



# FUGITIVES!

**From Slavery  
to Human Rights**



*Commission  
des droits de la personne  
et des droits de la jeunesse*

**Québec**

**Educational  
Kit**



## Credits

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in collaboration with Michèle Turenne, legal advisor to the Commission's Presidency,

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# Foreword

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As the Vice-President of the Commission des droits de la personne et des droits de la jeunesse (CDPDJ), responsible for the mandate of Québec's Charter of Human Rights and Freedoms, I am honoured to invite you to explore **FUGITIVES!** From Slavery to Human Rights, an educational kit that is the result of close collaboration between artist and historian Webster, author, speaker and trainer Amel Zaazaa, and the CDPDJ.

As we are constantly reminded by current events, the fight against systemic racism and discrimination is ongoing.

In 2021, far too many Quebecers belonging to racialized minorities, including members of Black communities, and Indigenous nations still suffer violations of their rights and freedoms, based on past stereotypes and prejudices. Members of Black communities are particularly affected because they are still largely under-represented in positions of influence and are more frequently subject to street checks by the police. Their well-documented higher unemployment rates and lower average income are also eloquent proof of persistently unequal power relationships. The experience of systemic racism and discrimination for youth in these communities often begins in childhood and continues throughout their lives, sometimes shattering their dreams and compromising the realization of their potential.





Being familiar with the past helps us to better understand and explain what is happening today, and then take action so that tomorrow will bring about change. Many Quebecers are still unaware that slavery was practiced in Québec in the 17th century. In other words, the presence of people of African descent and other immigrant peoples in Québec goes back a long way, as do racism and discrimination. In this perspective, it is essential to further promote knowledge of the culture, history and heritage of people of African descent and to ensure that school textbooks more accurately portray the historical facts relating to slavery. This would, among other things, strengthen the sense of belonging of young people in the representation of a common history. The challenges posed by the growing ethnocultural diversity in Québec society and the presence of Indigenous peoples are corollaries of an intrinsic, historical, symbolic and identity-related shift that forces us to (re)think the relationships of domination that still structure social dynamics in Québec today as well as the challenges of how we all live together (see [La résonance d'un profond malaise social](#), Myrlande Pierre, *Le Devoir*, July 30, 2018).

Our most powerful weapon in eradicating racism and discrimination, along with their various manifestations, is definitely education. That is why we have seized the opportunity provided by the International Decade for People of African Descent 2015-2024, proclaimed by the United Nations General Assembly in 2013. As the UN explains, the proclamation of this Decade provides a solid framework for the Organization's member states (including Québec as a federated state) and the other actors concerned, to join forces with people of African descent in carrying out a concrete program of Decade-related activities that acknowledges Afro-descendants' contribution to the enrichment of society. The UN points out that not enough weight or respect is given to the efforts of people of African descent to remedy the conditions in which they live. It is in this spirit that the Commission has chosen to invest time and resources in developing this educational kit to help everyone involved in educating youth aged 15 to 24 to address these issues with their respective groups.

This material is therefore designed for you, the educators who act as role models for the younger generations throughout Québec. By offering you this, the Commission invites you to get involved in the struggle against racism and discrimination. Together, let's ensure that, thanks to their education, the younger generations will inherit a society in which the principles of equality, openness and inclusion will be a legacy shared by all.



**Myrlande Pierre**, Vice-President of the Commission, responsible for the mandate of the Charter of Rights and Freedoms



# Amel Zaazaa and Webster



When we think of the history of people of African descent – a history that includes slavery and the African presence in the Americas, our references are almost always taken from the United States: cotton fields in the South, segregation in schools and buses, or the activism and militancy of Martin Luther King Jr. and Malcolm X. However, there is an Afro-Québec and Afro-Canadian history that has taken place on this land dating back to the beginnings of New France. However, this history has all too often been expunged from our national narratives. Slavery, resistance, segregation and civil rights struggles are realities that have marked Québec and Canadian history as well.

Even today, few books provide this information; most of those that do consist of straightforward and sometimes dull historical or sociological research papers which are definitely not designed to grab the attention of young high school students.

Our school textbooks, at all levels, are still very sparing in terms of information about slavery and the presence of Afro-descendants in Québec. It is therefore not surprising that teachers have difficulty teaching this history.

The record of this pluralistic and often painful past is still considered an anecdotal part of our history – a specialization that interests few outside diehard history buffs. However, this history is significant because it lets us situate Québec and Canada in the transatlantic context of past centuries. It also helps us to understand the still largely unknown and unrecognized contribution of Africans and Afro-descendants to this society well before the 20th century.



Despite the abolition of slavery in Canada and Québec over two centuries ago, this history continues to haunt our present and govern social relations between Canadians descended from the British and French colonial empires and Canadians of African or Indigenous descent. These relationships of domination have become structured over the years and taken on new forms. Today, they are reflected in all spheres of our society (cultural, political, economic, educational, etc.). This thoroughly documented reality demonstrates that systemic racism does indeed exist and it particularly affects Black and Indigenous peoples.

As Robyn Maynard\* points out in her book *Policing Black Lives: State Violence in Canada from Slavery to the Present*, this past is reflected in significant social indicators such as the vastly disproportionate incarceration of Black people, racial segregation in urban neighbourhoods, higher levels of poverty, the disproportionate placement of Black children in state institutions, and racial profiling.

Indigenous peoples suffer the consequences of Canada's colonialist history as well as its past slavery. We need only think of the stories of violence, abuse, disappearance and death of thousands of Indigenous children in residential schools, as told by survivors, or the allegations of intimidation, sexual abuse, and abuse of power by police officers in Val-d'Or, as reported by many Indigenous women, to realize the crushing weight of this legacy. Recently, the [Commission Viens](#) stated in its report: "in a great many sectors—physical and mental health, justice, life expectancy, family life, housing, and earnings—the difficulties Québec's Indigenous peoples face are proof positive that the public system has failed to meet their needs."

All these observations clearly show how our present echoes our past. Ignoring or denying the part of our history covered in this kit thus deprives us of a richness that we could embrace in all its complexity and thereby gain key insights for understanding and analyzing what is happening before our eyes. It is therefore timely to develop Afro-Québec and Afro-Canadian reference points that can become firmly anchored in our collective conscience and subconscious. This learning process must begin at an early age if we want perceptions to change and for the history of slavery and the Black presence in Canada to become widely recognized facts that can hopefully contribute to a more inclusive vision of our past and, thereby, of our present.

That is the whole point of this educational kit: its readings and activities will help educators and young people alike to become aware of – and learn about – racism and slavery in Québec.





A large, dark silhouette of a person in a running pose, positioned on the left side of the page. The figure is captured mid-stride, with the right leg forward and the left leg back, arms pumping. The silhouette is set against a textured, reddish-brown background.

PART 1

# DOCUMENTATION

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Preliminary note: As with the **FUGITIVES!** exhibition, the information contained in the first five thematic texts co-authored by Amel Zaazaa and Webster is drawn from various sources including Marcel Trudel's *Dictionnaire des esclaves et de leurs propriétaires au Canada français* and Frank Mackey's *Done with Slavery*, as well as from the print media from the second half of the 18th century on. Some newspaper and wanted ads used the N word. These have been retained for historical purposes only.

A complete list of references follows these first five thematic texts, at page 27. The stars in the text relate to these references.

## Thematic text 1: Background history

When we think of slavery, the image that immediately comes to mind is that of Africans and Afro-descendants picking cotton on large plantations in the southern United States, which is not incorrect in itself. Slavery, however, has many facets, and it is important to have a broader view in order to better understand its impact on our society today.

## The social status of being a slave

Slavery has existed for centuries, with the earliest traces dating back to ancient Mesopotamia. In fact, every continent has experienced some form of slavery at one time or another.

However, the major difference with transatlantic slavery (what took place in the Americas) is the concept of race. Historically, slavery was not always based on the colour of the captives' skin, but on social status (\*see *The Historical Encyclopedia of World Slavery*, Vol. II). A person could be captured in war, condemned to slavery, or even sell themselves to escape unbearable living conditions. Whether the slave was Black or white had no bearing on their status; only their social status mattered, unlike subsequent forms of slavery.

## The trans-Saharan slave trade

The trans-Saharan slave trade, which took place from approximately the 10th to the 19th century (as early as the 8th century according to the *Atlas des esclavages : De l'Antiquité à nos jours\**), was a trade route for African slaves to North Africa and the Middle East. Although these regions also had white slaves, the trans-Saharan slave trade solely targeted Black Africans south of the Sahara Desert. According to the above-mentioned sources\*, between 11 and 17 million people from those regions were enslaved in this way.



## The transatlantic slave trade

The transatlantic slave trade gave a decidedly racial dimension to slavery. This practice, which lasted from approximately the 15th to the 19th century, was part of the European colonization of the Americas and is seen as one of the largest forced population movements in human history (along with the trans-Saharan slave trade).

During the initial period following Christopher Columbus's arrival on this continent in 1492, slavery primarily involved the First Nations. However, in the wake of the abuses, mistreatment and diseases inflicted by the *conquistadores*, the Europeans gradually turned to Africa to import the labour needed to work their large agricultural plantations (sugarcane, tobacco, cotton, coffee, etc.).

These crops were then sent to Europe for processing. In return, European products (weapons, alcohol, cloth, etc.) were sold in Africa or exchanged for slaves who, once in America, were forced to work on the land. This three-way cycle is called "triangular trade."

## Origins of the concept of "race"

In the 18th century, the so-called "Age of Enlightenment", European philosophers and theorists began to systematically categorize plants, animals and people. This categorization, along with a subjective hierarchy in which the white man was seen as the paragon of beauty and civilization, gave

rise to the notion of "race." The dehumanizing practices that accompanied these racial theories was used to justify the capture and enslavement of between 12.5 and 17 million Africans, according to the various sources (see, for example, *Atlas des esclavages : De l'Antiquité à nos jours\** and *Histoire générale de l'Afrique*, Vol. V\*). This alleged European superiority served as a pretext for the colonization of the Americas and the seizure of Indigenous lands.

Even if the notion of "race" has no scientific value, it has led to a global reconfiguration, justifying the domination of European powers over other populations and establishing long-lasting unequal power dynamics, many of which still exist. The daily lives of people of African descent, Indigenous peoples and other racialized people are still marked by this history.

## Africa before slavery

One of the particularities of slavery and colonization is the stripping away of national histories and identities. Africa was seen as a continent with no history – a continent that had contributed little or nothing to the great onward march of humanity other than as an almost inexhaustible supply of slave labour and natural resources.





Yet nothing could be further from the truth. Great kingdoms and empires marked the political, military, social, cultural and spiritual life of sub-Saharan Africa, before, during and after the period of the transatlantic slave trade. We need only think of the Mali Empire of Mansa Moussa (who reigned from 1312 to 1337), the kingdoms of Ndongo and Matamba of Queen Nzinga (c. 1583-1663) or the kingdom of Dahomey of King Behanzin (c. 1845-1906). For more about this topic, see *L'Atlas des Afriques, 6000 ans d'histoire\**, *Reines d'Afrique et héroïnes de la diaspora noire\** and *Histoire générale de l'Afrique*, Vol. VII\*.

Slavery thus existed in Africa before the arrival of the Europeans, but in a generally domestic form and with more social mobility. The rise of the transatlantic slave trade accelerated wars between kingdoms in Africa and the sale of captives to European trading posts on the African coast.

## Capture, Middle Passage and "seasoning"

Potential slaves were usually captured during inland raids or enslaved by the victors in armed conflicts. They then had to walk sometimes hundreds of miles in very difficult conditions to the coast. Once they reached the ocean, they were held in pens on the beach or in forts built for that purpose before being shipped to the Americas.

Slaves were examined like livestock, sold in lots, branded, and then crammed into the holds of slave ships for the Atlantic crossing, also known as the Middle Passage. Living conditions were horrendous and inhuman with diseases spreading quickly due to the slaves breathing stale air and being chained and stacked on top of each other on shelves. Since none of the slaves knew what awaited them at the end of their journey, this ignorance only accentuated their feelings of distress and terror.

To end their suffering, some slaves would throw themselves overboard (in some cases, women with their children) – so much so that some slave ships had nets all around the ship to catch them. These ships were also the scene of revolts in which slaves tried to seize control and kill their tormentors; such uprisings were put down violently. In the rare cases where they succeeded, the ships' new crews were often condemned to wander the seas because they were not sailors and did not have the required navigating skills.

Once near their destination ports in Brazil, the Caribbean, the Thirteen Colonies (subsequently the United States) and so on, the slaves were washed and better fed to improve their appearance. Their bodies were oiled to make them shine and any white hair was generally dyed Black. The new arrivals were then auctioned off to the highest bidders.



Once the slaves arrived in America, a period of "seasoning" or acclimatization began, during which they had to get used to their new cultural, social, climatic and geographical reality. In addition to having to survive disease and forced labour on the plantations, they suffered abuse to break their spirits. They were given new names and stripped of all ties to their former lives in Africa; for example, they were forbidden to use their language or practice their religion.

Slaves could subsequently be sold or traded throughout the Americas, including as far as what is now Québec, at a price higher than their initial cost.

## Slavery in Québec

Although little is said about slavery in Québec, the practice did exist even though the climate here never supported the establishment of large cotton, sugarcane or indigo plantations. The New France economy was based on fishing and the fur trade – commercial activities that did not require a large slave labour force.

The slavery that took place in Québec was therefore domestic rather than economic servitude; the slaves were mainly found in urban areas and performed various household tasks. Historian Marcel Trudel\* has identified 4,185 slaves in Québec between the 17th and 19th centuries: 2,683 Indigenous, 1,443 Africans or Afro-descendants, and 59 unspecified.

Although these figures are not exact, they do provide a sense of the extent of slavery in Québec compared to the rest of the Americas, namely, that there were few slaves in the St. Lawrence Valley compared to other European colonies on the continent. This small slave population was not due to any moral superiority, but rather to climatic conditions that were not conducive to the development of a large-scale agricultural economy.

Indigenous slaves, called Panis ("Pawnees" in English), came largely from the Great Lakes Basin and what is now called the American Midwest (part of New France at the time). They were bought from the Indigenous nations allied with the French and brought to Montréal or Québec City. Since the slave ships did not come as far as the St. Lawrence, the Black slaves were bought in the cities of the Thirteen Colonies or in the Caribbean.



Due to their scarcity and the fact that they were considered sturdier, Black slaves were worth an average of twice as much as Indigenous slaves. There was no slave market in New France, but slaves could be sold at auction or at the public market. With the British conquest and the arrival of the printed press, slaves (including runaways) were subsequently advertised in newspapers.

Québec slave owners belonged to all spheres of society: military, governors, intendants, bishops, priests, merchants, tavern keepers, etc. They included individuals in our history who cannot be ignored, like Marguerite d'Youville, Louis-Joseph de Montcalm, James McGill, Claude Ramezay, Mgr de Saint-Vallier and Charles Lemoyne de Longueuil, all of whom were slave owners.

Slavery in Québec lasted almost 170 years. The first African slave to set foot in the St. Lawrence Valley was Olivier Le Jeune (his baptismal name), originally from Madagascar, who arrived in Québec City when the Kirke brothers captured the city in 1629. He was given to Guillaume Couillard and spent his entire life in New France.

## The end of slavery in Québec

In February 1798, a slave named Charlotte, belonging to Jane Cook in Montréal, ran away. After she was caught, she was brought before Judge James Monk, who refused to punish her on the grounds that there was no specific law on slavery in Lower Canada (now Québec). Charlotte's acquittal led slaves named Ruth, Robin and Manuel Allen, as well as others to escape. However, whenever they were captured, James Monk pronounced each of them not guilty.

Montréal slave owners became concerned about their property and hired Joseph Papineau, the father of the celebrated patriot Louis-Joseph Papineau, and the owner himself of a slave named Prince, to represent them in the legislative assembly. Joseph Papineau's task was to submit a bill establishing a legal framework for slavery. However, the bill was deferred for several years until it was eventually forgotten. In Québec, we therefore do not speak of the abolition of slavery (which was declared in the British Empire 30 years later), but rather of its disappearance.

This disappearance was due not only to the courage of Charlotte and the other fugitive slaves, but also to the integrity of Judge James Monk who refused to condemn them. The fact that this practice ended without sustained opposition from slave owners is probably because slavery was not a major economic reality in Québec.

*Amel Zaazaa and Webster*





## Thematic text 2:

### The slave condition

The slaves in New France and the Province of Québec were either native-born or imported. They were Indigenous, Afro-descendant or African.

#### Acquisition

Indigenous slaves were generally the result of capture or purchase in the outlying areas of New France, in what is now the American Midwest. African slaves generally came on slave ships from the west coast of Africa for resale in the Americas. Afro-descendant slaves were born on this continent. A person thus became a slave either through capture or by being born to a slave mother.

Since the slave ships did not come as far as the St. Lawrence Valley, African or Afro-descendant slaves not born in Québec were imported or acquired as spoils of war. They were either ordered from a supplier or sought in places where the slave market was more flourishing. Below are three examples of these practices.

In 1733, Mathieu Léveillé was imported as a slave from Martinique to serve as an executioner in New France. When he fell into a depression nearly a decade later, the Québec authorities decided to bring him a woman who was also from Martinique.

In 1750, Marie-Catherine de Villebois de la Rouvillière wrote to her father, who was then a senior financial figure in Louisiana, asking him to send or bring her "a little negro boy" from there.

When William Brown, the founder of the Québec Gazette, decided to buy a slave in 1768, he placed an order with an acquaintance in Philadelphia to send him "a negro slave between 15 and 20 years of age, honest, and a survivor of smallpox."

#### Daily work

The slaves in Québec, whether Indigenous or Black, worked mainly in urban areas since the climate was not suitable for large plantations as in the rest of the Americas. Most slaves in Québec did daily housework like cleaning, cooking and other chores.

In the 1780s, a Black slave named Phoebe who belonged to Dorothea Judah, the wife of Trois-Rivières businessman Aaron Hart, was obliged to accompany her mistress on regular shopping trips so that everyone could see how wealthy the Hart family was.

Slaves in Canada thus became Jacks and Jills of all trades, depending on their owners' demands.

Indigenous slaves were often employed as servants or in the fur trade. In addition to being servants, Africans and Afro-descendants were employed as wigmakers and coopers.



From 1733 to 1743, Mathieu Léveillé was an executioner, and, some 40 years later, William Brown trained his slave named Joe to become a printer.

## **Slaves, indentured employees and domestic servants**

At the lower end of the social scale in New France were indentured employees and domestic servants; slaves, as chattel, were not even part of the equation. Indentured employees, as the name implies, signed up with an employer for a fixed number of years, usually three, and invariably came from France. The employer paid these employees the cost of their travel from France to Canada, and then housed, fed, clothed and paid them. Once across the Atlantic, indentured employees were subject to certain restrictions – for instance, they were not allowed to marry or acquire property.

Domestic servants came from the more impoverished strata of society and were employed, like indentured employees, to perform household or agricultural tasks. They had contracts and received wages.

Slaves, indentured employees and domestic servants did essentially the same work. However, the latter two categories of worker were considered full-fledged human beings – they had their freedom, which meant that they could not be sold and their children did not belong to their employer (or owner, in the case of slaves).

## **Abuse**

Unlike the treatment of slaves on the plantations on the Atlantic side of the Americas, there are few accounts of physical abuse like whipping or the use of chains and shackles under the French or British regimes. The documents describing situations where a slave was whipped were mainly legal judgments, in which the sentences were the kinds of corporal punishment that were applicable to the rest of the population as well.

The absence of the whip in the daily life of slaves should not serve to trivialize the practice of slavery and its psychological impact: slaves always remained the property of another human being, as did their children, and had no life prospects other than servitude.

Like domestic servants and indentured employees, slaves could certainly be beaten and abused. Sexual violence played an important role in the history of slavery; although there is little information about this in Québec, advertisements for slaves for sale or wanted ads published in newspapers of the time suggest that this abuse also occurred here.

Given the power dynamics linking slave to master, the notion of sexual consent was non-existent in this type of relationship; the master could do whatever he wanted with the slave's body, which was his property. The master could also dispose of the children resulting from these assaults as he wished. Mixed-race children were usually kept as slaves,



since they always assumed the mother's status: if she was a slave, they were slaves; if she was free, they were free (when, for example, a white woman had a child with a Black or Indigenous slave).

At least five of the 13 people featured in the **FUGITIVES!** exhibition were of mixed race: Bell, Jacob, André, Lydia and Jane.

## After-effects

As Steven High points out in his article "Little Burgundy: The Interwoven Histories of Race, Residence, and Work in Twentieth-Century Montréal," Québec may not have had a system of legal segregation, as in the southern United States, but the history of slavery and racial discrimination continued to permeate social relations in Québec throughout the 20th century. For example, Black people never knew whether they would be served in bars, restaurants, cinemas or shops, since the owners had the right to serve whoever they wished. To cite only the cases that made the front pages of the newspapers of the day: Fred Christie, a Black man from Verdun, was refused service at a bar in the Montréal Forum (Canada's hockey palace) in 1936 and unsuccessfully took his case to the Supreme Court of Canada; Black tourists were denied hotel rooms during Expo 67; and even Grantley Hebert Adams, the Prime Minister of Barbados, was denied a room at the Windsor Hotel during a stopover in the city in 1954.

Even after the abolition of slavery, violence and discrimination against Black people have continued in various forms. Racial profiling, economic insecurity, urban marginalization, obstetric violence against Black women and the over-representation of Black children in the care of the youth protection system are manifestations of systemic racism and discrimination that continue to have catastrophic repercussions on the lives of thousands of people.

*Amel Zaazaa and Webster*





## Thematic text 3: Broken ties

The nuclear family hardly exists in slavery. All slaves belong to their owners who can dispose of whoever they want, whenever they want. As a result, parents and children can be separated from each other at any time.

When a slave named Jack was sold by his master Simeon Covell in Montréal in 1777, three of the master's slaves – a woman and two children – were left behind in New York State; it is likely that they were Jack's family. If so, Jack's attempt to escape in July of the following year may have been motivated by his desire to be reunited with his family.

Slaves named Robin, Lydia and Jane escaped from James Frazer's house in 1798. Although they might all be thought to belong to the same family since Jane was a young child, there is no indication of this in the wanted poster. It is likely that Jane was Lydia's daughter. However, since Lydia was mixed race, the poster does not say whether Robin was her father.

In 1745, during the War of Austrian Succession (which is also fought in North America), several Black slaves were captured near Lake Champlain. An officer named Luc St-Luc acquired a man and a woman, and another man named Joseph-Jacques Gamelin bought their one-year-old child for £500.

Sometimes married slaves could be sold together to preserve the sacred bond of marriage, but this was not the case for family ties. Two married slaves – John and Sally – were advertised together in the *Québec Gazette* on March 27, 1788:



### FOR SALE TOGETHER

A married couple consisting of a handsome Negro and a beautiful Negress. The Negro is 23 to 24 years old, 5 1/2 to 6 feet tall; the Negress is 22 to 23 years old; both have strong constitutions. For more information, please contact Sr. Pinguet, merchant in the Upper Town of Québec.

In 1788, the couple and their three-year-old child, Michel Remy, all of whom belonged to Jacques Guichaux, the parish priest of Sainte-Famille on Île d'Orléans, were sold to Guichaux's brother-in-law, Judge Thomas Dunn.

In 1796, a slave named Michel, who was then 11 years old, accidentally set fire to the straw in his owner's stable. The fire spread to the neighbouring houses with the result that burning shingles, blown by the wind, lodged in the bell tower of the Recollets' church, which collapsed a few hours later. To punish the boy, Dunn had him transferred to a boat moored in the port. It is not stated whether Michel was sold or not, which, if he were, would have been another family break-up due to slavery. Such separations were a constant threat to enslaved families at the time.



In 1787, Daniel Robertson freed his slave named Hilaire Lamour, whom he had bought in Martinique 25 years earlier. However, he refused to free Hilaire's wife Catherine. Instead, he offered to sell her to him for £2,400, the highest sum ever demanded for a slave in Québec. Hilaire managed to borrow the sum and buy his wife; it was he who had to free Catherine because she had become his property.

Hilaire Lamour and Catherine were reunited, but their story shows how few scruples slave owners had so far as family ties were concerned.

Wherever slavery existed, escape was a recurring form of resistance. Though often heart-wrenching, it was common for a husband to leave his wife and children behind or vice versa.

Deprived of family ties from the moment of their capture in Africa, slaves had to develop other attachments on the slave ships, on the plantations and in the cities. Older women often looked after younger parentless children or welcomed them into their new environment when they were sold. These relationships were also often ephemeral, depending on the owner's whim.

Family relationships in slavery could take markedly different forms: two slaves in a couple could have different masters (as in the case of Marie-Joseph-Angélique and Jacques César in Montréal in the 1730s) or a freed person could have a wife and children who were still slaves (as was the case of Pompadour, a free man married to a slave named Peggy,

who belonged to Peter Russell, who lived with her and their three children in Upper Canada in the early 1800s). In another example, Louis Antoine, who had been freed for nearly 15 years, sold himself to Dominique Gaudet in 1761 in order to marry a slave named Catherine Baraca. In the contract signed before a notary, it was stipulated that Gaudet could, if he wished, sell either the bride or the groom, as well as their children.

## Consequences and continuity of broken family ties

Several epigenetic studies have demonstrated the intergenerational transmission of psychological trauma, particularly that linked to the enslavement of Black and Indigenous peoples. American researcher Joy DeGruy speaks of Post Traumatic Slave Syndrome. Her theory suggests that centuries of slavery followed by systemic racism and oppression result in multi-generational behaviours, some of which are positive and reflect resilience, as well as others that are harmful and destructive.



For more than a century, the Canadian government supported residential school programs that removed Indigenous children from their families and communities, creating a complete break with their language and culture. Many of these children also suffered physical, psychological and sexual abuse at the hands of their custodians.

For their part, Black youth are over-represented in youth protection services, as reported in a 2017 publication by researchers Janet Sarmiento and Chantal Lavergne on the over-representation of ethnocultural minority children and youth in youth protection and young offender services, published in 2017.

These separations have traumatic effects on both the affected children and their families, which are then aggravated by the disproportionate incarceration and socio-economic inequality experienced by Black and Indigenous peoples (see the figures in Article 2). One can easily imagine how the overlap of these realities can have significant impact on the families concerned, including on their family ties and psychological wellbeing.

In response, several groups are currently becoming organized to shed light on the mental health issues of Black people. These initiatives include the [Black Students' Mental Health Project](#) and the Hoodstock project in Montréal North, which examines the impact of *overcriminalization* in the Black community with a primary focus on youth and their families.

*Amel Zaazaa and Webster*

**Many organizations have worked and are still working to defend the rights of Black communities in Quebec. Here are some examples:**

- [The Black Coalition of Québec](#)
- [Bureau de la communauté haïtienne de Montréal](#)
- [Black Community Resource Centre \(BCRC\)](#)
- [Maison d'Haiti](#)
- [Centre International de Documentation et d'Information Haïtienne, Caribéenne et Afro-Canadienne CIDIHCA](#)



## Thematic text 4:

### Role of the printed press and other media

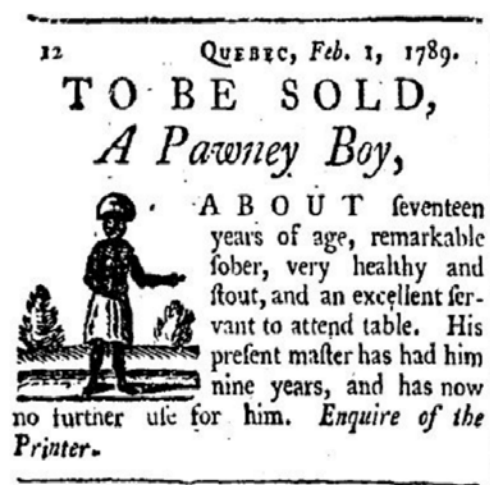
Ever since the printed press appeared on the scene in Québec in the second half of the 18th century, it has played a central role in the way racialized people have been perceived.

#### "For Sale" or "Wanted"

The first newspaper in Canada was the *Québec Gazette*, founded by William Brown in Québec City in 1764. Its pages regularly featured announcements about Indigenous and Black slaves who had escaped or were for sale.

For example, an ad on September 30, 1779, noted: "For sale, a handsome Negro, sturdy and well-built, about 21 years of age, who speaks English and French well, and has had smallpox."

Below is another ad that appeared in the *Québec Herald* of February 9, 1769, between one offering an "elegant piano" for sale and another announcing the opening of William Harper's hat shop:



["To be sold, a Pawney [panis] boy, about seventeen years of age, remarkable sober, very healthy and stout, and an excellent servant to attend table. His present master has had him nine years, and has now no further use of him. Enquire of the Printer."]

Slaves who sought freedom by running away were also publicized with "wanted" notices in the newspapers with highly detailed descriptions of their build and clothes so they could be identified more easily.

As early as the 18th century, the first appearances of racialized people in the Québec media were associated with attributes like "sturdy," "handsome/beautiful," "strong constitution" and "healthy" to make them attractive items for sale.



In addition to the chattel character of these descriptions, caricatural and stereotypical elements were integral to these ads that were often accompanied by a small image of a bare-chested Black person wearing a straw skirt. These images corresponded to the degrading Western view of Africa and its people.



In the *Québec Herald* ad of February 9, 1769, mentioned above, the Panis boy for sale is described at the outset as "remarkable sober," a reference to the unflattering idea that First

Nations people were particularly susceptible to excessive alcohol consumption.

When a slave called André ran away from tavernkeeper Jacques Crofton on May 3, 1767, he was described as having thick lips and an extraordinarily large mouth – a caricature of his Africanness.

## "A man of colour, but respectable..."

Following the disappearance of slavery in Lower Canada (Québec), references to Afro-descendants in Québec newspapers from the 19th century on were mainly about slavery in the United States, given that most publications of the time were opposed to the practice as inhumane and immoral.

Nonetheless, some biases persisted. When Black activist Alexander Grant died in 1838, the newspaper *L'Ami du peuple* wrote on August 22: "Mr. Grant was a man of colour, but respectable and also known for his very good conduct." Thus, an entire segment of the population was implicitly denigrated in the honouring of a single individual.

After the American Civil War (1861-1865) and the end of slavery in the United States, the tone became harsher across Canada, echoing the racism that accompanied the Reconstruction period south of the border. As in the following century, most of the times when Afro-descendants, or as they were then called "sons of Ham," were mentioned in the newspapers, it was because of their troubles with the law.

There were regular caricatures, as in the Montréal weekly *Le Samedi*, in which Afro-descendants and Africans were portrayed as degenerate, stupid and poor; they were usually portrayed with a simian (monkey-like) appearance.



## Blackface in Québec

In the second half of the 19th century, one of the only other times when Afro-descendants (or at least images of them, despite themselves) appeared in newspapers was through minstrel shows, which originated in the United States and were very popular in North America throughout the second half of the 19th century and would sell out in both Québec City and Montréal.

The shows consisted of caricatural skits and musical numbers by white (and sometimes Afro-descendant) performers who Blackened their faces and acted according to their conceptions of Black people. These events perpetuated stereotypes of Afro-descendants and Africans as unintelligent, cowardly and clumsy.

For example, a story on the Morris Brothers minstrels, who performed in Québec City in 1863, said that "their depiction of the eccentricities of Negro life is admirable" (*Québec Daily Mercury*, August 3, 1863).

And on March 1, 1878, *Canada Music* reported that:

"Montréal was at last graced with the visit of a troupe of *bona fide* Negroes – the Georgia Minstrels. As always, the admirers of the 'Ethiopian genre' packed the Theatre Royal every evening. Our *dilettanti* were captivated, and the performers were equally happy with their substantial box office receipts."

Minstrel shows clearly helped entrench various stereotypes of Black men as lazy, stupid, excellent dancers, and happy with their lot in life in the North American collective imagination.

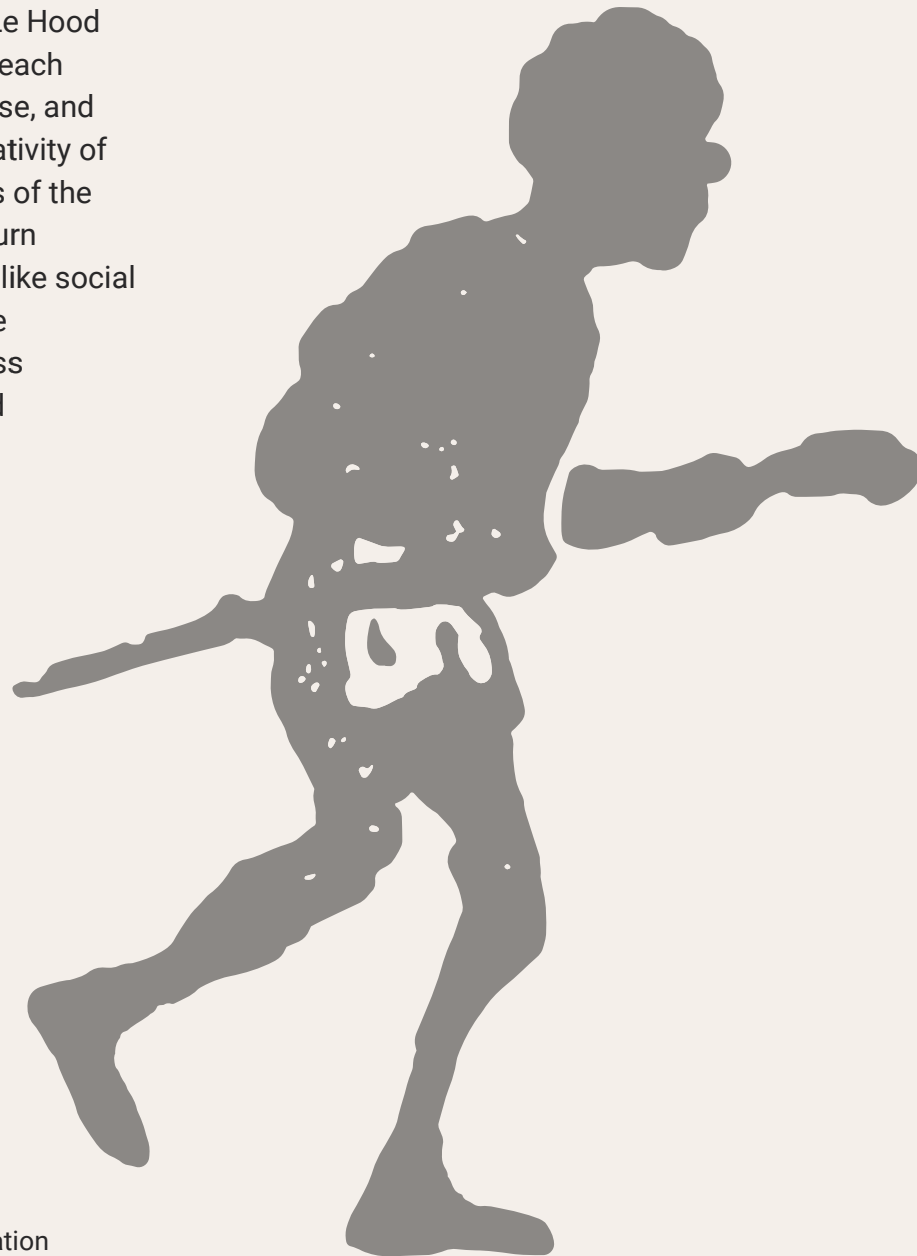
## Continued

Throughout the 20th century and until very recently in the 21st, Afro-descendant, racialized and Indigenous peoples were virtually non-existent in the Québec media. They were far more likely to appear in newspapers as subjects in stories than as columnists or journalists. In fiction, they were often portrayed in stereotypical or victim roles – for example, as a Black gang member or a victim of racism. Based on the colour of their skin or their supposed 'ethnic' origin, Black people were thus homogenized by society into a generalized conception and ultimately reduced in people's minds to that physical feature or pseudo-cultural characteristic without being portrayed, first and foremost, as human beings.



Cultural initiatives like Black Wealth Media, the Black Theatre Workshop, the Nyata Nyata dance company, the Mushagalusa Gallery, the Dynasty Gala, the Mémoire d'encrier publishing house, the Racines bookstore, the Tout Le Hood En Parle alternative media platform, the Aba and Preach comedy channel, the digital media outlet La Converse, and many others are examples of the ingenuity and creativity of Black and racialized people. The often-closed doors of the mainstream cultural milieu forced these artists to turn to alternative means of production and distribution like social networks. These channels have helped democratize the sharing of knowledge and provide greater access to artists and works that represent the richness and pluralism of discourses and aesthetics.

*Amel Zaazaa and Webster*



## Thematic text 5:

### Resistance

As long as slavery has existed, enslaved people have sought to get rid of the practice. Notable past examples of resistance include the Spartacus revolt (73-71 B.C.) during the Roman Republic, the Zanj Rebellion (869-883) under the Abbasid caliphate, and the birth of the first Black republic in Haiti (1804).

During the era of the transatlantic slave trade and slavery in the Americas, there were many ways – some individual, some collective – for slaves to resist their condition; these ranged from small everyday gestures to large-scale uprisings that changed the face of the world.

#### Daily resistance

Possible everyday acts of resistance included slowing down the pace of work or sabotaging tools and production equipment. Slaves exploited stereotypes about Blacks' low level of intelligence by pretending not to understand their master's demands. Slaves in the kitchens could urinate or include feces in the meals.

Individual strategies of ultimate resistance included abortion, infanticide and suicide.

#### Escape

Running away was the only individual way for a slave to escape their circumstances. Sometimes, they could temporarily run away for a few days to give themselves a break or to visit a love interest on another plantation. Even if the slave returned, they were still subject to punishment.

Permanent escape was a leap for freedom that came with many dangers. Slaves who were caught could be whipped, mutilated, amputated, or killed. Those who fled left behind family and friends for an uncertain future. Prior to the 1850s, fugitive slaves in the United States attempted to reach the northern states where slavery was no longer practised. After the passage of the *Fugitive Slave Law* of 1850 (which gave slaveowners in the Southern States the right to legally recover their slaves in the North), many slaves chose to continue their journey to British North America (which became the Dominion of Canada in 1867). Some 30,000 slaves reached British North America / Canada in the 19th century.





Slaves usually fled on foot but could also use rafts and horses or even travel by train and boat. Several strategies were devised. For example, some escapees used false papers to prove that they were freed slaves or carried several items of clothing to change their appearance (see André, Nemo and Cash in the **FUGITIVES!** exhibition). Some light-skinned escapees posed as white. Henry 'Box' Brown even had himself shipped in a box to Philadelphia in 1849.

A mutual aid network called the Underground Railroad provided the necessary help for American slaves to reach Canada. Harriet Tubman was this network's most famous 'conductor.' A former slave, she operated out of St. Catharines in what is now Ontario. Between 1850 and 1860, she made 19 trips to the southern United States and rescued over 300 slaves. The Underground Railroad reached both Upper Canada (Ontario) and Lower Canada (Québec).

Mutual aid took many forms like transportation, lodging and donations of food, clothing or money. Both Black and white people helped runaway slaves on both sides of the border. For instance, schoolteacher Finlay Fisher sheltered fugitives in Montréal in the 1790s, and once brandished a shovel to prevent the arrest of a slave named Jenny.

## Maroon communities

Fugitive slaves throughout the Americas who gathered in villages that were often difficult to access in mountains, forests, jungles or swamps were called maroons. Some maroons joined with First Nations people to form mixed Afro-Amerindian communities.

When the British colonial authorities succeeded in subduing the Jamaican maroons after two wars (1728-39 and 1795-96), between 500 and 600 members of the Trelawny maroon community in Jamaica were exiled to Halifax, Nova Scotia where they were employed in building the Halifax Citadel. However, due to the harsh northern weather, they found it impossible to remain in Canada with the result that two years after their arrival, they petitioned the British government to return to Jamaica. However, in 1800, they were sent to Sierra Leone instead.

For slaves in Québec and Canada, running away was the most common way to gain freedom, given that they were not sufficiently numerous to form maroon communities or foment armed rebellions as in the rest of the Americas.



## Armed resistance

Armed resistance was the ultimate collective option for ending enslavement with slaves all over the continent deciding at one time or another to end their condition through violence. Several rebellions actually took place and several others were planned.

The Haitian Revolution (1791-1804) was the first recorded successful slave revolt in human history. Although some slave rebellions were momentarily successful in the 18th century (on slave ships or in maroon communities), the Haitian Revolution was more politically significant insofar as it led to the permanent establishment of a Black republic.

Most armed rebellions resulted in the death of the instigators and horrific repercussions for the survivors.

In New France, the only known revolt involving a slave was that of a *Panis* named Charles in 1730 at Fort Niagara (across from St. Catharines at the confluence of Lake Ontario and the Niagara River). While the circumstances are still somewhat vague, it seems that, possibly because of mistreatment or poor quality of food, Charles persuaded some members of the fort's garrison to revolt. Charles was soon arrested and eventually sold into slavery in Martinique.


## The Civil Rights Movement

Slavery was abolished in the United States at the end of the Civil War in 1865. However, as elsewhere where the practice was common, the attitudes that had sustained it persisted long afterwards, even though the institution itself had disappeared.

The next century was a period of *de jure* (legal) segregation in many U.S. states, especially in the South, and *de facto* (effectual) segregation in the Northern states. The latter form of segregation, for example, dictated which schools African Americans could attend, where they could eat, and what places were accessible to them. Needless to say, there was always a tremendous disparity between the facilities and services available to whites and those reserved for racialized people.

In Canada, *de facto* segregation principles prevented persons of African descent from sitting in the same sections as whites in theatres and cinemas. At Loew's Windsor theatre in Montréal, Blacks were only allowed to sit in the balcony, an area known at the time as the 'monkey cage.' In 1946, businesswoman Viola Desmond refused to comply with a request to move to the Afro-descendant section of a movie theatre in New Glasgow, Nova Scotia, and was arrested and convicted of fraud.





In 1968, the Black Writers' Congress was held in Montréal, bringing together many of the great thinkers in the anti-racist struggle, including C.L.R. James, Anne Cools, Miriam Makeba and Stokely Carmichael. A few months later, a riot broke out at Sir George Williams University (now Concordia), denouncing the racist attitudes of certain teachers."

Amel Zaazaa and Webster

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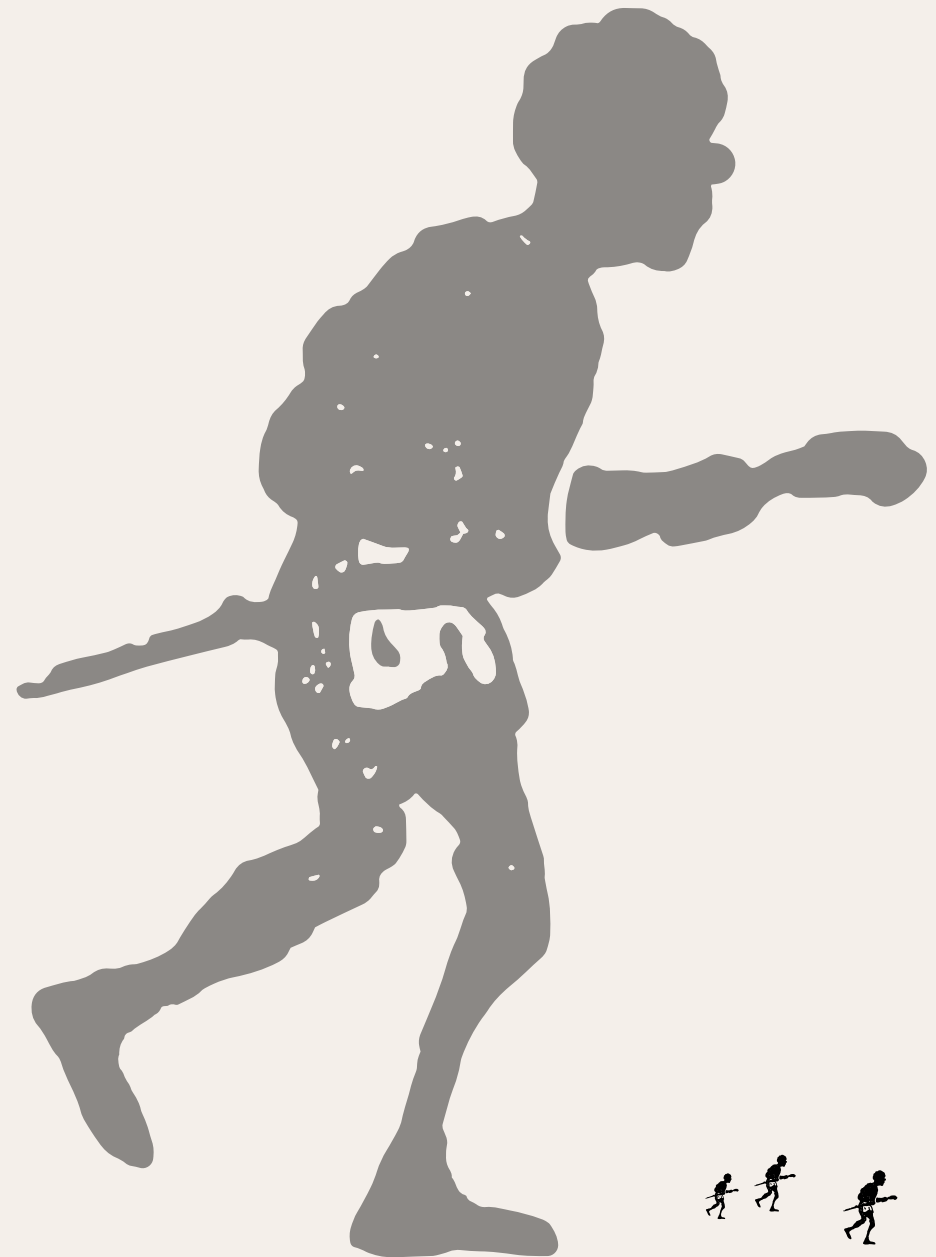
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## Thematic text 6: Human rights as a bulwark against injustice

Slavery is an absolute denial of human rights – this reality helps us grasp the importance of these rights. Deprived of their rights and freedoms, slaves find themselves condemned to carry out the wishes of their masters – to the detriment of their own lives and those of their children.

It was to put an end to such abuses that human rights were proclaimed in the hope of guaranteeing a set of rights and freedoms that cannot be denied from birth to death.

### Proclaimed rights and freedoms

Following the horrors of the two World Wars that raged during the first half of the 20th century, most of the nations of the world came together to define a new social contract. On December 10, 1948, 48 of the United Nations Organization's 58 Member States, after a few years of deliberation, met as the General Assembly and adopted the Universal Declaration of Human Rights,\* which proclaims that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

The Declaration, the result of historical compromises, contains 30 articles concerning the rights and freedoms of every human being and the responsibilities of States. The often-overlooked preamble is also important because it sets out the principles upheld by the Declaration and the context for its adoption. More specifically, the preamble articulates the following principles:

- recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world;
- the denial and disregard for human rights resulted in barbarous acts... and that the highest aspiration of the common people is to enjoy freedom from fear and want;
- the signatory states are determined to promote social progress better living conditions and greater freedom for their citizens;
- without these rights and freedoms, humans are doomed to resort to revolt against tyranny and oppression;
- it is essential to promote the development of friendly and supportive relations between nations in order to achieve universal and effective respect for rights and freedoms throughout the world.



This Declaration is far from being the first initiative to guarantee rights and freedoms. From time immemorial, humans have refused to be enslaved, have risen up against injustice and tyranny, and have demanded the conditions required to live in peace and harmony.

Indeed, several written texts\* dating back to Antiquity have enshrined certain rights and freedoms. The Code of Hammurabi, named after a Babylonian king in 1750 B.C., is the first codified document on rights and freedoms. Its text was engraved on a stone stele. Then, between 375 and 289 B.C., the Chinese philosopher Mencius advocated social relations in which the People were more important than the Emperor and the State. The *Mahabharata* (c. 200 B.C.) is a Hindu text that promotes the values of justice, equality and power-sharing. The Manden Charter (also known as the Hunters' Oath), proclaimed in the Mali Empire in the early 13th century, upholds the inalienability of freedom and dignity. It also sets out other fundamental principles to guide relations between human beings: sacred respect for life, impartial justice, concepts of gender equality and non-discrimination, and the prohibition of slavery.

These few examples\*\* testify to the antiquity of the ideals of justice and freedom held by different human civilizations.

## Recognized and guaranteed rights and freedoms

The Universal Declaration of Human Rights is crucial because it provides a basis for contemporary rights and freedoms. All the signatory states have committed to implementing laws within their respective jurisdictions that guarantee these rights and freedoms. However, the Universal Declaration of Human Rights is only proclamatory; it is not binding. To give legal force to the principles proclaimed in the Declaration, the Member States of the [United Nations](#) have specified them in several Covenants and Conventions. Below are a few that may be useful for the activities featured in the educational kit.

The [International Covenant on Civil and Political Rights](#), adopted in 1966 and brought into force in 1976, reiterates the prohibition of slavery in all its forms and reaffirms the principles of fundamental rights and freedoms. This Covenant stipulates the responsibilities of the State in the application of its powers of legal authority in relation to the rights and freedoms of citizens and includes the obligation of each signatory State to welcome any applicant for political asylum. An Optional Protocol to the Covenant, which came into force in 1991 also aims to prohibit the death penalty.



The International Covenant on Economic, Social and Cultural Rights, adopted in 1966 and brought into force in 1976, stipulates the responsibility of states to ensure just and adequate living conditions for all citizens without discrimination. The Covenant includes the requirements that primary education be free, that work be safe, and that social measures be progressively introduced to guarantee these rights. It also provides that States have an obligation of international solidarity.

The International Convention on the Elimination of All Forms of Racial Discrimination was adopted in 1965 and entered into force in early 1969. Its preambles condemn colonialism and racial segregation, and cover many other principles as paraphrased below:

→ any doctrine of superiority based on racial differentiation is scientifically false, morally reprehensible, socially unjust and dangerous, and there is no justification for racial discrimination, in theory or in practice, anywhere;

- discrimination between human beings on the grounds of race, colour or ethnic origin is an obstacle to friendly and peaceful relations among nations and is likely to disturb the peace and security between peoples as well as the harmonious coexistence of people within the same state;
- the existence of racial barriers is incompatible with the ideals of any human society;
- the manifestations of racial discrimination still in evidence in some parts of the world and in some government policies based on racial superiority or hatred, such as policies of apartheid, segregation or separation are alarming;
- the signatory states are committed to adopting all necessary measures for the speedy elimination of all forms and manifestations of racial discrimination and to preventing and combating racist doctrines and practices in order to promote good understanding between the races and to build an international community free from all forms of racial segregation and discrimination.



The more recent Convention on the Rights of the Child was adopted in 1989 and came into force in 1990. It provides a set of rights and protections specific to children, including the right to education, to the care and protection of a family or persons acting in its stead, and the right to play – rights that are denied or violated almost everywhere in the world, particularly in conflict zones.

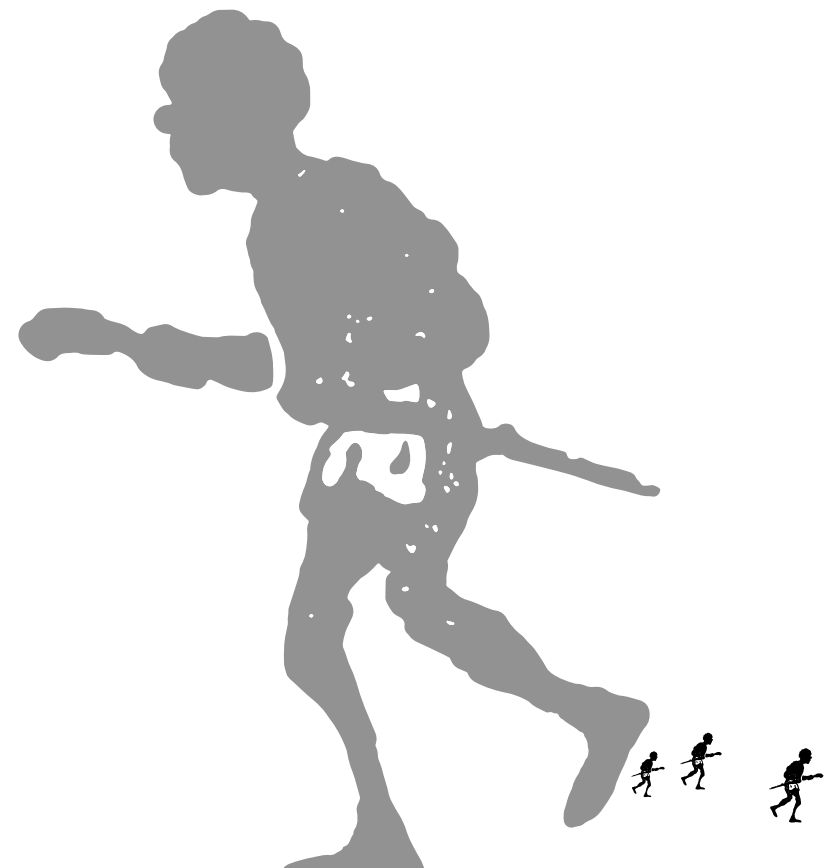
The adoption of this Convention was followed by the Worst Forms of Child Labour Convention in 1999. The worst forms of labour covered by the text are slavery-like practices, sexual exploitation, illicit activities (including the production and sale of drugs), and recruitment for use in armed conflict. The need to adopt such a Convention is in itself proof that children still constitute a docile labour pool throughout the world (particularly in historically impoverished countries), which tolerates all kinds of conditions that can negatively affect their development.

Most recently, the Declaration on the Rights of Indigenous Peoples, adopted in 2007, establishes a universal framework of minimum standards for the survival, dignity, well-being and rights of Indigenous peoples worldwide, and addresses individual and collective rights, including cultural rights and rights to identity, education and health in a culturally sensitive manner.

Canada is a signatory to all these legal instruments, which

are also binding on Québec.

By ratifying these legal instruments, States Parties agree to guarantee the rights enshrined therein and to submit to the periodic review mechanisms they prescribe. Various United Nations (UN) bodies, including the Office of the High Commissioner for Human Rights, the Committee against Torture, the Committee on the Elimination of Racial Discrimination, the Committee on the Rights of the Child, and the Special Rapporteur on the Rights of Indigenous Peoples, have been established and mandated to carry out these reviews and then submit reports. All these reports are available on the UN website.





## Effective and protected rights and freedoms

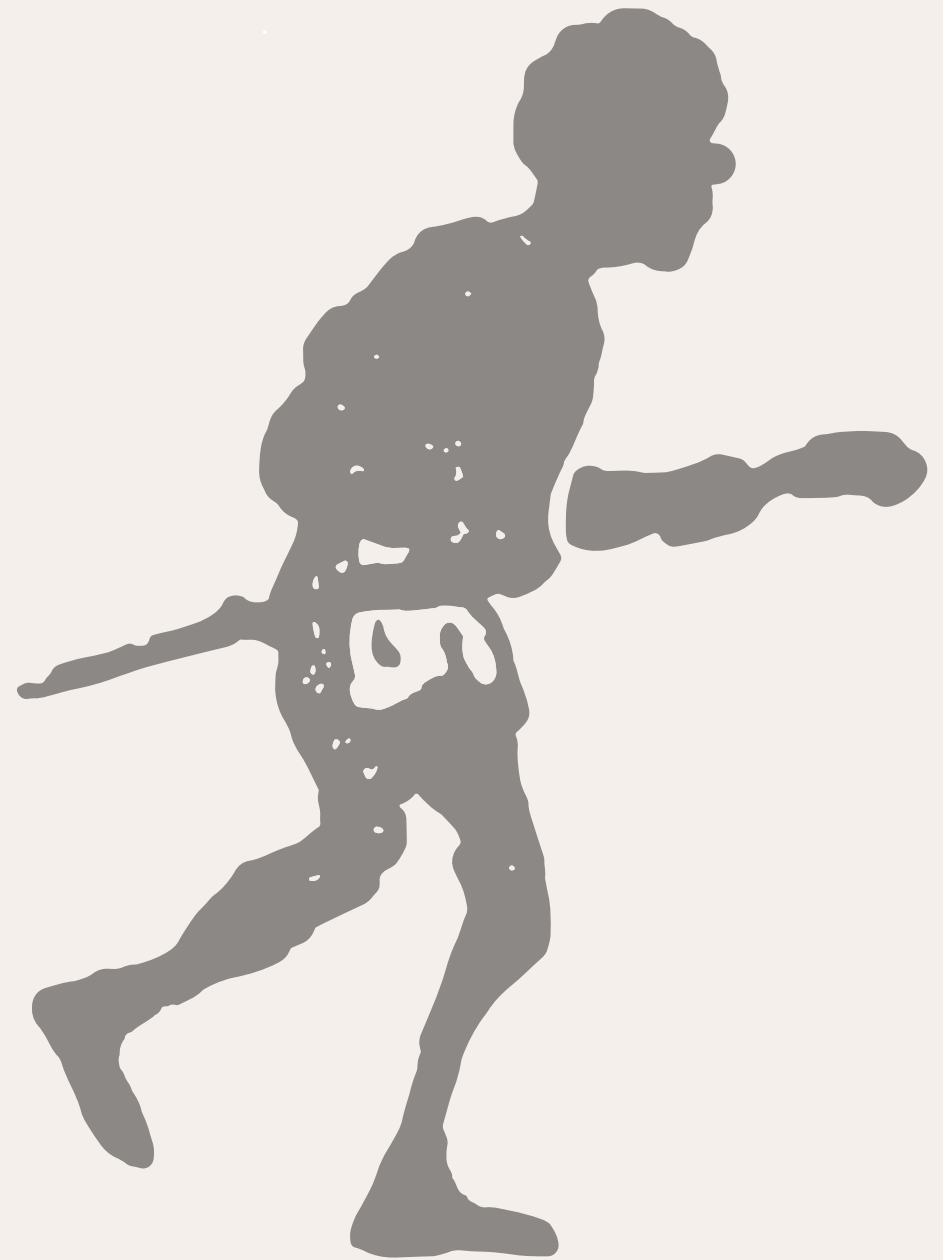
For a right to be truly effective, it must be possible to exercise it tangibly. This requires that States provide for – and implement – monitoring and oversight mechanisms, and offer access to remedies in cases of violation.

In Québec, the Charter of Human Rights and Freedoms and the Canadian Charter of Rights and Freedoms are the most important legal instruments that protect human rights and freedoms. They are said to have supra-legal status insofar as all other laws and regulations must comply with them. This is because human rights and freedoms take precedence, within the limits of respect for democratic values, public order, the secular nature of the State, and the general well-being of people in Québec.

In the specific case of a violation of the right to equality In Québec, the State has chosen to offer an accessible and free recourse by establishing the [Commission des droits de la personne et des droits de la jeunesse](#) and giving it the responsibility to receive and process complaints concerning such cases.

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- \* Organisation internationale de la francophonie. *L'éducation aux droits de l'Homme : Comprendre pour agir ensemble – Guide de l'enseignant(e) pour l'éducation aux droits de l'Homme dans l'espace francophone*. France, 2009.
- \*\* Service interculturel collégial and Commission des droits de la personne et des droits de la jeunesse. *Droits et libertés : Un parcours de luttes et d'espoir*. Bibliothèque nationale du Québec, 1999.





## Conclusion: The legacy of racism in Québec

Racism exists in Québec, and continues to have a devastating impact on the lives and aspirations of thousands of young Quebecers and members of Indigenous nations.\* The topic is a sensitive and complex one, which explains why people are hesitant and resistant in addressing it. This resistance manifests itself to varying degrees in many individuals, groups and institutions with the education system and community sectors being no exception.

However, establishing that racism and systemic discrimination exist in Québec does not necessarily mean that individuals or society as a whole are "systematically" racist.

Contemporary systemic racism and discrimination are a legacy, dating back to the origins of our society and its institutions. Indeed, discussing racism leads inexorably to colonialism and the transatlantic slave trade, as well as to their contemporary effects. The systemic racism and discrimination inherited from the colonial past are the result of laws, regulations, policies, practices, procedures and decision-making processes that are not always conscious.

The denigrating images and general lack of positive representation of Black, Indigenous and racialized people embedded in historical narratives as well as in arts, culture and media continue to negatively impact these people's lives by perpetuating systemic racism and discrimination.

In 2020, the UN determined that behind today's racial violence, systemic racism, and discriminatory policing lies the failure to acknowledge and confront the legacy of the slave trade and colonialism; UN High Commissioner for Human Rights Michelle Bachelet also called on every nation to make honourable amends for centuries of oppression of Black populations.

The fight against systemic racism and discrimination, as well as their various manifestations, requires an understanding of the historical origins of racism, the context in which rights and freedoms emerged, and a strong commitment by society to promote and protect them – hence the crucial role of education.

To help teachers address this theme thoroughly and accurately, the CDPDJ has combined historical, anti-racist and rights education approaches in this educational kit. The kit and its contents can be used in a collective educational process that approaches contemporary racism as the result of more than 500 years of racist and colonial policies implemented by public institutions.



# Recognizing racism from a systemic perspective

While racism is often understood to be limited to isolated manifestations motivated by racial hatred and contempt, it is in its systemic scope that it hits the hardest. The systemic nature of racism and discrimination can be observed in all spheres of the lives of members of Black communities, Indigenous peoples and racialized minorities, as illustrated by the following indicators\*\*:

1. the over-policing, over-judicialization of racialized people and their over-representation in the prison system;
2. the over-representation of Black and Indigenous youth in the youth protection system;
3. the disproportionate surveillance of these young people in educational institutions;
4. high dropout rates of Indigenous students from school, and increasingly high rates for racialized or recent immigrant students;
5. higher unemployment rates than the general population, and insecure, low-skilled / unskilled and low-paid jobs – gaps that the Act respecting equal access to employment in public bodies is designed to rectify;
6. less access to affordable, safe quality housing of adequate size.

As a result, members of Black communities, Indigenous peoples and racialized minorities continue to be seriously disadvantaged in society. These social inequalities impact the lives and future of members of these communities from birth and contribute to a significant gap in living conditions throughout their lives, with each indicator influencing the others.

**Suggestion : Facilitators can refer to the brief socio-demographic portrait in Appendix 1C to improve their knowledge of this subject.**

Minority youth born and raised in more difficult circumstances are less likely to pursue higher education and ultimately obtain rewarding jobs in strategic leadership positions, as highlighted in a Statistics Canada report released on August 13, 2020. Most of the time, Black, Indigenous and racialized people are relegated to the lower rungs in both public organizations and the private sector.

Racism is a social problem that shatters lives, destroys dreams, and eats away at the fabric of society with the entire society paying the price. Recognizing this overall structural phenomenon as a systemic and collective issue is the first step towards eliminating it.



## Racism and discrimination: violation of the right to equality

Québec is a society governed by the rule of *law* and dedicated to freedom and *equality*. Values of *openness and inclusion* are the very foundations of our society, whereas racism *is a denial of all these principles*. Collectively, we have never had so many rights, yet social and racial inequalities are still visible and manifestations of racism persist.

The difficulties associated with being a member of a Black, Indigenous or other racialized community and having to deal with recurring discrimination and structural, institutional and systemic racism in all spheres of activity, including employment, education, housing, healthcare, the justice system, the youth protection system and public safety, leads to social injustice and a profound democratic malaise that must be recognized, addressed and rectified so that everyone is guaranteed the right to true equality.

Racism is not only a social problem – it is an intrinsic human rights issue as well.

The quest for equality, the modernization of Québec society and the establishment of the Québec welfare state were the foundations of the Quiet Revolution, and it was with this impetus that Québec society contributed to remarkable progress in decolonization and women's liberation in many Southern Hemisphere countries.

It is this history of social transformation and reform that has profoundly changed Québec's way of seeing the world and its social ties with it. This common history helps us to believe in the possibility of change that will contribute to the emergence of real citizenship and the full exercise by all Quebecers of the rights enshrined in the Charter of Human Rights and Freedoms.

The fundamental challenge remains to find political and collective responses\*\*\* to the systemic and structural nature of the racism that continues to operate in our democratic society and which leads to practices and processes of exclusion, racial profiling and systemic discrimination in various fields.





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[https://cdpdj.qc.ca/storage/app/media/publications/Rapport\\_triennal\\_PAE\\_2016\\_2019.pdf](https://cdpdj.qc.ca/storage/app/media/publications/Rapport_triennal_PAE_2016_2019.pdf)
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[https://www.cdpdj.qc.ca/storage/app/media/publications/bilan-profilage-racial\\_synthese\\_EN.pdf](https://www.cdpdj.qc.ca/storage/app/media/publications/bilan-profilage-racial_synthese_EN.pdf)
- \*\*\* Zaazaa, Amel and Christian Nadeau. *11 brefs essais contre le racisme pour une lutte systémique*. Québec City: Éditions Somme Toute, 2019, 160 p.





The background of the slide features two dark silhouettes of runners in motion, one on the left and one on the right, both facing right. They are wearing athletic gear, including what appear to be backpacks or large bags. The overall background is a textured, teal-colored surface.

PART 2

# FACILITATING THE LEARNING ACTIVITIES

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# FACILITATING THE LEARNING ACTIVITIES

## Overall objective

As a result of colonization and slavery, Québec has been a diverse society for a very long time. Yet, few tools address the historical facts about the presence of people of African descent in Québec since the time of the transatlantic slave trade.

While many education professionals are aware of how important it is for young people to have access to educational material that represents this diversity, they are unable to find suitable material that addresses these themes. Consequently, young Quebecers of African descent and other young racialized Quebecers once again find themselves "outside" the national historical narrative, and, as a result, often struggle with a sense of parallel identity.

The purpose of this educational kit is to better equip anyone who works in educating youth aged 15 to 24 to address these complex and challenging issues from a human rights perspective. The collective educational process is realized through individual or group reflective exercises and workshop questions. Group facilitators can use thematic texts to prepare for these activities.

The proposed activities are designed for youth of high-school or college age and comprehension level.

## Content and how to use it

In addition to the thematic texts provided in Part 1 DOCUMENTATION, which are intended to reinforce the facilitator's knowledge, the educational kit contains:

- general tips for facilitating the activities.
- 5 activity sheets to help students discover the history of slavery and human rights in Québec.
- facilitation materials, including historical background, excerpts from the Fugitives! virtual exhibition and a brief socio-demographic portrait (Appendix 1).
- participant materials grouped in order of activity (Appendix 2).
- a list of young readers literature and online resources for further exploration of these themes (Appendix 3).
- Answers to the exercises are available on request by writing to [education@cdpdj.qc.ca](mailto:education@cdpdj.qc.ca)



The proposed activities use a variety of teaching methods. What these methods have in common is that they emphasize both individual reflection and group discussion. For this reason, it is preferable to allow more time for a large or highly participatory group.

To assist the facilitators, facilitation questions are provided together with suggested answers in each worksheet. The thematic texts are intended to help facilitators prepare for the group activities and enhance their knowledge of the topics.

Since many of the proposed activities relate to the **FUGITIVES!** exhibition, it is strongly recommended that facilitators review the entire content of the exhibition before any activity. To access the exhibition, visit [fugitives.ca](http://fugitives.ca).

The *Test Your Knowledge* quiz from the **FUGITIVES!** exhibition (reproduced at the end of Appendix 2) can be used as a formative assessment or reading comprehension test. The answer key is available from [education@cdpdj.qc.ca](mailto:education@cdpdj.qc.ca).

## Facilitation tips

**Be well prepared for each activity:** The suggested activities require few materials or logistics. However, facilitating them requires thorough preparation of the themes and mastery of certain skills.

Regarding **themes**, it is strongly recommended that the thematic texts, the activity sheet, the worksheets, and the information sheets associated with each activity be read in their entirety beforehand. Facilitators new to the themes should do some additional reading before each activity. The resources listed in the appendix are provided as suggested reading and documentation.

Regarding **facilitation skills**, it is important to remember that the activities are designed to raise awareness and stimulate group interaction and discussion, all of which require some forethought. Some of the participant capacities required are the ability to respect and listen to others, empathy when listening to real-life stories, and sensitivity in dealing with the emotions generated by the activities and discussions. Facilitators must also maintain an inclusive and safe atmosphere by firmly dealing with any disrespectful comments or attitudes. Co-facilitation or the use of a resource person is preferable. It is also recommended to have a list of resources to which people can be referred if interested.





**Make sure every participant has an opportunity to speak.**

Historically, social norms and conventions have imposed submissive attitudes on minority groups (women, racialized people, etc.). These attitudes have been transmitted through education with the result that sharing one's views in a group does not always happen in a naturally equitable way. This tendency to be self-effacing deprives the group – and society in general – of enriching viewpoints on a plethora of subjects that help develop a more complete and inclusive vision of each of our realities.

Facilitators have both the opportunity and the responsibility to make the group aware of the importance of sharing the floor fairly, encouraging the shyer participants to speak, and calling on the others to listen and be supportive. Simple means such as taking turns to speak or designating someone to chair the proceedings can be used. The use of a talking stick or other symbolic object, which guarantees a participant's right to speak without undue interruption until finished, is another effective practice.

**Make sure that the atmosphere is open and welcoming for the whole group.**

The themes addressed in the various activities can engender strong emotions in the participants for various reasons. Some may recognize their own reality, that of their relatives or their ancestors. It is important to welcome these emotions and these stories, to validate their legitimacy, and to direct participants towards an appropriate resource (psychosocial intervention or legal support) if they wish.

Other participants born *on the right side* of history will become aware of their privilege for the first time. To help overcome the shock of this realization, it is useful to remind everyone that the aims of the process are recognition, reparation and reconciliation. While no one is responsible for the history that society has inherited, everyone has the power and responsibility to educate themselves and take action to change its course.

At the same time, some participants may adopt attitudes or words that are unabashedly racist or intimidating or which target other participants. It is essential that facilitators establish and maintain a safe environment for everyone. They can achieve this by remembering the guiding principle of human rights: all human beings are equal in rights and dignity.



**Avoid the invalidation trap:** Some activities may make some participants want to share their experiences. Anyone who finds the courage to open up about a personal life experience should be welcomed with respect and empathy. If the facilitators wish, they can delegate the responsibility for handling such situations to another resource person. It is also important to remember that each participant is speaking on their own behalf: speaking to the group is a personal act and no one should be considered the spokesperson for an entire group or community.

**Broaden one's knowledge:** The materials in this kit are intended as a basis for facilitators who wish to address racism and slavery in a group setting, but who do not have extensive knowledge of these topics. The content provided by the co-authors together with the suggested answers are not exhaustive; it is up to each facilitator to supplement them with their own reading and reflections.

**Vocabulary caveat:** As in the **FUGITIVES!** virtual exhibition, the educational content of the kit includes excerpts and archival documents. Some of these texts use racist vocabulary and offensive words which should be used sparingly from a critical perspective. Nevertheless, it is unrealistic to discuss slavery and racism from an educational perspective without exposure to such language.

Note: These issues are of concern to the Commission insofar as the use of potentially offensive words in the school and academic environment is likely to involve several rights guaranteed by the Charter of Human Rights and Freedoms, including freedom of expression, freedom of peaceful assembly, the right to preserve one's dignity, and the right to equality. (See the article in *Le Devoir* titled "[Mot commençant par N : Myrlande Pierre préconise une utilisation parcimonieuse](#)").

The aim of several of the proposed activities is to develop critical thinking, which is only possible by using an analytical grid – in our case, a human rights perspective – to deal with ideas and words. The learning design choice was therefore to present these excerpts and archival documents in their original, unredacted versions.

To help facilitators, a caveat about the presence of such words precedes the texts or activities in which they appear. Facilitators can thus be better prepared to accompany the participants in their critical reflections about racism in general and the use of certain terms in particular.







# ACTIVITY SHEETS

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- 44 Activity Sheet 1: The First Globalization
- 51 Activity Sheet 2: The Journey into Slavery
- 53 Activity Sheet 3: From Slavery to Human Rights
- 56 Activity Sheet 4: Our Covenant  
for a Racism-Free Space
- 59 Activity Sheet 5: Resistance





# Activity 1 (with tokens)

## The First Globalization

Role-playing followed by group discussion

Minimum length: 1 hour

5 or more participants

In person / online (adaptation required)

### Objectives

- To understand how slavery has impacted the current configuration of the world.
- To discover and understand the historically constructed nature of racism.

### Preparation

Read over thematic text 1 and the entire activity.

**Prepare the required tokens:**

50 POPULATION, 50 RESOURCE, 5 SOVEREIGNTY,  
5 HUMAN RIGHTS.

### Introduction (10 minutes)

1. Invite the group to play a five-round resource game to understand the impact of slavery on how the world is currently configured.
2. Divide the group into 5 teams: Africa, Americas, Asia, Oceania and Europe  
Note: The teams should be made up randomly without regard to individual players' personal backgrounds.

3. Hand out tokens to each team as follows:

#### Europe

12 POPULATION, 7 RESOURCE, 1 SOVEREIGNTY

#### Africa

12 POPULATION, 12 RESOURCE, 1 SOVEREIGNTY

#### America

9 POPULATION, 12 RESOURCE, 1 SOVEREIGNTY

#### Asia

12 POPULATION, 11 RESOURCE, 1 SOVEREIGNTY

#### Oceania

5 POPULATION, 8 RESOURCE, 1 SOVEREIGNTY

The facilitator keeps the **HUMAN RIGHTS** tokens until the fourth round.





## Activity (30 minutes)



Read the statement for each round aloud.

Then give the instructions for each continent.

During the game, tokens can be given, exchanged, taken or lost. Any lost tokens are given back to the facilitator.

### STATEMENTS AND KEY POINTS

#### Round 1 statement: 1000-1491

During this period, Europe was affected by many economic, political and religious conflicts among small medieval kingdoms. The continent also suffered several famines and epidemics, including the Bubonic Plague (known as the Black Death), which decimated one third of the population. The Crusades (Middle Eastern wars waged in the name of Christ to take back the Holy Land from Muslims, considered to be infidels) were very costly in human lives.

Despite internal conflicts, Africa was generally prosperous. Its various kingdoms and empires, depending on their geographical location, traded with the north of the continent, as well as with Europe, the Middle East and Asia.

The continents of North and South America were occupied by various Indigenous nations with some North-South cultural and commercial exchanges. Despite some conflicts between nations, living conditions were excellent thanks to an abundance of resources and low population density.

In Asia, despite disruptive conflicts between nations that led to the rise and fall of dynasties, living conditions were generally good. Prosperity was based on fertile land that was cultivated with expertise. The silk and spice trade with Africa and Europe also made a major economic contribution.

Everywhere in Oceania, people lived without significant contact with other continents.

#### Instructions

- Europe loses 2 **POPULATION** tokens and gives 1 **RESOURCE** token to Asia.
- Africa exchanges 1 **RESOURCE** token with Europe and 1 **RESOURCE** token with Asia.
- America and Oceania do not lose or exchange any tokens.

#### Round 2 statement: 1492-1700

The arrival of the Europeans in America changed everything for the Indigenous peoples, who could no longer feed their populations. Based on the idea of their moral superiority, the Europeans colonized the continent (both North and South) and monopolized the land and its resources. The Indigenous population was decimated by diseases imported by the Europeans, accompanied by multiple abuses of power and the massive use of firearms.



The conquest of America had a major impact on Africa where much of the population, particularly in West Africa, was enslaved and then sold by Europeans in America. The Church actively participated in this trade, teaching that Blacks had no souls and could therefore be treated like livestock, while Indigenous peoples referred to as "savages" could have souls and therefore needed to be evangelized to be saved. Nearly a third of the slaves died during the transatlantic crossings. The effects of the capture of much of the West African population led to the decline of agriculture there.

In Asia, trade continued as European explorers gradually reached Oceania.

### Instructions

- Europe takes the **SOVEREIGNTY** token from America as well as 2 **POPULATION** tokens and 4 **RESOURCE** tokens.
- America loses 2 **POPULATION** tokens due to epidemics and wars caused by the arrival of the Europeans.
- Europe takes 3 **POPULATION** tokens from Africa but loses 1 due to disease and transatlantic migration.
- Africa transfers 3 **RESOURCE** tokens to Europe and loses 1.
- Asia exchanges 1 **RESOURCE** token with Africa and 1 **RESOURCE** token with Europe.
- Nothing happens in Oceania.

### Round 3 statement: 1701-1880

Europe established its dominance over conquered territories and developed settlements and huge farms. The notion of 'races' and their inequality emerged. Racism, as propounded by European thinkers, philosophers and scientists, spread throughout the continent. In the 1800s, zoos featuring humans from conquered peoples appeared in Europe and North America.

In Africa, the practice of capturing others continued for more than 100 years and resulted in the enslavement of 12–17 million people. Africa from North to South was in turn colonized by European powers. In Asia, foreign trade diminished, weakening relations with Europe and Africa. Europe gradually extended its control over the territories of Asia that had been rendered vulnerable by natural disasters, conflicts between nations, Western pressure, and the decline of trade. Europe began to colonize Oceania, a resource-rich continent previously considered too remote and inhospitable.

### Instructions

- Europe takes the **SOVEREIGNTY** token from Africa and threatens to take the one from Asia.
- Europe also takes 2 **POPULATION** tokens from Africa but loses 1 due to disease and transatlantic migration. It also takes 2 **RESOURCE** tokens from Africa.



→ Europe takes 3 **RESOURCE** tokens from America and 2 from Asia. Each of these other two continents loses 1 **POPULATION** token due to famines and epidemics triggered by colonization. Europe also takes 1 **RESOURCE** token from Oceania, and Oceania loses 1 **POPULATION** token.

### Round 4 statement: 1880-1952

In South America, Indigenous communities or their descendants did not have access to the means of production because the land was taken over by the descendants of the European colonizers, while in the North, Indigenous populations were decimated or confined to 'reserves' and residential schools aimed at assimilating them and eradicating their culture.

Oceania and Asia, in turn, fell under the control of Europe. The colonizers took over the land and developed huge farms based on the American model. Living conditions became extremely difficult in Asia and much of the population migrated to Europe, Oceania and America where they became cheap labour.

Benefiting from industrialization and technological advances, large European-owned companies exploited underground resources, extracting minerals and fossil fuels (coal, oil and natural gas) to develop infrastructure projects (dams, railways and factories) that guaranteed Europe's economic and military superiority. Many of the workers who carried out these projects came from colonized or immigrant populations.

The second half of this period was marked by many wars, including the two World Wars. During this period, the colonized populations were forced to provide soldiers to fight and die for the sake of the colonizers. All these wars, as well as the Spanish flu epidemic of 1918 and the economic crisis of 1929, decimated the world's population.

After the Second World War, the United Nations adopted the Universal Declaration of Human Rights, which aimed to guarantee a set of rights and freedoms to every human being. A series of international and then national legal instruments were instituted to protect civil, political, economic, social, cultural and environmental rights, and guarantee international solidarity and peoples' right to self-determination.

### Instructions

- Europe takes the **SOVEREIGNTY** token from each of Asia and Oceania.
- All continents lose 1 **POPULATION** token due to wars and epidemics.
- Africa loses 1 **RESOURCE** token due to desertification.
- Asia, Africa, America and Oceania give 1 **POPULATION** token and 2 **RESOURCE** tokens to Europe.
- All continents receive 1 **HUMAN RIGHTS** token.



## Round 5 statement: 1953 – present

Independence and decolonization struggles have given a voice to Indigenous peoples who are claiming their right to self-determination and the protection of their languages, cultures and territories. Former colonies either gained their independence peacefully or had to fight against their former European masters to take control of their destiny. In both cases, the new nations incurred large debts to the European powers.

Asia continued its industrialization, driven by the economic imperatives of globalization. The effects of accelerated industrial development and the denial of rights threatened the health and lives of whole populations. In Africa, desertification and pollution are worsening, precipitating famines and migratory movements towards Western countries. In Oceania and America, the spread of forest fires caused by global warming, combined with land exploitation, are contributing to the loss of many of the last ancestral Indigenous territories.

In Asia as well as in Africa and Central and South America, the many wars waged by Western powers in these regions have created successive waves of refugees looking for better conditions elsewhere. Faced with this influx of migrants, Western countries establish laws and regulations to limit the number of migrants and restrict the granting of nationality. In addition, public discourses of intolerance, racism and xenophobia are drowning out other discourses in favour of international solidarity.

## Instructions

- America, Asia and Africa each give 1 **POPULATION** token to Europe to represent diaspora (migration).
- Europe takes 1 **RESOURCE** token from America, Asia, Africa and Oceania to represent globalization.
- Europe loses 1 **RESOURCE** token because of global warming. The other continents lose 2 **RESOURCE** tokens and 1 **POPULATION** token due to pollution.
- Europe "sells" a single **SOVEREIGNTY** token in exchange for 4 **RESOURCE** tokens from Africa, 3 from America, and 2 from Oceania.



## Conclusion (20 minutes)



### FACILITATE A GROUP DEBRIEF



#### Facilitation questions

Which team has the most **POPULATION** tokens?  
The fewest **POPULATION** tokens?

Which team has the most **RESOURCE** tokens?  
The fewest **RESOURCE** tokens?

Why were the **SOVEREIGNTY** tokens  
first seized and then resold?

What difference did the appearance  
of human rights make in the game?

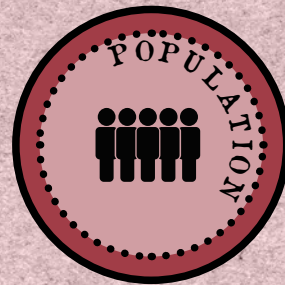
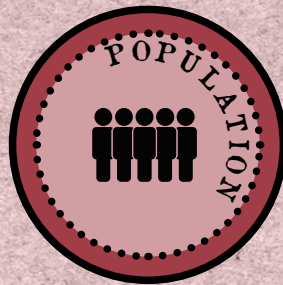
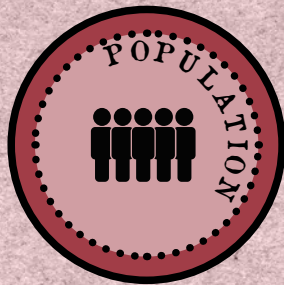
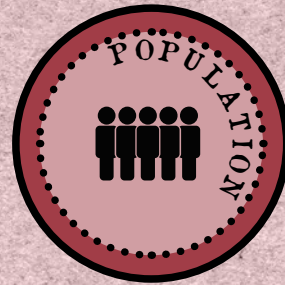
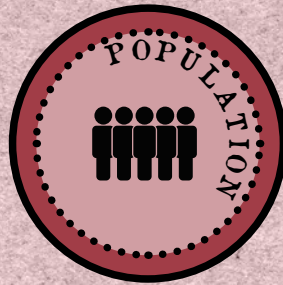
What impact did environmental issues  
have on the game?

In conclusion, after playing this game,  
what is your understanding of the world today?

To wrap up, we should remember that the world as it is today was shaped by the transatlantic slave trade and the European powers' colonization of Indigenous territories. The racist arguments to legitimize white supremacy on which this history was based have left indelible traces in social relations in all societies up to the present day.







## Tokens

This page must  
be **printed**  
in 5 copies.



## The Journey into Slavery

Lecture and group discussion

Minimum length: 45 minutes

5+ participants

In person / online

### Objectives

- To situate the transatlantic slave trade as one of the worst crimes against humanity in history.
- Find out about the origins and historical context of the presence of people of African descent in Québec.

### Preparation

Become familiar with thematic text 1, the facilitation tools and the historical references in Appendix 1, and the overall procedure for the activity.

Copy or project the five illustrated cards on the stages of the journey into slavery (Appendix 1). Print the required number of copies of the *From Slavery to Human Rights* worksheet and request the answer key in an email to [education@cdpdj.qc.ca](mailto:education@cdpdj.qc.ca)

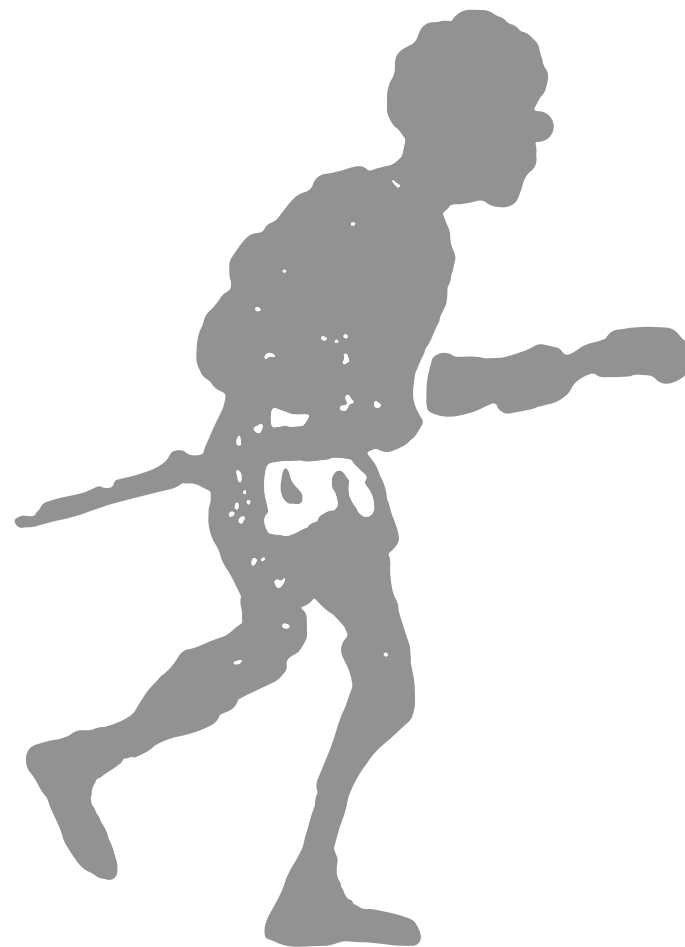
Arrange for the web content to be projected.



### Introduction (5 minutes)



1. Ask the group when people of African descent first arrived in Québec, and record the answers on a medium that everyone can see.
2. Complete the answers using the historical references provided in Appendix 1.



## Activity (35 minutes)

Present the illustration showing the first stage of the journey into slavery and ask the participants what they know about it.

Use the historical references as well as the content in the educational kit to complete the information before moving on to the illustration for stage two.

Repeat the same procedure until all five steps are completed.

1. **Africa, a rich and diverse continent**
2. **Captivity**
3. **The transatlantic crossing on slave ships**
4. **Slave markets**
5. **Slavery and resistance in Québec and Canada**

## Conclusion (5 minutes)

The purpose here is to remind people that, contrary to popular belief and persistent prejudice, the presence of Africans and people of African descent in Québec is not new: this history is closely linked to the transatlantic slave trade.

Introduce the **FUGITIVES!** virtual exhibition to the group and review its introduction.

**Caveat:** The exhibit contains archival material that uses the N-word. Some of the content of the exhibition deals with sexual violence. This is particularly true of Bell and Bett.

Hand out a *From Slavery to Human Rights* worksheet, explain the individual exercise, and decide the deadline for completing and returning it.



## From Slavery to Human Rights

Individual homework, group discussion and workshop

Minimum time: 1 hour

5+ participants

In person / online

### Objectives

- To become aware of the absolute denial of rights and the various forms of exploitation in slavery.
- To become aware of the individuality and agency of the Fugitives.
- To discover the existence of legal instruments guaranteeing rights and freedoms.
- To raise awareness of the importance of guaranteeing rights and freedoms for everyone.

### Preparation

Read the content of the **FUGITIVES!** virtual exhibition, thematic texts 2, 3 and 6, and the activity description.

View the animated video (4 min.) on the Universal Declaration of Human Rights (see next page).

Reread the answers to the *From Slavery to Human Rights* quiz as well as the Human Rights Evaluation Grid.

Prepare the required number of copies of the Human Rights Evaluation Grid.

**Note:** Some of the content of the **FUGITIVES!** exhibition deals with sexual violence. This is particularly true of Bell and Bett. A co-facilitator or a resource person is therefore recommended for this activity.

### Introduction (10 minutes)



Collect the completed worksheets, and facilitate a group discussion on the following questions:

1. What did you learn by visiting the **FUGITIVES!** exhibition?
2. What thoughts would you like to share with the group:
  - a. about slavery?
  - b. about human rights?



## Activity (40 minutes)



Present the 4-minute animation on the Universal Declaration of Human Rights to the group:  
<https://youtu.be/hTlrSYbCbHE>

### FACILITATE A PLENARY DISCUSSION



#### Questions

(Answers below are suggested as an indication)

**Slaves were exploited in many ways.  
Can you name these forms of exploitation?**

Exploitation of unskilled labour (workers, labourers, servants) and skilled labour (languages, artistic talents or specific skills), sexual exploitation (sexual abuse), reproductive exploitation (babies in captivity) and perinatal exploitation (nannies).

**In what types of jobs are people of African descent and other racialized people most likely to be found today?**

Low-skilled work (maintenance, materials handling, industry, transportation, retail sales, customer service, call centres) and caregiver jobs (orderlies, daycare workers, nursing assistants).

**Do these jobs pay well?**

No. Black and other racialized people are still largely below the poverty line, even if they are working, and despite their education. This is systemic discrimination.

**Are these jobs essential?**

Yes. Without these jobs, society would be dysfunctional.

**Who benefits and profits from this situation?**

Employers and society in general, because the low pay of these jobs that are largely filled by people of African descent and other racialized people helps maintain a lower cost of living. This is another example of systemic discrimination.

**What consequences does this have for people of African descent and other racialized people?**

Overrepresented in the less valued spheres of society and almost absent from places of power and prestige, they are kept in poverty or insecurity and are less encouraged to pursue higher education and better paid or more prestigious jobs. The aim of the Act respecting equal access to employment in public bodies is to correct this systemic discrimination.

**Based on the animated video on the Universal Declaration of Human Rights viewed at the beginning of the discussion, which rights are threatened by this racialized division of labour?**

All of them, especially the right to equality in the exercise of all other rights and freedoms.

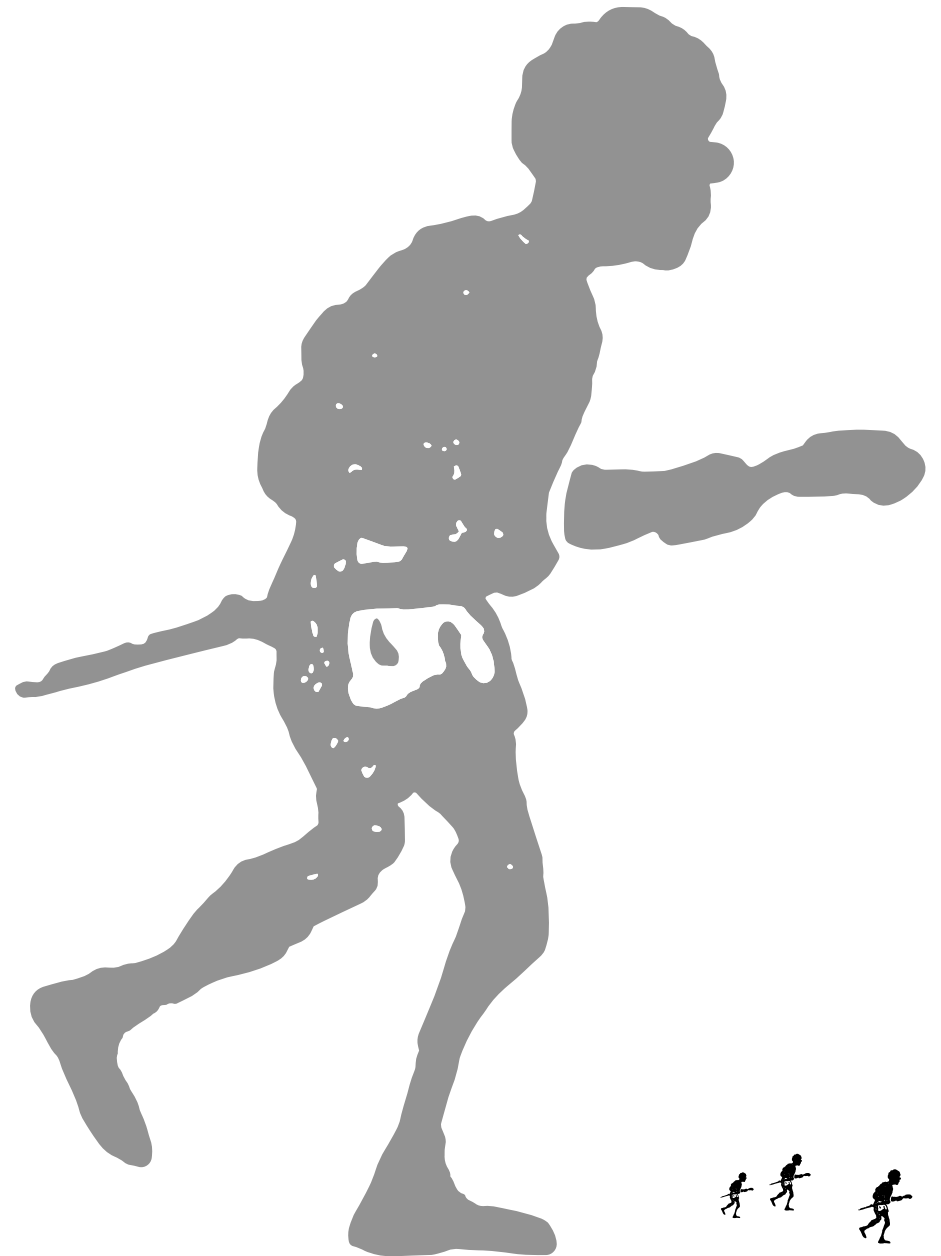




## Conclusion (5 minutes)



To conclude, hand out the *Human Rights Evaluation Grid* worksheet and explain the exercise. Each participant is asked to use it individually to analyze a situation experienced either personally or by someone close to them, or apply it to comments heard in the community or in the media. A return to plenary is planned as the introduction to Activity 4.



## Our Covenant for a Racism-Free Space

Group activity followed by a personal reflection exercise

Minimum length: 1 hour

5+ participants

In person / online

### Objectives

- To become aware of the negative impact and the racist, discriminatory or offensive impact of certain comments and attitudes.
- To commit individually and collectively to challenge and reject racist, discriminatory or offensive comments and attitudes.

### Preparation

Study thematic texts 1, 6 and the conclusion, the entire procedure, and the following worksheets in Appendix 2: *Covenant for a Racism-Free* and *The Right Word*.

Print the required number of copies.

### Introduction (15 minutes)



Review the individual *Human Rights Evaluation Grid* exercise that was completed at the end of the previous activity.

Ask if any of the participants are willing to identify situations or statements that violated certain rights, particularly the right to respect of a person's dignity and the right to equality. Discuss the impact of such human rights violations with the group.

Ask the group to pay close attention to the vocabulary used to refer to others, and together identify **words that hurt**, wound, or undermine human dignity (epithets, n-word, insults, taunts about physical appearance or ethnocultural traits).

Although some hurtful words have a racist connotation, others do not. However, all hurtful words have a negative impact and undermine the dignity of the people they target. Include time for the group to make a list of these words and identify the negative emotions stirred up by the use of these words.



## Activity (40 minutes)

Make up teams of 2 to 5 people (maximum 6 teams of 5 people). In the case of a group of 5 people, this activity can be done in plenary.

Hand out the *Our Covenant for a Racism-Free Space* worksheet to each participant. Each team is asked to formulate 1 to 3 proposals (1 if the group is large, 3 if the group is small) to complete each of the following sentences:

Since we understand the importance of making this group a racism-free space that challenges and rejects racist or stereotypical language, attitudes and behaviour, we formally commit to (concrete action). *For example: No longer use hurtful words with each other.*

Since we know that this commitment will not always be respected, we agree to act in the following way in case of failure (expected response). *For example: Anyone who hears a hurtful word is asked to recall the negative emotions its use provokes and reiterate that this word has no place in the group.*

Allow 15 minutes for teams to write their 2 proposals and apply the 3 validation criteria to finalize them.

Once all the teams have finished, each proposal is submitted to a majority vote of the group according to the following 3 validation criteria:

→ Does the proposal offer a **concrete way** to call out racism?

As opposed to vague principles that are ineffectual.

→ Does the proposal make it possible to act with **respect for the rights and dignity** of each person?

To avoid a punitive, blaming or motivation-questioning approach.

→ Does the proposal aim to raise **awareness** and build **solidarity** within the group?

To encourage a gradual change of culture and avoid divisive responses in the event of any failure to live up to this commitment.

When the time comes to vote, each proposal may be **adopted**, **rejected** or **deferred** for reformulation, on the basis of the three criteria.



Proposals adopted by a majority vote are recorded in the Covenant, those rejected are eliminated, and those deferred are debated for reformulation in plenary or in workshops. These new versions are voted on by the group.

If there is not enough time, the deferred proposals can be submitted to a rewrite committee charged with presenting a new version that meets the three criteria to a group vote at the next meeting.

The composite Covenant should include 3 to 5 formal commitments and expected responses in case of failure to live up to these commitments. Once adopted, the Covenant is co-signed by each person and then permanently displayed. Everyone can refer to it at any time to promote collective awareness and group solidarity.

## Conclusion (5 minutes)



Ask each person to complete the following sentence individually on the worksheet:

*I personally commit to act in accordance with  
Our Covenant for a Racism-Free Space by behaving as follows*

Ask each person to keep their worksheet: a review is planned at the end of the last activity. Distribute the worksheet The Right Word to be filled and given back for Activity 5.



## Resistance

Type of activity: Team game (competition) followed by group discussion

Minimum length: 1 hour

4+ participants

In person / online

Arrange for the web content to be projected / Internet access required for participants.

## Objectives

- To discover the strategies of resistance to slavery and the importance of solidarity.
- To discover the historical existence of the demand for rights and freedoms.
- To connect with individual and collective commitments to act in accordance with rights and freedoms.

## Préparation

Study the content of the **FUGITIVES!** virtual exhibition, thematic text 5, the entire procedure, the *Resistance* worksheet (in Appendix 2) and the answers to the two exercises, *The Right Word* and *Resistance* (available by writing to [education@cdpdj.qc.ca](mailto:education@cdpdj.qc.ca)).

Look at the suggestions in the answer key to *The Right Word* to prepare the group feedback on the exercise.

Before printing the *Resistance* worksheet, determine the appropriate level of difficulty for the group: Level 1 (easier) or level 2 (more difficult).

Print the required number of copies.





## Introduction (15 minutes)



- Review the individual exercise The Right Word as a group and hand out copies of the answer key if desired. It is useful to go further in plenary by exploring the avenues indicated in the answer key.

**Warning:** During the feedback on this exercise, some participants might speak about instances of racism and discrimination. The facilitator's preparation is essential to ensure that they can accept these testimonies and direct the participants to appropriate resources or even accompany them in their recourse.

- Introduce the idea that resistance to slavery and racism is not new; people have always opposed these forms of oppression and claimed their rights, sometimes at the risk of their own lives. Yet these people remain unrecognized.
- Divide the group into two or more teams, depending on the total number of participants.
- Explain the instructions: Each team must correctly identify the 10 Black figures of resistance on the worksheet. Use of Internet search engines is permitted. The first team to complete the exercise without any mistakes will be the winner.
- Give a worksheet to each team (or to each team member if desired) and give the signal to start.



## Activity (30 minutes)

As soon as the first team has completed the exercise, return to the plenary to give the correct answers according to the answer key.

Then facilitate a return to plenary based on the following questions:



### Questions (Answers below are suggested as an indication)

#### What do these 10 historical figures have in common?

They all demanded political and social change for real equality among all human beings, regardless of "race" or colour. Most of them did so despite risk to their own lives and those of their loved ones. They exercised their freedom of conscience even though it was not recognized.

#### What strategies did and do these Black resistance activists employ to advance rights?

Protest marches, calls for boycotts, sit-ins, desertion, marooning, armed struggle, setting up an underground escape network to freedom: many of the strategies employed by these activists had the effect of branding them as suspects or criminals because they broke fundamentally unjust laws.

Many unjust laws have been abolished, and actions that were once considered criminal are now recognized as rights. It is the struggles of human rights advocates and pressure from civil society that often lead to changes in the law.

#### What parallels can be drawn with the Fugitives in the exhibition and their resistance strategies?

They all aimed to assert human dignity and the inalienable right to freedom. The slaves' resistance was numerous and heterogeneous, collective and individual, and was a way for those who had recourse to it to challenge their status as mere commodities, to reclaim their humanity and even their freedom. Sometimes they even managed to create new short-lived social organizations (within the maroon communities, in particular). This resistance significantly shook up the slave system and contributed to the legal abolition of this form of exploitation. The struggles led by human rights activists and the leading figures of the Black resistance are an extension of this.



**Aside from slavery, can you name any legislative changes that have come about as a result of advocacy and resistance strategies?**

Decriminalization of abortion and homosexuality, abolition of the death penalty, abolition of residential schools, right to contraception, validation of common-law unions and the children born of these unions, etc.

**In your opinion, what impact can the solidarity of allies have when a minority group claims its rights?**

This support is essential to change the established order. Historically, white people have been allies in the struggles against slavery and racism led by Black and racialized people, and their support has made a real difference. Privileged in relation to the minority group, they often had easier access to resources (time, money, means) and to spheres of power and decision-making (elected officials, employers, property owners).

**Here are some examples:**

- Like many other white people involved in the Underground Railroad, schoolteacher Finlay Fischer hid runaway Black slaves.
- Justice Monk helped free many slaves by declaring that there was no legal basis for slavery in Canada.
- John Brown attempted an armed revolution to end slavery in the United States in 1859; he was arrested and sentenced to death.
- It was British MP William Wilberforce who was primarily responsible for the vote to abolish slavery in Great Britain and its colonies in 1833.



## Conclusion (15 minutes)



All of us must make a commitment to ensure that every person's rights and freedoms are to be completely respected, in full equality and with respect for their dignity.

As a conclusion to this activity and to the whole process proposed in this kit, return in plenary to the Covenant for a Racism-Free Space adopted in Activity 4.

## Questions



Have we been able to keep our Covenant?

Is it still relevant? What updates are required?

Were the responses to possible abuses adequate?  
Easy to apply?

How could they be improved?

Is there any new action that can be considered to break the cycle that perpetuates racist/sexist/discriminatory stereotypes?

Is there any action that can be taken to expand the racism-free space beyond our group?  
What kind of action?

With which decision-makers or authorities?

End with an individual review of the commitment made at the end of the *Our Covenant for a Racism-Free Space* activity: each participant looks at the personal commitment they made at the bottom of the worksheet and then answers the questions on the back.





The background of the page features three black silhouettes of people running. One is on the left, one is in the bottom left, and one is on the right. They are all in motion, running towards the right side of the page.

# APPENDIX 1

## Facilitation Materials

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- 67    **The Path of Slavery in Five Stages:  
Illustration and information files**
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Slavery in 8 key dates  
Transcript of Webster's introduction  
to the FUGITIVES! exhibition**
- 83    **Systemic Racism and Discrimination  
Against Members of Black Communities:  
A Brief Socio-demographic Portrait**

## APPENDIX 1 - A

# The Path of Slavery in Five Stages

Note: The illustrations presented in this section are the work of artist Dimani Mathieu Cassendo and thus present their point of view on the theme. These illustrations are artistic representations of the reality of slavery and include nudity, which may be offensive to some people. They must be presented in their facilitating context with the accompanying texts.



# 1 - Africa, a diverse and rich continent



# 1 - Africa, a diverse and rich continent

For many years, Europeans described Africa as a homogenous, poor and backward continent. However, this continent has been home to several very powerful civilizations, each with its own rich cultural, political, intellectual and spiritual background.

European powers took advantage of conflicts between African nations to plunder their wealth and organize the transatlantic slave trade.





## 2 - Captivity





## 2 - Captivity

The practice of capturing Africans to make them slaves lasted for nearly 400 years from the 16th to the 19th century.

Although slavery was often practised by African nations themselves, it was orchestrated by European powers who were the principal beneficiaries.

Shipowners on the West African coast bought batches of slaves as cargo from slave traders.

An estimated quarter of the income associated with the African slave trade benefited only some 4% of those who organized it, i.e., a few rich European families.

According to official figures, 12.5 – 17 million Africans were captured, but many consider that these figures should probably be doubled to reflect the true situation.

Slavery is said to have reduced Africa's population by almost 20%.



### 3 - The voyage on slave ships



### 3 - The voyage on slave ships

Historical sources on the transatlantic slave trade list more than 36,000 voyages involving enslaved human beings as cargo.

The conditions of the crossing were atrocious: malnutrition, epidemics, violence and lack of hygiene decimated the captives.

Mutinies and suicide attempts were common, hence the use of shackles and the installation of nets on ship sides.

At least one captive in six died before their ship reached its destination.





## 4 - Slave markets





## 4 - Slave markets

Slave ships mostly docked in the Caribbean, Brazil and the 13 British colonies (later the United States of America) where slaves were first sold on the North American continent. The shipowners then sailed back to Europe with cargos of American goods.

The same slave could be sold several times before ending up somewhere more permanent, losing all ties and bearings each time.

The vast majority of slaves were sold for forced labour on plantations throughout the Americas, where the work was exceedingly hard. Owners branded them like livestock. The many runaway slaves were the origin of the maroon communities that sprang up all over the Americas.



## 5 - Slavery and Resistance in Québec and Canada



## 5 - Slavery and Resistance in Québec and Canada

The harsh climate in Québec and Canada was not conducive to large-scale agriculture, and slaves were deemed physically unable to survive in the cold, a prejudice that persisted for a long time and legitimized anti-Black immigration policies years later.

Of the millions of victims of the transatlantic slave trade, a few thousand have been identified in Canada (in Québec, Ontario and the Atlantic Provinces).

Most of these slaves had been sold several times, including to sailors and merchants, before ending up here.

The conditions under which slavery was practised in Québec (low numbers, domestic slavery and harsh climate) were not conducive to collective strategies of mass resistance. The only option was thus to run away.

The many runaway attempts and escape strategies documented in newspaper notices of the time deserve to be celebrated for what they were: demonstrations of active resistance by slaves to their enslavement, which required exceptional courage and determination in a society that was indifferent at best to their fate, and very often hostile.



**APPENDIX 1 - B**

**Excerpts from  
the Fugitives!  
virtual exhibition**



# Slavery in 8 key dates

Arrival of **Mathieu da Costa** with **Samuel de Champlain**.

A free Black man who served as an interpreter between Indigenous peoples and the Europeans.

**Mathieu Léveillé**, a slave from Martinique, began working as an **executioner** in New France.

The **Québec Gazette** newspaper was founded by **William Brown**; the first ads of slaves for sale and the first notices of runaways were published shortly thereafter.

**Formal abolition** of slavery in the **British Empire**; slavery had already ceased in Lower Canada (Québec) some 30 years earlier.

1604

1629

Arrival of **Olivier Le Jeune** in Québec City, the first slave and first African resident in Canada.

1733

1734

Slave **Marie-Joseph-Angélique** was executed by Mathieu Léveillé for being held responsible for burning down part of the city of Montréal.

1764

1798

A slave named **Charlotte** belonging to an owner named **Jane Cook** escaped. Judge James Monk refused to condemn her, citing a lack of clarity in the law regarding the status of slavery. He subsequently refused to punish all the runaway slaves later brought before him, which resulted in the end of slavery in Lower Canada (Québec) in the early 19th century.

1834

1865

**Abolition of slavery** in the United States in the wake of the Civil War. In the 60 or so years between the end of slavery here and in the United States, more than 30,000 American slaves found refuge in Canada, especially via the Underground Railroad.



## Transcript of Webster's introduction to the FUGITIVES! exhibition

It is surprising that people are still astonished that slavery actually existed in Québec and Canada. Contrary to what many historians have said over the years, the St. Lawrence Valley was not exempt from this practice that accompanied European colonization throughout the Americas.

Historian Marcel Trudel has enumerated 4,185 slaves in the history of Québec – from the arrival of Olivier Le Jeune in Québec City in 1629 to the official abolition of slavery in the British Empire on August 1, 1834. However, this number is not accurate. This is partly because Trudel assumed that all Africans or people of African descent in Québec in the past were slaves, and also because this practice disappeared in Québec some 30 years before its official abolition in the British Empire. Another reason for this inaccuracy is that it is difficult to follow the traces of enslaved people in the archives. The figure

of 4,185 therefore serves primarily to visualize this presence in the context of an Atlantic world that absorbed 12–13 million Africans over a period of around 400 years.

Slavery in Québec was domestic in nature, compared to the economic plantation slavery found, for example, in Brazil, the Caribbean or the southern United States. The reason for this difference is not any moral superiority, but rather the climate. The harsh northern winters were not conducive to growing sugarcane, cotton, coffee or cocoa; as a result, the New France economy was mainly based on fishing and the fur trade, not large-scale farming. As early as the 1680s, Governor General Brisay de Denonville asked King Louis XIV of France to grant the colony the right to have slaves, which was done. However, due to the political circumstances of the time, as well as the distance and the climate, no slave ship directly



unloaded its human cargo in the St. Lawrence Valley. Nevertheless, residents could still acquire Black slaves by buying them locally or by ordering them from the Thirteen Colonies, Louisiana and the Caribbean. Many of these slaves arrived during the second half of the 18th century along with the Loyalists leaving the fledgling republic that became the United States.

Of the 4,185 slaves listed by Trudel, one-third (or 1,443) were Black and two-thirds (or 2,683) were Indigenous. These Indigenous slaves were called Panis. Many of them came from the Great Lakes region and what is now the American Midwest. No matter what nation an Indigenous slave was from, they were usually referred to as Panis. This word was a distortion of the word "Pawnee," a nation from which slaves had once been captured or purchased. Over time, the term became generic for enslaved First Nations peoples.

Although there were no markets exclusively for selling slaves in Québec, many slaves were sold at general markets or auctions. After the establishment of the British regime and the arrival of the printed press with the founding of the *Québec Gazette* in 1764, slaves-for-sale ads appeared in newspapers, as did notices about runaway slaves.

In the absence of portraits of the slaves of the time, the images of runaway slaves published between 1767 and 1798 are the most accurate documents we have regarding the appearance of these men and women dehumanized by slavery. Since the objective of these notices was to find the fugitives, the owners gave very precise descriptions of their clothing, build, hair, spoken language, degree of mixed race, state of pregnancy or other characteristics like marks or scars on their skin. The notices also mentioned the various escape strategies used.



Warnings to discourage ship captains or others from helping the runaways often accompanied these notices.

Thanks to this exhibition, we can visualize Afro-descendants or Africans living in Québec in the second half of the 18th century based on precise descriptions. The aim here is to add a human dimension to people who were treated as chattels by being sold, bought, given away, bequeathed, rented or exchanged.

Unlike the rest of the Americas where the slave population was much larger, resistance to slavery in Québec could only take the form of escape. There were not enough slaves to foment armed rebellions as was the case elsewhere on the continent. The fact of runaway slaves in Québec and Canada is thus a strong symbol of agency and a rejection of this servile condition: slaves here resisted their condition to the best of their means within a context of small numbers. Their escape must therefore be considered an act of resistance.

There is very little information about these people who were not considered on the social ladder due to their chattel status. Moreover, since the objective of escaping was not to be recaptured, it is extremely complicated to retrace these people 200 years later. Several hypotheses are therefore required to better understand the circumstances and motives of their flight. Even if the domestic nature of slavery in the St. Lawrence Valley differed from slavery on plantations in the rest of the Atlantic world, it is important to establish parallels, since Québec was also part of this colonial universe.

Given the large presence of Indigenous slaves in Québec (twice as many as slaves of African descent), their minimal presence in this exhibition may be somewhat surprising. However, the enslavement of First Nations peoples took place mainly during the period of New France and, since this project is based on newspaper notices published under the British regime, Indigenous





slaves are less well represented. Furthermore, this exhibition is about the Afro-descendant and African presence in Québec in the past and how this population resisted slavery. Needless to say, much research remains to be done on the slavery of Indigenous peoples.

Since the appearance of the print media in Québec, a total of 43 ads of Afro-descendant or African slaves for sale were published, as well as 51 wanted notices for runaway slaves. However, not all sales or escapes were announced in the newspapers. The actual figures in both cases are therefore higher, especially since the New France era is not included. The information contained in this exhibition is drawn from various sources, especially Marcel Trudel's *Dictionnaire des esclaves et de leurs propriétaires au Canada français* and Frank Mackey's *Done with Slavery* (*L'esclavage et les Noirs à Montréal* in French).



**APPENDIX 1 - C**

**Systemic Racism  
and Discrimination  
against Members of  
Black Communities:  
A Brief Socio-demographic  
Portrait**

# Systemic Racism and Discrimination against Members of Black Communities: A Brief Socio-demographic Portrait

\*Based on data from Statistics Canada's 2016 Census

In Québec, the Black population represents **319,230 people, or 4% of the population**.

**43%** of these individuals were born in Canada.

Their **average annual income** is \$31,329, compared to \$42,546 for the general population, **a difference of 25%**.

Their **unemployment rate of 13%** is much higher than that of the total population (7.2%).

In the sectors where they are over-represented (hospitality and food services, **27.4%**; support services and waste management, **26.9%**; healthcare and social assistance, **20.7%**; and manufacturing **20.2%**), they often work in jobs for which they are over-qualified.

In the sectors where they are over-represented (hospitality and food services, 27.4%; support services and waste management, 26.9%; healthcare and social assistance, 20.7%; and manufacturing 20.2%), they often work in jobs for which they are over-qualified.

In both the private sector and the public service, the proportion of visible minorities (not just Blacks) in executive, managerial and senior management positions is still very low, as hiring and promotion practices often disadvantage them. Visible minorities are also significantly under-represented, particularly in teaching, police services, public administration, the arts and the liberal professions.

\*Source: [https://www.cdpdj.qc.ca/storage/app/media/publications/etude\\_inegalites-emploi\\_secteur-prive\\_synthese.pdf](https://www.cdpdj.qc.ca/storage/app/media/publications/etude_inegalites-emploi_secteur-prive_synthese.pdf) (only in French)

## **Black people are still significantly under-represented**

in public sector employment, despite the establishment of equal access to employment programs to ensure that subject organizations meet a **10%** visible minority workforce threshold. From 2009 to 2019, the representation of visible minorities (not just Blacks) in these organizations increased from **2.7%** to only **6.3%**, which is still far from the **10%** target.

\* Source: [https://cdpdj.qc.ca/storage/app/media/publications/Rapport\\_triennal\\_PAE\\_2016\\_2019.pdf](https://cdpdj.qc.ca/storage/app/media/publications/Rapport_triennal_PAE_2016_2019.pdf) (only in French)



Approximately **25% of discrimination complaints** filed annually with the CDPDJ are on the grounds of "race", colour, or ethnic or national origin. These complaints include discrimination in employment (**20%**), housing (**5%**), businesses and services ordinarily available to the public (**10%**), transportation (**8%**) and racial profiling (which has been steadily increasing over the past five years).

\* Note: Approximate percentages based on the average number of files opened at the CDPDJ from 2015 to 2020.

Far from being representative, these data show only the tip of the iceberg of the many manifestations of racism that occur every day in Québec.

Youth from Black communities are also over-represented in youth protection services, as reported in a publication by researchers Janet Sarmiento and Chantal Lavergne on the over-representation of ethnocultural minority children and youth in child protection and young offender services.

\*Source: Janet Sarmiento and Chantal Lavergne, "Les enfants et les jeunes des minorités ethnoculturelles en protection de la jeunesse et dans les services aux jeunes contrevenants" [Ethnocultural minority children and youth in youth protection and young offender services], *Défi jeunesse*, Vol. XXIII, No. 2 (March 2017), pp. 8-21.

Portraits of the clients and services offered under Québec's *Youth Protection Act* and the federal government's *Youth Criminal Justice Act* according to the clients' ethnocultural origin, conducted in 2013 and 2014 by the Direction de la protection de la jeunesse du Centre-Sud-de-l'Île-de-Montréal, also reflect this phenomenon.

This over-representation is closely linked to the issue of poverty:

"In Québec, as elsewhere, the indicators for neglect that are recognized by law largely correspond to the indicators of poverty. Therefore, the over-representation of young Blacks in the youth protection system can also be explained, at least in part, by their over-concentration in the most disadvantaged social strata."

Source: CDPDJ, Racial profiling and systemic discrimination of racialized youth - Report of the consultation on racial profiling and its consequences, by Paul Eid, Johanne Magloire and Michèle Turenne (Cat. 2.120-1.29), 2011, p.18 [https://www.cdpcj.qc.ca/storage/app/media/publications/Profiling\\_final\\_EN.pdf](https://www.cdpcj.qc.ca/storage/app/media/publications/Profiling_final_EN.pdf)

"In addition, aside from discriminatory mechanisms specific to the protection system that can fuel in over-representation, the analysis must also take into consideration the fact that the concentration of poverty among racialized groups increases the risks of neglect, and consequently, the risk of reports to the Director of Youth Protection (DYP). These concerns were raised regularly during the consultations, and must also be considered. In many respects, the indicators of neglect correspond to the indicators of poverty."

Source: Idem, p. 81





Housing discrimination, coupled with lower incomes and higher unemployment, results in a high proportion of households with one or more members from a racialized community living in lower-quality rental properties in disadvantaged neighbourhoods that are further from the urban centre and less well served in terms of transport, services and infrastructure. Young people in these households struggle to find adequate outdoor recreational space, which makes them more vulnerable to racial profiling. Systemic discrimination and racial profiling of Black and other racialized youth are particularly experienced by young boys living in disadvantaged areas.

An analysis of City of Montréal police services data in 2019 showed that **Black people are four times more** likely to be stopped by the police in Montréal, a reality that can also be observed in other cities in Québec (Repentigny and Gatineau).

\*Source: Armony, Hassaoui, Mulone, *Les interpellations policières à la lumière des identités racisées des personnes interpellées* [Police stops in terms of the racialized identities of the people stopped] [https://spvm.qc.ca/upload/Rapport\\_Armony-Hassaoui-Mulone.pdf](https://spvm.qc.ca/upload/Rapport_Armony-Hassaoui-Mulone.pdf) (only in French)

"Moreover, independently of the profiling practiced by law enforcement officers, which feeds the over-judicialization of racialized persons, there are reasons to question the decisions made during every step of the judicial process that may have discriminatory impacts (in the laying of charges, criminal convictions, sentencing, conditions for release, etc.)."

\*Source: CDPDJ, Racial profiling and systemic discrimination of racialized youth - Report of the consultation on racial profiling and its consequences, by Paul Eid, Johanne Magloire and Michèle Turenne (Cat. 2.120-1.29), 2011, p. 35 [https://www.cdpcj.qc.ca/storage/app/media/publications/Profiling\\_final\\_EN.pdf](https://www.cdpcj.qc.ca/storage/app/media/publications/Profiling_final_EN.pdf)

Moreover, Black people are also the most likely demographic to be reported to the police each year as **victims** of hate crimes due to "race" or ethnicity.

\*Source: Statistics Canada 2019

A few other details should also be added to this brief portrait.

First, there are exceptions, but they do not invalidate the rule. While some Black community members do rise to positions of influence in society, their numbers do not represent an equitably representative proportion.



Second, the COVID-19 pandemic has exacerbated social and racial inequalities, which interact with each other in a downward spiral. For school-age youth from families represented in the above statistics, this can mean being forced to attend school via the Internet in crowded, poorly ventilated, possibly unsanitary apartments with siblings who are also attending school remotely while having insufficient access to computer equipment and the Internet. These young people try to study while their parents take public transportation to work when they live in outlying areas. These parents may be working in the health or service sectors, which puts them at high risk of exposure to the virus.

Third, even though statistics can highlight parts of reality that would otherwise be difficult to see, they only give a glimpse of it – not a complete or exact picture. Indeed, the scarcity of data and indicators that highlight socio-economic disparities in a variety of contexts (in health, education, employment, etc.) contributes to the invisibility of situations of systemic discrimination, and consequently to their persistence.

In conclusion, behind these numbers are people – families and young people with their dreams, aspirations, sensibilities, personalities, talents and histories. In 1975, when the Québec Charter of Human Rights and Freedoms was adopted, the National Assembly laid a solid foundation so that every person in Québec could live and exercise their rights and freedoms in complete equality.

This vision clearly remains unfulfilled for the most part.







## APPENDIX 2

# Participant Materials

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- 88 *From Slavery to Human Rights* worksheet
- 90 Human Rights evaluation grid
- 92 *Our Covenant for a Racism-Free Space* worksheet
- 94 *The Right Word* worksheet
- 99 *Resistance* worksheet
- 105 *Test your knowledge* quiz (from the FUGITIVES! exhibition)







# From Slavery to Human Rights

## INSTRUCTIONS

Visit the FUGITIVES! virtual exhibition at <http://fugitifs.ca>

Answer the following questions.

## Part A- Slavery

→ Where did the slaves featured in the FUGITIVES! exhibition come from?

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→ Who owned these slaves? What occupations did they have? Name 5 of these occupations.

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→ What work did the fugitives do for their masters and how did the masters profit from the slaves' work? Name 3 ways.

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.....

→ Can you identify which of the fugitives:

a) ran away without shoes?

.....

b) was the youngest at the time of their first attempt to escape?

.....

c) was imprisoned as punishment for running away?

.....

.....

→ In total, how many times did all the fugitives escape?

.....

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→ What escape strategies were used by the fugitives? Identify 3 of these strategies.

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→ Of the 13 fugitives featured in the exhibition, which one has made the greatest impression on you and why?

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→ What do you remember about this person, their aspirations, talents, or motivations for escaping?

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## Part B- Rights

→ List at least 5 of the rights and freedoms identified in the **FUGITIVES!** virtual exhibition.

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→ Explain which of these rights and freedoms is most important to you and why?

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→ In your own words, explain why this exercise is called *From Slavery to Human Rights*.

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→ Apart from slaves, can you name another group of people who are deprived of some or all of their rights?

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# Human Rights Evaluation Grid

This exercise lists the 30 basic human rights prescribed in the **Universal Declaration of Human Rights** (1948).

All these rights are also protected by two Canadian legal instruments:

The Québec **Charter of Human Rights and Freedoms** (1975)

The **Canadian Charter of Rights and Freedoms** (1982)

→ Identify the discourse or situation you want to analyze:

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→ In the grid below, check off each right threatened or affected by the discourse or situation concerned.

- ☐ 1. The right to be free and equal
- ☐ 2. The right to be free from discrimination
- ☐ 3. The right to life, liberty and security of the person
- ☐ 4. The right not to be held in slavery or servitude
- ☐ 5. The right not to be subjected to torture or inhuman treatment
- ☐ 6. The right to the same recognition before the law (e.g., birth certificate, valid signature, etc.) as all other citizens
- ☐ 7. The right to equality before the law
- ☐ 8. The right to fair treatment before the courts
- ☐ 9. The right not to be arbitrarily arrested, detained or exiled
- ☐ 10. The right to a fair and public trial

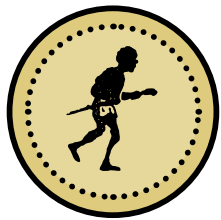


- ☐ 11. The right to be presumed innocent until proven guilty
- ☐ 12. The right not to be subjected to arbitrary interference with one's privacy and home life
- ☐ 13. The right to freedom of movement both within and outside one's own country
- ☐ 14. The right to seek asylum elsewhere in the world
- ☐ 15. The right to a nationality as well as to change it or to not be arbitrarily deprived of it
- ☐ 16. The right to marry and found a family
- ☐ 17. The right to own property and to not be arbitrarily deprived of it.
- ☐ 18. Freedom of thought, conscience and religion
- ☐ 19. Freedom of opinion and expression
- ☐ 20. Freedom of peaceful assembly and association
- ☐ 21. The right to democracy and equal access to public service
- ☐ 22. The right to social security

- ☐ 23. The right to work, free choice of employment, just and favourable work conditions, and to form and join labour unions
- ☐ 24. The right to rest and leisure
- ☐ 25. The right to an adequate standard of living
- ☐ 26. The right to education
- ☐ 27. The right to culture and the arts
- ☐ 28. The right to a social and international order that protects these rights and freedoms
- ☐ 29. All persons remain subject to the just requirements of the law
- ☐ 30. No State has the right to destroy any of these rights and freedoms

**For more information on each of these rights, see the UNESCO website.**





# Covenant for a Racism-Free Space

## INSTRUCTIONS FOR PART 1

Together with your team, please develop 1 to 3 proposals to complete each of the following sentences:

1. Now that we understand the importance of making this group a racism-free space that challenges and rejects racist or stereotypical language, attitudes and behaviour, we formally commit to (concrete action):

a) .....

.....

b) .....

.....

c) .....

.....

2. Since we know that this commitment will not always be respected, we agree to act in the following manner if the commitment is not upheld. (expected answer):

a) .....

.....

b) .....

.....

c) .....

Your team then makes sure that your proposals meet the following validation criteria:

→ Does the proposal offer a **concrete means** of denouncing racism?

→ Does the proposal **respect the rights and dignity** of all concerned?

→ Is the proposal designed to foster **awareness and solidarity** within the group?

**Individual work:** Once the covenant has been adopted by the group, complete the following sentence for yourself:

→ I personally commit to acting in accordance with our covenant for a racism-free space by adopting the following behaviour:

.....

.....

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.....





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## INSTRUCTIONS FOR PART 2

Read over your individual commitment on the front of the sheet and answer the questions below:

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**1. Have you fulfilled your commitment, in whole or in part?**

If not, why not?

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If so, how?

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**2. Do you notice any changes in your interpersonal relationships?**

What changes?

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**3. Are you ready to make a new commitment?**

If so, what new commitment?

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# The Right Word

## INSTRUCTIONS

Link the words or expressions below with the corresponding definitions.

### Word or expression

Act respecting equal access to employment in public bodies

Systemic discrimination

Hateful acts

Prohibited grounds of discrimination

Discriminatory harassment

Racism

Direct discrimination

Indirect discrimination

Intersectional approach

Racial profiling

Visible minorities

Minority or racialized group

### Definition 1

This occurs "when a person is subjected to differential treatment based on a prohibited ground of discrimination in an open and avowed manner." For example: denying someone accommodation due to their skin colour.

In many cases, there is an intention to discriminate against an individual or group of individuals because of actual or perceived group characteristics. However, it is not necessary to demonstrate intent when determining that discrimination has taken place.

### Definition 2

Rather, these exclusions or differences in treatment stem from the uniform application of a standard, policy, rule or practice that is superficially neutral but still has a discriminatory impact on an individual or a class of individuals because of their personal characteristics related to a motive of discrimination, such as 'race.' Norms or practices may therefore have a discriminatory impact "even if that impact was not intended or foreseen."

### Answer:

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### Answer:

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## Word or phrase

Act respecting equal access to employment in public bodies

Systemic discrimination

Hateful acts

Prohibited grounds of discrimination

Discriminatory harassment

Racism

Direct discrimination

Indirect discrimination

Intersectional approach

Racial profiling

Visible minorities

Minority or racialized group

## Definition 3

This is based on the racialization process that involves a social and ideological construction of 'race.' Currently, the phenomenon often takes the form of more subtle, indirect and sometimes insidious forms of discrimination based on the assumption that certain cultures cannot be assimilated into the dominant culture of the national or majority group.

One of the somewhat direct manifestations of this phenomenon is therefore racial discrimination by a person, group or institution in a position of power against racialized persons, including Indigenous peoples.

## Definition 4

This is the sum total of disproportionate exclusionary effects resulting from the effect of prejudiced and stereotypical attitudes combined with often unconscious policies and practices that have been generally adopted without regard to the characteristics of members of groups covered by the discrimination prohibition.

## Definition 5

Identified by 'race,' colour, ethnic or national origin, language or religion

## Answer:

## Answer:

## Answer:



## Word or phrase

Act respecting equal access to employment in public bodies

Systemic discrimination

Hateful acts

Prohibited grounds of discrimination

Discriminatory harassment

Racism

Direct discrimination

Indirect discrimination

Intersectional approach

Racial profiling

Visible minorities

Minority or racialized group

## Definition 6

Action taken by a person or persons in a position of authority with respect to a person or group of persons, for reasons of safety, security or protection of the public, which is based on actual or presumed membership in a group characterized by 'race,' colour, ethnic or national origin, or religion, without reasonable grounds or suspicion, and has the effect of subjecting the person or group of persons concerned to differential scrutiny or treatment.

Also includes any action by persons in authority who apply measures disproportionately to segments of the population due to their actual or presumed membership in a racial, ethnic, national or religious group.

## Answer:

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## Definition 7

This Act establishes a special framework for access to equality in employment in public bodies to remedy the situation of persons belonging to certain groups who are victims of discrimination in employment, such as persons belonging to a visible minority, persons whose first language is neither French nor English, Indigenous persons, women, and persons with disabilities.

## Answer:

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## Word or phrase

Act respecting equal access to employment in public bodies

Systemic discrimination

Hateful acts

Prohibited grounds of discrimination

Discriminatory harassment

Racism

Direct discrimination

Indirect discrimination

Intersectional approach

Racial profiling

Visible minorities

Minority or racialized group

## Definition 8

A virulent and particularly severe form of discrimination that results in extreme expressions of emotion, hostility or contempt against individuals or groups who are already victims of stigma and prejudice and who are protected by the Charter of Human Rights and Freedoms.

Hateful acts or words include racist insults or threats, made in person or in writing (including on the Web), physical assaults, and vandalism of businesses, personal property, places of worship, and community centres.

## Definition 9

Terminology used by the government to identify people from racialized groups.

In Québec, the Equal Access to Employment Programs established under the Act respecting equal access to employment in public bodies aim to correct the systemic discrimination experienced in employment by five target groups, including the one featured in this educational kit.

## Answer:

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## Answer:

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## Word or phrase

Act respecting equal access to employment in public bodies

Systemic discrimination

Hateful acts

Prohibited grounds of discrimination

Discriminatory harassment

Racism

Direct discrimination

Indirect discrimination

Intersectional approach

Racial profiling

Visible minorities

Minority or racialized group

## Definition 10

The notion of a racialized group highlights the socially constructed nature of the concept of 'race,' which we now know has no credible scientific basis. The past participle 'racialized' refers to the fact that so-called 'races' are the result of a process of external categorization by the majority group.

## Definition 11

This is behaviour that violates a person's right to equality and dignity and affects their psychological or physical condition. It can take different forms. For example, it may take the form of words (hurtful remarks, threats, insults, etc.) or actions (aggression, caricatures, graffiti, etc.). These words or actions must be repetitive to qualify for this designation.

## Definition 12

This includes the analysis of discriminatory situations that occur at the intersection of several prohibited grounds or motives of discrimination and that result from their close interconnectedness.

Instead of treating the grounds for discrimination separately, this approach recognizes the different and unique character of the lived experience that results from interaction among different forms of discrimination.

## Answer:

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## Answer:

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## Answer:

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## WORKSHEET

Name \_\_\_\_\_

Date \_\_\_\_\_

# Resistance - Level 1

## INSTRUCTIONS

1- From the list below, match each biographical note with the right name.

**Martin Luther King**

**Nelson Mandela**

**Kofi Annan**

**Angela Davis**

**Malcolm X**

**Nanny of the Maroons**

**Frederick Douglass**

**Harriet Tubman**

**Toussaint Louverture**

**Frantz Fanon**

2- Indicate whether the person was active in the Caribbean, North America or Africa.

3- Indicate whether the person was an activist during the slave era (pre-1865), the industrial era (1865-1950) or the contemporary era (1951 - present).

Name	Biographical note	Region of the world	Era
	Known as the "Moses" of her people, this fugitive grew up in captivity before making her way to the northern United States and then to Canada. Despite the risk of being captured, she returned to the South to save her family, and then made the journey 18 more times, helping to free several hundred slaves through an escape network known as the Underground Railroad.		
	This teacher, American civil rights activist and Black Panthers member was monitored by the FBI and accused of organizing a hostage situation in a courthouse that resulted in death. After incarceration in California, where she faced the death penalty, she was eventually acquitted and continued her career in philosophy. This subsequently included a position as Director of the Department of Feminist Studies at the University of California, Santa Cruz.		



Name	Biographical note	Region of the world	Era
	This descendant of Black slaves became a general who played a leading role in the Haitian Revolution. Arrested and imprisoned in France when the revolution seemed to have been momentarily crushed by Napoleon Bonaparte's troops who re-established slavery in 1802, he died shortly before the Proclamation of Independence of Haiti, the first Black Republic in the world.		
	A brilliant student who aspired to be a lawyer, he rebelled against the American racism that stifled his dreams by turning to crime. After a few years of imprisonment for theft, he joined the Nation of Islam and gained notoriety for his fiery speeches, notably for advocating the seizure and implementation of human rights "by any means necessary." He then decided to change his family name (Little), as a rejection of the patronymics inherited from slavery.		
	A well-known American pastor, this civil rights activist used peaceful means such as demonstrations, municipal bus boycotts and protest marches to demand the abolition of segregation laws. A born orator and preacher, he shared his dream of a world in which "children would not be judged by the colour of their skin, but by the value of their character."		
	Imprisoned in inhuman conditions for 27 years because of his stance against the Apartheid regime then in force in South Africa, he was finally amnestied. However, he continued his fight for the right to equality, and managed to negotiate the end of Apartheid with the country's president and lead his country to a peaceful transition to democracy. He was democratically elected President of South Africa in 1994. He notably said, "I am not really free if I am taking away someone else's freedom. The oppressed and the oppressor alike are robbed of their humanity."		





Name	Biographical note	Region of the world	Era
	A native of Ghana, this well-educated man worked for years at the World Health Organization before joining the UN, where he was later appointed Secretary-General. After being awarded the Nobel Peace Prize in 2001, he said: "I have sought to place human beings at the centre of everything we do – from conflict prevention to development to human rights."		
	As the head of a large maroon* community, a mixed-race community of escaped former slaves and Indigenous peoples living in the mountains of Jamaica, this woman of remarkable leadership organized and supplied several underground groups to mount armed resistance to the British conquest and free other plantation slaves.		
	A former slave who managed to escape, he became a magnificent orator and made several tours to raise awareness about the abolition of slavery throughout the United States and in Europe. He wrote several autobiographical books and founded a newspaper, The North Star (named after the North Star that guided slaves to the North). The newspaper's motto was "Right is of no sex – Truth is of no colour – God is the father of us all, and we are all brethren." After the Civil War, he held several political positions, including U.S. Consul General in Haiti.		
	Throughout his life, this psychiatrist and essayist of Martinique origin fought relentlessly against colonialism. This included analysis of the psychological consequences of colonization for both the colonized and the colonizers. He was heavily involved in the struggle for independence in Algeria, which was under French rule at the time.		

\*In the Caribbean colonies, slaves who escaped and formed their own communities were called "maroons." This term derived from the French word *marron* for runaway or fugitive slaves. This term, in turn, came from the Spanish *cimarrón*, a word borrowed from the first Indigenous inhabitants to designate a domestic animal that had returned to the wild.



**WORKSHEET**

Name\_\_\_\_\_

Date\_\_\_\_\_

# Resistance - Level 2

## INSTRUCTIONS

1- From the list below, match each biographical note with the right name.

**Mary Ann Shadd Cary**  
**Steve Biko**

**Nat Turner**  
**Viola Desmond**

**Sojourner Truth**  
**Gerty Archimedes**

**Solitude**  
**Marcus Mosiah Garvey**

**Lumina Sophie**  
**Thomas Sankara**

2- Indicate whether the person was active in the Caribbean, North America or Africa.

3- Indicate whether the person lived during the slave era (pre-1865), the industrial era (1865-1950) or the contemporary era (1951 - present).

Name	Biographical note	Region of the world	Era
	Involved in the Underground Railroad, her father decided to move his family to southern Ontario. Following in her father's footsteps, this educated woman founded the <i>Provincial Freeman</i> , the first newspaper published by a woman of African descent in North America, and in the process became the first publisher in Canada. After returning to the United States, she became, at the age of 60, the second African American woman to earn a law degree. She advocated for the abolition of slavery, equal opportunity, and women's right to vote.		
	This successful businesswoman was brutally arrested, then jailed and fined for refusing to sit in the seats designated for Blacks in the back of a Nova Scotia movie theatre. Some 63 years later, the province posthumously apologized to her. She is now a national figure on the Canadian \$10 bill.		



Name	Biographical note	Region of the world	Era
	An outstanding orator, he organized a rebellion of about 70 slaves against plantation owners in Virginia. The revolt lasted three days during which nearly 60 slavers were massacred. The militia intervened, and the authorities sentenced him to hanging.		
	The first Black woman in Guadeloupe to practice law, this strong-willed figure led a political career motivated by her communist, feminist and anti-colonial ideals. Once elected, she devoted herself to demanding and implementing measures to improve the lot of the most disadvantaged members of society. As a lawyer, she also pled Angela Davis's case in court when the latter found refuge in Guadeloupe following her conviction by a Californian court.		
	Considered the Che Guevara of Burkina Faso, this revolutionary took power in a coup in 1984. Known for his irreproachable integrity, he tried to protect women's rights and introduce wealth redistribution measures. These policies angered his enemies who had him assassinated in 1987.		
	In 1914, this revolutionary visionary founded the Universal Negro Improvement Association (UNIA), the first international mass movement dedicated to improving the lot of Black peoples, with its headquarters in New York. He later founded a shipping company, the Black Star Line, with the ambitious goal of repatriating the descendants of slaves to Africa.		



Name	Biographical note	Region of the world	Era
	Born into slavery of mixed-race parentage, this young woman joined a maroon* community in Guadeloupe and participated in armed resistance when Napoleon Bonaparte re-established slavery in the colonies in 1802. Captured during the battle, she was sentenced to death. The authorities waited until the day after she gave birth to hang her.		
	Labelled "the flame of revolt" in Martinique, this two-months pregnant insurgent was arrested with 500 other demonstrators for having burned houses during anti-segregation uprisings. The authorities sentenced her to exile where she died at the age of 31.		
	Born in captivity, this fervent supporter of the abolitionist cause and the women's rights movement preached from town to town in favor of ending slavery. She addressed mostly white audiences during her many appearances. During the Civil War, she organized the recruitment and supply of soldiers for the Black Union regiments. After the war and the abolition of slavery, she supported Black refugees in their search for employment. In her speeches, she advocated for the creation of a Black state in the western United States. At the Women's Rights Convention in 1851, she gave her famous <i>Ain't I a woman?</i> speech, calling for the inclusion of Black women in the feminist movement.		
	Promoter of the Black Consciousness Movement and co-founder of the Black People's Convention in 1972, this medical graduate denounced the injustice of the racist Apartheid regime in South Africa and strove to free its victims from any physical or mental inferiority complexes. He was beaten to death by South African security forces a month after his arrest.		

\*In the Caribbean colonies, slaves who escaped and formed their own communities were called «maroons.» This term derived from the French word *marron* for runaway or fugitive slaves. This term, in turn, came from the Spanish *cimarrón*, a word borrowed from the first Indigenous inhabitants to designate a domestic animal that had returned to the wild.





Name.....

Date.....

# Test your knowledge

## Quiz on the FUGITIVES! exhibition

**→ 1-What languages did André master?**

- A) French and English
- B) Dutch and Scottish
- C) All of the above

**→ 2-At what age did Bell desert for the first time?**

- A) 15 years old
- B) 18 years old
- C) 23 years old

**→ 3-How many times did Joe run away?**

- A) Twice
- B) 5 times
- C) 10 times

**→ 4-Where was Jack born?**

- A) United States
- B) Africa
- C) Montréal

**→ 5-Who of these two people owned slaves?**

- A) Judge James Monk
- B) MLA Joseph Papineau

**→ 6-Where does the Lowcanes name come from?**

- A) It was the family name of a slaveowner, of Scottish origin.
- B) Possibly an anglicization of Léogâne, a town in St-Domingue, now called Haiti.

**→ 7-Based on Ismael's clothing, what kind of work could he do?**

- A) Agricultural
- B) Textile
- C) Maritime





→ 8-Why was it announced that a slave had already had smallpox at the time of their sale?

- A) Because the visible scars on their face from the disease decreased their value.
- B) Because being immune to the disease increased their value.

→ 9-What happened to Bett's baby?

- A) He was sold.
- B) He died two months after his birth.
- C) He grew up freely with his mother.

→ 10-Where does the term *mulatto* come from?

- A) Mules, because the masters treated the slaves like animals.
- B) From the Portuguese word *mulatto*, meaning mule, a sterile hybrid animal resulting from the crossing of a donkey and a mare.

→ 11-Why is the exhibition called FUGITIVES!?

- A) To highlight the quest for freedom of enslaved Black people.
- B) Because running away is a crime.



→ 12-What was the nature of slavery in Québec in the 18th century?

- A) Agricultural
- B) Domestic

→ 13-Which documents were used to identify the fugitives?

- A) Birth certificate
- B) Wanted notice

→ 14-What occupations did the owners of the fugitives have?

- A) Merchants and tavern keepers
- B) Members of the Legislative Assembly (MLAs) and Governors
- C) Clergy
- D) All of the above

→ 15-Which of these strategies were chosen by the fugitives in Lower Canada (Québec)

- A) Mutiny, mass uprising and hostage-taking.
- B) False identity, nighttime escape, and flight to a far-off destination.





APPENDIX 3  
Young Readers  
Literature and Online  
Educational Resources

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# Young Readers Literature and Online Educational Resources

## Young readers literature

Diallo, Rokhaya. *Comment parler du racisme aux enfants*. Paris: Éditions le Baron perché, 2013.

Ledu, Stéphanie et al. *Atlas des inégalités*. Toulouse: Éditions Milan, 2017.

Levine, Ellen, and Kadir Nelson. *Henry's Freedom Box*. New York: Scholastic, 2008, 40 p.

MacLeod, Elizabeth. *Meet Viola Desmond*. New York: Scholastic, 2018.

McKissack, Patricia C. *A Picture of Freedom: The Diary of Clotee, a Slave Girl*. New York: Scholastic, 2011.

Paraire, Philippe. *Les Noirs américains depuis le temps de l'esclavage*. Paris: Éditions Hachette Jeunesse, 1992, 70 p.

Serres, Alain. *Le grand livre contre le racisme*. Paris: Éditions rue du monde, 2007.

Shabazz, Ilyasah. *Malcolm Little: The Boy Who Grew Up to Become Malcolm X*. New York: Atheneum Books for Young Readers, 2014, 48 p.

Solal, Elsa. *Angela Davis : non à l'oppression*. Paris: Éditeur Actes Sud Junior, 2017.

Turenne, Joujou. *Joujou Turenne raconte Mandela*. Montréal: Éditeur Planète Rebelle, April 2018, 50 p.

Warner, Jody Nyasha and Richard Rudinicki. *Viola Desmond Won't Be Budged*. Toronto: Greenwood Books / House of Anansi Press, 2018

Webster and D. Mathieu Cassendo. *Slavery in Canada*, Canadian Commission for UNESCO, 2020, 13 p.

Webster and Valmo. *Le Grain de Sable, Olivier Le Jeune, premier esclave au Canada*. Québec City: Les éditions du Septentrion, 2019, 80 p.

Wilson, Jamia, and Andrea Pippins. *Young Gifted and Black: Meet 25 Black Heroes from Past and Present*. London: Wide Eyed Editions, 2018.



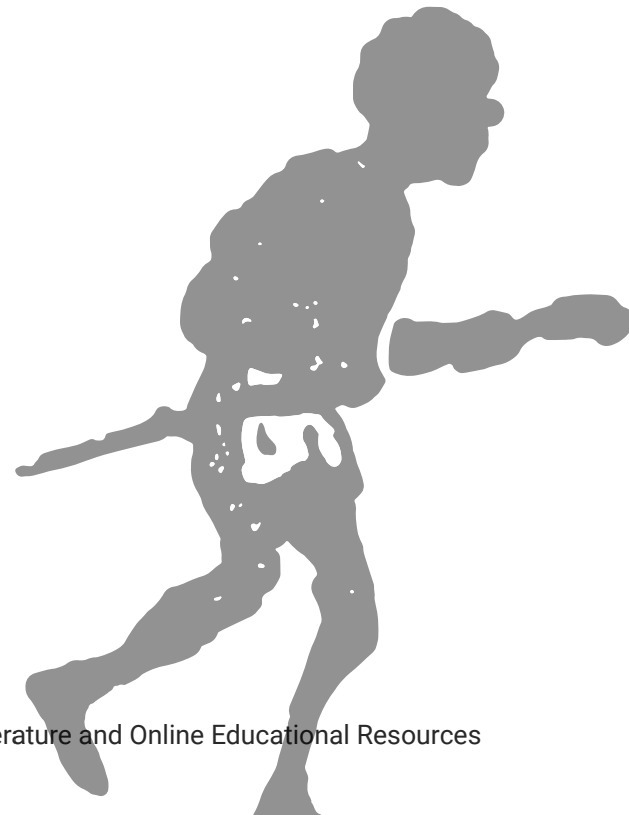
## Online educational resources

Blackhalifax.ca. [www.blackhalifax.com/](http://www.blackhalifax.com/), educational website

Henry, Natasha L. *Black Enslavement in Canada*. Historica Canada, published in the Canadian Encyclopedia, June 9, 2020, <https://www.thecanadianencyclopedia.ca/en/article/Black-enslavement>

Henry, Natasha L. *Racial Segregation of Black People in Canada*. Historica Canada, published in the Canadian Encyclopedia, May 27, 2019. <https://www.thecanadianencyclopedia.ca/en/article/racial-segregation-of-Black-people-in-canada>

Hill, Lawrence. *Black History in Canada, Teacher's Guide*. Historica Canada, 2011, 12 p. <http://www.education.historicacanada.ca/en/tools/392>





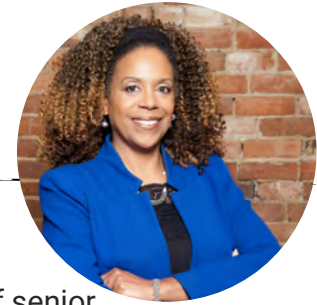
APPENDIX 4  
Biographical Notes

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# Biographical Notes



## Myrlande Pierre

### **Vice-President responsible for the Charter Mandate, CDPDJ**

Ms. Myrlande Pierre was appointed as CDPDJ Vice-President on June 14, 2019. She is responsible for the Commission's mandate under the Charter of Human Rights and Freedoms and the *Act respecting equal access to employment in public bodies*.

Ms. Pierre is a nationally and internationally recognized expert in the field of immigration and socio-economic integration, and more specifically in the socio-economic integration of racialized minorities. The issues of systemic racism and discrimination, as well as issues affecting ethnocultural and racialized minority women, are the cornerstone of her work. She has published extensively on these issues and has been a guest speaker at numerous national and international forums.

Myrlande Pierre has held a variety of senior analyst, strategic policy advisor and management positions during her career, including at Citizenship and Immigration Canada and the Department of Canadian Heritage. In April 2018, she was appointed Acting Senior Researcher with the Security Intelligence Review Committee, Research Division in the Government of Canada. She has also worked at the Conseil des relations interculturelles of the Government of Québec.

Ms. Pierre holds a master's degree in sociology from UQAM and has been a PhD candidate in sociology (socio-economics) at the Faculty of Social Sciences, University of Geneva since 2018. Her career is also marked by her social commitment. She was notably president of the Table on Diversity, Inclusion and the Fight against Discrimination of the City of Montréal and co-leader of the State Governance and Justice Committee of the Groupe de réflexion et d'actions pour une Haïti nouvelle (GRAHN). Myrlande Pierre has received several awards for her involvement in the advancement of women's rights and racialized minorities. In 2018, she received the Medal of the Québec National Assembly.



## Webster

Aly Ndiaye (aka Webster) is a veteran of the Québec hip-hop scene. Passionate about history, he studied in this field at Université Laval. The Limoilou rapper is particularly interested in slavery and the black presence in Quebec and Canada since the time of New France. To better share this history, he operates QC History X guided tours in Old Québec City. Hip-hop artist since 1995, he now travels the world with his concerts, writing workshops and conferences.

Webster is the author of a hip-hop writing manual, *À l'Ombre des Feuilles* (Québec Amérique, 2019), and a children's book about Olivier Le Jeune, the first African slave in Canada – *Le Grain de Sable* (Septentrion, 2019). He also curated the **FUGITIVES!** exhibition at the Musée National des Beaux-Arts du Québec from April to September 2019.

[WebsterLS.com](http://WebsterLS.com)

[QcHistoryXtours.ca](http://QcHistoryXtours.ca)



## Amel Zaazaa

Amel Zaazaa is an author, speaker and trainer.

She has worked in communications and political strategy for various government and community cultural institutions for more than 15 years.

Caring deeply about social justice and particularly feminist and anti-racist struggles, she has worked in several community and advocacy settings in Québec such as the Ligue des droits et libertés (LDL), the Fédération des femmes du Québec (FFQ), the Hoodstock Collective, the Women's Words Foundation, the Réseau québécois de l'action communautaire autonome (RQ-ACA), the Regroupement d'aide et de luttes contre les agressions à caractère sexuel (RQ-CALACS) and Relais-Femmes.

In January 2019, Éditions Somme Toute published her *11 brefs essais contre le racisme : pour une lutte systémique*, a collective work she co-edited with LDL president Christian Nadeau. This publication led to an anti-racism tour to communities across Québec.

Thanks to this wide-ranging activism, Ms. Zaazaa has developed both theoretical and experiential knowledge as well as a finely-honed analysis of the anti-racism and intersectional challenges faced by many Québec organizations. For the past few years, she has dedicated herself to mentoring others and to developing training tools to support organizations and institutions that are committed to change and inclusion.



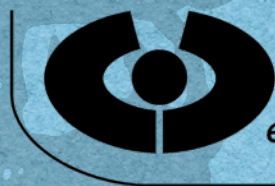
## Dimani Mathieu Cassendo

Dimani Mathieu Cassendo (he, she or they) is a writer and visual artist. It is with comics representing their daily life that begins their career. The webcomics open doors for a physical publication in 2016, *La Petite Suceuse*. A year later, it is the Annual Comic on Racism which is announced in the spotlight. In their work, the respect of the identity of human beings has a great importance.

Their illustrations can be seen in some magazines (*À Babord!* #67 and the *Ligue des Droits et Libertés*, among others) some zines, coloring books and on the walls of the *Racines Bookstore*. Their artistic intentions are to normalize characters that are similar to their surroundings - immigrants and their children, millennials and generation X belonging to the LGBTQI+ communities, activists and artists - in a Québec literature. Their preferred medium is digital drawing and they like to paint on rainy days.







*Commission  
des droits de la personne  
et des droits de la jeunesse*

**Québec**