

COMMUNITY FORUM

Contents

	Page
1. PURPOSE OF COMMUNITY FORUM	4
1.1. Background	
2. PANEL PRESENTATION #1	6
2.1. Subject: Introduction of the "Table de Concertation"	
Panellists:	
	Mr. Noel Alexander, Jamaica Association
	Mr. Cecil Alfred, Federation of Organizations of Trinidad and Tobago of Quebec
	Mr. Glen Gunning, Montreal Association of Black Business-persons and Professionals
	Mr. Leith Hamilton, Black Community Council of Quebec
	M. Errol Johnson, Montreal Association of Black Business-persons and Professionals

COMMUNITY FORUM

	Page
3. PANEL PRESENTATION #2	13
3.1. Subject: " Unity and Progress "	
Panellists:	
Dr. Clarence Bayne, Black Study Centre	
Dr. Eisenhower Etienne, Montreal Association of Black Business-persons and Professionals	
Mr. Leith Hamilton, Black Community Council of Quebec	
Mr. Chris Herron, Seventh Day Adventist Church	
4. BLACK COMMUNITY PROTOCOL ON OPERATIONS OF THE COMMUNITY FORUM	19
5. STATEMENT OF PRINCIPLE	21
6. SUMMARY AND RECOMMENDATIONS OF THE WORKSHOPS	27
6.1 Anti-Racism Strategies	
Mr. Linton Garner, Resource Person	
6.2 Economic Development	
Dr. E. Etienne, Resource Person	
6.3 Support for the Black Family	
Ms. S. Berenton/ Mr. L.Hamilton, Resource Persons	
6.4 Education/ Arts and Culture	
Mr. Winston Nicholls, Resource Person	
6.5 Reinforcement of Community Structures	
Ms. E. Bayne, Resource Person	

COMMUNITY FORUM

	Page
7. PLENARY	57
7.1 Summary	
7.2 Recommendations	
7.3 Resolutions of the Quebec Task Force on Immigrant and Visible Minority Women and the Afro-Canadian	
8. APPENDICES	63
8.1 List of Participants	
8.2 Explanation of Abbreviations	
8.3 Acknowledgements	
8.4 Evaluation	
8.5 Economic Objectives of the Black Community Dr. Eisenhower Etienne	
8.6 Cultural Agenda for the Black Community Dr. Clarence Bayne	
8.7 Black Agenda Based On Historical Demands and Mission Statements - Dr. Clarence Bayne	
8.8 Canadian Sickle Cell Society Presentation Ms. R. Cadogan	
8.9 Jamaica Association's School Support Programme Mr. Noel Alexander	
8.10 City of Montreal's Partnership with the Black Community	
8.11 Government of Quebec, M.C.C.I., Description of the Table de Concertation	

GENDER STATEMENT: In this report the masculine is used to
include the feminine.

1. PURPOSE OF THE COMMUNITY FORUM:

- ☆ To develop a process which will identify a long-term development plan for the Black community.
- ☆ To ensure that this planning process is a cooperative effort within the Black community.
- ☆ To identify and promote a structure to support the planning process.
- ☆ To develop effective partnerships within the network of Black community groups and to encourage effective implementation strategies for the benefit of the total community.
- ☆ To provide a Forum for networking and strengthening existing relationships.

1.1. BACKGROUND:

The Community Forum, funded by the Minister of Multiculturalism and Citizenship, and supported by the City of Montreal and the provincial Minister of Cultural Communities, is a response to the community's concern to develop a cooperative planning process which was initiated at the newly formed " Table de Concertation " for the Black English-speaking community.

The Forum was conceived as a means of informing and involving the wider community in the policy initiatives being discussed at the Table with the three levels of government.

A cooperative planning process for the implementation of the Forum was immediately developed. A Steering Committee consisting of over thirty representatives of Black community organizations met over a period of six weeks to develop the format.

PANEL

DISCUSSION

2. PANEL DISCUSSION #1

Subject: "Table De Concertation for the English-Speaking Black Community"

Summary Statement: The following panel informed the participants of the work of the Table de Concertation for the English-speaking Black community. Each member of the Table described his role and participants were invited to raise issues for clarification.

Mr. Hamilton opened the Forum by explaining the format of the Forum. It was designed to allow for debate, dialogue, and participation, and ultimately to provide information about recent policy developments impacting on the Black community, particularly about the work of the Table de Concertation.

The morning's session then presented an introduction of the Table's members and the potential objectives of this planning group. Panellists included, Noel Alexander-The Jamaica Association, Errol Johnson-The MABBP, Glen Gunning-MABBP, Cecil Alfred- The Federation of Organizations of Trinidad and Tobago, and Leith Hamilton-BCCQ.

NOEL ALEXANDER: JAMAICA ASSOCIATION

Specialization: Support for families with children in school
Vocational Training
Partnerships with the police
Race Relations

Mr. Alexander stated that his primary function at the Table was to provide assistance and support for the development of an effective Black community agenda. He outlined the major priorities for the Jamaican Association: develop partnerships with the QBBE, the Association of Black Human Service Workers, the PSBGM, and other members of the Black community in implementing a school support programme which would support the family and serve to keep the child in school. This programme has received initial funding from the MCCI after discussions at the Table. The Association will cooperate with BCCQ in presenting this programme at the proposed Black Family Summit, also supported by the Table.

He stressed that the purpose of the Table was to move the community agenda forward.

The Jamaica Association intervened when it realized that many Jamaican youths were consistently ending up in the Youth Protection system. The Association took matters into its own hands, and decided to pursue a grant from the federal government to resolve this situation, and to strengthen families.

He also stated that the reason so many Blacks in the community were unemployed was due to the fact that they did not know how to go about getting jobs. The Association then went to the City of Montreal to find out how to get these kinds of positions, in order to relay this information back to the community.

The Jamaica Association is also involved in training and is pursuing means to provide vocational skills to Black youth.

Finally, the Association is involved in the programme with the MUC in improving relations with the police. A community liaison worker will soon be hired. The Association also strongly supports the direction to strengthen the structures of the community with particular emphasis on advocating for sustaining funding.

GLEN GUNNING: MABBP

Specialization: Economic Business Development

Mr. Gunning suggested that the Forum did have a wide representation of the community, though not a total representation. One of the major problems, he pointed out, was the dissemination of information.

His role as a member of the MABBP at the Table is to look at the community's economic development. Economic development is its primary objective. An entrepreneurial group initiated by the MABBP will be set up to manage *the Business Development Fund*. [see appendix]

The fund was designed to assist with the growth and development of Black businesses, and also to create more employment. It was the

MABBP that spearheaded this fund, but it was developed on behalf of the Table de Concertation for the Black community.

A consultant was hired for the specific purpose of establishing policy for the administration of the fund: putting together the structures, the criteria, and the management required.

The funding provided by the government will be \$1 million. **Let it be clearly understood that it is a *Business loan and development fund* - not a distribution of grants.**

ERROL JOHNSON: MABBP

Mr. Johnson pointed out that the MABBP is aware of the need to increase representation, and noted that participation of women and other under-represented sectors of the community is important. The composition of the group at the forum, he also commented, was equal, and this was an important consideration of the Table, and that it was an issue with which they will continue to be concerned.

Approximately 600 small businesses are run in Montreal, with little participation from the English speaking Black community. We are clearly at a disadvantage, and as such, the forum was not designed to separate us from brothers and sisters of the French-speaking community, but to strengthen our community as a first step.

The Business Development Fund was established to support small businesses with the numerous problems faced when accessing finances and loans. It offers small business-people an injection of capital to expand and; therefore, create needed employment for people in the community.

A commitment was received from the provincial government to support this project, and negotiations with the private sector are also intended. However, things must be organized and conducted in a business like fashion.

There is a lack of discipline from the youth in the community, and the behaviour of some, demonstrated at this year's Carifête, is a prime example. Increasingly, we witness this kind of behaviour. We have lost

control. It is the purpose of this forum then to deal with such troubling issues.

Within the Black French-speaking community, the structures are expanding, growing, and creating employment.

The English-speaking Black community is in decline. There is high unemployment, and there are insufficient small businesses that employ our own people.

Ten years ago, Haitians were fighting to get jobs in the taxi industry. Today, they have 65% ownership.

In terms of the Business Fund, consultation will also be provided to potential users. The preliminary and planning stages are integral to the success of a small business. Thus, a mechanism at MABBP will be created so that members of the Black community can access information, develop a business plan, and go to mainstream financial institutions in a cooperative partnership with the MABBP for support.

The Black community has not been receiving the government support it requires. We must now be more pro-active.

One way to achieve power is politically; the other, economically. There have been many meetings with key government officials and the Table. After negotiating, the community can now be informed, and new agendas can now be introduced.

**CECIL ALFRED: FEDERATION OF ORGANIZATIONS OF
TRINIDAD AND TOBAGO OF QUEBEC**

Specialization: Communications

Mr. Alfred stated that a network will be implemented on behalf of the Black community to facilitate the circulation of information within the community. It will keep groups informed of each other's developmental plans, activities, and programmes. The network encompasses the movement of information from the public, para-public, and private institutions to the community at large in French and English.

This information will keep the community abreast of governmental policy changes, or introduction of programmes that may be of interest, or that may impact significantly on the community.

LEITH HAMILTON: BLACK COMMUNITY COUNCIL OF QUEBEC

Specialization: Policy development/Race relations
 Support for The Black Family
 Co-ordination/coalition building
 Management and Manpower Training
 Partnerships with different levels of Government and
 their agencies

Mr. Hamilton outlined his role at the Table, and noted that there was a problem of representation even when the Table first began. The major agencies involved in the community were invited to participate and develop a strategy to strengthen relations between the government and the community.

The suggestion of having a Community Forum, he added, was the first recommendation of the Table. It acknowledged that more people had to be involved. The Table could not continue to move ahead or do any major community planning until there had been an adequate consultation.

It was crucial not only to build a team, to inform the community about the recent policy initiatives, to encourage effective participation in the shaping of these plans, but also to break down barriers, to get people to acknowledge common values and the need to work together.

Thus, the Steering Committee for the Forum met for 6 weeks, and was always open (sometimes with an attendance of over 30 people) to support participatory democracy. It was important for people to participate, and if they had information, share it.

The vision for the community is that of unity and is not just one of a small handful of people working towards the goal. There is a need to develop an internal agenda in the community that leads to strength and not weakness. We must look at specific things that strengthen and reinforce community structures. The ultimate goal is to get more resources

into the community. We must determine how we can help organizations use the funding effectively once they do receive their resources.

A training programme is being developed for the whole community. The emphasis is on how to build organizations, how to help organizations that are just starting, and finally, how to build a network of cooperation, instead of going out and doing things on our own. The BCCQ is helping to develop this concept and initial programme.

Task force projects that are the responsibility of the BCCQ were documented in the Community Forum Documentation package. The BCCQ also has the responsibility to convene a Black Family Summit in cooperation with the Jamaica Association and other Black community groups in the late fall of 1992.

DISCUSSION PERIOD

QUESTION: *" Was a programme mentioned that addressed the problem of youth unemployment, or a strategy for creating youth employment?"*

RESPONSE: The expansion and creation of business is needed to remedy this situation. Entrepreneurship and business go hand in hand with employment.[MABBP] There are presently five training programmes in the Black community that are required to creatively find jobs for their graduates. Much more needs to be done.

QUESTION: "What criteria exists for selecting projects for the Business Development Fund? Is it based on some analysis of its relevance to the community?"

RESPONSE: The projects most likely to be selected are the ones with short term gains for the community. Ultimately, working committees would decide on the projects. But if there are specific projects a person would like to see on the agenda, then they should be introduced at that level.

QUESTION: " *How would the order of importance between competing projects at the Table be determined?* "

RESPONSE: Unlike the situation for the past 20 years, different organizations would not be competing for the same resources. Resources are now very scarce. We must now move towards specialization and avoid duplication.

However, there are other funding possibilities besides MCCI. For example, organizations will now be able to go to specific ministries for resources in their area of specialization. For instance, QBBE can now go to the Ministry of Education as an organization with the support of the Black community.

QUESTION: " *Representatives from the Table have a responsibility to report to the community the developments at the Table. How is this to happen?*"

RESPONSE: The role of (FOTTQ) on the Table is to carry out Communications to the community. While this has been a difficult situation with so scarce resources, a mandate has now been given to [FOTTQ].

QUESTION: " *How do we go about getting involved in the economic development agenda from the community level?*"

RESPONSE: The obvious route is to become more involved with the work of the MABBP. However, the MABBP be will holding a similar forum for the community to involve a wide cross-section of the community in the on-going development of this agenda.

QUESTION: " *It was noted that a major flaw existed because specific interest groups were not represented at the Table. It was felt that education should have had a representative at the Table, as well as a person involved with the media/communications.*

RESPONSE: Everyone could not be a member at the eight member Table, but that there were various workshops (3) where greater representation, and representation of a greater diversity could occur. [The implementation of an education work group was being planned by the Table]

PANEL DISCUSSION #2

Subject: "Unity and Progress"

Summary Statement: The panel identified elements which served to create a sense of community and common values for Black people.

This panel included the following speakers; Dr. Leon Jacobs, Dr. Eisenhower Etienne, Dr. Clarence Bayne, Leith Hamilton, and Chris Herron.

Mr. Hamilton made the opening remarks. He mentioned that the foundation of the whole forum would be based on this particular panel discussion. We cannot have progress without unity, and we cannot have unity without an agenda that is effective and binds us together.

The question he put forward was how, as a community, could we develop an intelligent, politically astute (and politically correct) agenda in unity? As well, he asked, what are the values that will shape us towards the future.

STATEMENT OF PRINCIPLES

A work group of the Steering Committee was developed and headed by Dr. Leo W. Bertley who wrote The STATEMENT OF PRINCIPLES. This document was approved by the participants. The Statement of Principles was published in the Afro-Canadian. Please refer to Statement of Principles found on page 21.

It was proposed that the documented record of the forum would have two purposes: A report would be drafted and then given to the media, government agencies, and distributed within the Black community.

This report would contain information:

- ☆ About who we are and why we are working together.
- ☆ A statement of principles with a general description of what the agenda of the community is and who will be responsible.

DR. LEON JACOBS

In this stage in our history, he said, it's important for our many organizations to pull together.

Two phenomena affecting Black people in this community which call for unified community responses are; 1) a response to attacks against the Black community where the mass media are vehicles of the attacks, and 2) the misconception that all Blacks in Montreal, and by extension Canada, are new arrivals.

Radio, television, and print media report half truths and lies about Black people, and are immune from criticism.

The crime statistics relating to the Black community was issued by the MUC police and then published by the Gazette. It suggested that Blacks in certain areas, statistically speaking, have criminal rates higher than that of other communities. Eventually it was discovered that these statistics were poorly researched, and therefore inaccurate.

He continued that the contempt for Blacks has been expressed by the Police Brotherhood, who believe that since Blacks are shouting racism for this and that, perhaps we are the ones who are in fact, racist.

Black and Blue, a documentary which focused on two policemen and the Black community, showed the use of intimidation by the police, and showed how they themselves broke laws which they were sworn to uphold. They became the stars of the piece and were glamorized instead of brought to justice. It suggested that the end perhaps did justify the means.

The media acted as a shield for the police department. They are assumed to be neutral and objective; but, to the detriment of the Black community, they have harmed the Black family.

Other ethnic groups in the community react to mass media attacks, and as a result, the media have had to retract their comments because they were false and incorrect. Derogatory and misinformed comments should be addressed to the respective media who will then be recipients of several letters demanding retraction. An organized response is required, not one that is haphazard.

Black people are continually classified as perpetual immigrants, and newcomers, and as a result, we are treated as though we have just arrived here. " Quebecers, will need time to adjust to us, because Black people are still new to Quebec soil", says the Police Brotherhood.

We must hammer away truthfully at this misconception, and these responses should be constructed at the community level.

CHRIS HERRON

Mr. Herron acknowledged the concerted effort of the Steering Committee in the search for the community identity, and for recognizing the efforts and abilities of young adults in commercial ventures, and within the church.

As well he noted the BCCQ, The Jamaica Association, and community organizations of the like, all attempting to incorporate young adults into their organizations. But we cannot overlook AKAX, Youth in Motion, the McGill BSN, Caribbean Student Union of Concordia, and others who cater to the needs of a particular sector the Black community.

However, despite the similarities, a subtle rift exists in ideals and approaches, and consequently, two perspectives have emerged as we attempt to pursue a common agenda. In terms of community development there is definitely a collective determination, but the approaches are clearly distinct.

In the past, the Church has taken a responsibility in drawing attention to the needs of the community. It offers services such as food baskets, rehabilitation, and marriage counselling, etc.

Black people have been a spiritual people throughout history, but have strayed away. If there will be any impetus in terms of community definition and political activity within the Black community, some attention should be given to the church. Clearly, he expressed the need to find a spiritual community.

DR. CLARENCE BAYNE

The development of the agenda for the Black community has already been determined, although there is an underlying assumption that we have none. In an historical sense, Blacks were significant partners of the fur trade.

In 1606 Matthew DaCosta came to Canada as an explorer, and as a communicator. He was not a slave.

The people who developed Canada as we know it today were, Blacks, French, and the English: equal partners. We made it possible to communicate and trade with the Indians. We came into the country as free people, although slaves came later. We did the jobs the whites did not want to do, even back then.

We fought against injustice, for human rights, and for equality. Essentially, we set the agenda.

Voices of the Black leaders then, were later echoed by the United Nations' Declarations of Human Rights. Again, the agenda was set. We claimed the inalienable right to life, security, liberty and always struggled for these things. We also claimed the right to employment, and a decent standard of living. The right to proper accommodations, and to education. We also claimed the right to have access to arts and culture.

Right now we are in the midst of a rediscovery of our heritage, and, therefore, the term culture cannot be confined to a single definition. Culture may refer to our African roots, as well as Caribbean.

Our rights have been denied for 350 years in this country. This denial continues to shape the agendas we have set. Our community struggles under the disadvantages of this denial. Economic infrastructures are weak and almost nonexistent. In addition, we as leaders have noted the decline in scholarship of young people, their quality of life, and opportunities for future development.

One thousand, or 1% of our youth are in jails, and, we are told that in some cases, nearly 40% of the people in the Youth Protection are Black. The school system has not done its job.

At this Forum, we must discuss a strategy which ensures that we do not relinquish the education of our youth, or the development and quality of that education-we can't afford it. **We can't afford to argue amongst ourselves about who should and should not do what in our community.**

The child is not a total product of what happens in the home, the child is a total product of what happens in the total environment. Therefore, we (the community) need to begin monitoring the child outside of the household, to ensure that what we give the child within the household is sustained and respected when the child interacts with the outside environment.

How will we work together to carry out this responsibility?

Our youth are dropping out of the school system while we struggle for equal access in the job market. The result is increasing unemployment amongst Black youth. We must develop strategies to encourage youth to stay in some sort of educational process.

Mr. Hamilton commented on the issues raised by Dr. Bayne saying that:

1) There are many people who have skills and resources that we desperately need, but who have left the community. We have to get the message out that they are again needed in the struggle.

2) Some of the youth are holding the whole community hostage. Criminal behaviour is continuing. They are carrying guns on the street, to churches, to parties, we can't feel safe any more. We have to develop a strategy to deal with this. If they respect our values, we will respect them. We cannot defend them any longer, and we have to get that message out too.

DR. EISENHOWER ETIENNE

Dr. Etienne focused on entrepreneurship as a means to achieving economic progress, as a mechanism of wealth creation. He stated that we are living in a system that is based on economic liberalism. This means the freedom to create enterprise and the freedom to profit from enterprise.

He stated that it is important to target existing businesses for expansion using the expertise within the Black community; of creating a network of Black entrepreneurs; of enlarging the focus of Black business to include the market potential of the wider Canadian society; of raising the profile of enterprise on the community agenda.

For the complete text of Dr. Etienne's speech, please refer to the APPENDIX.

The participants approved the following documents which had been ratified by the Steering Committee.

- ☆ PROTOCOL FOR THE FORUM
- ☆ STATEMENT OF PRINCIPLES

BLACK COMMUNITY PROTOCOL ON OPERATIONS OF THE FORUM

June 1992

As a Black community we have learned the art of adaptation to and survival in mainstream society. We have been resourceful, inventive and tenacious. We have always been able to find modes of unity that enabled us somehow, to keep on moving.

During our continuous struggle to keep our community viable we have responded to environmental stimuli in ebbs and flows. We have continually come together when crisis threaten the core of our existence, only to drift away again when the external risk is diminished.

The time has come however for us to realize that while these sensitivities are natural devices that keep us safe, that we must not continue to use them as reasons to hinder the bonding of a community that has had a continuously tenuous hold on itself.

Some of our strengths are our introspection, our wisdom, our sense of humour, our optimism and our willingness to forgive and to try again. And it is by drawing on these strengths that we can develop a protocol, giving ourselves guidelines that will enable us to work in love, peace and unity, knowing that we have common understandings that bind us irrevocably together.

Objective:

All community groups when meeting will practice behaviour that will inspire confidence, allow uninhibited constructive criticism and foster progressive unity.

PROTOCOL OF MEETINGS:

1. All community groups will respectfully recognize one another's efforts, for after all, each group's effort is symbolic of the willingness to work for the good of the community.
2. All community groups will establish within group and between group, credibility that is strong enough to allow for confident working relationships within and outside of the community.
3. All community groups will operate in such a way that a great amount of trustworthiness will exist between groups and among members of all groups.
4. All views expressed at meetings are done with the best of intentions and will be accepted in the spirit of open-mindedness and with the willingness to compromise.
5. In the spirit of cooperativeness, views expressed are "platforms" for constructive criticism; therefore responses to issues presented will reflect an understanding of ideas that are open for discussion and will not result in any personal attack.6. The language of presentation at all meetings whether within our groups or with outside bodies, will at all times reflect the community's interest in a positive way.
7. The Chair will maintain proper decorum at all times. At the beginning of each meeting the ground rules will be identified.

STATEMENT OF PRINCIPLE

Contrary to the belief held by far too many who ought to know better, people of African descent have been established in the Western Hemisphere, including Canada, for centuries. In fact, not only are we not recent arrivals, but we have been here for at least as long as the first European to visit these shores. Indeed, only the first Nations, i.e. the Native Peoples from whom this territory has been taken, mostly by force, can truly claim to have settled here before us.

Consistent with the industry, creativity, and positive approach to life typical of people of African descent, we have been carrying more than our share of society's burden, contributing significantly to society as a whole, out of proportion to our numbers. All records, except those which are spurious, clearly show that, as a people, we have never refrained from doing our share; nor have we ever shirked our responsibilities. Very often, moreover, we are forced to struggle in order to be able to make our contribution to society, so difficult have been the barriers erected in our way.

In spite of our manifold contributions, however, we are still regarded as foreigners in, and strangers to, this land, and not as full members of society. Clearly, this is unacceptable. We must be allowed to participate fully in the life of this city, province, and country. We ask no more. We shall accept no less.

OUR MOTHERLAND

As with our sisters and brothers elsewhere, Montrealers of African descent constitute a diverse group. Our immediate origins are to be found in the Motherland, Africa, the Caribbean, the U.S.A., Central and South America, as well as Europe, to name only these most obvious areas of the globe. The epithet "immediate" is used because we are an African people. As a result, we all, in the final analysis, "come" from Africa. That continent is our Motherland.

And, make no mistake about it, this fact is significant, most significant. It assumes this epic dimension because, in spite of accidental differences such as language and religion which do, indeed, exist among us, and which can be divisive if we allow them to be, the common feature that defines us, that gives us our essence, our uniqueness, is the fact that we, all of us, are of African descent. *That is the tie that binds us.*

Whether we like it or not, whether we are comfortable with it or not, whether we want to face it or not, our common African roots constitute the force that will bring us together and the glue that will keep us together. Our African ancestry is the rock on which will be constructed that unity, that solidarity, for which have been seeking for so long and which is so necessary, if we are ever to gain respect and achieve our rightful place in society.

AFRICAN FUNDAMENTALISM

Just as Jews who hail from every corner of the earth, who speak almost every language under the sun, who develop under almost every culture and society known to the human race, and who come in almost every colour of the rainbow, are able to unite and work together under the banner of Jewishness, we, the people of African descent, regardless of our immediate origins, can come together, if we allow our common African roots to provide the centripetal force.

As *African Fundamentalism*, the Gospel according to the Rt. Excellent Marcus Mosiah Garvey, has instructed us, "Our union must know no clime, boundary or nationality." Mr. Garvey continued, "Let no religious scruples, no political machination divide us, but let us hold together under all climes and in every country... Let not voice but [our] own speak to [us] from the depths. Let no influence but [our] own rouse [us] in time of peace and war."

And, as citizens and residents of Canada, the country of the perennial, persistent, and continuous language debate, we certainly must not let language divide us.

We are not so naive as to think that those differences, accidental though they be, should be overlooked. It will be silly and unrealistic to do so. These differences do exist. They do affect our perceptions, our relationships, our actions. As a result, they must be addressed. In doing so, however, they must be given only the priority they deserve, i.e., they must always be subsumed under the more basic, and far more important, factor of our Africanness.

HAND OF PROVIDENCE

Failure on our part to establish such an order is an unmistakable sign that we have not sufficiently matured as a people and as a community. As a consequence, we will not be taken seriously by others. Nor, under these circumstances, do we deserve to be taken seriously. Those with eyes to see and ears to hear can testify that, for the past two years or so, major Black community organizations have been making serious efforts to come together. One could hardly think of a time more propitious for this development. Indeed, a Congress of this nature seems more than fortuitous: it has the appearance of the hidden hand of Providence.

We take this position because, *inter alia*, 1992 is the year of anniversaries. The historic visit of Columbus to these parts 500 years ago, for example, is being observed, as are the 350th anniversary of the founding of Montreal and the 125th anniversary of the Canadian Confederation. It is only fitting, therefore, that representatives of the Black community of Montreal meet in Congress in order to define the community's agenda, to articulate its aspirations, goals, needs, and demands, as well as to forge the type of institution best able to achieve these objectives.

FIRST PENTECOST

This occasion is particularly propitious and appropriate because the various levels of governments, whom this community has been addressing for such a long time, are now showing signs that they are prepared to listen to us. The community has a duty, nay, a responsibility, therefore, to get together, decide what it wants, and communicate this to the appropriate authorities.

In doing so, however, we must not re-enact the Tower of Babel, with each group speaking its own language and working at cross purposes. Enough of that! Rather, we must emulate the First Pentecost and deliver one message. This message must be conveyed in such a tongue that all and sundry will understand that it comes from the community, and not from some individual claiming to speak on behalf of the community. In this regard, we must always have a "Peter", i.e., someone mandated to deliver the message or speak on our behalf.

Nothing in the above suggests that unanimity of opinion would be forced on anyone. As true believers of democracy we declare, "let many flowers bloom." "Let us not stifle debate". "Long live dissent, where dissent is justifiable". But we must never forget that dissent and discord are not synonymous. In addition, as the Good Book has clearly pointed out, the Soul of the Lord, "detesteth... those who sow discord among brethren."

ANCESTORS WITH US

Furthermore, as advocates of the progress and development of our people, we must insist that, as far as **accidents** are concerned, we can be as distinct as the fingers of one hand. But when it comes to **essentials**, we must be one, like the fist. Booker T. Washington, the Sage of Tuskegee, could not have given more valuable advice than this one which he pronounced, at the Atlanta Exposition, in 1895. No other course of action is open to us, if we are seriously interested in the well-being of our community.

As individuals of African decent, we are fully cognizant of the fact that no African ever walks alone. Because we are Africans, we are always accompanied by our ancestors who have already passed this way. This imposes on us a duty to prepare the way for generations yet unborn, as well as to make smooth the path for our youth.

In essence, that is why we are gathered here. We must not fail! *We cannot afford not to succeed!*

WORKSHOP

SUMMARIES RECOMMENDATIONS

WORKSHOP

REVIEW OF WORKSHOP PROCEEDINGS:

6.1. WORKSHOP: ANTI-RACISM STRATEGIES

Resource Person: Linton Garner

Recorder: Ms. Paulette Spence

In this workshop, the national scope of racism and anti-racism strategies were discussed.

⇒ "threat from right-wing movements"

It was stated that a great deal of racism came from right-wing organizations such as Aryan Nation, The kkk, and skinheads. The racial agenda of the right is a threat to all minorities. In Quebec, there was more of an institutionalized racism to be found, partly a result of xenophobia. It is particularly focused within the police, the judicial system, and also within the private sector where there are barriers to economic opportunity.

⇒ "official policy towards Blacks"

The differences between Canada's "multiculturalism", and Quebec's "inter-culturalism" anti-racism strategies were also discussed. As Mr. Pierre Elliot Trudeau, former Prime Minister of Canada articulated when the policy was first introduced, multiculturalism suggests that each community is part of the whole, part of the cultural mosaic - the portrait of Canadian life.

The policy of multiculturalism, however, is not accepted in Quebec, and therefore, inter-culturalism is particular to Quebec. It suggests that each community has to integrate into the whole, and make their respective contributions to the Quebec national fabric. It was pointed out that both these strategies contributed in a limited manner to the problems of racism.

The Stephen Lewis report was also circulated and discussed, and one of his assertions was that, when we talk about racism, we are talking about an anti-Black racism that no other community in Canada today has to deal with, per se. The focal point of racism in Canada and by extension North America, is the Black community.

It is the Black community that is consistently denied access to professional development, educational opportunities, and housing. It is the Black community that is over-represented in the judicial system, and the ones shot down in the street by police. It is the Black community that from generation to generation is denied equal opportunity.

Before we can talk about solutions, we must discuss the effects of racism.

⇒ **"negative impact of racism"**

For the most part, the oppressive impact of racism is felt on an individual level as fear, despair, depression, feelings of little self-worth, loss of dignity and self-esteem, and pressure on individuals to not value their race and culture. However, it is difficult to measure in a quantitative manner the impact of racism, since it tends to impact on individuals differently.

In terms of the policy of multiculturalism and inter-culturalism, we must confront the myth of "the ethnic/ minority," since it implies that we are not Canadians, and Quebecers: The accent on minority suggests that we are "others" and not Canadian, and, consequently, inferior to whites. There are many minority groups in Canada: Polish-Canadians, Irish-Canadians, Scottish-Canadians, and yet they are still Canadian. Once the mainstream society constructs a socially defined identity to a racial group other than their own, the society diminishes that particular group.

⇒ **"community responses must be forceful"**

Workshop participants were in agreement that the Black community must be mobilized in order to combat racism. While there are barriers to effectively mobilizing the total resources of the community [i.e., because we come from different countries, because we lack a strong socio-economic base, because we lack political power, and educational opportunities] a strategic approach must be developed to overcome these obstacles.

For example, we must educate within and outside of the community - the various aspects of racism and its negative effects on all members of the society. The message must be: " We are not just talking about racism as something that is morally reprehensible, but as something that creates a dysfunctional society." A racist judge is not only making bad decisions when based on the ethnicity of the individual in front of him, but s/he is probably making bad decisions somewhere else down the line, too, in terms of his/her judicial functions.

It was noted that racism creates a dysfunctional society when you have people who cannot participate to the best of their ability.

Our community must empower itself by confronting racism, by providing Black people with the tools necessary to create some kind of political force/presence and by developing greater economic opportunities. Empowerment is essential to facilitating these processes.

⇒ "changes"

We must develop and promote a zero tolerance to racist attitudes in the workplace and develop legal and quasi-judicial consequences when these attitudes are acted upon against Blacks. *We have to criminalize those acts that enable individuals, institutions, and organizations to practice racism as defined in Canadian and Quebec Charters of Human Rights.* There are legal sanctions for sexual discrimination and harassment, but there is nothing in the criminal code (yet) providing for sanctions against acts of racism.

For example, there should be an anti-racism directorate, or programme that functions at the Labour Board/Commission des normes du Travail, so that there is some kind of effective recourse for individuals when they experience discrimination in the work force.

The law will not force people to always think differently. *There must be more effective mechanisms to teach people new ways of dealing with diversity.* For example, at the managerial level of mainstream organizations, there must be a cross-cultural training programme for professionals or decision makers. This applies particularly to professionals such as judges, teachers, police officers, etc. There is much to be said about partnerships with the community in developing these sensitization programmes. Members of the community have not been involved in this training process, and yet are directly affected by it.

We must also develop coping mechanisms at the level of the family that teaches youth how identity is socially constructed and how racism has been a tool for some in mainstream society to dehumanize Blacks. Strategies for parents must be developed to help the family be a strong resource against racist attitudes/behaviours.

Additionally, we must develop a support system for victims of racism, and work to support them.

At the municipal level, we must endorse affirmative action and employment equity programmes. At the district level, we must seek representation, particularly in areas where we are a demographic threat in the political process (Little Burgundy and Cote des Neiges, for example). The people who are doing the planning and the developing of the community's quality of life have excluded Blacks, and the City of Montreal must change this pattern of exclusion.

At the provincial level, the Liberal government must not waver from its commitment to address institutional racism as described in the Coroner's report on the shooting of Marcellus Francois. The Premier of Quebec has promised the cooperation of his government in this reform in light of the new constitutional proposals re: linguistic minorities.

The federal government must be more visible in their support of this agenda.

RECOMMENDATIONS:

6.1.2 ANTI-RACISM STRATEGIES WORKSHOP RECOMMENDATIONS

6.1.2.1 BLACK COMMUNITY RESPONSE TO CORONER'S REPORT

Background: The Black community, essentially, supported Public Security Minister, Claude Ryan, on his response to the Coroner's report with the following distinctions:

- ☆ The Carbo Task Force, set up by Mr. Ryan to review police plans to improve relations between the police and the Black community, should meet in a public consultation with Black community representatives. Why? The community has not had a chance to have a dialogue about the plan which has some flaws.

- ☆ The Minister was vague about commitments to make the Carbo Task Force Report public. The Black community finds this unacceptable.

The Plan involves contracts with six Black community organizations and local police stations for three years. The Plan was described in a special luncheon presentation by MUC POLICE Director of Communications, John Dalzell and MUC representative, Jean Isseri.

RESOLUTIONS / RECOMMENDATIONS:

The following resolution was passed at the Forum:

Subject: MUC ACTION PLAN ON IMPROVING RELATIONS WITH THE BLACK COMMUNITY OF MONTREAL: GOVERNMENT OF QUEBEC, MINISTER OF PUBLIC SECURITY

BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY:

- [i] request a public consultation with the Carbo Task Force to review the MUC ACTION PLAN and to submit recommendations to improve relations with the MUC Police and to counter racism in police work.**
- [ii] request that the Task Force recommend to the Minister of Public Security, Claude Ryan, that the report of the Task Force be made public.**

BACKGROUND:

- [i] The MUC Action Plan was proposed in draft form to the Black Community in February 1992. There was to be a follow-up with these groups to solicit comments and recommendations. To date, there has never been any such review or community input into the proposed Plan. While individual organizations have been involved in the planning of the projects, there has never been a comprehensive review of the overall direction of the plan. Thus, there is a need for such a consultation.**
- [ii] The interested parties to the development of such a plan have also never met. Since the Coroner's Report, much work has been done to involve the Police Brotherhood, the Human Rights Commission, the MUC police, the Nicolet Training school, and the Black community in face-to-face discussions. However, there has never been such a collective meeting.**
- [iii] The recent controversy over the termination of the Action Plan's coordinator post [Mr. Jean Isseri] and the public denunciation of the MUC's dismal record on race relations by the MUC Advisory Committee on Race Relations contribute to the Black community's need to have the regional government reaffirm its commitment to its stated objectives.**

The MUC Advisory Committee on Race Relations should also be a party to this consultation.

Recommendation:

Accordingly, the Black English-speaking community is requesting a public consultation in October which could be held in the community to ensure access to all interested parties.

**6.1.2.2. AMENDMENT TO THE CRIMINAL CODE, SECTION 25.
Minister of Justice, Government of Canada**

BACKGROUND: The federal government response to the wave of shootings of Blacks by the police is to recommend an amendment to Section 25 of the Criminal Code, limiting the discretion presently enjoyed by the police in the use of deadly force at arrest. However, there has been strong resistance to this initiative by police groups and others. The Black community of Montreal must lobby for this legal reform.

Subject: AMENDMENT TO THE CRIMINAL CODE, SECTION 25.

BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY:

- i] Request that the federal Minister of Justice, the Hon. Kim Campbell, proceed with the commitment to amend section 25 of the Criminal Code limiting the use of deadly force at arrest.

**6.1.2.3. AMENDMENT TO THE CRIMINAL CODE
Minister of Justice, Government of Canada**

BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY:

- i] Request that the federal Minister of Justice amend the Criminal Code to provide a legal remedy for racist acts and behaviours by individuals and institutions.

* see 7.3 Resolutions approved by Forum submitted by the Quebec Task Force on Immigrant and Visible Minority Women in the Plenary section.

6.1.2.4. MOBILIZATION OF THE BLACK COMMUNITY

Community Forum

It is recommended that there be a "mobilization" of the community to combat racism.

The Community Forum structure should encourage a anti-racism network within the community and develop coalitions with other external organizations.

That this community resource advocate for "zero" tolerance of racism in the workplace, encourage the development of community structures to support victims of racism [ie hotlines, legal clinics, defense funds, etc.]

That this community resource advocate for a public redefinition of the terms presently allotted to "ethnics" which has a negative connotation.

6.1.2.5. CRISIS RESPONSE MECHANISM OF THE BLACK COMMUNITY

It is recommended that a crisis response mechanism be developed for the Black community. The proposed mechanism will be the continuation of the Forum structure. A special issues meeting will be convened to review the issues, to develop a planned response, and to mandate spokespeople to deal with the press and to negotiate with the government/public institutions.

6.1.2.6. CROSS-CULTURAL TRAINING FOR INSTITUTIONAL REPRESENTATIVES, TEACHERS, AND POLICE OFFICERS. Minister of Cultural Communities and Immigration

That there be increased training for these institutional representatives and that the Black community be used as a resource in the development of these programmes.

6.1.2.7. INSTITUTE AN ANTI-RACISM DIRECTORATE WITHIN VARIOUS GOVERNMENT COMMISSIONS, i.e., COMMISSION DES NORMES DU TRAVAIL.

That the COMMISSION DES NORMES DU TRAVAIL, for example, be mandated to set up a specific structure to combat racism within the Quebec workforce.

6.1.2.8 INCREASE REPRESENTATION AT DECISION-MAKING LEVELS WHERE THERE IS A STRONG AND SIGNIFICANT DEMOGRAPHIC PRESENCE OF OUR COMMUNITY NUMBERS.

That the Forum will advocate at the provincial and municipal levels for long over-due representation. For example, the City of Montreal should involve the Black community in its consultation on the Urban Development Plan.

6.1.2.9 ENLARGE THE BLACK COMMUNITY'S RELATIONSHIPS WITH THE QUEBEC GOVERNMENT TO INCLUDE HEALTH AND SOCIAL SERVICES, EDUCATION, TRADE AND COMMERCE, INTERNATIONAL TRADE, SUPPLIES AND SERVICES, ETC

That the Black community utilize its excellent present relationship with the Premier's office, and the Minister of Cultural Communities and Immigration to develop a liaison with other Ministries whose mandate impacts on this community.

Resolutions/Recommendations dealing with the following issues were approved

- ☆ the Legal Aid Office in Little Burgundy be reinstated [At the present time, a counterservice, once per week on a Friday morning only, is available in Little Burgundy. Additionally, budget cut backs will, most certainly, have further negative responses in terms of having access to justice in Little Burgundy itself]
- ☆ the recommendation by BSN dealing with sanctions against South Africa be approved
- ☆ the federal Court Challenge programme be reinstated.

- ☆ the 7.3 Resolutions from the Quebec Task Force on Immigrant and Visible Minority Women be approved:

6.2 WORKSHOP: "ECONOMIC DEVELOPMENT"
Resource Person Dr. Eisenhower Etienne
Recorder: Mr. Abraham Steele

The problem of economic development has plagued our community from time immemorial.

The workshop first listed key issues in order of priority:

Business development
Enterprise Zones
Capital availability
Skills for the Future
How to tap into Pan-American and North-American markets
Unemployment
Research and Development: Creating new products and services
Trade

⇒ **BUSINESS DEVELOPMENT**

Three fundamental strategies were discussed. The first involved the idea of expanding existing businesses. For short term, realistically, it would not be possible to create new enterprise in a significant manner, due to the absence of entrepreneurial culture in the English-speaking Black community. Market penetration and the expansion of businesses are the best way to go for now. The second idea involved duplicating these businesses, and the third, then creating new enterprises.

⇒ **CONSIDERATIONS:**

We have to go outside of the Black community for markets. We must identify specific market missions capable of developing expertise to enable us to become bonafide business experts.

We must consider going the route of franchising as a way of establishing Black businesses very quickly in the community. For Black businesses, there exists a problem of credibility when dealing with society at large. Established franchises are a way of breaking that lack of confidence.

Established businesses have long track records, and are not specifically identified with Black people. These franchises could be placed in areas where there are strong demographic presences. A grocery store in Little Burgundy is a perfect example.

⇒ **CAPITAL**

The key problem Black businesses face is the bank(s). They do not have confidence in us, and our applications are not evaluated seriously.

We must build a network of contacts within existing financial institutions. The MABBP has already begun to do this.

The MABBP will establish an umbrella group of experts to which entrepreneurs can, for a fee, receive assistance in developing their business plans and proposals.

The Business Development Fund, which has been an initiative supported by the Table and given top priority by the government, will soon be implemented by the MABBP.

⇒ **SKILLS FOR THE FUTURE**

The pattern of employment for Black people, it was demonstrated, has us locked in the industrial and commercial ghettos of the economy.

We are too heavily concentrated in the dormant/dead sectors of manufacturing such as clothing, metal forming, etc. Our presence in high-tech, future oriented industries such as aerospace, bio-technology, pharmaceutical and electronics, is almost nonexistent. We must address unemployment, as well as appropriate employment. The skills required for these kinds of employment opportunities are linked to the education process.

We must continue broadening and intensifying the policy of offering training programmes under the new mandate of the provincial government. [given that the Constitutional proposals will soon be passed] Training in areas such as office technology must continue to develop at all levels of the community.

RECOMMENDATIONS

6.2.1 ECONOMIC DEVELOPMENT WORKSHOP RECOMMENDATIONS

BUSINESS EXPANSION

- 6.2.1.1. BLACK BUSINESS USE THE OPERATION AND/OR OWNERSHIP OF FRANCHISES AS A ROUTE TO ENTER NEW AREAS OF BUSINESS.
- 6.2.1.2. BLACK BUSINESS BE ENCOURAGED TO ENTER MARKETS WHICH ARE OUTSIDE THEIR TRADITIONAL MARKETPLACE.
- 6.2.1.3. BLACK BUSINESS IDENTIFY AND DEVELOP MARKET NICHEs SO BLACK ENTREPRENEURS CAN BECOME IDENTIFIED AS EXPERTS IN THOSE FIELDS.

VENTURE CAPITAL

- 6.2.1.4 THE BLACK COMMUNITY, THROUGH THE LEADERSHIP OF THE MABBP, CONTINUE TO WORK TOWARDS THE ESTABLISHMENT OF THE BLACK BUSINESS DEVELOPMENT FUND AS PROPOSED BY THE TASK FORCE AND ENTREPRENEURSHIP WORKGROUP OF THE TABLE DE CONCERTATION OF THE ENGLISH-SPEAKING BLACK COMMUNITY AS SOON AS POSSIBLE.
- 6.2.1.5. THE BLACK COMMUNITY, THROUGH THE LEADERSHIP OF THE MABBP, INTENSIFY EFFORTS TO BUILD AND MAINTAIN CONTACTS WITH FINANCIAL INSTITUTIONS.
- 6.2.1.6. THE BLACK COMMUNITY, THROUGH THE LEADERSHIP OF MABBP, ESTABLISH A POOL OF EXPERTS TO DEVELOP PROPER BUSINESS PROPOSALS WITH ENTREPRENEURS IN THE COMMUNITY.

FUTURE SKILLS AND TRAINING

- 6.2.1.7. THE BLACK COMMUNITY CONTINUE TO PARTICIPATE IN AND EXPAND EMPLOYMENT TRAINING ProgrammeS LIKE THOSE BEING CARRIED OUT BY THE MABBP, THE JAMAICA ASSOCIATION OF MONTREAL, THE BLACK COALITION, AND THE BLACK COMMUNITY COUNCIL OF QUEBEC.
- 6.2.1.8. THE BLACK COMMUNITY ADAPT ProgrammeS SUCH AS THE 16 PLUS APPRENTICESHIP Programme WHICH HAS BEEN PROPOSED BY THE QUEBEC BOARD OF BLACK EDUCATORS.

COMMUNITY PARTICIPATION

- 6.2.1.9 THAT A FORUM BE HELD TO INFORM AND INVOLVE THE WIDER BLACK COMMUNITY IN ECONOMIC DEVELOPMENT
- 6.2.1.10 A BOOKLET BE COMPILED WITH INFORMATION GATHERED FROM KNOWLEDGEABLE INDIVIDUALS ON IDEAS FOR FINANCIAL DEVELOPMENT
- 6.2.1.11 A REGISTER BE DEVELOPED LISTING ALL BLACK BUSINESSES WITH APPROPRIATE INFORMATION. THIS INFORMATION SHOULD ALSO DOCUMENT THE EXPERTISE AVAILABLE IN THE COMMUNITY IN THE AREA OF FINANCE, BANKING, REAL ESTATE, FINANCIAL PLANNING, ETC.
- 6.2.1.12 INFORMATION SHOULD BE MADE AVAILABLE AS TO THE PRESENT STATUS OF THE WALKER CREDIT UNION
- 6.2.1.13 PLANS SHOULD PROCEED TO DEVELOP THE STRUCTURE FOR THE PROPOSED FINANCIAL INSTITUTION ARISING OUT OF THE DEVELOPMENT FUND.

6.3 WORKSHOP: SUPPORT FOR THE BLACK FAMILY
Resource Persons: Ms. Sonia Berenton
Mr. L. Hamilton

Summary:

Black families and children are forced to learn to live in both the minority and majority cultures.

W. E. B. DuBois, in *Souls of Black Folks*, pinpointed the dilemma when he wrote:

"It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels this twoness - a Black: two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."

"The history of the Black is the history of this strife - this longing to attain self-conscious manhood/womanhood, to merge his/her double self into a better and truer self. In this merging she/he wishes neither of the older selves to be lost."

In Quebec, in the present constitutional debate, Blacks have been excluded and ignored. The Black English-speaking community has traditionally been marginalized within an already marginalized Anglophone community. Black youth, more and more, born in Canada with parents originating from the Caribbean and other parts of the world, neither know their past nor their future. These are the seeds of discontent and alienation.

This work session is charged to:

- ☆ Identify the extent of the breakdown of the Black family
- ☆ Examine the causes for this crisis in the family and review efforts to reverse these trends.

- ☆ Describe mechanisms for community-based efforts to strengthen the Black family and assist children/youth to cope with the world in which they live as well as change the world around them.
- ☆ Explore the range of child-rearing attitudes and values in the Black community and describe those conditions which impact negatively on family functioning i.e., delinquency.
- ☆ Examine what parent training opportunities are available to Black parents and what can be done to assist them to engage in preventative measures rather than remediation.
- ☆ Extent of family breakdown

The Black family is in crisis, and it can be attributed to the following:

A review of the available documentation in the Black community identifies three broad categories of issues regarding Blacks and their interface with the Youth Protection/Social Service system. First, there has been a partial analysis of the social problems faced by Black families and factors affecting their adjustment in Quebec. The Provincial Youth Protection Commission [Committee for the Protection of Rights of Young People] in 1991 published the results of a study describing the extent of involvement in the Youth Protection system by the cultural communities.

Black youth are almost three times more likely than non-Black youth to receive services under the Young Offenders Act. While Blacks represent 4% of the population, 34% are placed in anglophone Youth protection facilities. Blacks [English and French-speaking combined communities] represent 60 % of all cultural community youth placed in Quebec's reception centre system.

⇒ **identified needs**

Acculturation as a special problem :

The Canadian Task Force On Mental Health Issues Affecting Immigrants, LE COMITE DE LA SANTE MENTALE DU QUEBEC [LA SANTE MENTALE ET SES VISAGES, 1992] and the BCCQ Black Family Support Project suggested that the high rate of behavioral disorders amongst the cultural communities population may result from the stresses of immigration and adaptation to a new culture.

Among the factors that induce stress:-

- **cultural change**
- **breakdown of family ties**
- **language barriers**
- **discrimination and the resulting alienation and**
- **diminishing of expectations**

As well, Black families may experience difficulties due to family separation during the immigration process. Some issues were described:

FACTORS CONTRIBUTING TO FAMILY DIFFICULTIES

- **parents' difficulty in re-establishing bonding and at the same time establishing discipline in a new cultural context**
- **parents' difficulty in providing remedies for children's adaptation difficulties to new culture, school and peers**
- **family conflicts may arise due to differential rates of adjustment where at one end of the spectrum children tend to learn and assimilate faster than their parents, creating inter-generational conflicts.**
- **loss of values "collectively and spiritually"**

- loss of cultural identity: "Instead of we-ness there is one-ness."
- loss of extended family, structure, and sense of community
- clash of cultures between generations
- economic disadvantages/poverty
- inadequacies in the social service/education system.

The most affected by this are the elderly, young parents, single parents, and adolescents involved in teenage pregnancies. Youth who have no sense of direction, and no purpose in life are very vulnerable to deviancy.

⇒ the Social Service System and the Black community

Pursuant to this identification of social needs, there has been an analysis of those social services aimed at alleviating specific difficulties within the Black community.

The major criticism of the social system is that there is a lack of culturally-sensitive services aimed at preventing family break-up. There is also a lack of information for the Black community on how to best use the available services. There are doubts as to the effectiveness of present approaches. [culturally-sensitive programmes have not been developed]

Very little effort is made to inform parents of the predictable risks to adequate family functioning. One can assume that there is no coordinated approach to support families, to utilize their strengths, and to empower the Black communities with the resources to meet these demands.

Without a coordinated approach to support the functioning of Black families, there will be costly efforts to treat the symptoms of family breakdown and dysfunction.

⇒ **Black community co-ordination**

It was believed that Black community organizations are doing very little in comparison to the magnitude of the problem. Churches have some impact which must be maximized. The following organizations were involved in this agenda:

- **the BCCQ's Black Family Support Programme**
- **Black Coalition's newly created drug prevention programme**
- **Jamaica Association's School Support programme**
- **7th Day Adventist's church school and youth programmes**
- **The Garvey Institute [first Black privately incorporated school]**
- **Church of God's programmes for families**
- **QBBE's DaCosta Hall programme**
- **AKAX's tutorial programmes**
- **CDN BCA's youth programmes**
- **The Association of Black Human Service Workers**

There were many more but it was agreed that these programs may duplicate each other and had not been coordinated. Thus, *it was recommended that:*

- **there be access to resources to fulfil programmes.**
- **there be increased cooperation with other organizations and agencies in the mainstream.**
- **there be access to information on the extent of the problem and possible solutions, and then its dissemination to parents.**
- **Training/support programmes for parents**
- **More self-help for families in terms of group work and families helping families.**
- **Increased recognition for the historical/past contributions we have made to society.**

⇒ **how to involve the community**

It was strongly recommended that we reach out and inform the wider community about this crisis. The Black Family Summit, proposed by the BCCQ, was one way of involving more members of the community in identifying the problems, and coming up with possible solutions. As well, an information campaign was needed to get the information out to those families at risk. Perhaps a newsletter, that informs the community about what help is available, could be developed.

⇒ **the Black elderly**

There is presently no programme that specifically helps the Black elderly. The Council For The Black Aging Community of Montreal believes that the elderly must be included in future planning to support family structures. Many elderly live alone, exist on income below the poverty line, and have little organized support structures [i.e., day programmes]. There will be a forum for the elderly to be held on September 12, 1992 and support was requested. Various programmes do exist thanks to volunteers, but nothing substantive has been developed.

⇒ **health care needs**

The Sickle Cell Association raised the issue of health care and its impact on the Black family. In particular, they have been working with Black community organizations to reach those most affected by the sickle cell disease.

In examining the creation of a long-term development plan for the community, the Association proposed to have a health component within the framework of that development. Specifically, partnerships already developed by the Black community with the Health and Social service networks could be expanded to ensure that sickle cell testing be an integral part of the medical services offered by hospitals and CLSCs.

6.3.1. WORKSHOP RECOMMENDATIONS:

MOBILIZATION OF COMMUNITY

- 6.3.1.1.** The Black community will be invited to participate in a specific forum to identify the extent of the crisis confronting the Black family and to examine possible solutions. The BCCQ will cooperate with other Black community organizations in the development of the Black Family Summit to be held in the coming months.
- 6.3.1.2.** The Forum will encourage the development of partnerships amongst Black community organizations presently working independently of each other on supporting the Black family.
- 6.3.1.3.** The Forum will especially encourage the cooperation amongst Church, volunteers, and community organizations.
- 6.3.1.4.** The Forum will advocate for increased funding to groups providing effective community-based supports for the Black family with emphasis on more self-help programmes and training for parents.
- 6.3.1.5.** It is recommended that there be a resource for training of those groups involved in this agenda.

INFORMATION

- 6.3.1.6.** It is recommended that there be an information campaign to disseminate information to the community as to the predictable difficulties experienced by parents as a result of their status as a visible minority/immigrant parent and to inform the community as to the existing resources.

POLICY

- 6.3.1.7. In order to enhance and to promote the identity of Black families, it is recommended that community organizations reinforce our historical ties/ heritage while incorporating present realities. This principle ensures that families will be familiar with traditional values as well as being positioned for change.
- 6.3.1.8. Considering the troubling rates of breakdown in community values, it is recommended that drastic measures be introduced to strengthen the family, i.e., cultural, moral reformation.
- 6.3.1.9. It is recommended that adequate resources be made available to maintain the elderly in the community and to avoid institutionalization, i.e., Day programmes.
- 6.3.1.10 It is recommended that a meeting comprised of elected representatives from Health and Social Institutions be initiated by the Forum. The joint committee would address all aspects of institutional policy affecting the Black community.

INSTITUTIONAL RESOURCES

- 6.3.1.11 It is recommended that family life education resources be made available to the community which are adapted to the needs of the community [culturally-sensitive] and which serves to help alleviate the difficulties encountered with drug addiction, teenage pregnancy, aids, etc.

6.4 WORKSHOP: EDUCATION/ART AND CULTURE

**Resource Persons: Mr. Winston Nicholls [Chair] &
Dr. Clarence Bayne**

Recorder: Ms. W. Goin

Education, now more than ever, plays an important role in the progress of the Black Community. The new marketplace requires that Black students have certain skills: literacy in maths, computers, and communications. Art, culture and education are areas which need to be extended beyond the classroom.

⇒ **role of the Black community**

Because of the absence of representation of education and art and culture at the Table de Concertation, it was recommended that two [2] additional places be reserved at the Table: one for Education, and one for Arts and Culture, since these are both required for the development of a knowledgeable and healthy community.

Community organizations must play a role in the development of educational strategies for Black youth. They need help outside of the classroom, not just inside. The Black community possesses the human resources and expertise to meet these needs and these needs should generate jobs, but we lack the financial resources. We don't require government intervention in order to identify the problems and develop an appropriate curriculum. We need the financial support to get the job done.

Due to the growing multicultural and multi-ethnic population, the education system must abandon its eurocentric approach to history, and change its curriculum to reflect the backgrounds of its students, and by inference, the society in which they live.

We must encourage and continue to support arts and culture so that our youth develop pride in who they are.

There are problems in inner-city schools in Montreal. There are large multicultural and ethnic populations. The school board should hire teachers used to this kind of environment, with specialties and skills necessary to help students in this kind of environment. Many of the

problems that arise are because of the lack of sensitivity on the part of the personnel.

Many Black teachers will soon retire, and there is a fear that there will not be a new generation of Black teachers to replace them - young Blacks are simply not entering the teaching profession. We must encourage them to do so, and reflect our presence in this society. Black organizations should lobby the school board to have some input into the selection of teachers.

The Black community in general, should get behind and support The Garvey Institute, the QBBE, The Jamaica Association, and the BCCQ for their community-based educational initiatives. It was also pointed out, especially in the documentation provided by Dr. Bayne that there is a need to support the work of the Black Theatre Workshop in the promotion of Black literature and the reinforcement of Black Art and Culture.

⇒ challenges

There is a serious drop out problem and we need to come up with solutions that will alleviate it.

The Black community should acknowledge the success of our students in a meaningful way. Perhaps by using awards we can encourage students to continue good work, while at the same time giving others something to which they could aspire.

The Black Students Network of McGill is trying to introduce an African-Canadian history course, but is stuck in bureaucracy. All Black organizations need to show their support for this course, which will put pressure on McGill to seriously consider it.

We need funding, both short and long term, for education and arts and culture; and it is needed on an ongoing basis. In addition, a physical location for cultural activities is required.

The community should praise positive cultural activities, and condemn those that are destructive.

RECOMMENDATIONS

6.4.1. WORKSHOP RECOMMENDATIONS:

GOVERNMENT

- 6.4.1.1. It is recommended that two additional seats be created at the Table: one to represent the Education agenda, and one to represent Arts and Culture.
- 6.4.1.2. It is recommended that the government be required to provide a centre for the practice and the development of the performance of Arts and Culture of the Black community. Some examples of the needs expressed are: theatre space for the Black Theatre Workshop, facilities and rehearsal space for steel bands and dance groups, space for Carifète costume design and implementation activities, facility for library, and exhibitions, etc.
- 6.4.1.3. It is recommended that the government reform the educational system so that the cultural and ethnic diversity of the Quebec society is portrayed accurately, and that Black students, as well as others, will learn to respect each other's culture.

INSTITUTIONAL ROLE:

- 6.4.1.4. It is recommended that school boards with large multicultural and multiracial populations select teachers with particular attributes which encourage the motivation and development of our youth. Training, monitoring of performance, etc., may be required to ensure teachers are effective with multiracial students.
- 6.4.1.5. It is recommended that Black community organizations develop partnerships with educational institutions to ensure significant involvement in the monitoring of the effectiveness of the human resources teaching in a multi-racial and multicultural school environment.

- 6.4.1.6. It is recommended that the Black community vigorously support the Black Student Network of McGill in its move to create an effective Black studies' programme.
- 6.4.1.7. It is recommended that educational institutions also upgrade adult education programmes for adults in the Black community, i.e., French training, etc.

BLACK COMMUNITY ROLE: EDUCATION

- 6.4.1.8 Furthermore, it is recommended that there be a Forum on Education and Arts and Culture to marshal the community resources in addressing the present difficulties.
- 6.4.1.9. It is recommended that the Black community continue to support the educational initiatives of organizations such as the QBBE DaCosta Hall], Garvey Institute, Black Community Council of Quebec [BECUM programme], Jamaica Association [office system technology], and other Black organizations.
- 6.4.1.10. It is recommended that the Black community develop immediate strategies to address the serious problem of unacceptably high rates of dropout at the high school level. Measures must be taken to reverse these trends, even at the elementary school level, in partnership with the government and the public institutions.

Thus, because several investigations have shown that the problems leading to high dropout rate in high school can be often identified as early as the primary level, it is recommended that the appropriate Black community organizations take action to manage this potential problem by taking action at the primary level.

- 6.4.1.11 It is recommended that the family be encouraged to play an increasingly significant role in the education and development of our youth.

- 6.4.1.12 It is recommended that the institutions of the Black community structure their resources to support the family in this endeavour.

BLACK COMMUNITY ROLE:

ARTS AND CULTURE

- 6.4.1.12 It is recommended that the community encourage and promote Black Culture and Art as an effective means of reinforcing a strong sense of identity and positive self-image amongst Black youth.
- 6.4.1.13 It is recommended that we continue to forcefully praise the positive cultural activities of the community and, condemn in a public way, those behaviours that are destructive to the life of all its members.

YOUTH

- 6.4.1.14 It is recommended that the youth of the community be encouraged to consider teaching/student counselling as a profession to ensure that Black students continue to benefit from a continued Black presence in the educational system.
- 6.4.1.15 It is recommended that community organizations recognize the achievements of Black students and reward these achievements in the form of scholarships, awards, etc.
- 6.4.1.16 It is recommended that the implementation of a curriculum teaching Black history be given top priority and that efforts should be made to coordinate programmes across the country to disseminate information about our culture and heritage.

6.4.1.17 It is recommended that our youth should also be encouraged by community organizations to stay in school and that parents be helped to understand and participate in the school system. Programmes should be developed in partnerships with schools to identify youth-at-risk educationally and to provide assistance to remedy the situation.

FUNDING

6.4.1.18 It is recommended that funding for these objectives should rely less on a project-based criteria and that organizations receive sustaining grants to achieve long-term goals.

6.5 WORKSHOP: REINFORCEMENT OF COMMUNITY STRUCTURES

**Resource Person: Ms. Edina Bayne
Recorder: Ms. Cheryl McGrath**

⇒ **who does what**

There is a definite need to identify the role of the various organizations in the community in terms of structure and services offered. Mission statements will be obtained from each organization to facilitate this.

Organizations must specify what they need. There are some groups that are dysfunctional, and have too many projects going all at once. They need to point out where they need help.

⇒ **accountability**

Structures must be put in place to reduce the potential exploitation by businesses and individuals.

We must address community type programmes that are seen as community events but have no community input into the process. For example, many people had questions about Carifête in terms of the structures in place to handle the event. Many people felt that expertise in the community was not being adequately used, and there was little to no input from people who have had experience in putting on the show (especially from the performers in the show).

⇒ **the work of building community**

Most felt the rewards do not reflect the effort and work involved in community development.

⇒ **a social action role for the Black Church**

The Church needs to resolve the discrepancy that exists in terms of our history, and what it presents to the community as spiritual guidance.

⇒ disseminating information to the community

The Communications Network should be a project with a sustaining grant. Information must be disseminated on an ongoing basis.

Public notices of specific interest to the Black community which are traditionally placed in the Gazette and Le Devoir, should also be presented in the Black media.

⇒ avoid duplication

Instead of reinventing the wheel by having two similar programmes in place at the same time, we must have one programme that functions to its fullest capacity.

⇒ a public issues forum needed

This forum must follow-up on a regular basis - in terms of group meetings that continue discussing issues facing the community.

See recommendation regarding "sustaining grants" and the "role of organizations in the implementation of policies" in the Plenary Recommendations.

RECOMMENDATIONS

6.5.1. RECOMMENDATIONS:

BLACK COMMUNITY:

6.5.1.1. It is recommended that the Forum structure be continued to review policy issues impacting on the Black community and inform the wider community on proposed positions.

6.5.1.2. It is recommended that a concerted effort be made to expand the membership of the Forum to all Black organizations.

- 6.5.1.3. It is recommended that efforts be initiated as soon as possible to strengthen existing relationships with the Francophone Black community.
- 6.5.1.4. It is recommended that the Forum develop a structure that is democratic, non-partisan, and respects the autonomy of its membership.
- 6.5.1.5. It is recommended that the "Black Community Protocol On Operations of The Community Forum" be respected.
- 6.5.1.6. It is recommended that the Forum be a pro-active policy formulation body.
- 6.5.1.7. It is recommended that the Forum, in the event of a crisis in the community, convene a special issues meeting of all organizations to develop a public position and to mandate its spokespeople .
- 6.5.1.8. It is recommended that all organizations submit their mission statements/objectives in order to clarify mandates.
- 6.5.1.9. It is recommended that a subcommittee of the Forum be put into place which would examine organizations or "community events" which are not structured effectively or are dysfunctional. The objective is to provide assistance, considering that Black community organizations presently need all the help necessary in order to survive, especially those with a track record of service in the community.
- 6.5.1.10. It is recommended that there be community input into "community events"
- 6.5.1.11. It is recommended that a special mechanism be developed in the Economic Development agenda to reduce potential exploitation of the community by businesses and individuals. There should be a structure to identify those businesses and individuals in good standing.

- 6.5.1.12 It is recommended that the Church's function is to address the spiritual wellness of the individual. It is recommended that the Church address the everyday issues experienced by the individual, ensuring that the instruments and icons historically held up as examples, be presented in such a way as to reflect the historical accuracy and the experience of the Black community.
- 6.5.1.13 It is recommended that the community initiate a " Defense Fund" to help defray legal costs for social action campaigns.
- 6.5.1.14 It is recommended that the Forum resolve, in its future consultation with the wider Black community, to ensure that a proper and timely system of notification and communication be employed to allow for more meaningful participation from groups. Other groups are encouraged to also share this objective.

GOVERNMENT:

- 6.5.1.15 It is recommended that the government provide sustaining funding for Black organizations with a long-term mandate, and for the FOTTQ for the proper implementation of a communications network within the community.
- 6.5.1.16 It is recommended that those Ministries, departments, and administrative bodies of the Quebec government place paid advertisements of interest to the Black community in the Black media. Public notices of concern to the community should be placed in the community's network of media resources. The criteria for choosing such resources: quality of service, usership, length of uninterrupted service.

P LENARY

PLENARY

Mr. Hamilton made the opening comments. He outlined that the purpose of the forum was to inform and to invite participation in the development of a community agenda. He stressed that the BCCQ worked in cooperation with the other organizations to staff the Steering Committee, so that no particular organization had sole control of the Forum, and therefore no hidden agendas could be achieved. Different organizations took different roles, and did the work together. It was an excellent team building exercise.

It was suggested that various organizations could take turns hosting the Steering Committee, thus giving each organization equal participation in the process. It was also suggested that we need to create an ongoing mechanism based on the continuity created by the Forum.

It was noted that the BCCQ had played an integral role in terms of putting this mechanism in place. Since the BCCQ has the resources: both human and material, it should work in conjunction with the groups holding the subsequent community forums. For example, the Economic Summit should be organized by the MABBP with the support of the BCCQ.

It was stated that the BCCQ seems to be the umbrella organization that most Black organizations rally around. But we need a clear mandate as to where the community is going in terms of the issues facing us: housing/immigration, and education.

GENERAL RECOMMENDATIONS

The Forum believes that it is incumbent upon the government to facilitate partnerships between its various Ministries and departments and the appropriate Black community organizations.

The Forum is to be used as a political lobby group to ensure that the groups concerned with education meet with the Minister of Education. This has already started to happen with other Ministers, when appointments were arranged after a meeting with the Premier. Instead of the community always being referred to the MCCI, we should be

able to now access the range of government resources and services which other communities do on a regular basis.

The Forum agrees that during a crisis in the Black community, we will agree to meet to determine the policy goals, to decide how best to inform and involve the wider community in the decisions, and to mandate spokespeople to speak on behalf of the community on the issue. The Forum will be used to create a consensus of opinion and to identify who will speak on behalf of the English-speaking Black community in terms of crisis.

The Forum was staffed by the FOTTQ, Garvey Institute, BCCQ, MABBP, and other community organizations who did all the work for the programme. It is a non-political forum: no one controls it---it is controlled by the community.

The following issues are priorities in our community:

- ☆ Support for the Black Family
- ☆ Education
- ☆ Arts and Culture
- ☆ Anti-Racism Strategies
- ☆ Economic Development
- ☆ Reinforcement of Community Structures.

These workshop recommendations and the subsequent suggestions are priorities for us to move and work on.

The community organizations will implement these policies. Thus, the role of the Forum is to provide a meeting place for the community to identify policy issues, to review options, to attempt to develop a consensus whenever possible, and to effectively communicate this consensus.

It was noted that the Forum is not an organization in itself, it is a facilitating mechanism. It cannot compete with other organizations for funding and resources or it will die.

It was suggested that perhaps it was best to move the Steering committee meetings around from centre to centre. However, it was argued that it does not matter where we hold the meetings. If people need to voice concerns about something, they can do it anywhere. But we do need a structure to carry on day to day functions. Things like a permanent receptionist to take messages and pass them on. A phone number that is dependable, and reliable. We have an institution that exists, so why not take advantage of it. There is no reason for us to be afraid of the BCCQ.

It was stated that in terms of information, there is already someone at the Table responsible for communications already.

In reply to this observation, it was noted, however, that we need management not communication. It is fine to have communications come from the Table, but we still need someone to handle the day to day management and issues arising from the communication amongst organizations.

It was mentioned that the BCCQ is the only place with a hall that has space enough to accommodate all the groups. As well, they already have a secretary in place, a place to make photocopies, etc.

Assurances were made that the BCCQ can and will do whatever is necessary to facilitate the Forum process; holding meetings, giving out a telephone number, offering secretarial assistance. In general, support in terms of facilities and administrative support would be offered.

It was also stated that the proper mandate of the Table should be to gather and present information, to support the development of the Black community as a whole rather than as disjointed parts. Thus, the exclusion of many groups from the Forum due to the format, has resulted in the possible narrowing of input to the Table. It was recommended that the Forum ensure that, in the future, it is responsive to all groups within the community.

PLENARY RECOMMENDATIONS

7.2 RECOMMENDATIONS

We recommend that the forum created by this meeting become an ongoing mechanism, which will facilitate the process of harmonizing the various agendas into a unifying programme of activities for the community.

- 2. We recommend that the Statement of Principles and the protocol on operations of the Community Forum approved at Val Morin, Quebec in July 1992 be accepted as the basis for working towards the formulation of a specific Mission Statement and Rules of Operation for the on-going structure to be named: Community Forum.**
- 3. We recommend that the agendas and recommendations with modifications, presented by the various workshops be accepted and implemented.**
- 4. We recommend that the governments consider putting in place policies concerning sustaining grants, and increased funding in order for Black community organizations to carry out existing mandates, and to facilitate strategic long term planning.**
- 5. We recommend that the Forum will facilitate the review, description and formulation of the community's agenda, but that the community organizational structures remain the fundamental units that carry out the agenda. In short, the community is only as strong as the sum of its parts.**
- 6. We recommend that the Forum promote and encourage cooperative efforts between organizations.**

7. We recommend that the community validate the Table de Concertation as a short-term structure to determine policies of operation between the various levels of government and the Black English-speaking community.
8. The Forum believes that it is incumbent upon the governments to facilitate partnerships between its various Ministries, departments and the appropriate Black community organizations.
9. The Forum agrees that during crises within the Black community, a special issues meeting involving all community groups will be called to determine a policy direction, to develop a public position, and to mandate its spokespeople.
10. The Forum agrees that the following issues are priorities for the community:
 - ☆ Support for the Black Family,
 - ☆ Anti-Racism Strategies,
 - ☆ Economic development,
 - ☆ Reinforcement of Community Structures,
 - ☆ Education and
 - ☆ Arts/Culture.

RESOLUTIONS

7.3 RESOLUTIONS OF THE QUEBEC TASK FORCE ON IMMIGRANT AND VISIBLE MINORITY WOMEN AND THE AFRO-CANADIAN

INTERNATIONAL AFFAIRS: The Federal Government of Canada.**1. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY**

(i) endorses the policy of the maintenance of sanctions against South Africa by the Canadian government until the principle of one person one vote and majority rule be enshrined in a new Constitution for South Africa; and

(ii) endorses the principle that qualified teams of Black men and women from Canada be an integral part of any delegation, fact-finding commission, project planning or training expeditions with respect to reconstruction in South Africa;

BACKGROUND:

(i) Black people in South Africa still do not have the right to vote and **there has been no substantive change in that country since Nelson Mandela's release.** The euphoria surrounding the results of the March 17, 1992 referendum seems to be devoid of any objective and sober analysis. The whites did not, necessarily, vote for genuine democracy and majority rule. They voted rather to end international sanctions and isolation. In other words, sanctions really worked.

(ii) Canada/South Africa relations have been, and are, very important, and its delegations to South Africa need to be representative. African Canadians have, historically, been in the forefront of the struggle against apartheid. Therefore, African Canadians must be represented in such delegations.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government of Canada, The Minister of External Affairs, CIDA and The Nelson Mandela Foundation of Canada.

NATIONAL AFFAIRS: The Federal Government of Canada.

2. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY
endorses an amendment to the Criminal Code which:

(i) defines racist remarks as inciting violence and hence a criminal offence; and

(ii) awards compensation for death and bodily injury while in the care, custody and control of police officers, commensurate with victim's contractual and familial responsibilities and obligations, based on the extent of injury, and in accordance with norms established for loss of life or limb in death or dismemberment insurance cases;

BACKGROUND:

The issue of racism can be explicitly addressed by making racially motivated attacks on African Canadians whether verbal or physical, on persons or property, an infraction, by setting up sanctions consistent with awards granted for loss of life or bodily injury in insurance cases dealing with accidental death or dismemberment, and in accordance with the victims contractual and familial responsibilities and obligations. African Canadians have been, historically and actually, victims of racism in all facets of their daily lives, and Canada, as a whole, is experiencing a substantially higher incidence of racism.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government of Canada, The Federal Minister of Justice and the Law Reform Commission of Canada.

NATIONAL AFFAIRS: The Federal Government of Canada.

3. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY endorses the holding of a public enquiry in the regions where Black Youth or Native Youth have been killed or have lost their lives while in the care, custody and control of police officers.

(i) That the abuse of the fundamental and judicial rights of Black or Native people, under the Universal Declaration of Human Rights of Black residents across Canada (as experienced in Little Burgundy in Montreal, Quebec, and in several areas in Toronto, Ontario,) be investigated.

(ii) That compensation be awarded to the victims, their successors or heirs, and that appropriate sanctions be imposed on police officers for their abusive, racist behaviour, actions or attitude.

(iii) That the systematic harassment of families of victims (e.g. Sylvia Clarke in Montreal,) cease immediately, and that they be allowed to continue to live their lives in peace.

(iv) That the enquiry commission to be so struck be composed of members who do not come from any level of the police force, and that there be Black and Native peoples' representation equivalent to 50% plus 1.

BACKGROUND:

Members of the Black Community of Montreal and Toronto have been victims of systematic incidents of racial harassment on the part of the police. Marcellus François, for example, who was unarmed, was shot in the head, at point blank range, last July by Montreal police officers, in what has been described officially as "a bungled operation". Coroner Yarosky's report has condemned the actions, attitude and behaviour of police officers who participated in the operation that led to the Marcellus François killing.

The enquiry commission to be so named, must be mandated and endowed with the right to award compensation for "wrongful arrests" or "wrongful killing"; and to impose severe disciplinary sanctions on police officers found guilty of offences that are contrary to the law, and to the Police Code of Ethics.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government of Canada, The Federal Minister of Justice, and The Law Reform Commission of Canada.

PUBLIC SECURITY: The Federal Government (Minister of Justice), The Canadian Human Rights Commission, The Quebec Government (Minister of Justice and Minister for Public Security), The Quebec Human Rights Commission, The City of Montreal, The Montreal Urban Community.

4. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY endorses the following amendments to the Code of Ethics for Quebec Police Officers which:

- (i) stipulates that the protection accorded to citizens is that which is enshrined in the Quebec and Canadian Charters of Human Rights and Freedoms - the social contract between the state and its citizens;
- (ii) defines **disciplinary and derogatory acts;**
- (iii) identifies instances when firearms can be used as
 - (a) in a legitimate case of self-defense; and
 - (b) when human life is endangered;
- (iv) states that police officers must wear identification badges as part of their dress code;
- (v) stipulates that the personnel record of officers who have been sanctioned for disciplinary and/or derogatory misconduct, must contain such details.
- (vi) stipulates that officers who are found guilty in a Canadian Court of law of a criminal offence are subject to the appropriate sanction imposed on citizens;
- (vii) stipulates that officers found guilty of a criminal offence in a foreign court, where that offence would, normally, be subject to prosecution and sentence in a Canadian court of law, then such officers are subject to the appropriate sanctions;
- (viii) stipulates that police officers are subject to **the duty to disclose** Human Rights violations which they may have witnessed;

BACKGROUND:

The Code, as presently drawn up, leaves room for strengthening in order to protect the fundamental and judicial rights of all its citizens. For example, it does not state that the respect for fundamental human rights will be observed; it **does not define** those acts that are disciplinary and those that are derogatory in order to avoid

confusion of jurisdiction between the Disciplinary Committee of the police force, and the Police Ethics Commissioner of Complaints; it **does not specify** the instances when the use of firearms will be permitted; it **does not include** the mandatory wearing of identification badges as part of an officer's dress code; it **does not permit** police officers' personnel records to contain details of all disciplinary and derogatory sanctions imposed on such officers; it does not state that police officers are subject to the laws and sanctions imposed on ordinary citizens; it **does not include** a duty to disclose on the part of any police officer who may have witnessed violations of citizens' fundamental and judicial rights by another officer;

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government (Minister of Justice), The Canadian Human Rights Commission, The Quebec Government (Minister of Justice and Minister for Public Security), The Quebec Human Rights Commission, The City of Montreal and the Montreal Urban Community.

PUBLIC SECURITY: ABUSIVE BEHAVIOUR, ACTION AND ATTITUDE OF THE MONTREAL POLICE IN LITTLE BURGUNDY.

The Quebec Government (Minister of Justice, Minister of Public Security, Minister of Housing), The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities, The Quebec Human Rights Commission, The Montreal Urban Community, The City of Montreal.

5. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY endorses the holding of a public enquiry:

(i) to examine the abusive behaviour, attitude and the illegal actions of the following police officers of Station 24 of the Montreal Urban Community: Lieutenant Pablo Palacios (Unit No. 24-85), Constable Richard Gauvreau (Unit No. 24-1), Constable Gilbert Prud'homme (Unit No. 24-1) and certain unidentified recruits who participated in the illegal raids of the homes of certain Black residents of Little Burgundy as reported on CBC television on February 4th, 1992 last, under the following programmes: "Black and Blue" in two parts on Newswatch at 6:00 p.m., and "Crack Cop" on The Fifth Estate at 8:00 p.m.;

(ii) to determine how keys to apartments in Municipal Housing came to be in the hands of the police of Station 24;

(iii) to strongly recommend that the Minister of Justice acts swiftly so that the illegal actions and the abuse of the fundamental and judicial rights of Black residents in Little Burgundy on the part of the police cease immediately;

(iv) to impose appropriate sanctions (exemplary and disciplinary) as necessary;

BACKGROUND:

The abusive behaviour, action and attitude of Lieutenant Pablo Palacios, Constables Richard Gauvreau, Gilbert Prud'homme and certain unidentified recruits towards Black residents of Little Burgundy has been filmed and reported on CBC English television on February 4th, last.

The English-speaking Black Community supports the Montreal Urban Community Police Department in its struggle against criminality, but we firmly believe that this struggle must be done according to the rules prescribed by law. In other words, the law applies to everyone, including the police.

During the showing of these reports, one could clearly see that police officers were breaking the very laws that they

were hired to uphold. The fundamental and judicial rights of Black citizens were clearly not respected.

The matter of reasonable limits on the exercise of human rights and freedoms has already been interpreted by the Supreme Court of Canada by the Honourable Chief Justice Dickson in the matter of R. vs Oakes 1986 R.C.S. p. 136., as follows:

"... the underlying values and principles of a free and democratic society ... embody, I believe, to name but a few, respect for the inherent dignity of the human person, commitment to social justice and equality, accommodation of a wide variety of beliefs, respect for cultural and group identity, and faith in social and political institutions which enhance the participation of individuals and groups in society. ..."

Lieutenant Pablo Palacios together with his officers demonstrated to television viewers that they had no regard for the "respect of the inherent dignity of the human person" as far as it applied to the Black residents of Little Burgundy.

To search the pockets of an individual in the street, to search the trunk of his car under the pretext that the person was not wearing his seat belts rather than issue a ticket for having contravened the Highway Code, constitute harassment and intimidation.

To force one's way into the homes of Little Burgundy's Black residents without their consent, tacit or express, without a warrant, and using a false identification or with keys illegally obtained, with firearm drawn, constitute for Lieutenant Pablo Palacios and his team actions that are derogatory to the Quebec Police Code of Ethics.

By using illegal methods to accomplish their task of peace officers, Lieutenant Pablo Palacios, Constables Richard Gauvreau and Gilbert Prud'homme together with certain unidentified recruits, all of Station 24, have lost the confidence and consideration of the Black residents of Little Burgundy, which is indispensable for the good functioning of their work.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Quebec Government (Minister of Justice, Minister of Public Security, Minister of Housing, The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities), The Quebec Human Rights Commission, The Montreal Urban Community, The City of Montreal, The English-speaking Black Community.

HUMAN RIGHTS: THE QUEBEC CHARTER OF HUMAN RIGHTS AND FREEDOMS - COMPLAINTS.

The Federal Government (Ministry of Justice),
The Quebec Government (Ministry of Justice),
The Minister for Cultural Communities and
Immigration, The Minister delegated to
Cultural Communities, The Quebec Human Rights
Commission.

6. **BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY** strongly recommends that where Human Rights laws have these weaknesses, e.g., in Québec, that Article 74, Chapter III - Complaints, of the Quebec Charter of Human Rights and Freedoms, that there be an amendment to allow collectivities to file a complaint to the Human Rights Commission without being obliged to have the consent of the victim of discrimination.

BACKGROUND:

According to the revised Charter of Human Rights and Freedoms (Quebec), "organizations dedicated to the defense of human rights and freedoms or to the welfare of a group of persons", may file a complaint on behalf of a victim or group of victims. However, the written consent of the victim or victims is required, except in complaints dealing with the aged or handicapped.

Given the experience of Black people and the increase in racism across Canada, the removal of this barrier with respect to the access to justice is necessary.

In the case of Black employees who may be discriminated against in the workplace, once a complaint is filed at the QHRC, all sorts of pressures are brought to bear on the employee in order to encourage the individual to withdraw the complaint. The ultimate sanction that could be imposed is the termination of employment.

If the present economic climate is taken into consideration, and the socio-economic status which Black people, in general enjoy, one can readily appreciate the need that such a disposition be enshrined in the law in order to allow a freer access to justice for members of the Black community.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Canadian Government (Ministry of Justice), The Canadian Human Rights Commission, The Quebec Government (Ministry of Justice), The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities, The Quebec Human Rights Commission.

SOCIAL SERVICES: Youth Protection and Young Offenders Act.

- (i) Undermining of Parental Authority; and
- (ii) Criminalization of Black Youth;

The Federal Government (Ministry of Justice), The Quebec Government (Ministry of Justice, Ministry of Social Services), The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities, Social Service Commission of Quebec, and Social Service Agencies.

7. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY strongly recommends that

(a) the appropriate authorities consider the impact of the Youth Protection Act on the Black community when decisions are rendered to modify parents' guidelines with respect to hours of curfew, completion of home assignments, places of entertainment etc., with a view to modifying these decisions **in the best interest of the child and of the family;** and

(b) given the fact that the decision to file a complaint against a young offender is a discretionary one, and that some complaints may be, for example, theft of food for an amount of less than \$2.00, that in such cases police officers be mandated to handle these problems directly with the parents and the young offender concerned;

BACKGROUND:

(a) Black parents are aware that the Youth Protection Act is being used as a tool by some children and social services personnel to influence parents to be "more flexible" with respect to curfew, home study, and entertainment activities, to mention only three. Within the Black community, Black children are stopped more often by the police when they are on the streets at night. Hence Black parents want to have their children at home, or, to be satisfied that the activity in which their children participate will terminate at a reasonable hour.

(b) The over-representation of Black youth, (figures that exceed 40%) who appear before the Tribunal de la Jeunesse in Montreal, and who are residents in Detention Centres, Group Homes, and Transition Centres such as Shawbridge Farm, Youth Horizons, etc., far exceeds their number (2%) in Quebec's society.

The decision to file a complaint against a young offender is, oftentimes, a discretionary one. Young people who are removed from their homes and placed in detention centres

etc., come out of these residences in far worse condition than when they were admitted.

The decision to remove a Black child may sometimes be based on a trivial matter. For example, the differences in cultural values held by members of the dominant society, as compared to those held by the Black community. Black parents may spank a child as a form of discipline, whereas the wider society will consider the act of spanking a child as abuse.

Black parents would prefer to keep the child in the home, receive support from a Black social worker who is sensitive to the needs and aspirations of the Black woman and her family, and who would be committed to help them realize their goals.

As Black women we are concerned not only with the over-representation of our children in youth court, in detention centres and other group homes, but also with the criminal record which follows them after such an experience.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government (Ministry of Justice), The Quebec Government (Ministry of Justice, Minister of Social Services), The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities, Social Service Commission of Quebec and Social Service Agencies.

SOCIAL SERVICES & INCOME SECURITY - CHILD CARE: The Federal Government of Canada, Health and Welfare Canada.

8. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY strongly recommends that the federal government take immediate steps to institute a National Child Care Programme;

BACKGROUND:

The federal government has committed itself during two election campaigns to the establishment of a National Child Care Programme. It has since stated that a child care programme would not be part of its legislative priorities.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government of Canada, Health & Welfare Canada.

EMPLOYMENT: The English-speaking Black Community of Quebec, The Minister for Cultural Communities and Immigration, and The Minister delegated to Cultural Communities.

9. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY

(i) makes itself aware of the myths and facts regarding older people and employment;

(ii) supports older people, in words and action, who want to gain access to training, education and employment;

(iii) assists in educating the public about the majority of older people, who are active and who are striving to support themselves through employment; and

(iv) identifies issues and develop policies which are of specific concern to older people such as non-discriminatory public pensions for both paid and unpaid workers;

BACKGROUND:

Older workers face increasing barriers to employment with age. They have employment needs in addition to - filling the education gap between school completion and recent unemployment; filling the workplace knowledge gap between childbirth, marriage breakdown etc.; providing concurrent care and support for children and aging relatives.

The labour market and retirement income system operate to the disadvantage of older people, such that a disproportionate number of older people live in poverty.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The English-speaking Black Community of Quebec, The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities.

CITIZENSHIP & IMMIGRATION: The Federal Government of Canada, The Federal Minister of Immigration, Citizenship & Immigration Canada, The Quebec Government (The Minister of Cultural Communities and Immigration, and The Minister delegated to Cultural Communities).

10. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY focuses on the discrimination against foreign domestic workers as a central issue.

BACKGROUND:

The new immigration foreign domestics programme announced on January 30, 1992 by the Minister of Immigration introduced admission criteria and maintains requirements that are discriminatory to third world women, such as: Grade 12 equivalent education, 6 month full-time training in related live-in care, temporary work permit system and mandatory live-in work.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Federal Government of Canada, The Federal Minister of Immigration, Citizenship and Immigration Canada, The Quebec Government (The Minister for Cultural Communities and Immigration, The Minister delegated for Cultural Communities).

ACCESS TO JUSTICE: Legal Aid Office in Little Burgundy.

The Quebec Government (Minister of Justice), The Minister for Cultural Communities and Immigration, The Minister delegated to Cultural Communities, Legal Aid Community Services of Point St. Charles and Little Burgundy Inc., and Le Centre Communautaire Juridique de Montréal.

11. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY endorses and supports the demand of residents of Little Burgundy and members of the Legal Aid Community Services of Point St. Charles and Little Burgundy Inc., (taken in June 1988 at a duly called Special General Meeting), to reopen the Little Burgundy Legal Aid Office, to restaff it as previously, and to offer full and complete services to Little Burgundy residents;

BACKGROUND:

The mandate that the Board of Directors of the Legal Aid Community Services of Point St. Charles and Little Burgundy Inc., received from members of the institution during June of 1988 has never been respected.

A point of service has been established, offering services once per week on a Friday morning, which service is not adequately publicized.

The problems that Black residents encounter particularly at the hands of police in the area are very well-known to the public. Because of these problems there are initiatives to start a legal clinic where information services will be offered to residents through a non-governmental organization in the area.

Since the Legal Aid Community Services of Point St. Charles and Little Burgundy Inc., is, also, a non-governmental organization and has the mandate to offer legal services to residents in the area, it would be logical for the Quebec government to re-establish these legal aid services as a priority, before attempting to start a pilot project for a legal information service.

The people of Little Burgundy need, first and foremost, legal services in their area. Information about citizens' rights can be offered by another NGO, but first legal services must be re-established.

SUBMITTED BY: The Quebec Task Force on Immigrant and Visible Minority Women.

DIRECTED TO: The Quebec Government (Minister of Justice),
The Minister of Cultural Communities and
Immigration, The Minister delegated to
Cultural Communities, Legal Aid Community
Services of Point St. Charles and Little
Burgundy Inc., and Le Centre Communautaire
Juridique de Montréal.

COMMUNICATIONS: The Ethnic Media
 (i) Paid advertizing;
 (ii) Public Notices;

The Government of Quebec (Communications,
 Minister of Cultural Communities and
 Immigration, The Minister delegated to
 Cultural Communities, Sureté du Québec).

12. BE IT RESOLVED THAT THE ENGLISH-SPEAKING BLACK COMMUNITY
 endorses the demand that:

(i) the Ministries, Departments and Administrative bodies of
 the Quebec Government plan and implement the placing of
 advertisements of interest to the Black community in the
 Black media - print, radio or electronic;

(ii) public notices of interest to the ethnic communities be
 placed in the ethnic media also; and

(iii) the criteria for placing these ads shall be based on
 the quality of the product, the years of regular and
 uninterrupted service and usership;

BACKGROUND:

Ministries and departments of the Quebec government other
 than MCCI and Tourism have not, as yet, placed paid
 advertizement in the ethnic media. This practice must change
 in order to let all communities benefit from the tax
 contributions that they make to the government's coffers.

By means of the ethnic media the government will reach the
 people belonging to these communities directly, and at a
 price that is very competitive to that of the large dailies.

SUBMITTED BY: *The Afro Canadian*

DIRECTED TO: The Government of Quebec (Communications,
 Minister of Cultural Communities and
 Immigration, The Minister delegated to
 Cultural Communities), Sureté du Québec .

APPENDICES

LIST OF PARTICIPANTS

COMMUNITY FORUM
JULY 3, 4, 5
FAR HILLS INN
VAL MORIN, QUEBEC

NAME	ORGANIZATION
CECIL ALFRED	FOTTQ
NOEL ALEXANDER	JAMAICA ASSOCIATION
DR. C. BAYNE	BLACK THEATRE WORKSHOP
EDINA BAYNE	CONSULTANT, EMB
PATRIC BRADY	MABBP
SONIA BRERETON	BCCQ
LUTHER BROOKES	EASTERN CARIBBEAN ASSOC
MAITRE MAO CHAMBERS	BLACK JURIST ASSOCIATION
SHIRLEY CAMBRIDGE	CHURCH AT MONTREAL PRAYER PALACE
EMILY CLYKE	NEGRO COMMUNITY CENTRE
BARRY DANNE	JAMAICA ASSOCIATION
CHARMAINE DAYLE	INDEPENDENT FILM MAKER
ELISABETH DEMBIL	BLACK COALITION
DR. E. ETIENNE	MABBP\BCCQ
LINTON GARNER	CORBO TASK FORCE
CURTIS GEORGE	QBBE
WENDY GOIN	WEST CAN
INEZ GRANT	BLACK COUNCIL ON AGING
GEORGE GRANT	JAMAICA ASSOCIATION
GLEN GUNNING	MABBP
LEITH HAMILTON	BCCQ
DAMIAN HAULE	TANZANIAN ASSOCIATION
CHRISTOPHER HERON	7TH DAY ADVENTIST
LEAH HODGE	THE AFRO CANADIAN
DR. LEON JACOBS	DAWSON COLLEGE
GARVIN JEFFERS	QBBE
ERROL JOHNSON	MABBP
JUNE MAYERS	BCCQ
CHERYL MCGRATH	JAMAICA ASSOCIATION

MARION LOWE-MCLEAN
FABIOLA MEGULLUS
WINSTON NICHOLLS
JOSEPHINE NKIWANE
JEAN PARRIS
ARSINOEE S. QUAMINA
GEMMA RAEBURN
GEORGE RICHARDSON
MARY ROBERTSON

NADINE ROWE
TERRY SHEPPARD
PAULETTE SPENCE
ABRAHAM STEELE
CHANTAL THOMAS
BRENDA WALLACE
WINSTON WILLIAMS

QBBE
SICKLE CELL ASSOCIATION
THE GARVEY INSTITUTE
SOUTH AFRICAN WOMEN'S LEAGUE
CONGRESS OF BLACK WOMEN
NATIONAL COUNCIL OF BLACK EDUCATORS
MABBP
ST. VINCENT AND GRENADINES ASSOCIATION
QUEBEC TASK FORCE IMM.& VIS. MINORITY
WOMEN
INDEPENDENT FILM MAKER, STUDENT
BLACK IS
BCCQ
BLACK COALITION
BSN-MCGILL & CKUT
HAWKS INTERNATIONAL
QBBE

EXPLANATION OF ABBREVIATIONS

M.A.B.P.P.	Montreal Association of Black Business Persons and Professionals
B.C.C.Q.	Black Community Council of Quebec
Q.B.B.E.	Quebec Board of Black Educators
F.O.T.T.Q.	Federation of Organizations of Trinidad and Tobago of Quebec
A.K.A.X.	Also Known As X
B.C.Q.	Black Coalition of Quebec
B.S.N.	Black Students' Network (McGill)
B.T.W.	Black Theatre Workshop
B.S.C.	Black Study Centre

ACKNOWLEDGEMENTS

The Black Community of Quebec is at a crossroads and the proceedings of this historic congress represents the intense debate over the future goals and the process that is to follow. Acknowledgement must be given to sixty participants of the Forum who sincerely worked to shape a collective vision of this agenda.

Furthermore, we wish to express our appreciation to those members of the Table de Concertation who helped shape the concept and the form of the congress: Mr. Noel Alexander, Mr. Cecil Alfred, Mr. Glen Gunning, Mr. Leith Hamilton, and Mr. Errol Johnson.

Dr. Leo W. Bertley contributed enormously to the ideological framework of the Forum through the development of the Statement of Principles and his personal support. Ms. Marion Lowe-McLean, created the protocol for operations.

The Steering Committee, consisting of over thirty group representatives, met for six weeks to plan the format of the Forum and built a solid foundation, week by week, for the establishment of positive relationships which resulted in the formation of the present coalition of groups, called the English-speaking Black Community Forum.

The team which organized the administrative and technical aspects of the Forum included Mr. Cecil Alfred, Ms. Edina Bayne, Mr. Patric Brady, Ms. Sonia Brereton, Mr. L. Hamilton, Ms. Leah Hodge, and Ms. Mary Robertson. Thanks also to the group of presenters at the two panel discussions: Mr. Noel Alexander, Mr. Cecil Alfred, Dr. C. Bayne, Dr. E. Etienne, Mr. Glen Gunning, Mr. L. Hamilton, Mr. Chris Heron, Dr. Leon Jacobs, and Mr. Errol Johnson.

The resource persons for the workshops must be commended for their excellent work: Dr. C. Bayne, Ms. Edina Bayne, Ms. S. Brereton, Dr. E. Etienne, Mr. Linton Garner, and Mr. W. Nicholls. They were ably assisted by the following group of recorders: Ms. Wendy Goin, Ms. Cheryl McGrath, Ms. Paulette Spence, and Mr. Abraham Steele. Pastor S. Cambridge led the Forum in prayer. Ms. Charmaine Dayle and Ms. Nadine Rowe videotaped the proceedings.

Thanks are extended to the team who produced this Report: Ms. Edina Bayne, Mr. L. Hamilton, Ms. Leah Hodge, and Ms. Nadine Rowe. Ms. Hodge and Ms. Robertson provided extensive editorial assistance.

Finally, our sincere appreciation is offered to the Hon. Gerry Weiner, Minister of Citizenship and Multiculturalism for providing financial assistance for the Forum, to Madame Monique Gagnon-Tramblay, Minister of Cultural Communities And Immigration for financial assistance for the planning of the Forum, and to Mayor Jean Dore for the City of Montreal's technical assistance. Mr. Joseph Biello, Executive Committee member of the City of Montreal also thanked for his participation and support. The English-speaking Black community has forged new partnerships with the three levels of government, in part, as a result of their excellent political leadership.

Their staff, Ms. Barbara Berger, Ms. Helen Fotopulos, and Mr. Jerome Lapierre provided invaluable advice and consultation. Monsieur Robert Trempe, Deputy Minister, MCCI, deserves special commendation for his support for the Forum concept at the Table.

Thanks are also extended to Mr. John Dalzell, Director of Communications of the MUC Police, Mr. Jean Isseri, Montreal Urban Community, Mr. Waheed Malik, MUC's Advisory Committee on Intercultural and Interracial Relations, Mr. Benoit-Pierre Laram and Karen Michnick of the City of Montreal's Inter-cultural Bureau, Ms. Janice-Marika Smith and Mr. Eddie Alcide, M.C.C.I., and Mr. George McDonald, Regional Office of the Federal Ministry of Multiculturalism for their excellent presentation on the services offered by their respective departments.

The staff of the Far Hills Inn, Val Morin, Quebec provided a gracious setting and a professional conference service.