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OLA 2021 Sampler

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CHILDREN & TEENS

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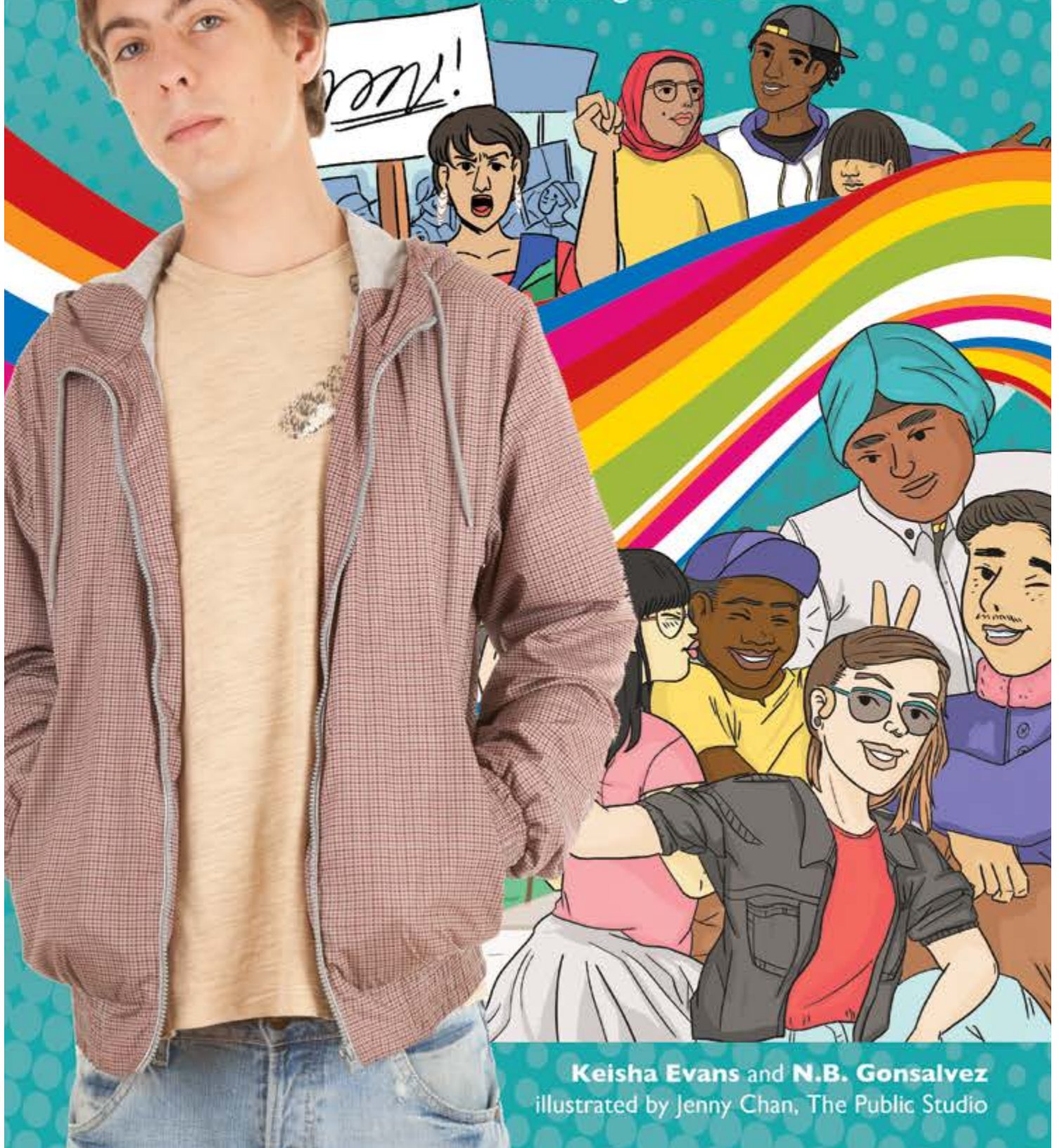


OLA Best Bets

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consent deal with it

before boundaries get crossed



Keisha Evans and N.B. Gonsalvez
illustrated by Jenny Chan, The Public Studio

Can you touch someone without permission? What about sharing secrets or taking things?

We all need to borrow things sometimes. Hugging, holding hands or even wanting to kiss someone is a natural instinct. Even gossiping seems fun. But can we just go ahead and take something because we will return it later? Can we touch people without asking them first? Can we share someone's secret without their permission just because it is exciting? Consent might not have to be given for everything but it is important to recognize boundaries, respect personal space and know when consent is required.

This book will help you understand what consent is and when it is needed through the roles of the Choice Maker, the Consent Taker, and the Witness.

- Consent 101 defines consent and explores situations when it is assumed, expressed, informed or implied.
- Dear Conflict Counsellor offers real-life problems and solutions.
- Quizzes test your ability to identify correctly where consent is required and where it can be assumed or implied.
- Additional resources puts helpful organizations, books and websites at your fingertips.

KEISHA EVANS has been supporting and advocating for children, youth and their families for more than twenty years. She is a child and youth counsellor and works to teach children about body safety and respecting boundaries. Keisha lives in Oshawa, Ontario.

N.B. GONSALVEZ is the author of *My Parts Are My Parts, Your Parts Are Your Parts*, a picture book about consent. She lives with her family in Whitby, Ontario.

JENNY CHAN is an illustrator, designer and developer working with The Public Studio. The Public Studio is a community-centred, social justice design studio that works alongside non-profits, grassroots organizations and people trying to change the world for the better. Jenny lives in Toronto, Ontario.

Other titles in this series



consent

evans and gonsalvez

LORIMER

Ages 9+

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In the basketball game, you score the winning basket for your team! Your teammates run over to you, cheering and giving you high-fives. One of your teammates slaps you on your butt. He slaps everyone on the team on the butt. It shouldn't be a big deal for you, right? You don't say anything to your teammate, but you feel really uncomfortable. You understand that his slap is just to say you had a good game. But it bothers you. You didn't tell him he could do that.

Do people have the right to make you feel uncomfortable or awkward by the actions they display toward you?

**What does it mean to give and have consent?
Does consent always have to be given for everything?**

If you have ever felt embarrassed or awkward because of someone's actions toward you and you did not know what to do, then this book can help you understand the importance of setting boundaries, setting limits, having mutual respect, and giving and having consent.

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Consent 101

QUIZ

Consent needs to be given so that everyone knows what the boundaries are. There are times when consent is needed and not needed. Read the following scenarios and decide if consent is needed or not.

1 Car Trouble



Farique and his dad are out when their car breaks down. When they get to the garage, the mechanic opens the hood and starts checking the engine of the car.

Consent is not needed. When you take your car to a mechanic, it is assumed you are consenting to having it checked out and repaired.

2 Styling



Selena's stylist tells her there is a great style that would be perfect for Selena. She wants to cut Selena's hair short and colour it red.

Consent is needed. The hairdresser can offer their opinion, but it's up to Selena to make the final decision of what she wants for herself.

3 The Cavity

Elijah goes to the dentist with his mom. The dentist tells Elijah's mom that Elijah has three cavities that need to be filled.



Consent is not needed. Elijah's consent is not needed for the dentist to share this information. Elijah is a minor and his mom needs to be informed that Elijah has cavities.

4 The Secret Crush

Tony has a crush on Riley. He tells Stuart not to tell anyone, but Stuart is dying to tell Mike.



Consent is needed. Tony did not give Stuart consent to share his secret.

5 Teacher, Teacher

No one knows that Shanisse is failing her Math class. She doesn't want anyone to know that she needs extra help. However, Shanisse's teacher tells her parents about her grades.



Consent is not needed. For students under the age of 18, a teacher does not need consent to speak to their parents.

6 The Borrower

Michael sees that D'neice has a video game in her backpack that Michael is dying to play, so Michael takes it.



Consent is needed. Michael needs permission to borrow the video game.

7 Body Language

Rachel and Ahmed are making out. Rachel starts becoming uncomfortable and tells Ahmed to stop. Ahmed says he can tell that Rachel likes it and wants to go on.



Consent is needed. Even if making out with Ahmed feels good to Rachel, she has the right to stop what is happening as soon as anything doesn't feel right to her.

8 Driving Mom Crazy

River's mom is mad at her because she took the car. River knows that her mom always lets her take the car when she asks for it, so this time she just took it.



Consent is needed. River needs permission every time to borrow the car. Permission should not be assumed.

9 The Conversation

Aaliyah overhears her mother talking to her aunt in Trinidad. Aaliyah's mom is sharing a private conversation Aaliyah had with her.



Consent is needed. Aaliyah's mom needs Aaliyah's consent because it was not her story to share.

10 The Camper

Jason's class is going on a camping trip, but he forgot his permission form at home.



Consent is needed. Parents need to provide written or verbal consent for Jason to go on a trip with the school.

Consent 101

Dear Conflict Counsellor

Q: My mother brought her boyfriend over to our house. In his culture everyone kisses each other on the cheek to greet one another. Mom explained that it is seen as a gesture of friendship and comfort. Every time he comes over, he hugs me and kisses me on the cheek. The problem is that I am really uncomfortable with him doing that. What should I do?

— *Feeling the Culture Clash*

A: I know you want your mom to be happy. It is not always easy to tell someone how you are feeling, especially if you think it will offend them. But it is important that you do what is comfortable for you, even though you may think that you might be hurting your mom's boyfriend's feelings or your mom's.



Q: I agreed to meet up with this guy I met online. He seemed really nice when I spoke to him on the phone. But on our date, this guy kept grabbing my butt and it made me feel really uncomfortable and awkward. I told him to stop. He told me if I didn't want him to grab my butt, then I shouldn't have worn tight jeans. Is that true? Did I ask for it?

— *Swiping Right*

A: It is your right to wear what you want. The clothes you wear do not define who you are and definitely do not give consent for you to be treated in a certain way. And agreeing to meet does not give this guy the right to touch you without getting your permission. What happened to you is not your fault.



Q: My soccer coach is only a few years older than me. He always tells me how pretty I am. After every practice, he always takes me for a treat. The last time he offered to drive me home. Before we got to my place, he pulled over and kissed me on the lips. I was shocked and felt uncomfortable. I don't want to get him in trouble because he is my coach. Did I do something wrong? Should I tell someone?

— *Unwanted Pass*

A: It is not okay when someone you trust or who is in a position of authority uses their power to get you to do something you are not comfortable doing. You did not do anything wrong. You should tell a trusted adult and seek help.

Q: My best friend and I got into an argument. She decided to post our private conversation online to get everyone on her side. Now everyone thinks I am the bad friend. What should I do? Should I post my side of what happened?

— *The Losing Side*

A: Posting private conversations online without permission is never okay. It can get you in a lot of trouble. Consent must be given because conversations are considered private. Try talking to your friend. Ask her to take the conversation down and try to resolve the situation.



Consent 101

Myths

If you say yes, it means you can't change your mind.

Even if you start off by saying yes, you can change your mind at any time and take back your consent.



It's not stealing if I give it back.

If you "borrow" something without the owner's consent, then it's theft.

Rape is always an attack by a stranger in a dark alley.

Any sexual contact — with anyone, anywhere — without consent is sexual assault.



Did You Know?

- The word *consent* comes from the Latin word *consentire*, meaning agreeing to give permission.

If you ask
permission to kiss,
people will think you
are **weird**.

It may feel awkward and uncomfortable at first, but consent is still required to kiss. People will see that they'd rather kiss someone who respects their rights!



People who wear
revealing clothes want
to be **noticed** and
touched.

People can choose to wear whatever they want without having to worry about others making assumptions.

- You need consent to record and share personal phone calls.

- According to the law, young people under the age of 18 cannot consent to a nude image of themselves being taken or shared with another person.

About the Deal With It series

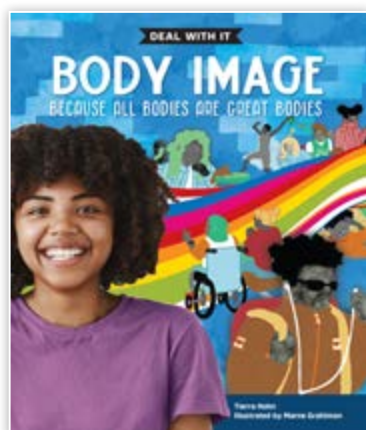
A conflict resolution series for kids

Key Content Features

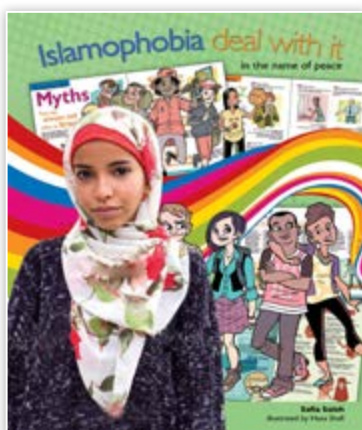
- Focus on difficult issues kids face every day
- Present the problem from everybody's perspective: perpetrator, target, and bystander
- Engaging graphic novel style illustrations feature students with diverse racial and ethnic backgrounds and gender identities.

- With Q&As featuring real-life scenarios and helpful answers
- Fun quizzes let kids test and improve their understanding
- Perfect for a wide range of reading and interest levels
- Present teaching strategies developed in class by experienced teachers

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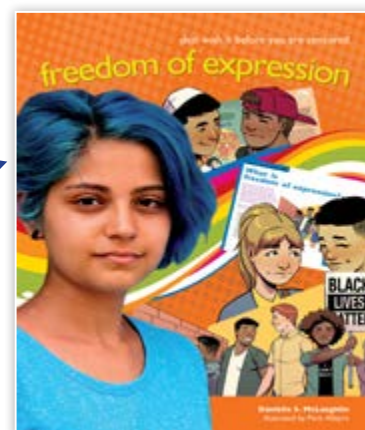
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illustrated by Jenny Chan
ISBN: 9781459415065



by Danielle S. McLaughlin
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Praise for the Deal With It Series

"It is the visual format and illustrations that make this series so appealing and kid friendly. The information, straight-forward talk and behavior-challenging questions are well done, but the art will surely make youth pick up these books."

—Voice of Youth Advocates (VOYA)

Praise for Islamophobia

"A useful tool for all users."

—Kirkus Reviews

Praise for Consent

"A valuable addition to collections for young adolescents."

—Kelly Jahng, School Library Journal

★ ***Consent: Deal with it before boundaries get crossed***
OLA Best Bets Honorary Mention

[Click the cover for more information](#)



PROUD **TO** PLAY

Canadian LGBTQ+ athletes who made history

ERIN SILVER



“This book shares stories of courage, heartbreak, and resilience.”

— Jennifer Birch-Jones,

Program Lead for 2SLGBTQI+ Inclusion in Sport, Canadian Women & Sport

Nothing makes people as proud as cheering for a winner. Sports champions are our heroes and role models. But what about athletes who are part of the LGBTQ+ community? Many athletes stay closeted for their entire sports careers, often unable to compete at their highest ability because of fear and self-doubt.

Proud to Play tells the stories of twelve Canadian athletes, past and present, who are brave beyond measure. It is about the harassment and discrimination they faced from fans, teammates, opponents and the media. And it is about what happened when they told their truth to the world.

Swimmer Mark Tewksbury, rhythmic gymnast Rosie Cossar, speed skater Anastasia Bucsis, figure skater Eric Radford, volleyball players Betty Baxter and Christopher Voth, baseball player Joey Lye, paralympian Cindy Ouellet, and hockey players Brock McGillis, Jessica Platt, Angela James and Caroline Ouellette—all teach us through their example what it means to be a real champion. They show all of us what it truly means to be proud to play.

ERIN SILVER has been writing professionally for almost 20 years. She has a degree in journalism and an MFA in Creative Nonfiction. Her work has appeared in *Good Housekeeping*, *The Washington Post*, *Today's Parent*, *The Globe and Mail* and many other national magazines and newspapers. She has also blogged for several media outlets including Huffington Post. Erin's picture book, *The Slap Shot*, was named a finalist in the 2017 CANSCAIP Writing for Children Competition. She also won the bronze medal in the Common Deer Press Uncommon Quest Contest. Erin lives in Toronto, Ontario.

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ANASTASIA BUCSIS

born April 30, 1989, in
Calgary, Alberta

CAREER HIGHLIGHTS

- 2010 Vancouver Olympics: 500-metre long track speed skating, 23rd place (overall)
- International Skating Union World Single Distances Championships, 2011: 20th place (500-metre); 2012: 15th place (500-metre); 2013: 19th place (500-metre), 18th place (1,000-metre)
- 2014 Sochi Olympics: 500-metre long track speed skating, 27th place
- 46 World Cup starts overall
- Host of CBC podcast, *Player's Own Voice*
- Degree in Communications from the University of Calgary
- Appeared in a 2019 documentary about homophobia in sports, *Standing on the Line*



2

ANASTASIA BUCSIS

Standing Up, Standing Tall

Anastasia Bucsis was born in Calgary a year after the city hosted the 1988 Winter Olympics. Everyone was still excited about the success of the Olympic Games and were proud of the new world-class facilities that had been built for the big event.

When she was four years old, Anastasia wanted to try gymnastics and figure skating. Because she was tall for her age, her parents, Ross and Anita, thought she should try speed skating instead. They took their daughter to skate at the Calgary Olympic Oval. By the time she was seven, Anastasia had the chance to skate with two of her Olympic heroes, Catriona Le May Doan and Susan Auch. These Olympic speed skaters inspired Anastasia to work toward competing at the Olympics, too. The Oval became her home. She worked very hard as she grew up, training six to eight hours a day, six days a week.

But inside her heart, Anastasia was sad. She knew she was gay and liked girls, but she was afraid to tell anyone. What would her parents, her friends, her teammates and her coaches think if they knew? “It makes me embarrassed and ashamed to admit that I didn’t want to be gay, but being born and raised in a very conservative and Catholic family, I was



Anastasia (left) frequently shares her support of fellow LGBTQ+ athletes, initiatives, and allies on social media.

ice, too. Anastasia placed 34th in her event at the Vancouver Games. “When I had a good race, my smile didn’t touch my eyes; when I skated poorly, I would rather have been dead,” she wrote for CBC Sports. “I attached all of my self-worth to my results — further eroding my mental health and my love for sport.”

incredibly ignorant, alone, and afraid,” Anastasia wrote later in a blog post for the Student-Athlete Mental Health Initiative (SAMHI). “I had absolutely nothing ‘alternative’ in my life, and certainly no gay friends to connect to. I felt a loneliness that didn’t leave . . .”

Anastasia’s once-cheerful personality was destroyed by fear. She had panic attacks, and suffered from anxiety and depression, all because she hated feeling different. “I wanted to live a ‘normal,’ white-picket-fence life, and as I was so alone and confused, I didn’t know how I could happily live while being gay.”

But she kept skating and had a breakout year in 2009. By the age of 20, Anastasia had qualified for the 2010 Olympics. She was part of the strongest Canadian speed skating team ever. She travelled the world, made good friends and trained with skating legends. Everyone thought she could win.

Then...disappointment. All the feelings she felt off the ice followed her onto the

SUICIDE AND LGBTQ+ YOUTH

Statistics Canada research shows that approximately 500 Canadian young people (ages 10 to 24) die by suicide each year. Many studies confirm that suicidal thoughts and behaviour are more common among LGBTQ+ youth. One study found that 33 per cent of LGB youth have attempted suicide, compared to seven per cent of youth in general. In another study, over half of LGB students (47 per cent of gay/bisexual males and 73 per cent of lesbian/bisexual females) have thought about suicide. Research also shows a big link between being rejected by family and increased rates of suicide and depression. Support from parents and peers can make a world of difference to a young LGB person.

Instead of enjoying competing, she could only focus on the results — results often decided by one one-thousandth of a second. “Regardless of my placing or time, I would cross the finish line hating myself; knowing full well that the work I had put in was never going to be enough to cure my cancerous lack of self-love.” It was the emptiest feeling in the world.

By 2011, Anastasia couldn’t hide anymore. She came out to her parents. It was a huge relief when her mother, Anita, said, “We’re here to love, not judge.” Her family, friends, sponsors, coaches and teammates supported her, too. They wanted her to be herself. They loved her no matter what.

Anastasia was lucky. As she grew up, she’d known many athletes who dropped out of sport because they were gay. She could have dropped out, too. But she didn’t.

Anastasia was aware that it was the little comments or jokes that made some athletes feel so uncomfortable they didn’t want to participate: “People don’t understand the power of language. It’s so habitual. They might say, ‘that’s so gay,’ or make a joke that’s a slight on someone’s orientation. People can be ignorant — these are insults that derail [a person’s] mental health. It’s what keeps kids in the closet, and why we see disproportionate rates of suicide among LGBTQ youth.”

“I would regret it for the rest of my life if I didn’t stand up for what I believed in.”

Thanks to Anastasia and other athletes, things are changing. “We still have a long way to go, but we are making leaps and bounds to eliminate homophobic language in sport,” she said. “We’re changing who’s accepted, so everyone feels like sport is a safe place. We need to be aware of what we’re saying and how we’re treating people. Sport is for everyone.”

While she didn’t have any openly gay speed skaters to talk to at the time, Anastasia found a role model and friend in Mark Tewksbury. An Olympic gold-medal swimmer who is also gay, Tewksbury encouraged Anastasia to be proud of herself. This was great advice, especially since she was headed to Sochi, Russia, to compete in the 2014 Winter Games.

As the Sochi Olympics neared, new laws were passed in Russia that made it harder for gay people to live freely. Anastasia decided she had to come out more publicly. She wanted to tell the world what she thought about those laws. They were wrong! Anastasia made her announcement at the 2013 Calgary Pride Parade. “Coming out was the right thing for me to do,” she said. “It was a very personal decision, but I knew I would regret it for the rest of my life if I didn’t stand up for what I believed in.”

Anastasia got a lot of media attention after her announcement. Only a handful of openly gay athletes were competing in Russia, and Anastasia was the only one from North America. Reaction to her announcement was mixed. “Some people from the athletic community said, ‘We support you, but you don’t need to talk about it,’” she said. “Meanwhile, the LGBTQ community wanted me to speak more and do more than I did.”



Anastasia (top row, sixth from the right) is a #OneTeam ambassador for the Canadian Olympic Committee.

A HOCKEY MVP?

In 2014, Anastasia Bucsis got to compete at the same Olympic Games as her then-girlfriend, Canadian hockey superstar Charline Labonté. The night the Canadian women's hockey team won the gold medal, Anastasia became the team's unofficial MVP. As Labonté tells it: "Following this amazing gold-medal game, we celebrated with our families and friends. Anastasia was nowhere to be found. It was almost 1:00 a.m., so I figured she was just too tired to celebrate. Minutes later, she returned with a big bag . . . In the bag were 50 cheeseburgers and 50 packets of Chicken McNuggets. She had ridden her bike to the McDonald's in the Olympic Village! Our team played a fantastic game that night, but right then and there, Anastasia was our MVP."

Anastasia didn't go to the Games to protest. She was there to be the best athlete she could be. She ended up placing 27th in the 500-metre. "Lending my face and my name meant that kids who needed to hear my message would hear it," she said.

For many athletes, Sochi was a turning point. "When the world comes together, we need to ask, what can we do to make it a better place?" said Anastasia. "The Olympics shows our similarities outweigh our differences."

In 2017, Anastasia retired from sport because of a knee injury that wouldn't heal. She was disappointed her skating career ended early, but she had accomplished a lot by age 27. By then, Anastasia had 46 World Cup starts and she had competed in six World Championships and two Olympic Games.

Most importantly, Anastasia took control of her depression. She asked for help. As she wrote for SAMHI, "Going on medication was mentally and physically a struggle, but with time, I started to gradually improve. Medication didn't provide me with all the answers to life, but it gave me a quiet calm that allowed me to eventually start living in the direction I intended to."

Since getting help, Anastasia has gone off medication. She is taking good care of herself. "I try to always stay on top of my sleep, surround myself with people that are uplifting, and take time to recharge and maintain an internal calm," she said.

Anastasia wants people to feel comfortable talking about depression and mental illness so they can get the help they need. She wishes she had reached out sooner. "If I would have had the wherewithal to ask for help earlier, I would have not only been happier off of the ice, but I would have been a stronger skater on it as well . . . I am begging you, if you are feeling depressed, or alone, or confused, to ask for help."

She wants everyone to get the message: "We all struggle. We all have problems. Regardless of fame, money, or success, we all have our individual issues that are made better through reaching out and asking for help."

In addition to supporting mental health causes, Anastasia is a #OneTeam ambassador and talks to kids across the country about her experience as an LGBTQ+ athlete. She is also involved with You Can Play, a non-profit organization that aims to end homophobia in sport. She hopes that sharing all sides of her story will help others know they're not alone.

Even though she is no longer skating full-time, she is still involved in sports. With a degree in Communications from the University of Calgary, Anastasia works for CBC Sports as a broadcaster. She hosts a podcast called *Player's Own Voice*. “I love telling stories and being a broadcaster,” she said. “It’s an extension of my own heart and interests.”



Sugar Todd and Anastasia after their heat in the 500-metre at the 2014 Sochi Olympics.



Rosie Cossar (middle) and Team Canada members march in Pride parades to celebrate the LGBTQ+ community.

Anastasia has interviewed Mark Tewksbury about being a gay athlete. She has interviewed legendary Team Canada hockey player Caroline Ouellette about having a baby with her partner, American hockey Olympian Julie Chu. She even interviewed Brian Burke, co-founder of You Can Play, about homophobia in hockey and how it's changing.

By being visible and talking openly about mental health and homophobia in sports, Anastasia is making a difference. "Even if you are in an individual sport, life is a team effort . . . Love yourself, and love one another, because at the end of the day, that's all that really matters."

Click the cover for more information

RIGHTING CANADA'S WRONGS

Anti-Semitism and the MS *St. Louis*

Canada's Anti-Semitic Policies in the Twentieth Century



RONA ARATO



In 1939, Canada refused to accept a ship of Jewish refugees and sent them back to Europe where many later died.

JEWISH PEOPLE HAVE BEEN PERSECUTED since Biblical times and have had to continuously seek safer places to live. Canada became one of those places for European Jews beginning in the mid-eighteenth century. Waves of Jewish immigration led to thriving Jewish neighbourhoods in Canadian cities and smaller farming, mining and other settlements across the country.

But Canadian society was not always welcoming to Jewish immigrants or their descendants. During the 1920s and 30s, Canadian society became increasingly hostile towards Jews and other immigrants as competition for jobs increased. Anti-Semitism, prejudice against Jews, rose in Canada and was fueled by the rise of Hitler and Nazism in Germany.

By 1939, conditions for Jews in Germany were life-threatening. Over nine hundred Jewish refugees boarded the MS *St. Louis*, a ship that would take them from Hamburg, Germany, to safety in Cuba. But the Cuban government refused to accept the refugees. After being denied entry into the United States, the ship then appealed to the Canadian government for admittance. Canada refused to accept the refugee ship and it returned to Europe where hundreds of passengers were later killed in the Holocaust.

"The *St. Louis* Affair" is one incident in a long history of anti-Semitic policies and attitudes in Canada, which also included laws restricting Jewish immigrants, internment camps for Jewish refugees and anti-Semitic riots and demonstrations.

Jewish organizations and communities in Canada have fought long and hard for acceptance and justice for those wronged by Canada's anti-Semitic policies. In 2018, the Canadian government apologized to the survivors of the MS *St. Louis* for its role in the tragedy, as well as to the Canadian Jewish population for the discrimination the community has faced in Canada.

RONA ARATO is a former teacher and an award-winning author of over fifteen books for children and young adults. Her books have won numerous awards, including the Norma Fleck Award for best Canadian children's non-fiction book, the Red Cedar, Red Maple and Rocky Mountain Awards (for *The Last Train*) and the Golden Oak Award (for *Courage and Compassion: Ten Canadians that Made a Difference*). *The Ship to Nowhere* was designated a Sydney Taylor Notable Book for Older Children by the Association of Jewish Libraries. Rona is a frequent speaker at schools and community organizations. Rona lives in Toronto, Ontario.

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Look for this symbol throughout the book for links to video and audio clips available online.

Visit www.lorimer.ca/wrongs to see the entire series.

CHAPTER 3 ANTI-SEMITISM IN CANADA

Racism on the Rise

Canada's anti-Semitism increased with the rise of fascism in Europe. During the 1920s and 30s, Jews in Canada were barred from many public places including beaches, hotels and resorts. Many neighbourhoods prohibited Jews from buying homes. Signs reading "No Jews or dogs allowed" or "Gentiles only" were posted in the Beaches in Toronto and in other neighbourhoods. Some professions were closed to Jews. In Toronto, the 1933 Christie Pits Riot brought increased attention to the rising anti-Semitism spreading across the country.



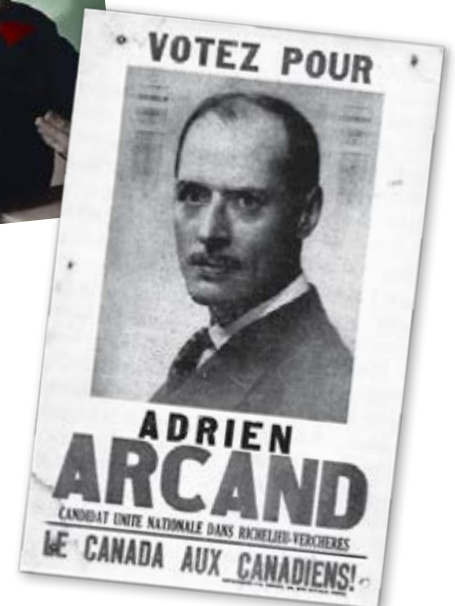
Nazis in the news

As early as 1933, Canadian newspapers, like this one, were reporting on the Nazi campaign against Jews in Germany. Canadians were aware of the increasing Jewish persecution overseas.



Adrien Arcand

The leading Canadian fascist of the 1930s and 40s was Adrien Arcand, pictured here. He was a francophone journalist based in Montreal, a fierce anti-Semite and an admirer of Hitler and other fascist leaders around the world. He led the Parti National Social Chrétien du Canada (PSNC), which proudly displayed the swastika, the symbol of the Nazi Party.



Symbol of hate

The use of the swastika as a symbol of anti-Semitism in Quebec in the 1930s can be attributed to Arcand and his party. This image shows a key with the swastika and slogan, “La clef du nouveau Canada.” The translation is “The key to a new Canada.”



Neighbourhood complaints

When local Jewish community members held a picnic at Toronto's eastern beaches, some of the neighbours complained. They called it a “foreign invasion” and eventually posted signs saying “no dogs or Jews allowed.”

Anti-Jewish
signs sprang
up across
Ontario in
the 1930s.



Anti-Semitic sign

Many anti-Jewish signs, like this one, sprang up across Ontario in the 1930s. The word “Gentile” means a person who is not a Jew. Unlike today, discrimination and racism was not illegal then.



Swastika Club

The swastika, seen on the shirt on the right, was adopted by Adolf Hitler for his Nazi party and became a symbol of fascism in Canada too. Fascism attracted many supporters during the 1930s. The Swastika Club of Toronto, a group of anti-Jewish people in the eastern beaches, organized parades on the boardwalk in their neighbourhood to discourage Jewish visitors to the area. Club members, many sporting swastika emblems on their shirts, taunted and intimidated Jews who came to enjoy the parkland and beaches there.

The Christie Pits Riot

On August 16, 1933, a riot erupted following a baseball game at Christie Pits, Toronto. Trouble between Jews and fascists had been brewing for some time. Earlier in the month, this swastika and slogan appeared on the clubhouse roof at the ball park. The conflict came to blows when a large swastika symbol was unveiled at the end of the ball game. Hundreds of people were injured, but nobody was killed. Although the police had been warned about trouble, they did nothing to prevent it.



Watch the video at
<http://bit.ly/rcwstlouis03>



Headlines

The Christie Pits riot was the topic of headlines for days after the violence. The growing problem of anti-Semitism in Toronto could no longer be ignored by officials. Note the newspaper on the bottom is written in Yiddish, the language spoken by Eastern European Jews.

Canadian Jews formed anti-fascist leagues across the country.



Swastika ban

Toronto Mayor William J. Stewart, pictured here, became a hero to many in the Jewish community by banning the public display of the swastika in the aftermath of the riot.



Anti-Semitism in Quebec

This anti-Semitic sign was posted in the Quebec village of Sainte Agathe-des-Monts in July 1939.



Jewish anti-fascist leagues

Canadian Jews watched with alarm the rise of fascism in Europe. Newspapers reported on the growing violence against Jews, particularly in Germany. Canadian Jews formed anti-fascist leagues across the country and urged politicians to stop the growing anti-Semitic propaganda spread by fascists. This stamp, urging the boycott of German-made goods, was distributed by the Jewish Anti-Fascist League of Winnipeg in 1938.

Canada Closes its Doors

After the First World War, Canada and many other countries around the world were hit hard by an economic depression. In the 1930s, many people were out of work, and Canadians were especially afraid of new immigrants taking away their jobs. Anti-Semitism and anti-immigrant sentiments were increasing across the country, fueled by the desire to keep Canada a white Anglo-Saxon country and in Quebec, to maintain the Roman Catholic majority. These attitudes led to passage of restrictive immigration laws that closed Canada's doors to most Jews. Between January and November 1938, the cost for a Jewish family to enter Canada tripled from \$5,000 to \$15,000. In September 1938, Frederick Blair, Director of Immigration, sent a letter to Prime Minister Mackenzie King stating, "Pressure by Jewish people to get into Canada has never been greater than it is now, and I am glad to be able to add that, after 35 years of experience here, it has never been so carefully controlled."



HAND PICKED ONLY
JACK CANUCK: I want settlers, but will accept no culls.

Hand-picked only

In 1919, the Canadian government passed legislation allowing it to rate potential immigrants based on their race, nationality and occupation. British and Americans were rated at the top of the list while Jews, Asians, Romani and Black people were at the bottom. This cartoon caption reads, "Jack Canuck: I want settlers, but will accept no culls [inferior people that nobody else wants]." In other words, Canada wanted immigrants but only those they considered desirable.

Restrictive immigration laws closed Canada's doors to most Jews.



Frederick Charles Blair

Frederick Charles Blair joined Canada's immigration office in 1905, became the assistant deputy minister in 1924 and took over as director from 1936 to 1943. He was anti-Semitic and racist. During the 1930s, when the Great Depression left thousands of Canadians unemployed, the government restricted immigration even more. Very few Jews, except for farmers and wealthy individuals, were permitted into the country. Blair was proud of his selective policies. In his 1941 annual report he wrote, "Canada, in accordance with generally accepted practice, places greater emphasis on race than upon citizenship."



The lucky ones

This group of Slovak and Hungarian Jewish families were among the few Jews accepted to Canada during the 1930s. Nandor and Magda Muller, pictured above, lived a comfortable life in Czechoslovakia until 1939, when the fascist movement turned violent against the Jewish population. In order to get their visas to Canada, the Mullers had to pledge to live in a rural area or take up farming. They left Slovakia with their two children in late August 1939, just prior to the outbreak of the Second World War, and settled on a farm in Thorold, Ontario.

Muller children

Alice and Heinrich Muller came to Canada with their parents in 1939, barely escaping the horrors about to engulf Europe.



About the Righting Canada's Wrongs series

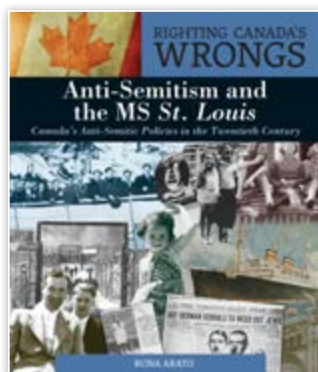
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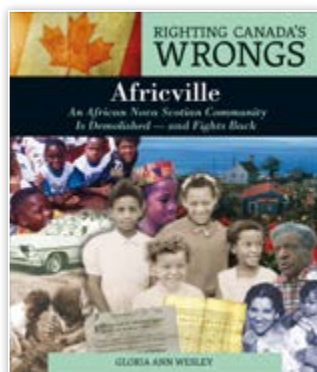
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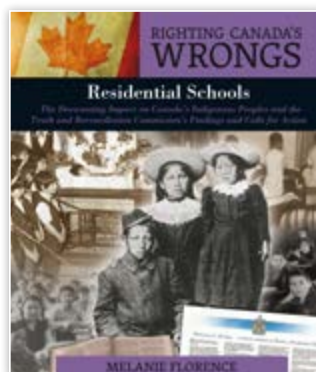
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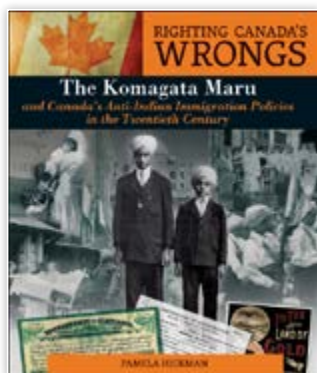
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Praise for Righting Canada's Wrongs Series

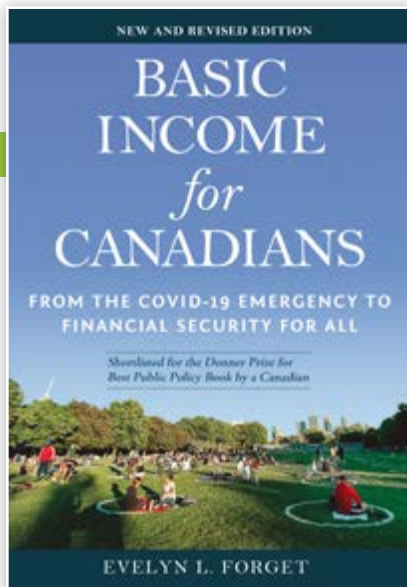
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—CM: Canadian Review of Materials



Basic Income for Canadians: From the COVID-19 Emergency to Financial Security for All

By Evelyn L. Forget

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6"x 9", 256 pages

Regional focus:

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Praise for Basic Income for Canadians

- Shortlisted for the 2018-19 Donner Prize for excellence in public policy writing
- A Hill Times Best Book of 2020

"This is an even-handed and thorough survey of what basic income can, and also importantly cannot, do ... It would be a refreshing change from the current state of affairs if politicians on all sides took Forget up on her offer."

—Jason Kirby, Literary Review of Canada

"A compelling case for how and why to implement a basic income in Canada"

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"Basic Income for Canadians should not be private, though it should be required reading for every federal and provincial bureaucrat, every municipal politician, and every business owner. It should be on the must-read list for every Canadian who has even the slightest interest in where our nation is headed, and where it could be."

—Roderick Benns, Basic Income Canada Network

"This book will help readers to inform themselves so that we can uncover the will to ensure health, happiness and security for all of us."

—Winnipeg Free Press

Basic Income for Canadians in the media

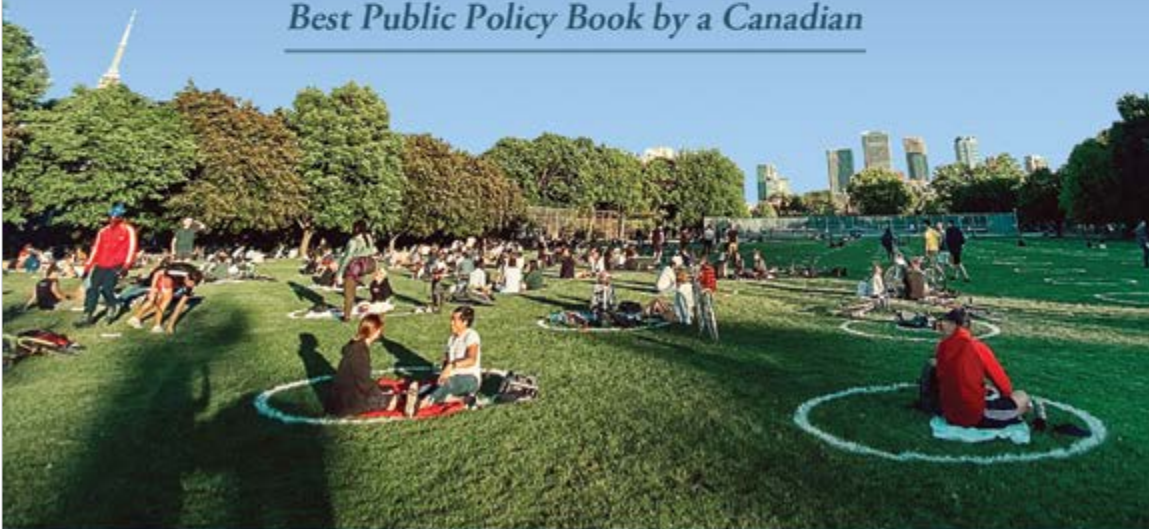
- "The Case for a Basic Income," - Interview, TVO's *The Agenda* with Steve Paikin
- "What is a Universal Basic Income – and how might it work in Canada?" - Interview, *Chatelaine*.
- "A Canadian basic income is inevitable." - Op-ed, *Huffington Post*.
- "People with disabilities deserve a basic income." - Op-ed, *The Globe and Mail*
- "Basic Income has its moment." - Op-ed, *Foreign Affairs*
- "Basic Income is inevitable sooner or later." - Op-ed, *Hamilton Spectator*.

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FROM THE COVID-19 EMERGENCY TO
FINANCIAL SECURITY FOR ALL

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“Anyone who wants to contribute to a better, new normal than the fragile, insecure and troubling one that COVID-19 has magnified will find inspiration and confidence in this intelligent, human, urgent case for a basic income in Canada.”

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The evidence and argument for a basic income for every Canadian

When millions of people found themselves out of work or with reduced hours due to the COVID-19 pandemic, the inadequacies of Employment Insurance and provincial income assistance programs were laid bare. The federal government quickly introduced the Canada Emergency Response Benefit (CERB) in response.

CERB’s design was similar but not the same as the increasingly popular idea of a basic income, which would pay those who need it enough money to live, and not only during national emergencies. CERB’s strengths and weaknesses offer important lessons in how to implement a basic income in Canada.

In *Basic Income for Canadians: From the COVID-19 Emergency to Financial Security for All*, Evelyn L. Forget analyzes the CERB along with other basic income developments in Canada and around the world. She weighs the options, investigates whether Canadians can afford a permanent basic income program and describes how it could best be implemented.

This book has everything you need to know to decide whether a basic income program is the right tool to assure financial security for all.

EVELYN L. FORGET is a leading authority on basic income in Canada. She began researching basic income by re-analyzing Canada’s 1970s Mincome experiment and continues that work as an economist in the School of Medicine at the University of Manitoba. *Basic Income for Canadians* was shortlisted for the Donner Prize for excellence in public policy writing. Her work has been featured widely in major media, including *The Globe and Mail*, *PBS Marketplace*, *The Guardian*, *the Wall Street Journal* and *The New York Times*. She lives in Winnipeg, Manitoba.

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Introduction

Before the end of 2019, reports of a new kind of pneumonia from Wuhan, China, began to circulate. By mid-March 2020, the World Health Organization labelled COVID-19 a pandemic and, one after another, countries around the world repatriated their citizens, closed their borders and shut down restaurants, theatres, bars and most workplaces to contain the virus.

As the pandemic persisted, millions of people lost their jobs or had their work hours cut, exposing the economic insecurity with which Canadian families were already living. Half of Canadians were already struggling from paycheque to paycheque with little left over for savings, and household debt was at a record high. Few had enough set aside to pay the rent or put food on the table for even a short period of time. This situation wasn't caused by COVID-19; it reflected changes that had been ongoing for decades. More than a third of the workforce was working in precarious employment before the pandemic — on contract, in temporary jobs, self-employed or working part-time when they would have preferred full-time work.

In Canada, the economic shutdown had two immediate effects. It revealed the inequality and economic insecurity people were already living with, and it forced us to acknowledge the limitations of our existing social safety net. People displaced from their usual employment turned to Employment Insurance and learned that fewer than 40 per cent of them qualified for any support. Those who did qualify received payments too little even to pay the rent. When the federal government responded by putting in place a much-needed

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set of emergency support programs, it was discovered that the online system of accounts designed by the Canada Revenue Agency (CRA) to facilitate income tax collection was capable of working far better than we'd had any reason to believe it could. Using these accounts, the government could deliver emergency support to applicants in a matter of days. It could respond to changing circumstances. All that was necessary was a directive to administrators not to approach applicants with suspicion, withholding support until every detail of every application was verified and documented. Eligibility issues could be sorted out after people's lives had stabilized and any overpayments could be recovered through the income tax system. That initial level of trust was soon challenged, but it was clear that it wasn't technology that limited the ability to respond rapidly to changing circumstances.

The emergency supports, particularly the Canada Emergency Response Benefit (CERB), were important and necessary. For the most part, they were well delivered. However, the CERB was not a basic income. Support was conditional; the CERB was limited to people who had worked and earned at least \$5,000 in the previous twelve months, and who lost their jobs or had their hours of work reduced by the economic effects of the pandemic or who had child care responsibilities associated with school closures. There were also design and implementation issues associated with the CERB that are very relevant to a discussion of basic income.

When the federal government announced at the end of July 2020 that CERB would end at the end of August and recipients would be transitioned to Employment Insurance in order to facilitate the reopening of the economy, it also acknowledged that Employment Insurance would not be adequate. Another new transitional program would be required to meet the needs of the many people in need who would not qualify. Instead of seizing the opportunity to build a comprehensive program that would address emerging challenges, they chose instead to slap another patch on a creaky and bloated program designed for a bygone era. Yet all of this informal experimentation

with income support programs, part of the government's attempts to respond to the pandemic's effects, provided evidence that could be used to design a better, more comprehensive program designed to meet the needs of the future rather than the past.

How might things have been different had a basic income been in place? Over the past few years, proposals for a Canadian basic income have coalesced around a design sometimes called a guaranteed livable income or basic income guarantee. A person with no income, for whatever reason, would receive enough money to live a modest yet still dignified life. Low-waged working people living in poverty would receive a partial benefit — enough to ensure that they can live above the poverty line and that they benefit financially from working. Every dollar earned would reduce the benefit by less than a dollar until, for middle- and higher-income earners, the basic income disappears entirely. Basic income would replace the inconsistent and expensive set of monetary benefits currently offered by the federal and provincial governments — the GST credit, the Canada Workers Benefit, provincial income assistance and provincial income replacement for people with disabilities. It would be supplemented by publicly provided services — public health insurance, public education, child care, special supports for people with disabilities and many others. Basic income doesn't replace public services; it provides discretionary income that people can use however they like to meet their own unique needs.

Someone who had lost a job due to the economic shutdown caused by the coronavirus would be treated in exactly the same way as someone who lost a job for any other reason — because they or a family member were ill, for example, or a private employer faced bankruptcy. They would go to their online government account and enter the details of their income from all sources. Within a matter of days, a payment based only on their other income would be deposited to their bank account. Administrators would check eligibility and verify income, and any overpayment could be recovered through the tax system. There would be no intrusive and stigmatizing home

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checks, “means tests” or work requirements. Applicants would be approached with trust and treated with dignity. No one would need to determine whether an applicant deserves support; applicants would receive support based on their income alone.

As the pandemic persisted, many people began to ask whether we needed a permanent income replacement benefit — a guaranteed livable income. It was clear that existing income supports were inadequate and, if retained, would have to be fundamentally restructured to include more people, provide greater levels of support, treat people with dignity and to ensure that the program itself didn’t discourage people from working. However, questions remained. Did we have the capacity to create and deliver such a benefit? Was it technically feasible and, if so, what exactly should it look like? How high should the basic guarantee be, and how quickly should it be reduced as other income increases?

This book addresses many of the concerns readers might have with such a proposal. Will people still work if they know they will receive enough to live on anyway? Perhaps we should guarantee everyone a job instead. What if someone leaves a job voluntarily; should they still receive a basic income? How will a guaranteed livable income relate to all our other programs and public services? People are very different from one another, and each one of us has unique needs and strengths. Will all Canadians benefit from a basic income or do some people need the assistance of a caseworker to ensure that they still have food and housing when the money is gone? Should some people get more than others, and what will happen to prices and wages? And something no one could ignore as the deficits associated with the pandemic continued to grow, can we afford it?

Designing and implementing a basic income is not simple, but the issues involved are exactly the same as those that accompanied the introduction of the Canada Child Benefit. Who qualifies and who doesn’t? How much should recipients get, and how will it be financed? How should the payments be delivered? How can changing needs be

accommodated? All these questions and more were addressed, and the resulting Canada Child Benefit lifted thousands of kids out of poverty. Every income-support policy requires income to be defined, and decisions must be made about how to treat wealth. There is no perfect way to answer these questions, but they have been answered in the past and can be again. How should a family be defined, and what exactly is family income? Any decision advantages some kinds of families and disadvantages others. There is no “correct” or “neutral” or “objective” definition, and the decisions should not be left to a team of “experts.” These decisions entail value judgments and all Canadians should be part of the conversation. This book identifies the issues and details of the trade-offs involved.

Some people who care deeply about lifting the floor and helping everyone reach their fullest potential argue that “guaranteed services” should be offered instead of basic income. Guaranteed services, they claim, will allocate resources on the basis of need while basic income is just money. No sensible proposal for a basic income imagines that money alone is sufficient. Canadians need public services, and to characterize the discussion as basic income versus public services is a false dichotomy. However, public services work much better for some people than for others. Public services are designed, implemented and evaluated by members of the dominant culture. That is, perhaps, one of the reasons why *The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* recommended a guaranteed livable income for all Canadians. Basic income has sometimes been dismissed as a “one size fits all” solution, but it is precisely the opposite. As soon as someone has money, that money can be transformed into all manner of services and goods that address their unique needs — needs that they identify, and that they can address in their own way and on their own timetable.

Imagine, for a moment, what health care may look like for a pregnant woman from northern Manitoba. When she is seven or eight months pregnant, she will be flown from her remote community

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to a large, urban centre for the last several weeks of her pregnancy — alone, without her family and friends to support her. This ensures that she has access to the best technology and appropriate medical skills if something unexpected happens during delivery. But she leaves her kids behind, often staying with grandmothers or aunts or other friends and relatives or left in the care of older brothers and sisters. In Winnipeg or Thompson or Brandon, she will live without family support, but she may have access to support workers and will certainly meet many health care providers. These workers often will not share her family background, and their support and advice will sometimes run counter to the way things are done in her community. The message she gets, unintended but still there, is that there is something wrong with her and she needs education, or there is something backward about her culture and it should change.

How would a basic income help this mother? It won't bring better health care to rural and remote communities. But a basic income would allow her to pay someone to come into her home to care for her kids so she doesn't have to worry so much. It would allow her to share some financial support with her mother or sister who may be caring for her kids while she waits to give birth. It would allow her to buy a plane ticket so her sister or cousin can travel with her to keep her company in the city. It might even allow her to hire a doula from her own cultural background who can help her communicate with well-meaning care providers. Whatever she chooses to do with her basic income, she is the person who will make that decision. She is in a position to decide what her most pressing needs are and how to best meet them. No public service can be everything to everyone, no matter how large the budget or how well meaning the people who deliver it.

Canadians need services, and sometimes we need our services to be better than they are, but we also need money — money that we can depend upon and that we can spend on our own needs, in our own way and on our own timetable.



Smart Cities in Canada: Digital Dreams, Corporate Designs

eds. Mariana Valverde and Alexandra Flynn

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SMART CITIES IN CANADA

DIGITAL DREAMS, CORPORATE DESIGNS

Independent experts analyze often-controversial schemes
from Nunavut to Montreal to Toronto's failed
Sidewalk Labs waterfront scheme



Edited by Mariana Valverde and Alexandra Flynn

Tech giants are trying to sell their surveillance and big data proposals to Canadian cities and towns. Some municipalities are going for it.

Google subsidiary Sidewalk Labs promised a data and technology-driven utopia for Toronto's eastern waterfront. The "smart city" proposal and ensuing public outcry drew widespread attention, raising urgent questions about surveillance and the role of tech giants in municipal planning.

At the same time, smart city projects have been implemented in municipalities across Canada, from Uber replacing public transit in Innisfil, Ontario, to Telus developing new tools with the police in Edmonton. IBM, Erickson, Bell and other tech companies are vying to get their pieces of the action to provide services to Canadian municipalities.

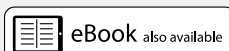
This collection is the first book on smart city projects in Canada, looking closely at the failed Sidewalk Labs project and smart city projects in rural and urban areas, as well as how people are pushing back against surveillance technologies.

MARIANA VALVERDE is a Professor in the University of Toronto Centre for Criminology & Sociolegal Studies and a Fellow of the Royal Society of Canada. She has written several books about law and urban governance. She lives in Toronto.

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Chapter 4

PRIVATIZED POLICYMAKING ON TORONTO'S WATERFRONT

Natasha Tusikov

When Sidewalk Labs won the bid in October 2017 to propose a smart city project on twelve hectares of prime real estate along Toronto's downtown undeveloped eastern waterfront, few people were likely familiar with the company. As David Murakami Wood in Chapter 6 and Blayne Haggart in Chapter 2 explain, Sidewalk Labs is a Google-backed data company with interests in extracting and commodifying data from people and objects in the urban environment. On May 7, 2020, Sidewalk Labs announced it was abandoning the Toronto project, but it is still very much worthwhile to examine the process as well as the project. Smart city projects will continue to develop, in Canada and abroad, and Sidewalk Labs itself has not ceased to exist. Indeed, as of 2020 it is obtaining financing from the Ontario Teachers' Pension Plan (through a partnership known as "Sidewalk Infrastructure Partners") to pursue infrastructure projects in the US, projects that may draw government support in the wake of the COVID-19 crisis (as mentioned in Chapter 6).

Let us look closely at the project proposed for Toronto's waterfront, with particular attention to governance issues, including data governance.

Unlike bids for traditional physical infrastructure projects like bridges, where the public agency sets the specifications and the private partner builds, Toronto's smart city bid included an unusual requirement, namely, that the bidder would be involved in creating the data policies and rules that would then govern the smart city project. The agency responsible for the bid process is Waterfront Toronto, a public body whose board is not directly accountable to the citizenry, being composed of appointees from all three levels of government (municipal, provincial and federal). The appointment of board members has always been shrouded in secrecy.

Controversially, Waterfront Toronto included a provision in the May 2017 bid that required the successful vendor to "work closely with Waterfront Toronto" to create governance frameworks to manage data collection and use.¹ In other words, the technology vendor would have considerable authority to draft smart city data policies.

Waterfront Toronto's decision to delegate policymaking and rule-setting authority to a private company that would also be responsible for building and operating the smart city was roundly criticized.² As a land development agency, Waterfront Toronto neither had the authority to set policies on data or privacy,³ nor the requisite data and intellectual property expertise. Waterfront Toronto's lack of authority and capacity in this area was underlined by the Office of the Auditor General of Ontario, an independent government agency that concluded the project's bid process was flawed.

Given the secrecy surrounding the project and the general lack of transparency about Waterfront Toronto's decision making, it's not clear if government agencies at the municipal and provincial levels with the mandate and legal authority regarding data policymaking granted Waterfront Toronto permission to become a data policymaker for the project area. From all appearances, Waterfront Toronto's foray into data rule-setting was unexpected, and certainly unprecedented for a land development agency. But if any of the three governments had qualms about an urban development agency suddenly getting into the digital and data policy field, these were not voiced in public or shared with the citizenry.

Waterfront Toronto's bid requirement essentially privatized the policymaking process for data. Toronto's smart city project thus raises the classic question: what is the appropriate division of responsibilities and authority between public and private actors? In other words, who governs? Or, more precisely, who *should* govern? Typically, elected officials have the authority and legitimacy to set policies through publicly drafted legislation, with a clear, costed detailing of the regulatory powers and relationship with existing regulatory bodies. What's more, for the public to perceive regulatory bodies as legitimate, those bodies need to be seen as independent from those they regulate. An actor setting the rules that will govern its own conduct has neither independence nor legitimacy.

In October 2018, nearly a year after it won the bid, Sidewalk Labs began releasing its data proposals, following concerted criticism for its long silence on the subject. The company proposed a new definition of data collected in public spaces ("urban data"), a new governance framework (a "data trust") to manage data, and a new system of signage to inform people of data collection in public spaces. The story told here about these incursions into data policy has broader relevance, since smart city projects involving large-scale data collection are going on in many cities, in Canada and abroad, and the setting of standards and standardized signage is an important element of transnational policy making (as was seen in the 1920s when the League of Nations began to standardize traffic signs).

In its data proposals, Sidewalk Labs was not simply fulfilling Waterfront Toronto's requirement that the vendor work with the public agency to create policies and rules regarding data for the project area. Rather, Sidewalk Labs was also working to shape data policymaking and governance frameworks in ways that would benefit its (specifically, Google's) commercial interests in the large-scale collection, commodification and use of data. Sidewalk Labs' proposed policies, which may resurface elsewhere now that the Toronto project is dead, normalize pervasive corporate surveillance through privately operated sensors invisibly embedded within public spaces throughout the smart city area.

The goal here, however, isn't to simply shape data governance practices, but to institute standards that would then be applied within Canada and be exported to other countries. Sidewalk Labs explicitly stated that its "proposed approach to digital governance aims to serve as a model for cities around the world."⁴ The Toronto project was Google's entry into the lucrative smart city industry, and it had global ambitions from the start. As Google's urban policy arm, Sidewalk Labs sought to shape data governance frameworks and standards that Google could export to smart city projects around the world.

Smart Cities are Surveillance Cities

Smart cities are surveillance-intensive spaces because they rely upon the massive, real-time collection and use of data from things and people within the urban environment. There are two principal features characterizing smart cities: networks of sensors attached to real-world objects embedded in the urban environment, and networks of communications technologies that enable real-time data collection, streaming and analysis to deliver services and integrate information and physical infrastructure.⁵ Data is an "essential constituent material" of smart cities.⁶

The pervasive data collection that characterizes smart cities blurs traditional distinctions between public and private spaces within urban environments. The public might reasonably expect that data collected in public spaces might be under the control of the state. However, depending on legal frameworks and the systems of publicly and privately operated sensors and infrastructure in smart cities, the resulting data may be partially or exclusively in private control.⁷

Problems of privacy and consent arise as these surveillance systems can be largely undetectable. Given the pervasiveness of these sensors, people concerned about surveillance may not be able to avoid tracking or opt out of essential services like transportation. People who don't want their data collected may have no other choice but to consider certain parts of a city off limits, or avoid certain services like transit.

Ubiquitous surveillance within smart cities raises questions of how people can give meaningful or informed consent to the collection and

processing of personal data. Data are commonly categorized into that which contains personally identifiable information (“personal data”) and non-personal data. Privacy laws typically protect information relating to a person who can be identified by personal data such as a name, location data, or health information and collecting that data requires some form of explicit and informed consent. Consent is generally only considered valid when people understand what they are consenting to and that people are given clear options to accept or decline the data collection, use, or disclosure.

Urban Data

Most people had likely not heard of “urban data” before Sidewalk Labs introduced the concept in October 2018 to refer to data collected in a “physical space in the city.”⁸ It refers to data collected from public spaces like streets and parks, from publicly accessible private spaces like stores and building lobbies or courtyards and even from private spaces not controlled by those who occupy them, such as office thermostats.⁹

Sidewalk Labs, for example, proposed to use sensors embedded in public spaces to collect data on pedestrian or bicycle traffic, vehicle and bicycle speed and the real-time location of app-connected taxis, ride-hail vehicles, bicycles and electric scooters. The company planned to use sensors on bike lanes and sidewalks to detect rain, ice or snow to activate heated sidewalks, as well as data on air quality and noise levels. To manage waste from private residences, garbage from residents and tenants would be measured by weight in a pay-as-you-throw program.

A principal feature of urban data is that it is “anchored to geography,” in Sidewalk Labs’ terms, unlike what the company calls “transaction data,” which is data that companies collect with users’ consent, usually from phones and computers, based upon contractual terms-of-use agreements between users and typically for-profit entities.¹⁰ People grant consent for companies to collect, store and use their data when they download apps or sign up for services like Uber or Spotify. In contrast, consent is more difficult to secure for the collection and use of data gathered in public spaces and publicly accessible private spaces without the use of

any personal devices. People may not even be aware of sensors that count pedestrian, cyclist and vehicle traffic times in intersections.

Sidewalk Labs' proposal of collecting urban data is problematic because Canadian law does not recognize the distinction between data gathered in physical spaces (urban data) and that collected through contractual agreements (transaction data). In Canada, the relevant legal distinction is between personal information related to an identifiable individual and non-identifiable information, with consent required for the collection of personal information. Canada's Personal Information Protection and Electronic Documents Act (PIPEDA) governs the private sector's collection and use of personally identifiable information, and organizations are required to gain consent to collect, use and disclose personal information during commercial activity.

Data Trust

Sidewalk Labs' efforts to shape how data is governed was not confined to defining data. The company also proposed a specific regulatory framework (under the name of a "civic data trust") to manage the collection and use of data. The trust would not be a legal trust, but would be an "independent entity to control, manage and make publicly accessible all data that could reasonably be considered a public asset."¹¹ This independent data trust would have multiple responsibilities. According to Sidewalk Labs, the entity would oversee "the approval and management of data collection devices placed in the public realm, as well as addressing the challenges and opportunities arising from data use, particularly those involving algorithmic decision-making."¹²

There are potential benefits of data trusts.¹³ They are often associated with the idea of public oversight, with data stewards responsible for determining who has access to data, under what conditions and who can benefit. Independent trusts may help stakeholders balance conflicting views about how data should be shared and with whom. As well, data trusts could make control more representative over how data are used and shared, especially if it gives voice to people who might not otherwise have input about if or how their data is collected or used.

Sidewalk Labs' terminology and conception of data trusts shifted significantly following widespread criticism of its first proposal. First, it proposed a "civic data trust" that appeared to be a legal entity to govern data.¹⁴ But in its June 2019 MIDP, Sidewalk Labs proposed an "independent urban data trust." Despite the similar name, Sidewalk Labs argued that it was not "a 'trust' in the legal sense" but rather a "legal structure that provides for independent stewardship of data" — a definition of a data trust borrowed from the Open Data Institute.¹⁵ In this second conception, Sidewalk Labs envisioned that the trust would operate as a quasi-public agency.

Privacy Signage

The final element of Sidewalk Labs' data governance strategy was its prototype signage intended to provide an "easy-to-understand language that clearly explains data and privacy implications of digital technologies."¹⁶ In essence, the signage was a type of shorthand that expressed visually what data would be collected and how, by whom and for what purpose. As explained earlier, under Canadian law, private actors must obtain individual consent for the collection of personal information. Sidewalk Labs argued that its signage went "above and beyond"¹⁷ those legal requirements, as it would also cover the collection of non-personal data.

Sidewalk Labs is not alone in its interest in designing a visual language to inform the public of data collection practices in public spaces. The European Union's General Data Protection Regulation (GDPR), its ground-breaking privacy regulation that came into force in May 2018, allows for the use of standardized privacy symbols in order give a meaningful overview of data processing in "an easily visible, intelligible and clearly legible manner."¹⁸

Six months after proposing urban data and data trusts, on April 19, 2019, Sidewalk Labs announced prototype signage that it developed in collaboration with industry and civil-society groups, a project entitled "Digital Transparency in the Public Realm." As page 75 illustrates, Sidewalk Labs' visual language uses a series of hexagons: one to indicate

the technology's purpose, another to identify the entity responsible for the technology, the third containing a Quick Response (QR) code that allows interested individuals to learn more and the final hexagon to provide information on privacy.^{19,20} (QR codes are machine-readable codes that can be scanned by smart phone cameras for users to access data.) The privacy hexagon uses one icon to indicate the technology type (video, image, audio or otherwise) and colour-coded icons to represent identifiable information. For example, yellow indicates identifiable information, blue for de-identified before first use and an absence of this hexagon indicates that the information is non-identifiable. Collectively, the four hexagons are intended to indicate the data collection type (e.g., planning), the entity responsible (e.g., Sidewalk Labs), the QR code for more information and the degree of identifiable information (e.g., image de-identified).

Reaction to Sidewalk Labs' Data Proposals

In late June 2019, after about eighteen months of public consultations, which were largely a public relations exercise (as several articles in this book show), Sidewalk Labs released its four-volume 1,500-page master plan. In a few weeks over the summer, Waterfront Toronto invited the public to comment on the plans, but in its preliminary assessment, even



Sidewalk Labs proposed to put up these signs in the Quayside development neighbourhood in Toronto to indicate the levels of surveillance people would experience in different locations.



John Lennon, Yoko Ono and the Year Canada Was Cool

By Greg Marquis

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Praise for John Lennon, Yoko Ono and the Year Canada Was Cool

- Canada's History magazine bestseller, 2020

"Marquis has caught the texture of the time, and his instinct to inspect it through the prism of Lennon and Ono is a good (and oddly revealing) one."

—The Literary Review of Canada

"A fascinating overview of a remarkable time in western culture, and an even-handed overview of a cool – or 'cool' – period of Canadian history"

—The Hamilton Review of Books

John Lennon, Yoko Ono and the Year Canada Was Cool *in the media*

- "John Lennon, Yoko Ono and the Year Canada Was Cool." Interview, *CBC All in a Day*.
- "Greg Marquis on Canada in the late sixties." Interview, CTV Atlantic.
- "Lennon lore: Five new books about the Beatle on the anniversary of his death, including one standout." Feature, The Boston Globe.

John Lennon, Yoko Ono and the Year Canada Was Cool



Greg Marquis



Follow the celebrity couple on their visits to Canada in 1969 and discover the spirit of the Sixties, Canadian-style

Rockstars John Lennon and Yoko Ono touched down in Toronto in May 1969, setting off a media frenzy. Peace was the message, and to convey it they camped out in their bed at a swanky Montreal hotel, staging a “bed-in.” Journalists flocked to see them, as did celebrities from Canada and the US. Some ended up singing along while the couple recorded the anthem “Give Peace A Chance” in their hotel room.

Many Canadians were riding high on the success of Expo '67, and had just elected Pierre Elliott Trudeau, a seemingly hip bachelor, as prime minister. But there were simmering tensions that would soon boil over, particularly in Quebec, jolting the country.

In the story of John and Yoko in Canada, you'll discover the spirit of a country wide open to new ideas and experiences.

GREG MARQUIS is a Professor in the Department of History and Politics at University of New Brunswick at Saint John, specializing in Canadian history and criminal justice history. He has researched the careers of John Lennon and Yoko Ono and the rise of the celebrity activist. Greg lives in Quispamsis, New Brunswick.

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John Lennon, Yoko Ono and the Year Canada Was Cool Greg Marquis

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Chapter 1

The Montreal Bed-In

I just remember that the people of Canada were so great. I mean, they were sending us such warm vibrations . . . It was a very nice warm memory and of course you know they were so good to us that we probably wouldn't have been inspired to do all that, Give Peace A Chance, etc., you know.

— Yoko Ono, 2000

On May 25, 1969, with little advance planning or forethought, the most famous member of the most influential pop group in the world and his conceptual artist wife were heading to an unsuspecting Canada. Uncharacteristically, John Lennon had neglected to inform the media of their flight to the Toronto International Airport from the Bahamas. Their plans were changing by the hour. Travelling with Ono's five-year-old daughter Kyoko, they had reached the West Indies after being denied entry into the United States because of Lennon's drug possession conviction. Almost immediately, they decided to head north on "good old Air Canada" (Lennon's words). Toronto's *Globe and Mail* gave the visit of the celebrities and their entourage front-page coverage but below stories on the Apollo 10 mission, layoffs at a Montreal shipyard, a U.S. Army deserter's arrival in Canada and language policy at the University of Ottawa.¹ Lennon expressed surprise at not being admitted to Canada automatically: "We all

thought it was sort of like home. Like popping into Ireland, only a bit farther.”²

John and Yoko were arguably the most recognizable celebrity couple in the world, largely because of his pop superstar status, their counterculture lifestyle and their constant reaching out to the media. Pushed by leftists to do something to better the world, the couple had decided after their recent marriage to advocate for peace. Now their mission was coming to Canada, chosen out of convenience as opposed to any conscious strategy. They hoped to speak to the world’s press, but their targeted audience was the United States. John explained that they wanted to encourage American youth “not to be so violent in their non violence” and to give President Richard Nixon acorns that he could plant for peace.³ Their arrival in Toronto led to a major pop culture moment for late 1960s Canada: the Montreal bed-in for peace, where Lennon and Ono conducted countless interviews, met with visiting celebrities and wrote and recorded a hit song and major anthem for the peace movement, “Give Peace a Chance,” arguably the most important legacy of their Canadian visits.

Two of his visits to Canada in 1969 owed more to serendipity than to anything else, but the nation offered certain advantages. Canada granted the couple entry, if only for a short period, despite Lennon’s criminal record. After a two-hour meeting with immigration officials, they proceeded to Toronto’s King Edward Hotel. The next day, with lawyer Alan Mintz in tow, they met with officials and were told to report back on June 2 for a hearing to determine their eligibility. Canada was also close to the United States, with access to print, television and radio reporters, as well as to activists in the northeastern states. At a press conference, Lennon explained that in addition to having a climate that was more temperate than the Bahamas, Canada was a base from where they could continue their quest for permission to enter the United States.⁴ Another reason for coming to Canada, John insisted, was the British media: “I’d have to take me prick out to get the attention of the English press.”⁵

The Montreal Bed-In

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John Lennon at the King Edward Hotel in Toronto, May 1969

The reality was that rather than ignoring him, the press in his own country was hostile and even racist toward his wife. Canadian reporters could be cynical and abrupt, but press conferences were somewhat civilized, and many journalists and photographers were genuinely impressed by John and Yoko. Mark Starowicz, then a *Toronto Daily Star* reporter, called coverage of Lennon's Canadian visit "an unprecedented journalistic event."⁶

Canada had one other attraction: its celebrity prime minister, a wealthy, well-educated French Canadian who seemed to epitomize the cosmopolitan single male to whom *Playboy* magazine supposedly appealed in the early 1960s. Although born in 1919, Pierre Elliott Trudeau was physically fit and cosmopolitan and exuded an aura of youthfulness. He was well travelled by Canadian standards, a professor of law, a civil liberties advocate and an author, editing a volume of essays on Quebec's famous Asbestos Strike of 1949, serving as editor of the journal *Cité Libre* and publishing his book *Federalism and the French Canadians* in 1967. In the early 1960s, he became concerned about the growth of separatist feeling in Quebec, which furthered his dislike of ethnic-based nationalism. In 1963, Trudeau was lured to Ottawa and in 1966 became Prime Minister Pearson's parliamentary secretary, followed by minister of justice. Trudeau was a bilingual, cultured bachelor who dated a series of much younger women, drove a cool Mercedes convertible and excelled at skiing, scuba diving, martial arts and canoeing. His habit of wearing flowers on his lapel, and accepting flowers from fans, tied in with the "flower power" image of contemporary hippies who adopted flowers as a symbol of peace and love. He also practised yoga at a time when the Beatles were interesting Western youth in the practice by visiting the Maharishi Mahesh Yogi in India.⁷ (The Maharishi was a spiritual leader who popularized transcendental meditation and gained a substantial following in Europe and North America because of his appeal to the counterculture.) Like the early Beatles, Trudeau was also known to ham it up

“spontaneously” when reporters were present, dancing and performing acts of physical strength.

As minister of justice, Trudeau rejected the “two nations” solution to national unity that had been adopted by Quebec’s provincial Liberals and the Union nationale, as well as the national Progressive Conservatives (PCs) and NDP. Instead, he proposed bilingualism in federal institutions, patriation of Canada’s Constitution and a charter protecting individual rights. One of his first concerns was the reform of Canada’s *Criminal Code*. This included the decriminalization of homosexual acts in private between consenting adults and the legalization of therapeutic abortion. The Trudeau government’s *Divorce Act* created a uniform law across Canada and liberalized the grounds for divorce. In early 1968, as the English-Canadian media began to promote Trudeau as the ideal choice for Liberal leader, many young Canadians were attracted to his “unorthodox and stylish challenge”⁸ to the bland politicians who traditionally ran the country. The Montreal MP also became associated with a requisite skill for any 1960s politician or celebrity: the sound bite. During a House of Commons debate in 1967 on the merits of decriminalizing private homosexual acts, Trudeau uttered a phrase borrowed from a newspaper editorial that signalled another step in the sexual revolution: “The state has no business in the bedrooms of the nation.” Viewed as an intelligent federalist who understood Quebec and how to deal with its growing separatist sentiment, he was selected leader at a party convention where young delegates were particularly active.⁹

By 1968, Trudeau’s attendance at events could be mistaken for the visit of a pop star, with the celebrity (this time a middle-aged politician seeking the leadership of the Liberal party) wading into excited crowds and kissing women of all ages. The media adapted a term to describe the reaction to the Beatles in 1964: sedate Canada was experiencing a wave of “Trudeaumania,” which helped the “swinging” bachelor from Montreal become prime minister.¹⁰ In April 1968, following the assassination of civil rights activist

Reverend Martin Luther King, Jr., in Memphis, and coinciding with the outbreak of destructive rioting in many American cities sparked by King's death, Trudeau won the party's leadership at its Ottawa convention, partly on his youth-friendly image.¹¹ He was vague on policy details but Trudeaumania had created expectations of social reform, partly because of the candidate's pro-labour, civil liberties background. By this point, Canada was moving to the Left, with all three major parties supporting an expansion of the welfare state. The United States, in contrast, was moving toward Nixon, with his racially charged (and successful) campaign against "crime in the streets."¹²

After he took over as prime minister, Trudeau called an election, asking Canadians "to take a chance on the future" to achieve the "Just Society." Although not clearly defined, this was a vision of Canada where government programs would allow individuals to develop to their full potential, minorities would be protected and the nation would be united.¹³ Trudeau took part in Canada's first televised national election debate, with PC leader Robert Stanfield, NDP leader David Lewis and Cr ditiste (Social Credit) leader R al Caouette. Although only a few years younger than the other men, Trudeau benefited from a media-constructed image of youthfulness. Even with all the hype surrounding Trudeaumania, the Liberal share of the vote was only 45.5 per cent, capturing 154 ridings, enough for a majority.

His reputation as a ladies' man aside, many voters in rural Quebec and elsewhere were convinced that Trudeau was a homosexual because of his *Criminal Code* amendments. In contrast to his reforms of divorce and abortion, because of deep-rooted homophobia most Canadians did not support the partial decriminalization of homosexual acts between consenting adults, viewing it as an unreasonable imposition of the permissive society.¹⁴

Although viewed as progressive for its day in that 20 per cent of its members were francophone, Trudeau's cabinet did not contain a single woman. Despite the arrival of the sexual revolution in

Canada, women's liberation had yet to make much headway in politics; political parties tended to relegate women to secondary roles and female candidates were judged by their femininity. For years, debates in the House of Commons on women's issues would reflect sexist attitudes bordering on the Neanderthal. In 1969, leading feminist Laura Sabia criticized Trudeau for ignoring women when making references to the "Just Society."¹⁵

One biographer has written that "Trudeau, like the Beatles, lived part of his life as performance."¹⁶ The British magazine *Spectator* concluded that "Canada had come of age" and that its new leader signalled an end to "traditionalism and mediocrity."¹⁷ He was also the subject of a 1969 *New Yorker* article. American journalist Edith Iglauer, who wrote the piece, had accompanied Trudeau on an eight-day tour of the Canadian Arctic, which underscored another aspect of his mystique: his connection to the land. Iglauer, who would later host the prime minister at a dinner in her New York apartment, recalled decades later that despite his political charisma, she found him to be "socially shy." She also discovered that he shared the values of her sons' "1960s generation."¹⁸

But the most important audience for Trudeau's image was domestic. Looking back on the era, political scientists Michael B. Stein and Janet Gross Stein claimed that "we Canadians briefly saw ourselves as sassy, irreverent and iconoclastic in a world that was fairly rigid, predictable, and straight-laced."¹⁹ There was less adulation from media outlets and intellectuals in Quebec, where the influential journal *Le Devoir* was concerned about his lack of support for constitutional reform that would acknowledge special status for the province. Increasingly, Trudeau would be the target of leftists and progressives within Quebec.²⁰ This began in a vivid manner at the 1968 Saint-Jean-Baptiste parade in Montreal, where Trudeau was a guest of honour. Young RIN protestors clashed with police, threw bottles and other projectiles at the official reviewing stand and chanted, "Trudeau to the gallows." The Montreal police arrested nearly three hundred people, and nearly one hundred

citizens and more than fifty officers were injured.²¹ The federal election was the next day, and Trudeau's unflinching stance in the face of violence won much admiration in English Canada, but the young nationalist protestors regarded the new French-Canadian prime minister as a traitor to Quebec. On the other hand, his years in office fuelled various conspiracy theories in English Canada. Many opponents of bilingualism feared that Trudeau would engineer a French-Canadian takeover of the country, conservatives were convinced that he was a socialist in disguise and monarchists feared that he would make Canada a republic.²²

Despite the fact that the minimum voting age in the 1968 federal election was twenty-one, Trudeau captured the imagination of many youth in English Canada. During a well-received speech to foreign correspondents in London in early 1969, he asked a rhetorical question: Why should leaders in chauffeur-driven limousines be taken more seriously than protestors carrying signs? He cited the Indian independence leader and advocate of passive resistance Mahatma Gandhi and Canada's Louis Riel as examples of "protestors" in the past who had legitimate grievances. Riel, a Red River Métis, had led the provisional government that obtained province status for Manitoba in 1870. Later convicted of treason to Canada and hanged as a result of the 1885 rebellion in the Saskatchewan territory, Riel came to be regarded as Manitoba's "father of Confederation."

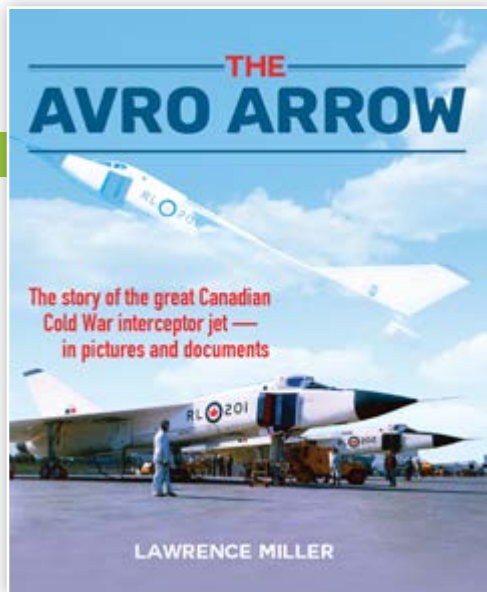
In October 1968, the prime minister visited the Saskatchewan Legislative Building in Regina to unveil another statue of Riel.²³ One thousand student demonstrators listened quietly while Trudeau spoke on the need to protect minority rights, but they disrupted a second speech with chants of "Just Society — just for the rich."²⁴ They were upset over federal student loan policy. This and other responses to the new prime minister suggested that young activists were drawn more to socialism, Quebec separatism or the social democracy of the NDP than the left-centre position of the Liberal party.

As early as 1969, much of the Trudeaumania phenomenon was fading, but the prime minister was still treated like a celebrity by

many Canadians, such as when he toured Acadian communities in New Brunswick.²⁵ The media continued to report on his wardrobe — the ultimate marker of celebrity status.²⁶ At the Canadian Football League's (CFL) November 1969 Grey Cup game in Montreal, the prime minister took part in the opening kickoff wearing a fur coat and white crocheted mitts, a muffler and a Dutch boy cap and sporting a red carnation. Miss Canada, eighteen-year-old Julie Maloney, admitted that she felt "a little envious" that unlike Miss Grey Cup, she did not get to sit with the prime minister. This anecdote suggests Trudeau's star power within Canada in the late 1960s and his attractiveness to youth.²⁷ His future wife, Margaret Sinclair, who was significantly younger and as a child of privilege had experimented with the counterculture, "found him youthful, willing to listen, and understanding of a young person's dreams."²⁸

Earlier in 1969, Canada's leader drew media attention when attending a meeting of Commonwealth leaders in London, and Lennon and Ono may have taken notice. Trudeau, who had little knowledge of international affairs, had considered not attending because he feared that it would be dominated by the issues of Nigeria and Rhodesia.²⁹ Nigeria, a former British colony, was experiencing a civil war, and Black-majority Rhodesia (now Zimbabwe), controlled by a privileged white minority, had declared itself independent of Britain in 1965 and was on the road to republic status.

Journalists, it turned out, were more interested in his jet-setting lifestyle and the women he dated than Canada's diplomatic initiatives. Trudeau walked through a crowd of protestors outside the meeting and remarked that it was exciting to be exposed to such a large range of political opinions. But the prime minister with the hip lifestyle also expressed anger at the intrusions of Canadian and British reporters, accusing them of acting like "a pretty lousy lot" — an opinion that was often shared by Lennon, whose larger-than-life persona was also partly a media creation.³⁰



The Avro Arrow

by Lawrence Miller

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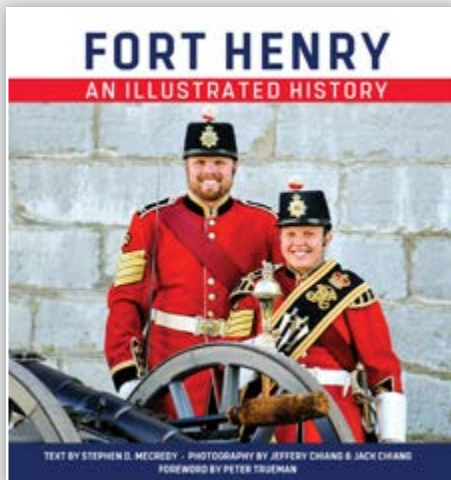
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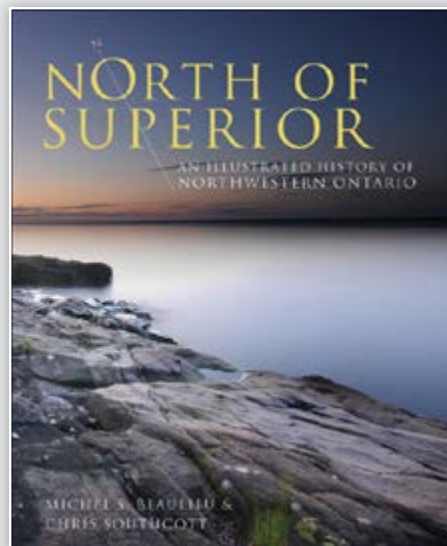
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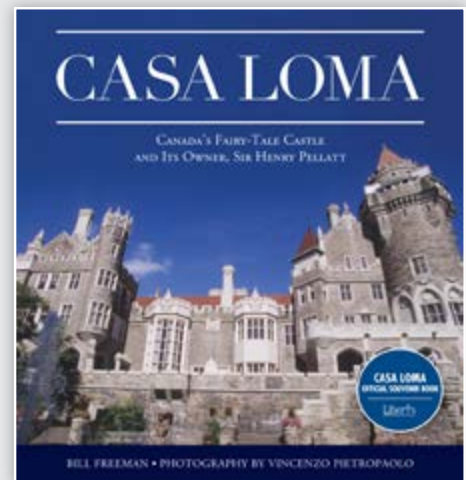


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Yet, after only six airplanes were built, the Arrow was killed. It was cancelled by a Conservative government overnight — thousands lost their jobs. Its builder, Avro Aircraft, was ruined, and with it went an important high-tech industry. Astonishingly, the government ordered the finished airplanes cut up and destroyed.

Using hundreds of photos, most in colour, along with original documents, this book tells this amazing story — a key development in Canada's Cold War history. This new edition shows that Canada has the capacity in engineering and science to produce the best products in the world when challenged. And it shines a light on the people who made it happen.

LAWRENCE MILLER went to McMaster University on scholarships and summer jobs as a newspaper reporter (*Brantford Expositor*, *Toronto Star*), graduating with an MA in English literature. He is a Transport Canada licensed glider pilot and for several years has held (and used) a Flight Instructor Rating Glider. He is also the author of the Amazing Stories series title, *The Avro Arrow: A Picture History*. He lives in Caledonia, Ontario.

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CHAPTER 3

THE AVRO CF-100 JET FIGHTER

In the same busy period after World War II as the Jetliner was under development, Avro Canada was working on both a jet fighter and an engine to power it. That would have been a tall order for any company in the world, but the team at Malton knew they could do it.

By the end of World War II it had become obvious that propeller-driven fighters were nearing the end. A Spitfire, for example, or a P-51 Mustang gets rolling quickly on the runway and practically leaps into the air, rapidly building speed as it's hauled along by that great fan in front, but that big fan becomes inefficient at high speeds. Somewhere around 500 mph (804 kph), propeller-driven aircraft top out. Nothing will make prop planes go much faster in level flight.

Jet engines, though, have no big fan in front. They are also less complex than piston engines. A jet engine can be used to spin a propeller (making a “turboprop”), combining the propeller’s advantages at the lower airspeeds with the jet engine’s simplicity. This is particularly useful for civil aircraft, but warplanes need speed. A high-powered jet engine, with thousands of pounds of thrust out its exhaust, drives a cleanly designed fighter or bomber through the air at speeds that leave the finest propeller-driven contenders hopelessly far below and behind.

Then there was the “sound barrier.” It’s really an “air barrier.” WWII fighter pilots, in high-speed dives, had discovered nasty things around 700 mph (1,126 kph). Their speeding aircraft would suddenly become violent, or even break apart. The problem was in the air: it couldn’t get out of the way fast enough. Resistance built up into a violent wall of shock that could not be penetrated. Sound travels at a certain speed — the “speed of sound” — because that’s how fast a sound wave can move air. But aircraft designers wanted to go faster. Could postwar fighter planes be supersonic?

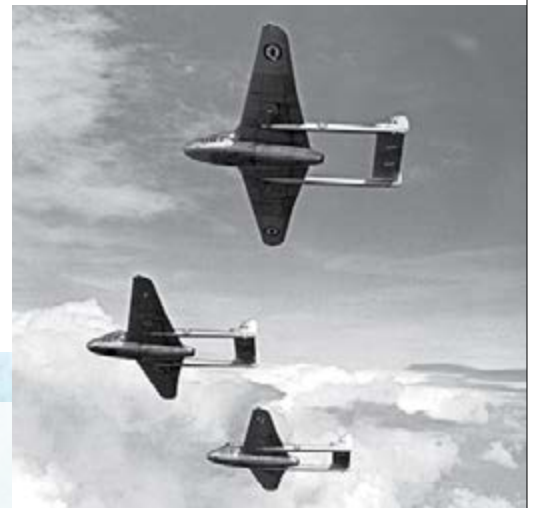
SECTION 1

JETS IN MILITARY SERVICE, 1950s

So, what jets were available as the Cold War developed?

CANADA'S FIRST

Just after WWII the RCAF got its first jet fighter, the de Havilland Vampire, from Britain. Designed during the war around one of the early, tubby jet engines, the Vampire hadn't been ready in time to see WWII service. A neat little machine, in RCAF service it was intended only to be an introduction to the jet age. At 530 mph (852 kph) on the level, able to climb out at 4,800 feet per minute (1,463 metres), the Vampires gave Canada some jet fighter protection until the next-generation fighters were ready.



THE JET THREAT

Right after WWII, the Western powers realized Canada would be the first line of defence if Soviet bombers came over the north pole to attack America. The Soviets had the Tu-4 Bull, which couldn't reach North America, but American military planners assumed they were working on long-range, high-speed jet bombers that could. One such design, from the early 1950s, was this Tu-16 Badger. Canada needed fighters that could get up against these bombers.



THE AVRO CF-100 JET FIGHTER 27



WHY THE SWEEP-BACK?

Swept-back wings were a great advantage in high-speed flight. This is the North American FJ-1 Fury. By late 1947 the “sound barrier” had been broken, but the Fury refused to follow suit. The problem was those straight wings. They presented too much resistance to the shock wave when the aircraft approached the speed of sound, or “Mach 1.” The Fury topped out at 550 mph (885 kph), but its swept-wing derivatives went supersonic.

OUTMODED ALREADY

The de Havilland Vampire had a short career. In the late 1940s and early '50s, jet aviation was leaping ahead.



THE FURY BECOMES THE SABRE

North American, anxious to improve their design, reworked the Fury with swept-back wings. Because this worked better with the shock wave at near-sonic (“transonic”) speeds, the resulting F-86 Sabre, as seen here, turned out to be one of the classic fighter designs of all time. Capable of nearly 700 mph (1,126 kph) in level flight, with good range, a service ceiling of 50,000 feet (15,240 metres) and an initial climb rate of 9,000 feet per minute (46 metres per second), it became the mainstay of many Western air forces. Canada adopted the Sabre as her day fighter. Canadair built hundreds of them under licence, and they were flown not only by the RCAF, but by the West German and South African air forces as well.

THE CANADAIR SABRES

When Canadair mated the Americans' F-86 Sabre with the Canadian Orenda engine, the result, the CL-13, was outstanding. Many pilots, Americans among them, thought the Canadair Sabres were the best Sabres of all. One who thought so was Jackie Cochrane, the first woman to break the sound barrier. Seen here with Chuck Yeager, the first man to do it, she did it in a Canadair Sabre.



THE SOVIETS HAVE THE MIG-15

The Soviet MiG-15 first flew in 1947, the same year as the Fury and the Sabre. This MiG-15 was a captured example, test-flown by the US Air Force. Like the Sabre, it had swept wings. Its capabilities were very much like the Sabre's. The two types would meet as near-equals in many conflicts, including the Korean War.

THE AVRO CF-100 JET FIGHTER 29

SECTION 2

CANADA'S FIGHTER FOR CANADIAN CONDITIONS

The licence-built F-86 Sabre (officially the CL-13), was Canada's dog-fighting day fighter. But the country still needed a bigger fighter with state-of-the-art electronics that could operate at night and in all weather over vast, cold distances. Complex mid-century electronics needed a dedicated operator, so the plane would have to be a two-seater. For safety over the far north, it would have to have two engines.



THE NEW CANADIAN FIGHTER

Canada needed a home-defence fighter, quickly. The Soviet threat was real. Avro developed a design. Swept wings were considered, then rejected. Preliminary design work had already been done with straight wings, the theoretical numbers looked promising, and straight wings would be easier to put into production quickly. It would almost certainly mean the CF-100 (as it was designated) would not be supersonic, but that would have to do. The Avro CF-100 production line got underway.

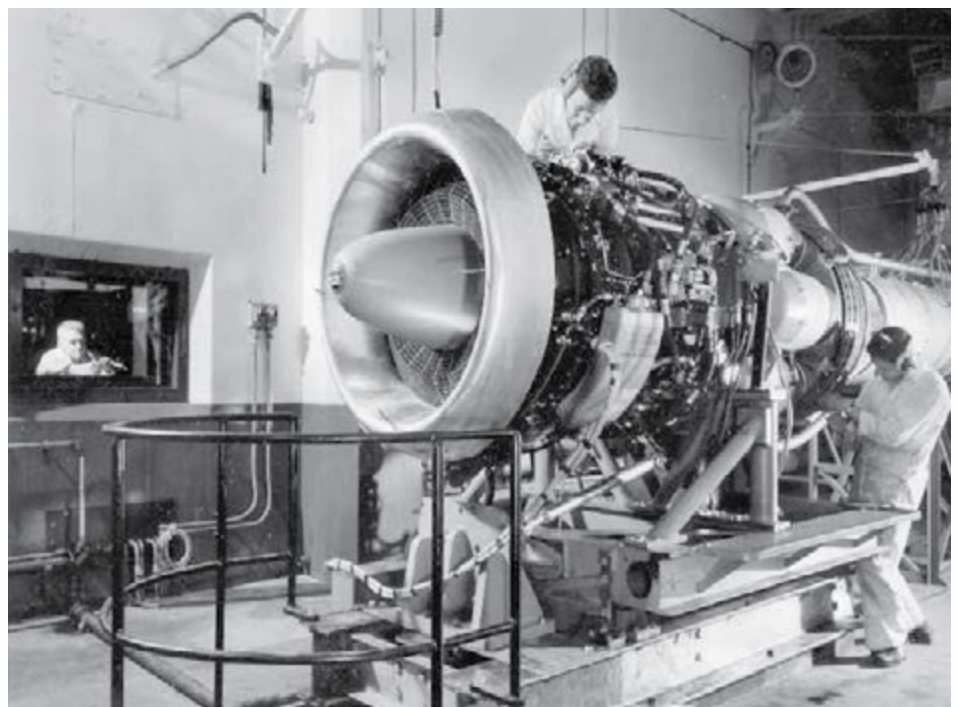


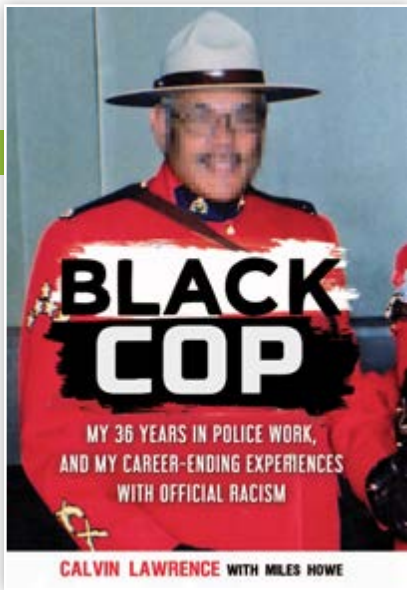
THE SCORPION ALTERNATIVE

There was disagreement about Canada designing its own plane. Some felt Canada should abandon the CF-100 and just build the USAF F-89 Scorpion under licence.

THE NEW CANADIAN ENGINE

And work proceeded apace on the new Canadian jet engine design. Avro's Gas Turbine Division was devoted to the task. Their first design was first officially started in March 1948. That engine, intended only as a preliminary project, was named the "Chinook." If you stood behind it while it was running, you felt a strong, warm wind. The Chinook was only practice, though, for the Orenda, the one that would drive both the Avro CF-100s and the Canadair Sabres. Here, an Orenda is bolted into the test frame, ready for running.





Black Cop

by Calvin Lawrence, with Miles Howe

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Regional focus:

ONTARIO: Ottawa, Toronto

ALBERTA: Edmonton

NEWFOUNDLAND: Holyrood

NOVA SCOTIA: Halifax

SASKATCHEWAN: Regina

Praise for Black Cop

"A blunt and shocking expose on the ignorance and prejudice that still exists in many of Canada's law enforcement operations ... This book is must read for anyone who works in the criminal justice system in Canada, students in criminology or those who are considering whether or not to go into policing as a career."

—Ottawa Life Magazine

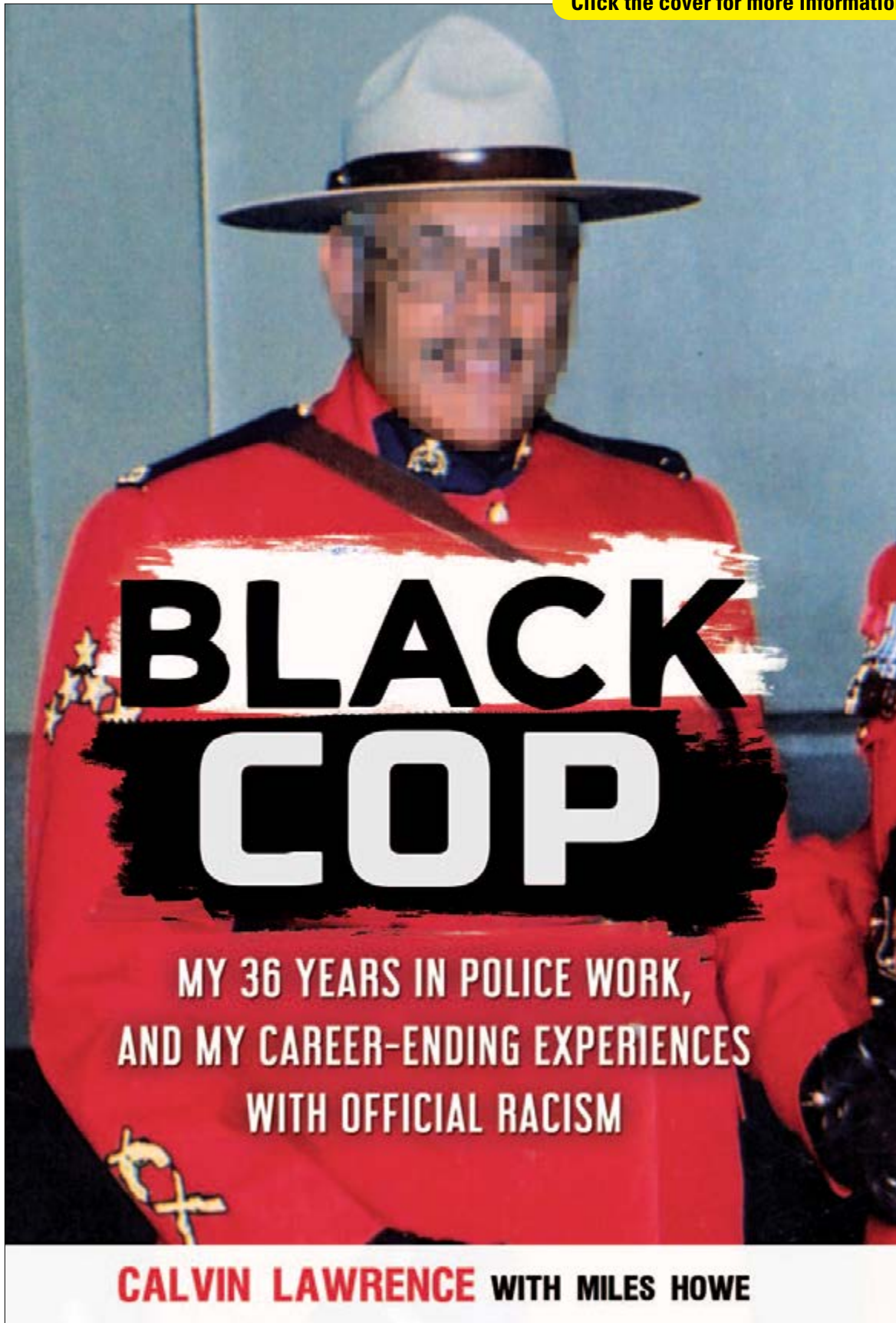
"Black Cop is an enlightening and persuasive read."

—The Miramichi Reader

Black Cop in the media

- "Nova Scotia still faces a disturbing problem with racism, a problem that can be traced back centuries in the province." Interview, *The Globe and Mail*.
- "Former officer says Halifax police need to act, not just apologize, to improve relations with black Nova Scotians." Interview, *The Globe and Mail*.
- Interview, *CTV Atlantic*.
- "Calvin Lawrence's bio 'Black Cop' details systematic racism within the RCMP." Interview, *Global Morning*.
- "How I Dealt With White Cops Spouting the N-Word at Work." Excerpt, *Vice Magazine*
- "Former cop says Black community needs more than apology from police." Interview, *The Canadian Press*.
- "Author and former police officer wants more action from Durham Regional Police." Interview, *CBC Metro Morning*.

[Click the cover for more information](#)





BLACK COP
My 36 years in police work, and my career-ending experiences with official racism

CALVIN LAWRENCE
WITH MILES HOWE

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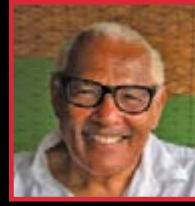
A shocking, first-person account of the racism embedded within Canadian police organizations by a retired cop

When Calvin Lawrence joined the Halifax City Police in 1969, he thought he knew what to expect. There was growing tension in the city between the black community and the police, and Calvin believed that as a black police officer he would be able to make a difference.

But what he didn't know was that he was embarking on a life-long career in which he would consistently be the target of racist behaviour — from his co-workers and his superiors, and from police organizations as a whole. Calvin describes how he was the target of racial slurs, mocked for being black, pigeonholed into roles, and denied advancement because he was not white. After 36 years in law enforcement, Calvin retired early from the police, suffering from clinical depression and with a settlement from the RCMP after winning a Human Rights complaint.

Calvin holds nothing back as he reflects on a career that took him across the country — he shares his experiences as Newfoundland's only black police officer, his undercover stints in Edmonton and Toronto, and his time in Ottawa protecting major world leaders like Jimmy Carter and Brian Mulroney.

Calvin Lawrence's story lays bare the key failures of Canadian police organizations that operate on the basis that only white Canadians are entitled to the rights promised to all by the rule of law and the Canadian Charter of Rights.




CALVIN LAWRENCE joined the Halifax police department in 1969. As an amateur boxer, he was slated to represent Canada at the 1976 Olympics, which ended after opposition from his police force. He joined the Mounties, where he served in detachments in Holyrood, Newfoundland; Toronto, Ontario; Edmonton, Alberta; Regina, Saskatchewan; and Ottawa, Ontario. He received numerous citations and awards for his service, including a 25-year service medal and was a long-time member of the Association of Black Law Enforcers. When his career was stymied by Mountie officials, he lodged a complaint with the Canadian Human Rights Commission. His case resulted in a confidential settlement and he was awarded a veteran's disability pension. He now lectures on police issues, teaches boxing and participates in several volunteer organizations. He lives in Ottawa.



MILES HOWE is a PhD candidate and an instructor at Queen's University at Kingston, Ontario. A former freelance journalist based in Halifax, he is also the author of *Debriefing Elsipogtog: The Anatomy of a Struggle*. Miles lives in Kingston.

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CHAPTER 7

SURVIVING TORONTO DRUG SECTION

Before I arrived, I had heard all the stories of Toronto Drugs chewing up black cops and spitting them out. The place was famous nationwide for its racism. I figured I was tough enough — I was a heavyweight fighter who knew how to take a punch and stick with the plan. My birth father was a sixth-generation black Canadian who was shot in the gut in the Second World War and kept fighting. No way I was going to be chased off my chosen career by a bunch of white supremacists in uniform.

Going in, I had a solid track record. My paperwork was all in order. My write-ups and assessments — the trail that follows you around your career in the RCMP — from my years in St. John's and Holyrood were all positive. I was in fighting shape, I was capable and for the time being, I still had some degree of faith in the RCMP as a whole. In the end though, none of it counted for shit; not any of my positive write-ups or my shiny smile.

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See, when you make a lateral transfer from one province to another, nobody knows you, and nobody cares how good you were before you got there. If you haven't got the connections, then it's "so sorry, man," you're back on the bottom rung making your reputation all over again.

On my first day in Toronto, I went to get my building pass. I produced all my documents — my RCMP identification, my letter of transfer. I laid out everything neatly across the front desk of the office building. The civilian employee at the desk, without even glancing at my paperwork, nonchalantly said, "Well, nobody knows you here, so I can't let you in. Go find somebody who knows you and come back with them."

This was not a good omen of things to come.

When I finally made my way in the building, I found out that Toronto Drugs was, to put it bluntly, a total cess-pit. There was unprofessional stuff going on all over the place. From what I could tell, there were zero ethics and no moral code of behaviour. I like to think that I didn't head to Toronto Drugs without having seen some things in my life, but I was honestly shocked. It was like Dr. Joe Dietrich's worst nightmare had come to life.

There was rampant alcohol abuse. There were barely functional alcoholics in positions of authority. Reportedly, members would drive unmarked squad cars to bars and get so drunk, they'd forget where they'd parked. They'd have to get help from other members to find the car the next day. It's said that on one occasion, a member was so drunk that he crashed his unmarked car on his way to the bar. He just left it and stumbled back to the station to get another car.

There was also an alleged incident when a member was caught on security camera in the exhibit room sniffing seized cocaine. A sergeant was known to be having an affair

SURVIVING TORONTO DRUG SECTION 143

with his counterpart from the U.S. Drug Enforcement Agency (DEA).

It was as though RCMP headquarters had turned a blind eye, and Toronto Drugs had been left to fend for itself, free to abuse its authority and live by its own twisted code of conduct. This zoo was my new workspace, so I settled in as best I could.

As with any alcoholic family, every member is complicit. I found my space — I had to. It was either that or face complete ostracism and isolation. As usual, I played the role of the enabler. I was the stone sober cop, driving a car full of drunken Drugs squad officers across Southern Ontario, in search of booze, debauchery and fast nightlife. I'd drive them over the border to Buffalo, New York, so they could get wasted at the DEA Christmas party. They'd get completely hammered, and then I'd load them all back in the car and drive them home at sunrise. I'm not proud of it but that was the dysfunctional family that I belonged to.

There would be times when we'd go out for lunch. It would start with a drink, and the next thing you knew, everybody would be getting drunk, and we'd call off the rest of the day. On more than one occasion I had to figure out who was supposed to meet with whom that afternoon and call ahead and cancel all the meetings that were going to be missed due to drunkenness. Over cups of coffee and split lips, members often bragged about the fights they had started the night before.

A few months in, I was working on a drug investigation in which we had wired up a hotel room for purchases and exchanges. The wiretap was being worked out of an adjoining room. At one point, I was left to work the wiretap for twenty-four hours straight without a shift change or even a

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change of clothes. I don't know if I was simply forgotten, or if it was some kind of sick test; nobody came to relieve me.

During that particular investigation, when the wired hotel room wasn't in use, a DEA agent and an RCMP officer would be having a romantic liaison in the room. I guess they just wanted a bed and four walls so badly that they didn't care that the place was wired for sound. And recording! I remember the one officer warning me, as though the whole thing were some kind of joke and *I* was the pervert, "Now Calvin, don't be listening in on the wiretap when the operation is not ongoing!"

Not all of it played out like some sick joke. It might sound disgusting — and it was — but these were also real people with real addictions, in need of real help that they seldom got. More than one member wound up committing suicide or spending serious time in jail. In other instances, this false sense of power and entitlement didn't confine itself to the workplace. And the results were sometimes horrific. Patrick Kelly, who was later convicted of first-degree murder for throwing his wife off of the balcony of their apartment, had worked in Toronto Drugs.

At the time of my transfer to Toronto Drugs, there were four units. I was assigned to the cannabis unit, which was kind of a catch-all unit. I don't say this lightly, but it was akin to working at a Ku Klux Klan affiliate. Some members in my section threw the word "nigger" around like it was wedding confetti. A number of RCMP members in the section were either passively or actively racist; it seemed to be part of the culture. Not one person stood up against it, and I suffered because of it.

One of my first interactions with a Drugs squad member — a man I hadn't known more than a few days — took place after work hours in the office. He approached and waved me over.

SURVIVING TORONTO DRUG SECTION 145

“Cal, come on over here.”

It was just the two of us in the office. I went over. He had a mugshot of a black man in his hand, a side and front view of somebody I guess they’d just arrested.

He said, “D’you see this?”

I looked. Somebody had written the words “Monkey Man” across the mugshot.

He asked me, “What’d you think of this?”

I didn’t respond. I just stared at him hard.

“Cal, the guy’s just a nigger. He’s a just nigger, man.”

At this point in my career, I was too smart and savvy to be race-baited. I told him, “You know what? I think that this guy was on his way to the First Baptist Church for prayers, and some white guy here just fucked him up for no good reason. That’s what I think happened here.”

Then I walked away, leaving behind a foolish — potentially drunk — co-worker with a stunned look on his face. It’s a lesson I learned from boxing, you never let your opponent know that you’re tired or injured. For every nigger comment, nigger this or nigger that, I’d come back with a comment of my own about the general stupidity of white people. It was like sparring with an office full of opponents, and in some twisted way, it became part of the camaraderie.

I never let myself get physical in these situations. While it might have felt nice, you knock one guy out at work and poof, that’s the end of your career. At the end of the day, though, I’d annihilate the punching bag at the detachment gym. Some of my co-workers would also be at the gym, working up a sweat on the treadmill, and they’d see what I could do to a bag. For what it was worth, I was still the toughest man in the building, so they never got serious with me to my face.