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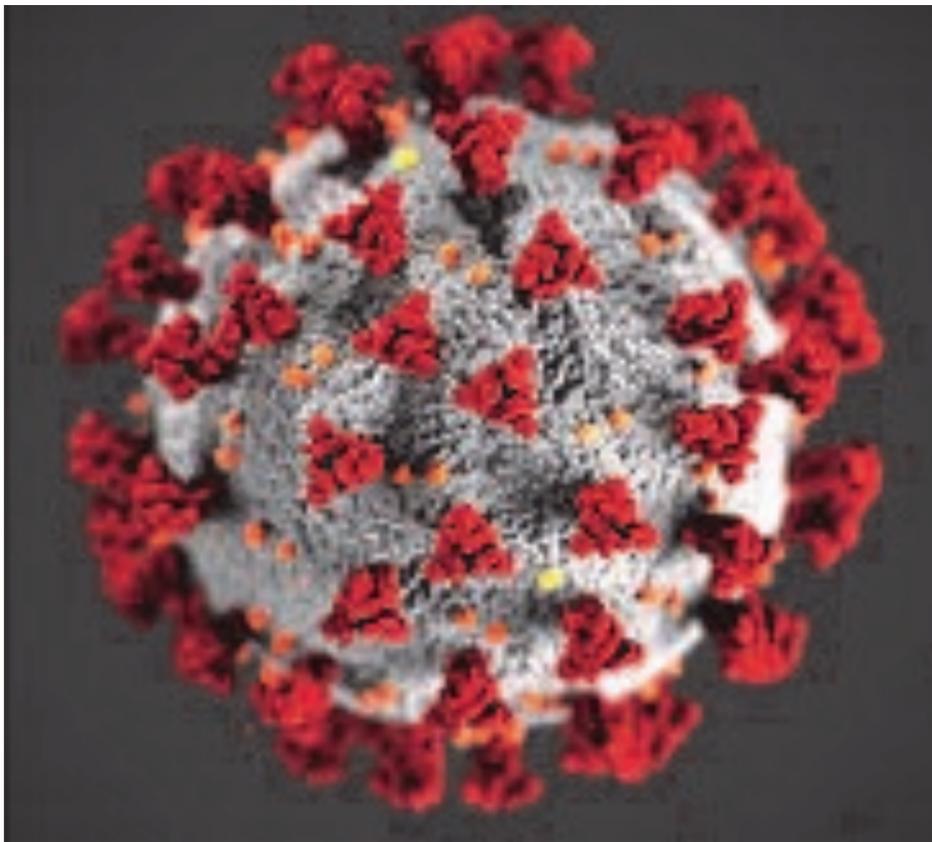
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Will the changing diet of African immigrants in Canada affect how they handle a Covid-19 attack?

A report by Statistics Canada cites studies that show immigrants who change their traditional diet after arriving in Canada tend to become less healthy later.



Overall, the studies show, newly arrived immigrants to Canada had lower mortality rates than the Canadian-born, and also reported lower levels of fair or poor health. Those mortality rates tended to rise, the further removed immigrants were from their arrival in Canada, as did the reported levels of fair or poor health.

Tanzanian-born Toronto resident Dr. Wasira Bokore, a family physician, told African World News that generally the African immigrant succumbs to, "a new environment where time is limited for cooking your meals and begins to adopt new eating habits, eating burgers, fast foods and fatty foods and these things are not good for your health especially in times like we are now (the coronavirus pandemic)." She adds that matters are made worse when, "an exercise regimen is absent in one's daily

existence."

Dr. Bokore says it is his hope that that habit will change because "it's been shown, according to many studies, that underlying health problems such as diabetes and heart diseases caused by high amounts of unhealthy cholesterol can make the infection of Covid-19 worse in patients who contract the disease".

In the U.S., many African Americans have become part of a terrible statistic in a disproportionate manner as coronavirus has affected Blacks more than any other group.

"So I hope my African people are watching these trends carefully as this lockdown should provide them the opportunity to cook home-made meals more, instead of depending on fast foods which tend to increase cholesterol levels," Dr. Bokore said.

"It's actually a great time to be Africanised again because what this shut-down has done for me and my family is go back to basics," notes Inang Akpafio, a Toronto resident born in Nigeria.

He went on: "I am not saying we don't usually make do with home-cooked meals before now, I am just saying it gives us more time to reassess some of the things we have been doing away from home...and of course we cook more these days and we are loving the idea of teaching our kids how to prepare meals at home. It's actually more tasty", he said.

Because coronavirus infection is in itself an opportunistic disease, the World Health Organisation is warning people around the world that not taking care of oneself is not an option, emphasising the need for better dieting and exercise.

"You are what you eat. You'll always be what you eat. That's how diet works," warns Dr. Bokore.

By Peter Uduehi

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Why African Professionals Make Career Advancements Later in Canada?

Many new African immigrants to Canada are often surprised to find themselves shut out of jobs in their professional disciplines. So, not surprisingly, many African graduate and post-graduate degree holders end up driving taxis or taking menial jobs to make a living. The question is, why do newly arrived African professional immigrants to Canada make inroads to their chosen professions late?

Dr. Adeleye King (pictured to right), executive director of the Canadian Institute of Leadership and Development (Africa), told African World News the reasons are both professionally demanding and personal. He says when African professionals first come to the country as immigrants, they are shocked to learn that they must do more learning in their fields, "because Canada requires a different level of certification and designation from the



Dr. Adeleye King

ones in Africa."

"Certain professions like engineering, for example, require a designation before you can

be accepted for work as an engineer. It's different in Africa where you are required only to be certified," King explains. "[T]he same applies to other professions."

King says that personal issues also prevent African professionals from making quick inroads into the Canadian marketplace. One issue is that many don't do enough research about Canada before coming into the country. "If they did," he says, "they would know exactly the type of skills needed to survive with their professional know-how." He says it's important to plan ahead before immigrating and, once here, "never lose concentration of why [you] are here, don't straddle your life between here and the one you just left."

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Exploring Black education in Canada Series

Education Funding Cut May Negatively

Impact African Nova Scotians

Recent cuts in funding to the Council on African Canadian Education (CACE)

by Nova Scotia's ministry of education may severely affect learning standards for Africans in the province, says the organization's chairwoman Alma Johnston-Tynes.

education with respect to the needs of Black learners," she said in a statement reported by the African Nova Scotian News.



Karen Casey: How she handled education mattered to many when she was at the helm

"The lack of staff and resources will have a detrimental impact on CACE's ability to identify and meet the needs of African Nova Scotian learners." - Alma Johnston-Tynes, Council on African Canadian Education

"The lack of staff and resources will have a detrimental impact on CACE's ability to identify and meet the needs of African Nova Scotian learners and to fulfil its mandate under the Education Act, which is to monitor and continually analyze the policies of the Department of Edu-

The axe started as former education minister Karen Casey (pictured to left) announced that staff funding to CACE will no longer continue because of an audit that, "raised questions about the body's governance and financial situation." Casey described the findings as "very troubling."

CACE was set up in 1996, after race riots in 1989, and following findings that not enough attention was being paid to improving standards for African and Black school children in the province. The council's focus was to advise the education ministry on how to improve learning in African Nova Scotian communities, after a recent statistic showing that while reading comprehension test scores for third-graders in the Halifax regional school board was 70 per cent, it was particularly lower for African students at 54 per cent.

Editor's Note: Our focus turns to Ontario next month where, in the Peel Regional School Board, tempers have been flaring up on the race front

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East Africa: Lake Victoria Waters Reach Alarming Levels



From the Zimbabwe Monitor

By Irene Abalo Otto

Lake Victoria is bringing ashore more trouble for residents and business owners than ever before.

Scientists have for decades warned of the impact of climate variability like the current increased rainfall that is unusual.

The impact is being felt, especially around Lake Victoria which is shared by Uganda, Kenya and Tanzania.

"The level is going up. We cannot stop the water. We can only manage it at Jinja. Move to other areas if you are near the shores. Because even Lakes Kyoga, Albert and River Nile, the water levels are also increasing as we release the water from Jinja," Dr Callist Tindimugaya, the commissioner for water resources planning and regulation at the Ministry of Water and Environment, said.

"It is eroding shorelines, altering ecosystems and causing flooding and economic damage," Prof Raphael Kapiyo, an environmental scientist in Kenya, told the Standard Media.

In Mwanza, the port city of Tanzania, the communities at the shores are equally worried.

A fisherman told Mwanainchi newspaper that they need an explanation from experts why the water levels have continued to increase since the beginning of the year.

"Water has always been moving towards people's businesses around here. I have been here for 40 years, the case was different 20 years ago. It is very serious. Until one studies the situation keenly, it is very difficult to know what's going on," Mr John Masanja, a fisherman in Mwanza, said. In Uganda, Lake Victoria has only one outlet through the Owens Falls Dam in Jinja, but this is being affected by suds too, disrupting electricity generation at the dam.

On Sunday, President Museveni, in his address on updates about Covid-19, asked people who built or are cultivating along the Lake Victoria shores to vacate peacefully before the National Environment Management Authority (Nema) forces them out.

The lake bursting its shoreline appears a regional problem for the countries that share it.

In March, Kenya's Standard newspaper reported that: "Villagers were fleeing their homes following

the rare natural phenomenon last witnessed in 1963. Their homes, livestock and farms have been swept away and some farms submerged. The rising water levels have also affected the lake's shoreline, sweeping through several beach

hotels in Migori, Homa Bay, Kisumu and Siaya counties."

For more than four decades, environmentalists have been worried that water levels on the lake would decrease due to the construction of many hydropower dams such as Isimba on the River Nile downstream.

However, the reverse has happened, with torrential rains increasing the water levels and submerging many settlements and commercial settings along the shores which have had to adapt or relocate.

The world has always talked more about climate change than global warming.

Scientists describe climate variability as a change that occurs within smaller timeframes such as a month, season or a year and climate change considers changes that occur over longer periods of time, for instance 30 years or more.

Most users of weather information are unable to tell whether this is a climate variability or climate change which activists have said the world has hurt nature by indiscriminate destruction of forests, reclaiming swamps or polluting air and water for economic gain.

At local beaches such as Lido, White Sand and Protea Hotel in Entebbe and Speke Resort Munyonyo, among others, their sandy shoreline has been submerged in water halting any holiday beach sporting activities.

Although the beach management declined to speak to Daily Monitor, the rise water levels has affected them. Many guests had deserted the lakeside area and moved to the upper drier part of the premises.

KK Beach in Ggaba suburb has been submerged. There is no more beach sand, the kitchen, dining and pool table areas have all been submerged.

The water has moved forward about 35 metres beyond where it used to stop previously.

Mr Christopher Ahimbisibwe, the manager at Spenah Beach in Entebbe, said he can no longer boast of having sand at the beach.

Despite the slanting landscape, the water levels have continued to rise up to the beach sand. Even the watchtower for monitoring swimmers at the beach has been fully submerged. It now sits about 7 metres into the lake.

"The water level is continuing to rise and there is nothing I can do. One side of the wall at the protection zone has fallen into the water. Even after the

lockdown, I don't know how we will continue the business. I am just home now, social distancing," Mr Ahimbisibwe said.

He asked the Meteorological Department to have a comprehensive forecast because they do not know how long the rain will continue.

Most parts of the East African region have continued to receive heavy rains from the Horn of Africa, Central Africa, Rwanda to DR Congo and Tanzania causing flooding in many areas.

Dr Tindimugaya said they are worried about safety of the hydro-electricity dam due to the moving suds or floating islands which have invaded the power generation dam along the River Nile.

Nature

"Lake Victoria is a shallow lake and the water that comes there is from rainfall but also rivers and streams that flow from around the lake. The water that comes from Uganda, Kenya, and Tanzania directly enters the lake. There are also other rivers such as Kagera from Burundi and Rwanda which flow in," Dr Tindimugaya said.

He blamed the rising water levels on people who have built in the protective zones of the lake and now water is reclaiming its place in the environment.

He advises those around the lakes to listen to President Museveni's advice and relocate because more water is being released from Owens Falls Dam in Jinja, adding that flooding may get worse.

"People have built all around the lake because the level had gone down previously. People encroached on the protection zone. The lake ideally is supposed to be having 300 metres around it as a protection zone, but because people have built all around, the water is coming back to reclaim its position," Dr Tindimugaya said.

"We have allowed 2,000 cubic metres per second of water to be released from the previous 1,000 in February so that the water level does not cause problems to the dam. Now we also have the increased water levels causing the floating islands. We have a number of floating islands that are being uprooted by the rise in water levels. The waters coming in high speed from rivers such as Kagera make the land to float and the wind blows them to the only outlet in Jinja," he added.

Dr Tindimugaya said the water levels will continue to rise if the rains continue.

Dr Callist Tindimugaya, the water resource specialist at the Ministry of Water and Environment, said Eskom, a power generation company in Jinja, could be allowed to release about 3,000 cubic metres per second, the highest they can allow in worst case scenarios to stabilise Lake Victoria levels but are worried about the people down stream. "We are releasing the water but we also do not want to substantially affect economic activities downstream. If we have to, we can increase a little bit more. But people are now crying that they are being affected by the water levels we are releasing because they are also in the wrong place," Dr Tindimugaya said. He asked those around the shores to move to safer zones and advised people to respect the protection zones to save their livelihoods.



From the East African Monitor

Stolen crown returned to Ethiopia

Last year, Sirak Asfaw approached the Dutch Ministry of Foreign Affairs to inform them that he had the stolen crown in his possession. He contacted them to discuss how the precious item could be returned to Ethiopia, the ministry said in a statement.

Asfaw, who was born in Ethiopia before emigrating to the Netherlands in the late 1970s, told AFP that he found the crown in a suitcase left behind by a guest who stayed at his apartment. He says he kept the crown in his possession due to reluctance to return it to the same regime it was originally stolen from and concerns it might be loaned back to Ethiopia, rather than returned, as happened with a Nigerian Benin bronze which the British Museum only offered to return temporarily.

In April 2018, Ethiopia selected Abiy Ahmed to become its new prime minister, prompting significant regime change and a new period of political reforms. The prime minister attended a handover ceremony on Thursday to officially receive the artefact, which was also attended by Asfaw.

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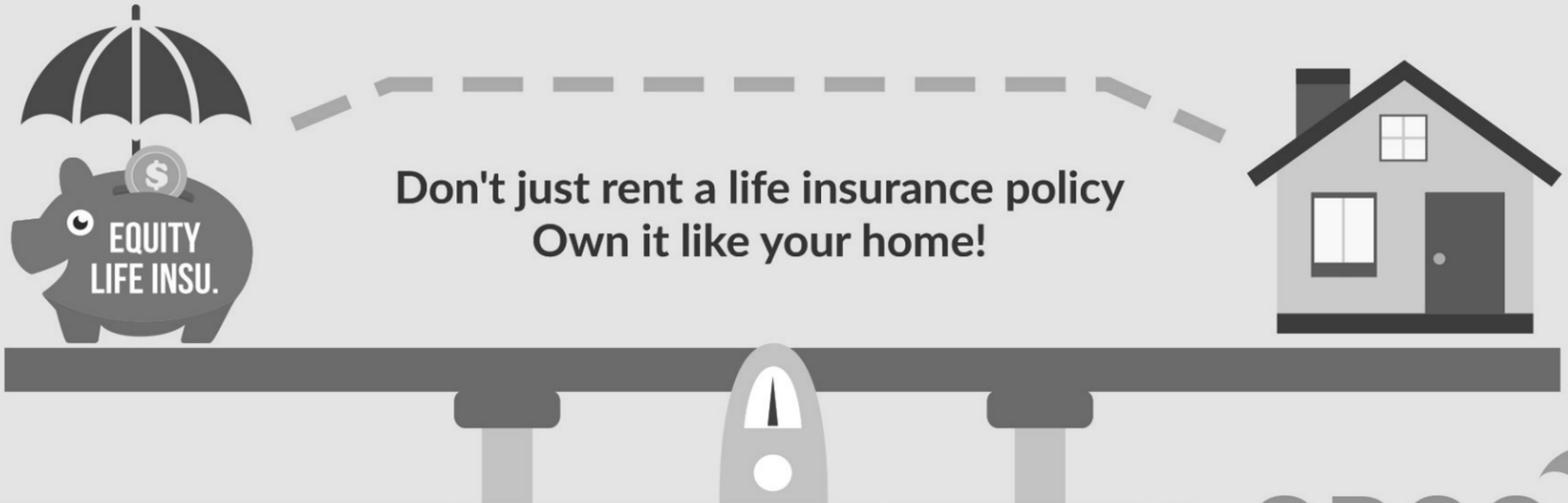
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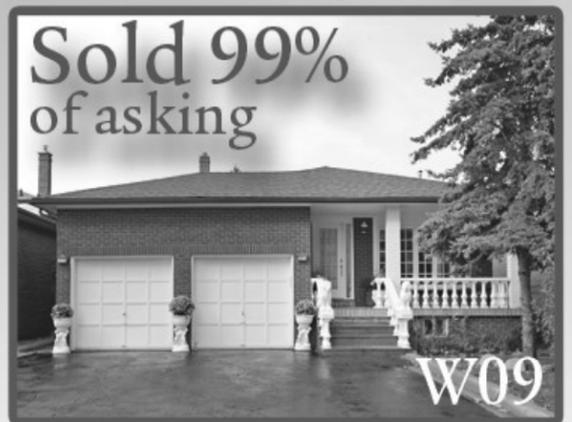
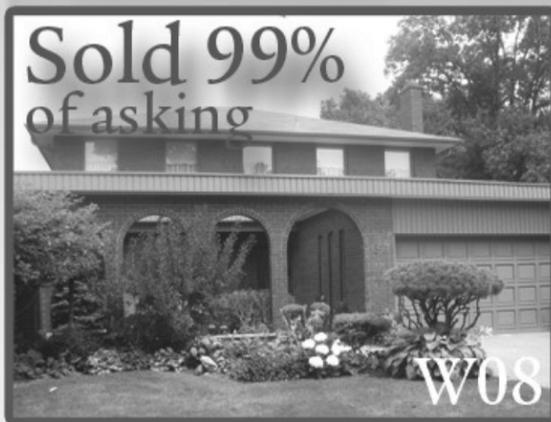
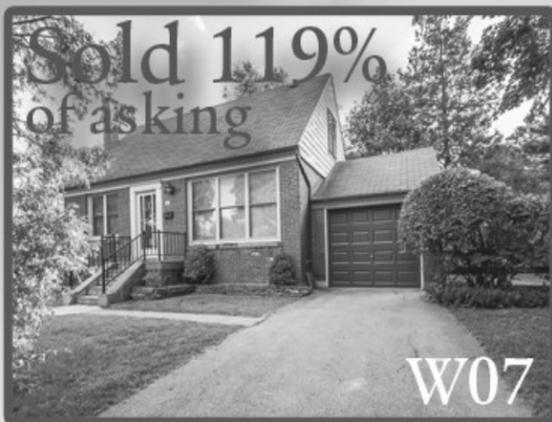


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Here are voices from a BBC programme about Canadians' feelings on multiculturalism.
Tell us what you think. Write to us at info@africanworldnewz.com

Kardeisha grew up in North Preston, Nova Scotia, one of Canada's oldest black communities, where her family has lived for generations.

"It didn't look like this 400 years ago. It was nothing. They had to learn how to farm here, they had to learn how to survive in the winter here, which happened with natives that lived here...They basically thrived and created this place. So it feels like I'm privileged to be able to walk the roads here and be part of this land and call it my home.

"My grandmother has lived here her whole life, she was born here, her parents were born here - it goes back like that. North Preston is as deep as it gets for me.

"Some people will be from the Caribbean, some people will be from other islands or Africa - it goes deeper for them. For me, I only know here, I only know North Preston. So when people say 'where are you from?' I'm from Nova Scotia, I'm from North Preston. My roots are here."

She adds: "We're isolated from other people so we get to react and connect with each other here without interruptions. So that's why it's so rich in culture and so rich in everything because we have this community to be ourselves - to express who I am and learn about being a black person and not having to apologise for doing that here because everyone else is doing that too."

The roots of the Black Nova Scotian community date back to the 1700s.

The first large group of settlers were the Black Loyalists, when some 3,500 arrived in what was then British North America. They came as refugees in the 1780s in the dying days of the American Revolution.

Black Loyalists were former slaves encouraged by the Crown to fight with British regiments against American forces, exchanging freedom in return for military service.

Some also came in that period as the property of white Loyalists, as slaves. Others came as indentured servants.

The Loyalists were joined by another wave of some 2,000 black refugees from the United States, who arrived during the War of 1812 and in the years after, seizing the chance to become free settlers in the British colonies.

They faced a harsh climate, poverty, and racism, but settled in the province and established vibrant communities that remain today, places like North Preston and East Preston, Cherrybrook, and Beechville.

The Stag Inn was originally built between about 1835 and 1840 owned by a family that came from Maryland as refugees of the War of 1812 (Nova Scotia Archives)

Debra Paris Perry, 63

Debra, who has a mixed cultural heritage of Black Nova Scotian and First Nations, is an outreach coordinator with a Halifax community organisation and the YWCA.

"Two beautiful, strong, resilient identities. Not drunken Indians, not lazy blacks, not all of those negativities that I knew my children were going to hear. Not any of that.

"At the end of the day, we're still here. Aboriginals. Blacks. We're still here. Obviously there's our strength. We're resilient."

She adds: "Colonialism has taught us lighter is better. The closer that you look to white, the better it is.

"To the point where my grandmother even said 'if you want your children to have a good life, never marry a man that is darker than a brown paper bag.'

"That was the standard right? And that was my grandmother, a black woman."

AMBER VALLEY AND WILDWOOD

In 1909, when segregation laws and the Ku Klux Klan were terrorising the southern United States, a group of 160 African-American homesteaders travelled north to Alberta to find freedom and opportunity.

These pioneers settled the land, creating an African-American outpost in the heart of Canada's prairies.

By 1911, almost a thousand had made the journey, drawn by word of mouth and the promise of 160 acres for a \$10 registration fee (\$200 today).

This made many white Canadians very unhappy.

Petitions were signed to stop their immigration, and in 1911, Prime Minister Sir Wilfrid Laurier passed an order-in-council to ban African Americans from entering Canada for one year because "the Negro race... is deemed unsuitable to the climate and requirements of Canada".

The order was repealed, but the message was clear: Canada was not as friendly as they had thought. Black immigration from the US almost ceased.

(Shiloh Centre For Multicultural Roots archive)

John Lindsay, 81

John grew up in Wildwood, Alberta, the son of two African-American pioneers from Mississippi and Oklahoma. He still lives on his family's land.

"When they first came here, when the first people come up here, you know how they came? With a horse team, axe, bucksaw, an axe and grubhole and clear out a bunch of land. You got to pay, how much was it, \$10? \$10 to get your title. We're talking about 1908, 10, 12, 14, a lot of people came out then. You can just picture it, eh? Mud, water and frogs."

He says: "It's good up here. All of them come up here to get away from down there in the States.

"Because in the States it was bad. Bad. That's what you call segregation down there.

"We had two little German kids come to school here one time, they couldn't speak English that good. Then the kids come and try and poke fun.

"Our teacher is on the ball, she called us kids in and said 'Them kids come to learn now don't you start picking on them, they're just like anyone else. They'll take a little time to learn to speak English and write it and if I see anybody pick on them you're gonna stay after school and you're gonna get the strap.'

"And we kids cut it out. We were happy as a bug in a rug."

Leroy Williams, 72

"The thing that brought the community together was the sense of sameness. Because most everybody was black during that time.

"In Amber Valley, there was a sense of community because everyone owned farms.

"They had the same issues, they had to deal with the land... Everything was kind of a communal issue.

"I remember the times when they used to have the threshing bees where everyone would stook all the grain, then they'd go by and get a big threshing machine and they'd separate the wheat from the stock and the chaff.

"It was great because all the members of the family, all the families around, even the white families, would all come together and they'd pool their resources and start the harvest time, they'd harvest one farm and then everyone would move to the next farm.

"All the time the host family would be supplying all the food and drink and everything.

"So it was a great sense of community there.

"We didn't really realise anything about our colour until we got to the city."

EDMONTON

Shiloh Baptist Church, one of the oldest black Canadian churches in Canada, was established in Edmonton in 1910.

During the Great Depression and World War II, more black families from rural communities like Amber Valley and Wildwood moved to the city of Edmonton for greater economic opportunity and found refuge within the church community.

Today, Shiloh still plays an important role for the descendants of those early settlers and new waves of immigrants from the Caribbean, East Africa and other parts of the world.

Deborah Dobbins, 64

Deborah's grandfather moved to Wildwood from Texas to escape the Ku Klux Klan. She has become an advocate for preserving the history of the black pioneers of Alberta and is president of the Shiloh Centre for Multicultural Roots.

"My parents didn't like us using the word black, that we were black, because we were the same as everyone else and we were not supposed to see our colour. When colour became an issue was when our cousins came up from the States."

She adds: "There was no such thing as Black History Month until 2017, in Alberta anyway. The 'African-American-Canadian-Albertans', we didn't have cultural celebrations... we were excluded and we weren't considered a culture.

"When all the other festivals from the other cultures started coming... we said 'Hey! What about our culture?'

"That's when I stood up and said hey, somebody has to represent us, because we are the roots."

Over the years, civil and political unrest in some parts of Africa have sparked new waves of migration to Canada.

Although the cities of Toronto and Montreal are still the first place of entry for most immigrants, many are choosing to move out west to Edmonton in search of better opportunities and better lives.

Samuel

Gebremichael-Molla, 25

Samuel is studying political science at the University of Alberta. He is of Ethiopian and Eritrean descent.

"I remember in high school being stereotyped. I was told by my counsellor that I would never make it to university. And she wanted me to go into a different route in life.

"In my heart I knew I was going to go to university. My marks didn't show that, but I knew my heart, my intention.

"The year that I entered (high school) that was the most African, black students that they had... The way they treated us as students, as individuals, they saw us as no hope."

Rahma Mohamed, 35

Rahma is a mother, a civil servant and a children's book author.

"For me, I didn't learn to read [English] until I was maybe 10, so when I had kids I discovered children's books. I started discovering that there's no representation of [my daughter]. She's not able to see herself in the books that she enjoys reading: She's Muslim, she's black, she's a woman, one day she may wear the veil. There's nothing that represents that and there's nothing that celebrates that.

"I decided to write this story for representation and so that my daughter is able to be proud of being black and Muslim because she's going to grow up in a society where she's going to have to defend those things.

"She's going to be interrogated, she's going to be questioned, she's going to be looked at a second way because she's black and she's Muslim. So it's very important for me to establish her with that sense of pride very early on.

"She is Canadian, she is fully Canadian, but people will not treat her as Canadian. There are some people who will always see her as an outsider. So I think she needs to know that and she needs to be able to defend that."

Radwan Mohamed, 33

Her brother, Radwan, is a civil servant and a volunteer for Somali-Canadian youth organisations. He moved to Canada from Somalia with his family, including Rahma, when he was four years old.

"Canada is quite a blessing for anybody who is here. So being black is one of the aspects that I can give to the country, that I can express myself in. And Canada allows you to do that, with multiculturalism. There's still struggles, there's still lots to do, but Canada, more than a lot of different places in the world, allows you to do that."

TORONTO

Black people have been a part of the fabric of Toronto since its earliest days. Throughout the 19th and early 20th Century, African Americans migrated to Canada to escape slavery and segregation.

Others came from rural Canada seeking opportunity in the city. Those early families have been joined over the years by immigrants from places like Jamaica, Somalia, Ghana and Nigeria seeking a new life in one of the most multicultural cities in the world. Some 300,000 people in Toronto identify as having Caribbean and African heritage, and black Canadians represent about 9% of the city's residents.

Nationwide, there are over a million black Canadians - a diverse group that make up 3.5% of the population.

Yusra Khogali, 26

Yusra is a Sudanese-Canadian community organiser, activist, artist and educator. She is one of the founders of the Black Lives Matter Toronto movement. She recently graduated with a Masters of Arts degree in social justice education. "Downtown Hamilton [a city west of Toronto] was a white culture shock for me. I used to get made fun of for my accent, how I dressed, the food that I brought to school. They used to call me monkey, I used to get told to go back to Africa. "I understood my blackness through the lens of whiteness and white supremacy when I was in Hamilton. And that was a really vile understanding of my blackness because it was the most disturbing

representation of blackness. It was caricaturing blackness like it's inferior, like deviant, like it's criminal, like it's disgusting, like it's something to be ashamed of. And I really internalised a lot of those projections of blackness.



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