

**“...and still I rise:” A History of Black Workers
in Ontario, 1900 to Present**

Teachers’ Guide

**Workers Arts and Heritage Centre
Hamilton, Ontario
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INTRODUCTION TO TEACHERS' GUIDE

Early history tells us that humankind originated in Africa. The African continent has seen the rise and fall of many great civilizations and cultures. However, the story of African Canadians begins, for the most part, with slavery. Although a Black man named Matthieu da Costa was part of the French expedition which founded Port Royal in 1605, most Africans in Canada in the 1600s and 1700s were slaves. Free Blacks¹ also lived in Canada, particularly after the American Revolution (1776) when thousands of African Americans fled behind British lines during that war. In 1783, some 3500 were brought to Nova Scotia and New Brunswick as free people. A few dozen of these “**Black Loyalists**” migrated to Upper Canada (Ontario). When Britain issued **the Emancipation Proclamation of 1833**, all slaves in her Empire were set free, including those in Canada. As word spread that here African people were free, enslaved African Americans began to escape to Canada. At least 30,000 came during the period known as the Underground Railroad. A sizeable proportion of them were not recently escaped slaves but those who were either born free or who had been living in freedom for years in northern states.

Once arrived, there was often much work to do in this new society. Blacks cleared land and farmed, constructed canals, roads and bridges, and set up businesses as barbers, blacksmiths, carpenters and sawyers. Some owned taverns and restaurants, hotels and boarding houses. Women worked as cooks, washerwomen, servants, seamstresses, and teachers in Black schools. A few owned dress shops and millineries. Although Black people faced discrimination, their labour had been needed in the **frontier** economy of Upper Canada, later renamed Canada West (now Ontario).

By the late 19th century, as more and more European immigrants came to Canada, African Canadians were pushed out of the jobs they had held in previous decades. In addition, although the **abolition** of slavery in the United States promised a new era for African Americans, the rise of Jim Crow **segregation** in the South took away most rights, short of freedom itself, they had gained. Moreover, beginning in the 1880s, European nations began to carve up and **colonize** most of the continent of Africa. African peoples would remain under European rule for the next 70 years. The rise of pseudo-scientific theories of racial classification tried to show that Africans were an inferior race of people.

This document has been designed to meet the Ontario Curriculum expectations. The activities in this guide focus on Grades 8 and 10 History, and include activities for younger students as well. The activities enable students to explore the ideas of community, work, discrimination, resistance, and justice. Although

¹ The terms African Canadian and Black(s) or Black Canadian are used interchangeably in this study guide and are meant to refer to anyone of African descent regardless of national origin or background.

the emphasis is on Social Studies and History curriculum expectations, there are clear links to Language, The Arts, and Technology.

Exhibit Background

This exhibit focuses on the work experience of African Canadians. It is intended to demonstrate that hard work and wage earning has been a central experience of African-Canadian life in Ontario. African Canadians have faced a unique history of discrimination in their workplaces and communities, and they have a long history of resistance to that oppression. Their determination to struggle for dignity and justice was not only important for Blacks but also for the cultural, social, economic, and political enrichment of local communities and for Canada generally.

GRADE EIGHT “...and still I rise” CURRICULUM CONNECTION

This exhibit helps students to understand and appreciate the diversity of Canada’s workforce and the contributions of African Canadians to their communities, the labour movement and Canadian society.

Grade 8 History Expectations (under *Canada: A Changing Society*)

Students will:

- Demonstrate an understanding of how diverse groups and individuals have contributed to the historical, cultural, and economic development of Canada.
- Analyse and describe the conflicts and changes involving Canadians from Confederation to 1918.
- Demonstrate an understanding of factors contributing to change in our society.
- Demonstrate an understanding of how the industrial revolution changed Canadian society.
- Identify and describe the achievements of Canadians who have contributed significantly to the development of Canada and the world.
- Identify and demonstrate an understanding of major developments that affected the working conditions of Canadian workers.
- Use appropriate vocabulary.
- Describe how events in the Canadian labour movement have influenced workers today.

Pre-exhibit Exercise

Look up the key words from the vocabulary list below and create your own dictionary for the exhibit.

Key Vocabulary Words/Glossary

abolition	the elimination of the legal practice of slavery
Black Loyalists	ex-slaves who fled to the British army during the American Revolution and were brought to Nova Scotia in 1783
collective agreement	successful negotiation of wages and working conditions by an organized body of workers
colonize	the establishment of a colony

discrimination	to be treated unjustly on the grounds of race, ethnicity, gender, or religion
de facto	existing practice not regulated by law
Emancipation Proclamation of 1833	official document freeing slaves in British Empire
enlistee	person who engages in military service
frontier	that part of a settled country which lies next to an unexplored region
ham radio	amateur radio station
Harlem Renaissance	period of time (1920s-1930s) of development of Black arts and culture in Harlem, New York
immigration	to move to another country and become a resident
inferior	lower position, quality, or rank
segregation	to isolate, enforce separation based on race
union movement	the organization/ mobilization of workers to secure better wages and working conditions

Visiting the Museum (see Instructions for Museum Interpreters)

A museum guide will conduct the exhibit visit and provide activities and discussion.

Vocabulary Activity

Find a list word from the dictionary you have created that is a synonym for: recruit, separation, settle, subordinate, ending, border.

Responding to the Exhibit

Here are some guiding questions:

1. Give students the opportunity to discuss what they liked and didn't like about the exhibit.
2. Do you have a favourite part of the exhibit?
3. What do you feel was the most important or captivating part of the exhibit? Why did you choose this part? Support your choice.
4. Describe 3 things that you learned from the exhibit.
5. Draw a picture of your favourite thing in the exhibit.

Grade 8 Lesson Plan Ideas

1. Write a poem, song or rap about something you have learned in the exhibit.
2. Write a review of the exhibit and explain the good points about the exhibit as well as aspects that could be improved.
3. Write a song/rap as a group or class reflecting the diversity of Black workers.
4. Imagine you are a worker in the early 1900s. Write a speech encouraging your fellow workers to join/form a trade union.
5. Create a collage or mural. Gather pictures from magazines or draw pictures that represent a variety of careers.
6. Interview someone who has a job that interests you; someone who has worked in a particular industry for over 25 years who can describe the changes that have occurred.
7. Research the personal history of one of the following people: Stanley Grizzle, Ray Lewis, Eva Smith, Harry Gairey, Eleanor Wiltshire Rodney, Neville Nunes, Gary Warner
8. Create a class book depicting the history of Black workers in Ontario.
9. Explore the job opportunities of Exhibit Designer and Exhibit Curator.
10. Dramatize what you've learned in the exhibit.
11. Make a poster encouraging racial tolerance/ harmony in the workplace.

Additional Resources for Students and Teachers

Books

- **My Name's Not George: The Story of the Brotherhood of Sleeping Car Porters in Canada**, by Stanley Grizzle with John Cooper, Umbrella Press, 1998.
- **Silenced: Talks With Working Class West Indian Women about Their Lives and Struggles as Domestic Workers in Canada**, by Makeda Silvera, Sister Vision Press, 1989
- **Rapid Ray: The Story of Ray Lewis**, by John Cooper, Tundra Books, 2002.
- **My Name is Eva: A Biography of Eva Smith**, by William Manning, Natural Heritage Books, 1995.
- **Bromley, Tireless Champion of Just Causes: Memoirs of Bromley L. Armstrong**, written with Sheldon Taylor, Vitabu Publications, 2000
- **Working People: An Illustrated History of the Canadian Labour Movement**, by Desmond Morton, Summerhill Press, 1990.
- **No Burden to Carry: Narratives of Black Working Women in Ontario 1920's - 1950's**, by Dionne Brand, Women's Press, 1991.
- **A Long Hard Journey: The Story of the Pullman Porter**, by Patricia and Fredrick McKissack", Walker & Co., 1989.
- **Leading the Way: Black Women in Canada**, by Rosemary Sadlier, Umbrella Press, 1994.
- **Trials and Triumphs: the story of African Canadians**, by Lawrence Hill, Umbrella Press, 1993.
- **Labour in Canada**, by Desmond Morton, Grolier Limited, 1982.
- **Nurturing the Trillium: The Contributions of African & Caribbean Educators to the Development of the Hamilton-Wentworth Region**, coordinated and edited by Eleanor Wiltshire Rodney, printed by Seldon Griffin Graphics, 2002.

Videos

- **Journey to Justice**, directed by Roger McTair, National Film Board of Canada, 2000.
- **Domestics on Wheels**, CITYTV News Serial on Sleeping Car Porters
- **Miles of Smiles**, by Columbia Historical Society 1982.
- **Honour Before Glory**, dir. by Anthony Sherwood, Anthony Sherwood Productions, 2001.
- **Ontario Workers in the Twentieth Century**, dir. by Bryan D. Palmer CCLH.
- **The Road Taken**, dir. by Selwyn Jacobs, Selwyn Enterprises and the National Film Board 1996.
- **Black Soul**, dir. by Martine Chartrand, National Film Board of Canada, 2001.

Online Resources

- Canadian Black Heritage in the Third Millennium
<http://fcis.oise.utoronto.ca/~gpieters/blklinksold.html>
- African American Labor History Links
<http://www.aprihq.org/>
- Canadian Labour History 1850-1999
<http://www.civilization.ca/hist/labour/lab01e.html>
- Canada Heirloom Series volume 1, chapter 16 “Canada at Work”
http://collections.ic.gc.ca/heirloom_series/volume1/volume1.htm

Organizations

Coalition of Black Trade Unionists (CBTU)
<http://www.cbtu.ca>

The A. Philip Randolph Institute
<http://www.aprihq.org>

Metro Labour Education Centre
<http://www.mlec.org/centre>
1209 King Street West, suite 201A
Toronto, ON M6K 1G2
(416) 537-6532

Canadian Committee on Labour History
<http://www.mun.ca/cclh/index.html>

Ontario Federation of Labour Youth Committee (OFL)
<http://www.ofl-fto.on.ca/youth/>

GRADE TEN “...and still I rise” CURRICULUM CONNECTION

This exhibit helps students to understand and appreciate the diversity of Canada’s workforce and the contributions of African Canadians to their communities, the labour movement and Canadian society.

Grade 10 History Expectations

Communities: Local, National, and Global

Students will:

CGV.01

– demonstrate an understanding of the elements of Canadian identity;

CG1.02

– produce an evaluation of the contributions to Canadian society by its regional, linguistic, ethnocultural, and religious communities (e.g., Aboriginal nations, Franco-Ontarians, Métis, Doukhobors, Black Canadians);

CG4.04

– describe how Canadians of various ethnocultural backgrounds, individually and as communities, contributed at home and overseas to the war effort during World War I and World War II;

CG4.06

– explain the influence on Canadian society from 1914 to the present of pacifists, the human rights movement, and the civil rights movement (e.g., Hutterites, Mennonites, Canadian Civil Liberties Union, Elizabeth Fry Society, John Howard Society, Amnesty International);

Change and Continuity

CCV.01

– demonstrate an understanding of the changing demographic patterns within Canada since 1900;

CC1.02

– explain how immigrants, individually and as communities, have participated in and contributed to the development of Canada;

CC2.06

- compare how Canadians worked during the industrial era with how they work in the post-industrial era.

Citizenship and Heritage

CHV.01

– demonstrate an understanding of the contributions of various social and political movements to Canadian history during the twentieth century;

CHV.02

– demonstrate an understanding of how individual Canadians have contributed to the development of Canada and an emerging sense of Canadian identity;

CH1.02

– research and evaluate the role of the labour movement (e.g., One Big Union, Canadian Labour Congress) in Canadian society;

CH2.02

– assess the contributions of selected individuals to the development of Canadian identity since World War I (e.g., Stanley Grizzle);

Methods of Historical Inquiry

MIV.01

– ask questions, identify problems, and effectively use historical research methods to investigate topics and issues in history;

MIV.02

– use a variety of information sources effectively when researching historical topics or issues, accurately record relevant information, and then organize this information in a meaningful way;

MIV.03

– analyse and evaluate information when researching historical topics or issues;

MIV.04

– communicate effectively the results of research in presentations, and demonstrate an ability to apply insights from history to other situations.

MI1.01

– use terms related to historical organization and inquiry correctly (e.g., chronology, cause and effect, short- and long-term consequences, interpretation);

MI1.02

– formulate different types of questions (e.g., factual, definitional, comparative, causal, decision-making, speculative) to focus their historical research;

MI1.03

– formulate a thesis statement and effectively use it to research an historical topic.

MI2.01

– use school and public libraries, resource centres, museums, historic sites, and community and government resources effectively to gather information on Canadian history;

MI2.02

– use computer-stored information and the Internet effectively to research Canadian history topics;

MI2.03

– record and organize information effectively using notes, lists, concept webs, timelines, charts, maps, graphs, and mind maps;

MI2.04

– use computer-based systems effectively to organize information for research and report preparation;

MI2.05

– use notation methods (e.g., footnotes, endnotes, parentheses) and bibliographic formats to acknowledge sources of information in reports and essays appropriately.

MI3.01

– identify different viewpoints and explicit biases when evaluating information for a research report or participating in a discussion;

MI3.02

– distinguish between primary and secondary sources of information, and demonstrate an understanding of how to use each appropriately in historical research;

MI3.03

– distinguish between fact and inference in primary and secondary sources (e.g., artifacts, visuals, articles);

MI3.04

– use relevant and adequate supporting evidence to draw conclusions.

MI4.01

– make reasoned generalizations or appropriate predictions based on research;

MI4.02

– demonstrate competence in research and writing (e.g., gathering information, building an argument, supporting the argument with evidence, writing clearly, editing);

MI4.03

– express ideas and arguments in a coherent manner during discussions and debates, or in graphic displays

MI4.04

– demonstrate, after participating in dramatizations of historical events, insights into historical figures' situations and decisions.

Pre-Exhibit Activities

Introduce and discuss the history of Canada's labour movement and The Brotherhood of Sleeping Car Porters Union. Some areas to cover are

1. When did the labour movement start? Why?
2. When did the Brotherhood of Sleeping Car Porters Union start? Why?
3. What actions did workers take?
4. What did the government do?

Visiting the Exhibit

A museum guide will conduct the exhibit visit and provide activities and discussion.

Key Vocabulary Words/Glossary

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de facto	existing practice not regulated by law
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enlistee	person who engages in military service
frontier	that part of a settled country which lies next to an unexplored region
ham radio	amateur radio station
Harlem Renaissance	period of time (1920's - 1930's) of development of Black arts and culture in Harlem, New York
immigration	to move to another country and become a resident
inferior	lower position, quality, or rank
segregation	to isolate, enforce separation based on race
union movement	the organization/mobilization of workers to secure better wages and working conditions

Responding to the Exhibit

Here are some guiding questions:

1. Give students the opportunity to discuss what they liked and didn't like about the exhibit.
2. Do you have a favourite part of the exhibit?
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4. Describe 3 things that you learned from the exhibit.
5. Draw a picture of your favourite thing in the exhibit.

Grade 10 Lesson Plan Ideas

1. Novel Study Ideas: (in collaboration with the English Department)
 - a) My Name is Eva: A biography of Eva Smith by William Manning, Natural Heritage Books, 1995.
 - b) My Name's Not George: The Story of the Brotherhood of Sleeping Car Porters, by Stanley Grizzle with John Cooper, Umbrella Press, 1998
 - c) Rapid Ray: The Story of Ray Lewis, by John Cooper, Tundra Books, 2002
 - d) Silenced: Talks With Working Class West Indian Women About Their Lives and Struggles as Domestic Workers in Canada, by Makeda Silvera, Sister Vision Press, 1989
 - e) Bromley, Tireless Champion of Just Causes: Memoirs of Bromley L. Armstrong, with Sheldon Taylor, Vitabu Publications, 2000
2. Debate Suggestions:
 - a) Unions have outlived their usefulness.
 - b) Today's workplaces are free of discriminatory practices.
 - c) All racial groups are viewed as equals in today's workplace.

3. Bias is a one-sided, unfair perspective of an issue. Collect 5-10 newspaper articles relating to the labour movement. Using a bias checklist (APPENDIX B) analyze the presence of bias.
4. Interview someone who you feel has an interesting/unusual job.
5. Make a photo journal of people at work in different situations.
6. Create a collage or mural that represents a variety of careers.
7. Make a poster encouraging racial tolerance/harmony in the workplace.
8. Study trade union songs and poetry and analyze their messages and meaning. (Trade Union Songs and Socialist Poetry on Chelmsford Trades Union Council website
www.chelmsfordtuc.pwp.blueyonder.co.uk/songsnew.html#Songtop)

Additional Resources for Students and the Classroom

Books

- Read relevant section in grade 10 history text on Labour Movement
- *A Long Hard Journey: The Story of the Pullman Porter*, by Patricia and Fredrick McKissack, Walker and Company, 1989
- *My Name's Not George: The Story of the Brotherhood of Sleeping Car Porters in Canada*, by Stanley Grizzle with John Cooper, Umbrella Press, 1998.
- *Silenced: Talks With Working Class West Indian Women about Their Lives and Struggles as Domestic Workers in Canada*, by Makeda Silvera, Sister Vision Press, 1989
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- *Trials and Triumphs: the story of African Canadians*, by Lawrence Hill, Umbrella Press, 1993.
- *Women of Vision: The Story of the Canadian Negro Women's Association 1951 - 1976*, by Lawrence Hill, Umbrella Press, 1996.
- *The Black Battalion 1916-1920: Canada's Best Kept Military Secret*, by Calvin Ruck, Nimbus Publications, 1987.
- *Towards Freedom: The African Canadian Experience*, by Ken Alexander and Avis Glaze, Umbrella Press, 1996.
- *John Christie Holland, Man of the Year*, by Jessie Beattie, Ryerson, 1956

- *Labour in Canada*, by Desmond Morton, Grolier Limited, 1982.
- *Nurturing the Trillium: The Contributions of African & Caribbean Educators to the Development of the Hamilton-Wentworth Region*, coordinated and edited by Eleanor Wiltshire Rodney, printed by Seldon Griffin Graphics, 2002.
- *Being Brown: A Very Public Life*, Rosemary Brown, Ballantine Books, 1989.

Videos

- *Journey to Justice*, directed by Roger McTair, National Film Board of Canada, 2000
- *Domestics on Wheels*, CityTV news serial on Sleeping Car Porters
- *The Road Taken*, dir. by Selwyn Jacobs, Selwyn Enterprises and the National Film Board, 1996
- *Black Soul*, by Martine Chartrand, National Film Board of Canada, 2001.
- *Miles of Smiles*, by Columbia Historical Society 1982 (at Metro Reference Library)
- *Honour Before Glory*, dir. by Anthony Sherwood, Anthony Sherwood Productions, 2001
- *Ontario Workers in the Twentieth Century*, dir. by Bryan D. Palmer
- Workers' Millennium video series (Marlin Motion Pictures in Mississauga)
- *Canada: A People's History* Episode 11: The Great Transformation, CBC, 2001

Online Resources

Canadian Black Heritage in the Third Millennium
<http://fcis.oise.utoronto.ca/~gpieters/blklinksold.html>

African American Labor History Links
<http://www.aprihq.org/>

Canadian Labour History 1850-1999
<http://www.civilization.ca/hist/labour/lab01e.html>

The Cradle of Collective Bargaining: History of Labour and Technology in Hamilton and District <http://www.humanities.mcmaster.ca/~cradle/>

"On the Job: A Century of Canadians at Work"
http://www.archives.ca/05/0516_e.html

Organizations

Coalition of Black Trade Unionists (CBTU)

<http://www.cbtu.ca>

The A. Philip Randolph Institute

<http://www.aprihq.org>

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1209 King Street West, suite 201A
Toronto, ON M6K 1G2
(416) 537-6532

<http://www.mlec.org/centre>

Canadian Committee on Labour History

<http://www.mun.ca/cclh/index.html>

Ontario Federation of Labour Youth Committee (OFL)

<http://www.ofl-fto.on.ca/youth/>

HISTORICAL SUMMARY 1

CHALLENGES TO FREEDOM: 1900 – WWII

In the early 1900s, Canadians were influenced by a **worldwide climate of racism**. Whites believed that Black people were **inferior** and did not deserve to be treated as equals. The Canadian government did not want people of African descent to **immigrate** into the country although a very small number, mostly from the United States and the Caribbean, were brought to work in the mines, as domestics, and on the railroad. African Canadians could often not eat in restaurants, stay in hotels, sit on the main floor of theatres or play tennis, golf, and skate at local rinks. They were not allowed to enjoy the same activities that other Canadians enjoyed. Some towns had “sundown laws” that ordered Blacks out of town before nightfall.

Work

During the early decades of the 20th century, it was difficult for Black Canadians to find work in anything but the lowest-paying jobs, particularly those in which they were seen as serving others, such as janitors, washroom attendants or railway porters. In fact, the job of porter on the railroad was one of the few places that hired Black men. They were excluded from the emerging **union movement** and were likely to be the “last hired and first fired” when a company did employ them. Black women who worked outside the home most often worked as domestic servants to help support their families.

Many African Canadians refused to stand for this blatant **discrimination**. Thousands left Canada for the United States where, ironically, there were many more opportunities for Black people. This was because in a country which was segregated by law, there were separate Black colleges, hospitals and businesses. Aspiring nurses, doctors, and other professionals trained at segregated Black colleges in the United States. Most did not return.

A Separate World

African Canadians experienced their own **de facto** segregation. They lived in separate communities, such as North Buxton or Shrewsbury, or in certain districts of larger towns and cities. They attended their own churches, lodges and clubs. Black women’s clubs, such as the Eureka Friendly Club, continued the work they had done in the 19th century of providing financial assistance and support to community members in time of need. The Hour-A Day Study Club of Windsor, a women’s group that pledged to study Black history for one hour a day, became activists in the struggle to encourage children to achieve in school, providing scholarships and support for parents. The Universal Negro Improvement Association (UNIA), founded by Marcus Garvey, established branches in Canadian towns and cities such as Montreal, Toronto, Halifax,

Winnipeg and Vancouver. The UNIA promoted Black pride and dignity and held concerts and debating competitions on Sundays. All-Black baseball teams existed in places like Chatham and North Buxton, sometimes winning provincial championships, and there was at least one all-Black hockey team, the Orioles, that played in St. Catharines in the 1930s. August 1st was Emancipation Day, a day that African Canadians celebrated across Ontario. It marked the same day in 1833 when Britain emancipated the slaves throughout the British Empire. One of the bigger Emancipation Day events during these years was held in Port Dalhousie and thousands of Blacks from Toronto, the Niagara region and New York State attended every year.

Segregated or predominantly Black schools continued to exist well into the 20th century in certain pockets of southwestern Ontario – such as North Buxton, Chatham Township, Harrow and Shrewsbury. This was virtually the only outlet for Black teachers in this period although there were rare examples of Blacks teaching in all-White schools, such as Walter Rolling in King City, Ontario. Perhaps one of the most obvious examples of Canadian segregation was the early denial and then acceptance of Black male **enlistees** during World War I into a separate regiment called the No. 2 Construction Battalion. This happened only after African Canadians protested their exclusion from Canada's war effort.

Notable African Canadians

There were many talented composers, musicians and writers during this time. **Hattie Rhue Hatchett (1863-1958)**, was a talented musician and composer born in North Buxton. Her composition "That Sacred Spot," was used as the official marching song by the Canadian troops during World War I. Another hymn, "Jesus Tender Shepherd Lead Us," was a well-known song composed by Hattie Rhue Hatchett.

Many talented African Canadians left Canada and made it big in the United States. **R. Nathaniel Dett (1882-1943)**, considered one of the finest African American composers of his day, was born in Niagara Falls, Ontario. After moving with his parents to Niagara Falls, New York, Dett graduated from the Oberlin Conservatory of Music in 1908. He became a professor of music and composer of many piano suites and motets based on the melodies and rhythms of Black folk music. He was also well-known as the director of the famous Hampton Institute Choir, which toured Europe in 1930.

Shelton Brooks (1886-1975) and **Lou Hooper (1894-1977)**, from the Black communities of Amherstburg and North Buxton respectively, became successful musicians and composers during the **Harlem Renaissance** in the 1920s. Brooks was actually a noted vaudeville entertainer but his biggest claim to fame was that he composed some major hits, including "The Dark Town Strutter's Ball" and "Some of These Days" (Sophie Tucker's theme song and repopularized in the TV series *All In The Family*).

Hooper attended the Detroit Conservatory of Music and, like Nathaniel Dett, earned a Bachelor of Music degree in 1920. He moved to New York and played piano for many of the legends of the day, including Bessie Smith, Ethel Waters and Paul Robeson. In 1933, he returned to Canada and played for Billie Holliday, one of the greatest jazz singers of all time. He became a member of **Myron Sutton's Royal Canadian Ambassadors**, an all-African Canadian band that was very popular in the 1930s. Hooper joined the Royal Canadian Artillery and spent the war playing piano and arranging shows for the troops and the BBC Symphony Orchestra. He remained musically active right up to his death, playing radio, clubs, resorts, recording his music and teaching piano (He taught 11-year-old Oscar Peterson!).

Harold Jackson (1901-1964) was an early pioneer in amateur radio broadcasting. In 1922, he became the first Black **ham radio** operator in Canada. Jackson, who was from Chatham, Ontario, was named city correspondent of the Ontario Division of the American Radio Relay League in 1923. He opened Jackson's Radio Repair in 1925 and continued as a ham radio operator. In 1948, after television had just been invented, he built his first television set from scratch. He trained several young TV repair hopefuls until his health failed and he was forced to close his business. In 1960, Harold was publicly honoured by the Canadian Amateur Radio Association and presented with the first life membership in Kent County, Ontario.

In the field of sports, perhaps the most outstanding star of this period was Hamilton-born **Ray Lewis**. Ray Lewis was forced to become a sleeping car porter to earn a living, but he trained alongside the train tracks whenever the train was stopped for any length of time. For his efforts Lewis won over 100 medals in his running career, including a bronze medal at the 1932 Olympics and a silver medal at the 1934 British Empire Games, now known as the Commonwealth Games.

COMPREHENSION QUESTIONS

1. Why were Blacks denied the right to immigrate to Canada?
2. List 4 activities that Blacks were barred from participating in because of their race.
3. Describe the “sundown laws” that existed in some towns in Ontario. How would it make you feel if you had to abide by these laws?
4. What kinds of jobs were Blacks forced to take?
5. Why did thousands of African Canadians decide to leave Canada and move to the United States?
6. Contrast the discrimination Blacks faced in Canada and the United States.
7. Explain the importance of the social groups and activities in Canada’s Black communities.
8. Which organization used Hattie Rhue Hatchett’s musical composition, “That Sacred Spot”?
9. For what is Harold Jackson known?
10. For what is Ray Lewis known? How did Ray Lewis demonstrate perseverance?

HISTORICAL SUMMARY 2

DEMANDING OUR RIGHTS: WWII – 1960s

During WWII, African Canadian men were again denied admittance into the armed services at first. However, after some protested this situation, they were allowed to **enlist** in the army and air force, where they served alongside white soldiers. Many men participated in the war effort in Europe, while others were stationed in Canada and other parts of the world. Men from Jamaica and other Caribbean countries also enlisted in the Canadian forces. After the war, these soldiers were able to apply to immigrate to Canada.

The War and African Canadian Workers

When Canada entered WWII, the soldiers who enlisted to fight overseas left their jobs behind. Canadian women and minorities filled many of these jobs. For the first time, Black men and women were hired in a wide variety of new industries, such as the **auto** industry in Windsor. For the first time, Blacks 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 Canadian Black history. In 1942, under the brilliant direction of African American labour leader A. Philip Randolph, it established locals in Montreal, Toronto, Winnipeg (and later Calgary, Edmonton and Vancouver). On May 18, 1945 it signed its first **collective agreement** with CP Rail. With this agreement, porters' wages and time off were increased and their total hours on the job were reduced. Other unfair labour practices were either **modified** or eliminated. This marked the first time in Canadian history that a trade union organized by and for Black men signed an agreement with a Canadian company.

Civil Rights Movement

Once African Canadians began to fill these new jobs, there was no turning back. A **movement for civil rights** was set into motion. It was not a movement that was national or even province-wide in scope. But in cities and towns – even rural areas – where Black people lived, they began to assert their rights as Canadian citizens.

In the early 1900s, Black women who wished to become nurses had to go to nursing schools at Black colleges in the United States. They were not admitted to nursing schools in Canada and they were not permitted to work in Canadian hospitals. However, by the 1940s, Black organizations like the Toronto Negro Veterans Association, the Hour-A-Day Study Club of Windsor and the Nova Scotia Association for the Advancement of Coloured People began to **lobby** the government and pressure the nursing schools to admit Black nurses. **Bernice**

Redmon, a Torontonion who had obtained her nursing degree and graduate diploma in public health nursing in the United States, is recognized as the first Black woman to practice nursing in Canada when she went to work for the Nova Scotia Department of Health in 1945. **Marissa Scott**, from Owen Sound, was initially refused acceptance at nursing schools across Ontario and there was a great deal of negative publicity about her case. However, Guelph Catholic Hospital eventually accepted her application and she became the first person to graduate and become a nurse in Ontario in 1950.

In Hamilton, when there were reports that Black people were having trouble being served in certain restaurants, **Reverend John Holland's (1882-1954)** youth group at Stewart Memorial Church would stage sit-ins in these restaurants in the late 1940s to test whether this was true. When confronted with an entire group of African Canadians, the restaurants gave no trouble and served them. **Wilma Morrison**, who would later become an important force in the preservation of Niagara Falls Black history, was a member of this youth group at Stewart Memorial. A few businesses continued to discriminate on the basis of race but, eventually, all establishments in Hamilton were opened to all its residents. One year before the Birmingham bus boycotts began the modern civil rights movement in the United States, the City of Hamilton honoured Reverend Holland by naming him Citizen of the Year for 1953.

In the Chatham, Buxton and Dresden area of southwestern Ontario, the National Unity Association, led by a carpenter named **Hugh Burnett**, was formed in 1948 to fight against discrimination there. That year it launched a petition in Dresden, collecting the signatures of 115 people of both races asking the Dresden town council to prevent businesses from discriminating. When the town council refused, the town's citizens voted in a referendum. On December 6, 1949, Dresden voters were asked the following question: "Do you approve the passing of legislation compelling restaurant owners to serve, regardless of race, creed or colour?" The results were: 517 against, 108 in favour. The National Unity Association had lost this battle. However, the publicity from the event helped gain support for their cause.

Beginning in the 1940s, there were a number of delegations of African Canadians, which presented their complaints about discrimination directly to Ontario's Premier. The Toronto Division of the Brotherhood of Sleeping Car Porters, led by **Stanley G. Grizzle**, as well as the Toronto Association for Civil Liberties and the Canadian Jewish Labour Committee also pressured the government to pass laws against discrimination in employment and public facilities. As a result, in 1951, Premier Frost signed the Fair Employment Practices Act, which made discrimination in employment against the law. Three years later, in 1954, the Fair Accommodation Practices Act was passed which banned discrimination in public places such as restaurants, hotels, theatres, skating rinks and other facilities.

However, some companies continued to discriminate. Organizations such as the National Unity Association decided to stage test cases by sending in African Canadians to see if these companies were breaking the new law. Many people were involved in these tests, such as **Bromley Armstrong**, who has been a long-time labour and community activist in the province. Companies that discriminated were taken to court and fined if convicted. The National Unity Association as well as other groups also asked the government to amend the Fair Accommodation Practices Act to include housing and rental apartments, and Black couples and white couples also tested discrimination in housing. This is how this kind of discrimination was eventually ended in Ontario.

In the 1940s-50s, groups like the Negro Citizenship Association in Toronto, led by a tailor named **Donald Moore**, brought the issue of discrimination in immigration policy to Canadian government officials. In the 1950s, this pressure led to the formation of the West Indian Domestic program, which permitted Caribbean women to come and work as domestic servants in Canadian homes. While this program filled a need for unskilled work in Canada, it was used by many skilled women workers as a means to immigrate to the country. The government also allowed a number of educated people such as nurses and other professionals to come under the “exceptional merit” clause of the Immigration Act. More importantly, it set the stage for the opening up of Canada to people of all nations and races.

The laws passed in the 1950s were strengthened and embodied in the Ontario Human Rights **Code** in 1962. The Ontario Human Rights Commission was established to enforce the human rights code. **Dr. Daniel Hill**, a sociologist, historian and civil rights activist, was its first Director. Dr. Hill later became Ombudsman of Ontario (1984-89) and was a founding member of the Ontario Black History Society in Toronto. The rights and freedoms we take for granted today are a result of the fight for justice of African Canadians. With the aid of labour unions, Jewish and other church groups, these brave people led the way in the 1940s, 50s and 60s for the equality and freedom of all Canadians.

Every other province in Canada eventually enacted similar legislation. The Canadian Human Rights Act was passed in 1977 across Canada and in 1982, the Charter of Rights and Freedoms was enshrined in the Canadian Constitution.

Artists, Sports Figures and Other Notable African Canadians

African Canadians continued to head south for fame and fortune. **Artis Lane** is an award-winning artist who was born in North Buxton, Ontario. She studied at the Ontario College of Art before moving to Detroit, Michigan and later New York and Los Angeles. For many years, Artis painted the portraits of famous celebrities to earn a living. In the 1980s she began to create sculptures, which portray the dignity and majesty of the Black race. Many well-known people, such as Bill Cosby, Oprah Winfrey and George and Barbara Bush, collect her

paintings and sculpture. Her bust of Rosa Parks is housed at the National Portrait Gallery in Washington, D.C.

Oscar Peterson is one of the greatest jazz pianists of all time. He became internationally known in 1949 when he began to tour in the United States in the famous 'Jazz at the Philharmonic' concerts, which played at places like Carnegie Hall in New York. Peterson has made dozens, if not hundreds, of jazz recordings and has received many honours as a musician and composer. Although born in Montreal, he has lived in Ontario for forty years.

The **Washington family** entertained Hamiltonians for many years playing jazz and blues music. There were fifteen children in total, any number of whom performed at various functions and in various combos over the years. **Jackie Washington** is the best-known Washington, who remains very popular as a folk-blues musician. Although in his eighties, he continues to perform at folk festivals, playing his guitar and singing.

Earl Walls (1928-1996) was Canada's heavyweight champion from 1952-55. He was born in Puce, near Windsor, Ontario. Walls had a reputation as a boxer who could knock out his opponent with one punch. He was ranked #1 in the British Empire and #5 in the world. He left boxing while still the Canadian champion to become a real estate broker. He was inducted into the Canadian Boxing Hall of Fame.

FILL-IN-THE-BLANK QUESTIONS

Use the correct word or term to complete each sentence.

sit-ins
code (legislation)
enlist
civil rights
test cases
labour unions
lobbied
discrimination
collective agreement
auto

1. After protesting, Blacks were allowed to _____ to fight in World War II.
2. During World War II, Blacks who remained at home were hired in industries like the _____ industry.
3. To secure better wages and working conditions, Blacks became involved in _____ .
4. On May 18, 1845 the Brotherhood of Sleeping Car Porters made history when this all-Black trade union signed its first _____ .
5. The _____ movement in Canada started when Blacks began demanding their rights as Canadian citizens.
6. Various Black organizations _____ the Canadian government to force nursing schools to admit Black women.
7. Blacks staged _____ in restaurants in Hamilton that refused to serve Black customers.
8. The Fair Employment Practices Act and the Fair Accommodation Practices Act were both passed in Ontario, officially making certain practices of _____ against the law.
9. The fight for justice by Blacks was significant in the passing of the Ontario Human Rights _____ in 1962.
10. The best-known member of the Washington family of musicians is _____ .

HISTORICAL SUMMARY 3

CONTINUING THE FIGHT: 1960s – PRESENT ERA

The final period of the 20th century brought in many changes in the way African Canadians were perceived and treated in Canadian society. The civil rights movement here and in the United States made many people realize that Black people had suffered terrible injustices. The movements for independence in African and Caribbean countries also had the same effect on people's thinking that Black people deserved the same respect and equality as other races.

Immigration

The pressure applied by groups like the Negro Citizenship Council in the 1950s brought about changes in Canadian immigration laws. In the 1960s, the government finally opened up immigration to people in Caribbean and African countries based on their skills and education. Since that time over 300,000 people of African descent have come to Canada from these regions and have altered the modern face of the country.

Work

As previously stated, equity or equal rights in employment and other areas of life were things that African Canadians had to fight for. The arrival of thousands of skilled and educated Blacks also helped to shatter the old employment barriers. For the first time, Black women began to be hired in offices and retail stores. The practice of telling Black men to look for work with the railroad began to subside and Black men and women gradually moved into the mainstream of the workforce and Canadian life in general.

African Canadians have also had to press for changes in labour unions so that they reflect the diverse membership and address the concerns of racism and sexism in the workplace. **Jack White** was the first National Staff Rep to be hired in the Canadian Union of Public Employees (CUPE) in 1970 but for years he was one of the only Black staff representatives of a union. In 1986, the lack of representation of minorities caused a group of Black unionists to establish the Coalition of Black Trade Unionists, Ontario Chapter to get more racial minorities elected to organizations like the Canadian Labour Congress (CLC) and Ontario Federation of Labour (OFL), as well as on the staffs of unions across the province and the country. Today there are many more minorities who have a say in unions. In 1990, **Fred Upshaw** was elected President of the Ontario Public Service Employees Union (OPSEU), making him the first Black person to head a major union in Canada. **June Veacock**, Director of Human Rights with the OFL since 1986, has been a significant voice in the labour movement and **Marie Clarke Walker** was the first woman elected Vice-President of the national board of the CLC in 2002.

Although things have improved greatly, discrimination still exists. Studies tell us that it is more difficult for equally qualified Black men and women to get hired, and they have a harder time gaining promotions. However, unlike the early years of the 20th century, today if someone feels that they have been discriminated against, they can take their complaint to the Ontario Human Rights Commission. For example, in 1994, the Ontario Human Rights Commission agreed with seven Black nurses that Northwestern General Hospital had discriminated against them in promotions and in the workplace. This was the first successful case of systemic discrimination on the grounds of race ruled by the Ontario Human Rights Commission.

Politics, Education and Community Organizing

As always, there are many people across Ontario who are involved in education and community organizing to help better the lives of fellow African Canadians. Many community groups are very active and vocal on equity issues and have sought to make changes in society that benefit all Canadians.

One of the areas that Blacks have fought hardest for is change in the school system. This is because education is seen to be the avenue to a good job and a better life. For generations, African Canadians have argued that schools were not serving their needs. In the 1800s, many African Canadian children were barred from the public schools which white children attended and forced to attend separate schools. The law which allowed for segregated education in Ontario was finally struck down in 1964 thanks to the efforts of an MPP from Etobicoke named **Leonard Braithwaite**. **Braithwaite** was the first Black in Canada elected to a provincial (or federal) legislature in 1963 and he made it his first order of business to get this legal segregation eliminated.

Blacks immigrating to Canada realized that their children were ending up in special education (slow learners) classes or being streamed into non-academic courses in high school at an alarming rate. Children who attended school in the Caribbean were being placed into grades lower than their abilities warranted once they immigrated to Canada. Guidance counselors were advising students away from universities and post-secondary education. Black teachers and role models in the school system were few and far between and the curriculum did not teach anything about minority culture or achievements. Some of these issues were things that Blacks had been fighting against for generations. It was clear that school systems continued to have low expectations of Black students. As a result, Black students were dropping out at a higher rate than other students.

There were many things that parents and community activists did to improve this situation. Black heritage classes were begun in community centres on Saturdays or after school hours that provided role models and taught about Black history and achievements. One example of this was the Black Heritage Program in North

York, in which dedicated volunteers like **Eva Smith** were involved. In Hamilton, a group of Caribbean educators set up a one-month summer program in the 1970s for students just coming into the system from the Caribbean. This program informed them what to expect and eased their adjustment into the Canadian system. Two of these educators, **Eleanor Wiltshire Rodney and Neville Nunes**, went on to establish African heritage classes on Saturday mornings in which students were taught Swahili and African and Caribbean history. Another program initiated by African Canadians was the Transitional Year Program or TYP at the University of Toronto. This program, which is still in existence, helps people who may have dropped out of school to enter the university via a one-year intensive college preparatory course.

During this time and in the 1980s-90s, a number of advisory or race relations committees came about to advise different boards of education about the progress or lack of progress being made in regard to the education of Black children. Organizations in Toronto such as the Organization of Parents of Black Children, founded by educator and activist **Keren Braithwaite**, the Canadian Alliance of Black Educators and others also played important roles in supporting this cause and presenting briefs to the Ministry of Education.

One of the things that also distinguishes this period from earlier times is that African Canadians can now seek election to government office and become part of the decision-making process as opposed to merely hoping to persuade elected officials to help. Following Leonard Braithwaite, **The Honourable Lincoln Alexander**, from Hamilton, Ontario, became the first Black to be elected to the federal House of Commons in 1968. He was also the first to be appointed to the federal Cabinet in 1979 and the first to be appointed Lieutenant-Governor of a province (Ontario) in 1985.

In 1990, educator **Zanana Akande** was elected to the provincial legislature and was appointed to the cabinet by then Premier Bob Rae. **Dr. Jean Augustine, M.P.** immigrated to Canada from Grenada in 1960 under the West Indian Domestic Scheme. She went on to become a school principal, Chairperson of the Metro Toronto Housing Authority and, in 1993, the first Black woman to be elected to the Parliament of Canada where she continues to work for the betterment of her Etobicoke riding and all Canadians.

Culture

There is a rich and vibrant Black culture, which reflects the diverse origins of people of African descent in the province today. Reggae, blues, jazz, highlife, r & b and rap reflect the cultural mix that Ontarians have grown to embrace as part of Canada's musical heritage. Caribana, which celebrates the art, history and culture of the Caribbean, has been called the largest street party in North America. This vibrant and colourful festival brings in millions of tourist dollars and has become an important part of summer in Toronto every year. Today, people

of African descent make their living as writers, visual artists, dancers and choreographers, musicians, actors and producers.

The Black community has produced a number of award-winning poets, novelists and playwrights. **Austin Clarke** immigrated to Canada from Barbados in the 1950s and established himself as one of the premier Canadian writers with his first novel, *The Survivors of the Crossing* in 1964. His works have dealt with the Caribbean immigrant experience in Canada and his forty-year career is continuing full-throttle. Clarke recently won the Giller Prize and the Trillium Award for his novel *The Polished Hoe*. Trinidadian-born **Dionne Brand** won the Governor General's Award for her poetry book *Land to Light On* in 1997 and playwright **Djanet Sears** won for her play *Harlem Duet* in 1998.

There have been important sports figures in this period. While today we think of Olympic gold medal sprinter **Donovan Bailey** or basketball legend **Vince Carter**, in the 1960s and 70s **Ferguson Jenkins**, from Chatham, Ontario, was one of the outstanding baseball pitchers of his time. He pitched 6 consecutive 20+-game-winning seasons and won the Cy Young Award in 1971. He is the only Canadian to be inducted into the National Baseball Hall of Fame in Cooperstown, New York (1991).

Charmaine Hooper is one of the world's top women soccer players. Hooper, who plays for the Atlanta Beat in the WUSA or Women's United Soccer Association circuit, has led Canada's World Cup team in goals (with 56) and caps (90). Born in Guyana, she moved to Ottawa with her parents at the age of ten.

Multiple Choice Questions

1. The civil rights movement in Canada and the United States made many realize that
 - a) Blacks were treated fairly
 - b) Blacks did not receive equal treatment
 - c) Blacks received better treatment than most racial/ ethnic groups
2. Canada's early immigration policies and practices
 - a) Restricted Black immigrants because of their race
 - b) Permitted Blacks to immigrate fairly
 - c) Desired the immigration of Black workers
3. Employment barriers for Blacks
 - a) Became more restricted
 - b) Remained the same
 - c) Began to ease
4. The Ontario Human Rights Commission has
 - a) Assisted Blacks who have faced discrimination
 - b) Has not helped Blacks who have faced discrimination
 - c) Has caused Blacks to face discrimination
5. One of the programs initiated by African Canadians in education was
 - a) British heritage classes
 - b) Spanish language programs
 - c) the Transitional Year Program (TYP) at the University of Toronto
6. In 1968, Lincoln Alexander became the first Black to be elected to
 - a) Canada's House of Commons
 - b) Ontario's Queens Park
 - c) Toronto's City Hall
7. The first Black woman elected to the Parliament of Canada was
 - a) Zanana Akande
 - b) Hedy Fry
 - c) Jean Augustine
8. An award-winning Canadian novelist of African descent is
 - a) Margaret Atwood
 - b) Toni Morrison
 - c) Austin Clarke

Understanding the Ontario Human Rights Code

Read each statement below. Using a copy of the Ontario Human Rights Code (Appendix A) identify which civil right is being infringed upon.

1. Michelle was told that she wasn't suitable for the job as a soccer coach because she was a female.

2. Khalif, who was wearing a kofi (head covering worn by Muslim men), was refused a table in the restaurant.

3. Robert's supervisor began cutting his hours when he learned that Robert was mobilizing his colleagues to organize a trade union.

4. Even though Latoya was told over the telephone that there was room available at the motel, when she and her husband arrived, they were abruptly told the room had been taken.

EXTENDED LEARNING OPPORTUNITIES

- Invite a Black labour union official, trade union worker or local African Canadian who has made a contribution to the community to speak to your class.
- Within Ontario, take a field trip to: (or relevant museums/exhibits in other provinces)
 - Discover Black History in Toronto Bus Tour, Ontario Black History Society, Toronto
 - Ontario Workers Arts and Heritage Centre, Hamilton
 - Griffin House, Ancaster
 - Oakville Museum at Erchless Estate, Oakville
 - Grey County Museum, Owen Sound
 - The Buxton National Historic Site and Museum, North Buxton
 - The North American Black Historical Museum, Amherstburg
 - The John Freeman Walls Historic Site, Puce
 - The WISH Centre Heritage Room, Chatham
 - Uncle Tom's Cabin, Dresden
 - The R. Nathaniel Dett Chapel and adjoining Norval Johnson Library, Niagara Falls
 - The St. Catharines Museum, St. Catharines
 - The BME Salem Chapel, St. Catharines
 - Sheffield's Black Cultural Museum, Collingwood
 - Underground Railroad Monument, Windsor and Detroit

For further information on the African Canadian Heritage Tours and a complete list of sites and monuments, see <http://www.africanhertour.org/>

For further information in the southwestern Ontario region:

African Canadian Heritage Network

P.O. Box 15

Chatham, Ontario N7M 5K1

Tel: 519-354-7383

Fax: 519-354-2642

E-mail: achtour@ciaccess.com

For the Grey-Bruce region:

County of Grey

P.O. Box 1389

Durham, Ontario N0G 1R0

Tel: 519-369-3245

Fax: 519-369-6547

E-mail: archives@greycounty.on.ca

For the Niagara Falls/St. Catharines area:
203 Rykert Street
St. Catharines, Ontario
L2R 7C2

SELECT LIST OF LABOUR UNIONS

Contact your local labour council for the labour unions in your area.

National and Provincial Federations of Labour

- Canadian Labour Congress (CLC)
- Alberta Federation of Labour (AFL)
- British Columbia Federation of Labour
- Manitoba Federation of Labour
- Saskatchewan Federation of Labour
- New Brunswick Federation of Labour
- Ontario Federation of Labour (OFL)
- Ontario Federation of Labour (OFL) *WorkRights.ca* web site
- Ontario Workers' Health and Safety Centre
- International Women's March -- CLC

A Cross-Section of Unions

- Canadian Association of Labour Media (CALM)
- Canadian Auto Workers (CAW)
- Canadian Union of Postal Workers (CUPW)
- Canadian Union of Public Employees (CUPE)
- Communications Energy and Paperworkers (CEP)
- National Union of Public and General Employees (NUPGE)
- Office and Professional Employees International
- Ontario Elementary Catholic Teachers' Association (OECTA)
- Ontario Public Service Employees Union (OPSEU)
- Ontario Public Service Employees Union (OPSEU), Local 556
- Ontario Secondary School Teachers' Federation (OSSTF)
- Ontario Teachers' Federation (OTF)
- Public Service Alliance of Canada (PSAC)
- Service Employees International Union (SEIU)
- United Food and Commercial Workers (UFCW)
- United Steelworkers of America (USWA)
- Union of Needletrades, Industrial and Textile Employees (UNITE)

Education Program: "...and still I rise"
Instructions for Museum Interpreters (2 hours)

1. Exhibit Organization

This bilingual exhibit (French and English) is composed of four railway cars. The first three railway cars represent three main chronological periods in the 20th century as it concerns African Canadians. The fourth railway car sums up some of the important contributions of African Canadians and ends with the hopes and aspirations of today's Black youth. The four sections of the exhibit are:

- Challenges to Freedom: 1900 – WWII
- Demanding Our Rights: WWII – 1960s
- Continuing the Fight: 1960s – Present Day
- Legacy of African Canadians

It is important that the interpreter familiarize him/herself with the information contained not only in the railway cars, but also in the Introduction and the three historical summaries outlined in the education kit for "...and still I rise." It is critical that the interpreter **not** repeat old "clichés," such as "Canada was more tolerant than the United States" or that "we did not have a racial problem like in the United States." This exhibit is an attempt to unveil the reality that white supremacy and de facto segregation were very much part of the history of this country.

A brief summary of the railway cars is as follows:

I. Challenges to Freedom: 1900 – WWII

This car looks at the early decades of the 20th century, when African Canadians were severely restricted in the kinds of jobs they could hold, the places they could live, the public facilities (hotels, restaurants, skating rinks, theatres, etc.) they could use, and the churches, clubs and organizations they could belong to. Clearly, although education had been the only area which had legislated segregation, **de facto segregation** defined the existence of most Blacks in Ontario.

II. Demanding Our Rights: WWII – 1960s

This car focuses on the impact of WWII on the employment of African Canadians, as well as the civil rights movement that was set into motion. It is important that all Canadians are aware that African Canadians protested for the right of Black nurses, for example, to train and work in Canadian hospitals, to have access to public accommodations (restaurants, theatres, hotels, skating rinks etc.) and the right to immigrate to the country. The Fair Employment Practices Act of 1951 and the Fair Accommodations Act of 1954 were a direct

result of the pressure put on the government by Blacks, labour unions, civil liberties and church groups. These rights were not always a given.

III. Continuing the Fight: 1960s – Present Day

The 1960s were a time of great tumult and change. This is the era when the civil rights movement both here and in the United States began to bear fruit and the Black Power movement was taking hold among people of African descent. The immigration of thousands of Black people from the Caribbean, and to a lesser extent Africa, also began during this time. New immigrants began to take up the fight of the older generations. They were coming with skills and education which helped to shatter the old employment barriers.

IV. Legacy of African Canadians

This car is meant to be a moving visual tribute to the contributions of African Canadians in the achievement of their freedom, in the area of work, in the civil and human rights legacies of African Canadians and in the legacy for the future: the youth.

2. Visiting the Exhibit

Outline

- A) Pre-Exhibit Activities (20 minutes)
 - Museum Background, location of washrooms and drinking water, rules of conduct
 - Introduce the exhibit
 - Role play activity

- B) View Exhibit and complete Railway Ticket Activity Sheet (30-40 minutes)

- C) Video and Discussion - Show “Journey to Justice” and have students complete activity sheet (45 minutes for video + 20 minutes discussion and wrap-up)

In larger groups of 25-30 students, the group should be split into two to complete parts B and C. Total time required to visit the exhibit is approximately two hours.

Materials (provided by museum/facility)

Train ticket activity sheets
Pencils
“Journey to Justice” video

Directions

1: Introduction to facility and exhibition

Give a brief introduction to your museum/organization, its mandate and the location of drinking water and washrooms. Briefly describe the activities the students will be involved in and explain that they will be taking a “journey” through time and the history of African Canadian workers from 1900 up to the present.

2: Warm-up activity: Anti-Racism Role Play

Background to the life of a Black porter:

The Pullman Palace Car Company established the Pullman porter position in 1867. George Pullman, the company owner, designed the Pullman sleeping car to provide luxury travel service in the United States. Pullman hired Black men to work as porters because they were a source of cheap and abundant labour. Whites, in general, accepted this because historically Blacks were stereotyped as servants. Black men accepted jobs as porters because it was difficult to obtain any other kind of gainful employment to support their families. By the beginning of the 1900’s Canadian railway companies adopted the practice of using Black porters when the Pullman service expanded to Canada. The porter’s job required them to leave their families for weeks at a time, receiving no more than three hours of sleep a night. In other words, they had a 21-hour workday! They were subjected to being fired without reason or recourse, called derogatory names, and denied job promotions. Some wanted to join the newly established labour unions for White porters, but were not permitted to join because of their race. So some Black porters in America decided to organize their own trade union to fight for better working conditions.

Activity: Have students engage in the following role-playing simulation the help them appreciate/ understand the experience of Black porters/ Black workers. The group must decide, “Should the porters accept the poor treatment in the workplace to keep their jobs or should they fight for better working conditions?”
OR

What is it like to be the victim of workplace discrimination?

Setting: The scene takes place on a passenger train. Two porters are assigned a sleeping car with four passengers. There is one conductor/supervisor on this shift.

Write the following roles on index cards and give them to several students who will act out the scene while the rest of the group observes.

Roles:

Passengers

You are taking an overnight train ride to visit your family. Regularly ask the porter for anything you need to make your trip comfortable and enjoyable (serve food, fluff pillows, clean up, make beds, shine shoes)

Address porters only as, “George”

Porters

You must take care of your passengers and ensure that they have a safe, comfortable and pleasant train ride (serve food, fluff pillows, clean up make beds)

Respond to passengers with “Yes ma’am or sir” or “No ma’am or sir”

Try to take a 5-minute break

Conductor/ Supervisor

Ensure porters are always working – instruct them to check on passengers, fill the towels, bag laundry, shine shoes, etc.

Don’t allow porters to take break

Discuss results with the group:

If you were a porter, how would you feel about your job?

If you were a passenger, what would you think about the porters?

Should people be chosen for or denied employment positions because of skin colour, gender? Discuss.

What do you think the porters should do about their working conditions?

3. Hand Out of “Train Ticket” and Review of Railway Cars

Explain that the students will be going on a trip through time back to the early 1900s in Ontario. The “trip” will consist of three time periods: (1) the early 1900s to WWII; (2) the middle period from WWII to the 1960s; and (3) the 1960s to the present. They will view three railway cars and they will peer through windows that show pictures about what it was like in these different eras for Black workers and how the Black community responded. Each car will also contain a telephone handset and buttons that can be pushed to hear an audio segment of music or

someone talking about some aspect of life in that period. The fourth car sums up some of the important contributions of African Canadian workers throughout history and ends with a video of young people giving their views, their hopes and dreams.

They will be given a train ticket on which they will be asked a number of questions. Explain that the answers to the true and false questions on the ticket are to be found in the exhibit. Using pencils provided by the museum, they will answer the questions as they view the exhibit. When they have completed looking at the exhibit, they should be ready to answer the questions on the ticket.

Assemble “passengers” for train trip and hand them their tickets. “All aboard!”

4: Review the answers to the questions on the railway tickets.

Answer any questions that the students may have.

5: Show the video “Journey to Justice.”

Hand out the question sheet and have students watch the video.

6: Review the answers to the “Journey to Justice” question sheet and Wrap-Up.

Review the answers and engage students in a discussion about what they have seen. Ask the students what they have seen and heard that challenges our common beliefs and understanding about Blacks in Canada.

6: As the student leaves, the interpreter ends the visit by saying “I hope you enjoyed your trip.”

APPENDIX A - ONTARIO HUMAN RIGHTS CODE, 1962

(Preamble and Part I, Freedom from Discrimination)

Preamble

Whereas recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world and is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations;

And Whereas it is public policy in Ontario to recognize the dignity and worth of every person and to provide for equal rights and opportunities without discrimination that is contrary to law, and having as its aim the creation of a climate of understanding and mutual respect for the dignity and worth of each person so that each person feels a part of the community and able to contribute fully to the development and well-being of the community and the Province;

And Whereas these principles have been confirmed in Ontario by a number of enactments of the Legislature and it is desirable to revise and extend the protection of human rights in Ontario;

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:

PART I FREEDOM FROM DISCRIMINATION

Services

1. Every person has a right to equal treatment with respect to services, goods and facilities, without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, same-sex partnership status, family status or disability. R.S.O. 1990, c. H.19, s. 1; 1999, c. 6, s. 28 (1); 2001, c. 32, s. 27 (1).

Accommodation

2. (1) Every person has a right to equal treatment with respect to the occupancy of accommodation, without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, same-sex partnership status, family status, disability or the receipt

of public assistance. R.S.O. 1990, c. H.19, s. 2 (1); 1999, c. 6, s. 28 (2); 2001, c. 32, s. 27 (1).

Harassment in accommodation

(2) Every person who occupies accommodation has a right to freedom from harassment by the landlord or agent of the landlord or by an occupant of the same building because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, age, marital status, same-sex partnership status, family status, disability or the receipt of public assistance. R.S.O. 1990, c. H.19, s. 2 (2); 1999, c. 6, s. 28 (3); 2001, c. 32, s. 27 (1).

Contracts

3. Every person having legal capacity has a right to contract on equal terms without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, same-sex partnership status, family status or disability. R.S.O. 1990, c. H.19, s. 3; 1999, c. 6, s. 28 (4); 2001, c. 32, s. 27 (1).

Accommodation of person under eighteen

4. (1) Every sixteen or seventeen year old person who has withdrawn from parental control has a right to equal treatment with respect to occupancy of and contracting for accommodation without discrimination because the person is less than eighteen years old. R.S.O. 1990, c. H.19, s. 4 (1).

Idem

(2) A contract for accommodation entered into by a sixteen or seventeen year old person who has withdrawn from parental control is enforceable against that person as if the person were eighteen years old. R.S.O. 1990, c. H.19, s. 4 (2).

Employment

5. (1) Every person has a right to equal treatment with respect to employment without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, record of offences, marital status, same-sex partnership status, family status or disability. R.S.O. 1990, c. H.19, s. 5 (1); 1999, c. 6, s. 28 (5); 2001, c. 32, s. 27 (1).

Harassment in employment

(2) Every person who is an employee has a right to freedom from harassment in the workplace by the employer or agent of the employer or by another employee because of race, ancestry, place of origin, colour, ethnic origin, citizenship,

creed, age, record of offences, marital status, same-sex partnership status, family status or disability. R.S.O. 1990, c. H.19, s. 5 (2); 1999, c. 6, s. 28 (6); 2001, c. 32, s. 27 (1).

Vocational associations

6. Every person has a right to equal treatment with respect to membership in any trade union, trade or occupational association or self-governing profession without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, same-sex partnership status, family status or disability. R.S.O. 1990, c. H.19, s. 6; 1999, c. 6, s. 28 (7); 2001, c. 32, s. 27 (1).

Sexual harassment

Harassment because of sex in accommodation

7. (1) Every person who occupies accommodation has a right to freedom from harassment because of sex by the landlord or agent of the landlord or by an occupant of the same building. R.S.O. 1990, c. H.19, s. 7 (1).

Harassment because of sex in workplaces

(2) Every person who is an employee has a right to freedom from harassment in the workplace because of sex by his or her employer or agent of the employer or by another employee. R.S.O. 1990, c. H.19, s. 7 (2).

Sexual solicitation by a person in position to confer benefit, etc.

(3) Every person has a right to be free from,

(a) a sexual solicitation or advance made by a person in a position to confer, grant or deny a benefit or advancement to the person where the person making the solicitation or advance knows or ought reasonably to know that it is unwelcome; or

(b) a reprisal or a threat of reprisal for the rejection of a sexual solicitation or advance where the reprisal is made or threatened by a person in a position to confer, grant or deny a benefit or advancement to the person. R.S.O. 1990, c. H.19, s. 7 (3).

Reprisals

8. Every person has a right to claim and enforce his or her rights under this Act, to institute and participate in proceedings under this Act and to refuse to infringe

a right of another person under this Act, without reprisal or threat of reprisal for so doing. R.S.O. 1990, c. H.19, s. 8.

Infringement prohibited

9. No person shall infringe or do, directly or indirectly, anything that infringes a right under this Part. R.S.O. 1990, c. H.19, s. 9.

APPENDIX B - BIAS CHECKLIST

Does this article:

1. Exclude/omit the perspective of a specific group?
2. Use “loaded” terms?
3. Distort or trivialize union issues and/or contributions?
4. Describes viewpoints that are advantageous to corporations/companies?

TRUE/FALSE QUESTIONS FOR TRAIN TICKET ACTIVITY SHEET

1. Slavery was practiced in Canada. T F
2. In the early 1900s, some Black men were farmers. T F
3. African Canadians were excluded from becoming union members. T F
4. Canada's doors were always open to people of African descent. T F
5. Black men were segregated into a separate construction battalion in World War I. T F
6. Black churches, clubs, and schools played an important role in the Black community. T F
7. Blacks were less readily accepted as entertainers. T F
8. Hattie Rhue Hatchett composed a hymn used as the official marching song for WWI soldiers. T F
9. During WWII, Black women found employment in factories. T F
10. Black men were employed in various positions in railroad companies. T F
11. African Canadians held meetings, wrote letters, sent delegations to the government and staged sit-ins to bring attention to their unequal treatment. T F
12. Earl Walls was a famous baseball player from Puce, Ontario. T F
13. Canada's Black community is comprised mainly of Canadian-born Blacks. T F
14. Black women were not hired as sales clerks until the 1960s. T F
15. Teachers from the Caribbean were recruited to fill a teacher shortage in Hamilton, Ontario during the 1960s. T F
16. Since the 1950's and the civil rights movement in Ontario, Blacks still continue to fight for equal treatment. T F
17. The Black community today is as multicultural as Canada itself. T F

18. Austin Clarke is an award-winning painter. T F

19. Blacks have made significant contributions to ensuring the implementation of fair employment, fair accommodations and human rights legislation. T F

20. Today's youth don't need to know about their past. T F

Answers: 1. T, 2. T, 3. T, 4. F 5. T, 6. T, 7. F, 8. T, 9. T, 10. F, 11. T, 12. F, 13. F, 14. T, 15. T, 16. T, 17. T, 18. F, 19. T, 20. F.

“JOURNEY TO JUSTICE” QUESTION SHEET

1. What was the most harmful form of discrimination against Blacks?

2. Circle those things or places to which Blacks and other minorities were often denied access.

jobs housing land grants food hotels restaurants parks hospitals

3. Where was the only place Black men were welcomed to work?

4. Describe how the Black porters felt about being called “George”.

5. What was the irony experienced by Ray Lewis in his life?

6. Initially Blacks were denied the right to serve in World War II, but eventually they were accepted because _____ . Complete the following statement.

7. Why was Viola Desmond arrested in 1946? How did she react?

8. Blacks decided that _____ would have to change to ensure that they had equal rights, freedoms, and liberties.

(a) politicians
(b) laws
(c) jobs

9. How did Viola Desmond and Hugh Burnett make a difference in the civil rights struggle in Ontario?

10. Briefly describe the practice of *testing*.
11. Which Ontario Premier took a stand against racism?
 - (a) Leslie Frost
 - (b) Robert Borden
 - (c) John A Macdonald
12. Why did Blacks find minstrel shows offensive?
13. How was Donald Moore instrumental in influencing changes to Canada's immigration laws in the early 1960's?
14. Identify what criteria was eliminated and which criteria were added to Canada's new immigration policy of 1962.

Answers:

1. economic
2. jobs, housing, hotels, restaurants, parks, hospitals
3. the railroad
4. They felt it was insulting and demeaning.
5. Race didn't matter when he was running competitively, but when he returned from the competition, it mattered a great deal.
6. Many white soldiers had died and more were needed on the battlefield.
7. She tried to sit on the main floor of a theatre in New Glasgow, Nova Scotia. She took the theatre to court.
8. (b) laws
9. They stood up for their rights and made a legal challenge, thereby helping to bring about change for all Canadians.
10. Testing occurs when racial minorities attempt to use public facilities or to rent housing that is legally open to all.
11. (a) Leslie Frost
12. Minstrel shows make fun of Black people by making them look like buffoons.
13. He met with members of Parliament in Ottawa.
14. Race was eliminated from the criteria and skills, education etc. were added to the criteria.