

September 10, 1969

Interview with Mr. Gus Wedderburn by Harry Wells

HW What different organizations are you involved in - what is your position in these organizations?

A. I am the President of the Nova Scotia Association for the Advancement of Coloured People - this organization has no ties with the NWCP of the United States. I am vice chairman of the Nova Scotia Human Rights Federation which is a lay body and I am a member of the Nova Scotia Human Rights Commission which is a provincial body - government body. I am also on the committees for social action which is an organization set up by the Mayor of Halifax for bringing about social change and I am on the Board of Directors for the Black United Front - a new organization which is still in its formative period.

HW In terms of what you consider black power, how do these organizations shape up in terms of black power?

A. In terms of what I can sider to be black power these organizations contribute something - the Black United Front is an all black organization and this I see will be a time for black people to get together as a family and discuss things amongst themselves and derive some sort of consensus to elect black leaders and give these leaders instructions as to what they have to do NSAACP is an integrated body and ~~will~~ will act as a liaison between both the black and the white community. I am in favour of integration and NSAACP is moving in that direction. The time with the BUF is that before the black man can integrate the black man must have certain clear ideas in his mind as to where he wants to go, what he wants to do and he has got to go through certain spiritual psycholological and emotional development before. The BUF will take care of that. The Human Rights Commission is the body that adminsters the human rights act which is laid on by the provincial government. This body, this commission was brought about in large measure as a result of the pressures of black people on

government. The Human Rights Federation is a lay body on which there are blacks, Indians and Jews and it acts as a watchdog on the government bodies to see that it does as it should do and moves and in the right direction. The Mayor's committee on social action for the city of Halifax is an attempt to bring about social change for the betterment of the black man in Halifax City specifically. So each of these groups in somewhere or other has a tie in with my concept of black power.

HW Are you very optimistic about BUF and do you feel that BUF will really meet the needs and help the black in Nova Scotia?

A. When I think of BUF I think that BUF has got to succeed - it cannot fail, it just must succeed. BUF must bring about a unity of black people in Nova Scotia and BUF must bring about the environment of black people in Nova Scotia. BUF must locate and develop leaders in the black communities in Nova Scotia and I think that BUF is best equipped to do this because BUF has the money to hire full time trained people to go into the communities and work, whereas as other groups like NSAACP and Human Rights Federation are voluntarily organizations and we have never been able to afford this type of staff to go into and do the job that has to be done. BUF just has to succeed.

HW What tactics shape your present perspective or outlook?

A. With regards to my concept of blackness?

HW With regard to your interest in black people and working for black people.

A. That is a hard one to answer in a short period of time. It is ~~xxxx~~ something that goes back from the cradle - there never was any doubt in my mind that I am a black man - my wife is obviously a black woman and my children obviously black. There has never been any doubt in my mind as far as I can remember that the black man is a human being and is capable of doing anything that the white man can do if given the opportunities. We could have gone to the moon, we could have invented the atomic bomb.

It is because of my thinking that I am involved in the things that I am because I realize that black people for no other reason than the colour of their skin are denied opportunities and the type of access we should have. I for instance as an individual will never be able to realize personally my full potentials until more of my black brothers have equal access to the white man. I dont believe that any black man can really do to the ultimate what/<sup>he</sup>can and should do.. . I want to have released ... so I as an individual may not realize my full .potential in this lifetime, at least my son and my daughter, and my children's children will be able to get closer to that sort of a thing.

HW. I know your wife is from the States, has the American experience helped shape your perspective?

A. The American experience has pinpointed my thinking to a large degree because over the years observing what is happening in the United States, it has caused great conflicts within my mind - the usual idealistic maybe simplistic sort of a thing - you judge a man as an individual, and God made all man brothers. I have genuinely tried to function on the basis of that philosophy but the more I look at what is going on in the United States the more I find myself beginning to hate the white man and then I have to grab a hold of myself and say , you should n't do this because you tell the white race that they should not attack the black man and you should not be doing the same sort of thing. By and large I would say I am not particularly in love or very happy about what is happening in the US.

HW. What local factors have shaped your perspective?

A. In general, there is prejudice and there is discrimination, there is bogotry locally . It may not be as open as it is in the U.S. but it is there, people think about it. Some people may argue that this is as bad as if it were out in the open but I say no - it is not as bad. I dont mind if a man dislikes me as long as he does not do me bodily harm or as long as



he does not interfere with my progress - that does not bother me.

Also I think that there are a number of local white people who are genuinely concerned about the problem and who genuinely want to do something but aren't quite sure as to what should be done and because the black community - these people will come to the black community and come to half a dozen black leaders, people and say what should we do to help your people and they will get a dozen different answers. If BUF can pull the black community together to develop some sort of a consensus, it will be much easier for the black community to tell the white community who are <sup>re-</sup>cessive and this is what should be done.

HW What books concerning black people have you read? in the past 2 years?

A. I have read Claude Browns"s Man Child in the Promised Land and Malcolm X, ? Cleaver - I read a biography of Martin Garvie which was written by his wife ? who is a friend of ours - Mrs. Garvie sent me the book as a gift some years ago. I started reading Black Race. I haven't completed it, my wife has read it and told me about it and I have read some of the things that Stokey Carmichael has put out and a number of periodicals, articles - Ebony, the New York Times, Harvard Review, Saturday Review. When we go to the United States I read Jazz I even read the paper that is put out by Mohammad the Muslim paper.

HW How do you feel about these books and periodicals - how do you apply them to the Nova Scotian situation?

A. I think we have a philosophical argument which will apply. I think however when we deal with specifics locally the climate and conditions in the two countries are different. So that the diagnosis at times might be similar the treatment for cure has to be different. I dont think - I do not believe in Canada there is out and out racism and white militancy that you find - the John Birch Society and the ~~Klu~~ Klu Klux Klan in the United States. There is racism but the feelings

are not that intense. Therefore the ways that we attempt to solve our problems here need not or should not always be the same as the tactics which are used in the U.S.

HW. What ~~such~~ other sources do you use ~~to~~ get information ~~which~~ oriented to Black people?

A. I talk to all sorts of people, both in Halifax and in my travels across the country and in the United States and in the West Indies. I have spoken to Muslims, nationalists, panthers, the followers of Martin Luther King, church leaders and people who would be considered Uncle Tom and all kinds of people black and white.

HW You say you talk to people about the problems of black people, how do you do this and about how many people would you say you communicated with in Halifax about black power?

A. This is done constantly in Halifax because of my involvement. In the United States I can only do this on the average of once a year and within the space of a week in New York City, let's say I will probably talk to at least a dozen.

HW Do you use the media to get information about black people in Halifax?

A. Yes , television, radio, newspaper - the stuff you get from the media you have got to interpret with relation to background information that I have and if there is something that just/<sup>does</sup>not jibe I know how to check out things to verffy.

HW How do you react to the riots in the United States?

A. I dont like it - it bothers me, it frightens me. I am opposed to violence. I am afraid of violence. I dont know if I ever could participate in a race riot - the chances are that is because of the milieu in which I function or because of where I have come from. If I were in the situation my reaction might be different or I might

take off or I might run. When I read about the riots and the violence in the United States it upsets me to the extent that where for instance at night I lay awake worrying about these things. With regard to the whole situation in the United States, I don't like it, I don't like the direction in which things are moving, I have definitely decided that I will not live in the United States and am trying to decide as to whether I should even continue to visit the country. But for the fact that <sup>m</sup> my wife's parents live there, my mother and relatives, I would probably never go back to the U.S.

HW. What effect did the assassination of Martin Luther King have on your thinking of the struggle of the black man in America?

A. In the first place, King's assassination affected me the same way as Kennedy's - I thought it was useless, pointless, evil. It indicated a definite sickness in American society. If they had gone down any of the militant leaders that would have been more understandable but here is a man who was preaching peace, a man of God - it did not make sense. The way the courts reacted to King's assassin in contrast to their reaction to Senator Kennedy's assassin, it made sense to me completely within the context of the situation in the United States.

HW How did the assassination personally upset you in terms of your own dedication?

A. It did two things. One it caused certain conflicts in my mind. First of all should I continue to be involved - King was my hero of all the fellows because he was a man of peace and he was doing the things I felt I would have liked to have done. If they killed him the chances are that somebody could attempt to kill me too. I don't want to die for any cause. The only way I would want to die would be I would give my life for my children or my wife but not for any cause for my people.



I have not reached that stage in my thinking yet.

HW You mentioned that you were thinking of not going back to the States, are you still interested in the ideals and struggles of the blacks?

A. Oh yes - the reason why I am thinking I don't want to go back to the United States is that the struggle that is going on there is so big that it makes me feel powerless to do anything - it is as if history of whatever it is, the whole psychic of the whole nature is dead set on moving along certain tracks and it is going to take a miracle to move it, bring about a <sup>reuniting</sup> ~~mixing~~ of the races to cut down the polarization which is now in existence and I don't see how I as an individual can bring about any change there so I feel that my job - I can possibly be more effective by remaining here in Canada and working to see the whole climate, the situation here does not deteriorate to the extent that it has in the U.S.

HW What do you think of the use of following tactics as a means of solving problems - letter writing or phone calls to officials?

A. Letter writing and phone calls to officials can be effective because quite often if you hit the right official who are thinking in the right way they can bring about change. A lot of times I have found that a lot of the wrong practices say in industry is not from the upper level it is from below and there is a gap of communications between the guys up top and the workers down below. I have spoken to men and have pointed out the situation to them which they say they did not know anything about and which in bring <sup>proof</sup> ~~proof~~ to them they have definitely done something and make efforts to change things. You might talk to a manager or an owner of a firm, the chairman of the board of directors or the general manager and he will say something like - black people aren't in your business place, the personnel manager is turning them away and the manager will say

I never knew anything about this and he will take steps to change it. There are times when that is not effective and if that is not effective then other tactics have to be used - generate public opinion or you get the right people to assert the right pressure at the right time and the right places to bring about change but I still don't like violence. HW...To understand public officials, bureaucracy takes a great deal of sophistication? What about the man with Grade 8 education - do you think this is effective for him to call certain officials, write letters or what?

A. The man who lacks the necessary sophistication he needs help. He can't do it but if he knows someone with the education and the sophistication who can relate to that individual on a personal basis something can be done.

HW What about community organizers?

A. I agree with that and we have used that here a number of times for instance there have been attempts to rezone certain sections of the city, residential to commercial, industrial and I have led delegations to City Council and have blocked that rezoning move - that is community organization. Recently when the Human Rights bill was brought down and it was not as good as it should have been, I worked and we ~~gave~~ packed Province House at the time that the Bill committee was sitting with all sorts of people both black and white from all walks of life and presented four or five briefs. There is a good deal of publicity, public sympathy and emphasis was generated and certain changes were made.

HW Do you think boycotts are a good tactic?

A. Boycotts can be effective but this is my thinking at the moment. We have not the ~~united~~ unity among our people to make a boycott successful. If a boycott fails then it indicates an inherent weakness in community organization and that can do more harm in the long run.



HW You said you did not like violence at all - what do you think about civil disobedience?

A. I dont think of civil disobedience - I am thinking only in the Canadian context , not the American context of violence. Right at this moment I cant think of any illustration.

~~HW~~ For instance to a large extent <sup>slum</sup> ~~some~~ landlords are poor people. If it were possible to organize these tenants that they dont pay any rent until something is done <sup>I consider this as</sup> -/civil disobedience and I would go along with that.

HW What about <sup>tying</sup> ~~fixing~~ up traffic, things like that - is this useful tactics?

A. I dont know - I have not thought of that. The thing that comes to my mind was at the time in the United States when the militant Gregory attempted to tie up traffic that failed because of lack of public support and also the fact that the police were ready and they had helicopters waiting to lift cars off the highway. I dont know what my thinking on that will be.

HW As a person involved in all kinds of organizations, whose tactics do you use to work on, do you work more for community organizers, do you try things to be changed, do you try letter writing to public officials, what tactics do you use?

A. The first thing I try to get community involvement and I believe in starting with dialogue - your firm is doing something wrong, let us send a delegation in to talk to top management. I also believe in setting up alliances with other groups so that for instance the way we got first legislation for setting up a Human Rights Commission we had to be in alliance with the church, Jewish organizations and that sort of thing and we started to visit public officials like the Mayors of the Cities to get the support of both of the mayors personally

and of the Councils and working up to the Provincial government and before ~~when~~ we got that far the legislation was changed .

HW Do you say that only blacks should be leaders in organizations fighting for their rights?

A. I dont know. I think it depends by and large on the nature of the organization and also on the individual and on the type of leadership. I dont know what the situation is now but for a long while the President of the NWCp in the U.S. was a Jew but leadership actually was with Roy Wilkins the Executive Secretary and the President was primarily a public relations sort of a person who was a fund raiser- Wilkins was the leader, If we applied the same sort of thing to say that NSAACP here a white man should be the President of the NSAACP I still believe that the reins of power for leadership should rest in black hands.

HW Do you think that BUF ~~leaders~~ should be all black?

A. Yes I do believe that there is a need for such an organization.

HW Which word do you prefer to call yourself, black

A. Black

HW Do you see all black people having similar problems?

A. No I dont . First of all not all want to be called black , some like coloured and others like Negro. <sup>more</sup> There are those who are/afraid than others and there are those who cannot help being cautious for reasons

of security. A man with very little education which therefore curtails his mobility if he has a <sup>family</sup> ~~man~~ to support there are definite things he cant do. You have to think of the situation, of the environment under which some of the individuals were brought up. We react differently quite often to the same situations. There are problems which I think we all have but there are problems - a problem - chances are that problem will vary from one individual to another. I believe that the more education a black man has, the less ~~of~~ <sup>intense</sup> a problem on him is. A man with a Ph.D.

in some things would have a much easier time getting a job and getting the type of promotion he should get than a guy with say a Grade 8 or 9

education. A black and a white kid leaving school with Grade 9, the white kid definitely better off. A black and a white man leaving university with a Ph.D. in oceanography - I don't think it means any difference or in chemical engineering, but in a field in which there are lots of Ph.D.'s I think the white man would have the edge.

HW Do you foresee a militant self help program necessary if the black man is to succeed in his struggle?

A. How would you define a <sup>militant</sup> self help program? I would have to think about that one - I think militant as fighting to change something frustration ..... noise in background - recess? children yelling

HW Do you believe in aggressive self help programs?

A. Yes

HW Do you think it is necessary for black man?

A. Yes, I think so

.....  
~~HW~~ have raised money and given it to youngsters to go to universities with no strings attached .. (end of noise)

H.W I was wondering if you perceive of yourself as being an African living in Canada?

A. Yes, I am of African heritage. This is unique. I have an aunt who spent over thirty years in Ghana and Nigeria and as a graduation gift ~~from~~ I visited Ghana and Nigeria about 2 days after Ghana got her independence. The whole experience - I found it beautiful and so I am mindful of my African heritage and my time in Africa and I want Africa to succeed and I want the Biafra war to end. Even if



in South Africa, Rhodesia it is for the time being, I liken ?  
vision of a ~~rather~~ pan-African state. I think one of the big differences  
between North America/<sup>Europe</sup> and Africa is the bylkinization of South America,  
Europe and African continents. North America is divided between two  
countries, the United States and Canada and in Africa they have a million  
little countries, South America and Europe the same. If the African  
countries can come together and have a united Africa then that would take  
care of the problem in South Africa and Rhodesia.

HW What books did ? talk about this ?

A. He wrote a book on Africa - I have forgotten the name of the book  
but I also heard him say/<sup>this</sup> personally when I was in Africa in some of the  
speeches and interviews that he made - the name of the book is Ghan ?

HW When you talk in terms of your nationality , how do you state  
yourself, Irishman, Catholic ?

A. I was borh in the West Indies. As a race I am black, where  
citizenship is concerned, I am now a Canadian. But I think I would  
rate if you had some sort of a scale, black on top and juggle the rest.

HW To rid society of prejudice and discrimination who do , you think  
needs to be changed, the black man or the white man?

A. I would say both, because there is prej~~u~~dice in the black community.  
For in Nova Scotia I think the blacks in the city have certain prejudices  
against the blacks from the rural areas and vice versa and there is  
a prejudice against West Indi~~ans~~ and against Africans and Americans  
and there is a prejudice with regard to the colour of your skin, hair  
features etc. All that nonsense has to go. That is I believe the result  
of white prejudice and racism against the black man and so both will  
have to change. If the black man or black people can come to realize  
that where the white man is concerned you are black regardless of  
whther you are yellow or you are jet black, whether you have long hair  
or Caucasian features , you are black. All black people can take pride

in their blackness and their black heritage and if you can break ~~xxx~~ all these prejudices it will have an effect on the white community which impinges ...

HW Would you say it is black problem or a white problem?

A. It is both until I am not afraid as a black man to stand up and say with pride, I am a black man, the white man will not respect me. If black people talk of themselves as coloured and negro and dissociate themselves from blackness then the white man will play upon these differences and exploit these things.

HW Which of the two tactics do you think is most appropriate - about solving black problems - individual excellence or strengthening the community power?

HW I think both. I believe that before you can get individual excellence to any degree you need a whole lot of individual excellent people and before we can produce a number of excellent individuals that we should have there must be support from the community, so that we have to do something in the community to develop this supportive force. For instance, it takes a lot of involvement, a lot of effort for a family for a black family to keep a child in high school and send that child through college. You hear of some youngsters who are doing fairly well in elementary and junior high school, but when they hit high school they have to fight the community, and the child isn't strong enough and drops out. If the community and the family were giving that youngster the support ... if he didn't have those fights that youngster could finish up high school and university and would be in a better position to contribute something to his community.

HW In terms which type of

A. I don't know if it can be done that way - I think this will have to move together at the same time. For instance people ask the same question for instance with regard to education what should you concentrate on for bringing about change - should the push be on excellent schools or should it be on a revitalization or reorganization of the community.

I think the two things have to go together . The push has to be on both fronts. at the same time.

HW What do you think are the most important qualifications for black leaders today?

A. I think No. 1 - he has got to be able to relate to his people. As a matter of fact in general a black leader should have the same qualifications as a white leader. He must be knowledgeable, he should be fairly well educated in some field or other. As an individual he must have security within himself, there are things he definitely cannot afford to if he is going to provide really effective leadership to the community. Integrity.

HW What qualifications does he need to make alliances?

A. I think of that in terms of a ~~technical~~ technique of leadership. I agree he must establish alliances but he has to know what these alliances are. It all boils down to effective use of power and for the leader to be discerning and shrewd and knowledgeable enough to know when he can bluff and when he cant bluff and take it from there. Also I believe that the black leader because of his blackness must in many respects be superior to the white leader. His character definitely has to be above approach. There are exceptions like Clayton Powell . For instance let us look at Stokey Carmichael - Stokely is a brilliant guy so was Martin RLuther King, academically they were brilliant. I have never heard of any scandal or gossip linking Stokeley or Martin Luther King with women or have I ever heard of anyone accusing them with discrepancies with regard to money. Malcolm X lacks education but he is evidently extremely intelligent and he has a strong character. I think to a certain degree a black leader should have some charisma but I would not place a great emphasis on charisma as I would on other things. I believe for instance that perhaps one of the most



effective black leaders to come out of the United States was in my lifetime is Roy Wilkins - he has no charisma but he is a hard working solid individual. Guys with charisma <sup>have</sup> ~~just~~ come and gone and if we look at the ~~black~~ backlog or the list of his achievements and stack them up against these guys with charisma I think you would be ahead.

In terms of the human rights committees  
HW Do you think that all the <sup>non</sup>/whites have similar problems?

A. All non whites - No, I believe for instance that the poor in general faces a lot of the problems that the negro faces, poor whites. The negro quite often is poor because he is a negro and then again many of the blacks man's problems are compounded because of poverty. If we could solve the problem of poverty, a lot of the black man's problems would be solved but the difference ~~between~~ a black and white is visibility and here we introduce the fact of racism, of one group of people being able to exploit another group which are readily disce~~en~~ible .

blacks and  
HW Do you think that East Indians, Asians and/Canadian Indians have similar problems ?

A. I think eEast Indians have somewhat similar problems and Asians. I have never concerned myself with the problems of the East Indians because the East Indians have never admitted of their blackness or their pigmentation. The East Indians have always insisted they are Caucasian that they are white. My attitude has been okay man you go your way. If you are prepared to say we both have pigmentation and both have similar problems as a result so lets together to solve them. The orientals on the other hand are different in that they are a very close knit clannish group and it is very difficult to penetrate the family unit - they just dont mix or assimilate very easily with us.

HW We talk about black power ~~guys~~ in Halifax - what effect do you think the visit of the Black Power advocates had on the Nova Scltian situation?

A. One, it really focussed attention on the problem, the whole community black and white were really shaken up by the visit of the Panthers and it compelled white people who had never thought of the problem before to

start thinking of the problem. It also forced a lot of people to look at what was happening in the United States , especially people who used to say it can never happen here. The thing is the problem to grab ahold of this new awareness and to channel it toward a good end to prevent it from deteriorating into a polarization of the races.

HW Do you think most blacks became more militant or aggressive?

A. I dont know I wouldnt say that. Some did, others were scared.

HW Do you think most people identify with the Panthers?

A. I dont think so, not en toto. I think that many perhaps most black people would go along with the Panther's diagnosis of the situation but I would say that only a few would go along with their prescription to kill.

HW What do you think are the major local problems facing the blacks?

A. There is housing, there is employment, there is education, the youngster who never completes high school, never hit university,- we try to change that, the NSAACP this year for instance is spending somewhere in the vicinity of \$9,000 as bursaries and grants and financial assistance to youngsters to go to high school, to go to trade school, vocational, school teacher training. There are also the problems of unemployment, people not being able to get jobs - now the Human Rights Commission is supposed to be tackling that. There is the problem of housing. Now the housing problem is most serious here because of the lack of housing units. I think Canada Nova Scotia has the lowest vacancy rate of all cities in Canada, on other words this is a landlord market ~~kw~~ where he can afford to turn his head as he knows he can get somebody -he is going to turn away the black man. You also have the problems that are involved with poverty, with people on welfare and the strucfure of the welfare system which is not really as conducive to rehabilitation of families as it should be. You have for instance a young girl who legally is a minor and so she has a baby and her father kicks her out of the house and she has to support herself and the child and she goes to welfare for assistance and the routine

is that if the child is under age then the parents are responsible for the welfare are prepared to fight with the father and that sort of a thing. The child has to eat and she has to live in the meantime and she might not want to accept anything from her father because the way the man has behaved - the welfare system here has got to be reconstructed or changed.

~~HWX~~ With regard to housing, for instance we have public housing but the whole structure has to be changed, there is not enough public housing to go around for everyone - some landlords are making a killing. The next thing is that public housing is intended to be a stepping stone for some families to better housing but when you get there your rent is dependent upon your income and from when you get a salary increase your rent goes up, therefore it does not permit you the opportunity to save money to get enough for a down payment for a house so that you can move out and make room for somebody else.

The school curriculum has to change in order to be more meaningful to the black youngster and that is being done now in some of the schools, not many. Some schools are introducing textbooks which are integrated in content which are more relevant to the environment in which the youngster lives in both black and white.

HW Another problem which the City is still working on-how do you react to the relocation of Africville ?

A. That is a hard one to answer -

*end of B2 side of tape*



*And side of tape*

pattern of all the people - it is probably impossible so that mistakes definitely were made. The kids might be militant but if the kids were ults at that time in history I dont know if their reaction would have been any different from the adults that had to do with the thing. If the same committee were doing things today they probably would have done things differently.

HW I ,would like your opinion if you agree or disagree with these statements - most whites want to keep blacks down as much as they can?

A. I dont agree - I dont like the word most -maybe not. I see a lot of whites who dont give a damn.

HW Some peöple say there are white storekeepers who take advantage of black cusomters - do you agree with this? How many are like this?

A. I dont know if I am qualified to answer that question - in the United States the stores in the ghetto quite often sell their product at higher prices - because we are so small here I dont know if this is accurate in Halifax. It is very easy to anyone living in any place for instance to go out to the Halifax Shopping Centre and get the same thing at the same prices that a white person could get - the difference might be that someone in a certain area may have a more difficult time in getting credit - their credit rating might be lower and the anterest rate might be higher. I cant think of any specifics really.

HW ~~xxxx~~ Most whites who take part in cilil rights demonstrations arent really interested in the problems of blacks?

A. I would/<sup>not</sup>go along with that - ~~again~~ I dont like the word most. Many might not - I am thinking of Halifax, the white people who I believe participate have a genuine concern.

HW What type of neighbourhood would you prefer if all were equally well kept up, mostly black, mixed, no difference, mostly white ?

A. ~~xxxx~~ Are you talking about me as an individual or are you referring to general.

HW You as an individual

A. At the time of the decision relating to Africville at that time I think were accurate with the extent of knowledge at the time., within The whole scheme of social development, of ,social action - things have changed, thinking has changed so that today we would not have made many of the decisions that were made at the time.

HW Do you think that Africville of knowledge to other black leaders or black areas of the way a community should be approached?

A. I dont know because some of the sociologists and social scientists have said for instance, that Africville re~~de~~location was probably the best but the way it was administered left much to be desired. If other people who are working in the field of bringing about social change should look at the thing in full context - not at bits and pieces it would not be accurate.

HW I was hired by the Institute of Public Affairs to go Africville residents and a lot of Africville teenagers are known to be the most militant kids around and a lot of older people discouraged about what happened to their lives - do you think this has anything to do with the decision-making process - do you think people would have felt this way if decisions had been made in another way? Do you see any correlation between militancy of teenagers to what happened in Africville?

A. That is four years - kids grow up in four years in thinking and ideas change - there are lots ~~in~~ <sup>1</sup> Africville <sup>was</sup> ~~with~~ a tough problem. There is no doubt in many of our minds that the city had intended to take in that land and we were afraid compensation would not be accurate and adequate and that is why a group of us got together and started working. One, it is very difficult to change the life pattern

A. I prefer a mixed neighbourhood

HW. I am trying to compare the Canadian response to the American response. This is one last question I want to ask you about the black consciousness and which would really help me. it is going to be different.

Due to the black consciousness in the United States a lot of things have been happening here in Nova Scotia - what structural differences do you think I should take into account. I know if you travel in the United States ... and you have been in Nova Scotia for ten years or more.

A. You have to give me time to think about that one- maybe we could get together again.