EXCLUSIVE with Mr. Carl Whittaker

GOSPEL MUSIC

MONTREAL CARNIVAL 82

Miss BLACK QUEBEC contestants 82

LES AFRICAINS Du QUEBEC
LOOKOUT FOR

AFRO-FESTIVAL

August 7th to 14th

Creative Arts Awards
Black Art Exhibition
Youth Festival Dance
Kiddies Karnival

Family Day Picnic
Music Festival
Grand Festival Dance

Sat. 7th - Family Day Picnic
Sun. 8th - Music Festival
Mon. 9th - Fri. 13th - Black Arts Exhibition
Fri. 13th - Kiddies' Carnival
Fri. 13th - Youth Festival Dance
Sat. 14th - Grand Festival Dance
Sun. 15th - Creative Black Arts Awards

PARRAINE PAR LE CONSEIL DE LA COMMUNAUTE NOIRE DU QUEBEC
PRESENTED BY THE BLACK COMMUNITY COUNCIL OF QUEBEC

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Get Involved! Join your local Community Organization and build a better Community.
Focus Publication
This magazine represents the Black Community Council’s desire to provide a viable source of information for the community. Focus is first and foremost a vehicle for communication for and by the Black Community.

There is no question that the general media ignores the views and opinions of our community. Focus intends to fill this void. In this light we welcome our readers to write to the magazine and have your voices heard. Although focus will be the voice of the Council, it shall be independent of the council in structure and finance. Decisions pertinent to the magazine’s content will be made by the Editorial Board which is comprised of concerned community members and some of Focus’ staff. Financially, the objective is financial self-sufficiency. However, the first two issues will be financed by community patrons. A complete list of our patrons will be provided in every issue of the magazine.

Focus will be a monthly magazine and will be available at all local community centers. All correspondence for each issue must be received by the 15th of each month preceding publication.

CLOSET RACIST? NOT ANY MORE.

Finally! objective proof have surfaced regarding what has been common knowledge in Canada’s black communities. WE LIVE IN A RACIST SOCIETY. The recent gallop poll conducted for the Ministry of Multiculturalism shows that 31.3 percent of Canadians (a whopping 37.2% in Quebec) want an all-white society, whereas 37.2% do not. This is the typical white Liberal reaction to this news. Their attempts at making we, ‘responsible adults’ so reluctant, so apathetic, so totally immersed in the process of day-to-day existence, that we find it impossible to dedicate some of our time and efforts to ensuring that our educational system, responds to our needs, and equip our children adequately to grow and take their rightful place in this society.

APPEAL ’81
Black Community Council of Quebec, Inc.-“Appeal ’81” realized the sum of Eight Thousand Four Hundred Twenty-Nine Dollars ($8429.00). We would like to thank our friends and donors for their contribution to the fund-raising and their support for our community development effort over the past fiscal year (1981-1982).

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Special thanks to the Hon. Mr. Reed Scowen, MNA, N.D.G.; Hon. Mr. Warren Allmand, MP, N.D.G.; Hon. Mr. John Campbell, MP, Lasalle; Hon. Mr. Pierre Fortier, MNA, C. des N. - Outremont.

CRISIS IN QUEBEC EDUCATION: IMPLICATIONS FOR BLACK PARENTS

By Eric Mansfield,
Black Community Liaison Officer

Part I of a series
WHAT IS ELEMENTARY AND SECONDARY EDUCATION
It is a process through which every child must pass, between the ages of five and eighteen years. This process of education takes place within two distinct environments: The formal environment of elementary and secondary schooling, and the informal environments of the home; the community, and society in general. Within these two environments, the child must be provided with the opportunity and the skills to grow and develop as a human being, and as a productive and well-adjusted member of community and society. The child’s development must take place intellectually, socially, morally, as well as emotionally and physically. The absence of, or the under-developing of, one or more of these dimensions, may result in deficiencies in the child, that could affect its adjustment to adult life. Hence education in its broadest sense is the total preparation of the child for future adult living and citizenship. To this end therefore, no one can deny that the education of a child is no mean task, neither can it be denied that the greatest resource of any society, is not its machines, its technology, nor its wealth, but rather its people: our children. Yet, why are we, ‘responsible adults’ so reluctant, so apathetic, so totally immersed in the process of day-to-day existence, that we find it impossible to dedicate some of our time and efforts to ensuring that our educational system, responds to our needs, and equip our children adequately to grow and take their rightful place in this society?

WHO DOES THE TEACHING
The child as a human being learns through a variety of techniques and methods. The child learns from its parents

cont’d on page 8
Mr. Carl Whittaker is presently Executive Director of the Black Community Council of Quebec, Inc. He is also Vice-Chairman of the Board and member of the Executive Committee of the Protestant School Board of Greater Montreal. He has been very active in the black community over the past fifteen years. His involvement has been both in Quebec and the rest of Canada. Focus spoke to Carl, as he is popularly known, at his office and his home. The interview was conducted by Cecil Roach and Leon St. Martin.

FOCUS: How do you, as Executive Director of the Black Community Council of Quebec, view the potential for growth and development in the black community and what is the role of the council in this development?

Mr. Whittaker: Well... one has to analyze the condition of the black community, and then propose a programme for dealing with this condition. The black community has increased dramatically in size over the past ten to fifteen years and the services, representation and intervention has not kept pace with the demand from the community for such things... The role of the council is to develop the structures and to provide the services that keep pace with the demand for such structures & services.

FOCUS: Now Mr. Whittaker, there are eight organizations under the umbrella of the council; there are more than eight-black organization in Montreal. Why are they not all under the auspices of the B.C.C.Q ?

Mr. Whittaker: Now this has to do with philosophy, with being practical and with orientation... I think that the late Mr. Roy States, some four years ago, claimed that there were eight organizations within the black community. All volunteer organizations and all doing whatever it is that they do... some of these are restrictive... they're not open to the entire black community, many of them go into states of dormancy where they exist in name only. To attempt to co-ordinate all of these organizations would be chaotic. So we are realistic, we are pragmatic; we say then that we will co-ordinate the service-delivery organizations. Therefore for an organization to be a member of the council, it must have a programme of services that it delivers on a consistent basis to the black community and they must be organized on a basis that philosophically embraces accessibility to any person in the black community. Consequently, we will not see an organization that caters to one national group as being eligible for membership. It would mean that by catering to the needs of one national group it eliminates accessibility to all other national groups... that's not our purpose. We are organized on the basis of seeing our community in an ethnocultural sense as the black community.

We do not want to present ourselves to this community on the basis of our individual national affiliations. Even though I'm a Barbadian, I've never organized on the basis of that fact. I organize on the basis of the fact that I'm a black man whatever services & abilities that I contribute, I contribute to the development of all black people in this community. I only use the Barbadian as an example, because it's safe. I am a Barbadian.

FOCUS: You have been intricately involved in many of the organizational efforts in the Black Community. What are some of the things that you would like to see black people achieve in this society?

Mr. Whittaker: Well... look, the history of the black people goes back to the so-called founding peoples... to the first journey of Samuel de Champlain. In fact, the pilot and interpreter for Champlain was a man called Mathew Da Costa, a black Man. Therefore, our his...
LES AFRICAINS DU QUEBEC

Y-a-t-il une communauté Africaine au Québec

Il y a déjà six ans. Un ami québécois de Bauce me posait la question de savoir s'il y avait des africains au Québec. En remarquant ma stupefaction devant une telle question, il ajouta la clarification suivante : Il a entendu qu'il y avait des jeunes étudiants africains amenes ici par les pères blancs, mais il ne savait pas s'il existait des immigrants africains au Québec. Un autre ami québécois de St-Jean ne fut point embarrassé de me demander si mon pays d'origine, la Sierra Leone se trouvait au Mexique ! J'ai cité ces deux incidents pour démontrer le degré d'ignorance chez le québécois français moyen au sujet du continent africain. Je dois ajouter tout de suite que cette ignorance de l'Afrique se manifeste aussi chez les autorités publiques. On ne sait pas le nombre d'africains reçus au Québec à titre d'immigrants et de surcroît, on exclut les ressortissants Nord Africains de cette catégorie d'immigrants !

Organisation :


Structure :

Le R.A.Q. fonctionne de façon démocratique. Il y a une Assemblée Générale annuelle qui adopte la politique générale de l'association et élit les membres du conseil d'Administration. Un comité exécutif est alors choisi par les membres du conseil.

Le R.A.Q. conçoit et met en application des projets programmés touchant les domaines de l'information, l'éduca-
In a recent editorial after the poll, the Gazette, which is so routinely disrespectful to Blacks, admitted that this country is not as racist now as it used to be. Yet in the sixties and early seventies school boards across the country employed blacks in record numbers. Those blacks were employed because there was a shortage of teachers and they were highly qualified. There is a better opportunity ahead for Black youth. Every study on the future employment needs of this country points to a shortage of engineers in the mid 1980's. The Vice-president of Bell Canada recently stated that the communication industry shall be employing 400 engineers a month by then. In addition there will be a shortage of skilled personnel in all the fields allied with computer science, engineering and hardware communications. The telephone, television and computer are about to revolutionize the society.

The response of Black youth to the racism in this highly technical society becomes obvious. Blacks, through education, must equip themselves to exploit the high-tech opportunities in industry that are just around the corner. High tech starts in the schools of the nation. Any child of average ability can successfully complete an academic program in high school.

The classroom is where it's all happening. What goes on there will determine whether our Black youth shall be part of this revolution or one of its attendant problems.

Garvin Jeffers

THE YOUTH MUST REPLY

The recent Gallup poll which reported out of every three Canadians and two out of every five Quebecers are hard-core racist simply affirms the experience of every Black adult in Canada. The fact that two out of every five whites in this province are willing to "Support organizations that worked towards preserving Canada for whites only" calls for a broad coherent response from young blacks.

There is a risk now that the young can be lulled into a state of unpreparedness by white liberal reaction to the findings of this federally sponsored poll. Keith Spicer, the former federal language commissioner, was one of those out front with an editorial in the Gazette. His salve is that we are all "prejudiced". There are Black racist, white racist, red racist etc. Racism, according to Spicer, is a condition common to all mankind. So what really afflicts this country is a little human frailty, spread around by one out of every three.

The truth is that there is no Black Country which pursues racist policies or has legislated racism into its statutes. Responsible members of the British parliament has been accusing the Governments of Great Britain of doing just that for the last ten years. In Zimbabwe, Ian Smith, directed a genocidal war against Blacks for ten years. He lost the war and now sits in the parliament of that country as an honourable member.

Racism is not a simple prejudice. Racism is racial hate coupled with the power to inflict economic, social, and psychological hardships on the victim. It is impossible for Blacks in this country to be racist. Blacks do not control financial, governmental, industrial, or commercial institutions. We cannot share that guilt.

Given two out of every five of the people who control employment are hard-core racist; what is the future for the Black Youth? The Republic of South Africa, the most racist nation on earth, has bought oil through Haiti and guns via Antigua. If young Blacks have a saleable commodity, i.e. technical skills, the racist will buy. Black youth must transform themselves into a saleable commodity on the employment exchanges of Canada.

Racial Discrimination

Momoh Kakula Tombo

The overwhelming opinion "freely" expressed in the Canadian and U.S. media today is that racial discrimination against Black people in our society is on the decline. This opinion may be true in as far as the particular racial violence that was prevalent during the decades preceding the sixties is concerned, but even at that level, there remains a considerable amount of doubt in the veracity of that opinion. What is plausible to say is that the manifestation of racial prejudice as a social phenomenon follows a pattern that is common to every aspect of social change and evolution in human society. According to this common social pattern, the social phenomenon goes through an initial period of accommodation by society. During this phase of this momentum, there is a marked absence of conflicting rapports around the practice as protagonists and antagonists unintentionally keep a low profile. Then as the momentum acquires more dynamism tending towards the assumption of a customary character Antagonists cross the line to challenge protagonists on the social validity of the phenomenon. This crisis period eventually provokes the political decision makers who take measures conducive to the lowering of tensions. There is no clear division between the tension free period and the social accommodation period. There is an aggregate time frame in which the three evolutive phrases can be precisely placed. Each period may last for as long as a generation or two. It must be emphasized here that it is a vicious circle, that starts over and again. It never really ends.

Racial discrimination against Blacks in the United States and Canada has evidently evolved along this pattern. The accommodation period of slavery was transformed into the crisis period of the anti-slavery stance of the labor movement. The process culminated in the franchise which became law and led to the lowering of tensions. However, the vicious circle recommenced with the recrudescence of the "color bar" brand of racial prejudice and discrimination. The practice was accommodated by society during a period when blacks were denied virtually all civil and political rights and equal opportunities.

A wave of anti discriminatory practices and the demand for civil rights in the United States transformed accommodation into crisis. The civil rights acts of the Johnson administration lowered tensions and ushered in a period of peace.

However, despite the civil rights victories, black Americans are experiencing a new kind of discrimination. It is called social marginalization. This phenomenon is characterized by the covert and insidious practice of giving political power to black leaders only in areas where their decision making and activities will not affect black people. In other words, blacks are ignored in matters of national interest. The same phenomenon prevails in the Canadian social and political framework. The degree of black under-representation in public and parapublic institutions in Canada is alarming.

One area where black representation is perceived with disdain and total disapproval on the part of white TD's and Canadian societies is the admission of black "aliens" into the two countries. The immigration policies of these two nations are extremely prejudicial to prospective black immigrants. Generally known as lands of immigration par excellence, the U.S.A. and Canada have consistently restricted admission of blacks. Africa and the Caribbean constitute the two main sources of black immigration. For a very long time now, the Caribbean was the principal source of unskilled black labour for the U.S. and Canada each time the economies of the two countries required this type of manpower. This need has been felt since the beginning of this century in an increasing progression due to the fact that Canadian & American workers found it repugnant to do such chores as domestic services, and manual or manual factory and general services. West Indians were admitted in great numbers on a contractual basis. The terms of these contracts were and are still so strict that it was and still is impossible for these people to opt to stay in Canada on a permanent basis.

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In addition racist attitudes, when coupled with economic hardships can lead to terror and violence aimed at the victims of racism. The lesson of history must be heeded. Nazi Germany was not that long ago. The “nice” neighbor who closed his shutters when the stormtroopers came for the Jews were no different from white Canadians who live beside visible minorities. In fact they now have one extremely important commonly, economic hardship. It seems to be quite easy to be nice to one’s “different” neighbor when one’s job is secure and two cars are parked in one’s driveway. However, scapegoats are needed as soon as that comfortable living is threatened. History has taught black people that they make the most visible scapegoats.

Canada’s immigration policy in times of economic stagnation does nothing to quell these fears. It seems to be easier for someone from the Caribbean, Africa, India, and Pakistan to take a “Canadian’s” job than some one from Europe or Australia.

The Federal and Provincial governments have pressing responsibilities to effectively respond to the Gallup poll’s findings. First, a concerted and highly visible (radio, T.V., Billboards) public information campaign is necessary. Here, the contributions to the building and maintenance of a strong Canada by non-whites must be made public knowledge. Also the myth about non-white immigrants taking jobs must be clearly and unequivocally shown to be false.

Secondly, both governments must exhibit an immigration and refugee policy that clearly show the Canadian people that ALL peoples are either welcomed in Canada or unwelcomed. After all the Haitian baby that washes up on the shores of Florida is as important as the Polish child who’s family wants to live in Canada or Australia.

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WHO DOES THE TEACHING within the home; from its peers in its local community, from its teachers within the school, from the impact of society in general, and from the relentless bombardment of media information to which we are subjected on a daily basis. Hence the child has teachers of all kinds and types, with varying kinds of experiences, knowledge and orientations. However, the primary teachers are first and foremost the parents teaching informally within the home. Then follow the professional teachers within the formal setting of the elementary and secondary school system. It is of utmost importance for parents to understand that teaching and learning, in order to be meaningful to the child, must be a coordinated and inter-related process of effort on the parts of both parents in the home, on the one hand, and school teachers on the other. This especially so within the educational system in Quebec and North America. Black parents must remember always, that as parents in North America, it is not the children who are expected to fit in to the educational system. The family is expected to function within this system. The system is structured for, and dependent on the total involvement of the family-unit. As a distinct cultural people we do have peculiarities which are not always understood by others, just as their peculiarities are not always understood by us. Our needs and those of our children are often unattended, or attended to in ignorance. It is therefore our responsibility as Black parents, as black people to ensure that this does not occur. We must therefore get ourselves involved. Black parents must also understand that this family involvement is thoroughly understood by white Canadians who always participate fully. However, black Canadian parents remain reluctant to play their part, and assume their parental responsibility by becoming involved totally within the school structure. The non-involvement of Black parents means that with the democratic process, only white families continue to make decisions, which affect the future of black people-particularly the lives of our children.

The resulting reality is that a very large percentage of Black youth today, seem to be lost somewhere between the reality of their identity and the confusion of an uncoordinated, often insensitive approach to their acquisition of an education which is supposed to prepare them for their future lives. Consequently a significant percentage of Black youth are demonstrating overt psychological and social rebellion, while black parents casually say “I cannot cope with my eight year old child anymore”. “Now that my son/daughter has reached the age of fifteen he/she has become so bad! I am going to send him/her back to the Caribbean; back to Africa; back to Halifax; even back to Haiti”. It is often as though the problem will solve itself. ‘Out of sight, out of mind’.

WHAT CAN BLACK PARENTS DO?

Black parents must first of all understand how decisions are made in the system. Black parents must understand why certain decisions are made the way they are, and the effects such decisions are having on their children’s education. Black parents must also understand that in order to understand these things they must involve themselves and there are many ways of getting started.

— Black parents must volunteer their services for after-school programs, both in the schools and in their local community associations.
— Black parents must assist teachers and community workers on field-trips and other outdoor education programs.
— Black parents must call their school principal to ensure that they are notified of all school-committee meetings, and as parents, they must attend these meetings.
— Black parents must call their local community associations for information.
— Black parents must take their places on school committees. This is of tremendous importance for the future.
— Black parents must attend meetings of their school boards.
— Black parents must get to know their local commissioners and express their concerns to them.
— Black parents must contact, and become involved with, their local community associations, or some other Black community organizations.

Under normal circumstances the school as an institution is difficult to adjust to the needs of its student body. However, adjustments do occur if parents involve themselves and demand such adjustments. Today nevertheless the circumstances are not normal. The entire educational system in Quebec is undergoing a dynamic, revolutionary adjustment. The kind of adjustment towards which, if black parents remain apathetic, may result in a very serious negation of attention to the needs of black children within our schools.

Today’s crisis in education can force tomorrow’s change for the benefit of all. But certainly not to the benefit of black parents without their involvement in the process.

NEXT MONTH:

The needs of black students
Miss black Quebec Pageant 1982: A night to remember

Denise King, a black, beautiful and talented 18 year old Montrealer danced and talked her way into the realm of royalty at the Expo Theatre in Montreal on Saturday, May 15, 1982.

The event was the third annual Miss Black Quebec Pageant, a glittering affair attended by more than 1500 enthusiastic patrons.

A sample of the crowd reflected extreme pride in seeing the pageant grow into one of Quebec's most lavish productions. This is a result of the hard work of the committee headed by the dynamic Gemma Raeburn.

Early in the evening slight technical problems seemed to plague the talent sequence after the rendition of an absolutely spectacular opening Charleston number choreographed by Charles Griffith. However, with the arrival of Miss Denise King, who represented the municipality of Cartierville and was sponsored by Rhona Layne of Georges Haute Coiffure and Esthetics, everything quickly settled into place. Denise danced for her talent and brought the house down with a professionally executed dance routine to the music of "Up Jumped the Devil". She wore a red skin-tight costume which accentuated her movements and at times the audience could see the dedication to professionalism by the producers of the show.

Marjorie Johnson, the 1980 Miss Black Quebec, had a principal role of hosting the Pageant while host Peter Wilkinson was as charming and cool as ever. They handled the highly vocal crowd with much aplomb.

It was an extremely tough evening for the judges because of the calibre of the show. Sandra Wilson was first Runner-Up and was gorgeous all evening and also a crowd favorite. Second Runner-Up, Shirley Waldron, recited a poem by Louise Bennett for her talent and caused the audience to convulse with laughter time and time again and Pascal Annoual, a Haitian beauty, was third Runner-Up. She also danced for her talent. Debbie Clark, Miss Dollard Des Ormeaux, was voted best liked by all the contestants and won the Miss Congeniality Trophy.

The words "Ladies and Gentlemen, our Miss Black Quebec for 1982 is ..... DENISE KING" actually stunned her, causing tears to roll down her cheeks and joy to exceed in her heart. It was a night to remember.

Congratulations Denise, the Black Community is Proud of You!
tory goes back into the very early period of Canadian history. However, if you look across Canada, you see no evidence of this presence. There are no black institutions. There is no recognition of the fact that black people were among the builders of the Canadian Nation. We have been deliberately excluded from the Canadian process, socially, politically and economically. One then begins to wonder what happened to blacks who were part of the Canadian process. There are no institutions around that can mark with pride this tradition of our involvement in the growth and building of Canada. I react very vehemently to this. I assess it as being the ultimate effect of the racism that is inherent in white Canadian society. They deliberately write a whole people out of Canadian history. However, if you look across Canada, you see no evidence of this presence. We establish the presence by building institutions one must have access to public resources to lay the foundation for these institutions. When I came to Quebec in 1966 there was one organization that existed in the entire community that had any kind of a capacity to deliver services on a consistent basis; that was the Negro Community Center. The N.C.C. was however caught up in a situation whereby it had not been able to redefine its role to deal with a situation that grew from 5,000 people in the Black Community to 80,000 thousand by 1971.

**FOCUS:** Do you feel that because of the growth of the community more than one structure is needed?

Mr. Whittaker: Of course! There has to be more than one. What I'm saying is that there is still a lot of black people who believe that the ONE structure that supplied inadequate services even then to 5,000 people can be the ONE structure without any reorganization, without any advancement, to provide services for 100,000 people. I'm saying that it is impractical without some deliberate reorganization, expansion and fundamental changes both in philosophy and structure. That's what I've been saying or trying to say to these people...and I leave them nameless because they know who they are. I've tried to talk to these people over the last 12 years...it has nothing to do with radicalism, it has nothing to do with revolutionary politics, it has to do with common sense. If a community at one time consisted of 5,000 people living in Little Burgandy, and one organization was adequate for them, it must follow, logically, that if that community expanded to 100,000 people living in other areas, that the ONE organization located in the same ONE vicinity cannot be adequate any longer; this is common sense. I spent 10 years of my life trying to impress this basic fact upon some people...and I don't just refer to N.C.C.

**FOCUS:** After some 12 years of dedication and effort, are you still enthusiastic?

Mr. Whittaker: Yes I'm still enthusiastic, but I'm not as idealistic I'm a little tougher, a little more demanding for basic functional things like efficiency, discipline, and honesty. You see, Cecil, I have been involved with the organized effort in our community for a long time. I am always proud to say that I have the honour of being integrally involved with organizing and developing almost every surviving organization in our community since 1966. It is an investment which I value immensely. I don't intend to see it discredited!
Maurice Massiah
GOSPEL MUSIC

"Gospel music is a music of hope with a message of peace and love; it's music from the heart, music from the soul". These are the words of Maurice Massiah, lead singer of the gospel group Revelation II.

If Maurice had his way gospel music would fill Montreal's airwaves along with all the other forms of popular music. "Gospel is as legitimate as rock, pop rhythm and blues or any other form of music played on the radio", says Maurice as he prepares for his next concert to be held at Westmount School Auditorium.

Despite what he sees as great odds, Maurice is diligently doing his part by singing, writing and promoting gospel music. A long time resident of Canada, his talents are well known in Montreal's black community.

He performed with the Montreal Black Community youth choir, one of the city's finest; he won the annual Creative Black Arts Award for singing, first as a member of a duet in 1979 and then as a soloist in 1980 and 1981. He has also performed at many churches, coffee houses, colleges and cultural shows around Montreal. His performance with his group Revelation II at a concert held last September was highly acclaimed. He is currently working on his first album under the Moose Elbow Label. The album is due for release sometime late this fall and we wish him all the best.

Maurice Massiah is surely a black personality on the rise.

NEW ORGANIZATION ATTEMPTS TO RESURRECT CARNIVAL

There is no doubt that the annual Carifesta parade and surrounding events are important cultural and social occurrences in our community. This event normally draws over one hundred thousand revellers, performers and onlookers to take part in the festivities. It also affords Montreal's Black Community the opportunity to showcase a cultural event that is unique and attractive to all of Montreal.

The carnival parade under the direction of the Montreal Carnival Development Committee (M.C.D.C.) enjoyed banner years in 1976, 1977 and 1978. However, the parade have steadily slipped, culminating in last year's debacle that proved to be an embarrassment to the organizers and community at large.

After witnessing last year's spectacle, which prompted an American tourist to say to his wife, "you mean you made me miss going to the shrine for this? There's nothing to see," and hearing organizers resolve to be "done wid dat", a new organization has been attempting to organize the carnival parade.

The West Indian Canada Day Association under the guidance of Mr. Henry Antoine and Mr. Neville Brown have been busy doing the necessary groundwork to stage a successful parade. They have secured a permit to use the streets of NDG and Westmount. They have obtained concrete commitments from eight band leaders to put bands on the street; and they have contracted the top calypso and band acts from Trinidad and other parts of the Caribbean. If everything works as planned this year's carnival is promising to be a spectacular event.

According to Mr. Henry Antoine, the guiding force behind the new organization, there are two reasons why he wants to see a successful parade. First of all, as a promoter, who puts on a lot of shows around carnival time, he benefits from the additional people that carnival attracts. Secondly and more importantly, as an individual who grew up in a "panyard" he felt disgraced by last year's showing and was requested to do something about the parade. Together with Neville Brown, Angella Williams, Alan Williams, Leon St. Martin and other committee members they have been diligently working toward realizing this improvement.

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CARNIVAL
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Parade Route
— Starting at Atwater and Sherbrooke, West on Sherbrooke to Tremblin Park in N.D.G.

Events Leading up to Carnival
— Show and Dances :
— June 5th G.I. Brass International
— June 12th G.I. Brass Int. and Duke
— June 19th G.I. Brass Int. & Mighty Swallow
— June 26th G.I. Brass Int. Skrunter or Wellington. (Unconfirmed)
— June 20th Kiddies Carnival
— June 27th Local Calypso King contest.

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Track & Field

Orlando Haughton!

This is a name to remember. Earl, as he is commonly known, is one of Athletic West's brightest Stars. His coach, Michael Gittens, and other track experts see Earl as a future champion.

Earl is the reigning Provincial indoor Senior Champion in the 50 and 200m respectively. He represented Quebec in the Canada Games last summer and recently participated in the Senior Canadian Indoor Championships held in Saskatchewan. At the Senior Championships Earl placed second in the 200m finals.

**BEST TIMES**

- 100m — 10.7
- 200m — 21.67
- 400m — 49.28 indoors in time

Earl has just completed his CEGEP Studies and wishes to enter McGill University in September. Orlando Haughton is a black Star on the horizon.

Athletes Shine

The Athletic West Track Club, coached by Mr. Michael Gittens, took part in the Quebec Provincial Championships held at the University of Sherbrooke on the 6th & 7th of March 1982. Nine athletes from club participated in the midget and juvenile categories.

Outstanding performances:

- S. Pompey 4 gold Medals
- S. Lyte won both the 50m and 49.28 indoors in time
- 100m 10.7
- 200m 21.67
- 400m 49.28 indoors in time

United Sports Council's Basketball League

On November 22, 1981, the United Sports Council launched its basketball programme. The intention is to provide an organized league aimed at maintaining a sense of competition, community awareness and unity in the Black Community, under the guidance of Winston Murray, Molly Young, and the other Committee members. The league has now come to an end for this season. It has been a successful one on the whole.

The league was divided into three divisions: Senior "A", Senior "B", and Junior. There were five teams in the Juniors, six teams in the Senior "B", and seven teams in the Senior "A" division.

**Regular Season Standings**

**Senior "A" Division**

- C.S.U: 8-0-16
- N.D.G: 6-5-14
- Harambee: 7-5-14
- C.C: 7-5-14
- Downtown: 5-7-10
- L.S.A: 4-8-8
- YMCA: 4-7-8

**Senior "B" Division**

- Downtown: 9-1-18
- N.D.G.I: 7-3-14
- C.C: 7-3-14
- Panthers: 2-7-6
- N.D.G.II: 2-7-6
- La Salle: 1-9-2

**Juniors Division**

- Downtown: 6-1-14
- C.D.N: 4-4-8
- Herbies: 4-4-8
- Panthers: 3-5-6
- Walkley: 3-5-6

**Scoring Leaders**

- Nathan Connor: 22.8
- Doug Smith: 20.0
- Dennis Pennycooke: 19.6
- Dave St. John: 19.5
- James Connor: 19.5
- Tommy Kane: 19.1
- Hugh Scarlett: 17.7
- Ivan Ross: 17.0
- Morgan Graham: 16.8
- Andrew Walker: 15.9
- David Mc Kenzie: 14.9

**STANDINGS FOR THE PLAY OFFS**

**Senior "A" Division**

- C.S.U: 8-1-82 Play-offs champ (also 80-81)
- N.D.G: First runner-up
- Downtown: Second runner-up

**Senior "B" Division**

- Downtown: 81-82 play-offs champ
- N.D.G.I: First runner-up
- C.D.N: Second runner-up

**Juniors Division**

- Downtown: 81-82 play-offs champ
- C.D.N: First runner-up
- Herbies: Second runner-up
Black Theatre Workshop

A SALUTE TO BLACK THEATRE WORKSHOP

TEN YEARS OF EXCELLENT BLACK THEATRE

The Black Theatre Workshop will end its 1981-82 season with Hector Bunyan's play "Prodigals in a Promised Land". Bunyan is a Guayanan playwright working and writing in Toronto (Theatre Place Murielle). The action of the play is located in Canada and deals to a large extent with the man-woman relationship theme in a West Indian setting. The play was hailed as a great success in the Toronto theatrical community. It is a play which is relevant to all audiences. This Workshop production will be directed by Elsa Bolan of the National Theatre School. She is a well known director on the Montreal scene having to her credit such plays as "Waiting for the Parade" and "Dr. Faustus". "Prodigals" opens at the Centaur Theatre on June 11th and runs until June 27th.

This is the 10th Anniversary of the Black Theatre Workshop. In fact, the opening of this production marks the completion of ten years of productions as the 'Black Theatre Workshop'. We wish to see them around for another ten years at least. The Workshop is one institution in the Black Community which keeps the Black Community in significant cultural focus. We are grateful for that. The Theatre Workshop has brought us great productions from the Broadway stage such as "Ceremonies in Dark Old Man" (Loene Elder); "Raisin in the Sun" (Lorraine Hansberry); "Gingerbread Lady" (Neil Simon); and "River Niger" (Joseph A. Walker). They have also presented the works of local playwrights, inspite of the hazards this represents in terms of vicious criticisms and poor box office. Some of these plays are Lorris Elliott's "How Now Black Man" and "A Little Bit O' Sometin"; Clarence Bayne's "The Black Experience" and his folk piece "The Creation"; David Edgcombe's "Sonovitch", "Strong Current" and "Coming Home to Roost"; Linda Ghn's "Coldsnap"; Errol Sitahal's "Seashango" and Peter Robertson's "Holes". The President, Dr. Clarence Bayne, assures us that the Workshop, despite the risks, intends to continue to give the local dramatists an opportunity to see their plays performed, but will demand much more craft from them in future.

We of the Black Community Council of Quebec attended the last production of the Workshop, "Coming Home to Roost". It was not a "Raisin in the Sun" nor a "River Niger" but we thoroughly enjoyed it. In fact they got a standing ovation that night. We asked Clarence Bayne why the Gazette and CBC critics were so negative. His response was "It is not what the Gazette and CBC critics say that worries me. Rather it is the fact that the Black Community listens to them and echoing them slavishly. The five hundred Blacks that came to see the show enjoyed it. But we could not replace the 1.500 whites that failed to show with Blacks; Maureen got to them before we did."

To counteract this effect we would like to join the Workshop in urging Blacks to celebrate ten years of excellent Black theatre in Quebec. It is a moment for showing pride and for rejoicing in a grand achievement. We, like the Black Theatre Workshop, believe that the Black Community's presence at the Workshop's productions should be at least equivalent to that of the White Community. So we set an objective for the community of 1,500 Blacks at the Workshop's June production. To assist all concerned in both communities the Workshop is making the following incentive plan for a restricted number of seats. FIRST COME, FIRST SERVED.

Plan

For any Thursday, Friday or Saturday night tickets can be obtained at $5.00 per ticket if paid for before June 11th.

On any Tuesday, Wednesday, Sunday Night tickets can be obtained at $4.00 per ticket if paid for before June 11th.

Regular ticket sales are $6.00 on Tuesday, Wednesday and $7.00 on Thursday, Friday, Saturday and Sunday.

FOR FURTHER INFORMATION PHONE CENTAUR THEATRE AT 288-3161 or BLACK STUDIES CENTER at 937-5168

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Before admission to work in the United States and Canada, the individual is screened thoroughly before a work permit of 12 months maximum validity is delivered. This process takes at least one year. While the worker is in Canada, he or she is subjected to the same work rules and taxation policies as any indigenous worker. But on the expiration of the work permit and if the employer refuses for one reason or another to extend the extension of the workers stay in his services, the immigration services will notify the worker that there is only one option. Either return "home" or face a deportation order. This same practice applies to Caribbean students. That is why most of the "illegal" immigrants in the black community hail from these two categories of temporary immigrants. Since a good percentage of these illegals are black, the authorities consistently refuse to grant a general amnesty. They have preferred a case by case screening. A process that facilitates the elimination of "undesirables", i.e., blacks. This form of institutional discrimination against blacks has become more evident in recent years. The degrees of economic hardship, of political upheavals and the non respect for fundamental human rights in South East Asia, Africa, the Middle East and Latin America and Europe has forced millions of people to flee their homes in search of security. The majority of these people have become refugees in search of another homeland. Their desire for salvation has often led them to endanger their lives in order to escape. Canada and the United States have softened their immigration rules to facilitate entry to these people for humanitarian reasons. This premise is certainly true for the Vietnamese "boat people", in as much as the North American conscience felt guilty for their plight and they were fleeing from communism. The same can be said of the Cuban "boat people". However, when the Haitian "boat people" made their appearance on the scene, no one wanted them. Their plight continues up until now and still nobody cares. Why? the answer may lie deep in the fact that they are black people not white, and that they are not running away from communism but from "papa" and "baby Doc" our good allies. The cruelty and blood bath perpetrated by the Duvalier regime in Haiti does not seem to qualify Haitians for humanitarian favours from the U.S. and Canadian governments. Marshal law in Poland or the crisis in the Middle East can leave doors open to immigrants from these regions. Liberation wars in Southern Africa, the terror in Amin's Uganda, the Ethiopia Somalia conflict could not move an inch of U.S. or Canadian doors to people from these countries with the exception of white Southern Africans or the Asians of Uganda. Why? I leave the answer to the readers intelligence. As I put my pen to rest, the readers mind would be racing back and forth to items such as the recent series on racial discrimination in Canada printed in the Montreal Gazette, the Canadian government policy on the degree of racial bigotry in Canada, the daily toll of dead Haitians the Florida keys and the starvation and death of Somalis, Ethiopians and Sahelians in Africa. I think that black people should be pondering more and more about these realities.
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