



African Nova Scotian Perspectives on Sexual Violence

March 2020

African Nova Scotian Perspectives on Sexual Violence

March 2020

© Crown Copyright, Province of Nova Scotia, 2020

ISBN 978-1-989654-14-9

Contents

African Nova Scotian Perspectives on Sexual Violence.....	1
Slavery, Entrenched Racism, and Black Activism.....	5
Timeline	10
Systemic Racism.....	14
Community and Cultural Norms.....	18
Current Lived Realities of Sexual Violence	24
African Nova Scotian Initiatives to Address Sexual Violence	31
Ways of Engaging/Being an Ally with ANS Communities.....	33
Acknowledgments	39
Sources.....	40



African Nova Scotian Perspectives on Sexual Violence

People of African descent have lived in Mi'kmaki, also called Nova Scotia, for over 400 years. The history of African Nova Scotians reaches back to the early founding years of the province. Many of today's communities can trace their origins to centuries ago, when Nova Scotia held the promise of a better life for immigrants of African descent.

Nova Scotia can be said to be the birthplace of Black Culture and heritage in Canada, with the largest Indigenous Black community in Canada. Today, there are more than 50 African Nova Scotian communities throughout the province. Almost 22,000 African Nova Scotians call this place home, contributing to the rich diversity that defines our province.

It is impossible to separate the current lived realities of sexual violence for African Nova Scotians from the legacy of the Transatlantic Slave Trade and ongoing systemic racism.

The rape of black women to the castration and sexual control of black men during enslavement has led to intergenerational trauma and destructive racial stereotypes. Canada's history of enslavement, racial segregation and oppression of African Canadians has left a legacy of systemic racism in Nova Scotia.

Systemic racism, including poverty, disproportionate incarceration, discrimination and lack of representation in employment and educational institutions, combined with intergenerational trauma and racial stereotypes make African Nova Scotians more vulnerable to sexual violence.

Being an African Nova Scotian woman, person with a disability, and/or lesbian, gay, bisexual, transgender or queer (LGBTQIA2S), means we are even more likely to be subjected to sexual violence.

While African Nova Scotians have experienced centuries of racism and injustice, we have also been resilient, never giving up our cultural pride.

Music and spirituality are sources of strength, tools of resistance, coping strategies, and buffers against the everyday realities of racism to help promote health, well-being, and cultural pride.

Community gatherings are sites of celebration, joy, and connection. And, community protest is a strategy to voice frustration, demand change, and be proud of who we are.

African Nova Scotian Advisory Group

This module was developed with the guidance, passion, and expertise of an African Nova Scotian Advisory Committee that emerged from a series of community engagements in 2018. The following people have been involved in the committee: Chanae Parsons, Courtney Brown, Justine Colley-Leger, Mario Rolle, Shianne Gordon, Tammy Hamilton, and Tracey Dorrington-Skinner.

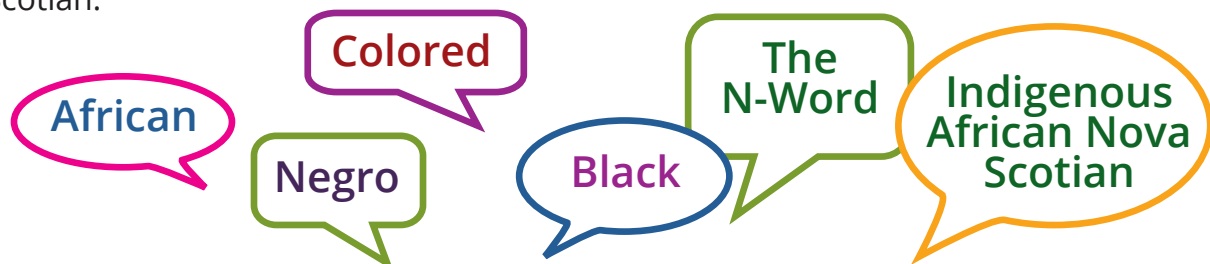
Further to the Advisory Committee, conversations with community members were held to gain further insight into the realities of sexual violence amongst the African Nova Scotian community. These conversations were held with Kate MacDonald, artist and activist, Robert Wright, social worker, and El Jones, professor, poet and activist.

Interspersed throughout the e-module are short video clips from a longer interview with three individuals who have left the life of The Game. Shianne Gordon is a musical artist and youth worker, Corey Wright is an entrepreneur and musical artist and Jade Brooks is an author, blogger and anti-human trafficking advocate.

A Note on Language

This module was developed by and focuses on the experiences of **Indigenous Black Nova Scotians**. That is, individuals who are Black and were born and raised in Nova Scotia, or who have a substantial connection through ancestry with a historical Black community in Nova Scotia. Centering the voices and experiences of Indigenous Black Nova Scotians is not meant to exclude other groups who also experience various forms of racism and injustice. Instead, this module's goal is to highlight the unique and complex realities and lived experiences of those with centuries of history in Nova Scotia.

People self-identify in their own unique ways. For people who don't fit neatly into a specific racial category, self-identity can be complex. Some ways that African Nova Scotians identify are Black, Indigenous Black, and/or African Canadian. The term African Nova Scotian (or ANS for short) is used throughout the module when referring to Indigenous Black Nova Scotians. We use the terms "Black" and "people of African descent" to refer to those who don't identify specifically as African Nova Scotian.



All of these words have been used to refer to people of African descent.

The N-word has roots dating to the Latin word, niger, meaning black.

The N-word was used by white people to degrade people of African descent during the Transatlantic Slave Trade. Over the years it has been used as a racist insult that continues to stereotype black people as lazy, dirty, and worthless.

Some people of African descent have claimed the N-word as a term of unity. It is used to refer to other people of African descent, especially amongst friends and sometimes family.

For many, the “N-word”, “colored”, and “Negro” still hold negative meanings especially when used by white people. The N-word, used in any form, and any way, whether African Nova Scotian or not, can be harmful.

Out of respect, we have chosen not to use the N-word throughout this module

Africentricity

What is Africentricity?

Before we can understand Africentricity, we need to understand what a worldview is. Worldviews are the ways people view or perceive the world. Worldviews determine how people behave, think, and define events. They are significantly influenced by culture.

Although there is diversity within African Nova Scotian (ANS) communities, as a collective, ANS communities tend to view things similarly to each other and differently from other ethnic groups. Africentrism is a cultural worldview that focuses on the history and values of African peoples, and how persons of African ancestry view the world. Africentricity is a way of thinking and acting in which African history, interests, values, and experiences are at the centre.

Africentric Principles

The **NGZUO SABA** (Swahili for seven principles) represent seven values of African culture that help build and reinforce community among persons of African descent.

UMOJA (Unity) - To strive for and maintain unity in the family, community, nation, and race.

KUJICHAGULIA (Self-Determination) - To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

UJIMA (Collective Work and Responsibility) - To build and maintain our community together and make our brothers' and sisters' problems our problems and solve them together.

UJAMAA (Cooperative Economic) - To build and maintain our own stores, shops, and other businesses and to profit from them together.

NIA (Purpose) - To make our collective vocation the building and developing of our community to restore our people to their traditional greatness.

KUUMBA (Creativity) - To do always as much as we can, in the way we can, to leave our community more beautiful and beneficial than we inherited it.

IMANI (Faith) - To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

Adinkra Symbols

Adinkra symbols are essential in Ghanaian culture to express ideas. These symbols, woven into cloth and stamped on pottery, are rich with meaning. They depict historical events, human behaviour and attitudes, animal behaviour, plant life, and the shapes of objects. Adinkra cloth uses a combination of symbols for storytelling and passing on knowledge. Adinkra symbols are examples of cultural pride and resilience.

African Oral Traditions

Storytelling has been and continues to be an integral part of African cultures and communities. Africans are primarily oral peoples and their art forms are oral rather than literary. The oral tradition of storytelling made it possible for African cultures to pass knowledge, history, and experiences from one generation to the next. In many African traditions, storytelling was synonymous with song, music, drumming, and epic poetry. Thus, the keepers of African people's values, principles, and history are the poets, musicians, spokespersons, and teachers. The traditions practiced in the homelands of people of African descent were hidden for thousands of years when people were denied access to practicing those traditions. Yet their way of life still formed their resiliency.

An Africentric approach is woven throughout this module through centering the voices of African Nova Scotians, the use of storytelling in videos and podcasts, African proverbs, Adinkra symbols, and examples of cultural pride and resilience.

Intersectionality

The word intersectionality was introduced by scholar and activist Kimberlé Crenshaw to describe how systems of power interact to oppress people with multiple marginalized identities, specifically Black women. An intersectional lens is applied in all modules because people's lives and identities are complex and multilayered. Understanding the complexities of Blackness helps to dispel the commonly held misconception that any Black individual is representative of all Black people, all Black histories, or all Black stereotypes.

Cultural Pride and Resilience

Links and resources focused on cultural pride and resilience are included at the end of most sections. While African Nova Scotians have experienced centuries of racism and injustice, we have also been resilient in the face of injustice and never gave up our cultural pride. Cultural pride creates the resilience to confront subtle, systemic, and ongoing racism.

Culture is the way we meet and greet, the way we work and celebrate, what we eat and how we eat it, the way we relate to each other, and the way we solve our differences.

Music and spirituality play important roles in the lives of African Nova Scotians, historically and today. They are sources of strength, tools of resistance, coping strategies, and buffer people against the everyday realities of racism to help promote health, well-being, and cultural pride. Community gatherings are sites of celebration, joy, and connection. Community protest is a strategy to voice dissent, demand change, and be loud and proud.



FAWOHODIE - FREEDOM
"independence"

From the expression:
Fawodhodie ene obre na enam.

Literal translation:
"Independence comes with its responsibilities."

Slavery, Entrenched Racism, and Black Activism

People of African descent have lived in Mi'kmaki (also known as Nova Scotia) for more than 400 years. Many of today's African Nova Scotian communities can trace their origins to centuries ago, when Nova Scotia held the promise of a better life for immigrants of African descent. People of African descent are a vibrant part of Nova Scotia; these individuals made Nova Scotia home and contributed to the fabric and cultural diversity of today's province. Nova Scotia can be said to be the birthplace of Black Culture and heritage in Canada, including the largest Indigenous Black community in the country.

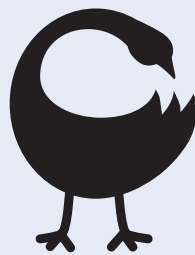
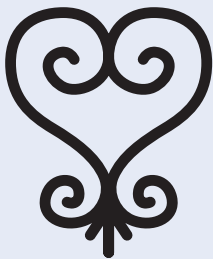
The timeline on page 9 focuses on how slavery and systemic racism have left Black

people vulnerable to abuse, including sexual violence. It also features examples where African Nova Scotians have resisted inequality, racism, and gendered violence.

Racism is the belief - whether someone is conscious of it or not - that one race is better than another. This belief can result in acts of racism where someone is discriminated against because of their race. Although racism can happen between individuals it also takes place on a systemic level.

Systemic racism refers to a series of barriers that disadvantage particular groups of people based on race. Systemic racism is historic and ongoing in Nova Scotia. African Nova Scotians today are subjected to inequalities in the education, employment and child welfare systems, long delays in receiving legal land title, over-policing, environmental racism, and vulnerability to sexual violence, to name only a few examples. These systems of inequity are rooted in white supremacy.

White supremacy is the racist belief that white people are superior to those of all other races, and should therefore dominate them. White supremacy perpetuates and maintains social, political, historical, and institutional domination by white people. Historically, white supremacy justified the Transatlantic Slave Trade. Today, it is used to justify entrenched systemic and institutional racism.



SANKOFA – LEARNING
“return and get it”

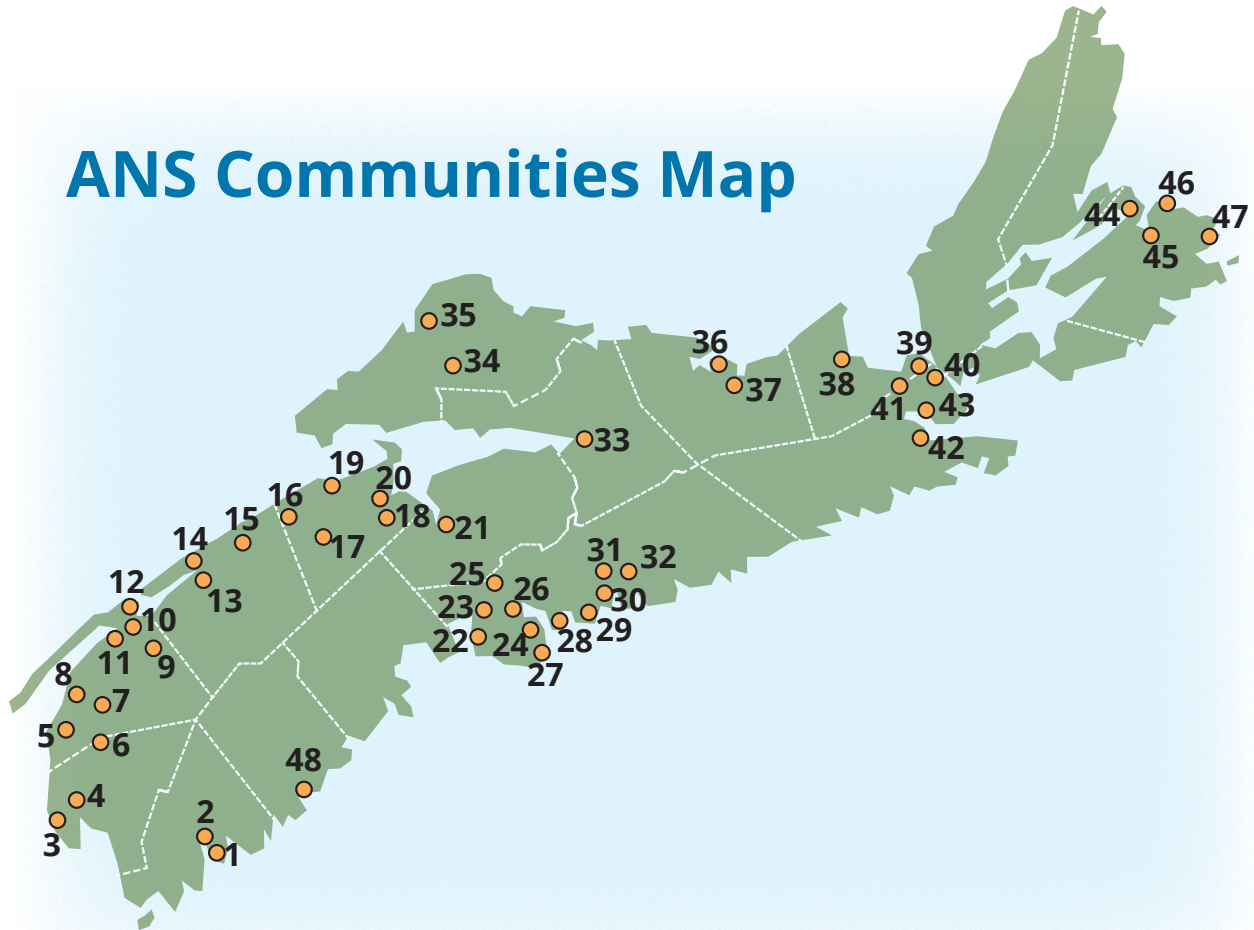
Symbol of importance of learning
from the past.

Black Migration

The African Nova Scotian community is made up of descendants from the Black Loyalists, Jamaican Maroons, Black refugees, and Caribbean immigrants who settled in 52 communities across Nova Scotia hundreds of years ago.

Check out the ANS Communities Map (next page) to see where these communities are located throughout the province:

ANS Communities Map



Shelburne

- 1. Shelburne
- 2. Birchtown

Yarmouth

- 3. Yarmouth
- 4. Greenville

Digby

- 5. Southville
- 6. Danvers
- 7. Hassett
- 8. Weymouth Falls
- 9. Jordantown
- 10. Conway
- 11. Acaciaville
- 12. Digby

Annapolis

- 13. Lequille
- 14. Granville Ferry
- 15. Inglewood
(Bridgetown)
- 16. Middleton

Kings

- 17. Cambridge
- 18. Gibson Woods
- 19. Aldershot
- 20. Kentville

Hants

- 21. Five Mile Plains

Halifax

- 22. Beechville
- 23. Hammonds
Plains

- 24. Africville

- 25. Lucasville
- 26. Cobequid Road
- 27. Halifax
- 28. Dartmouth
- 29. Lake Loon
- 30. Cherry Brook
- 31. North Preston
- 32. East Preston

Colchester

- 33. Truro

Cumberland

- 34. Springhill
- 35. Amherst

Pictou

- 36. Trenton
- 37. New Glasgow

Antigonish

- 38. Antigonish
- 39. Monastery

Guysborough

- 40. Mulgrave
- 41. Upper Big
Tracadie
- 42. Lincolnville
- 43. Sunnyville

Cape Breton

- 44. North Sydney
- 45. Sydney
- 46. New Waterford
- 47. Glace Bay

Queens

- 48. Liverpool

Slavery in Canada

It is common knowledge that we saved runaway slaves from the United States, but few know that Africans and Indigenous peoples were bought, sold and exploited, right here. The African Slave Trade was not only a segment of US history. It also played a part in Canadian history. However, little has been written with regards to slavery in Canada. Canadians did not often use the term “slave”, using the term “servant” instead. Of course, the reality of perpetual servitude was the same no matter what term was used.

This two-part series asks how slavery was allowed to continue for some 200 years, and be one of the least talked about aspects of our history.

— CBC Radio, Ideas

Listen to Part 1 of this series: Canada’s slavery secret: The whitewashing of 200 years of enslavement: <https://www.cbc.ca/radio/ideas/canada-s-slavery-secret-the-whitewashing-of-200-years-of-enslavement-1.4726313>

Listen to Part 2 of this series: Slavery’s long shadow: The impact of 200 years enslavement in Canada: <https://www.cbc.ca/radio/ideas/slavery-s-long-shadow-the-impact-of-200-years-enslavement-in-canada-1.4733595>

Entrenched Racism

From racial slurs to systemic barriers, racism remains entrenched in Nova Scotia. In recent years, there was a cross-burning on the lawn of a mixed-race couple, racist graffiti on an elementary school, and police street checks that target Black people six times more often than white people in Halifax. These are only a few examples of racism in Nova Scotia.

Transatlantic Slave Trade

The current lived realities of sexual violence cannot be examined without first looking at the history of Black people in North America and the Transatlantic Slave Trade. The unspoken reality is that the slave trade was not simply a trade in bodies of people for labour. It was also a trade in the bodies of people for sexual exploitation.

“A rule in most slave-holding states disqualified Blacks from testifying against a white person...for most of American history the crime of rape of a Black woman did not exist.”

— Dorothy Roberts, *Killing the Black Body*

There is well documented evidence of the sexual victimization of Black women during slavery. Much less has been documented about the victimization of Black men, but there is evidence that Black men's bodies were also traded and purchased for sexual exploitation by their owners.

This trauma was internalized, normalized, and passed down through generations of Blacks. Dr. Joy DeGruy Leary calls this legacy "Post Traumatic Slave Syndrome" (PTSS). PTSS describes a set of behaviours, beliefs, and actions related to multi-generational trauma experienced by people of African descent that includes but is not limited to undiagnosed and untreated Post Traumatic Stress Disorder (PTSD) in enslaved Africans and their descendants.

Reflection Activity

Many people do not know that slavery existed in Canada. How does it feel to learn this? What new insights have you gained? What were you surprised by?

Timeline

This timeline was adapted from: Halifax Public Libraries, The Black Cultural Centre for Nova Scotia, Africville Genealogical Society, blackloyalist.com, Blackhalifax.com, and Pier 21.

This is not a comprehensive history of African Nova Scotians. This is a curated history of events, people, and movements that connect to sexual violence.

1600-1700's

1605

Mathieu Da Costa, a free Black employed as a translator by French and Dutch colonizers, is credited with being the first Black person to arrive as part of an expedition that founded Port Royal in 1605 in what is now Nova Scotia.

1782-1785

After the American Revolution, about 3,500 Black Loyalists fled to rural areas of Nova Scotia. They had fought for Britain in return for freedom. Once in the Maritimes, they were cheated of land, forced to work on public projects such as roads and buildings, and denied equal status.

Slavery in Nova Scotia

Although Nova Scotia was never a major slave colony, slavery did exist here. Wealthy families in particular often had a few enslaved servants, and there are records of enslaved people being sold and inherited in Halifax.

1792

Exodus to Africa: Black Loyalists were consistently denied land grants and exploited as a source of free labour by the provincial government. More than one-third of Black Loyalists opted to resettle in Sierra Leone, Africa, rather than endure the racism and slavery in Nova Scotia. 1,190 individuals left Halifax on 15 ships for the long voyage.

1796

A group of 568 exiled Jamaican Maroons settled in rural areas around Halifax. They helped build Government House, worked on new fortifications at the Halifax Citadel, and served in the militia. However, they quit as they were offered lower wages than white workers and because they were a free and proud people who preferred to work for themselves. The Jamaican Maroons also opted for Sierra Leone, leaving Halifax in 1800.

Reflection Activity

Thinking of a person or a group of people as less than human or as another person's property leads to treating them inhumanely. How does the dehumanization of Black people in this country contribute to violence against them, including sexual violence?

1800's

1813-1816

The War of 1812 between the United States and Britain resulted in another significant migration. Roughly 2000 Black refugees seeking freedom arrived in Nova Scotia, where they were forced to settle on land in rural areas near Halifax. The government withheld land grants from the Black refugees and the rocky, infertile soil was difficult to cultivate.

1833

British Parliament passed the Imperial Act to abolish slavery in the British Empire, including Nova Scotia.

1848

First legal deeds for the community of Africville were issued.

1850

The Common Schools Act marked the beginning of segregated schools.

1900-1950's

The 1920's saw the last historic group of Black settlers arrive in Nova Scotia as hundreds of Caribbean immigrants, known as the "later arrivals", came to Cape Breton to work in the steel mills and coal mines. They were given inferior housing, had to start their own schools, and were not paid as they were promised.

1921

The Nova Scotia Home for Colored Children opened in Halifax to accept Black children in need of care. Many former residents came forward later with allegations of abuse they endured at the Home. This resulted in a class action

lawsuit, an apology from the Premier of Nova Scotia in 2014, and the launch of a Restorative Inquiry.

1945

The Nova Scotia Association for the Advancement of Coloured People (NSAACP) was formed to fight discrimination in housing, education, and employment.

1946

Viola Desmond, a Black businesswoman with a beauty salon and beauty school in Halifax, challenged racial segregation at a cinema in New Glasgow, Nova Scotia, where she sat in the “whites only” section of the theatre. When she refused to move to the “coloured only” section, the police arrested and jailed her. She was charged and convicted of tax evasion because of the one-cent difference in the ticket tax paid by Blacks and whites.

1946

Dr. Carrie Best began the publication of *The Clarion*, Nova Scotia’s first Black newspaper.

1950-2000

1954

Legal segregation of schools in Nova Scotia was abolished.

1964-1970

The community of Africville was destroyed by the City of Halifax. Residents were forcibly removed and many families placed in public housing projects. Homes were demolished and the church bulldozed in the middle of the night. The city moved some residents’ belongings in municipal dump trucks, a painful metaphor for how the community of Africville was regarded.



Africville photographs courtesy of Nova Scotia Archives

1968

The Black United Front (BUF) formed and continued the work of the NSAACP. The BUF also examined systemic racism in Nova Scotia.

1983

The Africville Genealogy Society was formed and in 1985 began to seek compensation from the City of Halifax for the destruction of the Africville community.

2000-Present

Ongoing anti-black and systemic racism

2010

After a long fight, a settlement was finally reached with the City of Halifax and the Africville Genealogical Society. The settlement included 2.5 acres of land to serve for the reconstruction of the church, \$3 million toward the construction costs and a formal public apology by Mayor Peter Kelly. The memory and the spirit of the Africville community, along with its heritage and rich history, remains alive. The story of Africville continues. It is the story of faith and of the strength of community, family and home.

2014

The Province of Nova Scotia issued an apology to the former residents of the Nova Scotia Home for Colored Children in response to a class action lawsuit filed by the former residents amid allegations of physical and sexual abuse suffered over a 50-year period.

2015

The Nova Scotia Home for Colored Children Restorative Inquiry was launched to reveal and address part of the harmful legacy of racism in Nova Scotia by examining the Home and the experiences of former residents, as well as the impact on their families and communities.

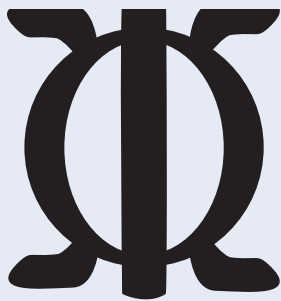
According to the UN Report on People of African Descent, African Nova Scotians continue to be over-represented in the child welfare and correctional systems.

32.1% of African Nova Scotians experience poverty (2016 Census). Poverty disproportionately affects women, so Black women are particularly suffering.

Reflection Activity

How does ongoing systemic racism in the health, child welfare, economic, and policing systems, to name a few, impact African Nova Scotians and make them vulnerable to sexual violence?

Systemic Racism



WAWA ABA - PERSEVERANCE
"seed of the wawa tree"

Symbol of hardiness, toughness and perseverance
The seed of the wawa tree is extremely hard. In Akan culture, it is a symbol of someone who is strong and tough. It inspires the individual to persevere through hardship.

Canada's history of enslavement, racial segregation, and oppression of African Canadians has left a legacy of systemic racism in Nova Scotia. Systemic racism refers to a series of barriers that disadvantage particular groups of people based on race. It is usually invisible to those who don't experience it. It is embedded in social norms and formal institutions such as police, law, education, and health systems. Systemic racism persists in Nova Scotia today. Examples include environmental racism in Shelburne; gentrification in North End Halifax; and the disproportionate rates of incarceration of African Nova Scotian people.

Sexual violence is structural and systemic. Poverty, lack of education, criminalization, and incarceration — all products of systemic racism — are factors that exacerbate and contribute to sexual violence. The following are but a few examples of systemic racism in Nova Scotia:

- Nova Scotia Home for Colored Children
- Street Checks
- Disproportionate Incarceration
- Environmental Racism
- Gentrification and Displacement

Nova Scotia Home for Colored Children

The Nova Scotia Home for Colored Children opened in 1921 to care for African Nova Scotian children. Although it was intended as a place of caring, many former residents suffered abuse and harms that have affected them, their families, and loved ones for generations.

“It is one of the great tragedies in our province’s history that your cries for help were greeted with silence for so long.”

— Premier Stephen McNeil, *in offering a formal apology on behalf of the province, October 10, 2014*

The story of the Home is complex. The Restorative Inquiry launched in 2015 has worked to understand the factors that put African Nova Scotian children at a higher risk of institutional abuse. These factors include, for example: poverty; inadequate and fragmented supports for children and families; and anti-Black racism in the dominant culture and public services.

“[F]or much of the Home’s history, formal and informal practices of segregation across the province limited education and employment opportunities for African Nova Scotians, which left families more vulnerable to poverty and increased attention from the care system. One impact of this poverty was that many female staff at the Home in the early period took jobs to support their families, placing them in a vulnerable position were they to lose their income by reporting issues. The inquiry has also heard that some staff worked at the Home in exchange for shelter for their children, creating similar vulnerabilities.”

— Council of Parties, *Third Public Report, Nova Scotia Home for Colored Children, Restorative Inquiry, Fall 2018*

Street Checks - Under Surveillance

Street checks are also known as carding. They have allowed police officers to document information about a person they believe could be of interest to a future investigation, and record details such as their ethnicity, gender, age, and location. Black people are six times more likely than white people in Halifax to be carded. In October 2019, after many years of community activism, it was announced that the practice of street checks is now banned. Although this is a positive step, there is still lots of work to be done in addressing systemic racism within law enforcement.

Disproportionate Incarceration of African Nova Scotians

There are few Canadian statistics on issues affecting Black people. It was only in 2014 that a report was issued about the conditions that Black inmates endure while in federal correctional facilities. Black people are now the fastest-growing group

of incarcerated people in Canada, and rates of incarceration for Black women are increasing steeply. The disproportionate incarceration of African Nova Scotian people in this province is clear. In 2016, African Nova Scotians made up 2% of the general population in Nova Scotia, but 16% of incarcerated youth and 14% of incarcerated adults.

Environmental Racism - Subtle and Systemic

“Environmental racism is not the blatant cross-burning kind of racism. It’s systemic, and much more subtle. That landfill is not near Shelburne’s Black community because of a group of white men rubbing their hands together and saying let’s harm those Black people. Environmental racism doesn’t happen like that. Environmental racism is about the way our systems, our laws, and policies uphold white supremacist ideologies. It’s really about the way you perceive people and who you see as worthy and requiring protection. Environmental racism is about an unconscious bias that shapes policies. We put the dump in a community because that community doesn’t matter.”

— Dr. Ingrid Waldron

Gentrification and Displacement

Gentrification is the process of renewal and rebuilding that accompanies the influx of middle-class or wealthy people into deteriorating areas, often in urban centres. It often displaces poorer residents. Gentrification has frayed the social fabric in Halifax’s North End to the point where young Black residents don’t feel comfortable in their predominantly Black neighbourhood. As the neighbourhood becomes gentrified, they say they feel unwelcome in expensive new businesses that don’t hire people who look like them.

Reflection Activity

What are other examples of systemic racism in Nova Scotia? How do you see or experience systemic racism in your workplace/school?

Systemic Racism and Sexual Violence

Systemic racism and sexual violence are interconnected. From the shame that survivors feel, to the code of silence that protects people who perpetrate sexual violence, to increased vulnerability to The Game.

Check out a video clip with three individuals who have left the life of The Game. Shianne Gordon is a musical artist and youth worker, Corey Wright is an entrepreneur and musical artist and Jade Brooks is an author, blogger and anti-human trafficking advocate: <https://vimeo.com/325916612>



Resiliency is the capacity of individuals and communities to spring back after hard times and recover their strength, spirit and emotional well-being. Resilience is also about using strengths to protect oneself or one's community in the face of great stressors and/or oppression and build a better future for themselves and/or their community. It is about being able to survive, and thrive in spite of difficulty.

Family, extended family, church, and community support are important parts of African Nova Scotian culture and offer powerful protective factors that create individual and community resiliency.

African Heritage Month

The commemoration of African Heritage Month in Canada can be traced to 1926, when Harvard-educated Black historian Carter G. Woodson founded Negro History Week to recognize the achievements of African Americans. Woodson purposely chose February for the birthdays of Frederick Douglas and Abraham Lincoln, both key figures in the emancipation of enslaved Blacks. In 1976, as part of the American Bicentennial celebrations, Negro History Week was expanded to Black History Month.

Community and Cultural Norms



ONYAKOPON - HOPE
"By God's grace, all will be well"

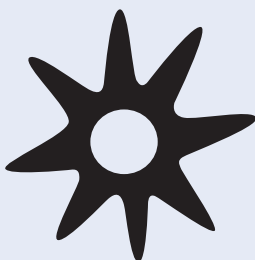
Symbol of hope, providence, faith.

There is a strong sense of community amongst African Nova Scotians. Even though each person's lived reality is different, the story of being African Nova Scotian is collectively shared. Facing the many forms of racism is a daily reality for most African Nova Scotians. A unique culture has emerged from this shared historic and current reality. This culture includes values, norms, rules, and ways of life passed on from previous generations and how each new generation interprets and adapts these to their own lives and communities.

Even though norms influence every facet of our lives, including what we value, our attitudes, and how we behave, many people are unaware of being influenced at all. Community and cultural norms act as both protective and risk factors when it comes to sexual violence.

These norms exist within a specific historical and contemporary context of systemic racism, resistance, and survival. Some of these cultural and community norms include:

- Church and spirituality
- Welcoming hugs
- Sunday dinners
- Intergenerational trauma: Discipline and safety
- Code of silence
- Gender roles and norms
- Increased stigma of being LGBTQIA2S+



NSOROMMA
"child of the heavens [stars] "

Symbol of guardianship.
A reminder that God watches over all people.

Church and Spirituality

Historically, the church has been the pillar of the community, with most African Nova Scotian communities being built around the church. It provided and continues to provide a sense of belonging and comfort to individuals during times when they were not welcomed elsewhere. The church has stepped up to provide many supports within African Nova Scotian communities when services were not available or accessible.

For newer generations, the church and religion have not been as supportive or proactive in providing support for a changing society. The church has not always been a welcoming or a safe space for survivors of sexual violence, LGBTQIA2S+ individuals, single mothers and unmarried couples, for example. The church has traditionally encouraged only married, heterosexual, two-parent households. Spirituality today within African Nova Scotian communities has expanded from the foundation that was established by the church. Religion continues to play a role in many African Nova Scotian communities, whereas others seek spirituality outside of religion. For many, the church continues to play a vital role in their lives and community.

Reflection Activity

How could the church better support survivors of sexual violence?

Welcoming Hugs

Within our communities, hugs have always been a form of endearment and provide a sense of community, unity and belonging. It is a global example of showing love, compassion and caring for other people. Within the African Nova Scotian communities, it re-emphasizes the sense of unity and compassion between individuals and is often used as a way to show respect to others, especially elders, similar to a handshake.

Hugs provide a sense of kinship but may also put people in an uncomfortable situation. Sometimes people agree to exchange hugs with others in fear of not

wanting to be disrespectful to the other person. It is important to ensure both parties are comfortable with the situation and younger people do not feel forced into physical contact. This can help promote healthy boundaries from a young age.

Sunday Dinners

Sunday dinners play a strong role in African Nova Scotian homes. Historically, when slaves were sold and separated from their families, the slaves on the plantation would welcome in the new person to their family. This would create families that were not always related by blood, but by circumstance. These traditions of welcoming community members into your family still continue today.

Most African Nova Scotian communities are found outside of the larger cities, which takes time to access resources. Communities have always relied on each other, like when you need a cup of sugar or some eggs to make that pound cake. Sunday dinners have been an opportunity for households to pool their resources to ensure everyone had a meal when resources were limited.

Sunday dinners are times of joy, celebration and an opportunity for families to come together at the end of the week to share stories and reconnect.

When African Nova Scotians gather you see smiling faces, music playing in the background and laughter filling the room.

These traditions still exist today.

Intergenerational trauma

Intergenerational trauma is caused by events that target a group of people, such as slavery. Family members who have not directly experienced the trauma can feel the effects of the event generations later. The violence experienced in many of today's Black communities, the way children are taught to behave, the disproportionate incarceration of African Nova Scotians are all part of the effects and evolution of intergenerational trauma.

Keeping ANS children safe from the harms of systemic and everyday racism is a very real concern for ANS families. Parents of ANS children are aware of systemic barriers and what they look like in everyday life during encounters with police, justice, health care, and child welfare systems to name a few.

There are distinct historical reasons why Black communities tend to be wary of formal authorities. Today, lack of representation in public institutions means that Black people don't see many people in positions of authority who look like them. Many African Nova Scotians do not report sexual violence or seek help because

they have trouble building trust with people outside their community.

“Black people need to be nearly on their deathbed before they call a doctor. And Black men, well it’s more common to call an undertaker than an ambulance. There are very few if any models and certainly no spaces for Black men talking about experiences where Black men can seek help.”

— Robert Wright, *Social Worker*

Code of Silence

A code of silence is a group mentality that forces people to keep quiet about traumatic and/or violent experiences inflicted on themselves and/or others. The code leads to fear of being ostracized within their own community for speaking out. There is also fear of attracting criticism that could reinforce negative stereotypes about African Nova Scotians.

What contributes to the code of silence in ANS communities?

- Continued and uninterrupted racism and assaults on African Nova Scotians for centuries
- Lack of support and protection from the legal and justice systems
- Silence was necessary for survival during an era when the Black community suffered horrific crimes against humanity.

“Well I think that no one outside of the community has demonstrated competence or awareness enough of what’s going on with us. They haven’t projected to us that they are competent to deal with us.”

— Robert Wright, *Social Worker*

Reflection Activity

How can those who perpetrate violence be held accountable in their communities?

How can we create safer spaces for people to disclose what has happened to them?

How might supports and services for survivors of sexual violence be more reflective of these community and cultural norms?



Cultural Pride - Music

Music is universally powerful and unites communities in halls, places of worship, and kitchens worldwide. Through music, African Nova Scotians give expression to the many issues, events, and challenges that have impacted us over time. Music is a way to educate, tell a story, and build upon and re-create a vibrant culture.

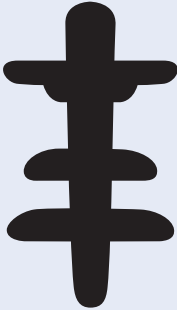
Faith and music are intertwined. Gospel music has been a uniting force for African Nova Scotians for centuries. The ANS music scene today is a rich mix of flavours, from hip hop to reggae, gospel to classical, and so much more.

“Music in general is universal; it’s so powerful. Music empowers people by uplifting them and telling them to follow their dream, and just to do everything you feel you need to do.”

— Keonte Beals, *Musician*

Listen to Songs of Freedom. Superstar soprano Measha Brueggergosman explores her African heritage & the powerful music born by the hard path from slavery to freedom: www.songsoffreedom.ca

Current Lived Realities of Sexual Violence



OKODEE MMOWERE -BRAVERY
“the talons of the eagle”
Symbol of strength, bravery, power.

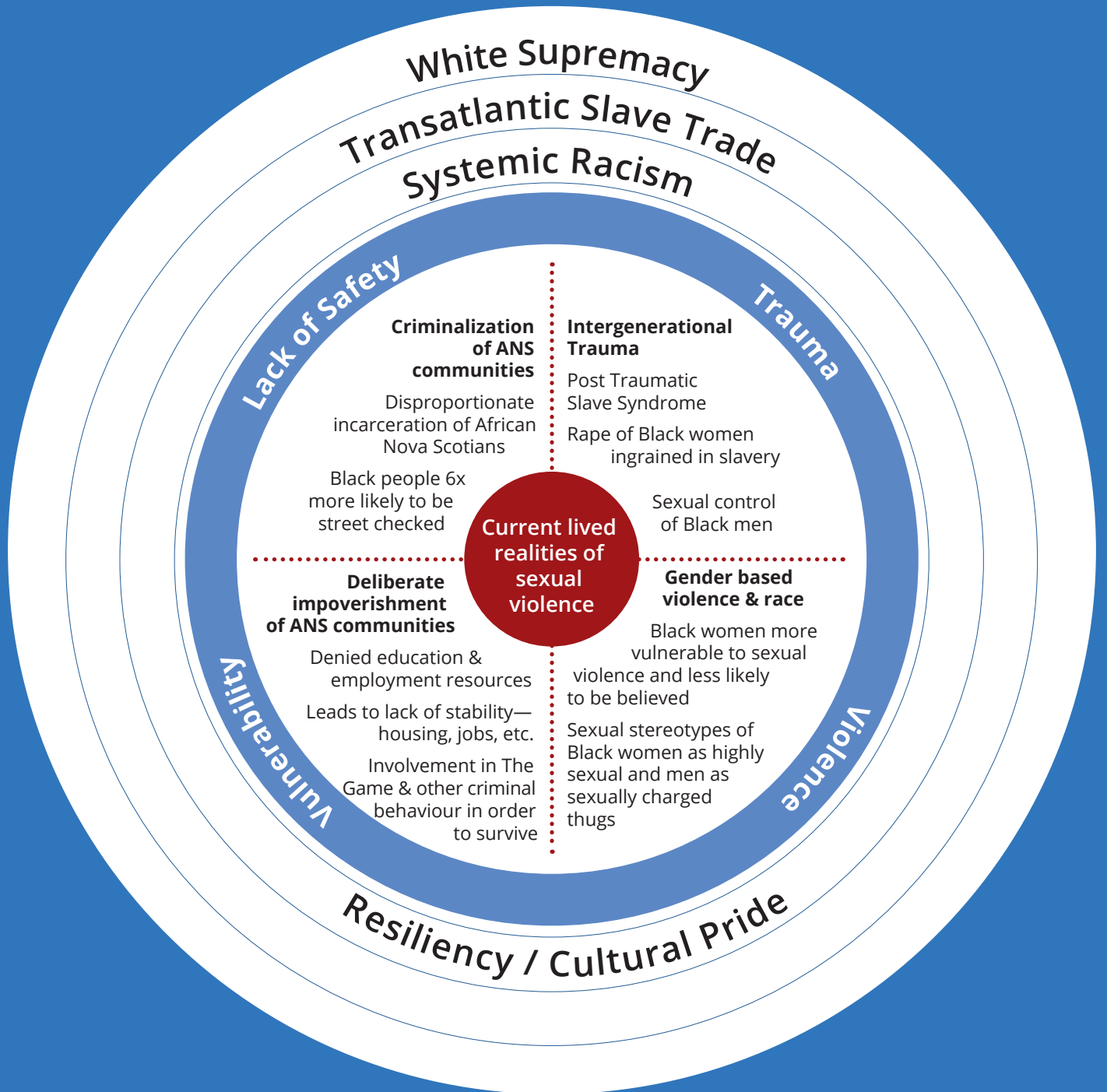
The eagle is the mightiest bird in the sky, and its strength is concentrated in its talons. The Oyoko clan, one of the nine Akan clans, uses this symbol as their clan emblem.

It is impossible to separate the current lived realities of sexual violence of African Nova Scotians from the legacy of the Transatlantic Slave Trade and ongoing systemic racism.

Gender-based violence and race are connected. Disproportionately, African Nova Scotian girls and women are trafficked and sexually exploited, and African Nova Scotian boys and men are criminalized and incarcerated. ANS communities have been deliberately impoverished, denied housing, had their children taken into care and been denied equal employment opportunities. These conditions lead to increased vulnerability to sexual violence.

Despite these harsh realities, African Nova Scotians are resilient in the face of ongoing systemic racism. Cultural pride is a major source of strength for African Nova Scotian communities.

ANS Lived Realities of Sexual Violence



www.breakthesilenceNS.ca

Watch the video that explains this graphic: <https://vimeo.com/373144147>

White Supremacy

White supremacy is the racist belief that white people are superior to those of all other races, and should therefore dominate society. White supremacy is not always overt. It can be subtle and is embedded in everyday interactions. White supremacy perpetuates stereotypes of Black men being violent and dangerous, and of Black women as exotic sexual objects. These harmful stereotypes contribute to high numbers of incarcerated Black people and the pervasive violence against Black women and girls.

“White identity has mutated and evolved over the years, but its core belief in being better, of being above others is deeply intact. When white people complain that Mexicans are taking their jobs; when white people complain that Asian Americans are taking over their country; when white people complain that Blacks are ruining their neighborhood — this concept of ownership, of entitlement, is all based on the notion that this is a white society that is supposed to benefit white people.”

— Chris Crass, *White Supremacy On My Mind: Learning To Undermine Racism*

Intergenerational Trauma and Transatlantic Slave Trade

Trauma and its effects can be passed on from one generation to the next, especially when people see and hear about generations of sexual violence within and against members of their community. The rape of Black women and the castration and sexual control of Black men during enslavement has led to intergenerational trauma and destructive racial sexual stereotypes.

Systemic Racism

Canada’s history of enslavement, racial segregation, and oppression of African Canadians has left a legacy of systemic racism in Nova Scotia. Systemic racism leads to the conditions that impose poverty, lack of education, child welfare involvement, criminalization and incarceration, all of which make African Nova Scotians more vulnerable to sexual violence.

“Systemic racism results in assumptions around the evil Black man trafficking innocent white girls. There are many instances of white men trafficking innocent Black girls. That is not in the public imagination. People don’t care that the victims of violence might be Black women. It doesn’t matter. We’re not considered innocent in the same way.”

— El Jones, *Poet, Professor, Activist*

Gender Based Violence and Race

Women

For women of African descent, a frequent stereotype is the “Jezebel”: a highly sexual woman, erotic and exotic. This stereotype supported, enabled, and justified the routine sexual abuse of enslaved Black women.

The persistence of this stereotype makes women of African descent more vulnerable to sexual violence and less likely to be believed when they report it. Girls and women of African descent are hypersexualized and objectified in the media and when cases of sexual violence are covered, the victims/survivors are blamed and portrayed as complicit.



A recent study shows that adults perceive Black girls as “less innocent and more adult-like than their white peers, especially in the age range of 5–14.” (Georgetown Law Center on Poverty and Inequality). This perception has deeply negative consequences for Black girls, including that it may further increase their risk of being sexually victimized.

Another stereotype is the “Strong Black Woman”. This is the expectation that a Black woman will not show any signs of weakness or suffering. She will shrug off all negativity like it never happened and carry on: deflect all racialized oppression, take care of others to the detriment of her own health and wellbeing, and place the care of others ahead of her own needs.

Women of African descent often internalize violence and turn to self-harm as a way to cope. Being exposed to sexual violence on a regular basis can desensitize someone to this kind of harm, leading to self-blame. Although there are positive shifts taking place, especially on social media, (#metoo, #BeenRapedNeverReported, #SurvivingRKelly), systemic racism, misogyny, the code of silence, and intergenerational trauma continue to normalize sexual violence against Black women.

Men

There are disturbing trends in pop culture about what it means to be a man of African descent. Stereotypes of men and boys of African descent are often negative, depicting them as aggressive, hypersexual, violent, and criminal. This creates a perception of someone who is less than human, a perpetrator of violence incapable of being sexually victimized. Since slavery, men of African descent have been portrayed as needing to be policed and controlled.

These stereotypes:

- can hinder ANS men's ability to cultivate healthy self-perceptions
- make it harder for ANS men to talk freely about the real issues Black men are dealing with
- can silence ANS men who have been subjected to sexual violence and cause them to not seek support and healing
- limit models of healthy masculinity for ANS boys

Toxic masculinity encourages men to externalize their pain and anger, leading to the use of violence to solve problems.

Sexuality and Gender Diversity

Not addressing transphobia and homophobia contributes to the invisibility of LGBTQIA2S+ African Nova Scotians. There is a distinct lack of representation of LGBTQIA2S+ individuals in the African Nova Scotian community.

"The homophobic ethic that pervades the Black community seems to be rooted first in the church. The church has not been a friendly, welcoming place for LGBTQIA2S+ African Nova Scotians. At the same time, African Nova Scotians have a history of being loving and accepting of everyone in the community."

— Robert Wright, *Social Worker*

"When you're in the ANS community you don't want to sacrifice yourself by coming out or being too loud about your sexual orientation or gender. In the LGBTQIA2S+ community in Nova Scotia there is still a lot of racism. For example, a lot of the entertainment in the queer community is based around impersonating or appropriating Black Culture and Black females specifically in the drag community."

— Kate Macdonald, *Artist and Activist*

Deliberate Impoverishment of ANS communities

ANS communities have been deliberately impoverished, denied housing, and denied equal employment opportunities. This leads to increased vulnerability to sexual violence. Living in poverty can increase dependency on other people, which may mean moving in and out of housing situations that are unsafe. Economic instability causes people to “do what they have to do” to survive. For some, this can mean engaging in illegal and dangerous ways of making money. Criminalized individuals are highly vulnerable to sexual violence.

The Game

The Game is a slang term used for involvement in street life and as an illegal means to earn money which includes but is not limited to sexual exploitation, selling drugs, guns and/or puppies. Referring to it as ‘The Game’ gives the illusion that it can be a fun and easy way to make money, when the reality is much harsher.

Check out more of the conversation about The Game here:

<https://vimeo.com/327707850>

Lack of Safety / Criminalization of ANS Communities

It can be difficult for African Nova Scotians to speak out about issues in our communities because of the very real threat of violence and injustice. Going to the police is not always safe. Systemic discrimination within the criminal justice system and a history of police violence makes members of the ANS community hesitant to report to police. Systemic racism has contributed to the code of silence within ANS communities.

There are many reasons why people choose not to report to police. African Nova Scotian women are often not believed or respected when seeking help after being subjected to sexual violence. ANS women are often re-victimized, especially if there is any history of criminalization. The code of silence is another reason why ANS women may not report sexual violence. This is especially the case when harm is caused by ANS men because of the fear of further stigmatizing the Black community.

Disproportionate Incarceration

Black people are over-policed, under-protected, and disproportionately incarcerated. This means that Black people are increasingly put at risk in environments where sexual victimization occurs, and patterns of abuse are reproduced.

African Nova Scotian Initiatives to Address Sexual Violence

Programs for the African Nova Scotian community must be tailored to address systemic racism and current realities of sexual violence. Programs geared to the general public are often not culturally safe for African Nova Scotians. There are also limited numbers of professionals who represent the ANS community.

The small number of ANS initiatives to address sexual violence shared here does not reflect the need for culturally specific and safe programming and services. There is a need for sustainable and predictable funding to continue building on these initiatives.

Association of Black Social Workers: Community conversations

Pathways 2 Justice

Nova Scotia Association of Black Social Workers (ABSW) and Be the Peace Institute (BTPI) received 3 years of funding from Status of Women Canada (SWC) to explore how women who have experienced gendered violence define “justice” in their particular circumstances, and how to use restorative and trauma informed lenses, gender-based intersectional analysis, and women’s leadership to identify and implement pathways to achieving that justice.

Let’s Talk:

Culturally Appropriate Workshop Series Targeting Sexualized Violence in the ANS Community

The ABSW will also be providing a culturally appropriate workshop series, delivered with an Africentric perspective, focused on educating the African Nova Scotian community about sexualized violence. The workshop themes will include, healthy relationships, boundaries, anger and conflict management.

AUBA and iMOVE

Sexual Violence Prevention Grant: Engage Me!

The African United Baptist Association (AUBA) and In My Own Voice (iMOVE) Arts Association partnered to lead a project for youth called “Engage me!” This project brought together 10 African Nova Scotian youth to develop critical thinking/media literacy around race and gender to explore how it intersects with sexualized violence. After a series of workshops on topics such as consent, healthy relationships, culture, and gender roles, the youth developed a video about their learnings. This video will be used on an ongoing basis to spark discussion.

East Preston Family Resource Centre

Sexual Violence Prevention Grant: Taking a Step Back to Go Forward

The East Preston Family Resource Center (EPFRC) took a group of African Nova Scotian youth aged 14 to 17 on tours to the Africville Museum and the Black Cultural Centre to teach them about their heritage and culture. The goal was to develop a sense of pride and build self esteem by teaching the youth about how resilient their ancestors and relatives were. EPFRC then partnered with the East Preston Recreation Centre to display a mural of artwork created by the youth to represent who they are as African Nova Scotians. The mural was unveiled at a Gala Night of Youth, which offered a silent auction and live performances. The event was to highlight ANS youth and their artistic talents. EPFRC wanted ANS youth to see their value and to invest in themselves.

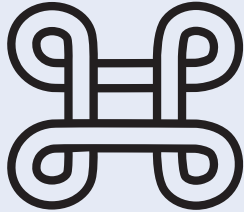


*Photos by Ken Thompson,
courtesy of snapd Dartmouth.*

Restorative Inquiry

The Nova Scotia Home for Colored Children Restorative Inquiry was launched in 2015 and worked to reveal and address part of the harmful legacy of racism in Nova Scotia by examining the Home and the experiences of former residents, as well as the impact on their families and communities. The Restorative Inquiry looked at the past with a focus on future solutions: not only preventing further harm, but making meaningful changes that will help us treat each other more justly and equitably in the future. Check out what was learned through the Restorative Inquiry here: <https://restorativeinquiry.ca>

Ways of Engaging/Being an Ally with ANS Communities



MPATAPO - PEACE
“knot of pacification/reconciliation”

Symbol of reconciliation, peacemaking and pacification.

Can white people or people who are not of African descent be counted on to speak up and confront anti-Black racism when they witness it? Too often, people are silent, become confused, react with defensiveness, or simply want to disappear. To understand what it means to be white in Nova Scotia requires persistent self-reflection.

Many white people assume that good intentions and eagerness to help are enough. White people begin relationships with African Nova Scotians or ANS organizations expecting to be liked and trusted. But trust isn't something that is granted simply because you finally showed up. Trust has to be earned — it is an active process.

Although allies are not members of the marginalized group(s) they support, they make a concerted effort to better understand the struggles and they take action. Because an ally might have more privilege (and recognizes this privilege), they can be powerful voices alongside marginalized ones. As an ally, you'll need to be willing to take responsibility for your mistakes and be proactive in your education. Being an ally isn't an identity, it's the actions you take, hopefully all the time and every time you witness racism.

Privilege

Privilege is any unearned benefit, opportunity or advantage given to someone because of their identity. Privilege is about power and the way it can sometimes be held by certain people because of one or more parts of their identity: things like race, religion, gender, sexuality, class, or ability.

“White privilege is an absence of the consequences of racism. An absence of structural discrimination, an absence of your race being viewed as a problem first and foremost.”

— Reni Eddo-Lodge, *Why I'm No Longer Talking to White People About Race*



NKONSONKONSON
"chain link"

Symbol of unity and human relations.
A reminder to contribute to the community,
that in unity lies strength.

Some examples of white privilege

The following examples come from Peggy MacIntosh's article, *White Privilege: Unpacking the Invisible Knapsack*. Check off all of the statements that apply to you. Consider whether or not this would apply should your race be different. To see the full list of examples, review MacIntosh's article.

- If I should need to move I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
- When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
- Whether I use check, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
- I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
- I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
- I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
- I can be pretty sure that if I ask to talk to the "person in charge," I will be facing a person of my race.
- I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
- I can choose blemish cover or bandages in "flesh color" and have them more or less match my skin.

Reflection Activity

We all have privileges. What are yours? Were you surprised by any of the privileges you found in your invisible backpack?

Implicit or Unconscious Bias

Unconscious bias refers to a bias that we are unaware of, and which happens outside of our control. Biases are thoughts and actions that bypass our normal, rational, and logical thinking. Biases happen automatically when our brains are triggered into making quick judgements about people and situations. These biases are influenced by our background, cultural environment, the media, and personal experiences. Left unexamined, unconscious biases may prevent us from making equitable, inclusive decisions.

"You have to get over the fear of facing the worst in yourself. You should instead fear unexamined racism. Fear the thought that right now, you could be contributing to the oppression of others and you don't know it. But do not fear those who bring that oppression to light. Do not fear the opportunity to do better."

— Ijeoma Oluo, *So You Want to Talk About Race*

Microaggressions / Microaffirmations

Microaggressions are everyday verbal or nonverbal slights, snubs, or insults, both intentional and unintentional, that communicate hostile or negative messages towards persons from marginalized groups.

Micro-affirmations are small acts of opening doors to opportunity. They are gestures of inclusion and caring. Some examples of microaffirmations include:

- Understanding that microaggressions are real and very impactful
- Genuine listening
- Giving credit whenever possible
- Apologizing when we make mistakes
- Asking for and using people's preferred terms and language to identify them

Racial Microaggressions

Microaggressions are the everyday verbal and non-verbal slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory or negative messages to target people based solely on their marginalized group membership.



www.breakthesilenceNS.ca

Reflection Activity

Have you experienced microaggressions, either giving or receiving? How did it feel?

Ways of Engaging with ANS Communities

Building relationships and trust are key to meaningful engagement with African Nova Scotian individuals and communities. African Nova Scotians are the experts of our own lives. We know what we need because we've been here for over 400 years. Service providers need to create safer spaces and be open to learning and acknowledging difference.

Becoming an Ally

Allies are people who recognize the unearned privilege they receive and take responsibility for changing these patterns of injustice and inequity. Being an ally isn't an identity, it's the actions you take, all the time and every time you encounter racism.

An ally:

- does not put their own needs, interests, and goals ahead of the people they are working with
- has self-awareness of their own identity, privilege, and role in challenging oppression
- is engaged in continual learning and reflection

Reflection Activity

How can you work towards allyship?



Cultural Pride - Education

As the province with the largest Indigenous Black population in Canada, it is important to understand the history and current realities of systemic racism in Nova Scotia.

Think of a few concrete examples of ways to learn more about the African Nova Scotian experience. Here are some further suggestions:

- Tour the Black Cultural Centre
- Learn about the history of Africville/ Visit the Africville Museum
- Visit the Birchtown Museum
- Participate in a Stop the Violence Walk
- Experience the Nova Scotia Mass Choir
- Educate yourself on the Restorative Inquiry
- Read “The Teen Sex Trade: My Story” by Jade Brooks
- Visit the Black Loyalist Heritage Centre

Acknowledgments

This workbook is one of the many components of the online training course, **Supporting Survivors of Sexual Violence: A Nova Scotia Resource**. A Provincial Committee made up of community members from across Nova Scotia dedicated nearly 2 years of time, energy and expertise to develop this important e-learning tool. It would not exist without their unwavering dedication and passion.

This specific module was developed with the guidance, commitment and expertise of an African Nova Scotian Advisory Committee that was formed in 2018 after a series of province-wide community engagement sessions, led by Justine Colley-Leger of the East Preston Daycare and Family Resource Centre.

We are grateful to all those who contributed, and especially the following people who have been involved in the ANS Advisory Committee: Chanae Parsons, Courtney Brown, Justine Colley-Leger, Mario Rolle, Shianne Gordon, Tammy Hamilton, and Tracey Dorrington-Skinner.

For more information contact:

Sexual Violence Prevention & Supports
strategy@novascotia.ca
902-424-6841
breakthesilenceNS.ca/training

Sources

African Nova Scotian Affairs - <https://ansa.novascotia.ca/>

Anne Bishop, Becoming an Ally - <http://annebishop.ca/Ally.html>

Black Cultural Centre For Nova Scotia - <http://web1.bccnsweb.com/>

Black Halifax: Stories from Here - <http://blackhalifax.com/>

Black Loyalist Heritage Centre - <http://www.blackloyalist.com/>

Black Women's Blueprint, "The Black Women's Truth And Reconciliation Commission On Sexual Assault Archival Information."

<https://www.blackwomensblueprint.org/truth-commission>

Bruce Willis, The Adinkra dictionary: A visual primer on the language of Adinkra, 1998.

Canadian Museum of Immigration at Pier 21 - <https://pier21.ca/home>

CBC

'A community of widows': How African-Nova Scotians are confronting a history of environmental racism <https://www.cbc.ca/radio/thecurrent/features/facing-race/a-community-of-widows-how-african-nova-scotians-are-confronting-a-history-of-environmental-racism-1.4497952>

Black people 3 times more likely to be street checked in Halifax, police say <https://www.cbc.ca/news/canada/nova-scotia/halifax-black-street-checks-police-race-profiling-1.3925251>

Black people in Halifax 6 times more likely to be street checked than whites <https://www.cbc.ca/news/canada/nova-scotia/street-checks-halifax-police-scot-wortley-racial-profiling-1.5073300>

Black people made up 41 per cent of RCMP street checks around Halifax <https://www.cbc.ca/news/canada/nova-scotia/black-people-41-per-cent-rcmp-street-checks-halifax-1.3931415>

Black police officer calls for immediate moratorium on street checks <https://www.cbc.ca/news/canada/nova-scotia/street-checks-halifax-regional-police-moratorium-robyn-atwell-1.4560003>

Black, Indigenous prisoners over-represented in Nova Scotia jails
<https://www.cbc.ca/news/canada/nova-scotia/black-indigenous-prisoners-nova-scotia-jails-1.3591535>

'Call it what it is — white ignorance': Gentrification frays the social fabric in Halifax's North End <http://cbc.ca/1.4543545>

N.S. man guilty of hate crime in cross-burning <https://www.cbc.ca/news/canada/nova-scotia/n-s-man-guilty-of-hate-crime-in-cross-burning-1.901043>

'Polite racism,' inequality still linger in N.S., say minority groups <https://www.cbc.ca/news/canada/nova-scotia/polite-racism-inequality-still-linger-in-n-s-say-minority-groups-1.2831606>

Racist graffiti sprayed on Halifax elementary school <https://www.cbc.ca/news/canada/nova-scotia/racist-graffiti-sprayed-on-halifax-elementary-school-1.4782597>

Street checks permanently banned in N.S. after review calls them illegal <https://www.cbc.ca/news/canada/nova-scotia/halifax-street-checks-illegal-1.5326217>

Chanae Parsons, Delmore Buddy Daye Learning Institute, "Africentricity-YOUbuntu: Youth Mentorship Project."

City News, "African-Nova Scotian activists push for discussion about slavery reparations."
<https://toronto.citynews.ca/2017/10/09/african-nova-scotian-activists-push-for-discussion-about-slavery-reparations/>

Council of Parties, Third Public Report, Nova Scotia Home for Colored Children, Restorative Inquiry, Fall 2018. <https://www.restorativeinquiry.ca/sites/default/files/Restorative-Inquiry-public-Report.pdf>

Conversations with Kate MacDonald, Shianne Gordon, Robert Wright, and El Jones.

CTV News, "Former orphanage residents allege child abuse, neglect, beatings and sexual assault." <https://www.ctvnews.ca/w5/former-orphanage-residents-allege-child-abuse-neglect-beatings-and-sexual-assault-1.1022232>

David Este and Wanda Thomas Bernard, "Spirituality Among African Nova Scotians: A Key to Survival in Canadian Society."
<http://www1.uwindsor.ca/criticalsocialwork/2006-volume-7-no-1>

Death of the Strong Black Woman
<https://web.ics.purdue.edu/~sigmapb/works/woman.html>

Dorothy Roberts, *"Killing the Black Body: Race, Reproduction, and the Meaning of Liberty."*

Franchesca Ramsey

- 5 Tips for Being an Ally
https://www.youtube.com/watch?v=_dg86g-QIM0
- If Microaggressions Happened to White People
<https://www.youtube.com/watch?v=KPRA4g-3yEk>

G. F. Kojo Arthur, *Cloth as Metaphor: Reading the Adinkra Cloth: Symbols of the Akan of Ghana*, 2nd Edition, 2017.

Global News, *"UN report on racism validates African Nova Scotian experience: Senator."*
<https://globalnews.ca/news/3778740/un-report-on-racism-validates-african-nova-scotian-experience-senator/>

Guide to Allyship - <http://www.guidetoallyship.com/>

Halifax Media Coop, *"Being Black and Out."*
<http://halifax.mediacoop.ca/fr/story/being-black-and-out/5306>

Harvard, *"Implicit Association Test."*
<https://implicit.harvard.edu/implicit/langchoice/canada.html>

Joy DeGruy, *"Post Traumatic Slave Syndrome."*
<https://www.joydegruy.com/post-traumatic-slave-syndrome>

Oxford Dictionaries, *"Privilege."*
<https://en.oxforddictionaries.com/definition/privilege>

Peggy MacIntosh, *"White Privilege: Unpacking the Invisible Knapsack."*
<http://www.racialequitytools.org/resourcefiles/mcintosh.pdf>

Psychology Today, *"Microaggressions: More than Just Race."*
<https://www.psychologytoday.com/ca/blog/microaggressions-in-everyday-life/201011/microaggressions-more-just-race>

Rebecca Epstein, Jamilya J. Blake and Thalia González, *Girlhood Interrupted: The Erasure of Black Girls' Childhood*, Georgetown Center on Poverty and Inequality, 2017. <https://www.law.georgetown.edu/poverty-inequality-center/wp-content/uploads/sites/14/2017/08/girlhood-interrupted.pdf>

Reflections, *"Becoming Trustworthy White Allies."* <https://reflections.yale.edu/article/future-race/becoming-trustworthy-white-allies>

Robyn Maynard, *Policing Black Lives: State Violence in Canada from Slavery to the Present*, 2017.

Saleem Reshamwala, New York Times, Implicit Bias: Peanut Butter and Jelly Racism. <https://www.youtube.com/watch?v=1JVN2qWSJF4>

Shared Hope, "Trafficking Terms."
<https://sharedhope.org/the-problem/trafficking-terms/>

St. Lawrence University, "ADINKRA - Cultural Symbols of the Asante people."
http://www.stlawu.edu/gallery/education/f/09textiles/adinkra_symbols.pdf

Tamara Winfrey-Harris, The Sisters are Alright: Changing the Broken Narrative of Black Women in America, 2015. <https://halifax.bibliocommons.com/item/show/1878308135>

The Chronicle Herald, "When the Marginalized Speak Up, Listen." Opinion Piece, January 26, 2018.

The Coast, "Ancestral Roots Awards offers overdue recognition to young Black leaders." <https://www.thecoast.ca/RealityBites/archives/2018/03/15/ancestral-root-awards-offers-overdue-recognition-to-young-black-leaders>

The Guardian, "'It's like we're seen as animals': black men on their vulnerability and resilience." <https://www.theguardian.com/world/2016/jul/12/black-men-america-violence-vulnerable-detroit>

The Nova Scotia Advocate, "Halifax police are deeply racist, African Nova Scotians say at police street check community meeting."
<https://nsadvocate.org/2017/11/07/halifax-police-is-deeply-racist-african-nova-scotians-say-at-police-street-check-community-meeting/>

The Nova Scotia Home for Colored Children Restorative Inquiry.
<https://restorativeinquiry.ca/>

Torontoist, "Canada Has a Black Incarceration Problem."
<https://torontoist.com/2016/04/african-canadian-prison-population/>

Vera Institute of Justice, "Young Men of Color and the Other Side of Harm." <https://www.vera.org/publications/young-men-of-color-and-the-other-side-of-harm-addressing-disparities-in-our-responses-to-violence>

VICE, "Trans Women of Color Face an Epidemic of Violence and Murder." https://www.vice.com/en_ca/article/vdpnxx/trans-women-of-color-face-an-epidemic-of-violence-and-murder-673

West African Wisdom: Adinkra Symbols & Meanings, www.adinkra.org




NOVA SCOTIA