



THE ST. VINCENT AND GRENADINES ASSOCIATION OF TORONTO INC. (SVGAT)

KEEPING OUR COMMUNITY INFORMED THROUGH COMMUNICATION

January 2016

Happy New Year

We trust that this new year will be a healthy and prosperous one. Over the past year, the Association carried out its annual activities – the Unity Picnic, Mother's Day, the Independence Gala along with the Church Service and Youth forum. All events were successful and all came together to make for another year of strengthening ties with you our community members. In addition, last year the Association held a successful walkathon and for the first time, launched what we hoped will become an annual event – The Vincy Boat Cruise. Feedback from this event was that the Association should organize a yearly summer cruise. With this in mind, the Association is embarking on another cruise this year and this time, it will be doing so in partnership with the SVG Toronto Group. The cruise will take place on August 5th. Kindly save the date in your calendar. More information on this event will be posted shortly on the website. www.vincytoronto.com.

As we embark on another new year of activities, the Association is asking

for your ideas and suggestions for its annual activities. Tell us what program you would like to be involved in or to help organize. Attend the monthly meetings and sit on a committee or contact one of the Association's Directors – see the website for contact information – to provide feedback or to put forth your suggestions. All skillsets are needed.

It is also that time of year again when members renew their membership. We are looking forward this year to increasing our membership base. You will find a membership form on the back of this newsletter or simply contact the association by emailing pro@vincytoronto.com.

We would like to take this opportunity to thank all those who made donations to our events over the past year. We truly appreciate your time, effort and financial support. A "Thank You" also to all of our advertisers who placed ads in the Insight newsletter and the Independence brochure. We look forward to your continued support.

In Celebration of Black History Month

The Celebration of Black History Month in Canada usually focuses on the history of the slave trade and primarily on Black America with some information on the settlements of Blacks in Canada. Caribbean students in Canada learn about the underground railroad, Harriet Tubman, Mary Ann Chadd, Josiah Henson, et al. In this issue of the Insight, I thought it prudent to celebrate our own Caribbean heritage. It is hoped that the article on the Garifunas and the article on Indian Indentureship in St. Vincent and the Grenadines would serve as an educational tool for the Canadian children of SVG heritage thus celebrating our own SVG ancestry.

The article on the Garifunas was taken from the Journal of Global Literacy Project - Classroom found at www.glpinc.org and the article on Indian Indentureship was contributed by Prudence Morton.

Early Peoples of St. Vincent and the Grenadines: The Caribs (and the Garifunas)

St. Vincent and the Grenadines today has a mixed population which can be clearly seen in the picture below. There are individuals of African, Asian, European and Native American heritage, and many have multiple ancestries. However, before the coming of the Europeans and the other groups, St. Vincent was settled by the Ciboney and then the Caribs, as well as, subsequently, the "Black" Caribs (known as the Garifunas). The descendants of these peoples live today on the Windward coast of St. Vincent (from Sandy Bay to Fancy) and at Greiggs (see map on page 3). The island today has very few pure Caribs, with most having intermarried with other groups, primarily, the descendant of the Africans who make up the majority of the population.

The first settlers of these islands were a group of hunter-gatherers, the Ciboneys, who explored and lived on the islands eating fruit and berries, seashells and the pink conch more than 5000 years ago.

More than 200 years before Christ, another culture traveling in 50 foot dugout canoes arrived in these islands. The Arawaks carried fire-burners,

animals and plants. During a 1500 year period the Caribbean islands were peaceful.

Sometime in the around the period after 1000 AD, the peaceful Arawaks were invaded by a wandering culture from South America known then as the Kalinga and named the Caribs by later Europeans. The Arawaks of most of the small, southern Caribbean islands did not survive the invasion of the Caribs who killed the men and carried off the women. The Caribs were fierce fighters and strong swimmers. Captured Arawak women refused to speak the Carib language, but eventually the Tupi-Arawakian language died out along with the beautiful pottery created by these women.

Today, we know very little about these early settlements other than some petroglyphs left on rocks and some pottery and tools found at archaeological sites.

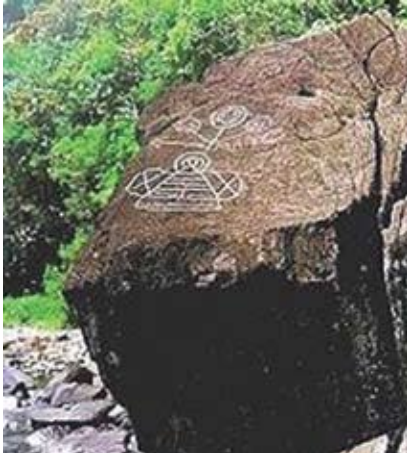
In St. Vincent and in other Antillean islands the Caribs lived on the coast. They preferred living near the sea because they relied mainly on fishing, and the sea also was their key means of communication with the Caribs on other islands. Living on the coast meant that it was usually easy to see an oncoming attack from their enemies. They may have also avoided settlement on the larger islands because of the difficulty in penetrating the densely forested interiors and because they did not need vast amount of lands for farming.

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Black History Month cont'd

The Caribs (and the Garifunas)

... continued from page 1



Inter-island warfare seems to have been a large part of significant portions of Carib history. The windward side of many islands was developed so as to guard against attacks. The windward side of most Caribbean islands often has the roughest waters therefore it would have been difficult for an enemy to sneak up to Carib villages by means of the sea unless the coast was well known.

The Caribs life was thus heavily influenced by war, and they made success in battle a key part for manhood initiation and respect. The early Caribs' fighting equipment was rather simple—were made from wood, bone and stone. They had war clubs, bows and arrows that were poisoned so that even a scratch was fatal, fire arrows, wooden swords and knives made of sharp rock.

The Ubutu, the Carib's war leader, decided the day that the attack was to be made. Each Carib man would collect a stick and make notches in it to count the days until the attack. Their attacks were made under the cover of night. On the eve of battle the Caribs painted and armed themselves and then set out in their canoes or piragas. These canoes held up to fifty men and in fact, many battles actually occurred at sea. Attacks always attempted to catch the enemy off guard. They often started with a shower of fire arrows that immediately set fire to the thatched roofs of the enemy village. The surprised enemies would then attempt to exit their houses to meet the Caribs who meanwhile would have had their clubs and arrows at the ready. They kept no order when they fought. When the fighting was over, if victorious, the Caribs often piled the bodies of any dead warriors into the piragas because they refused to leave their dead and wounded behind. In the canoes were also the men and women they had taken for prisoners. They often sang songs of triumph as they sailed back home. Select warriors were awarded medals for special courage in battle. These medals were called caracolis, and were crescent shaped copper pendants to be worn around the neck.

The Making of the Garifuna

Recent research indicates that Africans probably came even before Columbus and settled in St. Vincent. The Caribs of St. Vincent were joined by Caribs fleeing European attacks on other islands, and also by runaway African slaves and slaves who survived shipwrecks in the area. In the year 1635 two Spanish ships carrying African captives, believed to be Nigerian, were shipwrecked off the island of St. Vincent. At first, the Africans and Caribs fought one another but eventually intermarried.

News of the free men on St. Vincent spread throughout the islands. By 1676, it is estimated that 30% of the population of St. Vincent consisted of formerly enslaved Africans who had escaped. Women were scarce and the African men were fierce competition for the Caribs.

A new group of African and Carib heritage developed and became known as the "Black Caribs" or "Garifuna" as the subsequently named themselves—the word "Garifuna" means "cassava eating people." Eventually the Garifuna outnumbered the original inhabitants, the "Yellow Caribs." The Garifuna's population growth created political tensions with the outnumbered "Yellow Caribs" and so that at one point the Yellow Caribs even negotiated with French wanderers to settle on the islands in 1719—hoping to shift power away from the Black Caribs.

Social Structure, Religion and Culture

We don't have any real written record of very early Carib society, but by looking at their descendants in South America and from records made by early historians (mainly priests) we can infer a number of probabilities. The Caribs social structure was mobile. The social caste of the Carib community was:

- i) The war leader or Ubutu
- ii) Priests and elders
- iii) Warriors and hunters

All decisions for running the community was made by the men, therefore only men held the ruling positions. The Ubutu was always a male whose position was not hereditary. He was chosen by the elders of his village. He had to have been a good warrior, proved that he was physically strong, brave and highly skilled in battle. When he was chosen, he had to carry out a raid, if the raid was successful his position was permanent. The Ubutu had to do many things, including:

- 1) He was the leader for any raid.
- 2) He planned and decided when to carry out raids and which village or enemy it should be.
- 3) He distributed the medals and the loot from the raid.
- 4) He chose the commanders of the piragas.

In times of peace each district was ruled by a headman called a Tiubutuli Hauthe. The headman supervised the fishing and the cultivation of crops, beyond this he had a very little authority.

Most boys were trained to be warriors. The warriors were the ones who fought first in line, they were also the hunters for the villages. They were the common villagers. A small percentage of the boys were trained to be priests or Boyez.

The elders of the villages were well respected. They were taken care of by their families and their relatives. The elders were all ex-warriors. They were the ones who trained the warriors and looked for the qualities in the Ubutu since they were experienced.

The Carib males practiced polygamy. Marriages were arranged and girls married at an early age around sixteen to eighteen years. The husband provided a hut and furniture for each of his wives at the time of their marriage.

If the wife committed adultery it was punishable by death. It was a custom for an unmarried woman to wear a garter on her right leg, at the time of marriage the garter was removed.

They did not have a family unit but a communal way of living, they were separated based on their sex. The men lived separately in their car-bets or houses and the women lived in huts. Boys at the age of four were



taken away from their mothers and placed in the carbets, because the men thought that if the boys stayed with their mother too long he would become weak. The women were expected to bear a number of children. If she was barren she was considered a disgrace.

The Carib houses were rectangular shape. The houses were large about 40ft x 20ft. The furniture in the house was rather sparse. There were hammocks, amais, stools and tables. Outside the house there was a storeroom in which household utensils, weapons, tools and extra hammocks and beds were kept. The Caribs slept on hammocks. The hammocks had a small packet of ash placed at the ends that were thought to make it last longer. The stools were made from red or yellow polished wood. The tables were made from rushes. At nights the huts were lighted with candles that were made with a sweet, smelling gum.

The women and the men had different roles in the society. Men were supposed to be the warriors, priests, leaders, builders of houses and boats, craftsmen and hunters. The women were supposed to do the domestic chores, bring up the children, collecting firewood, bartering produce, weaving, hammock making and cultivating the land.

The Caribs believed in life after death, but they had no wish for dying. They preferred to stay on earth to enjoy the materialistic pleasures. They ate healthily and took their medicines regularly. When a Carib died, he/she was examined to see if they'd been the victim of sorcery. The body was then washed carefully and painted red. The hair was oiled and combed. The grave for the body was on the floor of he/she house. The grave was round. It was about four feet wide and six feet deep. The body was placed on a stool in the grave, for ten days relatives brought food and water at the grave and a fire was lit around it in order to prevent the body from being cold. At the end of the ten days the hole was filled. There was a ceremony in which, the Caribs danced over the hole. As a sign of mourning relatives cut off their hair. The dead person's possession was burnt. Later a feast was held over the grave, and after which the person's house was burnt.



The descendants of the Garifunas settled mainly in the Owia and Fancy areas with a small pocket in Greiggs Village. The descendants of the early Indians settled mainly in Calder Village and Richland Park and to a lesser extent in Rosebank to the South.



Indian Indentureship in SVG

Most people of SVG heritage know about the Garifunas of SVG and how they got there. Most people are also familiar with the fact that the Indians in SVG came from India. What is not commonly known though, is the history and indentures of the Indians on their arrival on the plantations throughout SVG.

This article hopes to share a little of that history which was gathered from three sources and which are cited here. (1) From Pillar to Post: the Indo-Caribbean Diaspora and (2) Indenture and Exile, two works by Dr. Frank Birbalsingh, a Guyanese national and professor at York University. Dr. Birbalsingh documents the recruitment of Indians to the Caribbean, their early lives and eventual settlement in the region in those two books. (3) While these books are about the Indians in the Caribbean in general, the information on St. Vincent and the Grenadines presented in the article was gathered from writings by SVG's own Dr. Arnold Thomas of Calder Village. Dr. Thomas is a historian and one of the Caribbean's leading authority on the emigration of Indians to the West Indies.

Contributed by Prudence Morton

The year was 1861. In far away India, in the town of Madras, 260 Indian men, women and children boarded a ship called the "Travancore" and began a journey halfway around the world to a land where they were promised they would work for "good wages" for five years and then return to India. They were also promised that their passage back to India would be fully paid. This was the first shipload of Indians that would arrive in SVG over the next 20 years and the only one to leave from Madras. All of the other eight ships that arrived in St. Vincent departed India from Calcutta.

... continued on page 4

Black History Month cont'd ... The Indians

... continued from page 3

According to Dr. Thomas, his maternal grandparents came from India in 1866 on the Countess of Ripon and were indentured to the Argyle Estate. The stories have been told of how the Indians worked on the estates from 'sun-up to sun-down' and how they received cloth once a year with which to make clothes and how the estate owners heard all their complaints and resolved all their problems. What is not known is the condition that existed in India at the time that caused so many people to seek work abroad. Researchers can only speculate that the main reasons were economic.

What is known though, is that the emigration of Indians as indentured labourers was to fill the labour shortage that existed on the estates after emancipation. In *Indenture and Exile*, Dr. Birbalsingh documents the beginning of the emigration of Indian labourers to the West Indies. Mr. John Gladstone, a businessman who had other trading ventures in India as well as plantations in the West Indies, sent his wife's nephew, Mr. F.M. Gillanders, to Calcutta to promote his business interests. Gillanders met up with one, G.C. Arbunoth and together they set up their own agency operating from Madras. In 1836, Gladstone asked his nephew-in-law whether "cheap" labour could be obtained in India. Arbunoth's brother was a planter in Mauritius and had already imported some "Hill Coolies". These Indians were from the aboriginal tribes in India known as Santals, Mundas and Oraons who lived in Chota Nagpur. Arbunoth told Gladstone that the cost of recruiting Indians "...is not half that of a slave". Thus, it was in this casual fortuitous manner that the first export of Indians to the British West Indies began.

Dr. Birbalsingh writes that the first shipment of Indians to the West Indies was out of Calcutta in the "Whitby" and the "Hesperus". They sailed down the Hugthi River. The river pilot noted in his journal "...they came on board in pretty good health but before I left them they were upwards of 20 attacked with a kind of infectious fever...the number of sick were increasing daily from the confinement, heat of cargo, etc., their general complaint was that they were led away with false stories and promises". This shipment of labourers landed in May 1838 after a voyage of three months. According to Dr. Birbalsingh, 245 males and 2 females landed from the Whitby and 150 men and 6 women landed from the Hesperus for a total of 391.



This picture shows a group of Indian indentured labourers to the Caribbean.

Although Indian emigration to the West Indies started in 1838, the first shipload of Indian workers did not arrive in SVG until 1861. This delay was due in part to the fact that the SVG legislature did not have an Immigration Act until 1857. In 1859, SVG made an application for 2000 to 3000 Indian workers but the Indian Govern-



A 19th century lithograph by Theodore Bray showing workers harvesting sugarcane on a Caribbean plantation.

ment had heard about the harsh treatment of Indian labourers who had already emigrated to places such as Mauritius, Guyana, Trinidad, Jamaica, etc. and had suspended emigration based on these reports.

The Indian government, under pressure from the Colonial Office, resumed emigration but only after laying down specific rules for transportation and negotiating better living conditions and wages. According to Dr. Thomas, the Indian government had negotiated an increase in wages from 8d per day to 10d per day, free return passage to India and a better recruiting system. Recruiters were now required to be licensed by the Indian government and there was a stipulation that every ship must have a medical officer on board. This recruiting system was much more organized than the system in Madeira where Portuguese were also recruited for the estates in the Caribbean. While recruiters in India had to be licensed by the Indian government, recruiters of the Portuguese were by private arrangements and although the recruiters of the Portuguese were the ships' captains, crimping and kidnapping were still carried out.

In *Indenture and Exile*, Dr. Birbalsingh talks about the process the Indian labourers went through on arrival in what was then the British West Indies. According to Dr. Birbalsingh, the Indians were placed in a depot supervised by a "Protector" of immigrants. Supposedly, they were to sign on to a plantation of their choice, but the problem was, no one was there to tell them which were the bad estates. Dr. Thomas documents that life on the estates included a harsh restriction system. It was a criminal offence, punishable by fine or imprisonment, for an indentured Indian to be caught off an estate without a pass. Anyone found more than two miles from an estate to which one belongs was liable to arrest for desertion and an absence for more than 24 hours was treated as vagrancy.

Dr. Thomas further described life on the estates in SVG. He wrote that every estate was required by law to provide proper housing, a hospital with nurses and weekly visits by a medical officer. He also stated that the Planters were required to report births, deaths, desertions and details of work performed, wages earned and absences. These requirements helped to keep up the supply of labour which was decreasing through death and disease. According to Dr. Birbalsingh, recruitment of Indian labour to the Caribbean was a slow and fierce competitive business as many islands vied for Indian labour.

... continued on page 6

News Out of SVG

ROCK GUTTER VERDICT 'Manslaughter by gross negligence'

Information taken from SEARCHLIGHT Newspaper, Tuesday January 12th 2016

Some of us would remember the day the tragic news of the Rock Gutter incident in SVG reached us. The Toronto SVG community responded gallantly and reached out to the parents and the Owia community through the Office of the Toronto Consulate. Funds were raised to build a memorial to the students who lost their lives and the SVG community came out in the hundreds to a memorial service organized by the Consulate Office.

We recently learned that the persons responsible for the minivan that plunged in to the sea on January 12, 2015, had been given several warnings to take the vehicle off the road. This was revealed at a Coroner's inquest into the deaths. The jury took a little over one hour to deliberate and announced that the student's deaths were "manslaughter by gross negligence". The driver of the minivan, Ravanna Nanton, conductor, Ehud Myers and the principal of the Fancy Government School, Colbert Bowens, were all found culpable.

Testimony revealed that there were mechanical problems with the van prior to the incident and that the van was worked on by several different mechanics one of whom had advised that the van should be taken off the road. Testimony also revealed that there were specific problems with the brakes of the van.

The men who were found guilty of manslaughter were given bail. The Director of Public Prosecutions were to determine the next step in the matter. A memorial service was held for the seven students who died in the incident.

SEVEN REMEMBERED



Some of the surviving children of the rock gutter tragedy gathered at the prime minister's private home at Gorse on Sunday, where they enjoyed an afternoon of food, drinks and frolicking in a nearby dam.

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Memorials being held for Rock Gutter teenagers one year after tragedy



A section of the persons in attendance at the remembrance party at Gorse



SVG held General Elections on December 9, 2015. Four political parties contested the elections. The Unity Labour Party (ULP) was re-elected with a nine-seat win while The New Democratic Party (NDP) formed the Official Opposition with the remaining eight seats.

A LIAT Aircraft landed at the Argyle Airport.



According to Dr. Mathias, CEO of the Argyle International Airport Authority, the airport is very close to completion and would be in operation as soon as all tests are completed and interested airlines come on board.

Black History Month cont'd . . . *The Indians*

. . . continued from page 4

The Indians that arrived in SVG between 1861 and 1880 were from the North Western provinces of Behar and Oude thus bringing with them a Northern Indian culture. In the French and Dutch West Indies, such as Guadeloupe, Martinique and the Virgin Islands, the Indians were recruited from the South of India. Thus, the Indian culture that came to the Caribbean as a whole was a mixture of Northern and Southern India. In Trinidad and Guyana some aspects of the Indian culture particularly names, religion, food and dress still exist but one would be hard pressed to find any vestiges of the Indian culture in SVG or in any of the other islands in the Eastern Caribbean.

The absence of an Indian culture in SVG is due in part to the smaller number of Indians that came to the Caribbean and to a larger extent to the early christianization and creolization of the Indians. One example of this is seen in Guyana and Trinidad where Indians, when converted or baptized, were given Christian first names but were allowed to retain the Indian family name. In SVG, according to Dr. Thomas, the churches gave anyone born in SVG Christian or Anglo-Saxon family names. There was also competition among the churches to convert the Indians and no sooner did the Methodist church baptize Indian children, the Anglican church rebaptized them.

In any event, the Indian people in SVG adapted to the local way of life that already existed in terms of food, dress and religion. They integrated into main stream society. Thus, in SVG, the Indians do not practice any ritual nor hold any tradition other than what is practiced by the society as do their counter-parts in Trinidad or Guyana. The integration or merging in SVG of the different cultures that came to its shores -- Indian, African, Portugese, Aboriginal and anglo-saxon have resulted in a people with a common identity. This identity came about through the peaceful harmony in which the different races and cultures coexisted.

This uniqueness and distinctiveness of the SVG society is a hall-mark of all SVG nationals. It is a uniqueness that is uniting and not divisive as that experienced in other Caribbean nations where racial differences all too often give rise to discord. This identity is to be cherished, protected and guarded at all costs. It is the responsibility of every SVG national, wherever we may go or wherever we may live, to be ambassadors of this unique island by never letting go of the characteristics that identify us. And as we look back to our history and remember those who tilled the soil and toiled from "sunup to sundown" to build our SVG nation, we should pledge to pass on to future generations the identity our ancestors helped to forge. It is our responsibility because it is our legacy.

Canadian Community News



Information taken from *The Caribbean Camera* article written by A. Joseph in the January 21, 2016 issue.

Dr. Mary Anne Chambers has been invested into the Order of Ontario by Lt.-Gov. Elizabeth Dowdeswell. Dr. Chambers is a former provincial cabinet minister and MPP for Scarborough East. She has served the people of Ontario with profound dedication, the province said, noting she personally funds scholarships and sponsors an academic mentorship program at U of T. Her community service includes president of the Project for the Advancement of Childhood Education (PACE).

"It's imperative that we ensure the little kids have a good education that will help equip them to have choices so they can contribute to their communities and their country," Chambers said. After migrating from Jamaica with her family, she succeeded in the worlds of business and politics, including as a senior vice-president with Scotiabank. She is a former president of the Canadian Club and past chair of the United Way of Greater Toronto.



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Humbly, I rose from poverty to Doctorate

by Dr Rose-Ann Smith

I STOOD IN THE AUDIENCE on my graduation day and for the first time, my eyes welled up with tears, as the whole auditorium applauded and shouted words of congratulations to persons they did not know or might not have seen before. For the first time, it was impressed upon me the meaning and size of my accomplishment. I am Dr Rose-Ann Smith. I never thought that I would have got this far, but I had to for myself and my family. I wish to share my story with you and really do hope that it will encourage someone to press towards their dreams.

I grew up in the small village of La Croix in the Mesopotamia Valley in a home to a father, Rawlston 'Jerry' Diamond, who is an alcoholic, but a good father to us. His last name is Diamond, but it in no way suggests 'riches'. After all, my memories served to remind me of the one bedroom house, in which myself and brothers grew up, with the outdoor wattle and daub kitchen and outside bathroom and toilet, otherwise called a latrine. Later, that home became a two-bedroom and we had what was called a 'hall'. I later learnt that the proper name for it was a living room, but then it would seem that only the rich had living rooms and country people, who were mostly poor, had a hall. We did not have light or water, so we had to 'drouge' water from a standpipe and a kerosene lamp, candles or a flambeau served as light in the night. My mom, Veronica Williams, sold food crops in the market, and then she worked at a hotel to clean rooms and make up beds and later as a cook. My life was simple, but for the most part, I was contented and outside of the impact of the alcohol that my father drank regularly, I believed that we were happy. When I looked at my family, I saw and felt the struggle. There were single parents finding it hard to support their kids, but they tried. I saw alcoholics, gamblers, ganja smokers etc. Some viewed us as thieves, but for most, we were poor people who would not amount to anything. It appeared as if all our parents and grandparents were uneducated.

However, when I listened to the stories about my family, I realized that we weren't dumb. Instead, poverty had prevented all our parents from reaching beyond primary school. Sometimes they had to stay away from school to work on the farm or only go to school half day. Roast grindy and sugar water was breakfast or lunch for some. I looked and saw how the impact of being poor was trickling down to my cousins. They were dropping out of school. They lacked motivation and drive and who can be motivated on a hungry belly? I remembered seeing family members eating boiled banana and butter for lunch/dinner because that was all that could be afforded. I never went hungry, but I remember having to borrow money to buy chicken or to go to school. When I heard people saying, even today, they do not eat chicken back, I do not comment. Rather, I can only thank God for the little protein I got from it growing up, and reminisce on how sweet it was in pelau or stewed down with some roast breadfruit. Yes, chicken back was dog food for some, but it was quite a popular meat in our house. Will I eat it again? Of course, and proudly too.

Today, I look at my family and I am proud. Our past is not our present. I am proud because a generation rose up that wanted something different and we were supported by a family who wanted differently for their kids. I am proud of those who learnt a skill, even though they did not get their subjects. I am proud of those who finished with their many subjects and

who decided to rise beyond. I am proud to be the first to attend university and the first doctor of philosophy in my family, to witness the first attorney-at-law in my family, Saskia Diamond. I am proud to have my cousin Dominique George studying medicine and a brother, Kamaro (Roger) Williams doing his Bachelor's in Social Studies Education. I am proud to see both of my brothers becoming great musicians. I still get goosebumps when my younger brother, Brent Williams, sings and I am amazed at his lyrical skills. They never went to a music school, but taught themselves to play many instruments. I am proud of the police officers, nurses, pastors, coastguard workers, government workers, carpenter, masons etc, etc. But most of all, I am proud because when I look at the crop of us who succeeded and are succeeding, I realized that we have all put God first.

Let us continue to pave the way of success for our family. Dream BIG!!! Let us not pull down or look down on one another, but let us motivate one another. Let us not be selfish in our acts, but live lovingly with one another, edifying our brothers and sisters above ourselves. Let us continue to pray for one another, especially the younger ones who are just getting started in day-care and primary school. Remember always the distance from whence we came and in everything, let us give thanks to the Most High God. We are Diamonds, Williams and Catos and we are out to make a difference for our families.



Dr. Rose-Ann Smith

A Slice of Canadian Black History

information edited from https://en.wikipedia.org/wiki/Mary_Ann_Shadd

Mary Ann Shadd Cary was an American-Canadian anti-slavery activist, journalist, publisher, teacher and lawyer. She was the first black woman publisher in North America and the first woman publisher in Canada. Born in 1823, to Abraham Shadd, himself an activist, and Harriett Parnell in Wilmington, Delaware, Mary Ann Shadd was only 16 years old when she organized a school for black youths in Wilmington, Delaware. With only six years of schooling herself that she received from a Quaker school, Shadd not only taught at her Wilmington school but also at black schools in New York, New Jersey and Pasadena. She advocated her father's belief that education, thrift, and hard work were means by which Blacks could achieve racial parity and hence, integration in America. Mary Ann Shadd published these views in a 12-page pamphlet called *Hints to Coloured People of the North*, in 1849. The pamphlet pointed out to Blacks that it was folly to imitate the materialism of Whites. She implored them to take the initiative in anti-slavery reform without waiting for whites to provide beneficence or support. Shadd was only in her mid 20s when she gained considerable recognition preaching Black independence and self-respect.

Shadd became a leader and spokesperson for the black refugees who had fled from the United States to Upper Canada after the passage of the Fugitive Slave Act in 1850. Believing that she could help these black emigrants, in the fall of 1851 Shadd moved to Windsor where she opened a school with the support of the American Missionary Association. Although her relations with other black leaders in Canada were initially friendly, she was soon embroiled in a feud with Henry Walton Bibb. Shadd supported complete integration of blacks and opposed segregated communities such as those of the Refugee Home Society. Bibb was closely connected to the Refugee Home Society. She also objected to the society's "begging" for funds and she went on to question Bibb's financial gain through his involvement with the society. For his part, Bibb asked in his newspaper, the *Voice of the Fugitive*, why Shadd had not made her grant from the AMA known to the parents of her pupils. The dispute was injurious to both parties and in January 1853 the AMA, ostensibly because it objected to Shadd's evangelical religious views, withdrew its support for her school.

Shadd was now writing more extensively. In the summer of 1852 she had published *A Plea for Emigration*, a pamphlet in which she sought to encourage American blacks to immigrate to Canada and simultaneously attacked the growing separatist philosophy of Canadian blacks. Despite the widespread circulation of this pamphlet, Shadd desired a continuing medium through which she could disseminate her beliefs. In early 1853, with the timely help of fellow black abolitionist Samuel Ringgold Ward, Shadd published the first edition of the *Provincial Freeman*. Proclaimed editor of this bold venture, Ward only lent his name to the newspaper to generate interest and subscriptions. Although Shadd had no official title or position, she nevertheless represented the driving force behind the new enterprise. Staunchly assimilationist in tenor, the first issue appeared in March. Publication was then suspended for a year while Shadd

travelled in the United States and Canada on a lecture tour to raise money for her fledgling endeavour.

By March 1854 she had found sufficient support for the *Provincial Freeman* to resume publication. With the motto "Self-Reliance is the True Road to Independence," the *Freeman*, now based in Toronto, began appearing on a regular basis. Shadd used her newspaper to comment on all aspects of black life in Canada, but she focused especially on problems of racial discrimination and segregation. She assailed anyone, blacks and whites alike, who sought to compromise with slavery, and she particularly castigated her fellow blacks who were prepared to accept second-class status. She reserved her greatest vituperation, however, for self-segregated black settlements: to her, these settlements only fostered discrimination, and she urged blacks to seek assimilation into Canadian society.

Regular publication of the *Freeman* was interrupted several times because of financial problems. On 30 June 1855 William P. Newman became editor, though Shadd may well have remained a powerful background force, and the paper was moved to Chatham. In January 1856 Shadd married black businessman Thomas Cary and that May she returned to the *Freeman* as one of its three editors. After 1856, however, it appeared only sporadically and by 1859, when the financial burden had become too debilitating, publication ceased entirely.

In the wake of the *Freeman's* demise, Shadd remained in Chatham and returned to teaching. Yet she watched with great interest as the sectional crisis intensified in the United States. Her hope for the destruction of slavery in the impending conflict had been heightened by John Brown's arrival in Canada in the spring of 1858. Part of a group that met with Brown, Shadd became privy to the visionary's intended plans. Another member of the group, Osborne Perry Anderson, a young black, was so taken with Brown that he joined him at Harpers Ferry in October 1859 and survived the raid to record his memoirs in *A voice from Harper's Ferry*, edited and prepared for publication by Shadd in 1861.

Through the early years of the Civil War, Shadd continued to teach in an interracial school in Chatham. But she soon grew tired of watching the conflict from a distance. Anxious to assist in the Northern war effort, in late 1863 she accepted an invitation from Martin Robinson Delany to serve as an enlistment recruiter; she returned to the United States to participate in the recruitment programs of several states. Shadd agonized over whether to remain in the United States after Appomattox. She finally concluded that she could best serve her people by remaining to help with the education and assimilation of the millions of newly emancipated blacks. Toward this end, in July 1868 she obtained an American teaching certificate and taught briefly in Detroit before relocating in Washington, D.C. Supporting herself by teaching, she would eventually receive a law degree from Howard University in 1883.

Shadd continued to participate in both civil rights and equal rights movements in the United States, returning to Canada only briefly, in 1881, to organize a suffragist rally. Enfeebled by rheumatism and cancer, she died in the summer of 1893.



Immigration Matters

SERVICES AVAILABLE TO NON-STATUS RESIDENTS IN TORONTO

Contributed by: Sandra Sutherland, RCIC

Many non-status immigrants are not aware of the many services available to them in Toronto and they may also be reluctant to seek out these services for fear that their information may be shared with immigration officials. Non-status immigrants work and contribute to our economy via payment of taxes which helps to fund social services and programs in Toronto so it is fair to conclude that they should have access to some of these services and programs. I do my best to offer information to my immigration clients so that they may better help themselves. For this special issue of Insight I've gathered the following list and brief description of a few of the agencies and organizations that may offer free or low-cost services to non-status immigrants living in Toronto.

Community Health Centres (CHC) offers the services of doctors, nurse practitioners, registered nurses, social workers, and health promoters and do not require that you have health insurance.
Rexdale Community Health Centre, 8 Taber Road: 416-744-0066
West Hill Community Services, 4002 Sheppard Avenue East, Suite 401 or 3545 Kingston Road: 416-642-9445
The Four Villages Community Health Centre, 1700 Bloor Street West: 416-604-3361 or 3446 Dundas Street West: 416-604-3362
Women's Health in Women's Hands Community Health Centre, 2 Carlton Street, Suite 500: 416-593-7655
Immigrant Women's Health Centre, 489 College Street, Suite 200: 416-323-9986
The Jane Street Clinic, 662 Jane Street: 416-338-7272
Hassle Free Clinic, 66 Gerrard Street East: 416-922-0566

Toronto Public Health Dental Clinics provides free dental services for low-income children, youth and seniors: 416-338-7600 or visit their website at www.toronto.ca/health/dental/ds_locations.htm
Low cost dental services are available at:
Rexdale Women's Centre, 23 Westmore Drive, Suite 400: 416-745-0062
South Riverdale Child-Parent Centre, 765 Queen Street East: 416-469-3776
The Lighthouse, 1008 Bathurst Street: 416-535-6262
Women's Habitat: 416-252-7949
University of Toronto Patient Clinic at the Faculty of Dentistry: 416-979-4927

Food banks also accommodate non-status immigrants.
Bloor Central Family Service and Food Bank, 789 Dovercourt Road: 416-532-0348
Community Alliance Church, 1 McCowan Road: 416-282-9786
Fort York Food Bank, 797 Dundas Street West: 416-203-3011
Meadowvale East Apostolic Church, 1510 Warden Avenue: 416-385-1140
The Lighthouse, 1008 Bathurst Street: 416-535-6262

The Scott Mission, 502 Spadina Avenue: 416-923-3916
[http or www.scottmission.com](http://www.scottmission.com)
West Hill Community Services, 4100 Lawrence Avenue East: 416-847-4145

Yonge Street Mission, 270 Gerrard Street East: 416-929-9614
Toronto Public Libraries offers free job search help and workshops, free access to computers and the internet, help with resumes, cover letters, or job interview skills, free computer workshops, various advertisements, and many more services. Stop in at any library or call their Answerline: 416-393-7131 or visit their website www.torontopubliclibrary.ca.

Volunteering helps people to give back to their communities, acquire new skills and experience, and may enable connections with new people and potential employers.

Volunteer Toronto, 344 Bloor Street West, Suite 404: 416-961-6888 or visit their website at www.volunteertoronto.ca. You may also call 2-1-1 or visit www.211toronto.ca for information about community organizations in your area that accepts volunteers.

... continued on page 11

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TRIVIA *Test your General Knowledge*

1. The City of Toronto has proclaimed the following days in honour of three famous people and one event. Fill in the names next to the day proclaimed.

(a) February 6th

(b) January 16th

(c) August 1st. There were two proclamations for this day. Name them.
.....
.....

2. The Rabacca Dry River is not always dry – where is this river located?
.....

3. What is the second largest Island in the Caribbean?
.....

4. In Bequia, St. Vincent, which bird is supposed to call “Bequia, sweet, sweet, sweet”?
.....

5. What did Sammy plant down the gully?
.....

6. What did sly mongoose do with the big fat chicken?
.....

7. Who led the Black Caribs of SVG in their resistance against the British until he was killed in battle in 1795?
.....

8. How many countries use the Eastern Caribbean Dollar?
.....

9. What is the scientific name for sugar cane?
.....

10. In cricket, who made 365 runs not out in a test against Pakistan in 1958?
.....

(Answers will be printed in the next issue of Insight)



Membership Has Its Rewards

Through the Arbor Alliance Program offered by Memorial Gardens Canada financial members of St. Vincent and Grenadines Association of Toronto Inc. (SVGAT) and their families are eligible for preferential pricing on cemetery and funeral services and products. Financial members and their immediate family are eligible for a 10% discount on products and services when pre-purchased, and a 5% discount when purchased at the time of need at any of the company's funeral homes or cemeteries.

Planning ahead allows you to enhance your family's security, spare them unnecessary emotional strain, and potentially save them hundreds, even thousands of dollars.

To find out more about the Arbor Alliance Program please contact any member of the SVGAT executive or Gideon Exeter of Pine Ridge Memorial Gardens by email at gexeter@arbormemorial.com or phone

416-992-4253

The Toronto District School Board's (TDSB) "Don't Ask, Don't Tell" policy is designed to welcome children under the age of 18, regardless of their immigration status, into their schools and to not share information about the students or their families with immigration authorities. Contact the Board at 416-397-3000.

Seneca College and **George Brown College** offers academic upgrading programs for residents (including non-status residents) of Toronto. Seneca: 416-491-5050 (ask for the Academic Upgrading Department). George Brown: 419-415-5000 (ask for the Academic Bridging Department).

The **Assaulted Women's Helpline** is free, confidential, and anonymous. They provide counseling, emotional support, safety planning, information and referrals 24 hours a day: 416-863-0511 or visit www.awhl.org

Sandra Sutherland is a Regulated Canadian Immigration Consultant (RCIC) and immigration counsel and is licensed with the Immigration Consultants of Canada Regulatory Council (ICCRC). She can be reached at (416) 431-2829 or via e-mail at:

ssutherland@suthernimmigration.com.

View her advertisement under Suthern Immigration & Paralegal Services Inc. in this copy of Insight for more information.

Health Matters in the News

Zika Virus 'Spreading Explosively' in Americas, W.H.O. Says

The World Health Organization rang a global alarm over the Zika virus on Thursday, saying that the disease was "spreading explosively" in the Americas and that as many as four million people could be infected by the end of the year.

Since last spring, more than 20 countries have reported locally acquired cases of Zika, which is transmitted by mosquitoes and may cause birth defects. "The level of alarm is extremely high," said Dr. Margaret Chan, the director general of the W.H.O., in a speech in Geneva.

The focus of concern is the growing number of cases of microcephaly, a rare condition in which infants are born with abnormally small heads and damaged brains. Reports of babies born with microcephaly have been rising sharply in Brazil as Zika spreads.

The Zika virus is spread to people through mosquito bites. The most common symptoms of Zika virus disease are fever, rash, joint pain, and conjunctivitis (red eyes). The illness is usually mild with symptoms lasting from several days to a week.

The global medical community is scrambling to make sense of the rapid spread of the Zika virus, with the head of the World Health Organization asking the "best brains in the world" to help, while in Canada, blood donations will soon be halted for travellers returning from affected regions.

An emergency meeting of experts is planned for Monday, February 1st in Geneva, called by WHO director-general Margaret Chan, who says the mosquito-borne disease is now "spreading explosively" throughout the Americas, with cases in 23 countries. Canada is expected to attend the meeting.

Telehealth Ontario provides free confidential information to health related questions or concerns 24 hours a day, seven days a week. You can talk to a registered nurse who can provide medical advice. They will not diagnose your illness or give you medicine but can direct you to the most appropriate level of care or put you in contact with a health professional: 1-866-797-0000.

It is advisable to contact the above noted agencies and organizations and ask about their confidentiality policy, cost of service, type of ID required (if any), and to enquire about their eligibility criteria. I trust that this information makes a difference in someone's life.

I wish you and your family a happy and healthy New Year of unity and Blessings.

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Mission Statement

The St. Vincent and Grenadines Association of Toronto Inc. (SVGAT) is a non-profit community-based Association. We are committed to providing assistance and support to groups and institutions in St. Vincent and the Grenadines, Ontario, and wherever the Association deems fit. We are also committed to provide an anti bias forum for Cultural, Educational, and Social and Recreational enrichment and to maintain a network of communication through information and referral.

Objectives:

- To maintain a high level of volunteerism through recruitment, training and effective utilization of skills
- To provide a forum to promote leadership and advocacy for the enrichment of Culture and Education
- To provide an anti bias environment for the discussion of matters of general interest to its members
- To plan, implement and participate in fundraising activities to meet urgent human needs.
- To promote social and recreational events to enrich the lives of Children, Youths, Adults and seniors
- To maintain a network of communication through information and referral

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FAMILY MEMBERS:

ORDINARY MEMBERSHIP: (1) Single individual - \$40.00;
 (2) Husband & wife or Common-Law Spouses with no children - \$70.00
 (3) Family (Husband & Wife/Common Law spouses with minor children) - \$60.00
YOUTH MEMBERSHIP: (1) Employed (full-time) \$25.00;
 (2) Employed (part-time/part-time student) \$20.00; (3) Student (full-time) \$10.00
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 55 Town Centre Court, Suite 403
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Mr. Fitzgerald Huggins
Consul General

Tel: (416) 398-4277 Fax 416) 398-4199
 Email: consulategeneral@rogers.com

St Vincent and Grenadines Association of Toronto Inc.



Mother's Day

Sunday, May 8, 2016

Save the date and stay tuned for further information