc.on.ca/en_text/consultations/racial-profiling-report_4shtml

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.”

-
- analyse contemporary crises or issues of international significance (e.g., health and welfare, disasters, human rights, economic development, environmental quality, terrorism)
-

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. 22.5 million live 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

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 will be declared an independent state on July 9, 2011.

Adapted from:

<http://www.sudantribune.com/Darfur-rebels-welcome-the-results,37926>

<http://www.fas.org/man/crs/RS21862.pdf>

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

- 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.

Adapted from: www.anc.org.za/people/mandela.html

Additional individuals who have made a difference in global affairs:

- Dr. Martin Luther King Jr.
- President Barack Obama
- Wangara Maathai
- Desmond Tutu

Grade 10 CHV2O Open

Purposeful Citizenship**A. OVERVIEW/OVERALL EXPECTATIONS**

Students will:

-
- analyse responses, at the local, national, and international levels, to civic issues that involve multiple perspectives and differing civic purposes
-

B. SPECIFIC LEARNING EXPECTATIONS

Students will:

-
- describe and assess the contributions that citizens and citizens' groups make to the civic purposes of their communities (e.g., neighbourhood associations, service clubs)
-

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 and/or current 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)

Adapted from: Sankofa News- Spring 1995- by Irene Moore

<http://www.windsor-communities.com/african-politics-provincial.php#1>

Who: Daphne Clarke

What: Nurse, Entrepreneur, Social Justice Advocate

Where: Born in Jamaica; resides in Windsor, Ontario

Accomplishments: Founder of Montego Alkebularian 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

Adapted from: Daphne Clarke & ecbhrs@aol.com

-
- demonstrate an understanding of a citizen's role in responding to non-democratic movements and groups (e.g., fascism, Stalinism; supremacist and racist organizations) through personal and group actions (e.g., the actions of individuals, such as Medgar Evers, Emily Murphy, Norman Bethune, Alexander Solzhenitsyn, Simon Wisenthal, and those granted the title "Righteous Among the Nations"; of groups such as the Canadian Civil Liberties Association)
-

CITIZEN GROUPS

Black Porters and the Labour Movement

For information on the Black Porters and the Labour Movement, see page 69.

The Hour-A-Day Study Club

For information on The Hour-A-Day Study Club, see page 74.

National Unity Association

For information on the National Unity Association, see page 74.

Windsor and District Black Coalition (originally the Guardian Club)

For information on the Windsor and District Black Coalition, see page 75.

National Black Coalition

For information on the National Black Coalition, see page 76.

C.A.W. Aboriginal/Workers of Colour Caucus of Windsor and Essex County

For information on the C.A.W. Aboriginal/
Workers of Colour Caucus of Windsor and Essex County, see page 76.

-
- describe examples of human rights violations (e.g., Nuremberg laws, hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based discrimination) and assess the effectiveness of responses to such violations (e.g., media scrutiny, political responses, military intervention, international tribunals, pressure from non-governmental organizations)
-

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

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.

As a group, black Canadians are poorer, less educated, less healthy, more likely to be unemployed or in jail than virtually every other racial or ethnic community.

Nowhere is this lack of progress more evident than when it comes to racially motivated hate crimes.

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.

Adapted from: <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.

Grade 10 CHV2O Open

Active Citizenship

C. Overview/Overall Expectations:

Students will:

-
- demonstrate an understanding of the various ways in which decisions are made and conflicts resolved in matters of civic importance, and the various ways in which individual citizens participate in these processes
-

B. Specific Learning Expectations:

Students will:

-
- demonstrate an understanding of their responsibilities as local, national, and global citizens by applying their knowledge of civics, and skills related to purposeful and active citizenship, to a project of personal interest and civic importance (e.g., participating in food and clothing drives, visiting seniors, participating in community festivals, celebrations, and events; becoming involved in human rights, antidiscrimination, or antiracism activities)
-

For information on citizens groups, see page 117.

SUGGESTED CLASSROOM 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. List three 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 the reasons for your answer.
4. List some of 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. Name 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. List three hardships faced by Black Canadians during the Depression.
9. Write a newspaper report on a group committed to the .
10. Name two immigration laws passed by the Canadian government that 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. Find 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.

SUGGESTED CLASSROOM ACTIVITIES

36. Find examples of Black Canadians who have found success in American media (film, music, television, dance, etc.) from the 1900s until present day.
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/toc.htm

SUGGESTED CLASSROOM ACTIVITIES

Grade 10 Civics

Please visit:

<http://www.archives.gov.on.ca/english/educational-resources/human-rights/pdf/lesson-plan-human-rights.pdf>

This site contains a complete lesson plan related to Human Rights in Ontario from the Archives of Ontario.

The Good Citizen

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.

The Informed Citizen

1. What are the possible consequences of racial profiling in Ontario?
2. 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?
3. 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?
4. 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?

FIELD TRIPS

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:

Amherstburg, ON:

Fort Malden National Historic Park
North American Black Historical Museum and Cultural Centre
(Nazrey African Methodist Episcopal (AME) Church)
(George Taylor Log Cabin)

Chatham, ON:

Heritage Room/Wish Centre

Dresden, ON:

Uncle Tom's Cabin/Josiah Henson House

North Buxton, ON:

Buxton National Historic Site and Museum

Puce, ON:

John Freeman Walls Historic Site and
Underground Railroad Museum

Windsor, ON:

Alton Parker Park
Devonshire Mall - Sports Hall of
Fame (kiosk)
Drouillard Road Murals
Fred Thomas Park
Old Sandwich Walking Tour
Sandwich First Baptist Church,
1851
Tower of Freedom Monument



FIELD TRIPS

Devonshire Mall - Sports Hall of Fame (kiosk)

Howard Avenue

Windsor ON

Phone: 966-3100

Essex County Sports Hall of Fame: 250-4039

The wall outside The Bay pays tribute to the following local African Canadian sports heroes:

Charlie Stewart

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!

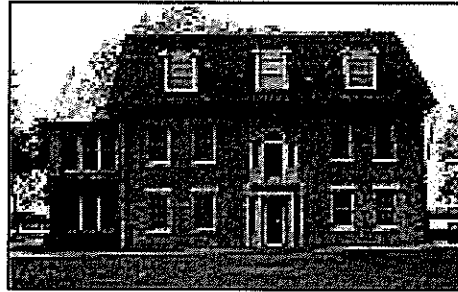
Charlie did not recommit himself to boxing until the age of twenty-nine, when he joined the Windsor Amateur Boxing Club (WABC). Over the next two years Stewart had 30 fights posting a record of 28-2. He became Ontario Southwestern and Eastern Canadian Heavyweight Champion and was an alternate on the 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.

FIELD TRIPS

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.

(See Devonshire Mall - Sports Hall of Fame (kiosk) for additional information on Fred Thomas.)

FIELD TRIPS

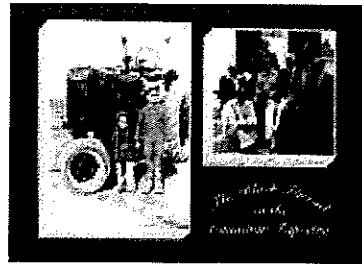
North American Black Historical Museum and Cultural Centre

2777 King Street

Amherstburg, ON

Phone: 736-5433

Website: www.Blackhistoricalmuseum.com



The North American Black Historical Museum and Cultural Centre 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 Episcopal (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.

FIELD TRIPS

'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.

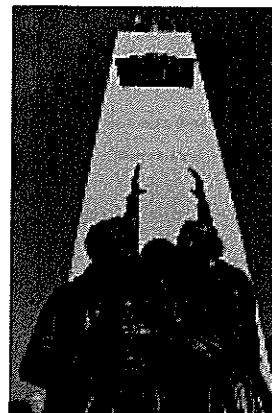
Rev. J.T. Wagner championed the cause of escaped slaves during the mid-19th century. With help from the Religious Hospitallers of Hotel Dieu of St. Joseph in Montreal, he opened the first Black mission in Canada. He also helped establish Windsor's first hospital, Hotel Dieu.

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.

FIELD TRIPS

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.

BIBLIOGRAPHY

Bibliography

| BOOK TITLE | AUTHOR | ISBN |
|---|---|---------------|
| Africa (Eyewitness books) | Yvonne Ayo | 0-7737-2877-5 |
| The AfriCanadian Church: A Stabilizer | Dorothy Shadd Shreve | 0-88815-072-5 |
| The African American Experience: A History | Sharon Hartley, Stephen Middleton, Charlotte Stokes | 0-8359-0410-5 |
| Anti-Black Racism in Canada: A Report on the Canadian Government's Compliance with the International Convention on the Elimination of All Forms of Racial Discrimination (2002) | | |
| Ashanti to Zulu: African Traditions | Margaret Musgrove | |
| Beyond Heroes and Holidays | Enid Lee | |
| A Practical Guide to K-12 Anti Racist | Multicultural Education | |
| The Black Battalion (1916-1920) Canada's Best Kept Secret | Calvin Ruck | |
| Black Canadians (2004) | Joseph Mensah | |
| Black Canadians: A Long Line of Fighters | Headley Tulloch | |
| The Black Canadians: Their History and Contributions | Velma Carter, Levero (Lee) Carter | |
| Black Peoples of the Americas | Nigel Smith | 0-19-917201-3 |
| Black Pioneer Calendar | W.P. Holas | |
| The Blacks In Canada (1997) | Robin Winks | |
| Breaking Loose: A History of Canadian Dance in Southwestern Ontario, 1900-1955 (1995) | Ruth Ann Shadd | |
| A Brief Pictorial History of Blacks in Nineteenth Century Ontario | Ontario Human Rights Commission | |
| Canadian Periodicals | | |
| Canadian Working Class History: Selected Readings (1992) | L.S. MacDowell and Ian Radforth eds. | |
| Chatham Daily News (August 21, 2010) | | |
| Chronology of the Central Citizens' Association (1938) | Louise Rock | |
| Civilizations in History | M. Dale Davis, Renate Davis | 0-19-540828-4 |
| The Colour of Democracy: Racism in Canadian Society | Frances Henry et al | |
| Deemed Unsuitable | Bruce R. Shepard | |
| A Duty to the Past - A Promise to the Future: Black Organizing in Windsor - The Depression, World War II, and the Post-War Years (2007) | Peggy Bristow | |

BIBLIOGRAPHY

| | | |
|--|---------------------------------------|---------------|
| North of the Colour Line: Sleeping Car Porters and the Battle Against Jim Crow on Canadian Rails, 1880-1920 (2001) | Sarah-Jane Mathieu | |
| One Man's Journey | Charlotte Bronte Perry | 0-919353-02-9 |
| Out of the Past Into the Future | Robert French | 0-9698350-0-0 |
| Racial and Ethnic Residential Patterns in Canada (2003) | Eric Fong and Rima Wilkes | |
| The Report of the Race Relations and Policing Task Force (1989) | | |
| The Road that Led to Somewhere | Dr. Bryan E. Walls | |
| Roads to Freedom (2010) Elementary Document | | |
| Sankofa News (Spring 1995) | | |
| Season of Rage 2005 | John Cooper | |
| Some Black Women, Profiles of Black Canadian Women | Rella Braithwaite, Tessa Benn-Ireland | |
| A Story | Gail E. Hailey | |
| The Story of Harriet Tubman, Conductor of the Underground Railroad | Kate McMullan | |
| Three Freedom Seekers: Blacks in Early Canada | Daniel Hill | |
| Toronto Globe and Mail | | |
| Towards Freedom African Canadian Experience | Ken Alexander, Avis Glaze | 1895642205 |
| Trials and Triumphs: The Story of African Canadians | Lawrence Hill | 1-895642-01-9 |
| The Walkerville Times | | |
| We're Rooted Here and They Can't Pull Us Up | Peggy Bristow | |
| West Indians in Toronto | Juliette Christiansen | |
| Women of Vision | Rosemary Brown | |

NEWS RELEASE

Greater Essex County District School Board 451 Park Street West, Windsor ON N9A 6K1
519-255-3200



FOR IMMEDIATE RELEASE

February 9, 2010

Contact: Diversity Officer Rachel Olivero
Phone: 519-255-3200 ext. 10213

“African-Canadian Roads to Freedom” - GECDSB launches newly revised curriculum resource -

In conjunction with Black History Month observations and celebrations, the Greater Essex County District School Board is proud to present its revised “African-Canadian Roads to Freedom” Grades 1-8 curriculum document.

This important, locally developed resource will be highlighted during a special Black History Month assembly at **Dr. H.D. Taylor Public School** (1275 Campbell, Windsor) on **February 11th** from **9:00 – 10:30 a.m.**

The GECDSB is pleased to be able to honour the role that African-Canadians have played in helping form the cultural, political, social and economic foundation of our communities. Many residents of Windsor and Essex County are descendents of those who followed the “freedom trail” north. This resource, originally released in 2007, has been updated by a dedicated team of local teachers, to reflect the most current body of knowledge regarding African-Canadians.

For more information, please contact GECDSB Diversity Officer Rachel Olivero @ 519-255-3200 ext. 10213.

GREATER ESSEX COUNTY DISTRICT SCHOOL BOARD
DIRECTOR'S OFFICE: 519-255-3200 ext. 10259 FAX: 519-255-3215
BUILDING TOMORROW TOGETHER

We have
BIG plans



for a
GREAT
future!

DIRECTOR'S MEMO #16

2008 02 04

GECDSB LAUNCHES "AFRICAN CANADIAN ROADS TO FREEDOM" CURRICULUM RESOURCE

February is Black History Month. As part of the celebrations the Greater Essex County District School Board is pleased to present its new, locally developed "[African-Canadian Roads to Freedom: Essex/Kent County African-Canadian Connections to the Ontario Curriculum: Grades 9 and 10 Canadian and World Studies](#)"

Recognizing that many residents of Windsor and Essex County as well as Kent County are descendants of those who "followed the freedom trail north", the GECDSB is pleased to honour the important role that African-Canadians have played in the cultural, political, social and economic progress of our community. The resource is intended to provide teachers with background information on local African-Canadian heritage, history, contributions and culture connected directly to specific learning expectations in the Ontario Curriculum. The Resource will be formally launched at an Assembly at J.L. Forster Secondary School on Monday, February 04, 2008 beginning at 12:10 p.m.

The study of Black History Month is greatly owed to Dr. Carter G. Woodson. In 1926 African American Scholar Dr. Carter Godwin Woodson created Negro History Week. Dr. Woodson, considered by many to be the "Father of Black History", chose the second week of February because of the birthdays of Frederick Douglass and Abraham Lincoln. The celebration of Negro History Week continued until the early 1960's, when the word "negro" was replaced with "black". In 1976, Black History Week expanded and became a month long celebration.

In December of 1995, the Parliament of Canada recognized February as Black History Month following a motion introduced by the first African Canadian woman elected to Parliament, Jean Augustine. The presence of peoples of African descent in Canada dates back farther than Samuel de Champlain's (a French explorer and navigator in early 1600's) first voyage down the St. Lawrence River.

Black History is everyone's history, and knowledge is the key to understanding. It is hoped that the "Roads to Freedom" document will serve as an invaluable reference tool in the Board's pursuit of equity, inclusiveness and diversity in all its programs, practices, facilities and people.

MANNY NOVELLETTO APPOINTED AS SUPERVISING PRINCIPAL OF SPECIAL EDUCATION

I am pleased to announce the appointment of Manny Novelletto to the four year term posting of Supervising Principal: Special Education Programs and Services, effective February 1, 2008. This vacancy resulted from the promotion of Dr. Sharon Pyke to the position of Superintendent of Education.

Manny has been an educator for fourteen years and spent most of this time improving the quality of education for exceptional students, both as a classroom teacher and a Learning Support Teacher. For the past seven

years, he has served as a secondary school administrator, currently as Principal at Century Secondary School.

Manny is looking forward to working with principals, vice-principals staff, parents, and agencies to ensure that students with special needs have the opportunity to develop their individual talents, realize their goals and dreams, and make a positive, meaningful contribution to society. We look forward to working with Manny and I know you will join me in welcoming him to this role.

PRINCESS ELIZABETH FOCUSES ON WRITING

Last week, Princess Elizabeth School had a wonderful two-day event that focused on writing. They welcomed Patrick Douglas, a Canadian writer and storyteller, to the school. Mr. Douglas worked with all students from JK to 8 to motivate and give the students strategies to be creative in their writing. He demonstrated how to create different forms of writing including stories, poems, posters, and trading cards to name a few. He instilled the message that writing needs to be shared and students should be proud to share their writing with others.

Besides working the two days with students, Mr. Douglas joined them for their Family Literacy Night held on Wednesday, January 23rd. He shared ideas about writing and how parents can have fun with writing and encourage their child to write at home. After the presentation, several of the teachers created Writing Centres and the families were able to participate in family writing activities.

The school council actively supports efforts to engage parents in becoming team members so that Princess Elizabeth School can provide the best educational opportunities for children as they "Pursue Excellence and Personal Success"!

JEAP ADDS NURSE PRACTITIONER TO THEIR TEAM

We are very excited to announce the addition of a Nurse Practitioner (NP) to the JEAP and Wellness Education Centre's professional staff.

Julie MacVoy NP, is a registered nurse who has completed advanced education and training in the diagnosis and management of common medical conditions, including chronic illnesses. NPs provide a broad range of health care services and maintain close working relationships with physicians. In addition, NPs are licensed to diagnose, order tests, and prescribe medications.

The GECDSB's JEAP is a leader within the Ontario educational system in making prevention, wellness and client education priorities. The addition of a NP further exemplifies our commitment to promoting a safe and healthy workplace.

Employees may make an appointment with the NP to discuss their personal situation in confidence by calling the JEAP office at 519 776-6004.

Building Tomorrow Together!

Mary Jean Gallagher, Director of Education

DISTRIBUTION: Principals, Posted for Staff, School Council Chairpersons, Student Council Prime Ministers

Greater Essex County District School Board .
451 Park Street West . Windsor ON . N9A 5V4 . Tel: (519) 255-3200



FOR IMMEDIATE RELEASE

Date: February XX, 2011
Prepared by: Rachel Olivero

**GREATER ESSEX COUNTY DISTRICT SCHOOL BOARD LAUNCHES NEWLY REVISED
“AFRICAN CANADIAN ROADS TO FREEDOM” CURRICULUM RESOURCE**

February is Black History Month. As part of the celebrations the Greater Essex County District School Board is pleased to present its newly revised, locally developed “**African-Canadian Roads to Freedom: Essex/Kent County African-Canadian Connections to the Ontario Curriculum: Grades 9 and 10 Canadian and World Studies**”

Recognizing that many residents of Windsor and Essex County are descendants of those who “followed the freedom trail north”, the GECDSB is pleased to honour the important role that African-Canadians have played in the cultural, political, social and economic progress of our community. The resource is intended to provide teachers with background information on local African-Canadian heritage, history, contributions and cultures connected directly to specific learning expectations in the Ontario Curriculum. The resource was originally released in 2008, however, since then, a dedicated team of local Teachers and Community Subject Experts have been busy updating it to reflect the most current body of knowledge regarding African-Canadian history and culture as well as to ensure that suggested classroom activities reflect best practices. The newly revised Resource will be highlighted at a special Black History Month assembly at **Walkerville Collegiate Institute, 2100 Richmond, Windsor, Ontario on Wednesday, February 15, 2011 from 1pm to 2:30pm.** Walkerville was chosen since it is home to the GECDSB’s Pilot African Studies Course which features the rich, local history of our diverse region.

The study of Black History is greatly owed to Dr. Carter G. Woodson. In 1926 African American Scholar Dr. Carter G. Woodson created Negro History Week. Dr. Woodson, considered by many to be the “Father of Black History”, chose the second week of February because of the birthdays of Frederick Douglass and Abraham Lincoln. The celebration of Negro History Week continued until the early 1960’s, when the word “negro” was replaced with “black”. In 1976, Black History Week expanded and became a month long celebration. In December of 1995, the Parliament of Canada recognized February as Black History Month following a motion introduced by the first African Canadian woman elected to Parliament, Jean Augustine.

According to Board Diversity Officer Rachel Olivero, “Black History is Everyone’s history, and knowledge is the key to understanding”. It is hoped that the “Roads to Freedom” document will serve as an invaluable reference tool in the Board’s pursuit of equity, inclusiveness and diversity in all its programs, practices, facilities and people. The GECDSB is pleased to reaffirm its commitment to African-Canadian history particularly during February Black History Month, however, the use of this document is encouraged throughout the year, not just February. For further information please contact

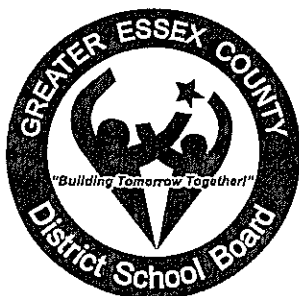
Rachel Olivero, Diversity Officer at 255-3200 ext. 10213 or Lisa Bott, Teacher Consultant at 255-3200 ext. 10235.

DRAFT

African-Canadian Roads to Freedom



Essex/Kent County
African-Canadian Connections
to the
Ontario Curriculum: Grades 1-8
Social Studies/History and Geography



**GREATER ESSEX COUNTY
District School Board**

Table of Contents

| | |
|--|------------|
| Preface, Introduction to Study, Acknowledgments..... | pages 1-4 |
| African-Canadian Timeline..... | pages 5-9 |
| Grade 1 <u>The Local Community:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 10 |
| Grade 2 <u>Traditions and Celebrations:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 11-15 |
| Grade 3 <u>Early Settlements in Upper Canada:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 16-22 |
| Grade 4 <u>Medieval Times:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 23-24 |
| Grade 5 <u>Early Civilizations and Aspects of Citizenship and Government in Canada:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 25-29 |
| Grade 6 <u>First Nation Peoples and European Explorers:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 30-32 |
| Grade 7 <u>British North America and New France:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 32-41 |
| Grade 8 <u>The Development of Canada, Canada: A Changing Society and Confederation:</u> African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 42-52 |
| Resource People/Guest Speakers..... | page 53-54 |
| Field Trips..... | page 55-62 |
| Bibliography..... | page 63-66 |
| Overview Chart of African-Canadian Connections to the Ontario Curriculum Social Studies/History & Geography..... | page 67-68 |

Preface

The Windsor/Essex region is the fourth most ethnically diverse community in Canada. Our population is a wonderful mixture of peoples from around the world, both more 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 who came to this region with hope and the anticipation for a better life and future for their children.

A very unique group of people who made the Essex and Kent County areas their home were those who were escaping oppression and slavery in the United States. Great Britain banned the slave trade in 1807, although an illegal trade in Africans continued on for many years after that. Upper and Lower Canada were under British rule at the time and 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 who came themselves or were the sons and daughters of those who came to North America, sought the freedom that life in Canada provided.

Our region has many sites which bore witness to these times and they are a wonderful link to the heritage of our area.

Many residents of the City of Windsor, Essex County and Kent County are descendents of those who 'followed the freedom trail north'. They 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 elementary 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.



Introduction

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 Social Studies/History & Geography (2004).

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.

African-Canadians in Canada have a much more diverse history than African-Americans in the United States as very few Black People were brought directly from Africa to Canada. Most early slaves, refugees and immigrants to Canada were from the U. S. while the majority of recent immigrants to Canada are from the Caribbean.

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). This module deals specifically with local African-Canadian heritage and culture.

At each grade level, the information in this module is aligned with the 'revised' Ontario Curriculum Social Studies/History and Geography curriculum. Each grade level 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 'revised' Ontario Curriculum Social Studies/History & Geography.

It is the hope of the writers that this module will allow students of African Canadian descent to "see themselves" in the social studies and history 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.



Acknowledgements

The following Greater Essex County District School Board educators were members of the African-Canadian/Ontario Curriculum Writing Team that produced this resource:

Curriculum Writing Team:

| | |
|---------------------------|--|
| Shantelle Browning Morgan | Teacher: Prince Edward Public School |
| Debra Laforet | Vice Principal: Queen Elizabeth Public School |
| Ron Mutton | Retired Teacher Consultant: Greater Essex County District School Board |

Field Trips and Resource People/Guest Speaker Team:

| | |
|----------------------|-------------------------------------|
| Cherie Steele Sexton | Teacher: A. V. Graham Public School |
| Jim Walls | Principal: Taylor Public School |

Advisors:

| | |
|--------------|---|
| David Lynn: | Superintendent of Education: Program and Instructional Services |
| Rod Peturson | Retired Superintendent of Education |

*The ultimate tragedy
is not the brutality
of the bad people
but the silence
of the good people.*

Remembering
Martin Luther King, Jr.
1929-1968



African Canadian Timeline

- 1515 First Africans were brought as slaves to the Americas
- 1605 First Blacks on record in Canada, Matthieu Da Costa
- 1628 Slavery introduced by French
Olivier Lejeune, six year old slave brought to Canada.
- 1685 Code Noir, passed by King Louis the fourteenth (allowed full economic use of slaves in the colonies)
- 1709 Slavery became legal in New France
- 1734 Marie-Joseph Angelique, Black slave, martyr, sets fire to owner's house in attempt to escape, destroyed 46 homes, was caught and hung.
- 1760 Britain took control of New France through the Treaty of Paris.
(slavery remained)
Plains of Abraham - British took over Canadian Territories from France
- 1775-1783 The War of Independence/American Revolution
- 1784 Black Loyalists promised freedom, farmland and supplies in Canada, for fighting for Britain in the war
Migration of black and white Loyalists to Canada
- 1783 Colonel Matthew Elliot, a United Empire Loyalist, brought sixty slaves to the Amherstburg area
- 1786 (?) The Underground Railroad was established
- 1787 The Northwest Territory abolished slavery
(Ohio, Indiana, Illinois, Michigan, Wisconsin and part of Minnesota)
- 1790 The Imperial Statute allowed settlers to bring slaves into Upper Canada
- 1792 The First Back to Africa Movement began by the British Antislavery Society & Black United Empire Loyalists
- 1793 The Fugitive Slave Act/Upper Canadian Act Against Slaves
Anti-slave legislation passed by Lieutenant Governor John Graves Simcoe
- 1796 Amherstburg incorporated, with the founding of Fort Malden
- 1807 U. S. Congress created a law which forbade anyone from bringing slaves into the United States, although for years there continued an internal slave trade
- 1812-1814 The War of 1812



- 1819 Declaration by Attorney General of Upper Canada, John Beverley Robinson that Blacks residing in Canada were free and protected by British law
- 1820's Definite routes on the UGRR into Canada had been established
- 1830's Some of Amherstburg's black owned businesses included an innkeeper, grocer, tobacconist, miller, shoemaker, and livery stable
- 1830 Josiah Henson (Harriet Beecher-Stowe's, Uncle Tom's Cabin) escapes with wife and children to Canada West
- 1830-1865 Underground Railroad Movement
- 1833 The British Imperial Act, abolishing slavery
- 1834 Emancipation Proclamation the formal enactment dated August 1st. First Emancipation Day in Windsor
- 1837-1838 Josiah Henson took part in The Rebellion of 1837, as a member of the militia, between the U.S. and British Canada, capturing the "Frigate Anne" near Amherstburg
- 1848 The Nazrey African Methodist Episcopal Church in Amherstburg was built by former slaves and free Blacks
- 1850 The Fugitive Slave Act
- 1850-1861 Black population of Canada West increased dramatically
- 1851 10 September, North American Convention of Coloured Freemen met in Toronto at the New St. Lawrence Hall, resolved to encourage American slaves to come to Canada instead of going to Africa.... Canada was the best place from which to direct antislavery activity.
- Mary Shadd Cary moves to Windsor, Canada West and sets up a school for escaped slaves. She starts a newspaper, called the *Provincial Freeman*, working out of Chatham, Canada West and becomes the first woman in North America to become the editor of a newspaper.
- 1851 The British Methodist Episcopal denomination was organized by Rev. Willis Nazrey



Harriet Tubman arrives in St. Catherines, Canada West, and begins her work as a 'conductor' with the Underground Railway. Her accomplishments are highlighted in the book, *The Underground Railroad* published in 1871.

- 1851-1853 Henry Bibb establishes newspaper, "Voice of the Fugitive" in Sandwich, Ontario
- 1857 The Dred Scott Decision: U.S. Supreme Court ruled that slaves were not free simply because they moved to a free state.
- 1861 Secession of the Southern States
February - Jefferson Davis became the President of the Confederate States
- 6 August, 1861 Confiscation Act (prior to this event Abraham Lincoln was the President of the entire United States)
- 1862 Antislavery legislation (U.S. Territories, Washington D.C.) July 17, 1862
- 1862 Preliminary Emancipation Proclamation (September 22)
- 1863 Abraham Lincoln, the President of the Union, introduces the Emancipation Proclamation (freed all slaves in seceded states)
- 1865 President Abraham Lincoln was assassinated
18 December, the new government of the United States passed the 13th Amendment to the Constitution, abolishing slavery throughout the United States
- 1861-1865 The American Civil War · End of 1865 Emancipation of U.S. States Underground Railroad no longer necessary
- 1901 The black population of Canada is 17,437 Haitians and Jamaicans are not included in this census figure
- 1904 Birth of Charles Drew, black Canadian doctor, and discoverer of a process for the storing of blood plasma
- 1905 The "Niagara Movement", headed by W. E. B. Du Bois, black American leader and writer, demands equality for Blacks in education, employment, justice and other areas
Cowboy John Ware dies (famous black cowboy from western Canada)
- 1908-1911 Approximately 1 000 Blacks, mostly from Oklahoma, arrive on the Canadian Prairies
- 1909 Matthew Henson, a Black, co-discovers the North Pole
- 1911 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 are among the first Canadian soldiers to leave for World War I



- 1914-1918 Canadian Blacks serve in both segregated and non-segregated army units overseas
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
- 1920 The Ku Klux Klan (KKK) moves into Canada and their efforts are concentrated in the four Western provinces and in Ontario
By this time most Canadian Blacks are in a worse socio-economic position than their Canadian-born grandparents had been
Anti-Black sentiment in Canada is most intense during the first twenty years of this century
- 1921 The first modern increase in the black population in Canada is noted
- 1923 The Franklin vs 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
- 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 Colored Heavyweight Champion of the World"
- 1941 63% of Canada's Blacks are urban dwellers
- 1944 Ontario passes the Racial Discrimination Act
- 1945 Jackie Robinson, an African American baseball player, signs to play with the Montreal Royals in Montreal, Canada
- 1954 Dresden, Ontario becomes the centre of bitter racial controversy when Blacks are refused service in public places
- 1957 Earl Searles becomes one of British Columbia's first black lawyers
- 1958 Willie O'Rea becomes first African Canadian to play hockey in the N. H. L.
- 1959 The great-great-granddaughter of Josiah Henson, Mrs. Bruce Carter, places a wreath on the cenotaph honouring Blacks who defended Canada during the War of 1812
- 1960 Significant numbers of West Indian Blacks begin to arrive in Canada
- 1961 Canadian government leads in exclusion of South Africa from the Commonwealth
- 1962 Daniel G. Hill, an American born Black who moved to Canada in 1950, is made the first director of the Ontario Human Rights Commission



- 1963 Ontario's Leonard Braithwaite becomes the first Black to be elected to a provincial legislature
Many Canadian Blacks participate in the "March on Washington"
- 1964 In Ontario, segregated schools are legally abolished
Lincoln Alexander of Hamilton, Ontario becomes Canada's first black Member of Parliament
- 1965 The KKK is said to be responsible for burning crosses in Amherstburg, Ontario. Spray paint on signs claim Amherstburg to be "Home of the KKK"
- 1968 The annual Emancipation Celebration in Windsor, Ontario is banned
- 1969 Canada's first "Soul Food" restaurant, the "Underground Railroad" opens in Toronto
Windsor Ontario's Patterson Collegiate institutes a Black Studies course
- 1970 There are more than 100,000 African-Canadians in Canada
- 1972 Rosemary Brown becomes a member of the British Columbia Legislature
- 1973 Sylvester Campbell, ballet dancer, stars at O'Keefe Centre, Toronto
- 1974 Dr. Monestime Saint Firmin is elected Mayor of Mattawa, Ontario, making him Canada's first African-Canadian Mayor
- 1978 Folk-Rock star, Dan Hill, son of Daniel G. Hill, wins three Juno awards
- 1979 Lincoln Alexander, of Hamilton, Ontario, becomes Canada's first African-Canadian cabinet minister (Minister of Labour)
- 1984 Daurene Lewis becomes the first African-Canadian woman to be elected Mayor of a Canadian city (Annapolis Royal, Nova Scotia)
- 1985 Lincoln Alexander becomes the Lieutenant Governor of Ontario
- 1990 African National Congress leader Nelson Mandela, who has just been freed from South African jail, visits Canada
- 1990 African National Congress leader Nelson Mandela, who has just been freed from South African jail, visits Canada
- 1996 Donovan Bailey, of Oakville Ontario becomes the fastest man in world by taking the 100 meter sprints, at the Atlanta Olympic Games, breaking both the Olympic and World records



Grade 1

The Local Community

A. Overview:

“Students investigate the physical features and community facilities in their local area. Using basic techniques of inquiry and mapping, they investigate how people live and interact within their community. As they learn more about these interactions, students begin to recognize the role that community plays in meeting human needs”

p.35 The Ontario Curriculum Social Studies/History and Geography

In the study of The Local Community, it is important that local African-Canadian contributions are highlighted in the general discussion of community helpers.

B. Specific Learning Expectations:

The students will:

- **demonstrate an understanding that many community helpers are of African-Canadian descent**

Teachers must be cognizant of and make their students aware of the fact that many African-Canadians play important roles as community helpers. Classroom discussions and displayed posters should reflect the community presence of African-Canadians.

- **experience community helpers that reflect the African-Canadian community**

Teachers may invite community helpers into the classroom as guest speakers to discuss their various roles or plan field trips so the students can witness these community helpers in action. It is expected that a fair representation of African-Canadian community helpers will be represented with guest speakers and on field trips.

C. Possible Guest Speakers:

(See Resource People/Guest Speaker Section for contact information)

| | | | |
|-------------|-----------------------|---------|-------------|
| Government: | Ron Jones | Police: | Tim Talbot |
| | Shelley Harding-Smith | | Beth Taylor |
| | | | Ren Dosant |
| Fire: | Tim Dennis | | |

D. Field Trips:

(See Field Trip Section for site description and contact information)

Alton Parker Park
Devonshire Mall Sports Hall of Fame
Fred Thomas Park
North American Black Historical Museum and Cultural Centre
Old Sandwich Walking Tour
Sandwich First Baptist Church
Tower of Freedom Monument

Grade 2 Traditions and Celebrations

A. Overview:

"Students examine the wide variety of cultures and traditions that coexist in Canada. Students investigate family histories and traditions and report on how these histories and traditions contribute to and enrich Canadian society. Students relate their investigations to examples from their own local community"

p.23 The Ontario Curriculum Social Studies/History and Geography

In the study of Traditions and Celebrations, it is important to highlight local African-Canadian celebrations and cultural contributions. African-Canadians have made many contributions locally, provincially and federally to the Canadian culture. African-Canadians have a rich culture and a number of local community celebrations have resulted from a response to their environment.

B. Specific Learning Expectations:

The students will:

- **demonstrate the importance of the African-Canadian culture in our community**
(Emancipation Day, Kwanzaa, McDougall Street Reunion, North Buxton Homecoming)

Emancipation Day

Emancipation Day came into effect on August 1, 1834 in Windsor. The black community came together to celebrate the abolition of slavery. Traditionally, the annual celebration took place on August 1st. The holiday was founded by a Windsor resident, named Walter Perry who was known as Mr. Emancipation. In the past, the 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. Thousands of local African-Canadians from Windsor, Chatham, Amherstburg, North Buxton and the United States attended the event.

Notable individuals who have attended 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 President
- Franklin D. Roosevelt, U. S. President
- Adam Clayton Powell, U. S. Congressman
- W.C. Handy, composer
- Jesse Owens, Olympic athlete
- Dorothy Dandridge, actress
- Diana Ross and the Supremes, entertainers
- Stevie Wonder, entertainer and composer

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 by some African-Canadians in our area 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 Mkeeka: a placemat made of straw or fabric to represent the foundation of history & traditions
- The Mazao: crops (fruits and vegetables) to represent the earth's fertility & 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 the day of faith (Imani). It is encouraged that the gifts be home made to express creativity (Kuumba), working together and taking responsibility (Ujima)

McDougall Street Reunion

In 1998, a group of former residents of the "McDougall Street Corridor" in Windsor canvassed current and former area residents of that area of the city to determine the level of interest in holding a neighbourhood reunion for local African-Canadians who grew up in that area. There was a strong desire expressed not only for a reunion, but also for a need of an African-Canadian community centre.

Traditionally, that area of the city (including Goyeau Street, Windsor Avenue, Mercer Street, Highland Avenue) has been the core of the African-Canadian community which has grown into a vibrant thread within the tapestry of Windsor's diverse multicultural community.

In 2003, a revival of this group instituted a preliminary survey to assess the depth of community commitment for the revival of this concept. A reoccurring notion expressed by many people was for the recognition of the uniqueness of this neighbourhood as the hub of the African-Canadian community since the late 1800's until the present day. It was believed that an African-Canadian community centre should be created in the vicinity of the McDougall Street Corridor to commemorate the pivotal roles of local African-Canadians to the history of Windsor.

The first celebration of the McDougall Street Reunion took place during the second weekend of August, 2003. This celebration brought together people who had a familiarity with that unique neighbourhood. Events included a picnic, a family swim, a talent show and children's activities.

North Buxton Homecoming

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

Every year, a three day celebration takes place during 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 African-Canadian locals. People, from both Canada and the United States, come to take part in this celebration that has been held for over 75 years. Events that take place during the Homecoming celebration include reenactments of historical events, recreational activities, museum tours and the sharing of food.

The students will:

- **experience the rich oral African-Canadian culture** (spirituals, legends, food, music, religion)

African-Canadian Spirituals

Music has always played an important role of the lives of Africans.. On plantations in the southern U. S., slaves would sing the early spirituals, which arose out of slavery. Some of these spirituals were a plea to God to relieve them of their plight, while they worked in the fields Others were used to relay messages to fellow slaves of upcoming escapes via the underground railroad.

Spirituals were often referred to as “sorrow songs” because many of them expressed the grief and misery of Africans who were kidnapped from their homeland and brought to America to a horrible life of slavery. On the plantations, and later on escape routes of the Underground Railway, spirituals developed.

They were monophonic songs and many of them contained coded references to emancipation. They were also used to express personal feelings and as a way to pass secret messages. For example, “Follow the drinking gourd” was a secret map song suggesting that people could follow the Big Dipper as they headed northward.

The drinking gourd is the Big Dipper which points to the North Star. These songs were oral traditions that were passed down from one generation to the next. They were not written down until the late 1800’s but many of them still exist today.

African-Canadian Legends

A legend is an unverified story that is handed down from earlier times, especially those that are believed to be historical. There are several African-Canadian legends that have been passed down from one generation to the next.

In particular there are many African legends about quilts, that are a mixture of fact and myth. The oral tradition may not give us absolutely accurate information but it often reflects a greater truth. There are intriguing stories of how quilts were used to help the slaves escape through the Underground Railroad. A Log Cabin quilt hanging in a window with a black center for the chimney hole was said to indicate a safe house. Underground Railroad quilts, a variation of Jacob’s Ladder, were said to give cues as to the safe path to freedom. Research on the Underground Railroad has found no evidence that this actually occurred but these stories have been told from generation to generation filling the imagination with visions of quilts being a part of the flight for freedom. While people enjoy these stories it is important to be aware that it is unlikely that quilts were ever used in this way.

Books that highlight such legends are found in all GECDSB libraries. These include *Sweet Clara and the Freedom Quilt* by Deborah Hopkinson and *Under the Quilt of Night* by Deborah Hopkinson.

You may wish to invite a person from the "Resource People/Guest Speaker" list at the end of this module to relate some of these legends to your class.

African-Canadian Food

African Canadians originated on the continent of Africa where their diet was primarily a vegetarian diet. A typical African meal consisted of okra, peppers, rice, milk, couscous, leafy vegetables, and occasionally poultry.

Upon their arrival to North America, the newly enslaved Africans had to adjust their eating habits to their new environment. The Africans were considered to be sub-human and were given the leftovers from their owners. Through necessity and ingenuity, the Africans adapted to the foods of their new land and created the foundations of what is known as soul-food. Their new diet consisted of turnips, beets, greens (dandelion, beets, turnips, collards, kale, cress, mustard), corn meal, pig's feet, ham hocks, chitlins, pig ears, hog jowl, and black molasses. From these simple ingredients, slaves created succulent and comforting meals.

The slave diet further evolved when slaves entered the plantation houses as cooks. With an array of new ingredients, the cooks would make delectable foods. Fried chicken began to appear on the tables along with sweet potatoes. Regional foods like apples, peaches and berries, nuts, and grains, soon became puddings and pies. Opossum was the meat of choice.

Soon the slaves' cuisine became known as "good times" food. After long hours of working in the fields, the evening meal was a time for families to get together. The big pots of food became a meal for both body and soul.

When the slaves escaped the tyranny of the plantation system, many followed routes to Canada and a new tradition in soul food began. One of the earliest Black settlements in North Buxton Ontario became home to hundreds of fugitive slaves. It was here that they purchased land and were able to produce crops such as hay, oats, potatoes, and turnips. In 1855, landowners began raising cattle, oxen, horses, sheep, and hogs. On the farm, they had sweet butter and fresh milk available. They also had staples such as geese, chicken, ducks, turnips, and cabbage. They would seasonally supplement their diet with deer, raccoon, squirrels, wild turkey, woodpeckers, plums, crabapples, and gooseberries.

In the 1950's and 1960's, many African-Canadians moved into the city to seek employment. African Canadians adopted a new diet once again. The term soul-food appeared in the 1960's during the Black Power movement. Soul-food referred to an adaptation to the traditional cuisine from southern plantations.

Today, in a traditional African-Canadian home, one would find served fried chicken, spare ribs, baked beans, bones and navy beans, corn bread, collard greens, salt pork and green beans, candied yams, mashed potatoes, macaroni and cheese, headcheese, potato salad, gingerbread cake, peach cobbler, sweet potato, and pumpkin, cherry, and raisin pies. Throughout the entire evolution of soul food, Black cuisine was wholesome, comforting food that used everything available. Nothing was ever wasted in the Black kitchen; leftover rice became rice pudding, leftover bread became bread pudding.

African-Canadian Music

Leslie McCurdy is a playwright and performance artist from the Windsor area. She is an actor, dancer, choreographer and singer who performs both in Canada and the United States. As a teacher Ms. McCurdy has been instrumental in creating high quality performance arts activities for disadvantage youth.

Jim Walls is a musician who has influenced the Windsor music scene for the past 30 years. He began learning to play the piano when he was in grade 5 at Dougall Public school, where he would get up for 7 a.m. lessons twice a week. Today Mr. Walls is an active member of Music Express in which he sings and plays saxophone. He is the pianist for the Puce Baptist Church . He also performs with a jazz trio.

Tamia Washington Hill is a Windsor-born international singing star. She is the biggest name to graduate from Walkerville High School's Windsor Centre for the Creative Arts. Her debut record in 1998 was produced by Quincy Jones. Her music has earned four Grammy nominations, a Soul Train Music Award nomination, and an Image Award from the National Association for the Advancement of Colored People (NAACP). In November 2002, Tamia was honoured with a star on Windsor's Walk of Fame.



African-Canadian Religion

Religion was a very important part of the African-Canadian pioneer experience because the church had been the only social organization in which slave owners had allowed slaves to participate freely. When individuals of African descent first arrived in Ontario, they were not numerous or prosperous enough to build their own churches, so they attended the White churches. As African-Canadian communities emerged from the 1820's onward, so did the African-Canadian churches. During pioneer times, the majority of African-Canadians were Baptist. From these churches often came leaders of the African-Canadian community.

C. Possible Guest Speakers:

(See Resource People/Guest Speaker Section for contact Information)

| | |
|---|--|
| Emancipation Day: | Elise Harding-Davis Andrea Moore |
| Uncle Al's Kids' Party: | Freida Parker Steele Cherie Steele-Sexton |
| McDougall Street Reunion: | Nancy Allen Gail Bost |
| North Buxton Homecoming: Spirituals: | Bryan and Shannon Prince Naomi Banks Karen Kersey Charlotte Watkins |
| Legends: | Lois Larkin Spencer Alexander |
| Food: | Stacey Griffith Christine Baylis |

D. Field Trips:

(See Field Trip Section for site description and contact information)

Devonshire Mall Sports Hall of Fame
John Freeman Walls Historic Site and Underground Railroad Museum
North American Black Historical Museum and Cultural Centre
Old Sandwich Walking Tour
Sandwich First Baptist Church
Tower of Freedom Monument

Grade 3 Early Settlements in Upper Canada

A. Overview:

“Students investigate and describe the communities of early settlers and First Nation peoples in Upper Canada around 1800. They research interactions between new settlers and existing communities of First Nation peoples and French settlers and identify factors that helped to shape the development of the various communities. Students also compare communities of the past with those of the present”

p.25 The Ontario Curriculum Social Studies/History and Geography

In the study of Early Settlements in Upper Canada, it is important to recognize African-Canadians as pioneer settlers in Essex County. The uniqueness of their pioneer lifestyles and experiences should be highlighted and contrasted with the lives of other local pioneers.

B. Specific Learning Expectations:

The students will:

- **identify Africa as a country of origin of pioneers who settled in our area**

After the American Revolution in the United States, many African-Americans who were loyal to Britain immigrated to Canada. (See Grade 7 section also) Some settlers of African descent came to the province of Ontario as slaves, assisting their loyalist masters in the daunting task of clearing the forest, building homes, and farming the land. Many of these Black loyalists settled around Cornwall, Kingston, York (Toronto), Newark, Brantford, North Buxton, Chatham, Windsor, Amherstburg and Sandwich.

In 1793, Upper Canada (Ontario) was the first British possession to legislate against slavery. Due to these progressive laws, Upper Canada became a haven for refugee slaves from the United States. Like other pioneers, moving to Canada was a traumatic experience for the refugee slave. It was a stern test of the fugitive slaves' courage and determination. They had to endure the sorrow of leaving friends and relatives behind, and face the danger of night time escapes through swamps and forests. There was great uncertainty at starting a new life with no worldly possessions in a distant and unknown land called Upper Canada. Similar to other immigrants, the pioneers of African descent accepted the risks and made the most of the opportunities that awaited them.

Among the earliest loyalists were soldiers of African descent who had volunteered to serve with the British forces during the Revolutionary war. Among these was James Robertson, a distinguished veteran of Butler's Rangers, who settled in Colchester Township.

The influx of former slaves added to the original African-Canadian loyalist settlers, stimulated the growth of distinct African-Canadian communities. The largest concentration of African-Canadian settlements was in Southwestern Ontario, in the counties of Essex and Kent. Amherstburg was regarded as an important destination for the Underground Railroad. This was because of Amherstburg's location at the narrowest point of the Detroit River, that links Canada to the United States. Many of these pioneers helped make Amherstburg a thriving tobacco farm centre.

Windsor was also a destination for the Underground Railroad and it began to emerge as a major industrial centre in the 1850's. Over 700 (almost 30%) of Windsor's population of 2,500 were African-Canadian in the 1800's. Nearby Sandwich was estimated to have an African-Canadian population of 600 people in the early 1850's.

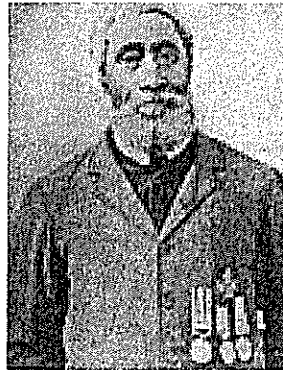
African-Canadian pioneers also settled in the townships of Anderdon, Mersea, Rochester, Colchester, Maidstone, Gosfield, and Malden in Essex County.

Another large centre of African-Canadians was in the town of Chatham, in Kent County. In 1861, out of the 6,000 residents in Chatham, 1,254 or 20% were of African descent.

Just outside of Chatham, in Raleigh township, the Elgin settlement was established in 1843 by Reverend William King. In the next decade, this African-Canadian settlement turned into a thriving village of 1,200, with its own educational and industrial facilities. It was recognized as the most successful, self-supporting black community in Canada.

Another self-contained African-Canadian community was established by Reverend Josiah Henson in Dawn Township, where the town of Dresden is now located. In 1841, he and a group of abolitionists purchased land in Dawn township and established the British American Institute, a vocational school for fugitive slaves.

Religion was an important part of the African Canadian pioneer experience because the church had been the only social organization in which slave owners had allowed slaves to participate freely. When individuals of African descent first arrived in Ontario, they were not numerous or prosperous enough to build their own churches, so they attended the White churches. As African-Canadian communities emerged from the 1820's onward, so did the African-Canadian churches. During pioneer times, the majority of African-Canadians were Baptist. From these churches often came leaders of the African-Canadian community.

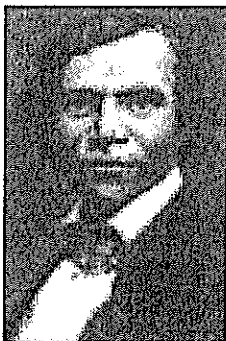


The students will:

- **discuss the contributions of early African-Canadian pioneers**

(Henry Bibb, John Freeman Walls, Josiah Henson, Mary Ann Shadd, Harriet Tubman, John Ware.)

Henry Bibb



Henry Bibb was born a slave in Shelby County, Kentucky on May 10th, 1815. His father was a state senator and his mother was a slave on the Willard Gatewood plantation. As a child, Henry Bibb witnessed his brothers and sisters sold to different slave owners.

After making several attempts to escape, he was finally successful in 1837. Six months later, he returned to help his family escape, but they were caught and sold to a plantation owner in Vicksburg, Ohio. Once again, the family attempted to escape but were captured after being attacked by wolves. Bibb was then sold to a group of Native Americans. After escaping from them, he began his long journey of trying to rescue the rest of his family. However, his attempts were unsuccessful.

Bibb reached the city of Detroit, Michigan where he became a noted lecturer for the anti-slavery cause. After the passage of the Fugitive Slave Act, Bibb came to Canada and founded the newspaper, Voice of the Fugitive, in Sandwich. This newspaper was the first African-Canadian newspaper in Ontario and its' first issue appeared on January 1, 1851. It was published in Sandwich and Windsor. It ceased publication in 1853.

Bibb died during the summer of 1854. In addition to publishing the first African-Canadian newspaper in Ontario, he wrote an autobiography, The Life and Adventures of an American Slave (1849). He also led campaigns to persuade fugitive slaves and free African-Americans to settle in Canada.

John Freeman Walls

The story of John Freeman Walls is as unique as it is familiar. It is but one of several million stories of enslavement in the southern United States during the 1800s. John Walls left the south with his master's widow and her four children in 1842. In 1845 they landed in Amherstburg where he claimed his right to freedom. A year later the family settled in Puce where John, a skilled carpenter, built a two-story log cabin home.

John's life of hardship in the aptly named Troublesome Creek, North Carolina was unfortunately commonplace in those times among those of African descent. His story begins with the close friendship between John and his master's son, Daniel, both born in 1813. It was this relationship that provided John with his first experience of interracial equality and respect – a rare gem in those troubled times. The uncommon friendship between slave and slave master's son set the stage for this saga. Though it would not always serve to ease the burden of enslavement, in the end, this bond provided John with his freeman papers and entrusted him with Daniel's wife and children. The circumstances that arose from Daniel inheriting the plantation, and his untimely death, would ultimately usher John onto his incredible journey.

To make John's situation even more unusual was the fact that his future wife Jane was white and his former master's widow. They travelled with her four white children and Corliss, a house slave from the plantation. Such an unmistakable group of sojourners would not easily go unnoticed.

The first half of the journey they navigated themselves. For weeks they travelled under the cloak of night before stumbling upon sympathetic abolitionist Quakers Ephraim and Mary Stout in Indiana. It was through them that John and Jane learned of the Underground Railroad. This secretive, unorganized movement of abolitionists – some white, some free blacks and some formerly enslaved blacks – offered food, shelter and guidance to those seeking freedom. The Walls family was not fortunate enough to have had previous knowledge of this great freedom movement when they set out on their journey from Troublesome Creek in the spring of 1842. However, they did benefit greatly from it on the remainder of their journey. It was also from their safe harbour with the Stouts, and with new knowledge of underground "stations" along the way, that Jane and Corliss were able to return to the Walls' plantation and lead seven more toward freedom.

Their long road reached freedom in the summer of 1845 on the shores of Amherstburg. From there the Walls family would settle in Puce and build a homestead that still stands today. John and Jane raised ten children there and ingrained in them the necessity of love and harmony toward all. Their home would also become a terminal on the Underground Railroad for other African-Americans seeking salvation from slavery.

Josiah Henson

Many African-Canadians have served as religious leaders over the years, but none has been as famous as Josiah Henson. Born into slavery in the United States in 1789, Henson later escaped with his wife and children to Canada.

Henson was known to serve his slave-owners faithfully, and even resisted chances to run



away. He saved his money in the hope of buying his freedom. Finally, however, after being cheated out of his savings by his slave owner and after learning that he was to be sold to someone else, Henson escaped one night while his owner was away. Henson, who had been living in Kentucky, loaded his family onto a small boat and crossed the Ohio River. Six weeks later, after boating, and walking at night with his two children in a pack on his back, the Hensons arrived in Canada.

At first, Henson worked as a farm laborer in southwestern Ontario. His son taught him to read, and Henson became a preacher. He also taught other free slaves in the area about the importance of owning their own land and growing a variety of products.

Henson returned to the United States to help many slaves escape to Canada. One of his most important accomplishments was to help create a colony near Chatham, Ontario, where African-Canadians could study and live. This was known as the Dawn Settlement. At the heart of the settlement was a school called the British American Institute which was attended by children and adults, African-Canadian, Whites, and Natives. The school began in the 1840's and grew quickly. The population of the settlement grew to about 500 people, many of whom worked as farmers. Unfortunately, the British American Institute ended in 1872.

The story of Josiah Henson's life appeared in the book called *The Life of Josiah Henson, Formerly a Slave, Now an Inhabitant of Canada*. After that, an American novel, *Uncle Tom's Cabin*, by Harriet Beecher Stowe was published with great success. It is believed to be based on the life of Josiah Henson.

Henson lived for many years in a small house on the Dawn Settlement, and spent his life travelling and giving speeches. When he died in 1883, people came to his funeral in 50 horse-drawn wagons. He had become a major figure during his life, and he had gone through some amazing changes, from slave to a world traveler and leader of his people.

Mary Ann Shadd



One of the earliest families to settle in Raleigh Township, in Kent County, was that of Abraham D. Shadd. Abraham Shadd was a shoemaker born in the United States in 1801. He immigrated to Canada with his 13 children in the mid 1830's and settled near Chatham.

Mary Ann Shadd was Abraham's oldest daughter. She was born in 1823. Shadd was a teacher at an African Canadian school in Windsor until 1853. She was one of the most widely recognized African Canadian educators. At this time in Ontario, African-Canadians were not allowed to attend the same schools as white children. Her students ranged from 4 to 45 years in age and her classes included lessons in geography, history, arithmetic, grammar, reading and botany.

In 1853, she became one of the publishers of the *Provincial Freeman*. Shadd became the first women journalist of African descent in North America. The *Provincial Freeman* had correspondents in London, Windsor, Brantford, Toronto, and St. Catharines and had subscribers throughout Canada and the United States.

The focus of the *Provincial Freeman* was the life of African-Canadians and its editorials focused on bigotry and slavery.

Harriet Tubman

Harriet Tubman's life was a monument to courage and determination that continues to stand out in history.

Harriet Tubman was born a slave in 1820 on a large plantation in Maryland. After her escape in 1849, she made at least 19 trips into the southern United States to guide slaves to freedom in Canada. When it became hazardous for runaways to remain there, she made at least 11 more trips and brought more than 300 slaves to Canada. Most of these rescue missions ended at St. Catharines.

Working with free contacts and trusted slaves, Tubman arranged to meet in swamps and forests with small groups of slaves whom she then brought through Maryland, Delaware, New Jersey, Pennsylvania, and on to Canada. She travelled only at night with the North Star guiding her. On cloudy nights she guided herself by the moss growing on the north side of trees. Tubman and her followers utilized disguises and fake passes to avoid being caught by slave catchers. They took shelter in chimneys, barns, haystacks, and potato holes.

Tubman could neither read nor write, but she was considered a military genius, and a master of logistics and strategy. Slave-owners that hunted for this master of disguise put a price of \$40,000.00 on her head.

Harriet Tubman is believed to have lead more slaves to freedom than any other person. In addition to guiding slaves to freedom, she joined the Union Army and served as nurse, scout, and spy. After she retired in Auburn, New York, she founded a home for the elderly. In 1897, her bravery even inspired Queen Victoria to award her a silver medal.

She died on March 10, 1913 after a lifetime of courageous service to humanity.

John Ware

John Ware was the best known African-Canadian on the early Canadian Prairie. He was born a slave in South Carolina. With the end of the Civil War came freedom, so Ware left the Carolinas bound for Texas. Finding work near Fort Worth, he began his career as a cowboy and became skilled with horses and the lariat. Ware came to Canada when he was offered an opportunity to be a part of a cattle drive. Upon arrival he vowed never to return to the United States.

Ware was more than 1.8 metres tall and weighed 104 kilograms. In 1892 he became the first man in Western Canada to earn the title "Steer Wrestler." He later performed publicly, winning objects such as an expensive saddle, for his talents. A born horseman and rider, Ware was probably the best throughout Alberta Cow country and was often called upon by other ranchers to break their wild horses.

Ware's reputation grew further when, while courting Mildred Lewis (whom he later married), a sudden lightning storm struck the horses that were pulling the buggy. Always practical, Ware unhitched the animals and proceeded to pull the buggy and its passengers home by himself.

John Ware died when his horse stepped into a badger hole. The fall killed him instantly.



The students will:

- **identify and trace the routes of the underground railroad**

Underground Railroad Routes 1860

The enslavement of millions of Africans in North America sparked a long history of resistance. During the 19th century, thousands of enslaved and many free African-Americans fled the United States and made their way to Mexico and Canada where they hoped to live as free citizens. The network of sympathetic black and white abolitionists who assisted the escapees along their secret route became known as the Underground Railroad.

The Underground Railroad was a loose association of people, not a system of tracks. Much of a typical flight to freedom involved many miles of walking, usually at night to avoid detection. The refugee slaves used routes, such as the Mississippi River and the Appalachian Mountains, for their escape.

Thousands of slaves arrived in Ontario (known then as Upper Canada) in the 1840's and 1850's. And as a result, African-Canadians contributed significantly to the settlement and development of the province. (See Gr. 7 British North America for additional information.)

Essex and Kent County were key destinations for the Underground Railroad. Many of the escapees settled in Windsor, Sandwich, Amherstburg, Buxton, Chatham, Dresden and surrounding areas.

The students will:

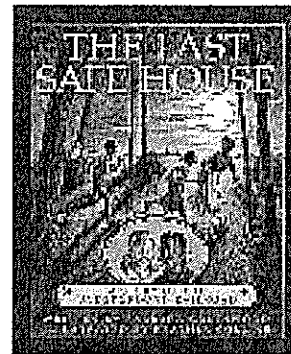
- **describe the various roles & lifestyles of African-Canadians and the changes over time**

The Common Schools Act of 1850

The Common Schools Act of 1850 legalized separate schools for Blacks and Catholics in Ontario. Schools at that time would not allow African-Canadian children to attend school with White children, nor Protestants to attend school with Catholics. African-Canadian people tried, without success, to enroll their children in integrated schools. Several schools were set up and they educated the children of African-Canadians until the early 1900's. Unfortunately, schools for African-Canadian students rarely enjoyed solid financial support.

Two of the best-known local schools operated for African-Canadians students in the 1850s were those run by Mary Shadd Carey (in Windsor, roughly on the site of City Hall Square) and Mary Bibb, wife of Henry Bibb (in Sandwich.) Throughout the province, wherever there were African-Canadian communities, there were schools for African-Canadian students. The last segregated school in Ontario closed down in 1967.

Teachers and students can compare life of children today to the life of children of European and African decent living in Canada in the mid 1850's through the riveting book entitled *The Last Safe House* by Barbara Greenwood. This book is available in all GECDSB school libraries.



The students will:

- **compare and contrast the lives of African-Canadian pioneers & present day children of similar ages**

Hôtel-Dieu Hospital

In 1887, Father Dean T. Wagner, pastor of St. Alphonsus Church in Windsor, was concerned about the African-Canadians, who had migrated from the southern U.S. to his parish. These new Canadians often felt neglected by the white people of Windsor, Ontario. African-Canadian children, at that time, were not allowed to attend white schools and many of them were orphaned.

Fr. Wagner felt it was necessary to organize a mission for African-Canadian people. For this, he needed funds. After receiving permission from the Bishop, he sent out letters requesting donations for his mission. The Bishop had given him a list of the names of people who might be approached for contributions.

One of these letters reached the Religious Hospitallers of St. Joseph (R.H.S.J.) in Montreal. Mother Bonneau, Superior of the order at the time, was so touched by his devotion that she sent him \$2.50, adding that if he contemplated building a hospital in Windsor, they would be happy to help with this enterprise.

At this time in Windsor, there had been talk of building a hospital but there was a lack of interest, as well as the necessary funds, to operate a hospital. Fr. Wagner seized this opportunity to invite the R.H.S.J. to come to Windsor to establish a hospital and to teach the African-Canadian children as a secondary objective. In 1888 the Bishop and the Sisters from Montreal, Mother Bonneau, accompanied by Sr. Josephine Paquet, came to Windsor. Six lots of vacant land on Ouellette Avenue were purchased.

The orphanage and school for the African-Canadian children were opened in 1890. Due to low enrollment, this type of apostolic work was not very successful and was discontinued after four years. However, it was important because the interest in this work led to the establishment of a hospital by the Sisters, in Windsor. The first visiting nurses in Windsor were the Hôtel-Dieu nuns.

C. Guest Speakers:

(See Resource People/Guest Speaker Section for contact Information)

Elise Harding-Davis
Andrea Moore
Patricia Neely-McCurdy
Bryan and Shannon Prince
Gwen Robinson
Bryan Walls

D. Field Trips:

(See Field Trip Section for site description and contact information)

Buxton National Historic Site and Museum
Fort Malden National Historic Park
Heritage Room/Wish Centre
John Freeman Walls Historic Site and Underground Railroad Museum
North American Black Historical Museum and Cultural Centre
Old Sandwich Walking Tour
Sandwich First Baptist Church
Tower of Freedom Monument

Grade 4 Medieval Times

A. Overview:

“Students discover the major features of daily life in medieval European societies. Students investigate the major events and influences of the era and determine how they shaped medieval society. Students apply their understandings to compare communities in medieval times with their own communities today.”

p.27 The Ontario Curriculum Social Studies/History and Geography

In the study of Medieval Times, teachers may consider highlighting the Moors of Northern Africa.

B. Specific Learning Expectations:

The students will:

- **identify some of the significant events that occurred during medieval times (Moors trading in Northern Africa)**

The Moors were not a specific race of people. The term “Moor” has never been clearly defined and remains ambiguous and confusing. Though the word “Moor” originally seems to have been meant to indicate Blacks, it evolved to be applied to Muslims in general, especially the Berbers. The Moors were also referred to as “Moriscos” and “Mudejares” by Christians in the 13th century.

The Moors were people who lived in Morocco. The word Moor literally means Black. That is how Morocco got its name. In ancient times all Africans were called Ethiopians or Kushites. And in the Middle Ages, Africans were called Moors. In medieval times the name Moor was not restricted to the inhabitants of Morocco, but it was customary to refer to all Africans as Moors.

The Moors went into Spain and there laid the foundations of a new civilization. The country was immeasurably enriched by their labors. They, for instance, introduced the silk industry to Spain. In the field of agriculture they were highly skilled, and introduced rice, sugar cane, dates, ginger, cotton, lemons, and strawberries to the country.

The Spanish city of Cordova, in the tenth century, was very much like a modern city. Its streets were well paved and there were raised sidewalks for pedestrians. At night, one could walk for ten miles by the lights of lamps, flanked by an uninterrupted extent of buildings. This was hundreds of years before there was a paved street in Paris, France, or a street lamp in London, England. The population of Cordova was over a million. There were 200,000 homes, 800 public schools, and many colleges and universities. Cordova possessed 10,000 palaces for the wealthy, besides many royal palaces, surrounded by beautiful gardens. There were even 5,000 mills in Cordova at a time when there was not even one in the rest of Europe. There were also 900 public baths, besides a large number of private ones, at a time when the rest of Europe considered bathing as extremely sinful, and to be avoided as much as possible. Cordova was also graced by a system of over 4,000 public markets.

The Great Mosque of Cordova, another grand structure, had a scarlet and gold roof, with 1,000 columns of porphyry and marble. It was lit by more than 200 silver chandeliers, containing more than 1,000 silver lamps burning perfumed oil.

After the conquest of Morocco in 1147, when the last Almoravide king was dethroned and executed, the Almohades seized the reigns of government, and then invaded Europe. By 1150 they had defeated the Christian armies of Spain and placed an Almohade sovereign on the throne of Moorish Spain; and, thus, for the second time a purely African dynasty ruled over the most civilized portion of the Iberian Peninsula. Under a great line of Almohade kings, the splendor of Moorish Spain was not only maintained but also enhanced; for they erected their Castle of Gibraltar in 1160 and began the building of the great Mosque of Seville in 1183. The Giralda of Seville was originally an astronomical observatory constructed in 1196 under the supervision of the mathematician Geber. The Almoravides had established a Spanish court in Seville. The Almohades set up an African court in the city of Morocco; and Ibn said in the thirteenth century describes Morocco as the "Baghdad of the West," and says that under the early Almohade rulers, the city enjoyed its greatest prosperity.

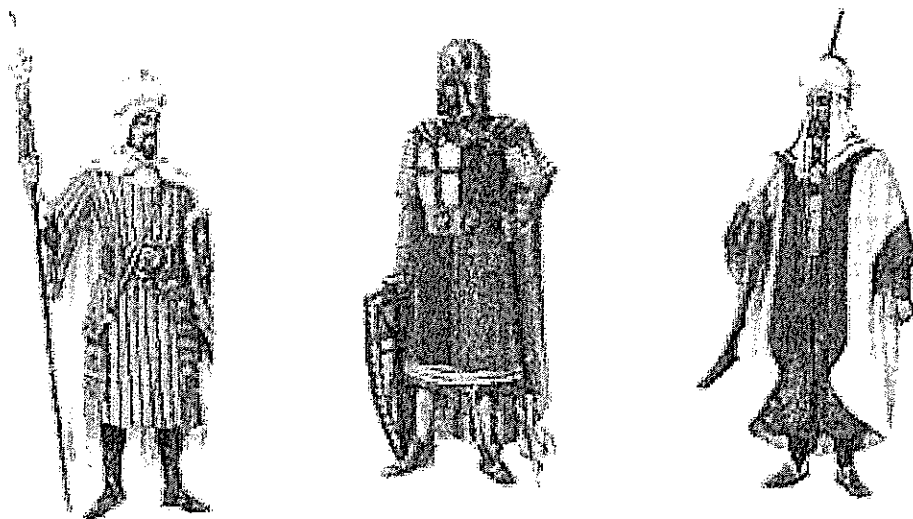
C. Guest Speakers:

(See Resource People/Guest Speaker Section for contact Information)

D. Field Trips:

(See Field Trip Section for site description and contact information)

North American Black Historical Museum and Cultural Centre



Grade 5 Early Civilizations

Overview

“Students investigate the influence of the natural environment on the development of various early civilizations around the world. They examine changes in the ways human needs were met as a result of technological advances. Students investigate the significant innovations of early civilizations and assess their continuing relevance to modern society.”

p.29 The Ontario Curriculum Social Studies/History and Geography

In the study of Early Civilizations, teachers may consider highlighting the Kush civilization of Africa. Many students believe that the origin and history of African-Canadians does not go beyond slavery in the southern United States. Awareness of the thousands of years of African civilizations that existed prior to the slave trade of the fifteenth century could be explored by the students. African civilizations go back more than 5,000 years and have significantly shaped world history today. The Kush may be one Early African Civilization the students may wish to explore.

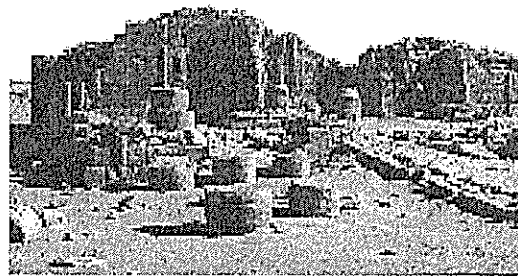
The students will:

- identify the Kush as one of the major African early civilizations

The first African civilization, after Egypt, was built by an Egyptianized people who lived between the Nile River's first and third cataracts and spoke Nilo-Saharan languages. This region around the first cataract, called Nubia, had been conquered and colonized by Egypt in the fourth millennium BC. Because of this, Egyptian civilization diffused southward and a new African kingdom, the Kush, was built up in the floodplain around the Nile's third cataract. Their capital city was Kerma and it served as the major trading center for goods travelling north from the southern regions of Africa.

Kush attained its greatest power and cultural energy between 1700 and 1500 BC during the Third Intermediate period in Egypt. The domination of Egypt by the Hyksos allowed the Kush to come out from under the political domination of Egypt and flower as a culture; this period ended, however, when the New Kingdom kings, having thrown the Hyksos out of Egypt, reconquered Kush and brought it under Egyptian colonial rule.

However, when the New Kingdom collapsed in 1000 BC, Kush again arose as a major power by conquering all of Nubia. The conquest of upper Nubia, which had been in the hands of the Egyptians since the fourth millennium, gave to Kush wealthy gold mines.



Following the reassertion of Kushite independence in 1000 BC, the Kushites moved their capital city farther up the Nile to Napata. The Kushites by and large considered themselves to be Egyptians and the proper inheritors of the pharoanic titles and tradition. They organized their society along Egyptian lines and assumed all the Egyptian royal titles. Their architecture and art was based on Egyptian architectural and artistic models. Their pyramids were smaller and steeper than those of Egyptians.

The Kushites even invaded and conquered Egypt in a magnificent irony of history. The Napatan kings formed the twenty-fifth pharaonic dynasty in the eighth century; this dynasty came to an end with the Assyrian invasion of Egypt in the seventh century BC.

The Assyrians, and later the Persians, forced the Kushites to retreat farther south. This retreat south eventually closed off much of the contact that the Kushites had with Egypt, the Middle East, and Europe. When Napata was conquered in 591, the Kushites moved their capital to Meroe right in the heart of the Kushite kingdom. Because of their relative isolation from the Egyptian world, the Meroitic empire turned its attention to the sub-Saharan world. For most of its prosperous life, the Meroitic empire served as the middle term in the trade of African goods to northern Africa, the Middle East, and Europe. While it still continued the cultural traditions of pharaonic Egypt, the Meroites developed newer forms of culture and art because of their isolation from the northern kingdoms.

Many of these innovations occurred in the realm of government. Unlike pharaonic Egypt, the king ruled through a customary law that was established and interpreted by priests. The king was also elected, but he was elected from the royal family. As in Egypt, descent was reckoned through the mother's line. Eventually, however, this descent model produced a series of monarchs who were women, an innovation not seen in any other major civilization.

The Kushite religion closely resembled Egyptian religion. It was polytheistic and contained all the major Egyptian gods. Amon was the principal god, but as in Egyptian religion, Meroitic religion involved regional gods which were served as principal gods in their region. There are some non-Egyptian gods, such as a lion warrior god, which the Meroites probably derived from southern African cultures, but these gods were few.

The Meroitic Empire thrived throughout the last half of the first millennium BC. After three centuries of decline, it was finally defeated by the Nuba people. Its commercial importance was replaced by Aksum to the east.

The students will:

- **examine the impact of early African civilizations**

Long ago powerful and wealthy African kings controlled the trade routes connecting central Africa with ancient Egypt. Kush, the Egyptian name for ancient Nubia, was the site of a highly advanced, ancient black African civilization that rivaled ancient Egypt in wealth, power and cultural development. The Kush tribe began before 2000 BC. The first capital of Kush was Kerma just south of the Third Cataract of the Nile. The Egyptians, who had few natural resources of their own, sought the precious, exotic products of central Africa to satisfy the demands of their luxury-loving people.

By about 1500 B.C., the Egyptians, feeling threatened by the Nubian kings, invaded Kush and conquered it. For the next four centuries, the Egyptians exploited Kush as a colony. Egypt's wealth in gold came from the desert mines of Kush. The Egyptian word for gold is *nub*, which is thought by some to be the origin of the name Nubia.

Around 730 B.C., Kush's warrior hordes turned the tables on a weakened Egypt and conquered it. This event established the black Pharaohs of Kush. They ruled an Egyptian-Nubian empire that extended from the Mediterranean to the confluence of the Blue and White Niles for sixty years. Historians referred to their reign as Egypt's 25th Dynasty.

The Kushite pharaohs promoted a renaissance in Egypt and incorporated Egyptian culture, art, and philosophy into their homeland. They built magnificent temples at Jebel Barkal and Meroë, filling them with statuary, cultic implements and religious papyri, which became the inspirational force for their culture for centuries to come. The pyramid, abandoned as the proper tomb type by Egyptian kings a thousand years earlier, was revived by the Kushites and used by their monarchs for a thousand years, which is why today there are many more pyramids in the Sudan than in Egypt.

Grade 5

Aspects of Citizenship and Government in Canada

A. Overview:

“Students examine the structure of the three levels of government in Canada and how they relate to one another. Students use research skills and critical thinking skills to extend their understanding of the rights of groups and individuals and the responsibilities of citizenship in Canada. Students also identify ways in which government and the responsibilities of citizenship directly affect their own lives.”

p.44 The Ontario Curriculum Social Studies/History and Geography

In the study of Aspects of Citizenship and Government of Canada, it is important that the contributions and participation of local African-Canadians are highlighted. It is also important to highlight the uniqueness of African-Canadians as immigrants to Canada.

B. Specific Learning Expectations:

The students will:

- identify early African-Canadian Members of Parliament

Dr. Howard McCurdy- MPP, B.A., B. Sc., M. Sc., Ph.D. (Windsor-St Clair)
Born Dec. 10, 1932 in London, Ontario, Howard Douglas McCurdy was educated at the University of Western Ontario, Assumption College, University of Windsor and Michigan State University. In his political career he was first elected to the Provincial Government in 1984 and was re-elected again in 1988. He was appointed critic for Industry, Science and Technology and Youth and Post-secondary Education, in 1989. He was also a candidate for the N.D.P. leadership in November 1989.



The students will:

- identify current local African-Canadian political leaders

At the time of the writing of this resource:

Ron Jones: Councillor, Ward 2, City of Windsor

Born in West Windsor, Councillor Ron Jones has spent his life dedicated to the advancement of individuals and his community. With a keen interest in our community's youth, Councillor Jones coached the Windsor Minor Football League at Wilson Park for fifteen years and worked with the Windsor Boxing Club. He served three years with the Urban Alliance and an additional three years with the National Black Coalition of Canada, attaining the status of Past President in both organizations. In 1966, Ron Jones was hired by the Windsor Fire Department. He became its highest-ranking black officer with a rank of District Chief in 1995. He obtained the level of Expert in Incident Command through the Ontario Fire College and has trained members of fire services in Windsor and across Ontario. Jones has qualified as a Hazardous Materials Incident Manager and worked with the Canadian Security Intelligence Service on matters of counter-terrorism.

From 1980 to 1992, Councillor Jones served as a municipally elected trustee with the Windsor Board of Education and, in 1986, held the position of Chairperson of the Board. He is a founding member of the Charles L. Brooks

Memorial Peace Fountain Committee, which raised over \$400,000 to reconstruct and re-float the fountain. He has raised funds for a number of local charities and for the establishment of the Sandwich Community Health Clinic.

Elected to fill a vacancy on Council for Ward 2 in October of 2002, Councillor Jones was re-elected in November of 2003. Along with his volunteer commitments, he represents City Council on 15 area committees and is a member of the Canadian Legion, Branch 143.

Larry Mansfield Robbins: Councillor, City of Chatham

Mr. Robbins has worked and raised his family in Chatham. As a teacher, he worked with the youth of his community coaching minor-league baseball and basketball. With his wife, Monica, he co-chaired the 1999 United Way Campaign. Previously he was a member of the board for Family Services Kent and the United Way and past president of Chatham-Kent Retired Teachers. Mr. Robbins was also a volunteer with Junior Achievement and a member of the Rotary Club of Chatham.

Other Political Experience:

Chairperson, Chatham-Kent Restructuring Transition Board 1997

Candidate for Mayor, 1997

Councillor, Municipality of Chatham-Kent, 2000 to 2003, 1994 to 1997

Municipal experience on several committees: Economic Development, Tourism, Museum, Chatham Cultural Centre, Parks & Recreation, First Night, Fire Services, Downtown Historic Committee, Downtown Historic Business Improvement Association.

Shelley Harding Smith: Trustee, Greater Essex County District School Board



Shelley Harding Smith was first elected to the Board of Trustees with the Greater Essex County District School Board in 2000. Shelley has been the Vice Chair of both the Operations and Finance and the Education Committees with the school board and currently serves as Chairperson of the Education Committee (2005-06).

She is both a licensed Master Electrician and an Industrial Control Systems Technician and works for Daimler Chrysler DCX in Windsor. Her expertise in the field of industrial electrical systems has taken her as far afield as China, where in 2002 she travelled to consult on a number of construction sites throughout that country.

Shelley is very involved in her community, from her volunteer work with the United Way and organizations encouraging women to consider 'non traditional' career opportunities, to her extensive activity in support of African-Canadian heritage causes.

Lyle Browning: Community Representative to the Board of St Clair College

Appointed by the Council of Regents

Lyle Browning brings more than 50 years of business experience and outstanding community service to St. Clair College's Board of Governors. From his youth as a high school and college basketball star to an impressive career as an entrepreneur, businessman, community leader and multicultural advocate, Lyle brings a wealth of diversification to the table. Founder and President of Browning Engineering & Manufacturing, and a Senior Life Member of SME (Society of Manufacturing Engineers), he started employment with the former S.K.D. Tool Company where he learned the metal stamping trade and went on to hold senior positions with several companies before forming his own company, Browning, in 1972. A member of the College's Precision Metal Cutting Advisory Committee since 1988, Lyle played a pivotal role in keeping industry needs in the forefront to facilitate graduates becoming skilled and high-tech tradesmen. As a member of the Canadian Council of Multiculturalism, he helped develop the North American Black Historical Museum and Cultural Center in Amherstburg. He is also Chair of the "Leader Dogs for the Blind of Southwestern Ontario" committee.

Dan Allen: former Councillor: City of Windsor

Born and raised in West Windsor, Dan Allen has served his community in a number of roles, including as a Councillor for the City of Windsor from 1994 to 1997. With a long standing public service career, Dan has held a variety of roles with local agencies of the Federal government (Human Resources Skills Development Canada and Social Development Canada).

Dan has served as a member of the Police Services Board, and been associated with Crimestoppers, the United Way, the Art Gallery of Windsor, the Capitol Theatre and the North American Black Historical Museum, to name a few.

Mike Allen: former Trustee with the Greater Essex County District School Board

From 1991 to 2003, Mike Allen served as a Trustee with the Greater Essex County District School Board. Throughout that time he represented the interests of citizens in Ward 1.

Mike has served on the Board of Governors with St. Clair College of Applied Arts and Technology in Windsor, including having served as Vice Chair to the Board of Governors from 1993-1995. He served the Board of Directors for a variety of community agencies and groups - including the International Freedom Festival, Canadian Mental Health, and the City of Windsor's Ethnocultural Committee.

The students will:

- **demonstrate an understanding of how African-Canadians became Canadian citizens**

African-Canadians in Canada have a much more diverse history than African-Americans in the United States as very few African-Canadians were brought directly from Africa. Most early slaves, refugees and immigrants were from the U. S. while the majority of recent immigrants to Canada are from the Caribbean. The majority of the early black 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). (See Gr. 7 British North America for additional information.)

C. Guest Speakers:

(See Resource People/Guest Speaker Section for contact Information)

Elise Harding-Davis
Shelley Harding-Smith
Wayne Hurst
Howard McCurdy
Ron Jones
Mansfield Robbins

D. Field Trips:

(See Field Trip Section for site description and contact information)

North American Black Historical Museum and Cultural Centre

Grade 6

First Nation Peoples & European Explorers

A. Overview:

“Students learn about the main characteristics of North American First Nation cultures, including the close relationship of the First Nation peoples with the natural environment. They investigate the motivating factors for early European exploration and the prevailing attitudes of the explorers. They also examine the positive and negative effects of interactions between European and First Nation peoples, from the first Viking contact to the time of permanent European settlement in the early seventeenth century.”

p.31 The Ontario Curriculum Social Studies/History and Geography

In the study of First Nation Peoples and European Explorers, it is important to highlight the interactive role of Africans with the First Nation Peoples and European Explorers. The contributions of Africans to the development of Canada should also be highlighted.

B. Specific Learning Expectations:

The students will:

- identify early African explorers & describe their impact on the development of Canada (Mathieu da Costa)

Mathieu da Costa: Linguist, Interpreter, Explorer and Pioneer

European explorers often relied upon Africans as interpreters. This reliance began with voyages off the African coast and continued as Europeans and Africans came across to the Americas. This tradition was more than a century old by Mathieu Da Costa's time. Da Costa is thought to have sailed on many different voyages, travelling up the St. Lawrence River and all along what is known today as Atlantic Canada.

Mathieu Da Costa is one of the most intriguing figures in Canadian history. It is clear that Da Costa (whose name is spelled in various ways) was a free Black man who in the early 1600s was sought by Europeans, both French and Dutch, to act as a translator or interpreter on voyages to North America. Da Costa spoke Dutch, French, Portuguese and “pidgin basque,” which was the most common trade language used in dealing with Aboriginal peoples.

In 1605 Da Costa traveled with an expedition to the Atlantic Region of Canada. Matthew Da Costa was aboard the ship, Jonas, which left La Rochelle, France on May 13, 1606, for Canada (Acadia). Among the crew was Samuel de Champlain, the “Father of Canada”. Da Costa is documented as the first known person of African descent to set foot on Canadian soil.

His interpreting skills were instrumental in bridging the cultural and linguistic gap between the early French explorers and the Mic Mac peoples. His work in Canada is commemorated at the Port Royal Habitation National Historic Site of Canada in Nova Scotia.



The students will:

- **identify present-day African-Canadian explorers**

Mac Simpson

Mac Simpson was the founder of North American Black Historical Museum in Amherstburg, Ontario. His dream was to build a museum for the education and preservation of Black history. This dream began in 1966 when contacts were made with both the Federal and Provincial members of Parliament about building this museum. In 1971, five members of the Nazrey A. M. E. church purchased the property next to the Church. On this property stood a log house, which was to be the sight of the museum. Many problems plagued Mr. Simpson over the years in completing his dream.

The North American Black Historical Museum was established to preserve Black Heritage from African origins to present day development in the Western Hemisphere. There is a focus on the Underground Railroad Movement, Canadian Black settlement and the accomplishments and constitutions of the peoples of African origins who helped shape this great nation.

The museum, owned and operated by the North American Black Historical Museum and Cultural Center Inc. and its Board of Directors (Management), collects, preserves, interprets, researches, and exhibits a collection of objects and specimens of historical and cultural value.

The museum makes their history available for the education, enlightenment and benefit of the entire world as well as the positive development of the African-Canadian community.

C. Guest Speakers:

(See Resource People/Guest Speaker Section for contact Information)

Jim and Nancy Allen
Andrea Moore
Ramona Stonefish

D. Field Trips:

(See Field Trip Section for site description and contact information)

North American Black Historical Museum and Cultural Centre

Grade 7 History British North America

A. Overview:

“Students examine where and why colonists settled in British North America after the fall of New France, focusing on the American Revolution as a catalyst for the migration of the Loyalists, the Iroquois, and others. They also examine the causes, events, and results of the War of 1812, including its influence on Canadian-American relations. Students use inquiry/research and communication skills to explore how personalities and events shaped the new British colonies.”

p.55 The Ontario Curriculum Social Studies/History and Geography

In the study of British North America, it is important that students are made aware of individuals of African descent that took part in the Loyalist migration. Students should identify African-Canadian areas of local settlement and their contributions to the historical development of our community. The underground railway and the abolition of slavery in Canada will be a major focus of this study.

B. Specific Learning Expectations:

The students will:

- describe the individuals of African descent who took part in the Loyalist migration

As the American Revolution began in the thirteen American colonies in the late 1770s, the British were badly outnumbered. In desperation the British promised freedom to any slave of a rebel who fought the Americans on their behalf. The response was greater than they could have imagined; as many as 30 000 slaves escaped to help on British lines. Working as soldiers, labourers, pilots, cooks, and musicians, they were a major part of the British war effort. As defeat became inevitable, these free Blacks were evacuated to Nova Scotia with the other Loyalists.

As the war ended, Loyalists of all colours were forced to flee the United States. Some went to England, others to Florida and the West Indies, but most went to the North American Colonies to the north, in what is now Canada.

All the Loyalists had lost a great deal: their property, their careers, and often their extended families. But the Black Loyalists faced the most uncertain future of all, not knowing whether their very freedom might suddenly be taken away from them. Indeed, for many this is exactly what happened. Some were callously abandoned to the Patriots or even sold in the West Indies by the British, or traded for White Loyalist prisoners. Others were seized by their former masters as they waited for transport to Nova Scotia.

Black Pioneers and Guides: The most famous of the Black Loyalist military units was the Black Pioneers and Guides. Divided into a number of different corps attached to larger armies, they served as scouts, raiders, and what we would today call military engineers. Their diverse situations means that records of their activities are scarce - for the most part they weren't treated as a standard regiment but were instead divided into small companies and assigned as needed to various units. For the most part they dug fortifications and built huts and accommodations. While not a fighting unit, they would have often been called on to work under heavy fire and in the most dangerous conditions. In the record books of their arrival in Port Roseway, they are divided into companies of about 30 men each.

Black Brigade and Colonel Tye: Although the Black Pioneers and Guards was the most famous Black unit, the Black Brigade was more daring in action. This small band of elite guerrillas raided and conducted assassinations all across New Jersey. A former slave known as Colonel Tye, one of the original leaders of the Ethiopian Regiment, was the man who led them. Tye survived the famine and sickness of that regiment and returned to fight in his native Monmouth County, New Jersey, exacting revenge against his old master and his friends. The Colonel was an honorific; the British never formally commissioned blacks as officers but sometimes informally bestowed (or perhaps allowed others to give them) officers' titles.

Col. Tye was the most feared Loyalist in the area, raiding fearlessly through New Jersey, from his first recorded action in the Battle of Monmouth in 1778 until 1780. Tye captured Patriots and much needed supplies, and in one celebrated raid murdered an infamous Patriot named Joseph Murray. Tye and the Black Brigade first fought independently, and then in partnership with a white unit called the Queen's Rangers. The supplies they seized were vital to the survival of the Loyalists in New York.

During a raid on a patriot militia leader, Tye and his brigade were caught in a drawn out battle. Eventually they burned their target out, but not before Tye had taken a musket ball through his wrist. The wound quickly turned gangrenous, tetanus set in, and within weeks he had died. Probably the most effective and respected black soldier of the Revolution was lost.

Other fighting units that Black Loyalists served in included the Jersey Shore Volunteers, the King's American Dragoons, the Jamaica Rangers, and the Mosquito Shore Volunteers. Blacks also commonly served in the navy and as musicians in nearly all regiments.

The students will:

- **explain Canada's involvement in the "underground railroad"**

The enslavement of millions of Africans in North America sparked a long history of resistance. During the 19th century, thousands of enslaved and many free African-Americans fled the United States and made their way to Mexico and Canada where they hoped to live as free citizens. The network of sympathetic black and white abolitionists who assisted the escapees along their secret route became known as the Underground Railroad.

The Underground Railroad was a loose association of people, not a system of tracks, nor was it underground! Much of a typical flight to freedom involved many miles of walking, usually at night to avoid detection. The refugee slaves used areas of easy access, and more secretive routes, such as the Mississippi River and the Appalachian Mountains, for their escape.

While slavery had previously existed in the Canadian colonies, it had been limited in Upper Canada since the 1793 passage of The Upper Canadian Act Against Slavery (an event designated of national historic significance) and finally abolished throughout the British Empire in 1833. By that time slavery had long been outlawed in the northern United States, but it continued to flourish in the South. From about 1820 to 1860, well over 20,000 refugees from slavery fled to Canada. Their escape struck a blow to the U. S. economy due to the financial drain brought about by the continuous loss of slaves and the cost of attempting to reclaim them.

Thousands of slaves arrived in Ontario (known then as Upper Canada, and administratively as Canada West, after 1850) in the 1840's and 1850's. And as a result, African-Canadians contributed significantly to the settlement and development of the province, both at the time and continuing after the end of the American Civil War in 1865 and Canadian Confederation in 1867.

Estimates of the number of Underground Railroad refugees arriving in Canada during the mid-19th century, and in particular into what was then Upper Canada, have varied considerably. Of the more than 20,000 refugees who

immigrated to Upper Canada, only about 20 percent returned to the United States during or immediately after the Civil War. A surprisingly high proportion, perhaps as many as one-third, had been born free.

Essex and Kent County were key destinations for the Underground Railroad. Many of the escapees settled in Windsor, Sandwich, Amherstburg, Buxton, Chatham, Dresden and surrounding areas. The 1861 Upper Canada census recorded people of colour in 312 townships and city wards, making them one of the most widely dispersed groups in the province at that time. The largest concentration of people of colour was found in Kent and Essex counties. There were more than 1,000 listed in the city of Toronto, most of whom came in this mid-19th century wave of Underground Railroad immigration.

These new settlers were a diverse group. A few came with some capital, education and marketable skills, but most arrived with little more than the clothing on their backs. Many immediately sought work in the villages and towns near crossing points at either end of Lake Erie, or on farms in these areas. In time, some of the wage earners moved to larger centres such as Toronto, where opportunities were more extensive, while others bought their own farms. In a few instances, schemes were mounted to create "block" settlements, where groups of refugees could help each other establish self-sufficient farms.

The refugees remained under the microscope of a Canadian society consumed by the often conflicting fears and aspirations of Abolitionists, pro-slavery supporters and politicians anxious to avoid the anger of fearful white voters. Additionally, they were regarded by many as a test of the ability of people of African descent to thrive outside the institution of slavery. Always aware that they represented more than merely individual immigrants, the fugitives struggled to establish themselves. Most quietly tried to integrate into the urban centres of what is now southwestern Ontario (Examples: Windsor, Amherstburg, Chatham, Buxton, Dresden). While the rural block settlements have come to be fairly well-known, only about 5 percent of the refugee population was involved in these separate communities.

The students will:

- **trace the historical development of our community and the African-Canadian contributions to it**

Henry Bibb

Henry Bibb was born a slave in Shelby County, Kentucky on May 10th, 1815. His father was a state senator and his mother was a slave on the Willard Gatewood plantation. As a child, Henry Bibb witnessed his brothers and sisters sold to different slave owners.

After making several attempts to escape, he was finally successful in 1837. Six months later, he returned to help his family escape, but they were caught and sold to a plantation owner in Vicksburg, Ohio. Once again, the family attempted to escape but were captured after being attacked by wolves. Bibb was then sold to a group of Native Americans. After escaping from them, he began his long journey of trying to rescue the rest of his family. However, his attempts were unsuccessful.

Bibb reached the city of Detroit, Michigan where he became a noted lecturer for the anti-slavery cause. After the passage of the Fugitive Slave Act, Bibb came to Canada and founded the newspaper, Voice of the Fugitive, in Sandwich. This newspaper was the first African-Canadian newspaper in Ontario and its' first issue appeared on January 1, 1851. It was published in Sandwich and Windsor. It ceased publication in 1853.

Bibb died during the summer of 1854. In addition to publishing the first African Canadian newspaper in Ontario, he wrote an autobiography, The Life and Adventures of an American Slave (1849). He also led campaigns to persuade fugitive slaves and free African Americans to settle in Canada.

John Freeman Walls

The story of John Freeman Walls is as unique as it is familiar. It is but one of several million stories of enslavement in the southern United States during the 1800s. John Walls left the south with his master's widow and her four children in 1842. In 1845 they landed in Amherstburg where he claimed his right to freedom. A year later the family settled in Puce where John, a skilled carpenter, built a two-story log cabin home.

John's life of hardship in the aptly named Troublesome Creek, North Carolina was unfortunately commonplace in those times among those of African descent. His story begins with the close friendship between John and his master's son, Daniel, both born in 1813. It was this relationship that provided John with his first experience of interracial equality and respect – a rare gem in those troubled times. The uncommon friendship between slave and slave master's son set the stage for this saga. Though it would not always serve to ease the burden of enslavement, in the end, this bond provided John with his freeman papers and entrusted him with Daniel's wife and children. The circumstances that arose from Daniel inheriting the plantation, and his untimely death, would ultimately usher John onto his incredible journey.

To make John's situation even more unusual was the fact that his future wife Jane was white and his former master's widow. They travelled with her four white children and Corliss, a house slave from the plantation. Such an unmistakable group of sojourners would not easily go unnoticed.

The first half of the journey they navigated themselves. For weeks they travelled under the cloak of night before stumbling upon sympathetic abolitionist Quakers Ephraim and Mary Stout in Indiana. It was through them that John and Jane learned of the Underground Railroad. This secretive, unorganized movement of abolitionists – some white, some free blacks and some formerly enslaved blacks – offered food, shelter and guidance to those seeking freedom. The Walls family was not fortunate enough to have had previous knowledge of this great freedom movement when they set out on their journey from Troublesome Creek in the spring of 1842. However, they did benefit greatly from it on the remainder of their journey. It was also from their safe harbour with the Stouts, and with new knowledge of underground "stations" along the way, that Jane and Corliss were able to return to the Walls' plantation and lead seven more toward freedom.

Their long road reached freedom in the summer of 1845 on the shores of Amherstburg. From there the Walls family would settle in Puce and build a homestead that still stands today. John and Jane raised ten children there and ingrained in them the necessity of love and harmony toward all. Their home would also become a terminal on the Underground Railroad for other African-Americans seeking salvation from slavery.

Josiah Henson

Many African-Canadians have served as religious leaders over the years, but none has been as famous as Josiah Henson. Born into slavery in the United States in 1789, Henson later escaped with his wife and children to Canada.

Henson was known to serve his slave-owners faithfully, and even resisted chances to run away. He saved his money in the hope of buying his freedom. Finally, however, after being cheated out of his savings by his slave owner and after learning that he was to be sold to someone else, Henson escaped one night while his owner was away. Henson, who had been living in Kentucky, loaded his family onto a small boat and crossed the Ohio River. Six weeks later, after boating, and walking at night with his two children in a pack on his back, the Hensons arrived in Canada.

At first, Henson worked as a farm laborer in southwestern Ontario. His son taught him to read, and Henson became a preacher. He also taught other free slaves in the area about the importance of owning their own land and growing a variety of products.

Henson returned to the United States to help many slaves escape to Canada. One of his most important accomplishments was to help create a colony near Chatham, Ontario, where African Canadians could study and live. This was known as Dawn Settlement. At the heart of the settlement was a school called the British American

Institute which was attended by children and adults, African-Canadian, Whites, and Natives. The school began in the 1840's and grew quickly. The population of the settlement grew to about 500 people, many of whom worked as farmers. Unfortunately, the British American Institute ended in 1872.

The story of Josiah Henson's life appeared in the book called *The Life of Josiah Henson, Formerly a Slave, Now an Inhabitant of Canada*. After that, an American novel, *Uncle Tom's Cabin*, by Harriet Beecher Stowe was published with great success. It is believed to be based on the life of Josiah Henson.

Henson lived for many years in a small house in the Dawn Settlement, and spent his life travelling and giving speeches. When he died in 1883, people came to his funeral in 50 horse-drawn wagons. He had become a major figure during his life, and he had gone through some amazing changes, from slave to a world traveler and leader of his people.

Elijah McCoy

Elijah McCoy was born in Colchester, Ontario, on May 2, 1844, the son of former slaves who had fled from Kentucky before the U.S. Civil War. Educated in Scotland as a mechanical engineer, Elijah McCoy returned to the United States and settled in Detroit, Michigan. He began experimenting with a cup that would regulate the flow of oil onto moving parts of industrial machines.

His first invention was a lubricator for steam engines with the U. S. patent issued on July 12, 1872. The invention allowed machines to remain in motion to be oiled. His new oiling device revolutionized the industrial machine industry. Elijah McCoy established his own firm and was responsible for a total of 57 patents. The term the "Real McCoy" refers to the oiling device used for industrial machinery. His contribution to the lubricating device became so popular that people inspecting new equipment would ask if the device contained the *Real McCoy*. This helped popularize the American expression, meaning the *real thing*. His other inventions included an ironing board and lawn sprinkler.

Elijah McCoy died on October 10, 1929 after a year in the Eloise Infirmary in Eloise, Michigan, suffering from senile dementia caused by hypertension. He was buried in Detroit, Michigan.

Mary Ann Shadd

One of the earliest families to settle in Raleigh Township in the Kent was that of Abraham D. Shadd. Abraham Shadd was a shoemaker born in the United States in 1801. He immigrated to Canada with his 13 children in the mid 1830's and settled near Chatham.

Mary Ann Shadd was Abraham's oldest daughter. She was born in 1823. Shadd was a teacher at an African Canadian school in Windsor until 1853. She was one of the best know early African Canadian educators. At this time in Ontario African Canadians were not allowed to attend the same schools as white children. Her students ranged from age 4 to 45 and her classes included lessons in geography, history, arithmetic, grammar, reading and botany.

In 1853, she became one of the publishers of the *Provincial Freeman*. Shadd became the first women journalist of African descent in North America. The *Provincial Freeman* had correspondents in London, Windsor, Brantford, Toronto, and St. Catharines: it had subscribers throughout Canada and the United States.

The focus of the *Provincial Freeman* was the life of African-Canadians; its editorials urged a relentless war on bigotry and slavery.

Harriet Tubman

Harriet Tubman's life was a monument to courage and determination that continues to stand out in history.

Harriet Tubman was born a slave in 1820 on a large plantation in Maryland. After her escape in 1849, she made at least 19 trips into the southern United States to guide slaves to freedom in Canada. When it became hazardous for runaways to remain there, she made at least 11 more trips to bring more than 300 slaves to Canada. Most of these rescue missions ended at St. Catharines.

Working with free contacts and trusted slaves, Tubman arranged to meet in swamps and forests with small groups of Blacks whom she then piloted through Maryland, Delaware, New Jersey, Pennsylvania, and on to Canada. She travelled only at night with the North Star guiding her. On cloudy nights she guided herself by the moss growing on the north side of trees. She and her followers utilized disguises and fake passes to avoid being caught by slave catchers. They took shelter in chimneys, barns, haystacks, and potato holes.

Tubman could neither read nor write, but she was considered a military genius, a master of logistics and strategy. Slave-owners that hunted for this master of disguise put a price of \$40,000.00 on her head.

Harriet Tubman is believed to have lead more slaves to freedom than any other person. In addition to guiding slaves to freedom, she joined the Union Army and served as nurse, scout, and spy. After she retired in Auburn, New York, she founded a home for the elderly. In 1897, her bravery even inspired Queen Victoria to award her a silver medal.

She died on March 10, 1913 after a lifetime of courageous service to her people.

John Ware

John Ware was the best known African-Canadian on the early Canadian Prairie. He was born in South Carolina. With the end of the Civil War came freedom, so Ware left the Carolina's bound for Texas. Finding work near Fort Worth he began his career as a cowboy and became skilled with horses and the lariat. Ware came to Canada when he was offered an opportunity to be a part of a cattle drive. Upon arrival he vowed never to return to the United States.

Ware was more than 1.8 metres tall and weighed 104 kilograms. In 1892 he became the first man in Western Canada to earn the title "Steer Wrestler." He later performed publicly, winning objects like an expensive saddle for his talents. A born horseman and rider, Ware was probably the best throughout Alberta Cow country and was often called upon by other ranchers to break their wild horses.

Ware's reputation grew further when, while courting Mildred Lewis (whom he later married), a sudden lightning storm struck the horses that were pulling the buggy. Always practical, Ware unhitched the animals and proceeded to pull the buggy and its passengers home by himself.

John Ware died when his horse stepped into a badger hole. This caused Ware and the horse to fall heavily to the ground. The horn of the saddle entered his chest killing him instantly.

The students will:

- **discuss the abolition of slavery**

After slavery had been abolished in the British Empire, anti-slavery organizations in Britain, Canada and the United States focused their efforts on the eradication of slavery in the southern United States. American slavery was of immediate concern to Canada because of the growing number of formerly enslaved, as well as free-born Blacks, immigrating primarily to Essex and Kent County as well as Toronto, Ontario. While some white settlers felt

threatened by this new wave of immigrants, Canadian Abolitionists were inspired to action by a growing awareness of the human cost of slavery and of the racist laws aimed at inhibiting the growth of a free black community in the United States.

Slavery in UPPER CANADA (Ontario, Canada West)

- 1790:** The Imperial Statute of 1790 allowed settlers to bring slaves into the province. The statute stated that:
- owners were only required to feed and clothe slaves
 - any child born of slaves in Upper Canada became free at age 25
 - any owner who set a slave free had to make sure that he/she could support themselves financially
- 1791:** John Graves Simcoe was sent from Britain to Upper Canada to serve as Lieutenant Governor of the colony. He believed that slavery was wrong. He wanted Britain to make laws that would abolish slavery in Upper Canada.
- 1793:** John White, Attorney General of Upper Canada, introduced a bill to abolish slavery. Instead, a law called the Anti-Slave Law of Upper Canada passed which limited slavery but did not eliminate it. Those who were slaves remained so until death. The Anti-Slave Law of Upper Canada stated that:
- no new slaves could be brought in to Upper Canada
 - slaves brought in or who came into Upper Canada themselves were free upon arrival
 - present owners could keep their slaves
 - children of slaves born after 1793 were to be free after age 25, their children would be born free
- 1819:** John Beverley Robinson, Attorney General of Upper Canada ruled that people of African origins who lived in Canada were free with their rights protected by law.

In Lower Canada and the Maritimes there were no laws about slavery. The judges and courts helped to abolish slavery by protecting the rights of slaves. Although slavery was still legal, slaves who left their owners were not afraid of being returned.

- 1837:** The Upper Canada Anti-Slavery Society was created. As Canada's first major Abolitionist society, it drew members from Upper and Lower Canada and made contact with other Abolitionists in the U.S. and Britain. While this organization was relatively short-lived, the passage of the punitive American Fugitive Slave Act in 1850 again galvanized Canadians into action and so in 1851, the Canadian Anti-Slavery Society was established. The strength of this organization lay in the inter-racial collaboration between members of the Underground Railroad refugee community and a variety of white supporters. The white supporters included newspaper publisher, George Brown, leaders of the Presbyterian Free Church and the Congregational Church, and many members of Toronto's growing business and professional elite.

With increasing numbers of refugees pouring into the province after 1850, the Underground Railroad refugee community and its supporters were kept busy trying to help the newcomers to establish themselves. The Canadian Anti-Slavery Society raised money for refugee relief and an adult night school that delivered agricultural training. It also fought extradition, opposed separate schools and sponsored eminent Abolitionist speakers. George Brown's newspaper, *The Globe*, was its mouthpiece. Many smaller papers, mostly owned and operated by Underground Railroad refugees, were also engaged in the Abolition movement, including Henry Bibb's Voice of the Fugitive, Mary Ann Shadd Cary's Provincial Freeman, Linton Stratford's The Voice of the Bondsman and the Reverend A.R. Green's The True Royalist and Weekly Intelligence.

George Brown's house in Toronto has been designated a national historic site because of its association with this staunch Abolitionist and Father of Confederation.

C. Guest Speakers:

(See Resource People/Guest Speaker Section for contact Information)

Elise Harding-Davis
Andrea Moore
Patricia Neely-McCurdy
Bryan and Shannon Prince
Gwen Robinson
Bryan Walls

D. Field Trips:

(See Field Trip Section for site description and contact information)

Buxton National Historic Site and Museum
Fort Malden National Historic Park
Heritage Room/Wish Centre
John Freeman Walls Historic Site and Underground Railroad Museum
North American Black Historical Museum and Cultural Centre
Old Sandwich Walking Tour
Sandwich First Baptist Church
Tower of Freedom Monument



Grade 7 History New France

A. Overview:

“Students examine the roots and culture of the French communities in North America during the seventeenth and eighteenth centuries. They determine what changes resulted from the interaction among First Nation peoples and French and English settlers during this time period. Students examine historical developments from diverse and sometimes conflicting points of view, in order to develop skills of historical analysis and the ability to think critically about information and issues”

p.53 The Ontario Curriculum Social Studies/History and Geography

In the study of New France, it is important to acknowledge the existence of individuals of African descent as contributing members of New France.

B. Specific Learning Expectations:

The students will:

- **demonstrate an understanding of why people of African descent came to live in New France** (e.g., for land, for military reasons, for the fur trade);

For approximately one hundred years, from 1663 to 1763, Canada was called New France. The country of France had claimed Canada as its colony. At that time, there were no cities like there are today. Much of the land consisted of natural forest, inhabited by The First Nations people.

African Timeline in New France:

1628: A six year old slave from Madagascar, Africa came to Canada. He was brought to Canada by David Kirke. He was the first person of African origins to live in Canada. He was sold to many different people. He became the property of Father Paul Lejeune, who baptized him and gave him the name of Olivier Lejeune.

1629: King Louis the fourteenth, the ruler of France, wanted more people to settle in New France. At that time, slavery was forbidden in France. In 1629, the King gave limited permission to the colonists to keep slaves. The colonists began to purchase Black and Aboriginal slaves. The slaves cleared the land, built their homes and worked as servants and in the fields. Slaves were bought from Southern (United States?) settlers, Aboriginal people and merchants who participated in the Atlantic Slave Trade.

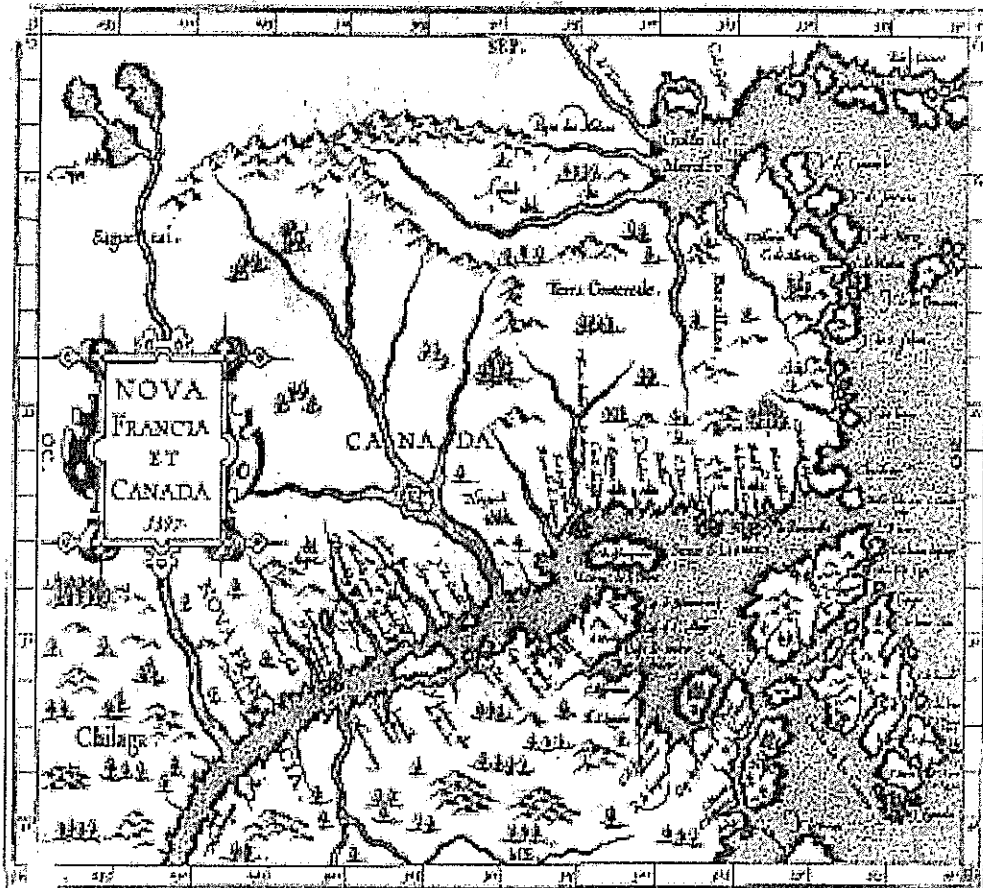
1689: Louis the Fourteenth of France passed the Code Noir, allowing the full use of slaves in the colonies. He allowed slavery for economic reasons.

1709: A law was passed stating that Black slaves could be bought and sold in New France. Fines were charged to anyone who helped a slave to escape.

1734: Marie-Joseph Angelique, a Black slave, set fire to her owner's house to cover her attempt to escape slavery. The fire spread and destroyed 46 homes. She was caught, tortured and hanged.

1760: Britain took control of New France through the Treaty of Paris. Slavery did not change because the colonists claimed that slaves were an economic necessity.

1791: Britain named different parts of Canada: Upper Canada (now Ontario), Lower Canada (now Quebec) and the Maritimes (Nova Scotia including Prince Edward and Cape Breton Islands and Newfoundland including Labrador). In the 1770s, it became fashionable to own slaves so many store owners, people in the government and church officials had slaves.



Grade 8 History

The Development of Western Canada

A. Overview:

“Students explore how the new Dominion expanded with the settlement and development of the Canadian west. They examine a range of changes and conflicts, including railroad construction and issues of resource use, and investigate the roles and reactions of government, First Nation peoples, Métis, and new immigrants. They also explore how the history of the region has influenced Canadian culture.”

p.61 The Ontario Curriculum Social Studies/History and Geography

In the study of The Development of Western Canada, it is important to highlight the points of view of African-Canadians in the growth and development of Western Canada.

B. Specific Learning Expectations:

The students will:

- demonstrate an understanding of the growth and development of the West from the points of view of African-Canadians

In April 1854, the Great Western Railway declared that it urgently needed eight hundred workers to guard its tracks against stray cattle and hog crossings. Its advertisement, strategically placed in Canada's most important black newspaper of the day, the Provincial Freeman, sought African Canadians for the task. Before the turn of the century, African Canadian men laid down tracks for the transcontinental railroad. Later they worked as cooks and dining car attendants for the Grand Trunk Railway. Black railroaders became more prominent figures on Canadian rails by the 1870s when the Pullman Palace Car Company introduced sleeping car porters to Canada. George Pullman advertised his porters much in the same way he did his opulent sleeping cars: both, he promised, would provide comfort, luxury, and great service.

John Ware

John Ware was the best known African-Canadians on the early Canadian Prairie. He was born a slave in South Carolina. With the end of the Civil War came freedom, so Ware left the Carolina's bound for Texas. Finding work near Fort Worth he began his career as a cowboy and became skilled with horses and the lariat. Ware came to Canada when he was offered an opportunity to be a part of a cattle drive. Upon arrival he vowed never to return to the United States.

Ware was more than 1.8 metres tall and weighed 104 kilograms. In 1892 he became the first man in Western Canada to earn the title "Steer Wrestler." He later performed publicly, winning objects like an expensive saddle for his talents. A born horseman and rider, Ware was probably the best throughout Alberta Cow country and was often called upon by other ranchers to break their wild horses.

Ware's reputation grew further when, while courting Mildred Lewis (whom he later married), a sudden lightning storm struck the horses that were pulling the buggy. Always practical, Ware unhitched the animals and proceeded to pull the buggy and its passengers home by himself.

John Ware died when his horse stepped into a badger hole. The fall killed him instantly.

Grade 8 History Canada: A Changing Society

A. Overview:

“Students examine the social and economic factors, technological advances, and the individuals and groups that promoted change in Canada between 1885 and the beginning of the First World War in 1914. They investigate the social and political challenges of increased migration and settlement, rapid industrialization, Canada’s changing role in the British Empire, and Canadian-American relations. Students develop skills of historical analysis by making comparisons and connections between conditions near the beginning of the twentieth century and aspects of life in present-day Canada.”

p.63 The Ontario Curriculum Social Studies/History and Geography

In the study of *Canada: A Changing Society*, it is important to highlight local African-Canadian contributions in Canada, up to 1914.

B. Specific Learning Expectations:

The students will:

- **demonstrate an understanding of how African-Canadians have contributed to the historical, cultural & economic development of Canada and our community.**

From the time the first Africans set foot in Canada, they have played a distinct role in Canada's labour history. They received their initiation as slaves, working alongside Aboriginal peoples as agricultural labourers in rural areas and domestic servants in the towns and cities of New France and British North America. They began to migrate to Canada during the American Revolution, War of 1812. During the era of the Underground Railroad, they cleared the land and farmed it, dug canals, built bridges, laid the railways and worked in all manner of skilled and unskilled trades. Although subjected to discrimination, their labour helped fill a tremendous need in the frontier society of 19th century Canada. However, when Europeans began to immigrate in larger numbers in the latter part of the century, African Canadians tended to be pushed back into the more menial jobs of unskilled labour and service work, such as domestics, cooks and hotel waiters. Despite these restrictions, Canadians of African descent set down roots, established communities, defended the country militarily, and lobbied for inclusion in all aspects of society.

By the turn of the twentieth century, African-Canadian men and women had earned, so they thought, the rights and privileges of all Canadians to live in equality and dignity in a free and democratic society.

"...and still I rise" is an exhibition which tells the fascinating but little-told story of African-Canadian workers in Ontario from 1900 to the present. In many ways, it is the story of a dream not yet achieved, and of African Canadians' quiet but determined struggle for equality in spite of overwhelming odds. As they had painfully realized, gaining shelter under the protection of the "lion's paw" of British freedom was only the first step in the long battle for equal rights in the Canadian haven.

African Canadian Involvement in War:

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 Duringlition, 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:

"Not 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."

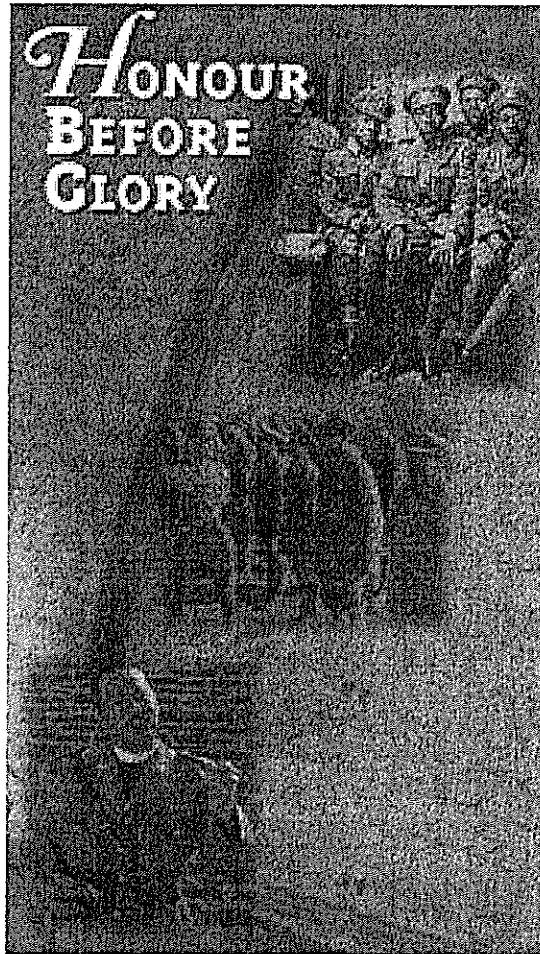
"When I first received the diary I was filled with excitement. In my hands I was holding something almost a hundred years old - and in excellent condition! I opened the diary and eagerly began to read. I couldn't believe I was actually 'hearing' my great-uncle's words as he wrote them in 1917. William 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 filmscript 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.”



Grade 8 History Confederation

A. Overview:

“Students examine the major factors and significant events that led to the creation of the Dominion of Canada in 1867 and evaluate the natural and human challenges facing the advocates of union. They investigate regional interests and other factors that led to the growth of Canada, as other provinces and territories joined Confederation. They extend their understanding of national issues by comparing negotiations among regional interests at the time of Confederation and similar debates in Canada today.”

p.59 The Ontario Curriculum Social Studies/History and Geography

In the study of Confederation, it is important to recognize the roles and importance of local African-Canadians toward the formation and growth of Canada.

B. Specific Learning Expectations:

The students will:

- **demonstrate an understanding of the diverse groups and individuals who contributed to the formation and growth of Canada.**

Canada became a country after the agreement of a number of provinces at Charlottetown and Quebec which is legislated as the British North America Act. Since Confederation, the African- Canadian population in Canada has become diverse and dispersed over many regions and provinces.

- **identify recent African-Canadian contributions and developments in Confederation**

By the turn of the century, Black men and women had earned, so they thought, the rights and privileges of all Canadians to live in equality and dignity in a free and democratic society. "...and still I rise" is an exhibition which tells the fascinating but little-told story of African Canadian workers in Ontario from 1900 to the present. In many ways, it is the story of a dream not yet achieved, and of their quiet but determined struggle for equality in spite of overwhelming odds. As they had painfully realized, gaining shelter under the protection of the "lion's paw" of British freedom was only the first step in the long battle for equal rights in the Canadian haven. The Workers Arts and Heritage Centre planned a multi-media traveling exhibition that highlighted the contributions of African-Canadian workers to the Canadian struggle for human rights. Not only did it illustrate the long climb up the job ladder over time, but more importantly, how the resistance and struggle of African-Canadians for job opportunities and equal rights had an impact on Canadian society as a whole.

1900 - Pre-World War II

The early decades of the 20th century were not easy ones for many African Canadians. Despite their contributions to the development of the country, with the huge influx of European immigrants, African-Canadian workers had long since been deemed expendable. As a result, African-Canadians were usually restricted to the lowest status, most servile positions. Women often worked as domestic servants to help support the family and, after Canadian railway companies began hiring African-Canadian porters in the early 1900s, this came to be considered a plum position for

African-Canadian men. African-Canadian businesses that had once flourished were now almost unheard of. While racist immigration policies ensured that no more than a few Black people trickled into Canada, the out-migration of young African-Canadians was a torrent in comparison. Aspiring nurses, doctors, and other professionals trained at segregated Black colleges in the United States. Most of these people did not return to Canada.

World War II - 1960s

Ironically, it was Canada's entry into WWII that first opened the floodgates of opportunity, not just for Canadian women, but also for its minorities. African-Canadians, who had been shut out of industry after industry for decades, began to take the positions left behind by servicemen who fought overseas. The Ford plant in Windsor, for example, hired its first full-time employees of African descent and African-Canadian women worked alongside White women in munitions plants across the country. For the first time, African-Canadians became involved in labour unions, fighting for better wages and working conditions. The Brotherhood of Sleeping Car Porters was an all-Black union that is one of the great success stories in African-Canadian history. By the late forties-early fifties, African-Canadians began the struggle for civil rights. They sent delegations to Ottawa and Queen's Park, staged test cases involving the right to eat in restaurants, sit in movie theatres and the like. This led to the passage of the Fair Employment Practices Act in 1951, the Fair Accommodation Practices Act of 1954 and, ultimately, the Ontario Human Rights Code in 1962. Caribbean immigration tripled in the 1950s, particularly with the advent of the West Indian Domestic Scheme, but this increase would be multiplied by 5 in the next decade, the result of years of African-Canadian agitation to liberalize the immigration laws.

Post 1970

With a much larger population due to immigration from the Caribbean, and in the aftermath of the Civil Rights and Black Power movements of the sixties and seventies, African-Canadians began to see developments of which their ancestors at the beginning of the century could only have dreamed. By 1975, every Canadian province had Human Rights Commissions and in 1977, a federal commission was established to oversee the Canadian Human Rights Act. These gains had everything to do with the protests and actions of African Canadians and others. Today, in concert with the voices of Africans from the continent and other parts of the world who have more recently migrated to Canada, African-Canadians have made their presence felt in the body politic of the nation. However, they also continue to demand employment equity, increased representation at the leadership level in business and labour unions, better education for their children and community policing. The list goes on.

Local Contributions:

Beulah Harding Couzzens

Beulah Harding Couzzens had her early schooling in Chatham and later at Teacher's College in London, Ontario, where she graduated in 1927. She taught school at Shrewsbury Public School in Kent County. Later she went to the Harrow school system where she taught at a segregated school until 1967.

Ferguson Jenkins

Ferguson Jenkins was born in 1943 in Chatham, Ontario. He grew up playing hockey and became a pitcher when a teammate hurt his arm and Jenkins was forced onto the mound. In four seasons in the minors, Fergie went 43-26. In June, 1965 he was signed to his first pro contract with the Philadelphia Phillies. Jenkins won 284 times in his 19-year career as a pitcher, spent mostly with the Chicago Cubs and Texas Rangers. During his career he played with: Philadelphia Phillies (1965-1966), Chicago Cubs (1966-1973, 1982-1983), Texas Rangers (1974-1975, 1978-1981), Boston Red Sox (1976-1977)} He won twenty games in six straight years, and seven times overall. In 1991 he was voted into the Baseball Hall of Fame. His career was marked by his incredible durability and control. He struck out more than 3,000 batters.



Alton Parker

Alton Parker was born in Windsor, Ontario, in 1907. He became the first African-Canadian constable to be employed by the Windsor Police Department (September, 1942). He enjoyed police work and would often encourage other young men to join the force. He not only served his Community, he served his race changing attitudes of his fellow officers. In July 1951, Alton Parker became Canada's first African-Canadian detective.

In 1976, he received the Order of Canada. He was also awarded the Ontario medal for good citizenship. For his commitment to young people, Alton was awarded the Harry Jerome Award in 1986. Alton Parker, a true Canadian role model, died February 28, 1989.

Mrs. Ray Watkins

In the 1930's and 40's, Mrs. Watkins provided housing and care for homeless African Canadian children. In 1947, she was honoured by the Protestant Children's Aid Society for her unselfish devotion and dedication to the children of Windsor.

Sandwich Baptist Church

Sandwich, now a suburb of Windsor, was also a major terminal of the Underground Railroad. Its location along the Detroit River, just north of the United States made it an ideal crossing point for freedom seeking former slaves and harassed free African-Americans. During the 1850's, Sandwich and Windsor experienced a steady influx of slaves fleeing the harsh realities of the 1850 Fugitive Slave Law. Because the town was located along the border, however, bounty hunters also came from the United States to capture fugitive slaves. The church provided a refuge and a means of escape. The minister, who faced the door at all times, would interrupt his sermon and burst into song if he saw what he thought were bounty hunters entering the church. This signaled the fugitive to slip through the trap door located in the floor. Depending on the situation, another song either signaled for them to reemerge or to flee through the basement window.

Mac Simpson

Mac Simpson was the founder of North American Black Historical Museum in Amherstburg, Ontario. His dream was to build a museum for the education and preservation of Black history. This dream began in 1966 when contacts were made with both the Federal and Provincial members of Parliament about building this museum. In 1971, five members of the Nazrey A. M. E. church purchased the property next to the Church. On this property stood a log house, which was to be the sight of the museum. Many problems plagued Mr. Simpson over the years in completing his dream.

The North American Black Historical Museum was established to preserve Black Heritage from African origins to present day development in the Western Hemisphere. There is a focus on the Underground Railroad Movement, Canadian Black settlement and the accomplishments and constitutions of the peoples of African origins who helped shape this great nation.

The museum, owned and operated by the North American Black Historical Museum and Cultural Center Inc. and its Board of Directors (Management), collects, preserves, interprets, researches, and exhibits a collection of objects and specimens of historical and cultural value.

The museum makes their history available for the education, enlightenment and benefit of the entire world as well as the positive development of the African Canadian community.

Streets - Watkins Street and Howard Avenue

Many city streets are named after prominent and long time African Canadian residents.

Howard Avenue was named after Edwin Howard, who died at age 90. He was the son of an ex-slave and lived in Windsor for more than 50 years. Mr. Howard operated a business at the corner of Tecumseh Road and Howard Avenue.

Watkins Street was named after Mr. Homer Watkins. Mr. Watkins was the grandson of one of the original settlers of the former town of Sandwich. Mr. Watkins was the descendent of fugitive slaves who settled in Sandwich and helped to build the Sandwich Baptist Church. Mr. Watkins led the effort to salvage the old bell from the Sandwich West Public School and raised funds to have it shipped to Liberia in West Africa, where it was donated to a mission church.

Charlie Stewart

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.

Dr. H.D. Taylor

Dr. Henry D. Taylor was the first African-Canadian physician to practice in Windsor. He was a doctor on the staff at all of the Windsor hospitals; Hotel Dieu, Metropolitan, Grace, and I.O.D.E.

Besides his medical practice, Dr. Taylor devoted his life to public service in the interests of Education in Windsor. He was a member of the former Windsor Board of Education before Amalgamation in 1935. He remained a member until he retired in 1963, having completed six terms as Chairman, beginning in 1935.

Dr. Taylor received numerous awards throughout his career. One highlight was in 1956, when he was awarded the Citizen of the Year award for 26 years as a member of the Windsor Board of Education. Dr. H. D. Taylor School on Campbell Avenue in Windsor bears his name.

Dr. Bryan Walls

Dr. Bryan Walls chronicled the life of his great great grandfather, John Freeman Walls, in *The Road That Lead To Somewhere*. His grandparent's journey on the Underground Railroad inspired many both during their own lifetime and in the more than 160 years since they first headed north in search of a dream.

In 1976, Dr. Bryan Walls began four years of research that culminated in the book, *The Road That Led To Somewhere*. His Aunt Stella, granddaughter to John and Jane, told the majority of the stories included in this epic to the author. She was about twenty-three years old when her grandparents passed away in 1909 and 1910. And those years had been richly steeped in oral history. Bryan's grandfather Frank, some thirteen years Stella's junior, confirmed many of the stories that form the basis for the book.

In 1980, the family self-published Bryan's fictionalized biography of his great-great-grandparent's fascinating lives. Written from the point of view of his Uncle Earl Walls, the 1952 Canadian heavyweight boxing champion, the book allows the author to span over a century and comment not only on the treacherous journey that his ancestors endured to reach a land of freedom, but also about the legacy that has been passed down through generations of their descendants.

This documentation of the Walls family beginnings in Canada not only provides their relatives with a concrete family history, it also offers local, national and international communities a glimpse into a significant part of their own past

This epic novel made its way into the hands of a government official that felt it an important part of Canadian and American history. Thus, the land on which the original two-story log cabin was built became an historical site. This property, and the desire to preserve it, were catalysts for the creation of the book. Through the diligent efforts of Bryan, two of his brothers, Allen and Winston, and with the aid and constant support of the rest of their families, the historical site has since been expanded to include an Underground Railroad Museum. The cabin and museum are located in Puce Ontario.

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 Sylvester Walls (Feb. 19, 1928 – Dec. 13, 1996)

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.

Musicians

Charlotte Watkins

In the 1950's and 60's, Windsor contralto Charlotte Watkins performed in south-western Ontario and Michigan.

She won several local awards, including the Rose Bowl award at the Chatham Kiwanis Music Festival and was awarded a S.S. Kresge scholarship.

Wauneta Howe

Wauneta Howe was an area pianist beginning in the 1920's. She played at the ceremony for the opening of the Ambassador Bridge in 1929. In 1969 she received the Person of the Year award from the North American Black Historical museum for her many contributions to the community.

Tamia Washington Hill

Tamia Washington Hill is a Windsor-born international singing star. She is the biggest name to graduate from Walkerville High School's Windsor Centre for the Creative Arts. Her debut record in 1998 was produced by Quincy Jones. Her music has earned four Grammy nominations, a Soul Train Music Award nomination, and an Image Award from the National Association for the Advancement of Colored People (NAACP). In November 2002, Tamia was honoured with a star on Windsor's Walk of Fame.

National Contributions

Jean Augustine, Politician

Jean Augustine as Member of Parliament for Etobicoke-Lakeshore is responsible in large part for Black History Month in Canada. Ms Augustine introduced the Black History Month Motion in parliament and it was unanimously adopted.

Before entering politics, Jean Augustine was an Elementary School Principal with the Toronto District Catholic School Board. She has served on numerous Boards including the Board of Governors of York University, the Board of Trustees for The Hospital for Sick Children, the Board of Directors of the Donwood Institute, the Board of Harbourfront Corporation and Chair of the Metro Toronto Housing Authority. She was also National President of the Congress of Black Women of Canada.

In 1993, Dr. Augustine became the first African Canadian woman elected to the Parliament of Canada. From 1994 - 1996 she was the Parliamentary Secretary to the Prime Minister of Canada. On May 26, 2002, Ms. Augustine became Secretary of State (Multiculturalism) (Status of Women).

Through fundraising efforts Dr. Augustine supports The Jean Augustine Scholarship Fund which assists single mothers to undertake post-secondary study at George Brown College.

She is the recipient of the YWCA Woman of Distinction Award, the Kaye Livingstone Award, the Ontario Volunteer Award, the Pride Newspaper Achievement Award, the Rubena Willis Special Recognition Award and the Toronto Lions' Club Onyx Award.

Anson Carter, NHL Hockey Player

When Anson Carter was ten years old, his life was much the same as most of the other boys growing up in his Scarborough, Ontario, neighborhood. He went to school, came home, and played hockey. As he continued to play hockey, advancing rapidly through his local leagues and on to Michigan State University, he began to stand out for two reasons. One, he was almost always the best player on the ice, and two, he was African-Canadian - a rarity in hockey.

Carter is one of the most promising young forwards in the National Hockey League. He was the second-leading

scorer for the Boston Bruins in 1999-2000, and was recently traded to the Edmonton Oilers. In 2001, he was one of five Black athletes on the Oilers, and one of 19 in the NHL. It's a number that may seem low (given the 650 players in the NHL today) but it still represents a noticeable increase in what has always been thought of as a "White" sport. According to league reports, only 18 Black players reached the NHL between 1958 and 1991. While racism certainly played some role in keeping the figure to a minimum, it may have been more a function of the demographic makeup of Canada.

To its credit, the NHL has taken an active role in promoting diversity throughout the league. Each player is required to enroll in a diversity training seminar before the beginning of each season. Trash-talking is an ugly side effect of almost all athletic competition, but the league has made it clear through suspensions and fines that any racially-motivated verbal abuse will not be tolerated.

Carter has also been instrumental in trying to give inner city youths more access to the sport. As a Bruin, he sponsored a program, "Carter's Corner" in which he purchased six tickets for each Bruins home game (matched by the club) for distribution to youth groups in the Boston area.

C. Guest Speakers:

(See Resource People/Guest Speaker Section for contact information)

D. Field Trips:

(See Field Trip Section for site description and contact information)

Alton Parker Park

Buxton National Historic Site and Museum

Devonshire Mall Sports Hall of Fame

Fort Malden National Historic Park

Fred Thomas Park

Heritage Room/Wish Centre

John Freeman Walls Historic Site and Underground Railroad Museum

North American Black Historical Museum and Cultural Centre

Old Sandwich Walking Tour

Sandwich First Baptist Church

Tower of Freedom Monument

Resource People/Guest Speakers

Preparing for a Community Guest:

Select an appropriate guest speaker from the community based on the curriculum topic you are covering. Use the "Speakers List" for possible suggestions re: areas of expertise; grade level preference.

1. Plan out the following information before you contact your Guest:

- possible dates and times you would like to plan the visit
- topic(s) you wish to be covered
- length of visit
- where the visit/presentation will take place (i.e. classroom, gym, resource centre)

2. Contact the Guest by telephone. Introduce yourself and describe the intent of your call. Describe the unit/topic you are teaching and how you believe a visit from him/her will enhance the students' learning experience:

"Hello Mr. Prince. My Name is Cherie Steele-Sexton and I'm a Grade 7 History Teacher at A. V. Graham Public School. I am currently teaching a unit on early settlement patterns in Upper Canada. Your name was listed as a recommended guest speaker. I was hoping that we could arrange a date and time for you to visit my students here at the school and share your knowledge of early African-Canadian settlements in Essex and Kent Counties."

3. Share some background concerning your class or listening group:

"I have thirty, 12 year old students in my class. They just finished reading the novel, Underground to Canada, and are extremely interested in learning more about what life was like for the fugitive slaves once they arrived in our area."

4. Inquire about the length of the presentation or, share with him/her the amount of time you would like the visit to be. Find out if the Guest expects to be paid for the visit or presentation and how/when the payment should be made.

5. The Guest may have visuals to share with the students. Ask if any special equipment is required such as a television and VCR, slide projector, large display tables, microphones, etc. If you have any concerns with the content of the materials that may be shared, sensitize your guest with the expectations you have in dealing with sensitive or controversial issues.

6. Have a calendar, a copy of your timetable, and sample directions to your school handy. This saves you from having to play "telephone tag" while trying to settle on a date and time that works well for you and the Guest. Record the date and time agreed upon. Offer to fax or mail a copy of a map and directions to your school. Leave your name and school phone number with the Guest so that he/she can contact you if necessary.

7. Call the Guest back a day or two before the arranged visit to confirm the details and to make certain that the directions to your school are clear. Let the Guest know that he/she must check-in at your school's main office.

8. Let your school Secretary and Principal know that you are expecting a Guest and where you would like them directed.

9. Discuss the upcoming visit with your students. Let them know who is coming and what they will be sharing with the students. Explain anything you feel the students may need to know about the Guest to help them be a "sensitive" audience.

- *"Ms Jackson will be wearing sunglasses when she visits us. She is blind and wears glasses in order to shield her eyes."*
- *"Commander Shreve lost his arm during the war. He wears a prosthesis where his right arm used to be."*
- *"Mrs. Ojaba has only been living in Canada for three years. English is her second language."*

10. Depending upon the grade level you teach, arrange to have one or two of your students meet the Guest when he/she arrives. The students could help carry any supplies that the Guest might bring and escort him/her to the classroom

11. Arrange for a suitable introduction of the Guest and appropriate methods for thanking the Guest.

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:

- Amherstburg, ON: Fort Malden National Historic Park
North American Black Historical Museum and Cultural Centre
(Nazrey African Methodist Episcopal (AME) Church)
(George Taylor Log Cabin)
- Chatham, ON: Heritage Room/Wish Centre
- Dresden, ON: Uncle Tom's Cabin/Josiah Henson House
- North Buxton, ON: Buxton National Historic Site and Museum
- Puce, ON: John Freeman Walls Historic Site and Underground Railroad Museum
- Windsor, ON: Alton Parker Park
Devonshire Mall – Hall of Fame
Drouillard Road Murals
Fred Thomas Park
Old Sandwich Walking Tour
Sandwich First Baptist Church, 1851
Tower of Freedom Monument



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 Rd.
County Road 6
North Buxton, ON
Phone: 519-352-4799
Website: www.buxtonmuseum.com
Admission: \$4.00 per student



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, experience 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.

Devonshire Mall – Sports Hall of Fame – Charlie Stewart, Fred Thomas, Earl Walls

Howard Ave.
Windsor ON
Phone: 966-3100
Essex County Sports Hall of Fame: 250-4039

The wall outside The Bay pays tribute to the following local African-Canadian sports heroes:

Charlie Stewart

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 Sylvester Walls (Feb. 19, 1928 – Dec. 13, 1996)

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 Escoc 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
Admission: \$2.75 per student



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.

(See Devonshire Mall: Hall of Fame (above) for additional information on Fred Thomas.)

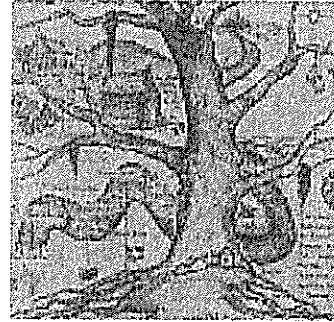
Heritage Room/Wish Centre

177 King Street
Chatham, ON
Phone: 519-352-3565
Website: www.mnsi.net/~wishc/heritageroom
Admission: \$3.00 per student

The Heritage Room at the Wish Centre 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
1 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

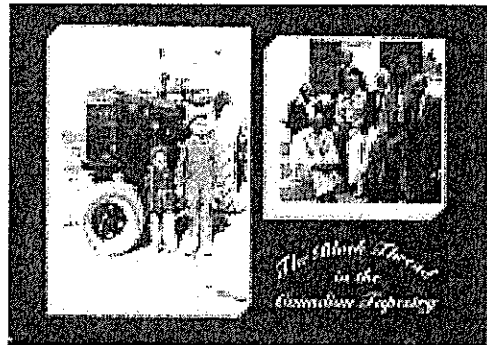
following the American Civil War, Walls and his family chose to remain in Canada. The story of their struggles forms the basis of the book, "The Road That Led to Somewhere" by Dr. Bryan E Walls, a descendant of John Freeman Walls. On this field trip, students will re-live the journeys of escaping slaves as they made their way to Canada and to freedom.

(See Grade 3 and Grade 7 sections for added information on John Freeman Walls.)

North American Black Historical Museum and Cultural Centre

2777 King Street
Amherstburg, ON
Phone: 736-5433
Website: www.blackhistoricalmuseum.com
Admission: \$4.50 per student

The North American Black Historical Museum and Cultural Centre 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 Episcopal (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 congregations 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.

Old Sandwich Walking Tour
3242 Sandwich Street
Windsor, ON

On the west-side of "Knechtel's On The Westside Foodland" building on Sandwich Street, 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 Elgin Settlement (near Chatham), he walked 180 km Sandwich land office for location paper

Samuel Ringgold Ward, first editor of the Provincial Freedom

Henry Bibb, editor of the Voice of the Fugitive, 1851 (see Gr. 3 & 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 Grade 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 1885, was made King's Counsel 1910, tried several cases at MacKenzie Hall, across the street from the mural

Sandwich Baptist Church, 3651 Peter Street, Windsor, ON, erected in 1851 by ex-slaves (see Grade 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, 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)

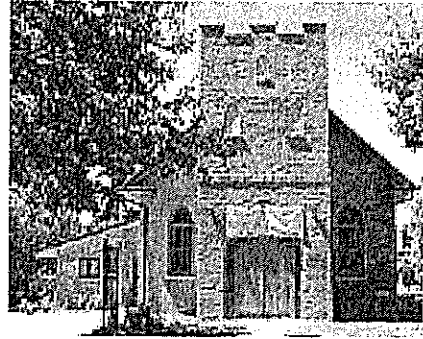
Fred Thomas, Athlete (basketball, football, baseball) inductee into Windsor Essex County Sports Hall of Fame (see Devonshire Mall Windsor Essex County Sports Hall of Fame)

Fred Thomas Park (see Fred Thomas Park)

Mac Simpson, founder of the North American Black Historical Museum (see Gr. 8 Confederation)

Sandwich First Baptist Church, 1851

3652 Peter Street,
Windsor, ON
Phone: 252-4917



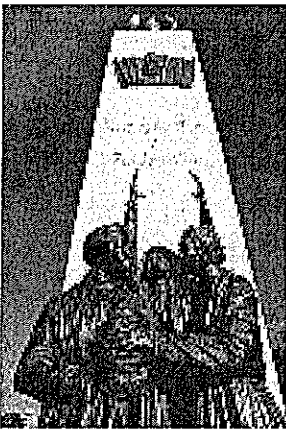
Eleven freedom seekers from the American South formed the congregation of Sandwich First Baptist Church about 1840, calling themselves the Close Communion of Baptists. It was one of three founding churches of the Amherstburg Baptist Association (1841), a cross-border organization of black Baptists that 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 moulded 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

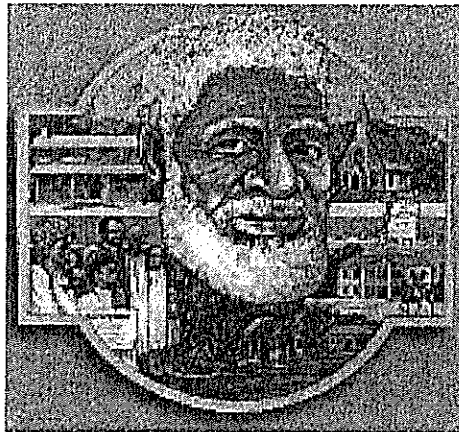
Phone: 519-683-2978

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 stand 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.



Bibliography of Reference Books

| Title | ISBN | Author |
|--|----------------|---|
| Africa (Eyewitness books) | 0-7737-2877-5 | Yvonne Ayo |
| The AfriCanadian Church: A Stabilizer | 0-88815-072-5 | Dorothy Shadd Shreve |
| The African American Experience: A History | 0-8359-0410-5 | Sharon Hartley, Stephen Middleton Charlotte Stokes |
| Ashanti to Zulu: African Traditions | | Margaret Musgrove |
| The Black Canadians: Their History and Contributions | 1-895073-88-X | Velma Carter, Levero (Lee) carter |
| Black peoples of the Americas | 0-19-917201-3 | Nigel Smith |
| A brief pictorial history of Black in Nineteenth Century Ontario | | Ontario Human Rights Commission |
| Civilizations in History | 0-19-540828-4 | M. Dale Davis, Renate Davis |
| An Enduring Heritage: Black Contributions to early Ontario | 0-9196670-83-0 | Ontario Ministry of Citizenship and Culture |
| Essex County Sketches | 0-921447-06-X | Herald Press |
| The Freedom Seekers: Blacks in Early Canada | 0-7725-5283-5 | Daniel G. Hill |
| Harriett Tubman: The Road to Freedom | 0-89375-760-8 | Rae Bains |
| A History of Blacks in Canada | 0-660-10735-X | James W. St.G. Walker |
| Jambo means hello: Swahili Alphabet Book | | Muriel Feelings |
| Journey to Freedom: A Story of the Underground Railroad | 0-8254-1555-0 | Courtnei C. Wright |

Bibliography of Reference Books

| Title | ISBN | Author |
|---|---------------|------------------------|
| The Long Road: A history of the coloured Canadian in Windsor, Ontario - 1867-1967 | | Charlotte Bronte Perry |
| Moja means one: Swahili Counting Book | | Muriel Feelings |
| The Narratives of Fugitive Slaves | | Benjamin Drew |
| Nelson Mandela "No Easy Walk to Freedom" | 0-590-44154-X | Barry Deneberg |
| Niagara's Freedom Trail | 0-921112-25-4 | Owen A. Thomas |
| One Man's Journey | 0-919353-02-9 | Charlotte Bronte Perry |
| Out of the Past Into the Future | 0-9698350-0-0 | Robert Ffrench |
| A Story A Story | | Gail E. Hailey |
| Trials and triumphs: The Story of African Canadians | 1-895642-01-9 | Lawrence Hill |

Bibliography of Student Books

| Title | ISBN | Author | Level |
|---|----------------------|---------------------------|-------|
| Bud, Not Buddy | 0385323069 | Christopher Curtis | J/I |
| Drinking Gourd | 0060243309 | F.N.Momdo | P |
| Escape! A story of the Underground Railway | 1568996225 | Sharon Shavers Gayle | P |
| Escape North!: the Story of Harriet Tubman | 037590154X | Monica Kulling | P |
| Follow the Drinking Gourd | 0679819975 | Jeanette Winter | P |
| Goin' Somewhere Special | 068918858 | Patricia McKissack | P |
| Gold Dust | GECD SB LOCAL RECORD | Chris Lynch | YA |
| I See the Rhythm | 0892391510 | Toyomi Igus | P |
| If I Just Had Two Wings | 0773733027 | Virginia Frances Schwartz | I |
| Martin's Big Words: the Life of Martin Luther King, Jr. | 078682591X | Doreen Rappaport | P |
| Maybe House: Rachel | GECD SB LOCAL RECORD | Lynne Kositsky | J |
| Mighty Big Happening: Rachel | GECD SB LOCAL RECORD | Lynne Kositsky | J |
| Mile's Song | GECD SB LOCAL RECORD | Alice McGill | J/I |
| Nightjohn | 0385308388 | Gary Paulsen | I |
| North by Night: a Story of the Underground Railroad | 0385325649 | Katherine Ayres | I |

Bibliography of Student Books

| Title | ISBN | Author | Level |
|--|---------------------|-------------------------|-------|
| North Star to Freedom: the Story of the Underground Railroad | 0385323190 | Gena Gorrell | I |
| Other Side | 0399231161 | Jacqueline Woodson | P |
| Roll of Thunder, Hear My Cry | 0803774737 | Mildred D. Taylor | J/I |
| Sarny, a Life Remebered | 0385321953 | Gary Paulsen | I |
| Snowy Day | GECDSE LOCAL RECORD | Ezra Jack Keat | P |
| Stealing Freedom | GECDSE LOCAL RECORD | Elisa Carbone | I |
| Stones | GECDSE LOCAL RECORD | William Bell | YA |
| Sweet Clara and the Freedom Quilt | 069*7992311X | Deborah Hopkinson | P |
| Under the Quilt of Night | 0689822278 | Deborah Hopkinson | P/J |
| Underground to Canada | GECDSE LOCAL RECORD | Barbara Smucker | J |
| Watson's Go to Birmingham | 0385321759 | Christopher Paul Curtis | J |
| Zack | GECDSE LOCAL RECORD | William Bell | YA |

African-Canadian Connections to the Ontario Curriculum Social Studies/History and Geography

| GRADE | TOPIC | EXPECTATIONS |
|-------|---|--|
| 1 | The Local Community | <p>The students will:</p> <ul style="list-style-type: none"> • demonstrate an understanding that many community helpers are of African-Canadian descent • experience community helpers that reflect the African-Canadian community |
| 2 | Traditions and Celebrations | <p>The students will:</p> <ul style="list-style-type: none"> • demonstrate the importance of the African-Canadian culture in our county (Emancipation Day, Kwanzaa, McDougall St. Reunion, North Buxton Homecoming) • experience the rich oral African Canadian culture (spirituals, legends, food, music, religion) |
| 3 | Early Settlements in Upper Canada | <p>The students will:</p> <ul style="list-style-type: none"> • identify Africa as a country of origin of pioneers who settled in our area • discuss the contributions of early African Canadian pioneers (Henry Bibb, John Freeman Walls, Josiah Henson, Mary Ann Shadd, Harriet Tubman, John Ware) • identify and trace the routes of the underground railroad • describe the various roles and lifestyles of African-Canadians and the changes over time • compare and contrast the lives of African-Canadian pioneers and present day children of similar ages |
| 4 | Medieval Times | <p>The students will:</p> <ul style="list-style-type: none"> • identify some of the significant events that occurred during medieval times (Moors trading in Northern Africa) |
| 5 | <p>Early Civilizations</p> <p>Aspects of Government in Canada</p> | <p>The students will:</p> <ul style="list-style-type: none"> • identify some of the major African early civilizations • examine the impact of early African civilizations <p>The students will:</p> <ul style="list-style-type: none"> • identify early African-Canadian Members of Parliament • identify current local African-Canadian political leaders • demonstrate an understanding of how African-Canadians became Canadian citizens |

African-Canadian Connections to the Ontario Curriculum Social Studies/History and Geography

| GRADE | TOPIC | EXPECTATIONS |
|-------|--|--|
| 6 | Aboriginal Peoples and European Explorers | <p>The students will:</p> <ul style="list-style-type: none"> • identify early African explorers and describe their impact on the development of Canada (Mathieu da Costa) • identify present-day African-Canadian explorers |
| 7 | <p>History: British North American</p> <p>New France</p> | <p>The students will:</p> <ul style="list-style-type: none"> • describe the individuals of African descent who took part in the Loyalist migration • explain Canada's involvement in the "underground railroad" • trace the historical development of our community and the African-Canadian contributions to it • discuss the abolition of slavery <p>The students will:</p> <ul style="list-style-type: none"> • demonstrate an understanding of why African-Canadians came to live in New France |
| 8 | <p>History: The Development of Western Canada</p> <p>Canada: A Changing Society</p> <p>Confederation</p> | <p>The students will:</p> <ul style="list-style-type: none"> • demonstrate an understanding of the growth and development of the West from the points of view of African-Canadians <p>The students will:</p> <ul style="list-style-type: none"> • demonstrate an understanding of how African-Canadians have contributed to the historical, cultural and economic development of Canada and our community <p>The students will:</p> <ul style="list-style-type: none"> • demonstrate an understanding of the diverse groups and individuals who contributed to the formation and growth of Canada • identify recent African-Canadian contributions and developments in Confederation |