

Reparations for Social Workers of African Descent A Study with Recommendations



Research Team
Dr. David Este | Dr. Christopher Walmsley
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The team at CASW and in particular the Executive Director, Fred Phelps and the Director of Policy, Ms. Sally Guy were extremely helpful as they provided the information requested. This helped us develop tangible and concrete reparations (recommendations) for this study. As well, we would like to thank both the ABSW and CASW for their financial support to conduct this project.

Finally, as lead of this initiative, I would like to express my sincere gratitude to Dr. Christopher Walmsley for embarking on this journey with me. We would also like to thank Aliyah Campbell for her contributions to this project.

EXECUTIVE SUMMARY

This project is the result of an historic agreement signed by the Association of Black Social Workers in Nova Scotia and the Canadian Association of Social Work in September 2020.

It recognized “the systemic racism in our country and the need for our joint forces to rectify the wrong and strengthen the lives of people of African descent.”

In July 2021, CASW began meeting with Senator Wanda Thomas Bernard in her capacity as ABSW representative.

From these discussions, a project developed that would focus on the profession of social work (primarily English social work in Canada) and its relationship with the African Canadian community. As part of the project, there would be a list of reparations (recommendations) that CASW and ABSW could implement on behalf of the profession of social work.

The research team commissioned to carry out this project included Dr. David Este from the Faculty of Social Work, University of Calgary, and Dr. Christopher Walmsley from the School of Social Work at Thompson River University. Senator Wanda Thomas Bernard served as a resource person as well as a mentor to the research team.

There were a variety of different data sources:

- Websites such as the CASW, ABSW, ACSW, NCSW, OCSSSW, and the OASW were reviewed.
- Documentation about activities performed by the British Columbia Association of Social Workers and New Brunswick Association of Social Worker were analyzed.
- CASW annual reports from 2017 to 2021 and those of provincial associations were reviewed, if we had access to their annual reports.
- A critical milestone information sheet was developed that captured some of the major events in African Canadian history during the twentieth century. This was given to CASW to ascertain if they had any responses or comments to these events.
- A list of activities focused on anti-racism and anti-Black racism and Africentric social work events/activities offered by CASW since 1975 was developed by the team.
- We reviewed a sample of introductory social work and social policy texts to assess the exposure students in social work receive during their professional education to the experiences of African Canadians.

- It became quite apparent that since 2020, CASW has provided a series of webinars dealing with the focus of this study. We maintain that a major catalyst for this development was the murder of George Floyd in the United States in May 2020.
- About reparations, we read American and Canadian (grey) literature. Two major themes emerged from this process. First, there is the argument that reparations are needed for the enslavement and subsequent racist, discriminatory conditions that African Americans and African Canadians had and continue to have in their respective countries. Second, reparations should not be limited to financial compensation. The granting of scholarships, public apologies, the designation of historical sites such as Africville Nova Scotia, as well as the granting of land opportunities, the provision of grant opportunities for Black families to build wealth were given as examples of reparations.

Recommended Reparations

1. CASW should continue to provide 1 to 2 sessions per year on Africentric social work practice and/or content relevant to the African Canadian community.
2. CASW needs to strengthen its relationship with chapters of the Association of Black Social Workers across Canada.
3. CASW should encourage and support provincial associations in offering ongoing professional development activities that deal with: 1) emerging issues impacting African Canadians such as systemic anti-Black racism, reparations, and employment issues; 2) Africentric social work practice; and 3) the history of people of African descent in the Canadian landscape.
4. CASW should offer two scholarships to social work students of African descent.
5. CASW, in conjunction with its provincial associations, should offer an annual award to an African Canadian social work practitioner for outstanding contributions to the social work profession in Canada.
6. When CASW possesses the fiscal resources to hire another staff member, CASW should designate the position a targeted hire and recruit an African Canadian social work practitioner.
7. CASW and ABSW should engage in dialogue to determine the focus and timeline of the next joint project as this project is now complete.

Introduction

Overview of the Report

This report is presented in the following manner. Initially, we provide an overview of the United Nations International Decade for People of African Descent: The Three Pillars. With this information, we provide a broader context for this report. The next section describes how this project emerged and it highlights the historic agreement between CASW and ABSW, which was signed on September 20, 2020. A summary of a recent publication that deals with Africentric social work in Canada is then presented. Then the authors of the report present brief overviews of who we are in relation to this project. This helps the reader understand us as individuals as well as the rationale for our selection to form the team that conducted this study.

We then turn our attention to how we conducted the study. Instead of the traditional manner of describing a research design, we detail the data sources that we used throughout the course of this investigation. As you will see, we used an array of different data sources. The heart of the report is the next section that presents our findings. The results of each of the data sources that we use are put forth by the research team. This content provided the foundation for the development of the reparations (recommendations) of the study. Finally, the study concludes with a summary of the report followed by the presentation of our reparations.

The United Nations International Decade for People of African Descent: The Three Pillars

In December of 2013, the United Nations declared the years of 2015-2024 the International Decade for People of African Descent (UNDPAD). This declaration was prompted by the need to buttress national, regional, and international cooperation to grant African people full rights and enable them to participate fully in all facets of society. The UN proclaimed that African people are a distinct group whose rights must be protected.

With the aim of promoting human rights protections and freedoms for Africans, knowledge of African culture and history, and legal mechanisms to achieve full program implementation, the UNDPAD is comprised of three implementation pillars: recognition, justice, and development.

Recognition

According to the UNDPAD, recognition entails the right to equality and conditions that are free of discrimination, awareness-raising and education, information-gathering and dissemination, inclusivity. Under this principle, the UN instructs nation states to remove barriers to equality, review domestic legislation with an anti-racism framework and abolish discriminatory provisions,

provide protection for Black people, implement or improve action-oriented anti-racist policies and programs, implement mechanisms to monitor policies to combat racism, and create nation-wide human rights institutions, establish UNDPAD launch programs, plan national conferences and events that invite dialogue about anti-racism, promote African culture and history, include accurate historical content about African history in educational materials, collect and disseminate national statistical data on the conditions of African people to guide policymaking, and ensure the full and equal participation of African people in public and political processes.

Justice

Justice entails access to justice. Nation-states are advised to implement equality before the law and ensure equal treatment before justice institutions, eliminate racial profiling, eliminate the anti-Black stereotypes and biases entrenched in institutions, implement legal measures to combat racial discrimination, ensure that African people have full access to protections and remedies through justice institutions, guarantee a fair trial, acknowledging and apologizing historical anti-Black racism, honour the victims of anti-Black racism and its ongoing effects, and restore the dignity of African people.

Development

The tenets of development include the right to development and anti-poverty measures, education, employment, health, and housing. Under development, the UN encourages nation states to ensure that education is high-quality and accessible, eliminate discriminatory practices and policies in education, implement anti-racist protections in the education system for African people, establish training to educators and improve racial representation, eradicate barriers and discriminatory practices that affect African citizens and migrants, ensure access to justice institutions to address the effects of discrimination, promote safe and healthy work conditions, improve access to high-quality healthcare for African people, and ensure access to safe and secure housing.

Background

On September 15, 2020, the Canadian Association of Social Workers (CASW) signed a historic Memorandum of Understanding with the Association of Black Social Workers (ABSW) to promote and strengthen the social work profession through mutual collaboration. The memorandum recognized “the systemic racism in our country and the need for joint forces to rectify wrongs and strengthen the lives of people of African descent”. Both organizations reinforced their commitment to common ethical principles and professional social work values and their interest in a reciprocal relationship that would benefit and enhance the lives of people of African descent.

Towards this end, CASW and ABSW agreed to meet on a regular basis, to exchange information, to identify issues relevant to people of African descent, and to undertake collaborative action wherever feasible.

After signing the MOU, CASW and ABSW collaborated on a statement in support of the first Canadian Emancipation Day on August 1, 2021. Through these discussions, the question of reparations for Black Canadians was introduced and ABSW and CASW agreed it would be powerful to take on a joint project on this subject. CASW met with Senator Wanda Thomas Bernard in June 2021 in her capacity as ABSW representative to discuss this potential project.

Following this, the idea of a two-pronged project emerged that would provide, first, an overview of CASW's, and more broadly social work's relationship (or lack thereof) with Black Canadians. It was noted that such document does not currently exist, and social work's relationship with Black Canadians has often been characterized by neglect and inaction. It was determined the document would have a special focus on Nova Scotia's unique history with Black communities. Second, the document will provide a list of comprehensive and well-grounded recommendations for reparations, directed at the profession of social work.

Africentric Social Work

In recent years, there has been increasing pressure placed on CASW and provincial social work associations to focus on ensuring that social work practitioners have some knowledge of Africentric social work practice. There are a variety of ways that information about this social work practice can be disseminated. These include webinars, presentations, and through newsletters as well as annual reports.

In the summer of 2021, a group of Canadian Black social work scholars published the first text in Canada entitled, *Africentric Social Work*. The editors of this volume, Dr. Delores Mullings, Professor Jennifer Clarke, Dr. Wanda Thomas Bernard, Dr. David Este, and Dr. Sulaimon Giwa maintained that this book was required given the lack of attention to Africentric social work in most faculties and schools of social work in Canada. As well, professional development content related to the African Canadian experience historically and in contemporary times has been ignored. The purpose of the book focuses on developing foundational skills and knowledge designed to initiate and maintain best practices with people of African descent in Canada.

It is important to acknowledge that there are also several journal publications as well as book chapters that address Africentric social work practice in Canada.

The Research Team

In recent years, it has become a common expectation that the research(ers) share with their audience who they are including the range of their experience related to the matter under investigation. The formal term for this type of disclosure is known as positionality. Holmes (2020, p.1) in describing this concept remarked "positionality both describes an individual's world view and the position they adopt to a research task and its social and political context (p.1). An

important theme associated with positionality stresses that the researcher is keenly aware about how the research process is conducted, its outcome and results.

To clearly articulate their positionality, self-reflection as well as having a reflexive approach are necessary (Holmes, p.2). In this section of the report, we present mini biographies that captures our individual positionalities. As part of these profiles, we have also shared our experience working with African Canadian communities.

Dr. David Este is a third-generation African Canadian who was primarily raised in Montreal and in other parts of Canada. Besides his lived experiences as an African Canadian male, he completed a MA degree in History from the University of Waterloo specializing in African Canadian and African American history. In 1992, after completing his PhD in social work, he joined the Faculty of Social Work at the University of Calgary until he retired in January 2021 as a full professor. During his career, he worked with and engaged in numerous research activities involving Black communities in Edmonton, Calgary, Montreal, Halifax, Toronto, and Brooks Alberta. He has published two books that deals specifically with content related to this project. These include *Race and Well Being: The Lives, Hopes, and Activism of African Canadians* (2010), and secondly *Africentric Social Work* (co-editor), which appeared in 2021. As well, he is lead editor of the volume entitled, *Racism and Anti-Racism in Canada* (2018). He has also published a series of book chapters and journal articles dealing with African Canadian contributions to Canadian social welfare and social work practice. David has also co-produced two documentaries entitled, *We Are the Roots: Black Settlers and their Experience of Discrimination on the Canadian Prairies*. This film received the Governor's General Award in 2018 for community programming. The second film, *Black Lives Matter in Alberta: Over a Century of Racial Injustice Continues* was released in 2021 and has been screened at several film festivals in Canada. During the past two years, he has served on the Faculty of Social Work's Anti-Black Racism Task Force that developed a comprehensive action plan designed to address the manifestation of anti-Black racism within the faculty.

Dr. Christopher Walmsley is a second generation Canadian of British descent born and raised in Vancouver. Early in his social work career he worked closely with an African-American supervisor, William E. Duncan (Bill) at Kitsilano Neighbourhood House, Vancouver. There he received his introduction to anti-Black racism 'Canadian style'. He went on to become Executive Director of the BC Association of Social Workers (1982—1988), CASW Board member (1983—1985), editorial board member of *The Social Worker* (1990—1996) and member of the Commission on Accreditation, Canadian Association for Social Work Education (2002—2008). He has a bachelor's degree from Springfield College, Mass, USA, master's degree from McMaster University, Hamilton and PhD from Laval University, Quebec City. Many years later, while teaching social work at Thompson Rivers University, Kamloops, BC, he invited Dr. Wanda Thomas Bernard to lecture on "Challenging racism in the small city" where Mr. Duncan, his former Kits House supervisor, was present. Conversation led to a research project recording the life stories of the first generation of professionally educated African descent social workers in Canada. This became the chapter "Social Work Pioneers" in *Africentric Social Work* (Fernwood, 2021) which he co-authored with Dr. David Este and Senator Wanda Thomas Bernard. Dr. Walmsley is now professor

emeritus at Thompson Rivers University where he taught social work from 1996 to 2016. He also taught at the University of Manitoba (1989—1991) and UBC (1986—1989). He is the author of *Protecting Aboriginal Children* (UBC Press, 2005), co-editor of *Child and Family Social Work in British Columbia: A History* (Detselig, 2006) and co-editor of *Small Cities, Big Issues: Reconceiving Community in a Neoliberal Era* (Athabasca University Press, 2018). He now lives in New Westminster, BC.

Methodology

In conducting this assessment, we utilized a variety of data sources. This enabled the team to explore these sources that helped to fulfill the first objective of this project. As you recall, the primary objective of this study was to examine the relationship between the profession of social work and its relationship with African Canadian individuals and communities.

A) CASW website

A comprehensive analysis of the CASW was conducted. We examined the continuing education site, looking for what CASW offered in terms of webinars or other types of presentations that contain Africentric or anti-Black racism content. As well, we also reviewed the site entitled, “About CASW” looking for similar content that focused on Canada’s Black communities.

B) Review of CASW annual reports, 2017–2021

The annual reports of the CASW from 2017–2021 were provided on the CASW website. As a result, these five reports were read by a member of the research team with the goal of identifying any content relating to people and communities of African descent.

C) Critical milestones in African Canadian history

The research team developed a critical milestone chart that captured some of the critical events in African Canadian and African American history. The rationale for this piece of work stemmed from our desire to see if CASW responded to any of these events. It must be noted that we were quite selective in the events that form the critical milestone chart. Examples of items included in the milestone were: 1) the assassinations of Malcolm X and Martin Luther King, 2) the 1968 Black Writer’s Congress in Montreal, 3) the computer incident in 1969 at Sir George Williams University in Montreal, 4) the destruction of Africville from 1967–1970, 5) the presence of members of the Black Panther’s Party in Halifax in 1968, 6) the creation of the Black United Front in Nova Scotia in 1969, and 7) the formation of the National Black Coalition in Toronto in 1975.

D) Review of selected introductory Canadian social work texts

To assess the exposure that students in social work receive about the experience of African Canadians as well as their contributions to social work and social welfare, we reviewed a sample of introductory social work and social policy for social work texts published by major Canadian publishers. More specifically, we examined how much attention these texts paid to the experiences of African Canadians as well as the contributions of African/Black Canadians to the profession of social work.

E) Review of selected provincial college of social work websites

Like the review of the CASW website, the team undertook the assessment of the following provincial websites: Nova Scotia, Ontario, and Alberta colleges of social work. The intent of this exploration was to document any information on these websites that referred to African Canadians and their communities.

F) Review of selected documents from CASW


We asked CASW staff to review documents such as CASW board meeting minutes, staff meeting notes, strategic planning, and other related documentation. Once again, we were interested in assessing how much attention CASW as an organization paid to issues impacting African Black Canadians and their communities. This part of the research project was carried out by CASW staff under the guidance of members of the research team. The reason for this structure was the question of accessibility of documentation. It was determined that it was best for the project to provide CASW staff with clear instructions related to this activity, as it was much easier for them to review the range of documents requested.

G) Review of grey and academic literature on reparations

During the project, we conducted an ongoing literature review on the issue of reparations. This review was comprised of the following: First, material related to the issue of reparations in the United States. The rationale for this choice stemmed from the fact that we believe that in comparison to the Canadian literature, there is considerable American literature that is focused on reparations and African Americans. This review also included at least two social work articles that dealt specifically with the issue of reparations. The second part of the review concentrated on the issue of reparations in the Canadian context. We relied on some academic material. However, the main source of literature on this subject matter came from newspaper articles, articles in public magazines, and summaries of events where the issue of reparations in the Canadian context was the primary focus.

H) Review of ABSW website

We also did a review of the Nova Scotia Association of Black Social Workers website in the effort to gain an enhanced understanding of this small organization. We were interested in the vision and mission of this organization, their staffing and funding, and finally the services



and programs provided by the association. As far as the history of ABSW, we relied on the following document entitled, “Forward: Still Fighting for Change” that provided both a historical and contemporary review of this organization (Willis, Sweeting, Marsman, Jarvis, & Bernard, 2021).

International Timeline of Anti-Black Discrimination



Significance in Social Work


Point 1

The Regional Council decision launched the demolition of one of the earliest Black communities in Canada. Social workers facilitated the removal of disenfranchised and neglected African Nova Scotians. A University of Toronto social work professor recommended the demolition of Africville after flying over the area by helicopter.

Point 2

The imprisonment of Mandela was an example of racist repression under South Africa's apartheid state. Mandela's experiences of state violence helped to raise awareness about anti-Blackness and colonialism.

Point 3



Rocky Jones was a champion of civil rights and a found member of the Black United Front of Nova Scotia. The meeting between Jones and Black Panthers attracted the attention of the RCMP, which labelled him as a “dangerous radical” with revolutionary potential and monitored him.

Point 4

Martin Luther King, Jr.’s assassination was a significant loss to civil rights movements in North America and Black liberation movements worldwide.

Point 5

The Black United Front filled many service gaps for African Canadians. The organization offered employment, housing, and educational services, as well as recreational spaces. The Black United Front also formed a community police force to prevent police brutality.

Point 6

During the Quiet Revolution, Black Caribbean intellectuals and activists assembled at McGill University four days to discuss the long-term impacts of colonialism and slavery. Government security documents note that the RCMP feared that this meeting would mobilize a broader Black population.

Point 7

Recognized as the largest student occupation in history, the event attracted extensive media coverage and raised awareness about anti-Black racism in Canada.

Point 8

The municipality of Halifax hired social workers to persuade residents to move into public housing and manage the funds community members received (e.g., \$500).

Point 9

The murder of Buddy Evans demonstrated the harmful effects of racial profiling, racial discrimination, and police brutality in Canada.

Point 10

Toronto Star subsequently identified several social service gaps as the underlying causes of the uprising: police brutality and mistreatment, housing discrimination, Eurocentric school curricula, and labour market discrimination.

Point 11

The Black Action Defence Committee was formed by civil rights leaders, Charles Roach, Dudley Laws, Sherona Hall, and Lennox Farrell. Aiming to improve police accountability, the Committee achieved the establishment of the Special Investigations Unit, a civilian oversight agency that investigates police-involved deaths and injuries in Ontario.

Point 12

The death of George Floyd garnered international media coverage of police brutality and anti-Black racism, as well as protests.

Point 13

“Defund the police” is a call to redistribute public funds from institutions that criminalize to social services that can address the root causes of crime (e.g., poverty, lack of affordable mental health services, housing insecurity, etc.) Meenakshi Manno, Khadijah Kanji, and many other Canadian social workers and scholars have presented the potential benefits and risks of downloading some police responsibilities to social workers and/or implementing collaborative programs.

Point 14

In response to recent calls to download some police services to social workers and nurses, this program will dispatch civilians to the non-violent crisis calls that police typically handle. This innovative project may present new opportunities for social workers to address anti-Black racism and prevent harm

Results

Canadian Social Work's Engagement in Anti-Black Racism

Critical Milestone Review

As previously mentioned, we created a critical milestone chart (above) with some important events in the history of both African Americans and African Canadians primarily during the last century. The purpose of this milestone was to explore CASW responses to these events. Unfortunately, according to CASW, the organization did not provide any commentary on the events that were provided. According to the search conducted by CASW staff, the first mention of documents relating to the African Canadian population is an essay review entitled, *the Blacks in Canada* by John Herrick. This was completed in 1974. The next reference to African Canadians appeared 21 years later in 1995 in a document entitled, *Executive Summary of Elder Abuse in Ethnocultural Communities: An Exploratory Study with Suggestions for Interventions* by Betty Bergen.

Review of CASW Documentation

Beginning in 1995, CASW began to pay attention to the issue of racism. As well, during the past five years, it appears that this organization has offered webinars, presentations, and other forms of dissemination directly focused on issues facing the African Canadian community. The first part of this section will highlight initiatives focused on racism from 1995 to present day. This will be followed with a listing of activities that deal with the African Canadian communities during the same timeframe.

Part One: Anti-Racism and Related Events

1. Press Release: International Day for the Elimination of Racism, 1995
2. Journal Article: Developing Racial and Cultural Equity in Social Work Practice by Gary Dumbrill and Sarah Maiter, *The Social Worker*, p. 89
3. Journal Article: Existential Trivialization of Skin Color: Eurocentrism in Social Work by Ronald Hall, *Canadian Social Work, Autumn 2002*
4. Inclusive Social Work – Workshop, November 2017
5. Race and Child Welfare – Webinar, November 2017
6. A Space for Race – Webinar, November 2018
7. Beyond Good versus Bad: Understanding Racism as More than Hate Crimes Webinar, March 1, 2020
8. Race, Health, and Covid Webinar, May 20, 2020
9. CASW Statement of Mourning, Solidarity and Call to Action, June 2020
10. CASW Letter to the Right Honorable Justin Trudeau – Call to Action, June 2020
11. Self-Awareness: The First Step to Anti-Racism Part 1, June 2020
12. Self-Awareness: The First Step to Anti-Racism Part 2, July 13, 2020
13. Social Work and Racialized Youth Webinar, October 2020

14. Causalities of Care: Social Work as a Cog in the Machinery of White Racism Webinar, February 2021
15. Anti-Racism and Social Work: Moving from Awareness to Action Panel Discussion Webinar, March 23, 2021
16. Defunding the Police: Implications for Social Work Webinar, October 2021
17. Abolition and Transformative Justice: Reimagining Social Work Webinar, November 2021
18. Safety, Community, and Social Work: Possibilities for the Future Webinar, February 2022

Part Two: Africentric Social Work

1. Essay Review: The Blacks in Canada by John Herrick, *The Social Worker*, 1974
2. Income of Black Women, CASW Position Paper, 2005
3. Part 1 of the Senator Bernard Webinar Series: An Introduction to Anti-Black Racism, October 2017
4. Other Mothers and Other Fathers – Using Africentricity in Child Welfare Webinar, April 11, 2021
5. Statement CASW Stands in Solidarity with the ABSW: Declaration of Systemic Racism, June 2020
6. Press Release: ABSW and CASW Sign Historical Agreement, 2020
7. Muscle Memory – Countering Anti-Black Racism in Youth Social Services, 2020
8. Examining Protective Factors for Children’s Welfare: The Case of Indigenous, African Nova Scotian, and Immigrant and Refugee Children in the HRM Webinar, March 2021
9. CASW Statement in Support of Motion M-36 Emancipation Day, March 2021
10. Africentric Book Launch Webinar, June 2021
11. CASW Statement on Emancipation Day, August 1, 2021

Review of CASW Annual Reports 2017-2021

As part of our process, we reviewed CASW annual reports from 2017-2021. Our analysis of these reports reveal that there is very limited content related to people of African descent or Africentric social work. For example, in the 2018 report, there is a brief mention of a partnership with the office of Senator Wanda Thomas Bernard and the CASW report of 2019 notes the 40th anniversary of ABSW. In the following year, there is a reference to a workshop provided by Dr. Thomas Bernard entitled, “Race, Health, and Covid.” In the final annual report of 2022, the workshop “celebrates pioneers of African Canadian social work” is mentioned as well as an announcement focused on this project was noted. Finally, a session sponsored by CASW and ABSW entitled, “being Black as a social worker in Canada” was also noted in the 2022 annual report.

One final observation we made that when a picture of the CASW board of directors was presented in these reports, there was no representation by African Canadian social work on the board of directors.

Review of Selected Provincial Social Work Websites

In this section of the report, we present our findings from the review of the following provincial colleges (Social Work Websites): Nova Scotia, Ontario, and Alberta.

Nova Scotia

Our review of this website revealed that since 2019, the college has been quite active in offering several seminars in relation to issues affecting African Nova Scotians as well as different topics focused on Africentric social work. In 2022, the following webinar was offered, *Challenges and Opportunities for Africentric Social Work Practice*, on February 17, 2022. In 2021, the college offered, *Examining Protective Factors for Children's Welfare: The Case of Indigenous, African Nova Scotian, and Immigrant and Refugee Children in the HRM*, on March 23, 2021. Finally, in 2020, the following two webinars were presented. The first was *Black Lives Matter: Dismantling White Supremacy in Social Work*, and the second was *Challenges and Opportunities for Africentric Practice: Celebrating our First Emancipation Day*.

We also noted that in the event section of the website for the past four years, the college informed its membership about the Annual African Heritage Month and planned activities associated with this time period. Finally, the magazine *Connection* published by the college contained the following articles directly related to African Canadians: 1) Winter 2021: *Confronting Anti-Black Racism* by Dr. Delores Mullings. In the same publication Fall 2020 the following pieces are included; 1) editorial on Racial Justice-Black Lives Matter; 2) Collaborative Approach in Combatting Dual Pandemics by ABSW; 3) an article on long serving Black social worker Lana MacLean; and 4) a profile on African Nova Scotian Halifax city councilor Lindell Smith.

Alberta College of Social Workers

Our review of the Alberta College of Social Worker's website revealed limited content dealing with the African Canadian community in the province of Alberta. In two issues of the Association's major publication, *The Advocate* (Winter 2021/Fall 2021) there were no items that referred to the African Canadian community. In the summer 2021 edition, there was mention of the movie *John Weir* that was produced by filmmaker Cheryl Foggo. In the winter 2000, *The Advocate* contained two articles that dealt with Black issues. Dr. Bukola Salami wrote a piece entitled, "The Mental Health of Black Youth in Alberta." As well, a second article with the title, "Racism and Social Work: A Panel Discussion" was published. Three Black female social workers Cynthia Okafor, Lana Bently, and Rosemarie Ignacio formed this panel and they provided their insights based on the questions that were posed to them.

We also reviewed the annual reports of the college for 2021 and 2022. These were basically technical reports and hence, there was no content related to the African Canadian community. Finally, it appears that no webinars or presentations were offered that focused on anti-Black racism and other relevant issues impacting the African Canadian community in the province.

Ontario

In Ontario, we reviewed the following two websites: the Ontario College of Social Work and Social Service Workers, and the Ontario Association of Social Workers. The first website contained very little information directly centered on African Canadian communities. There was a message from the registrar CEO that states, “recognizes and reflecting upon anti-Black racism” which appeared on June 15, 2020. This organization also hosted Dr. Keith Adamson from the Factor-Inwentash Faculty of Social Work at the University of Toronto who gave a presentation entitled, *Racism on the Frontlines*.

Based on our review of the Ontario College of Social Worker’s website, it would appear that the OASW is attempting to offer more webinars focused on different aspects of Africentric social work and anti-Black racism. For example, in conjunction with the School of Social Work at Carleton University, the association offered the following during Black History Month in February 2022: 1) *Talking Black, Talking Black: ACB Communities and Africentric Social Work* – Dr. Wanda Thomas Bernard and Dr. Delores Mullings, 2) *Africentric Social Work: Black Life from Cradle to Grave* – Amma Gyamfowa and Dr. David Este, and 3) *Call and Response: Decolonizing Canadian Social Work* – Simone Donaldson and Dr. Lori Chambers. The association also offered the following webinars entitled, *CEE Centre for Young Black Professionals Violence Program: Breaking the Shackles of the Mind and Body*, September 16, 2021, and *Shame and Resilience: Clinical Intervention for Individuals Experiencing Racism and Oppression*, June 24, 2022.

Finally, under “News Items” we noted two statements by this organization: 1) *OASW Celebrates Black History Month*, February 2022, and 2) *OASW Acknowledges Canada’s History of Slavery and Celebrates Emancipation Day*, July 30, 2021.

Documentation from CASW Partner Organizations

CASW also provided some commentary they received from two partner provincial organizations. For example, the BC Association of Social Workers provided the following: a) BCASW Press Release: June 20th Statement on Racism and Violence, b) BCASW Letter to Premier, 2017. As well, the organization’s publication entitled, *Perspective Magazine* Published two documents, the first in 2004 that contains several articles related to multiculturalism and social work. The second that was released in winter 2018 had several pieces related to hate crimes.

The New Brunswick Association of Social Workers noted the following: 1) NBASW Statement on Wellness Checks, and 2) the Association advocated prior to the 2021-2022 budget for a mobile crisis unit. It is important to note that there was no specific information related to people of African descent or anti-Black racism in these documents.

Social Work Text Analysis

In this section, we summarize our analysis of introductory Canadian social work and social policy texts from the mid-1980s to the present. We wanted to understand the Africentric content Canadian social workers had been introduced to during their BSW or MSW education.

Our analysis reveals that prior to 2017 there was little Africentric content in Canadian social work or social policy texts. This means the overwhelming number of social workers practicing today had little or no introduction to history or issues affecting people of African descent during their professional education. This suggests a need to 'make up' that deficit through continuing professional education sponsored by CASW and others.

Analysis of Introductory Canadian Social Work Textbooks

Publication Year	Author/Editor(s)	Title	Africentric Content
1985	Yelaja, Shankar	<i>An introduction to social work practice in Canada</i>	None
1999	Turner, Francis J. (Ed.)	<i>Social work practice: A Canadian perspective</i>	Hypothetical example of an Afro-Canadian woman in a feminist organization; brief description of the Africentric paradigm in social service organizations
2002	Turner, Francis J. (Ed.)	<i>Social work practice: A Canadian perspective (2nd ed.)</i>	Above hypothetical example retained; Africentric paradigm discussion of organizations deleted. No other references
2002	Hick, Steven	<i>Social work in Canada: An introduction</i>	1 page covering: Africville (photo and textbox) Black slavery in English and French Canada Black Loyalist migration 1780s Black refugees after War of 1812 Underground Railway 1820s to 1860s Caribbean migration as source of majority of Canadian Blacks
2003	Al-Krenawi, Alean & Graham, John (Eds.)	<i>Multiculturalism and Social Work in Canada</i>	Chapter by D. Este & W. Thomas Bernard, "Social work practice with African Canadians: An examination of the African Nova Scotian community." Early attempt to examine social work practice with people of African descent in Canada. Provides historical overview of African Nova Scotians, describes an Africentric worldview, and discusses major issues confronting African Nova Scotians and their communities.

2010	Hick, Steven	<i>Social work in Canada: An introduction (3rd ed.)</i>	Discussion retained from 2002 edition Paragraph added on the Black Community Centre of Montreal
2011	Jennissen, Therese & Lundy, Colleen	<i>One Hundred Years of Social Work in Canada, 1900 to 2000</i>	Very limited attention to issues confronting people of African descent; contributions of Black social workers completely ignored. Only brief mentions of the Negro Community Centre in Montreal and the Black United Front; a 1 page discussion of the razing of Africville.
2012	Bernhard, Judith K.	<i>Stand together or fall apart</i>	No identifiable content that focuses on Black immigrants, families, youth or children.
2017	Hick, Steven & Stokes, Jackie	<i>Social work in Canada: An introduction (4th ed.)</i>	Ch. 10 “Racialized Canadians and Immigrants” has sub-title, “Anti-racist social work practice today”. (Authors D. Este & C. Seto). Concepts discussed in the chapter include: racism, anti-Black racism, racialized minorities/racialized groups, and hate crimes. Includes similar discussion from earlier editions on the history of Black settlement in Canada. New discussion of: discriminatory laws denying education, jobs, welfare, and civil & humanitarian rights; discriminatory police practices (‘driving while Black’, carding, racial profiling), hate crimes, anti-racist social work practice, includes profile of a Black PhD graduate social worker.
2017	Mullaly, Bob & West, Juliana	<i>Challenging Oppression & Confronting Privilege: A Critical Approach to Anti-oppressive and Anti-Privilege Theory and Practice (3rd ed.)</i>	Refers to people of African descent as illustrative examples within a broader discussion of oppression and privilege. E.g. racial profiling, stereotyping of Black men, the Black family, Black people in film/television; the fear of racial violence; and the multiple oppressions of Black women.
2018	Mullaly, Bob & Dupre, Marilyn	<i>The New Structural Social Work: Ideology, Theory & Practice</i>	1 page discussing Black feminist critique of feminism; ½ page description and critique of the Black Lives Matter Movement; racial exploitation is identified as a form of oppression, and white privilege is discussed throughout. No identifiable discussion of anti-Black racism.
2019	Dumbrill, Gary & Yee, June Ying.	<i>Anti-oppressive Social Work: Ways of Knowing, Talking & Doing</i>	Discusses White dominance and the structures that support it, and provides examples of the racial profiling and carding of Black people. Discusses anti-Black racism, locates its origins in the Atlantic slave trade, notes this ideology propels modern anti-Black racism.

2020	Stokes, Jackie	<i>Social work practice in Canada: Knowledge, values, skills</i>	2 small text boxes on notable Canadian social workers of African descent, Rosemary Brown MLA and Senator Wanda Thomas Bernard. No other identifiable content
2020	Ives, Nicole; Denov, Myriam; & Sussman, Tamara	<i>Introduction to Social Work in Canada: Histories, Contexts and Practices (2nd ed.)</i>	Has one chapter on immigrants and refugees, but no identifiable content focusing on Black immigrants and refugees whether textboxes, practice examples or case studies.
2022	Baines, Donna; Clark, Natalie & Bennett, Bindi	<i>Doing Anti-Oppressive Practice: Social Justice Social Work (4th ed.)</i>	Has one chapter devoted to Black families and child welfare, discusses overrepresentation, the welfare state's impact on Black families, anti-Black racism and child welfare. Also has a 4-page afterword on Black Canadians and anti-oppressive practice.

Analysis of Canadian Social Policy Textbooks for Social Workers

Publication Year	Author(s)	Title	Africentric Content
2003	Armitage, A.	<i>Social welfare in Canada (4th ed.)</i>	No identifiable content
2006	Finkel, A.	<i>Social policy and practice in Canada: A history</i>	No identifiable content
2012	Graham, J., Swift, K. & Delaney, R.	<i>Canadian social policy: An introduction (4th ed.)</i>	No identifiable content
2014	Hick, S.	<i>Social welfare in Canada: Understanding income security (3rd ed.)</i>	No identifiable content
2014	Chappell, R.	<i>Social welfare in Canada (5th ed.)</i>	No identifiable content
2015	MacKenzie, B. & Wharf, B.	<i>Connecting policy to practice in the human services (4th ed.)</i>	No identifiable content
2018	Harding, R. & Jeyapal, D.	<i>Canadian social policy for social workers</i>	See discussion below
2021	Hick, S. & Stokes, J.	<i>Social welfare in Canada: Inclusion, equity, and social justice (4th ed.)</i>	See discussion below

Harding, R. & Jeyapal, D. (2018). *Canadian social policy for social workers*. Don Mills, ON: Oxford University Press.

In this introductory text, the editors devote one of the books 19 chapters to racial issues under the title, *Race, racialization and racism: Social policy and the making of a white settler society*. In this chapter, there are multiple index references to Black people. A page of the chapter is devoted to Canada's invisible history of slavery, and another to the creation and destruction of Africville in Halifax. The terms race, racialization, racism, and white privilege are defined and explained. The chapter provides a critical discussion of 4 major pieces of federal legislation: The Multiculturalism Act, the Canadian Charter of Rights and Freedoms, the Canadian Human Rights, and the Employment Equity Act. Racism in relation to health and social services are also discussed. Two of the case examples discuss anti-Black racism--the case of carding in Ontario, and the Ontario Safe Schools Act. In the chapter on criminalization, one case example is devoted to a discussion of 'driving while Black', and there are brief mentions of the over-representation of Black prisoners as well as the police murder of Black people.

Hick, S. & Stokes, J. (2021). *Social welfare in Canada: Inclusion, equity, and social justice 4th ed*. Toronto: Thompson Educational Publishing.

The 12 chapters of this book discuss the history of social welfare, labour market policies, people in poverty, women and families, children, mental well-being, Indigenous peoples, immigrants and temporary residents, older people, and persons with disabilities. The book concludes with a discussion of the global context.

On p. 84, the authors devote ½ page to the Black Lives Matter movement and discuss systemic racism and racial discrimination as part of Canada's contemporary history. They provide evidence that Black and immigrant communities are disproportionately affected by covid and return to a full-page discussion of the Black Lives Matter movement with a photo on p. 487.

In the chapter on children, a full page is devoted to a discussion of *Black children and the child welfare system* (p. 238). The authors note in Toronto, 40.8% of the children in care are Black, anti-Black racism is found across child welfare agencies, and Black children are more likely to be investigated than white children.

In the mental health chapter, mention is made of the higher rates of mood and anxiety disorders amongst Black, Asian and Chinese Canadians in comparison to white (p. 268).

In the immigration chapter, there is a small sidebar on anti-Black racism on p. 355, with a mention of the Black Lives Matter movement and a photo of a Black woman wearing a BLM mask. This is extended to a second sidebar on p. 374. Under the subtitle *systemic racism*, the incidences of Black versus white high school expulsions (4x), Black versus Asian and white experiences of racial discrimination in the workplace (2x), Black versus white earnings of university graduates (80 cents on the dollar), Black women versus white women's likelihood of having a family doctor (3x less), and Black residents versus white residents' incidence of being shot dead by police (20x).

The Contemporary Reparations Discussion in the United States

Canada and the United States share the world's largest undefended border. Each day goods and services, people, culture products, social movements, ideas, and social trends flow across the border. To understand the developing Canadian discussion on reparations for people of African descent, we wanted to better understand the discussion in the United States. It is a country with a larger Black population, a longer history of slavery, and a population ten times the size of Canada. In this section, we summarize that discussion.

On April 21, 2021, the House Judiciary Committee voted 25 to 17 to approve a legislative proposal that would create a commission to “examine slavery and discrimination in the United States from 1619 to the present”. The commission would recommend ways to educate Americans, seek appropriate remedies, including an apology, and outline forms of compensation to be awarded. This bill introduced every year since 1989 by Representative John Conyers (Democrat, Michigan) is commonly known as HR40, but passed for the first time in 2021, after passionate debate in the House Judiciary Committee. It now goes to the full House of Representatives for consideration where observers note it is unlikely to pass due to the divided Congress. This progress on the bill is attributed the intense public conversation on racism in the wake of George Floyd's death in police custody.

Representative Jerrold Nadler, the Democratic chair of the committee, notes “H.R. 40 is intended to begin a national conversation about how to confront the brutal mistreatment of African Americans during chattel slavery, Jim Crow segregation and the enduring structural racism that remains endemic to our society today.” Its name, HR 40 refers to the 40 acres of land and a mule that President Lincoln promised African Americans as reparations for slavery at the end of the United States Civil War (1861 to 1865). This was enshrined in Field Order 15 signed by General William Sherman. However, after Lincoln's assassination in 1865, President Andrew Johnson reversed the order and returned lands to former slave owners. Only slave owners in Washington, D.C. and some neighbouring states were paid reparations for the civil war arising from their loss of property (their former slaves) (Ray & Perry, 2020).

It is estimated the Transatlantic slave trade involved 12 million people (Jones, McElderry, Connor, 2021). In 1860, just before the start of the US Civil War, the value assigned to the bodies and labour of enslaved Black American used for free labour and production was estimated to be \$3 billion, more than the investment in railways and factories combined (Ray & Perry, 2020). As various authors have noted, white slaveholders, landowners, investors, and their offspring have profited from the enslaved labour of Black Americans, but reparations for the moral wrong of slavery and the economic and social disadvantages it engendered have never been made.

In the 1930s, President Roosevelt enacted the New Deal legislation, but it became another lost opportunity to compensate Black Americans. Both white and Black Americans fought in World War II and the G.I. bill was intended to benefit both, but:

Black veterans could not redeem their post-war benefits like their white peers. While the G.I. Bill was mandated federally, it was implemented locally. The presence of racial housing covenants and redlining among local municipalities prohibited Blacks from utilizing federal benefits (Ray & Perry, 2020).

Similarly, the New Deal's Social Security legislation excluded domestic and farm workers from its provisions. This affected 60% of Black workers across the United States and 75% in Southern States (Ray & Perry, 2020).


Today as Ray & Perry (2020) note white families have a median financial wealth of \$171,000 compared to that of \$17,600 for Black families. White college graduates have 7 times the wealth of Black college graduates. Black Americans have never been compensated for their enslavement. Subsequently, they were denied education and housing opportunities and the economic advantages available in major reform legislation such as the New Deal. The moral wrong of slavery and the lost economic opportunities it engendered are the two principal arguments for seeking reparations in the contemporary context.

A range of reparation proposals have been presented for discussion such as:

- Tuition remission for 2-to-4-year colleges
- Student loan forgiveness for descendants of enslaved Black Americans
- Housing down payment and revitalization grants
- Business startup grants, business expansion grants, or property purchase grants for descendants of enslaved Black Americans (Ray & Perry, 2020).

To date, Evanston, Illinois, a Chicago suburb, became the first municipality in the United States to pay reparations to Black families or their descendants who have been a victim of discrimination in housing policies and practices between 1919 and 1969. On March 23, 2021, Council voted to distribute \$25,000 to each of 16 eligible Black households for home repairs or down payments, as well as a total of \$10 million over the next 10 years (BBC News, 23 March 2021). The State of California; Iowa City, Iowa; Amherst, Massachusetts; Providence, Rhode Island; Asheville, North Carolina as well as the Episcopal Church and Georgetown University are now actively considering reparations for Black Americans (Associated Press, April 15, 2021).

Georgetown University and Princeton Theological Seminary built their endowments and became elite institutions on a global scale through the sale of slaves. To atone, these universities are now entitling the descendants of slaves sold by Georgetown and Princeton Theological Seminary "to



full rights and benefits bestowed by those universities to obtain degrees across the higher education pipeline” (Ray & Perry, 2020).

Reparations for enslaved African Americans became a major topic of discussion amongst presidential candidates in 2019, but to date only one national social work organization has issued a statement on reparations-- the National Association of Black Social Workers (Jones, McElderry, Connor, 2021).

The African Canadian Community and the Issue of Reparations

Not surprisingly, the issue of reparations has garnered considerable attention and dialogue, especially in the African Nova Scotian community. In recent years, for example, there have been several forums held in that province that have been organized for members of African Nova Scotian communities to come together and discuss this topic. As well, the issue of reparations has received attention from the academic world. As Delvina Bernard, who is the EDJA advisor at Mount Saint Vincent University in Halifax is completing her doctoral dissertation on the subject matter.

Most Canadians when they hear the term reparations typically interpret this that African Canadians are seeking fiscal compensation for descendants whose family members were enslaved. As Lynn Jones stated, “when people talk about reparations, most think about it in financial terms. Cash handed to people or their descendants who have suffered historical injustices” (McKinley, 2020, p. 1). However, this interpretation of reparations has been criticized as being too narrow, and advocates maintain that the issue is quite complex.

Rachel Zellars, a lawyer and assistant professor in the social justice and community studies program at Saint Mary’s University, in discussing the meaning of reparations remarked,

At it’s very simplest, reparations means to make amends, offering atonement, we’re given satisfaction for a wrong or an injury. Reparations is about repairing or restoring, it is a formal acknowledgement and apology and a recognition that the injury continues in the present. (McKinley, 2020, p. 1)

Zellars also stated,

The demand for compensation is first for our suffering and disenfranchisement under the long history of slavery. And secondly, the historical wrongdoings that have followed and that mark is in our lives and continue very much in the present (McKinley, 2020, p. 1).

Silvia Paris Drummond, an African Nova Scotian community member stressed that decisions about reparations must be rooted in personal experiences and made at a community level. In her own words, she commented,

The importance of reparations is about being able to say for ourselves and our community selves what needs to be redressed and how it needs to be redressed and only being satisfied when our collective experience guides the actions moving forward. A discussion of reparations and the application of reparations needs to be always centered from us. (McKinley, 2020, p.1).

However, there appears to be a consensus among African Nova Scotian advocates that reparations should not be limited to financial compensation. For example, Lynn Jones stated the following,

Reparations come in the form of educational opportunities such as scholarships for families who cannot afford higher education. They also come in the form of land titles to enable families to build wealth and equity. They also come in the form of representation, both political and academic, so that Black children have mentors on which to set their sights.

Zellars, in addressing the situation in Nova Scotia maintained that environmental racism including the denial of land ownership and the treatment of Black children both should be considered prime areas to build a case for reparations.

Rhoda Howard-Hassman, who is a professor emeritus at Wilfrid Laurier University put forth five reasons why reparations should be provided to African Canadians. These included 1) children are removed from African Canadian families at a high rate, 2) African Canadians are victims from maltreatment in prison and jails, 3) African Canadian communities are affected by environmental racism, 4) African Canadians are impacted by racist housing laws, and 5) faith communities, school boards, universities, health services, and private businesses may be all implicated in systemic racism against African Canadians.

A driving force for the demands for reparations comes from the fact that people of African descent in what is now known as Canada, experienced at least 200 years of enslavement. Hence it is argued that African Canadians be compensated for this treatment. As well, African Canadians continue to experience racism and discrimination following the abolition of slavery in 1834. United Nations 2017 report that chronicled the plight of African Canadians recommended that the Government of Canada issue an apology and consider providing reparations for the enslavement as well the historical and contemporary injustices African Canadians deal with on a regular basis.

Summary

This project came to fruition because of the historic agreement that was signed by the Association of Black Social Workers in Nova Scotia and the Canadian Association of Social Work in September 2020. The memorandum recognized “the systemic racism in our country and the need for our joint forces to rectify the wrong and strengthen the lives of people of African descent.” In July 2021, CASW began meeting with Senator Wanda Thomas Bernard in her capacity as ABSW representative to begin a dialogue about a potential project that would be supported by the two organizations.

Because of these discussions, it was agreed upon that the project would initially focus on the profession of social work (primarily English social work in Canada) and its relationship with the African Canadian community. As part of the project, the second priority of the initiative would include the provision of a list of reparations (recommendations) directed at the profession of social work, which is the purview of the organizational entities such as CASW and ABSW. It is important to stress that this study did not focus on the mandate and activities of the Canadian Association of Social Work Educators (CASWE). The focus of CASW and CASWE are different in nature.

The research team that was commissioned to carry out this project included Dr. David Este from the Faculty of Social Work, University of Calgary and Dr. Christopher Walmsley from the School of Social Work at Thompson River University. Ms. Aliyah Campbell, who possesses an MSW from the Department of Social Work at Carleton University, was hired as a Research Assistant. Senator Wanda Thomas Bernard served as a resource person as well as a mentor to the entire research team. As well, she was the lead contact person with CASW. Throughout the course of completing this initiative, Senator Thomas Bernard’s contributions were invaluable and they enhanced the quality of this report.

As identified in the report, we utilized a variety of different data sources. Various websites were reviewed such as the CASW, ABSW, ACSW, NCSW, OCSSSW, and the OASW. We also examined limited documentation about activities performed by the British and New Brunswick Colleges of Social Work. The primary purpose of these reviews was to explore the range of activities offered by these organizations in relation to issues confronting people of African descent and African Canadian communities as well as events focused on Africentric social work practice. There was considerable variation in relation to these organizations and their focus on issues confronting African Canadians and the emerging importance of Africentric social work practice.

The team also reviewed CASW annual reports from 2017 to 2021 and those of provincial associations if we had access to their annual reports. Overall, our analysis revealed that there was extremely limited content on affairs related to African Canadians and Africentric social work practice in these documents.

We also developed and provided a critical milestone information sheet that captured some of the major events in African Canadian history during the twentieth century. This was given to CASW to ascertain if they had any responses or comments to these events. However, CASW made no commentary on these specific events. A list of activities focused on anti-racism and anti-Black racism and Africentric social work events/activities offered by CASW since 1975 was reviewed by the team. It became quite apparent that since 2020, CASW has provided a series of webinars dealing with the focus of this study. We maintain that a major catalyst for this development was the murder of George Floyd in the United States in May 2020. As a result of this incident, both American and Canadian societies were truly awakened to the injustices encountered on a daily basis by African Americans and African Canadians.

In the effort to assess the exposures that students in social work receive in relation to the experiences of African Canadians, as well as their contributions to both social work and social policy, we reviewed a sample of introductory texts in these two areas. Not surprisingly, our review of these texts revealed very little information on the experiences of African Canadians. The contributions of African Canadian social workers were virtually ignored.

To enhance our understanding of the term 'reparations' we read both American and Canadian literature (grey) on this subject. Two major themes emerged from this process. First is the argument that reparations are needed for the enslavement and subsequent racist, discriminatory conditions that African Americans and African Canadians had and continue to have in their respective countries. This theme was presented in virtually every article that we read that dealt with the issue of reparations. Second, the understanding of reparations should not be limited to financial compensation. The granting of scholarships, public apologies, the designation of historical sites such as Africville Nova Scotia, as well as the granting of land opportunities, the provision of grant opportunities for Black families to build wealth were given as examples of reparations. The reading of this literature helped members of the research team develop a series of recommendations (reparations) for this study. This fulfilled the second objective of this initiative.

Discussion

Once we completed a draft of the report, we met several times to discuss what reparations (recommendations) emerged from working on this project. Each team member was asked by Dr. David Este to develop their individual items and these served as a starting point in our discussions to determine what we include in the form of reparations. To assist in the development of these reparations, the team followed some basic but important guidelines. First, we recognize that CASW and its partner organizations have limited resources and therefore the recommendations needed to be feasible and manageable. Closely related was the need to ensure that whatever we put forward in terms of recommendations be grounded in the analysis of our work and more specifically, our results. As well, we attempted to ensure that our reparations were of quality and hence, we maintain that there was no need to develop a laundry list of items. Finally, we believe it is necessary to comment on the positive initiatives or activities that CASW and its partner

organizations are already engaged in in relation to the African Canadian community, anti-Black racism, as well as Africentric social work practice.

Reparations

Since 2020, CASW has become more attentive to the needs of African Canadian communities and in providing social workers with pertinent knowledge related to Africentric social work. As a result, our first recommendation is the following:

1. CASW continues to provide 1 to 2 sessions per year on Africentric social work practice and/or content relevant to the African Canadian community. As well, CASW needs to ensure that this material is presented by seasoned Black social work professionals and/or by Black social work faculty who have the expertise in the areas noted above. The signing of the historic agreement by CASW and ABSW represented an important development. It took about 40 years for this relationship to be ratified. As a result, this recommendation is designed to ensure that this relationship continues and thrives.
2. CASW needs to strengthen its relationship with chapters of the Association of Black Social Workers across Canada. For example, the Alberta chapter of this association will be launched on October 27, 2022. The members of this organization will bring issues that are important and relevant to the African Canadian community in Alberta.
3. CASW has a number of partner organizations including provincial social work associations. The following reparation is focused on CASW and these associations. CASW should encourage and support provincial associations in offering ongoing professional development activities that will deal with: 1) emerging issues impacting African Canadians such as systemic anti-Black racism, reparations, and employment issues; 2) Africentric social work practice; and 3) the history of people of African descent in the Canadian landscape.
4. In the effort to support the scholarly achievements of African Canadian social work students, CASW should offer two scholarships. These scholarships will serve as strong motivators recognizing student excellence in Canadian social work.
5. To date, there appears to be no designated award for outstanding contributions for African Canadian social workers to the profession. In the effort to address this void, the following recommendation is put forth. CASW in conjunction with its provincial associations should offer an annual award of the outstanding contribution to the social work profession in Canada by an African Canadian social work practitioner.
6. The final recommendation that we put forth is the following: if CASW possesses the fiscal resources to hire another staff member, we maintain that the organization should designate the position as a targeted hire and recruit an African Canadian social work practitioner.
7. CASW and ABSW should engage in dialogue to determine the focus and timeline of the next joint project as this project is now complete.

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Appendices

Analysis of Canadian Social Work Texts

(The texts are ordered by publication year, oldest to newest)

Yelaja, Shankar. (1985) *An introduction to social work practice in Canada*. Scarborough, ON: Prentice-Hall Canada.

This text begins with an introduction to the social work profession and concepts of social work practice. It then moves to discuss direct intervention, with separate chapters for individuals, families, and groups before going on to discuss indirect intervention. This is broken down further to a chapter on intervention with communities, social and political action, followed by program planning and evaluation. Finally, the book moves on to an extensive discussion of specific at-risk populations. These include: health care, corrections, older people, children and youth, alcohol abuse, sexual problems, divorce, and separation. There are also specific chapters on new immigrants, native people and the unemployed, but no index references could be found relating to Canadians of African descent, Black people or issues affecting them (e.g., razing of Africville). While the corrections chapter mentions the disproportionate number of young adult males and Indigenous persons in the corrections system, as well as the low educational attainment (grade 9 or 10 maximum), it makes no reference to people of African descent (p.188-189). Similarly, the chapter on new immigrants by Dorothy Chave Herberg frames the discussion in terms of cross-cultural work “where there are two cultures in contact—that of the worker and that of the client” (p.235). It references Asian immigrants, Vietnamese refugees, and Vietnamese-Chinese refugees, and discusses topics such as bridging cultures, training for the cross-cultural mind, how cultures collide, and multiculturalism.

Turner, Francis J. (Ed.). (1999). *Social work practice: A Canadian perspective*. Scarborough, ON: Prentice Hall Allyn and Bacon Canada.

This 44--chapter book introduces the student to social work in 5 major parts—overview, general attributes of Canadian practice, specific attributes of Canadian practice, modalities of practice in Canada, and Canadian practice realities. In the general attributes section, there is a discussion of the progressive/mainstream debate, dealing with diversity, the ecological framework, techniques of intervention, the helping relationship and interviewing. In the specific attributes section, there is a discussion of psychosocial history, the nature and function of assessment, the nature and function of diagnosis, and contracting. The modalities of practice section follow the familiar practice specializations of individuals, families, groups, communities, social policy, and administration. The Canadian practice realities section has a chapter on diversity in social work practice that frames the discussion as ‘inclusive social work practice’ by incorporating concepts related to diversity. It acknowledges the Eurocentric assumptions and values inherent in contemporary social work and seeks “to draw upon a range of knowledge, skills and methods to achieve an understanding of others’ situations” (p. 360). The chapter discusses power and oppression, diversity within groups, and internalized oppression. In the next subsection on race,

ethnicity, and culture, it discusses how “many people have been and continue to be oppressed, marginalized and excluded either overtly or covertly from full meaningful participation in Canadian society” (p. 363, 364). The chapter authors argue “we need to put considerable time and energy into gaining an understanding of people who are different than we are” and strive for “a true and meaningful understanding of others’ experiences” (p.364). They contrast the experience of Aboriginal peoples and new immigrants in this section to help make this point. In a section on critical reflection, the authors cite Paulo Friere. However, the chapter contains no explicit references to Canadians of African descent, to the lives and experiences of Black Canadians or to anti-Black racism methods/approaches. In fact, the entire 578-page text has only two references to people of African descent. First, a brief hypothetical discussion of an Afro-Canadian woman becoming a member of a feminist activist group where the authors argue she doesn’t speak for all Afro-Canadian women (p. 367). Second, a brief discussion of an Africentric model distinct from mainstream organizational theory in the chapter on organizational factors in social work practice:

“...(T)he Africentric paradigm is characterized by how the group preserves itself rather than its productivity.... The communal view of human identity may lead to the sharing of similar tasks in the workplace.... Group consensus in decision-making is preferred over strict hierarchical structure. Finally, the organization is open to its environment because it is concerned with preservation” (p. 340).

Turner, Francis J. (Ed.). (2002). *Social work practice: A Canadian perspective (2nd ed.)*. Scarborough, ON: Prentice Hall Allyn and Bacon Canada.

The 2nd edition of this book has roughly the same number of pages and chapters. The headings of the major sections have changed somewhat to: theoretical and conceptual basis of Canadian social work practice, socio-political factors influencing Canadian social work practice, social work practice, practice methods, social work delivery, Canadian practice issues, professional factors, and specialized practice functions. In this edition, the chapter on diversity has been moved up into the socio-political factors part of the book as the first chapter. The chapter retains the same chapter authors and sub-headings and the Afro-Canadian woman example of the 1999 edition. However, the references to the Africentric organizational paradigm are not found in the current ‘administration and social work’ chapter. There is no organizational factors chapter in the 2002 edition. There are no index references to African Canadians, anti-racism, anti-Black racism, Black Nova Scotians, or Black Canadians.

Hick, Steven (2002). *Social work in Canada: An introduction*. Toronto: Thompson Educational Publishing.

In a 13 chapter, 288-page book, the author introduces the reader to social work in Canada. After an introductory chapter, the book then provides separate chapters on income security and social welfare, the history of social work, and social work as a profession. The next chapter discusses field of practice—with individuals, groups, and communities. The chapters that follow discuss

social work with children and youth, health, women, Aboriginal peoples, anti-racist social work, sexual diversity, persons with disabilities, and international social work. In the anti-racist chapter, the first subheading is a history of race relations in Canada. After a one-page discussion of the residential school system and land claims in relation to Indigenous peoples, there is a brief discussion of Chinese, Japanese and Jewish Canadians before turning to Black Canadians. In that one-page discussion, there is a textbox and photo about “Remembering Africville” as well as an overview of the history of people of African descent in Canada that began in 1605. Hick mentions the history of Black slavery with the French and English in Canada. He discusses the Black Loyalist migration to Canada in the 1780s, as well as the Maroons. Then goes on to describe the Black refugees who emigrated to Canada following the War of 1812. He mentions the Underground Railway from the 1820s to the 1860s which led to migration to southern Ontario and the Maritimes. Finally, he mentions Caribbean immigration as the source of the majority of Canadian Blacks. In one paragraph he mentions anti-Black prejudice, racism, discrimination, and harassment in Canada. He concludes by noting that white Canadians have discriminated against Black Canadians for over 400 years.

Al-Krenawi, A., Graham, J., & Habibov, N. (Eds.) (2003). *Multiculturalism and Social Work in Canada*. Toronto: Oxford University Press.

This volume is divided into two sections. In part 1, the authors outline the knowledge and skills required for effective multicultural practice in the Canadian context. The second section is an examination of practice with Canadians of different ethno racial backgrounds. Drs. David Este and Wanda Thomas Bernard co-authored the following chapter, “Social work practice with African Canadians: An examination of the African Nova Scotian community.” This piece represents one of the initial attempts to examine social work practice with people of African descent in Canada. More specifically, the chapter draws on the experience of African Nova Scotians.

Initially, the chapter recognizes the lack of attention by social work scholars to the issues that confront African Canadians. The authors then discuss their rationale for choosing the African Nova Scotian community as the focus of the analysis. The chapter is divided into 3 major sections. The first chapter introduces the discipline of African Canadian history that includes a historical review of the African Nova Scotian community. This provides a context for the balance of the chapter. In part 2, the authors provide a description of the Africentric worldview, which provides a blueprint for social workers working with individuals, families, groups, and organizations who work with the African Canadian community. An important theme that emerges is the need for practitioners to identify and utilize the strengths of African Nova Scotians and their community. The chapter ends with a discussion of some of the major social issues confronting African Nova Scotians as well as presenting some pragmatic strategies designed to enhance the quality of life experienced by African Nova Scotian community members.

Hick, Steven (2010). *Social work in Canada: An introduction (3rd ed.)*. Toronto: Thompson Educational Publishing.

The 3rd edition of this book grew to 16 chapters and 392 pages. Many chapters retain the titles of the first edition. There is a new chapter on “theory and approaches to social work practice” and “social work with individuals and families” is now a separate chapter from “social work with groups and communities”. “Social work with the elderly” is another new chapter, and “Social work with racialized Canadians and immigrants” is the new title for the anti-racist social work chapter of the first edition. In it, the subheading on the history of race relations in Canada has been retained. Discussion of the Chinese head tax, Japanese Canadian internment and Jewish refugees has been retained. Most of the discussion of the first edition on Blacks in Canada is identical to the 3rd edition with only minor changes in the order of paragraphs. On page 264, there is a paragraph discussing the Black Community Centre of Montreal’s two-pronged approach—addressing unmet needs while working to improve the cultural appropriateness and anti-racist perspective of mainstream agencies.

Jennissen, T. & Lundy, C. (2011). *One Hundred Years of Social Work in Canada, 1900 to 2000*. Waterloo, Ont.: Wilfrid Laurier Press.

This volume is a comprehensive history of social work as a profession in the Canadian context. It provides a critical analysis of the internal struggles and debates in the Canadian social work profession over the course of a century and examines the responses of social workers to several important events. A key theme that permeates the book is the longstanding (an ongoing) struggle of the Canadian Association of Social Workers and individual social workers to reconcile. The book examines the early history of secularization and professionalization of social work and secondly, it explores social workers’ roles during the two world wars, the Depression, and in the era of post-war reconstruction.

In the introductory chapter, the authors maintain that throughout the book, they do not concentrate on any ethnic, racial, or cultural community. Given that the book covers 100 years of the profession of social work in English Canada, there is limited attention to the issues confronting people of African descent and their communities. As well, the contributions of Black social workers are completely ignored.

The first reference to Blacks occurs on page 40 as the authors briefly mention the Negro Community Centre in Montreal, which was founded in 1926. This agency provided an array of educational, recreational, and social opportunities for members of the community (p. 41). The second mention is a discussion of the overt racism Black social workers encountered when they attended the 1935 National Conference. In the words of the authors, “the mood of the conference was severely affected by the overt racism encountered by these individuals, as they were refused accommodation in Montreal’s hotels” (p. 58).

The raising of Africville garnered the most attention of any Black incident or event. This one page is dedicated to this specific event that also included a description of the role that Dr. Albert Rose, Director of the School of Social Work at the University of Toronto played in the decision to demolish Africville. Finally, in chapter 12 entitled, “Staying the Course” Jennissen and Lundy present a brief discussion focused on Black communities organizing against racism in the 1960s.

In the second paragraph covering these activities, they utilized Nova Scotia as a case example citing the emergence of the Black United Front.

Bernhard, Judith K. (2012). *Stand together or fall apart*. Winnipeg: Fernwood Publishing.

In the author's words, "this book is primarily for professionals who work with immigrant children and their families, including teachers, early childhood educators, social workers, counsellors, health professionals, and family resource program personnel" (p. 12). It introduces the reader to the work of leading thinkers and researchers with respect to immigrant issues. These are Paulo Friere, Paul Bourdieu, Luis Moll and Jim Cummins. It invites readers to become more self-aware through an examination of their own attitudes and approaches. The book concentrates on principles and the author indicates the reader will not find recipes or procedures for dealing with specific immigrant groups or families. The book refers to the greater incidence of poverty for those immigrants from Latin American, African, Caribbean, Arab and West Asian countries. It focuses on the Latino community as it discusses labelling newcomer children in schools. However, there is no identifiable content that focuses exclusively on Black immigrants, families, youth, or children.

Hick, Steven & Stokes, Jackie (2017). *Social work in Canada: An introduction (4rded.)*. Toronto: Thompson Educational Publishing.

The 4th edition of this book retained the approximate size of the 3rd edition at 397 pages, but the number of chapters was reduced to 14. One chapter is devoted to "theories and practice models" and another to "individuals, groups, and communities", which was 2 chapters in the previous edition. "Social work with the elderly" has become "social work with older Canadians". Chapter 10, "Racialized Canadians and Immigrants" has the subtitle "Anti-racist social work practice today". It is co-authored by Dr. David Este and Christa Seto. (Dr. Este is the principal researcher on this project). The list of key concepts discussed in the chapter includes: racism, anti-Black racism, racialized minorities/racialized groups, and hate crimes. Under the sub-heading 'African Canadians' Experience of Racism', there is an historical overview of Black settlement in Canada that resembles earlier editions, as well as a summary explanation of the destruction of Africville in the 1960s. In this edition, we learn that Canada deleted discriminatory laws only in 1953-54 that denied Black citizens the right to pursue formal education, respectable jobs, welfare assistance and civil and humanitarian rights. It mentions the widespread discriminatory practices by police in relation to Black men and discusses 'driving while Black', the racial profiling of Black people. On page 315, there is a full-page discussion of anti-Black racism that is anchored in a 2015 Toronto Life article by Desmond Cole on his expose of 'carding' in Toronto. Subsections focus on the prevalence of anti-Black racism and the role for social work practitioners and agencies. Further in the chapter, there is a discussion of hate crimes, immigrant resettlement, temporary foreign workers, the Syrian refugee crisis, and anti-racist social work practice. At the end of the chapter, there is a profile of Francis Boakye, a Black PhD graduate and social worker who works with immigrants and newcomers in Calgary.

Mullaly, Bob & West, Juliana (2017). *Challenging Oppression & Confronting Privilege: A Critical Approach to Anti-oppressive and Anti-Privilege Theory and Practice (3rd ed.)*. Toronto: Oxford University Press.

The publisher describes this book as “the definitive guide to anti-oppressive and anti-privilege social work.... (that) examines the many forms that oppression and privilege can take at the personal, cultural, and structural levels”. The book discusses “the necessary practices and approaches that social work must adopt” to fight oppression and privilege, and to support the oppressed. References made to people of African descent in this text are primarily examples to illustrate aspects of the book’s broader discussion of oppression. For example, it talks about Black people as an example of stereotyping of subordinate groups (p. 28); of the media’s role in perpetuating racial stereotypes of Black men (p. 158); and of stereotypes of the Black family and Black fathers and mothers within the family (p. 163, 164). In another example, it discusses African Americans’ fear of racial violence as exhibited through multiple experiences of profiling, arbitrary searches, beatings, rape, and murder by off-duty police. (p. 109) and connects this to the Black Lives Matter movement. In discussing multiple oppressions, the authors use the example of Black women to make the point that gender and race oppression are more than the sum of the two oppressions—a new variable is created (p.270). In discussing the importance of positive role models for oppressed peoples, they refer to Black people in film, literature, and real life (e.g., Barack Obama) (p. 324).

Mullaly, Bob & Dupre, Marilyn (2018). *The New Structural Social Work: Ideology, Theory & Practice*. Toronto: Oxford University Press.

In the publisher’s words, “The New Structural Social Work presents a coherent and consistent theory of progressive social work. With oppression as its central focus, the text demonstrates the shortcoming of welfare capitalism as a social system and how conventional social work fails to respond to systemic social problems. Emphasizing a progressive social work ethic, this text explores how students can incorporate a radical alternative to conventional social work within their own practice”. This is the 4th in a series on structural social work and represents the ongoing development of ideas first published in 1993. Part 1 shows how and why social work is part of the crisis of global capitalism and oppression. It describes structural social work as a progressive view of social work values and principles. It then outlines the ideologies of 4 dominant societal paradigms—neo-conservatism, liberalism, social democracy, and Marxism, and discusses 3 critiques of these paradigms—feminist, anti-racist and postmodern. Part 2 outlines the theoretical basis to structural social work with a focus on oppression. A new chapter, on ‘privilege’, argues it is “the underlying source of oppression”. Anti-oppression and anti-privilege are integral aspects of structural social work. Part 3 outlines key practice elements of structural social work such as working inside and outside the system, with service users, and outside the workplace. It argues structural social work is a way of life.

In the discussion of the anti-racist critique, the authors define race and racism, briefly discuss the effects of racism, and the impact of the white cultural superiority on such varied sectors as housing, employment, education, and health care. In this section, there is a page devoted to the

Black feminist critique of feminism. In short, Black feminists must form bonds of solidarity with Black men to fight racism and classism, and Black women differential access than white women to society's power structures. The authors offer a ½ page description and critique of the Black Live Matter movement (p. 346) noting Black women initiated the movement, and that it was initially independent of 'old guard' Black male leaders. However, it didn't develop alliances with progressive trade unions and political parties, nor did it offer a clear social analysis of white privilege. In the discussion of forms of oppression, race-based exploitation is specifically identified, but no examples of anti-Black racial exploitation are provided. Although white privilege is discussed and critiqued throughout, there is no identifiable discussion of anti-Black racism.

Dumbrill, Gary & Yee, June Ying (2018). *Anti-oppressive Social Work: Ways of Knowing, Talking & Doing*. Toronto: Oxford University Press.

This book introduces anti-oppressive practice in social work through stories that present intellectual puzzles. The authors begin by defining oppression and anti-oppression, explain critical thinking, and follow this with a discussion of power. Next is a discussion of the many forms of oppression where they explicitly discuss Whiteness, White supremacy, and White privilege. The discussion of White dominance and the structures that support it takes place over 14 pages. In this discussion, the authors present examples of the racial profiling and carding of Black people. In the next chapter, there is a discussion of various 'isms' and how they are resisted. This includes a brief paragraph on anti-Black racism (p. 119) where the authors describe the Atlantic slave trade as a founding event of anti-Black racism. It notes the ideology that designates Black Africans as slaves exists today and propels modern anti-Black racism. This is followed by a discussion of colonization as well as the problem of poverty, class, capital, and social order. The authors argue that anti-oppression cannot be accomplished without service users' knowledge and theory. The book has numerous exercises, activities, and stories to highlight key ideas and practical implications

Stokes, Jackie (2020). *Social work practice in Canada: Knowledge, values, skills*. Toronto: Thompson Educational Publishing.

As stated by the publisher, the primary goal of this book is "to help students build on and get the most out of their social work knowledge, values and skills as they develop their professional practice identity". It is intended to help students progress through the field education component of the social work curriculum. There are 10 chapters with titles such as: identifying as a professional social worker, employing critical thinking, adhering to social work values and ethics, conducting assessments, applying knowledge of human behavior and development, planning, and delivering services, promoting community sustainability, advocating for human rights and justice, and engaging in research, policy analysis and system change. Each chapter has at least one 'social work exemplar', a discussion of the practice of an actual social worker, many chapter have 2 exemplars. A search of the index did not reveal any entries about anti-Black racism, Black history, racism, or racial profiling. However, there are 2 small text boxes on notable Canadian social workers of African descent, Rosemary Brown MLA (p. 176) and Senator Wanda Thomas


Bernard (p. 84). Each box provides a 6-line biography under the heading “Spotlight on Social Work Luminaries”. In Chapter 4 “Respecting Diversity and Difference”, there is a discussion of accreditation and regulatory requirements, and sub-headings on cultural intelligence and mindfulness, being an ally, learning cultural humility, gender identity and expression, disrupting male/female binaries, gender sensitive practice with men, Indigenous men, and domestic violence, coming to terms with aging, as well as critical theory and immigration practices. Identifiable content about engaging with people of African descent appears missing.

Ives, Nicole; Denov, Myriam; & Sussman, Tamara (2020). *Introduction to Social Work in Canada: Histories, Contexts and Practices (2nd ed.)*. Toronto: Oxford University Press.

The authors note that although there are multiple histories and knowledge bases informing the development of social work practice in Canada, “most Canadian texts frame the site of foundational knowledge in the English roots of social work, starting with the Poor Laws of 1601”. In contrast to this approach, the authors weave together English, French and Indigenous traditions to introduce the reader to social work practice in Canada. The book has 3 parts. Part I focuses on historical, theoretical, and philosophical frameworks. Part II is concerned with foundational skills and is divided into 2 chapters: social work with individuals and families and social work with groups and communities. Part III of the book is concerned with specific fields of practice: health, children, Indigenous peoples, immigrants and refugees, sexual and gender diversity, disability, aging, and international issues. In the chapter on immigrants and refugees, an overview of the Canadian migration landscape is presented followed by a migration policy overview and a discussion of theoretical approaches to working with migrant populations. This is followed by a discussion of settlement issues facing immigrants such as employment, education, language, health, housing, and social support. The chapter concludes with a discussion of issues confronting vulnerable groups such as human trafficking, unaccompanied minors, LGBTQ immigrants, survivors of torture, older immigrants and refugees, and migrants with disabilities. There appears to be no identifiable content in this chapter that focuses on Black immigrants and refugees whether it is textboxes, practice examples or case studies.

Baines, Donna; Clark, Natalie & Bennett, Bindi (2022). *Doing Anti-Oppressive Practice: Rethinking theory and practice (4th ed.)*. Winnipeg: Fernwood.

In this 4th edition, the authors begin by providing an overview of the roots, theories, and tensions of anti-oppressive practice. Then subsequent chapters focus on an Indigenous intersectional analysis of social work, an understanding of the state, and teaching and learning cultural humility. The second section of the book explores issues of theory and practice while the third section explores AOP with specific groups of people. In this section, there is a chapter devoted to Black families suffering on child welfare. The chapter authors (Phillips and Pon) introduce the reader to the overrepresentation of Black and Indigenous children in the child welfare system, and then discuss the emergence of the welfare state and its impact on Black families. Next the chapter discusses anti-Black racism and child welfare, bio-power, and governmentality (a Michel Foucault concept) before presenting Black families narratives of suffering in relation to child welfare. At



the end of the book there is a 4-page afterword on Black Canadians and anti-oppressive practice by Dr. Wanda Thomas Bernard.

African Canadian Social Work Faculty Canadian Universities 2022

African Canadian social work professors in Canada have contributed nuanced and ground-breaking perspectives to the social work research and practice, and spearheaded innovative approaches to social work education and scholarship, such as Africentric practice, international Indigenization, and intersectionality in the context of social work. The following table outlines the work of African Canadian social work professors from Eastern to Western universities in Canada.

African Canadian Social Work Professors in Canada	
Faculty Name	Research and Teaching Interests
Memorial University	
Dr. Delores Mullings	<ul style="list-style-type: none"> ➤ anti-Blackness as a public health issue ➤ the importance of Black sisterhood in academia ➤ virtual social work services for Black adults and its implications for social isolation and loneliness ➤ LGBTQ+ immigrant settlement in Canada ➤ the entrenchment of whiteness in Canadian policymaking ➤ cultural competence in long-term care services ➤ Black parenting in white contexts, anti-racism interventions for students, and ➤ Caribbean Canadian women’s policy needs
Dr. Paul Adjei	<ul style="list-style-type: none"> ➤ the field of social work’s code of silence around anti-Black racism in policing ➤ the settlement and educational challenges of African immigrants and refugees ➤ Black parenting and the challenges of Black child-rearing ➤ child welfare system navigation for racialized immigrant parents, the intersection of anti-Blackness and ableism ➤ Black civil rights movements, the criminalization of Blackness and the implications of risk assessments for youth ➤ Black Churches ➤ colonial education
Dr. Sulaimon Giwa	<ul style="list-style-type: none"> ➤ developed literature on racialized gay men's experiences of racism and coping strategies, Africentric social work theory and practice, interventions to mitigate HIV transmission among Black Canadian men who have sex with men, and

	<ul style="list-style-type: none"> ➤ racial erasure in social work; focusing on the African diaspora
Dr. Paul Issahaku	<ul style="list-style-type: none"> ➤ conducted research on the health implication of intimate partner violence, child abuse and neglect in care, and the developmental and familial experiences of incarcerated people
Dalhousie University	
Dr. Ifeyinwa Mbakogu	<ul style="list-style-type: none"> ➤ culturally relevant and Africentric approaches to discussions on social issues with children, ➤ human trafficking and child trafficking in West Africa ➤ African diaspora and families ➤ forced migration, immigrant experiences in employment-based social services ➤ racism and health in academia, and community-based approaches to child abuse prevention
Dr. Terrence Lewis	<ul style="list-style-type: none"> ➤ sexuality and religion in social work ➤ Black Churches' LGBTQ+-affirming responses to HIV/AIDS, social justice education ➤ intersectionality in the lived experiences of racialization, gender, and sexuality
Dr. Wanda Thomas Bernard Professor Emeritus	<ul style="list-style-type: none"> ➤ anti-Black racism as a social justice and public health issue ➤ anti-oppressive social work ➤ Africentric social work ➤ Intersectionality ➤ Trauma Informed Practices
Université du Québec à Montréal	
Dr. Henri Dorvil	<ul style="list-style-type: none"> ➤ peer support in institutions and communities ➤ social determinants of health ➤ marginalization ➤ human behaviour theories
Dr. Maria Mensah	<ul style="list-style-type: none"> ➤ collective action ➤ social exclusion ➤ intersectionality ➤ sexology and sex work
McGill University	
Dr. Alicia Boatswain-Kyte	<ul style="list-style-type: none"> ➤ anti-racism ➤ community-oriented alternatives to child welfare ➤ Black over-representation in the child welfare system ➤ Black families
Dr. Charles Gyan	<ul style="list-style-type: none"> ➤ policy systems and processes to immigration and gender inequality ➤ Black women's interactions with law enforcement

Dr. Regine Debrosse	<ul style="list-style-type: none"> ➤ the relationship between immigrant racial identity and educational outcomes ➤ racialized students' mental health, social mobility ➤ system navigation as mediated by identity negotiation
Université de Sherbrooke	
Dr. Ruth Ndjaboue	<ul style="list-style-type: none"> ➤ psychosocial risks ➤ workplace health ➤ chronic illnesses ➤ aging ➤ knowledge translation
Dr. Anta Niang	<ul style="list-style-type: none"> ➤ child welfare and youth justice ➤ child and family rights ➤ crime prevention ➤ empowerment ➤ psychosocial interactions
Carleton University	
Dr. Nimo Bokore	<ul style="list-style-type: none"> ➤ accessibility in higher education for Somali youth ➤ the lived experiences of African diaspora who have survived wars ➤ historical trauma as experienced by Somali Canadians ➤ the effects of activism on racialized women's mental health and well-being ➤ resilience among racialized women in Canada ➤ Somali Canadians' code of silence
Dr. Melissa Redmond	<ul style="list-style-type: none"> ➤ child welfare practice ➤ social policy ➤ anti-oppressive social work ➤ poverty ➤ marginalized populations' ability to access social service programs
Trent University	
Dr. David Firang	<ul style="list-style-type: none"> ➤ researched African Canadian development ➤ immigration ➤ child welfare
Dr. Dalon Taylor	<ul style="list-style-type: none"> ➤ colonial constructions of racialized women ➤ health inequities ➤ anti-Black racism
University of Toronto	
Dr. Keith Adamson	<ul style="list-style-type: none"> ➤ racism in the social work profession
Dr. Notisha Massaquoi	<ul style="list-style-type: none"> ➤ anti-Black racism and its effects on Black Canadian communities ➤ health inequities with regard to race and other social determinants of health

	<ul style="list-style-type: none"> ➤ critical race theory ➤ anti-oppressive practice ➤ African and Caribbean communities ➤ African queer theory ➤ Canadian Black feminism ➤ Black communities' experience with system navigation ➤ violence as a determinant of health in Black Canadian communities and health services
Dr. Tanya Sharpe	<ul style="list-style-type: none"> ➤ community-wide impact of violence and how Black communities affected by homicide use coping strategies ➤ service delivery for Black survivors of homicide victims ➤ Black femicide ➤ anti-Black hate crimes, trauma ➤ community-based research
Dr. Harry Taylor	<ul style="list-style-type: none"> ➤ Black elders ➤ social isolation
Dr. Charmaine Williams	<ul style="list-style-type: none"> ➤ racialized women's mental health and mental illness affects families as well as individuals ➤ cultural competence in social services, mental health and substance use ➤ reducing HIV transmission among African, Caribbean, Black Canadian men
York University	
Dr. Daniel Kikulwe	<ul style="list-style-type: none"> ➤ implications of power and racialization in child welfare ➤ experiences of racialized child welfare workers and power negotiation ➤ the discriminatory treatment of racialized immigrants in Canada ➤ education for African girls in the diaspora
Dr. Uzo Anucha	<ul style="list-style-type: none"> ➤ African diaspora's experience of social work education
Dr. Shamette Hepburn	<ul style="list-style-type: none"> ➤ the abuse of racialized elders from other communities ➤ retirement inequalities facing ageing Jamaican Canadians ➤ community-based research with Jamaican Canadians
Toronto Metropolitan University	
Dr. Valerie Borum	<ul style="list-style-type: none"> ➤ suicidality among the African diaspora ➤ Black parenting, Black mental health ➤ Afrocentric public health
Dr. Funke Oba	<ul style="list-style-type: none"> ➤ anti-Black racism ➤ Afrocentric and decolonial theory and practice

	<ul style="list-style-type: none"> ➤ asset-based community development with a focus on Black youth ➤ allyship
Dr. Idil Abdillahi	<ul style="list-style-type: none"> ➤ the believability of Black women ➤ the relationship between ableism and anti-Blackness ➤ anti-Blackness in carceral systems ➤ Black people's experiences accessing social services and programs
McMaster University	
Prof. Marlene Dei-Amoah	<ul style="list-style-type: none"> ➤ anti-racist practice ➤ mentorship and coaching ➤ organizational administration ➤ equity, diversity, and inclusion
Wilfrid Laurier University	
Dr. Magnus Mfoafo-M'Carthy	<ul style="list-style-type: none"> ➤ anti-oppressive practice as a way to mitigate anti-Black racism ➤ Black youth's experiences of violence ➤ human rights violations and mental health
Western University: King's College	
Dr. Akin Taiwo	<ul style="list-style-type: none"> ➤ the role of privilege in social work ➤ critical social work in education ➤ anti-Black racism
Dr. Kofi Antwi-Boasiako	<ul style="list-style-type: none"> ➤ child abuse ➤ child welfare and Black over-representation ➤ racial inequality ➤ intersectionality and marginalization
University of Manitoba	
Dr. Michael Baffoe	<ul style="list-style-type: none"> ➤ the implications of culture and cultural adaptation on the settlement of immigrant and refugee youth ➤ anti-oppressive social work practice.
Université de Saint-Boniface	
Dr. Lena Diamé Ndiaye	<ul style="list-style-type: none"> ➤ social work practice with small groups ➤ social work in international development settings ➤ youth mental health ➤ linguistic minorities
University of Regina	
Dr. Jacqueline Fields	<ul style="list-style-type: none"> ➤ anti-racist practice and diversity ➤ leadership ➤ social policy ➤ the use of self in the workplace
Dr. Festus Moasun	<ul style="list-style-type: none"> ➤ disability and mental health ➤ decolonization ➤ displaced populations

	<ul style="list-style-type: none"> ➤ intersectionality of culture, oppression, and marginalization
University of Calgary	
Dr. David Este Professor Emeritus	<ul style="list-style-type: none"> ➤ immigrant populations ➤ health and mental health ➤ anti-Black racism ➤ social service organizations ➤ trauma-informed practice
Dr. Patrina Duhaney	<ul style="list-style-type: none"> ➤ marginalized populations ➤ violence ➤ health and wellness ➤ social work approaches
Dr. Ajwang' Warria	<ul style="list-style-type: none"> ➤ transnational migration ➤ child welfare ➤ human trafficking ➤ social work practice in schools
Mount Royal University	
Dr. Marva J. Ferguson	<ul style="list-style-type: none"> ➤ counselling ➤ group work ➤ disaster management ➤ parenting and caregiving ➤ educational equity
MacEwan University	
Dr. Valerie Ouedraogo	<ul style="list-style-type: none"> ➤ afrocentricity and indigenization in international contexts ➤ knowledge development ➤ immigrant settlement
Dr. Helen Gateri	<ul style="list-style-type: none"> ➤ social work education ➤ racism and xenophobia ➤ health equity ➤ intersectionality ➤ healthcare accessibility
University of British Columbia	
Dr. Mohamed Ibrahim	<ul style="list-style-type: none"> ➤ health equity and mental health ➤ substance use ➤ social work practice with immigrant and refugee populations ➤ human rights and colonialism
University of Northern British Columbia	
Dr. Emmanuel Chilanga	<ul style="list-style-type: none"> ➤ community organizing ➤ child and maternal health ➤ food insecurity ➤ intimate partner violence ➤ COVID-19 recovery in Africa

