



REGIONAL MUNICIPALITY OF PEEL
DIVERSITY, EQUITY, AND ANTI-RACISM COMMITTEE
AGENDA

Meeting #: DEAR-1/2021
Date: Thursday, January 21, 2021
Time: 10:30 AM - 12:00 PM
Location: Council Chamber, 5th Floor
Regional Administrative Headquarters
10 Peel Centre Drive, Suite A
Brampton, Ontario

Members: T. Awuni, D. Damerla, R. Deo, G.S. Dhillon, J. Downey (Chair), N. Iannicca, J. Kovac, S. McFadden, R. Rokerya, R. Santos (Vice-Chair)

The meeting will be live streamed on <http://www.peelregion.ca/>.

1. CALL TO ORDER
2. DECLARATIONS OF CONFLICTS OF INTEREST
3. APPROVAL OF AGENDA
4. DELEGATIONS
 - 4.1. Ron Bennett, Artist, Colourful Canadian Memories
Regarding a Request to Name a Municipal Holiday to Commemorate the Passage of the First Act Against Slavery
 - 4.2. Shelley Tsolakis, Community Development Coordinator and Rachel Pennington, Public Art Curator, City of Mississauga
Presenting the City of Mississauga's 2020/2021 Response to Regional Funding for Visible Expressions of Pride
5. REPORTS
 - 5.1. Region of Peel Indigenous Land Acknowledgement
(For information)
 - 5.2. Visible Demonstrations of Pride in Peel
(For information)

6. COMMUNICATIONS

- 6.1. Navreen Chohan, Advisor, Peel Housing Corporation, Region of Peel
Email dated December 17, 2020, Regarding a Call for Awareness - India's Farmer Protests
(Receipt recommended)

7. OTHER BUSINESS

8. IN CAMERA MATTERS

9. NEXT MEETING

Thursday, April 15, 2021
9:30 a.m. – 11:00 a.m.
Council Chamber, 5th Floor
Regional Administrative Headquarters
10 Peel Centre Drive, Suite A
Brampton, Ontario

10. ADJOURNMENT

FOR OFFICE USE ONLY

MEETING DATE YYYY/MM/DD 2021/01/21	MEETING NAME DEAR Committee
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Attention: Regional Clerk
Regional Municipality of Peel
10 Peel Centre Drive, Suite A
Brampton, ON L6T 4B9
Phone: 905-791-7800 ext. 4582
E-mail: council@peelregion.ca

DATE SUBMITTED YYYY/MM/DD 3 November 2020

NAME OF INDIVIDUAL(S) Ron Bennett

POSITION(S)/TITLE(S) Artist

NAME OF ORGANIZATION(S) Colourful Canadian Memories

E-MAIL [REDACTED]	TELEPHONE NUMBER [REDACTED]	EXTENSION
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REASON(S) FOR DELEGATION REQUEST (SUBJECT MATTER TO BE DISCUSSED) Request naming of the Municipal Holiday, the first Monday of August, "Chloe and John Day" to commemorate the passage of the first Act Against Slavery. Inspired by the Chloe Cooley Incident, Lieutenant-Governor John Simcoe gave the bill Royal Assent in July 1793, first anti-slavery law in Canada and the British Empire. Naming the holiday "Chloe and John Day" can do much to promote discussion about slavery and its history. Both names being used as a reminder that many other people were involved, namely the witnesses, and our current struggle against racism is an effort requiring participation of everyone in our society.

A formal presentation will accompany my delegation <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No		
Presentation format: <input type="checkbox"/> PowerPoint File (.ppt) <input type="checkbox"/> Adobe File or Equivalent (.pdf) <input type="checkbox"/> Picture File (.jpg) <input type="checkbox"/> Video File (.avi,.mpg) <input checked="" type="checkbox"/> Other <input type="text" value="Speech"/>		
Additional printed information/materials will be distributed with my delegation : <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> Attached		

<p>Note: Delegates are requested to provide an electronic copy of all background material / presentations to the Clerk's Division at least ten (10) business days prior to the meeting date so that it can be included with the agenda package. In accordance with Procedure By-law 56-2019, as amended, delegates appearing before Regional Council or Committee are requested to limit their remarks to 5 minutes and 10 minutes respectively (approximately 5/10 slides).</p> <p>Delegates should make every effort to ensure their presentation material is prepared in an accessible format.</p> <p>Once the above information is received in the Clerk's Division, you will be contacted by Legislative Services staff to confirm your placement on the appropriate agenda.</p>
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<p align="center">Notice with Respect to the Collection of Personal Information (Municipal Freedom of Information and Protection of Privacy Act)</p> <p>Personal information contained on this form is authorized under Section 5.4 of the Region of Peel Procedure By-law 56-2019, as amended, for the purpose of contacting individuals and/or organizations requesting an opportunity to appear as a delegation before Regional Council or a Committee of Council. The Delegation Request Form will be published in its entirety with the public agenda. The Procedure By-law is a requirement of Section 238(2) of the <i>Municipal Act, 2001</i>, as amended. Please note that all meetings are open to the public except where permitted to be closed to the public under legislated authority. All Regional Council meetings are audio broadcast via the internet and will be posted and available for viewing subsequent to those meetings. Questions about collection may be directed to the Manager of Legislative Services, 10 Peel Centre Drive, Suite A, 5th floor, Brampton, ON L6T 4B9, (905) 791-7800 ext. 4462.</p>

Please save the form to your personal device, then complete and submit via email attachment to council@peelregion.ca

This information below, from the Canadian Encyclopedia, describes the Chloe Cooley incident and the general social atmosphere regarding slavery in Upper Canada during 1793.

It is found at

https://www.thecanadianencyclopedia.ca/en/article/chloe-cooley-and-the-act-to-limit-slavery-in-upper-canada?fbclid=IwAR2Nfvs7pgyjuzIpsPn1QNN9hyxBXhm0M-E1P2Ngw2rYF3KNdS_j1UPpxbg

During my presentation I will give a brief description of this, and make the following arguments in favour of naming the Civic Holiday in August, Chloe and John day :

- ensure Chloe's struggle and mistreatment are remembered, and that such mistreatment was not unusual
- to commemorate the signing of the first anti-slavery bill in the British Empire
- using both names as a reminder that other people were involved, namely the witnesses, one of whom testified against his employer
- by using their first names it is a reminder to embrace our shared humanity, and the participants took action because of their personal beliefs
- remember the necessity that our current struggle against racism is a collaborative effort requiring the participation of everyone in our society

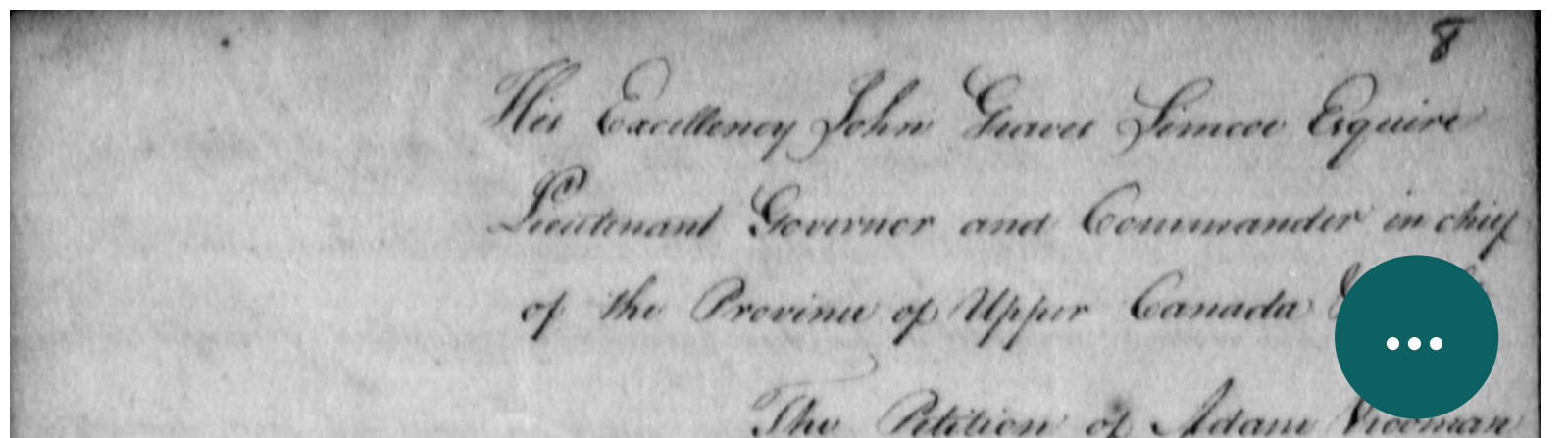
CONTENT

Chloe Cooley and the Act to Limit Slavery in Upper Canada

Article by	Natasha L. Henry
Published Online	October 30, 2013
Last Edited	January 5, 2016

Although little is known about Chloe Cooley, an enslaved woman in Upper Canada, her struggles against her “owner,” Sergeant Adam Vrooman, precipitated the *Act to Limit Slavery in Upper Canada*, 1793 — the first legislation in the British colonies to restrict the slave trade.

The *Act* recognized enslavement as a legal and socially accepted institution. It also prohibited the importation of new slaves into Upper Canada and reflected a growing abolitionist sentiment in British North America.



4.1-3

Humbly Sheweth

That your Petitioner some time the
beginning of March last sold a Negroe Woman, which Woman
he had some time before purchased of Benjamin Hardison
of Niagara; and since the last Court of Quarter Sessions
your Petitioner has been informed that an information
had been lodged against him to the Attorney General rela-
tive to his proceedings in the Sale of said Negroe Woman; Your
Petitioner had received no information concerning the freedom
of Slaves in this Province, except a report which prevailed
among themselves, and if he has transgressed against the Law
of his Country by disposing of Property (which from the legal-
ity of the purchase from Benjamin Hardison) he nat-
urally supposed to be his own, it was done without knowledge
of any Law being in force to the contrary. Therefore if the Atter-
ney General or any other person should proceed against your
Petitioner in the premises he hopes that your Excellency in view
the Inhabitants in General of this County look to as a Father
and Protector may construe the proceeding as above related
and your Petitioner can assure your Excellency that the said

Negro Woman behaved herself in such an unruly manner, that

The Struggle of Chloe Cooley

Chloe Cooley was a Black woman enslaved by United Empire Loyalist Sergeant Adam Vrooman — a resident of Queenston, Upper Canada. On 14 March 1793, Vrooman violently bound Cooley in a boat and transported her across the Niagara River to be sold in New York State. Cooley resisted fiercely, causing Vrooman to require the assistance of two other men — his brother Isaac Vrooman and one of the five sons of Loyalist McGregory Van Every, a number of whom served with their father in the Butler's Rangers.



Peter Martin, a Black Loyalist and fellow veteran of Butler's Rangers, witnessed Cooley's struggles and screams and, along with witness William Grisley, reported the incident to Lieutenant-Governor John Graves Simcoe and the Executive Council of Upper Canada. Grisley, a white resident of nearby Mississauga Point and employee of Sergeant Vrooman's, was able to provide a detailed account of the events as he was on the boat that transported Cooley, but did not assist in restraining her.

However, this was not the first time Cooley fought against her bondage. She regularly protested her enslavement by behaving in "an unruly manner," stealing property entrusted to her on Sergeant Vrooman's behalf, refusing to work and engaging in truancy (leaving her master's property without permission for short periods of time and then returning).

Chloe Cooley, Bereft of Rights

Some time before the incident, Vrooman had purchased Cooley from Benjamin Hardison of Bertie Township (now Fort Erie, Ontario), a farmer, miller and member of the Legislative Assembly. Vrooman took Cooley to his farm just north of Queenston. She likely worked as a domestic servant in both the Hardison and Vrooman households. Vrooman enslaved at least one other person, a Black man named Tom, at the time he owned Cooley. Tom was in Vrooman's possession in 1783, and Vrooman sold Tom to Adam Kryslar in 1792, seven months before the Cooley incident.

At the time of the Chloe Cooley incident, whispers of abolition and freedom circulated in the Niagara area among slaveholders and enslaved Blacks alike. These rumours pushed Vrooman and other slaveholders to liquidate their slave assets rather than lose money on their investments should the reports prove true. William Grisley further testified that he saw another Black person bound in the same manner as Cooley and also made light the fact that other slaveholders planned to sell their slaves in the United States.

The Executive Council resolved to put an end to the violent removal of slaves and instructed Attorney General John White to prosecute Vrooman for disturbing the peace. Within the next few weeks, White filed charges against Vrooman in the Court of Quarter Sessions held at Newark (now Niagara-on-the-Lake, Ontario). On 18 April 1793, Vrooman responded to the charges in a petition in which he stated that he had:

[...] been informed that an information had been lodged against him to the Attorney General relative to his proceedings in his Sale of said Negroe Woman; your Petitioner had received no information concerning the freedom of Slaves in this Province, except a report which prevailed among themselves, and if he has transgressed against the Laws of his Country by disposing of Property (which from the legality of the purchase from Benjamin Hardison) he naturally supposed to be his own, it was done without knowledge of any Law being in force to the contrary.

This petition confirms that a charge (called “an information”) was filed against Vrooman as the Executive Council had recommended. Additionally, Vrooman identified from whom he purchased Cooley, which gives credence to the legality of the buying and selling of slaves in Upper Canada. Lastly, Vrooman’s petition

reveals that he provided a defence of ignorance to his sale of Cooley, stating that he did not break the law. The charges against Vrooman were dropped. Cooley and other enslaved Black persons in the province were considered chattel and did not have any rights to defend in court.

Enslavement in Upper Canada

British abolitionists such as William Wilberforce, James Ramsay, Granville Sharp and Thomas Clarkson had argued against the Atlantic slave trade since the 1770s, and Simcoe had been influenced by the growing abolitionist movement prior to his arrival in Upper Canada in 1791. By then, abolitionists of African heritage were also playing a vital role in the struggle. Olaudah Equiano (also known as Gustavus Vassa), once enslaved in England, published his autobiography in 1789 and toured the United Kingdom to speak out against the inhumanity of enslavement. These abolitionist opinions spread to Upper Canada, where Simcoe and White led the call for abolition in the province.

However, the status of slaves was not recognized under English law. Unlike French civil law, which provided limited protection to the enslaved under the *Code noir*, British law treated Cooley and other slaves as property, which meant that she did not have any rights as a person and could be legally sold just like any other object. The decision in the 1772 case *Somerset vs. Stewart*, which had rendered enslavement illegal in England, did not apply to British colonies. Enslaved Black persons were bought and sold alongside household furniture and farm animals. They were also bequeathed to heirs in wills and given as gifts. The lieutenant-governor of Upper Canada could do little against the “property rights” of slave owners within the confines of the law.

Enslavement had expanded sharply in Upper Canada following the American Revolution and was legally and socially accepted. In fact, Britain extended legal protection to slavery in the colonies to encourage settlement. The 47th Article of Capitulation of 1760 allowed French inhabitants to keep their slave property under British rule (see Capitulation of Montréal 1760). The *Imperial Act of 1790* encouraged settlers to bring their slaves into the colony duty-free. Loyalists subsequently brought approximately 2,000 slaves with them to Canada — between 500 and 700 to Upper Canada. The law enforced and maintained enslavement through contracts — transactions that involved buying, selling or hiring out enslaved persons were legally binding, as were the

terms of wills in which slaves were bequeathed.

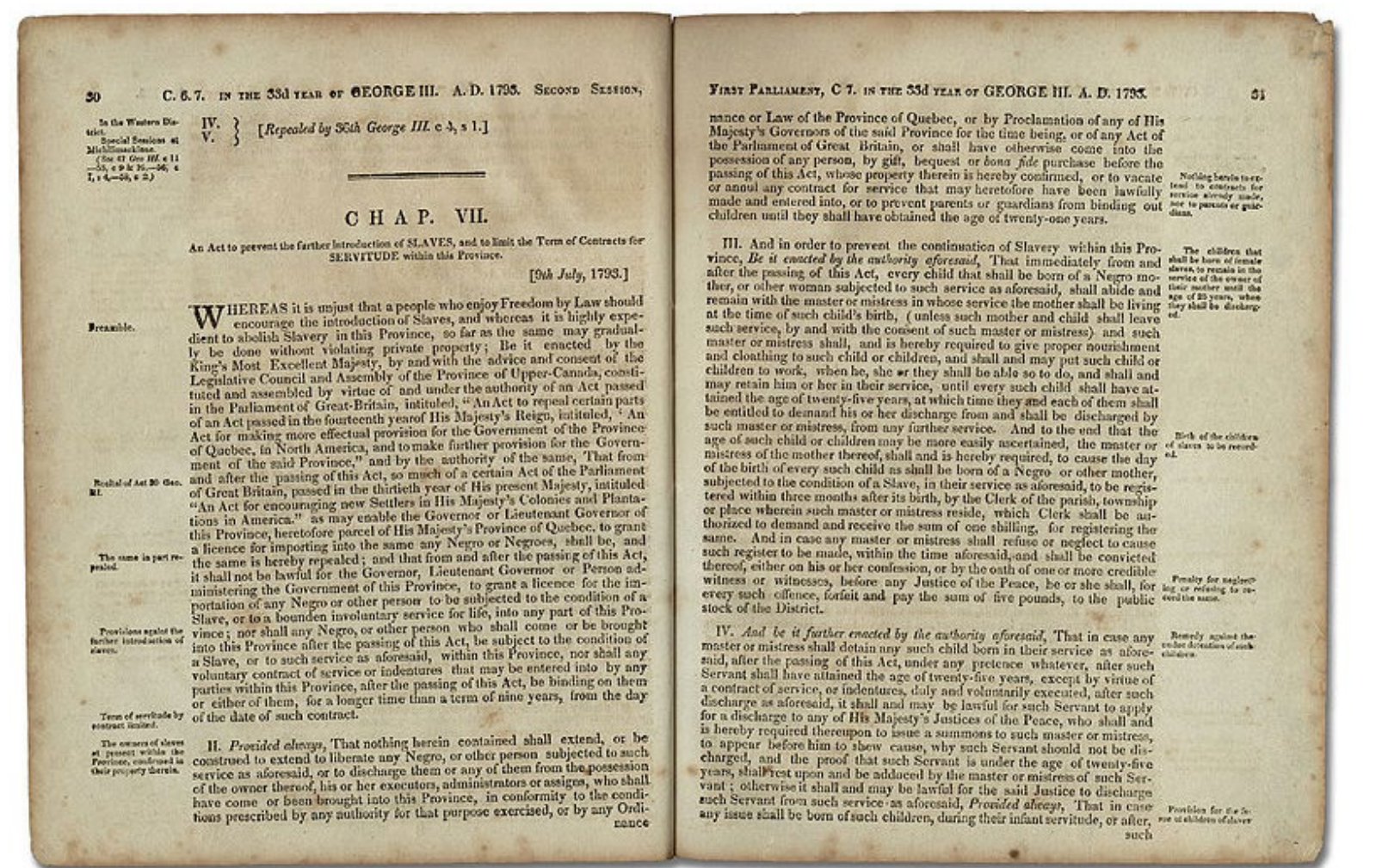


Simcoe used the Chloe Cooley incident as a means to introduce legislation to abolish slavery in Upper Canada. On 19 June 1793, Attorney General John White introduced an abolition bill to the House of Assembly, which he said received “much opposition but little argument” from government slaveholders. At least 12 members of the 25-person government owned slaves or were members of slave-owning families. After going through the legislative process, the government brokered a compromise and passed *An Act to Prevent the further Introduction of Slaves and to limit the Term of Contracts for Servitude* (also known as the *Act to Limit Slavery in Upper Canada*). Simcoe gave the bill Royal Assent on 9 July 1793 and expressed his hope that those who were enslaved “may henceforth look forward with certainty to the emancipation of their offspring.”

The Act Enacted

No enslaved persons in the province were freed outright as a result of the enacted legislation. Though the *Act* prohibited the importation of enslaved persons into Upper Canada, it did not prevent the sale of slaves within the province or across the border into the United States. Newspapers in the province continued to publish advertisements of slaves for sale and requests for slaves to purchase. One of the last recorded sales of a slave in Upper Canada took place in March 1824 when Eli Keeler of Colborne sold 15 year-old Tom to William

Bell in Thurlow (now Belleville, Ontario). Many slave owners in Upper Canada continued to sell slaves in New York State until 1799, when a similar legislation was passed to gradually abolish slavery in that state.



The Act stated that enslaved persons who were in the province at the time of its enactment would remain the property of their masters or mistresses for life, unless manumitted (freed) by their owners. Children born to enslaved women after 1793 would be freed when they reached 25 years of age. Children born to this cohort were free at birth. Slaveholders were required by law to provide food and clothing to the young children they enslaved. In addition, the Act required that former slaveholders provide security for recently freed slaves by ensuring that they were held in trust by a local church or town warden so as not to become a public charge. This measure encouraged slaveholders to employ their former slaves as indentured servants. The maximum term for an indenture contract was nine years and could be renewed. Structured as it was, the Act set the course for the abolition of slavery after one generation.

Legacy

Little is known about Chloe Cooley's early life or where she went after March 1793. Still, her plight is a testament to the struggle of enslaved Black persons in Canada and the Atlantic World and the various ways in which they resisted their servitude. Long before enslaved African Americans fled towards freedom in Canada, many enslaved Africans in Upper Canada and other provinces in British North America escaped to the free states of the northern US (Michigan, Ohio, Pennsylvania, Indiana, Illinois, Wisconsin and the northeastern part of Minnesota) where slavery was outlawed or restricted in 1787. For instance James Ford, enslaved by a British officer near Fort Malden (now Amherstburg) escaped to Ohio. Henry Lewis found freedom across the border in Schenectady, New York, from his master William Jarvis, the Sheriff of York (Toronto). An enslaved Black male held by Colonel Alexander McKee crossed the Detroit River in 1795 to escape bondage. In 1806, eight of the estimated 60 slaves held by Loyalist Matthew Elliott fled across the Detroit River, adding to his loss of escaping slaves.

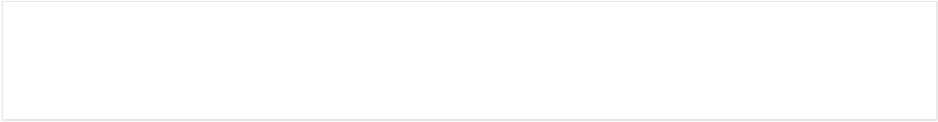
Others employed resistance tactics similar to Chloe Cooley's. Peggy, an enslaved woman who was owned by Executive Council member and provincial administrator Peter Russell, did the same. She frequently left her master's property for short periods of time, so much so that Russell had Peggy jailed. In 1803, Russell published a notice in the *Upper Canada Gazette* warning the public not to harbour Peggy, who absented "herself from his service." Peggy's son Jupiter, also owned by Russell, was described by Russell's sister Elizabeth as defiant, and was also jailed on several occasions. These strategies were employed by enslaved Africans as a way to disrupt the daily lives of their masters and mistresses and to resist their forced servitude.

Chloe Cooley's defiance garnered attention that precipitated legislative change. The *Act* was the first and only piece of legislation to limit enslavement in the British Empire until 1833, when *An Act for the Abolition of Slavery throughout the British Colonies; for promoting the Industry of the manumitted slaves; and for compensating the Persons hitherto entitled to the Service of such Slaves* (later called the *Slavery Abolition Act*) abolished enslavement in all British holdings, including Canada, as of 1 August 1834. Freedom was celebrated on what came to be known as Emancipation Day, or August First.

The *Act to Limit Slavery* also signalled a growing shift in attitudes toward slaveholding in British North America, and contributed to the beginnings of an anti-slavery movement in Upper Canada. Yet, the *Act* added to the complex social status of Black people in the province. There were hundreds of enslaved Black persons

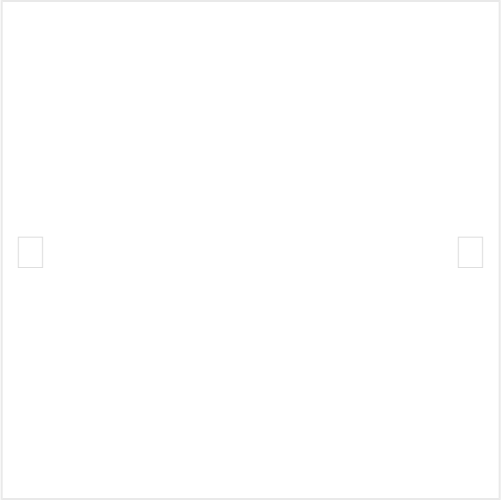
who were deemed chattel property and did not have any rights or freedoms. There were also some free Black persons — less than 50 — who were primarily Black Loyalists, men who fought in the British Army during the American Revolution and were freed for their service. They had legal rights as British subjects, but often these rights and freedoms were limited by racial barriers. Due to the *Act*, there were soon freeborn Black subjects in Upper Canada. Meanwhile, a trickle of refugees from enslavement in the United States began to enter the province. In short, there were people of African descent with conflicting statuses living in close proximity to one another — at times within the same family.

The *Act to Limit Slavery* and the *Slavery Abolition Act* set the stage for the extension of the Underground Railroad farther north into Canada. As runaways became free upon arrival in Upper Canada, many enslaved African Americans made the difficult passage north. Though exact figures are not certain, it is believed that as many as 30,000 refugees from American enslavement found freedom in Canada either by way of the railroad or on their own. The railroad's traffic reached its peak between 1840 and 1860, and particularly after the United States passed the Fugitive Slave Act on 10 September 1850.



Read More // Enslavement

Black History in Canada Education Guide





Further Reading

Afua Cooper, *The Hanging of Angelique: The Untold Story of Canadian Slavery and the Burning of Old Montreal* (2006)

T. Watson Smith, “The Slave in Canada,” *Collections of the Nova Scotia Historical Society*, 10 (1989)

Marcel Trudel, *Canada’s Forgotten Slaves: Two Centuries of Bondage*. Translated by George Tombs (2013)

Michael Power and Nancy Butler, *Slavery and Freedom in Niagara* (1993)

Marcel Trudel, *Deux siècles d’esclavage au Québec* (2009)

External Links

Chloe Cooley and the 1793 Act to Limit Slavery in Upper Canada

Ontario Heritage Trust and the Niagara Parks Commission unveiled a plaque to commemorate Chloe Cooley and the 1793 *Act to Limit Slavery in Upper Canada*, in Queenston Heights, Ontario. From Ontario Heritage Trust.

Enslaved Africans in Upper Canada Online Exhibit

Learn more about slavery in early Ontario in this online exhibit by the Archives of Ontario.

Adam Vrooman's 18 April 1793 Petition

In which Adam Vrooman responds to charges laid against him. This document sheds light on details in the Chloe Cooley narrative that were previously not known.

Chloe Cooley et la Loi de 1793 visant à restreindre l'esclavage dans le Haut-Canada

La Fiducie du patrimoine ontarien et la Commission des parcs du Niagara dévoilent une plaque commémorant Chloe Cooley et la *Loi de 1793 visant à restreindre l'esclavage dans le Haut-Canada* à Queenston Heights, en Ontario. Par la Fiducie du patrimoine ontarien.

Lieu historique national du Canada de la Batterie-de-Vrooman

Act to Limit Slavery in Upper Canada

Read the *Act to Limit Slavery in Upper Canada* in its original. From Archives of Ontario.

Les esclaves africains au Haut-Canada (exposition en ligne)

Cette exposition en ligne des Archives publiques de l'Ontario permet d'en apprendre davantage au sujet de l'esclavage dans l'Ontario naissant.

Retracing Niagara

This travel article provides a description of a limestone mural and small monument in Niagara-on-the-Lake that references Chloe Cooley’s forced and violent removal to slave masters in the US. Also mentions other monuments located along Niagara’s Freedom Trail. From the canoe.ca website.

FOR OFFICE USE ONLY

MEETING DATE YYYY/MM/DD 2021/01/21	MEETING NAME DEAR committee
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Attention: Regional Clerk
Regional Municipality of Peel
10 Peel Centre Drive, Suite A
Brampton, ON L6T 4B9
Phone: 905-791-7800 ext. 4582
E-mail: council@peelregion.ca

DATE SUBMITTED YYYY/MM/DD 2021/01/05
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NAME OF INDIVIDUAL(S) Shelley Tsolakakis and Rachel Pennington
--

POSITION(S)/TITLE(S) Shelley - Community Development Coordinator and Rachel - Public Art Curator
--

NAME OF ORGANIZATION(S) City of Mississauga, Community Services

E-MAIL shelley.tsolakakis@mississauga.ca and rachel.pennington@mississauga.ca	TELEPHONE NUMBER (905) 330-2423	EXTENSION
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REASON(S) FOR DELEGATION REQUEST (SUBJECT MATTER TO BE DISCUSSED) We have been asked by Melissa Madger, Advisor of Strategic Initiatives, Culture and Inclusion to provide the Regional DEAR Committee with a quick presentation / update on the City of Mississauga's 2020/21 response to regional funding for Visible Expressions of Pride. Slide Deck to follow
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A formal presentation will accompany my delegation <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No		
Presentation format: <input checked="" type="checkbox"/> PowerPoint File (.ppt) <input type="checkbox"/> Adobe File or Equivalent (.pdf)		
<input type="checkbox"/> Picture File (.jpg) <input type="checkbox"/> Video File (.avi,.mpg) <input type="checkbox"/> Other <input type="text"/>		
Additional printed information/materials will be distributed with my delegation : <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> Attached		

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Region of Peel's Resolution 2019 – 712 City of Mississauga's Response

Mississauga Pride

July, 23-28, 2020



Thursday July 23 2020

Your Voice Series: Physical Expressions of Pride in Mississauga

@ 7:00pm - 8:00pm

Friday July 24 2020

Mindful Marketing Strategies: Creating an Inclusive & Mindful Digital Space

@ 12:00pm - 1:00pm

Saturday July 25 2020

Pride@Home: Tie-Dye Textiles Workshop

@ 11:00pm - 12:00pm

Saturday July 25 2020

Pride@Home: DIY Drag Workshop feat. Yovska from The Boulay Brothers' Dragula

@ 2:00pm - 3:00pm

Saturday July 25 2020

Issa GTA Pride: Peel LGBTQ2S+ Collaborative Partner Event

@ 7:00pm - 8:00pm

Saturday July 25 2020

Virtual Pride Games Night

@ 9:00pm - 10:30pm

Sunday July 26 2020

Virtual Workshop: How to Be a Better Ally

@ 2:00pm - 3:00pm

Sunday July 26 2020

Pride@Home: More Colour, More Pride Workshop

@ 11:00am - 12:00pm

Monday July 27 2020

Virtual Pride Mix & Mingle Monday

@ 8:00pm - 10:00pm

Tuesday July 28 2020

Championing Spaces: MOYO Health & Community Services Partner Event

@ 6:00pm - 8:00pm

Public Art Process

Two stages:

- 2020 - Design and Community Engagement
- 2021 - Installation

Call to artists:

- Applying artists self-identified as 2SLGBTQ+
- Queer art selection committee

The selected artist is:

- Developing the final design in consultation with Mississauga's 2SLGBTQ+ community
- Selecting the final location in partnership with Culture and Transportation & Works
- Painting the mural during Pride 2021



Leonardo Moleiro, memorial to the Stonewall Uprising (2019), Pittsburgh



Concept Sketch with palette/idea of colour wave in BG (not FINAL) 4.2-5

As a queer BIPOC artist, I have been waiting to find a piece of public art that truly represents and makes me and my community feel seen and celebrated.

Folx of the 2SLGBTQ+ community come in all shapes and sizes and backgrounds and are steeped in a rich culture of creative communities finding joy through dance. Dance and club spaces have always been those magical spaces where a lot of the 2SLGBTQ+ community have been able to come together to share spaces that are safe and where they can fully let go and feel like their true selves without fear of judgment.

My concept was inspired by the joys of coming together as one, dancing and showing off what you got.

- Vivian Rosas



Project Contacts

Rachel Pennington *(she/her)*

Curator, Public Art

T 905-615-3200 ext.4909 | M 416-669-4257

rachel.pennington@mississauga.ca

[City of Mississauga](#) | Community Services Department,
Culture Division

Shelley Tsolakis *(she/her)*

Community Development Coordinator

T 905-615-4830 ext.2666 | M 905-330-2423

shelley.tsolakis@mississauga.ca

[City of Mississauga](#) | Community and Neighbourhood Development,
Recreation Division

For Information

REPORT TITLE: **Region of Peel Indigenous Land Acknowledgement**

FROM: Kathryn Lockyer, Interim Commissioner of Corporate Services

OBJECTIVE

To provide an update to the Diversity, Equity and Anti-Racism Committee about the practice of Indigenous Land Acknowledgements.

REPORT HIGHLIGHTS

- Indigenous Land Acknowledgements have been practiced for thousands of years to recognize and respect the legal and spiritual relationship between Indigenous people and their lands.
 - Indigenous land acknowledgments have become common since the Truth and Reconciliation Commission's 94 calls to action were released in 2015.
 - Indigenous Land Acknowledgements can be seen as tokenism when not delivered with genuine intent and when no further actions are taken toward reconciliation.
 - The Region of Peel continues to open all formal public proceedings with its current Indigenous Land Acknowledgement that includes recognition of the Huron-Wendat people.
-

DISCUSSION

1. Background

What is a Land Acknowledgement?

A Land Acknowledgement is an historically accurate way to recognize and respect the legal and spiritual relationship between Indigenous peoples and their traditional territories. Land Acknowledgements can be presented verbally or visually, and honour the unique connection Indigenous people have to the land. It is imperative that Indigenous Land Acknowledgements are not simply a script that is adhered to and read at the start of events. There should be some personal introspection about the things we know, the things we don't know, and a commitment to increasing understanding about the injustices inflicted upon the Indigenous peoples both past and present.

Importance of Land Acknowledgements

Indigenous land acknowledgments have become common since the Truth and Reconciliation Commission's 94 calls to action were released in 2015, urging all levels of government to make intentional efforts to repair the harm caused by residential schools.

Region of Peel Indigenous Land Acknowledgement

Within the context of reconciliation, land acknowledgements are an opportunity to acknowledge the injustices that have been carried out against Indigenous communities. They are an opportunity to recognize how institutional systems of power have oppressed Indigenous peoples, and how that oppression has influenced the way that non-Indigenous people think about Indigenous peoples.

Land acknowledgements can begin to sound empty when there is no appreciation of what they mean, and when no further actions are taken toward reconciliation. In this case, they become scripted statements on an agenda.

Region of Peel Land Acknowledgement

On December 12, 2019, by Resolution 2019-1090, Regional Council approved and endorsed the Region of Peel's current Indigenous Land Acknowledgement (See Appendix I) to be read at all formal public proceedings conducted by the Region of Peel, in the geographic region known as Peel. This land acknowledgement was developed in consultation with local resources from the Mississaugas of the Credit First Nation, the Ministry of Education – Indigenous Education office, Ontario Federation of Labour, Peel Aboriginal Network and University of Toronto.

2. Current Situation

Recently, there was concern expressed over the use of the term “Huron” when referencing “Huron-Wendat” people in the current Region of Peel Land Acknowledgement. The individual expressed that “Huron” carries historical significance as a derogatory term, originally used by European/French people.

Research and Consultation

Staff undertook a scan of land acknowledgements used in other municipalities and organizations, such as post-secondary institutions, government and non-government establishments. In some cases, the term “Huron” was removed, and in other cases it remained.

Staff also consulted with several parties including the Council of Inclusive Work Environments with the Conference Board of Canada, an Indigenous Knowledge Advisor with Fleming College and Maxime Picard, official representative of the Huron-Wendat Nation in Wendake, Quebec. Maxime Picard explained the name “Huron” from its historical origin over 400 years ago to its present-day identity. According to the Nation Huronne-Wendat, the term Huron is not considered negative or diminishing. On the contrary, it is part of their identity and inclusion of the word has been interpreted as a sign of respect and understanding of their peoples.

3. Beyond the Land Acknowledgement

The Region of Peel is taking actions toward reconciliation beyond its land acknowledgement. Examples include:

- Development of an organizational Diversity, Equity and Inclusion Learning Plan which prioritizes staff education on Indigenous culture, history and safety (anticipated launch 2021).

Region of Peel Indigenous Land Acknowledgement

- Indigenous communities remain a focus population within Peel Public Health's Health Equity Strategy.
- PAMA runs exhibits and events throughout the year that focus on Indigenous culture and history.
- Education and awareness promoted through events and observances such as Courageous Conversations, National Indigenous Day and Orange Shirt Day.

CONCLUSION

The Region of Peel will continue with its practice of opening all formal proceedings with its Indigenous Land Acknowledgement that includes recognition of the Huron-Wendat people.

APPENDICES

Appendix I – Region of Peel Indigenous Land Acknowledgement

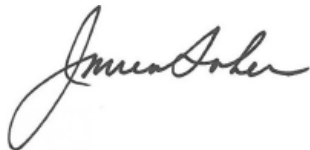
For further information regarding this report, please contact Juliet Jackson, Director – Office of Culture & Inclusion, Ext. 6741, Juliet.jackson@peelregion.ca.

Authored By: Sharon Navarro, Program Specialist – Office of Culture & Inclusion

Reviewed and/or approved in workflow by:

Department Commissioner and Division Director.

Final approval is by the Chief Administrative Officer.



J. Baker, Chief Administrative Officer

Appendix I

Region of Peel Indigenous Land Acknowledgement

Region of Peel Indigenous Land Acknowledgment

“We would like to begin by acknowledging the land on which we gather, and which the Region of Peel operates, is part of the Treaty Lands and Territory of the Mississaugas of the Credit. For thousands of years, Indigenous peoples inhabited and cared for this land. In particular we acknowledge the territory of the Anishinabek, Huron-Wendat, Haudenosaunee and Ojibway/Chippewa peoples; the land that is home to the Metis; and most recently, the territory of the Mississaugas of the Credit First Nation who are direct descendants of the Mississaugas of the Credit.

We are grateful to have the opportunity to work on this land, and by doing so, give our respect to its first inhabitants.”

For Information

REPORT TITLE: **Visible Demonstrations of Pride in Peel**

FROM: Kathryn Lockyer, Interim Commissioner of Corporate Services

OBJECTIVE

To provide an update on visible demonstrations of support for Peel Pride in the community.

REPORT HIGHLIGHTS

- Since 2002, Peel has been celebrating Pride in July.
 - There are numerous ways to visibly demonstrate support of Peel Pride and its 2SLGBTQ+ communities.
 - On July 11, 2019, Regional Council approved annual funding by the Region of Peel for up to \$25,000, between the Cities of Brampton and Mississauga and the Town of Caledon, for the creation of road decal Pride Flag crosswalks and Trans Flag crosswalks.
 - On April 9, 2020, Resolution 2019-712 was amended to afford greater flexibility, creativity and ownership to local municipalities regarding the use of Regional funds to visibly support Peel Pride in ways that are meaningful to the local community.
 - The installation of rainbow Pride benches is planned for the cities of Brampton, Mississauga and Town of Caledon in Spring 2021.
 - The City of Mississauga is utilizing 2020 and 2021 funding from the Region of Peel to design and install a rainbow crosswalk/ground mural in a prominent city location. The goal is to unveil the installation as part of 2021 Peel Pride celebrations.
-

DISCUSSION

1. Background

Since 2002, Peel has been celebrating Pride in July. The decision to celebrate in July instead of June (national Pride month) was driven by the Peel Pride Committee, a volunteer organization known as *Peel Pride*. The main reason was to avoid competing with Toronto's events in June and afford people the ability to participate in both Toronto and Peel events.

On July 11, 2019, Regional Council passed Resolution 2019-712 which approved annual funding by the Region of Peel for up to \$25,000, allocated between the Cities of Brampton and Mississauga and the Town of Caledon, for the creation of road decal Pride Flag crosswalks and Trans Flag crosswalks.

In December 2019, staff from the Region and each local municipality met to discuss how to move forward with implementing the resolution in 2020 and thereafter. There was

Visible Demonstrations of Pride in Peel

consensus among all parties that further research and engagement with community stakeholders was required.

On April 9, 2020, Resolution 2019-712 was amended to afford greater flexibility, creativity and ownership to local municipalities regarding the use of Regional funds to visibly support Pride in ways that are meaningful to the local community.

The revised Resolution 2019-712 provides as follows:

Whereas, the Region of Peel recognizes Pride Month in July and is a supporter of 2SLGBTQ+ communities;

And whereas, symbols of Pride are a reflection of the diversity in the Region of Peel;

And further, that the Region of Peel allocate funds on an annual basis, up to a maximum of \$25,000, between the Cities of Brampton and Mississauga and the Town of Caledon with each receiving up to one third of the funds;

And further, that the funds be applied toward visible demonstrations of Pride across the Region as determined through consultation with the communities and staff of each respective municipality;

And further, that visible demonstrations may include but are not limited to flags, murals and crosswalks;

And further, that funds will not be used for entertainment or event purposes.

2. Recent Developments

There are numerous ways to visibly demonstrate support of Peel Pride and its 2SLGBTQ+ communities. Efforts include but are not limited to flag raisings, community events and painted crosswalks.

In Spring 2021, the cities of Brampton, Mississauga and Town of Caledon will be installing rainbow benches as a visual symbol of support for the LGBTQ2S community. These benches were previously funded by the local municipalities and are being donated back by Sonya Shorter, Executive Director of Peel Pride.

This past summer the City of Mississauga, along with Rainbow Sauga Alliance, engaged its 2SLGBTQ+ community in a virtual discussion about ideas for physical expressions of Pride. There was strong support by participants for a “rainbow” crosswalk, as implemented in other jurisdictions including Goderich, Hamilton, London, and Toronto. As such, The City of Mississauga is utilizing 2020 and 2021 funding from the Region of Peel to design and install a rainbow crosswalk/ground mural in a prominent city location. The goal is to unveil the installation as part of 2021 Pride celebrations.

Moving forward, it is important for municipalities to continue to engage with the community to determine ways in which visible demonstrations of support should be made. Doing so not only allows for community engagement and strengthened relationships, but also ensures meaningful efforts and displays of diversity and inclusion.

Visible Demonstrations of Pride in Peel

CONCLUSION

The Rainbow Crosswalk/Ground Mural is only one example of how Peel municipalities can signal that they are welcoming and inclusive to all residents. The Region of Peel will continue to partner with the City of Brampton, City of Mississauga and Town of Caledon to explore opportunities for collaboration and with community organizations to implement additional visible demonstrations of Pride as symbols of support for the 2SLGBTQ+ community. Municipalities are encouraged to utilize the Regional funding available to them.

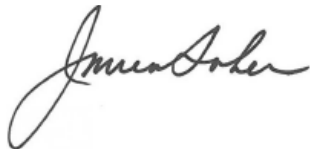
For further information regarding this report, please contact Juliet Jackson, Director, Culture and Inclusion, Ext. 6741, juliet.jackson@peelregion.ca

Authored By: Melissa Magder, Advisor of Strategic Initiatives, Culture and Inclusion

Reviewed and/or approved in workflow by:

Department Commissioner and Division Director.

Final approval is by the Chief Administrative Officer.



J. Baker, Chief Administrative Officer

RECEIVED

December 17, 2020

REGION OF PEEL

OFFICE OF THE REGIONAL CLERK

From: Chohan, Navreen <navreen.chohan@peelregion.ca>

Sent: December 17, 2020 1:52 PM

To: Jackson, Juliet <juliet.jackson@peelregion.ca>

Cc: Dhillon, Lisa <lisa.dhillon@peelregion.ca>; Jandu, Binny <binny.jandu@peelregion.ca>; Grewal, Taranjit <taranjit.grewal@peelregion.ca>; Kainth, Navbir <navbir.kainth@peelregion.ca>; Brar, Ritu <ritu.brar@peelregion.ca>

Subject: Call for Awareness: India's Farmer Protests

Hello Juliet, hope you are well.

Over the past couple of weeks, you may have come across news stories of farmers protesting in India, including local support protests taking place across Peel and around the globe.

2020 has been a very heavy year for many people, to say the least. Similarly, we are witnessing the largest protest in human history in India and across the world on this matter. Since August 2020, hundreds of thousands of farmers from Punjab, Haryana and other states (upward of 250 million people), have been peacefully protesting new agriculture legislation (3 bills) in India that were not passed democratically. These bills deregulate agricultural markets by eliminating the minimum support price that was previously guaranteed by the government, as well as any bargaining leverage or control for farmers. These bills open farming up to exploitation by large corporations and create economic disadvantages for farmers, jeopardizing their livelihood and future. Unjust circumstances for farmers are nothing new, and due to the introduction of biotechnology (genetically modified crops), mounting debts and struggles, India has seen over 300,000 farmer-suicides in the past 20 years—and we are seeing suicides happen amongst the current protests as well.

India's agriculture sector employs more than 50% of its total 1.4 billion population. Protestors (from seniors, to women, to children) are now fighting for justice in the middle of a pandemic in one of the hardest COVID-hit countries in the world. They are being faced various forms of police brutality including the use of tear gas, water cannons, barriers and batons. Despite all this, these protestors are prepared to camp out on the streets for months away from their families, and are even feeding the same forces that are hurting them along the way. And what's worse is that despite India being a "democratic" country, the Indian media is falsely portraying these peaceful protestors as "terrorists" and censoring the reality of what is happening. We are also seeing the impacts of racism outside of India from those who are either unaware of the situation and questioning protests in our cities, or from those who choose to ignore it altogether.

The farmers' protest is a massive issue in the South Asian community right now. This is the conversation happening every day in many of our homes as we are very concerned for the safety and livelihood of farmers and families back home. For many South Asians, especially from the 'grain bowl' of Punjab, farming is part of our identity and culture. It is in our blood, passed down over generations, and many of us outside of India are proud children and descendants of farmers who have dedicated their lives to building a quality life for us and future generations. Some even have family and friends who have left their homes in India, in the middle of a pandemic, to protest this legislation in Delhi.

This fight for justice is not about race or religion. It's about food production, the rights of farmers, and more so, humanity. No farmers means no food. We see our parents and grandparents in the face of

REFERRAL TO _____

RECOMMENDED _____

DIRECTION REQUIRED _____

RECEIPT RECOMMENDED ☒ _____

these protestors and it has been very difficult and disturbing to witness the hardships faced by farmers in India, including images of peaceful protestors being met with force and aggression.

Regardless of what happens in Delhi, India over the next few days, weeks or months, this is a global movement and South Asians across the world have their eyes on India, with many ready to stand next to our homeland's farmers as they fight for their rights. This is likely only the beginning of protests and advocacy taking place in our communities, and this movement continues to grow.

On October 14, 2020, Brampton City Council unanimously passed a motion to support and stand in solidarity with Brampton residents and their families who are being adversely affected as a result of this situation. As we have seen in the past, global mass movements work to push society forward and we are looking to spread awareness at the Region to the issues that are greatly affecting our communities both in India and worldwide. South Asians represent more than half of the population in Peel. As the Region of Peel, we are empowered to make a difference as we pursue and embrace purposeful change in the lives of staff and Peel residents. We believe that *Community for Life* means not only celebrating the diversity of Peel's population, but also ensuring appropriate services are provided to meet the population's unique, changing needs. While we may not have the power to influence what is happening politically and at the ground level in India, we do have the power to educate, build awareness and advocate for humanity. We would be very much appreciative of your thoughts on how we can best approach this at the Region, and what we can do to help staff who are experiencing difficulty or are personally affected, as Indians face a very real threat to their livelihoods, culture and heritage.

Thank you very much and we look forward to hearing your thoughts and recommendations on this matter.

-Navreen, Lisa, Binny, Taranjit, Navbir, Ritu
(and many more)

Navreen Chohan

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Resolution from the City of Brampton, Minutes of the October 14, 2020 City Council

16.2 Discussion at the request of Regional Councillor Dhillon re: Indian Farming Protests in Brampton.

A motion, moved by Regional Councillor Dhillon and seconded by Regional Councillor Medeiros, was introduced, with the operative clause as follows. The motion was subsequently also seconded by City Councillor Singh.

Therefore, be it resolved that the City of Brampton stand in solidarity with those Brampton residents and their families who have been directly affected by the farming bills passed in India.

Councillor Dhillon and Councillor Medeiros outlined the purpose of the motion.

The motion was considered as follows.

C387-2020

Moved by Regional Councillor Dhillon Seconded by Regional Councillor Medeiros

Whereas the City of Brampton remains a proud farming community;

Whereas the City of Brampton understands and respects the contributions of farmers in feeding nations;

Whereas the City of Brampton is home to thousands of farmers who still own farmland in their ancestral countries;

Whereas numerous rallies have recently taken place across the City of Brampton protesting three farming bills that were passed in India in September 2020;

Whereas the passing of the bills will result in the privatization of farmers' markets in India and will adversely affect the financial situation of many Bramptonians and their families back home;

Whereas India's agriculture sector contributes nearly 15 per cent of India's \$2.9-trillion economy but employs nearly half of the country's 1.3 billion people,

Whereas 86 per cent of Indian farmers only own two or less acres of farmland with an average income of \$1400 per year, and do not have the means to bargain with large, private corporations;

Whereas anti-farmer policies, debt, and a deteriorating financial status have led to 363,726 farmers and farm labourers committing suicide between 1995 and 2019;

Whereas Brampton City Council has recently recognized and stood with its Black, Tamil, Vietnamese, and other communities whose families have faced hardship abroad;

Therefore, be it resolved that the City of Brampton stand in solidarity with those Brampton residents and their families who have been directly affected by the farming bills passed in India.