

Where are you from?

Reclaiming the Black Presence in Canada



Brock University, May 24-26, 2013

Conference opening featuring keynote address by:
The Right Honourable Michaëlle Jean, C.P., C.C., C.M.M., C.O.M., C.D.

Table of contents:

- Dr. Afua Cooper, BCSA Greetings3
- In memoriam of Dr. Richard Iton by Prof. David Austin4
- Poster of opening ceremonies5
- Conference panels with abstracts.....7
- Biographies.....30



Greetings from Dr. Afua Cooper



Chair, Black Canadian Studies Association

Black Studies with a focus on Canada, has come of age. This conference reveals that Black studies has moved from margin to centre as a multidisciplinary field of study, worthy of intellectual inquiry. Numerous persons held this vision and as a result their thoughts, ideas, actions and deeds have made this conference possible. I begin by thanking the organizing committee which consists of Professors Tamari Kitossa (Brock University), Afua Cooper (Dalhousie University), David Austin (Abbott College), Charmaine Nelson (McGill University) and Jennifer Kelly (University of Alberta). These individuals gave of their time, energy, and other personal resources over the past year to meet whether in person, via telephone, or Skype to conceptualize, plan, organize, and realize this conference. A big thank you to Tamari Kitossa for agreeing to organize the conference at Brock given the real possibility, at the time, that our plans would come to naught were not the appropriate venue found. Tamari worked around the clock with good humour, persistence, and commitment. And without his hard and excellent work the conference would not have happened. In addition, with the extraordinary contributions of his colleague Richard Ndayizigamiye, Tamari assembled a dedicated planning team at Brock University consisting of faculty, staff, students and Brock graduates. In addition to Tamari and Richard, this Brock conference planning group includes: Jean Ntakirutimana, Marla Portfilio, and Rihan Rahsi. Tamari is especially grateful for his Research Assistant, Rihan Rahsi, who worked tirelessly and was a marvel with the conference website. On behalf of all the BCSA, we owe a tremendous debt of gratitude to Greg Tourino of North Carolina State University for providing online technical development and support for the organization.

I wish to thank the Social Science and Humanities Research Council for the Connections Grant that, in part, supports this conference and the development of the BCSA. I also thank the various universities, academic units, and community organizations that contributed vastly to the manifestation of the conference. First and foremost, Brock University displayed an outstanding commitment to ensure the realization of the conference. Brock did not just talk the talk, more importantly, it walked the talk. By giving of its generosity, in time, money, and other resources Brock showed that it takes Black Studies seriously. The President of Brock University, Dr. Jack Lightstone, the Provost and Vice-President Academic, Dr. Murray Knuttila, the Deans and contributing academic and service units at Brock University deserve high praise. I extend my appreciation to President Tom Traves of Dalhousie University for his office's crucial monetary contributions to this conference. James Robinson Johnston Chair in Black Canadian Studies at Dalhousie also provided needed financial resources. In addition, McGill University and its Institute for Studies of Canada, John Abbott College, and the University of Alberta provided key resources. Community organizations such as the Brock/Niagara African Canadian Renaissance Group played a decisive role in ensuring that this conference moved from idea to reality.

A special thank you to our distinguished keynote speakers, the Rt. Hon. Michaëlle Jean and Dr. Anthony Stewart. I also extend my gratitude to all the presenters, commentators, chairs, anonymous reviewers and to everyone that worked toward the fulfillment of original and extraordinarily rigorous conference papers.

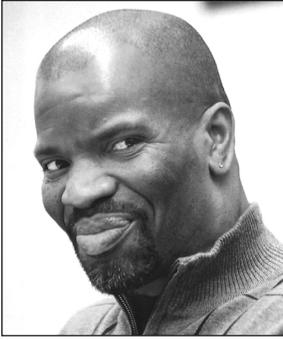
Rt. Hon. Michaëlle Jean, C.P., C.C., C.M.M., C.O.M., C.D.



The Rt. Hon. Michaëlle Jean was born in Port-au-Prince, Haiti. After fleeing the brutal regime of Dictator Francois "Papa Doc" Duvalier, she arrived in Canada, with her family, as a refugee in 1968. Excelling in school, she pursued her undergraduate and graduate studies in Italian and Hispanic languages, literature and comparative literature at the University of Montreal, where she taught at the Faculty of Italian Studies. During her studies Ms. Jean worked for 10 years with shelters for battered women, helping to establish a network of emergency shelters across Quebec and elsewhere in Canada.

Sworn in on September 27, 2005, the Right Honorable Michaëlle Jean, 27th Governor General and Commander-in-Chief of Canada, since Confederation in 1867, assumed the function of Head of State. She ensured that the institutional space she occupied could become, more than ever before, a meeting place where dialogue prevails and citizen voices are heard. On October 1st, 2010, Ms. Jean was appointed UNESCO Special Envoy for Haiti where she spearheads a multilateral initiative to overhaul the education system and protect culture and heritage in Haiti.

Prof. David Austin In Memory of Dr. Richard Iton



Searching for the Black Fantastic: In Memory of Richard Iton

Last month Northwestern University professor Richard Iton died of complications related to cancer. Richard grew up in Montreal where he completed his B.A. and Masters degrees, before pursuing a PhD. at John Hopkins University.

Richard was the author of a book that, if the stars are properly aligned, is destined to change how Black politics, culture and sociology is written about. *In Search of the Black Fantastic: Politics and Popular Culture in the Post-Civil Rights Era* – which won the American Political Science Association’s 2009 Ralph Bunche Award and was named a 2009 CHOICE Outstanding Academic Title – is a classic, written by a maestro confident in his craft. This perhaps sounds like hyperbole, but I am not alone in this assessment. Professor Margo Natalie Crawford of Cornell University

has described the book as “celestial”. It has set a standard for critical-political analysis, and not only for Black critical thought, but for critical thought in general. *In Search of the Black Fantastic* is unparalleled and has placed Richard among the high priests-philosophers of our time.

In Search of the Black Fantastic is a lyrical monument in the study of culture, aesthetics, and politics. As a book about the human condition, it helps us to chart a course as we attempt to imagine, as he did, new futures in the present. Richard was a kind, unassuming, humble, and generous human being. As a last testament, *In Search of the Black Fantastic* is evidence of Richard’s brilliance and humanity and has set a standard in intellectually inquiry and scholarship.

David Austin is the author of the 2013 book *Fear of a Black Nation: Race, Sex, and Security in Sixties Montreal*. He lives in Montreal.





Brock University, May 24-26, 2013

Conference opening featuring keynote address by:
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Black Canadian Studies Association Conference

Where are you from? Reclaiming the Black Presence in Canada

Keynote Address Topic: "On the value of advancing Black Studies in Canada."

Location: Brock University (Market Hall)

When: May 24, 2013

Time: 6:00pm-9:00pm (Doors open at 5:30pm)

Opening event includes:

Greetings by an Aboriginal Elder

Poetry Reading: Selections from **The Great Black North**

Musical performance: The Weary Travellers

Greetings: Dr. Afua Cooper, Co-Chair of the Black Canadian Studies Association

Announcement: Dr. Jack Lightstone, President of Brock University

Books: Brock Bookstore, Accents on Eglinton

Art display

The Rt. Hon. Michaëlle Jean was born in Port-au-Prince, Haiti. After fleeing the brutal regime of Dictator Francois "Papa Doc" Duvalier, she arrived in Canada, with her family, as a refugee in 1968. Excelling in school, she pursued her undergraduate and graduate studies in Italian and Hispanic languages, literature and comparative literature at the University of Montreal, where she taught at the Faculty of Italian Studies. During her studies Ms. Jean worked for 10 years with shelters for battered women, helping to establish a network of emergency shelters across Quebec and elsewhere in Canada.

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Free public event with refreshments



Website: bit.ly/brockbcsa
Campus Map QR: bit.ly/brockmap

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1. Edwin Laryea (PhD. Candidate)

"Expanding the Equity Debate: Listening to the VOICES of African Canadian Refugee Students"

This workshop examines the power dynamics in schools and issues a clarion call for the inclusion of new voices in educational discourses. The call is premised on the need to attend to the learning needs and participation of all students and it moves away from the pathological and limited descriptions of Black youth. To date, most of the literature on student voice looks at students as a homogenous group (Mitra, 2003). I argue that young African Canadian refugee students need a new framework to accommodate the different perspectives and strengths they bring to the classroom.

Data for this paper are derived from a community leadership program involving African refugee students. Alternate youth development strategies such as civic activism, leadership development, and capacity building are explored as more desirable and positive outcomes. Through Critical and Emancipatory pedagogies (hooks, 2004), the youth learn to critically examine their positionality in the education system and acquire the critical consciousness needed to "develop and elevate their voices" in order to become advocates of their own communities. By so doing, they unshackle themselves from the "culture of silence that instills a negative, silenced and suppressed self-image" into their lives (Freire, 1970).

One or two young African refugee students who have "unshackled themselves from the "culture of silence " will join me in the presentation.

2. Gale Solomon-Henry (PhD. Candidate) and Ann E. Lopez (PhD. Candidate)

"African Indigenous Knowledges: Relevance, space, and urgency in today's schooling experience of Black youths"

Some of the common dilemmas experienced by Black youths in the educational system such as violence, high drop-out rates and high suspension rates have been attributed to a curriculum that is disconnected from their identities and lived experiences. This presentation examines the impact of African indigenous knowledges on the schooling experiences of Black youths as a means of addressing these "common dilemmas". Statistics and research show that Black youths are dropping out at a higher rate and are not achieving the same level of academic success as other students. Adeyemi & Adeyinka (2003) argue that the principles and content of African indigenous knowledge provide Black students with a rich oral literature and history through which they develop a sense of identity and belonging. Asante (2003) suggests that African indigenous knowledge is an important step towards reinvigorating the cultural strength, spirit, knowledge, and moral values of students of African ancestry who have been consigned to operate along the margin. Through research conducted in an elementary school located in South Western Ontario with a large percentage of Black students, this presentation will examine the possibilities and tensions of reconstructing alternative educational experiences grounded in African indigenous knowledges. The presenters will share their experiences of engaging in alternative epistemologies and ways of knowing and the impact on the students, parents and the community.

3. Desmond Miller (MEd Candidate)

"Playing for Education: Black Canadian Youth Attaining Post-Secondary Education through US Athletic Scholarships"

Playing college basketball in the U.S. on a full athletic scholarship is a goal that many Canadians – especially black males from the Greater Toronto Area (GTA) – strive to attain. Playing basketball in the National Collegiate Athletic Association (NCAA) is widely understood and portrayed in media and other sources as the penultimate steppingstone to achieving a professional career in the National Basketball Association (NBA). Yet, not everyone can play in the NBA or NCAA considering the limited amount of playing positions and scholarships in the respective leagues. This presentation asks: what happens to those players who do not 'make it'? This research is based on four in-depth individual interviews with Black males from the GTA who played basketball on full athletic scholarships at post-secondary institutions in the NCAA. Using Critical Race Theory and Bourdieu's theories of social and cultural capital, I analyze the ways that race, class and gender serve to frame the pursuit and attainment of US athletic scholarships by these young males.

Chair: Dr. Dolana Mogadime

Panel 2: History and Cartographies of Blackness and Belonging

9:00-10:30

Welch Hall 206

1. Danielle Pittman (BA. Hons)

"African Canadians Overseas Service during the Great War"

During the First World War, opportunities for African Canadians to serve in the Canadian Expeditionary Force (CEF) were extremely limited. The majority of African Canadians that attempted to enroll in the CEF were rejected due to their race despite the lack of an official policy that could restrict the enlistment of racial minorities at the time. Scholarship regarding racism within the CEF has focused on the enlistment efforts of African Canadians, some who later joined what was known as Canada's only Black battalion. Through their study of the enlistment efforts, historians have demonstrated that African Canadians rejected by recruiters fought racial boundaries through letters written to the Minister of Militia and Defence, Sir Sam Hughes and other high-ranking officers in the CEF. Due to their persistence, The No. 2 Construction Battalion was formed in 1916 as an appropriate unit in which African Canadians could help meet labour requirements overseas. In order to contribute to the understanding of African Canadian wartime service, my work explores the experience of African Canadian members of the No. 2 CB as well as the racism they encountered while they served in La Joux, France during World War One.

2. Emilie Jabouin (PhD. Candidate)

"Imagining and Articulating black Possibilities: Mary Ann Shadd as an example of Canadian citizenship"

Mary Ann Shadd is a journalist, editor, feminist and teacher who lived in Canada West (Ontario) in the mid nineteenth century. Although she represents Canada in many ways, she has yet to be recognized within the wider Canadian imaginary. Within that context, blacks are considered foreign and irrelevant to Canada (Katherine McKittrick, 2006). Nonetheless, Mary Ann Shadd's presence as a black woman, among many others, stands as an irrefutable fact. Her symbolism and her writing directly engage questions of citizenship and belonging. She then forces a shift in national narratives of 'Northern purity' (Mackey, 2002), by articulating black Canadian citizenship. In my presentation I seek to answer the following: how does Mary Ann Shadd redefine narratives of Canadian citizenship? I argue that, as a freeborn black woman, Shadd revokes one-dimensional racial and gendered historical narratives and disrupts understandings of Canadian belonging. Based on her work, *A Plea for Emigration* (1852), she complicates Canadian citizenship as she also embraces the very ideals that support it. She also offers a more complex definition of citizenship and is an example of black (thus, alternative) possibilities in Canada. Hence, Mary Ann Shadd challenges linear notions of blacks as recent to Canada and stands as an example of many Canadian possibilities.

3. Cora-Lee Conway (PhD. Candidate)

"Women, Race & Power: Black Female Politicians in Canada: Memorial Landscapes & Present Perceptions"

Joseph Tussman's *Burden of Office* presents an intriguing amalgam of classic Greek tragedy in contemporary vernacular and analysis of the tensions within holding public office. For Black female politicians in Canada, that burden of office is often exacerbated by the pressures of representing and trailblazing as numbers remain dreadfully low. This research picks up on the work of Jerome Black (2003) and Abu-Laban (2002) and focuses on Black women in Canada's political landscape and their unique position within the political landscape of this country given the complex legacy of slavery, colonialism, immigration and the ways in which that legacy has produced a special brand of home-grown racism and patriarchy that directly impacts access to positions of power.

Figures like Rosemary Brown, Jean Augustine and Michaelle Jean will be examined to provide an analysis of the ways in which gender and race intersect with paradigms of political power in Canada and the perceptions as presented in the media and other texts setting a framework for a qualitative exploration into the memories of the Black female politicians. Of particular interest are their memories of their respective girlhoods and school with the aim of making space and challenging access to place.

Chair: Funke Aladeje (PhD. Candidate)



Panel 3: The Literature of Blackness, Place, Space and Belonging

9:00-10:30
Welch Hall 208

1. Jodie Glean (MA)

"The Black Experience in Canada: Writing African Canadians into Existence"

Canadian culture is depicted as a tapestry of different cultures woven into one. However, there is a growing awareness that the history taught in schools is not reflective of this tapestry. The omission and erasure of topics addressing the presence and experiences of Blacks in Canadian history are particularly pervasive. My thesis titled, *Where is my History? An Examination of the Representation of African Canadians in the Montreal High School History Textbook, Panoramas Volumes 1 and 2*, demonstrated that there was a blatant absence of African Canadian representation within the textbook in text and graphics. As I completed my research, I was left with one key question, how do we advance the process of writing African Canadians into existence?

My research demonstrates that history is a key and necessary component within the identity formation process. Secondly, it reveals that there is a gross exclusion and misrepresentation of the experiences of African Canadians in the high school textbooks used in Montreal and establishes that issues of race and racism, as they affect African Canadians, still have not found a place of priority in the Canadian historical narratives. The result of my research opens a dialogue on the need for an in-depth analysis of the current history curriculum and the textbook selection process, for omissions and biases of racialized experiences in Canadian high schools. My research explores the Afrocentric education framework as an approach to advance the depoliticization of culture and issues of identity in the classroom.

2. Dr. Andrea Medovarski

"Roughing it in Bermuda: Susanna Strickland Moodie and the Black Diaspora"

Nineteenth century Canadian literature is overwhelmingly preoccupied with geography. Susanna Moodie's *Roughing it in the Bush* (1852) is recognized as one of the first canonical texts of the English Canadian settler narrative. Given that canon-formation and nation-formation go hand in hand, *Roughing it in the Bush* has not only been used to construct the Canadian literary canon; it has also been used to narrate the Canadian nation-space in particular ways, to write Canada as an "empty wilderness" and as a place of "peaceful settlement."

While Moodie is often seen as one of the inaugural figures of Canadian Literature, few critics consider the writing career she began in England or the diasporic history of transatlantic slavery that haunts her writing. Before marrying John Dunbar Moodie and emigrating to Upper Canada in 1832, Susanna Strickland was involved in the abolitionist movement in England, and her most significant antislavery activity was to transcribe the slave narrative, *The History of Mary Prince, A West Indian Slave, Related by Herself* (1832). Prince's is also a significant inaugural text, as the first published female slave narrative. By considering Strickland's role as Prince's amanuensis, this paper will focus on both literary and geographic concerns. First, I will explore what kinds of intertextual conversations might be staged when reading Moodie's autobiographical narrative in conjunction with Prince's. Second, this paper will ask how, by foregrounding these connections, we might use this canonical text to rearticulate Canada as a black geography. Or, to borrow from Katherine McKittrick and Clyde Woods, how might reading Susanna Moodie through *Mary Prince* help us "better understand the racialization that has long formed the underpinning for the production of space" (2007, 5)?

Rather than framing Moodie as a settler writer, how might the dominant discourse of English Canadian writing be revised if we understand her instead in a diasporic context? Canada's national narrative of peaceful settlement, of "roughing it in the bush," is largely dependent on the erasure of its violent colonial history, revealing the ways "geographic desires [are] bound up in conquest" (McKittrick and Woods 5). I will argue that reading Moodie's narrative through Prince's suggests a different starting point for Canadian literature, one which frames this nation within the Americas rather than emphasizing its historical ties to Britain. Thinking about these earliest connections between Canadian and black diasporic writing foregrounds the histories of violence, colonization, and transatlantic slavery on which this hemisphere has been built.

3. Dr. Pilar Cuder-Domínguez

"A Diaspora of One: Esi Edugyan's *Half-Blood Blues* and Hans J. Massaquoi's *Destined to Witness*"

The fiction published to date by the Black Canadian writer Esi Edugyan addresses the erased or neglected presence of Black people in spaces that have been constructed as white in the popular imagination. In her first novel, *The Second Life*



of Samuel Tyne (2004), her approach to western Canada challenged its perceived whiteness by uncovering the presence of earlier black settlers to a family of Ghanaian immigrants. In her second novel, *Half-Blood Blues* (winner of the Scotiabank Giller Prize 2011), this historical Black presence is once again portrayed as haunting a generation of people by their very erasure, but its setting shifts to continental Europe in the 1930s. Nazi Germany proves to be quite as deceptively white as the western prairies were in her first novel, for Edugyan focuses on the experience of German Mischlings or persons of mixed descent through the character of Hiero Falk, a budding jazz musician who is spirited away, allegedly into a concentration camp. The purpose of this paper is to compare Edugyan's novel to one of the texts that inspired it, the memoirs of Hans-Jürgen Massaquoi, *Destined to Witness: Growing Up Black in Nazi Germany* (1999), in an attempt to unpack the meanings and politics involved in the writer's reworking of real-life materials.

Chair: Lisa Tomlinson

Panel 4: The Africentric Alternative School in the TDSB: Ambivalences, Paradoxes, and Challenges

10:45-12:15
Welch Hall 204

"The Africentric Alternative School in the TDSB: Ambivalences, Paradoxes, and Challenges"

Historically, the Ontario public education system has long failed to address the needs of a very high percentage of Black youth. The systemic marginalization of Black students is revealed by the ongoing disconnect between the Ontario curricula, teaching practices, and students' lives. In order to address this reality, and at the insistence of various Black community members, the Toronto District School Board (TDSB) approved the proposal for the Africentric Alternative School in 2009 using the TDSB's alternative school policy. Africentricity within education is demarcated by centering students in their learning through the recognition of the contributions, cultural practices, experiences, and knowledge and history of people of African descent (Asante, 1991).

This panel, comprised of researchers and school administrators, will explore the ways in which the Africentric Alternative School has both benefitted from and been challenged by the existing structures of schooling, in particular the TDSB alternative school model. Using data collected from interviews with teachers, administrators and parents during 2011-12, the panel will discuss the challenges, ambivalences, and paradoxes that are present in the take up, implementation, and articulation of an Africentric Education program in a public schooling context, noting the role of the Canadian Black community. With reference to schooling and educational resources, curriculum content, pedagogical approaches, teaching practices, and parental/community orientations, the panel will point to the ways that the unmarked Eurocentric orientation that created the need for the school continues to impact the development and operation of the school.

1. Dr. Philip Howard - Course Director, Faculty of Education, York University
2. Dr. Carl James- Professor, Faculty of Education, York University and Director of York University's Centre for Education and Community (YCEC)
3. Jacqueline Spence- Principal, Africentric Alternative School, Toronto District School Board
4. Leopold Campbell- Vice Principal, Africentric Alternative School, Toronto District School Board
5. Julia Samaroo (PhD. Candidate), Faculty of Education, York University
6. Sam Teclé (PhD. Candidate), Graduate Program in Sociology, York University
Chair: Dr. Jean Ntakirutimana



Panel 5: Historicizing the Politics and Practice of African Canadian Citizenship

10:45-12:15
Welch Hall 206

1. Dr. Amoaba Gooden

“Confronting the changing nature of Blackness in Canada”

This presentation highlights the particular dialectical relationship that African Caribbean immigrants entered into with both the Canadian nation state and with other Blacks in Canada which allowed for a conceptual widening of “Blackness” in Canada. This discussion will highlight the make-up of Toronto’s Black population between 1912 and 1996 through a consideration of the Black Canadian experience in two significant periods of Black migration to Canada: pre-World War I and post World War II. Using these two periods as points of departure, I briefly examine the anti-Black immigration procedures, tensions between African Caribbean immigrants and African Canadians and the institutionalization of their differences. Implicit in the discussion are the community building efforts of African Canadians and African Caribbean immigrants. Rather than a longitudinal antipathy, the tension between African Canadians and African Caribbean immigrants is perceived as an adjustment phase, which contributed to a widening conception of Black identity in Canada.

This discussion shows that a multiplicity of identities are experienced by African Caribbean people, evidenced in part by how they expressed themselves within the Canadian nation state “like,” and yet different from, other Canadian resident Blacks. Among native Canadian-born Blacks and Blacks from the Caribbean, there are historical similarities of slavery, colonization, worldview and cultural expressions; yet there are also significant differences in language and means of expression between these communities. As some of the literature on transnational migration confirms (Trotz, 2006; Crawford, 2003; Gooden, 2008), African Caribbean people have very real attachments to concrete places and spaces—in Canada, the Caribbean and elsewhere. In this sense, a fluidity of identity can be understood as a cultural continuum reflecting the simultaneous, experiential, and historical worldview of African cultures which experience no contradiction in multiple states of being and concurrent symbolic expressions (Matory, 1999).

2. Jade Fergusson (MA)

“Finding Canaan: Black Citizenship and Anti-Lynching Activism in Canada”

In 1922, Matthew Bullock, a nineteen-year old African American man, living in Hamilton (Ontario), became a national cause célèbre when the state of North Carolina attempted to extradite Bullock on charges of attempting to incite a riot. Bullock fled to Canada after his brother and longtime friend were lynched by a mob of a hundred and fifty white men. In paper, I explore the ways in which black Canadian activists successfully protected Bullock from extradition through providing their own narrative of development of black citizenship to the local mass dailies. While newspapers provided the necessary public field for the emergence of lynching narratives, they also provided a space for opposition to the discourse and rituals of lynching. Fearing that Bullock would be lynched if he were to return to North Carolina, black Canadian activists made their case in the press by appealing to the nation’s past history as a sanctuary for fugitive slaves in the nineteenth century. The narrative of Bullock’s escape from a near lynching echoed the narrative of black fugitives fleeing the bonds of slavery. Reanimating a past history of white Canadian benevolence in the present, black Canadian activists produced an opposing account of the event and meaning of lynching, and effectively forged an “imagined community” in support of black civil rights. In this paper, I trace the political sophistication of black Canadian activists in the Bullock case, and their use of the press to re-shape white readers’ commonsense perceptions of national citizenship and identity at a time when black Canadians were increasingly disenfranchised by Canada’s own Jim Crow laws.

3. Jared G. Toney (PhD. Candidate)

“Race and the Diasporic City: Afro-Caribbeans in Toronto in the Early Twentieth Century”

This paper examines the experiences of Anglophone Afro-Caribbean immigrants in early twentieth century Toronto. Though small in numbers until after the Second World War, by the early 1900s they were a growing community and increasingly visible presence in what was quickly becoming one of North America’s largest and most cosmopolitan urban centers. Their arrival and increasing presence in cities like Toronto paralleled the internal migrations of Afro-Canadians into Canadian urban centres. The growth prompted by rapid industrialization introduced new problems and magnified old ones, as groups came into conflict with one another within overcrowded urban spaces. Afro-Caribbean immigrants became particular targets of hostile forms of nationalism and xenophobic intolerance by not only white Canadians, but black as well. These experiences



with racial discrimination were key factors in the settlement, adjustment, and resistance of Afro-Caribbeans in Toronto, and informed the reluctant internationalisms that came to define the city in the twentieth century.

The focus of this paper is on how Toronto as a burgeoning cosmopolitan city shaped Afro-Caribbean immigrant encounters with race and racial discrimination. It argues that the experiences of migration and resettlement prompted immigrants from the British West Indies to adopt and deploy techniques and practices that enabled them to survive, resist, and thrive in what was at times an oppressive and hostile environment. Key among these techniques was the reliance on diasporic networks and communities that stretched across Canada, into the United States, and back to the Caribbean homeland. Indeed, some of the most critical institutions in the lives of Afro-Caribbean immigrants in Toronto provided crucial connections to other communities in some of North America's largest cities such as New York and Montreal. In its examination of Toronto, this paper addresses how the project and process of diaspora was experienced locally, framed by the particular challenges and spaces of the city. It also connects Toronto through trans-local networks and institutions to other cities in Canada and the United States, evaluating the international resonances of local communities.

Chair: Prof. David Austin

Panel 6: Literature of the Black Atlantic and Erasure

10:45-12:15

Welch Hall 208

1. Dr. Daniel McNeil

"Honest Intellectuals: The Generational Affiliation of Fanon's Children"

Various attempts have been made to develop African Canadian Studies as a discipline that writes back against the erasure of Canada in expansive accounts of the African diaspora as well as American scripts and statecraft – for example, George Elliott Clarke's seminal account of African Canadian literature includes a critique of Paul Gilroy's *Black Atlantic* (1993) for its treatment of Canada as a 'blunt irrelevance.' Instead of foregrounding barriers between intellectuals committed to the study of African Canadian culture and the Black diaspora, this paper affiliates Clarke and Gilroy as 'children of Fanon.' I argue that both men, born between 1952 (the first publication of Fanon's *Peau noire, masques blancs*) and 1961 (the original publication of Fanon's *Les Damnés de la Terre*), have sought to shake the people into revolutionary consciousness with the soulful intellectual work that they have produced over the past thirty years. To be more specific, I sketch how they: 1) sought to adapt and extend the work of Black Arts Movements in the United States to Canadian and British contexts in the early days of state-sanctioned, liberal multiculturalism (circa 1982-91), 2) confronted the marketing of Black public intellectuals during the so-called 'culture wars' of the 1990s (circa 1992-1999) and 3) asserted the continuing relevance of anti-colonial intellectuals, such as Fanon, in an age of digital reproduction and corporate multiculturalism (circa 2000-2013).

2. Jan Anderson (MA Candidate)

"Searching for Black Canadians in the Erasure of Africville"

In 2010 the City of Halifax finally acknowledged its transgressions in razing Africville. Just as this apology seeks to repair the damage of dislocation for the oldest settlement of black people in Canada, it serves to limit the erasure, silence and negation of one of Canada's three sites of black contingents. This apology formally acknowledges a long history of black presence in Canada.

In light of this re-emergence I wish to investigate the process of erasure and the confrontational nature of varying sites of Blackness competing for national recognition. Official records pertaining to Africville are scarce at best prior to the community's razing in the 1960s. While there are descendants still living many of whom are politically active through the Africville Genealogy Society which is responsible for pressuring Halifax for the apology and recompense, official documents and personal accounts of life in Africville represent a major silence in the literature on Black Canadians as a whole but more specifically Africville itself awaits more formal scholarship.

It is for this reason of reclamation that I will lean heavily on George Boyd's play, *Consecrated Ground* as it offers a factitious rendering of events leading up to the community's razing. As a work of fiction it has been well received by former Africville residents as a fair imaginative rendering of life and times in Africville capturing many major events as they have been collectively remembered. Utilizing Boyd's fiction as a guide, I will infuse cultural criticism, legal documents, and scholarship



to give context and shape to the debate over contested black presence in Canada as well as the divide within Black Canada that pits African, Caribbean and pre-1850 Black settlers at odds over the name claim 'Black Canadian'. I wish to look back to Africville as a point of departure through which to contemplate the following questions, what constitutes citizenship? How does Black Canada achieve/exercise citizenship? Why have the experiences of Africadians been negated?

3. Kevan Cameron

"A Spoken Philosophy: The Argumentative Logic and Metaphysical Edutainment of poetry, hip-hop and the Black experience"

The oral traditions of Black Canadians in contemporary society exist out of a necessity to create a "matrix" of thought by which the fabric of reality is woven. This is expressed by the nationalities and languages of hip-hop culture, the content of African American and African Canadian literary anthologies and the context of proverbs and idioms that can be used to construct a deductive conclusion about how to live life and form the world that we in habit.

Western philosophy is not the intellectual foundation for an Original people, though it is informed by it. The storytelling cultures of African literary, educational and philosophical will be explored by using excerpts of wisdom from these creative forms and applying it in an argumentative structure as a matter of responsibility. Hip-hop paradigms will be applied to arguments as well as commonly known idioms in order to attempt a wholistic overstanding, understanding, innerstanding and outerstanding known in certain ciphers as "Knowledge of Self."

Knowledge of self can also be referred to as peace of mind but is there a spiritual aspect to this that manifests in the oral traditions of Black People. In Canada, this takes on many forms such as religious centres of worship, academic conferences, poetry slams, readings and book launches, barbershops and hair salons, and most social gatherings. However, what is the innate wisdom that is guiding these minds to form pieces of this new wholistic thinking that is pioneering in this new paradigm? Is the acknowledgement of spiritual being in material body an argument that can be used to deduce the actionable threads to weave our experience with?

Chair: Dr. Felipe Ruan

12:15-1:45 – Lunch

Location: Loewenberger

Black Canada, race and the state: A conversation with Profs. David Austin and Barrington Walker.

Moderated by Dr. Amoaba Gooden.

Panel 7: Africa and the Diaspora

1:45-3:15

Welch Hall 204

1. Dr. Omosa Ntabo and Ms. Martha Obare

"The Constitution as an Instrument of Transformation of Kenyan and Canadian Societies: A comparative study of race, ethnicity, institutions of justice and security"

Kenya and Canada are both creatures of colonialism. The Kenya and Canadian societies are composed of different races and communities. Canada and Kenya have constitutions addressing racism and ethnicity respectively. Racism in Canada and ethnicity in Kenya are social issues which affect the relationships in social, political and economic spheres. Kenya was declared crown colony in 1920 and continued to be governed by Britain upto 1963 when Kenya gained her independence. Canada is a multicultural society with many races especially immigrants from all over the world, French British and indigenous Canadians. Kenya is multi-ethnic society with 42 communities and races. The first Westminster constitution created justice and security institutions of governance modeled on British system. The old Kenya Constitution alienated citizens from participating in the affairs affecting their welfare. The Kenya's new Constitutions is participatory in nature and all inclusive. The Kenya's created new governance structure in legislature, executive and judiciary. The new Kenya constitution decentralized power to the people. The Kenya new Constitution created a formula of sharing resources equitably among the races and ethnic societies. The Kenya Constitution through a popular referendum created new institutions of justice and security. The Canadian and Kenya Constitutions are responsible addressing racism and ethnicity and to create an equitable society in Canada and



Kenya. The two Constitutions have transformed the ways institutions of justice and security operate to address racism and ethnicity. The purpose of this paper is to examine how the Canadian and Kenya Constitutions have transformed the racism and ethnicity, justice and security for better governance of the Canadian and Kenyan societies.

2. Dr. Charles Conteh

“A Portrait of the Complex Tapestry of Africa in a Globalizing World”

The expression “a rising tide will lift all boats,” has been used by enthusiasts of modernity and global economic integration to indicate that recent trends in the world point to the improvements of lives of all people worldwide. Critics, however, argue the rising tide of modernity and change is lifting the luxury liners but swamping the rowboats. Africa is clearly not in the luxury category but is it destined to forever remain a rowboat, washed over but never lifted by the tides of modernity and global economic growth?

This abstract proposes to argue that the African continent has woven a complex tapestry of modernity alongside antiquity – a fact which seems largely unappreciated. Indeed, there are reasons to believe that Africa stands at the threshold of a new experience in this century. In addition to housing more than 50 nations that are home to a billion of humankind, Africa is home to seven of the world’s ten fastest growing economies. But the picture is not all rosy, especially for the millions of Africans still struggling with poverty and marginalization. This proposed discussion will challenge stereotypes about Africa by providing a portrait of the complex tapestry of Africa’s experience with globalization. It will challenge the African diaspora and friends of the continent to rethink their impressions about Africa’s challenges and prospects.

3. Moyo Rainos Mutamba

“Original Peoples of Turtle Island and People of African Descent and the Possibility of Decolonial Solidarities”

Existing within the Canadian colonial state for Peoples of African Descent (PAD) remains a perpetual liminal experience, an identity characterized by a complex interplay between seeking belonging, and resisting the state (Philip, 1997). While I am cognizant of the material impacts of this liminality, seeking belonging and waging resistance within the legal and economic provisions of the Canadian state produce relationships that pit PAD against Original Peoples of Turtle Island (OPTI). For PAD, seeking recognition, inclusion and compensation within this framework does not guarantee our freedom because race and indeed racism is integral to the conceptual, philosophical and material emergence of the Canadian nation state, and to its sustenance (Goldberg, 2001). And second, the resources for our freedom come from colonial relations, processes that recruit PAD into oppressive settler relationships with OPTI. As Thobani (2001) argues, “...[W]e have to recognize that there will be no social justice, no anti-racism, no feminist emancipation,... on this continent unless Aboriginal people succeed in their demand for self-determination.” Therefore, the emancipation of PAD is contingent on the OPTI achieving sovereignty. PAD need to seek their emancipation outside of the Canadian nation state by forging direct political relationships with OPTI. Employing Wilson’s (2008) indigenous paradigm of relational accountability and Andrea Smith’s (2011) radical relationality and drawing on past and present relationships of PAD and OPTI, my paper seeks to engage with the possibility of a decolonial solidarity between our communities.

Chair: Richard Ndayizigamiye (PhD. Candidate)

Panel 8: Educational Trajectories of Black Male Youth in Canadian Urban Centres

1:45-3:15

Welch Hall 206

Presenters in the proposed panel will discuss the findings from Educational Trajectories of Young Black Men in Toronto and Montreal, an exploratory Social Sciences and Humanities Council funded study that aimed to assess black male youths’ narratives of their educational trajectories using focus groups. For the purposes of the study educational trajectory is defined as an individual’s movement through an education system; young black men are defined as young men (both biological and trans/males) 18-27 years old who identify as black and of African, Caribbean or Canadian descent; queer youth are defined as lesbian, gay, bisexual and/or transgender young people; and an urban centre is defined as a large and densely populated urban area comprised of census metropolitan areas. The study focuses on black male youths’ narratives of their experiences in the Canadian K-12 education system, their views on challenging structural and cultural conditions of



urban centres, how they cope with these conditions, and their current levels of educational attainment and occupational statuses. The research questions driving the study are:

- What kinds of educational trajectories do black male youth experience in large urban centres in Canada?
- Do black male youths' stories of their educational trajectories reference structural and cultural factors in urban centres that influenced their educational trajectories? If so, which ones and how?
- How are black male youths' educational trajectories connected to their social identity processes?
- Do black male youths' stories of their educational trajectories reference individuals, programs and services that influenced their trajectories? If so, which ones and how?

The study uses qualitative methodologies, specifically focus groups with 50 black male youth (30 in Toronto, 20 in Montreal), to capture young black men's narratives of their experiences in k-12 education systems. Data collection and analysis unfolded in three phases. In the first phase, the research team consisting of the principal investigator Dr. McCready and two doctoral-level graduate students conducted a thorough review of the empirical literature on the educational trajectories of black male youth (including those who identify as heterosexual, gay and bisexual) and collaborated with school- and community-based programs and services to identify participants for focus groups. In the second phase, the research team conducted exploratory focus groups. In the third and final phase, the research team transcribed and coded audiofiles of the focus groups.

1. Emmanuel Tabi (PhD. Candidate) and Yasmin Lalani (PhD. Candidate)

"Black Male Youths' Conceptualizations of Resilience"

In Canadian urban centers, black male youth are confronted with an array of systemic barriers that limit their opportunities for academic and/or career success. Despite these barriers, some black male youth are resilient, meaning they successfully navigate the discrimination and/or Educational Trajectories of Black Male Youth BCSA 2 Panel Proposal oppression they face. In this paper we (the authors) foreground black male youth participants' understandings and experiences of resilience. We begin by exposing the narratives of participants who spoke about the social barriers that impeded their success. We then deploy both in- and out-of-school theoretical frameworks of resilience to illustrate the varying sources of support that participants experienced that helped them develop the resilience they needed to successfully navigate the cultural, economic and linguistic geographies of Toronto and Montreal. In conclusion, we discuss the implications of how participants' resilience-building experiences could potentially inform state sponsored institutions' attempts to assist black male youth succeed in school and participate in the labour market.

2. Dr. Lance T. McCready

"Schooling Experiences of Black Queer Male Youth"

This presentation reports the results of focus groups and interviews with ten black male youth 22-27 years-old living in Toronto and Montreal who identify as gay, bisexual and/or transgender. For all participants college is their highest level of education. The results corroborate much of what is already known about the experiences of black male youth in k-12 urban schools, including enjoying elementary school, then encountering problems and becoming disengaged in middle and high school. Participants also discussed the challenges they faced negotiating the expectations of school and neighbourhood of residence where they encountered violence, bullying, racial profiling, economic strife and family conflict. These situations often resulted in homelessness, depression, suicidal ideation, and excessive truancy from school. At the time of the interviews and focus groups the participants were unclear about the destinations of their educational trajectories, despite asserting the importance of education as path to economic mobility and self-sufficiency. Few of them reported an individual, program or service that is helping them figure out the next steps in their educational journeys. The educational trajectories of the black male youth described in this presentation raise questions about the individuals, programs and services that offer black queer youth counselling and support to achieve their educational goals, and more generally how to navigate and attain access to the myriad of postsecondary educational options available. Participants' narratives also raise important questions about the education agendas of existing HIV/AIDS and queer youth service organizations. Is sufficient counselling and support for k-12 and postsecondary schooling being provided in these settings?

3. Anthony Briggs (PhD. Candidate) and David Pereira (PhD. Candidate)

"Black Male Youths' Beliefs About the Costs and Benefits of Postsecondary Education"

This presentation steps away from projecting media-driven stereotypes and towards the actual voices of black male youth to understand their beliefs about post-secondary education and opportunity in the labour market. In the Educational



Trajectories for Black Male Youth in Toronto and Montreal project participants were asked to describe their social realities about educational attainment and their future plans concerning post-secondary education and their thoughts on the benefits, if any, of black male youth pursuing post-secondary education. Analysis of the focus group transcripts revealed a tension between perceived costs and benefits of pursuing post-secondary education. Most participants were uncertain about their future Educational Trajectories of Black Male Youth BCSA Panel Proposal 3 educational plans, while at the same time expressing an entrepreneurial spirit related to their desire to seek self-employment as a path to economic mobility. Their narratives revealed cultural and structural/systemic barriers to accessing, excelling in, and desiring post-secondary education. These narratives are central in understanding how black male youth use their ideas, critical consciousness, and actions to navigate the labour market and educational system in Montreal and Toronto. The authors conclude with suggestions for future research and the possibilities and limitations of youth-focused intervention programs that promote educational attainment.

Discussant: Dr. Carl James

Professor James will provide feedback on each of the three papers, then catalyze a lively discussion on scholarship on black male youth, educational trajectories, masculinity and gender relations in Canadian urban centres.

Panel 9: Religion, War and Peace

1:45-3:15

Welch Hall 208

1. Dr. Elaine Brown Spencer

“Private Pain in Public Pews”

This presentation explores how Black churches in Canada helped to shape spiritual well being and provided a sense of community for African Canadians. The strength, commitment and support of the historically significant Black churches were seen as the glue that kept African Canadian families together. Black churches were not only places of spiritual worship, joy and fulfillment but they were formed in protest to white racism where Black people could congregating to practice their faith. The churches were the hub of their communities and became a surrogate family, a place of connectedness and a conduit for Black survival. Black churches provided food, shelter and clothing to new community members; implemented education to children and supported members to start small businesses. These community activities provided a sense of community and belonging to African Canadians who otherwise would have been isolated from the general Canadian population. In this discussion, I will challenge spiritual de-centering and remove the taboo of speaking spirituality about the black experience. I offer a brief glimpse of the power of the Canadian Black churches and the social welfare role of the Black Church has that have largely been ignored for its significance to the cultural, social and psychological well being of Blacks. A discussion of how black faith based theatre can be used to respond to the de-centering of black spirituality will also be noted.

2. Dr. Richard M. Reid

“Black British North Americans in the American Civil War”

On January 1, 1863, President Abraham Lincoln issued his Emancipation Proclamation in its final form. He had inserted a new paragraph into that document opening the door for the recruiting of black soldiers. It authorized the enrollment of “such persons of suitable condition,” into the armed service of the United States. By June 1863, black regiments were being organized in Northern states. By the time the American Civil War ended, approximately 2500 black residents had left their homes in British North America and served in the Union army and navy. About half of this number gave one of the British colonies as their place of birth, while the other half were African Americans who had been living in the British colonies prior to the war. Although the vast majority of recruits came from Canada West, there were volunteers from every other colony including Prince Edward Island.

The proposed paper examines from where the black soldiers and sailors came, when they enlisted and what appeared to be their motivation. The answer to these questions says much about the nature of the conflict and the extent to which the Emancipation Proclamation added to the war’s international dimension. At the same time, the differing responses from the various colonies allow a better understanding of the similarities and the differences of the black communities within the separate British colonies and the extent to which they had become transnational communities.

Chair: Dr. Carol Duncan



Panel 10: Castrating Blackness: Challenges, resistance and subversion

3:30-5:00

Welch Hall 204

1. Glorie Tapo Chimbanga (PhD. Candidate)

"Blackness: It's a Phallic Fantasy"

A psychoanalytic discussion of what it really is to be "black". Looking at the neurosis that surrounds blackness and how we as black people grapple with the ideology and circumstances surrounding our blackness, especially confronted with, and by the Other. Can we admit that we live a fantasy?

2. Sam Teclé (PhD. Candidate)

"Determining Blackness: Resistance, expression and subversion"

Fighting discrimination and erasure historically in Canada, the goal of Black Studies and its interlocutors has been one of reclaiming and anti-invisibility. Constantly fighting the problematic that Blackness holds in Canada this paper examines the project of visible reclamation and revisits its aims by asking if Black Studies should be so ready to shed its problem label? The potential of Blackness and Black Studies as a problem - impossible as it might seem (Walcott 1997) - perhaps offers more in challenging the modes of belonging to which a politics of reclamation so passively strives. Instead, the problem that is the Black presence or Black Studies in Canada should hesitate the remedying of problem and its opportunities for resistance, expression and perhaps of prime importance - subversion. This paper explores this social project of reclamation and anti-invisibility and the hesitation it brings.

3. Yafet Tewelde (PhD. Candidate)

"Fighting Castration: Black Power and COINTELPRO in Canada"

When discussing the global Black Power Liberation Movement during the second half of the 20th century focus is largely given to Black people in the United States. However, little has been made of the Black Canadian experience during this time period. The purpose of my paper will be to outline the home-grown issues that Black people in Canada were addressing and what impact this had on how the Canadian state reacted to this era of the Canadian Black Power Liberation Movement. To understand this relationship I focus on spying and police infiltration. The role of police forces has been highly documented with regards to spying and other undercover activities in America such as the Federal Bureau of Investigation's (FBI) Counter Intelligence Program (COINTELPRO). The purpose will be to show how policing has been used by the Canadian state to monitor and control the organizing activities of Black people in Canada so as to gain a fuller picture of the relationship between Canada and the Black population. My presentation will include a selection of interviews I have carried out, archival research, and a literature review. No LCD or technical equipment will be required.

4. Francesca D'Amico (PhD. Candidate)

"The Mic Is My Piece": Appropriating the Gendered "Cool Pose" in Canadian Hip Hop

Amid rapid economic deterioration and under-employment in the Bronx, New York, flourished a socio-cultural movement, built by the "edged-out," in an effort to amplify their powerful voices when many advocated for their silencing. Over the course of the 1980s and early 1990s, American Hip Hop promoted a heterosexual (particularly masculine), hyper-sexualized and class specific conception of underclass identity that reflected a complicated nexus of influences, the first of which was a deep fascination with commodified black radical masculinity. In Hip Hop narratives, emcees emulated black radical masculinity in order to affirm and render visible urban underclass identities, incorporate themselves into American capitalism via a consumer-based identity, and re-fashion gender performance; this new posturing was labelled the "cool pose." This gendered performance allowed emcees to create a "functional myth" intended to restore a gendered identity that had long been compromised by the terror, violence and the economic exploitation of a white supremacist patriarchal capitalist system. In the Canadian context, racialized emcees appropriated this gendered posturing in the 1980s in order to confront their own sense of exclusion and create a narrative of belonging. Employing a discourse analysis of their lyrics and music video imagery, this paper will explore the work of Maestro Fresh Wes, Michie Mee and Dream Warriors in order to determine how they each appropriated the "cool pose" in order to perform gender, negotiate race, and confront their own sense of belonging



in a country that has long erased the black presence in Canada.

Moderator: Professor Carl James: Director of the York Centre for Education and Community has been a member of the Faculty of Education since 1993 and is cross-appointed with the graduate programs in the Department of Sociology and the School of Social Work. He was formerly the Affirmative Action Officer at York University. Dr. James seeks to address the problems and concerns that account for the representation and outcomes of racialized people in institutions and society generally. In 2006, he was awarded an honorary doctorate from Uppsala University, Sweden for his contribution to social equity and anti-racism education. He was also awarded the African Canadian Achievement Award (Education) by Pride News Magazine in 2009. In 2012 he was officially inducted as a Fellow of the Royal Society of Canada (RSC).

Panel 11: Issues in Education and Employment Equity

3:30-5:00

Welch Hall 206

1. Nicole Bernhardt (PhD. Candidate)

"Racialized Precarious Employment and the Inadequacies of the Canadian Welfare State"

The rise of neoliberalism within Canada in the 1980s led to a significant increase in precarious employment; however, for marginalized members of the Canadian workforce precarious employment is not a new phenomenon. The Canadian workforce and the policies of the post-World War II welfare state were built around the norm of a white male-breadwinner model which perpetuated the experience of marginalization for racialized and female workers. Through exploring the relationship between precarious employment and racialized power structures, it will be demonstrated that while the moderate Keynesian welfare policies served to mitigate the experiences of those excluded from the workplace, racialized power structures were not fundamentally altered in this era. Drawing on Leah Vosko's work on precarious employment and Grace-Edward Galabuzi's exploration of the racialization of poverty in Canada, this paper will highlight the tension between strategies that purport to seek to eliminate class inequality without attention to racial exclusion and those that aim to increase the representation of racialized individuals within the higher echelons of society without problematizing the system that perpetuates inequality. An acknowledgement of the inadequacies of the Canadian welfare state, in particular with respect to the treatment of racialized and female workers, is necessary in order for the advancement of new strategies aimed at addressing the precarious employment faced by racialized.

2. Alana Butler (PhD. Candidate)

"Someone Who Looks Like Me Too: Black Student Responses to the Presence of Black Faculty in Canada and the U.S."

This paper presents the results of a qualitative research study of 42 Black students attending two predominantly White universities in Canada and the U.S. The study examined their responses to Black faculty at their respective institutions. Neglecting the importance of Black faculty members as key factors in the recruitment and retention of Black students is problematic. Black faculty members provide important support for students as formal and informal mentors. Their presence may serve as an important signaling factor to Black and other minority students that the university is committed to diversifying its campus. The academic issues of the pipeline may also be addressed since Black faculty may be able to mentor Black students who will become future faculty members.

Specific themes identified by the students include the motivational effect of Black faculty, the possibility for mentorship by Black faculty, the perception that they could turn to Black faculty for counseling needs, and the signaling element of the institutional commitment to diversity. The results of this study show that the mere presence of Black faculty members provides an indirect benefit to Black students by contributing to their sense of inclusion. This issue also an important factor in Black student retention in higher education.

3. Dr. Delores V. Mullings

"The Stench of Modern Day Anti-Black Racism in the Federal Public Service"

This presentation offers statistical evidence to demonstrate the persistency of anti-Black racism in the federal government in spite the implementation of the Employment Equity Act in 1986. The Employment Equity Act resulted from the findings and recommendations of then Judge Rosalie Abella (currently Justice) who chaired a Royal Commission on Equality in Employment in 1983. The report suggested that four groups of Canadian: Aboriginal people, women, people with disabilities



and visible minorities experience persistent employment discrimination in federal government and federal regulated work places. Data is gathered from resolved Canadian Human Rights Adjudication cases and using the findings from those cases, I will discuss changes, if any, in the representation and treatment of African Canadians in the federal government between 1995 and 2005.

Chair: Dr. Jennifer Kelly

Panel 12: Promised Land to the North Star

3:30-5:00

Welch Hall 208

1. Dr. Boulou Ebanda de B'beri

Black Canadian Scholarships in the 21st Century: Exploring Different Models of Knowledge Mobilization via the Promised Land Project's Outcomes

Using the Promised Land Project: The Freedom of Experience of Blacks in Chatham and Dawn Settlements, this poster's presentation will outline and discuss what was achieved, methodologically and theoretically, to create effective practices to mobilizing a different knowledge of black historical scholarships in Canada. The Promised Land Project (PLP) was a multi disciplinary, inter-generational research project, funded by the Social Science and Humanity Research Council's Community University Strategic Research Program. Over the course of the last five-year, the PLP's team focuses on studying and using a variety of tools to disseminate the role and evolution of the early black settlements in the Chatham-Kent area and their interconnectedness with other groups of black in Canada and around the world.

2. Dr. Claudine Bonner

"The Promised Land Project: Black Women and the Civil Rights Movement in Nova Scotia"

As has been my experience in writing about other aspects of African Canadian history, there is a dearth of information on the African Canadian experience of the Black Power Movement. What has been written about to date focuses mainly on the ways in which the African American Black Power movement served to inspire and support the struggles of the people of African descent in Canada. Little has been written about the people within these struggles, beyond of course those at the helm of various organizations. Nothing has been written which explores the impetus behind ordinary African Nova Scotian citizens choosing to join community organizations or self-defined Black Power groups in the period from the mid-1960s to the early 1970s.

Relying on these personal testimonies, documentary evidence and eye-witness accounts, this study explores the impetus behind ordinary African Nova Scotian women choosing to join community organizations or self-defined Black Power groups in the period from the mid-1960s to the early 1970s. It highlights the degree to which work still needs to be done in terms of historical analyses of the issues and organizations associated with the Black Power movement in Canada. It also raises questions around the ways in which the particularities of African Nova Scotian history and geography came together to shape the social and political consciousness of its people.

3. Deirdre McCorkindale (PhD. Candidate)

Follow the North Star to "Racial Inferiority"

In 1939 Dr. Harry Ambrose Tanser, the superintendent of Schools for Chatham Kent, published a study entitled *The Settlement of Negroes In Kent County, Ontario, and A Study of the Mental Capacity of their Descendants*. This study, as the title suggests, compares the intelligence of African Canadian students to the Caucasian students in the community. Due to African Canadians' poor scores on these tests, Tanser claimed to have discovered proof of a genetic relationship between skin colour and intelligence. Tanser's study was given legitimacy and influence due to his romanticized history of African Canadians, in particular those in Chatham Kent, "the coloured man's Paris." The North Star myth was perpetuated by the writers of black history at the time in particular by Fred Landon of the University of Western Ontario who worked with Tanser on the history portion of his study. Using history to back up his claims Tanser asserted that historically African Canadians faced no social barriers (unlike African Americans) and thus their poor performance on their tests were indicative of their genetic inferiority. I argue that Tanser's study serves as a reminder of the dire need for more thorough and accurate historical studies regarding race and racial identity in Canada that do not superimpose multiculturalism on a past where it did not exist. In addition, his study remains a concrete example of the dangers of the North Star Myth for African Canadians, and how it can directly affect policy and racial attitudes, not just text books.

Chair: Dr. Afua Cooper



Panel 1: Blackness, Identity and Visual Culture

9:00-10:30
Welch Hall 204

1. Felicia Mings (MA Candidate)

“Interwoven Threads: Fashioning Black Canadian Identity through Hilary & Denise”

Black Canadian identity and artistic production are often homogenized as the same as African-American despite the differences in our locale and history. Further marginalized within that discourse is the cultural production of Black Canadian youth. Therefore, Interwoven Threads: Fashioning Black Canadian Identity through Hilary & Denise employs fashion as a method to explore contemporary manifestations of identity, arts and culture production and social equity of Black Canadian youth. A visual analysis of the Hilary & Denise’s “Fall Collection Sneak Peak Video” is interwoven with fashion theory, cultural theory as well as the designers’ social and geographic context of Toronto, to display elements mirrored between the formation of style and identity formation. A close reading of the materials, time periods, values and personalities of real people and fictional television icons that are signaled to through the clothing, suggest that beyond purchasing a like-able outfit consumers are aspiring to partake in a consciousness, a community, and a ‘coolness’ that the clothing makes visible. Therefore, the Hilary & Denise line references a diasporic sensibility with an ethics that is endemic to Toronto’s youth arts community, bringing to the fore a distinct black Canadian identity and style.

2. Camille Turner (MES)

“Black Sonic Geographies”

Numerous Black Canadian scholars continue to uncover Canada’s Black past yet the Whiteness of the Canadian landscape persists. Katherine McKittrick (McKittrick, 2006) notes that the meanings inscribed in space is a key mechanism through which the erasure of Canada’s historic Black presence is (re)produced. As a media/performance artist I intervene physically and conceptually in space by creating what I refer to as Sonic Walks. My latest work is called HUSH HARBOUR. Using embodied methodologies, I investigate sites of Black Canadian geographies. I animate them by creating narratives that combine sound, performance and walking to reimagine and re-map the lived Black experience directly onto the Canadian landscape from which it has been erased. The immersive sonic world is recorded in 3 dimensional sound, which powerfully evokes the visceral intimacy of presence. The story unfolds around participants as they listen to the voices of the characters through headphones and walk in their footsteps.

3. Rosalind Hampton (MA Candidate)

“Being Black (...aka light skins are a likkle bit wack)”

In this presentation I will share family album, a self-study using layered qualitative and creative methods. Through this self-study I examined my bi-racial-Black identity after it arose as an issue in the context of my Master’s research, a participatory photography project with a Black Caribbean Canadian family who I had known for several years.

*Can't be bothered with these light skin chicc [[SlaveMasterPikney]] Dark&Lovely
#Darker The Berry Sweeta Dii Juiceeee aka light skins are a likkle bit wack.*

The statement quoted above, posted by one of my co-researcher-participants on her Facebook page during our project, provoked a defensive reaction on my part, making me aware of a need to examine my positionality as a member of and “insider researcher” within Montreal’s Black community. I responded with a reflexive process of gathering and bringing together personal memories and artifacts, public records, historical narratives, folklore, and photographic practice, through which I constructed a family [photo] album.

While addressing the particular historical situation of “mulatto” Blacks, my study highlighted the instability of racial terminology, troubling fixed “Black and white” categories and the quantification of bi-racial identity as a state of being “half-



half.” Through blurring binaries between objective and subjective, past and present, I reconnected to and gained a stronger sense of my ancestral roots in the American South and Black identity overall. Creative self-study thus emerged as a powerful method of research and pedagogy, promoting personal and professional insight and growth.

Chair: Dr. Sharon Morgan Beckford

Panel 2: African Canadian Health and Well-Being

9:00-10:30

Welch Hall 206

1. Sandria Green-Stewart (PhD. Candidate)

“The Experiences of A Caribbean Healthcare Care Worker in Canada, 1960s-1990s”

Some scholars argue that Canadian healthcare has historically produced and reproduced the subordination of black nurses and nursing assistants through racialized, gendered and class-biased immigration policies (Frances, 1994; Calliste, 1996, 1999 & 2000; Brand, 1999; Arat-Koc, 1999; Gupta, 2009) but Canadian healthcare has also provided fulfilling career opportunities for Black Canadians and immigrant women of colour (Flynn, 2011). Black nurses through their activism via women’s and professional organizations, unionism, the legal framework, as well as utilizing training opportunities as a mean of professionalization to challenge their racialization and marginalization in dynamic ways, thus demonstrating their agency.

In this paper I explore how race, class, gender and sexuality intersect in the work experiences of a Caribbean immigrant healthcare worker within the Canadian context over the last four decades. Her work history in Canada began as an undocumented domestic worker during the 1970s, a healthcare aide and Registered Nurse Assistant in the 1980s and eventually a Registered Nurse with a Bachelor of Science in Nursing in the 1990s. Her work experiences reflect a wide range of healthcare positions that are performed by immigrant Caribbean women since the 1950s in Canada. Finding out what motivated her to achieve the level of success that she attained, what were some of the challenges that she encountered in her career and how she handled them can inform us not only about her experiences within Canadian healthcare but also provide a comparison to the experiences of the wider population of women of Caribbean origin working in Canadian healthcare as presented by scholarship.

The methodology of oral interview was used to glean the narrative of her work experience within Canada, which was then examined with scholarship about immigrant women of colour from the Caribbean working in the Canadian healthcare since the 1950s.

2. Dr. Jane Ekong

“When Culture, Myths, Religion and Health Collide; What Do We Do?”

Introduction: Studies suggest that type 2 diabetes (T2D) disproportionately affects ethnic minorities such as African Canadians (AC). Even though few T2D studies involve AC, they all suggest that this is a high risk community, with prevalence much higher than those of average Canadians. My study explored stories by African Canadians living with T2D in Calgary, Alberta, about their experiences of the illness in efforts to elucidate some of the reasons for the high prevalence and also gage the extent of their T2D awareness (T2DA).

Method: Stories from a hermeneutic phenomenology study about the experience of living with T2D by 11 African Canadians over age 18 years, and at least 1-year post diagnosis in Calgary, were recorded. Transcribed stories were analysed for units of meaning describing significant themes/experiences about T2D and family histories of T2D. Extracted units of meaning were organized into themes which were presented to a focus group of African Canadians in Calgary to garner the at-large perspective, discuss the implications of the findings and suggest recommendations for care improvements.

Results: I found the T2DA of our participants to be low. This impacted their ability to manage the illness appropriately and engage their families in T2D primary prevention. Themes contributing to low T2DA included cultural practices such as reticence about illnesses, myths and religious beliefs.

Conclusion: I would like to engage this meeting’s participants in discussions of how AC can dismantle these barriers, promote T2DA and increase primary prevention.



3. Dr. Paula Hastings

“West Indian Medical Students Combat the ‘colour bar’ at Queen’s and McGill during the First World War”

During the First World War, the faculties of medicine at Queen’s and McGill imposed restrictions on the admittance and training of students of colour. Clinical instruction, usually conducted at nearby hospitals, presented a problem because returned white soldiers receiving medical care often refused treatment from anyone other than white doctors and white medical students. Queen’s consequently prohibited the admission of prospective Black students and expelled all 15 Black medical students in residence, most of whom were from the British West Indies. McGill’s Faculty of Medicine admitted Black students, but they were required to undergo their clinical training elsewhere, often at a medical training facility in New York or Boston.

Students of colour contested these racist practices by establishing periodicals to articulate their claims for equality, forming protective associations, and appealing to their imperial and colonial governments for redress. Deploying the language of racial justice and imperial citizenship, they negotiated the terms of their engagement with Canada. In this paper I explore how West Indian medical students responded to discrimination at Queen’s and McGill during and immediately following the war. I argue that their responses were local manifestations of colonized peoples’ global struggle for racial justice, political representation and self-determination.

By advocating self-determination for subject peoples and exposing the increasingly blatant contradictions of contemporary colonialisms, West Indians in Montreal and Kingston participated in, and expanded, what Michelle Ann Stephens has called a “global political imaginary” of black subjects. Through trans-national protest and organization, West Indian medical students in Canada established crucial political alliances that ultimately proved subversive to existing structures of imperial rule.

Chair: Dr. Delores V. Mullings

Panel 3: Education, Achievement and Teaching

9:00-10:30

Welch Hall 209

1. Melanie-Anne Atkins (PhD. Candidate)

“Schooling and Black Student Achievement”

As a black Canadian doctoral student in the field of educational psychology, I use a discourse of achievement (Stinson, 2006) to research and theorize back (Tuhiwai Smith, 1999) against a still-persistent yet troubling societal framework that presumes the incompatibility of a black identity with academic success. As such, I present a case study of five black Canadian students speaking back about the role of racial identity in their academic achievement. These five students drew strength, guidance, and inspiration from their African or Caribbean cultural heritages while demanding more than just a place in the margins of Canadian society and resisting a static interpretation of their black identity. Researching and theorizing back also involves “shifting the scrutiny off our own bodies and rightly placing it upon institutions that naturalize racism” (Anyon, 2009, p. 189). Accordingly, these high school students described how their school environments lacked opportunities for black students to feel recognized and represented in the school community, while their black communities played an important role in supporting their educational endeavours. In response, I discuss how culturally responsive pedagogy can recognize our cultural capital as a legitimate and critical source of knowledge, and I demonstrate how doing so can help educators respond to recommendations from the Ontario Ministry of Education’s Literacy and Numeracy Secretariat (2011).

2. Pat Wright

“Does the Dream Live on?”

In 1963 Martin Luther King addressed the “condition of the Negro” in the United States of America. His speech, before thousands, articulated a history of injustices and culminated in a dream of a future based upon freedom, social justice and equity. The “I have a dream” speech resonated powerfully within Black communities and gave voice to universal aspirations of Black peoples within Canada and across the world.

This presentation/workshop will revisit the 50 year old dream speech, and the concepts contained within it, and explore strategies for making that dream a reality in the lives of Black and minority children. It will provide a forum for identifying issues that concern parents and students from the Black and minority communities. It will: (i) identify challenges that Black and minority students face which impede their progress at school; (ii) reflect upon research that identifies strategies



for facilitating successful student outcomes; and (iii) discuss and share strategies and best practices to meet learning needs successfully. It will therefore provide a framework for creating inclusive schools and classrooms so that culturally and racially diverse students may thrive.

3. Dr. Jean Walrond

“Caribbean Cultural Identities and Education in North American Schools”

This talk explores the intersection of migration, identity development and the school achievement of Caribbean heritage children. Cultural identity development hypothesis (Walrond, 2008), critical pedagogy (Freire, 1967/2005; King, 2004), critical race theory (Ladson-Billings & Tate, 1995), and Caribbean education theory (Miller, 1976 & 1997) are combined to interrogate the education expectations and rights of Caribbean Blacks who immigrate to nation states such as Canada and United States of America. Qualitative research methodologies as defined in the edited text of Denzin & Lincoln (2005) were employed in this research as these methods provide space for marginalized people to name their realities or come to voice (Ladson-Billings & Tate, 1995). Five families from Edmonton’s Caribbean community participated in this research. We requested parents who were educated in the Caribbean and had children who were recent Grade-12 graduates or were about to complete Grade 12. Participants provided sixty- to ninety-minute interviews, group conversations, and ethnographic observations. Field notes and autoethnographic observations were other data sources.

The thematic analyses of data reveal what happens when immigrants transition from being the ethnic majority in their home country, into the minority in a foreign country. Additional findings support the literature that North American schools need to become more inclusive in terms of providing appropriate curricula, pedagogy, and teacher practices that help Caribbean heritage youth to self-actualize. The discussion points to the need for greater activism within North American Caribbean communities to advance their needs as stakeholders in their children’s education. Strategies for educators were also provided herein.

Chair: Dr. Tamari Kitossa

10:30-10:45 – Break

Panel 4: Race, Stereotypes, and Spectacles: A Panel Comparing “Black (Canadian) Atlantic” and Diasporic Italian (Canadian) Negotiations of Issues of (Mutual) Otherness

10:45-12:15

Welch Hall 204

1. Dr. George Elliott Clarke

“Juxtaposing Ho Che Anderson’s Italian, Cultural References and Quentin Tarantino’s Django Unchained; or Exploring the Radical Results of African-Canadian Utilization of Giallo and Italian-American Fusion of ‘Blaxploitation’ and the ‘Spaghetti Western’”

This essay will explore the ways in which Anderson’s employment of Italian film influences, from horror and bizarre sex-crime genres (known simply as giallo films), serve to underwrite his interventions into African-American hero narratives (his comic-book biography of Rev. Dr. Martin Luther King, Jr.), as well as his complex take on “Canadian” multiculturalism. Similarly, although some critics—black and white—were offended by Quentin Tarantino’s cinematic masterpiece, Django Unchained (2012), they failed, arguably, to appreciate Tarantino’s distinguished “mash up” of two 1970s film genres, so-called Blaxploitation and the Spaghetti Western. This essay will suggest that it is, in fact, the conscious and deliberate combination of cultural influences that permits both Anderson and Tarantino to undercut—or even void—cultural/racial stereotypes.

2. Dr. Camille Isaacs

“Othello-Desdemona-Iago Revisited: The Movement from Italianness to Whiteness in African-Canadian Literature”

The Italian figure in African-Canadian literature vacillates between ethnic and racial characterizations. Historically, Italians in Canada were subject to the same racism that Blacks have continually faced. There was a commonality of discriminatory experience that forged links between the two groups. But somewhere along the line, Italianness has become



synonymous with whiteness, hence moving it from an ethnic to a racial factor. Similarly, the multifaceted Shakespearean characters Iago and Desdemona have become synonymous with whiteness when translated to the African-Canadian experience. When revisited by Djanet Sears, in her play *Harlem Duet* (1997) and Austin Clarke, in his short story "Sometimes a Motherless Child" (1992), their primary purpose is representing whiteness.

3. Dr. Joseph Pivato

"The Negative Depiction in Films and Other Media of Blacks and Italians"

Written by an expert in Italian-Canadian literature (in fact, the founder of the study of the field), as well as the editor of a volume of essays on the works of "Africadian" writer and scholar George Elliott Clarke (2012), this paper will take up the issue of the negative portraiture of "New World Africans" and North American Italians, in film and other media. This paper will suggest that such depictions encourage ethnic-minority self-hatred and marginalize (or prostitute) the ethnic-minority intellectual. One additional complication is that some stereotypical representations may in fact be popularized within other stigmatized, marginalized, ethnic-minority communities. Thus, "Gangsta Rap" descends in part from Black fascination with the image of the Italian gangster "Godfather," a symbol of criminality influential even in Canada, as some of the media reporting on the current Charbonneau Commission (in Quebec) underscores.

Chair: Chair: Dr. Jennifer Kelly

Panel 5: Appropriation and Playing at Blackness

10:45-12:15

Welch Hall 206

1. Dr. Philip S. S. Howard

"Blackface Humour on Canadian University Campuses: Race-making and Resistance in the Ostensible Post-Racial"

Goldberg (2012) has spoken of the paradoxical "dis-appearance" of race in the ostensible post-racial climate, whereby racially charged incidents show up in unanticipated and ambiguous ways, precisely where it is claimed race no longer has relevance, (p. 125). This post-racialism also intensifies the familiar "deniability of race" and racism (p. 123). Other scholars have claimed that in Canada, the characteristics of post-racialism, if not the label, have been evident at least since the declaration of a state policy of multiculturalism (Alvarez & Johnson, 2011, pp. 31-32).

One clear manifestation of the "dis-appearance" of race is in the series of regularly occurring blackface incidents taking place in Canada over the past ten years—a majority of which have taken place on university campuses. The denials, apologies, and justifications that follow generally claim racial innocence, ignorance of historical blackface minstrelsy (particularly in Canada), and often rationalize the incidents away as harmless jokes.

This paper presents a research agenda to explore these incidents with a view toward understanding how dominant identities are constructed through these acts, the diverse ways in which these acts are experienced by black persons amid denial and dominant claims to the diminishing significance of race; and to explore the ways that black communities on university campuses exercise agency in resisting and challenging them.

2. Aman Sium (PhD. Candidate)

"The Race to Blackness: Confronting non-black 'innocence' in the appropriation of black oppression narratives"

"Most people treat blackness like a winter coat... They wear it when the season suits them, then put it back in the closet when it's no longer fashionable"

"One gets the sense that to be black in an antiblack world... is to be inundated and under assault at every turn" – Jared Sexton, 2010, 44)

Building on Razack and Fellow's (1998) suggestion of a "race to innocence" existing among anti-racist women of color, this paper suggests the parallel existence of a "race to blackness". Blackness –defined here as the collective racialized experiences of African peoples living on Turtle Island (North America)– is popularly constructed as the most authentic experience of violence in the Western anti-racist imagination (Sexton, 2008; 2010). Blackness, then, becomes the historical



and experiential backdrop against which non-black social movements argue their claims to oppression (i.e. through comparisons to black enslavement, incarceration, police violence). I examine two case studies in which non-black social movements under attack by the twin forces of settler-colonialism and state racism appropriate black oppression narratives to name, frame, compare, and heighten their own stories of pain and suffering. To do this, I employ a discursive framework informed by the distinct socio-political formations of antiblackness. I draw from works by Fanon (1965), hooks (1992); Hartman (1997; 2007), Sexton (2008; 2010; 2011), and Razack (2007) to sketch a framework for understanding how the black experience is, on one hand, “inundated and under assault at every turn”, and on the other hand, strategically referenced by non-blacks to garner greater political currency. I conclude by raising an important question in the field of anti-racist pedagogy. How do we responsibly build solidarity with non-black social movements that risk slippages into racist appropriations and disfigurements of the black experience(s)?

Chair: Dr. Anthony Stewart

3. Evra Trought-Pitters

“The Over-representation of Black Students in Special Education Settings”

The over-representation of black students in special education classes has been a persistent problem in the North American Society. (Ferri & Connor, (2005). As schools struggle to become inclusive on multiple levels it is essential that all students believe that academic success is possible. Black students are over-represented in more special education categories (mentally retarded, emotionally disturbed and learning disabled), and are more likely than their white peers to be placed in exclusionary educational settings. (Patton, (2004), Ferri & Connor, 2005). An examination of Special Education policies reveals that provisions to give special needs students greater educational opportunities, is deceptive, since research demonstrates that these policies especially in the US, further promoted racial segregation and the marginalizing black students. (Ferri & Connor, 2005). This paper will be a review of previous studies on the over-representation of black students in special education. The literature reviewed seeks to find answers for the following three questions: How can schools implement inclusive practices, to enable black students overcome exclusionary barriers and forms of marginalization? What instructive practices need to be implemented so that inclusionary practices are used by teachers to enable all students to access and be successful in the curriculum? How can we posit for more inclusive classrooms settings in the different school districts, to increase black students in the curricula, and cultures of the schools, and to give them a chance to be successful in their lives?

Panel 6: Blackness and Performance

10:45-12:15

Welch Hall 209

1. Paul Watkins (PhD. Candidate)

“Soundin’ Canaan: Creative and Scholarly Approaches to African Canadian Literature”

“We had to learn that the history is always there to be found/out-about, to learn, and to make.” (Clifton Joseph, “Recollections: A Seventees [sic] Black RAP”).

Idealistically, citizenship—like music—is not confined to any single space. While in prison, Nelson Mandela listened to Marvin Gaye’s “What’s Going On,” an act that Paul Gilroy describes as “The global dimension of diaspora dialogue [made] momentarily visible.” Through such sonic imagining the value of a global (yet still often regional) citizenship is avowed. Canadian borders become malleable through a cross-fertilization of communicative techniques—between orality and textuality, sound and sound reproduction, literary texts and musical performances, and across cultural lines—and my PhD thesis, tentatively titled *Soundin’ Canaan* (Canaan, as Canada was referred to in spirituals during the Black migration to Canada), will draw from this cross-fertilization to examine how citizenship is negotiated by African Canadian poets’ resistive soundings. Unlike prior projects that have admirably mapped and explored African Canadian literature (too many to list here), my dissertation examines how many African Canadian poets draw from African American and pan-African musical forms (including blues, jazz, hip-hop, reggae, calypso, dub, and improvisatory practices) in order to remap the concept of identity and citizenship within intercultural (or multicultural) spaces. At the crux of my investigation is a concern with how multiculturalism, interculturalism, history, and identity are negotiated. For five consecutive years, the United Nations have designated Toronto as “the world’s most ethnically diverse city,” surpassing even New York City. Such diversity, diasporic *mélange*, and interculturalism

are at the crux of what it means to perform and sound one's citizenship alongside others, which is especially relevant to the poetic contours of my dissertation given that four of my five core chapters focus on poets principally based in Toronto.

2. Klyde Broox

"LIVASPORIC LIVALOGUE: (Conversing on Canada Dub & the Black Atlantic)"

LIVASPORIC LIVALOGUE: (Conversing on Canada Dub & the Black Atlantic), a performance enhanced presentation/panel session informally considering the geocultural contextuality of Canada as a differentiated location within the Black Diaspora. Discourse and performance generates discussion on the question; Canadian Blackness, what is it?

The session highlights dubpoetry as a culture-specific area of Black Canadian art and cultural production and outlines its contribution to a heightened definition of the nature of Canadian Blackness. Discourse expands the taxonomy of dubpoetry. It also references Gilroy's "The Black Atlantic: Modernity and Double Consciousness, alongside George Elliott Clarke's question "Must All Blackness Be American?" – including his idea of "[l]ocating Canada in Borden's "Tightrope Time," or Nationalizing Gilroy's The Black Atlantic." The fact that Canada is the current hub of the international dubpoetry movement will also be noted. Black Canada's centrality as hub-of-dub is framed as evidence of a rise in diasporic prominence.

The session is a spontaneous community panel with panelists drawn on the spot. The presenter introduces the panel with performance, recruits a panel then quickly elicits overviews from panelists. A 'livalogue' will be instigated, and interwoven with references to excerpts from relevant works of Lillian Allen, Afua Cooper and the author of this abstract. The session will interrogate the extent to which Canada Dub exemplifies a crystallized sense of Canadian Blackness. It should also show how dubpoetry enables Black Canadian narratives to do what Gilroy noted, "transcend both the structures of the nation state and the constraints of ethnicity and national particularity."

3. Collette Murray (BA. Hons)

"African Indigenous Knowledge: dissemination of West African Dance and Drum, cultural commodification and racism"

This paper critically analyses how African indigenous knowledge is misrepresented in contemporary Western research, problematizing recent issues of race, cultural commodification and appropriation within the musical subset of its epistemology: West African drum and dance in North America. With the 2007 acceptance of African peoples by the United Nations (UN) as indigenous peoples, this paper addresses why West African dance and drum is an indigenous epistemology, how West African dance and drum is culturally commodified and appropriated. Using Critical Race Theory, this research will incorporate narratives from indigenous teachers, students, professional dancers, drummers and artistic directors of African and non-African descent from Toronto, New York and Boston to analyse reactions and responses to increasing non-African participation. A Critical Indigenous Protocol is outlined from the diaspora's reactions to address concerns about intent, appropriation and how to manage the learning relationship of West African drum and dance knowledge. As a participant-observer, the author provides a personal narrative and experiential knowledge as an African-Canadian professional dancer in this field with the discourse of the lack of black dancers and drummers in the Greater Toronto region.

Chair: Kevan Anthony Cameron

Panel 7: Sexualities and Queering Black Canadian Studies

1:45-3:15

Welch Hall 204

1. Lali Mohamed (Hons. B.A)

"Kitchen Tables: Tracing Black Queer Liminal Spaces in Toronto"

What determines a community? How does one understand visibility? Who is the black queer? While seemingly disparate, these questions collectively underline an urgency to evade the reproduction of a colonizing discourse that centers white supremacy or black hetero-patriarchy. This paper aims to center: it aims to trace, name, and examine the history of organizing that black and queer identified people have both led and collaborated on in Toronto. What takes center stage here are the ways in which various black queer Diasporas have emerged despite structural violence – a violence rooted in the interconnectivity of race, transnational migration, capitalism, gender, (dis)ability and sexuality. To be sure, what I hope to recall and re- recall are the types of interventions that have been mounted by various black queer individuals and communities. In this vein, I am interested in surveying and contextualizing the various landscapes in which black queer individuals have, and continue to, fashion and refashion community spaces as they move within and beyond the ostensibly cosmopolitan landscape



of Toronto. It is with evoking the past and meditating on the present that I hope to highlight alternative sites of community mobilization that have been so integral to the formation of black queer communities. By invoking a Bhabhian reading of identity production, this paper will examine how one might read the development of black queer community spaces in Toronto from the in-between. Indeed, a liminal reading of identity formation and community organizing will illuminate the contradictory and innovative ways black queer individuals and communities produce, perform and contest black queerness, a queerness that overlaps, resists and deconstructs binaries.

2. Christopher Smith

"Black Queer Diaspora Studies: Genealogies and Revisions"

This paper engages in what in *The Archaeology of Knowledge*, Michel Foucault spoke of as an "enunciative analysis." The attendant concern in this genealogy of Black Queer Studies then, is to trace the conditions (geopolitical, cultural) that made it possible and intelligible within North American institutions. In pursuit of this goal I trace the shift towards diaspora as concept in Black letters, to discuss the critical discursive space that was enabled by its adoption.

For instance, much of the rich debates regarding essentialism that would animate a shift in Black/African-American studies research in the 1990's was partly a result of key interlocutors such as Stuart Hall, Kobena Mercer, and Isaac Julien. As the intellectual traditions of Black British Cultural Studies began to circulate, and be considered in a North American context (see Baker et. al, 1996), we also see the proliferation of black queer theory in a manner that is not coincidental. In this moment, diaspora as a concept engendered a political space that enabled knowledge(s) of and by black queer folk to expand the scope of Black/African-American Studies, through a critique of its ideological underpinnings, in particular its attendant Afrocentric moorings.

In considering the origins of Black Queer Studies from this vantage point, the call for a Black Queer Diaspora Studies (see Walcott, 2005) is understood not as an additive to previously existing theoretical, and methodological approaches. Instead, by tracing the diasporic circuits of exchange that made Black Queer Studies possible, [and we can add to this scenario the important insights of Third World and Black Feminism(s)] this paper asserts that we require a revision of its history.

3. Abdi Osman (MFA)

"African/Black Trans and the Centrality of Difference"

This presentation will draw on my MFA research and visual exhibition to complicate matters of African-ness, blackness, Muslim-ness, queer and trans. The presentation will be largely a photo-essay that presents portraits of a Somali trans woman. In the paper I will point to the ways in which the subject of my photography complicates while producing paradoxes for multiple identities. Importantly, this paper will also speak to the ways in which the limits of queer and trans studies are revealed when African-ness, blackness and Muslims enter the conversation. Indeed this paper subtly pushes back against ideas that African and black queer people require being rescued.

Chair: Idil Abdillahi (PhD. Candidate)

Panel 8: Criminalizing and controlling the Black presence

1:45-3:15

Welch Hall 206

1. Akwasi Owusu-Bempah

"On Unequal Justice and the Over-Incarceration of African Canadian Youth in Ontario?"

To the affected communities and individuals working within Ontario's youth justice sector, the over-representation of African-Canadian youth in the province's youth detention centres is old news. However, until recently, very little empirical evidence was made publicly available to substantiate such claims. This paper discusses recent efforts to obtain racially disaggregated youth incarceration data from Ontario. Detailed findings demonstrating the over-representation of African Canadian youth in the incarceration statistics and some of the causes and consequences of this over-representation are presented. Finally, the paper also highlights the utility of academics partnering with media outlets to produce knowledge for public consumption.



2. Dr. Barrington Walker

“Looking Through the Archives: Historicizing Canadian Racial Neo-Liberalism”

This paper is based on my two concurrent book projects. The first is a survey of the history of race, racisms and immigration in Canada from the era of non-Native settlement until the early twenty-first century. The second is comprised of four (or possibly five) case studies of Black North Americans’ encounters with violence in the carceral city of the twenty-first century. The first book is geared towards advanced level undergraduate teaching and the second is a meditative book that will expand upon the insights that I developed in my first book *Race On Trial: Black Defendants in Ontario’s Criminal Courts, 1858-1958*. Amongst other themes both books I will take up the issue of the neo-liberal Canadian racial state in the 21st century. One of the main themes to be explored in these projects will be the extent to which neo-liberal racisms have their roots in earlier iterations of the racial state. Does the racial neo-liberal moment more resemble the hardening of racial attitudes that took place from late nineteenth century until the 1930s or liberal articulations of race that characterized the period from the mid nineteenth century until the turn of the century and the period between 1940s until the early 1960s?

3. Christopher J. Williams (PhD. Candidate)

“Gangs, Guns and Plenty of Pretense: The Toronto Anti-Violence Initiative Strategy”

In 2005 Toronto experienced an unusually high number of homicides involving guns, so much so that the period from June to August is popularly known as the “Summer of the Gun.” In the immediate aftermath of a high-profile boxing day shooting death that occurred during the same year, politicians and police officials formulated a “crime control” strategy which entailed specific funding for specialized police units ostensibly dedicated to the task of enhancing community safety by removing guns and gang members from the streets. >From 2006 to the present, the Toronto Anti-Violence Initiative Strategy (TAVIS) has been praised for reducing violence in numerous neighbourhoods and building productive cooperative relationships with residents of marginalized communities. Upon closer examination, however, there is an abundance of evidence in support of a dramatically different perspective, one which sees TAVIS as serving (1) the practical function of enforcing race-specific social control via the grossly disproportionate targeting of black people and (2) the ideological function of buttressing the erroneous notion that crime control is the primary function of the police. Elucidating the validity of this critical perspective is the aim of this paper.

Chair: Dr. Jonathan Arendt

Panel 9: The Agency of Black Women

1:45-3:15

Welch Hall 208

1. Sherry Edmunds-Flett

“There Ain’t Nobody Going to Do It for You”

British Columbia’s women of African descent entered the paid labour force in increasing numbers during the three decades between 1910 and the beginning of the Second World War. Some middle class women were able to take advantage of education opportunities to better themselves by completing high school and going to college or university. However, for most working class Black women in British Columbia, the day to day struggle to keep food on the table and a roof over their heads took priority. Living in close proximity to each other, often in the same neighbourhoods, working class women interacted with sex trade workers and others involved in the underground economy. Racial uplift became more of a focus as the province’s Black women volunteered with the National Association of Coloured Women’s Clubs and the Universal Negro Improvement Association, supported the events of the Prince Hall Free Masons as well as fundraised and established the province’s first Black church. This expanded meaning of respectability was defined and negotiated by individual self respect, economic self reliance and efforts on behalf of the wider Black community.

2. Angel Brown (PhD. Candidate)

“Activating Critical Race Theory (CRT): Are my hands clean?”

As a black, woman, born on the island of Jamaica in the Caribbean, I recognize my privileged status as an able-bodied, heterosexual, immigrant settler living in Canada; grandmother of Canadian-born offspring also living in Canada. I am seeking to collaborate in order to ‘challenge the one-size-fits-all view of how to deconstruct and analyze sociocultural environments and the traditional wisdom of what should and should not count as fully legitimate scholarship, [and to] challenge the



normative values of how [I] understand and live [my] life in a highly racialized world' (Hughes & Giles, 2010, p. 55). I agree with Bernardo Ferdman and his colleagues who believe that to be able to help others manage or work with diversity, I must first work on my own ability to expect and value difference (Ferdman, 2007; Patton & Catching, 2009). Since 'inclusion is both about how people behave and about the organizational context in which that behavior occurs, and creating inclusion requires action directed at both levels' (Ferdman, p.5), I add my voice to the discourses of inclusion by activating Critical Race Theory (CRT). At the risk of mixing metaphors, I see (lens), I speak (voice), and I write. But are my hands clean? How do I address the intersectionality of race and other social identities when thinking about social experiences? Using CRT as a lens, allows me to acknowledge how these various identities are interrelated which furthers the complexity of these social constructions, which, if ignored, leaves questions unanswered (McCall, 2005).

3. Dr. Dolana Mogadime

"It's getting hot in here...." Why do I feel my life is on the line when I teach about Black Issues?

I teach a course on diversity issues in schooling to undergraduate education students. Over the past ten years I have come to understand that one of the most challenging ideas for my students to realize is that racism has shaped experiences of schooling, the curriculum and educational opportunities in Canadian schools. I teach in a white majority university to mostly white students. A critical sensibility in how education, learning and teaching are taken up is at the center of what I insist students learn during my course. I use teaching narratives from the research I've done in schools with real teachers who are committed to equity in education. By integrating teachers' critical approaches, I am able to demand that my students not be complacent with a neutral approach when it comes to the politics teaching. For example, the status quo on achievement regarding linguistically diverse and radicalized minority students is problematized. Yet when it comes to contemporary Black issues things heat up because I insist students have to counteract the popularized narratives on Black youth such as school dropout, violence and crime. Taking up the work of Canadian Black intellectuals who are authorities in the field are used to counteract these popularized limitations.

Chair: Dr. Erica Lawson

3:15-3:30 Break

Closing keynote and public forum

3:30pm-5:00pm

Free to the public

Academic South 204, Walker Complex

Dr. Anthony Stewart

"Academic or Intellectual?: Integrity, Choices, and Evaluation in the Black Canadian Intelligentsia"



BIOGRAPHIES

Abdillahi, Idil (iabdilla@ryerson.ca)

Funke Aladejebi is currently a graduate student in the Department of History at York University focusing on African-Canadian women as educators in the 20th century. Her dissertation, *Bridging the Gap: The History of African Canadian Women Educators in Ontario, 1940s - 1980s*, explores the importance of African Canadian women in sustaining their communities and preserving a distinct black identity within restrictive gender and racial barriers.

Aladeje, Funke (aladeje@yorku.ca)

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Arendt, Jonathan (jonathan.arendt@utoronto.ca)

Jonathan Arendt is a recent PhD graduate from the Ontario Institute for Studies in Education at the University of Toronto. Jonathan's research interests in educational equity and access, particularly as they relate to class and race, began during his years in high school classrooms in Louisiana and Texas, teaching literature. That experience in socioeducational marginalization culminated in his passion in the field of juvenile justice. His current research studies the various forms and impact of subordination in the lives of incarcerated youth; aside from this particular topic, he's published in areas of media studies, critical literacy, visual ethnography, semiotics, and the general field of the socioeducational.

Atkins, Melanie-Anne (melatkins@gmail.com)

Melanie-Anne Atkins is a first-year educational psychology doctoral student at the University of Western Ontario who has long been interested in meeting the needs of underserved adolescent student populations. The goal of her master's degree work was to bring black Canadian voices to the current educational psychology discourse and research about black students' educational outcomes. She investigated how achieving black high school students perceived, complicated, and spoke back to persistent stereotypical assumptions about black students' abilities, knowledge, and beliefs about the value of education by recognizing their black identity, family, community, and cultural influences as fundamental contributors to their academic success. During her PhD research, she aims to continue valuing the student voice by ensuring that diverse perspectives are represented and integrated into new approaches to fostering adolescent student mental health and well-being.

Austin, David (ldkaustin@gmail.com)

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Dr. Sharon Morgan Beckford is an assistant professor in the Department of English at Rochester Institute of Technology, Rochester, NY, where she teaches literatures and cultures of the Black Diaspora. Her research interests include Black Diaspora Studies, Canadian literature, Caribbean literature, Postcolonial literatures, and Black Cultural and Feminist Studies. She has published several essays, book chapters, book reviews, and encyclopaedia entries. Her recently published book *Naturally Woman: The Search for Self in Black Canadian Women's Literature* (2011) examines the representations of the experience of black women from the Caribbean living in Canada, through the stories of five authors, as neo-mythic narratives of African Diasporic epic journeys that explain the issues associated with change, migration, and individuation in multicultural Canada.

Bernhardt, Nicole (nsb@yorku.ca)

Nicole Bernhardt is a second year PhD candidate in Political Science at York University, majoring in Women and Politics and Canadian Politics, with a minor in Political Theory. She holds a Master Degree in Philosophy from Queen's University and has served as one of two interns, selected in a Canada-wide competition, with the Sheldon Chumir Foundation, an organization that seeks to promote ethics and leadership in public life. Nicole has presented papers and workshops on anti-racism throughout Ontario as well as in Saskatchewan and Australia. She has worked as an investigator with the Ontario Human Rights Commission and as a Conflict Resolution and Human Rights Consultant with the Ontario Public Service.

Bonner, Claudine (cl580297@dal.ca)

Briggs, Anthony

Anthony Q. Briggs is a doctoral student in the Department of Curriculum, Teaching and Learning at the Ontario Institute for Studies in Education at the University of Toronto. Anthony's work experience with 'at risk' youth informs his scholarly interests. His research focuses on the ways personal, social, and ideological factors influence the educational choices and employment outcomes of marginalized students, particularly those in the Caribbean diaspora

Broox, Klyde (Kbroox@porchlight.ca)

Klyde Broox is a veteran, well travelled, widely known, Jamaican born, dubpoet who migrated to Canada in 1993 and has lived in Hamilton with his family since 1996. A former University of Miami James Michener Fellow, Broox won the 2005 City of Hamilton Arts Award for Literature and received the 2011 Rev. John. C. Holland Award for excellence in the arts. He has published two volumes of poetry: *Poemstorm* (Swansea, Wales, 1989) and the bestselling, award-winning, *My Best Friend is White* (McGilligan Books, 2005). Klyde hosts a longstanding monthly openmic event called *PoeMagic*, and is very active in enabling the growth of community arts. Steeped in both old and new-world oral and scribal traditions, Broox's performances blend speech, song, dance and gesture into an often humorous, always entertaining and thought-provoking package that invites audiences to experience poetry as social communion.



Brown, Angel (bmajorie@hotmail.com)

Burke, Ryan (rburke21@gmail.com)

Born and raised in the diverse cultural community of Rexdale, located in the Northwest end of Toronto, Ryan Burke is a new and emerging poet. Teamed up with fellow colleague, Danardo Jones, Ryan remains as community advocate for youth who are deemed at-risk. The two were featured on CBC news radio back in 2010, to discuss the infamous, Stacy Bonds case. Featured in Canada's 'The Great Black North', for his poem Historically Present Ghosts, and his debut release poetry collection, 'The Twin Sentiments of Man', Ryan speaks on diverse issues, but focuses on the identity crisis of being Black in Canada. He is currently working on his second book entitled, 'Reflections of my Father' which will be released Fall 2013.

Butler, Alana (acb242@cornell.edu)

Alana Butler is currently in her final year as a Ph.D. candidate in Education at Cornell University in Ithaca, New York with a specialization in Learning, Teaching, and Social Policy. She holds a Bachelor of Science from the University of Toronto and a Master of Arts (in Adult Education and Counseling Psychology) from the Ontario Institute for Studies in Education at the University of Toronto. In 2010, she was awarded a Social Sciences and Humanities Council of Canada doctoral fellowship for her dissertation project on Canada/U.S. diversity and inclusion policies in higher education. Her research interests include multicultural education, immigration studies, race and schooling, and diversity and inclusion policies. Since 2006, she has been a part-time faculty member in the School of Early Childhood Studies as well as the Department of Psychology at Ryerson University.

Cameron, Kevan Anthony (scruffmouth@gmail.com)

Kevan Anthony Cameron, also known as Scruffmouth is a scribe, spoken poet, performer and proud co-editor of The Great Black North. He is a veteran of the poetry slam scene in North America and aims to "edutain" with his work that focuses on knowledge of self, identity and vocalizing the stories of people of African descent at home and abroad. Kevan was born in Edmonton Alberta to Jamaican parents. He received his bachelor's degree in General Studies from Simon Fraser University. As creative director for Black Dot Roots and Culture Collective (BDRCC); Kevan is responsible for the education, creation and celebration of the heritage of peoples of African descent. He is and elder youth representative of the Black Canadian Studies Association and active in the community, constantly seeking new ways to share knowledge for the empowerment of the people.

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Vice Principal, Africentric Alternative School, Toronto District School Board.

Chimbganda, Glorie Tapo (tapo007@yorku.ca)

Glorie Tapo Chimbganda is a PhD candidate in the Faculty of Education at York University. She has practiced psychotherapy for several years in both Ireland and Canada. Glorie holds a masters in psychoanalytical psychotherapy earned in Dublin, Ireland. She works privately as a psychoanalytical therapist in Toronto. Her current research is on Psychoanalytic Race Theories, focusing specifically on the racialized and racist unconscious as pathological manifesting in interpersonal relationships.

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Dr. George Elliott Clarke is E.J. Pratt Professor of Canadian Literature at the University of Toronto. An acknowledged authority on African-Canadian literature, his latest book is *Directions Home: Approaches to African-Canadian Literature* (University of Toronto Press, 2012).

Conteh, Charles (cconteh@brocku.ca)

Professor Conteh's research and teaching interests are in the areas of Canadian and Comparative Public Policy, Comparative Public Administration, Politics in Developing Regions and Economic Development Policy. His current research focuses on governance structures and processes in complex and dynamic policy systems, particularly examining collaborative and strategic regional economic development policy formulation and implementation across a network of agencies drawn from the public, private and community sectors. Prof. Conteh investigates how local, regional and national economies are reinventing themselves in the face of seismic global economic and ecological changes. A related interest is governance reform in developing countries.

Conway, Cora-Lee (cora-lee.conway@mail.mcgill.ca)

Cora-Lee Conway is doctoral student in the Faculty of Education at McGill University under the supervision of Professor Claudia Mitchell. She comes to McGill by way of York University where she completed a B.A and M.A in Political Science. In addition to her academic background, she has years of experience in the corporate and non-profit world, notably working with Right To Play where she coordinated projects in Ghana and Beijing. Her doctoral research centers on exploring the intersections between gender and race specifically as it relates to girlhood memories.

Cooper, Afua (raetown27@gmail.com)

A scholar, historian, poet, and social and cultural commentator, Dr. Afua Cooper holds a Ph.D. in Black Canadian Studies and the African Diaspora from the University of Toronto. Her expertise includes African Canadian culture, slavery, abolition, and freedom, Black women's history, African studies, Black Literature, gender, community formation, education, and Black agency and political consciousness. She has conducted research on Black life and culture across Canada, and internationally in Jamaica, France, the United States, Britain, Senegal, and Ethiopia. Her co-authored publication *We're Rooted Here and they Can't Pull Us Up: Essays in African Canadian Women's History* won the Joseph Brant prize for the best history book. One of the foremost experts on slavery in Canada, her ground-breaking book on Canadian slavery, *The Hanging of Angelique: The Untold Story of Slavery in Canada and the Burning of Old Montreal* was nominated for the Governor General's award. *Angelique* has been reprinted three times and is both a national and international bestseller.



Dr. Afua Cooper is the current James Robinson Johnston Chair in Black Studies at Dalhousie University, Halifax. The James Robinson Johnston Chair is a national, tenured, senior academic post. Its mandate is to mobilize research on Black Canada, but with also an African Diaspora and Black Atlantic focus. The J.R. Johnston Chair is housed in the Dept. of Sociology and Social Anthropology at Dalhousie.

Cuder-Domínguez, Pilar (picuder@dfing.uhu.es)

Dr. Pilar Cuder-Domínguez is Professor of English at the University of Huelva (Spain), where she teaches British and English-Canadian Literature. Her research interests are the intersections of gender, genre, nation, and race. She is the author of *Margaret Atwood: A Beginner's Guide* (2003) and *Transnational Poetics: Asian Canadian Women Writers of the 1990s* (2011), and the (co)editor of five collections of essays (*La mujer del texto al contexto*, 1996; *Exilios femeninos*, 2000; *Sederi XI*, 2002; *Espacios de Género*, 2005; *The Female Wits*, 2006, and *New Perspectives on the Black Atlantic*, 2012). Her latest publications have discussed the works of writers of Black and Asian ancestry in the UK and Canada.

D'Amico, Francesca (francad@yorku.ca)

Francesca D'Amico is a PhD IV in the Graduate History Department at York University. Her dissertation, tentatively entitled "Fight the Power: The Socio-Political Function of Black Urban Music, 1968-1996," examines how black urban music functioned in a socio-political capacity in the thirty years following the height of the Black Power Movement. With an interest in the genres of Soul, Funk and Hip Hop, her dissertation explores the ways in which black urban music reinscribed public consciousness on the social, political and economic issues confronting the black underclass within a larger debate on the parameters of liberalism, democracy and the post-WWII nation state.

de B'beri, Boulou Ebanda (bdebber@gmail.com)

Dr. Boulou Ebanda de B'beri is the Founding-Director of the Audiovisual Media Lab for the study of Cultures and Societies (www.lamacs.uOttawa.ca), a Professor of Media, Communication and Cultural Studies at the University of Ottawa, and a Member of the Faculty of Graduate and Postdoctoral Studies, thereby authorized to supervise postgraduate researches. Professor Boulou Ebanda de B'beri has been a Visiting Professor and Visiting Fellow in Residence at the University of California (Santa Barbara, CA), Northeastern University (Boston, MA), Deakin University (Melbourne, Australia) and the University of KwaZulu Natal (Durban, South Africa). He is the winner of various prizes and scholarships, including the 2010 Empowerment, Engagement and Success Award from the University of Ottawa's Student Federation, the 2005 Canadian Foundation for Innovation (CFI) New Opportunities and Innovations, and the 2003 Van Horne Prize to list but a few. Professor Boulou Ebanda de B'beri is also the Principal Investigator of the Promised Land Project.

Duncan, Carol (cduncan@wlu.ca)

Edmunds-Flett, Sherry (Sherry Edmunds-Flett <seflett@telus.net)

Sherry is the executive director of the L.I.N.C. (Long-term Inmates Now in the Community) Society www.lincsbociety.bc.ca -an organization she founded in 1992 with her husband Glen Flett. L.I.N.C. manages or hosts several food security initiatives in Mission, British Columbia including: the Soapbox Community Garden, Emma's Acres, the gleaning project, Mission's Kitchens and the Mission Food Access Network (MFAN). Sherry graduated from Queen's University in 1982 with a BA Honours in Sociology. She wrote her Honours thesis under the direction of Hans Mohr of the Law Reform Commission. A year later, Sherry graduated with a Bachelor of Education in English and Music from Queen's. Her graduate degrees include: a Masters in African Area Studies from the University of California, Los Angeles (1988) and doctoral candidate status in History from Simon Fraser University. Her PHD thesis is on the history of African Canadian women in British Columbia.

Ekong, Jane (ekong2012@hotmail.com)

Dr. Jane Ekong is a wellness consultant and coach. She is trained in Biochemistry (MSC) and Psychology (PhD). She is a wife, mother and an elected Public School Board Trustee. She has worked at various sectors of health and also taught at the University of Regina. She is a fitness enthusiast who believes that combining physical fitness and good dietary habits with psychological wellness result in holistic wellness. She is passionate about helping people pursue a healthy lifestyle. Dr. Jane also believes in giving back to her community and humanity. As such she is involved in many humanitarian organizations, a few of which include Compassion Canada, an organization that seeks to free children from poverty through sponsorships; Habitat for Humanity which helps the underprivileged acquire homes, and the Purple Computer Project which fosters 21st Century learning in underprivileged communities world-wide by providing them with computers.

Ferguson, Jade (jfergu05@uoguelph.ca)

Jade Ferguson is an Assistant Professor in the School of English & Theatre Studies at the University of Guelph. She is currently completing a book-project *Lynching in Canada: Race, Violence, and Memory* that traces the cultural history of lynching in Canada from 1880 to 1960.

Glean, Jodie (jodieglean@hotmail.com)

Jodie Glean is an advocate of Antiracism education who has always been interested in the topics of inclusion and equity in educational institutions. She attained her (Hon) Bachelor's degree in Political Science at Carleton University, and a Masters of Arts in Educational Studies at Concordia University. Her graduate thesis is titled, 'Where is my History?' – An examination of the Representation of African-Canadians in the Montreal High School History Textbook, *Panoramas Volumes 1 & 2*. Jodie has delivered a number of guest lectures to University and College level courses and conferences including the 2012 Harvard University Graduate Student Conference titled, "Reconsidering Caribbean Diaspora". Jodie currently holds the position of Human Rights, Equity & Diversity Coordinator at Humber College.

Gooden, Amoaba (agooden@kent.edu)

Dr. Amoaba Gooden is Chair and Associate Professor in the Department of Pan-African Studies at Kent State University. She has numerous research interests, which includes the life experiences of African Caribbean people living in Canada. Her current research focuses on Migration, Gender and Identity among African Caribbean immigrants living in Canada. Dr. Gooden is the editor of a special edition of the *Southern Journal of Canadian Studies: Constructing Black Canada: Becoming Canadian*. Her other publications can be found in the *Journal*



of Black Studies, Journal of Pan-African Studies, Wagadu: Journal of Transnational Women's and Gender Studies and the Canadian Woman Studies Journal.

Gosine, Kevin (kgosine@brocku.ca)

Dr. Kevin Gosine's primary areas of research interest include the critical study of ethnicity and racialization, social identity construction, social inequality, the sociology of education, and cultural studies. He has published work that explores processes of identity construction and cultural negotiation among highly educated and upwardly mobile Black Canadians. In collaboration with Dr. Gordon Pon of Ryerson University, he has also published work examining racial bias and disproportionality in the Ontario child welfare system. Most recently, as part of a Public Health Agency of Canada-funded research project conducted in partnership with Pathways to Education Canada, he has studied the academic achievement of economically underprivileged youth in Toronto's Regent Park community.

Green-Stewart, Sandria (sangy90@yorku.ca)

My name is Sandria Green-Stewart. Currently I am completing a Master Degree in History at York University and will be pursuing Doctoral studies in the fall, 2013. For over twenty years I have worked in Community Health Care in various capacities, including management of service delivery to adults with physical disabilities in the GTA. Before moving to Canada, I was a primary educator in Jamaica. My foci for graduate studies are gender ideology, health history and African/Caribbean Diasporas in Canada. I am particularly interested in exploring the interconnection of race, class, gender and nation in the experiences of Caribbean immigrant healthcare workers within the Canadian context since the 1960s.

Hampton, Rosalind (rosalind.hampton@mail.mcgill.ca, rosalind.hampton@gmail.com)

Rosalind Hampton is a PhD student in Educational Studies at McGill University. She holds degrees in Special Care Counselling, Art History and Art Education, and has worked as a youth and family intervention and support worker, community worker, artist, educator and researcher. She is the proud parent of a commercial and community mural artist and has strong ties within Montreal's Black community. Her current research emphasizes the use of anti-authoritarian critical race feminisms and institutional ethnography in examining the historical and current relationships between McGill University and Montreal Black communities.

Hastings, Paula (paula.hastings@utoronto.ca)

Paula Hastings is an Assistant Professor in the Department of Historical and Cultural Studies at the University of Toronto's Scarborough campus. She received a PhD in History from Duke University and MA and BA degrees from Carleton University. Her research focuses broadly on Canada, the British Empire and the Caribbean during the late nineteenth and twentieth centuries, with an emphasis on intersections of imperialism, migration, and nationalism. Her current book project explores Canadian campaigns to annex Britain's West Indian colonies from the 1870s to the months immediately following the First World War.

Howard, Philip (phoward@edu.yorku.ca)

Philip Howard is a Seconded Faculty member in the Faculty of Education, York University. His research and teaching interests revolve around understanding the ways that racially inequitable social structures and discourses of race—and more broadly, their intersections with other axes of inequity—organize how we come to know ourselves, ascribe meaning, produce knowledge, create community, and exercise agency for social change in schools and broader educational contexts. In particular, his work explores the points of convergence and disjuncture between liberal democratic and critical understandings of racial equity and social justice, and how these contested understandings play out in educational settings. His most recent research areas are in the contestations around African-centered schooling in Toronto and the relationships among post-racialist discourses, humour, and racially-charged representation and performance.

Isaacs, Camille (cisaacs@faculty.ocadu.ca)

Dr. Camille Isaacs is Assistant Professor of English at the Ontario College of Art and Design University, Ms. Isaacs is completing her doctoral dissertation. Her forthcoming book is *Essays on Austin Clarke* (Guernica Editions, 2013).

Jabouin, Emilie (emilie.jabouin@uottawa.ca)

Emilie Jabouin is currently finishing her MA in Political Science with a specialization in Women's studies at the University of Ottawa. Emilie's academic work focuses on black Canadian history, politicizing black femininity, liberation and resistance. She works to continuously ground her academic work in community mobilization. She is invested in community work through women's issues and youth empowerment. Emilie has committed her time to supporting women survivors of sexual assault with the Sexual Assault Support Centre of Ottawa, and empowering youth through the BeMore Academy of 3Dreads and a Baldhead. Her vision is to empower black women through the expression of their own creativity. She hopes to continue tying together her academic interest in black history with her community outreach/education through theatre and dance.

James, Carl (CJames@edu.yorku.ca)

Dr. Carl James, Director of the York Centre for Education and Community, has been a member of the Faculty of Education since 1993 and is cross-appointed with the graduate programs in the Department of Sociology and the School of Social Work. He was formerly the Affirmative Action Officer at York University. Officially inducted in 2013 as a Fellow of the Royal Society of Canada (RSC).

Kelly, Jennifer (jrkelly@ualberta.ca)

Dr. Jennifer Kelly is a professor and Chair of the Department of Educational Policy Studies, University of Alberta. She has a PhD in Education with a specialization in Foundations of Education from the University of Alberta. Her areas of research are sociology of education, race, racialization, youth culture, and politics of education. She is the author of two books: *Under the Gaze and Borrowed Identities* as well as several journal articles and conference papers. *Under the Gaze* published by Fernwood Publishing presents the educational experiences of high school students. *Borrowed identities* examines the formation of Black identity through consumption of US based consumption practices.



Kitossa, Tamari (tkitossa@brocku.ca)

Dr. Tamari Kitossa's areas of course instruction include: critical perspectives on the criminal legal system; sociology of law, punishment, and society; and counter-colonial approach to criminological theory. Research interests include: counter-colonial theorizing of racial profiling; Marxian approaches to police, the state and repression; the environment; and sexual racism and hypersexualism of African males. Immediate research projects include: a qualitative and quantitative examination of race and representation in Canadian criminology; mainstream criminological discourse as 'bad faith' toward blackness and epistemic violence; and, with Dr. Katerina Deliovsky is developing the theory of 'repressive tolerance' toward interracial couples.

Kromo, Makinfi (bijoukromah7@hotmail.com)

Makanfi Bijou Kromah is a first year student at the University of Windsor. She won the Chloe Callender Award for Academic Excellence and the Kitchener-Waterloo Youth Intergenerational Award in 2012. She is originally from Guinea, West Africa and has been in Canada for the past 8 years. She graduated from Forest Heights Collegiate Institute in 2011. Makinfi has worked with youth in several capacities, volunteering at the Homework Support Program, an after school support system for students with academic challenges and as a peer English tutor. She is the youngest Board member of the African Canadian Association of Waterloo Region. As one of the original members of the African Canadian Youth Leadership Alliance, she never missed a meeting. She was a co-Leader/Presenter at the recent, African Canadian Youth Leadership Training Project for Newcomers, a three-day program organized by the University of Waterloo Healthy Communities Network.

Lalani, Yasmin

Yasmin Lalani is a doctoral student in the Department of Curriculum, Teaching and Learning at the Ontario Institute for Studies in Education at the University of Toronto. Yasmin's primary research interest is women and gender studies examined in a variety of educational contexts. Her doctoral research explores how women activist educators in the Amazon region of Peru challenge prevailing gender norms for the purposes of HIV prevention.

Laryea, Edwin (edwinlaryea@gmail.com)

Presently, Edwin is pursuing a Doctorate degree in Youth Leadership Research at Brock University Originally from Ghana, West Africa, Edwin lectured at the University of Toronto, and was an Administrator in various high schools in the Waterloo Region. He was a candidate in four elections at the municipal and federal levels. His areas of expertise include youth empowerment, youth leadership, capacity building, and youth community organizing. Edwin examines the power dynamics in schools and explores alternate strategies to authenticate the neglected narratives, views and voices of African refugees in educational reform. He has worked extensively with youth. He was co-founder of the Waterloo Region Action Committee, an advocacy group formed after the killing of a Black youth in Kitchener-Waterloo, Youth Project Coordinator for the African Canadian Health and Wellness Project, assisted in the African Canadian Homework Support Program, a community-based initiative, co-developer and trainer of three Leadership Workshops for New African Canadian Youth and Founder of the African Canadian Youth Leadership Alliance.

Lawson, Erica (elawso3@uwo.ca)

Erica S. Lawson is an Assistant Professor in the Department of Women's Studies and Feminist Research at The University of Western Ontario, London, Ontario. She specializes in feminist and critical race theories. Her research interests include motherhood and mothering in the transnational context. She is currently conducting research on the impact of violence on African Canadians, and particularly on Black mothers living in Canada.

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McCorkindale, Deirdre (deirdre.mccorkindale@gmail.com)

Deirdre McCorkindale is a recent graduate with an MA in History from the University of Western Ontario, and will begin her PhD studies at Queens University in the fall. She is interested primarily in African Canadian history, specifically South Western Ontario, as well as nineteenth century African American history. Her current research concerns education in Chatham Kent in both the nineteenth and twentieth centuries, for which she won a SSHRC Masters Award in 2012. She has worked as a museum assistant at Uncle Tom's Cabin and as a research assistant collecting oral history for the Promised Land Project.

McCready, Lance T (lance.mccready@utoronto.ca)

Lance T. McCready, Ph.D. is Associate Professor of Urban Education in the department of Curriculum, Teaching and Learning at Ontario Institute for Studies in Education, University of Toronto (OISE/UT). His research program focuses on the education, health and well-being of urban youth, in particular black male youth and queer youth of color.

McNeil, Daniel (DMCNEIL2@depaul.edu)

Dr. Daniel McNeil explores the shape and contours of a Black Atlantic – a transnational and intercultural formation forged, in the first instance, by the transatlantic slave trade. He has taught courses on media, culture and society (in institutions such as the University of Toronto, University of Hull, Wilberforce Institute for the study of Slavery and Emancipation, and Newcastle University), and published articles that draw on archival research and postcolonial theory (in journals such as *Critical Arts: A Journal of North-South Cultural Studies*, *Ethnic and Racial Studies*, *Journal of Southern African Studies*, *Canadian Ethnic Studies*, *Canadian Journal of Film Studies*, *Journal of Sport and Social Issues*, *Journal of African American Studies*, and *Social Identities*). His most recent book is *Sex and Race in the Black Atlantic: Mulatto Devils and Multiracial Messiahs* (Routledge, 2010), and he is currently completing a manuscript about Black cultural criticism inspired by the explorative, provocative and imaginative work of anti-colonial intellectuals in the 1950s and 60s. McNeil currently holds the Ida B. Wells-Barnett Professorship of African and Black Diaspora Studies at DePaul University in Chicago.



Medovarski, Andrea (medov@yorku.ca)

Dr. Andrea Medovarski completed her Ph.D. in the English department at York University, Toronto, Canada in 2007. She has written and published on a range of Canadian and black diasporic authors, filmmakers, and theorists, including Dionne Brand, Tessa McWatt, Andrea Levy, Clement Virgo, and Katherine McKittrick. After completing a SHRC postdoctoral fellowship at OISE University of Toronto she now teaches in the Departments of English and Humanities at York, and in the Transition Year Programme affiliated with the university. She also serves on the editorial board of the journal *Canadian Woman Studies/les cahiers de la femme*.

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Desmond Miller is a Master of Education candidate at York University. Desmond focuses his research on the intersections of sport and recreation, education and race in the lives of youth. He further explores these interests through involvement with the Canadian Sport Film Festival, a community-based not-for-profit organization that brings together sport and film to tell unique human stories with a critical lens.

Mings, Felicia (fmings@saic.edu)

MA candidate in Visual and Critical Studies at the School of the Art Institute of Chicago. Expected graduation date is May 2014.

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Dolana Mogadime, Ph.D., is an Associate Professor in the Faculty of Education at Brock University in St. Catharines Ontario, Canada. Currently, she teaches both Graduate and undergraduate courses in the 'Social Cultural Contexts of Education' field of study. She is an associate of the Brock University Women's Studies Center, and Past-President of the Canadian Association for the Study of Women in Education. Her research interests are in critical sociology of education, social justice, equity studies and feminist theories. She has published her research in international journals such as *The International Journal of Diversity in Organisations, Communities and Nations*; *Journal of Black Studies*; *Canadian Women's Studies*; *Canadian feminist anthologies* as well as *Canadian anthologies on Black feminisms*.

Mohamed, Lali (lmohamed@ocadu.ca)

Lali Mohamed is an award-winning diversity and equity consultant who is interested in moving away from theory and into practice. For the past decade, his activism has been complicating questions of race, sexuality, migration, class and dis/ability. From post-secondary institutions, to human rights charities to hospitals and women's shelters, Lali has worked extensively with youth and student service organizations in developing their outreach and mentorship strategies, implementing their strategic plan and helping them become more accessible and equitable. Having spoken at over 40 conferences in 4 countries, Lali always affirms the lives and resilience of queer, black and Muslim communities.

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Dr. Delores V. Mullings is an assistant professor at Memorial University of Newfoundland. Her research, teaching and practice are grounded in a critical race perspective. She has over 20 years of practice experience working with assaulted women and children, homeless people and immigrants. Her research interests and experience from a policy analysis perspective focus on the racist discourse and practice at the Canadian Human Right Tribunal (CHRT), the employment discrimination of racialized people in Canadian society, the labour market segmentation of domestic workers, health and social needs of older Caribbean people and the experiences of foster parents working for the state. She has taught courses in social work foundation, social policy analysis, social justice and aging. She is currently pursuing research aimed at influencing structural changes at the CHRT, settlement and integration experiences of new immigrants in St John's and end of life concerns for older people in rural Newfoundland.

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Moyo Rainos Mutamba is a multi-disciplinary artist, community learning facilitator, community organizer, researcher and PhD student at the University of Toronto. Mutamba's work centres on decolonization, indigenous belongings and existences, antiracism, anti-oppression, and grassroots movements.

Ndayizigamiye, Richard (rndayizigamiye@brocku.ca)

Born in Bujumbura, Burundi, Richard Ndayizigamiye attended the *Jesuit Collège du St-Esprit* high school, specializing in *Lettres Modernes*. In his senior year, Richard won the 2nd Poetry Prize in an African wide contest. Mr Ndayizigamiye's poems have appeared in journals, magazines and newspapers in France, Africa, the Reunion Islands, and Canada. His work was broadcast on *Radio France International* (Francophone Africa), and featured in the *Anthology of Francophone African Literature*. He is the co-author of *Regards sur le Burundi Ancien* (poetry). He is preparing two poetry volumes for publication. Richard holds a MA in Comparative Literature (Cornell University, USA), where he is completing his PhD dissertation on *Race and Leadership in the Theater of Aimé Césaire*. (28) Mr. Ndayizigamiye has taught African, African-American and Caribbean Literatures (Burundi), writing (US), and Francophone Literatures (Brock). He currently teaches French at Brock (*Modern Languages, Literatures and Cultures*). He is also an English-French translator.

Nelson, Charmaine (daughter2nelson, daughter2nelson@hotmail.com)

Charmaine Nelson is an Associate Professor of Art History (McGill University). She has made ground-breaking contributions to the fields of the Visual Culture of Slavery, Race and Representation and Black Canadian Studies. Nelson's books, include: *Racism Eh?: A Critical Inter-Disciplinary Anthology of Race and Racism in Canada* (Concord, Ontario: Captus Press, 2004), *The Color of Stone: Sculpting the Black Female Subject in Nineteenth-Century America* (Minneapolis: University of Minnesota Press, 2007), *Ebony Roots, Northern Soil: Perspectives on Blackness in Canada* (Newcastle upon Tyne, UK: Cambridge Scholars Press, 2010), and *Representing the Black Female Subject in Western Art* (New York: Routledge, 2010).



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Dr. Ntakirutimana is a language specialist. His research activities are guided by the multi-level nature of words, and are, thus, conducted on different levels. They involve a multi range analysis of words, from their minimal sound structures (phonetics) to their complex values in textual databases. Between these two poles, my interdisciplinary work also explores other linguistic domains such as morpho-lexicology, lexicography, terminography, syntax, semantics, stylistics and translation, language learning and language contact, inspired by new trends in the area of ecolinguistics.

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Martha Kerubo Obare , Judicial Service Commission of Kenya Kisumu Law Court, Kisumu County.

Osman, Abdi (MFA) (abdi.osman@gmail.com)

Abdi Osman is a Somali-Canadian multidisciplinary artist whose work focuses on questions of black masculinity as it intersects with Muslim and queer identities. Osman's video and photography work have been shown in Canada and internationally in both group and solo exhibitions. He holds an MFA in Documentary Media from Ryerson University, and B.A. in African Studies from the University of Toronto. Previous work has been supported by a grant from the Ontario Arts Council. His photographs are also in private collections and the Art Bank of the Canada Council for the Arts. Some of his work was in the year-long group show *DiaporaArt: Strategy and Seduction* by Canadian Artists from Culturally Diverse Communities at Rideau Hall. Abdi was a 2010 artist-in-resident at the McColl Centre for Visual Arts in Charlotte North Carolina. Most recently in 2012, he was a fellow at The Interdisciplinary Center for Culture and Creativity (ICCC) at the University of Saskatchewan.

Owusu-Bempah, Akwasi (a.o.bempah@mail.utoronto.ca)

Akwasi Owusu-Bempah is a PhD candidate at the Centre for Criminology and Sociolegal Studies, University of Toronto. Akwasi's research interests are varied but focus mainly on the intersections of race, ethnicity and criminal justice. His Social Sciences and Humanities Research Council funded doctoral research focuses on Black males' perceptions of and experiences with the criminal justice system in Canada. Akwasi's work has recently appeared in the *Canadian Journal of Law and Society*, the *Journal of International Migration and Integration and Policing and Society*. He is the recent recipient of awards from the Association of Black Law Enforcers, the American Society of Criminology and the Black Business and Professionals Association.

Pereira, David

David Pereira is a doctoral student in the Department of Humanities, Social Sciences, and Social Justice Education at the Ontario Institute for Studies in Education at the University of Toronto. David's current research draws on queer theory to resist and rethink the discourse of academic underachievement for subaltern identities, specifically ethnoracialized male youth in urban schooling.

Pittman, Danielle (dp11gu@brocku.ca)

Pivato, Joseph (pivato@athabascau.ca)

Dr. Joseph Pivato is Professor of English at Athabasca University, in Edmonton, Alberta. Dr. Pivato is the pioneer of the scholarly study of Italian-Canadian literature. Long interested in the struggles of other minorities to make Canada a truly equitable society, his newest book is *Africadian Atlantic: Essays on George Elliott Clarke* (Guernica Editions, 2012).

Reid, Richard M (rreid@uoguelph.ca)

Richard Reid is a Professor Emeritus at the University of Guelph. He is the author of several books in Canadian and American history, including *Freedom for Themselves: Black North Carolina's Black Soldiers in the Civil War*. His latest book, "To Fight for Liberty, Justice and Equality:" *Black British North Americans in the American Civil War*, will be published by the University of British Columbia Press and looks at the approximately 2500 black volunteers who left the British colonies to serve in the Union army and navy. Their numbers and where they came from reflected the transnational ties between the black communities in the United States and the British colonies. The timing of their enlistment reveals much about their motivation.

Ruan, Felipe (fruan@brocku.ca)

Dr. Ruan specializes in: Cultural identity in early modern Spain and colonial Latin America; mestizos and racialization discourses in early colonial Peru; Early modern book history in Spain and Spanish America; relationship of state bureaucracy and cultural production; and literary censorship. Publications include: "Andean Activism and the Reformulation of Mestizo Agency and Identity in Early Colonial Peru" *Colonial Latin American Review* 21.2 (2012): 209-237; *Picaro and Cortesano: Identity and the Forms of Capital in Early Modern Spanish Picaresque Narrative and Courtesy Literature*. Lewisburg, PA.: Bucknell University Press, 2011.

Samaroo, Julia (Julia_Samaroo@edu.yorku.ca)

Doctoral candidate in the Faculty of Education at York University. Dissertation research further theorizes a Community-Referenced Approach to Education (CRAE) by exploring the intersections of identity, community, and social justice within urban educational settings. Research interests include, but are not limited to: socio-educational issues as it relates to class, culture, ethnicity, and race; exploring issues facing urban schools; and interrogating educational policies regarding social justice, equity, inclusive education and human rights within a Canadian context. Aman's doctoral research examines Indigenous governing systems in the Horn of Africa, and how they operate and negotiate power with the contemporary African state. His broader interests include studies on race and power, blackness, and national identity. Aman is Co-Founder and Managing Editor of the journal *Decolonization: Indigeneity, education and society*. His most recent



publications include work on Indigenous naming customs in Eritrea (Sage, 2010) and critiques of “failed state” discourse in reference to Somalia (Borderlands, 2013).

Smith, Christopher (cg.smith@utoronto.ca)

Christopher Smith is a doctoral candidate in the Dept. of Humanities, Social Sciences & Social Justice Education - OISE/ University of Toronto, in the stream of Sociology & Equity Studies in Education. His current research project “Queering Imagined Communities: Black Queer Transnationalism and the re-making of public sphere(s)” examines circuits of cultural exchange that shape current configurations of black queer community formation(s) in three global cities. He has contributed to FUSE magazine, and his most recent publication is “How (not) to do Queer Studies in the classroom: Teaching to think beyond tolerance”, *Beyond the Queer Alphabet: Conversations on Gender, Sexuality & Intersectionality* ed. Malinda Smith, Canadian Federation of Social Sciences and Humanities, 2012.

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Spencer, Elaine Brown (elainespencer@rogers.com)

Dr. Elaine Brown Spencer earned her PhD in Sociology & Equity Studies at the University of Toronto. She currently works at York University and the Ontario government. Dr. Spencer is the author of the popular book and stage play *Private Pain In Public Pews* which is a compelling “straight talk” reading of life in the church pew. She recently released her 2nd book & novel *O.M.G. Private Pain In Public Schools* which was also adapted to a stage play on April 6, 2013. A twenty year history in academic studies, Dr. Spencer merges her scholarly work with the Arts to tackle some difficult issues. Her work involves politicizing the importance of faith within the black community by centering spirituality as a fundamental aspect of Black identity politics. Ultimately she believes that Blacks must remain anchored in their rich indigenous traditions where spirituality is a quintessential factor in their survival and self worth.

Stewart, Anthony (afstewar@dal.ca)

Dr. Anthony Stewart takes up his position as Professor in the English Department at Bucknell University in July 2013. His main research interest is twentieth- and twenty-first-century African American Literature and Culture, and he also teaches twentieth-century British Literature. He is the author of *George Orwell, Doubtless, and the Value of Decency* (Routledge, 2003) and *You Must Be a Basketball Player: Rethinking Integration in the University* (Fernwood, 2009). His current research includes a critical book on Everett’s work, tentatively titled *Approximate Gestures: The Infinity of Bothness in Percival Everett’s Fiction* (under contract with Louisiana State University Press) and a book-length personal essay, tentatively titled *Notes from a Visitor: On Advantage, Privilege, and Belonging* (under contract with Fernwood Publishing).

Tabi, Emmanuel

Emmanuel Tabi is a doctoral student in the Department of Curriculum, Teaching and Learning at the Ontario Institute for Studies in Education at the University of Toronto. Emmanuel’s scholarly work is focused on the educational trajectories of Black male youth and how they use hip hop and spoken word as a lens into their emotional lives.

Tecle, Sam (samtecle@yorku.ca)

Sam Tecle is a PhD student in Sociology at York University. His research focuses on Black Cultural Studies and its (dis)continuities across the Black Atlantic.

Tewelde, Yafet (ytewelde@yorku.ca)

Yafet Tewelde is currently a Ph.D. student at York University where he is researching the history of Black Power in Canada. Specifically, how did these activists understand Blackness and the Canadian state and, conversely, how did/does the Canadian state manage Blackness with particular focus on the role of spying and police infiltration in these activist organizations. Yafet is also the Founder and President of the Black Scholastic Society which focuses on developing Black students ability to succeed at the post-secondary level using critical alternative knowledges. He is the co-founder of the Justice IS NOT Colour-Blind Campaign which is an activist organization dedicated to ending racist policing and police brutality. He is also the Chairman of the Board for the Neighbourhood Basketball Association which is a charitable organization dedicated to using basketball as a means to providing high-risk Black youth better life outcomes economically, academically, and socially.

Tomlinson, Lisa (empress_solja@hotmail.com)

Lisa Tomlinson holds a doctoral degree in Humanities from York University. A scholar of Jamaican origin residing in Toronto, Lisa’s research and teaching focus is in the area of literary and cultural studies of the Caribbean and African diaspora. She is currently a Sessional Lecturer at University of Ontario Institute of Technology in the Faculty of Social Science and Humanities.

Toney, Jared G (jared.toney@utoronto.ca)

Jared Toney is a PhD candidate in History at the University of Toronto. He earned his B.A. and M.A. in History at the University of South Florida. In 2011-12, he was Doctoral Fellow in Caribbean Studies at New College, University of Toronto. He has recently received awards including the IEHS’s Pozzetta Dissertation Award, the Garvey Foundation’s International Research Fellowship, and the Armour Scholarship in Canadian History. In 2010, he published initial findings from his research in an article in the *Urban History Review*. While at the University of Toronto, he has taught courses in American and Caribbean History.



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Turner, Camille (MES) (camille.turner@gmail.com)

Camille Turner is the founder of Outerregion, a performance company creating intercultural experiences that disrupt the expected and engage the public in unusual ways; and co-founder of Year Zero One, a digital media organization. Camille has presented interventions, installations and public engagements in galleries, festivals and public spaces throughout Canada, the UK, Senegal, Australia, the Caribbean, Germany and Mexico. As part of her graduate work in Environmental Studies at York University, she created HUSH HARBOUR, a sonic walk that animates Toronto's early Black geographies. Her writing has been published in cultural publications and the academic journal *Caribbean InTransit*.

Walker, Barrington (walkerb@queensu.ca)

Dr. Barrington Walker is an historian of Modern Canada who focuses on the histories of Blacks, race immigration and the law. His work seeks to illuminate the contours of Canadian modernity by exploring Canada's emergence as racial state through its histories of white supremacy, slavery, colonization/immigration, segregation and Jim Crowism. Much of his work considers how these practices were legitimized, and in some instances contested, by the rule of law and legal institutions. He is the author of *Race On Trial: Black Defendants in Ontario's Criminal Courts* (University of Toronto Press and the Osgoode Society for Canadian Legal History, 2010) which was shortlisted for the Ontario Legislature Speaker's Book Award for 2012. He has also edited two collections: *The African Canadian Legal Odyssey: Historical Essays* (University of Toronto Press and the Osgoode Society for Canadian Legal History, 2012) and *The History of Immigration and Racism in Canada: Essential Readings* (Canadian Scholars Press, 2008). He is currently working on two new books. *Colonizing Nation: A Canadian History of Race and Immigration* is under contract with Oxford University Press and due for publication in 2014. *Dark Peril: Blacks and the Social Order in North America's Urban Landscape, 1992-2012* is the second book project.

Walrond, Dr. Jean (jwalrond@ualberta.ca)

Jean Walrond takes a multidisciplinary approach to learning and teaching. She is educated in statistics, economics and accounting and is completing her CGA designation. She teaches statistics and macroeconomics at NAIT. Her second discipline is in clothing, culture and identity. She continues to conduct research on Caribbean style Carnival, and identity construction through the use of costumes in street theatre. She furthers this work by researching how cultural identity is constructed in multicultural nation states such as Canada. This research has recently produced a cultural identity model and hypothesis. In the field of education her work is at the intersection of migration, cultural identity development and the school achievement of Caribbean heritage students. A recent publication "Following the northern star: Caribbean identities and education in North American Schools" is the result of this research. She also teaches in the Department of Sociology, Concordia University College of Alberta.

Watkins, Paul (pauldbwatkins@gmail.com)

Paul Watkins is a SSHRC-supported doctoral candidate in the University of Guelph's School of English and Theatre Studies, as well as a doctoral fellow with the Improvisation, Community, and Social Practice project. He is also an Editorial Assistant with *Theatre Journal*, and serves on the Board of Directors for the Guelph Jazz Festival. Recently, he has published reviews and articles on multiculturalism, Canadian poetry, jazz and improvisation, with a recent paper in *Critical Studies in Improvisation* titled, "Disruptive Dialogics: Improvised Dissonance in Thelonious Monk and Wu-Tang Clan's 36 Chambers." His paper on jazz poetics in Dionne Brand's *Ossuaries* is forthcoming in a special issue of *MaComère*. Currently living in Toronto, Paul is an aspiring musician, actor, sound artist, poet, and writer. He is currently working on a collection of poetry entitled, *Listenings*, and a DJ project entitled, *Dedications*.

Williams, Christopher J. (chriswilliams74@yahoo.ca, william2@alumni.yorku.ca)

Christopher J. Williams, who currently teaches in the department of sociology at Brock University, conducts research in the areas of race and racism, policing and critical criminology. His published work has been featured in journals such as *Race & Class*, *Canadian Ethnic Studies* and the *African Geographical Review*. At the level of grassroots activism, he works with a variety of Toronto-based organizations and individuals dedicated to addressing issues pertaining to how police power is exercised against marginalized communities.

Wright, Pat (pwright@hcci.ca)

Pat Wright, B.Sc., M.Ed. is an educator, community activist and diversity trainer with a keen interest in people, places and things. Prior to immigrating to Canada, she worked as industrial chemist within the bauxite /alumina industry. In Canada, her career has been that of a high-school teacher, spending most of her teaching career as a teacher of mathematics, biology and chemistry. As a teacher, Pat was also active as a teacher union representative and in 1993 became the first Black Ontario Teacher Union elected officer. She was elected as Executive Officer of the Provincial of the Ontario Secondary School Teachers' Federation, and represented OSSTF Provincially, Nationally and Internationally. She was also the first elected Visible-Minority Vice-President of the Ontario Federation of Labour. She chaired the Race Relations Advisory Committee for the city of London and was also a member of the Board of Governors of Fanshawe College.





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