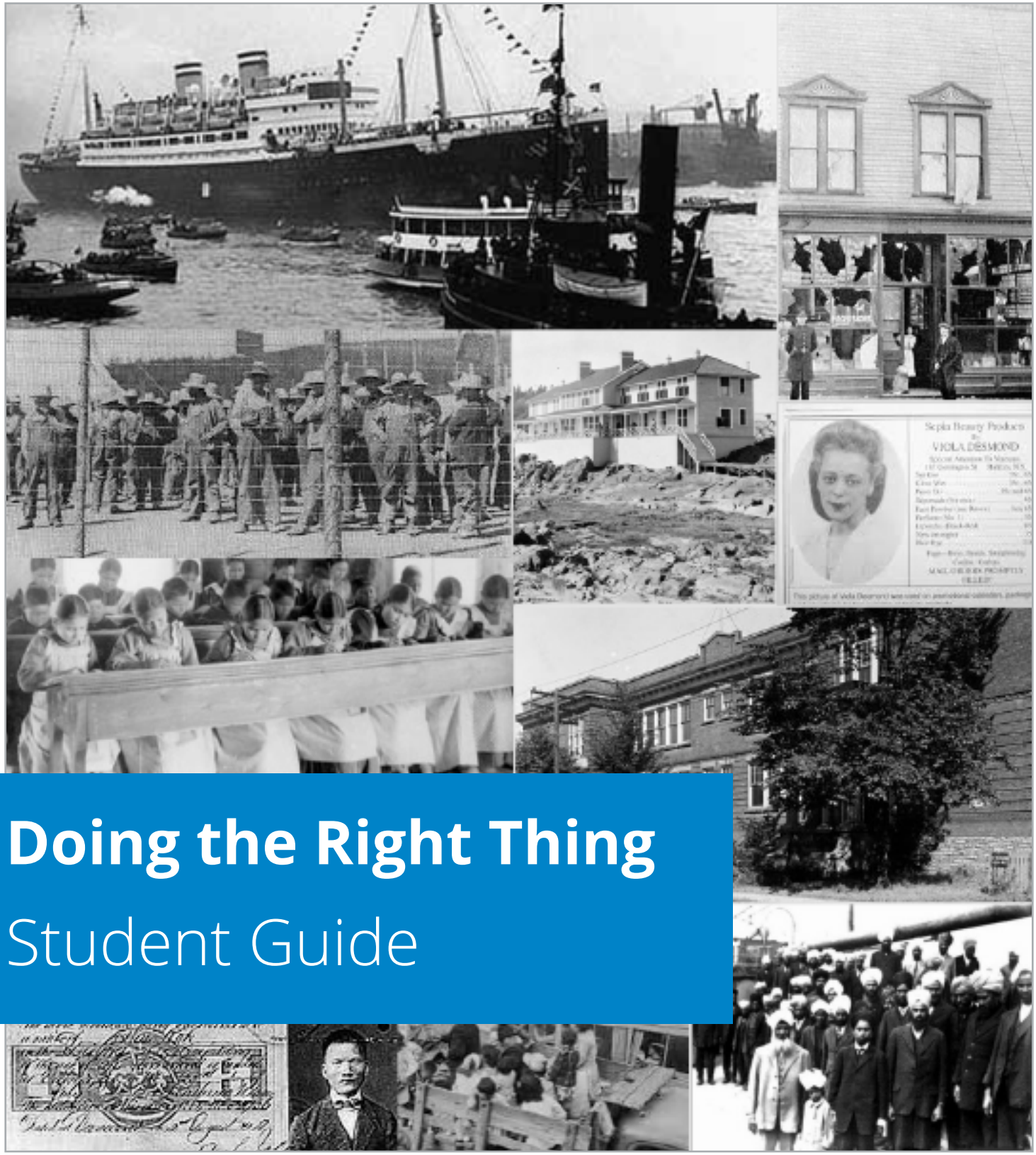

Doing the Right Thing

Student Guide

CRRF FCRR

Canadian Race Relations Foundation

Fondation canadienne des relations raciales

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Our Canada Project: Exploring Canadian Values through Culture, Faith and Identity

The Canadian Race Relations Foundation (CRRF) developed ***Our Canada*** as a 3-year initiative to realize a national framework for understanding Canadian diversity, and heightening awareness, understanding of and respect for Canadian values and traditions. We thank the many people across the country who contributed their expertise, ideas and vision for Canada. Doing the Right Thing is a major component of that initiative.

Doing the Right Thing

We have moved into an era when the traditional narratives of history have been called into question and yesterday's heroes risk becoming today's villains. We hear calls from different sectors of the population to remove statues and erase plaques. As Mark Antony said so eloquently in his funeral oration for Julius Caesar: "The evil that men do lives after them; The good is oft interred with their bones:" When we look back upon our history, we have much to celebrate, but also much to cause us to reconsider whether we have done the right thing. How should teachers and students respond to this reconceptualization of history?

Doing the Right Thing is a federally-funded curriculum resource designed to help students think deeply about things that we all experience as Canadians, and introduces complex issues around recognizing our past mistakes and trying, or not, to make up for them - as individuals, as communities, and as Canadians. The case studies presents numerous examples on both a macro and a personal level, supported by examples from literature and history, for students to consider, discuss, explore, debate and reflect upon, as they explore the range of possibilities to learn from the lessons of the past.

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Canada

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Doing the Right Thing

Student Guide

Part 1: Introduction

Canada's 150th birthday is a time for celebration and also for reflection. Anniversaries such as birthdays or other special events are often a time when we think back to what has been, what should have been or what could have been if we had acted differently. Do we do / have we always done, the "right thing"?

When you think of anniversaries of events in Canada's history, which ones come to mind?
What comes to mind when you think of anniversaries in your own life and in the lives of your family and community?
Why are these significant?

Whenever you meet someone – parent, friend, teacher, some random person – your behaviour and theirs is affected for better or worse. We human beings have survived and thrived as a species because, for the most part, we interact with people in a positive way. We work together on projects and plans that none of us could do alone. We play on teams, perform in plays, choirs, orchestras or bands. Some of us work for organizations or companies. We live in families and neighbourhoods. We help make cities, provinces and Canada grow and prosper. These days we are even part of a global community.

But sometimes we make mistakes. We misunderstand when someone says something to us, or makes a gesture, or turns away when we try to communicate. We have hurt feelings, or arguments, or fights, or wars. Sometimes we are deliberate in our negative interactions. Sometimes we apologize, or wish we had.

This resource is designed to help you think deeply about things that we all experience as Canadians but sometimes just let slide. With the stories and real life cases we present, we ask questions for you to consider on the spot as soon as you encounter them in the text. Your teacher has additional ways to explore issues that we raise – national, local and personal. Our use of pronouns such as "you" and "we", all of us who live in Canada, is deliberate. So let's start with the personal.

Think of a time when you said or did something that affected someone negatively.
Was it a mistake or was it deliberate?
How did you know they had been affected negatively? Did they say something?
Was it in their facial expression?
Body language? Did you apologize and say you were sorry?

Did you try to make it up to the person in some way?
Did you wish you had apologized for what you did?
Do you wish someone who hurt you had apologized or made it up to you?
Were you glad you did what you did or did you not care about what happened?

Read the following true story and identify what happened, the reasons for it happening and what happened decades later.

Tom Caldwell put this in a classified ad in the Canadian Jewish News in 2016, about 65 years after the event. He is not sure when it happened but that he was somewhere between seven and ten years old. He is not sure why he did it, though maybe the fact that Rosen was Jewish might have had something to do with it.

Runnymede Elementary School

Caldwell never forgot what he did and through the years felt guilty about it. Even though he became very successful in business and was awarded the Order of Canada for his distinguished career, he never forgot what he did to Howard Rosen so many decades earlier.

Finally Caldwell put his ad in the paper and hoped that Rosen would be still alive and see it. He planned to take him out to lunch if they connected. A member of Howard Rosen's family saw the ad and notified him. Rosen was pretty vague about it but he does remember being sucker-punched by some kid. Rosen thought about it over a weekend and telephoned Caldwell the following Monday to tell him he was indeed still alive. Soon after, they met for coffee.

Caldwell asked some skill-testing questions (who was their teacher?) so that he could be sure they had made the right connection. The pair chatted about their past, the cruelty of children, and the fact that the story had gone viral in the media.

"He apologized and naturally I accepted his apology," Rosen said of their first phone call.

Do you need to wait 65 years to do the right thing?
Why might someone wait?

Canada is 150 years old. When we look back upon our history we have much to celebrate, but also much to make us wish we had done some things differently. This resource will speak to you personally, as a member of your community, province and country.
Here are five historical examples or "cases" (one happening now) of Canadians trying to "do the right thing". Note the similarities and differences among the cases, especially Canadians' responses to what happened.

Case 1:

The man in the foreground on the left wearing glasses is The Right Honourable Brian Mulroney. He was Prime Minister when this photo was taken. He is signing (September 22, 1988) the Japanese Canadian Redress Agreement. Later in the House of Commons, he acknowledged that it was wrong for the Canadian government, decades earlier during the Second World War, to have removed thousands of Japanese-Canadian families—men, women, and children— from the west coast of British Columbia and put them in camps in the interior. During this time, they lost their homes and businesses as they were declared to be "enemy aliens": representatives of a country at war with Canada.

None were ever found to be guilty of spying or working for the Japanese government or the military during the war. Many were Canadian citizens who had been here for many years.

Toyota, T, Library and Archives Canada, accession number 1972-051 NPC, accession number 1972-051 NPC, reproduction copy number C-046350

Prime Minister Mulroney pledged that these events would never happen again and recognized the loyalty of this group of Canadians. The government put into motion procedures to compensate for their losses during the war, and committed to set up a national organization, the Canadian Race Relations Foundation, to promote racial harmony and work towards the elimination of racism.

Among the key terms introduced throughout this resource are “apology”, “restitution”, “reconciliation”, “commemoration”, “recognition”, “responsibility”, “blame” and “compensation”.

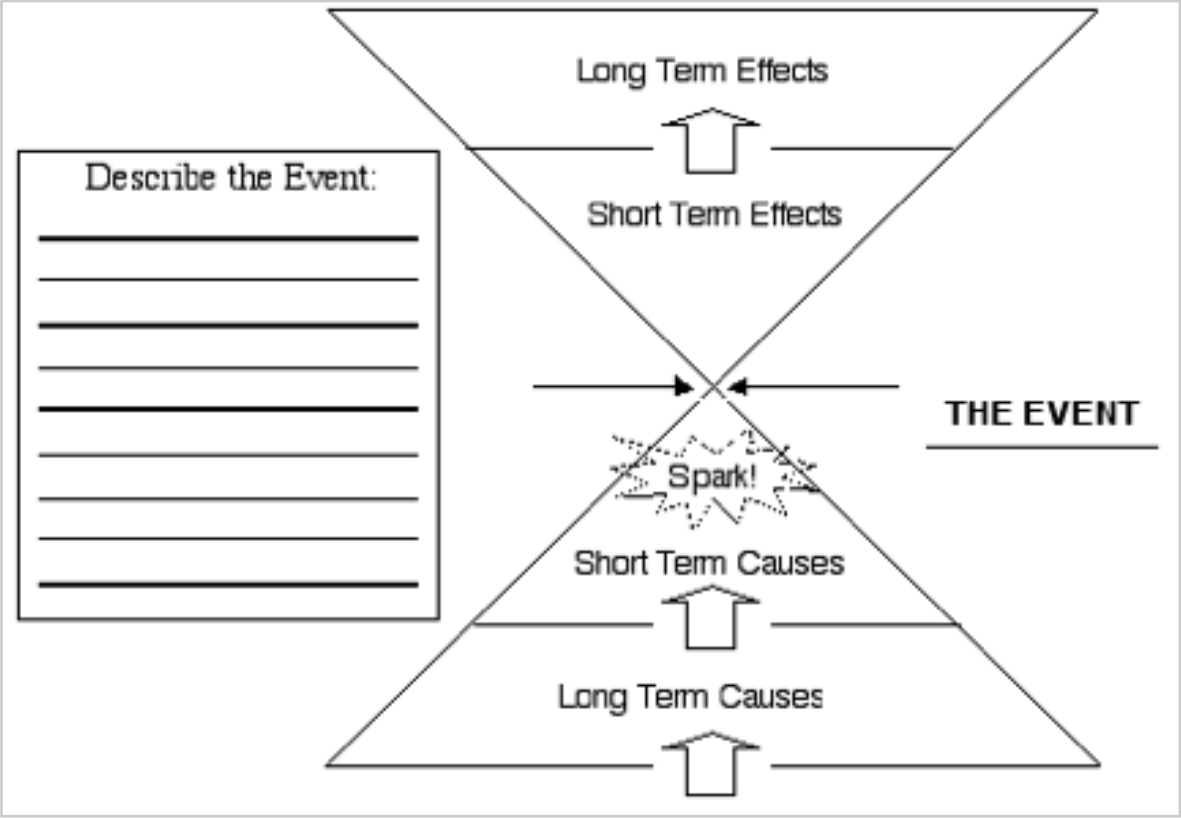
What do these terms mean within the context of “doing the right thing”?
Are some more important than others?
How are they connected as we strive to “do the right thing”?
Draw a diagram showing their connections as you understand them.

"Japanese Canadians who were interned had their property liquidated and the proceeds of sales were used to pay for their own internment.

"The acknowledgment of these injustices serves notice to all Canadians that the excesses of the past are condemned and the principles of justice and equality are reaffirmed."

– Prime Minister Brian Mulroney, 1988

The following diagram offers a tool to use in all of our case studies, in order to inquire more deeply into the issues raised.



Use this chart to examine events in the history of Canada. Make a copy of the chart and, on your own or with a peer, describe the "event" depicted in the photo and story. Investigate the causes of this event. Was there a "spark" that convinced Canadians to say "sorry", or was it something that weighed on people's minds like the guilt Tom Caldwell felt? Then investigate the effects or consequences of the event. Are we seeing and feeling the effects today? Will we continue to feel the effects in the future? Explain your reasoning.

The next example is happening even now and refers, not to a single event like Case #1, but to many events over centuries.
As you read the next case, note the apology as well as the background before, and the results afterwards.

Case 2:

The relationship between Canadians and our Indigenous populations has been complicated ever since the first contacts five hundred years ago. In North and South America as well as the Caribbean, we have had peaceful contact and co-operation but also conflicts and conquest. In Canada, Indigenous people were involved in the colonial wars between Britain and France from the 1600s to the late 1700s. Later the wars were between the British and their former colonies, the new United States of America.

Moran, J. F., Library and Archives Canada, accession number 1973-357 NPC,item number 1922-86, reproduction copy number PA-102575

When Canada became a country in 1867, expansion westward resulted in a series of treaties with Indigenous groups between 1871 and 1921. Promises were made but often not kept by the government. Indigenous populations—First Nations, Métis and Inuit—often lost the means to their livelihood through over-hunting and fishing. Malnutrition and starvation made Indigenous people vulnerable to European diseases that killed vast numbers, especially in early contacts since they had not been previously exposed to some of these diseases, and therefore had no immunity to them.

In a desire to "teach" indigenous people to live like European-Canadians, the residential schools were established. From the 1870s to the 1990s when the schools were abolished, some 150,000 children were separated from their families, often by force, and taught to reject their identities and cultural traditions. There are many claims of neglect and abuse — emotional, physical and sexual. The schools were under the control of several Christian churches, including Roman Catholic, Anglican, and the United Church of Canada.

Library and Archives Canada, accession number 1936-271 NPC, item number N.W.T. 14-1-4, reproduction copy number PA-042133

After many years of hearing concerns about the problems in the residential school system, the federal government set up a Royal Commission on Aboriginal Peoples (RCAP). The final report of the RCAP, published in November of 1996 by The Right Honourable Jean Chrétien's Liberal government, contained some 4,000 pages with 440 recommendations. One of the report's chapters was on residential schools. Two years later, the federal government published an "action plan" which included the "Statement of Reconciliation: Learning from the Past", in which the "Government of Canada recognizes and apologizes to those who experienced physical and sexual abuse at Indian residential schools and acknowledges its role in the development and administration of residential schools."

Further reports over the next decade and a half investigated what happened to children in the residential schools. On 11 June 2008, Prime Minister Stephen Harper "apologized on behalf of the Government of Canada, and all Canadians, for the forcible removal of Aboriginal children from their homes and communities to attend Indian residential schools." In this historic apology, the Prime Minister recognized that there is no room in Canada for the attitudes that created the residential school system to prevail. Soon a Truth and Reconciliation Commission (TRC) was set up to investigate abuse claims, and the Commission held a series of events across Canada: in Winnipeg, Inuvik, Halifax, Saskatoon, Montreal, Edmonton and Vancouver.

The TRC finished its report in May and June of 2015 with a document outlining 94 "*Calls to Action*" to "redress the legacy of residential schools and advance the process of Canadian reconciliation". These were divided into two categories: "Legacy" and "Reconciliation". Under "Legacy", the proposed actions are identified in the following sub-categories:

- Child welfare
- Education
- Language and Culture
- Health
- Justice

Under "Reconciliation", the proposed actions are identified in the following sub-categories:

- Canadian governments and the United Nations Declaration on the Rights of Indigenous People
- Royal proclamation and Covenant of Reconciliation
- Settlement agreement parties and the United Nations Declaration on the Rights of Indigenous Peoples
- Equity for Aboriginal people in the legal system
- National Council for Reconciliation
- Professional development and training for public servants
- Church apologies and reconciliation
- Education for reconciliation
- Youth programs
- Museums and archives
- Missing children and burial information
- National Centre for Truth and Reconciliation
- Commemoration
- Media and reconciliation
- Sports and reconciliation
- Business and reconciliation
- Newcomers to Canada

As you can see above and follow in the media, the actions proposed are ongoing.

How are the* Calls to Action *being considered in your school? How do you feel about these? Should you and your school be doing more or doing things differently, or has it (and you) done enough already?
Why or why not?
What more should Canada do to meet the* Calls to Action *about residential schools?
Are there other areas of connection between Indigenous Peoples and the rest of Canada about which we need to "do the right thing"? Discuss with your classmates.

The next case also involves education.

Case 3:

In November 1989, the Royal Ontario Museum in Toronto opened the *Into the Heart of Africa* exhibit. It consisted of artefacts collected by soldiers and missionaries over the years, and brought back to Canada. The images and the portrayal of Africans quickly drew protests from Torontonians, with police called and arrests made. The exhibition was scheduled to tour the US and Canada, but the controversy prompted four major museums to cancel. While it was publicized as a way to exhibit art and culture in African societies as interpreted by the original collectors, the viewers saw things differently. The images, as noted in a report issued by the Toronto District School Board, were at the very least insensitive and likely racist in that they portrayed stereotypes from the 19th century. Major criticism was that the exhibit glorified colonialism while not fully exploring the damage it inflicted on Africa and Africans; that it reinforced harmful stereotypes about Africans by using descriptors such as "barbarous people" and "savage customs" in text accompanying displays, and that illustrations, including a British soldier on horseback stabbing a Zulu warrior in the chest with a sword (the very first image seen upon entering the display area), and a group of African women on their knees doing laundry while a white woman looks on approvingly, were demeaning and "devastating". There were calls for an apology but these

were rejected by the museum administration. Twenty-five years later, as a result of several years of negotiation with the Coalition for the Truth about Africa (CFTA), made up of Black community members and their supporters, the museum held a public event where it made a public apology.

The event where the public apology was made, began with a Ghanaian priest in traditional robes performing a group prayer. This was followed by speeches from CFTA members, historian Afua Cooper, television producer Geraldine Moriba and filmmaker Yaw Akyeaw, who flew in from Ghana, The speakers recalled protesting *Into the Heart of Africa* outside the museum and the hardships, including arrests and racism, demonstrators faced when they spoke out against the exhibit. The speakers accepted the ROM's apology and commended the museum's effort in righting a wrong.

ROM director and CEO Josh Basseches said that over the next five years, the museum was committing to several initiatives to improve its relationship with the African-Canadian community, including introducing two internships for Black youth interested in museums, and creating more programs that focus on African or diaspora themes. The ROM will also mount a "major exhibition", planned for 2018, that "addresses the exclusion of Blackness from the mainstream Canadian historic narrative" through the work of seven contemporary Black artists.

Rostant Rico John, CFTA spokesperson said, "The CFTA's community gracefully accepts the apology advanced by the ROM. We jointly look forward and will work fervently to see other initiatives as agreed upon come to fruition."

Here is the full text of the apology:
"The Royal Ontario Museum produced the exhibition *Into the Heart of Africa*, which opened at the Museum in November 1989. This exhibition was intended to critically examine the colonial relationships and premises through which collections from African societies had entered museums.

The exhibition displayed images and words that showed the fundamentally racist ideas and attitudes of early collectors and, in doing so, unintentionally reproduced those same colonial, racist and Eurocentric premises through which these collections had been acquired. Thus, *Into the Heart of Africa* perpetuated an atmosphere of racism and the effect of the exhibition itself was racist. The ROM expresses its deep regret for having contributed to anti-African racism. The ROM also officially apologizes for the suffering endured by members of the African-Canadian community as a result of *Into the Heart of Africa*."

What is the role and responsibility of a museum to the community it serves? Is it there to preserve collections of objects or does it have a duty to "educate"? If so, who should decide the content, and how should it be decided? Whom should we educate and how should we educate?

Case 4:

This picture of Viola Desmond was used on promotional calendars, packaging and advertising for her own line of beauty products.

Viola Desmond was an African-Canadian, born in 1914 and raised in Halifax, Nova Scotia. She trained as a teacher but soon joined her husband Jack Desmond in a combined barbershop and hairdressing salon in the city. Her business was very successful.

While expanding her business across the province, Viola went to New Glasgow, Nova Scotia in 1946. In New Glasgow, Desmond had car trouble and decided to go to the movies while repairs were made. She bought a ticket, entered the theatre and took a seat on the main floor, unaware that tickets sold to African-Canadians in this town were for the balcony, and the main floor was reserved solely for White patrons. Theatre staff demanded that she go to the balcony, but she refused, since she could see better from the main floor. The police were summoned immediately and she was dragged out, injuring her hip. She was charged and held overnight in jail; she was not advised of her rights.

There was a crowd of viewers who also saw Ms. Desmond being dragged out. Should they have reacted? Why or why not? How would you have responded if you were a witness? With social media today, what are some ways to "do the right thing" when injustice seems to be occurring? What are some challenges to using social media as a "virtual witnessing tool"?

The following morning, despite not having done anything wrong, she paid the imposed fine of $20 (equal to more than $250 in today's currency) plus court costs of $6. Besides being fined, she was charged with defrauding the Government of Nova Scotia of the difference in the tax between a ground floor and a balcony seat. This amounted to one cent.

While discussing the incident with the doctor who tended to her, Desmond decided to fight the charges. Clearly, the issue was about her being African-Canadian and the racist seating policy in place; it was not about tax evasion. In taking the matter to the courts, Viola Desmond's experience helped to galvanize public opinion locally and internationally, and to raise awareness about the reality of Canadian segregation.

The government said her crime was evading taxes. After the trial she moved to Montreal, then to New York to attend a business college. She died there in 1964 at the age of 50, and was buried in Nova Scotia at Camp Hill Cemetery, Halifax.

On April 14, 2010, the Nova Scotia government granted Desmond a posthumous (after death) free pardon: the first to be granted in Canada.

"This closes an erroneous chapter in the history of this province and allows a new one to begin. I am confident that the case of Mrs. Viola Desmond will be the focus of scholarly and human rights research for years to come. It is a historic moment for Nova Scotia and for Canada, and I am proud to be a part of it." *Lt.-Gov. Mayann Francis*

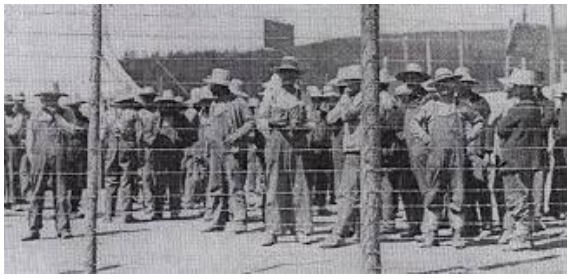
"This is a historic day for the province of Nova Scotia and a chance for us to finally right the wrong done to Mrs. Desmond and her family. This is also an opportunity for us to acknowledge the incredibly brave actions of a woman who took a stand against racism and segregation."
Premier Darrell Dexter

"What happened to my sister is part of our history, and needs to remain intact. We must learn from our history so we do not repeat it. If my parents were here today, it would warm their hearts to see Viola recognized as a true Canadian hero." *Wanda Robson, sister of Mrs. Desmond.*

In December of 2016, Ms. Desmond became the first woman to be featured on a new Canadian $10-bill for her work, prevailing over nominations of many other outstanding Canadian women who have contributed to Canada over its history. The bill will be issued in 2018.

Why was a pardon issued? Should there have been some form of apology? Ms. Desmond, in 2018, will be featured on the Canadian $10-bill. Is this significant? What message do you think this sends to the African-Canadian community, to your community, to anyone who sees it? Why do you think so? The pardon was issued by the provincial government but it was the federal government that will issue the $10 bill in her honour. Why do you think there are differences in the responses of the Nova Scotia and federal governments? Are the pardon and the honour sufficient?
In the case of Viola Desmond, do you think this makes up for her suffering?

Case 5:



The Italian-Canadian internment began when Italy declared war on Canada on June 10, 1940.

Thousands of Italian-Canadians were labeled "enemy aliens", as the Japanese-Canadians would be in 1942. Certain legal rights were taken away from them and about 500 men and 4 women were eventually interned in camps (pictured above). In addition, 100 Italian seamen, who were in Canadian waters on 10 June 1940, were also subject to internment. The remaining Italian resident population, some of whom had been in Canada since 1922, had to register with the RCMP and report to them on a monthly basis.

Lists drawn up by police and the RCMP showed that, at one time or another, about 2,500 Italian-Canadians were members of fascist organizations. In fact, since the Italian invasion of Ethiopia in 1935, the RCMP had been systematically monitoring Italian-Canadians who were identified as fascists. In 1938 they published a 60-page report detailing fascist activity in Canada. Many Italian social clubs had received money from the Italian government for their facilities and programs and hence were under suspicion.

Some of the interned Italian-Canadian men had ties to Italian fascist organizations and about 100 were listed as active party members, but many had no political affiliation and may have been interned as a result of mistaken identity, or because of false accusations. Many actions taken by the RCMP and others came from paid informants whose trustworthiness was open to question. For example, in one case, Montreal's Laura D'Anna cooperated with officials, and provided names of people who may have been innocent, in exchange for her husband's freedom and her own.

The camps were considered to have had acceptable standards for food, clothing and housing. Many of the internees were released after some months in internment so that only a few were left at the war's end. They were considered hard-core fascists.

For the families of the interned, and the Italian-Canadian community in general, the early 1940s were not kind. They endured acts of discrimination such as business boycotts and job losses. Thousands of Italian-Canadian families were denied welfare across Ontario, and were forbidden by law from speaking Italian and congregating in groups larger than five.

There was a campaign after the war to get the government to apologize for the discrimination and internments. While Prime Minister Brian Mulroney offered an apology during a luncheon with Italian-Canadians in 1990, nothing was said more publicly.

In 2005, Ottawa signed an agreement in principle, offering $2.5 million to the National Congress of Italian-Canadians Foundation for various commemorative programs.

In 2008, the Conservative government established the *Community Historical Recognition Program*, which set aside $5 million specifically to deal with the Italian-Canadian Internment — but no apology.

Should a public apology be offered? Why or why not?

To what extent is a Government justified in taking whatever actions it deems appropriate regarding the security of the nation? How do we strike a balance?

Part 2:
More Examples Through Canada's History

Part 1 of this resource was designed to introduce the complex issues around recognizing our past mistakes and trying, or not trying, to make up for them: as individuals, as communities, and as Canadians. The case studies presented provide a range of possibilities for us to learn from the lessons of the past.

Do we, in fact, learn from the lessons of the past?

In this section we introduce episodes and events from Canada's past in which we interacted with each other, both positively and negatively. Some of these will be very familiar to you and easily elaborated upon in your textbooks or online sources.

For each episode, ask yourself did we:

- **get it right by treating each other with respect and fairness?**
- **get it right eventually after trial and error?**
- **not get it right and still need to "do the right thing" through apologizing, compensating in some way, or showing some commemoration or recognition?**

Our descriptions of these episodes will become shorter with some key details of the aftermath and consequences left out. You will be asked to determine:

- if apologies, restitutions or some sort of commemoration was made
- if such apology or other form of recognition should have been made

Then, after engaging in further inquiry, you can revisit your answers to the above questions.

DON'T CHECK FOR ANSWERS BEFORE YOU PROVIDE YOUR OWN INITIAL RESPONSES!

That may limit your thinking through the issues raised.

To conclude this introduction, here are some quotes to consider as you explore Canada's record in doing the right thing. In doing the right thing in a era where facts are often disputed and sometimes come from myths or legends:

- There is sometimes more than one version of the quote.
- The author to whom the quote is often attributed may or may not be the original author.

Nevertheless the words have meaning.

Attributed to Edmund Burke, 18th century philosopher and politician: "The only thing necessary for the triumph of evil is for good men to do nothing."

Attributed to Martin Niemöller, prominent Protestant pastor who emerged as an outspoken public foe of Adolf Hitler and spent years of Nazi rule in concentration camps:

"First they came for the Socialists, and I did not speak out—
Because I was not a Socialist.
Then they came for the Trade Unionists, and I did not speak out—
Because I was not a Trade Unionist.
Then they came for the Jews, and I did not speak out—
Because I was not a Jew.
Then they came for me—and there was no one left to speak for me."

Attributed to Barbara Coloroso, an internationally recognized speaker and author in the areas of parenting, teaching, school discipline, non-violent conflict resolution and reconciliatory justice, who adapted an old saying from Sufi Islamic philosophy that before one speaks, one should think if his/her comment passes through the following three gates. Here is her adaptation of the three gates for our social media and digital age:
1) Is it true? If so…
2) Is it necessary to say? If so…
3) Is it kind? If so, then press "send".

Attributed to poet T.S. Eliot:
"The last temptation is the greatest treason: to do the right deed for the wrong reason. "

Attributed to American President Harry Truman (1945-52):
"The buck stops here."

Section 1: British - French Relations in Early Canada

From the late 1600s to the early 1800s, Britain and France competed in Europe and around the world for reasons of religion, trade and empire. There were many conflicts and full-scale wars. What later became Canada was a battleground from the late 1600s to the mid 1700s. The final campaign of the British against the French of New France, The Seven Years War, resulted in the acquisition of New France by the British in the Treaty of Paris in 1763. Before then the colony of Acadia, established in the early 1600s, was a battleground.

Acadia was made up of what is now the Maritime provinces of Nova Scotia, New Brunswick and Prince Edward Island in addition to parts of the state of Maine, and Eastern Québec. In 1713, as the result of an earlier Anglo-French war, the Treaty of Utrecht allowed the Acadians to keep their lands. But the peace was tense since the Acadians refused to sign an unconditional oath of allegiance to Britain. During the same period, some Acadians were involved in military operations against the British, and had supply lines to the French fortress Louisbourg and Fort Beauséjour. Both were considered vital by the French to be guardians of the St. Lawrence River.

As a result of the long-running conflict, the British wanted to eliminate future military threats posed by the Acadians, and to permanently cut the supply lines they provided to Louisbourg by removing them from the area. Without considering who among the Acadians were neutral or active resisters of British rule, the Governor of Nova Scotia and the Colonial Council ordered them to be expelled. Over several years

Here is an aerial photo of the Louisbourg area today.

in the late 1750s and early 1760s, more than ten thousand were shipped to other British colonies and to Britain and France. Thousands of those expelled died from diseases or drowning. Later, many of them migrated to Louisiana in what is now the United States where they have maintained a cultural presence as “Cajuns”.

On July 11, 1764, the British government passed an order-in-council to permit Acadians to return legally to British territories, provided that they take an unqualified oath of allegiance.

Deportation Sculpture in Grand Pré, Nova Scotia marks the centre of the Acadian settlement from 1682 to 1755, and commemorates the deportation of the Acadians.

Do we, or the British government, need to apologize for the deportation of the Acadians in addition to the commemoration above? Why or why not?

Less than fifteen years later, relations between Britain and the Thirteen Colonies south of New France were deteriorating, eventually leading to the American War of Independence. As a way to ensure French support or at least neutrality in the dispute, the *Quebec Act* was passed in 1774. The boundaries of Quebec were expanded. At a time when religious freedom in the world was rare, it was guaranteed for the colony's Roman Catholic majority, and a simplified Test Oath, which omitted references to religion, enabled Catholics to enter public office. The British Parliament passed the *Roman Catholic Relief Act* in 1829, nearly fifty years later, giving Roman Catholics in Britain almost equal civil rights, including the right to vote and to hold most public offices.

The *Quebec Act* restored French civil law and British criminal law and provided for continued use of the seigneurial system of landholding, a key feature of New France. As the situation with the colonies to the south developed into conflict, French Canadians stayed neutral.

Does the* Quebec Act *"make up" for the events surrounding the deportation of the Acadians? Why or why not?
If the Act represents the right thing by granting land, legal and religious rights, was it done for the "right" reasons? Why or why not?

Section 2: British and American Relations From the American Revolution to the American Civil War

The Loyalists

During and following the American Revolution which ended in 1783 with the triumph of the rebels or "patriots" (depending on whose side you were on), thousands of supporters of the British Crown ("Loyalists") moved north. If the word "refugee" had existed then, that is what these people would have been.

The Loyalists were a diverse group. The overwhelming majority were White, but there were also more than 1,500 Black Loyalists who came in 1784 to the newly-formed New Brunswick colony. Several thousand Aboriginal allies of Britain also came north, most under the leadership of Joseph Brant. The Ontario city of Brantford was named after him.

More than 50,000 Loyalists (estimates vary greatly) came in two waves from the late 1770s through to the mid-1780s. Most of these people had left the former Thirteen Colonies with very few possessions, and appealed to the colonial governments in British North America for help. One wave of immigrants went to the Maritime colonies, which were the future provinces of Nova Scotia and New Brunswick.

The other wave went to the western parts of what was then Quebec, and what would become Upper Canada and, much later, Ontario.

Several thousands in fact came seven to eight years after the second Treaty of Paris that ended the war in 1783.

Upper Canada's first Lieutenant Governor, John Graves Simcoe, circulated a Proclamation throughout the Northern United States in 1792, offering free land to anyone who would swear allegiance to the King, move onto the land, improve it, and build a connecting road to a major thoroughfare.

Foster, J.W.L., Library and Archives Canada, accession number 1991-030 x DAP, reproduction copy number C-008111

As is the case for all newcomers to Canada, getting here is only part of the story.
How were Loyalists helped once they settled here?
Did we always do the right thing with immigrants then? Why or why not?
Are we doing the right thing now? Why or why not? If not, what should we do?

The Underground Railroad

Slavery was practiced by European, African and Middle Eastern colonial powers, and it existed in those parts of North and South America where Europeans settled. The slaves were brought from Africa to the Americas, which included Canada during its periods of French (1600–1760) and then British colonial rule (1760–1867). This forced migration replaced efforts by the colonial powers to enslave Indigenous Canadians—a practice that may have begun in Newfoundland under the Portuguese in the early 1500s. The number of slaves in Canada may have hit a peak in the 1780s, since some Loyalists brought their slaves with them.

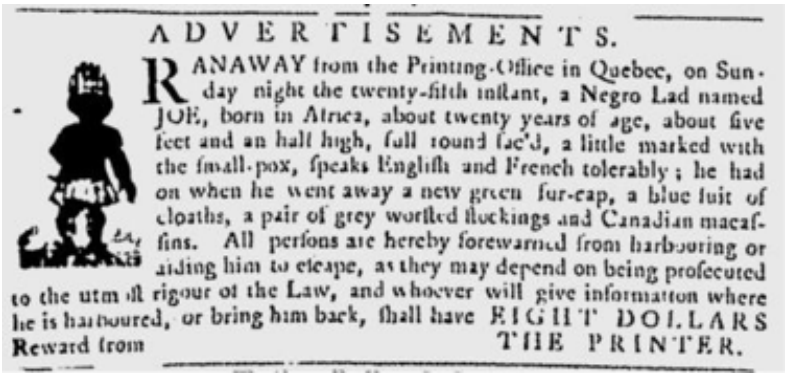
Interestingly, at this time there were small but growing movements in Britain and the northern colonies of what would become the United States, to abolish the practice on moral grounds. In addition, the British promised freedom to the slaves as a strategy throughout its conflicts with the Americans, even though the promise was seldom kept. In 1793, John Graves Simcoe, Lieutenant-Governor of Upper Canada, passed legislation to ban the importation of new slaves, although existing slaves remained in captivity. In 1803, William Osgoode, Chief Justice of Lower Canada, ruled that slave importation was "not compatible" with British law. This brought Lower Canada in line with the situation in Upper Canada.

The actual trading of slaves was abolished in Britain and its colonies in 1807 and in the United States a year later, although the practice of slavery itself would remain until 1833 in the British Empire, and in the US until the US Civil War in the 1860s.

During the War of 1812, several thousand runaway slaves came north to the Maritimes to be accepted as free citizens. Over the decades following the War, the US became increasingly divided between north and south. The southern states relied on agriculture, and the importance of cotton (and sugar in the area around New Orleans) made slave labour more important to that economy. The northern states, however, some of which had abolished slavery altogether, became more industrialized and less dependent on slave labour. At the same time, the abolitionist movement that had been around for decades also grew in strength, increasingly viewing slavery as a moral issue.

A series of compromises in 1820 and 1850 kept the lid on the divisions, but did not heal them. By 1861, the divide between the North and South had become irreconcilable. The Southern States announced their intention to secede, and the Civil War began.

Many slaves either rebelled openly with brutal consequences, or fled north to the Free States. In response, the southern states passed laws to hunt down and bring fugitive slaves back. In 1850, the *Fugitive Slave Law* was passed by the US Congress. It declared that slave owners had the right to reclaim their runaway slaves, and that government agents had to assist them, even if the fugitives had reached Free States.



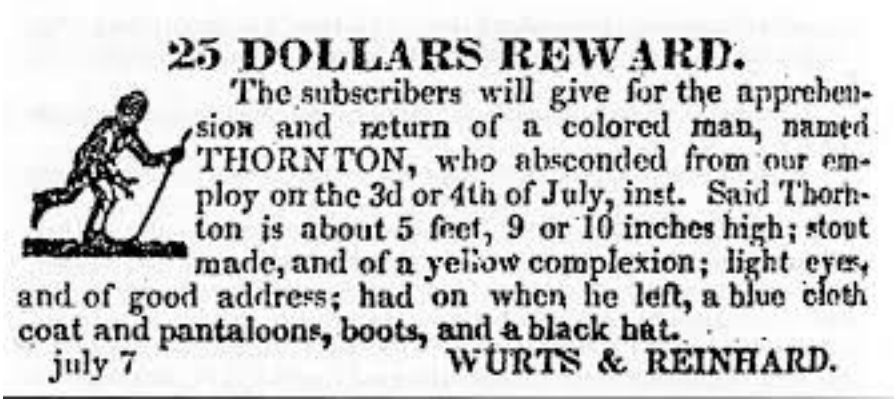
ADVERTISEMENTS.

RANAWAY from the Printing-Office in Quebec, on Sunday night the twenty-fifth inftant, a Negro Lad named JOE, born in Africa, about twenty years of age, about five feet and an half high, full round fac'd, a little marked with the fmall-pox, fpeaks Engliſh and French tolerably; he had on when he went away a new green fur-cap, a blue fuit of cloaths, a pair of grey worſted ſtockings and Canadian mocaſſins. All perſons are hereby forewarned from harbouring or aiding him to eſcape, as they may depend on being proſecuted to the utmoſt rigour of the Law, and whoever will give information where he is harboured, or bring him back, ſhall have EIGHT DOLLARS Reward from THE PRINTER.

The above ad appeared in the 1770s; it is here to motivate you to dig more deeply into the issue of slavery. What do you notice in particular?
Hint: Reread the introduction to this section on the Underground Railroad.

American abolitionists condemned the *Fugitive Slave Law* as the "Bloodhound Law" since dogs were used to track down runaways. As a result, Canada was seen as a final refuge and destination for "passengers" on the Underground Railroad. This was not a real railroad; rather, it was a network that helped runaway slaves from the US seek asylum in Canada. Many of the refugees settled in Southern Ontario between Windsor and Toronto, as well as at other entry points along the border with the US.

The Underground Railroad led to a diplomatic incident between Upper Canada and the United States. Thornton Blackburn and his wife, Ruth were former slaves from Louisville, Kentucky, who had escaped. In 1833, two years after settling in Detroit, Michigan, they were recaptured by slave hunters. Thornton and Ruth managed to escape to Canada.



25 DOLLARS REWARD.

The subscribers will give for the apprehension and return of a colored man, named THORNTON, who absconded from our employ on the 3d or 4th of July, inst. Said Thornton is about 5 feet, 9 or 10 inches high; stout made, and of a yellow complexion; light eyes, and of good address; had on when he left, a blue cloth coat and pantaloons, boots, and a black hat.

july 7 WURTS & REINHARD.

In June 1833, Michigan's Governor demanded their extradition, arguing that they were property "stolen" from their masters. The Blackburn case was the first serious legal dispute between Canada and the US over the Underground Railroad. The Canadian courts defended the Blackburns, with Major General Sir John Colborne, Lieutenant-Governor of Upper Canada, refusing their extradition, noting that a person could not steal himself.

The Blackburns eventually settled in Toronto. Ruth marked her new freedom by changing her name to Lucie. Thornton began a new business, designing, building and operating Toronto's first taxicab service, using horse-drawn carriages. They became prosperous and well-connected members of Toronto society.

Did this story and Canada's reaction to slavery create a pattern that exists today? Why or why not?

Earlier we saw religion as a source of conflict between the British and French in colonial North America. The next story takes place a century later.

As you read on, ask yourself – has such conflict between Catholics and Protestants changed or remained the same as in Canada's early days?

The Irish Famine

Travelling to the British colonies was difficult at the best of times in the early 1800s. Most newcomers spent many weeks on ships with no sanitation, at a time when cholera and smallpox epidemics were deadly and world-wide. The emigrant ships were often called "coffin ships" because of the spread of disease. Measures were urgently needed to help control the spread of infection, so the quarantine station at Grosse Île was established in 1832 in the St. Lawrence River, downstream from the City of Quebec. It remained operational until 1937.

McLaughlin, D.A., Library and Archives Canada, accession number 1966-103 NPC, item number 3, reproduction copy number C-079029

Many Irish immigrants came in 1847 in the midst of the Irish Potato Famine. From 1845–1852, a severe potato blight destroyed the main crop in Ireland, and since a third or more of the Irish population depended on their potato crop just to survive, there was massive starvation. This was made worse by the ravages of cholera, and the eviction of Irish tenants from their land by English landowners. Between 1845 and 1860, the population of Ireland dropped from over eight million to about two million. Many immigrated to North America. In the 1850s, many Québec families adopted Irish orphans, their parents dead from ship's fever on the Atlantic crossing. Their descendants continue to contribute to Canadian and Quebec society.

Francophone-Québecois and Irish Catholics share the same religion. But how would the arrival of Irish famine victims to Upper Canada affect the local population which was largely Protestant?

From May to October of 1847, over 38,000 emigrants fleeing the Irish Famine arrived in Toronto, a city of just 20,000 people. Media reports such as this one were sympathetic:

"The state of the emigrants daily becomes worse and worse. On Wednesday, the Steamer Sovereign brought up 1,000 souls. This is a horrible traffic in human blood … What the ultimate results are to be, we shudder to contemplate but if, in December such an extent of utter want of food prevails, whence is sustenance to come, in May, June and July, and should the potato no longer be looked forward to, as a means of relief? This is a question that should come home to the heart of every man who has a heart."—*Toronto Mirror, July 9, 1847*

Such sentiments were widely felt in the city. This was surprising since Toronto had been a Protestant city and Irish Catholics were a recent addition to the population. And over the preceding years the two religious communities had eyed each other with suspicion.

A pastoral letter from Bishop Michael Power, Toronto's first Catholic Bishop, was read out on May 13 from the pulpits of all the Catholic churches in and around Toronto. He urged congregations to be prepared for the influx of Irish fleeing the famine. Bishop Power had witnessed first-hand their plight during his visit to Dublin in January, 1847. Dominic J. Daly, the Provincial Secretary of what was then Canada West— the future Ontario—instructed the local municipality to build hospitals and sheds for the refugees, promising reimbursement from the province. Daly emphasized in his June 7 directives that municipalities would bear the burden of aid, directed through their Boards of Health.

Ireland Park on Toronto's waterfront has a memorial to victims of the Irish famine.

How do the figures in the memorial represent the victims of the famine? Nearly a million immigrants fled the famine to the United States, with Protestant Boston being a major early landing place for the ships. What do you think the reaction was to their arrival in Boston compared to that in Toronto? After examining print and / or online sources for relevant information on the Irish experience in Boston, account for similarities or differences in the reactions.

From Colony to Country: A Sampler of Events

Though the events surrounding the Underground Railroad and the reception of victims of the Irish Famine put Canada in a good light, the next set of events are more controversial.

We begin with Louis Riel.

Louis Riel

Riel was many things in his life. He was a politician, a founder of the province of Manitoba, and a political leader of the Métis people of western Canada. In 1869 he led a "rebellion" against Canada's first Prime Minister, John A. Macdonald. Although he had successfully negotiated terms for the entry of the new province of Manitoba into Canada in 1870, he fled to the United States where he stayed for more than a decade. Even though he had been elected three times to the Canadian House of Commons, he did not return to take his seat. This was because as leader of a provisional government, he had ordered the execution of Thomas Scott, a Protestant from Ontario, who had opposed Riel.

During these years of exile, Riel married and had children. He also developed a strong belief that he was a divinely chosen leader and prophet, a belief which would later resurface and influence his actions.

In 1884 Riel was called upon by the Métis leaders in Saskatchewan to present their grievances to the Canadian government. Instead, he organized a military resistance that escalated into a military confrontation, the North-West Rebellion of 1885. Ottawa used the new rail lines to send in thousands of combat soldiers. The Rebellion ended in Riel's arrest and conviction for high treason. The jury found him guilty but recommended mercy; nonetheless, Judge Hugh Richardson sentenced him to death. The date of his execution was November 16, 1885. "We tried Riel for treason," one juror later said, "And he was hanged for the murder of Scott."

Later there were memorials constructed in Winnipeg, Manitoba (in the form of a building) for Scott, and a sculpture for Riel. Both were and are still controversial.

Thomas Scott Memorial Hall built in 1902 in Winnipeg

To many, Louis Riel was a hero. To others, he was a rebel and a villain. Where do you stand on this issue? Should he have been hanged, given a lesser sentence or found not guilty? Why do you think that?

Riel is one of many historical figures whom we honour with a statue. Sir John A Macdonald is another. Who should be honoured with a statue? Why? How do we fairly weigh a person's actions, good and bad?

The Early Decades of Chinese Immigration in Canada

Chinese immigrants came as early as the 1770s to help the British build a fort, a boat and other supports as part of establishing a presence on what became Vancouver Island. In the middle of the 1800s, Chinese immigrants from California and later from mainland China came to British Columbia to mine gold when it was discovered in the Fraser Canyon.

Another large group of Chinese immigrants came to play a major role in the building of the Canadian Pacific Railroad (CPR). When the CPR was completed in 1885, the Canadian Parliament passed the *Chinese Immigration Act* to discourage more emigration from China. The Act levied a $50 head tax on every Chinese person wishing to stay in Canada. This was a large sum in those days. The Act was amended so that the tax was eventually raised to $500.

What do you think $500 in the early 1900s is equivalent to, in current Canadian money? What would have been the economic impact back then?

The tax was abolished in 1923 by the *Chinese Immigration Act* which stopped all Chinese immigration except for business people, clergy, educators, students and other categories.

Chinese immigrants were not the only immigrants from Asia that faced discrimination when coming to Canada. In the case of Japan, a "gentlemen's agreement" with Britain's ally, Japan – an agreement which was never formalized in a bill or reported to the press – kept Japanese immigration from increasing.

Even so, tensions increased in the west coast communities. There was an economic downturn early in the first decade of the 20th century. Labour leaders and workers formed the Anti-Asiatic Exclusion League in San Francisco in 1905, calling for job protection for native-born Americans. Branches spread up the coast and into British Columbia. It was this group that started and encouraged a rampage by a mob of Whites for several days in Vancouver in September, 1907. There was much damage from the Anti-Asiatic Riots as you can see from the picture, many injuries, and a few deaths.

William Lyon Mackenzie King, Library and Archives Canada, accession number 1964-087 NPC, item number R10383-1-8-E, reproduction copy number C-014118

Take a moment to read (then) Prime Minister Stephen Harper's 2006 apology to the Chinese community of Canada. What are the key elements of the apology? What else - if anything - needed to be said? (the full text of Mr. Harper's apology maybe be seen in the Hansard for June 22, 2006 - (http://www.ourcommons.ca/DocumentViewer/en/39-1/house/sitting-46/hansard)

"We acknowledge the high cost of the Head Tax meant that many family members were left behind in China, never to be reunited, or that families lived apart and in some cases in extreme poverty for years.

"We also recognize that our failure to truly acknowledge these historical injustices has prevented many in the community from seeing themselves as fully Canadian."

- Prime Minister Stephen Harper, 2006

The Komagata Maru

There were fewer immigrants from South Asia, including what was then the British colonies in India, now known as India, Pakistan, Sri Lanka and Bangladesh. The 1900 census in Canada indicated that there were over 2000 Indians, primarily Punjabis, living in Canada. Even this small number alarmed the politicians and perhaps members of the general population. Economic arguments over job losses, along with outright racism, influenced government policy.

In addition to an entry fee of $200 to discourage newcomers, a "continuous journey" clause in the *Immigration Act* of 1908 made it impossible for emigrants from India to land in Canada legally.

This clause required immigrants to Canada to travel in an uninterrupted journey. This was not possible since ocean steamers agreed not to travel directly from India to Canada.

Other discriminatory laws were passed in British Columbia. Indians were denied the vote in a 1907 law, prohibited from running for public office, serving on juries, and becoming accountants, lawyers or pharmacists. These laws also applied to Chinese and Japanese newcomers.

The South Asians in this picture on the *Komagata Maru* in 1914, tested the "continuous journey policy" and were refused entry.

In 1914, a prosperous Sikh, Gurdit Singh, living in Hong Kong, then a British colony, decided to challenge the "continuous journey" policy by sending a shipload of Indians to Canada. He chartered the *Komagata Maru*, a Japanese steamliner. The ship was specially fitted out to accommodate passengers, instead of her usual cargo of coal.

As the ship made stops in Shanghai, Moji and Yokohama in China and Japan to pick up additional potential immigrants to Canada, the telegraph lines in current terminology "went viral". The Vancouver newspaper, *The Province*, published a news report under the heading of "Boat Loads of Hindus on Way to Vancouver" and "Hindu Invasion of Canada".

The news of the *Komagata Maru*'s voyage reached the British Columbia authorities as well as the local South Asian community. Both groups were waiting at Burrard Inlet when the ship arrived on May 23, 1914.

The Canadians wanted to send the ship back to Hong Kong. The local South Asian community had lawyers, money and other provisions ready to help the passengers.

The Canadian authorities prevented the passengers from leaving the boat, claiming they had violated the laws deliberately passed to exclude them. The ship had not arrived directly via continuous passage, and the authorities added that most passengers did not have the $200 that would have qualified them to enter British Columbia.

After a two-month battle in the courts, only 24 of the 376 passengers on the ship were given permission to stay in Canada. On July 23, 1914, the *Komagata Maru* and its remaining passengers were forced to return to Hong Kong.

Should the Canadian government have apologized for events related to the Komogata Maru story? Why or why not?
If your answer is "yes" what form should such an apology have taken?

Apologies not only address issues of the past but are also intended to deliver a message to a contemporary audience. Read the apology of Prime Minister Justin Trudeau. What message is Prime Minister Trudeau seeking to deliver?
(The full text of Mr Trudeau's apology may be seen in the Hansard for May 18, 2016 - http://ourcommons.ca/DocumentViewer/en/42-1/house/sitting-58/hansard)

You will explore a familiar action in the next episode: internment of people identified as "enemy aliens". This time, the internment occurred during World War I.

Ukrainian Canadian Internment in World War I

Placing a specific group of people behind barriers to keep them confined was a policy which originated with the British in their war with the Boers in South Africa in 1900, and which the Spanish implemented with Cuban rebels in the 1870s. The camps behind the barriers were called concentration camps, or internment camps.

During World War I and afterward until 1920, "internment" was what the Canadian government did to confine people identified as "enemy aliens" under the provisions of the *War Measures Act* passed by Parliament in 1914.

There was considerable anti-German feeling in Canada and in Britain, at the time. The Royal Family changed its surname from Hanover, because of its German ancestry, to Windsor. Berlin Ontario, named originally because of the many German-speaking people in the area changed its name to Kitchener after the British Secretary of War, Lord Kitchener.

What did you think of when you first read the terms "concentration camp" and "internment camp"?
Did you think they were the same thing or different? Why or why not?

Can you find other examples of German or German-sounding names being changed during World War I?

The Austro-Hungarian Empire was part of the Triple Alliance with Germany and Italy in 1914. The empire included many nations, now independent countries such as the Ukraine, which were not and would not regard themselves as "German". All of these subject peoples, many of whom desired to break away from Austria-Hungary, were under suspicion in Canada. More than 5,000 Ukrainian men and some women as well as children of Austro-Hungarian citizenship, were kept in twenty-four camps and related work sites across Canada. Their savings were confiscated until they were released. Almost all were paroled from camps in 1916–17, to become paid workers on farms, mines and railways where labour was scarce. Another 80,000 from Triple Alliance countries were left at large, but were registered as "enemy aliens" and obliged to regularly report to the police. Many of these internees were used for forced labour in the camps. Some of them were paroled early to work for local farmers, since there was a shortage of labour as men had gone off to fight.

More than a hundred of the internees died in the camps. One survivor was Mary Manko. She was born in Montreal and just six years old when imprisoned with her family at Spirit Lake, Quebec.

Her younger sister, Nellie, two years old, perished there. Mary who became Mary Manko Haskett and lived to age 98, never asked for compensation, insisting it must be "about memory, not money".

Was Mary Manko right, or did the internees deserve more? Why or why not? If your answer is that internees deserved more, what more should they have received?

Do some more research and determine what has happened since then to the survivors of these camps, and the descendants.

Canada as a Welcoming Place for Refugees

In Western history, the term "refugee" was first applied to French Huguenots (Protestants) who left France after Louis XIV took away their rights in 1685. The word "refugee" meant "one seeking asylum", until around 1914, when it evolved to mean "one fleeing home", applied in this instance to civilians in Flanders heading west to escape fighting in the First World War.

At the end of the Second World War and in response to the millions of people fleeing Eastern Europe, the United Nations Refugee Convention adopted the following definition of "refugee" to apply to "any person who, owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside the country of his nationality and is unable or owing to such fear, unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it."

Can we consider any of the groups of people examined earlier, as "refugees", according to the United Nations definition? Why or why not?

We know from the news that the number of refugees or people claiming to be refugees is again in the millions.

Darfur refugee camp in Chad, 2005

Canada is considered to be a welcoming country for immigrants in general and refugees in particular.
Do you agree? Why or why not? What is Canada's historical record on immigrants and especially refugees and how should it be recognized?

Here are some examples from the 20th century to help you decide.

Antisemitism and the Voyage of the *St. Louis*

While the decade after the First World War was called the "roaring twenties", it was not so for many Canadians and Indigenous people. Tough economic times resulted as we have seen earlier, in restrictions and immigration quotas, including outright bans. For Canadian Jews in the 1920s and 1930s, quotas and restrictions were a way of life. Many industries and businesses did not hire Jews; educational institutions such as universities and professional schools discriminated against them. Jewish doctors could not get hospital appointments. Jewish lawyers were excluded from most firms, and there were scarcely any Jewish teachers. Jewish nurses, engineers and architects had to

hide their identity to find jobs in their fields. Antisemitism predates Confederation with the earliest arrivals. It has had deep roots in French and English history through Christianity: Jews were accused of killing Christ. These beliefs were brought to the new world. Jews were considered among the "undesirables" during the Laurier era and beyond. The Canada of the Laurier era was to be a country of farmers and homesteaders. Jews could not become successful agriculturalists, they said, since they were viewed as city people in a country that wished to build up its rural base.

Here is a description from a noted book about the history of the 1930s:

"None of the city's [Winnipeg, 1920s and 1930s] chartered banks, trust companies, or insurance companies would knowingly hire a Jew, and anyone with a Ukrainian or Polish name had almost no chance of employment except rough manual labour. The oil companies, banks, mortgage companies, financial and stock brokers, and most retail and mercantile companies except the Hudson's Bay Company, discriminated against all non-Anglo-Saxons...

"Ours was a society with a well-defined pecking order of prejudice. On the top were the race-proud Anglo-Saxons, who were prejudiced against everybody else. On the bottom were the Jews, against whom everybody discriminated. In between were the Slavs and Germans. By the mid-thirties the Germans had become deeply infected with Hitler's position and discriminated against Ukrainians, Poles and Jews."

- James H. Gray, *The Winter Years.* [memoirs], Toronto, Macmillan, 1966, pp. 127, 133.

And there were other restrictions preventing certain properties from being sold to Jews. As well, many clubs, resorts and beaches were barred to Jews. Signs warning "No Jews or Dogs Allowed" or "Christians Only!" could be found on Halifax golf courses, outside hotels in the Laurentians and throughout the cottage areas of Ontario, the lake country of Manitoba and the vacation lands of British Columbia.

In the 1930s, the rise of the Nazis, both in Germany and elsewhere, including Canada, increased tensions. There were efforts by local "Swastika Clubs" to keep Jews away from Toronto's beaches and in August of 1933, there was a six-hour riot involving two baseball teams; one team was predominantly Jewish with some Italians, and a local Swastika Club. No one was killed though many were injured in the fight in which the Italian players were subject to the same violence as their Jewish team-mates.

Where did the government of Canada and the provinces stand on such acts of antisemitism?
What do you notice from the following table?

COUNTRIES ADMITTING JEWISH REFUGEES 1933-1945	APPROXIMATE NUMBER OF REFUGEES
UNITED STATES	240,000
GREAT BRITAIN	85,000
CHINA	25,000
ARGENTINA	25,000
BRAZIL	25,000
COLUMBIA AND MEXICO (COMBINED)	40,000
CANADA	5,000

Of all the barriers and restrictions already against Canadians and immigrants of Jewish descent, especially from the point of those Jews desperate to get out of Nazi-infested Europe, antisemitism was now entrenched in the upper levels of the Canadian government. While Prime Minister King was worrying that Jewish immigration would "pollute" Canada's bloodstream, his government was ensuring that no more would be coming. It is no surprise that Canada had by far the worst record of any Western or immigration country in providing sanctuary to the Jews of Europe in the 1930s and 1940s. Canada's immigration policy during the period can be summed up in the words of an anonymous immigration agent, who, when asked how many Jews would be allowed into Canada, replied "None is too many."

None Is Too Many became the title of a famous book about relations between our government and the Jewish community during this period.

In 1936, immigration became part of the Department of Mines and Resources. The Immigration Branch was led by Director F.C. Blair.

Hisgrove, J.J., Library and Archives Canada accession number 1975-381 NPC, item number X-190, copy image PA-801968

His view was clear: "Ever since the war [World War I], efforts have been made by groups and individuals to get refugees into Canada but we have fought all along to protect ourselves against the admission of such stateless persons without passports, for the reason that coming out of the maelstrom of war, some of them are liable to go on the rocks and when they become public charges, we have to keep them for the balance of their lives."

The following event became a famous case both in Canada and throughout the Americas:

In the midst of the worldwide Depression, Adolph Hitler came to power in January, 1933. Over the next few years, the Nazis suspended democratic rights, put political opponents in jail and concentration camps, and denied civil rights to Jews and others they considered inferior, such as homosexuals, the Roma and individuals with disabilities. Jews in particular were targeted for discrimination and persecution and labeled as the primary enemy of the German Reich (nation). Their businesses were boycotted, they were barred from many occupations, they were not allowed to attend schools and universities, and they were subject to increasing violence, including murder. The 1935 Nuremberg Laws gave a legal framework to this persecution, depriving German Jews of their citizenship and classing them officially as racially inferior, forbidden to marry or have sexual relationships with non-Jews.

Some Jews saw the writing on the wall and left Germany, but many thought it would be safe for them to stay. They had been good German citizens, contributing to their country for centuries like other Germans, even serving in the German military with distinction during the previous World War. They had done nothing to deserve the hatred directed at them.

This hatred against the German-Jewish population culminated in Kristallnacht ("Night of Broken Glass") on November 9–10, 1938 when synagogues and stores owned by Jews were destroyed throughout Germany and Austria.

30,000 Jewish men were arrested and detained in concentration camps, and hundreds either died from their treatment or took their own lives.

By this time, it was getting harder to leave Germany. Many countries required visas and, like Canada, also had immigration quotas limiting who would be allowed in. In addition, German Jews had to pay a fee to leave—a difficult thing to do if you had lost your job and your property because of Nazi policies and state-sponsored violence.

In 1939, Nazi policy shifted to rid the Reich of as many Jews as possible. Some Jews who were allowed to leave Germany and Austria went to Western European countries, such as the Netherlands and Denmark, hoping for peace and freedom from discrimination. Many others wanted to come to the Americas.

On May 13, 1939, the German transatlantic liner *St. Louis* sailed from Hamburg, Germany, for Havana, Cuba. On the voyage were 937 passengers. Almost all were Jews fleeing from the Third Reich. Most were German citizens, some were from Eastern Europe, and a few were officially "stateless".

Most passengers applied for US visas and thought that Cuba was a temporary stop on their way.

The majority of the Jewish passengers had applied for US visas, and had planned to stay in Cuba only until they could enter the United States. But by the time the *St. Louis* sailed, conditions in Cuba had changed.

The photo above is of the* St. Louis *in Havana harbour. Are the boats surrounding the ship there to help the passengers to disembark in Cuba, or are they there to keep them from leaving their ship?

When the *St. Louis* arrived in Havana harbour on May 27, the Cuban government admitted 28 passengers: 22 of them were Jewish and had valid US visas; the remaining six—four Spanish citizens and two Cuban nationals—had valid entry documents. One further passenger, after attempting to commit suicide, was evacuated to a hospital in Havana. The remaining 908 passengers (one passenger had died of natural causes en route)—including one non-refugee, a Hungarian Jewish businessman—had been awaiting entry visas and carried only Cuban transit visas issued by Benito Gonzalez, Director-General of the Cuban Immigration Office. 743 had been waiting to receive US visas. The Cuban government refused to admit them or to allow them to disembark from the ship.

The voyage of the *St. Louis* attracted a great deal of media attention. After Cuba denied entry to the passengers on the *St. Louis*, the press throughout Europe and the Americas, including the United States, brought the story to millions of readers throughout the world. Though US newspapers generally portrayed the plight of the passengers with great sympathy, only a few journalists and editors suggested that the refugees be admitted into the United States.

Some passengers on the *St. Louis* cabled President Franklin D. Roosevelt asking for refuge. Roosevelt never responded. Telegrams to other American countries, including Canada, did not get a response.

Before running out of food and water, the *St. Louis* sailed back to Europe on June 6, 1939. Negotiations resulted in four European governments issuing entry visas for the passengers: Great Britain took 288 passengers; the Netherlands admitted 181 passengers, Belgium took in 214 passengers; and 224

passengers found at least temporary refuge in France. Of the 288 passengers admitted by Great Britain, all survived World War II save one, who was killed during an air raid in 1940. Of the 620 passengers who returned to the continent, 87 managed to emigrate before the German invasion of Western Europe in May 1940. 532 *St. Louis* passengers were trapped when Germany conquered Western Europe. Just over half, 278, survived the Holocaust. 254 died: 84 who had been in Belgium; 84 who had found refuge in Holland, and 86 who had been admitted to France.

It is ironic that many of the passengers who gained refuge in Europe were eventually victims of the Holocaust. Here is another irony:

Gustav Schroeder, the captain of the *MS St. Louis* and an employee of the German Reich, tried to help his Jewish passengers. While he was staunchly loyal to Germany, Schroeder insisted that the passengers be treated respectfully. He also negotiated with other countries in the hope of finding sanctuary for the refugees.

He never commanded another vessel. Why do you think that was so? Was he punished for doing the right thing?

During and after the war, he struggled to make a living. Grateful families of the survivors of the *St. Louis* helped him and his family after the war. In 1957, the West German Government honoured Schroeder for having saved Jewish lives. In 1959, shortly before his death, the State of Israel honoured him as a "Righteous Among the Nations".

As for Canada's role in this period of history, here is an interesting follow up.

In November, 2000, Canada's Christian community apologized to the survivors of the *St. Louis:* an event that became known as the "Voyage of the Damned". In an Ottawa hotel, 25 of the survivors gathered to hear an apology from members of the Canadian clergy. One of those clergymen was Doug Blair, a Baptist minister whose great uncle Fred C. Blair, was the same F.C. Blair, Director of the Immigration Branch during the 1930s whose immigration policies worked to keep Jews out of the country. "I'm sorry," Blair told the survivors, some of whom were too young at the time of the actual voyage to remember it, but who lost entire families in the Holocaust. "Will you forgive me?"

Post World War II: Policies and Practices on the Refugee Question

After the war, Canada was one of the first nations to cautiously open its doors to Jewish displaced persons. In 1947, the Canadian government issued the Order in Council #1647, granting permission for 1,000 Jewish war orphans to enter Canada. In 1948, Canada's immigration policies were liberalized, as workers were needed for the booming post-war economy. Within a decade, almost two million newcomers, including thousands of Jewish Holocaust survivors, were admitted.

Why do you think Canadian policy changed after the Second World War? Were the reasons humanitarian or economic or some combination of the two? Justify your view with evidence.

Gradually Canada moved forward until the late 1950s, when an economic downturn resulted in fewer immigrants being admitted. This was followed by a second wave of immigration when the economy picked up again.

There are many stories, examples, cases and government policies, usually in reaction to events. They cannot all be included in these pages. As you read about some of the people and events making up today's Canada, here are some things to focus on:

The crushing of the Hungarian uprising in 1956 led to over 200,000 Hungarians fleeing to Austria. In response to public pressure, the Canadian government implemented a special program, offering the Hungarian refugees free transport, instead of loans, to come to Canada. Thousands of Hungarians arrived in the early months of 1957, on over 200 chartered flights. More than 37,000 Hungarians were admitted in less than a year. Canada was one of the top five countries to admit Hungarian refugees after the Second World War.

In 1960 the Conservative government of John Diefenbaker, the first Prime Minister not from one of the two founding European groups, passed the *Bill of Rights*. While this was not legally binding on the provinces it was a reflection of the Prime Minister's commitment to human rights. Diefenbaker had enjoyed a long career as a defense lawyer, concerned about the rights of the accused.

In February, 1962 Minister of Citizenship and Immigration Ellen Fairclough implemented new Immigration Regulations that removed most of the racial discrimination clauses, although Europeans retained the right to sponsor a wider range of relatives than others. Many opponents feared that this "chain migration" of relatives into Canada sponsored by existing families, would be abused.

In October, 1967 the points system was incorporated into the Immigration Regulations by the Pearson Liberal government. The last element of racial discrimination was eliminated. The sponsored family class was reduced. Visitors were given the right to apply for immigrant status while in Canada. Points were granted for specific skills, background, or Canadian links. In addition to education and employment experience, they were awarded for an individual's personal character, market demand for his or her particular skills, English- or French-language proficiency, age, proposed Canadian destination, and prearranged employment. As conditions in Canada changed, the point system could be changed on short notice. This system took away most of the discretionary power that an individual immigration officer had prior to the new system.

In November, 1967, the *Immigration Appeal Board* Act was passed, giving anyone ordered deported, the right to appeal to the Immigration Appeal Board, on grounds of law or compassion.

When the Czech government tried to establish independence from the influence of the Soviet Union, the USSR and its allies making up the Warsaw Pact, sent troops to quell the drive towards independence. 10,975 Czechs entered Canada between August 20, 1968 and March 1, 1969. According to departmental annual report, "[m]any Canadian organizations, universities and provincial and municipal agencies assisted in the settlement of the refugees. Without this surge of public and private cooperation, the task would have been immeasurably more difficult".

Canada changed its rules to allow deserters from foreign armies to receive landed immigrant status. This opened the door to status for US citizens opposed to participating in the Vietnam War during the 1960's and early 70's. Over the following years, tens of thousands of war resisters are estimated to have fled to Canada (no exact figures are available as they were not accepted under any specific program).

A climax of sorts came in 1971 when the federal government announced its policy of multiculturalism. The policy not only recognized the reality of pluralism in Canada, but seemed to reverse the earlier attempt to assimilate immigrants. It challenged all Canadians to accept cultural pluralism, while encouraging newcomers to participate fully and equally in Canadian society.

The trends identified earlier moved Canada towards this policy. These were given a push by tensions in English-French relations in Canada in the 1960s, such as the Quiet Revolution and the rise of separatist/sovereigntist feeling among many Québec Francophones. The government appointed a Royal Commission on Bilingualism and Biculturalism to study and recommend solutions to outstanding problems. As the Commission held hearings across Canada, the commissioners heard about more than just English and French relations. Ethnic spokespersons everywhere argued that they needed to be included in a vision of Canada. Like other Canadians, they had endured and sacrificed during the Great Depression and World War II. They had contributed to the post-war prosperity. They might not have been of English or French heritage, but they declared themselves to be not one bit less Canadian,

and they would not be excluded from the public debate. Many saw total assimilation and a loss of their former identities as wrong.

Ethnicity did not undermine Canadian identity. It was now part of a Canadian identity. This identity was based on public acceptance of difference and support of cultural pluralism. Canada was not a melting pot like the United States, but a cultural mosaic – unique parts fitting together into a unified whole.

"By the 1970's it was widely held that Canada was then and always had been a haven for the oppressed. In retrospect the public imagination turned a select series of economically beneficial refugee resettlement programs into a massive and longstanding Canadian humanitarian resolve on behalf of refugees." Harold Troper, Immigration historian and co-author of *None Is Too Many.*

In 1979-80, 60,000 refugees from Vietnam, Laos and Cambodia were resettled in Canada. Media reports of the "boat people" encouraged thousands of Canadians to come forward to give a dramatic launch to the new refugee private sponsorship program. Popular pressure forced the government to adjust upwards its initial commitment to resettling the refugees. The debates around what Canada should do about these refugees were very public. The decision may have been made when the Minister of Immigration, Ron Atkey, was given a manuscript of a new book, *None Is Too Many*, describing the story of the *St. Louis.* After reviewing it he said, "I don't want to be another minister who said 'none is too many'" and he made the decision to admit an unprecedented 50,000 Southeast Asian refugees to Canada in 1981.

In 1983 following the Colombo riots in Sri Lanka, Canada imposed a visa requirement on Sri Lankans and relaxed landing requirements for some in Canada.

In 1986, the people of Canada were awarded the Nansen medal by the UN High Commissioner for Refugees, in "recognition of their major and sustained contribution to the cause of refugees". Canada is the only country to have been awarded this medal.

Did we deserve it? Do we still deserve the medal? Why or why not?

The last event in this historical overview of Canada's journey in "doing the right thing" happened in the aftermath of the terrorist attacks of September 11th, 2001 (the 9/11 attacks).

The Twin Towers of the World Trade Center in New York City burning on the morning of Tuesday, September 11, 2001

Emergency workers in the ruins of the Twin Towers

Come From Away: A Canadian Response

Gander, Newfoundland and Labrador after 9/11

In response to the September 11 attacks, the Canadian government began Operation Yellow Ribbon, to redirect international flights already in flight to the United States, to military and civilian airports in Canada where any destructive potential could be better contained and neutralized. A total of 255 aircraft were diverted to 17 different airports across the country. None of the aircraft proved to be a threat, and Canada and Canadians hosted thousands of passengers stranded in Canada until US airspace was reopened.

Gander, a town of 10,000, got an instant population increase of 6,500 passengers and crew. There were not enough hotels to accommodate the influx, or restaurants to feed them. But the people were hospitable and welcomed the arrivals with homemade lunches. Schools and large buildings became shelters and when they were filled, Gander's citizens took them into their homes. Medical services were offered free of charge.

As former Prime Minister Jean Chrétien told Gander's citizens in a memorial on the first anniversary of the attacks, "You did yourselves proud, ladies and gentlemen, and you did Canada proud."

And now this story has become a musical. *Come From Away* debuted in Toronto in 2015 and is now on Broadway. Many of the characters in the musical are based on, and share the names of, real Gander residents or stranded passengers.

The end of this look at events in Canadian history seems to be trending in a positive direction as Canada observes its 150th birthday. Should this be a time of celebration where we can put the bumps from the past behind us, or do we have more work to do to make sure our instincts are always to "do the right thing"? Justify your view.

Part 3:
Local and Personal Actions

You have been challenged to respond to the events, issues and ideas raised in Parts 1 and 2 of this resource. As well, your teacher may have assigned you and your classmates additional learning tasks and resources found in the Teachers' Resource. Now the challenge is for you to examine yourself and your community. A key window into our own feelings comes from the study of literature, which can put a human face on events of the past and present by touching us emotionally.

Doing the right thing and learning from the lessons of history may begin with recognizing and acknowledging when we mess things up. As you have read this text, we have challenged you to think deeply about the events presented throughout our past.

Now it is time to pull the "lessons of history" together and for YOU, as citizens of Canada, to "do the right thing".

As has been pointed out, wrongdoing may occur as a deliberate act (as in the story of Tom Caldwell and Howard Rosen), a result of indifference or lack of knowledge (the *St.Louis*), fear/suspicion of the other (internment of the Japanese-Canadians) or a misguided morality (residential schools). These acts may play out as individual vs. individual, group vs. group, nation vs. nation.

There are many possible responses to a wrongdoing: justice, apology, retribution, atonement, forgiveness, restitution and revenge. What do these words mean? Why are they important? Draw graphic images to illustrate each one or, working with a small group of your classmates, develop and present a dramatic improvisation to illustrate the meaning of each. Are there situations when one of these possible responses is more appropriate than others? Discuss this with your classmates. Be prepared to provide examples from history, current affairs, literature or media (eg. movies or television).

Often we are told to forgive and forget. Can we? Should we? Keep this in mind as you work through the following activities.

Take a piece of paper. Crumple it up, put it on the floor and stomp on it, being careful not to rip it. Now pick up the paper, smooth it out and apologize to it. Note that even though you have apologized, the paper remains dirty and creased. The paper can be compared to a person or group of people that have suffered abuse. Even though the abuse has stopped and the perpetrator has apologized, the scars from the encounter remain and can never be erased.
If the paper could speak, what do you think it would say to you?

Craft a dialogue between it and you. You may share your dialogue with your classmates.

Let's move to the realities awakened by literature in its various forms such as poems, stories, plays, films, in addition to Broadway musicals and stories from faith traditions.

Read the short story* Charlie *by Lee Maracle,
which describes life in a residential school.
What things about the school were problematic?
List the words and phrases that resonate the most with you.
Compose a poem using them.
Compare your poem to your classmates'.
What words were the same? Which were different?
How do you account for the differences?

Extension: ***do some research into Canadian Residential Schools.***
For what purpose were they designed? Why are they controversial?
What impact did they have on the Indigenous population?

1. ***Read the short story* The Necklace *by Guy de Maupassant. In it, the protagonist makes restitution for losing a necklace loaned her by a friend.***
2. ***Who is responsible for what happened?***
3. ***Did the ending surprise you? Why or why not?***
   How might the problem have been avoided?
   Did you ever lose or damage something belonging to another person? Describe what happened.

Wrongdoing is as old as the human race. In the Hebrew Bible, we have the example of Eve being led astray by the serpent and in turn leading Adam astray. Cain murders his brother, Abel. Yet there is also redemption and restitution.

Read the stories in the Book of Genesis, of Isaac and Ishmael, Jacob and Esau, Joseph and his brothers.
What caused the conflict in each case?
How was restitution and a reconciliation effected in each case?
Has much changed?

At the begining of Part Two, Barbara Coloroso's paraphrasing from Sufi Islam is an example of how wrongdoing and its prevention or resolution appears in our faith traditions. Can you find additional examples?

Read the novel* The Boy in the Striped Pajamas *by John Boyne (or watch the film).
Has justice been served? Why or why not?
Do you agree with the reviewer who said this is the most difficult and disturbing books a teen will ever read? Why or why not?

Extension: ***Auschwitz was a real place. Do some research to learn more about what it was and what happened there. Can there ever be justice for what happened at Auschwitz?***

Read the following poems by Larry Swartz.

HURT

Sticks
And
Stones
And broken bones
And
This
And
That
And
Dirty Rat
And shame and pain
And what's to gain?
And
Hurt.

AFTERWARDS

I will not be a bystander
I will not be a bystander
I will not be a bystander
I will not be a bystander
I will not be a bystander
I will not be a bystander
I will not be a bystander
I will not
I will not be
I will not bystand
I will not stand by
I will not stand
I will stand
I will stand by her
I will stand by her
I will

Choose one of the poems to work with. Why did you choose that poem?
Choose a snippet of the poem that speaks to you in a powerful way and highlight it.
When your teacher gives you the signal, stand with your classmates and call out your snippet.
What was the overall effect of the voices?
Why is the message of these poems important?

In many cases, an attempt to commemorate an event and right a wrong has been done by raising plaques, statues and naming parks, streets or buildings after the victims.

After reading the examples and case studies in this resource, do an internet search for images of commemorative things in Canada. Do some research to determine who the people were and what they did to be remembered in this way. Clip or print photos and create a collage to display in the classroom.

Watch the award-winning short film *The Unicorn* (https://www.youtube.com/watch?v=hRMcPJrWm-g)

Why do you think the girl was hiding?
Why do you think the boy did not run away with the others and inform on the girl in hiding?
The significance of the unicorn lies in its symbolic value.
What do you know about unicorns? (You may want to do some research).
Why do you think the director of the film chose a unicorn instead of some other real or mythical creature?
With a group of your classmates, brainstorm all the ways the unicorn is symbolic in the film.
Why do you think the man waited so many years to give the woman a porcelain unicorn?
Did he do the right thing? Why or why not?
Except for the phrases in German (with English subtitles), there is no dialogue. What do you imagine the man and woman are saying to each other in the final scenes of the film? Script the dialogue as you imagine it to be. Is the film more powerful or less with such minimal dialogue?

Working with a classmate, present your dialogue to the rest of the class and explain why you chose your particular interpretation.

Here are some additional directions for you to take, either on your own as an independent study project or under your teacher's direction:

Watch the film *Remember*, starring Christopher Plummer.

Did Max do the right thing in sending Zev to find and kill Rudy Kurlander? Why or why not?
Discuss with your classmates, making sure to give reasons for your conclusions:
Does the end ever justify the means?
Does what goes around really come around?
Did the various characters get what they deserved?
Was justice served?
There are families involved – if you were a member of either Zev's or Kurlander's family, how would you feel at the end of the film?

Can you think of another film that has revenge, atonement or retribution as a theme or motif? Write a review of it for your classmates, exploring the theme and commenting on its appropriateness.

Watch your newspaper for a period of time as designated by your teacher. Look for stories of wrongdoing – either directed against a person, a group of people or Canada as a nation. Do some research to ensure you have all the facts.

Why do you consider the action a wrongdoing?
Is there any indication that the perpetrator feels remorse or has a rationale for what s/he/they did?
What are the consequences, if any?
Should there be a consequence?
If so, what do you think would be appropriate and why?
Create an annotated (include your comments and research data) scrapbook of the stories you have been following.

Watch some of the television shows that were popular in the 1950s, e.g. The Honeymooners, I Love Lucy, the Jack Benny show, The Lone Ranger and other cowboy shows.

Comment on the portrayal of women, African-Americans and Indigenous Peoples. Should the early producers and sponsors of those shows apologize or otherwise make restitution? Why or why not?

Find a collection of popular Canadian songs (at least 5) that have apology, regret, atonement or revenge as a theme.

Make a sound collage to emphasize those words and themes in the songs.

- ***Present your sound collage to the class and explain your choices.***

Read *Blood Red Ochre* by Kevin Major.

Who were the Beothuks and what happened to them?
Did Nancy treat David fairly or did she just use him?
How has the government of Newfoundland commemorated the Beothuks?
What role was played by the Church?

Read *The Orenda* by Joseph Boyden.

What was role was played by the Church?
How might the tragic events been avoided?

In the same vein, Barbara Kingsolver's novel, *The Poisonwood Bible*, relates the story of the Price family, who go to Africa as missionaries.

Explain why this novel is a cautionary tale.

Read *Obasan* by Joy Kogawa.

Write a series of five diary entries from the point of view of Naomi, describing the most significant events in the novel and their significance to her.

In both *The Adventures of Huckleberry Finn* (Mark Twain) and *Romeo and Juliet* (William Shakespeare), unresolved familial conflicts (feuds) result in the deaths of innocent young people.

Do these things happen today? Provide examples.

Read *The Kiterunner* by Khaled Hosseini.

How is this novel a modern re-enactment of the Ishmael-Isaac theme?
How is the conflict resolved?

Read *The Outsiders* by S.E. Hinton.

Describe your feelings at the end of the novel.
Are gangs an issue in your school or neighbourhood?
What are the consequences of gang activity? For the gang members? For other members of the school/community?
Should there be a consequence? If so, what form should it take?

Read the novel *Sworn Enemies* by Carol Matas. In this story, two young men, sworn enemies as the title suggests, find they have to join forces in order to survive.

What circumstances force them to reconcile their differences?
What did each of them learn from the experience?
Can you think of another story in which this happens?

Read *The Chocolate War* by Robert Cormier.

Do you agree with the stand taken by Jerry?
Do you think the issue was too trivial for what happened?
Should there be a consequence? If so, what form should it take?
If not, why not?

The story of Sid Ikeda, past President of the Japanese-Canadian Culture Centre and volunteer extraordinaire, is an inspiring one. Do some research to learn about his life and what he believes.

1. ***Do you know of someone who has been the victim of injustice at the hands of government, school or workplace, yet who has managed to overcome this?***

2. ***If this is a person you know, interview him/her to learn what happened and what they did to overcome these actions. Was there some form of recognition for the wrongdoing? What was it? If not, should there be and what form should it take – why?***

3. ***Alternately, you can research someone you have read about – the Viola Desmond case is an example.***
   Using the information, collected from either of the above, write a profile of that person. These may be collected and assembled into a class book for everyone to read.

Now It's Your Turn.

How can you promote doing the right thing in your school, neighbourhood, region, province or country?

How do you recognize those who have done the right thing?

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