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AFRICVILLE: PLACE OF MEMORY

by
Robert L. A. Osbourne

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at
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For Marie, Linval, Andrea, Micheal, and Brandynn

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Abstract

This thesis investigates Africville and the mark made on a community by a place.

Seaview Park now occupies the site that once was Africville, an African Canadian community rich in unity and tradition though poor in material means, a community that lived on both the physical and social fringe of Halifax. The community suffered racism and encroachment for more than a century before finally being dispossessed in 1969.

Former residents retain an overwhelming sense of loss and frustration, combined with a strong connection to the land. This feeling compels them to congregate at the site each July for the week-long *Africville Reunion*, during which former residents reminisce with family and former neighbors. This event is a celebration, but it is also a symbolic occupation, one which could be compared to the radical gesture of Ed Carvery, who protests the relocation by regularly camping on the site.

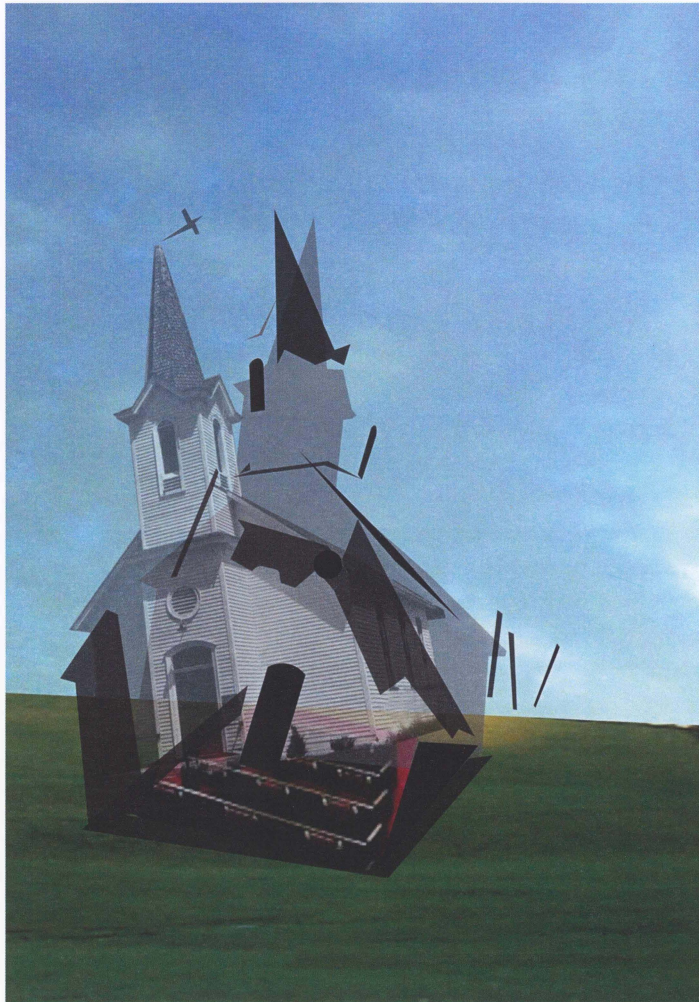
A sundial stands in Seaview Park as the only marker of this history. A more culturally symbolic and functional gesture needs to be erected to speak to this community's sense of loss. It needs to hold out hope that former residents can one day release this ancient grievance.

Acknowledgements

Kenneth Montague and Warren Crichlow

Thank you!

Thesis question



Conceptual isometric photomontage.

Can an architectural intervention
respond to Africville's loss and
alleviate its ancient grievance?

Introduction

Mr. Speaker, Canada prides itself on its support for multilateral institutions, particularly the UN. Earlier this month, the UN follow-up report on Canadian compliance with commitments made at the World Conference on Racism, with specific reference to the community of Africville in my riding of Halifax, stated:

After 150 years of collusion between...government and the business community, through abuse of power, neglect, encroachment and invasion of hazardous industrial materials, in 1970, the community of Africville was forcefully removed.

The UN report called on all levels of government to redress this travesty in consultation with the community that lives on, in spirit and in the hearts and kinship networks of former residents and descendants of Africville. Shamefully, less than 24 hours after those recommendations, the federal government rejected any notion of reparation to the Africville community.¹

Alexa McDonough
(MP, Halifax), quoting
UN Rapporteur Doudou Diene
March, 2004

On July 5, 2002, the Federal Government of Canada designated Africville a national historic site. In March of 2004, United Nations Rapporteur, Doudou Diene, recommended that the Canadian Government compensate former Africville residents for past injustices. These two events acknowledge, nationally first, and then internationally, the injustice committed by the removal and relocation of the African-Canadian community of Africville, completed in 1969.

It has been 36 years since the annexation of Africville, yet former residents and descendants still harbor resentment towards the government and a sense of loss due to their relocation. These events undermined the community's trust in the municipal government, and now threatens to become a permanent barrier to cultural reconciliation. This atmosphere of mistrust impedes communication, fosters divisions in the community, and has already inhibited future community development. As in many cases of oppression, the primary manifestation of the oppression can be disorganization and division in the community itself. Gestures of assistance can be looked upon with suspicion, and often meet with little or no cooperation. The community is alert to its potential to be manipulated, and thus any dealings with it require a high degree of sensitivity.

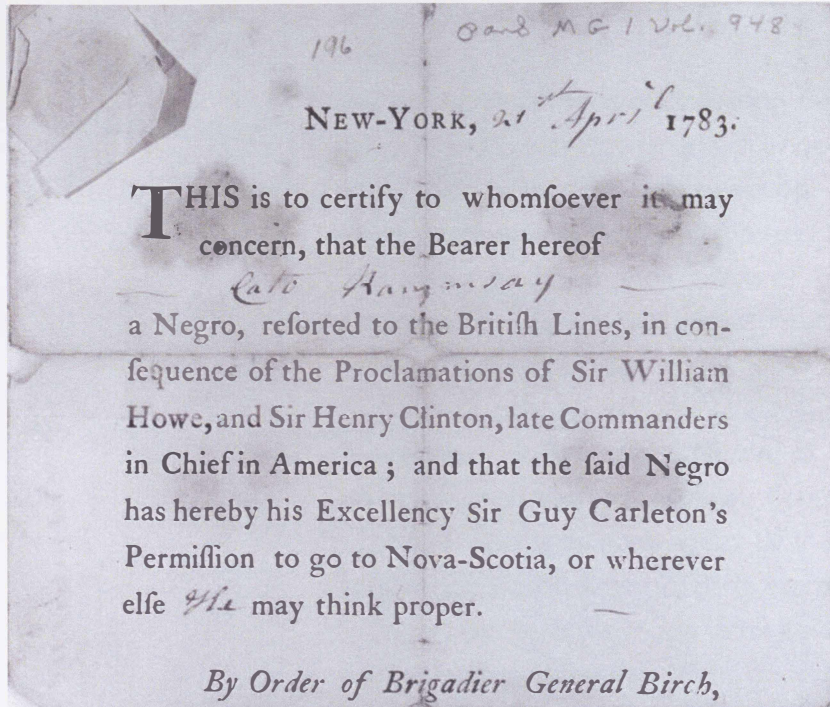
This condition of resentment, if allowed to continue, will likely do nothing but further harm the community through missed opportunities that will then perpetuate the current status. It may only be now that this grievance has developed to this advanced stage, and that local and international pressure has been directed at it, that an opportunity exists to redress this open question. The Federal Government will not discuss reparations, but it may now be prepared to make a sufficiently large gesture of financial compensation that it will permanently mark this historical injustice.

A permanent, symbolic gesture must be made; in short, a monument is needed. Nothing can compensate for moving families in garbage trucks, but a monument might act as a catalyst for letting go of resentment.

It's easy to remember, but so hard to forget.

The struggle over Africville is rich in territorial issues. The central issue was the community's claim on the land, and a monument will make this inviolable.

Historical Context in Nova Scotia



Cato Ramsay's Certificate of Freedom, this document enabled him to emigrate to Nova Scotia.

From the Nova Scotia Archives and Records Management.

As Revolution began in the thirteen American colonies in the late 1770s, the British were badly outnumbered. When in desperation they promised freedom to any slave of a rebel who fought the Americans on their behalf, the response was greater than they could have imagined; as many as 30 000 slaves escaped to British lines. Working as soldiers, labourers, pilots, cooks, and musicians, they were a major part of the unsuccessful British war effort. As defeat became inevitable, (about 3,500) these free blacks were evacuated to Nova Scotia with the other Loyalists.²

African Presence in Nova Scotia

The presence of people of African descent in Nova Scotia is well documented. Since before British rule, both free and enslaved, African Nova Scotians, (including former residents of Africville) can trace their ancestry back to one or more of the major migration of African peoples to this province.

The earliest documented person of African descent in Canada was Mathieu Da Costa, a translator who was contracted to the Dutch and French. His role was that of an intermediary, hired to help establish trade relations with the Native Peoples of the New World because of his facility with languages.³ He is believed to have landed in Port Royal in 1604, though he did not remain.

Between 1783-4, some 1232 black slaves were brought by British masters into Nova Scotia, New Brunswick and Prince Edward Island. Of this number 26 went to Prince Edward Island and 441 went to New Brunswick.⁴



Pioneer of the 104th (New Brunswick) Regiment of Foot.

From the African-American Migration Experience website.

1782 -1785

Black Loyalists arrive in Nova Scotia. Approximately, 3,500 former slaves arrive in Nova Scotia and New Brunswick at the end of the American Revolution. They fought on behalf of the British during the American Revolution, and in return were promised land and freedom. In 1792 approximately 1200 dissatisfied black settlers, (whole congregations and communities) answered the call from agents of the Sierra Leone Company, and sailed back to Africa.

1796

Approximately 550 Maroons were deported from Trelawney, Jamaica and in Preston Nova Scotia. In 1800, Maroons negotiate their way to Sierra Leone, Africa.⁵

1813 -1815

An estimated 2000 African American refugees from The War of 1812 settle in the region.

1833

The British Parliament passed the Slavery Abolition Act in 1833; by 1834, slavery was abolished in Canada and in the other British colonies.

1920's

Hundreds of "later arrival" settlers flock to Cape Breton from the Caribbean to work in steel industry and coalmines.⁶

It is important to note also that though historical documents point to Southern Ontario as the final stop on the Underground Railroad, anecdotal evidence suggest that Nova Scotia was an unofficial destination.

In order to appreciate the social and economic situation faced by black settlers it is important to note that Nova Scotia was once a slave state with a strict class structure. This historical fact coupled with the predominant philosophy of the day of white superiority and a feeling among African Nova Scotians of inferiority has shaped the relationship between blacks and whites for generations. This also helps explain the segregated settlements around the province, biased treatment and institutionalized racism faced by black settlers.

History of Africville

The first Africville settlers were refugee blacks who came to Nova Scotia after The War of 1812 and moved not earlier than 1835 and probably during the 1840's, from the outlying communities of Preston and Hammonds Plains.⁷

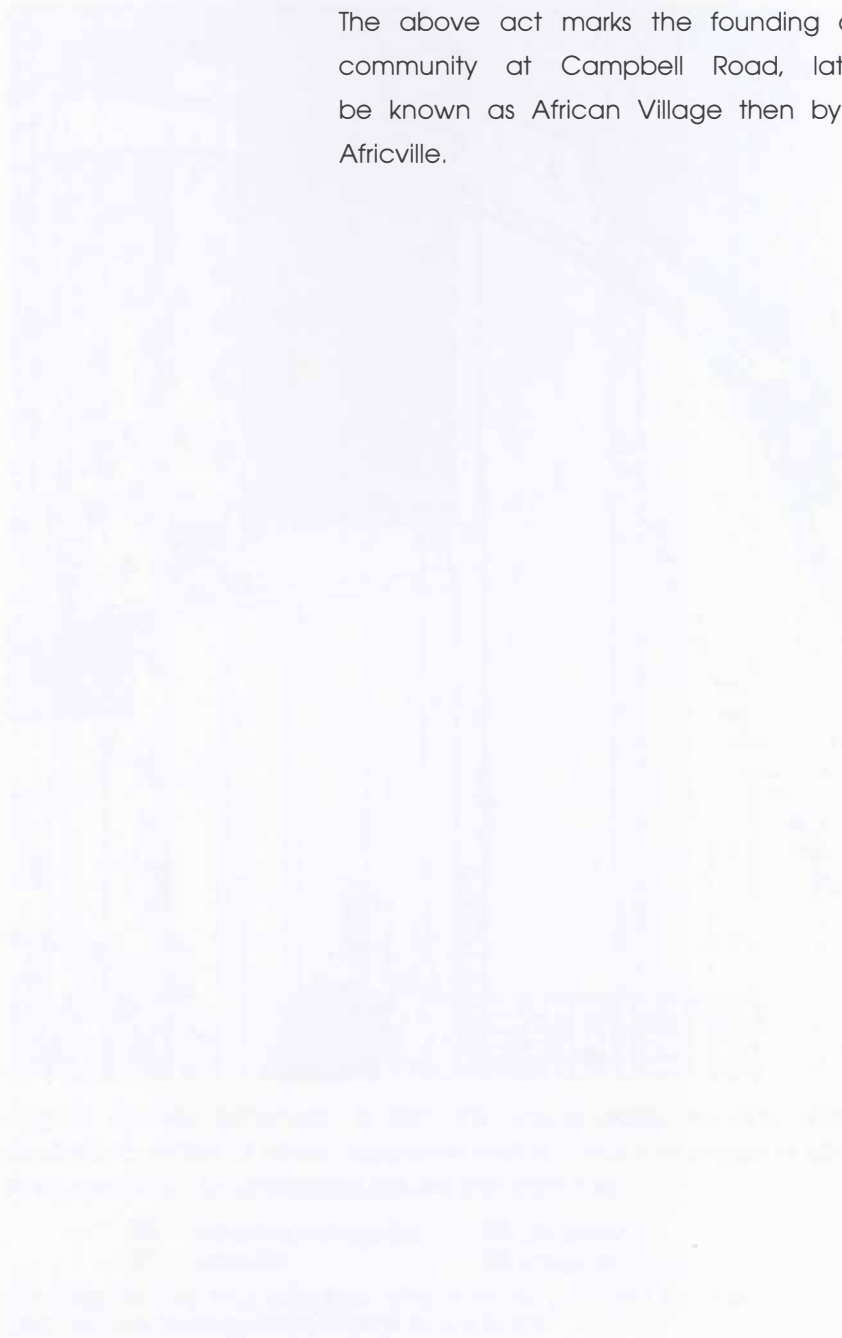
The site has been inhabited by successive generations since 1848, when William Brown and William Arnold purchased separate lots, approximately six acres each from the estate of James Fullerton.⁸ By 1849 the community constructed a church; in 1860 the community petitions the city for funds to build a school.

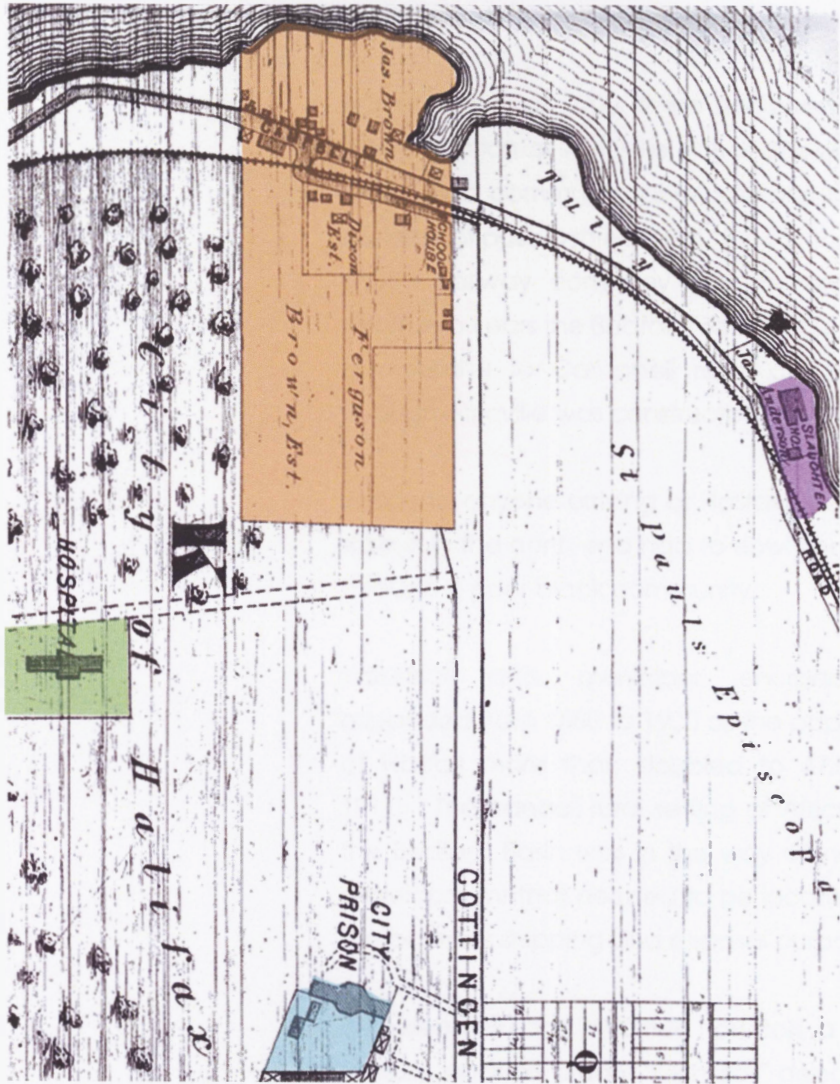
In or near the settlement at which their children could receive instruction, your petitioners could send at once twenty five children to school and in the winter season a greater number: but they feel that they must suffer the evils of ignorance and their concomitant vices unless they are assisted by their benevolent friends, as it is not in their power to meet the expense of supporting a school.

William Brown Sr., William Brown Jr., Emray Brown, Alex Dixon Sr., Isaac Grant, Eppy Carvery, Charles Dickson, Henry Ballery and Robert Best.

*The Undersigned,
School Petition of 1860⁹*

The above act marks the founding of the community at Campbell Road, later to be known as African Village then by 1900, Africville.





Original Africville Settlement. In 1878 this was probably the only land available to settlers of African descent in Halifax, it was well outside of city limits, surrounded by undesirable industry and institutions:

- tuberculosis hospital
 - Africville
- city prison
 - slaughterhouse

H.W. Hopkins City Atlas of Halifax, 1878. from Nova Scotia Archives and Records Management, Halifax, Nova Scotia.

Encroachment

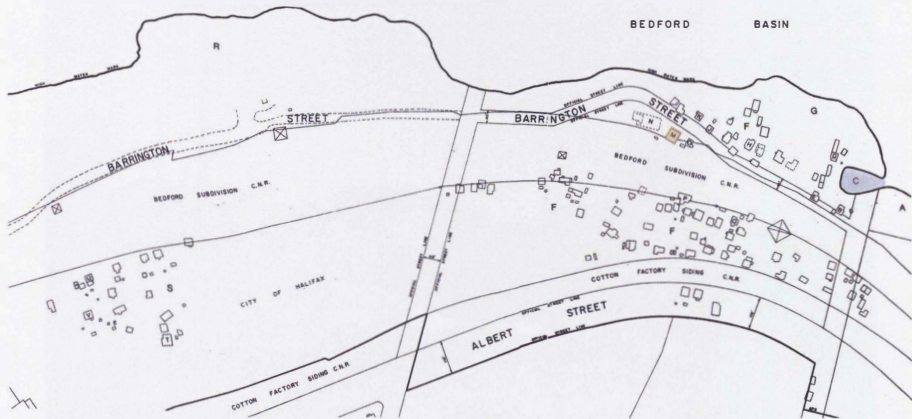
From as early as 1900, there has been talk of the relocation of Africville, it has always been an isolated community physically and socially, but did not pose a threat until "in 1853 the Nova Scotia Railway company was incorporated, within two years the Bedford Basin tracks, which ran parallel to Campbell road and passed through Africville was constructed."¹⁰

Suddenly anyone arriving at Halifax's new train station in the north end had to slowly navigate through a poor black community.

Industrial and municipal encroachment expanded from 1850 to 1900 as the population of Halifax more than doubled to 47,000 by 1911. The tranquil rural setting of Africville on the Bedford Basin was in the way of industrial development that needed to be located near the basin for shipping and disposal purposes.

Between 1850 and 1900 two hospitals, a cotton factory, abattoir, prison, "night soil" deposit pits, and later - during the 1950's - a garbage dump encircled Africville. The label dump, in reference to the community soon followed.

After the great wars and during the Depression the population of Africville grew as more and more people sought affordable lodgings, changing the nature of the community further as new residents built their own lodgings on land that they either rented or squatted on. This period Africville also developed a reputation as being a place of deviant behavior. People from neighboring communities would visit Africville for after hour bars and entertainment. During all this residents and churchgoers (not always synonymous) tried to maintain a sense of dignity.



Africville Map 1964.

- | | | |
|-----------------------|--------------------|------------------------------|
| ☒ N.S.L & P Towers | A. Kildare's Field | B. Joe and Retha Skinner |
| ■ C. Tibby's Pond | D. Tibby Alcock | E. Deacon Ralph Jones |
| F. Up The Road | G. Back The Field | H. Post Office |
| J. Curley Vemb | K. Pooh Izzard | ■ M. Seaview Baptist Church |
| N. School | O. Dick Killum | P. Tillie Newman |
| Q. 'whoopie' Sparks | R. City Dump | S. Round the Bend |
| T. Aaron 'Pa' Carvery | U. Rossie Dixon | V. Reggie and Stella Carvery |

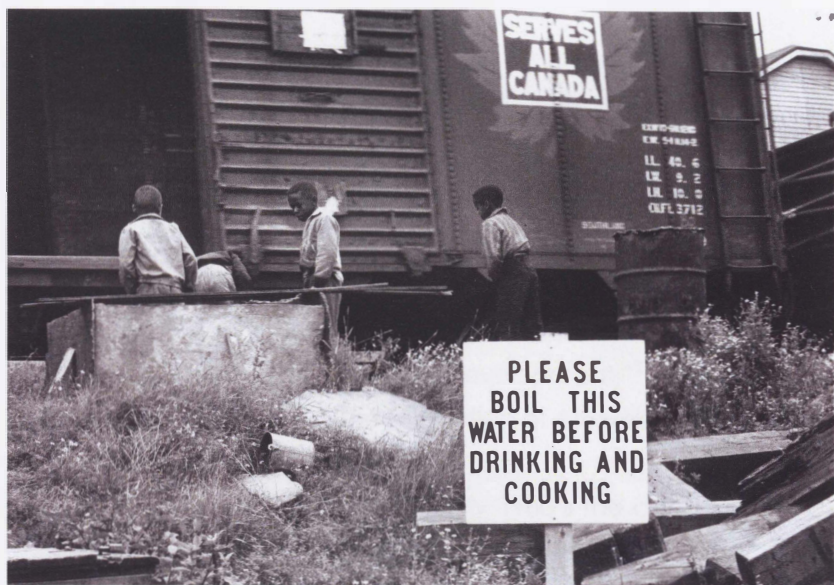
From *A Spirit That Lives On* (exhibition catalogue).



The ubiquitous train tracks in Africville.
From the Bob Brooks Collection, Nova Scotia Archives and Records Management.



From as early as 1855, train tracks severed Africville.
From the Bob Brooks Collection, Nova Scotia Archives and Records Management.



The railway and the municipal dump left few places for children to play. From the Bob Brooks Collection, Nova Scotia Archives and Records Management.



The municipal dump eventually contaminated the water supply. From the Bob Brooks Collection, Nova Scotia Archives and Records Management.

Relocation

The 1950's saw further intensification of industry in the area, "Africville land was a prime potential site for industrial development: the city owned sizable property to the south east and west; railway tracks paralleled and criss-crossed the community; and the shoreline was valuable for harbour development."¹¹ The stage was set for the relocation of Africville.

By the early 1960's the city adopted strategies for the acquisition of the site, studies and recommendations executed without direct involvement of residents. In some cases residents would find out about their fate in the newspaper.

The expressway is to be two lanes at first and four lanes later. As it is laid down it will go right through the Africville district which is scheduled for removal starting in spring....

*Get Step Closer to Expressway
Mail-Star, February 17, 1962¹²*

By 1962 a report entitled *The North Slope Development Plan*¹³ detailed the payment strategies to landowners and renters in Africville. Renters and those without proper land titles were to receive \$500.00 while those with proper documentation would negotiate with the city for the price of their property.

The reasons for relocation of Africville are varied, from a desire for redevelopment of the lands by public and private entities, to social engineering ideals prevalent at the time that sought to rid society of the blight of poor people. It must be noted also that:

During the Africville relocation decision making, due to historical reasons... the black residents had virtually no financial assets, leadership, or community infrastructure resources; they were in a weak bargaining position with city officials who could draw upon bureaucratic legal, financial and technical knowledge resources.¹⁴



Relocation meeting at the Seaview Baptist Church. ca. 1962
From the Bob Brooks Collection, Nova Scotia Archives and Records Management.



Relocation meeting.
From the Bob Brooks Collection, Nova Scotia Archives and Records Management.



The community is advised to take legal action.

From the Bob Brooks Collection, Nova Scotia Archives and Records Management.



Relocation Meeting.

From the Bob Brooks Collection, Nova Scotia Archives and Records Management.

Whatever the constructed reason were, from 1962 to 1970, residents of Africville were relocated to social housing, others who could afford it, relocated elsewhere.

The process was not a smooth one, the residents did not move readily; as soon as people took the city's offer, their house was bulldozed. Because of the stigma associated with the community, the only movers that took the job were garbage movers. The transition in social housing was not smooth; the welfare system did not have the budget to maintain residents for an extended period of time.

Although the term "ghetto" or "dump" was used (and still is used) to describe Africville, one must not forget that this was also home to a community, a place that black pioneers purchased and settled, land that was owned outright, no social housing. Poor, yet proud peoples not unlike countless other communities in the Maritimes.

Seaview Park is a fragment of what was once Africville. The most important characteristic of the site is its embodied memory, the years that a community spent here, their triumphs, their struggles, the toil and tears that it took to acquire and keep this land in the face of constant encroachment and racism.



Typical home interiors in Africville.
From the Bob Brooks Collection, Nova Scotia Archives and Records management.

Reconstruction

Over the past 10 years *The Journal of the Society of Architectural Historians* has published several articles highlighting the question of African American historical sites, buildings, and their lack of documentation.

There is no book or article to consult and no expert to step forward to talk about their architecture... It takes a call to a pastor himself or a member of the congregation to learn anything about some of the churches and their history.¹⁵

Africville is tied to this larger North American problem, fortunately in this case, the Africville Genealogy Society has commissioned reconstruction drawings of the Seaview African Baptist Church. This was achieved through archeological digs and studying archived document and images at the Nova Scotia Archives, thus a historicist architectural reconstruction will not be a focus of this thesis.

On Monuments and Memory

*Monuments have long sought to provide a naturalizing locus for memory, in which a state's triumphs and martyrs, its ideals and founding myths are cast as naturally true as the landscapes in which they stand. These are the monument's sustaining illusions, the principles of its seeming longevity and power. But in fact...neither the monument nor its meaning is everlasting. Both a monument and its significance are constructed in particular times and places, contingent on political, historical, and aesthetic realities of the moment.*¹⁶

This thesis calls for a rethinking of the monument.

*Against the traditionally didactic function of monuments, against their tendency to displace the past that would have us contemplate -- and finally, against the authoritarian propensity in monumental spaces that reduces viewers to passive spectators.*¹⁷

This thesis proposes a monument that engages the spectator, invites her to participate in the act of remembering by taking part in, or witnessing Africville traditions profane or sacred. Whether singing gospels or worldly music, whether just frolicking or "wade(ing) in the water..."¹⁷

On the former site of Tibby's Pond in Seaview Park, a new structure will be constructed, designed to accommodate baptisms, a church service, or a summer concert. Apart from marking an important site, the intent of this complex is to make manifest the memory of Africville.

On Baptism

In the Baptist faith, the primary religion of African Nova Scotians, one must be old enough to understand and declare their faith before being fully immersed in water during the ritual of baptism. This Christian sacrament, still practiced outdoors in African Canadian communities in Nova Scotia is key to Baptist belief. But this practice has deeper significance to Diasporic Africans, whether they are conscious of its roots or not. The connection to this water ritual can be traced to the worship of the Yoruba River god Oshun. *"The visible rite of baptism appealed strongly to their mystic temperament"*¹⁹

*(The Negro church) was not at first by any means Christian nor definitively organized; rather it was an adaptation and mingling of heathen rites among members of each plantation, and roughly designated as Voodooism. Association with the masters and missionary effort and motives of expediency gave these rites an early veneer of Christianity, and after the laps of many generations the Negro church became Christian.*²⁰

This implies a deeper unconscious cultural connection to this water ritual. We see this evident also in the uniquely African style of

worship in the Baptist church, the passion we see in singing and with possession, another Yoruba tenet, which is considered as being filled with the Holy Spirit in the African Baptist Church.

Thus, the intention of this thesis is to create a place in Seaview Park that can accommodate these rituals, allowing former residents to lay claim to the site symbolically.

Intervention

In Seaview Park there are two locations rich in meaning and worthy of being marked, the first is the site of the Seaview African Baptist Church, consistently, the one building that people from the community (practicing Christians or not) miss most. Former residents speak affectionately when reminiscing about the Church, "it follows that the loss of the church has come to symbolize the loss of community."²¹

The second is Tibby's Pond; a small bay in Africville where residents played, worked, and found salvation, the pond was a natural feature that was erased from the landscape as Africville was being erased from Halifax.

This thesis proposes a monumental reconstruction of the Seaview Church and Tibby's Pond, in the hope that it will have the desired effect of reconciliation. There is no longer a community at the site, and it cannot be imagined that it will be reoccupied, except in symbolic ways. Nor is there at present a real congregation at the site. A fully functioning church is not needed. If anything, the structures must have the character of a pilgrimage site, visited with a deliberate intention.

One important religious ceremony still practiced in African Nova Scotian communities is outdoor baptism; Africville was no exception.

The baptism ceremonies held on the shores of the Bedford Basin attracted most community residents and entailed much pomp, singing and the wearing of impressive white robes by candidates. The Sunrise Service held on Easter Sunday was another colourful religious occasion that signaled community festivities and like the baptismal ceremonies helped to lessen social and physical isolation.²²

They (church members led by the deacons) went into the church singing spirituals, around four or five in the morning when the sun came up, and did not come out until three p.m. When the people came, they would just flop with the spirit. People, including whites, use to come for miles around to the Sunrise Service, sometimes from Truro and New Glasgow and usually from Preston and Hammonds Plains.

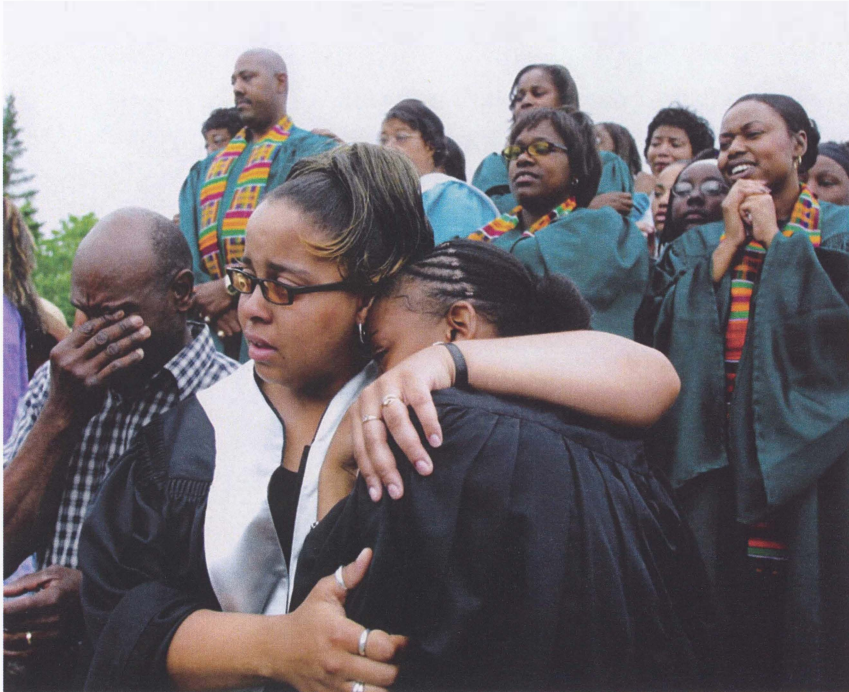
Interview, September, 1969²³



Baptism candidate Reuben Allen Williams, 68, sitting in prayer, surrounded by supporters (July 28, 2002). Reprinted with permission from the Halifax Herald Limited.



Reverend Ohanaka (left) with a deacon baptise K-lee Justine Frazer in the Partridge River (July 28, 2002). Reprinted with permission from the Halifax Herald Limited.



Outdoor baptisms still take place in African Nova Scotian communities. East Preston United Baptist Church Choir members, overcome with emotion as they witness the baptism of Marcel Brooks (July 28, 2002). Reprinted with permission from the Halifax Herald Limited.

Design

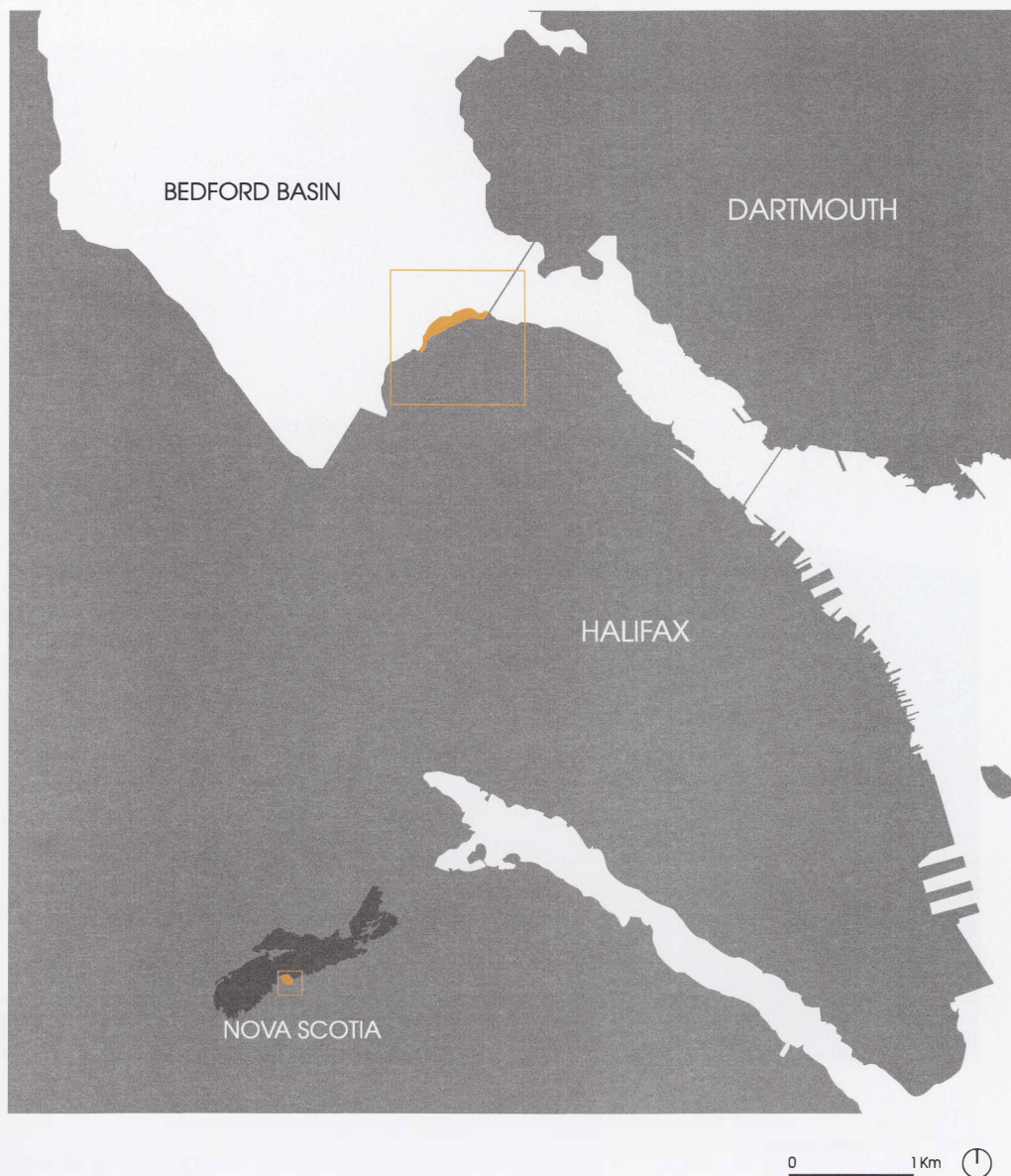
Site

Seaview Park is located on the Bedford Basin, the northernmost tip of Halifax, cut off from the city by the approach to the A. Murray MacKay Bridge. From within the park, the bridge is omnipresent, visible almost from every direction, a constant reminder to some of the reason for the destruction of Africville.

At the southwestern corner of the park is a triangle shaped plot of land separated by a chain link fence. This land, which was the original site of The Seaview African United Baptist Church, was awarded to the Africville Genealogy Society by the municipality of Halifax in 1994.

The park is a lush green in the warmer months and surprisingly quiet considering its proximity to a major motorway. It is enclosed on the south by a steep hill, artificially built up to create the approach to the bridge; on the west, by Fairview Cove Container Terminal; on the east, by the bridge itself; along the water's edge, by a berm broken in its middle by a flat gently sloping field that offers a clear view out to the basin. This low area is the former location of Tibby's Pond.

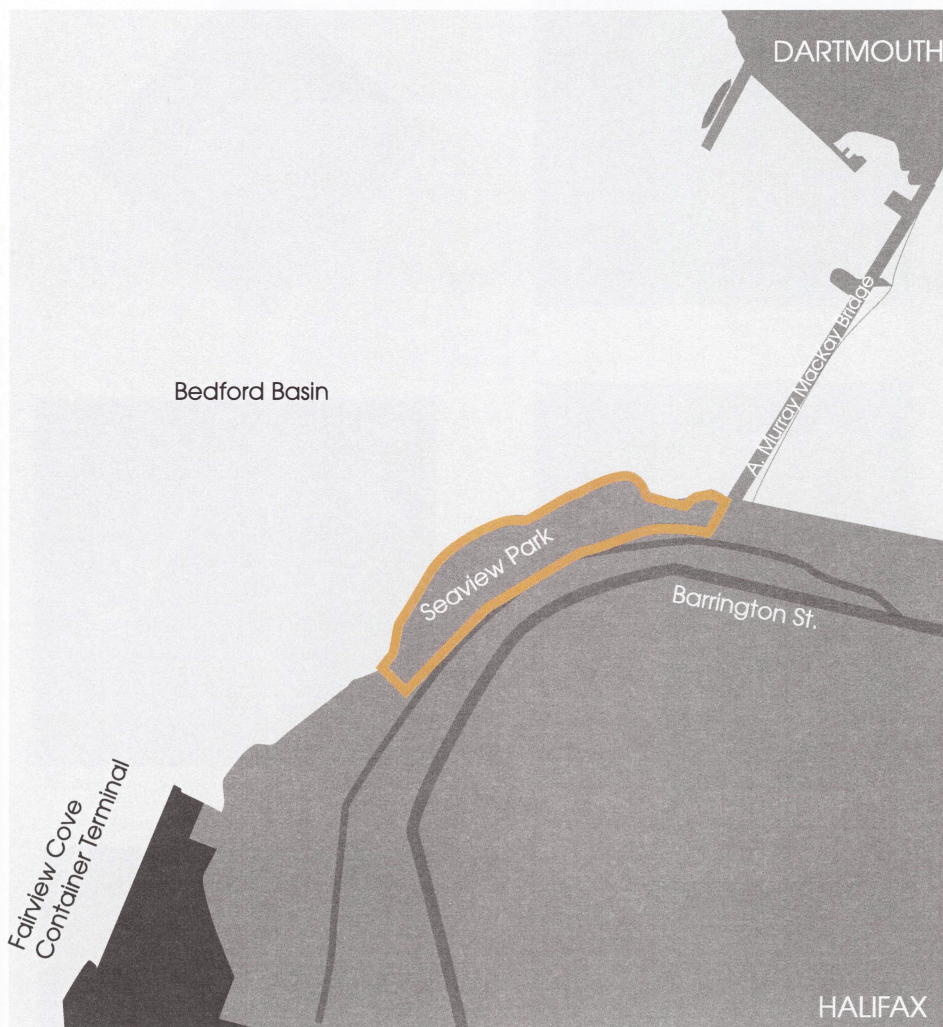
The most important characteristic of Seaview Park is the embodied memory of the site. This design seeks to redress the grievance of a marginalized community and to lay claim to a place.



Thesis Site Map

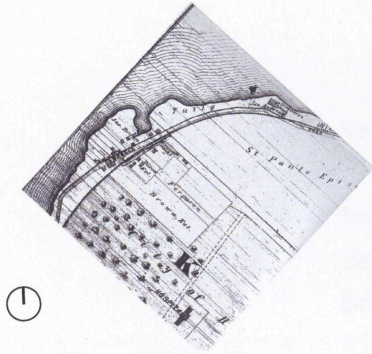
This Map Illustrates the proposed site of this thesis and its place in the urban context of Halifax, Nova Scotia. The orange outline identifies Seaview Park, the last fragment of what was Africville. It remains as cut off from the city today as it was over a century ago.

There has been talk of redevelopment of this site since before the annexation of Africville, but since the site has been designated a national historic site in 2002, this is no longer a threat.



Site Plan 1:10,000

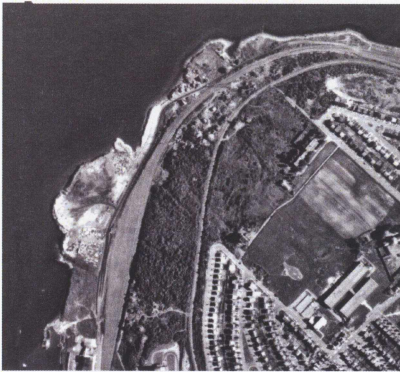
This map locates the thesis site in Halifax's north end, overlooking the Bedford Basin and Dartmouth while giving detail of the surrounding context: the Mackay Bridge, Fairview Cove Container Terminal, and Barrington street.



1878



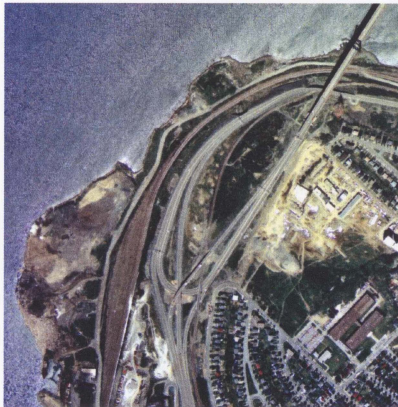
1964



1966



1969



1973



2002

Site Morphology: From Africville to Seaview Park 1878 TO 2002.

Historical map from the Nova Scotia Archives and Records Management. Aerial photography from Service Nova Scotia and Municipal Relations Registry and Information Management Services.

Site Strategy

The following steps describes the process used determine the sites of importance in Seaview park/Africville.

Sites of Memory

By reading interviews with former residents of Africville the sites of memory important to the lives of the former residents were discovered. By looking at historical maps and photographs, then layering them, the locations of the Seaview United African Baptist Church and Tibby's pond were found.

Further reading revealed the connection between these two important sites. By tracing the procession from the church to Tibby's Pond during Easter Morning services and during baptisms (which drew large crowds to Africville and lessened their isolation) the central axis of the site was determined.

These two sites rich in meaning could be used to symbolize of the spirit and unity of community.

Marking the Sites

The process of building on the footprints of these important places in Africville will bringing to life again the rituals and celebrations that

in the past allowed people from neighboring communities to put aside their biases and come to Africville and celebrate with its residents. These structures will allow former residents to lay claim to the land, like their pioneering forefathers, by building on the site again and sharing their history with all.

Since the municipal government has already returned a portion of Seaview park to The Africville Society and the Federal Government has recognized the importance of their claim to the land by designating the site historic, thus the stage is set for rebuilding Africville, at least symbolically.

From the start the design intent was to represent the loss of a community by representing the void: the void left by a people, the church, and the pond.



Layering

The two important places of meaning in Seaview Park:



The former site of the Seaview African United Baptist Church.



The former site of Tibby's Pond.

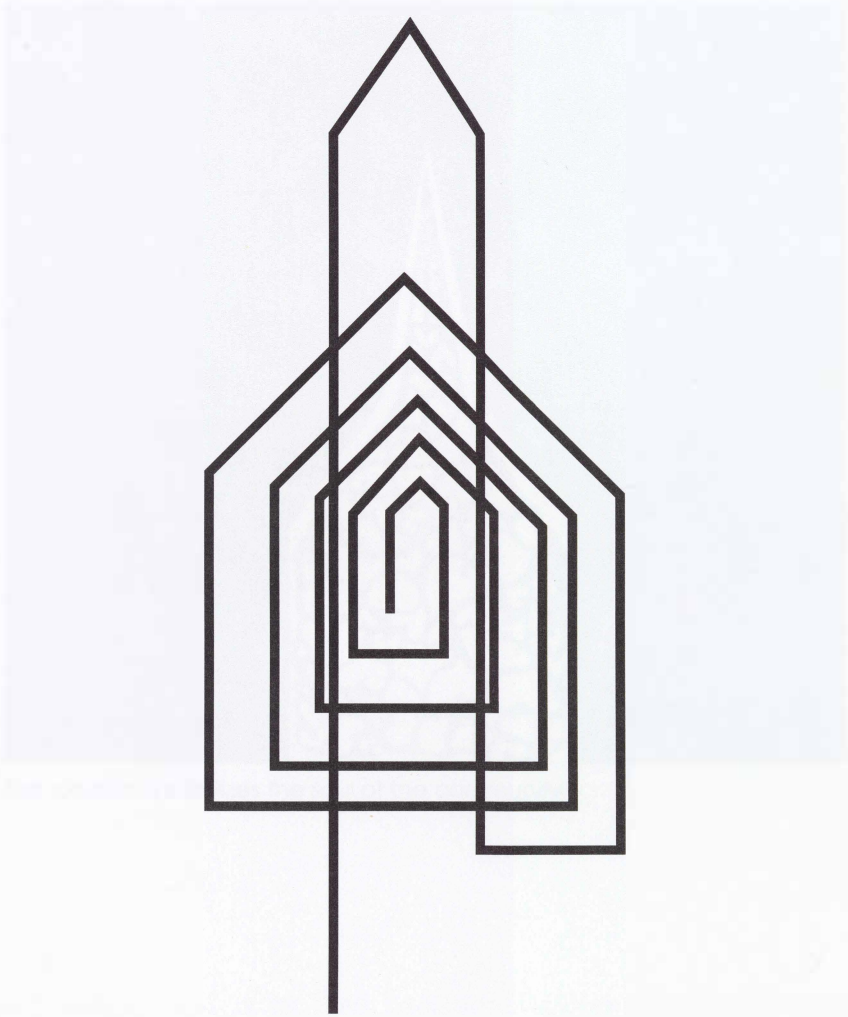


The new processional route from the Seaview African United Baptist Church to Tibby's pond.

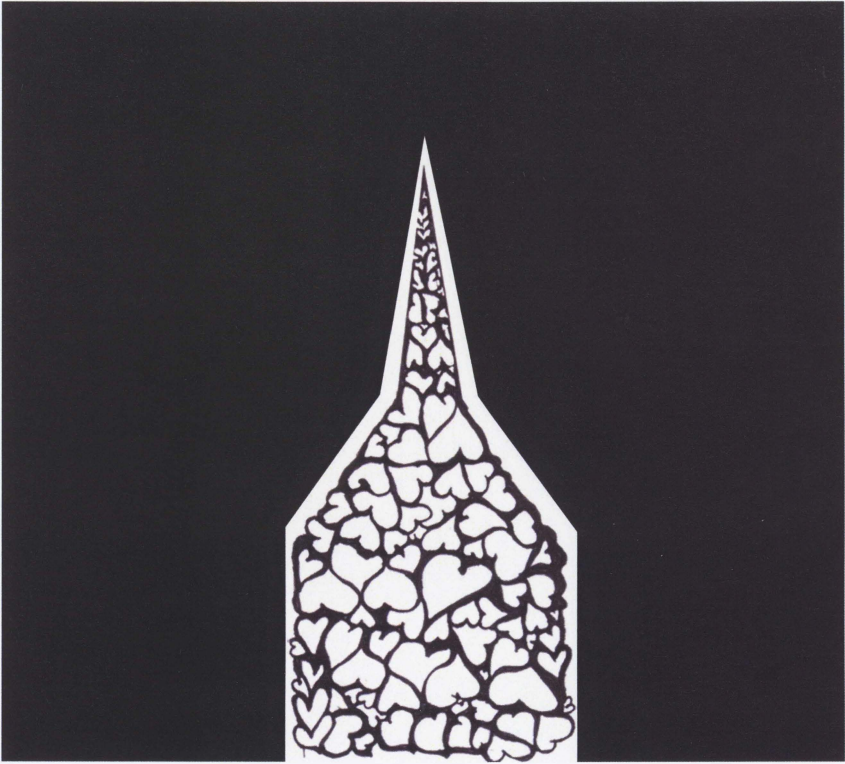
Left: Map of Africville, 1964

Right: Aerial photograph of Seaview park, 2005

From *A Spirit That Lives On* (exhibition catalogue) and Municipal Relations Registry and Information Management Services.



Process
Early parti sketch.

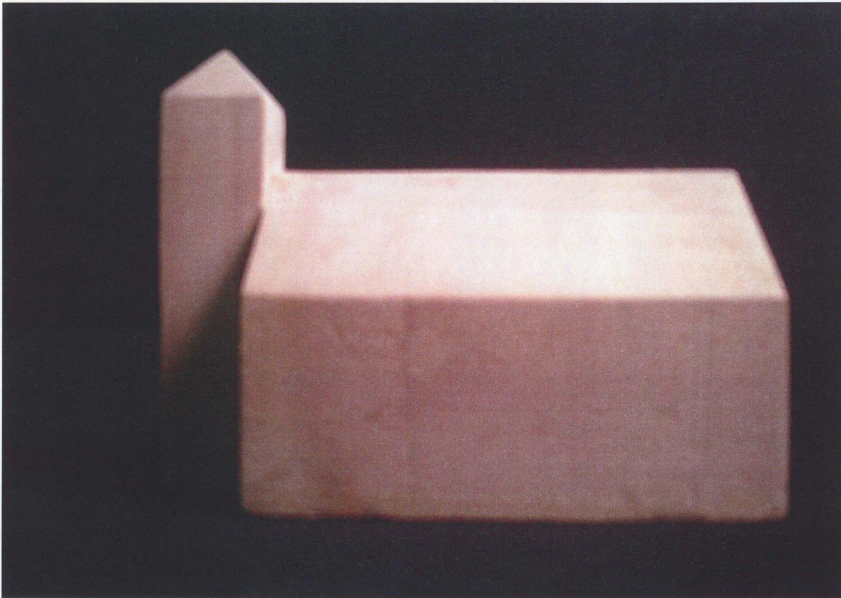


The church symbolizes the soul of the community.

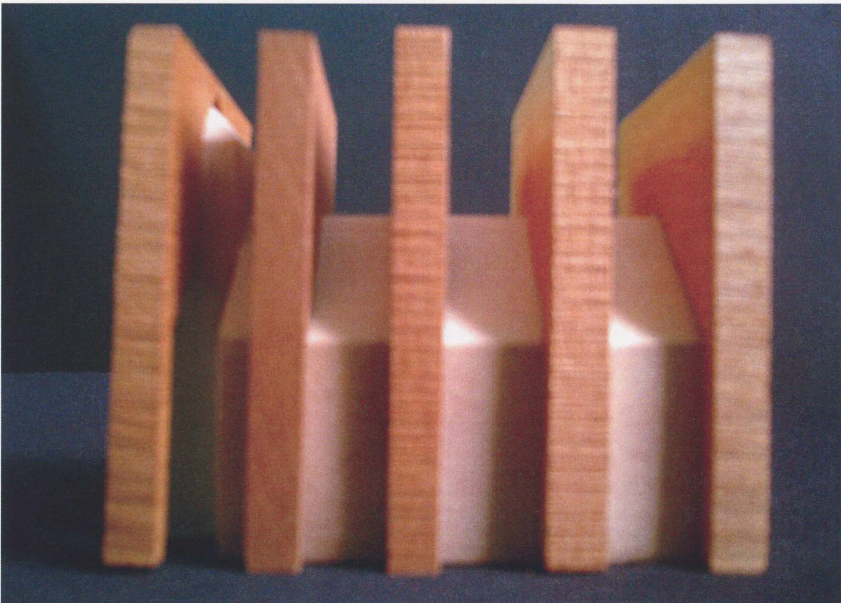


Its loss leaves a void.

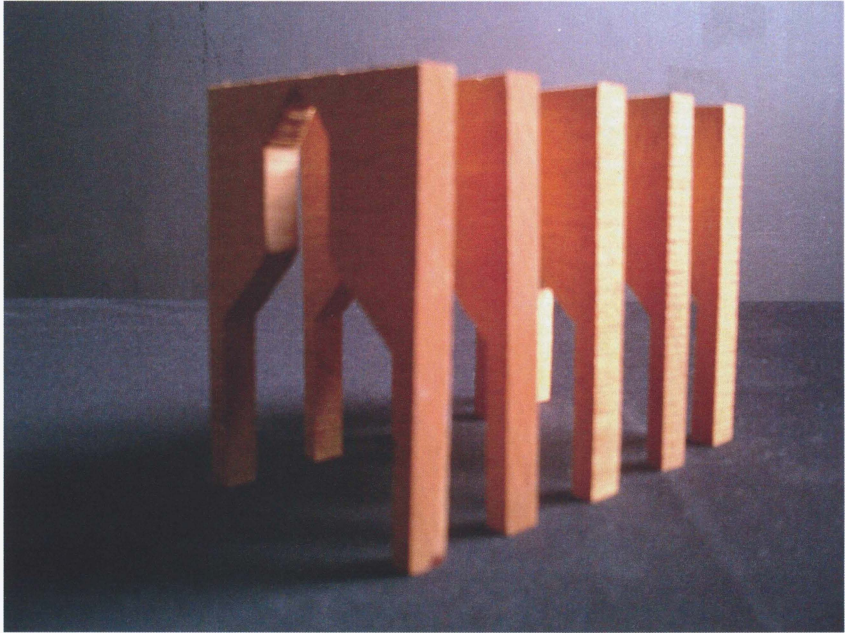




Church void study models: archetypical maritime church.



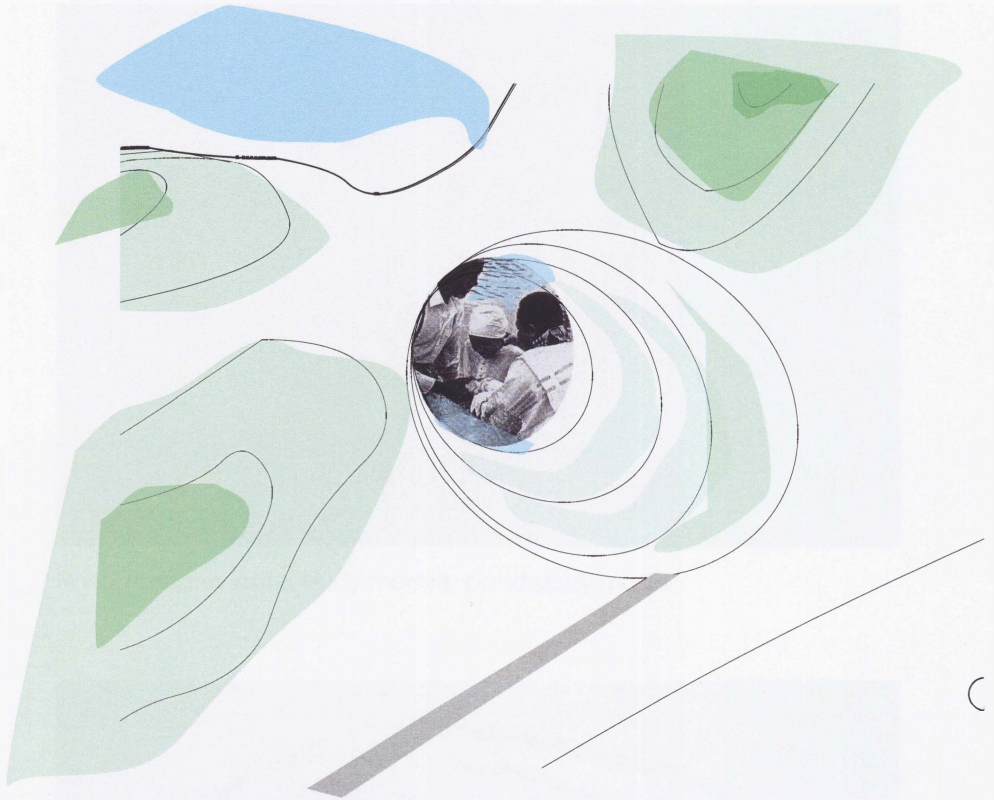
Church void study models: concept model exploring the void left by the church.



Concept model exploring the void left by the church.

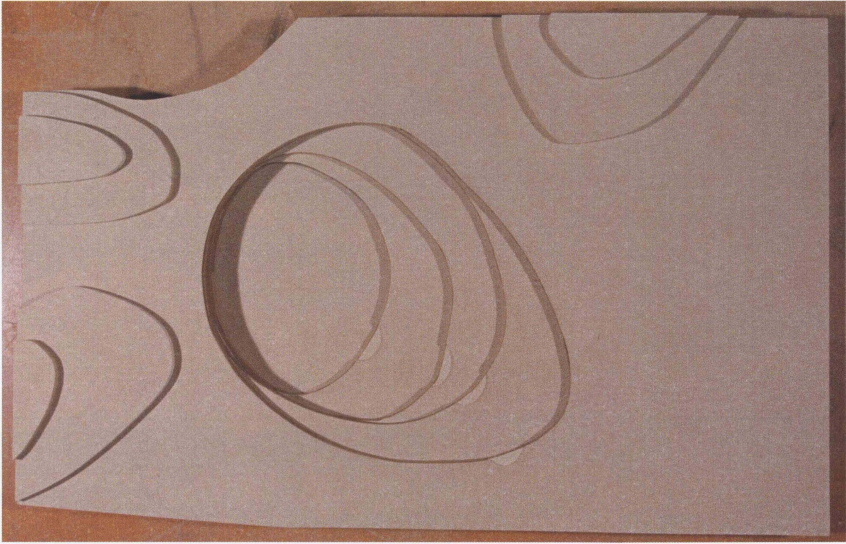


My intention is to mark the void.

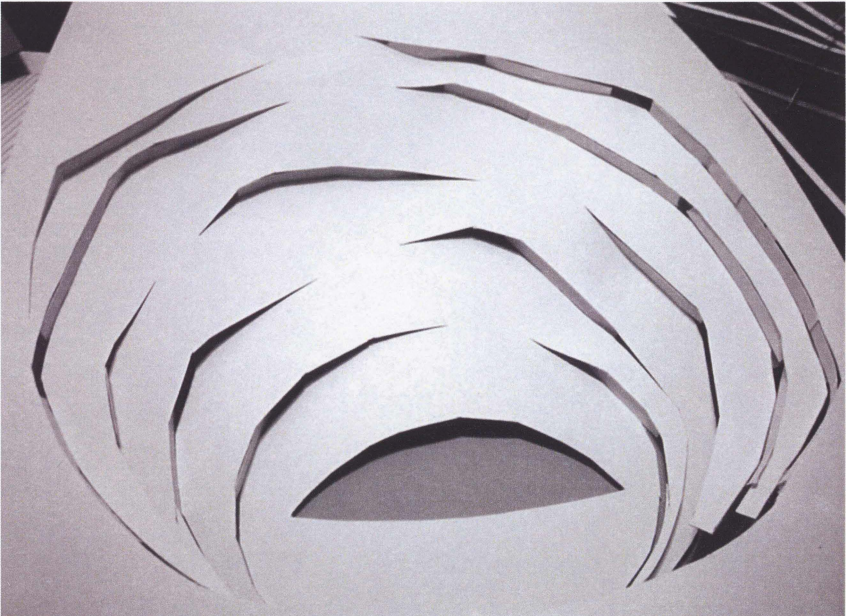


Baptismal pond / amphitheater concept drawing.

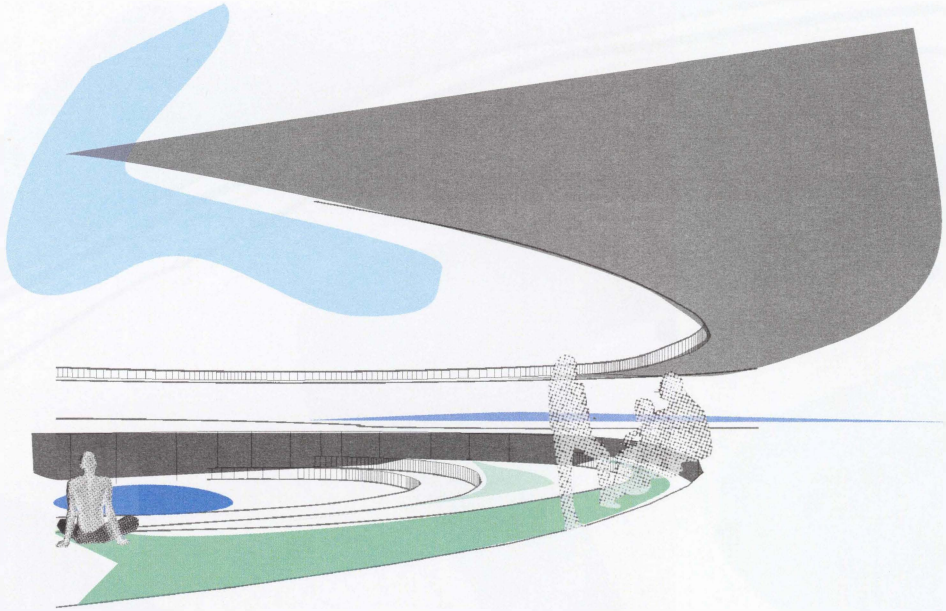
With an investigation into the history of Africville, I discovered Tibby's Pond and its spiritual importance to the community: a site of baptisms and revivals. This led to playing with the idea of bringing back the pond, baptisms and singing to the site.



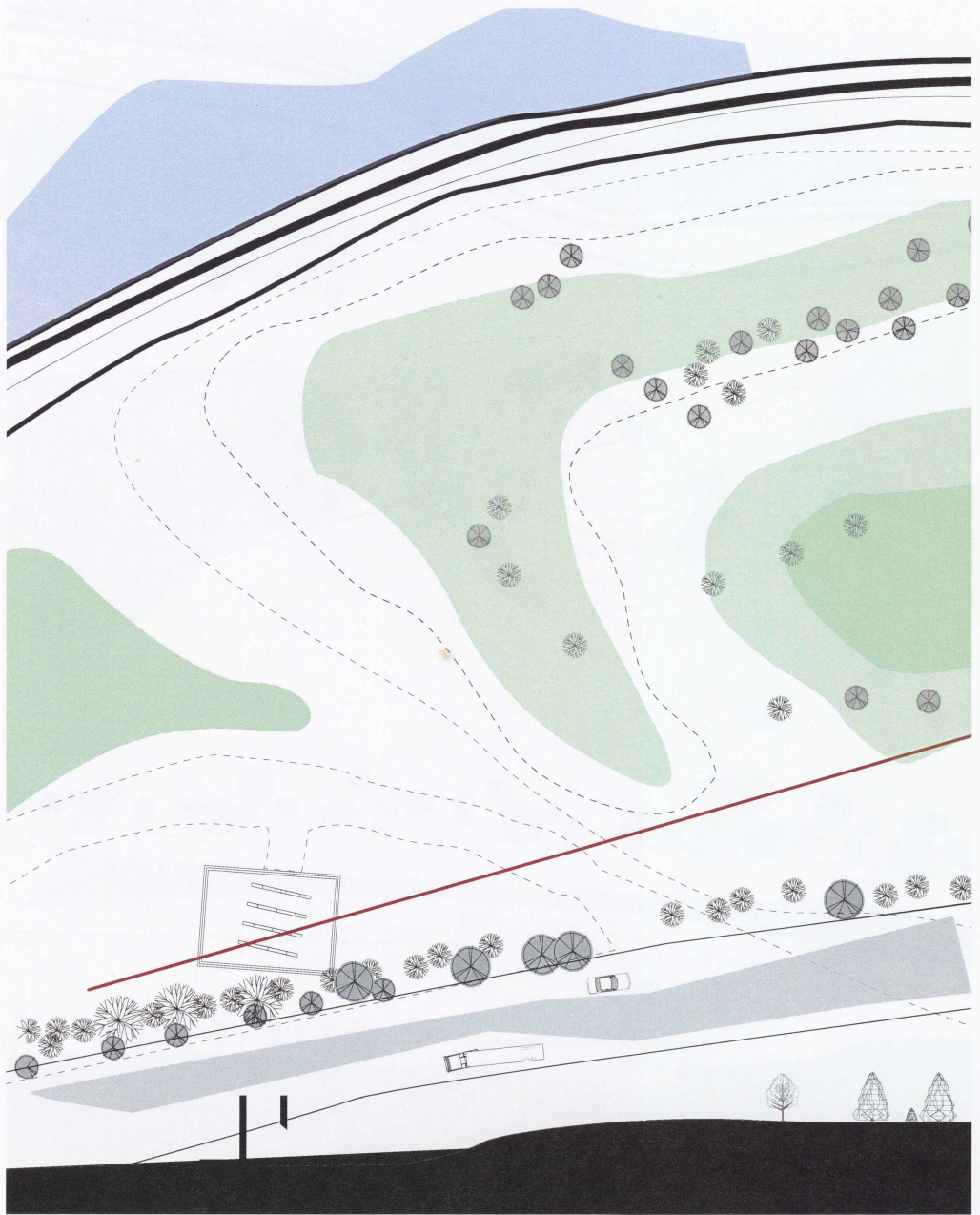
Pond / amphitheater study models: pond study model.



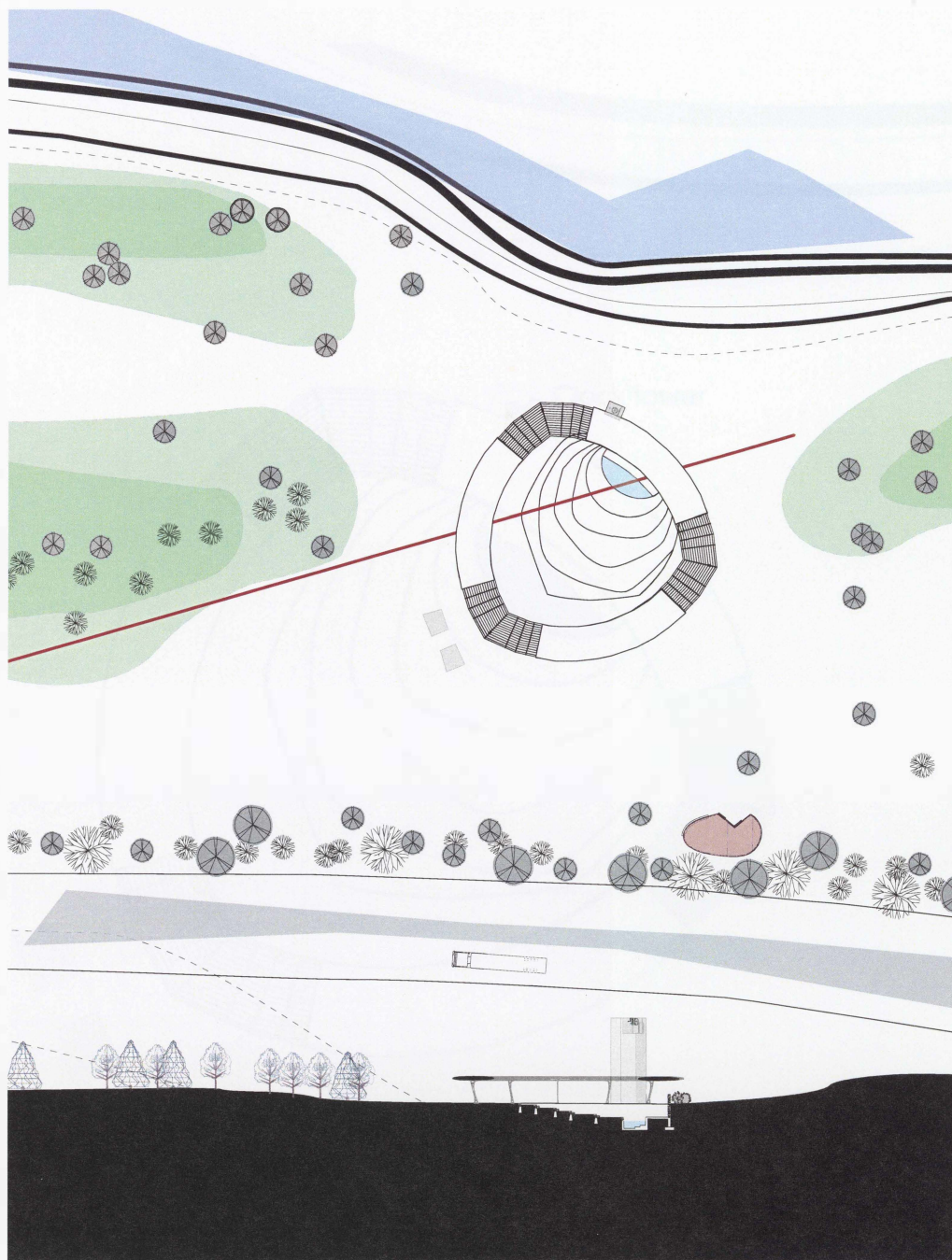
Pond / amphitheater study models: paper model exploring pond.



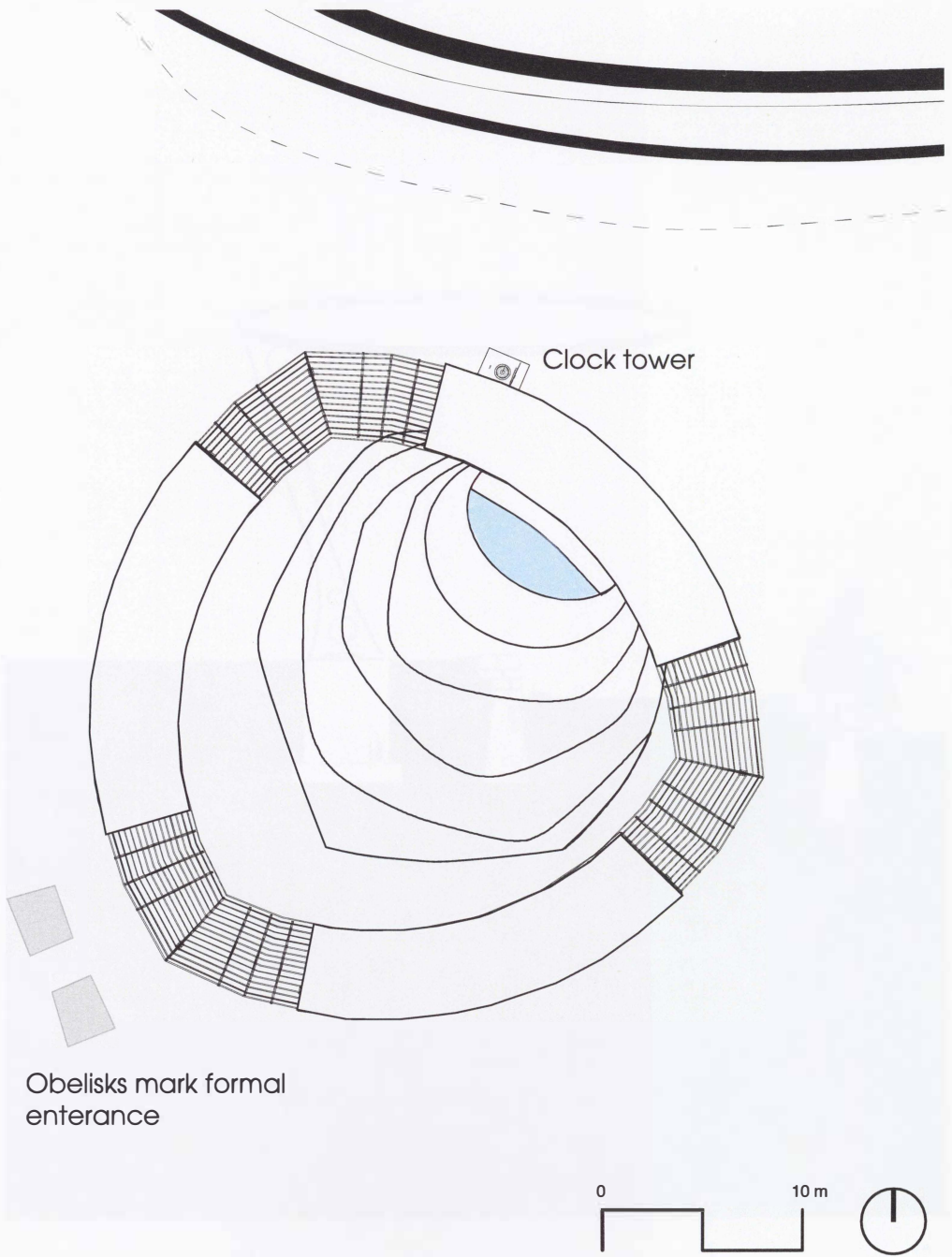
An early concept drawing that introduces the canopy, a shaded place to sit or gather at the pond.



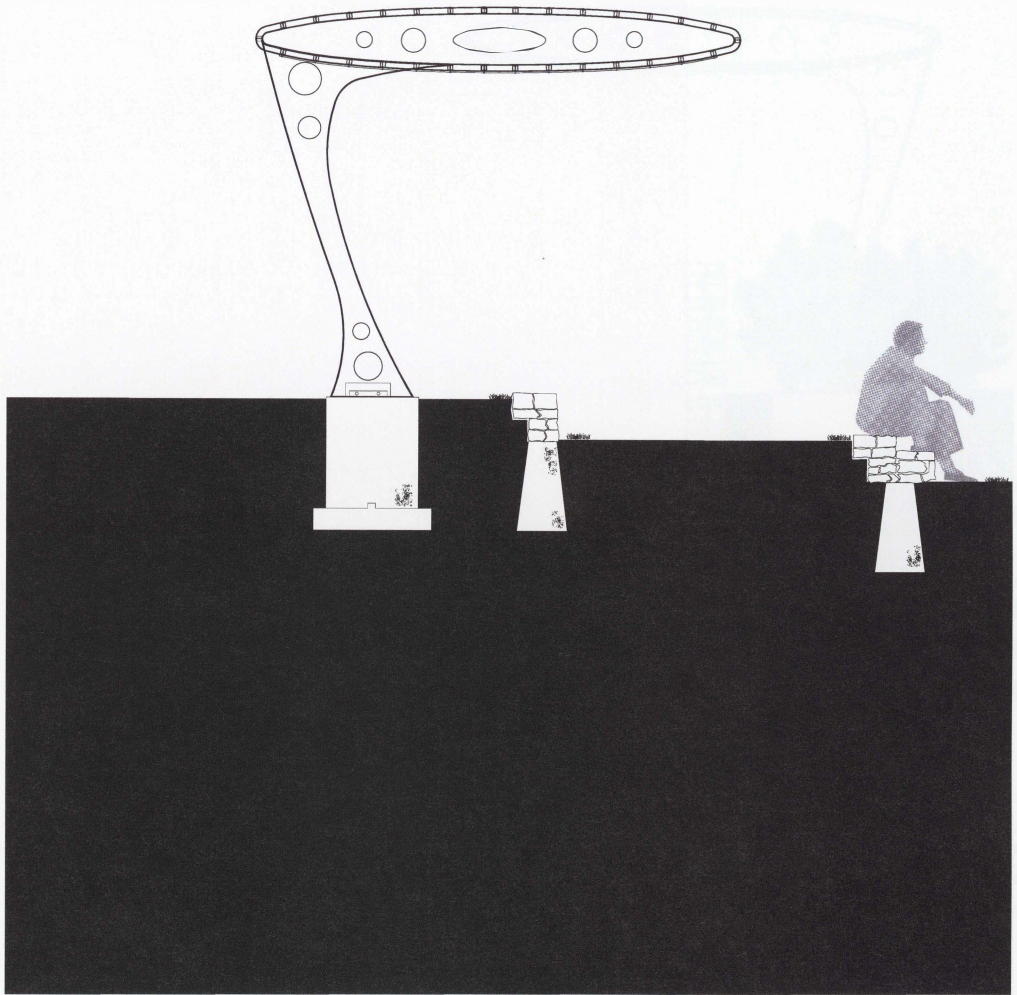
Plan and section of the Church Void site located on the site of the Seavie African Baptist Church.



Plan and Section of the open air Chapel site.

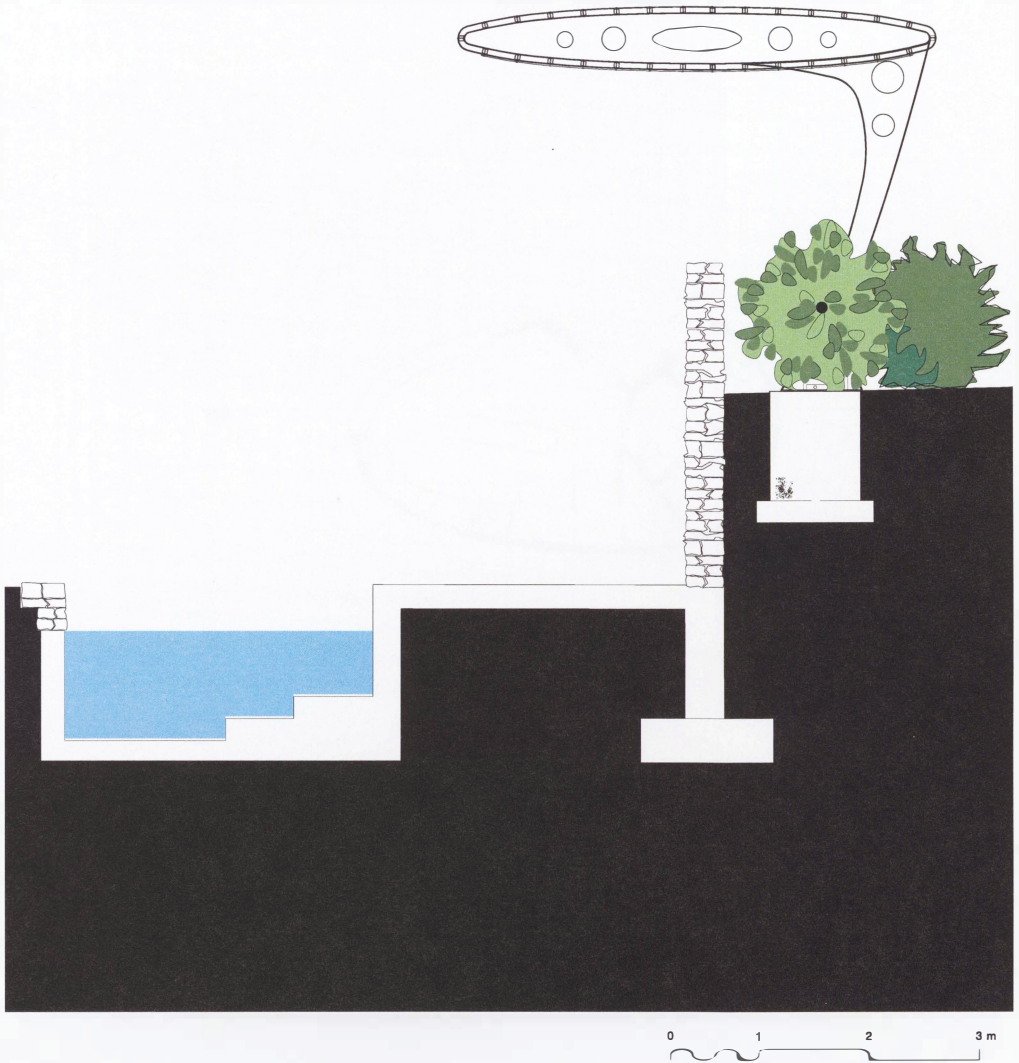


Site plan of Open Air Chapel with formal entrance and Clock tower, these structures confirm that the pond / amphitheater is a church.

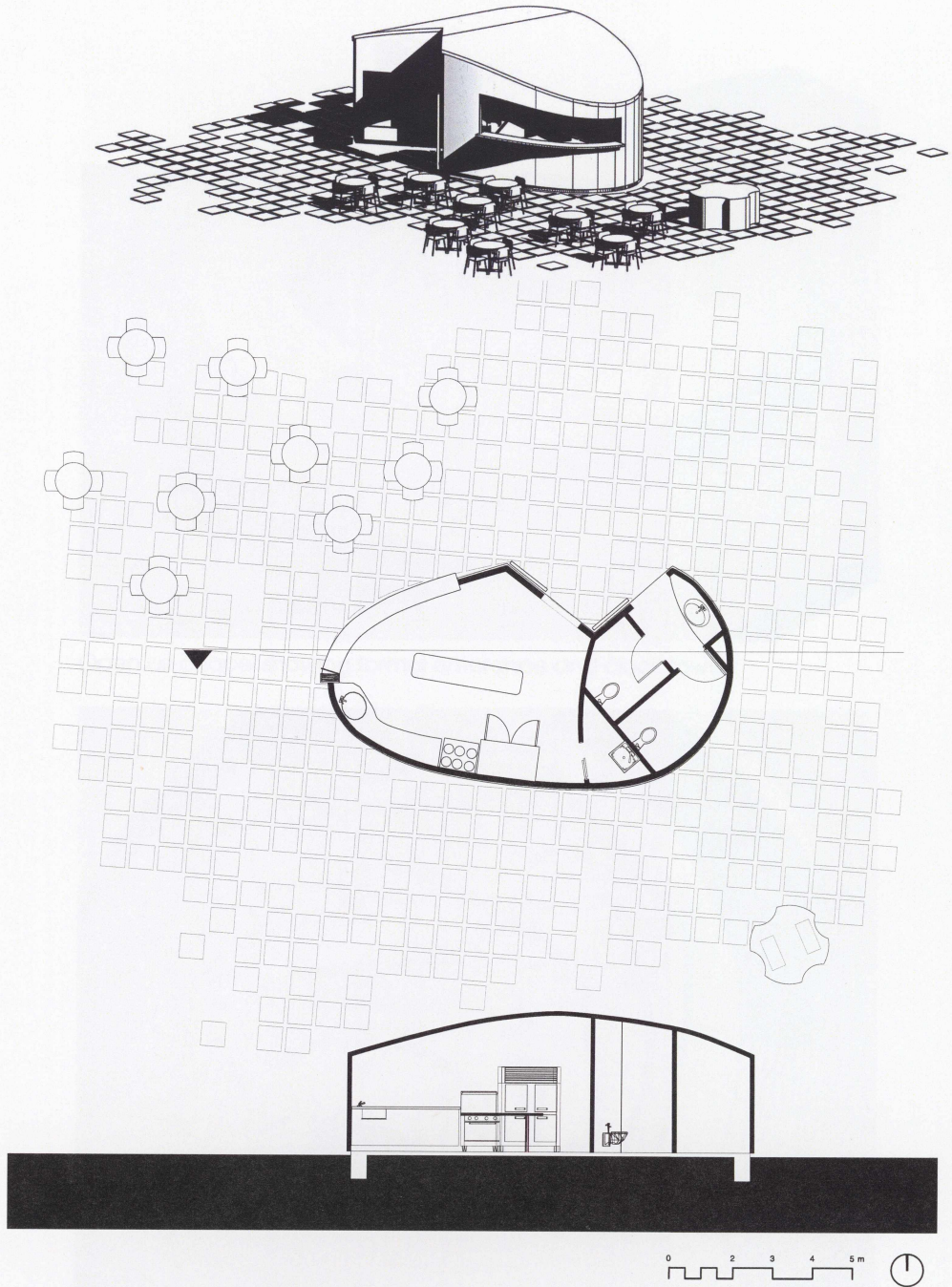


Section through seating, substructure and canopy.

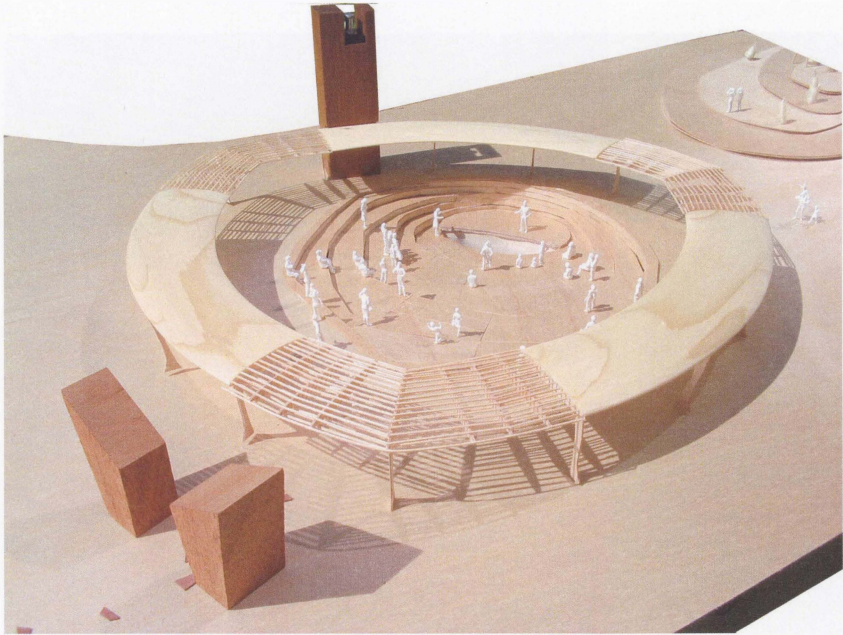




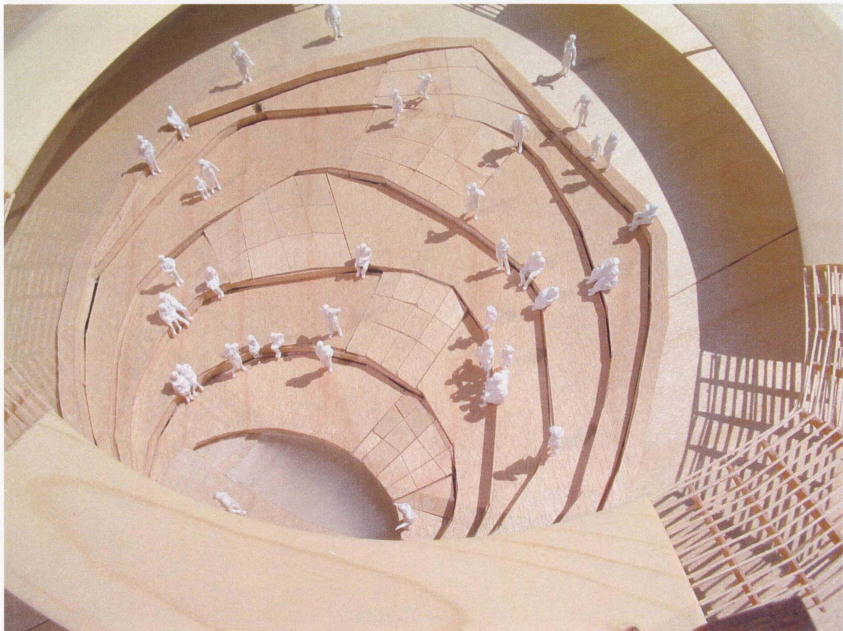
Section through pond, substructure and canopy.



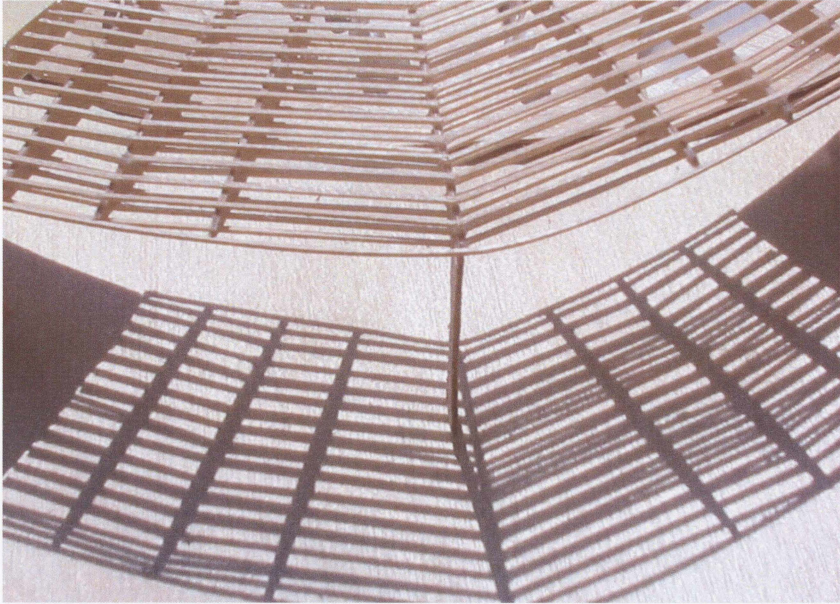
Isometric, plan and section of kitchen building.



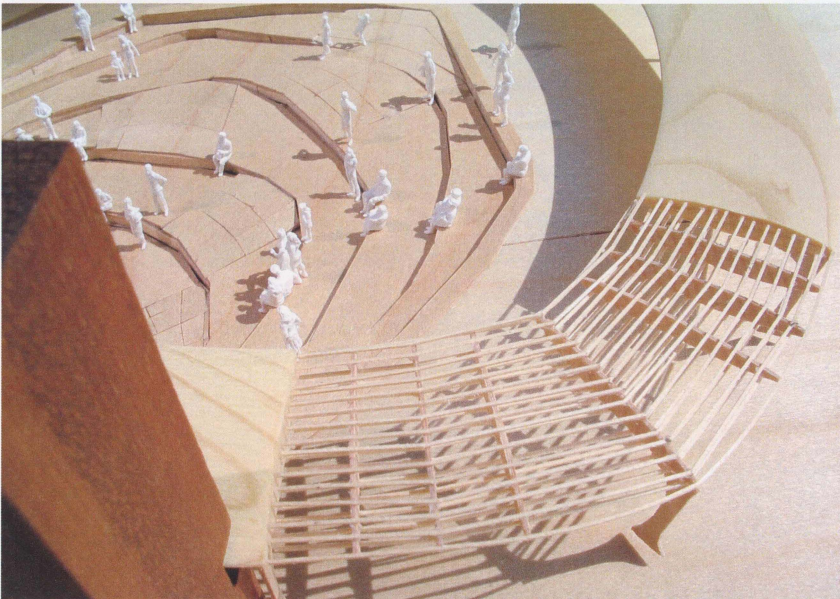
Open air chapel showing formal entrance and clock tower.



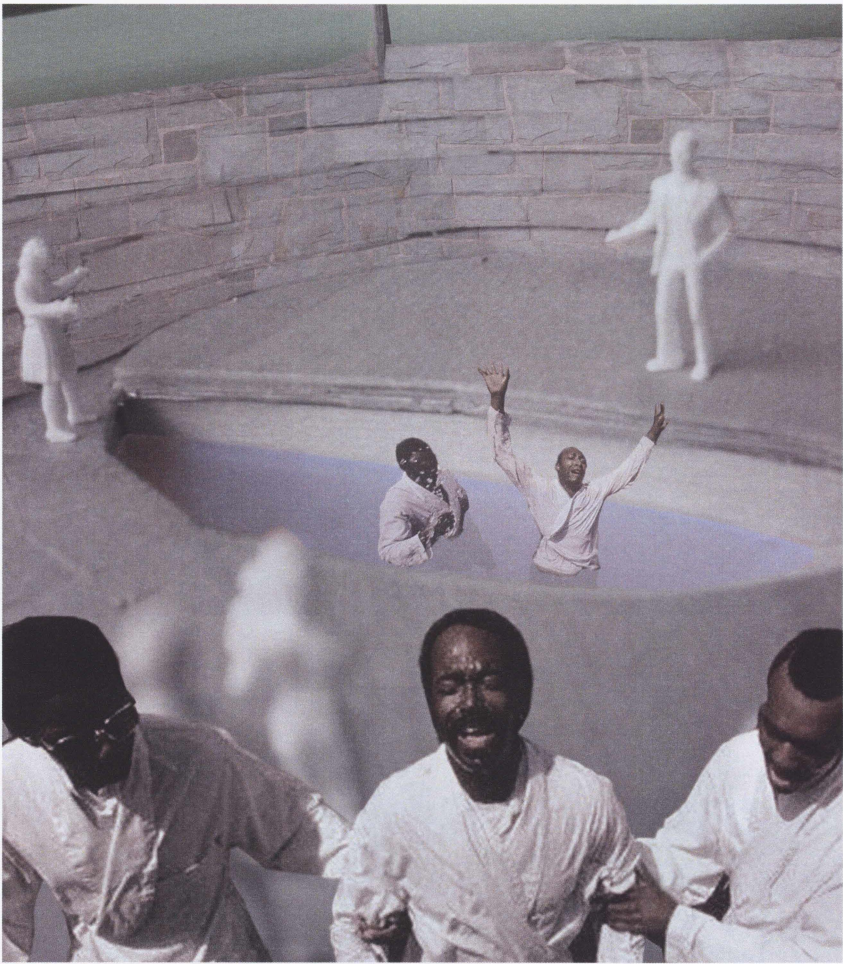
Open air chapel, showing amphitheater seating, and pond.



Model Showing the brise-soleil of the open air chapel which creates ample shade and play of light.



Model View from the bell tower.



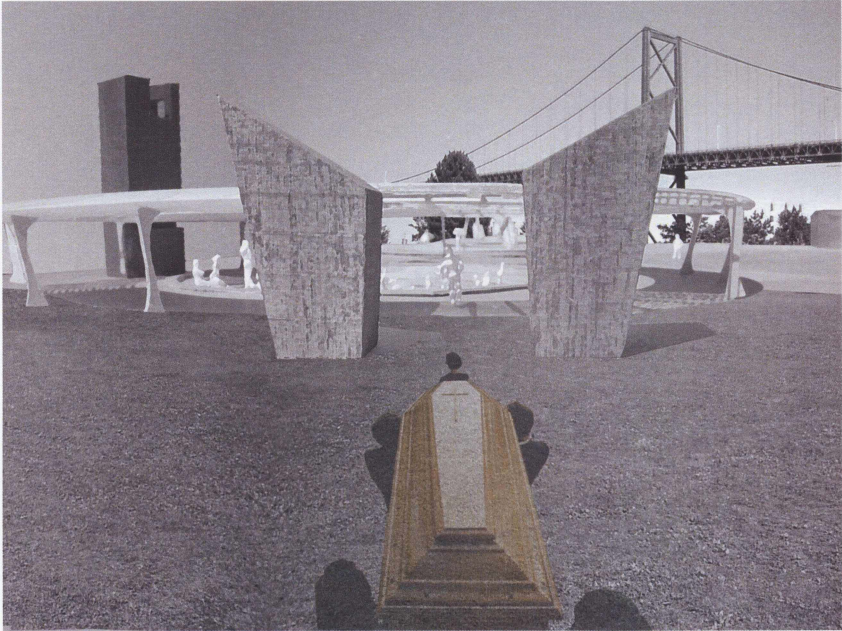
Baptism

My intention is to return Africville traditions and rituals to the site.



Wedding

My intention is to return Africville traditions and rituals to the site.



Funeral.

My intention is to return Africville traditions and rituals to the site.



Sacred or profane, the open-air chapel welcomes all. The site could also accommodate picnics, plays, concerts, and plays.



Material Study

Conclusions

Since the beginning of this project there has been a sense of realism in the back of my mind: that a good proposal for the Africville could actually be built.

As I have outlined in this thesis, all the factors seem in place for something to finally be resolved with regards to Africville, the land dispute, and discussions of reparations.

- The site now has a federal historic designation
- The United Nations has made recommendations to the Canadian Government.

I believe the time is right for this community to be successful with their petitions to all levels of government.

I would be happy to make a contribution to the rich history of this community and will help and any way I can to see something built on the site that truly reflects this community. not just an insignificant inscriptions on a sundial in Seaview Park.

The following pages illustrate my commitment, to this idea.



Community Involvement: Black Business Initiative Meeting.

After a meeting Rustom Southwell, Executive Director of the Nova Scotia Black Business Initiative at a local coffee shop, I kept him abreast of my thesis. Since he was also working with Irving Carvery to draft a strategic plan for the Africville Genealogy Society and the Africville site, there was great synergy.

On June 30th, 2005, after my final review I presented my work to Rustom, Evan William, Luke Jefferies and Julius Kanyamunyu, Regional Business Development Managers. They liked the proposal and recommended that I also present the design to the Genealogy Society.



Community Involvement: Africville Geanology Society Meeting.

On Tuesday July 5th, 2005 I presented my thesis at a meeting of the Africville Genealogy Society. It was well received and was adopted as part of their strategic plan for the site. I was invited to present the work to the rest of the community at the 2005 Africville Reunion, Saturday July 23, 2005.

It was a pleasure to meet people with family names i ad become familiar with. Amazingly, Beatrice Walkins was baptized in the Bedford Basin, not in but at the mouth of Tibby's Pond as I had assumed.

Standing from left to right: Monica Carvery, Betty Skinner, Leo "honey" Carvery, Irving Carvery. Cynthia Dorrington

Seated from left to right: Brenda Steed, Linda Mantley, Bernice Arsenault, Beatrice Wilkins, Cassandra Dorrington

Endnotes

1. Parliament Canada Transcript (website), 2004 (cited 15 Feb. 2005), available from www.parl.gc.ca.
2. Black Loyalist Homepage (web site), (cited 19 July 2005), available from <http://collections.ic.gc.ca/blackloyalists/index.htm>.
3. *Mathieu Da Costa and Early Canada: Possibilities and Probabilities* (website), 2004 (cited 11 Mar. 2005), available from http://www.pc.gc.ca/lhn-nhs/ns/portroyal/natcul/dacosta_e.pdf.
4. Bridgal Pachi, *Beneath the Clouds of the Promised Land: the Survival Nova Scotia's Blacks, Volume I 1600 -1800* (Halifax: Black Educators Association of Nova Scotia , 1993), 33.
5. Donald H. Clairmont and Dennis W Magill, *Africville: The Life and Death of a Canadian Black Community* (Canadian Scholar's Press, 1999), 27.
6. *Ibid.*, 29.
7. *Ibid.*, 30.
8. *Ibid.*, 33, 41.
9. Assembly Petitions: Education, 1860. Nova Scotia Archives and Records Management, Halifax, Nova Scotia.
10. Clairmont and W Magill, *Africville: The Life and Death of a Canadian Black Community*, 93.

Endnotes Continued

11. Ibid., 136.
12. Get Step Closer to Expressway: Halifax Mail-Star February 17, 1962. Nova Scotia Archives and Records Management, Halifax, Nova Scotia
13. Clairmont and W Magill, *Africville: The Life and Death of a Canadian Black Community*, 138.
14. Ibid., 136.
15. Nicholas Adams, "Churches on Fire," *Journal of the Society of Architectural Historians* 55, No. 3 (1996): 236.
16. James E. Young, *At Memory's Edge* (New Haven and London: Yale University Press, 2000), 95.
17. Ibid., 96.
18. Negro Spiritual. A call to baptism, but during days of slavery it was coded instruction to travel in and near rivers when running away to Canada. Water will confound tracking dogs.
19. Dubois, William E. B. "The Souls of Black Folk." In *Three Negro Classics, 207-389* (New York: Avon Books, 1965), 342.
20. Ibid.
21. Clairmont and W Magill, *Africville: The Life and Death of a Canadian Black Community*, 85.

Endnotes Continued

22. Ibid., 78.

23. Ibid.

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- Donald H. Clairmont and Dennis W Magill. *Africville: The Life and Death of a Canadian Black Community*. Halifax: Canadian Scholar's Press, 1999.
- Dubois, William E. B. "The Souls of Black Folk." In *Three Negro Classics, 207-389*. New York: Avon Books, 1965.
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- Holden, Robert. *New Landscape Design*. Oxford: Architectural Press, 2003.
- Johnston A. J. B. "Mathieu Da Costa and Early Canada: Possibilities and Probabilities," *Parks Canada, Halifax* (Web site), April 2004 (cited 11 Mar. 2005), Available at http://www.pc.gc.ca/lhn-nhs/ns/portroyal/natcul/dacosta_e.pdf.

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Pachi, Bridgal. *Beneath the Clouds of the Promised Land: The Survival of Nova Scotia's Blacks Volume I 1600 - 1800*. Halifax: Black Educators Association of Nova Scotia, 1993.

Saito, Yutaka. *Carlo Scarpa*. Tokyo: Atsushi Sato, 1997.

Young, James E. *At Memory's Edge*. New Haven and London: Yale University Press, 2000.

Young, James E. *The Texture of Memory*. New Haven and London: Yale University Press, 1993.

References Continued

Organizations

Nova Scotia Archives and Records Management, 6016 University Avenue,
Halifax, Nova Scotia, Canada B3H 1W4

Service Nova Scotia and Municipal Relations Registry and Information
Management Services, Maritime Centre 1505 Barrington St. 9 South PO Box 2521
Halifax, Nova Scotia, B3J 3N5

The Halifax Herald Limited, 1650 Argyle St., Halifax, Nova Scotia, B3J 2T2

Buildings and Projects

Jones, E. Faye. Thorncrown Chapel, Eureka Springs AK, (1979-80)

King Lalibela. Bet Giorgis rock hewn church, Lalibela, Ethiopia, (1200 AD)