

**ESSEX/KENT COUNTY AFRICAN-CANADIAN
CONNECTIONS TO THE ONTARIO
CURRICULUM FOR GRADES 1 TO 8
SOCIAL STUDIES/HISTORY AND GEOGRAPHY**



**International Memorial
to the
Underground Railroad**

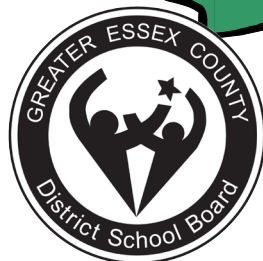
WINDSOR ONTARIO CANADA



African-Canadian

to Freedom

**Greater Essex
County District
School Board**



February 2010

(revised February 19, 2010)

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Preface

The Windsor/Essex region is one of the most ethnically diverse communities in Canada. Our population is a wonderful mixture of 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. Three key pieces of legislation resulted in Canada's appeal to these 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 age 25. Next, Great Britain banned the slave trade in 1807, although an illegal trade in Africans continued on 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 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 offers numerous 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', 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 in. 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 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.

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 them in 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".

Introduction to Study

This resource is intended to provide teacher background information on African-Canadian heritage and culture connected directly to specific learning expectations in The Ontario Curriculum Social Studies/History and 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 enslaved Africans, refugees and immigrants to Canada were from the U.S. while the majority of recent immigrants to Canada are from the Caribbean and countries in Africa.

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 and 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

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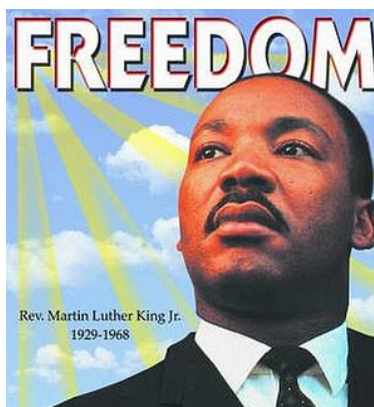
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SUGGESTED CROSS-CURRICULAR ACTIVITIES THAT CAN BE USED IN ALL GRADES TO CELEBRATE BLACK HISTORY

1. Each student will contribute an article, photo, drawing to add to the Black History Month bulletin board.
2. Students will write a book report on a book/novel that reflects African-Canadian or African-American history.
3. Students will visit the National Geographic website to participate in an on-line journey from slavery to freedom.
4. Students will participate in a field trip to a local site of importance to African-Canadian history.
5. Students will conduct research on a Black Canadian who has been awarded the Order of Canada.
6. Students will conduct research on a Black Canadian who made significant contributions to the development of Canada.
7. Students will write a poem or song in which they discuss an important individual or event in African-Canadian history.
8. During the annual Oral Communications Festival, students in grades 4-8 will be encouraged to select a topic that is relevant to African-Canadian history. Teachers will remind students that there are numerous African-Canadians who made significant contributions to Canada, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States.
9. Students will discuss colours that have positive or negative connotations. Students will be required to suggest synonyms or new words to replace those that have negative colour values.
10. Students will investigate protest songs and how they were non-violent and instrumental in empowering many people to create change.
11. Students will create a *wordle* related to the topic of study (e.g., synonyms for terms used in the Underground Railroad movement).
12. Students will examine the use of imagery and symbolism in various poems written by Black authors.
13. Students will assume the role of an influential Black Canadian in a dramatic presentation.
14. Students will examine stereotypes of visible minority groups in the media.
15. Students will explore the relationship between climate and food production in Africa and/or early Black settlements.
16. Students will research Black Canadian athletes.
17. Teachers will present a fact of the day in honour of Black History Month.
18. Each student will research a Black History fact and present it to the class.
19. Students will participate in a Black History Month assembly.
20. Students will create a craft in honour of Kwanzaa.

A BLACK HISTORY SCAVENGER HUNT

Students will visit www.windsor-communities.com and enter the African-Canadian Community site.

1. In what year were the first Africans brought to North America for the purpose of slavery?
2. What is the name of the first enslaved African in Canada?
3. Who is the first Black person on record in Canada?
4. What is the name of the first Canadian-born Black lawyer?
5. In what year was the Tower of Freedom monument in Windsor dedicated?
6. Name five local soldiers who fought during the War of 1812.
7. Which Windsorite played for the Harlem Globetrotters?
8. Who was the first Black Constable to be employed by the Windsor Police Department?
9. Who was the first Canadian-born African-Canadian doctor?
10. What is the name of a four-day event celebrating the freedom of enslaved people of African descent?
11. Name five local Black-owned businesses that existed in the 1900's.
12. Name an elementary school in Windsor that is named after an African-Canadian doctor.
13. Name five Black politicians who served in the early period of municipal politics.
14. In what year did Dr. Martin Luther King Jr accept an award at the Cleary Auditorium in Windsor?
15. When did the last segregated school close in Windsor?
16. Who established the British American Institute at the Dawn Settlement?
17. Who was the first woman of African descent to teach in an Ontario Public School Board?
18. What was the original name of the Hour-A-Day Study Club?
19. In what year was the Refugee Home Society founded?
20. Name five cemeteries which are historic sites.
21. Name the individuals featured in a mural at 307 Wyandotte Street East in Windsor.
22. Who founded the North American Black Historical Museum and Cultural Centre?
23. In what year did the Canadian Pacific Railway allow Blacks to work as conductors?
24. Who is the first African Canadian woman to be appointed to the Ontario Provincial Court?
25. Name the church that was first established in Canada in 1834.

African Canadian Timeline

- 1515** First Africans are brought as slaves to the Americas
- 1605** First Black 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, allows full economic use of slaves in the colonies
- 1709** Slavery becomes legal in New France
- 1734** Marie-Joseph Angelique, Black slave, is accused of setting fire to owner's Montreal home and destroying 46 homes in an attempt to escape. She is caught, tortured, and hung.
- 1760** Britain takes control of New France through the Treaty of Paris
Slavery remains
Battle of the Plains of Abraham - British take over Canadian Territories from France
- 1775-1783** The War of Independence/American Revolution
- 1777** A group of enslaved Canadians escape to Vermont, where slavery has been abolished
- 1783** Colonel Matthew Elliott, a United Empire Loyalist, brings sixty slaves to the Amherstburg area from America
- 1783-1785** Black Loyalists are promised freedom, farmland and supplies in Canada for fighting for Britain in the American Revolutionary War
Migration of black and white Loyalists to Canada
- 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.
- 1787** The U.S. Northwest Territory abolishes slavery (Ohio, Indiana, Illinois, Michigan, Wisconsin and part of Minnesota)
- 1790** The Imperial Statute allows settlers to bring enslaved persons into Upper Canada

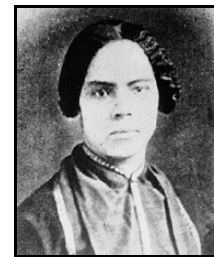


- 1791** Loyalists settle in Upper Canada in the Niagara frontier and Amherstburg areas. The British grants freedom to runaway Blacks who become Loyalists, while permitting White Loyalists to bring other enslaved Blacks. This policy creates social tensions in colonial Canada, since the authorities have difficulty in differentiating between free Blacks and enslaved Blacks. It also generates tensions in the Black community between free and enslaved Blacks.
- Of the Loyalists who come to Canada, more than 10 percent are Black
- 1792** The First Back to Africa Movement is begun by the British Antislavery Society and Black United Empire Loyalists. Approximately 1200 Black Loyalists migrate to Sierra Leone because promises of free land and equality in Canada have not been fulfilled.
- 1793** The Fugitive Slave Act/Upper Canadian Act Against Slaves
Anti-slave legislation is passed by Lieutenant Governor John Graves Simcoe
- 1796** Amherstburg incorporated, with the founding of Fort Malden
- 1796** The Maroons, descendants of enslaved Africans from Jamaica, arrive in Nova Scotia
After assisting in building the Citadel in Halifax, Nova Scotia, many Maroons depart for Sierra Leone in 1800
- 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 slaves into the United States, although for years there continues an internal slave trade
- 1812-1814** The War of 1812
Two thousand Black refugees come from the United States to Nova Scotia and New Brunswick during the War of 1812
- 1819** Declaration by Attorney General of Upper Canada, John Beverley Robinson that Blacks residing in Canada are free and protected by British law
- 1820s** Definite routes on the UGRR into Canada have been established
- 1826** Reverend W. Christian, a Black preacher, establishes the First Baptist Church in Toronto
- 1830s** Some of Amherstburg's Black owned businesses include an innkeeper, grocer, tobacconist, miller, shoemaker, and livery stable
- 1830** Josiah Henson (Harriet Beecher-Stowe's inspiration for *Uncle Tom's Cabin*) escapes with wife and children to Canada West



- 1833** British parliament passes the Slavery Abolition Act, abolishing slavery throughout the empire
- Thornton and Lucie Blackburn escape their slave catchers in Detroit and seek refuge in Sandwich, prompting the colonial government to set in place the legal framework that prevents the extradition of fugitive slaves unless they have committed a crime. Canada is thus established as a safe haven for enslaved Africans.
- 1834** Emancipation Proclamation - the formal enactment dated August 1
First Emancipation Day celebration in Windsor
- 1837-1838** Josiah Henson, and other African Canadians, take part in The Rebellion of 1837 as members of the loyal militia, capturing the "Frigate Anne" near Amherstburg
- 1840s** James Mink is one of Toronto's most successful business owners
- 1841-1842** Dawn Settlement in Canada West (Dresden) is established
- 1842** By 1842, the Canada Mission has established fifteen schools in Black communities
- 1848** The Nazrey African Methodist Episcopal Church in Amherstburg is built by formerly enslaved and free Blacks
- 1850** The Fugitive Slave Act (U.S.) is passed and stipulates that even free Black people can be enslaved if suspected of being runaways. This leads to an increase in Black migrations northwards
- 1850** The Common Schools Act provides for the creation of separate schools for Blacks and Roman Catholics. Many White residents refuse to have their children attend schools with Blacks
- 1850-1861** Black population of Canada West increases dramatically
- 1851** 10 September, North American Convention of Coloured Freemen meets in Toronto at the New St. Lawrence Hall, resolves to encourage American slaves to come to Canada instead of going to Africa, and determines that Canada is 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.



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** The British Methodist Episcopal denomination is organized by Rev. Willis Nazrey
- 1852** Robert Sutherland, born in Jamaica c 1830, becomes the first known person of African descent to graduate from a Canadian university (Queen's.) He wins 14 academic prizes in doing so. Later, upon his death in 1878, Sutherland will save Queen's University from bankruptcy with a \$12,000 bequest.
- 1855** Robert Sutherland becomes British North America's first known Black lawyer
- 1856** Formation of the British Methodist Episcopal Church, an all-Black, entirely Canadian organization
- 1857** The Dred Scott Decision: US Supreme Court rules that enslaved Blacks are not free simply because they have moved to a free state
- 1858** A group of Blacks migrate from San Francisco, California, to British Columbia on the steamer *Commodore*
- 1859** Abraham Doras Shadd becomes the first Canadian Black to be elected to public office (when elected to the Council of Raleigh Township, near Chatham)
Chatham's Osborne Perry Anderson accompanies anti-slavery insurrectionist John Brown and twenty 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 has held recruitment meetings in Chatham for some time. Anderson is the only raider of African descent to survive, returns to Canada, and writes a book about his experiences, called *A Voice from Harper's Ferry*.
- 1860** The all-Black Victoria Rifle Corps is formed to defend British Columbia
- 1861** Secession of the Southern States
February - Jefferson Davis becomes the 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
Dr. Anderson Ruffin Abbott becomes the first Canadian-born Black to graduate from medical school (University of Toronto)
- 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 (frees all slaves in seceded states)
- 1865** President Abraham Lincoln is assassinated
18 December, the new government of the United States passes the 13th Amendment to the Constitution, abolishing slavery throughout the United States

- 1861-1865** The American Civil War
End of 1865 Emancipation of enslaved African Americans
The Underground Railroad is no longer necessary
- 1869** Mifflin Gibbs is elected to Victoria's municipal government
- 1882** John Ware introduces longhorn cattle into Canada and pioneers the development of the rodeo
- 1883** Varnish manufacturer James L. Dunn unsuccessfully sues the Windsor Board of Education for the right to send his daughter Jane to a White school rather than to the Black school
- 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 to build a hospital. The orphanage lasts only a few years, but the hospital, Hotel Dieu, remains in Windsor to this day.
- 1897** Robert L. Dunn runs for Mayor of Windsor, the first African Canadian to do so
- 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 died (famous black cowboy from western Canada)
- 1908-1911** Approximately 1,000 Blacks, mostly from Oklahoma, arrive on the Canadian Prairies
- 1909**  Matthew Henson, great grand nephew of Josiah Henson, co-discovers the North Pole
- 1910** Delos Rogest Davis becomes the first Black appointed King's Counsel in Ontario
- 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
- 1916** The No. 2 Construction Battalion is formed as a segregated unit to enlist Blacks for service in the First World War
- 1917** Citizens come to the aid of a group of Black soldiers when they are denied access to seating in a Windsor, Ontario theatre
- 1919** The Brotherhood of Sleeping Car Porters is recognized by the Brotherhood of Railway Workers
- 
- 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.
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
- 1921-1923** Marcus Garvey begins a world movement to foster Black pride. In Canada, his movement leads to the formation of chapters of the worldwide Universal Negro Improvement Association (UNIA), which flourish 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
- 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"
- 1939-1945** Canadian Blacks enlist in the armed forces during the Second World War

- 1940s** Portia White, a Nova Scotian contralto and teacher becomes an international success. Ultimately she will perform more than 100 concerts, including a command performance before Her Majesty Queen Elizabeth II.
- 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
- 1951** The Negro Citizenship Committee, which seeks to have Canada's racially discriminatory immigration laws overturned, is formed. Their lobbying leads to changes to Canada's Immigration Act which will change the face of the country, ending preferential treatment of European immigrants.
- 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
 Enacted in April 1954, the Fair Accommodation Practices Act states that no one can deny a certain person or group the accommodation, services or facilities usually available to members of the public
 The Racial Discrimination Act of 1944, which has been largely ineffective, is repealed
- 1955** 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
- 1958** Willie O'Rea becomes first the 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 effort to exclude 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

- 1965 cont'd** One of the last segregated schools in Ontario, S.S. #11 in Colchester South, Essex County, closes Africville, a Black community in Nova Scotia is ordered destroyed by the City of Halifax
- 1967** Africville is demolished
- 1968** 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 now 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 O'Keefe Centre, Toronto
- 1974** Dr. Monestime Saint Firmin is elected Mayor of Mattawa, Ontario, making him Canada's first African-Canadian Mayor
Rev. 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** 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
- 1989** Windsor's Dr. Howard McCurdy, MP for Windsor-St. Clair, seeks the leadership of the New Democratic Party
- 1990** African National Congress leader Nelson Mandela, who has just been freed from South African jail, visits Canada
- 1991** Ferguson Jenkins is the first Canadian inducted into the Baseball Hall of Fame in Cooperstown, New York
- 1992** Justice Micheline A. Rawlins is the first African-Canadian woman to be appointed to the Ontario Provincial Court
- 1995** Fred Thomas is inducted into the Canadian Basketball Hall of Fame
Ron Jones becomes the highest ranking African Canadian officer on the Windsor Fire Department when he is named District Chief
- 1996** Donovan Bailey of Oakville, Ontario becomes the fastest man in the world by taking the 100 meter sprints, at the Atlanta Olympic Games, breaking both the Olympic and World records

2000 Following extensive restorations the North American Black Historical Museum reopens to the public on September 23

2001



October 20, 2001 the Tower of Freedom Monument in Windsor is dedicated. It is one half of the only International Monument to the Underground Railroad with the other portion located in Hart Plaza, Detroit

2003 1st 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

2005 Michaëlle Jean is sworn in as Canada's first Black Governor General



2009



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

2010 Canada Post continues its Black History Month postage stamp tradition by honouring William Hall



OVERVIEW CHART OF AFRICAN-CANADIAN CONNECTIONS TO THE ONTARIO CURRICULUM SOCIAL STUDIES/HISTORY AND GEOGRAPHY

GRADE	TOPIC	EXPECTATIONS
1	The Local Community	The students will: <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	The students will: <ul style="list-style-type: none"> • demonstrate the importance of the African-Canadian culture in our county (Emancipation Day, Black History Month, 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	The students will: <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, James L. Dunn, Robert Dunn) • 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	The students will: <ul style="list-style-type: none"> • identify some of the significant events that occurred during medieval times (Moors trading in Northern Africa and ancient civilizations and kingdoms during the medieval times in Africa)
5	Early Civilizations	The students will: <ul style="list-style-type: none"> • identify some of the major African early civilizations • examine the impact of early African civilizations
	Aspects of Government in Canada	The students will: <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
6	Aboriginal Peoples and European Explorers	The students will: <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	History: British North America	The students will: <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
	New France	The students will: <ul style="list-style-type: none"> • demonstrate an understanding of why African-Canadians came to live in New France
8	History: The Development of Western Canada	The students will: <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
	Canada: A Changing Society	The students will: <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
	Confederation	The students will: <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

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.”

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

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.

The students will:

- **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 that students are able to 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.

Profile of Rose Fortune

Rose Fortune was born in Virginia in the year 1774, and settled in Nova Scotia with her Black Loyalist refugee parents in 1783, at the age of ten. She was one of Annapolis Royal's most notable figures during the first half of the 19th century. A well-known image of her from a watercolour of about 1830 depicts her in middle age. Wearing men's boots, a man's overcoat over a dress and apron, and a straw hat on top of the lace cap tied under her chin, she carries a straw basket, and is every bit the picture of firm resolve.



Rose's strong sense of character elevated her to a special position within her community. By the time her portrait was painted, Rose had carved for herself a role as a luggage carrier. Using a wheelbarrow, she made collections and deliveries between the town's busy wharves and hotels. She protected her business vigorously, and any individuals attempting to infringe upon her monopoly were severely chastised. In the process, Rose appointed herself a policewoman or "sheriff", imposed curfews, and enforced them by going around the town each night sending those who violated curfew to their homes. She was deeply concerned for children and ensured that they did not hang out in the streets at night. She is credited as the first known female police officer in Canada.

Rose Fortune was a pioneer of her time, achieving many firsts during a period that did not afford equal rights to Blacks and females. By using her initiative and business sense to establish her own company and care for her community, she became a role model for many Blacks and women who came after her.

According to many sources, Rose Fortune died in 1864. Today, she is remembered for her diligence, strength of character, and determination. She exemplifies the definition of a community helper, serving as a police officer and business woman, and always looking out for the best interests of the members of her community.

For further information, please

visit: <http://www.annapolisheritagesociety.com/hinotablerose.htm>

Suggested Activities:

1. Teachers can invite African-Canadian community helpers into the classroom to deliver a presentation to the students. Guests can discuss their lives, education, and careers. Each student will be expected to ask at least one question to the guest speaker, which they will prepare in advance.
2. If there are any local Black organizations collecting clothing and/or food to help Windsorites in need, the class could participate in this event (e.g. Men United for God Clothing and Food Bank).
3. Students could attend an event being sponsored by a local Black organization, such as a book sale being sponsored by the Northstar Cultural Community Centre.
4. Students can make a class book of community helpers. Each student will choose a community helper (firefighter, police officer, mail carrier, etc.) and they will be expected to draw a picture and orally explain the role and responsibility of that person. Students are encouraged to draw pictures that reflect the cultural diversity of our community.
5. The class can host a "Community Helper Career Fair." Community helpers who reflect the cultural diversity of our community will be invited to participate. Each community helper will set up a station and students will be divided into small groups and will rotate between stations every ten-fifteen minutes. Community helpers will discuss their jobs and answer questions from the students.

6. The teacher will share the story of Rose Fortune with the students. Students will develop a list of adjectives to describe Rose Fortune and explain the reason for choosing such adjectives. Students will create a poster of Rose Fortune based on the story.

C. POSSIBLE 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

North American Black Historical Museum and Cultural Centre

Old Sandwich Walking Tour

Sandwich First Baptist Church

Tower of Freedom Monument

Windsor Women Working with Immigrant Women

Women's Enterprise Skills Training

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.”

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

In the study of Traditions and Celebrations, it is important to highlight local African-Canadian celebrations and cultural contributions. African-Canadians have made numerous 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, Black History Month, Kwanzaa, McDougall Street Reunion, North Buxton Homecoming)**
-

Emancipation Day

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

Notable individuals who participated in the Emancipation Celebration included:

- Martin Luther King Jr., a 27 year old Baptist minister who later became the Father of the American Civil rights movement
- Mary McLeod Bethune, a civil rights pioneer and one-time advisor to President
- Eleanor Roosevelt, U.S. First Lady

- Adam Clayton Powell, U. S. Congressman
- W.C. Handy, composer
- Jesse Owens, Olympic athlete
- Dorothy Dandridge, actress
- Diana Ross and the Supremes, entertainers
- Stevie Wonder, entertainer and composer

After a hiatus of several years, the annual Emancipation Celebration resumed in 2008 and has taken place at the riverfront. Participants enjoy music, dance and food in celebration of freedom.

For further information on local Emancipation day celebrations, please visit:

<http://emancipationday.ca>

Suggested Activity:

1. Students will learn songs that celebrate freedom. Please visit the following website for freedom songs: <http://www.cocojams.com>

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 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.senatoronaldoliver.ca/index.php?option=com_contentandtask=viewandid=120andItemid=57

Suggested Activities:

1. The class will create a Black History Month bulletin board. Each student will be responsible for contributing an article, a poster, a photograph, an image, a poem, a song, a map, a drawing, or vocabulary terms related to Black History Month, to the bulletin board.
2. Teachers will read a Black History fact each day. Please visit the following websites for fact ideas: <http://blackhistorycanada.ca>
<http://www.windsor-communities.com/african-introduction.php>

3. The class will present a Black History Month assembly to the school, focusing on traditions and celebrations.
4. Students will discharge a library book related to the current unit of study.
5. The Early Literacy Teacher could select books related to Black History Month to read to students during the month of February.
6. Students will visit the following website:
<http://www.virtualmuseum.ca/blackhistory/index.html> , an online exhibition from the Virtual Museum of Canada.
7. Each student will receive twenty-eight small sheets of paper. Each paper will have a number on it, from 1-28. Students will be required to glue the sheets onto construction paper, in sequence, in order to create their own calendar for the month of February.

Kwanzaa

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

Each day of Kwanzaa is named after one of 7 principles:

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

There are also 7 symbols of Kwanzaa:

- The Mkeka: a placemat made of straw or fabric to represent the foundation of history and traditions.
- The Mazao: crops (fruits and vegetables) to represent the earth’s fertility and abundance.
- The Muhindi or Vibunzi: ears of corn to represent growth, life and prosperity and the number of children in the household.
- The Kikombe cha umoja: a cup to represent unity of the community.
- The Kinara: a candle holder, with 7 candles to represent the 7 principles of Kwanzaa, placed in the middle of a table.

- The Mishumaa saba: the seven candles (one black, three red, three green), representing each principle and day of Kwanzaa. The black candle in the middle of the Kinara represents the black faces of the Africans and Africa's descended peoples. The three red candles, to the left of the black candle, symbolize the blood and energy of Africans. The three green candles, to the right of the black candle, symbolize hope and love.
- The Zawadi: gifts given to children on the the day of faith (Imani). It is encouraged that the gifts be home made to express creativity (Kuumba), working together and taking responsibility (Ujima).

Suggested Activities:

1. KWL Chart - Students will share what they already know about Kwanzaa, what they want to know, and what they have learned. Responses can be shared on chart paper.
2. Students will create a traditional Kwanzaa recipe. For recipes, please visit:
http://members.tripod.com/~Nancy_J/kwanzaa.htm
3. Students will create a Mkeka placemat for Kwanzaa. The following website contains a lesson plan and images related to this art project:
<http://www.enchantedlearning.com/crafts/kwanza/placemat/>
3. Students will create a Kinara. The following website contains instructions:
<http://www.crayola.com/crafts/detail/folded-paper-kwanzaa-kinara-craft/>
Students will also be required to explain the seven principles of Kwanzaa in their own words.
5. Students will read one or books about Kwanzaa. Most school libraries carry books on this topic.

McDougall Street Reunion

In 1998, a group of former residents of the “McDougall Street Corridor” in Windsor canvassed current and former area residents 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 the 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. Both current and former residents indicated that a 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 and most successful African-Canadian settlements in Canada. Enslaved Africans 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 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. Thousands of people participate in the annual event which is one of the most popular among African-Canadian locals. Numerous Canadians and Americans, of all heritages, come to Buxton to participate in this celebration that has been held continuously since 1924. Events that take place during the Homecoming celebration include parades, family reunions, sports tournaments, reenactments of historical events, recreational activities, museum tours and the sharing of food.

Suggested Activities:

1. Students will compare the similarities and differences of various celebrations/traditions celebrated during the winter months (Christmas, Kwanzaa, Hanukkah, Eid Ul-Adha, Boxing Day, Chinese New Year, etc.).
2. Students will visit the Buxton National Historic Site and Museum in North Buxton, Ontario. Please visit the following website for further information on the school programs offered by the Buxton National Historic Site and Museum:
<http://www.buxtonmuseum.com/school/sch-main.html>

The students will:

- **experience the richness of African-Canadian culture (spirituals, legends, food, music, religion)**
-

Spirituals

Music has always played an important role in the lives of people of African descent. On plantations in the southern U.S., after being forcibly converted to Christianity, enslaved Africans created a unique form of musical expression, the spiritual, to remind themselves of key information from the Christian scriptures, to offer comfort and relief as they performed monotonous and painful labour in the fields or elsewhere, to remind themselves that they were not alone in their suffering, or to plead with God to relieve them of their plight, whether in this world or in the next. Sometimes, the songs contained secret, coded messages which told fellow slaves about the Underground Railroad or which relayed information about upcoming plans for escape.

In keeping with musical traditions in certain parts of Africa, spirituals were typically monophonic songs (having a single melodic line without accompaniment) and many of them contained coded references to freedom. 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 refers to the Big Dipper which points to the North Star. Other examples of songs which contained important messages for enslaved Africans who were contemplating an escape included "Wade in the Water", "Steal Away", "Oh, Sweet Canaan", and "Swing Low, Sweet Chariot". These songs were oral traditions that were passed down from one generation to the next. They were not written down until the late 1800s but many of them still exist today.

Follow the Drinking Gourd

**When the sun comes back,
and the first Quail calls,
Follow the drinking gourd,
For the old man is waiting
for to carry you to freedom
If you follow the drinking gourd.**

Chorus:

**Follow the drinking gourd,
Follow the drinking gourd,
For the old man is waiting
for to carry you to freedom
If you follow the drinking gourd.**

**The riverbank will make a very good road,
The dead trees show you the way.
Left foot, peg foot traveling on,
Following the drinking gourd.**

**The river ends between two hills,
Follow the drinking gourd,
There's another river on the other side,
Follow the drinking gourd.**

**When the great big river meets the little river,
Follow the drinking gourd.
For the old man is waiting
for to carry you to freedom
If you follow the drinking gourd.**

For further information on spirituals, please visit: <http://www.negrospirituais.com/>

Suggested Activities:

1. Students will learn the lyrics to a spiritual. Students will also choreograph dance moves or create tableaux based on the lyrics.
2. Print the lyrics to a spiritual two times. On the second version, erase some of the words featured in the song. Students will be required to use a thesaurus and dictionary in order to replace the missing word. Their final songs will be presented to the class.
3. Students will compare and contrast two spirituals.

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 clues as to the safe path to freedom.

Suggested Activities:

1. Each student will receive a small piece of white paper (4x4 inches), which will represent their patch on the classroom quilt. On the paper, they will add images and illustrations which will include modern day clues for Black men and women who are fleeing to freedom in Canada via the Underground Railroad. For example, students may draw the maple leaf, a map, or anything else that reminds them of Canada. Their patches are aimed at helping the fleeing slaves find Canada. Once complete, the patches will be glued onto colourful bristol board, connected, and laminated to be displayed in the classroom.
2. Teachers may wish to invite a person from the "Resource People/Guest Speaker" list to discuss some of these legends with students.
3. Read books that highlight such legends many of which 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.

African-Canadian Food or Soul Food

Prior to their arrival and enslavement in the Americas, Africans lived and flourished 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, collards, kale, cress, mustard), corn meal, pig's feet, ham hocks, chitlins, pig ears, hog jowl, and black molasses. From these simple ingredients, enslaved individuals created succulent and comforting meals.

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

Soon their 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, thus explaining the use of the term "soul food".

When enslaved individuals 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.

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.

Suggested Activities:

1. Students will host an African-Canadian potluck at school.
2. Students will visit a local restaurant which offers African-Canadian foods, such as Smoke and Spice on Ottawa Street.
3. Students will bake corn bread and make fresh-squeezed lemonade, both a popular food and drink during the era of slavery. For soul food recipes, please visit: <http://www.soulfoodcookbook.com/> .
4. If the teacher desires to incorporate the cuisines of other African Diaspora regions, such as the African continent or the Caribbean, students may visit www.africaguide.com/cooking or <http://www.caribbeanchoice.com/recipes/main.asp> for recipes.

Alternatively, one could request a food presentation from chefs employed by one of the following Windsor restaurants, or others: Paulette's Island Palace, The Poreous Sylverspoon, Marathon World Cuisine Ethiopian Restaurant, the East African and Asian Restaurant, or Testa Congolese and African Restaurant.

African-Canadian Performing Arts

Leslie McCurdy is a playwright and performance artist from the Windsor area who starred in *The Wiz* on Broadway. 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 children of all ages. Her one-woman show, *Things My Fore-Sisters Saw*, based on four significant African-Canadian women, was featured on the Bravo Canada Network. Another one-woman show, *The Spirit of Harriet Tubman* is based on the life and experiences of Harriet Tubman, an Underground Railroad heroine. Ms. McCurdy has adapted her one-woman show for students in the primary grades, called *Harriet is My Hero*. Her shows are available for performances in Windsor. For more information visit www.lesliemccurdy.ca.

Jim Walls, a former elementary school principal in Windsor, 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. Mr. Walls was a member of Music Express in which he sang and played saxophone and he also played the piano for the Puce Baptist Church.

Tamia Washington Hill is a Windsor-born international singing star. She is the most recognized name to graduate from Walkerville Collegiate Institute's 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.

Johnnie Chase was born in Windsor but now resides in Toronto. He is a graduate of both St. Clair College and Niagara College in Advanced Technical Theatre Arts. He eventually made a transition into acting and music. Recognizable as host of the ever popular children's tv classic *The Polka Dot Door*, Mr. Chase can be seen making guest appearances in many 'Made for TV' movies, television series and on the big screen in Canada, the United States and overseas.

Christian Vincent is a dancer, choreographer and actor who was born and raised in Windsor. He received a BFA at Butler University and now resides in Los Angeles. He has toured and performed with artists as wide-ranging as Britney Spears, Prince, Shakira, Ricky Martin, Macy Gray, Ashanti, and Madonna--for whose Drowned World Tour he was dance captain and appeared in her "Don't Tell Me" video. Vincent has appeared in several feature films and television series including a starring role in the sitcom "Noah's Arc" and has choreographed numerous commercials as well as films including the recent "500 Days of Summer." Please visit www.christianvincentonline.com for more information.

Suggested Activities:

1. Teachers will invite a local Black performer (theatre company, dance troupe, musical group) into the classroom to perform or deliver a lesson which reflects African-Canadian heritage. Students will then participate in a Drama and Dance group activity.

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 White churches. However, often they were subjected to oppressive conditions within White churches, such as having to sit in segregated areas. As African-Canadian communities emerged from the 1820s onward, so did the African-Canadian churches. During pioneer times, the majority of African-Canadians were Baptist or Methodist. From the Black churches often came leaders of the African-Canadian community.

Suggested Activity:

1. Students will visit Sandwich First Baptist Church located on Peter Street in Windsor, Ontario or The Nazrey African Methodist Episcopal Church located in Amherstburg, Ontario.

C. Possible Guest Speakers:

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

D. Field Trips:

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

John Freeman Walls Historic Site and Underground Railroad Museum
North American Black Historical Museum and Cultural Centre
The Nazrey African Methodist Episcopal Church
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."

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

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 continent of origin of pioneers who settled in our area**
-

Africa is a large continent. It makes up approximately twenty percent of the world's total land mass. Africa is home to many distinct and diverse regions. The environment in Africa includes snow-capped mountains, tropical rainforests, grassy savannahs, and windswept deserts. The diverse people of Africa have various skin colours, genetic features, cultures, and languages.

Facts about Africa

- second largest continent
- it is bounded by the Atlantic Ocean, the Mediterranean Sea, the Red Sea, and the Indian Ocean
- several islands are a part of Africa, including Madagascar which is the fourth largest island in the world
- the highest point in Africa is Mount Kilimanjaro in Tanzania
- contains the Sahara Desert, the largest hot desert in the world
- 54 countries make up the continent of Africa
- Sudan is the largest country in Africa, while Seychelles is the smallest
- there are six major language families influencing over 2,000 languages

Suggested Activities:

1. Students will create a Venn diagram comparing and contrasting Canada and an African country, or two African countries (languages, religions, population, etc.)
2. Students will compare and contrast African proverbs to proverbs of their culture. The following website contains numerous African proverbs
<http://www.worldofquotes.com/proverb/African/1/index.html>
3. Students will receive a blank map of the continent of Africa. Students will be required to use an atlas to assist them with labeling the countries and directions.
4. Students will visit: <http://www.kidsgeo.com/geography-games/africa-map-game.php> and play a map-match game. Their goal is to place each nation in the correct location. This game is available for all continents of the world.
5. For additional lessons, activities, and units on Africa, covering a variety of topics, please visit: <http://africa.mrdonn.org/lessonplans.html>

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. For example, United Empire Loyalist Matthew Elliott is documented as having brought 60 enslaved Africans with him to his Lake Erie estate. While some were slaves that he had purchased himself, others were human property he had seized while conducting raids on behalf of the British side during the American Revolution. These enslaved Africans cleared the heavily forested land, much of which Elliott later sold for lots in what would become the town of Amherstburg.

In 1793, Upper Canada (Ontario) was the first British possession to legislate against people being newly forced or sold into 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 those following the routes of the Underground Railroad

as a result of its' location at the narrowest point of the Detroit River linking Canada to the United States. Many of these pioneers helped transform Amherstburg into a thriving tobacco farm centre.

Windsor was also an important destination for the Underground Railroad and it began to emerge as a major industrial centre in the 1850s. Nearly 30% of Windsor's population was African-Canadian in the 1800s. Nearby Sandwich was estimated to have an African-Canadian population of 600 people in the early 1850s. 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.

The Refugee Home Society, established by Henry Bibb and a group of White Abolitionists, created settlements totalling approximately 2,000 acres in Sandwich and Maidstone Townships, and sold the lots at discounted prices to formerly enslaved Africans. These individuals who had vast agricultural skills were assisted to establish farms in their new country. Many descendents of these early settlers remain on former Refugee Home Society lands today, such as the Walls family whose ancestor John Freeman Walls' homestead is an important historic site in the Puce/Lakeshore area.

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 enslaved persons 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 1820s onward, so did the African-Canadian churches. During pioneer times, while some African-Canadians reported that they were Roman Catholic, Free Thinkers (Quakers) or members of other religious communities, the majority of African-Canadians were Baptist or Methodist. From these churches often came leaders of the African-Canadian community.

One of the oldest Black Baptist churches surviving from the Underground Railroad experience in Canada is the Sandwich First Baptist Church in the city of Windsor. In the early 19th century, Sandwich was a popular destination for refugees fleeing across the Detroit River. Here and at nearby Amherstburg, the growing Black community maintained its connections with friends and family in the United States. Along with the First Baptist Church in Detroit, they established the Amherstburg Regular Missionary Baptist Association. This organization fought against slavery and assisted the formation of refugee congregations in Canada. The Sandwich First Baptist congregation was established in 1840 and continues to serve its community to this day. This church, built by those who fled slavery, was designated an Historic Site in 1995.

Suggested Activities:

1. Students will study Africville, a former Black community located in Nova Scotia. Please visit the following website to find videos and lesson plans related to Africville.
<http://archives.cbc.ca/society/racism/dossier/96/>
2. Students will visit the following website <http://www.osblackhistory.com/> and study the Black settlement in Owen Sound.
3. Students will participate in a field trip to an early Black settlement.
4. As a culminating activity, students will conduct research on an early Black settlement in Canada. They will be expected to include the location, a map, when it was first established, information about the first settlers, any problems and/or solutions, a description of the climate, education, religion, jobs, foods, period of existence, traditions, and any additional aspects that the teacher may wish to include.
5. Students will conduct research on the contributions of an early Black settlement to the development of Canada.

The students will:

- **discuss the contributions of early African-Canadian pioneers (Henry Bibb, Abraham Doras Shadd, John Freeman Walls, Josiah Henson, Mary Ann Shadd, Harriet Tubman, John Ware, James L. Dunn, Robert Dunn, Rose Fortune)**
-

Henry Bibb

Henry Bibb was born into slavery 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. His attempts to rescue his wife and children were unsuccessful. However, Bibb's mother and three brothers were able to join him eventually in Essex County where they lived in freedom.

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) which sold many copies and inspired many North Americans to join the anti-slavery movement. He also led campaigns to persuade fugitive slaves and free African-Americans to settle in Canada.

Abraham Doras Shadd

Abraham Doras Shadd was born in 1801 in Delaware. Though he was a free-born Black and a prosperous shoemaker, he devoted his life to the abolitionist movement. Shadd protested racism at countless abolitionist meetings and played a pivotal role in the Underground Railroad, a secret route through which slaves were guided to freedom in Canada. As “stationmaster” and “conductor” for the Railroad, he provided escaping refugees with food, shelter, clothing and guidance. In 1851, Shadd and his family moved to southern Ontario’s North Buxton area, where they joined many of those he guided to freedom. He was the first Black person to serve in Canadian public office when he was elected to the Council of Raleigh, Ontario in 1859. In 2009, Canada Post honoured Abraham Doras Shadd with a commemorative stamp.

It should also be noted that Abraham Doras Shadd was the father of Mary Ann Shadd Cary.

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 1840s 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 1851 and settled near Chatham.

Mary Ann Shadd was Abraham's oldest daughter. She was born in 1823. Already a noted anti-slavery lecturer, writer and teacher, she arrived in Windsor in 1850 at the invitation of fellow anti-slavery activists Henry and Mary Bibb and was a teacher at an African Canadian school in Windsor until 1853. Her school was located in the military barracks on the site of what is now Windsor's City Hall Square. 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 of age and her classes included lessons in geography, history, arithmetic, grammar, reading and botany.

In 1853, she became the publisher of the *Provincial Freeman*. Shadd became the first black woman to publish and edit a newspaper in North America. Due to the sexism of the times, she included the names of male editors and publishers in order to lend credibility to her publication. The *Provincial Freeman* had correspondents in London, Chatham, 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, slavery and self-reliance.

Shadd, later known as Mary Ann Shadd Cary, went on to become an important Civil War army recruiter, a women's suffragist, and a lawyer (the first woman to attend Howard University's law school.) Today, this Windsor and Chatham resident's many recognitions include a school in her name in Scarborough, Ontario, a federal historic plaque in Chatham, and a place of honour in the U.S. Women's Hall of Fame in Seneca Falls, New York.

Harriet Tubman

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

Harriet Tubman was born into slavery 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 enslaved men, women, and children to freedom in Canada. In total, it is estimated that she led more than 300 people to freedom in Canada, including her elderly parents and some of her brothers. 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.

Although Tubman could neither read nor write, 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 led more slaves to freedom than any other individual. In addition to guiding many individuals to freedom, she joined the Union Army and served as a nurse, a scout, and a spy. After she retired in Auburn, New York, she founded a home for the elderly. In 1897, her bravery inspired Queen Victoria to award her a silver medal.

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

For further information, please visit www.harriettubman.com

John Ware

John Ware was the best known African-Canadian on the early Canadian Prairie. He was born into slavery on a cotton plantation 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 was reputed to have once stopped a cattle stampede with only a horse and six bullets. He made his way up to the area which would become the province of Alberta (Alberta did not become a province until 1905), working first at the North West Cattle Company Ranch and later at the Quorn Ranch. Ware gained quite a reputation as a rancher; he was known for his skills with the lariat (or lasso), and he was even more renowned for his legendary horsemanship. It was said that he had never been thrown by a horse.

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", a sport which he pioneered. 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.

In 1905, John Ware was killed instantly when his horse tripped in a badger hole and fell on top of him. His funeral was the largest funeral Calgary had ever seen. People from all over Alberta attended his funeral to bid farewell to Alberta's legendary Black cowboy, John Ware.

James L. Dunn

Born in 1848 in St. Thomas, Ontario to Black parents who had moved to Canada West from Ohio. James L. Dunn moved to Windsor with his family in the 1860s. As a gifted young man, he was able to buy the company where he worked. He renamed it the Dunn Paint and Varnish Company and is said to have invented a new varnish process. Later this company would become the Standard Paint and Varnish Company. The company established lucrative contracts with such firms as Massey Harris, providing paint that was used for farm equipment. After unsuccessfully suing the Windsor Board of Education in 1883 for the right to send his daughter to a White school rather than to the segregated Black school, Dunn surprised everyone by becoming a school board trustee, for a period of four years.

In 1887, James L. Dunn was elected to the Windsor Town Council, becoming Windsor's first Black alderman or councillor. He was re-elected in 1888. He played a pivotal role in Windsor's expansion from a small town that hugged the Detroit riverfront into a larger city which spread into the east, south and west. He worked hard to improve Windsor's infrastructure through the introduction of electricity, natural gas lines, roads, sewers and sidewalks, to attract new industries to Windsor in order to create jobs, and to encourage the city to partially fund charitable organizations that took care of the poor. The *Amherstburg Echo* reported that when James L. Dunn died suddenly in 1890, his funeral was among the largest ever seen in Windsor, attended by the Council and the Board of Education along with many others, in over 100 carriages.

Robert Dunn

Younger brother Robert L. Dunn was born in London, Ontario in 1857 and moved with his family to Windsor in the 1860s. He was a partner in the Dunn Paint and Varnish Company, as well as the owner of a theater in Detroit and involved in the real estate industry. He was elected to Windsor's City Council seven times, in 1893, 1894, 1895, 1897, 1898, 1902 and 1903, and ran unsuccessfully for Mayor of Windsor in 1897, becoming the first African Canadian to do so. Robert L. Dunn also served for one term as a Windsor Board of Education trustee. He was acknowledged to be the City Councillor chiefly responsible for the purchase and development of what is now City Hall Square. In Dunn's later years he was a community activist, for example serving as President of the Central Citizens' Association, one of Canada's earliest civil rights organizations. He worked hard to improve police-community relations and to secure employment for African-Canadians in places where they had never been allowed to work before.

Rose Fortune

Rose Fortune was born in Philadelphia in approximately 1774, and settled in Nova Scotia with her Black Loyalist refugee parents in 1783, when she was ten years old. She was one of Annapolis Royal's most notable figures during the first half of the 19th century. A well-known image of her from a watercolour of about 1830 depicts her in middle age wearing men's boots, a man's overcoat over a dress and apron, and a straw hat on top of the lace cap tied under her chin. She carries a straw basket, and is every bit the picture of firm resolve.

Rose's strong sense of character elevated her to a special position within her community. By the time her portrait was painted, Rose had carved for herself a role as a luggage carrier. Using a wheelbarrow, she made collections and deliveries between the town's busy wharves and hotels. She protected her business vigorously, and any individuals attempting to infringe upon her monopoly were severely chastised. In the process, Rose appointed herself a policewoman or "sheriff" (the first known in Canada), imposed curfews, and enforced them by going around the town each night sending those who violated curfew to their homes. She was deeply concerned for children and she ensured that they did not hang out in the streets at night. According to many sources, she was the first female law enforcement officer in Canada.

Rose Fortune was a pioneer in her time. She was able to accomplish things that very few women could, or were allowed to do, during this era. By using her initiative and business sense to establish her own company, she became a role model for many Blacks and women who came after her.

According to documents, Rose Fortune was buried on February 20, 1864. Today, she is remembered for her diligence, strength of character, and determination. She exemplifies the definition of a community helper, serving as a police officer and business woman.

For further information, please visit:

<http://www.annapolisheritagesociety.com/hinotablerose.htm>

Suggested Activities:

1. Students will research one of the above mentioned individuals and will deliver an oral presentation or a skit based on that particular person. This could be featured in an assembly or the class could create a classroom book featuring all of their information on the various individuals.
2. Students will research one of the above mentioned individuals and make an acrostic poem using the letters of their first and last name. The words and/or phrases must reflect the life and legacy of their person of study.

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. Many enslaved Africans wanted an escape from their life of bondage and servitude. During the 19th century, thousands of enslaved and many free Blacks 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 neither underground nor a railroad. It was a loose association of people and safe houses. 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 1840s and 1850s. As a result of their arrival, African-Canadians contributed significantly to the settlement and development of the province. (See Gr. 7 British North America for additional information.)

Many of the escapees settled in Essex and Kent County, particularly in Windsor, Sandwich, Amherstburg, Buxton, Chatham, Dresden and surrounding areas. Numerous contributions were made to our city, county, province, and country, by the individuals who escaped slavery and found freedom in the North.

For maps and/or routes, please visit:

http://www.pc.gc.ca/canada/proj/cfc-ugrr/index_E.asp

<http://education.ucdavis.edu/NEW/STC/lesson/socstud/railroad/Map.htm>

For additional information, please visit:

<http://www.blackhistorysociety.ca/URR.htm>

Suggested Activities:

1. Students will visit <http://www.nationalgeographic.com/railroad/> and take a cyber journey through the Underground Railroad.
2. Leslie McCurdy is a local actress, musician, and dancer who travels to schools and presents her educational plays which fulfill many curriculum expectations. Her one-woman shows, *The Spirit of Harriet Tubman* and *Harriet Is My Hero* can be presented to the entire student population at an assembly in honour of Black History Month.
3. Students will examine the stops on the Underground Railroad at the following website: http://www.pc.gc.ca/canada/proj/cfc-ugrr/index_E.asp and research the reasons why Blacks settled in various cities.
4. Students will explore how the natural environment aided those on their journey from slavery to freedom (moss growing on trees, stars, water, forestry, darkness, etc).
5. Students will brainstorm a list of provisions or supplies they would take with them on a long journey today. Then after learning about the Underground Railroad they will discuss what a family of freedom seekers could reasonably have brought with them on such a journey in those days. Alternatively, students will brainstorm a list of ways to make a long journey without being seen or detected by anyone, then explore the unique ways freedom seekers disguised or hid themselves during the long Underground Railroad journey.

The students will:

- **describe the various roles and 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 educated the children of African-Canadians until the early 1900s. Unfortunately, schools for African-Canadian students rarely enjoyed solid financial support.

In 1859, Windsor's White trustees refused the request of fugitive slave, Clayborn Harris, to admit his son to the Protestant school. Supporting Harris' action, a committee of Windsor Blacks wrote

the Education Minister who responded that there was nothing he could do as long as Black educational facilities existed for Black children. Finally, in 1862 a separate schoolhouse was at long last completed at the present City Hall Square for the Black children of Windsor. By 1864, it had 150 pupils.

James Llewellyn Dunn, the first Black Town Councillor of Windsor, sued the Windsor Board of Education for the right to send his daughter Jane Ann Dunn to an integrated school. He had a strong desire for his daughter to receive a better education. Unfortunately, in 1883, he lost the case, which remains an important case in Ontario Human Rights. Jane had to attend the coloured school which had deplorable conditions.

Two of the most well known local schools operated for African-Canadian students in the 1850s were those run by Mary Shadd Cary (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 1965. Today, many local residents may be surprised to know that a segregated school, Colchester South's S.S. #11, existed here in Essex County until 1965. The last segregated school in Canada closed in 1983, in Nova Scotia.

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

Suggested Activities:

1. Sudents will watch the movie, *Ruby Bridges*, about a six-year old girl who attended an all-White school and helped integrate American schools.
2. Sudents will identify ways in which segregated schools differ from their school.

The students will:

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

Hotel-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 residents 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 children. For this, he needed funds. After receiving permission from the Bishop, he travelled and 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 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.

For further information, please visit: http://www.hdgh.org/Aboutus/history_mission.asp

Suggested Activity:

1. Students will create a venn diagram, comparing and contrasting the lives of African-Canadian children in our community in the 1800s and the lives of children today (family life, schooling, hobbies, beliefs, dreams).

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)

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.”

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

B. SPECIFIC LEARNING EXPECTATIONS

The students will:

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

Significant events in Africa during medieval times:

- The Great Zimbabwe, was the capital of the Munhumutapa Empire in South Africa.
- West and East Africa saw a huge Islam influence during this period.
- The Ghana Empire dominated West Africa in the early Middle Ages until the North African Almoravids conquered and razed its capital in 1076.
- The wealth of Ghana with its gold meant the finest luxury goods, silks, furs, and jewels travelled along the routes.
- The Mali Empire was founded in 1235 and survived until 1546 by a Muslim king, Maghan Sundiata (the Lion King). It is best remembered in the west for its great eastern city Timbuktu, which still exists today. Please visit: <http://africa.mrdonn.org/sundiata.html> for more information on the Sundiata, the original Lion King.
- The world's first university opened in Timbuktu in Mali in 989 (Sankore).
- The Songhay Empire was founded, by King Sunni Ali Ber (Ali the Great).
- The Fouban Sultanate was founded in the 14th century in what is now the West Province of Cameroon and persists to this day. A museum in the palace (built in 1907) at Fouban preserves a large collection of historical relics, including the first sultan's military gear and war trophies of enemies' jawbones arranged in circular stacks.
- On the east coast of Africa, Zanzibar is a name as famous as Timbuktu. The city was founded on the island of Umguja off what is now Tanzania around the year 1000 C.E. but it was part of the trade routes from India to the Mediterranean for a thousand years before that.
- Gold, spices, salt, textiles and much more were traded.
- Arabic became the main language of trade, government and scholarship in West Africa .
- There is archaeological evidence for dikes and earth dams for irrigation.

For further information on the medieval times (trade, government, architecture, art, daily life, religion, natural resources, contributions, etc.) in Africa, please visit:
<http://africa.mrdonn.org/kingdoms.html>

The Moors

The Moors were not a specific race of people. The term "Moor" has never been clearly defined and remains ambiguous and confusing. Though the term "Moor" originally seems to have referred to 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. In ancient times all Africans were called Ethiopians or Kushites. 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 travelled into Spain and there, laid the foundations of a new civilization. The country was immeasurably enriched by their labours. 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.

Suggested Activities:

1. Students will research an African Empire that thrived and flourished during medieval times. Their research can be presented in a chart, including categories such as trade, government, clothing, technologies, climate, physical environment, religion, food, art and architecture, music, oral traditions, celebrations, medicine, games, housing, and any additional topics that the teacher selects.
2. Students will compare and contrast an aspect of medieval times related to two distinct countries, such as architecture, government, technologies, etc.
3. Students will create a classroom scrapbook on empires and civilizations of medieval times. Students may be partnered for this culminating project in which they will research an empire and create a scrapbook page. Each student/group is expected to submit at least one page (front and back) to contribute to the scrapbook. Students are encouraged to research countries and continents throughout the world (Africa, Asia, Europe, etc). Students will explore topics such as trade, government, clothing, technologies, religion, food, art and architecture, music, oral traditions, celebrations, medicine, games, housing, and any additional topics that the teacher selects.
4. Students will create a sculpture related to an ancient empire that flourished during medieval times (Timbuktu, pyramid, castle, knight, etc).
5. Students will identify numerous changes (economic, social and political) that have occurred in a certain location from medieval times to modern day. For example, a student might explore the social changes that have occurred in Egypt, Ghana or Mali.
6. Students will research medieval times in an African country and create a timeline that identifies a total of 10 significant dates, events, and peoples.

For a complete unit (lesson plans, rubrics, worksheets, discussion questions) on Early and Medieval African Kingdoms, please visit:

http://coreknowledge.org/CK/resrcs/lessons/04_4_EarlyMedieval.pdf

For further information, please visit: <http://africa.mrdonn.org/kingdoms.html>

7. Students will create a wordle using twenty vocabulary terms related to medieval times in an African country. For further information, please visit: <http://www.wordle.net/>

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

A. 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.”

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

In the study of Early Civilizations, teachers may consider highlighting civilizations in Africa, such as the Kush and Egypt. 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. For thousands of years, great and powerful civilizations flourished in countries throughout Africa. As in civilizations in other parts of the world, the different peoples of Africa (e.g. Egyptians, Kush, Malawi to name a few) pursued trade and built vast empires that contributed to the accumulation of wealth and prosperity of their respective societies. New technologies, unique art forms, cultures, and traditions were developed by these early Africans, many of which still exist today.

B. SPECIFIC LEARNING EXPECTATIONS

The students will:

- **identify the Kush and Egypt as two 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 pharoanic 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 pharoanic 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.

Early Egyptian Civilization

Egypt is located in northern Africa. In 3100 BCE, the 3000-year old civilization of ancient Egypt emerged in Northern Africa. This great civilization lasted longer than any other civilization in the history of the world.

Egyptian religion was based on many gods and mythologies. It was their belief that gods controlled the forces of nature. They also believed in life after death and they planned for the afterlife with great care and detail. The pharaohs of that time built large stone pyramids for their burials. These pyramids were filled with food, furniture, and treasures that they would need in the afterlife.

Egyptians developed a system of writing, known as hieroglyphics. This system was created in order to keep records, and consisted of simple pictograms or pictures of objects, animals, or tools. Over time, this system became more complex which led the ancient Egyptians to create ideograms - pictures that symbolized ideas and actions.

Initially, hieroglyphics were carved onto stone or wood. As they expanded their technologies, they flattened papyrus reeds into flat strips and wrote their hieroglyphics using brushes and ink.

During the Old Kingdom (2700 BCE - 2200 BCE), the Egyptian pharaohs maintained absolute power and control over the lives of everyone in their society. They were the owners of the land and the resources, which they shared with others in return for taxes and obedience. This was a period of significant technological advancement as the Egyptians developed the engineering skills required to build elaborate burial tombs for the pharaohs. To date, it is unknown how these pyramids were built. However, due to the cost of these tombs, the pharaoh's power weakened and this paved the way for a new dynasty.

The Middle Kingdom (2050 BCE - 1800 BCE) saw pharaohs that treated their people with greater respect than those of the Old Kingdom. During this period, all people were extended the right to be mummified, not just the wealthy.

New technology allowed the pharaohs to drain the swampland in the Nile Valley, creating thousands of hectares of new farm land. A canal was dug to connect the Nile River to the Red Sea, opening up new opportunities for transportation and trade. It also allowed the Egyptians to have increased contact with other civilizations.

A series of weak rulers eventually led to a civil war, which was followed by an invasion by the Hyksos of Western Asia. They defeated the Egyptians and ruled for the next two hundred years.

During the New Kingdom, the power of Egypt had reached new heights. Determined and driven pharaohs conquered their neighbours as they built a vast and powerful empire. As trade flourished in this new empire, the Egyptian treasury overflowed with taxes from trade.

A significant change occurred during this period - women achieved new prominence, and were often presented in artwork, as prominently as their husbands. Queen Hatshepsut became the first female pharaoh/ruler of Egypt. She ruled for 22 years and launched a great trading expedition beyond Egypt's southern borders. Traders returned with gold, ebony, ivory, and incense. Her successes are engraved on the walls of her temple.

Her successor, her step-son Thutmose III, was a brilliant military leader. Under his rule, Egypt expanded. The New Kingdom began to decline with the reign of Amenhotep IV, who tried to reform Egyptian religious beliefs but was opposed. After his death, an eight-year old boy inherited the throne. The young boy's name was Tutankhamun. The boy king restored traditional Egyptian religious beliefs and earned the support of his people.

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.

Suggested Activities:

1. In a graphic organizer, students will compare the ancient kingdoms of Kush and Egypt.
2. In a brochure, students will highlight what they consider to be the five greatest achievements of an ancient African civilization.
3. Students will research and report on the government, religion, cities/settlements, natural resources, art, social classes, technologies, housing, architecture, and traditions of an ancient African civilization (Kush, Egypt, Axum, Mali, Ghana, Songhai, The Great Zimbabwe).
4. Students will create a collage reflecting a particular ancient African civilization.
5. Students will create an afterlife shoe box. They will include at least 10 items they would need to bring to their afterlife, and provide reasons for why they would need each item. Students will decorate their shoe box and share their items with the class.
6. Students will create a hieroglyphics alphabet. They will develop a symbol for each of the 26 letters of the alphabet.
7. Students will research the presence and importance of animals to an ancient African civilization.

8. Students will build or construct a model of an object related to an ancient African civilization, such as a pyramid.
9. Students will research games and sports that were played during ancient times in Africa. Students could demonstrate these activities to their class.
10. Students will research an ancient African civilization and create a timeline that identifies a total of 10 significant dates, events, and peoples.
11. Students will write a letter to a student in the future. In the letter, dated 2099, students will reveal the state of an ancient African civilization economically, politically, culturally, and technologically.

For further information on ancient African civilizations and kingdoms (trade, government, architecture, art, daily life, religion, natural resources, contributions, etc.) please visit:
<http://africa.mrdonn.org/kingdoms.html>

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.”

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

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 Honourable Jean Augustine

The Honourable Jean Augustine was born in Grenada in 1937. She arrived in Canada in 1960 and attended the University of Toronto, where she earned bachelor of arts and master of education degrees. She became an elementary school principal with the Metropolitan Separate School Board in Toronto.

In 1993, Jean Augustine became the first Black woman elected to the House of Commons. She was elected in the riding of Etobicoke-Lakeshore and sat in Parliament until 2006. During her years as a federal member of parliament, The Honourable Jean Augustine has been the Parliamentary Secretary to the Prime Minister of Canada, Chair of the National Liberal Women's Caucus, Secretary of State for Multiculturalism and the Status of Women, Chair of the Standing Committee on Foreign Affairs and Deputy Speaker. The mother of two daughters, Jean Augustine is the recipient of numerous awards including the 1994 Canadian Black 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.

The Honourable Lincoln Alexander

The Honourable Lincoln M. Alexander was born in Toronto in 1922. He served with the Royal Canadian Air Force during the Second World War between 1942 and 1945. Educated at Hamilton's McMaster University where he graduated in Arts and Toronto's Osgoode Hall School of Law where he passed the Bar examination, in 1965, he was appointed a Queen's Counsel and became a partner in a Hamilton law firm from 1963-79. He was the first Black person to become a Member of Parliament in 1968. He served in the House of Commons until 1985. He was also Federal Minister of Labour in 1979.

In 1985, Alexander was appointed as Ontario's 24th Lieutenant Governor, the first member of a visible minority to serve as such in Canada. During his term in office, which ended in 1991, youth and education were hallmarks of his mandate. He then accepted a position as Chancellor of the University of Guelph. In 1992, Alexander became a Companion of the Order of Canada and also of the Order of Ontario. In 1996, he was asked to chair the Canadian Race Relations Foundation. He was also made the Honorary Commissioner for the International Year of Older Persons Ontario celebrations.

Alexander has been rewarded for his work throughout his career. In 1969, he was the recipient of the St. Ursula Award. In 1982, the Ethnic Press Council of Canada named him their Man of the Year. In 1988, he was awarded the Boy Scouts of Canada Silver Acorn by the Governor General. The following year, he won the Outstanding Citizen Award and Mel Osborne Fellow from the Kiwanis Foundation, as well as the first-ever Canadian Unity Award. Finally, Alexander was granted the Canada 125 Medal in 1992.

To reflect the pioneering work Alexander has engaged in throughout his career and to commemorate his term as Lieutenant Governor, the province of Ontario established an award in his name to recognize young people, between 16 and 25, who have demonstrated leadership in eliminating racial discrimination. Two awards are given annually to highlight the work of a student and the work of a community member.

For further information, please visit:

<http://www.modelesnoirs.org/english/alexander.php>

<http://www.citizenship.gov.on.ca/english/honours/lincolnmalexander/>

For information on additional Members of Parliament, please visit:

<http://webinfo.parl.gc.ca/MembersOfParliament/MainMPsCompleteList.aspx?TimePeriod=CurrentandLanguage=E>

The students will:

- **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 and 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, Liberal Party Activist, One-Time Candidate for Provincial Parliament, and Former Member of the St. Clair College Board of Governors

J. Lyle Browning was born in Chatham in 1923 and moved to Windsor with his family as a one-year-old. As a close friend of former federal Cabinet Minister, father of medicare and Liberal Party giant Paul Martin Sr., J. Lyle Browning became involved in the Liberal Party at an early age. He joined the Young Liberal Club of Windsor in 1936, became president of the club and went on to become President of the Ontario Young Liberal Association for four years. In 1975 he ran for provincial parliament in the riding of Windsor-Sandwich, the first local African Canadian to seek provincial office, but was unsuccessful.

Browning spent his youth as a high school and college basketball star, eventually becoming the first African-Canadian to attend Assumption University (forerunner of the University of Windsor). He was part of the Armistead Club, a group of young African-Canadians who promoted desegregation through participation in sports, successfully integrating Windsor institutions such as tennis clubs and the YMCA. He progressed to an impressive career as an entrepreneur, businessman, community leader and multicultural advocate.

Founder and President of Browning Engineering and 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 St. Clair 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 tradespeople, eventually becoming a member of the Board of Governors.

As a member of the Canadian Consultative Council on Multiculturalism in the 1970s, he helped develop the nation's multiculturalism policy. He played an integral role in fundraising for the establishment of the North American Black Historical Museum and Cultural Center in Amherstburg in the 1970s, and is now its president. He has been involved in the Downtown Windsor Lions Club since 1976, including becoming the first African Canadian President of a Lions Club in 1981, and he serves as 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.

Gary Baxter, Mayor of LaSalle

Born in Kingston, Jamaica, Gary Baxter immigrated with his family to western Canada before moving to LaSalle where he graduated from Sandwich Secondary High School. A graduate of the University of Western Ontario's Ivey Business School, Baxter became President and CEO of Phoenix Media Group, the largest independent publishing company in Ontario, before selling the company to Canwest Mediaworks in 2007. First elected to the Council of the Town of LaSalle in 1998, Baxter served three consecutive terms before being elected Mayor in 2006. As Mayor, he was instrumental in securing more than \$35 million in provincial and federal funding to make strategic infrastructure improvements in LaSalle. In addition to serving as Chairman of the LaSalle Water Board, a member of the LaSalle Police Services Board, and a member of County Council, some of his other roles have included President of the LaSalle Business Association, Treasurer of the Ontario Community Newspaper Association, Director of the Windsor Symphony, and Director of the North American Black Historical Museum.

Wayne Hurst, Mayor of Amherstburg

Wayne Hurst was born and raised in Amherstburg, Ontario, where he graduated from General Amherst High School. After serving in the Canadian Navy, he pursued a career in the automotive industry, eventually becoming a CAW Benefits Representative. From 1985 through 1994, he served as an Amherstburg Town Councillor as well as Reeve. In 1997 he was elected Mayor of Amherstburg. He won re-election in 2003 and 2006. His mayoral duties include chairing the Emergency Planning Committee as well as serving on the Amherstburg Police Services Board and Essex County Council. In his spare time he is involved in the Lion's Club, the Amherstburg Sportsmen's Club, Branch 157 Canadian Legion, and other community organizations.

Her Excellency The Right Honourable Michaele Jean

Michaele Jean was born in Haiti in 1957. In 1964, her family fled to Canada and settled in Quebec, after escaping the dictatorship rule of Francois Duvalier.

Jean attended the University of Montreal, where she received a bachelor's degree in Italian and Spanish. She began a master's degree in comparative literature, taught Italian at that institution, and won scholarships that allowed her to make several trips to Italy to study at universities in Perugia, Florence, and Milan. She became fluent in five languages (French, Haitian Creole, English, Italian, and Spanish). She was also an activist on the issue of domestic violence, working with shelters for battered women and coordinating a government-funded study on spousal abuse during her time in university.

In 1986, Jean returned to Haiti with a friend to conduct research for an article on the island's women. Jean's work caught the eye of the National Film Board, who invited her to return to Haiti as a researcher and interviewer for a film on the 1987 Haitian elections.

When Radio-Canada subsequently hired Jean as a reporter, she became the first Black person on French television news in Canada. In the mid-1990s, she moved to RDI, Radio-Canada's all-news

network, becoming host of numerous programs, winning many awards along the way, including a Gemini. By 2004, she was well enough known among Francophone Canadians to launch her own current affairs show on RDI, entitled *Michaëlle*. In English Canada, she was familiar to viewers of CBC Newsworld's documentary programs *The Passionate Eye* and *Rough Cuts*, both of which she had hosted since 1999.

In August 2005, Prime Minister Paul Martin announced Jean's appointment as governor general. Sworn in on 27 September 2005, she succeeded Adrienne Clarkson. Jean became the first Black person to serve as governor general of Canada. The descendant of slaves, she used her office to passionately emphasize freedom as a central part of the Canadian identity. Reflecting on her experience as an immigrant, Jean argued that it was time to "eliminate the spectre" of the two solitudes, French and English, which had long characterized the country's history.

For further information, please visit:

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCEandParams=A1ARTA0009825>

<http://www.gg.ca/index.aspx?lan=eng>

Suggested Activities:

1. A local political leader could be invited to the classroom to deliver a presentation, or to be interviewed by students.
2. Students will visit a local political leader in their office.
3. During the annual *Oral Communication Festival*, students will be encouraged to research the lives and experiences of African-Canadian leaders. Students must be reminded that there are many African-Canadian leaders who have made significant contributions to our society, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States of America.

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 Grade 7 British North America for additional information)

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 6

First Nation Peoples and 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.”

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

B. SPECIFIC LEARNING EXPECTATIONS

The students will:

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

Suggested Activities:

1. Students in grades 4-8 are encouraged to participate in the Mathieu Da Costa Challenge. For further information, please visit:
<http://www.cic.gc.ca/english/multiculturalism/mathieudacosta/contest.asp>

The Mathieu Da Costa Challenge is an annual creative writing and artwork contest launched in 1996. The Challenge encourages youth to discover how diversity has shaped Canada's history and the important role that pluralism plays in Canadian society. Students between the ages of 9 and 18, are eligible to participate in the Challenge. 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 an all-expenses paid trip to Ottawa where they take part in an Awards Ceremony hosted by the Minister of Citizenship, Immigration and Multiculturalism.

2. During the annual *Oral Communication Festival*, students will be encouraged to research the lives and experiences of African-Canadian leaders. Students must be reminded that there are many African-Canadian leaders who have made significant contributions to our society, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States of America.

The students will:

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

Mac Simpson was the founder of the 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.

Suggested Activity:

1. Plan a field trip to the North American Black Historical Museum, located in Amherstburg, Ontario.

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 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.”

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

B. SPECIFIC LEARNING EXPECTATIONS

The students will:

- **describe the individuals of African descent who took part in the Loyalist migration**
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As the American Revolution began in the thirteen American colonies in the late 1770s, the British were significantly 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 particular Nova Scotia, an area that includes modern-day Nova Scotia, New Brunswick, and Prince Edward Island.

All of the Loyalists had lost a great deal: their property, their careers, and often their extended families. They were promised freedom and plots of land equal to those given to White Loyalists, however most only received town lots, not the farm land that was promised. Many had to submit petitions to the government in order to receive their promised farm lands and when they did, they were typically lands in remote locations that were not suitable for farming. Unable to farm, many Black Loyalists experienced poverty and starvation. As a result, many took jobs such as shoemakers, servants, domestic workers, or boat pilots in order to ensure their survival. They were often forced to perform difficult labour and often tricked into signing long-term work contracts.

Another concern facing the Black Loyalists was freedom, and the fact that it could be taken away from them at any given time. 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.

In 1791, an English abolitionist company offered the Black Loyalists the opportunity to settle in Sierra Leone, a free Black colony in Africa. Nearly 1200 individuals accepted and set sail for Africa on January 15, 1792 to begin new lives.

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. As a result of their diverse situations, records of their activities are scarce - for the most part they were not 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 Guides 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**
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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 approximately 1820 to 1860, between 20,000 - 40,000 refugees from slavery fled to Canada. Slaves were a valuable commodity, and as a result of their escape the American economy suffered greatly 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 1840s and 1850s. 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 Canada West (now Ontario), have varied considerably. Of the more than 20,000 refugees who immigrated to Canada West, thousands returned to the United States during or immediately after the Civil War.

Essex and Kent County were key destinations for those in search of freedom via 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 cities 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**
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Henry Bibb

Henry Bibb was born into slavery 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. His attempts to rescue his wife and children were unsuccessful. However, eventually, Bibb's mother and brothers were able to join him in Essex County where they lived in freedom.

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) which sold many copies and inspired many North Americans to join the anti-slavery movement. He also led campaigns to persuade fugitive slaves and free African-Americans to settle in Canada.

Abraham Doras Shadd

Abraham Doras Shadd was born in 1801 in Delaware. Though he was a free-born Black and a prosperous shoemaker, he devoted his life to the abolitionist movement. Shadd protested racism at countless abolitionist meetings and played a pivotal role in the Underground Railroad, a secret route through which slaves were guided to freedom in Canada. As “stationmaster” and “conductor” for the Railroad, he provided escaping refugees with food, shelter, clothing and guidance. In 1851, Shadd and his family moved to southern Ontario’s North Buxton area, where they joined many of those he guided to freedom. He was the first Black person to serve in Canadian public office when he was elected to the Council of Raleigh, Ontario, in 1859. In 2009, Canada Post honoured Abraham Doras Shadd with a commemorative stamp.

It should also be noted that Abraham Doras Shadd was the father of Mary Ann Shadd Cary.

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 1840s 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 1851 and settled near Chatham.

Mary Ann Shadd was Abraham's oldest daughter. She was born in 1823. Already a noted anti-slavery lecturer, writer and teacher, she arrived in Windsor in 1850 at the invitation of fellow anti-slavery activists Henry and Mary Bibb and was a teacher at an African Canadian school in Windsor until 1853. Her school was located in the military barracks on the site of what is now

Windsor's City Hall Square. 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 of age and her classes included lessons in geography, history, arithmetic, grammar, reading and botany.

In 1853, she became the publisher of the Provincial Freeman. Shadd became the first woman female journalist of African descent in North America. Due to the sexism of the times, she included the names of male editors and publishers in order to lend credibility to her publication. The Provincial Freeman had correspondents in London, Chatham, 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, slavery and self-reliance.

Shadd, later known as Mary Ann Shadd Cary, went on to become an important Civil War army recruiter, a women's suffragist, and a lawyer (the first woman to attend Howard University's law school). Today, this Windsor and Chatham resident's many recognitions include a school in her name in Scarborough, Ontario, a federal historic plaque in Chatham, and a place of honour in the U.S. Women's Hall of Fame in Seneca Falls, New York.

Harriet Tubman

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

Harriet Tubman was born into slavery 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 enslaved men, women, and children to freedom in Canada. In total, it is estimated that she led more than 300 people to freedom in Canada, including her elderly parents and some of her brothers. 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.

Although Tubman could neither read nor write, 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 led more slaves to freedom than any other individual. In addition to guiding many individuals to freedom, she joined the Union Army and served as a nurse, a scout, and a spy. After she retired in Auburn, New York, she founded a home for the elderly. In 1897, her bravery inspired Queen Victoria to award her a silver medal.

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

For further information, please visit www.harriettubman.com

John Ware

John Ware was the best known African-Canadian on the early Canadian Prairie. He was born into slavery on a cotton plantation 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 was reputed to have once stopped a cattle stampede with only a horse and six bullets. He made his way up to the area which would become the province of Alberta (Alberta did not become a province until 1905), working first at the North West Cattle Company Ranch and later at the Quorn Ranch. Ware gained quite a reputation as a rancher; he was known for his skills with the lariat (or lasso), and he was even more renowned for his legendary horsemanship: it was said that he had never been thrown by a horse.

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," a sport which he pioneered. 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.

In 1905, John Ware was killed instantly when his horse tripped in a badger hole and fell on top of him. His funeral was the largest funeral Calgary had ever seen. People from all over Alberta attended his funeral to bid farewell to Alberta's legendary Black cowboy, John Ware.

James L. Dunn

Born in 1848 in St. Thomas, Ontario to Black parents who had moved to Canada West from Ohio, James L. Dunn moved to Windsor with his family in the 1860s. As a gifted young man, he was able to buy the company where he worked. He renamed it the Dunn Paint and Varnish Company and is said to have invented a new varnish process. Later this company would become the Standard Paint and Varnish Company. The company established lucrative contracts with such firms as Massey Harris, providing paint that was used for farm equipment. After unsuccessfully suing the Windsor Board of Education in 1883 for the right to send his daughter to a White school rather than to the segregated Black school, Dunn surprised everyone by becoming a school board trustee, for a period of four years.

In 1887, James L. Dunn was elected to the Windsor Town Council, becoming Windsor's first Black alderman or councillor. He was re-elected in 1888. He played a pivotal role in Windsor's expansion from a small town that hugged the Detroit riverfront into a larger city which spread into the east, south and west. He worked hard to improve Windsor's infrastructure through the introduction of electricity, natural gas lines, roads, sewers and sidewalks, to attract new industries to Windsor in order to create jobs, and to encourage the city to partially fund charitable organizations that took care of the poor. The Amherstburg Echo reported that when James L. Dunn died suddenly in 1890, his funeral was among the largest ever seen in Windsor, attended by the Council and the Board of Education along with many others, in over 100 carriages.

Robert Dunn

Younger brother Robert L. Dunn was born in London, Ontario in 1857 and moved with his family to Windsor in the 1860s. He was a partner in the Dunn Paint and Varnish Company, as well as the owner of a theater in Detroit and involved in the real estate industry. He was elected to Windsor's City Council seven times, in 1893, 1894, 1895, 1897, 1898, 1902 and 1903, and ran unsuccessfully for Mayor of Windsor in 1897, becoming the first African Canadian to do so. Robert L. Dunn also served for one term as a Windsor Board of Education trustee. He was acknowledged to be the City Councillor chiefly responsible for the purchase and development of what is now City Hall Square. In Dunn's later years he was a community activist, for example serving as President of the Central Citizens' Association, one of Canada's earliest civil rights organizations. He worked hard to improve police-community relations and to secure employment for African Canadians in places where they had never been allowed to work before.

Rose Fortune

Rose Fortune was born in Philadelphia in approximately 1774, and settled in Nova Scotia with her Black Loyalist refugee parents in 1783, when she was ten years old. She was one of Annapolis Royal's most notable figures during the first half of the 19th century. A well-known image of her from a watercolour of about 1830 depicts her in middle age. Wearing men's boots, a man's overcoat over a dress and apron, and a straw hat on top of the lace cap tied under her chin, she carries a straw basket, and is every bit the picture of firm resolve.

Rose's strong sense of character elevated her to a special position within her community. By the time her portrait was painted, Rose had carved for herself a role as a luggage carrier. Using a wheelbarrow, she made collections and deliveries between the town's busy wharves and hotels. She protected her business vigorously, and any individuals attempting to infringe upon her monopoly were severely chastised. In the process, Rose appointed herself a policewoman or "sheriff" (the first known in Canada), imposed curfews, and enforced them by going around the town each night sending those who violated curfew to their homes. She was deeply concerned for children and she ensured that they did not hang out in the streets at night. According to many sources, she was the first female law enforcement officer in Canada.

Rose Fortune was a pioneer in her time. She was able to accomplish things that very few women could, or were allowed to do, during this era. By using her initiative and business sense to establish her own company, she became a role model for many Blacks and women who came after her.

According to documents, Rose Fortune was buried on February 20, 1864. Today, she is remembered for her diligence, strength of character, and determination. She exemplifies the definition of a community helper, serving as a police officer and business woman.

For further information, please

visit: <http://www.annapolisheritagesociety.com/hinotablerose.htm>

Thornton and Lucie Blackburn and the Blackburn Riots

Thornton and Lucie (also known as Ruth) Blackburn were two enslaved African-Americans who made their way from Kentucky to Detroit in pursuit of freedom. They were captured while still in Detroit and were jailed while the slave catchers sought the Blackburns' return to slavery in Kentucky. Their imprisonment in 1833 resulted in Detroit's first race riots. In a daring and dramatic escape, which is recounted by historian Karolyn Smardz-Frost in her book, *I've Got a Home in Glory Land*, the Blackburns were freed by a combination of sympathetic White and Black anti-slavery Detroiters and swiftly made their way to Sandwich (west Windsor). Their request for refuge in Upper Canada (Ontario) resulted in discussions between Michigan's Territorial Governor and the colonial Upper Canadian government that led to, in Smardz-Frost's words, "the formulation of British North America's first, articulated legal rationale for harboring fugitive slaves." Taking refuge in what is now west Windsor, the Blackburns brought about the legal framework that established Canada as a land that would not return fugitive slaves to the United States unless they had committed a crime - a legal framework that established Canada as the desired destination for thousands of Underground Railroad travellers in the decades thereafter.

Thornton and Lucie Blackburn never learned to read or write, but once in Toronto, they ascended to middle-class status by establishing Toronto's first cab company (using horse-drawn carriages). In Toronto, they became anti-slavery activists who spoke about the evils of slavery and did all that they could to help other formerly enslaved Africans resettle and begin new lives.

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.

British North American Blacks and the Upper Canada Rebellions

When the sovereignty and unity of British North America were threatened by the outbreak of a rebellion in 1837, the growing population of African-Canadians living in Upper Canada demonstrated their intense loyalty to their adopted land by participating in its defense. In December 1837 a number of all-Black militia units were raised. Near Chatham, a First and a Second Coloured Company were established. In Windsor, the famous Josiah Henson was the commander of a company of Black volunteers within the Essex Militia. These African-Canadian volunteers helped to defend Fort Malden (Amherstburg) and Windsor in 1838, participating in the capture of the rebel schooner Anne.

British North American Blacks and the American Civil War

While the American Civil War is not often associated with the history of British North America, and while Great Britain and its colonies were officially neutral in this conflict, thousands of Canadians of both European and African heritage took part. While some fought on the Confederate (southern) side, most felt compelled to join the Union (northern) effort as a means of bringing an end to slavery. A number of African-Canadians from Essex and Kent Counties participated in various ways. Due to her organizational and public speaking skills, Mary Ann Shadd Cary was hired by various state governments to travel throughout the northern American states, recruiting soldiers for Black units. Josiah Henson also recruited soldiers for Black units, albeit less aggressively due to his advanced age. Chatham's most prominent Black physician, Dr. Martin Delany, who earlier in his life had been the first African-American male to publish a novel called *Blake: Or the Huts of Africa*, recruited Black troops throughout the New England states and became the first Black field officer in the Union Army in 1865. At that time, he was commissioned a major.

Chatham's Osborne Perry Anderson, a printer at the Provincial Freeman and one of the few surviving members of the group that had accompanied John Brown on his ill-fated raid on Harper's Ferry in 1859, became a non-commissioned officer in the Union Army. Mary Ann Shadd Cary's younger brother Abraham W. Shadd, from Chatham, joined the United States Army at Detroit in August 1863, served in the 55th Massachusetts Regiment (the companion regiment to the 54th Massachusetts, the "Glory" Regiment) and ultimately became a captain in the 104th Regiment of Colored Troops. Older brothers of Windsor's first Black councillors James and Robert Dunn, George and Charles Dunn, fought in the 27th Michigan Infantry. Charles died of diseases contracted in the Civil War and consequently his mother in Windsor received a pension from the U.S. government until her death in 1907.

After the American Civil War, many of the leaders of the Black communities in Essex and Kent Counties felt compelled to return to the United States where they could use their skills to help create a post-war, post-slavery society. For example, Mary Ann Shadd Cary became a lawyer and women's rights activist in the Washington, DC area. Her brother Abraham, the civil war veteran, also became a lawyer and ultimately a judge in Arkansas and Mississippi. Another brother, Isaac, was a journalist who became one of the first two African-American members of the legislature of the state of Mississippi (1871 - 1876), and Speaker of the House of the legislature of the State of Mississippi (1874 - 1876). Dr. Martin Delany of Chatham became a strong proponent for the resettlement of formerly enslaved African Americans in colonies on the west coast of Africa, and served as a trial justice in South Carolina. Henry Bibb's widow, Mary Miles Bibb, taught school in the state of New York.

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)

- 1628** The first known slave in Canada, Oliver Le Jeune, is recorded in 1628. He had been captured in Africa as a child, at six years of age, and was transported to Canada by English invader, David Kirke. He was sold to a Canadian resident when Kirke left in 1629. Baptized in 1633, he was given the last name of one of his owners, who was a priest. Le Jeune died in 1654.
- 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** On March 14, 1793 Chloe Cooley, an enslaved Black woman in Queenston, was bound, thrown in a boat and sold across the river to a new owner in the United States. Her screams and violent resistance were brought to the attention of Lieutenant Governor John Graves Simcoe by Peter Martin, a free Black and former soldier in Butler's Rangers, and William Grisley, a neighbour who witnessed the event. Simcoe immediately moved to abolish slavery in the new province. He was met with opposition in the House of Assembly, some of whose members owned slaves. A compromise was reached and on July 9, 1793 an Act was passed that prevented the further introduction of slaves into Upper Canada and allowed for the gradual abolition of slavery although no slaves already residing in the province were freed outright. It was the first piece of legislation in the British Empire to limit slavery and set the stage for the great freedom movement of enslaved African-Americans known as the Underground Railroad. A plaque, located on Niagara Parkway in Niagara-on-the-Lake, marks the spot where Chloe Cooley was forced across the river to be sold.

- 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 enslaved 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.

Suggested Activities:

1. Students will imagine that they have escaped from slavery and have arrived in Canada. They will create a poster in support of the abolitionist movement.
2. Students will write a persuasive letter outlining the reasons that all human beings deserve freedom and should not be enslaved.
3. Students will assume the identify of an African-Canadian who has joined the U.S. Civil War effort and write a letter to a family member explaining why it is important to be part of this event, even if that person is a Canadian.
4. Students may need help to understand that immediately after the U.S. Civil War, people of African descent made great strides in the American South (such as being elected to political office) but in the later 1870s, paramilitary groups suppressed Black voting and pushed back against the gains Black people had made. Students could briefly discuss this phenomenon, comparing and contrasting it with the contemporary challenges faced in post-war environments in countries such as Iraq.

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.

It is important to note that many enslaved people resisted slavery and oppression in many ways. Sometimes they faked illnesses, destroyed tools, sabotaged their owners' homes and worked slowly in an attempt to frustrate their owners.

Marie-Joseph Angélique

Marie-Joseph Angélique was a Portuguese-born Black slave owned by François Poulin of Montreal in the early 1730s. Despite her enslavement, Angélique had other plans, such as escaping from slavery in search of freedom. On April 10, 1734, it is alleged that Angélique learned that she was going to be sold and set fire to the home where her owners resided. The fire spread and numerous buildings were damaged and destroyed, including Hotel-Dieu hospital. No one was injured during the fire, but the people of Montreal were in shock at the damage caused by the blaze.

Angélique was charged with arson after residents in the neighbourhood blamed her for the setting the fire. The trial lasted for two months. She originally denied setting the fire, but in a round of confession under torture, she admitted her guilt. On June 21, the day of Angélique's execution, she was driven through the streets of Montreal with a rope tied around her neck and signs bearing the word "incendiaire" ("arsonist"). Once dead, her body was burned and her ashes scattered.

It should be noted that while some scholars believe that she did indeed set the fire as an act of rebellion against slavery, others believe that it was an accidental fire caused by someone cooking in the residence.

For further information, visit:

<http://www.canadianmysteries.ca/sites/angelique/proces/jugementetappel/2064en.html>

Fugitive Slave Narrative #1 - Written by Lydia Adams

At the time that this narrative was written, Mrs. Lydia Adams lived in a log-house in Windsor.

I am seventy or eighty years old. I was from Fairfax County, old Virginia. I was married and had three children when I left there for Wood county, where I lived twenty years: thence to Missouri, removing with my master's family. One by one they sent four of my children away from me, and sent them to the South: and four of my grandchildren all to the South but one. My oldest son, Daniel - then Sarah - all gone. "It's no use to cry about it," said one of the young women, "she's got

to go." That's what she said when Esther went away. Esther's husband is here now, almost crazy about her: they took her and sold her away from him. They were all Methodist people--great Methodists--all belonged to the church. My master died--he left no testimony whether he was willing to go or not.... I have been in Canada about one year, and like it as far as I have seen.

I've been wanting to be free ever since I was a little child. I said to them I didn't believe God ever meant me to be a slave, if my skin was black--at any rate not all my lifetime: why not have it as in old times, seven years' servants? Master would say, "No, you were made to wait on white people: what was 'black people' made for? Why, just to wait on us all."

I am afraid the slaveholders will go to a bad place. I am really afraid they will. I don't think any slaveholder will get to the kingdom.

An excerpt from A North-Side View of Slavery by Benjamin Drew.

Fugitive Slave Narrative #2 - Written by J.F. White

I have served twenty-five years as a slave; born in Virginia, and brought up, or rather whipped up, in Kentucky. I have lived in Canada two years. I have bought one hundred acres of land in Sandwich, suitable to raise any kind of grain.

I want you to tell the people of the United States, that as far as begging for fugitives is concerned, that we are amply able to take care of ourselves: we have done it, and can do it. We want none to beg for us; let them give to the fugitive on his way, and to those who are assisting him on his way. Money has been raised, an immense quantity of it too, but we don't get it - indeed, we don't want it. We have a society here to take care of our brothers when they get here, and we can do it without assistance. If people send things through pure motives to the suffering, we thank them for their intentions. Still, there is no need of their doing even that.

An excerpt from A North-Side View of Slavery by Benjamin Drew.

Fugitive Slave Narrative #3 - Written by Sophia Pooley

For a complete narrative, please visit:

<http://books.google.ca/books?id=JrP0BSOrF2gCandlpg=PA135andots=njGzO5NgLkanddq=sophia%20pooley%20i%20was%20born%20in%20fishkillandpg=PA135#v=onepageandq=andf=false>

I was born in Fishkill, New York State, twelve miles from North River. My father's name was Oliver Burthen, my mother's Dinah. I am now more than ninety years old. I was stolen from my parents when I was seven years old, and brought to Canada; that was long before the American Revolution. There were hardly any white people in Canada then--nothing here but Indians and wild beasts.

My parents were slaves in New York State. My master's son-in-law, Daniel Outwaters and Simon Knox, came into the garden where my sister and I were playing among the currant bushes, tied their handkerchiefs over our mouths, carried us to a vessel, put us in the hold, and sailed up the river. The white men sold us at Niagara to old Indian Brant, the king.

An excerpt from A North-Side View of Slavery by Benjamin Drew.

Fugitive Slave Narrative #4 - Written by Allen Sydney

I, Allen Sydney, of McDougall St., in the city of Windsor, in the province of Ontario, formerly an engineer in a woodenware factory in the city of Detroit, at the request of many of my friends in Windsor, give the following history of myself and times.

I was born in slavery in the year 1804, in a town called Edenton, in North Carolina. This town was about two or three miles from the sea shore and was on a river called "Choian...." My parents were born in Africa and were sold in Carolina to my master, Sim Perry, having been brought there by the slave traders.

My father and mother worked on my master's plantation for some 15 years or so. My father was burned to death by falling into the fire when drunk in the shanty. Rum was always given to the slaves when working, and it was considered a powerful healthy thing for the slaves in the swamps of Carolina. My mother lived to the age of 110 years. When she was 100 years old my master gave her a house and five or ten acres of land and also gave her her freedom, and she raised cotton and chickens on the land until her death.

My master, Sim Perry, had a son named Sim and he got married, and my master gave me and my two brothers and two sisters to him and he moved to Tennessee, 500 miles away, and took us with him. When our young master got to his plantation, we were 15 miles from the nearest neighbour. The country was very wild and there were no roads but Indian trails through the cane brakes. When we got to Tennessee my master got on his horse and went around what he supposed was 100 acres and my brothers and I followed him with axes and blazed the trees. Land did not cost anything in those days. You put up a shanty and blazed around the land and it was yours if you did your road work. My master put up a log house with a board roof. He built a shanty for us and afterwards he built several as he got more negroes. No floors in those shanties, no chimney, but a board would be removed in the roof to let the smoke go out.

Sim Perry, my master, as there were no steamboats in those days in those parts, built a flat boat to send his chickens, eggs, butter, peaches to New Orleans. He got into financial difficulties and borrowed \$500 from one John Brown, and gave me as security for the loan. And what did Brown do but put me with a gang of slaves in chains and took me to Memphis and sold us - Brown was a slave trader! I was sold to Cap. Pryor for \$800. He kept me for two years and during that time he bought a steamboat called "Hard Times," and it was the first one in southern waters. He sought me out from among his colored people and made me watch the boat and I stayed on her night and day from spring until fall, and during that time he sent to England for an engineer and got one named Parker, and he told Parker to keep me right under him to work around the engine. The next spring Cap. Pryor told the engineer that he would build a shop in Memphis on purpose for the engineer to work in until high water. Parker kept me until I learned my trade as an engineer, and I stayed on the "Hard Times" until she was worn out. Then he sold her and a little while afterwards he sold me for \$1,000, to a man named Creasey who lived in Alabama, four hundred miles from Memphis. Creasey hired me out at \$100 per month as an engineer. I was a first class engineer on the steamboat. This was in the year 1829, and it was on the Tennessee river.

My "Master" Perry heard of me and he went to Creasey and told him that he only left me with Brown as security for \$500, and that he had a bill of sale for me, and that he had been looking for me for some time. After some trouble and payment of a large sum to Creasey he took me home. He hired me out to work as an engineer, and got \$100 a month for my work and I worked as an engineer for him until I ran away to Canada.

When I was 25 years old I married a young woman named Sayer who was a slave in Covington, Kentucky, and when the boat used to stop at Cincinnati (opposite Covington), I used to see her; and after a while I asked her master Mr. Gage to let her marry me, and he then asked me if I was not following the water. I said "yes." He said what do you want with a wife then! After a while he consented to let his slave marry me, and we were married. My wife stayed with her master's family and I went on with my work and would see her when we came to Cincinnati. We had a family of three children during the time she was at her master's and these children were slaves and were the property of Mr. Gage, my wife's master. My wife was a cook and cooked for the whole family of Mr. Gage. He owned a large tobacco factory and when my son was five years old he had to work from daylight till dark in the factory, and he worked until he was 10 or 12 years old. My girls were taken into the house to do housework when they were very young. They were taken away from my wife and it grieved her very much, as they were too young to work. I said to my wife, "Let us run away," but she said, "no; they would starve in Canada." I went on the boat called the "Gen'l. Pike" and went to New Orleans.

When I returned to Cincinnati my wife's master said to her, "I'm going to sell Celia" (my youngest daughter) as he had a debt to pay. This scared my wife and she told me she was ready to run away with me to Canada. I told her to keep everything secret and I went to see the abolitionist, Thos. Dorim in Cincinnati, and he told me to go on the boat to Pittsburg and see Mr. Coffin, and tell him that I was ready to go to Canada.... [Mr. Coffin] told me that he would take me to Walnut Hill, Cincinnati. When I got to Walnut Hill I met my wife and went to her mistress and asked if her children might go with her to church Sunday evening, and she said, "yes." My wife took the three children and went out the back way, where Mr. Dorim was waiting. My wife threw her feather bed and took it into the back yard. She had bought that bed with her own money and she thought so much of it that she could not leave without it. When she and the children went with Mr. Dorim he took them across the river to the hill, where I was hidden in an old log house. When I saw the feather bed I said to my wife, "What did you bring that for? we cannot take it." Mr. Dorim said, "Never mind: I will box it up and send it to Canada." We all stayed in that old log house on the hill for two days and two nights and we were very much frightened, as they were hunting for us. We left there in the middle of the night, travelling in a wagon (called travelling by the underground railway.) The wagon had boards two inches apart for the bottom and we lay down on them and were covered with straw. The third night a colored man drove us and a heavy rain came on so he took us out and put us in a hollow tree, where we stayed all night, and he said that he would come back when the rain had stopped, but he did not. In the morning I got out of the tree and prayed to the Lord that I would serve him all the rest of my life if I got my wife and little family safe into Canada.

My wife had hard work to keep the children from crying, as they wanted something to eat. I got some corn out of a field and we ate it raw. The next night the negro came with his team and ran us all night to the "station," which we reached at 4 o'clock in the morning, but before he reached the "station" he demanded money from us and said if we did not give him some that he would give us up to our masters. My wife had a little money that she had saved up unbeknown to me and she gave the rascal all of it. I did not have any money. We stayed all one day at that station and I helped plant potatoes; in the night he drove us to Mr. Hyde's, and Mr. Hyde drove us to Springfield "station" and from there to Cleveland, and then we got on the boat called the "Bay City" and reached Detroit 40 years ago and crossed over to Canada. Mr. Dorim sent the feather bed on and we got it in Canada. When we were getting away from Cincinnati and travelling in the night we knew that there were rewards offered for our capture and that they were hunting for us everywhere, and we were afraid all the time that we would be caught.

My first wife died in Canada five years after she ran away. She was a very good woman and worked night and day and used to work out and overworked herself. We had two children born after we came to Canada, and one, two years old, was burned to death. My wife had gone out to work one day and these little children were left in the house alone and the dress of one caught on fire and she ran out screaming. Mr. Gibson, a neighbour, caught her and wrapped her in a blanket and the doctor was sent for, who wrapped her in cotton batting and did all he could for her, but she died next morning.

I worked at my trade as engineer in Detroit for 20 years – worked for one gentleman, Mr. Frost, who had the woodenware works. I never worked in Canada.

I am now living with my granddaughter and she takes the best care of me. When my funeral takes place I want the sermon preached from the text taken from the 14th chapter of Job and the 14th verse.

I want all my white friends to be present at my funeral.

Signed,
Allen Sydney,
Windsor, Canada, May 4, '98

Excerpted from the Evening Record, May 21, 1898

Suggested Activities: (History, Geography and Language Arts)

1. Students will read all of the slave narratives and select three which they will summarize. Once complete, they will compare and contrast the theme(s), mood, tone, visual images, sounds, emotions, characteristics of the writer, changes, historical information, etc., of the three narratives that they have selected.
2. Students will write and perform a skit based on one of the narratives.
3. Students will locate the adjectives in the narrative and replace them with a synonym.
4. Students will create a comic strip, poem or song based on one of the narratives.
5. Students will write a one-page response journal to one of the authors of the narratives.

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)

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.”

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

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

1605 The first named Black person to set foot on Canadian soil was Mathieu Da Costa, a free man who was hired as a translator for Samuel de Champlain's 1605 excursion. He also served as a navigator and interpreter who likely travelled extensively throughout the Atlantic world in the late 1500s and early 1600s. As an interpreter, he was sought after by the French and the Dutch to help in their trade with Aboriginal people. Mathieu Da Costa likely spoke French, Dutch, Portuguese and pidgin Basque. This language was a common trade dialect used in dealing with Aboriginal peoples in the era of early contact.

The tradition of Europeans relying on Black interpreters was more than a century old by Mathieu Da Costa's time. It began with voyages off the African coast and continued as Europeans and Africans came across to the Americas. Mathieu Da Costa probably sailed on many voyages, travelling up the St. Lawrence River and all along the coast of what is now Atlantic Canada. His interpreting skills helped bridge the cultural and linguistic gap between early French explorers and the Mi'kmaq people.

His work in Canada is commemorated at the Port Royal Habitation National Historic Site of Canada in Annapolis Royal, Nova Scotia.

For further information on Mathieu Da Costa, please visit:

<http://www.cic.gc.ca/english/multiculturalism/mathieudacosta/dacosta.asp>

- 1628** A six year old boy from Madagascar, Africa came to Canada, where he was enslaved. He was brought to Canada by David Kirke, making him the first person of African ancestry to live in Canada. He was sold to many different people before becoming 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** King Louis XIV of France passed the Code Noir, allowing the full use of Black and Indian slaves in the colonies. He allowed slavery for economic reasons. Many colonists had complained about the shortage of available servants and workers and appealed to the Crown for permission to own slaves.
- 1709** King Louis XIV formally authorized slavery in New France, when he permitted his Canadian subjects to own slaves, "in full proprietorship." Fines were charged to anyone who helped a slave to escape.
- 1734** Marie-Joseph Angelique, a Black slave, allegedly 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.

Suggested Activities:

1. Students will research slavery in Upper Canada and create a slideshow or timeline detailing this era in Canadian history.
2. Students will participate in a field trip to a local site of importance related to the Underground Railroad.

3. Students will visit <http://www.nationalgeographic.com/railroad/> and participate in a virtual journey from slavery to freedom.
4. Students will write a diary detailing their daily life as they escape from slavery using the routes and associations of the Underground Railroad. The diary will consist of 5 - 7 entries and must be historically accurate. For this, they will be required to conduct research on the topic.
5. The students will create a Freedom Quilt. Each student will receive a sheet of blank paper (5x5) and on this sheet, they will add images related to the Underground Railroad and freedom in Canada. The images may reflect symbols, vocabulary, spirituals, signs, etc.
6. The class will create a book, Heroes and Heroines of the Underground Railroad. Each student will research an important and influential individual who played a pivotal role in the Underground Railroad. They will write a report based on the life and experiences of this individual and each work will be included in the class book. Once complete, the students will share their stories with students in the primary division.
7. Students will create an acrostic poem using the words underground and railroad. Students will write a sentence for each letter and their sentence must relate to the underground railroad.
8. Students will be partnered in groups of two. Together, they will research an influential figure on the Underground Railroad Movement. Then, they will create fifteen questions and answers. One student will ask the questions, the other student will provide the answers as though they were the influential figure. For example, one student might ask another student, playing the role of Harriet Tubman, what her childhood was like. The student playing the role of Harriet Tubman will respond with accurate and factual information. These interviews will be orally presented to the class.
9. Students will use research skills as they investigate the meaning of the terms associated with the Underground Railroad (baggage, Promised Land or Heaven, Canaan, conductor, Quakers, cargo/passengers/freight, freedom train, station, terminal, track, station master). Once they locate the definition and the relevance of each term, students are required to develop their own terms for the following categories (female slave, male slave, child slave, safehouse, Canada, helpful and trustworthy person). Their terms must relate to the original meaning, in some manner.
10. The ABCs of the UGRR class book. Each student will be assigned a letter of the alphabet. For their selected letter, students will write a sentence related to the Underground Railroad, that begins with that particular letter. Students are required to illustrate their sentence.

For example,

- A. The abolitionists were against slavery and believed that all slaves should be freed.
- B. The men, women, and children who escaped slavery were very brave individuals.
- C. Canada was the final destination for those escaping slavery using the Underground Railroad.

11. Students will conduct research on slavery. They will be expected to write a report or make a multi-media presentation based on slavery. Their project must incorporate: the definition of slavery, the reasons why African people were enslaved, the number of Africans who were enslaved, other parts of the world where different types of slavery exist, conditions of slave life on a plantation, the roles of men, women, and children, the reasons and methods for escaping to Canada, and a personal reflection.
12. Each student will be given a blank map of Canada. Using research and mapping skills, they will label important cities/towns/villages that played a role in the Underground Railroad.
13. As part of a Black History Month assembly or Drama class, students will be divided into groups and will create a dramatic art presentation based on stories about the Underground Railroad (escaping slavery, traveling by night, going to safe houses, arriving in Canada, Harriet Tubman's experiences, etc.) Students will research the material, write their scripts and scenes, and present them to the class or in an assembly. Each group will re-enact a different aspect of the Underground Railroad.
14. During the annual Oral Communication Festival, students will be encouraged to research the lives and experiences of African-Canadian leaders. Students must be reminded that there are many African-Canadian leaders who have made significant contributions to our society, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States of America.

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)

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 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.”

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

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**
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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. The 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 is the best known African-Canadian on the early Canadian Prairie. He was born into slavery on a cotton plantation 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 was reputed to have once stopped a cattle stampede with only a horse and six bullets. He made his way up to the area which would become the province of Alberta (Alberta did not become a province until 1905), working first at the North West Cattle Company Ranch and later at the Quorn Ranch. Ware gained quite a reputation as a rancher; he was known for his skills with the lariat (or lasso), and he was even more renowned for his legendary horsemanship: it was said that he had never been thrown by a horse.

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," a sport which he pioneered. 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.

In 1905, John Ware was killed instantly when his horse tripped in a badger hole and fell on top of him. His funeral was the largest funeral Calgary had ever seen. People from all over Alberta attended his funeral to bid farewell to Alberta's legendary Black cowboy, John Ware.

Sir James Douglas

Sir James Douglas was born to "a free coloured woman" and a Scottish merchant. He was taken to Scotland for schooling at an early age. At age 16 he was apprenticed to the North West Company and entered the HBC's employ on the merger of the two companies in 1821. Sir James Douglas, fur trader, governor of Vancouver Island, and of British Columbia was a resourceful, energetic and intelligent man who helped the Hudson's Bay Company become a trading monopoly in the North Pacific. As colonial governor he initiated British rule west of the Rocky Mountains.

Sir James Douglas was also a humanitarian. He treated individuals, including enslaved Negroes and Indians, with a respect that few of his contemporaries displayed.

Sir James Douglas suffered a heart attack and died in Victoria on August 2, 1877. His funeral was public; in Victoria and throughout B.C. there was a great outpouring of grief, affection, and respect for the man who had become known as "The Father of British Columbia".

For further information, please visit:

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCEandParams=A1ARTA0002373>

<http://www.biographi.ca/009004-119.01-e.php?BioId=39077>

Mifflin Wistar Gibbs

Mifflin Wistar Gibbs was born free in Philadelphia in 1823. By his early 20s, he was an activist in the abolition movement and helped with the Underground Railroad movement. In 1850 he migrated to San Francisco where he became a successful merchant, the founder of a Black newspaper, and a leading member of the city's Black community. In the late 1850s, Mifflin Gibbs and 35 others migrated to Victoria in search of equality under British rule. In 1866 Gibbs was elected to the Victoria (British Columbia) City Council becoming the second Black elected official in Canada and only the third elected anywhere on the North American continent.

Eventually, almost 800 Blacks moved to Vancouver Island. Mifflin Gibbs and his partner, Peter Lest opened the first general store in Victoria to compete with the Hudson's Bay Company. Life in British Columbia was more enjoyable and prosperous than in California, where he had previously resided. It carried its own share of problems and racial prejudice, but the judicial process was

clear and accessible; moreover, Black participation in the political affairs of the colony soon became a matter of importance.

The general store was successful and Gibbs moved on to real estate, construction, and investment. He even pioneered and managed a coal mining operation in the Queen Charlotte Islands. As a politician, he was among those who worked hard to make a capital city out of a shanty town growing around a fur-trading post, and he belonged to the small group that paved the way for the colony's entry into the Dominion of Canada. However, he still found he had to fight every day against racial prejudices.

After Victoria, Gibbs graduated in law and practised in Little Rock, Arkansas, where he was elected a judge. He learned French and served as American Consul in Madagascar. At 77, when he returned to the United States, he took over the presidency of the Capital City Savings Bank of Little Rock, which is no surprise to those who remember his virtuosity with the balance sheet of Victoria's city hall.

Mifflin Wistar Gibbs spent a little more than ten years in British Columbia. Some of his accomplishments include:

- abolitionist
- worker on the Underground Railroad in Philadelphia
- shoeshine boy, boot merchant, and newspaper publisher in gold-rush San Francisco
- builder of B.C.'s first railway in the Queen Charlotte Islands
- first Black person to hold public office in British Columbia
- Victoria city councillor and acting mayor
- Member of the Yale Conference that framed the terms of B.C.'s entry into Confederation
- America's first elected Black judge, in Little Rock, Arkansas
- U.S. consul in Madagascar in his 70s, and founder of a bank on his return

In 2009, The Honourable Jim Prentice, Canada's Environment Minister and Minister responsible for Parks Canada, designated Mifflin Wistar Gibbs a National Historic Person of Canada, on the recommendation of the Historic Sites and Monuments Board of Canada.

For further information, please visit:

http://www.bhcsbc.org/historical_gibbs.html

<http://www.blackpast.org/?q=aaw/gibbs-mifflin-wistar-1823-1915>

Rosemary Brown

Born in Jamaica in 1930, Rosemary Brown immigrated to Canada in 1950, where she studied at McGill University, then pursued a career in social work. Throughout her entire lifetime, Brown fought for her rights and those of other women and minorities throughout her trailblazing career as an activist, feminist, opponent of racism, and champion of human rights. Brown became the first Black woman elected to public office in Canada when she was elected as a Member of the Legislative Assembly (MLA) in the British Columbia legislature in 1972. She also ran for the leadership of the federal New Democratic Party (NDP), making her the first woman to run for the leadership of a Canadian federal political party.

Rosemary Brown died in 2003, at the age of 72.

Some of Rosemary Brown's accomplishments include:

- first Black woman in Canada to be elected to public office
- Chief Commissioner of the Ontario Human Rights Commission (1993-1996)
- Member of the Legislative Assembly
- Order of British Columbia (1995)
- Order of Canada (1996)
- first Black woman in Canada to run for the leadership of a federal political party
- Professor of the Endowed Chair in Women's Studies at Simon Fraser University
- former CEO of MATCH International (working with women in under-developed countries)
- participated in many national and international conferences on peace, women's issues and human rights
- founding member, Vancouver Status of Women Council
- 15 honorary degrees from universities across Canada
- instrumental in establishing the Berger Commission on the Family, and in introducing legislation which would prohibit discrimination on the basis of sex or marital status
- founding member and trainer of volunteers for the Vancouver Crisis Centre
- in 1973 she was awarded a Human Rights Fellowship by the United Nations
- Canadian Security Intelligence Review Committee (five-year term)

For further information, please visit:

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

<http://fcis.oise.utoronto.ca/~gpieters/brownbio.html>

http://www.cbc.ca/asithappens/national/2003/obit_brown_280403.html

Suggested Activity:

1. Students will imagine that they are in a time capsule and will travel to a city/town/village in Western Canada in the 1800s. Students will conduct research on this location and time period. Then, students will conduct research on that same location in modern times and will report on the similarities and differences that have occurred during these two time periods.

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.”

The Ontario Curriculum Social Studies/History and Geography, pg.63

B. SPECIFIC LEARNING EXPECTATIONS

The students will:

- **demonstrate an understanding of how African-Canadians have contributed to the historical, cultural and 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."

Viola Desmond

In 1946, Viola Desmond, a successful Halifax beautician and businesswoman, decided to watch a movie at the Roseland Theatre in New Glasgow, Nova Scotia. Viola was an African-Canadian woman, and the segregated theatre did not allow Blacks to sit in the downstairs seats, only in the balcony. In Canada, at that time, there were numerous restaurants, theatres, churches, and schools that practised segregation, meaning separate facilities existed for both Black and White Canadians, or Blacks could enter the same facility but were forced to sit in a separate section. Viola Desmond was given a balcony ticket but instead sat downstairs in spite of the "no-Blacks" rule. As a direct result of her actions, she was arrested for allegedly defrauding the government of the 1 percent amusement tax on the higher-priced downstairs seats.

She was jailed for 12 hours and eventually fined \$20 and sentenced to 30 days in prison. She was angry at the fact that no one seemed to pay attention to the fact that this was a case of racial discrimination.

The Nova Scotia Association for the Advancement of Coloured People (NSAACP) - aided by Viola's friends, newspaper publisher Carrie Best and activist Pearleen Oliver - campaigned to raise money to pay her legal fees and fines. With these funds, the fight Viola had started could continue. Vigorous further action by Best, Oliver, community members, and the NSAACP led finally to the repeal of segregation policies in Nova Scotia in 1954 - more than a year before Rosa Parks's action in Montgomery, Alabama, helped bring the civil rights movement in the U.S. into sharp media focus.

Even though all of Desmond's appeals to have her conviction overturned failed, the case was used to build community activism to fight against racial segregation in Canada.

To hear a CBC Maritime Magazine interview from 2006 with Wanda Robson, the sister of Viola Desmond, please visit:

http://www.cbc.ca/maritimemagazine/archives/2006_feb_w1.html

For further information, please visit:

<http://www.chrc-ccdp.ca/en/browseSubjects/desmond.asp>

http://www.cep.ca/events/womenconf2003/viola_desmond_e.pdf

Robert Sutherland

In 1852, Robert Sutherland, a native of Jamaica, graduated from Queen's College. He is recognized as the first Black lawyer in Canada, as well as the first known university graduate of African descent in Canada.

Mr. Sutherland came to Queen's in 1849, just eight years after the university was founded. During his time at the post-secondary institution, he earned 14 academic prizes, including an award in Latin voted upon by his peers. He was also an excellent debater and served as treasurer of the Dialectic Society, now known as the Queen's Debating Union. After graduation, he went on to Osgoode and a distinguished career as the first Black person called to the bar of the Law Society of Upper Canada. His practice would take him to Berlin (now Kitchener) and eventually to Walkerton, where he was a respected member of the community and even served briefly as Reeve of the town.

Upon his untimely death in 1878, he left his entire net worth, approximately \$12,000, to Queen's University. As this was a significant sum in those days, his bequeath made him Queen's first major benefactor. The university used the gift to begin a fundraising campaign that helped it to maintain its independence. The University of Toronto was threatening to annex Queen's at that time. In appreciation, Principal Grant had a headstone placed on Mr. Sutherland's grave in Mount Pleasant Cemetery in Toronto at the university's expense. Despite his remarkable life and generous bequeath, Robert Sutherland soon faded from the consciousness of the institutional memory of Queen's University.

Much later, in the 1980s, a group of student activists rediscovered the story of Robert Sutherland and began to agitate for the University to recognize his contributions on campus. Until 1998 there was nothing named on the campus after Mr. Sutherland, nor was there a plaque of remembrance mounted anywhere on campus at the University's expense. A plaque paid for by the city in Grant Hall was the only hint to his significance in Queen's history. In the winter of 1996, the Robert Sutherland Task Force began a two-year negotiation with the University on behalf of the students of Queen's. After a series of recommendations and discussions, the Board of Trustees agreed to name the former Billiards Rooms in Sutherland's honour.

In February 2009, Queen's Board of Trustees unanimously approved a student-initiated motion to name the Policy Studies Building at 138 University Avenue after alumnus Robert Sutherland. An unveiling ceremony was held on October 3, 2009.

The inscription on the plaque reads:

ROBERT SUTHERLAND HALL
dedicated
by the Board of Trustees
at the request of the Students of Queen's University
in honour of
ROBERT SUTHERLAND (C 1830-1878)
WINNER OF FOURTEEN ACADEMIC PRIZES
FIRST BLACK GRADUATE OF QUEEN'S UNIVERSITY
FIRST BLACK LAWYER IN UPPER CANADA
EARLY BENEFACTOR OF THE UNIVERSITY
TO WHICH HE BEQUEATHED HIS ENTIRE ESTATE
AT ITS TIME OF GREATEST NEED
"May his devotion to his alma mater not pass into oblivion"
October 3, 2009

An outstanding scholar and citizen, the first person of African heritage to graduate from Queen's University, and its first major benefactor upon his death in 1878, Robert Sutherland's indomitable spirit continues to inspire all who come to know of his legacy.

For further information, please visit:
<http://www.queensu.ca/alumni/sutherland/>

William Hall

William Hall was the first Black person, the first Nova Scotian and one of the first Canadians to receive the Empire's highest award for bravery, the Victoria Cross. The son of former American slaves, Hall was born in 1827 at Horton, Nova Scotia, where he also attended school. He left a career in the American merchant navy and voluntarily enlisted in the Royal Navy in Liverpool, England, in 1852. His first service, as Able Seaman with HMS Rodney included two years in the Crimean War. Hall was a member of the naval brigade that landed from the fleet to assist ground forces manning heavy gun batteries, and he received British and Turkish medals for his work during this campaign.

After the Crimean War, Hall was assigned to the receiving ship HMS Shannon. When the Indian Mutiny broke out in May 1857, Hall was on HMS Shannon en route to China. She was intercepted and ordered to Calcutta. A Shannon Brigade was formed of several gunners, sailors, and marines. The ship was towed over 600 miles. Then the force fought across country and were in time to take part in the relief of Lucknow. On 16 November 1857 at Lucknow, India, the gun crews kept up a steady fire in an attempt to breach the walls, while a hail of musket balls and grenades from the mutineers inside the mosque caused heavy casualties. Able Seaman Hall and Lieutenant Thomas James Young, the battery's commander, were eventually the only survivors, all the rest having been killed or wounded, and between them they loaded and served the last gun.

Hall remained with the Navy, rising to the rating of Quartermaster Petty Officer in HMS Peterel before he retired in 1876 and returned to his home village in Horton Bluff. Hall is buried in Hantsport, Nova Scotia, where his grave is marked by a monument at the Baptist church. His Victoria Cross is preserved at the Nova Scotia Museum.

For further information, please visit:
<http://museum.gov.ns.ca/infos/William-Hall-INfo.pdf>

Stanley Grizzle

Stanley G. Grizzle, born in Toronto to Jamaican parents in 1918, has had an expansive and impressive career. During the Second World War, he served overseas in the Canadian Army Medical Corps. Upon returning to Canada, Grizzle was highly active in the trade union and labour movements. He served as an officer of the Toronto CPR Division of the Brotherhood of Sleeping Car Porters, a delegate to the Toronto Labour Council, a member of the Toronto Labour Committee for Human Rights and an Officer with the Ontario Labour Relations Board.

Grizzle made history when he became the first appointed Black Canadian Judge in the Canadian Court of Citizenship in 1978. Many of his honours include the induction into the Labour Hall of Fame in 1994 and the Order of Canada in 1995 for his early activist work in the human rights and labour movement. Additionally, he has published several brochures on Blacks in Canada and a book *My Name's Not George: The Story of the Brotherhood of Sleeping Car Porters in Canada*.

In 2007, Stanley G. Grizzle was honoured for his achievements and contributions to the Library and Archives Canada's National Collections at a Special Citizenship Ceremony at Rideau Hall. Among the attendees were Librarian and Archivist Ian E. Wilson, Her Excellency the Right Honourable Michaëlle Jean and Minister of Citizenship and Immigration Canada, Diane Finley.

In that same year, the City of Toronto dedicated the former Main Street Parkette to Stanley G. Grizzle.

Bromley Armstrong

Mr. Bromley Armstrong is a pioneer in Canadian labour and race relations. He is a founder of many important organizations including the Jamaican Canadian Association, Urban Alliance on Race Relations, Black Business and Professional Association and National Council of Jamaicans. He is a member of the Order of Canada and recipient of the Stanley Knowles Humanitarian Award, the Bahai National Race Unity Award and the 1998 Harmony Award. He has a 53 year history of achievement in race relations in Canada.

Beginning with his arrival to Canada in 1947, Bromley Armstrong was committed to civil rights. He worked to improve conditions for workers in industry and was also active in promoting equal rights for Black Canadians. He was involved with the National Unity Association (NUA) in sit-ins in Dresden, Ontario restaurants that refused to serve Blacks. Armstrong travelled to Dresden following the activities of Hugh Burnett and the NUA – the NUA had been urging the local town council to create laws that would put an end to anti-Black discrimination in the town. In response to delegations to the Ontario Legislature at Queen's Park in Toronto, in the early 1950s Ontario Premier Leslie Frost introduced two laws: the Fair Employment Practices Act and the Fair Accommodation Practices Act. The first outlawed discrimination in the workplace, the second outlawed it in businesses that served the public. Enacted in April 1954, the Fair Accommodation Practices Act stated: "No one can deny to any person or class of persons the accommodation, services or facilities usually available to members of the public." The Act triggered the repeal of the largely ineffective Racial Discrimination Act of 1944, which outlawed "the publication or display, on lands, premises, by newspaper or radio, of any notice, sign, symbol, emblem or other representation indicating racial discrimination."

After local Dresden businesses refused to comply with the Fair Accommodation Practices Act the same year it was enacted, Armstrong and other activists from the Toronto-based Joint Labour Committee for Human Rights conducted sit-ins in Dresden restaurants, testing the owners' non-compliance with the law, and then using that information to urge Premier Frost to eventually press charges against the restaurant owners. The owners were taken to court and the law held; the legal case was Canada's first successful test of laws making discrimination illegal.

Suggested Activities:

1. Students will conduct research, and compare the lives and experiences of Viola Desmond and Rosa Parks. Students can also compare the lives and experiences of Viola Desmond to a famous celebrity.
2. Students will investigate the traits and qualities of leaders and heroes and compile a list of ten leadership qualities that they believe are the most important. Students must provide a one-sentence rationale for each selection.
3. Students will write a one-page report on an individual that they consider a leader and hero/heroine. Students will then compare their hero to an African-Canadian leader.
5. **Rosa Parks Role-Play (Anticipatory Set)**
 - Set up eight chairs in two columns like a bus. Have eight students sit in the bus seats and tell them (and the class) that they have been working all day and they are tired. They are riding the bus home on a half-hour trip. Tell them that you are a new passenger getting on the bus. Role-play that you are getting on the bus. Pick one student (not a sensitive one) and tell him or her that he or she must get up and give you his or her seat. If the student hesitates, say "You know the law, people with (red) shirts must give up their seats if someone with a (blue) shirt comes on the bus. So get up or I will have you arrested." Hold a discussion about what happened and the feelings of the people involved. Guide the students to the conclusion that the law is not fair and that it is the responsibility of the individual and community to do something about the law.
 - **The following activity can be altered in order to role-play the experiences of Viola Desmond.**
 - Introduce the class to the story of Rosa Parks. Either tell it or read it using one of the many sources available at the library. Hold a discussion about Rosa Parks' actions. Ask students to describe how she acted as a hero and philanthropist then and continued to act as a philanthropist. Discuss how she was acting in her best interest, but also doing something good for the community.
 - Using the definition of hero developed in previous lessons, have students support the idea that Rosa Parks was a hero.
 - Have each student write an outline briefly describing the major events from the story of the bus boycott. Then, group students in teams of three or four to discuss and write an explanation of how individual rights and community responsibility are related.
 - Locate the city of Montgomery, Alabama, on a map. Compare and contrast this city in 1955 with the learners' own community. Discuss whether they think an act of discrimination like Rosa Parks experienced may have happened in their own community in the past or if it could happen in the present.

- Discuss how philanthropic activities can bring about social change. Define social change. Challenge students to think of examples of this unrelated to Rosa Parks.
- Define community as the degree that people come together for the common good. Discuss the community that developed around Rosa Parks, Viola Desmond, Bromley Armstrong, and Martin Luther King, Jr.
- Ask students to propose for what common good they would make an extra special effort. Then, have each student choose a person related to that "cause" and write a letter either asking a question or praising their efforts. Monitor the students' work to assure that the letters are sincere and show their best work. You can send letters to famous people in care of publishers or the organizations with which they are involved.

Grade 8

History: Confederation

B. 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.”

The Ontario Curriculum Social Studies/History and Geography, pg.59

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.

The students will:

- **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 1930s and 1940s, 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 First 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 1850s, 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 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.

MUSICIANS

Charlotte Watkins

In the 1950s and 1960s, 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.

The Honourable Jean Augustine

The Honourable Jean Augustine was born in Grenada in 1937. She arrived in Canada in 1960 and attended the University of Toronto, where she earned bachelor of arts and master of education degrees. She became an elementary school principal with the Metropolitan Separate School Board in Toronto.

In 1993, Jean Augustine became the first Black woman elected to the House of Commons. She was elected in the riding of Etobicoke-Lakeshore and sat in Parliament until 2006. During her years as a federal member of parliament, The Honourable Jean Augustine has been the Parliamentary Secretary to the Prime Minister of Canada, Chair of the National Liberal Women's Caucus, Secretary of State for Multiculturalism and the Status of Women, Chair of the Standing Committee on Foreign Affairs and Deputy Speaker. The mother of two daughters, Jean Augustine is the recipient of numerous awards--including the 1994 Canadian Black 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.

The Honourable Lincoln Alexander

The Honourable Lincoln M. Alexander was born in Toronto in 1922. He served with the Royal Canadian Air Force during the Second World War between 1942 and 1945. Educated at Hamilton's McMaster University where he graduated in Arts and Toronto's Osgoode Hall School of Law where he passed the Bar examination, in 1965, he was appointed a Queen's Counsel and became a partner in a Hamilton law firm from 1963-79. He was the first Black person to become a Member of Parliament in 1968. He served in the House of Commons until 1985. He was also Federal Minister of Labour in 1979.

In 1985, Alexander was appointed as Ontario's 24th Lieutenant Governor, the first member of a visible minority to serve as such in Canada. During his term in office, which ended in 1991, youth and education were hallmarks of his mandate. He then accepted a position as Chancellor of the University of Guelph. In 1992, Alexander became a Companion of the Order of Canada and also of the Order of Ontario. In 1996, he was asked to chair the Canadian Race Relations Foundation. He was also made the Honorary Commissioner for the International Year of Older Persons Ontario celebrations.

Alexander has been rewarded for his work throughout his career. In 1969, he was the recipient of the St. Ursula Award. In 1982, the Ethnic Press Council of Canada named him their Man of the Year. In 1988, he was awarded the Boy Scouts of Canada Silver Acorn by the Governor General. The following year, he won the Outstanding Citizen Award and Mel Osborne Fellow from the Kiwanis Foundation, as well as the first-ever Canadian Unity Award. Finally, Alexander was granted the Canada 125 Medal in 1992.

To reflect the pioneering work Alexander has engaged in throughout his career and to commemorate his term as Lieutenant Governor, the province of Ontario established an award in his name to recognize young people, between 16 and 25, who have demonstrated leadership in eliminating racial discrimination. Two awards are given annually to highlight the work of a student and the work of a community member.

Her Excellency The Right Honourable Michaëlle Jean

Michaëlle Jean was born in Haiti in 1957. In 1964, her family fled to Canada and settled in Quebec, after escaping the dictatorship rule of Francois Duvalier.

Jean attended the University of Montreal, where she received a bachelor's degree in Italian and Spanish. She began a master's degree in comparative literature, taught Italian at that institution, and won scholarships that allowed her to make several trips to Italy to study at universities in Perugia, Florence, and Milan. She became fluent in five languages (French, Haitian Creole, English, Italian, and Spanish). She was also an activist on the issue of domestic violence, working

with shelters for battered women and coordinating a government-funded study on spousal abuse during her time in university.

In 1986, Jean returned to Haiti with a friend to conduct research for an article on the island's women. Jean's work caught the eye of the National Film Board, who invited her to return to Haiti as a researcher and interviewer for a film on the 1987 Haitian elections.

When Radio-Canada subsequently hired Jean as a reporter, she became the first Black person on French television news in Canada. In the mid-1990s, she moved to RDI, Radio-Canada's all-news network, becoming host of numerous programs, winning many awards along the way, including a Gemini. By 2004, she was well enough known among Francophone Canadians to launch her own current affairs show on RDI, entitled *Michaëlle*. In English Canada, she was familiar to viewers of CBC Newsworld's documentary programs *The Passionate Eye* and *Rough Cuts*, both of which she had hosted since 1999.

In August 2005, Prime Minister Paul Martin announced Jean's appointment as governor general. Sworn in on 27 September 2005, she succeeded Adrienne Clarkson. Jean became the first Black person to serve as governor general of Canada. The descendant of slaves, she used her office to passionately emphasize freedom as a central part of the Canadian identity. Reflecting on her experience as an immigrant, Jean argued that it was time to "eliminate the spectre" of the two solitudes, French and English, which had long characterized the country's history.

For further information, please visit:

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCEandParams=A1ARTA0009825>

<http://www.gg.ca/index.aspx?lan=eng>

For further information on national contributions, please consult the **Timeline**.

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

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

Guest Speakers

Please feel free to contact one of the following organizations for assistance in identifying potential guest speakers on African Canadian history and culture:

- The North American Black Historical Museum (519) 736-5433 or nabhm@mnsi.net
- The Essex County Black Historical Research Society (519) 962-6570 or ecbhrs@aol.com
- The Northstar Cultural Community Centre (519) 252-7143 or info@northstarcentre.org

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 (e.g., 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 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • Heritage Room/Wish Centre
Dresden, ON	<ul style="list-style-type: none"> • Uncle Tom’s Cabin/Josiah Henson House
North Buxton, ON	<ul style="list-style-type: none"> • Buxton National Historic Site and Museum
Puce, ON	<ul style="list-style-type: none"> • John Freeman Walls Historic Site and Underground Railroad Museum
Windsor, ON	<ul style="list-style-type: none"> • 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 <div style="text-align: right;">  </div>

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 Fee



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

Windsor ON

Essex County Sports Hall of Fame

This wall was previously outside The Bay paying 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!

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Coaches at the 2002 Olympics in Sydney, Australia, where Canada won 8 matches, the most ever for Canada.

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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.

Fort Malden National Historic Park

100 Laird Street
Amherstburg, ON
Phone: 736-5416
Admission Fee



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 and 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.

Heritage Room/Wish Centre

177 King Street
Chatham, ON
Phone: 519-352-3565
Website: www.mnsi.net/~wishc/heritageroom
Admission Fee

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

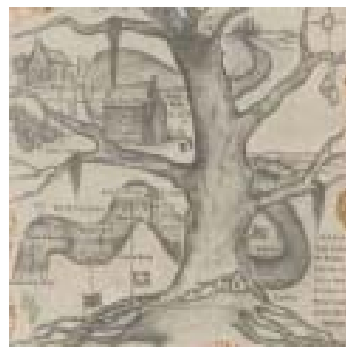
Phone: 258-623

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 Fee



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 in 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.

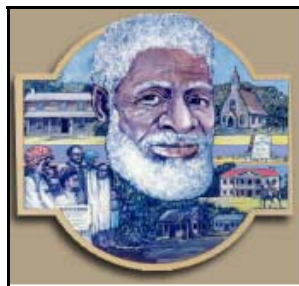
Old Sandwich Walking Tour

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 and 7 sections)
- Elijah McCoy, inventor of over 80 inventions and 45 patents (see Gr. 3 Pioneers)
- Walter Perry, organizer of Emancipation Celebrations in Windsor (see 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.

Glossary of Terms

abolitionist	a reformer who favours the banning of slavery
Africa	the second largest continent in the world
alliance	a union for a common purpose
civilization	a society in an advanced state of social development
diaspora	a dispersion of people from their original homeland
emancipation	the act of setting someone free
fugitive slave	an enslaved individual who escapes from his/her owner
Kwanzaa	a unique African-American celebration that focuses on the traditional African values of family, community responsibility, commerce and self improvement
martyr	a person who suffers or dies for the sake of a cause, belief, or principle
master	an individual who owns enslaved human beings as property
plantation	a large estate or farm on which crops are raised
Quakers	a Christian religious society dating back to the 17 th century England
segregation	the policy or practice of separating people of different races, classes, or ethnic groups, typically as a form of discrimination
slave	a person who is owned by another individual
soul food	African-American cuisine that developed on plantations in the southern United States
spiritual	a genre of African American song, usually with a Christian text, and sung a cappella
Underground Railroad	a secret cooperative network that aided enslaved Africans in reaching sanctuary in the free states or in Canada in the years before the abolition of slavery

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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 Abolitionist Papers: Vol. II: Canada, 1830-1865	978-0807816981	C. Peter Ripley et al., eds.
The Black Battalion, 1916-1920		Calvin Ruck
The Black Canadians: Their History and Contributions	1-895073-88-X	Velma Carter, Levero (Lee) Carter
The Black Loyalists	0-8020-7402-2	James W. St. G. Walker
Black Nova Scotians	0-919680-20-8	John N. Grant
Black peoples of the Americas	0-19-917201-3	Nigel Smith
Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero		Kate Clifford Larson
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
Forgotten Canadians: The Blacks of Nova Scotia	0-7747-3013-7	Frances Henry
The Freedom Seekers: Blacks in Early Canada	0-7725-5283-5	Daniel G. Hill
The Hanging of Angelique	978-0006392798	Afua Cooper
Harriet Tubman: The Road to Freedom	0-89375-760-8	Rae Bains
Harriet Tubman and the Underground Railroad: Her Life in the United States in Canada	1-895642-17-5	Rosemary Sadlier
Hidden in Plain View: A Secret Story of Quilts and the Underground Railroad	0-385-49767-9	Jacqueline L. Tobin and Raymond G. Dobard
A History of Blacks in Canada	0-660-10735-X	James W. St. G. Walker
I Came As a Stranger: The Underground Railroad	978-0-88776-667-1	Bryan Prince
I Was Born a Slave: An Anthology of Classic Slave Narratives, Vol. 1	1772-1849 978-1556523311	ed. Yuval Taylor
I Was Born a Slave: An Anthology of Classic Slave Narratives, Vol. 2	1849-1866 978-1556523328	ed. Yuval Taylor
I've Got a Home in Glory Land	088762250X	Karolyn Smardz Frost
Journey to Freedom: A Story of the Underground Railroad	0-8254-1555-0	Courtnei C. Wright
Legacy to Buxton		Arlie C. Robbins
The Long Road: A history of the coloured Canadian in Windsor, Ontario - 1867-1967		Charlotte Bronte Perry
Mary Ann Shadd Cary: the Black Press and Protest in the Nineteenth Century	978-0-253-33446-6	Jane Rhodes
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
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Out of the Past Into the Future	0-9698350-0-0	Robert Ffrench
Seek the Truth: The History of Black Canadians in Chatham		Gwen Robinson
A Shadow on the Household: One Enslaved Family's Incredible Struggle for Freedom	978-0-7710-7125-6	Bryan Prince
A Story A Story		Gail E. Hailey
Trials and triumphs: The Story of African Canadians	1-895642-01-9	Lawrence Hill
We're Rooted Here and They Can't Pull Us Up	0-8020-6881-2	Peggy Bristow et al

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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' Someplace Special	068918858	Patricia McKissack	P
Gold Dust		Chris Lynch	Y A
I See the Rhythm	0892391510	Toyomi Igus	P
If I Just Had Two Wings	0773733027	Virginia Frances Schwartz	I
Jambo means hello: Swahili Alphabet Book		Muriel Feelings	
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Martin's Big Words: the Life of Martin Luther King, Jr.	078682591X	Doreen Rappaport	P
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Mighty Big Happening: Rachel	GECDSD Local Record	Lynne Kositsky	J
Mile's Song	GECDSD Local Record	Alice McGill	J/I
Moja means one: Swahili Counting Book		Muriel Feelings	J/I
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North Star to Freedom: the Story of the Underground Railroad	0385323190	Gena Gorrell	I
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Sarny, a Life Remebered	0385321953	Gary Paulsen	I
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Stones	GECDSD Local Record	William Bell	Y A
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