COMMUNITY EDUCATION AND DEVELOPMENT: PERSPECTIVES ON EMPLOYMENT, EMPLOYABILITY AND DEVELOPMENT OF ENGLISH-SPEAKING BLACK MINORITY OF QUEBEC

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ABSTRACT

Background
On December 7, 2018, the Black Community Forum of Montreal held a conference on “Community Education and Development: perspectives on English-Speaking Blacks and Other Minorities”. The IJCDMS Journal has selected a number of the conference papers for publication in its Special Conference Series: “Collaborative Unity and Existential Responsibility.” This article serves as an overview to the conference; and provides a theoretical framework against which the reader can derive a better understanding of those papers. It allows the reader to reflect meaningfully on the optimality of the decision search rules adopted by various cultural subgroups, by comparing them to the behaviors of successful agent types in the computer simulated studies discussed in this paper. The targeted cultural sub-populations are the English-Speaking Blacks in Montreal. Method of lecturing to cater for the next generation of learners.

Framework and approach
The overall research approach used is based on critical realism. We postulate that patterns in the responses of leadership in a social dynamic system may be impacted by values and uncertain events that are better explained by using a qualitative system analysis as opposed to traditional quantitative analyses based on positivist assumptions. We consider Montreal and Quebec societies diverse complex adaptive systems generating outcomes, not always predictable, in environments that vary from very hospitable to in-

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Community Education and Development

Findings

There is a history of Black social entrepreneurship initiatives aimed at reducing the negative impact of fragmentation, gaps in communication and knowledge states, and solving the problems of integration and development posed by exclusion, racial and systemic discrimination.

Who benefits

This paper is of interest to social entrepreneurs, community developers and strategists; policy makers; government agencies, students and researchers.

Keywords

English speaking visible minorities Quebec and Canada, non-visible minorities, social and economic indicators, fitness landscape, complex adaptive systems, employment rate, social entrepreneur, ruggedness of landscape

BACKGROUND

This paper was motivated by the work being done by Black English speaking and non-Black English speaking community based organizations and institutions in Montreal aimed at eliminating racial and systemic discrimination, solving the problems of under and unemployment and the brain drain problem in the English-speaking and Black communities of Montreal and Quebec. Recently, this work has been brought to the attention of the two communities and the Secretariat for Relations with English Speaking Quebecers (SRESQ/SRQEA) at a meeting of 14 Black community based organizations (December 6 2018) and at a Conference sponsored by the Black Community Resource Center and the ICED, Concordia (December 7 2018). Several of the papers have been selected for presentation in this IJCDMS Special Conference series. These papers, with two exceptions, are essentially descriptive and qualitative in their research approaches. But they were chosen because they provide evidence for some of the propositions about community development and decision making in complex social systems with diverse sub-populations or cultural minorities, under conditions of different degrees of change and uncertainty. The Conference title was Community Education and Development: perspectives on English-Speaking Blacks and Other Minorities. The purpose of the Conference was “to bring practitioners and policy makers in the public and community spheres together to present, discuss, and share information on the problems of community education and development in the Quebec context; and specific to the Black and other official language communities.” A sub-objective was the organizers intention “to identify and explore the degree to which the problems of identity and vitality retention facing the Black English speaking minorities differ from those of the larger English speaking minority community; and [to gather] information on various approaches in current usage or planned to address these problems”. The overall approach is therefore based on that of critical realism. We postulate that patterns in the responses of leadership in a social dynamic system may be impacted by values and uncertain events that are better explained by using a qualitative system analysis as opposed to traditional quantitative analyses based on positivist assumptions. We consider Montreal and Quebec societies diverse complex adaptive systems generating outcomes, not always predictable, in environments that vary from very hospitable to inhospitable. The paper examines the strategic behaviors of the English-speaking Black social entrepreneurs to the system dynamics and in relation to the nature of the environment over time. Speakers represented the views of a network of approximately seventy (70) community based organizations in the Black and larger English-Speaking Communities in Montreal and throughout Quebec: William Floch, Adjoint Secretary, Secretariat for Relations with English Speaking Quebecers, the keynote speaker, presented a demographic report based on Census 2016 describing the status of the English speaking and French speaking
Blacks in Quebec society (Floch W. Appendix I, Tables 1-16 2019). Ten papers were presented. The sessions were selected so as to provide information from the organization cases about the absence or presence of social entrepreneurial and social enterprise patterns in the responses of the leadership agencies to problems of community development, and the sustaining of the cultural, economic and political vitality of the two communities. The overall approach adopted is qualitative, not the case study methodology made popular by Robert Yin. The studies and presentations use both quantitative and qualitative data from several sources. Presentations take the form of descriptive overviews of the leadership responses and approaches to addressing these problems. The following are description of the topics presented, some of which form part of this Special Conference Series.

1. Social and economic indicators of English Speaking Blacks in Quebec, a comparative analysis
3. Empowerment and acceptance through education: the teaching of history through a Canadian focused education.
4. QCGN approach to community Development in the English-speaking communities of Quebec.
5. Community Building Skills to support Job Search and Career development for English-speaking Newcomers of Quebec.
6. Innovative approaches to community Development: employability and entrepreneurship.
8. Identity the arts and history: employment and employability and the arts (BTW); Youth Engagement in researching and rediscovering 100 Years of Black Community history (BCRC); Evidence of community In the archives of the Negro Community Centre (Concordia Library).

**THEORETICAL FRAMEWORK AND PRESENTATION:**

**MULTIPLICITY APPROACHES**

For the purpose of this study, we take the position that there are patterns in engagement by leadership (social entrepreneurs) that are better explained by using a qualitative system analysis approach (based on an ontology of critical and “conventional realism”) as opposed to quantitative scientific methodologies of positivist explanations of reality (Morais, 2011; Marschan-Piekkari, & Welch, 2011) This article serves as an introduction and background to the papers

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1 Mr. Russell Copeman, former Mayor of NDG/CDN Borough, and current Executive Director of Quebec English Speaking School Boards Associations (QESBA); Dr Dorothy Williams, Historian and author of four books, president of BlackBiblio, and Linton Garner, Executive Director Western Quebec English Speaking Regional Association; Nina Kim, Project Manager, CEDEC; Aki Tchitacov, Executive Director of YES Montreal and Annalise Iten, Director of Job Search; Quincy Armorer, Artistic Director of BTW; Alexandra Mills, Special Collections Archivist, Library and Archives, Concordia; Tenisha Valliant, project director, Margaret McDevitt-Irwin, and Nadia James-Samuels of 100 Years of Living History (BCRC); Bonnie Zehavi, Project Director, DESTA Black Youth employment and development Project (a CIF program Government of Canada); Lynda Giffen, Director of Community development and Engagement, Quebec Community Groups Network (QCGN).
selected from the Conference for presentation in this series. It provides a framework and theoretical context against which the reader can have a better understanding of the contribution of those articles which themselves provide data that explain the propositions and theoretical exposition presented here. In this paper we use propositions developed from information derived from simulations of applications of complex adaptive systems (CAS) theory to explain the patterns in indicator variables and event outcomes (proxy measures of human wellbeing) from the strategies/actions of sub-populations of cultural minorities. Cultural minorities are defined as combinations of individual human agents that have common attributes. There are many of these different sets of states or sub-populations in the society. They enter the system at differing times as competing and or collaborating entities seeking to participate in the social, economic and political life and decision making processes of Quebec and Canada. The targeted cultural sub-population is the English speaking Blacks or non-white sub-populations of African descent in Quebec. More specifically, we focus on the groupings of these diverse cultural populations located in Montreal. While the focus is on the English speaking Black minorities, the analytical approaches used are useful in understanding the interactions of all cultural groups searching to improve their chances for survival, and to attain a higher quality of life in Quebec and Canada. Each group is assumed to be using its ingenuity/innovating capacity to improve its chances for achieving long life (the reproduction and perpetuation of life) and engaging fully in the search for purpose and the continuous improvement in their objective and subjective wellbeing. In short, the underlying assumption is that the social and economic entrepreneurs (live agents or organizational entities) that determine the uniqueness of sub-cultures are constantly searching to move the members of that sub group to higher fitness peaks associated with environments that vary in nature from highly supportive of higher levels of objective and subjective wellbeing to inhospitable or very rugged or uncertain environments. We argue that the objective is to maximize utility on an individual and group level. However, this is limited over time by the laws of diminishing marginal returns to scale and the ingenuity capacity of sub-cultures. This utility or fitness can be approximated from the patterns that emerge in the relationships between agents (individuals, organizations, institutions, environments) and the outcomes of these relationships: fertility rates, longevity, survival, education levels, skills, employment and employability, income, sense of belonging, representation, participation, cultural vitality, etc.

The papers that follow on this article are informative in the sense that they may present evidence of existing and emerging patterns of engagement. We postulate that these patterns vary and become more or less predictable depending on the degrees of uncertainty (rapidity of change) in the interactions between social agents and external environments (Gill, G. 2015; and Gill, G et al 2018). We warn that, because the fitness landscapes (theoretical mappings of outcome possibilities expressed as utility) are constantly changing, our data and cases must be subjected to continuous review. In this situation we are not operating in the realm of knowledge obtained from models based on the positivist assumptions that knowledge consist of fixed facts that are independent of our values. We are in the real world outside the laboratory, in a complex adaptive social system where everything is dependent on everything else; where our data may be qualitative and dependent on our values (beliefs): explanation may be value based. For example, I am unemployed not because I am less skilled than my fellow graduate, but because the entrepreneur of the employing agency believes that Canadian experience is preferred to immigrant acquired experience. Also, because the fitness landscape is continuously changing, the experimentation methods may not be generalizable over time and all situations; hence one is persuaded to admit of a strategy that admits of the existence of “plausible rival hypotheses” (Yin, 2018). Thus the paper makes no claims that data from the previous periods and experiences prove conclusively or not the presence of hypothesized patterns of relationships; or determine the exact nature of, or the existence of cause and effect outcomes between the skills level of Black graduates and their level of employment; and or their future out migration from Quebec. Statistical measures of positive or negative association are based on the assump-
tion of one-to-one and linear relationship. It is not the ultimate proof of cause and effect, especially in a dynamic social system. In fact, it can be convincingly argued that even when using laboratory type statistical analysis and experimental models, cause and effect need to be explained by common sense observation or the use of some sophisticated sense-making method. Therefore, like Robert Yin we conclude that “to be authoritative we need to draw our conclusions from a broad literature having both cross-disciplinary and historical perspectives” (Yin, 2018). The Conference presentations provide us with some of those histories/narratives and data for sense making explanations. We have decided to apply the Cynefin sense making framework, one of several feedback loop systems of analysis used in complex social systems analysis.

Explication: The Cynefin sense making method

The Cynefin sense making framework (Irena Ali, 2007) is a tool that enables the critical realist social entrepreneur to think in a systematic way about the best choices or methods and organizational architectures and strategies to use in making decisions when faced with situations determined by the five domains of reality, ranging in uncertainty from the know to the complicated but knowable, to the chaotic, to the complex, and situations of extreme of disorder. The Cynefin framework is a descriptive systems dynamic approach. It allows the analyst to use narrative, cultural beliefs and the local mythology for understanding and explaining the social aspects of sense making (plausible explanation of cause and effect outcomes); and making organizational choices and decisions taking into consideration the ruggedness of the landscape: classified as the known, complicated but knowable, chaos, complexity and a condition of disorder. (See Figure 1).

![Figure 1: The Five Domains of Ruggedness/Uncertainty and Plausible Organization Response](image)

Ali in an article titled “Coexistence or operational necessity” used the method to explore the role of formally structured organizations and informal networks during troop’s deployment. The case provides useful explanations of the kinds of command control (entrepreneurial responses/interactions) and type of institutional environments operating in situations similar to troop deployment. Canadian development presents the case of waves of new immigrants coming into territories of which they have limited living and working experience; and which are occupied by groups of persons that at best are described as reluctant hosts (Palmer, 1976).

Thus in this paper we make observations on the responses of the Black English speaking leaders or organizations (social entrepreneurs) in the Montreal environments in the sixties and seventies. Then we search for identifiable patterns in these responses and compare the results with those derived for similar strategies from multi-agent simulations of complex adaptive system (MAS) studies based on the Kauffman NK model (Gill, 2015; Kobti et al, 2003). This deduc-
tive approach allows us to assess the contribution of the strategies used by the social entrepreneurs to reach the objective: moving to a higher fitness level on the landscape. The general patterns in behaviours are further explored using the Cynefin sense making framework as an analytical tool for describing and explaining behaviors in the operating environment: describing the activities of individuals and expectations in those environments; for mapping the path of those activities as the circumstances change, and for explication (sense making) of the interactions between the formal organization and informal networks under different situations (domains of reality). Thus, the paper provides some analytical tools that enable the reader to reflect meaningfully on the extent to which agents (exemplars and or social entrepreneurs representing cultural networks) adopt behaviors for improving the fitness of the sub-group they represent; and the degree to which those behaviors mirror the behaviors of the most successful agent types in the computer simulated studies discussed in this paper. To what extent are the behaviors/strategies of these social entrepreneurial agents and agencies a reflection of, or mimic, the properties of communication, cooperation, competition, hemophilic behaviors. Are the learning models used consistent with optimal types suggested in the literature of organizational design studies (Shrivastava and Grant, 1985) and multi-agent system studies: imitative, information seeking, formal management, participative, and bureaucratic. We will address these questions (propositions) in the pages and sections that follow.

**Leadership and Social Entrepreneur**

Leadership and communication are central forces in the agent based social system. It is a leadership based on social change as the interactions between intelligent agents or networks of agents using diverse methods for interacting between themselves and theirs environments over time and under changing degrees of complexity. The term “social entrepreneurship” emerged in the USA in the mid-nineties. There are two streams of thought. One school of thought focuses on the generation of “earned income” to serve a social mission, the “the social enterprise school”. The other school focuses on establishing new and better ways to address social problems or meet social needs (the social innovation school). In either case a need or want must exist and the entrepreneur must be able to recognize the opportunity and have the ingenuity capacity and capability (innovative capabilities) to address those (Steven et al, 2014). We use the term social entrepreneur and social entrepreneurship in the broader meaning to include enterprising social innovation that recognizes the gaps in needs and wants resulting from the complex relationships between the social realities and the physical and institutional environments in which entrepreneurs evolve. Our social entrepreneur is not the superman entrepreneur of Classical business theory, the Schumpeterian large change-maker driven by the forces of “creative destruction”. In fact, according to William Baumol he /she may not exist outside the world of classical economic equilibrium (Baumol, 2006). It may not be a person, but an organization or network of agencies collaborating, communicating, or competing (Baumol, 2005; Martin, Rogers 2007; Light, 2001). In addition to transforming existing realities, opening up new pathways for the marginalized and disadvantaged, and creating mechanisms to mobilize utility producing resources that operationalize society’s potential to affect social change, our social entrepreneurs are social sector leaders, activists that exhibit to differing degrees Gregory Dees’s five essential characteristics (Dees, G. 2001). The concept describes an entity that is continuously engaged in
• Adopting a mission to create and sustain social value (not just private value),
• Recognizing and relentlessly pursuing new opportunities to serve that mission,
• Engaging in a process of continuous innovation, adaptation, and learning,
• Acting boldly without being limited by resources currently in hand, and
• Exhibiting heightened accountability to the constituencies served and for the outcomes created.

**SOCIAL ENTREPRENEUR IN SOCIAL SYSTEMS DYNAMIC ENVIRONMENT**

The self-adaptive learning model with cultural change algorithms explores how one goes about making the best choices under different degrees of predictability and unpredictability. This helps to explain the position of minorities on the fitness landscape. Grandon Gill (Gill, 2012) identifies four (4) general classes of agents that interact with and respond to changes in the social, institutional and external environments using certain learning models and organizational structures. They are described as: randomized hill climbing agents (live entity operating in an environment) that take no advice and go off on random choice rules searching for higher fitness by probing adjacent states (immediate probable utility producing alternative combinations of attributes); imitative agents who look for guidance from nearby agents; expert-guided agents who are advised based on a statistically derived view of the landscape; and goal-setting agents who establish goals based upon observing other clients and then steadfastly pursuing those goals regardless of intervening fitness levels. Computer simulations of these models show that different domains of reality require different types of organizational structures or archetypes and different types of entrepreneurial responses (Gill, 2012 and 2015).

The performances of these different agents in simulated studies also strongly suggest that an optimal strategy for development involves the sharing of information across kinship groups. Gill in a study of hemophilic versus expert agent/organizational behavior states that when environments exhibit low-complexity ( hospitable known and knowable domains), expert-guided agents match or outperform all other agent types. As complexity grows (inhospitable, chaos, complex and disorder domains) expert-guided performance becomes worse than no guidance at all. In general, imitative agents and goal-setting agents track together until substantial levels of complexity are reached. At this point, the goal-setting agents outperform all other agent types (Gill, 2012). We can divide what Gill describes as a rugged landscape (external environments characterized by high degrees of uncertainty) into five domains and their associated theoretical best operational agent/organizational types (Ali, 2007). These are classified as: the known situations; and the complicated but knowable situations; Chaos, the complex and the un-ordered. They all require different strategies or behavior responses that are determined by the degree of predictability possible in the particular environment. The action taken by the social entrepreneur may be orchestrated or improvised. Extremely rugged (hostile and unpredictable) environment situations require that one search for stability first before acting. In less rugged environment one is required to probe, sense and adapt (Figure 2).

**Five Domains of Uncertainty or Rugged Environments**

In figure 1 (above) we present a graphic description of the Cynefin Five Domains

• The Known, or Simple: characterized by stability and clear relationship between cause and effect. Simple contexts, once properly assessed, require straightforward manage-
ment and monitoring. The approach is to Sense - Categorize – Respond (SCR). This suits a vertical way of working with weak horizontal links and adherence to best practices is appropriate.

- The Knowable or Complicated: in which the relationship between cause and effect requires analysis, often leading to several options, and/or the application of expert knowledge. The approach is to Sense - Analyze – Respond (SAR). In such an environment vertical and horizontal links need to be strong and good practice rather than best practice, is more appropriate.

- The Complex or domain of Emergence: in which the relationship between cause and effect can only be understood in retrospect. Emergent patterns can be perceived but not predicted. The approach therefore, is to Probe - Sense – Respond (PSR) and then allows emergent practice. There are no ‘right’ answers and the need for increased levels of interaction and communication as well as creative and innovative approaches is greater. In this domain, the horizontal connections between individuals ideally need to be strong with weak vertical connections.

- The Chaotic or domain of rapid response - there is no visible relationship between cause and effect at system level and no time to investigate or ask for input. Therefore, reducing turbulence and establishing order is important, and then sensing where stability is present and where it is not, i.e. sense reaction to initial intervention, and then respond by transforming chaos into complexity where patterns can emerge. Top-down or broadcast communication is imperative in those situations. The overall approach, therefore, is to Act - Sense – Respond (ASR). The connections between individuals in this domain should be weak or non-existent.

- Disorder (the central shaded area): a destructive state of not knowing what type of relationship exists between cause and effect. In this domain decision-makers interpret at the same situation from their own disposition to act and they will often revert to their own comfort zone in making a decision or conversely; it is a state of decision paralysis.

Figure 2: Defense Deployment: A Case Study of Organizational Architectures and External Environment

Quebec is a physical part of the Canadian geography, biosphere and Nation state. The Quebec Nation State is a parliamentary democracy under the Canadian Charter of Rights and freedoms.
and the “Quebec Charte des droits et libertés de la personne de Quebec”. Within this system there are many different types of sub-groups and diverse cultures and ethnicities that collaborate, corporate, and compete with each other. In this diversity, the French-speaking settler classes are dominant or the supra-ordinate sub-culture. It dominates the legislature and controls the decision making processes of the society subject to the Canadian Charter of Rights and Freedom, La Charte and certain quasi-constitutional arrangements in the Canadian Federation and in Quebec: the “notwithstanding clause”, the Official Minorities Act, Bill 101 in Quebec, the Canada-Quebec Accord relating to immigration and temporary admission of aliens. The question is how does or have the governments and mainstream institutional and organizational arrangements within Canada, or the control and influencing of the knowledge content of the belief spaces succeeded/assisted in bringing about the full participation and development of Blacks within the Quebec and Canadian societies? If there are gaps in these expectations of Blacks with respect to their position on the Quebec and Canadian landscape did the leaders of the Black community recognize them and take innovative action to reduce these gaps? For example, given the fragmentation of the Black community and the closed nature of the sub-cultures in that community, to what extent have the leaders of the “Black Communities” of Montreal and Quebec been able to expand their kinship boundaries, or increase cross cultural communications and sharing of knowledge among the many groupings within the Black community, and with mainstream knowledge creation and accumulation institutions and arrangements in the external environment? In short, what were and how effective have their responses been in reducing the barriers they face in education, social and economic development, inclusion and access to justice? On entering the Quebec environment, how have they acted to close the gaps in ingenuity (Homer-Dixon, 2001) between their communities and other minority and mainstream cultures on the landscape?

FRAMEWORK FOR ANALYSIS

THE FITNESS LANDSCAPE: MONTREAL, QUEBEC AND CANADA

Let us consider Montreal a fitness landscape consisting of many types of leadership networks; and the Black community, as defined by Census Canada, a sub-grouping consisting of many sub-cultures. Beyond the arrival of Mathieu DaCosta (1660) Blacks in the British and French colonies of settlement (emergent Canada) were treated as mere objects with labor content with no creative ability; and incapable of creating and sustaining a British style Western civilization. They were not treated as citizens with rights and freedoms equivalent to the White settlers. They were labor content to be acquired and used up or become obsolescent human capital (Walker, 1980). However, this is certainly not how Blacks saw themselves. This is reflected in the histories, the culture and mythology of Blacks and observed in their responses to being in Canada or Western societies (Dr. Charmaine Nelson, Kayne West is Wrong: Slavery Wasn’t A Choice, And the Enslaved Resisted; Austin, David, 2013; Paul C. Hébert, 2015). A critical question for this paper is what have been the development strategies of the leadership of the Black community. During the post-1960 period with the rapid expansion of Black population through immigration, what were the barriers they faced? And have their responses been optimal in the sense suggested by the simulated patterns observed for successful agents in the CAS models (Kobti, 2003; Gill, 2012 and 2015).
Human social systems are embedded in the biosphere. Community development takes place in a total environment consisting of multiple agents (individuals, organizations, cultural groups, ethnicity groups, families, societies, eco-systems, etc.) that interact with each other in a countless numbers of non-predictable ways. The dynamics of such complex and adaptive systems have been studied by a type of model based on the Kaufman NK model (Kauffman, 1993). The human social system is considered a CAS system. The human system differs from other such systems in that the human agent is capable of thought, learning through a process of observation, perception, action and reflection on success-error experiences. They may adapt or make selective choices or interact by collaboration, corporation, competition; communication and exchange; or exclusion (homophilic states). The human agent (as social entrepreneur) is also capable of self-change and of creative transformation of its environment; and finding innovative ways to address gaps in their needs and wants. An important feature of the fitness landscape is that action or interactions of human agents with other agents cause change in the system as a whole which in turn causes the human agent to change. This process repeats itself causing continuous transforms of the fitness landscape. The process consists of combinations of utility bearing factors that provide different levels of utility. These possible outputs are affected by the probability that they will be realized (the ruggedness of the environment), as well as unpredictable events (innovations, wars, natural disasters: earthquakes, meteorites impact in the ocean, tsunami etc.). In a human social system, the underlying logic of the actions (interactions) of the social entrepreneur is to maximize the objective and subjective well-being (utility). This is dependent on the possibilities offered in the emergent landscape for finding the appropriate combination of utility producing factors: that is to say finding and attaining points in the landscape with the highest fitness peaks. We refer to the total possible mapping of such points as a “fitness landscape”: a mapping of the utility of all possible combinations of factors generated by the interactions in the landscape. Because of the dynamic and non-linear relationships in the system, the fitness landscape is constantly changing. Clearly there are peaks and troughs. The peaks are the most desired positions on the fitness landscape (places of increasing vitality, high quality life and wellbeing) and troughs that are the least desired (decreasing vitality, low quality of objective and subjective well-being). In the one dimensional framework of the Porter “Vertical Mosaic” as a Totem pole analogy of fitness, the fitness peak is the top of the Totem and the trough of the fitness landscape is the bottom of the Totem. In the Totem analogy the movement is static, because those that attain the uppermost top positions use power and advantage to limit the movement of those below (Porter, 1966). The fitness landscape model lends itself to a dynamic analysis of what is a complex social environment. Discovering and reaching a peak point on the landscape or moving from a low peak to a higher peak involves a search process operationalized by both private and social entrepreneurs in the sense defined in Paul C. Light’s “Searching for Social Entrepreneurs: Who they Might be, Where They Might be Found? What They Do?” (Light, 2001) and J. Gregory Dees’s framing a Theory of Social Entrepreneurship, (J. Gregory Dees and Beth Battle Anderson: 2001).

In the Kaufman NK model of adaptive complex systems, used by Gill to study human agent behaviors under different degrees of uncertainty (domains), these social entrepreneurs may be classified according to the different strategies and learning approaches that they use. Gill (Gill, 2012 and 2015) describes four types: the random hill climber, expert-guided agents, imitative agents, and goal setting agents. Each group search for, share and use information differently.
Each group communicates across subcultures differently or not at all. Through these processes knowledge is created, accumulated, updated and stored as inventories of ingenuity (Homer-Dixon, 2001) for use by future generations in similar future situations. But these inventories might not be accessible to all subcultures on the landscape. Gill's research, using CAS simulations, supports the proposition that information sharing between agents/cultural groups (Gill 2012; and 2015) improves the chances that ethnic groups that do not practice hemophilic behaviors are more likely to be able to reach a higher point on the Maslow pyramid of needs more quickly. Kobti et al (2003) in earlier studies show that the sharing of information makes it possible for sub-groups to more effectively overcome disastrous events (Kobti et al, 2003; Bayne et al, 2018). This shall be useful in helping us to understand the possible impact of cultural and country of origin fragmentation in the Black populations that immigrated to Quebec and Canada in the sixties and seventies.

The Problem of Strong Cultures That Are Closed

Among those searching the fitness landscape there may be subgroups (sub-cultures or ethnicities) that are closed in the sense that they do not imitate, share or seek information from other groups. Parliamentary or centrally controlled systems of government are frequently dominated by specific sub-cultures or classes (groupings of persons who enjoy a certain state). Members and social entrepreneurs who belong to such dominant sub-cultures often control entry and exit from that sub-group. They may refuse to share and/ or deny other sub-groups access to information or participation in the sub-group or culture. When such a sub-culture is the dominant and controlling decision making culture there are likely to be significant gaps in the ingenuity/innovative capacities between the diverse groups making up the society. Such a system may arise because of competitive rivalry, superior military power and ownership of capital capacity, and superior organizational and numeric strength of the dominant sub-culture. One often hears the terms, systemic discrimination, exclusion and the denial of the access to justice based on race, religion, and language to describe situations like this. This type of landscape was captured and described by John Porter (Porter, 1966) in his portrayal of Canada as a “Vertical Mosaic” which he likened to a totem with the White Anglo-Saxon Protestants at the top and the French, other Europeans, Blacks and visible minorities, and indigenous peoples at the bottom. Today one notices the evolution of a vertical form of that Mosaic in Quebec, where the White French speaking Quebecer has used its political powers, kinship networks, linguistic discrimination to rise to the top. On the other hand, the White English Speaking peoples, visible minorities, English speaking Blacks, and the indigenous peoples are at the bottom. We postulate that it is not very fruitful to discuss community development with respect to one subgroup without considering the decisions and reactions of other subgroups; and the effect of these interactions in terms of the impact on the fitness landscape as a whole. We postulate that strong closed culture behaviors that inhibit communication and sharing across cultures and kinship groups reduce the quality of life for all kinship groups on the landscape. But we also note that strong cultures, in the absence of hemophilic exclusion (such as systemic discrimination and racism), also facilitate efficient and quick communication in the face of rapid change and uncertainty in the external environments (Gill, 2015). Thus, we argue that any discourse of Black development in Canada is a very complex subject which can benefit from an analysis based on the theory of complex adaptive social systems using a Kauffman NK model (Kaufman, 1993).

It is our contention that the interactions between two major kinship groups (French settler group and the English settler group) in the Canadian fitness landscape impact on the fitness of Blacks in the Quebec fitness landscape. These two dominant sub-cultures and ethnicities are closed to Blacks by their common beliefs in doctrines of race superiority; practices of systemic discrimination and racism against Blacks and other persons not racially and culturally similar to
them (see Porter’s Vertical Mosaic). We intend to examine whether the responses of leaders of Black kinship groups are consistent with our theoretical expectations derived from multi-agent complex adaptive systems simulations: are they in some sense the result of optimal or sub-optimal search processes. To conduct our analysis we state the following:

- In culturally and ethnically diverse social systems, the problems of survival and development of culture and the vitality of specific kinship groups cannot be solved by simply borrowing competitive market oriented success strategies and best practices of classical economic and management theory from one group and applying it to the other. The fitness landscape is populated by diverse racial and cultural groups. In this landscape, the market exchange system is only one aspect of the cultural framework within which the different cultural and kinship groups develop and plan their survival strategies.

- Different sub-groups occupy different positions in the fitness landscape: they face different topographies, have different access to information and possess different information processing capacities. They possess different factor endowments in the form of learned skills; and have different histories. These differences influence their responses and actions.

- No group on the fitness landscape can avoid or disregard the dynamics of self-organizing agents interacting in an evolving social and economic landscape. Social human systems are very complex. To understand why some groups survive and strive while others do not do as well, we need to adopt a holistic research approach, which allows us to draw our conclusions from a “broad literature having both cross-disciplinary and historical perspectives” (Yin 2018).

- We need to study the patterns in the demographics and states (social, economic and political) of different kinship groups in the context of the entire dynamic system, and each group’s capacity for innovation (Homer-Dixon, 2000).

- We must determine what are the types of relationships and institutional arrangements that define the system? What types of operations, learning strategies and capabilities, and social relationships best improve the resiliency of the system as a whole, but provide a fair and socially acceptable quality of life for all kinship sub-groups?

Case Analysis of the Black Community and Its Settlement

In 1960 there were 6000 Blacks in Quebec, almost all of which lived in Montreal. According to the 2016 Statistic Canada Census there were 319,230 Blacks living in Quebec 270 940 or 84.9% are located in Montreal (Appendix 1 Table 1). The growth of the population is attributed largely to immigration from the Black and African diaspora. Blacks are the largest visible minority group in Quebec. In 2006, an estimated 188,100 people reported Black as their visible minority group in Quebec. This represents up 23.6% from 152,200 in 2001. Census 2016 data show an increase by 44.04% over 2006 to 270,940 (Figure 3). In 2006, they represented 2.5% of Quebec’s population and 28.7% of its visible minority population. Four out of every 10 Blacks in Quebec were born in Canada. Those who were born outside Canada came as immigrants from more than 100 different countries. Over one-quarter or 27.8% were born in an African country. But the leading country of origin was Haiti in the Caribbean accounting for 52.5%. More than one-quarter (26.0%) of the foreign-born Blacks in Quebec immigrated to Canada since 2001. In the Census Metropolitan Area of Montreal the largest visible minority group is Black. How would we expect this population to settle in Quebec over the period starting in 1960 to the current time? The 2006 Census enumerated about 169,100 Blacks in Montréal. This group made up nearly three in 10 (28.6%) of Montreal’s visible minorities and over one-fifth (21.6%) of all
Blacks in Canada. An estimated 55.9% of Blacks in Montréal were foreign-born. Among them, over one-half (55.4%) were born in Haiti (Chui, Tran and Maheux Hélène, Census Year 2006).

If we consider Quebec to be a fitness landscape; and that the Black population is essentially a new sub-group consisting of many sub-cultures entering the landscape in search of a position on the highest possible peak in the fitness landscape; what would be the possible dynamics on the landscape as a result of this change in demographics and ethnic and cultural differences represented by the growth of the new populations?

**DEMOCRACY AND SETTLEMENT REQUIREMENTS AND EXPECTATIONS**

According to Homer-Dixon, based on the history of Western cultures and society, it would seem that for humans to explore their landscapes efficiently and effectively, the social system needs to be structured in a way that gives individuals, groups, organizations the freedom to be creative and ingenious; to be motivated to search for alternatives; to store experience and share knowledge and information. It appears that these human systems must evolve a belief system of laws and values which give individuals, households, groups, and organizations the tools and capacities they need to work on solving problems in parallel (Homer –Dixon, 2001). In the Figure below (Figure 4: mapping of a system at work) the Canadian system is defined as such a system. But it is a system that from social and historical perspectives operates as Porter’s “vertical Mosaic.” For immigrant Blacks at the point of entry to the country and resident Blacks from birth there are barriers to effective settlement, education and professional training, employment, development, participation and access to justice. The Figure maps some of the details of how these barriers intervene. First, the Black community consists of many cultures from many different countries. They are statistically classified as Blacks in the sense that they are of African descent and possess a common characteristic that identify them as not-white in color. As a collective, the Black community construct is an isolated weak culture. It is fragmented into many sub-cultures that are in themselves closed. This means that the collective and
the parts are highly likely to be victims of the Kaufman Complexity catastrophe: life at the foot hills of the fitness peaks in the landscape or at the base of the “Vertical Mosaic”. Some of the reasons for this are explained in the Figure 4. These are cross classified according to environments and social influencing factors in the rows with immigration policies, budgets for management of settlement of immigrants; constitution and charter rights and freedoms and access to benefits and justice in the columns. We define Canada as an emergent free competitive market and democratic society with a Western style parliamentary system and a multi-cultural (or inter-cultural) system of governments and administration. Historically it has been dependent on immigration to build and sustain the economic and cultural vitality and safety of the Country from settlement colony status to independent nationhood. Immigration remains central to the economic development and sustenance of the vitality and security of the country. But also historically, race preferences in the immigration laws and regulations have had a long term direct and indirect negative impact on the resources allocated to immigrant settlement in general and Black and visible minorities in particular (Winks, 1971; Mensah, 2010; Henry, 1968; Henry, 1973; Walter, 1980; Williams, 1997; Bertley, 1977; Bayne et al, 1989; Bayne, 1990 and Palmer, 1976).

Canadian immigration as a state policy for nation building is not a smooth and altruistic process. It is one in which throughout the twentieth century the British settler class is the dominant decision-making force at work, and the French a counter-force seeking to reconstruct and sustain their own territories of capture and their social and economic vitality. Professor Howard Palmer in a paper presented at a Conference on Multiculturalism, Ottawa, 1976 described the Anglo-Canadians as a reluctant hosts (Palmer, H., Multiculturalism as State Policy, 1976, pp91-118). The picture he paints of the interactions between the expatriate settlers and resident classes across the territory is one of significant conflict. This conflict revolves around differing and changing visions of two settler classes across the country and in the Federal and provincial legislatures about the values and future cultural look of the country. The conflict has had less of a negative impact on the privileges, opportunities and rights of the dominant settler classes than the non-British and non-French residents in various parts of the country. Today, the Black immigrants (like other immigrants) coming to Quebec face very extrinsic complex environments. They face restricted rights with respect their place of origin, the way that they express their religious beliefs (the Proposed Bill 21). They are denied the right to choose the language of education for their children. While in other parts of the country, Blacks and other immigrants do have those rights and the rights to choose to have a French education or an English education. Bill 21 restricts the freedom of religious expression in Quebec. The French enjoy a freedom of choice of language for work and education wherever they are in Canada; whereas the English-Speaking citizens do not have those same rights in Quebec. Quasi-constitutional arrangements relating to the use of official languages and the notwithstanding clause in the Canadian Charter of Rights and Freedoms permit the French populations in Quebec the right to use language as a tool to “discriminate” against English speaking Canadian Citizens and residents in the Quebec labor market, the workplace, and with respect to their choice of the language of education for their children. As a result of the notwithstanding clause and Bill 101, Quebec is the only Province in Canada where French (a single language) is the only official language and the language of work.
The papers presented to the Conference by William Floch, Nina Kim, Project manager of the CEDEC; and Bonnie Zihavi of the DESTA Black Youth network suggest that these arrangements have had a significant negative impact on the first and second generation English-speaking Black youth population in terms of their performance academically, their employability, and the rate at which graduates are leaving for work elsewhere (CEDEC, Summary Report, 2013). This is corroborated by studies conducted by Professor Emeritus Marie Mc Andrew, Faculty of Education, University of Montreal (Clemencki, J., PhD dissertation, Supervisor Marie Mc Andrew, 2010). Also, the social, political and historical perspectives presented by the presenters seem to strongly support the proposition that there is a brain drain of graduates from the English speaking Black communities and a stagnation, or even a decline in the vitality of that community since Bill 101 in 1977 (William Floch 2018; CEDEC ACCE, 2013). This paper raises questions as to the Black and social entrepreneur’s responses to these types of environments. How did they construct the search rules for maximizing the objective and subjective wellbeing of the members of their cultural/ethnic groups? It should be noted that each of the organizations presenting papers have been created in direct response to and with the intent of finding solutions to the problems of education, employability, employment, exclusion, access to rights, freedoms and justice; and concerns about the sustaining of the vitality of the Black and non-Black English speaking minority communities. This is frequently discussed against the barriers of the cultural nationalist and hemophilic strategies employed by the French majority populations. In effect, what the Conference seems to suggest is that there is an emerging network of English speaking organizations as a strategic response to the challenges faced by the linguistic minority of English speaking residents. What is even more important is the fact that the conference reveals an evolving collaboration (sharing of information and ideas) and communication between the Black community social entrepreneurs such as DESTA, BCRC, the Black Community Forum (BCF) and the White English speaking linguistic minorities as represented by CEDEC, SRESQ, YES Montreal, QESBA and QCGN.

The interactions between social, cultural, organizational groups and other entities result in patterns in relationships that are constantly changing. The outcomes or realized fitness may be influenced by our beliefs and values or unpredictable events that do not lend themselves strictly to simple cause and effect predictions based on the assumption that facts are predetermined and fixed and independent of our values. Realized fitness (level of objective and subjective wellbeing) of a state or a set of states is a function of some combination of attributes and the likelihood that utility producing combinations of these attributes will actually be experienced or realized (Gill, Mullarkey, and Satterfield, 2018). What state or set of states (scenarios) are chosen in any time period may be affected by unexpected events or changes in relationships between attributes in the system (innovation) for example, the exit or entrance of agents (people and or organizational agencies) from or to the system. The system is therefore a dynamic process. Thus, developing a plan of action for growth requires an analysis and understanding based on a dynamic feedback loop sort of analysis: a systems thinking approach. Below (Figure 4), we use the Cynefin framework to give an insight to the probable reasons for the settlement patterns observed in Black and visible minority immigrant populations on entering Quebec in the post 1960 immigration periods.
**HISTORICAL PERSPECTIVES AS EXPLANATION IN COMPLEX ENVIRONMENTS**

The Cynefin framework (Figure 4) maps the social entrepreneurial process using a narrative format that enables us to deduce plausible cause and effect associations in a complex adaptive social system. The narrative begins with immigration to Canada in the post Trans-Atlantic mercantilist and African slave trade period. The narrative has changed to reflect a more welcoming Canadian democracy, in most parts of Canada with a possible exception in Quebec. Canadian immigration authorities have promoted Canada as a star of the North, a land of opportunity, tolerance, and harmony in diversity. These are the expectations established in the minds of the emancipated Blacks from the Caribbean and Africa and its diaspora following the democratization of the Canadian immigration laws and policies in the early sixties. But when the diverse streams of Black immigrants had solved the problems of entering the Canadian fitness landscape, they found a turbulent extrinsic complex environment. Nationalism and separatism was on the rise in Quebec. What they met was the rumblings and jockeying in Porter’s “Vertical Mosaic”. There were inadequate settlement mechanism put in place or supported by government to address the immediate, socio-cultural and transition needs of what quickly became a misplaced population of domestic workers (Henry, 1968), and students that could not find jobs on graduation to match their qualifications and expectations (Torchyn and Springer, 2001).
The government bureaucracy and the private corporate sectors showed little or no understanding or care about the adaptation and psycho-social problems of settlement faced by Blacks in the emergent societies of the sixties and seventies. These turbulences (extrinsic complexity: ruggedness of the landscape) were the challenges that inspired action of a social entrepreneurial nature. The demands of the new immigrants caused changes in the attitudes of policy makers, employers, educational institutions, and the citizens of Montreal and Quebec. Initially, the immigrant Blacks sought assistance, support and guidance from the small community of Blacks (6,000 at Census 1960) and their established community organizations created in the late nineteenth and early twentieth century (Figure 5): the Colored Women’s Club (1900); Union United Church (1907); the Universal Negro Improvement Association (UNIA 1919); the Negro Community Center(1927); the Negro Theatre Guild (1942) the Negro citizenship Association (1966). The new immigrant and student sub-groups on the University campuses created country of origin style social and cultural agencies and student associations that pushed the Montreal and Quebec social system towards new social and cultural accommodations: new social and political disequilibrium points, or different configurations of the net benefit surface. Indicators of these changes were represented by proxy events such as the street carnivals (Carefete/Carifesta, 1971), the Black Writers Conference (1968), the Sir George Williams University student unrest 1969; the Creation of the first national Black federation of Canadian Organizations and leadership, the National Black Coalition of Canada (1969); the protest marches for democratic rights; new cuisines and menus: roti, souse, maubie, Jamaican Patties and Jerk chicken, West Indian rum cake, Callalou and crab, coucou; new hair styles, mix marriages. They introduced a new literature, new types of theatre, folk dance and Afro-Caribbean rhythms: the reggae, kaiso and the steel pan orchestra (Mellowtones, Play Boys, Sallah Wilson Steel Pan Academy). The Black Workshop of the Trinidad and Tobago Association was launched in 1968 with the expressed purpose to reconstruct a Black and Caribbean style art and culture in the new West Indian communities; and develop a Black Canadian literature and theatre. The long-term goal was to claim a place in Canadian emerging culture for the Black arts and culture from Africa and throughout its diaspora; and to provide a space for Black artists to create and work. The history of the organization, its interaction with the performing arts and cultural networks in Canada and its contributions to the Multicultural mission of the country is well documented in the articles “Le Black Theatre Workshop of Montreal: un nouveau Belan Bayne”, Clarence (2001); the Canadian Encyclopedia, “Black Canadian Theatre, 2017).

In the Conference session on “Reflections on Immigration”, two poems by Bayne depict the pain of the transition from immigrant entry to citizenship and full participation still denied. In the poem “Black Butterfly” he plays back the voice of Rubin Snow Goat Francois, a Black immigrant refugee who in a poem suicide note cries out,

“I was to come here, get some Bread. Put my life together. But here I am. Can’t get no work. Can’t get Mr. Immigration man, to give me that break. That is my right...I wanted to say hang on...just hang on man. But I could hear no words. As from my shrinking down town room, I stare at the City and my soul burn in hell’s fires.”

Thus, the Blacks and other visible minority newcomers soon realized that the landscape was more hostile and volatile than they may have envisioned from their points of origin. They discovered that, as Professor Howard Palmer describes it (Multiculturalism as state policy, 1976), that they were received by two reluctant hosts, engaged in heated debates about the size, racial and cultural composition and values of the future Canada: the Biculturalism Commission, the Trudeau Multiculturalism Solution, the FLQ bombings and kidnappings; the rise of Quebec nationalism, the “gang of eight” and the repatriation of the Constitution and the introduction of the “notwithstanding clause” (1982); referendums and anti-immigrant sentiments expressed by left-leaning Nationalists and far-right groups and leaders. The hostility and discrimination
against immigrants of color and African ancestry does not differentiate on the basis of country of origin. They were racialized and assigned a status based on common racial traits and historical circumstances: The Transatlantic and African slave trade, mercantilist and colonial capitalism (Williams, Eric “Capitalism and Slavery”, 1944). They came face to face with what Robin Winks (Blacks in Canada, Chapter 10, 1971) and other historians in Canada described as the “color line” (Walker, 1980), a set of principles based on racial prejudices against Blacks embedded in the belief system of Canadian settler ruling classes. Winks noted that while racism and slavery of the plantation type practiced in the United States and Caribbean was not present in Quebec, Blacks faced discrimination and were treated at best with benevolent neglect. In Canada, Blacks were valued for their labor input to jobs that Whites did not want. Black acceptance has been more linked to shortages in labor supply and the business cycle for low wage consumer products as opposed to acceptance as nation builders equal to Whites (Walker p81). They were not taken seriously as capable participants in the democratic and decision making processes of Canadian society and nation building (James Walker, Part 3 Canada’s Color Line and the Black Response, 1980). Getting beyond the lower rungs of the totem pole (climbing up to the highest fitness peak) has proven and continues to prove very arduous. This is reflected in the William Floch and CEDEC presentations to the Conference (Floch and CEDEC, IJCDMS, Special Conference Issue 2019).

What were or are the responses of the social entrepreneur agencies in the community?

SOCIAL ENTREPRENEURS RESPOND TO THE MARKET EXCLUSION OF BLACKS

Immigration, Emigration and Inter-Provincial Migration Factors

According to Montreal Economic Institute (MEI), since 1990 there has been a significant departure of persons fewer than 15 and in the age group 15-25 from Quebec. There was a rebound in the period 2010 – 2017 but it was weak compared to the increase in the rest of Canada. Boyer in an article, Labor Shortage: The “Disappearance” of Quebec’s international migration was clearly positive, although it was proportionally lower than Ontario’s. As for its net interprovincial migration, it is systematically negative, which seems to indicate that Quebec’s capacity to attract is relatively weak.” It warns that “The fact that cultural or linguistic factors can in part account for this situation, it must not be used as a pretext for inaction.” (Boyer, Marcel, 2018). Detailed data is lacking, but this out-migration of youth is believed to also exist in the Black Community. Moreover, Black community leaders strongly believe it is having a negative impact on the vitality of the English–speaking Black communities. This has prompted collaboration between the CEDEC and BCRC to determine English speaking university Black graduate career intentions, and their needs and the requirements essential to pursuing those careers in Montreal and Quebec. The social entrepreneurial response to addressing this employment problem came from the Black student bodies at Concordia and McGill universities, and the BCRC and CEDEC organizations in the English–Speaking communities. Thus, the African-Canadian Career Excellence (ACCE) initiative aimed at addressing this problem arose out of an ongoing relationship between the African and Caribbean Students’ Network (ACSiON) and the Black Community Resource Centre (BCRC) to reverse the loss of educated Black graduates, and to reduce unemployment and underemployment in the region. (CEDEC ACCE, Student Survey, 2013). From the point of embarking as immigrants, and from birth and entry into the school system, members of the Black community in Quebec inherit a history of chronic unemployment and under-employment of Blacks across all age groups. In Canada, systemic discrimination and racism has contributed to this high census recorded unemployment rates. An analysis
by Professor Bayne based on Statistics Canada Census data on employment from the early eighties show that whether a Black person was born here or outside of Canada and came here, has a degree, certificate, diploma or trade; whether the person is young or old, male or female that he/she would be more likely than any White person to have to live out his or her life exposed to low incomes, and unemployment caused by discrimination in the work place and the labor market. The Chair of the “Task Force Report on the Full Participation of Black Communities in Quebec Society” (James, 2005), firmly stated that the “Task Force was particularly sensitive to the testimonies of the new generation of young Blacks born here, who continue to face problems of exclusion due to prejudice and discriminatory attitudes”. Lise Thériault, Minister of Immigration and Cultural Communities, (August 2005) made the following statement about the status of Blacks in Quebec, “…numbers of the black communities, including those born in Québec and who have lived here for more than a generation, face more challenges than other Quebeckers in developing their full potential. Many of them are confronted with specific difficulties in areas such as employment, academic achievement, youth issues, and underrepresentation in decision-making positions or are the targets of discriminatory attitudes and behavior that their talent, determination and training are not always sufficient to overcome”. According to the 2016 Census data this situation has not changed for Blacks as a whole. Tables 1, below show that with respect to the acquisition of highest levels of education Blacks in general are doing as well as and in some instances better than the population as a whole.

**Table 1: Black communities in Québec Total population 15 years and over by highest level of schooling**

<table>
<thead>
<tr>
<th>Highest Level of Schooling, 2016</th>
<th>Black Population</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>Total Population Aged 15+</td>
<td>231,555</td>
<td>100.0%</td>
</tr>
<tr>
<td>Less than high school graduation</td>
<td>44,070</td>
<td>19.0%</td>
</tr>
<tr>
<td>High school graduation certificate only</td>
<td>47,935</td>
<td>20.7%</td>
</tr>
<tr>
<td>Some postsecondary education</td>
<td>139,550</td>
<td>60.3%</td>
</tr>
<tr>
<td>Trades certificate or diploma</td>
<td>27,885</td>
<td>12.0%</td>
</tr>
<tr>
<td>College certificate or diploma</td>
<td>38,625</td>
<td>16.7%</td>
</tr>
<tr>
<td>University certificate below bachelor's degree</td>
<td>10,995</td>
<td>4.7%</td>
</tr>
<tr>
<td>University degree:</td>
<td>53,020</td>
<td>22.9%</td>
</tr>
<tr>
<td>Bachelor's degree</td>
<td>29,595</td>
<td>12.8%</td>
</tr>
<tr>
<td>University certificate above bachelor's degree</td>
<td>5,720</td>
<td>2.5%</td>
</tr>
</tbody>
</table>
Table 2 shows that Blacks are much less likely to not have a secondary education, 2.5% of the Black population 15+ did not have a secondary qualification in the 2016 census. In addition 39.7% of the Black population 15+ had a secondary qualification versus 41.5% for the total population 15+. In terms of concentrations of studies, except for Visual and performing arts, and communications tech; Agriculture, natural resources and conservation; Architecture, engineering, and related technologies Black were equivalent or more concentrated in the fields of studies than the total population 15+.

Table 2: Black communities in Québec Total population 15 years and over by major field of study

<table>
<thead>
<tr>
<th>Major Field of Study, 2016</th>
<th>Black Population</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Number</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>Percentage</td>
</tr>
<tr>
<td>Total Population Aged 15+</td>
<td>231,555</td>
<td>6,634,280</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Secondary</td>
<td>92,005</td>
<td>2,750,050</td>
</tr>
<tr>
<td></td>
<td>39.7%</td>
<td>41.5%</td>
</tr>
<tr>
<td>No postsecondary qualifications</td>
<td>5,760</td>
<td>273,320</td>
</tr>
<tr>
<td></td>
<td>2.5%</td>
<td>4.1%</td>
</tr>
<tr>
<td>Visual and performing arts, and communications tech.</td>
<td>3,690</td>
<td>156,720</td>
</tr>
<tr>
<td></td>
<td>1.6%</td>
<td>2.4%</td>
</tr>
<tr>
<td>Humanities</td>
<td>7,265</td>
<td>215,730</td>
</tr>
<tr>
<td></td>
<td>3.1%</td>
<td>3.3%</td>
</tr>
<tr>
<td>Social and behavioral sciences and law</td>
<td>19,040</td>
<td>380,995</td>
</tr>
<tr>
<td></td>
<td>8.2%</td>
<td>5.7%</td>
</tr>
<tr>
<td>Business, management and public administration</td>
<td>33,395</td>
<td>879,190</td>
</tr>
<tr>
<td></td>
<td>14.4%</td>
<td>13.3%</td>
</tr>
<tr>
<td>Agriculture, natural resources and conservation</td>
<td>1,600</td>
<td>85,485</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Architecture, engineering, and related technologies</td>
<td>18,090</td>
<td>828,405</td>
</tr>
<tr>
<td></td>
<td>7.8%</td>
<td>12.5%</td>
</tr>
<tr>
<td>Physical and life sciences and technologies</td>
<td>5,580</td>
<td>140,995</td>
</tr>
<tr>
<td></td>
<td>2.4%</td>
<td>2.1%</td>
</tr>
<tr>
<td>Health and related fields</td>
<td>30,250</td>
<td>480,230</td>
</tr>
<tr>
<td></td>
<td>13.1%</td>
<td>7.2%</td>
</tr>
<tr>
<td>Mathematics, computer and information sciences</td>
<td>7,010</td>
<td>152,105</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
<td>2.3%</td>
</tr>
<tr>
<td>Other</td>
<td>20</td>
<td>1,055</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>

However, in terms of the socio-economic characteristics (Table 3) Blacks lag the population significantly. The percentage of the population 15+ that is employed is 87% compared to 93% for that population as a whole; Blacks are twice as likely to be unemployed (13.2 %) as the total population (130%). 62 percent worked part time in the previous year (2015) versus 52.7 % for the population as a whole; the population 15+ without income was more than double that for the population as a whole 6.9% compared with 3.3%. The medium income of Blacks is 77 percent of that for the general population ($25,351 versus $32,995). It is not surprising that 24 % of the total population 15; and 24% of Black population over 15 years lived below the low-income measure compared with 14.6% for the population as a whole. Among Blacks the William Floch presentation (Floch, Appendix I, 2018) show that Black English-Speaking Quebecers are doing worse than French speaking Blacks in terms of these economic characteristics and in terms of completion of completion of higher degrees.

Table 3: Economic Characteristic of Black and Total Population 15 years and over, 2016

<table>
<thead>
<tr>
<th>Economic Characteristics, 2016 Labor Force and Income Status</th>
<th>Black Population</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>Total Population Aged 15+</td>
<td>231,555</td>
<td>6,634,280</td>
</tr>
<tr>
<td>In the labor force</td>
<td>160,740</td>
<td>4,255,500</td>
</tr>
<tr>
<td>Employed</td>
<td>139,855</td>
<td>3,949,330</td>
</tr>
<tr>
<td>Unemployed</td>
<td>20,890</td>
<td>306,170</td>
</tr>
<tr>
<td>Worked in Past Year</td>
<td>158,735</td>
<td>4,405,965</td>
</tr>
<tr>
<td>Worked full year full time (2015)</td>
<td>60,810</td>
<td>2,084,015</td>
</tr>
<tr>
<td>Worked part year (2015) or part time</td>
<td>97,930</td>
<td>2,321,950</td>
</tr>
<tr>
<td>Population 15 years and over without income</td>
<td>16,055</td>
<td>217,270</td>
</tr>
<tr>
<td>Population 15 years and over with income</td>
<td>215,500</td>
<td>6,417,010</td>
</tr>
<tr>
<td>Average Income ($)</td>
<td>31,329</td>
<td>42,546</td>
</tr>
<tr>
<td>Median income ($)</td>
<td>25,351</td>
<td>32,995</td>
</tr>
<tr>
<td>Below Low-Income Measure (LIM-AT)</td>
<td>76,470</td>
<td>1,160,225</td>
</tr>
</tbody>
</table>

Source: Statistics Canada, 2016 Census, Target Group Profiles - Visible Minority

It is believed that there is a systemic bias in the Quebec labor market against the hiring of Blacks which has led to an outward migration of Black graduates from the colleges and universities in Montreal. Arguably, this is partly a reflection of the lower levels of education achievement shown for English speaking Blacks relative to other populations in the 2016 Census (Floch, Appendix A, Table 4, 2018). In fact, the results of a Master's thesis written by Julie
Dominique Hautin (Hautin, 2008), a survey and study commissioned by the BCRC and CEDEC (ACCE, Employment Survey, 2015) are supported by Census data on employment in Table 3 above. These data and surveys seem to confirm the proposition that structural and other system discriminatory factors are at work in the market that are against the hiring of Blacks in general. English speaking Blacks are doing even worse on all these indicators (Floch, Appendix A, Table 4, 2018). This may be accountable in part for Black graduates leaving Montreal for work in Toronto and places out of Quebec.

THE CASE AND HISTORICAL PERSPECTIVE ON THE BLACK SOCIAL ENTREPRENEURIAL RESPONSES

In the mid-seventies through to the late nineties, several organizations emerged in the social economy sectors of Black and White English speaking communities to address the problems of settlement and economic inequalities. Among those in the Black English-speaking community were the Black Community Council of Quebec (BCCQ), the Black Studies Center (BSC), the Black Theatre Workshop (BTW), the he Quebec Board of Black Educators (QBBE), the National Black Coalition of Canada (NBCC) and the Black Community Resource Center (BCRC).

The BCCQ focused on the reconstruction of a self-sufficient Afro-centric community out of the disparate and fragmented sub-populations of Black immigrants coming to Quebec between 1960 and 2000. It evolved quickly as a central controlling system under the leadership of Carl Whittaker, its principal designer and Executive Director (Roach, Cecil Focus Magazine 1982). By the mid-eighties the BCCQ decentralized into a network of regional and suburban leaderships to meet the regional needs of Blacks. As a result its centralizing control was challenged by the emergent regional and established sector associations. In addition, the island Associations that were initially excluded from the BCCQ negotiated an arrangement in 1991 with the three levels of Government to create a “Table des Concertation” to address the cultural, education and socio-economic problems of the English-Speaking Black communities in Quebec. The objective was to create a forum with a permanent mechanism that would be the strategic voice of an all-encompassing network of Black organizations. This was the Val Morin Community Black Community Forum established in 1992. The BCCQ was asked to play the role of the permanent central administrative arm and socio-political voice of this larger and more inclusive network. But it was a very reluctant host, and chose to facilitate the process of developing such a structure rather than assuming the responsibility for managing it. By 1995 Whittaker had more or less withdrawn from the leadership of the BCCQ under pressure to reconsider the closed membership policy of his pan-African style community development strategy (“Communauology”).

The BCRC was created by Ricardo Gill in 1995 and assumed/inherited the unfilled role of the permanent mechanism approved by the Black Community Forum (Black Community Forum, 1992). To avoid the stress of internal conflict partly resulting from the search of the new leadership of the emerging regional organizations for flexibility in decision-making and greater autonomy, BCRC adopted a network and collaborative leadership approach to community development. It is described by C. Bayne (Secretariat off Black Community Forum 2017) as a strategy of “collaborative unity and existential responsibility”. It advocates collaboration and the concept of network leadership but recognizes that in practical need for moving forward with the willing, committed and socially responsible few. The management of the BCRC believes that a solution to the chronic unemployment and under-employment across all age groups in the Black communities requires a holistic programming and community development approach based on partnerships; that solutions must be part of a broader, persistent and more dynamic framework of action; that any plan must involve various public institutions and mainstream agencies of civil society, which has a responsibility towards their fellow citizens belonging to the ethno-
Bayne

cultural minorities. Thus, BCRC believes that to increase the competitive and innovative capacity of future generations of youth in the Black communities, it is essential to adopt a strategy of development that is based on a holistic model that tracks, and supports the development of the youth from childhood to productive and successful adulthood and citizenship. To achieve this objective, BCRC has engaged at different times in partnerships with the BSC and the QBBE; ICED (MSB, Concordia), Batshaw Youth and Family Centres, the English Montreal School Boards (EMSB) and Lester B Pearson school Boards, the QCGN, CEDEC and ACSioN. The partnerships have been aimed at solving problems of the child in the family, the schools, and the community: the full development of the child in its environments over its total development into adulthood. In order to find practical solutions to the problem of unemployment and under-employment of English-speaking Blacks presented in a number of reports (Torczyner and Springer 2004; Yolande James, 2006; Floch, W. Appendix I 2018), The Black Studies Center (BSC) in partnerships with QBBE, researched and developed a program in education remediation and positive parenting. In addition the BCRC entered collaboration with CEDEC and ACSioN to create the ACCE initiatives program. The ACCE initiative is a social entrepreneurial response to the concerns about the reduction in the vitality of the Black English-speaking Community due to the stagnation in the growth of the population, the loss of the highly educated members of its community, and the possible increasing gap in the ingenuity (innovative capacity and capability) of the community compared with other Quebec communities. Accordingly, the strategic objective of the ACCE Initiative is twofold:

1. To encourage Black youths in particular, to stay in the province of Quebec in order to contribute to the vitality of the community as a whole; and
2. To encourage and assist employers as they move toward diversifying their workforce.

The initiative hopes to mitigate the exodus of educated Black youths by helping them attain meaningful and sustainable local employment that is commensurate with their skills. It is important to note that the social entrepreneur here is not a single large scale pattern-breaking/change-making superman of Schumpeterian theory, which William Baumol described as the “Invisible men” (Baumol, William, 2008), but a network of community agencies (Paul Light, ANOVA, Vol 1 Number 3). All three partners of the ACCE initiative (BCRC, CEDEC, ACSioN) made a commitment to strive to engage key partners and stakeholders to help mitigate the exodus of young educated Blacks from Montreal (CEDEC ACCE 2013 and ACCE-Employment-Survey-Report 2015). More specifically, this partnership aims to:

1. To encourage networking within Montreal’s Black community;
2. To enhance professional capacity building;
3. To move towards having a civic work force with a representative number of Black employees;
4. To reduce the unemployment rate in Montreal, especially within the Black community.

Addressing the problem of fragmentation and the Kauffman Complexity Catastrophe

The first partial attempts to solve the problem of fragmentation in the post 1960 Black, largely immigrant, community of Montreal came from the leaders of the Trinidad and Tobago Association and the Jamaican Association of Montreal. In the mid-sixties C. Bayne of the Trinidad and Tobago Association, Ivan Morrison of the Jamaica Association, and Frank Sealey, a member of the Trinidad and Tobago Association, attempted to put in place an alliance of Caribbean Associations. The attempt failed but was replaced by a project called the West Indian House, launched by C. Bayne (Trinidadian), Carl Taylor (Barbados heritage), Winston Nicholson (Barbados, and George Richardson, a Grenadian (Goodman, J The Montreal Star, 1964). The con-
sultations created a network of communication and dialogue between the West Indian Island associations that became the springboard for the recruitment of resident members committed to the reconstruction and reorientation of the McGill Committee for West Indian Affairs. This was later renamed the Canadian Conference Committee. In the summer of 1967, at an election held in the Hall Building, Concordia University, the radical left leadership of Franklyn Harvey, Alfie Roberts and Tim Hector was replaced by Black community activists committed to social, cultural and economic transformation of Quebec and Canadian society. This new group under the leadership of Clarence Bayne (a lecturer at Concordia University) was disciples of the Lloyd Best and Kari Levit Caribbean New World School of economics and development. Bayne and Dorothy Wills, a Social worker, with the support of a network of West Indian Associations and local Black Canadian leaders of established Canadian organizations, organized a Conference at Sir George Williams on “Problems of Involvement in Canadian Society with Reference to the Black Peoples” (Expression 1968, and Dave Austen, 2013). This leads to the launching of the National Black Coalition of Canada (NBCC) in 1969. The NBCC was the first ever federation of Black Canadian organizations and leaders from across the country. While it was national in focus, it created the conditions for a social and legitimate political unity of Black and Caribbean Canadian organizations in Montreal. However, it formally and strategically ceded the responsibility for the Provincial organization and leadership to the emerging pan-Africanist agency, the Black Community Council of Quebec (BCCQ) that was being developed by Carl Whittaker, the community development officer of the Negro Community Center (NCC). This arrangement spearheaded by Bayne and Whittaker involved the BCCQ becoming a member of the National Black Coalition both at the Quebec level and the national level. The Pan-Africanist perspective of BCCQ meant that only individuals and agencies that served the needs and wants of Blacks independent of Country or Island of origin, gender, religion, and ideology were offered membership to the BCCQ. On the other hand, the National Black Coalition of Canada regional membership was inclusive of all categories of Black organizations.

Initially, the BCCQ Pan-Black policy position created resentment and friction with the Island associations, but after many meetings and discussions it was agreed that there was a legitimate role for the BCCQ Pan-Africanist perspective parallel to the cultural retention orientations, and the kinship and external island loyalties that were the focus of the Island associations. After three years of debate (1971-1974) there was a reluctant acceptance by Carl Whittaker and the supporters of the BCCQ pan-African approach that there would be a division of powers: matters affecting Blacks as a collective would come under the jurisdiction of BCCQ. Matters relating to Blacks and their countries of origins, culture specific activities and celebrations, kinships and family specific traditions would be the domain of the Caribbean Island Associations, African and other country of origin organizations. The BCCQ and its specialist agencies represented the Black community in education, issues of rights and freedom, health, the wellbeing and development of youth, employment and employability, cultural tourism festivals, arts and culture, political representation and consultations, the strengthening of organizations and the family, and community development. It was a total community development plan carried out by specialist agencies (BSC, QBBE, BTW) and regional associations in Lasalle, Cote des Neiges, NDG, the Sud Ouest, Laval, the West Island, the South Shore. The NBCC continued presence gave voice to all Black organizations, no matter what gender, religion, country of origin or Island of origin as long as they were committed to the building of the Canadian nation as an in-
inclusive and cohesive multi-cultural nation. In 1991 in response to demands from a diverse cross section of credible Black leaders in the English speaking Community to develop a co-operative and inclusive planning process with government agencies, the Liberal Government of Quebec created a “Table de Concertation” for the Black English-speaking community.” To ensure that the Black English speaking community at large was informed and consulted on the policy initiatives being discussed at the “Table de Concertation”, it was decided to request that a Black community forum be convened,

- 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;
- To encourage effective implementation strategies for the benefit of the total community and;
- To provide a Forum for networking and strengthening existing relationships.

This Forum was convened at Val Morin July 3-5 1992. It was funded by the Minister of Multiculturalism, and supported by the City of Montreal and the provincial Minister of Cultural Communities. In 1992, the Black Community Council of Quebec (BCCQ) hosted the Community Forum at Val Morin Quebec, to create policies and mechanisms for the long term strategies for the development of Blacks. The Forum adopted a comprehensive approach and covered topics ranging from over-representation of the Blacks in the prison and correction system, child care, health care, education, unemployment, Black business and the role of NGOs, and participation in the political system. The practices and experience revealed in the consultations and narrative of some seventy organization leaders at Val Morin (1992) seem to conform to the logic and pathways suggested by a Cynefin framework of analysis of the development process in a complex community system. First the leadership identified the gaps in the expectations of their respective cultural groups. They also realized the negative impact of their competition among themselves for restricted resources and limited access to justice and equal opportunity. By setting aside differences of a personal and philosophical nature and thinking across disciplines and island cultures, the leadership from various sub-populations of interests was able to agree on practical mechanisms for addressing social and economic problems that affect their members as a whole. In order to reduce the social cost of unwarranted organizational competition and strife, the Forum divided the community based organizations into sectors according to their mission and mandates. Then they got a consensus among organizations to work within their mission and mandates and expertise. Except for a very few organizations, that agreement is still honored today.

The Black Community Forum version of Pan-Africanism and community development sought to be more inclusive of all categories of Black organizations as compared with the BCCQ version. It also initially sought to separate political representation and accountability from the social entrepreneurial aspects of community development. Moreover, it followed the network leadership form of social entrepreneurship that falls within the social innovation school of
thought of community development. But while the Val Morin Forum, recommended the creation of a permanent structure to implement the objectives of the Forum, it left it quite unclear as to how this would be accomplished. Nevertheless, the recommendations of the Forum represented a bold movement by the leadership of the Black community to reduce fragmentation (isolation and low level of communication and collaboration) in the Black communities and to increase the capacity and ingenuity in the communities to respond effectively to change and external anti-Black competitive agents and political arrangements.

**The BCCQ:** The Black Community Forum at the Val Morin Conference approved resolutions and recommendations as guidelines and demands that were forwarded to the various levels of Government and public institutions by the host agency (the BCCQ). In terms of its social entrepreneurship and innovative action, the most critical was the resolution to create a permanent structure that would implement the recommendations of the Forum. It was not clear whether this structure was to be also responsible for management of Black political engagement and participation in the formal political processes of the Province and Country. The next was a resolution to mandate the creation of a permanent structure to bring the community together to formulate a common strategic plan, and to act as one voice in moments of crisis: address crises threatening the vitality of the community and the development of its members; to reduce rivalries and duplication; and develop strategies for the development of the community. For two to three years the BCCQ acted as a facilitator of meetings of the representatives of several Black community based organizations who tried to create this permanent agency. Several meetings were organized at the BCCQ offices at Old Orchard, NDG. But it became clear that there was a need for an enthusiastic committed champion and an alternative approach: that approach became available by the largely independent emergence of a new agency with the mission to assist community organizations; lobby governments and public institutions to provide resources and funding to strengthen Black community organizations serving the Black Communities of Montreal. The Black Community Resource Center emerged as the agency to carry out the implementation of this mandate. The concept of the Black community Resource Center as an organization that would provide resources, and managerial training for the strengthening of Black community organizations, and create a network of leadership through a system of partnerships, was presented by Ricardo Gill at a special plenary session of the Val Morin Forum (July 5, 1992). It took three years of intense and broad based community consultations and the personal attention and championing of the project by the Honorable Sheila Finestone, in her capacity of Secretary of State for Multiculturalism and the Status of Women. The organization was launched in 1995 with significant Federal funding.

**The BCRC:** The emergence of the BCRC coincided with the growing demands from the maturing regional Black Community Associations for greater self-autonomy. These demands were formally expressed and documented at a joint symposium of BCCQ Member Community Associations hosted by the West Island Black Community Association (WIBCA March 13, 1993). Among other personal stresses, this and the withdrawal of several key organizations from the BCCQ Federation (Black Theatre Workshop, Black Studies Center, and the Quebec Board of Black Educators) arguably, may have been the reason for the resignation of Carl Whittaker from the BCCQ and his withdrawal from community engagement. Several individual Black organization members continued to grow and consolidate their structures. But a vacuum in leadership was created at the collective community level. The Black Community Resource Center
emerged as the default new agency in the mid-nineties that would take up the functions of the permanent mechanism proposed by the Forum. BCRC adopted a holistic approach to programming based extensively on creating partnerships, and finding innovative ways to address problems of health, delinquency, single parent and child care problems, violence in the homes, and youth unemployment. The organization was funded by the Federal Government of Canada. So, it was able from the out start to establish a well-paid and highly professional administration using best practices in governance and management. At the community level, it formed a federated linkage with the Black Studies Center, the Quebec Board of Black Educators, the Union United Church, the Black Theatre Workshop and several others cross cultural agencies. In order to carry out the mission of the permanent mechanism envisaged by the Forum (1992), the BCRC created a standing committee called the BCRC Black Community Leadership Forum. It maintained close working relationship with the Quebec Board of Black Educators, the Black Studies Center, Batshaw Youth and Family Centres, Jamaica Association under the leadership of Noel Alexander, and with the NDG and Cote des Neiges Black Community Associations and several of the Island Associations. It became the go to organization in the community for Federal agencies, as well as provincial and city government agencies and public institutions. It became the primary coordinating agency for key organizations in the Black community at several key consultations with the Provincial Government: such as the Yolande James Task Force (2005) and City of Montreal Intervention Plan for Black Communities, (7 MAY 2004). Through its Executive Director Sharon Springer, BCRC played a key role in the research and development of a study of “The Evolution of the Black Community of Montreal: change and Challenge” under the direction of James L. Torczyner, Consortium for Ethnicity and Strategic Social Planning (Torczyner, J. L. 2001). This study played a key role in bringing to the attention of the various levels of Government and the Montreal public the gaps in the needs of the Black community, the unacceptable high levels of unemployment in an essentially employable community; and the large sections of the community living below the poverty line. The Black Community Resource Center network of partners and collaborators consist of the highly respected Black Theatre Workshop, Black Studies Center, The Quebec Board of Black Educators (QBBE), Union United Church, BASF, the Quebec Black Medical Association (QBMA), the Black History Month Round Table, and the ICED (JMSB) Concordia. The Quebec Board of Black Educators and the Black Studies Center have seats on the BCRC’s Board of Directors.

The Black Community Forum (BCF): In addition to its federated structure and network partnerships, the Black Community Resource Center is the administrative arm of the Black Community Forum. It is responsible for carrying out the mandate and recommendations given to it by the General Meetings of the Black Community Forum. It hosts and carries out the administrative functions of the Secretariat of the BCF from its offices in the NDG-Cote des Neiges borough. Unlike the previous attempts at the creation of a unified Black voice, the Secretariat of the BCF represents a network approach to community leadership, as opposed to the traditional concept of the “Entrepreneur” as a single super powerful change maker. It avoids confusing unity with centralized control. Its mission is carried out largely through partnerships. Partners and member organizations of the Forum are accountable to their respective Boards. But partnerships conform jointly and strictly to the terms of the agreement and or the contribution agreements. The priorities set by the General Meeting of the Forum act as guide lines for the operations and strategic planning of the member organizations, subject to their missions.
and a review by a consultative process. This review is partly motivated by a larger consultation process required by the Federal Government of Canada for determining its funding policies (Government of Canada, 2018; Action Plan for Official Languages 2018-2023; QCGN, PSSC, 2018). The BCRC and other Forum members are invited to participate with a broad cross section of organizations in the Black and larger English Speaking Communities of Quebec and with the Governments of Quebec and Canada in the development of these priorities and funding criteria (QCGN 2018, Priority Setting Committee II, QCGN. http://www.qcgn.ca). Thus BCRC has strengthened the bargaining position of the English Speaking Black Community by its membership on the Board of the QCGN where it has taken a very active position in advancing the priorities approved by the Black Community Forum as distinct from those of the larger White English speaking community (Secretariat of BCF, The Road Ahead, BCRC Files, 2017). Also in 2018, BCRC entered into a contribution agreement with the Secretariat for Relations with the English Speaking Quebecers (SRESQ) in which an important aspect of the agreement is to facilitate direct communication between the Black community and the Government of Quebec; and engage in a collaborations to explore ways in which the government can help to improve the position of the English-speaking Black community on the Montreal and Quebec fitness landscapes (BCRC and SRESQ/SRQEA Contribution Agreement, 2018). There are other key instances of social entrepreneurial responses of leaders to meet the settlement and integration needs of the English speaking Black community. These historical perspectives give fuller exposition of the sense mapping of the path taken to realizing cultural expectations, reducing gaps in the innovative capacity of the Black English speaking communities; and recognition of the contributions of Blacks to the cultural richness of Montreal, Quebec and Canadian societies.

The Trinidad and Tobago Association of Montreal: a significant cultural agency of the sixties and seventies. Trinidad and Tobago Association was founded in 1964 but got its letters patent in October 1965. It was started by a group of Trinidad students at McGill and Sir George Williams University, under the leadership of Clarence Bayne and Arthur Goddard. The purpose was to introduce a Trinidadian style theatre, music and culture to the Montreal society; to reconstruct a vibrant Caribbean community based on Caribbean art and cultures; and to forge a unity between the Black and Caribbean peoples of Montreal and Quebec within the framework of the emerging Canadian multicultural society. Its leadership was central to the creation of the West Indian House (1964). It launched the Black Workshop (1968) which became the Black Theatre Workshop of Montreal; and it was an active participant in the reconstruction and reorientation of the Canadian Conference Committee from its focus on Caribbean affairs to addressing local needs. The Association gave its total support to the creation of the National Black Coalition of Canada (1969). The T and T association introduced the Trinidad style Carnival, “Mas” as an indoor competition in its Carnival Dances in the late sixties up until 1971 (Figure 4). This preceded the Union United Church first street Carnival organized by Reverent Frank Gabourel and Winston Robert in 1972; the Cote des Neiges Development Project Carnival of 1975, and the carnivals of the West Indian day Carnival Committee. The Trinidad and Tobago Association introduced Montrealers to the First professional Steel Orchestra from Trinidad and Tobago as a stop off on its tour of North America. The Association contracted the Desperados Steel Orchestra to produce a series of “Concerts in Steel” at West Mount Auditorium, Montreal, and in Ottawa, August 27 – September 5 1970. The Association under the
management and capitalization by Clarence Bayne and partners (Jimmy Horsham, Earl Basso, and Oswald Downes) ran a successful version of the Expo 67 entertainment at the Trinidad and Tobago Pavilion at Man and his World 1971. This provided work for a significant workforce of approximately 30 Black students and resident Trinidadians and helped to popularize the Caribbean culture on the Island of Montreal. But, the most significant and lasting contribution of the Association to the City and Canada is the Black Theater Workshop.

**Montreal Black Theatre Workshop and the Vision celebration Event:** As stated earlier, The Black Theatre Workshop emerged out of the initiatives of the Trinidad and Tobago Association as part of the mechanism that the T and T Association put in place to pursue its cultural mission to produce a vibrant Black and Caribbean Canadian art form. It is one of the oldest Black English–Speaking professional theatre Companies in the history of Canada theatre (officially 50 years at July 2018). In addition to producing Black Theatre, its repertoire is considered by critics to be great art. It has won 13 META awards between 2016 and 2018; including the best production for the last three consecutive years of that period. In addition to enriching Canada’s multi-cultural performance traditions in the arts, for the last 33 years it has been organizing a prestigious awards event annually to recognize the contributions of individuals to Canadian and Black art and culture: the Martin Luther King Jr Life Time Achievement Award. Vision Celebration celebrates the vision of Martin Luther King Jr. It is one of the most prestigious events in the City of Montreal. The competences of the recipients of the awards attest to that: Oscar Peterson, Daisy Sweeny, Dr. Oliver Jones, Dr. Dorothy Wills, Charlie Biddles, Dr. Clarence Bayne, Dr. George Elliott Clarke, Walter Borden, Austen Clarke, Djnet Soeurs, Rainee Lee, Bertrand Henry, Terrey Donald, Don Jordon, Anthony Sherwood, Winston Sutton, to name a few. Several of these artists have received the Order of Canada and the Queen Elizabeth II Diamond Jubilee Awards. In addition, several other awards are made to young artists of promise: the Victor Phillip Award, the Gloria Alleong Award, and the Dr. Clarence Bayne Award for Excellence in Community Services. An artistic mentorship program makes a significant contribution to the training and professionalism of young Black and other minority artists graduating from the performing arts programs in the City of Montreal and across the country. It has raised the profile, visibility, employability and employment of Black artists across the country (https://en.wikipedia.org/wiki/Black_Theatre_Workshop), and is well on the way to fulfilling the mission of creating a Black Canadian Theatre and Literature set for it by the leaders of the founding organization, the T and T Association.

**QBBE: an Innovator Education and employability: a long term plan of action.** The Quebec Board of Black Educators (QBBE) was founded in 1969. At the time of its creation, it was innovative in both its structure and its programming. The QBBE itself was the innovative framework within which all its other innovations were developed: the DaCosta-Hall Summer School, the Bana Program, and the role QBBE key founding members played as part of the PSBGM Parity Committee in creating mechanisms to help solve the problems affecting Black students; the hiring of a significant number of Black teachers; and the creation of the Multiracial/Multicultural Advisory committee to assist in the implementation of the new PSBGM multicultural/multiracial policy for it diverse cultural populations. On its thirtieth Anniversary the organization honored its founding members and exemplars: Garvin Jeffers, Ms. Ivy Jennings, Dr Leo Bertley, Dr Clarence Bayne, Ms. Sybil Ince-Mercer, the Honourable Rosvelt Douglas; Dr Rosvelt Williams (third from bottom row), followed by Ms. Marion Lowe-McLean
and Mary Robertson. Absent from photos below are Mr Oswald Downes and Professor Carl Knights. Except for Douglas and Knight all the above were educators working in the English Education systems: in private, primary, secondary and higher education institutions in Montreal.(Image 1 below)

Image 1: The 30 Anniversary of the Quebec Board of Black Educators, 2000

In the process of addressing the needs of Black students, the QBBE evolved as a natural by-product of the negotiations that took place with different levels of government, the colleges, and universities. It represented a social entrepreneurial response of Black scholars, educators and community persons to the problems that Black youths were facing in the school system and labor markets. In its startup stage the group faced criticism from militant competitive left wing Black Power advocates, but fought back to establish the organization and its first innovation, DaCosta-Hall. The founders of QBBE were among the first post 1960 immigrant Blacks ac-
ing directly and in collaboration with the English education system to change the system of education and move members of their community to higher points on the social and economic index of Quebec and Canadian society.

The key researchers and negotiators were Dr. Leo Bertley, Dr. Clarence Bayne, and Dr. Roosevelt Williams and Garvin Jeffers. Dr. Bertley emerged as the lead researcher, developer and spokesperson for the group in the early seventies. It was his commitment and tenacity that helped the group to overcome the competitive rivalries of Black radical and anti-establishment activists, internal community apathy and mistrust; and the state of extrinsic hostility in the form of racism and systemic discrimination that the QBBE had to confront. It was Ashton Lewis’s, Clarence Bayne’s, Curtis George and Garvin Jeffers counter strategies and tactical social and managerial approaches that saved the QBBE from collapse in the face of inter-organizational conflict, attacks on the integrity of the leadership; and lapses in management and governance. The DaCosta-Hall Program was initially created to remediate and enrich the educational performance of high school students and reduce the high failure rates of Black students in the English Montreal primary and secondary school system. Its immediate action was to facilitate admission to the new college system (CGEPS), to Concordia and McGill Universities; and to ensure the success of those students who chose to study at any of the universities mentioned above. The years 1974 to 1978, were five years of intense activity. The organization used the PSBGM Black teachers’ network to great advantage. They used the presence of certified Black professionals in the school system to monitor the processing of Black youth; and to disseminate information to various audiences: students, teachers, principals, parents, and school board administrators. In a 17 point agreement with the Protestant School Board of Greater Montreal, they got the PSBGM leadership to hire a Black liaison officer to co-ordinate the EMSB Multicultural/Multiracial Policy: Code C-13. It was also able to negotiate a significant increase in the number of Black educators, administrators and other workers in the system.

QBBE 1985-2005

In 1985 Curtis George became the President of QBBE. Under his Presidency, the QBBE embarked on revitalization, hosting two important workshops. The first workshop, held in late October 1989, was intended to develop a three year Plan of Action positioning the QBBE to deal with Multiculturalism in the 1990s. This workshop held a second session in November of the same year. Fifteen recommendations were brought forward. Some of the key strategic actions recommended by the workshop were:

- The need for the organization to broaden its intervention to include Black students and educators in the Montreal Catholic School Commission (MCSC);
- The need to go into the French sector to deal with problems of English-Speaking Black children in those schools;
- The need to be more actively involved in communicating the importance of French language training;
- The review of DaCosta-Hall and Bana Programs with the purpose of creating a learning institute and establishing literacy programs for the Black community.

Another major refocusing of the QBBE vision in the mid-nineties lead to the creation of links with the Black educators and organizations across the country. The collaboration with Canadian
Alliance of Black Educators (CABE) Toronto) lead to the creation of the National Council of Black Educators of Canada (NCBEC) launched in October of 1993.

QBBE the School of Graduate Studies and ICED Concordia University

The activism of QBBE is further evidenced by its request that Concordia work with the Black community to address issues of Black youth education and community development. In 1993, an Advisory Committee on Multiculturalism and Issues of Equity was set up by the University of Concordia and jointly chaired by Professor Clarence Bayne and Martin Quicy, the Dean of Graduate Studies. It invited organizations in the Black Community to partner with the University as part of the University’s commitment to reaching out to the communities in its “basin of services.” The University developed a plan intended to encourage Black scholars to enter graduate studies at Concordia, and to facilitate and support their work. On the other hand, the Black community, specifically the Montreal Association of Black Business and Professionals (MABBP) and the Quebec Black Medical Association (QBMA), reciprocated with making two scholarships available to Concordia students. Partly as a result of these initiatives, the John Molson School of Business (JMSB) invited QBBE and the Black Studies Center to work with the ICED (JMSB) on a project to promote social entrepreneurship and conduct experiments in small and medium business start-ups. This was a strategy for creating a commercial and social enterprise infrastructures in the Black community aimed at solving the problem of chronic unemployment; and integrating its members into the social and economic fabric of Quebec society. Out of this initiative ICED has developed a model for community entrepreneurship and economic development that was used as part of an ICED–DESTA Black Youth Network economic development program; and as part of a joint business startup and incubation project with the Blacks Studies Center (Bayne C, 2005).

It is important to note that The Institute for Community Entrepreneurship and Development (ICED) evolved from the Entrepreneurship Institute for the Development of Minority Communities (EIDMC) that was established in 1994 by the Faculty of Commerce and Administration to respond more effectively to the needs of minority communities. Its training programs were in direct response to the specified needs of the leadership of two communities: the Cree Nations and the Black English-Speaking immigrant communities. The purpose was to acquire the knowledge and skills necessary to improve their situation as well as the economic and social conditions in their communities. ICED continues to assists key representatives and organizations within these communities to engage in research and experimentation with managerial tools and training that facilitate social and economic development. Examples are its collaborations with the QBBE to operate entrepreneurship seminars for youth (Image 2 below); and ongoing research with the BCRC and BSC on business and economic strategies; community communication and network development.
SUMMARY

The 1960 Canadian Census states that the Black population of Quebec of was 6000 person most of whom lived in Montreal, mainly in the District of Little burgundy. They were predominantly English speaking representing the products of the children of the escaped slaves via the Montreal underground Railroad, the servants of loyalists from New Brunswick and Nova Scotia, immigrants from the West Indies that came here to join the War effort, students and domestic workers. The Black population had remained stagnant for over 100 years during the period 1863 – 1963, due to immigration laws that restricted the immigration of Blacks from Africa and the Black diaspora. But the falling birth rates in Quebec from the early sixties, the democratization of the Canadian immigration laws in the sixties, the movement of the country towards the adoption of multi-culturalism as a state policy, plus the growth of the economy resulted in a rapid growth in immigration from the Caribbean to Quebec, more specifically the West Indies or English speaking Black Caribbean, between 1960 and 1980. The Black population increased from 5000 in Montreal to just over 49 000 by 1981. This represented a great growth in the vitality of the English speaking Black communities and French speaking Black populations of Montreal and Quebec. In 1986, the number of English speaking Blacks were 19,000 compared to 35,000 French speaking, a growth of over 300 percent over 1960 in each case. But the growth rate the English-speaking Black community of Quebec has declined dramatically with changes in the immigration act to emphasize the labor market needs of Canada and the immigration from French speaking countries. The vitality of the Black-English speaking communities in Quebec is believed to be in further decline with the passage of Bill 101 in 1977. Thus the reasons for this decline are social, political and economic: the significant drop in immigration rates as a result of the Quebec Government nationalist immigration policies supported by the immigration accord signed between Quebec and the Federal Government of Canada; the notwithstanding clause written into the Canadian Charter of Rights and Freedoms which allows Quebec to legally deny certain constitutional rights of the peoples of Quebec. Quebec majority French speaking leadership uses Bill 101 to discriminate against English speaking populations as a strategy for protecting the French language and culture. In that minority, the Black English-Speaking populations have suffered the most from the practice of racism,
and linguistic and systemic discrimination. Census data consistently show that their educational status and acquisition performances are approximately equivalent to the French and other groups. But they are two to three times more likely to be unemployed compared with the general rate of unemployment in the Province; they are among the highest category with families living in poverty; they have significantly lower income per person employed compared with Whites with equivalent skills and educations.

Moreover, the Black community capacity for effective social entrepreneurial interaction aimed at reducing its disadvantages is compromised because the community is fragmented: the community consist of many smaller West Indian and other Black country of origin sub-groups. These sub-cultures tend to be closed to each other and lack the capacity for effective communication among them and with the larger society. Thus the community as an entity is prone to the effects of the Kauffman complexity catastrophe: the tendency to be clustered around the lower peaks in the fitness landscape. This is exacerbated by the fact that the members are subjected to racist and systemic discrimination and exclusion by the dominant main stream groups that control the private and public employment sectors. It is believed that on graduation the most skilled members of the group emigrate to other Provinces where English speaking Black graduates can find jobs more easily; and be compensated in the market for being able to speak and work in French. Several studies based on the Census and Ministry of Education data on student performance (Professors Bayne ICED, JMSB, Concordia; James L. Torczyner and Sharon Springer, McGill University. 2001; Profess Marie McAndrew, University of Montreal) show that dropout rates among Blacks have been reduced considerably in the English speaking school system over the period 1970 to 2005. But with the introduction of Bill 101 in 1977 and the modified Education Act, English speaking Blacks, especially first and second generation Blacks of Caribbean ancestry, were increasingly forced to go into the French school system. Studies show that these students are having problems completing programs and are generally underperforming (Professor Marie McAndrew, Faculty of Education, U of M, 2005; and William Floch (Floch Appendix1 2018). All studies point to systemic bias in the French school system as a factor influencing the poor performances of English-speaking Black youth.

Employability and Education: The data strongly support the proposition that significant systemic discrimination exist in the market and workplace against Blacks; and that English speaking Black immigrants from the Caribbean seem to be the most targeted in that respect. They are the least prepared: 65.8% of the age group 15-29 has a high school diploma or less compared with 51.7% for the English speaking non-visible minority and 49.9 percent for the French-speaking non-visible minority populations. 8.7% have a university degree at bachelor level or above compared with 13.4 percent for French speaking Blacks and 13.6% for French-speaking non-visible minority populations. (Floch, Appendix A, Table 7, 2018) The best trained and educated Blacks are more likely to experience unemployment than non-visible minority population groups: approximately twice as much on the average. They are most underemployed and underpaid compared with non-visible population 15 years of age and older. They are more likely to be living in poverty (Floch, Appendix I, Tables 15 and 16, 2018).

The stagnation of the English speaking Black populations in the Province and the comparatively much lower proportion of the population in the age group 15-29 with University degrees at bachelor level or less is consistent with free market economic theory and the Darwinian adapta-
tion thesis: labor as a factor of production will move to locations on the fitness landscape where the social, economic and spiritual returns are highest for the factor or adapt to the conditions. That is, to physical spaces outside of Quebec, International corporate spaces, and the “underground.”

Black leaders and organizations have shown a vigorous social entrepreneurial response to racisms, the “color line” and exclusion from the benefits accessible to non-Black visible minority citizens living in Quebec. A significant number of Black social organizations emerged in the sixties (Black Studies Center, the Quebec Board of Black Educators, the Jamaica Association, Black Studies Center, T and T Association, Black Theatre Workshop, BCCQ, etc.) with clear strategies and objectives for changing these negative conditions; and creating a more inclusive and cohesive society. The central strategy for the advancement of Blacks, especially the English speaking Black community, has been education: that is reducing the failure rate in the English and French school systems and increasing Black enrollment and graduates from Quebec Universities. But this is not achieving its full impact in terms of employment because of the persistence of systemic and racist barriers used as competitive and hostile strategies by the mainstream for gaining and controlling positions of social and economic advantage on the Quebec fitness landscape. Thus, the education, graduation, employment and retention of Blacks in Quebec is a problem created by racial biases against Blacks and English speaking minorities in the public and mainstream business sectors of Quebec. This has resulted in direct action from the BCRC, CEDEC, ICED (JMSB, Concordia), DESTA Black Youth Network, La Ligue des Noirs, to develop short and long-term strategies to solve this problem by the promotion of small business start-ups and self-employment strategies; and the education of governments and the private sectors of the benefits of diversity in hiring for Quebec;

All three levels of Government have put laws in place that reject the practice of racism and discrimination in Canada. This is what Justin Trudeau had to say on “the International Day for the Elimination of Racial Discrimination” February 4 2018: “Today, we come together to recognize the International Day for the Elimination of Racial Discrimination. The Government of Canada strongly condemns any form of discrimination at home and in our global community. We will continue to promote inclusiveness, acceptance, and equality in Canada and around the globe, and will never stop working for a safer, more equal, and more respectful world”. But the employment performance of the Federal, Provincial and Municipal governments, especially in Quebec, with respect to the hiring of visible minority, immigrants and non-French populations, makes a mockery of these platitudes. Moreover, the provincial government strategic expenditures, outside the school system and Universities, on educational and development in visible minority communities has tended to support partnerships with mainstream community programs aimed at making the larger communities and neighborhoods safe; as opposed to building the capacity within minority communities for solving the core problems of unemployment and under-employment among Blacks and other visible minorities. This has had the effect of maintaining the various Black communities as enclave communities dependent on the institutions of the two mainstream White dominant middle and upper classes of the society.

There is little evidence in Quebec of a well-informed commitment on the part of the Provincial or Municipal governments to create within these communities the social and economic capital that would build and support the capacity for innovation and ingenuity. The locus of control
and the capacity for continuous growth seem to be always created outside the Black community and made dependent on expertise in one or the other “duality. This gap in the socially desirable representation of Blacks in problem solving in the society has been documented and brought to the attention of the Quebec Provincial Government and the Federal Government by a network of leadership in the English speaking Black community, the Black Community Forum and other key agencies in the Black Communities (Reports of the Black Forum 2016, 2017 and 2018). It also has been effectively represented in the Report of the QCGN Priority Steering Committee, Phase II, recently submitted to the Federal Government, the Department of Canadian Heritage, September 2018 and November 2018. The November Report stresses the need for the Official Language Plan to create a “mechanism to address vulnerability in our [English–Speaking] community of communities in its various forms”; and points to the fact that it is not sufficient to address mainstream priorities that “do not necessarily meet the needs of enclave minority communities.” The report also stressed that funding should be prioritized for communities, within which there are individuals, and groups that are most vulnerable, some of which face multiple challenges. For example, groups such as the English-speaking Blacks that are struggling with the effects of marginalization, discrimination, exclusion and isolation from other English-speaking minority communities, and Quebec society. Specific cases in point are persons in precarious socio-economic situations, such as the disabled, low income and the unemployed and racialized populations such as the English-speaking Black community, especially those of West Indian ancestry. The report states that they qualify high on the list for prioritized attention. The Willian Floc presentation produced Census data for 2016 that show that the English-speaking Blacks are among the most disadvantaged among the minorities of the Province of Quebec. The data strongly support Black demands for an investigation into racism and systemic discrimination that they consistently show exist, along with the social and economic isolation introduced by the language policies of the governments of Quebec. The QCGN Report concludes that there is a strong case for “robust, targeted and well-funded efforts…to support such communities’ drive to move from vulnerability to vitality”. Similar demands were made by the Reports of the Black Community Forum held at Val Morin 1992, BCRC, 6767 Cote des Nieg June 2016, 2017 and October 2018, by the Yolande James Task Force Report on the Full Participation of Black Communities in Quebec Society (March 2006), reports to the City of Montreal over the period 2003-2016; and the recent demands by an alliance of Black organizations (Montreal in Action) led by Balarama Holness successfully calling for the City to hold a public consultation on systemic racism and discrimination based on identifiers and fitness proxies: race, gender and religion; and citizenship status and socio-economic condition. (Marchenkova, Darya, Gazette August 17, 2018).
CONCLUSION AND RECOMMENDATIONS

The solution to the Black English-speaking problems of integration and development requires a holistic culture-specific approach. There is no specific targeted government support or plan of action for Black minority youth to maximize their potential within the City or regions where they are growing up. It is the belief among some Black English speaking community groups that engage in development, that to have access to Government or private funding resources they must show that Black youth are at risk with a potential for constituting a threat to the community. They postulate that this type of community programming that caters only to the needs of the youth at risk panders to the perception that Blacks are the “White man's burden” and a ward of his moral and civic responsibility. There is a sense that governments and mainstream institutions deal with Black youth as potential problems, not with their development as complete beings within their communities, who are the future leaders of the country. Hence, they claim that these projects are typically not effective development or civic informing for the Black kinship subgroups. They are ill-conceived strategies, poor in culture specific community asset creation capability and community development. What is needed is a growth plan which is not simply based on the best practice in the dominant White community, but rather one that promotes innovation within communities and which uses the best tools appropriate for that community and the peoples it serves, or for that ethnicity and its particular needs and wants. In all cases synergistic leadership and the highest quality management standards must be encouraged. Community based service providers must be funded to enable them to compete in the market for the best trained Black and other visible and minority employees and contributors.
Community Education and Development

One cannot run a program effectively in positive parenting with employees that are unemployable because they failed out of school before finishing high school. You cannot correct their situation by running a tutorial program with failed College teachers. To avoid these problematic situations, one must be able to compete effectively in the mainstream labor and skills market for efficient supplies of skilled human resources. It is observable that the larger White mainstream not-for-profit community organizations receive funding that allow them to acquire skills at relative competitive market rates; while most Black non-profits when they receive funding are unable to pay much more than half of the starting salary of the equivalent job situation in the White agency. There are no Black community based organizations that have a pension plan arrangement. Government agencies need to be more sensitive to these inequalities and encourage better choices of quality personnel and training for certain programs to ensure quality deliverables to the community members being served. At the same time they need to be less bureaucratic in order to avoid isomorphic distortions in the mission and mandates of the community based organizations that they support. This approach facilitates a better assessment and response to the changing dynamics in the communities and cultural subgroups. Governments need to create mechanisms for evaluating the funding and ingenuity needs of the individual communities and sub-cultures, as these agencies respond to changes in the larger societies of which they are a part, or to gaps that develop in their competences as the total society changes.

There are significant social entrepreneurial responses from the Black leadership to the problems of integration, and barriers to development from the practice of mainstream racial and systemic discrimination. But fragmentation in the Black population may have rendered these responses less effective than may have been possible. However, the paper presentations to the Conference and cases sited in this paper reveal an ongoing history of social entrepreneurship initiatives to reduce the negative impact of fragmentation and gaps in communication and knowledge transfer. There is evidence of a constant effort by Black social entrepreneurs to organize to solve the problems of racism and systemic discrimination, under and unemployment, and the general problem of access to equal opportunity and justice. In short, social and economic entrepreneurs in each of the Back sub-cultures are constantly searching to move the members of the group to higher fitness peaks on the fitness landscape: higher levels of objective and subjective wellbeing, in the face of change in the degrees of uncertainty; or the extrinsic complexity of the type of environment faced by Black English-speaking and other visible minority sub-cultures on the landscape. However, these initiatives are often weakened by the lack of unity in the group caused by cultural and ethnic differences; and demographic factors embedded in the country of origin histories and cultures of the sub-populations. For example, French speaking and English Speaking Black immigrants from the Caribbean benefit differently from White Franco nationalism in Quebec. In Quebec, the French speaking Blacks seem to enjoy a socioeconomic advantage over English speaking Blacks. However, both suffer the negative impact of racial biases (the Color line) against Blacks as a racialized sub-population of the society. Yet, the factors of fragmentation have slowed moves to create a strong united voice binding the two groups together in the struggle to overcome the inherited disadvantages of the historical circumstances of slavery, colonialism and social devaluation based on White race superiority concepts of nation building and civilization. Thus any solution to the Black English-speaking problems of integration and development requires a holistic approach that is culture specific, interactive, and uses a sense-making systems approach to understanding which factors/variables
determine the best and desired state or combinations of states at a given time for the minority Black sub-populations. This is a system in which community priorities are not addressed in some linear order of importance (youth, education, employability, health, anti-racism, security, strengthening of families, strengthening of community organizations, communication, etc). It is not a system that is driven by the classical superman entrepreneur of traditional business theory, the Schumpeterian large change-maker driven by the forces of “creative destruction”. According to William Baumol, he/she may not exist outside the world of classical economic equilibrium (Baumol, 2006). It may not even be a person, but an organization or network of agencies collaborating, communicating, or competing (Baumol, 2005; Martin, Rogers 2007; Light, 2001).

According to George Dees (Dees, 2001), this complex adaptive human system requires a social entrepreneur leadership that is committed to transforming existing realities, opening up new pathways for the marginalized and disadvantaged, and creating mechanisms to mobilize utility producing resources that operationalize society’s potential to affect social change. As stated earlier, social entrepreneurs are social sector leaders, activists that exhibit, to differing degrees, a capacity for continuously engaging in

- Adopting a mission to create and sustain social value (not just private value),
- Recognizing and relentlessly pursuing new opportunities to serve that mission,
- Engaging in a process of continuous innovation, adaptation, and learning,
- Acting boldly without being limited by resources currently in hand, and
- Exhibiting heightened accountability to the constituencies served and for the outcomes created.

The Black social leadership of Montreal may have had difficulty in identifying which title (negroes, coloured people, Blacks or African Canadians) captured more completely the sub-population of constituents they served or directed; and to precisely whom they are accountable. But since 1900, some social entrepreneurs emerged who adopted missions to create and sustain a set of social values and characteristics that defined a sufficiently commonly held perception of the boundaries of a “Black” community. The cases presented above show that key community agencies lead by individual social entrepreneurs have acted boldly and engaged in a process of continuous innovation and adaptation to define and sustain a perception of community. Some of these agencies are the Coloured Women Club, Union United Church, the UNIA, the NCC, the Jamaica and the Trinidad and Tobago Associations, the NBCC, BTW, QBDE, the BCCQ, the Black History Month Round Table, the Black Community Resource Center, la Maison d’Haiti. Their activities span more than a 100 years mostly under-funded, ignored by Quebec and National governments, depend on volunteer labour and skills. The high cost and inadequate capacity in resources act as barriers to Black community agencies to access to ingenuity stored by other competing mainstream kinship groups on the landscape. In the years following the early sixties, the closed cultures of the immigrant sub-groups making up the “Black community” acted as a deterrent to reducing the gaps in communication and ingenuity between the Black community and other cultural sub-populations. In part, this has resulted in a noticeable stagnation, even decline in the the vitality of some of the subgroups of the English-speaking Black community. In the English-speaking Black community, the NCC has vanished along with its capital assets. So has the Negro
Citizenship Association and the Negro Theatre Arts Club. The latter has been effectively replaced by the Black Theatre Workshop, and several other Black arts and cultural agencies. The existence of most other community agencies are at significant of failure. However, there is evidence that the social entrepreneurial response to this threat is significant. This is underlined by the creation of the National Black Coalition of Canada in 1969 and the subsequent creation of the NCC Outreach programs (first stage of the Black community Council of Quebec) in 1973. This was a community development agency based on a Carl Whittaker version of Pan-Africanis (“communology”). It is not surprising that the central objectives of this movement was and continues to be the strengthening of the community organizations, the family and education of the youth. In response to criticism and demands for diversification of the concept to include all Black organizations, the Black Community Forum was created at a community town hall held at Val Morin, Quebec, in 1992. The recommendations of the Forum (Black Community Forum) represents a bold movement by the leadership of the Black community to reduce fragmentation (isolation and low levels of communication and collaboration) in the Black communities and to increase the capacity and ingenuity in the communities to respond effectively to change and external anti-Black competitive agents and discriminating political arrangements, introduced by the “notwithstanding clause”, and legitimized in Bill 101 and other acts supporting Quebec nationalism.

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APPENDIX A

English-Speaking Blacks in Quebec: Highlights from the 2016 Census
William Floch, Adjoin Secretary to the **Secretariat for Relations with English-speaking Quebecers**, Quebec, Canada Secretariat for Relations with English-speaking Quebecers, With Notes by Dr. Clarence Bayne, Director of ICED, JMSB, Concordia.

Conference Title, “Demographics and State of the English speaking Blacks in the Quebec Social and Economic”, of The Black Community Resource Center (BCRC) in collaboration with the Institute for Community Education/Entrepreneurship and Development (ICED).

Concordia, December 7th, 2018

The data used in this report are from Statistics Canada population statistics for Census 2016 for the English speaking Black populations. The Census of 2016 show the Black population of Quebec to be 319,230 which is 3.1% of the Total visible minorities populations (1,032,365) making it the largest single visible minority group in Quebec. The ethnic origin of the Black population is predominantly Caribbean and a total of 201,625 or 63.2% is of Caribbean origin. Of these 143,165 are of Haitian origin, representing 44.8 percent of the Black population in 2016 and 67% of the Black population of Caribbean origin. (Census Profile, 2016 Census). Overall, the data shows that the ESBC tend to be the most marginalized and disadvantaged sub-groups.

**Socio-economic Status Population 15 years and over:**

Figure 1 represents that for the population 15+ in Quebec for Census year 2016 English – Speaking Blacks having an high school diploma or less represented 48.1% of that subpopulation compared with 37.1% for the French –Speaking Black subpopulation. English speaking Blacks underperformed the French speaking Black sub-population by 11% and the non-visible French speaking population and English-speaking non visible populations by 6-7%.

![High school diploma or less by Language Group and Visible Minority Status](chart.png)

**Table 1: Population 15+ - With High School Diploma or Less**

Figure 2 shows levels of education attainment for University degree at Bachelors level or better. It is noted that the percentage of English speaking Blacks with a university degree of Bachelor or better is 16.6% compared with 24.7% for French-speaking Blacks, and 18.3% for non-visible French-speaking minority population and 27.3% for non-visible English-speaking minority populations. Thus Blacks are doing significantly worse at the higher levels of education attainment. But English-speaking Blacks are doing somewhat worse than French-speaking Blacks. There is some questions in other papers as to whether this difference is not a reflection of de-
lays in the completion of graduation relating to English s-speaking Black or the out migration phenomena. (C. Bayne, CEDEC)

Figure 2: Population 15+ - Bachelor's Degree or Above

Figure 3 shows that French-speaking Blacks tend to more active in the labour-force. All other grouping including the English speaking Black have 35%–36% of their populations not in the labour force, compared with 28.8% for the French-Speaking Blacks.

Figure 3: Population 15+ - Not in the Labor Force

Figure 4 presents the employment rates of the subgroups of Black-English and French-speaking populations.
Both populations suffered approximate twice as much unemployment (12.9% French-Speaking and 13% English-Speaking) compared with the rest of the population (6.4% - 7.9%). This is reflected in Figure 5. Figure 5 shows that a significantly greater proportion of Blacks (approximately 45%) have incomes below $20,000 annually compared with 30% to 35% for Whites.

At the upper end of the scale the story continues to be as bad for Blacks, with the English speaking Blacks doing the worse: 15.2% of English-speaking Blacks earned incomes above $50,000 compared with 30.4% for non-visible English-speaking populations. On the other hand, 18.0% of French speaking Blacks earned $50,000 compared to 29.7% non-visible French speaking populations (Figure 6).
Figure 6: Population 15+ with Income Greater than $50,000

Figure 7 demonstrates that 65.8% of the English speaking young adults are less likely to complete a high school diploma; or complete it much later in life. This can be compared with 58.5% for the French-Speaking Blacks; and 51.7% and 49.9% for the English Speaking and French-Speaking non-visible minority populations respectively. For those acquiring a University degree at the Bachelor level or better the English-Speaking Black youth are doing even worse.

Figure 8 displays that only 8.7% of the population are acquiring a University degree at the Bachelor level or better, compared to 13.4% for the French-Speaking Black youth, 13.6% and 19% of the French-Speaking and English-Speaking non-visible minority youth populations respectively.
For English-speaking Blacks, the unemployment rates are twice as high as the non-visible French speaking youth populations: approximately 19% versus 9% (Figure 10). Approximately 75% of the population is in the low income bracket ($20,000 and less: Figure 11) and they are almost absent from the bracket $50,000 and more (approximately 3%, Figure 12). Overall this leads to a situation of significant poverty in the English-Speaking Black populations as reflected in Figures 13-15 showing the household socio-economic structures and the tendency for the linguistic and the visible and non-visible population to find themselves in a state that subject them to live under the poverty line.
Figures 11 and 12 show that Black youths (age group 15-29) are more likely to be over-represented in low level occupations in Quebec and under-represented in high level occupations. This creates a phenomenon that Floch and Pocock described as the missing middle (Floch and Pocock, 2015). That is for the French -Speaking White population there is a 33% likelihood that they will get a job paying between $20,000 and $50,000, whereas for the Black or English speaking the likelihood is 15% to 20%.


Figure 10: Population 15-29 years old – Unemployment


Figure 11: Population 15-29 without income or income less than $20,000
Tables 13, 14 and 15 show the proportion of the official languages (French and English speakers) visible and non-visible populations in Quebec that are single parent families and live below the low-income cut-off for Canadians. The variables single parent families and LI-CO* are used as overall proxy measures of the objective wellbeing of the ethnic and linguistic sub-populations in Quebec. They show that Black populations are two to three times as likely as non-visible populations to live in single-parent family units (Figure 13).

* Household Living Arrangements and Tendency to Live Below the Low-income Cut-off (LI-CO)

Figures 14 and 15 depict that they and a half as likely to be living lone parent families and twice as likely to be living below the low income cut off or poverty line.
Figure 14: Persons Living in Lone-Parent Families

Figure 15: Total Population Living Below the Low-Income Cut-Off (LICO).

Figure 16 shows that in 2016, 36.8% of the single parent English-Speaking Black population versus 32.5% the single-parent French-Speaking Black families lived below the poverty or subsistence line. By comparison only 17.2% of the French-Speaking non-visible minority populations and 20% of the English-Speaking non-visible minority populations lived below the LICO.
Figure 16: Persona Living in Lone-parent Families below the Low-Income Cut-off (LICO)