

Arts and Culture in Edmonton

One of the main ways that Black History Month is celebrated in Edmonton is through artistic and cultural events. Each February, you can attend musical concerts and visual art showcases such as 5 Artists 1 Love (<https://www.facebook.com/5artists1love/>). Or you can catch a poetry event organized by Edmonton's very own Breath in Poetry collective, which you are going to learn about in this module.

Here is a list of activities you will work on:

- KWL Chart
- Reading
- Listening / Video
- Activity
- Summary
- References

KWL Chart

K	W	L
What I know about Breath in Poetry	What I want to know about Breath in Poetry	What I learned about Breath in Poetry

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READING

Breath in poetry

Breath in Poetry (often abbreviated as BIP) is a collection of poets, organizers and community members who seek to expand the reach and consciousness of Edmonton-based poetry. The collective was started in 2009 by Titlope Sonunga, Ahmed Ali (aka Ahmed Knowmadic), Bert Richards and Nick Riley.

BIP is well known for its weekly slam and open mic series-the beloved Tuesday night Rouge Poetry Slam, which, until 28 June 2016, took place at the Rose bowl (10111 117 Street) in Downtown Edmonton. Now, it takes place at Massawa Cafe and Bistro located on 10153 - 97 Street NW at 7pm every Tuesday. Up to 12 poets compete each night in the hopes of being crowned the champion and securing a spot on the Edmonton Slam Team that will go on to represent Edmonton at the Canadian Festival of Spoken Word.

What is a poetry slam?

Poetry slam is the competitive art of performance poetry. It puts a dual emphasis on writing and performance, encouraging poets to focus on what they're saying and how they're saying it.

Who can participate in the slam competitions at Rouge Poetry?

Anyone who has original works of poetry is invited to Slam!

How does it work?

- Poets are to have 2 poems prepared; each poem should be no more than 3 minutes long. Sign up for the slam will be done at the beginning of the night.
- 12 poets will compete in a two-round elimination format. In the first round, all 12 poets will share a 3-minute poem. In the second round only the top 5 poets from the previous round will share an additional 3-minute poem.
- Time is started as soon as the poet engages the audience, whether by body language or speech
- The poem must be an original written by the poet performing it. If the poem exceeds 3 minutes, a 10 second grace period is given. After that 0.5 points will be deducted from the poet score for every 10 seconds over the time provided.
- The poets' cumulative score at the end of the 2 rounds will determine the winner for the night
- No props, no music, no costumes and only one poet may read at a time.
- Poets must compete to earn points throughout the season to be one of the top 12 poets going into the finals.

In 2011, the members of the collective were crowned the champions of the Canadian Festival of Spoken Word

BIP is a tireless and integral force of possibility and receptivity for poetry enthusiasts of all walks of life. Whether the collective is leading fun, engaging and authentic workshops within a local high school, or embodying the strength of storytelling for a community of new immigrants, the Breath In Poetry collective aims to help Edmonton's culture of performance poetry reflect the diverse and nuanced needs of those who animate and inhabit the city.

Irrespective of its form and the evolving nature of its initiatives, projects, and community partnerships, the goals and intentions of the collective are unchanging. The Breath In Poetry collective aims to do its part in creating communities that are warm, loving, resilient, and ultimately unified by a common appreciation for poetry, voice, performance and the power of the written word.

Members of the collective have represented Edmonton's poetry community by working with youth in prisons in Wales, and have been invited to attend literary conferences in Norwich, England, among others.

In addition to collective achievements, many individuals in BIP have used poetry as a tool to achieve great things. The next two sections will profile two of the founding members, Ahmed Knowmadic and Titilope Sonunga.



Featured person: Ahmed Knowmadic

Award winning poet Ahmed Ali also known as '**Knowmadic**', is a full-time poet, writer, actor, comedian, speaker and youth worker who currently resides in Treaty 6 Territory [Edmonton, Alberta].

Ahmed was born in Mogadishu in 1984 to a pastoral nomad and a farmer. In 1989, with help from their local community, Ahmed, his 3 older brothers and his mother

immigrated to Italy evading the civil war. When his family arrived in Italy, Ahmed and his older brothers were forced into boarding schools. To say Ahmed underwent a culture shock is an understatement. He quickly learned what it meant to be different. Not only because he didn't speak Italian but because he placed value on his culture and religion. After several years and many attempts at seeking sponsorship, Ahmed's father secured a sponsorship from an organization in Canada. His family packed what little belongings they had and traveled Edmonton, Alberta in the winter of 1992. But due to difficulty integrating his family moved to Kitchener, Ontario in 1993.

At the Age of 16, his parents decided they wanted to go back to Somalia. During their absences, Ahmed attended school and worked at Tim Horton's to cover rent. It was at this time Ahmed became involved in activities that got him in trouble with the law. Quickly his life became filled with the race wars and confrontational cops that he tried to avoid. This continued until he got arrested and expelled from school for fighting a student that was being overtly racist. Ahmed's older brothers gathered enough money to fly him to Somalia and visit their parents. There Ahmed learned the true struggles that people who had no access to food banks and shelters faced. He awakened at the lack of opportunity that was relevant there in Somalia and the freedom to be whatever he wanted to be in Canada.

After a few months Ahmed returned with a new demeanor. His outlook on life had shifted dramatically. He enrolled in drama classes and took theater lessons. He instantly fell in love and quickly grew as an artist. His energy and focus on writing during his ESL days contributed to his strength in creative writing. He co-wrote an anti-bullying skit that he and several students performed for thousands of grade 4-8 students.

In 2001 Ahmed became the first Somali to enrol into Comedy Writing and performance at Humber College in Toronto, Ontario. He was involved in creating his own sketch comedy and presenting it at The Second City. He also performed at open mics throughout greater Toronto.

Ahmed moved to Edmonton in 2008 for university, and at the 2009 Edmonton Poetry Festival, he first performed a poem in front of an audience. In 2011, Ahmed became the first Somali spoken word champion at the Canadian Festival of Spoken Word. In 2012, he was given the RISE award for community involvement in the arts and culture, and a year later, the Artist in Residence at the Langston Hughes Performing Arts Institute in Seattle, Washington.

Ahmed was named a "Difference Maker" by the Edmonton Journal in 2013 for his contribution to poetry in Edmonton. His commitment to poetry in schools is

audible during youth conferences from the many youth who he has worked with on some capacity. In 2014, ACGC recognized the young poet as Alberta's Top 30 under 30 for his work with IFSSA, Big Brothers Big Sisters, Mennonite Center for Newcomers, Ghandi Peace Conference, and Edmonton Public Schools to name a few.



Featured

Person:

Titilope

Sonunga

The story of

Titilope

Sonuga's

emergence as

a renowned

poet, actress,

and

ambassador

is a testament to the power of the human voice and the transformative power of speech. Titilope is a Nigerian-Canadian artist. Her humble beginnings in spoken word poetry have propelled her to a dynamic, multi-faceted and deeply meaningful life in the arts. She has shared a stage with legendary poets at the first spoken word showcase of the Achebe Colloquium on Africa at Brown University. Titilope was also the first poet to appear at a Nigerian presidential inauguration ceremony. She performed at the May 2015 inauguration of President Muhammadu Buhari.

It is therefore no surprise that Titilope Sonuga is well known in Africa and around the world as a writer and speaker of evocative, deeply empathetic poetry. Her debut poetry collection, which won her the 2011 Canadian Authors' Association Emerging Writer Award, is titled *Down To Earth*. To hear or read a poem of Titilope Sonuga's is to understand that she is a daughter of the Earth.

She has a quality of rootedness and unflinching womanhood that connects her every word to the very pulse of humanity. Titilope presents a world of sublime, latent beauty struggling to come to terms with itself. This is seen in her writings about her personal journey - which can be found in her 2014 collection, *Abscess*. As well as writings on topics ranging from the vibrancy of Lagos to the difficulty of healing from communal trauma. Her work is propelled by the idea of becoming, that is the notion that the whole globe is on a collective journey toward healing.

As a poet, Titilope Sonuga is special because she is a writer who blends a remarkable elegance of craft with an ever-present human quality. Titilope combines authenticity, emotional intelligence, and soft-heartedness. This character extends beyond the bounds of a single poem, or even poetic performance. This is why her work has expanded to include her role as an ambassador for Intel's *She Will Connect* Program in Nigeria. The program is dedicated to empowering women and girls toward greater technological literacy, commerce and opportunity. Titilope's influence helps to amplify the power of their voices and perspectives within the local and global economy, enhancing their ability to shape the future of their communities in new and innovative ways.

Titilope has also gained respect and acclaim as an actress. She acted as Eki" on the hit NdaniTV series, *Gidi Up*.

LISTENING/VIDEO

Information from the videos and audios will also be included in the quiz.

1. Listen to a poem by Titilope Sonunga
<https://soundcloud.com/titilope/too-young>
2. Watch a poem recital by Ahmed Knowmadic about the importance of knowledge
https://www.youtube.com/watch?v=gZexfdL_vXA

ACTIVITIES

1. Follow these people or groups on social media

Breath in Poetry F: <https://www.facebook.com/breathinpoetry/>

Ahmed Knowmadic F: <https://www.facebook.com/AhmedKnowmadic>

T: <https://twitter.com/Aknowmadic>

Y: <https://www.youtube.com/user/Aknowmadic>

Titilope Sonunga F: <https://www.facebook.com/deartitilope>

T: <https://twitter.com/deartitilope>

I: <https://www.instagram.com/titilope/>

2. Write a poem
3. Attend a Rouge lounge event
4. Recite a poem at Rouge lounge/Participate in a poetry slam

SUMMARY

This module contains a lot of information on Edmonton's poetry champions and the hard work they put into their art to raise awareness about race and other societal issues. We hope young people like you will be inspired to use your creativity and energy for good causes like these.

REFERENCES

This is for additional information only. You do not have to study the references for the quiz.

<http://www.breathinpoetry.com/about/>

<http://www.ahmedknowmadic.com/about/>

<http://titilope.ca/>

History

Settlements

What do you know about black settlements in Canada - where do you think black people live or have lived historically?

In this module you will learn about the historical settlement patterns of black people in Canada, as well as some present day information about where black people typically live. Although many Black Canadians live in integrated communities, a number of notable Black communities have been known, both as unique settlements and as Black-dominated neighbourhoods in urban centres.

Here are some of the activities you will work on

- KWL Chart
- Reading
- Listening/video
- Summary
- References

KWL CHART

K	W	L
What I know about black canadian settlements	What I want to know about Black canadian settlements	What I learned about black canadian settlements

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READING

Alberta settlements/ Shiloh baptist church

In the early 1900's, the Canadian government advertised for settlers to purchase 160 acres for \$10.00 or a quarter section of land and homestead in Alberta. Invited black settlers came by train from Texas, Oklahoma, Missouri, Illinois, Mississippi and other southern states between 1908 and 1914.

The main reasons for leaving were "because of adverse legislation, 'Jim Crow' work and depot laws, the 'grandfather clause' act that prohibits them from voting, separate school laws and others." One spokesperson for a group entering Canada said,

*"The people of Oklahoma treat us like dogs. We are not allowed to vote and are not admitted to any of the theatres or public places. They won't even let us ride the streetcars in some of the towns."*¹

Between one thousand and fifteen hundred Blacks came to Canada, settling in Saskatchewan and Alberta. They were attracted by the image of "free lands [in

¹ http://www.collectionscanada.gc.ca/eppp-archive/100/200/301/ic/can_digital_collections/athabasca/html/amber/index.htm

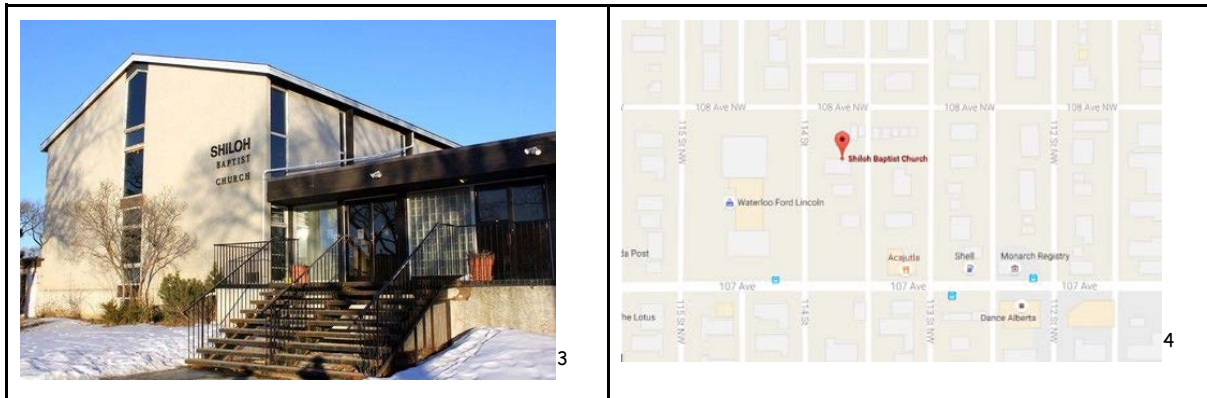
Canada] and also that everyone had the right to vote and was a free man." Black Americans returning to the United States from Canada painted the image of a safe, law-abiding country: "There has never been a lynching in Canada. Put that to the credit of the mounted police, who administered justice so successfully that there was never any temptation for the work to be taken up by private enterprise." This image wasn't completely true — there was a great deal of racism in Canada. For example, for Blacks trying to enter Canada there were strict regulations on health, literacy, and financial support. These regulations were set up on the assumption that most Blacks wouldn't be able to meet them and thus would not be allowed to enter the country.

R. Bruce Shepard described racism in Canada as "diplomatic racism," that is, western Canadians used the power of the government of Canada to place limits on Black immigration. The most extreme example of diplomatic racism was "an order-in-council barring Blacks from entering the country" because the Black race "*is deemed unsuitable to the climate and requirements of Canada.*" Even though this law was never acted upon and was repealed, the fact that it was approved at all indicates how serious Canada was about keeping the northern plains white.

In 1909 one group of settlers, led by Parson H. Sneed, a clergyman and mason, settled in an area by the Athabasca River and formed the settlement Amber Valley, which was the largest community of black people in Alberta until the 1930s. Some of these settlers relocated to Edmonton in 1910, where they established the Shiloh Baptist church. Shiloh Baptist Church was formed out of the need for persons of 'colour' to have a welcoming place to gather to worship, only because other existing churches in Edmonton turned them away from joining their congregations. Shiloh was initially Edmonton's community hub for the first black settlers, their families and all other persons who had no other church or community in which they felt welcomed².

The church is located at 10727 - 114 street, Edmonton, Alberta. T5H 3K1

² <http://www.eshilohbc.ca/about/history>



Key events in the history of black settlements

(See document called "Waves of Immigration" in this 15-17 category)

LISTENING/VIDEO

Information from the videos and audios will also be included in the quiz. Watch a video about shiloh baptist church, by the Edmonton Journal on the Church's 100 anniversary:

<https://youtu.be/c21MYUnZbwc>

Quick facts

- The Africville Seasides hockey team of the pioneering Colored Hockey League (1894–1930) won the championship in 1901 and 1902
- North Preston, Nova Scotia, currently has the highest concentration of Black Canadians in Canada, many of whom are descendants of Africville residents.

SUMMARY

This module is short, but packed with interesting facts about how black people settled in Canada. To bring it home to Edmonton, Edmonton's very own historian laureate, Chris Chang-Yen-Philips recently launched a podcast that documents interesting historical facts about Edmonton. Next time you are looking for

³ <http://www.edmontonexaminer.com/2012/02/09/102-year-old-church-a-unique-piece-of-edmontons-history>

⁴ <https://goo.gl/88wL6C>

something to do, why don't you listen to his second episode where he takes listeners through his journey to find the first black Edmonton Public School Board Trustee: <https://letsfindoutpodcast.com/2016/08/28/episode-2-trustee-enigma/>

REFERENCES

This is for additional information. You do not have to study the references for the quiz.

https://en.wikipedia.org/wiki/Black_Nova_Scotians

https://en.wikipedia.org/wiki/Black_Canadians#Settlements

http://www.collectionscanada.gc.ca/eppp-archive/100/200/301/ic/can_digital_collections/athabasca/html/amber/index.htm

<http://www.eshilohbc.ca/about/history>

<http://www.edmontonexaminer.com/2012/02/09/102-year-old-church-a-unique-piece-of-edmontons-history>

<https://goo.gl/88wL6C>

Law and Politics

In this module you will learn about Black Canadians and their role in Canadian law and politics. William Peyton Hubbard was the first person of African descent to take political office in Canada. He was an alderman in the city of Toronto. You will also learn about some Canadian black law societies that exist today.

Here is a list of activities you will work on:

- KWL Chart
- Reading
- Map reading activity
- Summary
- References

KWL chart

K	W	L
What I know about William Petyon Hubbard and black law associations	What I want to know about William Petyon Hubbard and black law associations	What I learned about William Petyon Hubbard and black law associations

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READING

William Peyton Hubbard

William Peyton Hubbard was a City of Toronto alderman from 1894 to 1914. An alderman is a member of the municipal council. He was a popular and influential politician; the first politician of African descent elected to office in Canada.

Hubbard was born in a cabin in a rural area called "the bush" in the outskirts of Toronto. Today, "the bush" is located near the intersection of Bloor Street and Bathurst Street, in downtown Toronto. His parents were refugee who had escaped their plantation in Virginia and reached Canada in 1840 via the Underground Railroad. Raised a devout Anglican, Hubbard was trained as a baker at the Toronto Normal School, which is bounded by Gerrard, Church, Gould and Victoria street (Present day Ryerson University). He invented and patented a successful commercial baker's oven, the Hubbard Portable.

By his thirties he was married to Julia Lockett. After having worked 16 years as a baker, he joined his uncle's horse-drawn livery taxi service. One winter night, he rescued another cab and its occupant, newspaper publisher George Brown,

from drowning in the Don River. To show his gratitude, Brown hired Hubbard as his driver. They became friends and the publisher later encouraged Hubbard to seek public office.



Hubbard first sought public office in 1893 at the age of 51, running in Toronto's Ward 4, he lost by 7 votes. Encouraged, he ran again in Ward 4 in 1894 and was elected to represent the quiet, tree-lined ward of grand homes; it was one of the wealthiest and whitest wards in the city (St. Clair Ave. down to the lakeshore, and bounded on its east and west sides by University Ave. and Bathurst St). He was elected to city council a total of 15 times in his career.

He was nicknamed "Old Cicero" and was a reformer armed with a sharp wit and powerful oratory skills. He made his name fighting for public ownership of Toronto's water and hydroelectric supplies. He advocated improved waterworks and opposed its privatization, sought roads, and the authority to enact local improvement bylaws.

Hubbard retired to the Riverdale area of the city, building a home on Broadview Avenue near Danforth Avenue. He lived there until his death from a stroke at the age of 93. He was dubbed the *Grand Old Man* by Toronto press in his political days, and served well into his 90s. In fact, he was oldest man in the city for a short period before his death. Flags at Toronto City Hall, St. Lawrence Market, and other public buildings in the city flew at half mast to mark his death. He is buried in the Toronto Necropolis.

The city of Toronto has honored him in the following ways:

- Hubbard's portrait hangs in the office of the Mayor of Toronto.

- The City of Toronto's William Peyton Hubbard Award for Race Relations was established in 1989 and is awarded annually. Recipients have included Leonard Braithwaite, QC, George Elliot Clarke, Dub Poet Lillian Allen, and former Ontario cabinet minister Alvin Curling.
- The William Peyton Hubbard Memorial Award is a scholarship established in 2000 and funded by Hydro One which is awarded annually to two black students studying power industry-related disciplines at a recognized Ontario post-secondary institution. The award includes an offer of a work term or summer employment at Hydro One.
- A historical plaque commemorating Hubbard is located in front of his former home at 660 Broadview Avenue; it is now named Hubbard House and houses several classrooms for the Montcrest School
- A park at the site of the former Don Jail, at the corner of Gerrard Street and Broadview Avenue, is to be named Hubbard Park. That was the name selected by Torontonians in an online competition for naming the park outside the historic Don Jail.

Hubbard was portrayed in Season 9, Episode 13 ("Colour Blinded") of the Canadian mystery series *Murdoch Mysteries* by actor Rothaford Gray. In the episode he comes to the defense of an innocent black man who has been racially profiled by the Toronto police. He made a repeat appearance in Season 9 Episode 16, March 7 2016 ("Bloody Hell").

Here are a few quick facts about Hubbard and his political career

Personal life	
Born	1842, Toronto
Died	April 13, 1935 (age 93)
Nationality	Canadian
Spouse	Julia Lockett

Education	Toronto Normal School
Occupation	Politician, Baker, Chauffeur
Religion	Anglican
Political Career	
Alderman, Ward 4, city of toronto	1894-1898, 1900 - 1903
Vice- chairman, Toronto board of control	1898-1900, 1904 - 1908
Alderman, Ward 1, city of Toronto	January 1, 1913 - December 31, 1913

Biography of Hubbard, *Against All Odds*, was published in 1986 and written by his great-grandson Stephen L. Hubbard.

<https://nowtoronto.com/news/the-historical-irony-of-william-peyton-hubbard/>
https://en.wikipedia.org/wiki/William_Peyton_Hubbard

Black Lawyers Associations

We will take a look at two black law associations: The canadian Association of Black Lawyers and Black female lawyers network



CABL, formed in March 1996, is a national network of law professionals and individuals committed to reinvesting in the community. CABL's continuing goal is to bring together law professionals and other interested members of the

community from across Canada to cultivate and maintain The Association of Black professionals in Canada.¹

At its inception, the objectives of CABL were:

- to promote the welfare and interests of its members
- identify and address the professional needs and goals of Black legal professionals and Black law students; promote academic and professional excellence
- foster among Black lawyers and law students a greater awareness of and commitment to the needs of the Black community
- procure increased access for Black students to law schools
- provide positive role models for youth
- give public recognition of the achievements and contributions of individuals and organizations within the community
- and to work with other progressive persons and organizations toward the attainment of these objectives.

The organization provides mentorship to young lawyers and law students and scholarships to students.

<http://www.cabl.ca/index.php>



The Black Female Lawyers Network (BFLN) provides a forum for students and practitioners in the field to convene, share and learn from one another. Our

¹ <http://www.cabl.ca/about>

annual retreat, Sistah-in-Law, began as an intimate gathering of colleagues and friends and has blossomed into a full day event attracting attendees from across Canada.² The BFLN vision is as follows:

We are an essential and influential voice in the legal profession - facilitating access, leveraging opportunities and fostering the well-being of our membership.

The core values of the BFLN are good stewardship, integrity, empowerment, fairness & equity and collaboration

<https://sistahsinlaw.wordpress.com/>

MAP READING ACTIVITY

Look at this 1890 Map of Toronto:

<http://static.torontopubliclibrary.ca/da/images/LC/maps-r-60.jpg>

Now use this link to view a present day map of Toronto and locate the following places, based on the information given in the text. <https://goo.gl/oGgImi>

- Ward 4. Hint: in present day Toronto, University Ave continues to Avenue Rd.
- William hubbard's birth place
- Where William hubbard trained to be a baker
- The future location of Hubbard park (Old don jail)
- The river in which he rescued George brown from drowning
- The area where Hubbard built his house after retirement
- The place where William Hubbard is buried

² <https://sistahsinlaw.wordpress.com/about/>

SUMMARY: This module covered historical facts about Black Canadians contributions to law and science in Canada, as well as organizations created for black lawyers to network and support one another. Thanks to these pioneers, people of African, Caribbean and other black heritages practise law and contribute to science regularly in Canada today.

REFERENCES

The references are additional information. You do not have to study them for the quiz.

https://www.thestar.com/news/insight/2011/02/11/son_of_slaves_changed_the_face_of_toronto_as_first_black_councillor.html?app=noRedirect

<https://nowtoronto.com/news/the-historical-irony-of-william-peyton-hubbard/>

https://en.wikipedia.org/wiki/William_Peyton_Hubbard

<http://www.cabl.ca/index.php>

Sport and Media

In this module you will learn about the coloured hockey league and how they changed the game of hockey as we know it today.

Do you know any TV shows that were written by black Canadians? You may know of the show *Da Kink in My Hair*, written by Trey Anthony. You will also learn about that show in this module.

Here is a list of activities you will work on:

- KWL Chart
- Reading
- Listening/Video
- Summary
- References

KWL CHART

K	W	L
What I know about Black Canadians in the media and sports	What I want to know about Black Canadians in the media and sports	What I learned about Black Canadians in the media and sports

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READING

Black Canadians in Sports¹

Since the late 1800s Black Canadians have made great contributions to the culture of sports, starting with the founding of the Coloured Hockey League in Nova Scotia. In North America's four major professional sports leagues, several Black Canadians have had successful careers. These include Ferguson Jenkins (Baseball Hall of Fame member), Grant Fuhr (Hockey Hall of Fame member), Jarome Iginla, Russell Martin, and Jamaal Magloire. Most recently, Andrew Wiggins and P. K. Subban have achieved a high level of success. In athletics, Harry Jerome, Ben Johnson, and Donovan Bailey were Canada's most prominent Black sprinters in recent decades. The current generation is led by

¹ https://en.wikipedia.org/wiki/Black_Canadians

Andre De Grasse (who ran against Usain Bolt in the 2016 Olympics, 100 m men's final and won bronze).

In the next few paragraphs we will take a closer look at the Coloured Hockey League.

https://en.wikipedia.org/wiki/Black_Canadians

Coloured Hockey League,²

Nova Scotia is considered the place of origin of modern ice hockey. This is because there are many natural ponds which are ideal for skating. In addition, there is a strong tradition of gaming in British culture. As a result, the geographic and social conditions in Nova Scotia facilitated the development and creation of the game now known as Canadian hockey.

The roots of Canadian hockey originated with the North American Indians but early African-Canadian players also helped shape the sport. By the mid-1890s, in an era when many believed blacks could not endure the cold, these African-Canadian athletes defied myths. They developed a revolutionary style of hockey that was fast moving, tough, acrobatic, exciting, and entertaining.

The Coloured Hockey League was an all-black ice hockey league founded in Nova Scotia in 1895. It featured teams from across Canada's Maritime Provinces (New Brunswick, Nova Scotia and Prince Edward Islands).

During the late 1890s, games between black club teams in Nova Scotian towns and cities were arranged by formal invitation. By 1900, however, the Coloured Hockey League of the Maritimes was created and was headquartered in Halifax, Nova Scotia. The league operated for several decades lasting until 1930. The league consisted of up to a dozen teams with over 400 players.

The Colored Hockey League produced players and athletes comparable to any in Canada. These Black hockey players changed the sport from the primitive "gentleman's pastime" of the nineteenth century to the modern fast moving game of today. The Coloured League emerged as a premier force in Canadian

² https://en.wikipedia.org/wiki/Coloured_Hockey_League

hockey. It supplied the resilience necessary to preserve a unique sports culture that still exists. Unfortunately, their contributions were ignored as hockey players copied elements of the black style and often took credit for black hockey innovations.

The Coloured Hockey League is credited by some as being the first league to allow the goaltender to leave his feet to cover a puck in 1900. This practice was not permitted elsewhere until the formation of the National Hockey League in 1917. George and Darril Fosty wrote a book called *Black Ice: The Lost History of the Colored Hockey League of the Maritimes (1895-1925)*. They claim that the first player to use the slapshot was Eddie Martin of the Halifax Eureka in 1906.

Despite these and other important contributions to today's game of hockey, there are no monuments to the Coloured Hockey League of the Maritimes. Although the League continued to be prominent until the mid-1920s, racism, World War I, and dramatic changes in the Nova Scotian economy resulted in the League being dissolved. Nonetheless the Coloured Hockey League of the Maritimes changed the way hockey was seen and played in early Canada.

https://en.wikipedia.org/wiki/Coloured_Hockey_League

Black Canadians in Media - Da kink in my hair

"If you want to know a black woman, you touch her hair"

-Novelette, Da kink in my hair

Da Kink in My Hair is a Canadian television sitcom. Based on the play of the same name by Trey Anthony, the story was adapted into a television show. It aired on Global during primetime, from October 14, 2007 - May 14, 2009. Set in a Caribbean hair salon in Toronto, 'da Kink in my Hair gives voice to eight black women who tell their unforgettable stories with drumming, singing and dance. It is a testament to the challenges and triumphs in the lives of contemporary black women. Many black women in North America immigrated from the Caribbean. Mixing laughter and tears, revelation and inspiration, the intense stories of each woman are woven together in this powerful piece.

It was the first comedy series on a national private mainstream broadcaster that was created by and starred black women in Canada. The series centered on a hair salon in the heart of Toronto's Caribbean-Canadian community, Eglinton West. It was the winner of the Canadian Association of Broadcasters Best Fiction Series prize in 2008 and won a Gemini Award for Best Hair.



Trey Anthony is known for the ground-breaking and award-winning television and theatrical production 'da Kink in My Hair. She is the first Black Canadian woman to write and produce a television show on a major prime time Canadian network. Trey is a former television producer for the Women's Television Network

(now W) and a writer for the Comedy Network and CTV. She was also the executive producer of the Urban Women's Comedy Festival! She has recently been named a Bell Media Fellow, which recognizes emerging television producers and their contribution to Canadian media. Trey is a much sought after speaker and delivers seventy to ninety keynote speeches a year. She is a writer for the Huffington Post and contributing writer for the Toronto Star. Trey was selected to give an address at TEDX Toronto 2010 which she received a standing ovation. She recently screened her documentary film, *When Black Mothers don't say I love you*, at the Toronto Black Film Festival and then went on to produce and direct a box office sell out of her play of the same name in May 2016 at the Factory Theatre. In the summer of 2016 'da Kink in My Hair is being produced at Horizon Theatre in Atlanta, Georgia and fall of 2016 the show will be produced in Canada at both Theatre Calgary and the NAC.

Trey Anthony is a member of the black, LGBT community in Canada. The following is an excerpt from an interview where she discusses her coming out story.

I heard you have a pretty interesting story around coming into your queerness.

At the time I was writing "da Kink," I was engaged to a man—my childhood sweetheart— and we were about to get married. I started working at an overnight shelter for homeless women and I ended up falling in love with a co-worker. Yeah, that went over really well with my Jamaican family (laughs). They were ecstatic! I was coming out as queer, I was ending a marriage and then I announced I was going to write a play. It was a really trying time in my life and my writing really became therapeutic for me—the place where I was working out the kinks.

Jamaicans have a reputation for being extremely homophobic and you've hinted that your coming out experience was challenging. Can you expound?

I was in such a vulnerable place in my life when I was writing "da Kink." I was estranged from my family who wasn't really dealing with my queerness very well. There's this thing around queerness and the Jamaican community. I know people tend to think that Jamaicans are more homophobic than every other community. I don't want to speak for all Jamaicans, but I can say my family was very homophobic.

LISTENING/VIDEO

Information from the videos and audios will also be included in the quiz.

- ESPN video about the colored hockey league: <https://www.youtube.com/watch?v=u2QZm8llvig>
- How to do a slapshot: <https://www.youtube.com/watch?v=HssioRWnT24>
- Watch an interview with trey <https://youtu.be/vi4N3AtAVXw>

- Watch a clip from da kink in my hair <http://theafricachannel.com/watch/da-kink-in-my-hair-s02-e13-oils-well-that-ends-well/>
- In this article, Trey discusses her global success and her coming out journey: <http://thegavoice.com/queer-artist-trey-anthonys-groundbreaking-play-da-kink-hair-open-atl-lgbt/>

SUMMARY

This module introduces us to the contributions, often overlooked in some mainstream media and history records, of black Canadians to the sports and television in Canada. Da Kink in My Hair also alerts us to a hot topic around the world that gets people talking about race and identity: hair. When you have a moment, catch up on the story of the brave 13 year old girls in Pretoria, South Africa who started protests at their school where they faced discrimination because of their hair: <http://www.cnn.com/2016/08/31/africa/south-africa-school-racism/>

REFERENCES

The references are for additional information. You do not have to study them for the quiz.

George and Darril Fosty, *Black Ice* (New York: Stryker-Indigo Publishing Company, Inc. 2007); Cecil Harris, *Breaking the Ice* (Toronto: Insomniac Press, 2003); Willie O'Ree, *The Autobiography of Willie O'Ree Hockey's Black Pioneer* (New York: Somerville House, 2000); <http://www.birthplaceofhockey.com/hockeyists/african-n-s-teams/african-ns-team/>

- See more at:

<http://www.blackpast.org/gah/coloured-hockey-league-maritimes-1890s-1920s#sthash.J9UjOZrf.dpuf>

https://en.wikipedia.org/wiki/Coloured_Hockey_League

https://en.wikipedia.org/wiki/Black_Canadians

[https://en.wikipedia.org/wiki/Da_Kink_in_My_Hair_\(TV_series\)](https://en.wikipedia.org/wiki/Da_Kink_in_My_Hair_(TV_series))

<http://www.dakinkinmyhair.com/trey/>