

VISIBLE MINORITIES IN NOVA SCOTIA

A Call for Equality

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FOREWARD

This report is based in part on a survey conducted during the fall of 1972 and sponsored by the Nova Scotia Human Rights Commission. The survey involved minority residents in or adjacent to Digby, Annapolis Royal, and Bridgetown.

Because time, resources and skills were limited, not all has been or could have been told. However, this report should help to provide further insight into the present human condition of racial minorities in Nova Scotia and outline possible areas of improvement.

Many people contributed, directly or indirectly, to this endeavour. The co-operation shown by Black residents during the survey is greatly appreciated especially in light of the fact that surveys in their communities have been numerous and fruitless. The commendable work of Anna Bailey, Calvin Barton and Gary Barton in gathering data deserves credit. The special assistance of the Commission's Western Region Supervisor, Shingai Nyajeka, in co-ordinating both the survey and the preparation of the report facilitated this work. Finally, a special debt of gratitude is due to the authors of this report; Evelyn Jackson, Eleanor Elms, and Chief Richard McEwan.

It has been my pleasure to co-ordinate both the survey and the preparation of this report.

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Betterment Association

HISTORICAL BACKGROUND

Black People in Nova Scotia

One of the ironies of discussing the history of Black people is that, despite numerous studies, little of value has been handed down. Most available material portrays them in an unfavorable light.

Black people have a long history in the Western world. Most of their forefathers were shipped across the Atlantic from Africa as slaves. The ancestors of these slaves had had a remarkable history. Contrary to the image usually propounded, Africans had built complex civilizations long before the white man arrived. Archaeologists have discovered that ancient Africans were creative contributors to Egyptian civilizations and builders of powerful states such as Ghana, Songhai, Mali, and Sudan.

Therefore, Black Nova Scotians, like their contemporaries elsewhere in the western hemisphere, have a long history. Their immediate history in this province, however, begins with the early settlers. A census of Acadie in 1686 listed a Blackman, La Liberte (freeman). In 1750, at least 15 Blackmen were among those given provisions in Halifax. In 1770, seven Blackmen were listed in Annapolis Royal. Thus, Black people were visible in small numbers in many sections of Nova Scotia during the early days.

A significant number of Black Nova Scotians came as slaves or servants with the Loyalists at the end of the American Revolution. Slavery was an acceptable way of life in the Maritime Provinces when the Loyalists began arriving in 1783. Official Nova Scotia documents of 1752 are full of notices relating to sale and transfer of slaves and of rewards for the return of runaway slaves. When the Loyalists arrived in Nova Scotia they raised the number of slaves in Nova Scotia to about 1,500 from about 500.

By 1812, however, slavery in Nova Scotia was on a rapid decline. Popular demands for abolition and the refusal of the courts to rule in favor of slaveholders hastened the

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decline. Besides, the economic advantages of slave labor were nullified by the hundreds of free Blacks whose service could be hired at little more than the cost of housing and feeding a slave. In 1833, slavery was finally abolished by an Act of Imperial Parliament, which outlawed the practice wherever "the flag of Britain was spread to the breeze".

Most of the Black immigrants from the United States settled in Nova Scotia during the American Revolution as free men, women and children. Some came to escape from their taskmasters. Others were encouraged by the British to flee with promises of fertile land. Still others were forced by British officers to desert in order to weaken American resistance. In all, about 3,000 immigrants came as free men. These arrivals included the "Black Pioneers", an all-Black regiment commanded by Colonel Stephen Bluck which had fought under the British. This regiment settled near Shelburne. Other free Blacks settled in Yarmouth, Digby, Annapolis Royal, Preston and Guysborough County.

The number of free Blacks increased with the arrival of the Jamaican Maroons in 1796 and American refugees during the War of 1812. The Maroons had an interesting history. In Jamaica, they refused to be enslaved and had fought the British for 140 years, until the British government agreed to a peace treaty. On laying down their arms, the fighting Maroons were swiftly arrested and deported to Halifax.

Within a few years of settling in Nova Scotia, the Black arrivals became disillusioned. The "Promised Land" failed to fulfill their aspirations. They faced unemployment, inadequate housing, famine in 1789, unfamiliar and bitter winters, racial intolerance, and unhonored promises of fertile land. Finally, in 1792, as many as 1,180 people were shipped from Nova Scotia and New Brunswick to Sierra Leone in Africa. In 1800, they were joined by the Maroons.

Life was hard for those who remained. Few of them possessed skills in farming, and the land allotted them was small, rocky and barren. Most could neither read nor write. Obtaining an education was especially difficult. Schools, as well as residential areas, were segregated. (References to race were not removed from the Education Act until 1954.) With segregation,

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prejudice, and discrimination firmly rooted in society, Blacks were locked in to a life of poverty. The story of the Black man during these early days was one of never-ending struggle to eke out a living from barren lands and in odd jobs as servants and handymen. The familiar circle of discrimination - poverty - low education levels - and unemployment were a way of life for the early Blacks in Nova Scotia.

After a century and a half of settlement in Nova Scotia, the position of the Black population relative to the majority continues to be depressed. Over the years, little has been done to bring the Black man into the main stream of social, economic and political life in the province. Instead, racial prejudice, bigotry, and indifference have prevailed with distressing results. In the words of the Dalhousie Institute of Public Affairs, in a brief prepared for the 1969 Special Senate Committee on Poverty:

"the general picture, past and present is clear enough: Black people in Nova Scotia are poorer than the average White Nova Scotian...throughout their settlement in Nova Scotia, they have had to carry a special burden, the burden of the white man's prejudice, discrimination, and oppression, indeed, their poverty is rooted in the structural and historical conditions of Nova Scotian society."

The Micmac Indians

As for the original owners of Nova Scotia, the Micmac Indians, their history since the white man's arrival has also been frustrating. Information compiled by the Union of Nova Scotia Indians reveals that long before the Greek civilizations, the Micmacs had unchallenged sovereignty in all of Nova Scotia and Prince Edward Island, New Brunswick east of the Saint John River, and a portion of the Gaspé Peninsula. Archaeologists have unearthed tools and spearheads at Debert, Nova Scotia and carbon-dated them to as early as 8600 B.C.

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Before colonization, the Micmacs, as other North American Indian nations, were a proud people with intricate cultures. They led a semi-nomadic hunting, fishing, and food-gathering life and had their own political, educational, economic, and social systems. They had remarkable social organizations which permitted them to live in harmony with nature and placed high emphasis on, among other things, respect for elders, good habits of bodily health, and the treatment of all persons as equals. Numerous products from this civilization - snowshoes, birch bark canoes, moccasins, the hammock, tobacco, tapioca - have been handed down to this generation.

With the arrival of white settlers, the Micmac population dwindled. In 1610, their population in Nova Scotia was approximately 21,500. By 1745, it had gone down to 15,000; in 1845, only 1,626 had survived. Ravages of European diseases, especially smallpox, contributed to this tragic decline in population. Atrocities against the Micmacs including a provincial proclamation of a bounty on Indian scalps, also took a heavy toll. Opposition by the Micmacs to English settlements prompted this proclamation, as at that time, the Micmacs were friendly with the Acadians, who were equally hostile to the English settlers. Under the circumstances, as stated by Isaiah Wilson in his A Geography and History of the County of Digby, "the government raised Volunteers to hunt down the aborigines, offering a premium of 25 pounds for any male Indian prisoner above 16 years old; 20 pounds for each female prisoner; the same price for a man's scalp; and 10 pounds for every child prisoner."

Mention should be made that in spite of the atrocities, the Micmac people did not lose possession of their land through conquest. Treaties were entered into between the English and the Micmacs. On the surface, these treaties gave the native people rights of trespass, trading, hunting, fishing, rations, and special legislation in relation to the lands they inhabited. But the legitimacy of these treaties and their usefulness in relation to entitlements to the native people continue to be controversial issues today.

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Negotiations are currently underway between the Union of Nova Scotia Indians and both levels of government to resolve the treaty issue.

Today, the Micmac people in Nova Scotia number a little over 4,500 and the majority of them live on reservations. In 1958, the Micmacs were divided into 11 bands located at Bear River, Cambridge, Micmac, Pictou Landing, Truro, Afton, Chapel Island, Middle River, Whycomomagh, Eskasoni and Sydney. This figure has now increased to 12 with the recent formation of the Acadia band.

As we shall attempt to show in this report, the present socio-economic position of the Micmacs in Nova Scotia relative to white Nova Scotians leaves much to be desired. It is estimated that 75% of the people are on relief. The Union of Nova Scotia Indians, formed in 1969, is committed to remedying the situation. While recognizing the potential of the Micmac people, the Union welcomes genuine co-operation from all concerned. Speaking on May 14, 1970 at a conference on economic development organized by the Union, Noel Doucette, then president of the Union of Nova Scotia Indians, invited private or public agencies to "pool all their resources and energies to come up with programs that will be effective and ensure that the 75% figure goes down and in a hurry." At the same time, Mr. Doucette spoke of the need to tap the resources of the Micmac people. "We are not asking you to stop the progress that is taking place," he observed, "but merely stating that we are in the position of playing an effective role in the economic betterment of Nova Scotia provided this opportunity is available." This challenge has yet to be met.

EMPLOYMENT

Meaningful employment is the key to reducing, eliminating and, finally, preventing unacceptable levels of poverty among minorities. To stress the value of employment is not to underrate the importance of education and welfare programs; these are useful. However, education matters little if the gates to commensurate employment remain closed. Income from welfare is limited and, moreover, those on welfare are often looked down upon by society. Better employment opportunities would give minorities access to better food and housing and encourage their children to stay in school. They could escape from the humiliation often associated with welfare and improve their living standards and raise their self-esteem. Public funds could then be channelled to other areas needing improvement.

Unfortunately, results from the survey relating to employment substantiate the foregoing observation by the Dalhousie Institute of Public Affairs that Nova Scotia still practises discrimination against its Black population. The problem is apparent from the large number of employers who either employ no Black personnel or hire a handful to fill positions on the bottom rung of the ladder. Although these employers might no longer openly advocate discriminatory practices, the fact remains that minorities are still excluded from gainful employment largely because of indifference by the majority.

The 1971 census figures show Digby with a population of 2,363; Annapolis Royal 758; and Bridgetown 1,039. From our survey, the approximate Black population is 280 in and around Digby (or 12% of the total population); 240 in and around Annapolis Royal; 220 in and around Bridgetown. Figures released by the provincial Department of Development estimate the 1971 total labor force at 852 for Digby and 363 for Bridgetown. No figures for Annapolis Royal were available.

For our purposes, Acaciaville-Conway can be regarded as an integral part of Digby. If all things were equal, the Black personnel should contribute 12% of the Digby labor force, or approximately 102. By the same reckoning, the Black labor force in Bridgetown should be approximately 75. Yet only about 25 Blacks in Digby, 18 in Bridgetown and area, and 7 in Annapolis Royal, were employed on a full-time basis at the time the survey was conducted. A cursory glance at the employment figures for Bridgetown and area and Annapolis Royal in the following tables indicates how under represented Blacks are in the employed labor force in these areas.

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EMPLOYMENT FIGURES FOR BRIDGETOWN AND AREA

<u>Business</u>	<u>Total Employees</u>	<u>White</u>	<u>Black</u>
Harry Smofsky	2	2	0
Bruce's Shoe Store	4	4	0
Valley Services Ltd.	12	12	0
Verran's Photo	2	2	0
Bridgetown Motor Hotel	20	19	1
Harris Radio Service	1	1	0
E. & B. Rice	4	4	0
R. Sangster, C. Spicer	3	3	0
Save-Easy	12	10	2
Rite Way	7	7	0
Red and White	7	7	0
East End Market	2	2	0
Co-Op	5	5	0
Fancy's Jewellers	2	2	0
N.S. Light & Power	30	30	0
Elastic Plant	275	272	3
Acadian Distillers	72	65	7
Forrest Phelan	4	4	0
Enterprise	4	4	0
Esso Fuel	4	4	0
Fina	2	2	0
Hardware	4	4	0
C. Pratt's Ladies Wear	3	3	0
Esso Garage	4	4	0
Everette and Smithe	23	23	0
Neville Garage	12	12	0
High School	28	28	0

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(Employment Figures, cont'd)

<u>Business</u>	<u>Total Employees</u>	<u>White</u>	<u>Black</u>
Elementary School	16	16	0
Seven-Up Plant	13	13	0
Don's Lunch	5	4	1
Bank of Nova Scotia	9	9	0
Royal Bank	6	6	0
Post Office	6	6	0
Eaton's	4	4	0
Simpsons	4	4	0
Stedmans	5	5	0
Jazeys Furniture	6	5	1
Jazeys Women's Wear	2	2	0
Flower Shop	2	2	0
Colonial House	4	4	0
Liquor Commission	5	5	0
Barber Shop	2	2	0
Drug Store	6	6	0
Carleton Lanes	3	3	0
Clyde Everett	25	25	0
Dr. Mahoney	1	1	0
Dr. Patel	1	1	0
Apple Warehouse	7	4	3
Mountain Lea Lodge	40	40	0
Home for the Disabled	20	20	0
	<u>742</u>	<u>724</u>	<u>18</u>

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EMPLOYMENT FIGURES FOR ANNAPOLIS ROYAL

<u>Business</u>	<u>White Employees</u>	<u>Black Employees</u>
Royal Bank of Canada	6	0
Bank of Nova Scotia	5	0
Simpsons Sears Ltd.	7	0
Eatons Catalogue Sales Office	4	0
Annapolis Co-Op. Ltd.	4	0
Beeler Bros. Hardware Ltd.	3	0
C.W. Bower Hardware Ltd.	4	0
Larry R. Bower Plumbing	3	0
Emin's Supermarket Ltd.	2	0
Family Fair Clothing	1	0
Fancy's Jewellery & China	2	0
Shoe Store	1	0
Green's Clothing	2	0
F. W. Beattie & Son	2	0
Cummings & Son Ltd.	3	0
Leslie's Dress Shop	2	0
Kay's Fabric	1	0
Stedman's Department Store	4	0
IGA Annapolis Food Market	7	0
Walter's Food Mart	2	0
Hutchin's Pharmacy	5	0
Cornwallis Pharmacy	2	0
Lewis Transfer	0	3

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(Employment Figures, cont'd)

<u>Business</u>	<u>White Employees</u>	<u>Black Employees</u>
Mark A. Leonard Ltd.	14	0
Chas. Dargie & Son Ltd.	6	0
N.S. Liquor Commission	6	0
Post Office	6	0
Annapolis County Municipality	15	0
Stewart Nursing Home	2	0
Annapolis Royal Rest Home	3	1
Huntley's Garage	3	0
Orde's Esso Service Station	2	0
Clyde L. Baltzer	15	0
Annapolis General Hospital	14	1
Annapolis Royal Regional Academy	29	0
Annapolis Royal Elementary School	11	0
Twin Dairies Milk Plant	13	0
T. H. Fortier Lumber Co. Ltd.	13	2
	<hr/>	<hr/>
	224	7
	<hr/> <hr/>	<hr/> <hr/>

These figures tell us much about the limited employment opportunities for Blacks. On further investigation, it became evident that most Blacks were employed in the low status jobs. This pattern is generally true across the province. It is equally true in the case of the Indian people. For instance, except for one employed on a full-time basis in Digby and a handful doing odd jobs, none of the 40 Indian people on the Bear River Reservation have gainful employment. The unemployment rate on Indian reservations stands at an alarming 80%. This situation calls for imaginative solutions.

It would not be unreasonable to expect the three levels of government - federal, provincial and municipal - to provide leadership by integrating more minorities into their work forces. Unfortunately, we failed to discover this in the survey. Town and Municipal administrations could go a long way in showing their good faith efforts in integrating, for instance, police forces, clerical and other types of office work, maintenance staff, and general labour for various Town and Municipal services.

Provincially, we find an appreciable number of Blacks employed in Digby at the Children's Home run by the Department of Social Services. But with this exception, there were no visible minorities in other areas where Provincial public policy is extended including liquor commissions which cater almost daily to minorities.

The federal government's departments and agencies, run with the support of federal funds, by and large are also without visible minorities. The Manpower Centre recently made a breakthrough with the hiring of a Black officer in the Digby office. But with this exception, it is still tragic that the R.C.M.P., the post offices and others which deal with Blacks and Indians, still do not have even token representation.

There are other government establishments that could be cited to show the extent of under-representation of minorities. But the point is not to single out these public concerns for illustration purposes. Rather, the aim is to impress on public officials that they do have a leadership role not only to comply with human rights legislation in principle, but also to take the initiative by recruiting from racial minorities to the degree justifiable by their availability. Once this example is set, it is more than likely that those in the private sector who are still hesitating would follow suit.

Our comments should not, however, be misconstrued to imply that the private sector should wait until the public sector is integrated. Such a day might be in the too distant future. There is a pressing need for immediate relief. Some private concerns, much to their credit, have already taken the lead, but these employ far too few minority employees relative to the numbers who are either unemployed or underemployed in Black and Indian communities.

At this point, it is enough to stress that both the public and private sectors have the capacity to generate jobs for minorities once integration of personnel is regarded as a priority.

EDUCATION

The educational system plays a very important role in preparing the young for their place in society. The extent to which social justice will be elevated will depend largely on the quality of the educational system. But there are serious shortcomings relative to visible minorities in our school system.

Our survey confirms that Black students face special difficulties in our local schools. Most of them are in General Courses; few get beyond Grade 10, and fewer still advance into post-high school educational institutions. The same is true with Black and Indian students elsewhere in the province. Figures released by the Union of Nova Scotia Indians reveal that in 1970-71, the school drop-out rate for Indian students was a staggering 96.6% when the national rate was a comfortable 12%. This educational disparity explains in part the absence and under-representation of visible minorities in the economic life of the province and begs for remedial action.

Serious efforts to equalize educational opportunities for minorities should take into consideration the observation that the present educational system is designed largely to meet the needs and standards of the majority or dominant culture. The high drop-out rate apart, nowhere is this observation more demonstrated than in the textbooks currently in use in schools.

For years, there have been numerous complaints from minority groups about the way they have been portrayed in school textbooks. Their pleas seem to have fallen on deaf ears. However, the Nova Scotia Human Rights Commission, and other Commissions across Canada, are now tackling the difficult job of combatting artificial stereotypes in schools. The Ontario Human Rights Commission perhaps has a lead in this regard. In 1971, the Ontario Institute for Social Studies in Education (OISE) published a booklet entitled "Teaching Prejudice" in response to the Commission's request to examine the content of all social studies textbooks (143 in all) authorized for use in Ontario schools.

"Teaching Prejudice" reveals that our educational institutions are among the worst offenders in encouraging prejudice and in alienating minority students from the academic world. Preliminary evidence from the current textbooks study undertaken by the Nova Scotia Human Rights Commission tends to indicate that this problem exists in our schools as well. The OISE study establishes that five evaluative terms most often used to describe white Christian

Canadians in textbooks are: devoted, zealous, martyr, great and famous. Indians, on the other hand, are mostly savage, friendly, fierce, hostile, and skillful; while Blacks are most often portrayed as primitive, friendly, fierce, savage, and superstitious. These stereotypes are reinforced in illustrations. Visible minorities are rarely illustrated, but when they are shown instead of "Dick and Jane", it is usually in lesser roles. For instance, Blacks are frequently shown engaged in manual work, while skilled and professional work is performed by whites and, therefore, associated with them.

Over and above the sin of commission is that of omission. In general, whole segments of the history and culture of minority groups are not taught in our schools. Individuals of minority groups who have contributed significantly to the nation's history or who have shown marked creativity, courage, or character in their special fields, are ignored. Little, if any, attention is given to the economic, political, social and artistic influence of minority groups.

Textbooks that omit or distort the contributions of Blacks, Indians and other visible minorities teach children of these backgrounds that they are second-class citizens, without value to themselves or their country. This damage is not limited to members of minority groups. An injustice is inflicted equally on the majority students because they are fed irrelevant stereotypes and robbed of relevant attributes of their diverse heritage.

We are in agreement with the Nova Scotia Human Rights Commission that a complete education is the right of every child. Since textbooks are an integral part of the educational process, it is incumbent upon school boards, school personnel, and other educational authorities to deal with the inadequacies in school textbooks with the objective of introducing a level of balance and maturity which will reflect an accurate picture of the contributions of all groups in this province.

Of course, it will require far more than the use of balanced textbooks to equalize educational opportunities for minorities. One vitally important factor is the knowledge, sensitivity and attitude of the individual teacher. A good teacher can do much even with an inadequate textbook, through background reading, audio-visual aids, class discussions, and supplementary printed material such as journals, newsletters, research reports, book reviews and books. The attitudes of the school administration and, in fact, of the entire community are just as important as those of teachers. If stereotyping in all its forms is to be ended in schools, a concerted approach will be needed, including balanced textbooks, teacher training, and community involvement.

We endorse the Nova Scotia Human Rights Commission in its efforts to stimulate school and public awareness of minority problems in our educational system and offer constructive solutions. Some of these efforts include the textbook studies mentioned above, promotion and study of multicultural and multi-ethnic studies in the Nova Scotia education system, production of a pictorial presentation on Black history in Nova Scotia, and the production of six videotapes to help teachers to appreciate and understand better the historic and cultural role of minority groups. Both the Commission and the Department of Education are to be commended for their recent move in jointly sponsoring a consultant to design educational programs which will enhance balance and maturity with respect to the treatment of minorities.

HOUSING

The housing condition in Black and Indian communities is still a harsh reality. The depressed status of Black communities has been adequately treated

in a recent housing report published by the Black United Front. The plight of Indian communities is documented in numerous reports and books. Harold Cardinal, in his The Unjust Society reiterates the fact that "thousands upon thousands of native people live in housing which would be condemned in any advanced society. Much of the housing has no inside plumbing, no running water, no electricity." Our survey of Black communities confirms that many homes still lack indoor plumbing, central heating, insulation, adequate ventilation and lighting, open space and recreation. Without heat and insulation, some of the homes are uninhabitable, especially during the winter months.

The paradox is that there are government housing programs which, we are told, are designed to improve the housing situation of the underprivileged members of society. Yet these programs never seem to reach the very needy.

In a nation of affluence, it is tragic that there is little concrete evidence of fruitful efforts to meet the housing needs of the disadvantaged. Far from being oriented to the needs of the underprivileged, the present schemes disqualify the very people they are supposed to assist.

Our survey confirms that the average Black income is less than \$3,500 per annum. Therefore, most families live below the poverty level. Yet, to qualify for government housing programs, one is generally required to earn an income of over \$3,500. The effect of this requirement speaks for itself.

Added to the paradox of the income qualifications, is the condition that communities applying for government housing programs should be serviced; i.e., supplied with sewer systems. Septic tanks are not acceptable let alone outdoor toilets. Since Black communities are, on the whole, unserved, they cannot benefit from the existing project.

True enough, there are a few housing projects that could be utilized by the disadvantaged. But they are far too few relative to the numbers of the needy and often are not well publicized, rendering them of little remedial significance.

Whichever way the underprivileged turn, they do not get a fair deal. If they approach private financiers, they are faced with the problem of the high cost of mortgage money, the inflation of building costs, and related financial hurdles.

Clearly, there is a need for reassessing the usefulness of the present government housing schemes in so far as they are intended to help the underprivileged. The schemes must be upgraded to meet the objectives they are supposed to serve. As a first measure, the government could consult with minority group representatives to assess the housing needs, including the thorny problem of clearing deeds. In our view, the government is in a position to provide small grants of about \$5,000 or at least credit with terms that take into account the low income status of visible minorities. The credit arrangements could be accompanied by earnest efforts to attain job security for minorities to ease their difficulties in repayment. These are challenges which minorities and those responsible for devising and implementing the present housing schemes must come to grips with. It is necessary for government to provide a solution to the vexing problem of rundown housing in minority communities. Otherwise, the government will not escape the charge of speaking with a forked tongue.

CONCLUSION

(A Call for Affirmative Action)

This society has a choice to make with regard to minorities. Either to continue at a leisurely pace couched

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with indifference and perpetuate their deprivations or to mount a war against these deprivations and elevate their well-being.

At the official level, there is already a commitment in principle to the goal of racial equality. This is shown by the large number of federal, provincial, and municipal laws and declarations relating to human rights. But statements of principle are valueless without practice. Laws and declarations will not make equality a fact of life until we add some muscle to our words.

The Nova Scotia Human Rights Commission is on record for stating the need to break the vicious circle of majority indifference and minority poverty through corrective or compensatory programs called Affirmative Action programs. Such programs represent any action taken by individuals or groups, private or public concerns, to end prejudice, to end discrimination, to end the pattern of exclusion or under-representation of those affected in the economic, social, and political life of the country. Our thrust in this report is with Affirmative Action in connection with minorities in the areas of education, housing, and employment.

Affirmative Action in education and housing has already been implied in this report. It is largely up to those responsible for making public policy in housing to revamp it to meet the special needs of visible minorities. As for education, the current efforts by the Human Rights Commission should be augmented to equalize educational opportunities and ensure that every child is given the right type of education to the fullest extent possible. It is up to all concerned to take steps to equip our youth with a fitting education if Nova Scotia is to move towards an equitable and free society.

As for employment, a general review of business, as we have tried to show in this report, reveals that most employers still maintain work forces either with limited numbers of minorities, mostly at the bottom rung of the ladder, or none at all. This applies to the province as a

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whole and, indeed, across Canada. Thus, employers have a challenge and an obligation to implement Affirmative Action to ensure that their policy regarding equal employment opportunity is not negative, not neutral, but POSITIVE. Employers have a challenge to take extra steps to increase the number of minority group employees to the extent justifiable by their availability. Employers have an obligation to take extra steps to correct the inequities of past or present practices and hire minorities for all positions, from management levels to maintenance.

The Nova Scotia Human Rights Commission is already involved in Affirmative Action programs with the government, private industry and business, and unions; notably, the Civil Service Commission, the Maritime Telegraph and Telephone Co. Ltd., Michelin Tire Co. Ltd., the Shaheen Oil Refinery Project at Canso Strait, and the New Glasgow and District Building Trades Council, also at the Canso Strait. We are encouraged that profound changes are taking place as a result of the implementation of this program. Employers and others who may have doubts over the feasibility of the program should have their fears dispelled when it is recalled that they are not guinea pigs in the program. Pioneering work has already been done in Nova Scotia and as well in other provinces across Canada.

The Nova Scotia Human Rights Commission is at the disposal of employers, union, government, or any interested individuals or groups who may wish to go over any aspect of the Affirmative Action program. For the purposes of this report, employers could utilize Affirmative Action guidelines already outlined in the Commission's 1971-72 Summary of Activities, namely:

1. Issue a written statement to all supervisory employees, making clear the company's equal employment policy. Publicize it to employees, recruitment sources, and the community at large.

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2. Make specific written assignments of responsibility for implementation of the policy, and require regular progress reports.
3. Review the placement pattern by job and department to ensure that the policy is being carried out.
4. Include non-discrimination clauses in collective agreements.
5. In "Help Wanted" ads, state "Equal Opportunity Employer".
6. Employ members of minority group communities in personnel.
7. Dialogue with voluntary organizations, churches, etc., that serve the minority community, to make employment needs known.
8. Send recruiters to careers days at schools attended by large numbers of minority students.
9. Display the Nova Scotia Human Rights Scroll where applicants and employees will see it.
10. Examine hiring qualifications and standards at the entry level to ensure they are in line with the actual job performance required. Don't inflate standards.
11. Ensure that testing practices are not outmoded or unfair to minorities.
12. Review training classes to ensure minority group participation.

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13. Select qualified minority workers and women for trainee positions that lead to skilled, supervisory and executive jobs.
14. Co-operate with the Human Rights Commission in building an equal employment climate in business and the community.

As for minority communities, we strongly recommend that they should form community committees of citizens and organizations to find ways and means of overcoming the problems facing visible minorities.

It would be a happy commentary if we would all rise up to the challenge to exercise our responsibilities, to be part of the solution which will make racial equality a fact of life in Nova Scotia.