

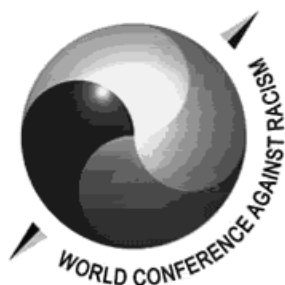


Racism and The Black World Response International Symposium

Dalhousie University, Halifax, Nova Scotia

August 5th to 12th, 2001

**A Black Community Initiative Marking the
UN 3rd Decade Against Racism, Racial Discrimination,
Xenophobia and Related Intolerance**



Programme

Concept and Production - Teena Paynter
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REAFFIRMATION

*We will not break the Covenant with our Forebears.
We will press on.
We will keep Faith
and
We will pass the Torch.
We will Honour **Their** Memory.*

Esmeralda M.A. Thornhill

IN MEMORIAM

We Mourn the Death and Celebrate the Memory
of Dr. Carrie Best (1903 - 2001)
and Others Who Made Enduring Contributions
to Community, Nationally and Internationally.

FOREWORD

INTRODUCTION AND CONTEXT

The James Robinson Johnston Chair in Black Canadian Studies¹, "established to bring Black culture, reality, perspectives, experiences and concerns into the Academy", came together in partnership and collaboration with a coalition of local, national, regional organizations, to convene an international symposium that would specifically address the needs of People of African Descent scattered throughout the Diaspora.

The theme of this unprecedented gathering, **Racism and the Black World Response**, is topical and timely since the **Symposium** both commemorates the *United Nations' Third Decade Against Racism*, (1993-2003), and takes place during the *UN International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance*.

IMPORTANCE OF NOVA SCOTIA

Community Empowerment, Capacity-Building, and Collective Strategizing, grounded in the history and reality of this "cradle of Black settlement in Canada", are the primary goals that inform this unprecedented Canadian initiative². For, African Nova Scotians still remain *Forgotten Canadians*, although they comprise the largest indigenous Black Community within Canada. Here in Nova Scotia, the mark of institutional racism and systemic discrimination remains indelibly stamped on the collective daily "lifescapes" of the thirty or so historic Black Communities. This Institutional Racism effectively curtails access to and limits options and opportunities for education, employment, societal participation and self-fulfilment. Despite these odds, African Nova Scotians have survived collectively in dignity, and have creatively forged new strengths, honed uncommon coping skills and built solid institutions of support to "carry them over". As a result, African Nova Scotians possess a vast wealth of Community Awareness and Survival Techniques - a rich and varied stockpile of experiences that deserve to be de-marginalized and shared with others; for these examples and lessons can inform and inspire other People of African Descent whether they hail from Amber Valley, Prince Edward Island, or Little Burgundy here in Canada, from Soweto or Sharpeville (South Africa), Canete or Lima (Peru), Marseilles or Paris (France), Bogota or San Basilio (Colombia), Little Rock or The Bronx (USA), Vienna, Rotterdam, Brixton, Hamburg, or Jamaica....

The hidden history of African Nova Scotian Communities is symbolic of the generalized global obfuscation of Black History. It typifies what I term "**Race-Erase**" - signifying the concomitant erasure of Black peoples as very active Agents who also do contribute to the Making of History; and the endemic obliteration of our past and on-going contributions to the evolving Human Story, both in Canada and elsewhere.

Like a field lying fallow, Nova Scotia is richly endowed in Black History, though choked and smothered by the weeds of neglect and disinterest. Thanks to deeply entrenched racially discriminatory practices, the body of evidence bringing together the various narratives that recount and illuminate the "**material reality**" of Black Survival in Canada remain virtually intact and untouched. The instructive patterns of subjugation and survival, of ostracism and overcoming, of hostility and hope - are very present in forms that are spiritual, archaeological, cultural, medical, political, economic, and social.... Even in a narrow and discrete discipline area like Law, African Nova Scotians have made irreversible and meaningful impacts that have altered the course of development of Legal Culture in this country. Whether in areas of Land Ownership, or organized Community Self-Help, Preservation and Conservation of Cultural Heritage, or Educational Inroads, African Nova Scotians continue, consistently, to trail-blaze, to mark the pathways, and to chart the course for meaningful equality in Canada.

SYMPOSIUM'S IMPORTANCE AND IMPLICATIONS

The 21st Century has already cast its shadow on our Present. As we look towards the Future, we in Canada are only now beginning to acknowledge - albeit with a somewhat fatalistic resignation - those great seismic shifts that have for quite some time already rocked Canadian identity at its very core and brought about irrevocable changes in this country's demographic landscape³. Canada must now answer to a new population profile. And Canada is not alone. Other Nation States of the International Community are also fast coming to this new level of awareness⁴.

The centrality of Africa to World culture can no longer be denied. Neither can the determinant roles African Descended Peoples played and continue to play in shaping World History and International Affairs be disputed any longer. Communities, locally, nationally, regionally and internationally must abandon "fossilized thinking" and respond pro-actively to both the compelling seismic shifts in Canada's and the World's demographic landscape, and to the irreversible movements of Globalization⁵. **If for no other reason than that it makes good business sense.**

IMPORTANCE OF "RACE" TO THE INTERNATIONAL COMMUNITY

Throughout the half century or so of the United Nation's existence, the factor of "Race" is the one single issue that has by far commanded and commandeered the sustained attention, as well as consumed the concerted efforts of the International Community⁶. "Race" is an issue so undeniably pressing that it has systematically compelled world consensus⁷. The mantra of "Race" resonates throughout, for example, a plethora of international instruments from the International Bill of Rights down through a variety of *Conventions, Covenants, Treaties, Resolutions, Declarations, Proclamations, Statements, Decades, International Years, International Days, Special Procedures, Special Rapporteurs, Working Groups, Committees, NGOs, Studies, Reports...*

Racism and the Black World Response Symposium

SIGNIFICANCE OF "RACE" TO THE AFRICAN DIASPORA

The globalization of the "world village" dictates that we now must find new, workable ways to also "deal with the emerging globalization of [R]acism"⁸. Issues of Racism remain central to any corrective (s) purporting an unequivocal commitment to meaningful social change.

There is a pressing need to raise the level of debate and improve the quality of discourse around "Race". Like Aboriginal nations everywhere, African Descended Peoples too are increasingly assuming a Self-Determinant stance and (pro)actively claiming our right "to exercise that Agency Autonomy and Authority to which the legacy of Chattel property has deemed us as dis-entitled."⁹

In order to move forward, it is Peoples of African Descent who must frame the discourse, articulate the problematic and identify the solutions necessary. For, it is the patient who is optimally positioned to accurately inform the medical practitioner of the affliction and give an indication of the degree of remedy, relief, or reparation necessary. **When it comes to tabling, calibrating and assessing our experiential evidence with Racism, we African Descended Peoples are the witnesses privy to intimate knowledge of racism. We constitute the veritable "Voices of Authenticity".**¹⁰

The perspectives of Peoples of African Descent demand a paradigm shift from the way things are perceived to be, to the material reality of the way things really are. This radical shift will put into the proper perspective:

- Policies of **anti-racist education** that are aimed at eradicating Racism.
- Correctives that are re-distributive and geared to **societal transformation**,¹²
- **More Visible Partnerships** on an equal footing, wherein reciprocal accountability of partners prevails and Power is equitably shared.¹³

For, equal sharing of Power really signifies a **meaningful sharing of Power** - of opportunity, of access, of responsibility, of information, of resources, of perspectives, of Appraisal power, of Veto Power...¹⁴ And, in the concrete sense, the sharing of space - of boardroom space, blue-print space, front page space, prime-time space, centre-stage space...¹⁵ For, after all, from the vantage point of our collective Black experience in Canada, equality must signify an overarching change of mindset, a Global Village paradigm shift - "un r am nagement des m ninges travers notre village plan taire" - wherein we will all come to acknowledge that:

No single individual, group, collectivity, People, or Nation State is entitled to sit, forever unchallenged, at the Centre of Scrutiny.¹⁶

This Symposium is about bringing Truth as we see and live it into the open for public scrutiny. This space is about Agency, Autonomy and Authority vested in Black skin. It is about empowerment and, above all, focuses its concern on respecting Black comfort level. This Symposium is also a safe haven heavily invested with collective Cultural Memory, the culture of survival. For, the habit of survival has dictated that to make it through each day successfully, for the most part, we African Descended Peoples, must often banish to the far corners and bury in the recesses of our consciousness the multitude and daily relentless onslaught of micro-aggressions and macro-assaults that spirit murder us, both individually and collectively.

This Symposium is Not about vengefulness. This space is meant to be a comfort zone of safety, geared toward collective recovery, healing and empowerment. This Symposium initiative constitutes an act of agency to end race-erase -- the contrived invisibility of Black culture, reality, perspectives, experiences and concerns.

May today's Symposium prove to be a teaching moment and an opportunity for learning for all of us. May its resonance combine with and amplify other Voices of Authenticity sounded against Racism in global efforts over the centuries. May this International Symposium, Racism and the Black World Response, heal and energize us even as it empowers us to move forward.

Dr. Esmeralda M.A. Thornhill
President
Racism & the Black World Response
Symposium Society

Professor of Law
James Robinson Johnston Chair
in Black Canadian Studies

Dalhousie University
Halifax, Nova Scotia
August 2001

We are Africville

We are the little children who lie
in the grass back the field daydreaming as
coulds dance overhead.

We are Africville.

We are the little children who
hears blind Howie Byers call out,
Com ere one of you little children, I want
you to go to the store for me.

We are Africville.

We are the little children who
wakes up on an early Saturday morning to
the smell of cardboard burning as Whoppie
Sparks burns the boxes from his store.

We are Africville.

We are the little children who sits
quietly in church while the congregation
sings and sways to the spirit of an old
spiritual.

We are Africville.

We are the little children who fall to sleep
to the sounds of the whistle and beat of the
9 o clock freight train moving through the
village.

We are Africville.

We are the little children who feels the
wind against their faces as we speed down
Aunt Noggie s hill on sleds.

We are Africville.

We are the little children who takes their
first dives into the water from the big rock
down Kildare s Field.

We are Africville.

We are the little children who sit in
Grandmother s sun porch listening to
Great-Grandfather tell of life in when he
was a young boy.

We are Africville.

We are grown adults with little children of
our own who will never share the things
and places we have known.

Irvine Carvery

President of the Africville Genealogy Society

From The Spirit of Africville

Sunday, August 5th, 2001
Pre-Conference Event

"Affirming the Spirit of Africville"
Hosted by the Africville Genealogy Society

Gathering Together on Sacred Ground

2:00 **Memorial Church Service**
Officiating minister - Reverend Wallace Smith

4:00 **Community Barbeque**

7:00 **Musical Performance**

*Africville Site**

* To find Africville head north on Barrington Street, turn right at
Seaview Park sign.



Africville Church
Ruth Johnson, 1949'

Monday, August 6th, 2001

Inaugural Event

*Racism and the Black World Response:
"Acknowledging African Identity in the Diaspora"*

- 3:00 - 7:30 **Registration**
Dalhousie Arts Centre
6101 University Avenue
- 4:00 **Art Exhibit Viewing**
"Black Body: Race, Resistance, Response"
Dalhousie Art Gallery
- 5:00 **Poetry Prelude**
Cynthia Chandler (Nova Scotia),
Maki Motapanyane (New Brunswick),
Shirley Small(Quebec)
- Keynote Address**
M. NourbeSe Philip
Sir James Dunn Theatre
- 7:00 **Reception**
Arts Centre Sculpture Court

Keynote Speaker - M. NourbeSe Philip

M. NOURBESE PHILIP is a poet, novelist, essayist and playwright who lives in the City of Toronto. She practised law in the City of Toronto for seven years. She has published four books of poetry, *Thorns*, *Salmon Courage*, *She Tries Her Tongue*; *Her Silence Softly Breaks*, and *Looking for Livingstone: An Odyssey of Silence*, a poem in prose and poetry.

Her first novel, *Harriet's Daughter*, was published in 1988 by Heinemann (England) and the Women's Press (Canada). The book was a finalist in the 1989 Canadian Library Association Prize for Children's Literature; the Max and Greta Abel Award for Multicultural Literature, 1990, and the Toronto Book Awards, 1990.

In 1981 her poetry was awarded a Pushcart Prize (USA) and in 1988 her manuscript collection of poetry, *She Tries Her Tongue...* was awarded the Casa de las Americas Prize (Cuba) for poetry. She was also awarded the Tradewinds Collective Prize (Trinidad and Tobago) in 1988 for both her poetry and her short fiction. In 1990 M. NOURBESE PHILIP was made a Guggenheim Fellow (USA) in poetry, and in 1991 became a Macdowell Fellow (USA).

M. NOURBESE PHILIP'S short stories, essays, reviews and articles have appeared in magazines and journals in Canada, the U.K. and the U.S.A., and her poetry and prose have been extensively anthologised. Her most recent collection of essays is *A Genealogy of Resistance*, 1997. Her earlier collection of essays are *Frontiers: Essays and Writings in Racism and Culture*, and *Showing Grit: Showboating North of the 44th Parallel* were published in November, 1992 and June, 1993 respectively. Her essay "Black (W)holes was a finalist in the 1999 Canadian Magazine Awards.

In April 1994, M. NOURBESE PHILIP'S short story, "Stop Frame" was awarded the Lawrence Foundation Award by the U.S. journal, *Prairie Schooner*.

In September 1995 M. NOURBESE PHILIP awarded the Arts Foundation of Toronto Award in writing and publishing.

M. NOURBESE PHILIP has written two plays, *The Redemption of Al Bumen*, and *Coups and Calypso* for which she was a 1999 Dora Award finalist. *Coups and Calypso* was produced in Toronto and London, England in 1999.

The Black Body as a Site of Resistance

The arts remain one of the powerful, if not the most powerful, realms of cultural resistance and response - a space for awakening critical consciousness and exploring new visions. While a number of contemporary art exhibitions over the past decade have sought to include the work of Black artists and other people of colour, many of the major survey shows have not engaged in critical debate about Black artists' contributions to mainstream art. Canadian cultural critic, Rinaldo Walcott comments on the void of critical debate surrounding Black expressive culture in Canada: "What one finds is exuberant celebration or racist denunciation...The result is that many Black Canadian expressive works are discussed only within the contexts of the artists' autobiography or as anti-racism gestures meant to help fix the nation." This oversimplification of the variety and complexity of Black artistic production impedes what might be the arts real impact in a broader context.

The principal curatorial strategy of this exhibition is to throw light on contemporary Black Canadian art through the idea of the "Black body" as a signifier that reveals the constructions of race, place and identity within the Black diaspora. This exploration in essence, celebrates the black body as a site of resistance and the place of new subjectivities and perspectives. Considering the "othered" body as a signifier and racism as a social construct that has dominated the history of people of African descent, I decided to focus on the flesh and blood of this symbol and its reality because of the body's unifying nature, the body being foremost an image and concept we can all identify with. Despite the figurative body's long traditions in art, the black body is still rarely represented outside of its "otherness". Though its representation has become more visible in contemporary practices, its actual presence is still rarely discussed or understood within mainstream traditions as a site that influences social attitudes.

This continual process of self-making and self-inventing is spurred by a made possible by overcoming a colonized body, mind and soul. Thinking less exclusively about the meaning of "blackness" and more inclusively about what is meant by being a global citizen, these artists defy stereotypical notions that all "black experience" has an essential nature. In the reality of today's Canada, these artists continue to re-define themselves through the empowerment of their technical skill and vision. In the process, they engage us in an aesthetic dialogue with a political, social and cultural awareness that broadens our awareness of racial borders. In response, it is hoped that the multiple and diverse portrayals of these traditions and aesthetics will continue to be recognized inspiring new thought and new ways of being and seeing "blackness".

Pamela Edmonds, Curator

Notes

Tuesday, August 7, 2001

*"Racism and the Black World Response:
Building Global Solidarity"*

8:00-10:30 **Registration**

*Dalhousie Faculty of Arts and Social Sciences Building
6135 University Avenue*

9:00-9:15 **Opening Ceremony**

Scotiabank Auditorium

9:15-9:45 **Opening Remarks and Messages of Solidarity**

9:45-10:15 **Keynote Address: Michelle Williams**

"International African Diasporic Overview"

10:15-10:30 *Health Break sponsored by*

The Maritime Centre of Excellence in Women's Health

10:30-12:15 **Plenary Panel - "Communities in Struggle"**

*Robert Upshaw, African Nova Scotian Communities in Struggle
Runoko Rashidi, Ending the Marginalization of the Global African Presence
Erica Lawson, African Canadian Legal Clinic
Pallo Jordan, South African Parliament*

12:15-1:45 **Lunch (not provided)**

Lunch and Lyrics (Sign up before 10:00am at Registration Desk)

Munch and View (Sign up before 10:00am at Registration Desk)

1:45-4:00 **Workshops**

African Diasporic Representation in the Media - Dr. Wanda Thomas-Bernard

Disability in the Diaspora - Roger Jones

Global African Presence - Runoko Rashidi

Workplace Racism - Robert Upshaw

Youth Issues -

4:00-5:00 **Workshop Report Back and Open Floor "Rap"**

Auditorium

7:00 **Film Presentation**

Wednesday, August 8, 2001

"Racism and the Black World Response: Building the Case for Reparations"

- 8:00-10:30 **Registration**
*Dalhousie Faculty of Arts and Social Sciences Building
6135 University Avenue*
- 9:00-9:15 **Opening**
- 9:15-9:30 **Call to Order - Messages of Solidarity**
- 9:30-10:15 **Keynote Address: Burnley "Rocky" Jones**
"The Case for Reparations"
- 10:15-10:30 *Health Break Sponsored by the
Council on African Canadian Education*
- 10:30-12:15 **Plenary Panel - "Working with Evidence"**
*Allister Johnson, Reparations from a North Preston, N.S. Perspective
Pallo Jordan, South African Parliament
Yvonne Atwell, An Open Hearing on Racism
Marino C rdoaba Berrio, Afro Colombian Displaced Communities*
- 12:15-1:45 Lunch (not provided)
Lunch and Lyrics (Sign up before 10:00am at Registration desk)
Munch and View (Sign up before 10:00am at Registration desk)
- 1:45-4:00 **Workshops**
*An Open Hearing - Yvonne Atwell/Winnie Benton
Displaced Communities -Denise Tinky Allen
Science, Health, and Communities - Charmaine Royal/Sampson Sarpong
West African Drumming - Wayn Hamilton
Youth Issues*
- 4:00-5:00 **Workshop Report and Open Floor "Rap"**
- 8:30 **"Conversations in Brown"**
*The Word Iz Bond Spoken Word Artists Collective Poetry Show
Highlife Caf, 2011 Gottingen St.*

Notes

Thursday, August 9, 2001

*"Racism and the Black World Response:
Building Global Strategies"*

- 8:00-10:30 **Registration**
*Dalhousie Faculty of Arts and Social Sciences Building
6135 University Avenue*
- 9:00-9:15 **Opening**
- 9:15-9:30 **Call to Order and Greetings of Solidarity**
- 9:30-10:15 **Keynote Address: Pallo Jordan, South African Parliament**
"Building Global Strategies: An African Diasporic Agenda"
- 10:15-10:30 Health Break
- 10:30-12:15 **Plenary Panel - Empowering Strategies to Link the Diaspora**
*Lynn Jones, Moving African Nova Scotia Forward
Dr. Georgia M. Dunston, Empowering Healthcare Strategies
Abigail Moriah, The Youth Perspective
Dr. Ikael Tafari, Government of Barbados, Commission for
Pan-African Affairs*
- 12:15-1:45 Lunch (not provided)
- 1:45-2:45 **3rd World Conference Against Racism Overview**
Film: Journey to Durban (Vienna Meeting)
- 2:45-5:00 **Open Plenary**
Future Directions and Strategies
- 7:00 **Banquet - Keynote Address**
Dr. Georgia Dunston, National Human Genome Centre
MacInnis Room - Dalhousie Student Union Building

Friday, August 10, 2001

*Racism and the Black World Response:
Connecting with the Cradle*

9:00-12:00 **Opportunities for Network Forums and Caucus Formations**
Dalhousie Faculty of Arts and Social Sciences Building

Tour & visits to Historic Black Nova Scotian communities:
East Preston, North Preston, Upper Hammonds Plains, Shelburne
Archaeological Exhibit

Optional Program may include: Harbour Cruise, Peggy's Cove, Whale
watching excursions, Citadel Hill Tours, Public Gardens, Discovery
Science Centre, Pier 21 Museum

Notes **Biographies**

Keynote Speaker - Michelle Y. Williams

An International Diasporic Overview

In 2000-2001 MICHELLE WILLIAMS joined nine other public service lawyers from throughout the world in the inaugural class of Global Public Service Scholars at New York University School of Law. After completing the Masters in Global Public Service Law, Ms. Williams was awarded a post-graduate Global Public Service Fellowship, which she is currently completing in New York City.

Ms. Williams received her Bachelor of Social Work Degree from Dalhousie University (1991) and her LL.B. at the University of Toronto Faculty of Law (1994). Upon being called to the Bar in Ontario in 1996, she joined the African Canadian Legal Clinic. As Policy & Research Lawyer, she served as in-house counsel on numerous cases that addressed anti-Black racism in Canada. Ms. Williams also worked to ensure that international human rights standards and procedures against racism were implemented at the local level and she organized the first Canadian preparatory conference for the United Nations World Conference Against Racism, Racial, Discrimination, Xenophobia and Related Intolerance. She continues to research and write on racism and the law and the experiences of African Canadians.

Panelist - Erica Lawson - Ontario

African Canadian Legal Clinic

ERICA LAWSON is the Policy and Research Analyst with the African Canadian Legal Clinic. She is also a doctoral candidate in the Department of Sociology and Equity Studies in Education at the Ontario Institute for Studies in Education (OISE), University of Toronto.

Panelist - Runoko Rashidi - United States

Ending Marginization in the Global African Presence

RUNOKO RASHIDI is a historian, research specialist, writer, world traveler, and public lecturer focusing on the African presence globally and the African foundations of world civilizations. He is particularly drawn to the African presence in Asia, Australia, and the Pacific Islands. In March 1999, he coordinated a historic tour to India called Looking at India through African Eyes. In March 2000, he toured Viti Levu, Fiji, while in July 2000, he coordinated an educational tour to Aboriginal Australia titled Looking at Australia through African Eyes.

Panelist - Robert Upshaw - Nova Scotia

African Nova Scotians in Struggle

Robert Upshaw was the first Director of the African Canadian Services Division (ACSD) of the Department of Education and Culture for the Province of Nova Scotia and has recently completed a three-year appointment in that position. He was also involved in developing race relations policies, anti-racism curriculum, teacher training workshops, alternative community education programs, administrator training programs and student workshops. He has addressed organizational reviews around affirmative action, equity employment, and harassment in the workplace, as well as, writing policies and developed train-the-trainer programs, sensitivity and awareness training for senior management, managers, and supervisors and employees.

Panelist - Z. Pallo Jordan - South Africa

Beginning the Dismantling of Apartheid

Z. Pallo Jordan became the ANC's principal media spokesperson before and during the 1994 elections. Jordan was elected to Parliament in position number five on the ANC list in April 1994. Jordan was sworn in as a Member of Parliament and Minister for Posts, Telecommunications and Broadcasting on 9 May 1994 in the Government of National Unity after the April 1994 elections. He served on two Cabinet Committees, Economic and Social and Administrative Affairs.

In April 1996, Pallo Jordan was replaced as Minister for Posts, Telecommunications and Broadcasting after a cabinet reshuffle. He was reappointed to a cabinet post in May 1996, as the Minister for Environmental Affairs and Tourism. A position he held until June 1999. Jordan was reelected to parliament in 1999 and serves as Chairperson of the Constitutional Review Committee, Chairperson of the Audit Commission, and as Chairperson of the Foreign Relations and Correctional Services.

Keynote Speaker - Burnley Rocky Jones -Nova Scotia

Building the Case for Reparations

BURNLEY "ROCKY" JONES practices law at the Halifax firm of B.A. "Rocky" Jones and Associates. In 1997, he successfully argued the groundbreaking case, R.D.S., before the Supreme Court of Canada. This case set a precedent for race related litigation and contextualized judging. Although Rocky practices law for a living, he believes that the legal system must also be used to liberate the poor and dispossessed. He is particularly interested in human rights issues involving Black people and other people of colour.

Rocky has been active in the peace and civil rights movement since the early sixties. He was an active member of the Students Union for Peace Action (SUPA) and the Student Non-Violent Coordinating Committee (SNCS). He is a founding member of: The Black United Front of Nova Scotia, National Black Coalition of Canada, Dalhousie University Transition Year Programme, Dalhousie Law School Indigenous Black and Mi'kmaq Programme, African Canadian Liberation Movement, and the Nova Scotia Project and Kwacha House, to name a few. His involvements focus on education, peace, human rights, and the development of a society that is open to all persons, regardless of race, colour, creed or economic standing.

Panelist - Allister Johnson- Nova Scotia

Reparations from a North Preston, N.S. Perspective

ALLISTER JOHNSON was born and raised in North Preston, Nova Scotia. He is the seventh generation of both extensions of his family to reside in this community. Mr. Johnson has been very involved in Church youth and community affairs for the past 25 years. He serves on the Finance Committee of Saint Thomas United Baptist Church. He is currently chair of the Watershed Association Development Enterprise Ltd. (WADE), a member of the North Preston Community Education Council, a member of the Commanding Officer's Community Policing Advisory Committee (RCMP) and a member of Urban Rural Mission Canada, a national social justice network with international affiliations. He has held several positions on volunteer organizations, working groups and committees over the years.

Allister Johnson is employed full-time as a data input clerk with Human Resources Development Canada and part-time as the coordinator of the North Preston Holistic Cultural and Academic Enrichment (tutoring) Program. He resided with his wife and three children in North Preston.

Panelist - Yvonne Atwell - Nova Scotia

An Open Hearing on Racism

YVONNE ATWELL, currently is a policy advisor for the Maritime Centre of Excellence in Women's health. She is also a meeting coach and facilitator and manages her own consulting business. Yvonne helped to develop and design the first African Canadian Employment Clinic in Halifax, NS where she worked as the Director from 1994 to 1998.

Yvonne ran as the NDP candidate in the 1993 election in the Preston riding and for the leadership of the NDP in March 1996. March 24, 1998 marked an historical event for Yvonne and for the Province as she was elected as MLA for the New Democratic Party of the Preston riding and became the first Black female MLA in the history of the province.

Notes

Panelist/Keynote Speaker- Dr. Georgia M. Dunston

Building Global Strategies

GEORGIA M. DUNSTON is Professor and Chair of the Department of Microbiology at Howard University College of Medicine, where she has been on the faculty since 1972. She received the BS degree in Biology from Norfolk State University; MS in Biology from Tuskegee University, and PhD in Human Genetics from the University of Michigan.

She conducted postdoctoral work in Tumor Immunology at the National Institutes of Health, in the Laboratory of Immunodiagnosis, National Cancer Institute. In 1985 her interests in the biomedical significance of genomic polymorphisms in African-Americans led her to establish the Human Immunogenetics Laboratory at Howard University.

Dr. Dunston has published several articles in professional journals on genetic variation in human major histocompatibility antigens and other genetic markers in African Americans. She has been invited to speak on her research at universities and conferences throughout the U.S. and abroad.

Dr. Dunston has served on the National Advisory Council for the National Institute of Environmental Health Sciences; the Genetic Basis of Disease Review Committee for the National Institute of General Medical Sciences, and a member of the National Academy of Sciences Review Committee on the Human Genome Diversity Project. Her research interests in the biomedical implications of human genome variation is the vanguard of current efforts at Howard University to build national and international research collaborations focusing on the genetics of diseases common in African Americans and other people of the African Diaspora.

Panelist Presenter - Lynn Jones -Nova Scotia

Empowering Strategies to Link the Diaspora

LYNN JONES is an African Canadian woman, who was born in Truro, Nova Scotia, Canada. She is the eighth of the 10 children of Willena and Elmer (deceased) Jones, Truro, Nova Scotia and the Proud Descendent of over 8 generations of African Nova Scotians.

Jones is a long time Community, Labour, and Political Activist locally and abroad, in several intersecting areas including: African peoples rights, women's rights, workers' rights, rights for Persons with Disabilities, People of Colour, Gay men and Lesbians rights, and Aboriginal Peoples rights, as well as, over all Human Rights.

Jones has traveled extensively, particularly in Africa. She is the first African person in Canada to become a Vice-president of the Canadian Labour Congress and to be appointed to the board of the Labour College of Canada. Jones is also the First African Nova Scotian Woman to contest a federal riding in a Canadian general election.

Panelist - Abigail Moriah - Nova Scotia

A Youth Perspective

ABIGAIL MORIAH was born in Georgetown, Guyana and immigrated to Canada with her family when she was three years old. She is the 3rd of 5 children born to Rev. Dr. Lionel Moriah and Jemell Moriah. She had the privilege of growing up as the middle child in her family, having two older brothers, a younger sister and brother. Being the child of a clergy, Abigail had the opportunity to live in many areas of Nova Scotia.

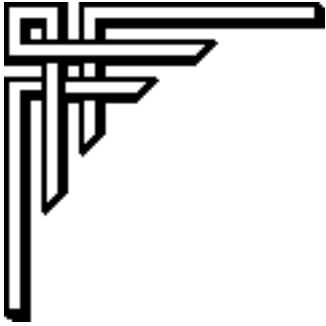
She spent several summers during her high school years employed as a youth worker. Abigail holds a Bachelor of Arts (honours) degree from Dalhousie University, majoring in Political Science and International Development Studies.

She is employed with the Department of Community Services, where she is involved with Youth Strategy and is presently coordinating the Summer Youth Initiatives program. Abigail has much experience and involvement in youth directed and youth governed initiatives, a passion for cross-cultural issues, and a keen interest in urban development.

Foreword Continued

Reference Notes

- 1) An unprecedented national initiative established in 1996 at Dalhousie University "to bring Black culture, reality, perspectives, experiences and concerns into the Academy" , the Johnston Chair honours the memory of James Robinson Johnston, the First African Nova Scotian to graduate from a university, to earn a law degree, and to practise law in Canada.
- 2) See generally Esmeralda M.A. Thornhill, "Multicultural and Intercultural Education: The Canadian Experience", 12:1 La revue qu b coise de droit international (1999) p.70-89.
- 3) Esmeralda M.A. Thornhill,"Diversity - A Challenge for Continuous Learning." National Parole Board Annual Conference Keynote Address. Montreal, June 1998. In National Parole Board Conference Proceedings (Ottawa: August, 1998); Esmeralda M.A. Thornhill, Ethical Lawyering: A Must in the Matter of Colour, 8th Annual Wickwire Memorial Lecture., Dalhousie Law School, November 1998.(Unpublished)
- 4) Esmeralda M.A. Thornhill, " Multicultural and Intercultural Education", supra note 2 at 87.
- 5) Esmeralda M.A. Thornhill, Ethical Lawyering: A Must in the Matter of Colour, 8th Annual Wickwire Memorial Lecture, Dalhousie Law School, Halifax, Nova Scotia, November 1998(Unpublished).
- 6) By way of illustration, race, colour, national and ethnic origin head the lists of illicit motives of discrimination enumerated in international and regional instruments (e.g. The International Bill of Rights, Convention for the Elimination of Racial Discrimination, International Day for the Elimination of Racial Discrimination, First and Second Decades to Combat Racism, Convention Against Slavery, multiple Resolutions condemning Apartheid as a "crime against humanity".
- 7) As typified by the four UNESCO Statements on Race in Ashley Montagu, UNESCO Statement on Race. An annotated elaboration and exposition of the four statements on race issued by the United Nations Educational, Scientific ,and Cultural Organization. Third Edition. London: Oxford University Press, 1972.
- 8) G. J. S. Dei, Anti-Racism Education: Theory and Practice.(Halifax: Fernwood Publishing, 1996) at 58.
- 9) Minority Women and Law. Unpublished Lecture. Windsor University, Faculty of Law, November 1986; Property and Appropriation. Unpublished Paper. National Conference on "New Scholarship on Race, Culture and Law". Canadian Association of Law Teachers (CALT) Learned Societies of Canada, Charlottetown, P.E.I., June 1992.
- 10) Idem. See also Racism and the Law. Guest Lecture and Faculty Training Workshop. Queen's University, March 1989 (Unpublished); and Racism and Canadian Legal Culture. Paper. Critical Legal Theory and the Canadian Justice System Conference, Learned Societies of Canada. Queen's University, June 1989 (Unpublished); "Guidelines for Implementing More Visible Partnerships in Schools." In Ronald J. Samuda and Shiu L. Kong, Multicultural Education: Programmes and Methods (Kingston and Toronto: Intercultural Social Sciences Publication Inc., 1986).
- 11) Anti Racism or anti-racist Education must be predicated on the primary goal of eliminating Racism, rather than settling for reducing Racism.
- 12) Multicultural and intercultural education, like Human Rights Education, cannot afford to and should not "just happen", moving in and moving out, to leave behind an unchanged status quo with people and Environment untouched.
- 13) See Thornhill, "Multicultural and Intercultural Education", supra note 2 at 87.
- 14) Ibidem.
- 15) Ibidem.
- 16) See Esmeralda M.A. Thornhill, supra note 2 at 88-89.



*Declaration of Good Health
and Long Life*

*We choose to empower ourselves, our families and
our community.*

*We commit ourselves to work together, to heal together and to
advance together.*

We pledge to nurture ourselves, through the nurturing of others.

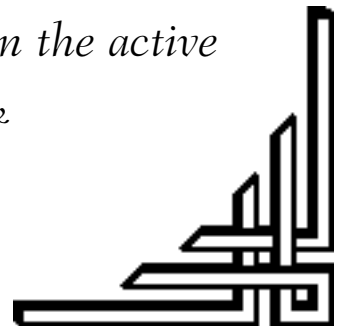
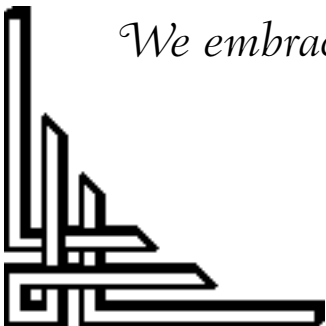
*We pledge that our children will be guided to live on purpose,
and in knowledge of themselves.*

*We pledge to forgive ourselves if we should falter, and promise to
rise again to greatness.*

*We commit our bodies, minds and spirits to the rebuilding of
our lives in our own images.*

*We represent the abundance of life in health, wealth, love and
joy.*

*We embrace this position and accept responsibility in the active
presence and power of the CREATOR,
on this 21th Day of March 2001 .*



Principled Statement of Position Against Racism

WHEREAS in Nova Scotia Racism is psychologically and physically painful;
WHEREAS Racism is pervasive, relentless, and geographically divisive;
WHEREAS Racism denies our existence and our contributions to Canadian society;
WHEREAS Racism wreaks destruction on the social and spiritual fabric of our communities and families;

THEREFORE, BE IT RESOLVED THAT:

1. We condemn Racism as violent, criminal, immoral and repressive.
2. We demand actions of redress on all these fronts.
3. We demand the eradication of Racism.

We, the undersigned, endorse the above Principled Statement of Position Against Racism.

PRINTED NAME/ORGANIZATION

ADDRESS

SIGNATURE

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Notes

PROUDLY SPONSORED BY:

THE RACISM AND THE BLACK WORLD RESPONSE SYMPOSIUM SOCIETY

James Robinson Johnston Chair in Black Canadian Studies

Dalhousie University

Dalhousie Art Gallery

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Dalhousie Transition Year Programme

African Canadian Services Division- NS Department of Education

Council on African Canadian Education

Black Educators' Association

Cultural Awareness Youth Group

Better Business Bureau of the Maritime Provinces Inc.

Metropolitan Regional Housing Authority

RCH- Annapolis Valley Regional School Board

RCH - Halifax Regional School Board

Maritime Centre of Excellence for Women for Women's Health

Africville Genealogy Society

Halifax Community Workgroup

Black Business Initiative

Atwell & Atwell Human Resource Consultants

Cornwallis Street United Baptist Church

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